

American Research Center In Egypt, Inc.

NEWSLETTER



NEWSLETTER NUMBER SEVENTY-ONE

OCTOBER 1969

Twenty Nassau St.
Princeton, New Jersey 08540
United States of America

No. 2 Kasr el Dubbara
Garden City, Cairo
United Arab Republic

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ARCE OFFICE MOVES FROM CAMBRIDGE TO PRINCETON

The Executive Committee and the Board of Governors convened at the Boston Architectural Center in Boston on June 21 to consider a recommendation by the Executive Committee to move the U.S. office of the ARCE from Cambridge, Massachusetts to Princeton, New Jersey. After considerable discussion it was agreed that the final decision to make such a move should be left to the entire membership. Mr. Harold Hurst, named Acting Secretary following the resignation effective June 30 of Mrs. Mary Geiger, was instructed to convene a special meeting of the membership as a whole.

A special meeting of the entire membership was accordingly called for August 15. The only item on the agenda was an amendment to Sec. (1) of Article II of the By-Laws, which would read: "The principal office of the corporation shall be situated at Princeton, New Jersey, or within five miles of the boundaries thereof." The meeting was opened by the President, Dr. von Grunebaum, who presented the problem. Mr. Lockard then explained the reasons for the move: his inability to continue to oversee the office, the difficulty in finding a replacement in the Boston area for Mrs. Geiger, and the recent fire in the Cambridge office, which made this a logical time to consider a move. Princeton had expressed a willingness to host the office, excellent office space was available and the town of Princeton was more accessible to Washington than was Cambridge. Dr. Carl Brown, Chairman of the Department of Near East Studies in Princeton, might be persuaded to oversee the operation and Mr. Leon Poullada, former Ambassador and career

Foreign Service Officer currently a Senior Visiting Fellow in the Department of Near East Studies at Princeton, had been approached informally about accepting the position of Director of the ARCE office in Princeton if this were offered to him. Mr. Hurst explained the legal implications which the move would entail, indicating that the ARCE would continue to exist as a Massachusetts corporation with a resident agent remaining in Massachusetts. To satisfy fully the statute of the Massachusetts General Laws, an affirmative vote of at least two-thirds of all members entitled to vote was required. Mr. Dows Dunham of the Boston Museum of Fine Arts regretted the need for moving the ARCE from its traditional home in the Boston area where it had originally been founded and Mr. Fazzini of the Brooklyn Museum wished to be reassured on some legal points.

After some additional discussion, the motion was made, seconded, and was voted unanimously by those present and eligible to vote. Two tellers were named to check the proxies. The final vote for amending the By-Laws and therefore in support of the move to Princeton was 159 out of a total eligible voting membership of 229.

The move of the ARCE office from Cambridge to Princeton was effective on September 8, 1969. The new address is:

American Research Center in Egypt, Inc.
20 Nassau Street
Princeton, New Jersey 08540

Appointment of Ambassador Poullada as Director of
ARCE Office in the United States

The American Research Center is pleased to announce the appointment of former Ambassador, Leon B. Poullada, as Director of the United States Office of the ARCE to replace Mrs. Mary Geiger, whose resignation was effective June 30. Ambassador Poullada assumed charge of the ARCE office following its move from Cambridge to Princeton on September 8.

Ambassador Poullada was born in 1913 in New Mexico and went to public schools in California. He attended the University of California in Los Angeles and the Southwestern University of Law. A member of the California Bar and of the Bar of the Supreme Court of the United States, Mr. Poullada served as a combat and legal officer in World War II in the Pacific and European theatres and was a Chief Counsel in the War Crimes Trials in Germany. He entered the Foreign Service in 1947 and served as consular, economic and political officer in

various South Asian posts including Ceylon, India, Pakistan and Afghanistan. He was detailed to the University of Pennsylvania for South Asian language and area studies and received an M.A. from that institution. He later served as Director of South Asian Affairs in the Department of State and was appointed by President Kennedy as our first Ambassador to the new African Republic of Togo. He retired voluntarily from the Foreign Service in 1965 and has been successively a Ford Fellow in the Politics Department and now a Senior Fellow in the Department of Near East Studies at Princeton University where he has simultaneously pursued studies for a Ph.D. He is now completing his dissertation which is to be published as a book on the Political Modernization of Afghanistan. He spent the year 1967-68 in Kabul doing field research as a Social Science Research and Fulbright-Hays Fellow. He has written extensively on diplomatic and Asian affairs and is a recognized authority on Afghanistan.

Grant Applications Due Before December 31

Applications for ARCE grants for 1970-71 must be received for consideration by the Grants Committee before December 31, 1969. Applications forms may be obtained from Mr. Poullada, Director of the Center at Princeton.

Applications will be considered for advanced research in the sociological, political, economic, archeological, demographic, linguistic and religious development of Egypt. In addition to the more traditional topics for research, the Center in the past has awarded grants for such varied research projects as: the study of Egyptian art, both contemporary and ancient; an analysis of diseases in pharaonic times and of public health measures in the 19th century; a collation and microfilming of the Patriarchal Library of Alexandria; a comparison of Greek and Arabic philosophical terms as represented in the translation literature and in the falsafah works in Islam; the importance of language in Muslim rhetoric, jurisprudence and dogmatic philology; and the study, recording and translating of ancient papyrus texts.

The 1969 Annual Meeting of ARCE will be held at the University of California Berkeley on November 22nd. The general business meeting of members will be on Saturday, November 22, at 9 A.M. The Board of Governors' meeting will be held the same day at 11:30 A.M.

The Chairman of the Local Arrangements Committee in Berkeley is Professor Leonard Lesko, Department of New Eastern Languages, University of California Berkeley. Individual notices will be mailed to all members with further details.

Beginning with Newsletter, No. 72, Mrs. Lily Brown, Administrative Assistant to the Director of the Princeton office will assume the duties of Newsletter editor. All communications, materials for publication, notices and book reviews should be addressed hereafter to Mrs. Brown at the Princeton office, 20 Nassau Street, Princeton, N.J. 08540.

FOUILLES AUX PYRAMIDES A TEXTES DE SAQQARAH

par Jean LECLANT

En Mars 1951, le regretté J. Sainte Fare Garnot et J.-Ph. Lauer avaient entrepris une nouvelle série de recherches à Saqqarah. Leur objectif était de recueillir les nombreux fragments inscrits, demeurés accumulés dans les débris des appartements souterrains des pyramides de Tétî, Pépi Ier et Merenrê.

L'intérêt de ceux-ci avait été aperçu par P. Lacau lorsque, au cours des travaux menés à la pyramide de Tétî, l'accès de ses souterrains avait été temporairement possible: en effet, après qu'en 1881 Maspero eut découvert que plusieurs des petites pyramides de Saqqarah, celle d'Ounas dernier roi de la Ve dynastie et celles des quatre rois de la VIe dynastie: Tétî, Pépi Ier, Merenrê et Neferkarê-Pépi II ont les parois de leurs appartements funéraires couvertes de colonnes d'inscriptions, Maspero avait fait dégager rapidement l'accès des vestiges des couloirs et des salles gravées de textes. Il en avait immédiatement publié, avec une étonnante célérité, la copie et la traduction. Mais pour ce travail de pionnier, il avait fallu faire très vite. Les copies ne pouvaient prétendre à une exactitude totale; surtout on n'avait pas

eu le temps de prendre le soin de ramasser les nombreux fragments épigraphes ou décorés qui jonchaient le sol. Ceux-ci avaient été arrachés des parois lorsqu'au cours des âges les blocs en beau calcaire de l'intérieur des pyramides avaient été exploités en carrière. Depuis, il y demeuraient entremêlés dans l'énorme masse de déblais accumulés dans les pyramides. Ces fragments n'avaient pas été davantage utilisés pour la grande édition synoptique qu'en 1908-1910 Sethe avait offert des Pyramidentexten.

