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Teze disertační práce

Social dynamics in the material culture – Pottery of the late Old Kingdom from the complex of Princess Sheretnebty at Abusir South

Sociální dynamika v materiální kultuře – Keramika pozdní Staré říše z komplexu princezny Šeretnebtej v Jižním Abúsíru

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1 INTRODUCTION

During the course of years 2012–2014, the Czech Institute of Egyptology uncovered and excavated a large new complex of rock-cut tombs and associated structures in the area of the central mound in Abusir South. Thanks to the presence of four inscribed pillars in the open courtyard, sunk approximately 8 m under the present level of the mound, the main owner of the structure as a whole was identified as Princess Sheretnebty, who had been until then unknown. The inscriptions on the pillars name her as *s3(t) nśwt nt ḫt.f mrt.f im3ḫwt ḫr nṯr ʿ3 Šrt-nbty,* "the king's daughter of his body, his beloved, revered with the Great God, Sheretnebty" (Vymazalová – Dulíková 2012: 340). So far, the combination of archaeological evidence, stratigraphy and, most of all, epigraphic data from the whole complex points to the fact that her father was King Niuserre and that she was buried after his death, at the latest during the reign of Djedkare (*cf.* Vymazalová – Dulíková 2012: 347–49; Vymazalová – Dulíková 2014: 9–10).

The ceramic finds from the whole complex were extremely extensive, numbering almost 20,000 fragments. The aim of this thesis was to analyse the ceramic assemblage from the whole complex in the light of wider historical, economic and social developments of the late Old Kingdom, with comparisons of the area of the Memphite necropolis and also the provinces of Egypt. The pottery was discussed not only from the typological and chronological points of view, but also based on its spatial distribution in the tombs, a functional analysis and an inquiry into the archaeological processes occurring in the whole complex.

2 METHODOLOGY

This chapter deals with the main methods of documenting ceramic finds in the field and the subsequent statistical, typological and metric analysis. This analysis was based on the nature of the contexts of the finds, namely primary versus mixed or secondary contexts. All the

presented pottery was fully documented by the present author. In the first stage of the analysis in the field, the pottery was divided into diagnostic and non-diagnostic pieces. The diagnostic fragments (complete pots or vessels with a complete profile, fragments of profiles or rims, bases, sherds with decoration or with unusual wash or slip) were further sorted into ceramic classes (jars, bowls, bread forms, stands, miniature vessels, platters, lids, tools and mud stoppers). Only selected vessels were allocated a ceramic number, drawn in scale 1:1 and fully documented in their sizes, material, surface treatment, manufacture qualities (such as hardness and firing type). All the pottery was documented statistically according to ceramic class, group and type (if these could be identified).

The description of the general shape of the vessels is based on one established by the International Group for the Study of Egyptian Pottery (Arnold 1981) and on the categorization developed for the New Kingdom pottery by Holthoer (1977: 43–44, fig. 51). The main identifier is the *Aperture Index* (*Ai*), which reflects the relationship of the rim size to the maximum body diameter. The exact description of rim shapes (flat, rounded, modelled, ledged, grooved, ribbed, etc.), body shapes (ovoid, shouldered, squat, concave, convex, biconical, rounded, etc.) and bases (rounded, pointed, wide pointed, partly pointed, flat, flattened, with a foot, with a base ring, etc.) follows widely used terminology (see Wodzińska 2007; Rzeuska 2006; etc.).

The main methods of statistical analysis and quantification, which are often some of main points of dispute among diverse archaeologists and ceramologists, were discussed in this chapter within the scope of world archaeology as well as specifically Old Kingdom pottery. In order to obtain unbiased data, the statistic information from the site of Abusir is based on two different quantifications methods, namely sherd count and vessel count, with an additional use of weight in the case of some specific intact archaeological contexts.

The material analysis is based on the so-called Vienna system, created in the early 1990s (see Nordström – Bourriau 1993: 168–187), despite its limitations due to the geographic and chronological restrictions of the original material that it was based on. For the site of Abusir, besides the two main types of clay (*i.e.* Nile silt and Marl Clay), numerous vessels seem to be made of a different type of clay, which might be tentatively determined as

Mixed clay. Nile silt clays make up a large portion, up to 99% of the available ceramic material; basically, all the beer jars, stands, bread forms, platters and miniature vessels were made of the alluvial clays. On the other hand, Marl clays were used only in a small percentage of fine jars and bowls, and sometimes in a handful of stands and miniature vessels.

