

American Research Center In Egypt, Inc.

NEWSLETTER



1430 Massachusetts Avenue, Cambridge, Massachusetts 02138

AMERICAN RESEARCH CENTER IN EGYPT, INC.

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CORINNA LINDON SMITH: In Memoriam

It is the sad duty of the American Research Center to record the loss by death of one of its Founders. In June, 1965, Mrs. Joseph Lindon Smith, "Aunt Corinna" to a host of her younger friends, died in her 90th year at her home in Dublin, New Hampshire.

She had, together with her late husband, spent much time in Egypt ever since the early years of this century, had been a keen observer, on the spot, of many of the exciting finds of the period by archaeologists, and had developed a deep interest in ancient and present day Egypt. The writer first knew her during the Smith's frequent sojourns at the camps of the Harvard-Boston Expedition, where they were the guests of its Director, George Reisner, while "Uncle Joe" was engaged in his outstanding work as a painter of archaeological subjects. Corinna Smith, being endowed with a brilliant and wide-ranging mind, boundless energy, and great enthusiasm, took a deep interest in the archaeological work in which her husband was so intimately involved. Her interest, however, was all inclusive: she studied Arabic, the Koran, and the Mohamedan religion, and occupied herself with contemporary Egypt and its many problems. It is fair to say that during these years in Egypt there were few figures of importance, especially in the archaeological world, whom she did not know, whether they were Egyptian, European or American.

When, in the winter of 1946-7, it was decided to close down the Harvard-Boston Expedition following the death of George Reisner and because of the changed conditions in the country, Joe and Corinna Smith were in Egypt. The writer well remembers the discussions that took place at that time, in which the Smiths took a leading part. It was obvious to all of us that the heyday of foreign excavating activity, which had flourished for half a century, was coming to an end. When this happened, what was to become of further additions to our knowledge of Egypt's great past and to the opportunities which archaeological expeditions afforded for the training of young scholars in scientific research? True, a small group of competent Egyptian scholars, working for their own Government, would doubtless continue, but funds were limited and the number of trained Egyptians were far too few. These problems were discussed with a number of interested people and the germ of the American Research Center began to take shape. As the writer recalls those days, it was in no small part due to the driving energy and enthusiasm of Corinna and Joe Smith that the Center was organized and came into being as a formal body incorporated under the laws of Massachusetts in 1950.

Corinna Smith was one of its founding members, was a Trustee of the Center until a year before her death, and a Vice-President until she died. Her interest in its work and growth was never-failing, and her financial support was considerable. One recalls as recently as the Annual Meeting of 1964 in New York how, despite precarious health, she not only came to the meeting of the Trustees, but contributed penetrating questions and highly pertinent remarks to the discussion. Even at the end her thoughts were with the Center: her death notice included the request that flowers be omitted, but that contributions might be made instead to the American Research Center in Egypt.

Dows Dunham

REMINDER

2.

November 13, 1965

Members are again reminded that our Meeting will this year be held in Chicago, at the Center for Continuing Education of the University of Chicago. Since this is the first meeting of members to take place west of the Alleghenies, a record attendance is anticipated. Rooms are available at the Center for Continuing Education, but reservations should be made in advance.

AN ACQUAINTANCE WITH CAIRO

by Charles Wendell

It is not easy to write dispassionately of any living organism we know by direct and continued contact. The more complex the object of our inquiry, the more ambivalent our feelings must become, encompassing finally the extremes of love and hate, separately and simultaneously. This is true, I think, whether we discuss a pet, another human being or those great conglomerates, cities and countries. The biomorphic parallels applied so often to historically evolved entities of the social order have been exaggerated in the past to the point of caricature by too many scholars. And yet, as reflections of the living, dying beings who created them through time, these entities inevitably live a true life of the body and spirit, and die a true death. I cannot claim to know Cairo superlatively well, even after a year's acquaintance, but as my physical and spiritual environment for most of this time, it commands a position of first importance in my consciousness, perhaps even dominating it occasionally more than I would care to admit. Viewed objectively, it seems strange to feel at times cherished, welcomed, even loved by what is after all a mere aggregation of buildings and the spaces separating them, or on other occasions to sense as clearly that we are rejected, despised and hated by the same disposition of what should be by rights dead matter. We ourselves react as strongly, and quite correctly so. The large facts of our emotional life demand large reactions, with no danger of inner contradiction. We dislike or like vanilla ice cream. Those who dislike or like their mothers or lovers require immediate aid. Of course it is the imponderabilia, the qualities which cannot be reduced to checkable figures and precise statements, that make of this dust a creature that lives its own unprovable life, no less real for all that than one's own. New York, Los Angeles and Cairo are as different individually as any group of people gathered in a room, and as bounded by their individual births and their ultimate dooms.