Dans les années 1930, G. Jéquier, s'intéressant au complexe pyramidal de Pépi II, avait recueilli soigneusement les nombreux blocs épars accumulés dans les couloirs et les chambres de cette pyramide. Il avait réussi à réunir des ensembles cohérents. Des éléments de parois avaient été reconstitués par lui et replacés in situ. Dans sa publication, des suites considérables avaient pu être ajoutées à la synopse de Sethe. Ce gain avait été encore accru par les recherches menées dans les pyramides des reines de ce roi, Oudjebten, Neit et Apouit, et dans celle du Pharaon Aba.

Le projet de Jean Sainte Fare Garnot et de J.-Ph. Lauer s'inscrivait dans la tradition de ces travaux. Il s'agissait, en dégagant l'intérieur des petites pyramides de Saqqarah, de compléter une documentation particulièrement prestigieuse.

Amorcé en 1951, à la pyramide de Têti, le travail fut interrompu pour les raisons toutes autres que scientifiques. Il fut repris pour quelque temps en 1955 et 1956, puis brutalement arrêté par le décès si prématuré de J. Sainte Fare Garnot. Il ne pouvait être question de laisser la tâche ainsi inachevée. Au début de 1964, J.-Ph. Lauer et moi-même prirent les premières dispositions pour une réouverture du chantier.

Les travaux sont menés en collaboration avec le Service des Antiquités de l'Egypte et financés par la Commission des Fouilles du Ministère des Affaires Etrangères. Actuellement, ils sont patronés par la Ve section de l'Ecole Pratique des Hautes Etudes (Paris) et bénéficient de l'aide du Centre National de la Recherche Scientifique, par l'équipe no 32 du CNRS. La mission comprend actuellement en effet plusieurs chercheurs dépendant de cet organisme ou en rapport avec lui. Pour la dernière campagne 1968-69, il s'agissait, outre J.-Ph. Lauer, Directeur de Recherches au CNRS et moi-même, de M. G. Goyon, Maître de Recherches au CNRS, de Mlle. C. Berger, Assistante de recherches spécialisées au CNRS et de M. et Mme. Jacquemin, dessinateurs.

Les premières campagnes, au début de 1965, puis de 1966 et de 1967, furent consacrées à la pyramide de Têti. Dans l'hiver 1965-66 ont été commencés des travaux similaires de dégagement à la pyramide de Pépi Ier; ils ont été poursuivis au cours des hivers suivants.

Les étapes du travail mené tant dans la pyramide de Têti que dans celle de Pépi Ier sont déterminées par la disposition des lieux et la nature des dégagements à opérer. Dans ces pyramides, le dispositif intérieur consiste en une descenderie d'orientation Nord-Sud qui se poursuit par un couloir qui débouche dans les chambres funéraires proprement dites, alignées, elles, d'Est en Ouest. L'antichambre, où débouche le couloir, s'ouvre d'une part à l'Est sur une sorte de magasin, le serdab, d'autre part à l'Ouest sur le caveau proprement dit. A l'intérieur de la fosse ouverte préalablement à l'édification de la pyramide, antichambre et caveau ont été maçonnés en gros blocs de calcaire fin. Ceux qui constituent les parois de la chambre et de l'anti-chambre sont disposés en assises très régulières ou nombre de trois sur chacun des longs côtés. Il y avait évidemment des lits supplémentaires pour les murs pignons qui délimitent chacune des deux pièces, à l'Est et à l'Ouest. Le toit lui-même, voûté en chevron, est formé par d'énormes dalles placées de champ. Au centre, elles se contrebuteux deux à deux latéralement, elles s'appuient sur la masse des moellons de la pyramide qui leur servait de culée. C'est l'exploitation en carrière des éléments des massifs des culées qui a provoqué les glissements partiels des dalles du plafond. Certaines d'entre elles sont même descendues de plus d'un mètre.

Ce qu'il fallait éviter, c'est que le retrait des masses de gravats accumulés dans les appartements souterrains ne causât de nouveaux éboulements. Pour cela des charpentes, d'énormes poutres, ont été installées par J.-Ph. Lauer selon les étapes de la progression du travail. Sur l'emplacement des parois Nord et Sud des antichambres et des caveaux, au fur et à mesure, on a édifié des murs de moellons destinés à contenir la recaille. Ils ont été disposés en léger retrait de l'alignement ancien pour l'éventuelle remise en place des fragments de la décoration primitive.

Au long de dégagement de ces espaces souterrains dûment consolidés, les énormes masses de déblais sont soigneusement triées. Tous les blocs épigraphes sont recueillis dans des magasins placés à proximité des pyramides. Ils y sont classés, numérotés et inventoriés. Pour chacun d'eux, est établie une fiche d'étude au cinquième et un calque grandeur. Il s'agit ensuite, à partir des parois en place et avec les textes parallèles déjà connus des autres pyramides, de se livrer à un puzzle gigantesque en vue de reconstituer des ensembles au moyen de ces vestiges de toute forme et de toutes dimensions.

Le nombre des fragments épigraphes retirés des décombres des chambres funéraires de Pépi Ier au cours des diverses campagnes dépasse sept cents. Certains blocs sont de dimensions déjà considérables. Beaucoup ne sont évidemment que des débris ou des esquilles ne présentant que quelques signes ou parties

de signes. Dans les cas les plus favorables, nous disposons de quelques éléments de cinq ou six, rarement sept, colonnes contiguës. La présence d'un mot rare ou d'une formule caractéristique permet seule de repérer le passage d'où proviennent ces lambeaux de textes. Il convient également de noter les particularités d'ordre décoratif ou architectural: ainsi la largeur des colonnes, les joints plâtrés qui correspondent aux limites des assises, les blocs de faitage ont une disposition caractéristique. Enfin, on peut aussi observer les singularités de la pierre qui se retrouvent comparables sur des fragments provenant d'emplacements primitivement voisins. Bien entendu, la forme même des éclats est décisive pour guider dans cet énorme puzzle.

Avec la pyramide de Pépi Ier, le travail épigraphique bénéficie du fait que les hiéroglyphes sont plus petits qu'à la pyramide de Téli. Sur des fragments de même taille, figurent donc davantage de textes chez Pépi Ier que chez Téli. Les hiéroglyphes de Pépi Ier sont d'une admirable ciselure ayant le plus souvent conservé leur couleur verte originale, d'un ton éclatant. A l'heure actuelle, près de trois cent blocs inscrits ont été recueillis dans la descenderie et dans le vestibule de Pépi Ier; environ cinq cents dans l'antichambre qui vient d'être complètement vidée. Le travail n'a fait que commencer dans la chambre funéraire proprement dite où plusieurs fragments importants ont déjà été dégagés.

Les chambres funéraires étant désormais plus facilement accessibles, une révision d'ensemble des textes gravés sur les parois en place peut être également opérée. La publication qu'avait réalisé K. Sethe avait été établie uniquement sur photographies et estampages, le soin apporté par l'illustre philologue allemand a cependant été tel que les rectifications demeurent minimes. Peut-être n'était-il finalement pas inutile d'en établir le constat. Les reconstitutions de fragments de parois déjà accomplies ont permis de découvrir plusieurs textes nouveaux. Aux textes déjà connus, elles apportent des variantes, soit dans la rédaction, soit dans les graphies. L'attention peut être portée également sur la forme même des signes. Il y a là un important complément à un inventaire paléographique des signes Egyptiens, qui reste à mener d'ensemble.

