

# Newsletter

OF THE AMERICAN RESEARCH CENTER IN EGYPT



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Cover Illustration: "Young girl wearing earrings" tilakeem, c. 1935. Photographer: Henry Maurer.

### *The Oasis of Siwa: Visited and Revisited Comprising and Updated Ethnography and Photo-Essay Covering the Changes and Acculturation of the Past Fifty Years*

By Constance S. Sears  
With Photographs by Henry Maurer and Melanie Wyler

**Editor's Note:** Constance S. Sears is a member of ARCE Tucson, Arizona. She lived in Egypt for a number of years during which she visited the oasis of Siwa. With her kind permission, we are reprinting a chapter from her monograph.

**Preface:** As an ethnographer, my interest has always been in people who live surrounded by people who are different. When I lived in Egypt in the early 1970's I was intrigued with the oasis of Siwa in the western desert where these Berber speaking sedentary agriculturists are surrounded by Arabic speaking nomadic pastoralists. This interest was encouraged by my mentor, Leslie Spier, who first introduced me to the Hopi/Navajo situation in the Southwest of the United States. I later did field work with the Bari (also called Motilonos) of Colombia. The Siwa work was inspired by two researches.

First, an excellent monograph was written by Walter Cline of Harvard and published in 1936 (*Notes on the People of Siwah and El Garah in the Libyan Desert*, General Series in Anthropology Number 4, 1936). Also, in the mid 1930's, Dr. Henry Maurer took over one hundred photographs in Siwa. These were never published, but subsequently were donated by his widow to the Archaeological Society of Alexandria (Egypt). I was allowed by Dr. Daoud Abdou Daoud, Secretary, to copy photographically these original prints and to publish them. For this permission I am most grateful. The places represented in the Maurer prints have been



Shali from Jebel Mouta, c. 1935, photo by: Henry Maurer.

rephotographed in 1990 by Melanie Wyler. They show a remarkable degree of change in the fifty-some years.

The Ethnographic material presented here was collected in several visits to Siwa, which is in a military area, thus requiring permission from the authorities in order to visit. The American University in Cairo through Dr. Donald Cole and Dean George Gibson granted me a fellowship in that institution, thus facilitating the permission for my work in Siwa. I visited Siwa briefly in 1983 and 1986, spent two months there in 1987, five months in 1988 and finished the field work in a visit of three weeks in 1990.

## MATERIAL CULTURE

### Food and Drink

Cline's description of women drawing water from nearby pools is obsolete. Now there is "city water" piped to many houses, and the drinking water is collected near the *dra'a* from a truck (this truck will deliver water to the houses of some, especially the rich who can afford delivery). This is desalinated water from a small plant south of Siwa town, built in 1986 by the USAID. It is sold for five piasters for twenty liters, and most households require daily supply. City water is used for washing and cleaning. Some of the

houses have pools in the gardens, which are also used for washing, and for irrigation of the kitchen gardens. These springs have electric pumps with which to fill the pools. Some combination of grapes, apricots, figs, olives, dates, *garghir* (Arabic; a kind of watercress), *mukmuk* (purslane) or mint is cultivated in the household gardens for home use. Most food is purchased in the *dra'a* at vegetable and fruit sellers, butchers and shops for dry groceries. Dates are still considered poor man's diet, and are not a staple in most houses. Pigeons, chickens, ducks and geese are kept at home, but also acquired in the market. Meat is not daily fare, although the Siwans would eat meat every day if possible. It is usually eaten on Friday, and is bought by the kilo from the butcher. The most common meat is baby camel, but goat and mutton are sometimes available. Whole sheep are bought for the feasts. Some fish are sold in the market, imported from Alexandria and Mersa Matruah. The fish in the canals are put there to control mosquitoes and malaria. It is prohibited to catch and eat small fish. There is a bakery, but most bread is made at home. Siwan bread is in the form of flat round loaves. It comes in large and small sizes. The only Coptic family in Siwa has opened a bakery where sweet pastries and cakes are sold. *Injerdik* (a thin wafer-like bread) is made especially for the second day of the *Eid*. Mostly



Shali from Jebel Mouta, 1990, photo by: Melanie Wyler.

powdered milk is used, as there are very few cows in Siwa, and goat milk is not favored.