Without too much invoking the aid of biology, I think Cairo may be described as having grown like a cactus for the earlier centuries of its historic life, and as turning into a kind of onion during the more recent period. The line of demarcation between these two courses of development seems to me to have been set down by the creation of the Fāṭimite capital of Miṣr al-Qāhira in the tenth century. Until that time, the city had grown with fair regularity as a series of buds burgeoning from one another toward the northeast from the nucleus of the Byzantine fortress of Babylon, in what is now Miṣr al-Qadīma with its Roman towers and Coptic churches. Beginning from Babylon then, there is first the camp-city of the Arab conqueror 'Amr b. al-'As in Al-Fuṣṭāṭ, to which was joined the new foundation of Al-'Askar under the 'Abbāsids, this latter in turn exfoliating into the Tulūnid center of Al-Qatā'i. Al-Qāhira itself was originally a natural extension of this growth pattern toward the north-west and away from the Nile, but while the older quarters, except for Miṣr al-Qadīma, are nothing today but ruins

under rubbish heaps, the Fatimite royal city preserves its own ghost and at the same time form the nucleus of the onion that is modern Cairo. All subsequent additions from the Ayyūbids through the Mamlūks, the Turks and the Khedives have grown as rings or partial rings around the Fatimite node, and with a radical change of direction, toward the west and the Nile. Archaeology has revealed much that is fascinating about the long-departed life of the buried and abandoned quarters of pre-Fatimite Cairo, but the royal city lives on somehow in much the same tantalizing way as an old Roman camp or Celtic village does when we see its imprints on the land through aerial reconnaissance. Like them, Al-Qāhira remains a palpable revenant, appearing through the accretions and substitutions of centuries, pale as glass but never merely a matter of records and memories. The actual, physical remains are sadly few, mainly the North Wall with its two lordly gates, and an even smaller portion of the South Wall with its single gate turreted by the twin minarets of the much later Al-Mu'ayyad Mosque. Add to these the very ruinous Mosque of Al-Ḥākim immediately abutting on the North Wall, and the major part of the Fatimite legacy is disposed of. Even so, the surviving sections of the city wall define two sides of the four-square rectangle of Al-Qāhira, though the eastern and western limits are much less dramatically marked out by the new highway separating living Cairo from the huge City of the Dead, and the Shāri' Būr Sa'īd, where the great canal, Khalij Miṣr, once brought water from the Nile to the inland settlements. The evocative magic of ancient names still clings to the area, in, for example, Bayn al-Qasrayn ("Between the Two Palaces"), still used to designate the major street bisecting the old royal city from north to south, despite the numerous signs informing us that this is really Shāri' al-Mu'izz li dīn Allah. The "two palaces" of course have been less substantial than their preserved echo, for more than half a millenium. If the founders of Al-Qāhira left little more than the suggestion of a form, a ghostly mold, it has been filled nonetheless in succeeding centuries by a treasure-hoard of some of the finest Mamlūk and Turkish monuments in all of Cairo, as an inspection of the indispensable Creswell maps will show.

Cairo is a large city, but not unmanageably so. I speak from the standpoint of the walker, since walking is one of my favorite recreations, and I have never been able to grasp the structuring of any place by riding in taxis or buses. Wheeled transportation has always seemed to me a kind of deadening insulation against the reality of streets and the people who use them, an often necessary means to an end, but absolutely unenjoyable for and of itself. Cairo can and should be walked, because it is a rare emotional and intellectual experience to reverse history by beginning at the Nile Corniche and proceeding through the rings of the metropolitan onion back to the Middle Ages in the easternmost quarters. In Cairo this requires no planning at all: it is almost ludicrously simple. Merely walking from west to east in an approximately straight line will do it. The first layer is the thinnest in space and time, representing our own century in an avatar of office buildings, hotels and apartment houses. As one approaches the longitude of Exbekiyya Gardens, the streets become reminiscent of late nineteenth century European cities, and beyond this point, the older quarters are almost entirely dominated by the traditional domestic styles of Mamlūk and Ottoman Cairo. This west-to-east progression is also a Tartarean descent from wealth to the extreme poverty of an Eastern slum. The few beautiful homes left in older Cairo are all monuments and museums preserving what remains of upper-class domestic architecture from an earlier age. For the rest, there is enough here to shock the unprepared or too delicate Western visitor, who would do well to recall what we know of the less savory sections of any great city of Europe or America during the early industrial era. If this is no consolation, it should be cautionary. One possible walk in the innermost layer, taking no longer than twenty minutes, is from the Mosque of Ibn Ṭulūm along Shāri' al-Ṣalība to the Maḡdān Ṣalāḡ al-Dīn and the Mosque of Sultan Hasan. Its termini are, to my taste, the supreme achievements of Islamic religious architecture in Egypt, while the walk, short as it is, offers the walker most of the sights, smells, sounds and situations that render excursions into