Si le but de la mission est essentiellement épigraphique, cependant le dégagement des chambres sépulcrales a permis un certain nombre d'observations d'ordre architectural. Ainsi on a pu étudier le dispositif de mise en place de la cuve du sarcophage et de son couvercle. L'emplacement des coffres à canopes a aussi été précisé: il se trouvait à une petite distance au Sud-Est du sarcophage lui-même.

La mission a profité également de son installation sur les sites des pyramides pour apporter quelques compléments à

la connaissance de leurs temples funéraires. A la pyramide de Téli, le plan des magasins a été complété. Le vestibule dallé d'albâtre conduit à une porte étroite dont le seuil de granit est encore en place. Celle-ci ouvre non pas sur le départ de la chaussée, comme on aurait pu le supposer, mais sur une courette large seulement de 2,60 m. qui s'étend transversalement le long de la façade.

Au cours de ces dégagements, la mission a mis en évidence les vestiges de plusieurs tombes, dont celle d'un certain Akhpet, "Chef des embaumeurs du Maître du Double-Pays" et "scribe véridique du roi qu'il aime", à l'angle Sud-Est de la façade du temple de Téli. Le style des fragments de reliefs préservés, d'une rare finesse, incite à dater la sépulture du début de la XIXe dynastie.

Au cours de la dernière campagne 1968-1969, des recherches ont été menées à la pyramide de Pépi Ier, afin d'en déterminer les contours. Le travail a été poursuivi au milieu de la face Est de la pyramide où des éléments en place des murs de la salle d'offrandes ont été mis en évidence. Sur le côté Sud de celle-ci, les magasins ont été retrouvés en place avec un rez de chaussée surbaissé et les murs du premier étage presque complets. C'est un gain d'importance pour la compréhension des magasins des temples funéraires ainsi que pour la connaissance de leur disposition en élévation. Une partie d'un de ces magasins avait été utilisée comme four à chaux. Dans les déblais voisins ont été retrouvés les fragments de statues de "prisonniers". Ceux-ci ont été cassés généralement au cou et au bassin, moins sans doute dans une intention rituelle que pour être utilisés comme matériaux dans les fours à chaux. Les prisonniers sont figurés agenouillés, les bras ligotés en arrière. Huit têtes ont été recueillies. Présentent-elles des traits ethnique caractérisés? L'étude des perruques, bandeaux, barbes est en cours, par comparaison avec les quelques exemplaires: de prisonniers déjà connus (Neouserré, Ounas, Pépi II, statues du Metropolitan Museum de New York et du Musée de Berlin). C'est là un apport considérable à la connaissance de la statuaire de la fin de l'Ancien Empire.

Une grande campagne s'avère encore nécessaire pour le dégagement du caveau de Pépi Ier. Il faudra également compléter les travaux de soutènement et de consolidation qui ont été déjà accomplis sur une échelle énorme. Au cours de la prochaine campagne, sans doute sera-t-il possible d'aborder le dégagement des accès à la dernière pyramide encore imparfaitement connue, celle de Merenré, dont le cône de débris se dresse dans la solitude du désert, à l'arrière de la pyramide de Pépi Ier.

Pendant ce temps se seront poursuivis les puzzles gigantesque menés par les membres de la mission de Saqqarah avec la concours de l'Equipe de Recherches no 32 du Centre National de la Recherche Scientifique et les étudiants de Centre de Recherches Egyptologiques de la Sorbonne. Après la joie de la découverte sur place des lambeaux de la plus ancienne composition littéraire de l'humanité, sous la menace constante des blocs en surplomb de la couverture, il s'agira patiemment de reconstituer quelques-unes des pages qui devaient assurer la survie des Pharaons de la fin de l'Ancien Empire.

EGYPT EXPLORATION SOCIETY AT SAKKARA, 1968-69

by Walter Bryan Emery

On 23rd November 1968 we reopened our excavations on the site of the temple of Nekhtanebo II which was discovered last year. Our first task was the removal of the Christian settlement above the deliberately destroyed Pharaonic monuments which were revealed as a series of chapels built against the face of the escarpment. These chapels rest on the rubble-filled platform enclosed by the great brick enclosure, half of which has now been cleared down to the original ground level, revealing still older structures of an earlier but uncertain date. The character of these earlier buildings, which are probably contemporary with the enclosure wall, must remain unknown until further excavation is carried out. In the course of the removal of the fill of the enclosure we had expected to find the entrance to the mausoleum of Isis, Mother of Apis, but so far we have failed in our search. However, the comparative preponderance, in the inscribed material, of reference to Apis and the sacred cow leaves little doubt that the burial place is in the immediate vicinity.

Throughout the clearance of the Nekhtanebo shrines and the fill of the enclosure numerous deposits of bronze, wood and stone statuettes were found, the most remarkable of which was a group of three wooden shrines, hundreds of bronze statuettes and a fine wooden figure of Osiris, in the stone lined pit in the floor of one of the chapels. The objects, some of them wrapped in linen, were in almost perfect preservation, but what was more important were some Carian stelae which had been used to line the walls of the pit. Excavation behind one of the smaller chapels revealed two rough-stone

retaining walls which led directly to the face of the escarpment and a gate which gave access to an amazing series of underground galleries in which were buried the cynocephalic baboons who with the ibis were sacred to Thot and Imhotep. The animals were mummified and wrapped in linen, placed in wooden chests which were then filled solid with gypsum plaster. The chests, with their solidified contents, were then placed in sealed niches built in the sides of the galleries. These galleries, unlike those of the ibis, with which they are connected, are stone lined and are rich in hieroglyphs and demotic graffiti, all of which have now been recorded. There was also a rich find of Carian stelae with texts in good preservation.

The galleries are on two levels connected by a stairway, in the vicinity of which we discovered a two-thirds life-size statue of Isis nursing the infant Horus and two life-size statues of the sacred baboon.

The main upper gallery is terminated by a break into a Third Dynasty burial shaft, and because of the precarious condition of the rock and the shaft filling, our attention was directed to the top of the escarpment with a view to finding the mouth of the shaft. By February 5th large scale excavation revealed the top of the shaft and a great Third Dynasty tomb of unusual design with a superstructure measuring 52 x 19 metres, thus being one of the largest in the archaic necropolis. A jar sealing, found with pottery in one of its ravaged magazines bore the serech of Neterkhet (Zoser). Work in its south burial shaft, which connects it with the baboon galleries, has had to be suspended until next season for technical reasons and March 6th excavations were closed down until next November when our first task will be directed to a detailed examination of this most interesting tomb and the area surrounding it.

This has undoubtedly been the most successful season the Society has had since the present campaign began at Sakkara in 1964, and future excavation in this area will probably be even more rewarding.

A QUESTION OF NAMES

by Bulbul Abdel Meguid ("Omm Sety")

A curious custom is observed among modern EGYPTIANS of calling a person by an unofficial name. This is not a

nickname or a diminutive of the official name (both of which, of course, are often used). This curious custom is found all over the country, and among all classes, and now-a-days, when identity cards and official registrations are the law, it is often the source of some confusion. Actually, the law requires that a person shall bear at least three official names: 1. The personal name, followed by: 2. the name of the father, followed by: 3. the name of the grandfather. For example, Ahmed Mahmoud Mohammed; that is to say, Ahmed (son of) Mahmoud (son of) Mohammed. Such names are registered on an infant's birth certificate and later, on enrolling in a school, and after reaching the age of sixteen years, on a personal identity card. Girls are registered in the same way and retain their own names after marriage. Thus for example, the wife of Ahmed Mahmoud Mohammed is known by her original name of Fatma Hassan Gargor, not Mrs. Mohammed. Few women, unless they are educated and employed by the Government or a company, have a personal identity card but are registered on the family identity card of their husbands or whoever is responsible for them. It is with great reluctance that these men are willing to divulge the names of their womenfolk, especially the names of their mothers. When applying for an admission card to a hospital or clinic on behalf of their womenfolk, men often invent a false name for them, usually on the spur of the moment.