Tea is the major drink, and it is offered at every occasion. It is served very strong and very sweet. As Cline details, there is a certain formality involved. The traditional three cups are frequently offered, the first being sweet, the second very sweet, and the third sweet with mint added. Now one is normally served two glasses, one sweet and the second with mint and sugar. It is the men who make the tea, and some have special ability to produce the tea. It is poured out from very high, into tiny glasses which are passed around to all assembled. I was served coffee only once in all my visits to Siwa, and that by a Siwan who had lived abroad for a long time.

The widespread use of *legbi*, the drink made from the juice of the palm tree, is no longer in vogue. It generally kills the date palm when it is collected, therefore it is not economic to make this drink. There are three kinds of *legbi*: the juice as it comes from the tree (it is collected in the early morning), when cooked it is like honey, and it is alcoholic after fermentation, which is forbidden to Muslims. What little is still collected is done as Cline describes, by inserting a pipe into the tree just below the branches. This is done in the spring and early summer.

Siwans rarely smoke cigarettes, but some older men do use the *shisha*, the Arab water pipe, and some few use hashish.

Salt is gathered in Maraqui just before the *Eid al Adha*. It is shared with relatives and neighbors. There is a special stone mortar on which to grind salt. Salt is also purchased in the market.

Siwans, like all Egyptians, receive government subsidized "rations" bought at the cooperative in the *dra'a* once a month. For a family of seven where I was staying, this included twenty-five kilos of flour, twelve kilos of sugar, six kilos of rice, five kilos of oil, eight packages of tea and eight pieces of soap.

#### Poverty

Cline states that Siwans are poor in everything except dates and olives. This is contrary to the situation now, although a portion of the wealth they enjoy is due to the sale of dates and particularly olives, the quality of which is the best in Egypt, perhaps the best in North Africa. Cline says that poverty is due to excess taxation by Egypt. The Siwans are not now, nor have they been taxed by Egypt for some years. Although some individuals think of themselves as poor, the majority of Siwans are considered rich and extravagant by rural Egyptian standards. Not only the



Shali street from mosque to dra'a (Easterners area) c. 1935, photo by Henry Maurer.

sale of dates and olives, but relatively new commerce involving sale of goods to tourists (both older goods and those newly made in growing cottage industry) account for wealth.

### Trade

The entire trading system has changed from that reported by Cline. Camel trains have been supplanted by trucks, and they come almost daily to Siwa. The Bedouin traders are mostly of the Aulad Ali tribe, and they park their trucks in the *dra'a* to transact their business. They deal in some foodstuffs, fertilizers and meat of camel and sheep. The Siwans do resent their self-containment and lack of patronage of the local merchants. They bring their own food, drink and petrol, and spend no money in Siwa, even though their gain in money is great. Most of the traders come from Mersa Matruah and Alexandria. As the border with Libya has long been closed, there is no trade with Jaghabub, as there was in Cline's time.

Apart from the food mentioned above as being produced in Siwan gardens, everything is imported into Siwa. This includes fruits, vegetables, meat, grains, sugar, tea, dry goods, utensils, plastic wares, flashlights, candles, textiles, sewing machines, even shishas (water pipes). All of these items are found in the *dra'a*, where many of the shops are located, even though in every neighborhood there are small shops which supply the necessities to the area.

Cline says that few of the merchants are full-blooded Siwans. My impression is that all merchants are now Siwans, but this may be that their background are forgotten and they just seem like Siwans. The capitalists mentioned by Cline remain a leading capitalist family.

The new commerce with tourists, selling handicrafts, clothing and jewelry has become a major factor in the Siwan economy. Some sell directly to the visiting tourists, either in the street or in their homes. There are several shops in and near the *dra'a*. The same tourist goods are also taken to Alexandria and Cairo and sold to the shops there, either outright or on consignment. An entrepreneur will buy goods from local families, add ten percent, and sell locally or take the goods to Cairo or Alexandria. Careful books are kept by all concerned. Some female entrepreneurs take goods on consignment in their homes and add ten percent to the asking price. Sometimes the children are the ones who bring the tourists to the houses where goods are for sale.

### Agriculture and Allied Industries

Cline's statement that the Siwan makes his living tending his groves and gardens remains true, but that is only part of the situation. Now the sale of goods directly to the tourists, to the handicraft shops and to various outlets in Cairo and Alexandria is a growing industry.