this region a mixture of wonderment and revulsion. The perpetually changing, irregular facades to either side are punctuated by an amazing number of Mamlūk monuments, if one considers the shortness of the distance, while the street itself, despite its narrowness, abounds in the usual hazards of donkey-carts, buses, automobiles and motorcycles. The quarter is a rough and over-populated one, cluttered with rubbish and pourriture of all imaginable kinds, offering no encouragement to dally; the children are numerous - incredibly so - importunate and not easily put off. I have found this walk a rather efficacious test for the would-be explorer of what remains of medaeval Cairo. If the rewards are sufficient, outweighing the punishments, Cairo has little more to reveal in the way of terrors, while a great deal remains to enchant.

One aspect of exploration in the old city is thoroughly unpleasant, but I think in need of mention. I am still not quite sure that certain attitudes - even acts - manifested by the population toward the visitor can be attributed with certainty to xenophobia, though this does exist. I refer to open insulting of the foreigner, generally by children or adolescents, even to the point of pelting him with stones or other unattractive objects. Such incidents do take place, in any and all of the old quarters of Cairo, but the feature which never fails to surprise me is the utter impossibility of predicting who will be the victim of these unsought attentions, since not all visitors to these parts are by any means annoyed in this manner. Each sufferer has invented his own explanatory formula. The only catch is that none will work, since the total of explanations covers all possibilities; hence those who have not been stoned must bear charmed lives. One is stoned if he enters Quarter X alone, or if he goes with a crowd, or if he accompanied by a woman, or if he is not accompanied by a woman, etc., etc. I have never been stoned. I cannot tell why, any more than I can tell why others have been. Perhaps because I walk constantly wherever I am, I can proceed without undue self-consciousness while keeping pace with the ebb and flow of foot traffic, and hence draw almost no attention to myself as an alien organism functioning at the wrong tempo. I am certainly as un-Egyptian looking in physique and dress as it is possible to be; there is no question of "passing". Why many others have been subjected to such indignities remains a mystery, and one that is not to be resolved with any facile answer. I have been verbally insulted twice, gave back as good as I got, and went on with no further difficulty. Insofar as I can weigh the evidence at all, it seems to me that the pattern of pelting-cum-insults, or the absence thereof, tends to become a consistent one for each individual, hence I am driven to the conclusion that still more imponderabilia are the moving factors here too-attitudes, implicit therefore expressed, no matter how subtly, in gesture, walk and set of features. Once begun, the hostilities and fears which led to the first unpleasantness are thereby reinforced to become even stronger on the next occasion, and a vicious, self perpetuating cycle of mutual dislike has been fabricated. Luck, too, probably plays its usual enigmatic role. Apart from traffic, which is the amusement park game of Dodgem played on a large and ferocious scale, open hostility is the chief hazard which the walker through Cairo may encounter. He will not escape the prettier, but if anything more annoying and certainly more frequent, onslaught of the seeker for "bakhshīsh", charitably translated as "tip or gratuity" in dictionaries. In most cases, it is quite frankly a bribe to terminate the companionship of an elbow-tugging, sibilantly whispering professional begger, who may be of any age from toddler to centenarian. If there is any "service" for which a "tip" may be expected by the wildest stretch of imagination, it may be as wispy and tenuous as the unexpected opening of a door, or the pointing out of a monument by a self-appointed lackey or guide. Natives will manifest a cold indifference to such "services" comparable only to Ozmandias' renowned sneer, and "When in Rome," seems a sensible enough adage to follow. Helping the truly and unmistakably unfortunate is another matter. However, I have often been approached by people in the street, who, misinterpreting my stopping

to study an architectural prospect before me, or merely to think for a moment, have tried, out of kindness for the stranger, to give me directions or otherwise guide me, with no ulterior expectation of "bakhshish". One of the amusing facets of this face-to-face confrontation of aliens is the game of trying to guess the language in which one will be addressed in restaurants and shops as well as on the street. Because of the uncertain blessing of more than a century of steady tourism, many Egyptians have an almost unerring eye for the presumable provenance of any foreigner they meet, and judge correctly most of the time. I have been greeted or spoken to in English, French, Arabic, German, and Greek, in more or less descending order of frequency.