But the curious thing is that many persons are generally known by a totally different first name. For example, Mohamed Abdel Meguid Fahmy is generally known as Shawky Abdel Meguid Fahmy, and few, if any, persons outside his immediate family know that his real name is Mohammed.

Two brothers living near the Pyramids of Giza have exchanged their names. The elder is registered as Hamed Midini El Semman, but is generally known as Midini. The younger brother is officially named Midini Hamed El Semman, but is always known as Hamed.

No one seems to be able to explain the reason for this very common and widespread custom. It applies also to girls, and the writer has lived for nearly fourteen years next door to three women who rejoice in the names of Gibna (cheese, Fakha (fruit), and Salamon (tinned fish). No one except their parents and brother know what their real names are.

But among the peasants and people of lower middle class it is considered very bad manners to address or refer to a married woman by her personal name. She should always be called by the name of her eldest child, for example, Omm Ali, Mother of Ali (or whatever her child's name might be). If childless, she is referred to as Daughter of Farid (or whatever her father's name might be). This last form of address is also politely used for older but unmarried daughters. As

mentioned above, a woman's personal name is hardly ever known outside her immediate family, and even when known to her closest friends is seldom used, and never used in front of strangers.

The usual explanation for this custom is that it is considered shameful for anyone except close relatives to know any personal details concerning a woman. But actually there may be a deeper, subconscious reason for this. There are still in the villages so-called "magicians", who for a small consideration are willing to write a magic spell to harm an enemy. But in order for the spell to be effective, the true name of the intended victim, and that of his mother, must be known to the "magician". This belief, of course, dates back to pharaonic times, when a man's name was followed by that of his mother; e.g., "Nakht-Amon, Son of the Mistress of the House, Meryt."

In fact, the whole question of substitute names for both men and women is probably an echo of the ancient belief in the great importance of a person's name. The name seems to have been considered a vital part of the human being, in fact his or her identity, and religious books from the Pyramid Texts onward stress the importance of the name and its preservation. This is the reason for the ancient custom of erasing the names of enemies from tombs and other monuments. To destroy the name was to destroy the identity of its owner and even imperil his welfare in the After Life.

In the Temple of Ramesses II at Abydos the royal names are personified. On the southern wall of the northern chapel of the Portico, and in the lower register, are three male figures. All are standing and are clad in blue or green corselets, short white kilts with a yellow overwrap, and have long wigs and the divine plaited beard. Each carries the scepter in the right hand and the key of life in the left one. From east to west they are inscribed:¹ "The Good God, Lord of Actions (or Offerings)" and his second name "Golden Horus" (or "Two Lords", i.e., Horus and Set?); "The Son of Ra', Lord of Diadems" and his second name "Rich in Years"; "The Good God, Lord of the Scimitar (or Might?)" and his second name "Great of Victories."

There were apparently similar figures in the upper register, but of these only the legs from the knee downward are preserved.

¹ Editor's Note: The author has beautifully illustrated every quotation in this article in hieroglyphs which, unfortunately, cannot be reproduced here.

At least as far back as the Old Kingdom there existed the custom of giving a person two names - the "Great Name" and the "Good Name." In the tombs of the period both names are sometimes, but not always, mentioned. There was a strange desire that the name should be preserved eternally, both on earth and in the Other World, and in line 256 of the Pyramid Texts we read:²

256C: "Thou dost not perish, thou art not destroyed,

D: Thy name remains among men, thy name exists among the gods."

So also in line 764:

764A: "Lives thy name upon earth, protected is thy name upon earth;

B: Thou shalt not perish, thou shalt not be destroyed forever and ever."

Chapter 601 of the Pyramid Texts is entirely devoted to the preservation of the King's name and the Pyramid Complex.

Too numerous to mention are the inscriptions left by royal and private persons stressing the desirability of preserving the names of their loved ones.

In line 356 of the Pyramid Texts it is the "Good Name" which is especially mentioned:

355B: "They are brought to this Pepy - those four roadwatchers with sidelocks,

C: Who stand on their scepters in the eastern side of the sky -

356A: They say the name of Pepy - the 'Good' one - to Ra;

B: They elevate the name of Pepy - the 'Good' one - to Neheb-kaw."

Again, in line 361:

361: "You shall say it, the 'Good Name' of this Pepy to Neheb-kaw."

²Text of Wenis.

On the other hand, we have definite evidence of the use of a secret name that should not be divulged to all and sundry. The best-known example of this, of course, is the well-known legend of how the Goddess Isis wrested her secret name from the God Ra', thus taking to herself his magic power. The modern nomadic Arabs of Egypt's eastern deserts have a saying that God has one hundred names, ninety-nine of which are known to human beings. But the hundredth, most secret and sacred name, is known only to camels, and that is why they all have such haughty, superior expressions!

In the Pyramid Texts unruly spirits are threatened with the exposure of their names if they do not consent to ferry the dead king:

- 1223A: "If you do not at once ferry over in the ferry-boat of this Pepy,
- B: This Pepy will say this your name to the people whom he knows,
- C: To the wicked men." (i.e., the men who will use the magic power of the secret name for evil ends.)

The "Book of the Dead" abounds in magical spells acquainting the deceased with the secret names of gods, demons, and even inanimate objects, without the knowledge of which he could not hope to reach his celestial destination. For example, in Chapter XCIX each part of a boat necessary to the deceased in his celestial travels, and even the wind, river and river banks, demand that the would-be owner declare their secret names.³

In Chapter LXXI the deceased must give the secret names of seven spirits, who act as executioners in the Other World, if he hopes to escape their clutches.⁴ In Chapter CXXV before the recitation of the so-called "Negative Confession," the deceased has to state the secret name of the Lord of the Judgment Hall, those of the forty-two gods of the Divine Council, and even the name of the Judgment Hall itself.⁵ Chapter CXLVIII⁶ reveals the names of the Seven Sacred Cows

³Budge, "Book of the Dead", Vol. II, pp. 297-302, text Vol. II.

⁴Ibid., pp. 237-240; text, ibid., pp. 10-14.

⁵Ibid., p. 362; text, ibid., pp. 118-123.

⁶Ibid., Vol. III, pp. 480-484; text, Vol. II, pp. 261-270.

and their Bull, as well as the Four Rudders (steering-oars) of Heaven, knowledge of which was necessary for the deceased, if he wished to obtain food and milk in the Other World, and there are very many other chapters of a similar nature.

Thus it is clear that to the Ancient Egyptians it was essential for everyone to have a "Good Name" which was to be preserved at all costs, on earth and in the Other World, and at the same time to have a "Great Name," which could be a source of magic power.

Could it be that it is the subconscious race-memory of the "Good Name" and the "Great Name" which prompts the modern Egyptians to adopt the confusing custom of giving an "unofficial" name to their children?

VISITING SOME SHI'ITE HOLY CITIES

by Martin J. McDermott

Editor's Note: The following article was written by Mr. McDermott during a journey in preparation for his dissertation on "Comparison of the Theology of Abd al-Jabbar and Al-Shaikh Mufid."

Devotion to the People of the House, or the family of the Prophet, which distinguishes the Imami Shi'a, has raised majestic golden-domed shrines in the Iraqi towns of Najaf, Karbala, Kazimain, and Samarra, and in Meshed and Qum in Iran. Each of these guards the tomb of an Imam or close relative of the Imams. To pray at one or more of these holy places is the ambition of every pious Shi'ite, and pilgrims make their way to them constantly, even after the month of the Meccan Hajj.