3 ARCHAEOLOGICAL CONTEXT OF THE CERAMIC FINDS

This chapter offers a detailed description of the ceramic finds according to their respective archaeological context and serves as a simple reference for all the subsequent chapters. The contexts are divided into six main sections, namely the open pillared courtyard (AS 68) and its shafts, the corridor of AS 68 and finally, the four rock-cut tombs lying south and south-east of it, with the tombs of Duaptah and Nefermin (AS 68a), Shepespuptah (AS 68b), Princess Sheretnebty and her family (AS 68c) and the official Nefer and his relatives (AS 68d).

The courtyard of AS 68 is interesting due to the fact that it was filled with well stratified and carefully documented layers containing a large number of ceramic fragments concentrated in certain depths and areas. The analysis shows that the courtyard was used for burials of probably lesser members of Sheretnebty´s family or her attendants already at the end of the Fifth Dynasty, shortly after the building of the complex (*e.g.* Shafts 3 and 7). The secondary funerary activity was initiated sometime during the reign of Teti and continued through the whole functioning period of the courtyard. The last shafts were used in the terminal Sixth Dynasty or possibly very early First Intermediate Period (Shafts 4, 5, 8 and 12). The fill of the courtyard was far from homogenous and certain concentrations can be observed, such as a large number of stands in front of and in the vicinity of the naos of the first engaged statue, or possible refuse deposits around the corners of the courtyard. A similar situation was seen in the corridor of AS 68. Notably, all the shafts built in this corridor were dated only to the Sixth Dynasty.

The tomb of Duaptha (AS 68a) is situated at the southwest corner of the open courtyard, with the entrance roughly in front of the south-west pillar, and it was thus directly accessible from the courtyard. Its fill consisted of both Fifth Dynasty pottery and late Sixth

Dynasty ceramics, interpreted as evidence of robbing activity in the tomb. The name of the main owner of the tomb is preserved on a fragment of a lintel that was originally situated above the entrance (see Bárta – Vymazalová – Dulíková – Arias *et al.* 2014: 26, fig. 7). In the tomb, there were only two shafts, aligned along the same axis and of similar dimensions, therefore probably built roughly at the same time. Despite the fact that both chambers were found disturbed, there were partially preserved burial goods found in both. The most significant piece of pottery came from the fill of Shaft 2 and its burial chamber. Numerous fragments of a small jar made of Marl clay A3 were found, with the name *Nfr-mnw* cut into the area of the shoulders, thus providing us with the possible name of the owner of this shaft.

The tomb of Shepespuptah (AS 68b) had a comparatively small amount of ceramic finds, as most of it came from the fill of the chapel. The most exceptional piece both in quality and shape was a small miniaturized platter found inside the burial chamber, equal to those found in royal complexes (Kaiser 1969: type XLII, 217).

Rock-cut tomb AC 68c is positioned as the second tomb from the east, accessible from the corridor of AS 68. It was the largest tomb of this complex and can be tentatively associated with Princess Sheretnetby herself (Bárta – Vymazalová – Dulíková – Arias *et al.* 2014: 27-28). The tomb also contained the highest number of shafts, namely six, situated from the south to the north. The southern two are the deepest and largest and belonged undoubtedly to the main owner and his wife. One shaft was unused and the other three shafts were very likely designated for later family members. The last two shafts (Shaft 5 and 6) are the youngest, and based on the ceramic finds, were added later, in the course of the Sixth Dynasty.

The last rock-cut tomb AS 68d brought to light the most interesting pottery, such as that from the tomb of Nefer (Shaft 1) and his presumed wife Neferhathor (Shaft 2), both in the amount, variety and forms. The ceramic finds came from several contexts, including the remains of possible shaft deposits (see *infra*). Besides these, Shaft 3 and 4 were shown to be undisturbed, one of them containing the burial of a young boy with an intact imported (or imitated) Syro-Palestinian combed jar and several miniature jars containing remains of organic matter.

4 SPATIAL DISTRIBUTION AND AREA TRENDS

The chapter on spatial distribution concentrates on the interpretation of the pottery from the viewpoint of the division of the type of the context, namely funerary (burial goods, sealing deposits, burial shaft deposits, embalming deposits, etc.) and cultic (coming from subsequent cultic activity in the tombs), as well as secondary use of ceramics in diverse activities, *e.g.* as building material. Furthermore, the basic archaeological terminology concerning primary and secondary contexts, types of refuse, depositional and post-depositional processes are discussed and compared within the frame of Egyptian archaeology.