There are days when one more instant of Cairo seems insupportable; there are images recalled of vistas seen in or from Cairo that will stay with me till I die, and that no others will surpass, and rarely equal. The first of these, chronologically, was the sudden apparition of the Giza Pyramids to the southwest, seen on a supernaturally clear day, like those in the paintings of Chirico, from the Nile Corniche just in front of the British Embassy. I would not have believed this possible at such a distance, but there they stood, aesthetically enormous even from where I had stopped, open-mouthed and shaken. The second was my initial visit to the Mosque of Ibn Ṭulūn. It is a spiritual trauma to pass through its great walls from a screaming, swarming, insalubrious quarter to its vast, still court and shadowy arcades. All noise is suddenly reduced to a memory of sound. The design allows the eye to gaze upward only, into an utterly pure sky; the sole passage of escape is into its perpetual turquoise, never from it - perhaps as close an approximation to the unspeakable facelessness of God as man can reach with his devices. More than in any other Islamic shrine I have seen in Egypt, the perfect agreement in immenseness and severity of mass, space and line has defined a ground that must be holy to all who enter upon it. Here we see an absolute control of the gigantesque, which is, I think, unparalleled even in Egypt, unless we turn back to the Pharaohs at their most inspired moments of more-than-human monumentality. The visitor escaping into any of the famous mosques of Cairo from the unrelenting mill-race of the streets, will know something of the sense of refuge from the dregs and dross of this world such places must have given the mediæval believer, and indeed still give the tired traveller of today, who becomes immediately and gratefully aware of the contrast between their cool corridors and fresh, open courts, and the steamy tussle outside. But none thereafter seemed quite so miraculous as my first escape into Ibn Ṭulūn. The third is one familiar to almost every tourist in Egypt. Why not? If it were not perfectly magnificent, neither they, nor I in my capacity as tourist, would have been guided to it. I refer to the view from the western edge of the Citadel during an unclouded day. We feel suspended, almost held out, over the entire panoramic sweep in a hush of air, while the turbulence below has faded to a faint flow of sound, just enough to give life to the unbroken welter of houses, minarets and mosques at our feet, that gradually turn into blocks of flats, hotels and office buildings on the western verge. The view is stupendous, all three hundred and sixty degrees of it, whether we fasten on the boiling city, the sterile and lion-tawny cliffs of Muqaṭṭam behind us to the east, or the formal groupings of pyramids in the far southwest, reaching from Giza clear down to Dahshūr and perhaps even beyond, all somehow incredibly hewn out of light and the spare, soft colors of the Egyptian land. That we can gaze across the few miles of green to either side of the Nile, that we can view this entire country in its breadth is somehow moving to the very soul. Standing on the edge of this old fortress, our eye is drawn across the gulf of space and the greater chasm of five thousand years to the first monuments of man's genius as a builder and his will to creation. There is nothing here that is not touched by his struggle with and against great natural forces, nothing that is not tending toward either of the poles of loathsomeness or grandeur. I know of no other city that can command such a view, terrible in its scope, of all human recorded history, that can leave the viewer crushed and elated to the limits of his endurance.

FELLOWS FOR 1965-1966

The Committee on Grants has awarded the following fellowships for study in Egypt during 1965-1966:

Renewals:

- Jere L. Bacharach Junior, Ph.D. candidate in Islamic History at University of Michigan.
Project: An investigation of the nature of the institution of fictitious (account) money in late Mediaeval Egypt, an understanding of the monetary structure being important for a reconstruction of the economic and social organization during the Ayyūbid-Mamlūk domination. This project involves a correlation of textual data with numismatic evidence.
- Jacob Geerlings Senior, Professor of Religion, University of Utah.
Project: Continuation of cataloguing and microfilming the library of the Patriarch of Alexandria.
- Bernard Weiss Junior, Ph.D. candidate, Oriental Studies, Princeton University.
Project: A study of the traditional Muslim view of language and the importance of this view in the various branches of learning, especially philology, rhetoric, jurisprudence, and dogmatic theology.
- Charles Wendell Special, Assistant Professor of Arabic, University of California (Los Angeles).
Project: An analysis of the career of Lutfi al-Sayyid as a publicist; with special reference to his period as editor of Al-Jarida.
- New:
- John Bedrosian Junior, Ph.D. candidate, Near Eastern History, University of California (Los Angeles).
Project: A study of the significance of the Hizb al 'Umma (People's Party) from 1907 to 1914. (This is a continuation of his project begun as a Fulbright scholar in Cairo.)
- Joseph Bell Junior, Ph.D. candidate, Oriental Studies, Princeton University.
Project: Theories of secular love in late Classical Arabic literature.
- Erica Dodd Special, Ph.D. Courtauld Institute, University of London, Major field Byzantine Art, Minor field Islamic Art.
Project: A study of Islamic monuments in Cairo in preparation for developing a course on Islamic Art.

Russell Dynes

Special, Professor of Sociology, Ohio State University.

Project: Completion of his sociological study begun under the auspices and to be continued with the cooperation of the Arab States Fundamental Educational Center in Sirs al Layyan.

George Khoury

Junior, Ph.D. candidate, Near Eastern Studies, University of Michigan.

Project: Historical study of the Egyptian occupation of Syria in the early 19th century. (He has completed a year in Damascus and now needs a year in Cairo to look at Egyptian records.)

Susan Staffa

Junior, Ph.D. candidate, Anthropology, Indiana University.

Project: The significance of the hara (quarter) system in a large metropolitan capital.

REPORTS FROM FELLOWS OF THE A.R.C.E.

Season 1964-1965

The reports received from the Fellows of the past season are unanimous in expression of the stimulation to their studies that has resulted from living and working in Egypt. It is impossible to give the reports in toto in the Newsletter, but the following few excerpts may give members of the Center an idea of the varied activities of some of those who have received grants.

Trevor Le Gassick, Assistant Professor
Asian Studies, Indiana University

My Fellowship was awarded to permit me to continue my studies in contemporary Arabic fiction, and all in all my year in Cairo has been as informative and useful as I had hoped.

Before coming to Egypt I had decided to spend the major part of my time in studying the work of the best known Arab novelist, short-story writer, and journalist, Ihsan 'Abd al-Quddus. Having bought all his fictional works, some twenty volumes, I set about reading them in chronological order. By the end of November I had read the greater part of his work and had met and talked with the author on a number of occasions. One of his short novels, Ana Hurrah (I am Free), struck me as particularly interesting and well written, and I decided to translate it into English. I understand that the translation will be published by Khayat of Beirut later this year. By early Spring I had read all of 'Abd al-Quddus's novels and most of his short stories and then wrote a short descriptive article giving my impressions of his work and details concerning his family and career for possible future publication.

Since that time I have been reading the works of other leading Egyptian writers of fiction, concentrating particularly on Youssuf al-Siba'i, Youssuf Idris, and Mahmoud Kamil. I have made the acquaintance of these and other authors and gathered from them first-hand biographical information, and I have made complete collections of their works, unobtainable outside of Egypt.

My year of study in Cairo has not only given me an excellent opportunity to deepen my knowledge of contemporary Arabic fiction, but the experience of living in Egypt has given me a much greater understanding of many aspects of Egyptian and Arab life I would particularly like to remain associated with the American Research Center and will be delighted to assist the Center in any way possible in its future work.

Pierre A. MacKay (Bollingen Fellow in Islamic Studies)
Candidate for Ph.D. degree, University of California
Byzantine and Arabic Geography

My wife and I arrived in Cairo at the height of the last traditional Nile flood in the middle of September, and by October 1 were settled in an apartment in the center of Cairo, not far from the American University in Cairo. Both of us enrolled in the intensive course in colloquial Arabic given by that institution, and this and a program of intensive sight-seeing, particularly in Islamic Cairo, occupied the months of October and November. In December we went to visit the antiquities of Aswan and Luxor, and several sites in between, finishing up with a trip across the Eastern Desert, from Luxor to the Red Sea.

In January, Mrs. MacKay began working with the staff of the excavation at Fustat and continued her work there until mid-June.

In my first months in Cairo I learned that the Mendes expedition might need someone to collect the Arabic testimonia for the history of the site, and I wrote to Mr. Bothmer to offer my services. From January on, therefore, my studies in the historical and geographical literature concerning Egypt in the Arabic period were centered on the attempt to find the very few passages which refer to Mendes and Thmuis. I have completed this study in a manuscript of nineteen pages. The experience of working on this problem has immeasurably increased my familiarity with the Arabic sources for the history and geography of the Near East.