Hunting for books and manuscripts in connection with my thesis on Shi'ite theology, I had occasion last January and February to visit four of these six holy cities - more, I think, than the average Shi'ite can afford in a lifetime. Since it is a commonplace among orientalist that the Imami Shi'a are far less known than they deserve, and since I had no clear idea of what to expect before setting out, it seems worthwhile to attempt a brief description of what I found.

The plan of the shrines is much the same for all: shops and covered bazaars nearly surround a high wall with four gates. Within is a broad open court and the shrine building itself is topped by a golden dome.

Kazimain, burial place of the two Imams, Musa Kazim and his grandson Muhammad Taqi, has appropriately two domes. The shrine is in a suburb northwest of Baghdad at the end of a local bus route. I got off the bus one gray morning and walked over to a group of old men sitting near one of the gates. "Is it allowed for me to go in?" I asked. Discussing it among themselves for a few moments, they seemed about to let me pass, perhaps against their own better judgment, until a cakeseller standing nearby with a tray on his head came over and told them they definitely could not admit me because I was unclean. This solved the gentlemen's dilemma, for they were now able to assure me that were it up to themselves, I could certainly go in, but that unfortunately there were some people of no education inside, like that cakeseller for instance, who might become violent. Besides, there is nothing to be seen inside but some gold and precious stones, while out here by the gate there is conversation of friends. Better to sit down here and enjoy that over tea. Yes, many of these poor people entering the gate have come a long way at great hardship. Yet this is nothing compared to the numbers that used to come, before the days of airplanes, busses, and good roads! And the talk was of the old days....

Later a Shi'ite professor at Baghdad University told me that the subject of my thesis, theologian Shaikh Mufid, is buried inside the enclosure at Kazimain and that perhaps he could try to arrange for me to get in to visit the tomb, although he could make no promises. Not wanting to endanger my chances of access to the libraries, I assured him that I was more interested in seeing Mufid's works than his tomb.

To go to Najaf, one climbs into one of the minibuses that are always waiting at a gate of Kazimain. As soon as it is full it will begin the three-hour drive south to Najaf, where Ali, Commander of the Faithful, is buried. There are two routes to Najaf: by way of Karbala, where the Imam Hussein was martyred and buried, and by way of Hilla. As luck would have it, the bus I took happened to go by the Hilla road.

As the bus came to a stop in the square at Najaf, a murmur of excitement arose from the passengers, who at last had reached the destination dreamed of, by some of them, far away in Iran. I did not share the thrill, simply because I saw no shrine. But following the pilgrims I entered a long, covered market street which led to the center of town where the shrine is. Having learned my lesson at Kazimain, I did not try to enter but turned off into the book market, where the book-

sellers' booths are grouped in the shape of a T. The dealer I had been told to find, one Muhammad Kazim al-Kutubi, was sitting cross-legged in his shop at the cross of the T. He invited me to take off my shoes and climb onto the carpeted platform which was the floor of his booth. From this position at the cross of the T he could easily shout inquiries to the other shops for any books I named which he did not have on hand. Those Shi'ite theological works which are printed in Najaf are limited to small editions, and while some may find their way to the bookshops of Baghdad and Tehran, Najaf is the surest place to go for them.

Najaf is a town of theological schools, whose bearded young students crowd the streets and libraries, wearing black turbans if they are descended from the Family, white turbans if they are not. Two privately-owned libraries are open to the public: Maktabat Amir al-Mu'minin, and Maktabat al-Imam al-Hakim. The latter belongs to the family of the present mujtahid, or chief teacher, of Najaf. The staff at both these libraries welcomed me cordially and were glad to see that Shi'ite traditions and thought so long neglected by Western orientalists, are now receiving some attention. They themselves were open and eager for contact with outside scholars. The manuscripts I saw there were not very old, many of them, I think, being copies of older manuscripts in Iran. But there is a good variety, and in my present degree of competence I am happier to find legibility than antiquity in a manuscript.

In the seven days I stayed in Najaf, my strange clothes and stranger Arabic accent attracted no curious stares from the people in the streets. Some told me later that they had assumed I was just another Iranian, of whom there are many in the town. Even stretched out for a nap in the January sun on a bench by one of the gateways to the shrine, I was not aware of any particular attention. Nevertheless, I preferred not to try my chances on the other side of the gate.

Iran Air has regular flights from Tehran to Meshed, whose shrine of the eighth Imam, Ali Reza, is the pilgrimage center of Iran. The plan is the same as Najaf, but on a larger scale: golden-domed shrine enclosed by a wall around which cluster covered bazaars. The difference is in the Shrine Library, which has a very large collection of old manuscripts so far only partly catalogued. Both the library and the University of Meshed are under government control and the reception of foreign visitors, though cordial, is more formal.

The bookshops of Meshed and of Qum are not so well stocked with older theological works as those of Najaf. The dealers refer one to the shops and publishing houses of Tehran.

Three hours by bus over a mountain road from Tehran brings one to Qum, historically the most important Shi'ite center in Iran. Its shrine holds the remains of Fatima, sister of the Imam Ali Reza. The present mujtahid of Qum has founded a theological school and placed in it his family library, Makhtabat Ayyatullah Marashi. The library is open to the public, and its manuscript collection, which contains some eleventh-century autographs, is being catalogued. A card of introduction from a librarian in Najaf brought a very warm welcome, and the mujtahid offered some good advice about bibliography for my thesis.

Setting out, I had expected to find the Shi'ites closed and suspicious of outsiders. Events proved that I, not they, had been suspicious - and wrongly.

WAQF ARCHIVES IN THE U.A.R.

From the Final Report of Daniel Crecelius

The climate for research, despite the trying times in which I was in Cairo, was excellent. Wherever I went, whether the man was a Minister, or the humblest employee, I found Egyptians to be courteous, kind and helpful. Many extended the most crucial kind of assistance to my research, thereby making my year here a vastly important one for my own development and a most successful one for research. The following comments upon my work are organized in a way to stress the work done in a particular ministry or to emphasize a special point.

Research undertaken in the Ministry of Awqaf (April-July 15, 1969). Throughout this period I was given the greatest help and shown the greatest courtesies by the department heads and employees in the Ministry of Awqaf. A second interview with the Minister of Awqaf, Dr. Abd al-Aziz Kamil, was perhaps the key to my ability to move through the Ministry with ease.

From late March - July 15, I maintained a six-day week schedule in the Ministry of Awqaf, working with the sijils in both the Daftarkhana in the basement vaults and the far more numerous sijils in the Qalam al-Sijilat al-Ahliyah on the roof. I was able to appropriate one of the employees from the latter office and after training him to be alert

for what I desired was able to work with him daily in the Qalam al-Sijilat al-Ahliyah or in the basement vaults.

I have collected six notebooks of the most extensive information which forms the raw material for numerous articles and one or two sound books on the economic and social history of the ulama in Egypt (1774-1919). In the Daftarkhana I was able to locate the oldest known daftars of the Ministry which record the expenditures and incomes of awqaf accounts in 1250 A.H. It was this search for the accounts which led me to an unused and virtually unknown daftarkhana in the Rifa'i mosque.

Situated on an upper floor of the mosque and buried in a very thick layer of heavy dust, the Rifa'i daftarkhana contains the accounts of many but unfortunately not all, of the awqaf of the Royal Family. Included in these accounts are the most minute details on expenditures and incomes, including even taxi fares, of the various awqaf of the Royal Family. I also located the records of the salaries of all the employees, from most important to least significant, of the King's bureau. These make interesting reading.