The pottery from the primary floor layers in the burial chambers was presumably part of the original funerary equipment and is dealt with as such. Chronologically, it is considered the most important, as it most securely determines the interment of the body in the tomb. Even in the event of plundering, the pottery was often left unnoticed by the robbers. The extent of fine wares in comparison to rough wares in the funerary equipment was examined, as well as the extent of pottery types most represented in the burial chambers, and compared to parallels from other tombs of the Abusir South and Centre cemetery and the whole Memphite necropolis.

Regarding the burial chambers, the two most commonly-attested classes deposited with the body of the deceased were jars and bowls, both designated to symbolically provide the food and drink for the deceased. We can commonly find them east of the sarcophagus or the body, close to the head of the deceased, pointing to their function as sustenance in contrast to other items, *e.g.* stone vessels, designated as cosmetic supply. Such ceramic vessels differ predominantly in their quantity and quality, both attributes depending on the social and economic status of the deceased and possibly also the gender. More often than not, we find very fine, thin-walled jars made of Marl clays in the burial chambers of high officials and members of the royal family, while beer jars were reserved for lower officials and persons without any attested titles. In the complex of Sheretnebty, only several burial chambers contained fine jars among the tomb goods, most notably those of Duaptah (Shaft 1 in AS 68a), Nefermin (Shaft 2 in AS 68a), the presumed husband of the princess (Shaft 1 in AS 68c), the

possible offspring of Nefer (Shaft 3 in AS 68d), the anonymous man buried in Shaft 4 of AS 68d and finally, the unknown woman from Shaft 3 in the courtyard. It must be stressed that the lack of fine jars from other burial contexts does not necessarily signify their complete absence; with the exception of three burial chambers, all the others were robbed and therefore the resulting numbers of the original items must be considered tentative.

The second most significant type of context that occurred repeatedly not only in this complex but also in other neighbouring tombs was the burial shaft deposits (*cf.* Arias Kytnarová 2015). The existence of intentional deposits that contained deliberate ceramic refuse was explored most prominently in the Sixth Dynasty tombs of officials at Saqqara West, with analogies from neighbouring cemeteries (Rzeuska 2006: 455–465). In the case of our complex, these deposits were decidedly different, but shared several main features. The Fifth Dynasty shaft deposits of high officials were much more varied from the point of the typological sequences of the uncovered pottery. Besides beer jars, they comprised large amounts of stands, platters and bowls. As such, their interpretation, given by the present author, is that they constituted pottery used during funerary rituals on the day of the burial. After the completion of the rites, they had to be ritually disposed of in order to prevent their subsequent reuse and as a consequence, were thrown into the shaft. In our shaft deposits, the numbers of stands match in approximation the amounts of other corresponding vessels that were used in conjunction with them. As confirmed by iconographic sources, platters and bowls were usually placed on tall hour-glass shaped stands; whereas beer jars were positioned on low ring stands. We were able to confirm a prominent presence of tall stands, low stands, diverse platters, different bowls as well as numerous beer jars in all the available cases that included almost all the shafts of the main owners, *i.e.* of Duaptah (Shaft 1 in AS 68a), the presumed husband of Sheretnebty (Shaft 1 in AS 68c), of Nefer and Neferhathor (Shafts 1 and 2 in AS 68d), as well as numerous other cases in the necropolis of Abusir South.

Ceramic finds uncovered in superstructures and coming from cultic activities included (in the case of the complex of Sheretnebty) the debris in the rock-cut chapels, pottery in front of the niches and refuse areas in the open courtyard. In most cases the pottery reflects quite a long period of cultic activity and can date to even one dynasty later than the burials of the

original owners. Therefore, its chronological importance is not in dating the construction of the tomb but rather the period of its continuous cultic activity.