Concurrently with my work for the Mendes expedition, I carried on a good deal of research into aspects of Arabic literature that have interested me since I began my study of the language. I made extensive purchases of the excellent texts in Classical Arabic published in Egypt and through the courtesy of the National Library and the Library of the League of Arab States I acquired a microfilm of one of the most important manuscripts in Egypt. Some of my experience in dealing with the book trade went into a contribution to the A.R.C.E. Newsletter.

My wife and I continued our visits to the monuments of Islamic Cairo throughout our stay. We acquired a copy of the Survey Department's map of Islamic monuments, and with the aid of this, we visited almost every area of Cairo from the Zahiriyya mosque in the north to the fortress of Babylon in the south....

Charles E. Butterworth, candidate for Ph.D. degree
University of Chicago

During the past year I engaged in field work related to my dissertation on Averroes's Commentary on Aristotle's Rhetoric. My major goals were to examine documents and manuscripts that could be located only in Cairo, to get in contact with scholars currently working in Islamic studies, and to improve my knowledge of written and spoken Arabic. Thanks to the generous grant of the Center, I have been able to attain these goals and am now fairly well along in the redaction of my dissertation. By following courses at the University of Ein Shams, I was able to meet many of the professors of Islamic Philosophy and at the same time to attain a fair competence in understanding spoken Arabic....

Jere L. Bacharach, Candidate for Ph.D. degree
University of Michigan

When I submitted my application for renewal of my fellowship in late November, I planned to study the financial history of the late Ayyūbid-early Mamlūk periods. Academic developments within Egypt, however, have forced me to modify my topic, changing the period of study to the reign of Sultan al-Ashraf Qaitbai (1468-1496): I refer specifically to the forthcoming work of Dr. Abd ar-Rahman Fahmy dealing with Ayyūbid numismatics and minting. My goal is to use three types of source material: general historical chronicles, waqf, or endowment, deeds, and numismatic evidence.

In using printed and manuscript sources of the late Mamluk period, I have been looking for references to prices and monetary exchange rates. For the reign of Qaitbai I have also looked for information concerning trade and salaries, an important source for the latter being the waqf documents. In general, I have met with considerable helpfulness for my studies.

For the collection of my bibliography, several members of the Faculty of Arts, Cairo University, have been most cooperative. One professor allowed me to go through his bibliography cards, picking out those references I thought might be valuable; an other made available to me a summary of his unpublished work on Venetian-Egyptian relations during the 14th and 15th centuries. By acquiring a "listener's" card for courses offered by the University, I was able to use the library without difficulty.

My experiences at Dar al-Kutub have followed a similar pattern. Once I established myself as a serious scholar, the directors of the manuscript room were most helpful, and I was able to acquire microfilms of some of the manuscripts most important to me. A key figure in aiding me, as well as other Fellows of the Center, has been Dr. Rashad Abd al-Mutalib of the Manuscript Division, Arab League.

I have also -- a rare privilege for a Western scholar -- been permitted to examine and study the coins I need in the Museum of Islamic Art, through the kindness of the Curator of Coins, who has also given me valuable guidance in Islamic numismatics in general. I am now petitioning the National Library for permission to weigh certain coins in the Khedivial Collection, which is housed there. No one has studied these coins since the appearance of the Lane Poole Catalogue of 1897, which was incomplete with reference to weights and sizes of Mamlūk coins.

The endowment, or waqf, deeds remaining from the Ottoman-Mamlūk period are preserved in the National Library, the Shari'a Courts, and the Ministry of Awqaf. Those of Qaitbai are in the two latter places, the most important of them in the Ministry.

If I were to judge my work this past year by the goals I set in isolated Ann Arbor, I must consider this year a disappointment. But the realities of living in Egypt have forced me to modify these goals, and I now consider the year academically satisfactory and, on a personal level, extremely rewarding.

NOTES AND NEWS

Dr. Henry Fischer of the Metropolitan Museum of Art announces the arrival in New York of Dr. and Mrs. Labib Habachi. This will be welcome news to the many American friends of the Habachis, who have enjoyed their guidance and their warm hospitality in Egypt. Dr. Habachi, former chief inspector of the Service of Antiquities and an internationally known scholar in the fields of ancient Egyptian history and archaeology, has been awarded a research grant by the Metropolitan Museum. He hopes to be able to visit other major collections in the United States before his return to Cairo.