A waqf document contains an enormous amount of information of value to the geographer, the economist, the social scientist, the historian, even the urban planner. A typical hujjah, or waqfiyah, contains the name of the donor through at least 3 or 4 generations, gives a minute description of the property of whatever that is made waqf, including boundaries, former owners, or a comment on the present condition of the property, the name of the wakil, nazir and witnesses, and in mentioning the beneficiaries often lists the name of children, wives, grandchildren, freed slaves, etc. A typical donor's lineage might be, therefore — al-Amir Abd al-Baqi Sulayman, presently Kashif of Minyah, the freed slave of al-Amir Abd al-Rahman, the freed slave of Sulayman Bey, the deceased Bash Jawish -- and the beneficiary might be -- Hafizah Khatun, bint Abdallah al-Bayda (meaning father unknown), the wife of al-Amir Abd al-Baqi Sulayman, the freed slave of al-Sitt Fatma Hanim, freed by Abd al-Rahman and the mother of Ali. One can easily see the importance of such information. I have seen thousands and copied hundreds of these lineages during my work in the waqf archives.

I was permitted to roam freely through the Ministry of Awqaf and discovered in the Engineering Department a section containing maps which show exactly what properties are mawquf in Cairo. The work of the Ministry is extensive and departments for the spread of Islam, for the direction of mosques and madrasahs, for training imams, for the upkeep of tombs, etc., had little interest for me, for these have no records that pre-date 1946, the year that the Ministry of Awqaf began keeping exact records. Until then only the Royal Family had its own private records (which I had found in the Rifa'i mosque), unless there are some I failed to uncover.

Being satisfied that the Ministry of Awqaf did not have the accounts for the 19th century which were so crucial to the second part of my work, concerned that my time was growing short, and content with the amount of work I had already accomplished in the Ministry. I transferred my work to the Citadel as of July 16. There the results of my endeavors were mixed.

Dar al-Mahfuzat: Situated halfway up the street which climbs the citadel from the mosque of Sultan Hassan, the Dar al-Mahfuzat contains an enormous amount of records of crucial importance to the historian. I presented myself to the Director and was informed that I was most welcome, that I needed no papers, and that I had only to tell him exactly what I wanted. He was most helpful and charming, gave me access to the now closed museum on an upper story of the Dar, and assigned to me a very nice young man to help me locate materials I needed. This young man, who has translated Dr. André Raymond's articles from French into Arabic, was even permitted to come with me one day to the Ministry of Awqaf to track down a particularly important waqf document.

In the Dar al-Mahfuzat I located all the court records from the provincial courts in Egypt, running into the thousands of daftars, since the Ottoman conquest. Unfortunately these are ill-arranged, unindexed and difficult to use. One must read every page to gain the information one wants. (I had also found the records of the provinces in the Ministry of Awqaf, but these only went back to the late 18th century. The corresponding records for the city of Cairo are in the Mahkamah al-Shar'iyah in Shoubra.) Because of the difficulty of using these records and because they were mere waqf records and not the accounts for which I was searching I moved my work up the hill to the Dar al-Watha'iq al-Qawmiyah.

Dar al-Watha'iq al-Qawmiyah: It was here I located, finally, the missing 19th-century accounts of the incomes and expenditures of the awqaf upon which Ali Basha Mubarak had based so much of his Khitat al-Tawfiqiyah. Three weeks of searching in the Dar al-Watha'iq uncovered thousands of daftars dealing directly with my subject and many others of interest to me. I found, for instance, hundreds of daftars concerning the accounts of al-Azhar in the 19th-century, indexes of the awqaf of Mamluks going back 600 years, and indexes of the awqaf of the Royal Family. Everything I learned here, however, is for future reference, for my three weeks of work in the Dar al-Watha'iq produced precious little result. In trying to use the daftars of the 19th century waqf accounts I quickly learned they were organized in a special pattern, but because they would bring me daftar 1, then No. 53, then No. 13, then No. 5, it was impossible for me to figure out the key for understanding these accounts. No one in the Dar

seemed to be able to read the daftars, so I transferred my work to the Shari'ah Court in Shoubra. I have the greatest sympathy for anyone having to limit their work in the Dar al-Watha'iq and feel sorry they cannot work in the Mahkamah al-Shar'iyah's Daftarkhana where I happily toiled until the day before my departure from Cairo.

The Shari'ah Court in Shoubra and its Daftarkhana: I was able to secure permission to work in the Court's daftarkhana in one morning by presenting my papers to the Wakil al-Wizarah (Justice), himself. Unfortunately I did not begin my work here until August 18, for I found literally thousands of daftars well organized and easy to use. Once again, the employees have been most helpful and one finds the references with me while the other, the locally famous Ahmed Darwish, reads to me the-at-present illegible scribbling while I happily take notes. The sijils are written in a very bad hand; small scratches, often without the necessary dots to indicate letters, suffice for words.

With Ahmed Darwish's assistance it has been possible to locate and review in a single morning as many as 10-15 awqaf belonging to such famous shaykhs as Abdallah al-Sharqawi, Umar Makram, or Muhamed Abu al-Anwar al-Sadat. The records of the Ministry of Awqaf only record a handful of these important awqaf. The financial wheeling and dealing of these shaykhs was amazing. Some were able to make waqfs of entire villages which they had received as iltizams! Carefully preserved and well-recorded records going back virtually to the Ottoman conquest make this the most valuable depository of historical source material in Cairo.

Miscellaneous results of my stay in Cairo: Despite the hectic pace of my research in the various waqf archives, I was able to achieve some minor successes in other areas. I kept up my spoken French lessons twice a week until the end of May. About that time I began visiting dervish dhikrs and soon made many acquaintances among the Sufis. These were only too eager to invite me to their dhikrs and I soon had invitations for every night of the month.

I found that going to a dhikr is not difficult, and I was able to take Mr. Gordon Brown of the American Embassy and Mr. Neil MacKenzie of the ARCE with me on two occasions. I also attended the massive celebrations associated with the last nights of the mawlid of sayyidna al-Husayn and Fatma al-Nabuwiyah. Several trips to private dhikrs in local houses completed my "dhikring." At one house I was an honored guest and was called upon to get up and give my thoughts on Sufism and their dhikr, which I had just witnessed. Much embarrassed, I quickly told them we all have different paths,

but Inshallah we'll all arrive at the same goal. This speech pleased them and their Shaykh then gave a half-hour sermon on the unity of all religions.

It has been a productive period for research and writing in Cairo. In addition to my research I was able to write two lengthy papers and am preparing a third for publication. The first, "The Emergence of the Shaykh al-Azhar as the Pre-Eminent Religious Leader in Egypt," was presented to the International Colloquium on the History of Cairo in April and will be published by the UAR Ministry of Culture. The second, "Non-Ideological Responses of the Egyptian 'Ulama' to Modernization," will be included in a volume of "Sufis, Saints and Scholars" edited by Dr. Nikki Keddie of UCLA. The third, now in preparation, will be presented to the MESA conference in Toronto, Canada in November 1969 and then hopefully published. It is tentatively entitled "The Organization of Waqf Archives in Egypt."

RESTRICTIONS ON TRAVEL WITHIN THE U.A.R.

By Presidential Decree foreigners in the U.A.R. are permitted to circulate only within the limits of the major cities of Alexandria, Cairo (including Giza), Luxor (both east and west banks), and Aswan. Travel between cities is permitted only by plane, train or boat. However, one can drive from Cairo to Alexandria by private car on condition that he uses the desert road.

We have been informed by the Director General on Antiquities that, as a result of these restrictions, our archeological excavations at Mendes and Hierakonpolis will be suspended for the present, and permission for a new expedition to Hamra Dom, to be under the auspices of the ARCE, must be held in abeyance.