The ceramic finds from superstructures were examined in their full archaeological contexts, mainly within horizontal stratigraphy. Unless the strata were highly disturbed and mixed through robbing activities, the floor layers of the cultic structures usually contained some of the original primary deposits and/or refuse material. Above this stratum, a destruction layer was quite often situated, marked predominantly by collapsed masonry fragments included in the sand. The topmost layer consisted of pale wind-blown sand usually void of important finds. Needless to say, the pottery from the floor layers was chronologically most important. In the case of the top layers, the exposure of the ceramic finds to the sun, wind and changing temperatures often resulted in highly eroded fragments with smoothed edges making them almost impossible to reconstruct in full scope. Furthermore, the general disturbed context makes them only tertiary in importance for the dating sequence of the tomb. The numerous examples of intentional refuse deposits, containing often dozens of vessels from the original offerings, are also discussed.

As far as depositional and post-depositional processes are concerned, they were briefly discussed within both general archaeology and its appliance to Egyptology. In general, depositional processes are understood as ones connected to the original activity, while post-depositional processes are seen as subsequent natural or anthropogenic alterations that occurred after the original deposition and which have transformed them into their present state (also Schiffer 1989; Sommer 1991 and Neustupný 1993).

In the case of Shaft 1 of AS 68c, the ceramic finds enable us to study both – the archaeological evidence in the burial chamber gives proof of the depositional processes that transpired during the placing of the body into the chamber and the performance of the burial rituals that might have occurred shortly after. On the other hand, the relative stratification of the fill of the shaft brings us evidence of subsequent post-depositional processes, as the shaft was robbed and thus emptied at least partially, and we found it filled with secondary objects that most probably came from the area of the rock-cut chapel. Both these processes have different values of evidence and thus diverse resulting outcomes.

5 TYPOLOGICAL STUDY

Typological observations of the finds compose the second largest part of the thesis and interpret the whole corpus in the light of the Abusir ceramic classification. This is a classification system that was created by the present author on the older ceramic material from Abusir South (see Kytnarová 2009: 62–64). The basis for this particular classification is the alphanumeric system (*cf.* Reisner – Smith 1955; Wodzińska 2007) with some enlargements from the Saqqara West pottery typology (Rzeuska 2006). It is grounded on a combination of both functional and morphological attributes, reflecting not only the shape but also the primary function of the vessel.

Ceramic finds were divided into nine main classes, out of which seven constitute vessel classes (J – jars, B – bowls, S – stands, B – bread baking forms, P – platters, M – miniature vessels), two ancillary classes (L – lids and D – mud stoppers) and one technical class (T – ceramic tools). In the Abusir ceramic classification, the *class* is a category of vessels having approximately the same general morphology (open or closed vessel, determined by the *Aperture index,* see above) and, most of all, the same function. The classes J, F and P are all open vessel classes differing in their function, namely long- or short-time storage of beverages and food in the case of class J, serving and presentation of the food in the case of class P and baking and preparing the bread-dough in the case of class F. Similarly, class M engenders a common morphological trait in the miniature size of the vessels (even in both open and closed forms) and the same function - serving as symbolic containers in the funerary cult.

Pottery *groups* (such as beer jars, Meidum bowls, bent-sided bowls, miniature cups, etc.) are understood as vessels of the same class with similar shape, quality and function. These are designated by an Arabic number (for example J-1: beer jars). Specific *types* within the groups are defined as vessels of almost identical body shape, *Vessel Index* and the primary descriptors (meaning the shape of rim, body and base, *i.e.* the type of beer jar with a low neck, ovoid tapering body and to some extent pointed bottom). These are designated by a small letter (the above mentioned type J-1b). Possible *forms* are given by differences in the secondary descriptors, such as the shape of rim (simple rim, modelled rim, etc.) or the exact

shape of neck (turned in, turned out or straight). They are designated by a Roman numeral (J-1aI). Thus, the existence of a neck defines a type, while the exact shape of the neck defines a variation of the type.

This chapter also includes a discussion of the development, chronological relevance and unique features of certain selected ceramic groups as attested in the complex of Sheretnebty (*i.e.* beer jars, so-called Meidum/carinated bowls, bent-sided bowls, *bḏ3* bread forms, *etc.*). As an example, the evolutionary sequence of carinated bowls was subject to several studies. According to Brunton, the height of the vessel gradually decreased from an almost hemispherical body in the Third Dynasty to an open shallow form, and the height of the rims decreased (Brunton 1927: pl. XIII, nos. 37G and 37M). Further scholars created an index showing the approximate age of the bowl on the grounds of the relationship between the rim height and width and other ratios (*e.g.* Ballet 1987; Op de Beeck 2004). The present author discusses and challenges the chronological reliability of such luxury wares, as they often might have been kept in possession for a long time before being placed in the tomb. At Saqqara West, bowls of very different chronological shapes were quite often found in one tomb (Rzeuska 2006: 409). Thus, one has to consider the possible time span between the production of the vessels and their final use.