Professor Edward Brown Allen, long a Trustee of the Center, writes that he retired from Rensselaer Polytechnic Institute on June 30, 1964, with the titles of Professor of Mathematics and Astronomy Emeritus and Dean of the Graduate School Emeritus. During the past academic year, however, he has been teaching mathematics at the Institute on a part-time basis, one hour each day, and will continue to do so during 1965-1966.

Dr. Bernard V. Bothmer of the Brooklyn Museum has spent the greater part of the summer in Egypt, dividing his time between the excavation at Mendes, conducted by New York University under a grant from the Center, and research in connection with the Corpus of Late Egyptian Sculpture. He has very kindly furnished the following items for the Newsletter

Due to the ingenious curiosity of M. Jean Jacquet and a group of young scholars of the French Institute in Cairo, the important Christian site of Kellia was rediscovered early in 1964, and during the past season excavation was begun there under a concession granted to the French Institute. Kellia has always been known through the writings of Palladius and Rufinus as the halfway point between Barbouhy and Scetis, the present-day Wadi en-Natrun, but the exact site has long been forgotten. Now the ancient monastic settlement has been located about twenty miles from cultivation in the Western Desert. It covers an enormous area of some four thousand acres, and the preliminary soundings indicate that the site will prove to be a rewarding one for excavation.

The most important recent discovery of Old Kingdom date was made some six months ago by the Department of Antiquities under the Unas Causeway at Saqqara. There, in addition to a vast network of corridors full of coffins and mummies of the Late Period, was found the mastaba complex of two men, Ny-ankh-Khnum and Khnum-hotep, whose floruit must have been the reign of Isesy or slightly earlier. Stylistically, the decorations in low, still rather bold, relief can be compared with post-Thiy work of Ptah-hotep quality. Numerous scenes are absolutely unique, among them one in which the two owners of the complex are shown in close embrace.

M. Lauer spent about three months at Saqqara last winter and there, in addition to his work on the Heb-sed court of the Zoser complex, he collaborated with M. Leclant to continue the project, first conceived by the late Jean Saint-Fare Garnot, of replacing the numerous text fragments with which the corridors of the interior of the Teti pyramid were littered and of consolidating the walls and ceilings. This pyramid is the only one of those decorated with pyramid texts which is easily accessible at the present time.

The Department of Antiquities has continued the clearance of the marshy area directly south of the famous colossus of Ramesses II at Mitrahineh, the site of ancient Memphis. The excavators have pulled out of the mud and water enough granite fragments to reconstruct, in part, two additional colossal sculptures of that prolific ruler. Archaeologically, they seem to be of little interest; artistically, they repeat the well-known type that now graces the square in front of the main railway station of Cairo.

The able head of the Swiss Institute in Cairo, Dr. Ricke, has completed the first modern survey of the so-called Sphinx Temple, which lies directly north of the granite Valley Temple of Chephren and east of the Great Sphinx. Although this temple was discovered by Mariette more than a hundred years ago, it has never been fully published -- an academic failure which, it is hoped, will soon be rectified by Dr. Ricke's meticulous work. His findings are said to prove beyond doubt that the temple was constructed by the same man and the same workmen who built the funerary temple of Chephren to the east of his pyramid.

Near the southwest corner of the Cheops pyramid a large modern edifice of red brick is in process of construction. It is said to be destined as a temporary shelter for the Cheops boat, to be used while the present shelter, south of the Great Pyramid, is being converted into a permanent museum.

Those who have read the descriptions by Dr. Kubiak of the excavations of the Polish Institute at Kom el-Dikk in Alexandria in Newsletters 52 and 54 will be interested to learn that the important structures uncovered may remain as they are, to serve as a sort of open-air museum. In spite of the fact that the site is a valuable piece of real estate, in the heart of downtown Alexandria, only part of the area will be covered by modern construction.

Certain major changes have taken place in the Department of Antiquities. Two sections, one for Islamic and one for Pharaonic Egypt, have been created, both under the Director General, M. Mahdi. The latter section is headed by Dr. Mohsen el-Khashab. Dr. Shafik Farid, replacing Dr. Raschid Noweir, who retired last year, is now in charge of excavations, and Dr. Bakri, until recently Chief Inspector for Upper Egypt, is chief of all the inspectorates in the United Arab Republic. Dr. Girgis retired as of May 31, and Dr. Abderrahman takes his place as Director of the Cairo Museum.

