


<b>Carter Number</b> 135h	ES
<b>Museum and Accession Number (if available)</b> Cairo Museum, JE 61706 (collective accession number for Object Group 135)	ES
<b>Name of Object</b> 'Decorated stick or cane' (Carter: <a href="#">135h</a> ) 'Stab' ['staff'] (Beinlich and Saleh 1989: 60)	ES
<b>Location in Tomb</b> Part of a large collection of sticks of varying types (135a-dd). These were collectively dubbed a 'group of wooden staves' (Carter: <a href="#">135</a> ) Group 135 was found in the antechamber, as indicated by Carter's numbering system (Griffith Institute: <a href="http://www.griffith.ox.ac.uk/gri/carter/135.html">http://www.griffith.ox.ac.uk/gri/carter/135.html</a> ), against the wall behind chariot wheels 133, 134 and 136 (Carter: <a href="#">135h</a> ).	ES
<b>Measurements</b> L. 156cm W. (min.) 1.5cm W. (max.) 2cm	ES
<b>Translation</b>  (1)   (1) <i>ntr nfr Nb-hpr.w-R<sup>c</sup> di ʕnh</i>  (1) The good god, Nebkheperure, given life	ES
<b>Grammatical notes</b>	
<b>Notes on the content of the texts</b>	
<b>Object description</b> This stick is made of wood, dark in colour, with a small number of additional decoration in the form of gold on gesso bands. Carter organises the decorative pattern using an annotated drawing with accompanying list, as follows (Carter: <a href="#">135h</a> ):  a. Gold leaf on a very thin coat of gesso b. Band of thicker gold without gesso, with rope pattern c. Cartouche incised d. Plain wood (139.4cm of the total length) e. Band of gold, with rope pattern at top, straight on wood?  The drawing made by Carter suggests that the stick is almost entirely straight, with no protruding decorative features or elements.	

As mentioned, 135h was found as part of a much larger group of sticks (thirty in total), most of which are straight and many bearing a papyriform-type ferrule. According to Beinlich and Saleh (1989: 60), only five of these are inscribed, but Carter's records indicate that several more bear cartouches – 135a, b, c, e, g, j, k, m and u – bringing the total within this group to fourteen.

ES

### Notes on the object type

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), perhaps a reference to a waterside reed. This may perhaps provide the origin for the papyriform ferrule on many of the sticks in Group 135. 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. 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, Group 135 were not found 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. It is unclear why Group 135 and the many other staves found in the Antechamber of Tutankhamun's tomb 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; as already mentioned, Group 135 includes fourteen examples if we follow Carter's records (five if we follow Beinlich and Saleh). 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 first appear in tomb assemblages from the early Middle Kingdom (Fischer 1979: 13). Whilst many of Group 135, including 135h are not curved, 135aa is curved at one end and 135bb has a shape at one end not unlike a shallow sickle or scimitar (the shape of which is exemplified in Schosske 1980: 821), a more unusual type of curve within the Tutankhamun assemblage. 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). They are labelled as having curved tops of 'gold', and straight ends of 'silver' (Fischer 1979: 13). Whilst 135aa does not display such features, other sticks in the tomb do; this correlates well with staves 227a-d, as all of these have gold decoration around their handles, while the bottoms are usually decorated with ivory (see relevant fact-sheet). While the ivory replaces the silver, it remains a white luxury material and likely served the same purpose. Another depiction from the tomb of Kenamun show statues of the pharaoh Amenhotep II holding curved sticks similar to 135aa. 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.

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. However, none of the staves contained within Group 135 appear to be of this type; as mentioned, many are straight sticks with a ferrule at one end. 135h, unless there was damaged unrecorded by Carter, was simple, with no ferrule and minimal decoration. Often staves of the reed-imitating varieties have notches carved along their length to replicate the appearance of reed texture (Fischer 1979: 21), but again, this does not seem to be the case with 135h, most of which is plain and smooth. The lack of clear photographic evidence and fairly sparse written records for the majority of Group 135 means that it is often difficult to ascertain which variety of staff is represented by each item.

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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