As far as the development of beer jars is concerned, Bárta was one of the first to point out that the height and width of beer jars are of chronological significance, especially for the period of the late Old Kingdom (Bárta 1996). He compared three assemblages of beer jars from the period of the early Fifth to early Sixth Dynasty with a resulting notion that both values increased over time, with jars becoming more slender, taller and having more capacity. A similar observation was made by Rzeuska for the beer jars from the cemetery in Saqqara West (Rzeuska 2006: 386). This could be subsequently confirmed for the material coming from the complex of princess Sheretnebty. However, it must be pointed out that such development could be observed only in ovoid-shaped beer jars; other types developed in very different ways and during the Sixth Dynasty, very low tubular beer jars are a common occurrence.

Within this chapter, each class was provided with an outline of its typological and chronological development, as well as relevance in relation to the material from the complex of Sheretnebty, with attention also paid to the lesser known classes such as lids, mud stoppers and tools made of ceramic fragments.

6 CASE STUDIES

In the sixth chapter, three diverse case studies were discussed briefly, offering an outline of the studied issues. The first one provides a view of the impact of the socio-economic power of the tomb owner on their tombs and the equipment, as well as a comparison of male and female burials within the necropolis of Abusir. The second section offers a chronological study of the available ceramic material, resulting in a proposed sequence of individual tombs, structures and shafts, if such a dating could be provided. Finally, the author compares general trends within the necropoleis of Abusir and the whole Memphite region, and outlines the main phases of ceramic development for the period of the Old Kingdom.

The question of the relationship between the architectural features, tomb equipment and socio-economic status of the owner was explored for the area of Abusir. One of the best markers of the socio-economic power of the owner, besides the main attributes such as the size and material of the tomb, occurrence or absence of decoration, depth of shaft, size and quality of burial chamber/niche, is also the number and quality of the burial equipment. In this respect, the already mentioned presence or absence of fine versus rougher wares in the burial chambers is the best indicator. The most valued vessels included fine jars made of Marl clay, imported Syro-Palestinian wine jars or their imitations, diverse red-slipped bowls and, predominantly in the earlier Old Kingdom, ceramic miniature or miniaturized vessels. On the other hand, many of the lower-ranked deceased had to be content with simple beer jars and one or two bowls.

In view of gender, a comparison of the different above-mentioned attributes between male and female burials has shown that the Old Kingdom society was primarily androcentric, with a stress on male burials of certain social class. The ratio of female versus male burials is

rather small both in the higher levels of the society and the simpler burials (*e.g.* Bárta 2002). In addition, with the exception of the women of the royal family, female burials are as a rule poorer, with fewer or lesser quality items, and buried in shallower shafts. Only a handful of non-royal women were buried in a sarcophagus and only a very small number of them held a tomb in their own right. In the whole necropolis of AS 68, the number of female burials was very low compared to their male counterparts, containing only three female versus ten male burials in the rock-cut tombs and only a single female among ten male interments in the shafts of the courtyard.

The second section of this chapter offers an outline of the chronological development of the complex based on the ceramic finds, from burials of the main owners, secondary funerary activity in the rock-cut tombs and the courtyard, cultic activity in the complex and finally the evidence for the robbing of the tombs and their abandonment. The chronological span and implications of the ceramic finds cover a considerably large period of the middle Fifth to the end of the Sixth Dynasty, respectively the beginning of the First Intermediate Period.

The ceramic finds were able to confirm dating provided by the epigraphic evidence, and in other, numerous anepigraphic contexts, to offer at least a rough outline of their sequences. Especially in the case of the shafts hewn into the floor of the pillared courtyard and corridor of AS 68, as well as some later shafts in rock-cut tombs AS 68c and AS 68d, the pottery was almost exclusively the only dating criterion. It was possible to state, with reservations concerning the archaeological reliability of these contexts that the burial activity in the courtyard commenced in the late Fifth Dynasty but bloomed especially during the Sixth Dynasty, particularly from the reign of Pepy I onwards. The well-dated beer jar sequence from the cemetery of Saqqara West (see Rzeuska 2006: Table 1) enabled us to establish a tentative dating for most of the uncovered shafts. Some shafts in the rock-cut tombs, such as Shaft 4 in AS 68d and Shafts 5 and 6 in AS 68c, were also part of the secondary funerary activity in the Sixth Dynasty and most likely belonged to direct descendants or other family relatives of the original owners.