The substance of the Decree was contained in a note from the Foreign Office dated July 20, 1969, addressed to all diplomatic missions. A copy of the note follows:

Ministry of Foreign Affairs

Protocol Administration

July 20, 1969

Circular No.27/ Protocol of 1969

TO: Diplomatic and Consular Missions
United Nations Offices and Agencies
Secretariat General of the Arab States League and
Arab Organizations Stemming from the League

The Ministry of Foreign Affairs presents its best compliments to the Diplomatic and Consular Missions, United Nations Offices and Agencies, Secretariat General of the Arab States League and Arab Organizations stemming from the Arab League, and has the honor to inform them that on account of the critical conditions the country is actually passing through and in order to meet security requirements it has been decided to restrict the areas authorized to aliens as follows:

- 1 - Aliens, including members of the Diplomatic Corps and Consular Corps, are authorized to be at, or visit, the following regions:
 - A: Cairo city.
 - B: Alexandria city, including El Agami and Abukir, by the desert road, railroad or plane.
 - C: The Western Desert region to the West of Alexandria up to the Sidi Abdul Rahman region.
 - D: Luxor and Aswan cities and their antiquities regions by railroad plane or river boats.
 - E: Giza town and its antiquities regions.
- 2 - In some cases and with special authorization it is permissible to use the Cairo-Alexandria agricultural road, if and when the Cairo-Alexandria desert road is closed. This authorization is obtainable in Cairo from the Ministry's Protocol Administration and in Alexandria from the Inspector of Public Security at the Alexandria Public Security Office. Tel. 29184.
- 3 - It is prohibited to aliens to be at the following regions:
 - A: Canal Zone.
 - B: Delta region including the barrages.

- C: All Upper Egypt Governorates to the South of Giza town, with the exception of Luxor and Aswan cities.
 - D: El Fayoum Town, lake Karoun and the Cairo-El Fayoum Desert and agricultural roads.
 - E: Red Sea region to the South of Suez up to Marsa El Halayeb Boundaries.
 - F: The Western Desert region to the West of Alexandria from Sidi Abdul Rahman region up to Sollum Town and from Sollum up to the U.A.R.'s Southern frontiers.
- 4 - Exception from the provisions of the previous Article (3) is made by Special Authorization to Aliens holders of special or ordinary residence permit who work at these regions in oil, prospection and exploitation and to foreign experts working at these regions either with the Government or with the Public Sector, on the condition that their route to and from these regions is determined. Exception is also made to nationals of Arab countries for the use of Alexandria-Sollum road.

Trusting that the Missions will cooperate the Ministry avails itself of this opportunity ... etc. ... etc.

NOTES OF ACTIVITIES IN THE U.A.R.

Department of Antiquities

At a press conference on June 18 officially opening the worldwide campaign to save the temples of Philae, Dr. Sarwat Okasha, Minister of Culture, announced that a temporary dike will be built around the island and the area pumped dry to permit a careful numbering of the blocks of the temples to assure an accurate reconstruction, with precisely the same orientation, on the Island of Agliki at a point 114.5 meters above sea level. The salvage operation will cost an estimated 14 million dollars, Dr. Okasha said, 4 million of which will be guaranteed by the U.A.R., and the remainder will be raised from international contributions.

The New York Times on May 13, reported "a violent sand-storm has caused severe damage to the huge statue of Nefertari, wife of Pharaoh Ramses II, at the reconstructed Abu Simbel Temples." Dr. Moukhtar, who had been informed

of the damage over the phone by the Inspector at Abu Simbel, led a group of experts from the Department of Antiquities to investigate the report. The damage, Dr. Moukhtar said, was not serious, although the implications were. The Temples, he explained, had been raised from their original site, where they had been protected from the elements by the surrounding cliffs, to the exposed top of a mountain, where the wind now raced across a large expanse of water before hitting the shore. Dr. Moukhtar gave instructions that immediate measures be taken to prevent a recurrence of the incident, including the removal of a large pile of sand near the Temples, the construction of a protecting wall and the planting of trees in the area.

A fire broke out in one of the underground galleries of the catacombs of Tuna al Gebel during the first week in June and raged uncontrolled for several days. Because of the intense heat, firemen could not enter the gallery. The fire was finally brought under control by closing the entrance and cutting off the oxygen. Fortunately, the fire occurred in a small gallery and the only damage was to hundreds and perhaps thousands of mummified ibises, which were completely destroyed. The fire was thought to have been set by a disgruntled guard.

Arrangements for the sale of antiquities by the Egyptian Museum are being handled by a committee under the chairmanship of Dr. Abdel Moneim Abu Bakr. Although plans have not yet been completed, objects to be sold are being collected in one room of the Museum where they are being sorted, cleaned, repaired and stored prior to the sale. Among these objects are ushabtis, many small bronze figures of Osiris and Isis, scarabs, countless ibis mummies from Saqqara and Tuna el Gebel, some small figures of the hippopotamus goddess Thoueris and of the Horus falcon, small alabaster offertory dishes and beads attractively restrung as necklaces. Larger pieces are available for purchase by museums. No objects currently in the Museum will be sold; only unregistered objects from storerooms and from the many magazines located at the various archeological sites in Upper and Lower Egypt will be on sale. Although prices have not yet been determined, sales will be in hard currency and each purchaser will be given a certificate attesting to the authenticity of the object.

Prior to his departure from Egypt in June, Prof. François Daumas, the eminent Director of the Institut Français d'Archéologie Orientale, was decorated with the Order of the Nile, First Class, in recognition of his contribution to the study of the history of Egypt.

The Ministry of Culture has reportedly decided to transfer the best Greco-Roman objects now in the Cairo Museum to the Alexandria Museum, which contains almost exclusively Greco-Roman objects. Meanwhile, plans for the construction of a new museum in Alexandria have been delayed by budget priorities.

Other News of Interest

As part of the celebrations marking the Cairo millenary, an international symposium on the Architecture and Planning of Cairo, Past, Present and Future, was held in the Gowhara Palace at the Citadel from September 21-27, to consider the philosophic and aesthetic aspects of the planning of Cairo. The papers presented by the participants fell into the four following categories: (1) a comparative study of the interaction between culture and civilization on the one hand and architecture and town planning on the other with special references to Cairo; (2) a comparative study of the principles underlying architectural forms and patterns during the golden ages of Cairo and other Arab cities such as Damascus, Aleppo and Fez; (3) a definition and discussion of certain conceptual terms which are often employed vaguely in the evaluation of architecture and town planning, such as "contemporaneity," "internationalism," "functionalism," "aestheticism," and "humanism." These concepts would then be applied to the traditional architecture and planning of Cairo to assess the true value of the solutions achieved; and (4) a study of the influence of modern technology or architectural design and town planning as it exists today in East and West and in Cairo in particular.

In connection with the millenary of the founding of Cairo, the British Government brought the Royal Ballet, Covent Garden, to Cairo, where it performed to a capacity crowd outdoors on a specially constructed platform before the Chephren Valley Temple, with the Sphinx as a backdrop. The highly successful program, which ran for five successive nights, included Swan Lake and a triple bill, The Dream, Concerto and Solitaire. Throughout the month of September the British also sponsored an outdoor exhibit of eight British sculptors, held in one of the parks in Zamalek.

The Center's Guest Book

Although the number of visitors to the Cairo Center traditionally falls off during the summer months, the Guest Book indicates that a number of friends of the Center, both old and new, were in Cairo to enjoy one of the coolest summers in recent years.

