

<b>Carter Number</b> 100a	ES
<b>Museum and Accession Number (if available)</b> Cairo Museum, JE 61734 (Exhib. 177)	ES
<b>Name of Object</b> 'Stick of gold, on gesso, on wood' (Carter: <a href="#">100a</a> ) 'Stab mit gebogenem ende' ['staff with curved end'] (Beinlich and Saleh 1989: 37)	ES
<b>Location in Tomb</b> 100a was found in the antechamber, on the bed furthest south (Taweret-headed) (Carter: <a href="#">100a</a> ). It was part of a small collection of seemingly unrelated objects (100a-h), being two sticks, one arrow, one adze-handle, one sandal sole and some pieces of cloth and cord.	ES
<b>Measurements</b> L. 109.5 x W. 2.2 (min.) – 3.2cm (max., including figure) W. (min.) 2.2cm W. (max., including figure) 3.2cm	ES
<b>Translation</b>  (1)   (1) <i>Nb-hpr.w-R<sup>c</sup></i>  (1) Nebkheperure	ES
<b>Grammatical notes</b>	
<b>Notes on the content of the texts</b>	
<b>Object description</b> Stick 100a is made in wood, with a gesso layer, with gold on top. It has a faience end (designated a 'handle' by Carter), with a papyriform-like ferrule. The curved end of the stick is carved in the shape of an Asiatic, with visible head, arms and feet. The right foot is now missing. These features are painted in white, with the eyes, eyebrows and facial hair in black The cartouche is incised into a piece of gold leaf, which was added to the stick separately. A pattern of three zig-zag lines appears 'on under curve' (Carter: <a href="#">100a</a> ), presumably referring to the papyrus-like faience end as this does not seem to appear on the curve with the Asiatic figure.	ES
<b>Notes on the object type</b> This stick is one of six found in the tomb of Tutankhamun in this form – a papyriform ferrule at one end and the other curved with crook-like end with representations of bound prisoners – the other five being three designated 'Stick with crook composed of	

bound African prisoner' (Carter: 48a; Carter: 48b, Carter: 48c), another called 'Stick with crook composed of bound Asiatic and African prisoners back to back' (Carter: 48d) and finally a 'Ceremonial stick of unknown use' (Carter: 50uu). 48a-c show a single Nubian, 48d shows a Nubian and an Asiatic back-to-back, 50uu shows a Nubian and Asiatic facing opposite directions and lower legs bound together, and 100a shows a single Asiatic. They are of similar materials 100a and 48a-c have a faience end (48a-c it is specified as 'dark blue') and the end of 50uu is dark blue, but faience is not specified. 48d has an ivory end, painted red. 48a-d have geometric patterns incised on the main shaft of the stick.

The presence of bound prisoners on the sticks is clearly an iconographic marker – enemies of the pharaoh are bound to an object which bestows authority on its Egyptian owner (see below), and in this case goes further in demonstrating the dominion of the pharaoh over Nubians and Asiatics. The designation by Carter of 50uu as a 'Ceremonial stick', and of 50uu and 48c by Fox (1951: pl.14) as 'Ceremonial walking sticks', indicates that such an object was probably not used on a daily basis, the modelling being fairly fragile. Similar items, such as the decorated footstool (Carter: 90) which is also decorated with bound foreigners, might also have been used during specific ceremonial occasions.

The note by Carter that implies that the faience end (ferrule) is the 'handle' is worthy of consideration. If this is the handle, the curved end with prisoners ('lower end') would be held to the floor. Referring to 50uu, Desroches-Noblecourt (1963: 83 (image caption)) also calls this the 'lower end'. Whilst this may be appropriate as a way to degrade the image of the prisoners further, it seems contrary to what would be expected for a stick of this shape. The curve is not dissimilar to Gardiner Sign List S39 (peasant's crook, distinguished from S38, the *ḥq3*-sceptre in that it does not curve backwards). Indeed, both types of crook are always represented with the curve at the top (Fischer 1979: 7, fig.2); the equivalent to the end with the ferrule on 100a and the other sticks would be towards the ground. Although crooks are held below the curve, if the curve of these decorated crooks is intended to be held in the hand, the Nubians and Asiatics would be smothered and further bound by the pharaoh's grip. It is probable, nonetheless, that the stick could be and was held at either end.

General remarks regarding sticks shall be given in the following paragraphs:

The ancient Egyptian word for 'stave' is first given in the late Old Kingdom as *imyt-r*, which could be understood as 'that which is on the edge (of a lake or pool)' (Fischer 1979: 7). There are, however, many types of stave and so a variety of explanations could be suggested.

Most depictions of individuals carrying staves would indicate that they relate to the authority of their owner, although staves can also be carried by their retainers (see below). Other sticks relate to occupations and would therefore designate a career role, such as: sounding rods for sailors, fowling sticks for bird keepers and, cattle prods for pastoralists (Fischer 1979: 8). Where actual staves have been found within the burial they are most often deposited within the wooden coffin of the deceased, a position particularly standardised during the Middle Kingdom (Hassan 1976: 74). The body itself rests on its left side, with the head pointing north and facing east, staves are then placed on either side of the body, occasionally also with bows and arrows (Hassan 1976: 110). Burials are also often accompanied by a head rest and sandals. It can be suggested therefore that these elements were requirements for the ideal Middle Kingdom burial assemblage; indeed the group which contained 100a includes a sandal sole, but the nature of the group as a whole suggests that this is not an organised set of objects and the presence of the sandal is likely not indicative of any deliberate grouping. Hassan points out that while staves should have been placed within the coffin itself, it was also possible to deposit

them outside the sarcophagus/coffin and either wrap them in cloth or keep them in a wooden box (Hassan 1976: 110). However, 100a and the small group of objects with which it was placed was found in the antechamber, therefore not in association with the burial chamber, unlike Group 227a-e which was found, along with other objects, wrapped in a length of linen and placed inside the door of the outer burial shrine of Tutankhamun; a typical location within a burial assemblage. Many other staves were found in the Antechamber of Tutankhamun's tomb, but it is unclear why these were kept separate from group 227. There is no clear conclusion as to why staves were a part of the ideal burial assemblage but spell 23 of the Coffin Texts alludes to their potential purpose for use in the journey to the afterlife (see CTI: [23] 71h-72c):