All four rock-cut tombs shared a common feature in the large presence of Sixth Dynasty ceramic material in the debris layers of their chapels (see also Bárta – Vymazalová – Dulíková – Arias *et al.* 2014: 30–32). Due to the high occurrence of stands, bowls and beer jars, it is possible to surmise that these denote the refuse layers of the cultic activity in the chapels, rather than the robbing of the tombs. In respect to the fact that a large number of shafts in the courtyard and even some in the rock-cut tombs themselves were hewn and equipped at this time, a regular cultic activity related to both the original and later burials can be presumed.

The final section of this chapter is devoted to a comparison of general trends in ceramic assemblages from Abusir with those of other sites in the Memphite necropolis. On the basis of all the known data, it is possible to divide the development of the Old Kingdom pottery into four main stages, with many subsequent phases. The pottery of the Third Dynasty up until the reign of King Snofru in the Fourth Dynasty is decidedly different and follows a much older ceramic tradition, with distinct ceramic shapes. The second stage can be seen starting from the reign of Khufu until the end of the Fourth Dynasty, when the tombs seem to have been equipped with a more or less given set of vessels. The Fifth Dynasty is a stage of its own, with at least three possible phases and lasting until the reigns of Teti and Weserkare in the early Sixth Dynasty. During this period, while one can observe several general common features, the sites within the area of the Memphite necropolis exhibit slight differences in the ceramic assemblages. The final stage equals the remaining Sixth Dynasty and is most characteristic by a development of very different types of beer jars, especially the tall and low tubular ones that are often treated with a red slip on their outer walls. All the stages can be further divided into several sub phases.

7 CONCLUSIONS

In the final chapter, the present author aims not only to summarize and stress the main results of the thesis, but also its importance within the study of Old Kingdom archaeology and ceramology and outlines further questions and topics for future research. The pottery was

analysed in light of several main aspects – from the viewpoint of its classification and typology, the vessel manufacturing techniques, the chronological impact and dating limitations of the pottery and, finally, the relevant spatial divisions both according to the cultic and burial spaces in the tombs and in relation to the social status of the tomb owners.

Among the outlined future topics, the most interesting but also the most problematic is a comparison between Old Kingdom ceramic finds from necropoleis and settlements, *e.g.* funerary and utility pottery. So far, no such comparative investigation has been undertaken, mostly due to lack of data. From the period of the Old Kingdom, there are only a few regular settlements and those available were either time limited or had a specific purpose, such as the settlement of pyramid workers at Heit el-Ghurab in Giza or the administrative centre at Balat. It is to be hoped that new excavations at other sites will hopefully provide us with new ceramic data enabling a comparative study of ceramic assemblages.

In the future, the present author would also like to explore diachronic differences between the pottery from the centre (*i.e.* the Memphite necropolis) and the Egyptian provinces. The main relevant areas of interest include the Oasis of Dakhla with the cemetery of governors and their attendants at Qiba el-Dabba, Elephantine and the cemetery of governors at Qubbit el-Hawa and in lesser extent from the necropoleis of nomarchs in Sheikh Said, Meir, Deir el-Gebrawi, el-Hawawish and other sites. Such a study would be ideal in cooperation with other ceramologists, as it can lead to the creation of a diachronic chronological sequence of ceramic types for the whole area of Egypt.

In general, it can be concluded that only the finds from the Memphite necropolis can be used as a direct parallel or a dating tool for the examination of the ceramic material from Abusir. Even here, there are striking differences both in architectural features and the pottery, even among closely related sites (such as *i.e.* Abusir and Giza); and often, in one there are types not available in others. The production of pottery occurred on a very local level, without any central supervision and lacked any kind of higher standardization (see also Sterling 2004 and Warden 2014).

The presented dissertation offers a detailed analysis of the available ceramic data from the complex of Princess Sheretnebty in the wider chronological, social and socio-economic

points of view. It should help expand and deepen our knowledge of Old Kingdom pottery and its development, enhance the discussion of contextual archaeology and its importance in the interpretation of diverse objects of the material culture, as well as provide further understanding concerning the Egyptian society.

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