In June Miss Janet Thorpe of the Cooper-Hewitt Museum of Design and Mr. William Lillys of the Boston Museum of Fine Arts called at the Center, as did Dr. Louis Zabkar of Chicago University, on his way back from the Sudan, and Mr. Fred Anderegg of the University of Michigan, formerly with the ARCE-sponsored expedition to Saint Catherine's Monastery in Sinai. Two Egyptian authors, Dia El Sharkawy and Mohamed Boutiba, and the composer, André Ryder, came to inquire about the availability of the newly-published Arabic Writing Today. Dr. James P. Jankowski, Assistant Professor of History at the University of Colorado, used the Center as headquarters during his three-months stay on a grant from the National Endowment of Humanities.

Mr. Joseph Belmonte, Program Specialist in the Division of Foreign Studies of the Office of Health, Education and Welfare, visited the Center in the early part of July, was briefed on our program and met the ARCE Fellows. Dr. Nicholas Millet, in Cairo on a Smithsonian grant in connection with the Gebel Adda expedition of which he was Director, called at the Center, as did two members of the ARCE Board of Governors, Dr. Frederick J. Cox of Portland State University and Dr. William M. Brinner of the University of California, Berkeley, both at the American University in Cairo for the summer months.

In August the first of the group of 1969-70 Fellows arrived, Mrs. Fay Frick and her daughter, from the University of Michigan. Mr. Ludwig W. Adamec from UCLA and Dr. Paul R. Willis of the San Francisco Adult Schools both registered at the Center, as did the author, Miss Joan Colebrook, on her way to Australia. Dr. and Mrs. Wladyslaw Kubiak, who had served with the Fustat expedition early this year, returned to Cairo to work on sherds from the dig.

During September Dr. Arthur Goldschmidt from Penn State University, Mr. Howard Rowland from Michigan University, and Mr. and Mrs. Ralph Coury, all ARCE Fellows for 1969-70, arrived in Cairo. Mr. John Farranto, brother of one of our former Fellows, Mrs. Margot Badran, and currently with the Peace Corps in Libya, stopped in, as did Mr. and Mrs. Peter Heller of Harvard, friends of former Fellow Michael Horn, on their way to spend a year in Nairobi. Mr. Bentley Layton of Harvard, on a three-month grant to study Coptology, called for advice on traveling to the monasteries of Wadi Natrun.

Professor William H. Willis, papyrologist from Duke University also called at the Center. Mr. and Mrs. Donald Powers of Ohio, Mr. and Mrs. Harold Howe of Seattle, and Mr. and Mrs. Graham Carey of Benson, Vermont, called at the Center for suggestions and advice, having been referred to us by friends. Miss Edith Forbes of Jaffrey, New Hampshire, niece of Edward Waldo Forbes, a founder of the Center and its first President, stopped in during one of her frequent visits to Cairo. Dr. Harlan Shuyler, in Cairo on a three-months' assignment from FAO headquarters in Rome, inquired about the possibility of the ARCE's administering a study on rodents in Egypt. Mr. Alvin Moore, Jr. of the Library of Congress Office in the American Embassy in Nairobi called to inform us that supervisory responsibility of the Library of Congress operation in Cairo had been transferred from Karachi to Nairobi, and Mr. Moore will henceforth spend one week out of every month visiting the Library of Congress facilities in Cairo.

IN MEMORIAM

C. Bradford Welles 1901-1969

It is our grievous duty to report the death on October 8 of a founding member of the Center, C. Bradford Welles, Professor of Ancient History and Curator of the Collection of Papyri at Yale University. Professor Welles was an eminent scholar in his field and the author of numerous publications. He edited a volume of Yale papyri and since 1931 has also acted as editor of the monumental publication of the important excavations at Dura-Europos, which has now reached twenty volumes. Although Professor Welles never held office in the Center, he was a faithful supporter of the organization and a familiar and very kindly figure at its annual meetings. He will be greatly missed by those fortunate enough to have known him.

PUBLICATIONS BY MEMBERS OF THE CENTER

Fischer, Henry George. Dendera in the Third Millennium B.C. Down to the Theban Domination of Upper Egypt. Published Under the Auspices of the Metropolitan Museum of Arts and the Institute of Fine Arts, New York University, by J.J. Augustin, Locust Valley, N.Y., xxiii, 245 pp., 43 figs., 31 plates, incl. frontis.; map.

The aim of this work, as noted in Dr. Fischer's preface is "to study and discuss whatever is known of Dendera from the beginning of Egyptian history up to the point, in the Eleventh Dynasty, when the succession of nomarchs and overseers of priests can no longer be followed" and "to examine this evidence in terms of what is known about other provinces of Upper Egypt, and particularly their administration." Since the material relating to the Denderite nome is richer than that from any other Upper Egyptian province with the exception of the Thinite nome, its analysis is important for the frequently obscure early history of Egypt. The present volume is a revised and somewhat expanded edition of Dr. Fischer's doctoral dissertation offered to the University of Pennsylvania in 1955 and hitherto available only in microfilm or Xerox copy. Scholars and libraries will be glad to have this handsomely produced revision to take the place of such ephemeral copies of an important study.

Shepherd, Dorothy G. "An Icon of the Virgin: A Sixth-Century Tapestry Panel from Egypt," in Bulletin of The Cleveland Museum of Art LVI, 3, March, 1969, pp. 91-121, illus., col. plates on cover.

This article describes and abundantly illustrates a great masterpiece of weaving -- indeed of Coptic art -- recently acquired by The Cleveland Museum of Art. It is a tapestry of unusual size, nearly four by six feet, and of an extraordinary state of preservation, showing only a few relatively unimportant lacunae and preserving much of its original glowing color. The composition is divided into two panels. In the lower and principal one, is represented the Virgin in Majesty seated in an architectural setting with the Christ Child in her lap and attended by the archangels Gabriel and Michael. The upper, smaller panel depicts Christ in Majesty appearing in an aureole of light supported by two flying angels. The entire composition is enclosed in a border of fruits and flowers, the lower part of which contains medallions bearing busts of the

Apostles. With the meticulous scholarship one has come to expect of her, the author discusses the iconography of the piece and the reasons for assigning it to the Sixth Century and does so in a manner that can not fail to interest the lay reader as well as the scholar in the field of early Christian studies.

The Brooklyn Museum Reprints

The following publications of The Brooklyn Museum's Department of Ancient Art, which have been long out of print but are still in constant demand, have now appeared in excellent reprint editions, reproduced on long-life paper and bound in buckram, which are published by the Arno Press, New York.

Pagan and Christian Egypt. Egyptian Art from the First to the Tenth Century. Introduction by John D. Cooney. 200 pp., 167 illus. (Catalogue of a loan exhibition held at The Brooklyn Museum 23 January to 9 March 1941.)

The Brooklyn Museum Aramaic Papyri. New Documents of the Fifth Century B.C. from the Jewish Colony at Elephantine. Edited with an historical introduction by Emil G. Kraeling, 1953, 364 pp., 50 illus.

Five Years of Collecting Egyptian Art 1951-1956. Preface by Edgar G. Schenk; introduction by John D. Cooney. 200 pp., 167 illus. (Catalogue of an exhibition of accessions to the Egyptian Department of The Brooklyn Museum during the period named, held at the Museum from 11 December 1956 to 17 March 1957.)

Egyptian Sculpture of the Late Period, 700 B.C. to A.D. 100. Compiled by Bernard V. Bothmer in collaboration with Herman De Meulenaere and Hans Wolfgang Müller. Edited by Elizabeth Riefstahl. Foreword by John D. Cooney. 378 pp., 354 illus. (Catalogue of a loan exhibition held at The Brooklyn Museum 18 October 1960 to 9 January 1961.) This new edition of 1969 is prefaced by corrections, revisions and additions by Bernard V. Bothmer.