Take your staff, your loincloth, your sandals, [and] your arrows for the road, so that you can cut off the head and sever the neck of your foe that approaches [when] you are dead.

This text also draws together the various elements located within the coffin; the staff, linen dressings, sandals and weapons. The text also indicates that the staves had protective connotations, as well as providing physical support during the deceased's travels to the next world (Hassan 1976: 118). A similar reference can also be found in Coffin Text spell 3 (CTI: [3] 10b-f; Bommas 1999: 57-58), and also in the New Kingdom Tale of Two Brothers (Lichtheim 1976: 208).

Staves first appear in private burials during the First Intermediate Period (Hassan 1976: 119). It is also during this period that staves first appear within the equipment frieze on internal coffin decoration (Hassan 1976: 98). Willems has shown that these depictions represent the funerary rites associated with the interment of the deceased (Willems 1988: 208). The presence of staves within these images descended from similar depictions in Old Kingdom royal contexts showing the object offering ritual (Willems 1988: 203-204). The first attested private burial of the Middle Kingdom to have staves deposited within the coffin is that of *Hnw* at Saqqara and his burial is illustrated by Hassan as an ideal Middle Kingdom coffin assemblage (Hassan 1976: 75, fig. 19). As the process of including staves within the burial assemblage reappeared during the early New Kingdom, little altered from Middle Kingdom traditions, it is unsurprising to find staves preserved from the royal burials of Amenhotep II, Amenhotep III, Ramesses II and Merenptah (Hassan 1976: 131). Tutankhamun however stands out among New Kingdom examples due to being buried with around 130 staves. According to Hassan's calculations (1976: 131), only about one tenth of these staves have inscriptions; group 227 includes five of these examples. Reeves documents that Carter believed Tutankhamun may have been 'an amateur collector of walking sticks and staves' (Reeves 1990: 178). This statement is however, difficult to confirm due to a lack of complete royal burials from the late Eighteenth Dynasty with which to compare the assemblage of Tutankhamun.

Curved sticks, in particular those with only a slight curve at the end first appear in tomb assemblages from the early Middle Kingdom (Fischer 1979: 13). A depiction of three curved staves in a scene from the Eighteenth Dynasty tomb of Kenamun at Thebes (TT93) exhibits them among a selection of military equipment (Davies 1930: pl. XXII, A). Another depiction from the tomb of Kenamun show statues of the pharaoh Amenhotep II holding curved sticks with this slight curve. The curved ends face away from the Pharaoh who wears a militaristic uniform and carries various weapons (Davies 1930: pl. XXII, A). Once again the military nature of the curved staves is emphasised and relates to the textual themes preserved on those found in the tomb of Tutankhamun.

100a, and those similar, has been compared to shepherds' and peasants' crooks, as listed in Gardiner's Sign List (see above). As mentioned, their shape is more similar to the latter (S39), therefore perhaps representing the *ꜥwt*-sceptre. The *ꜥwt*-sceptre appears phonetically in words relating to flocks of animals (Erman and Grapow 1971: I, 170-171),

and thus this particular shape imbues its owners with the characteristics of control. In addition, although both types have inherent connotations of pastoral activity, the *hq3*-sceptre (S38) is known in words meaning 'to rule', 'ruler' (Erman and Grapow 1971: III, 190-194). Given that the two types crook are sometimes interchangeable in hieroglyphic writing (Gardiner 1957: 508-509), it is likely that while 100a and the rest are not of the *hq3*-sceptre type, the shape is sufficiently reminiscent of this to exude the same authoritative quality.

Around 70 of Tutankhamun's staves were of the *mdw*-type (Hassan 1976: 131). This is the most popular variety, which appears in many tomb scenes and consists of a straight staff with a globular knob at its carrying end. Often these staves have notches carved along their length to replicate the appearance of reed texture (Fischer 1979: 21).

The large number of staves in the tomb of Tutankhamun allow for a misrepresentative view of sticks in royal burial assemblages of the New Kingdom. It is clear that large numbers of staves should have been expected in other royal tombs, and it is perhaps due to the removal of bodies into caches during the Twenty-first Dynasty that these are no longer preserved in their entirety. It is currently difficult to ascertain exactly why Tutankhamun is buried with such large numbers of the same types of staff (70 in the case of the *mdw*-type), although it is also true that he was buried with at least one of each known example from burial contexts. From this brief overview of staves in Ancient Egypt, and particularly those in the tomb of Tutankhamun, it is clear that the past assumption that these items were 'walking-sticks' (ILN 1925: 524-525) is unfounded and that instead these funerary goods represented the authority of their owners, and related to specific roles and rituals Tutankhamun was involved in. Further work on the inscriptions on other staves found in Tutankhamun's tomb will assist in understanding the purpose of these objects and the reasons for their prevalence in burial contexts from the Old Kingdom to New Kingdom.

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