HISTORIC ARCHAEOLOGISTS

The Canadian Historic Sites Division of the Department of Northern Affairs and National Resources requires two archaeologists to direct the excavation of historic archaeological sites in Canada. The persons hired will be based in Ottawa but will carry out excavations all across Canada. Duties during the winter months will consist primarily of artifact analysis and the preparation of excavation reports.

These are permanent research appointments at a salary range of \$7,560 - \$8,640 per annum with excellent pension and medical plans plus other other employee benefits.

The positions require university graduates in archaeology or anthropology with approximately seven years of directly related experience. Post-graduate work may be accepted in lieu of some of the experience requirement.

Interested persons should write to the Civil Service Commission, Scientific and Technical Requirements Group, Ottawa 4, Ontario, referring to competition 65-1402, and providing details of education and experience.

PUBLICATIONS BY MEMBERS OF THE CENTER

Camino, Ricardo A. "The Nitocris Adoption Stela," in Journal of Egyptian Archaeology 50, 1964, 71-101; plates.

In a meticulous publication, Dr. Camino deals with one of the most important documents of the Saite period, long known but never previously reproduced with exactitude. The present study provides not only an exact copy of considerable paleological interest but also a fresh translation supplemented with invaluable commentary. The stela, as is well known, commemorates the entrance of Princess Nitocris, a daughter of Psammeticus I, into the community of priestesses at Karnak, with a view to her eventual accession to the high office of God's Wife of Amun, a position which at the period surpassed that of High Priest in power and influence. While former scholars have believed that Nitocris was destined to usurp the place of Amonirdis, the daughter of King Taharqa who had already been adopted as heiress by the ruling God's Wife, Shepenwepe, Dr. Camino considers that the text clearly shows Nitocris's adoption as heiress by Amonirdis and thus second in succession.

Cooney, John D. "The Cross and Orb in Egypt," in Natural History LXXIV, 4, 1965, 41-49; illus., plates, col. plates.

We have here an excellent discussion of the early Christian art of Egypt, known rather loosely as "Coptic." Mr. Cooney, one of today's foremost authorities on Egyptian art, presents in an eminently readable article the main characteristics of the art of the Nile Valley from (roughly) the third to the seventh century of our era against the historical background of the times. The period was one of social, religious, and political upheaval, but at the height of its trouble art and architecture flourished. Coptic art was never a great art; it was nearly always provincial in feeling and sometimes crude in execution, but at its best it has the touching sincerity inherent in folk art, and this article should serve as a sympathetic introduction to its charm.

Shepherd, Dorothy, and Vial, Gabriel. "La chasuble de Saint-Sernin," in Bulletin du Centre international d'etude des textiles anciens 21, Janvier, 1965, 20-32; plates, diagrams.

This very thorough study discusses the style and techniques of two fragments of a silk chasuble, one of them recently rediscovered, which are preserved in the treasury of Saint-Sernin at Toulouse. These fragments show a repeat of confronted peacocks and, below, a Kufic inscription. The textile and others like it have been ascribed to Sicily but the present study shows conclusively that they come from Moorish Spain and can be attributed to the twelfth century. M. Vial's expert analysis of color and weave, both of which show the irregularities that give life to ancient textiles, combined with Miss Shepherd's carefully annotated stylistic commentary, offers "an impressive demonstration of the rich results which may be obtained by two specialists working in collaboration."

7000 Years of Iranian Art -- in Cleveland. A Guide to the Exhibition. Cleveland Museum of Art, 1965; 14 pp., incl. chronological chart.

As Director Sherman E. Lee states in his brief introduction to this guide, the exhibition of Iranian Art circulated in Europe and the United States since 1961 "has taken on a different character as it reflects the different interests and tastes of the host museums and their communities." In Cleveland, the exhibition was "color-keyed" to correspond to the six major cultural phases into which the material was divided. All of these phases are discussed by Miss Shepherd with her usual clarity. In a number of instances she disagrees with the official catalogue accompanying the exhibition in regard to provenance and/or date. Her small guide should, therefore, be of interest to specialists in Iranian art as well as to the larger public for whom it was written.

The following publications by members have been announced but have not yet been received in the office of the Center:

Medinet Habu VII; The Temple Proper III (The University of Chicago, Oriental Institute Publications), Chicago, 1964.

This is the final volume on the Mortuary Temple of Ramses III. A volume on the High Gate is in preparation.

Nims, Charles F. Thebes of the Pharaohs, London and New York, 1965.