Apart from the olives (now the most important crop) and dates, little is grown except for personal use. Clover, for the animals, is still cultivated, but grains are not. There has been no threshing for the last twenty-five years in Siwa.

In the western area of Maraqui there is a sand stabilization project using tar that is being tested.

The largest problem is drainage: There is too much water too close to the surface. A Japanese organization called Global Action has addressed this problem, and has presented a scheme for draining the salt lakes and making a canal to the East. This is but a part of a desert project (eventually to encompass all of North Africa). It involves conservation of the economy and social ways. The Siwan plan concerns water usage, cottage industry and kitchen gardens. The group feels that new things will work if the supply and marketing aspects are met.

### Dates

Although olives have surpassed dates as a source of income, the dates still represent one fifth of the average Siwan income. Recently the dates were selling

for one pound a kilo. The names quoted in Cline are the same for the dates grown now: *saidi*, *ghazali*, *feraiqhikhaieby*, *tukk-tukkt*, *amenzu*, *azawi*, *widdy* and *imeghzaz*. There are two hundred thousand date trees in the oasis, considerably more than Cline's estimate in 1928.

There are three main date drying areas, one for the Westerners and two for the Easterners. These are shown in both the fifty year old photographs and the modern ones. Dates are exported from October to February. Estimates are that ten tons of dates are dried each year. Some growers sell the dates on the tree, which brings almost half the price obtained if the dates are harvested. Whereas in Cline's time there were large date markets and the traders with camel caravans bought from these, now most arrangements are made ahead of time with individual traders and the dates are transported by truck. There is a date processing cooperative on the road to Aghurmi.

Local tradition has it that one may eat all the dates one wants while in the groves, but may not carry any away.

The olive crop is responsible for a greater part of income than the date crop. In 1988 I was told that olives account for four-fifths of the income, but this must have changes with the introduction of the tourist trade into Siwa. The estimate is of five hundred thousand olive trees in the Siwa oasis. The price of olives is lower than that of dates, due to the competition with the Sinai olive crop.

August 10, 1988 there was a devastating fire in the Zeitun groves. One guard was asked to clean the groves belonging to the Haida Family. The Saidi man said he was making tea, but he is suspected of burning the growth to make his job easier. The fire got out of control, so he then walked to Abu Shuruf, sent a man on a bicycle to Siwa (thirty-five kilometers) to raise the alarm. The mayor telephoned the governor's office in Mersa Matruah, and fire-fighting equipment was sent to Zeitun from Mersa Matruah and several military bases as well as from Siwa. One thousand men went from Siwa plus some soldiers from the surrounding area. The time to put the fire under control varies from fourteen hours to three days, according to the informant. Many helpers were burned on the arms and legs. Some compensation by the government was expected, but did not materialize and there was no insurance involved. It will take twelve years to clean the groves and to restore the trees, although two years later some trees were sprouting.

### **Groves, Pools and Irrigation**

The ownership of the gardens and groves in the South and East is by Easterners and the people of



Shali street from mosque to dra'a (Easterners area), 1990, photo by Melanie Wyler.

Aghurmi, while the Westerners own those in the North and West. Should one inherit property in the "wrong" area, it is often traded for some in the proper area. The gardens are usually named for the pools by which they are irrigated, just as Cline reports.

Irrigation is strictly controlled for each garden area. One of the owners is responsible to watch over the use of water, which is divided by time and space. Generally, this is two days of water every forty days. A record is kept by each owner, and water rights go with the ownership of the land.

Cline is right in his assessment that no mechanical devices were used, but now a portable electric pump is sometimes employed to increase the flow of water to the gardens. The pools are cleaned regularly by communal labor, but the extended party atmosphere described by Cline is rare. Once a year each family sends one worker to help clean the grass and weeds from the spring so that the water flows more freely. This work is at no set time, but is announced by the town crier the night before it is to take place.

In some of the Siwan pools there are sections of Roman masonry from the first centuries of the

millennium.

Now there are many new springs being dug by mechanical drill.

### Fertilization

The fertilizer used in the groves of Siwa is largely sheep and goat manure plus chemical fertilizer. Siwans feel that the chemical fertilizer is useless alone. As in Cline's time, twice a year the latrines are emptied and the excrement used as fertilizer. Some use of the camel thorn (*afsur*) mixed with sand is used every five or six years.

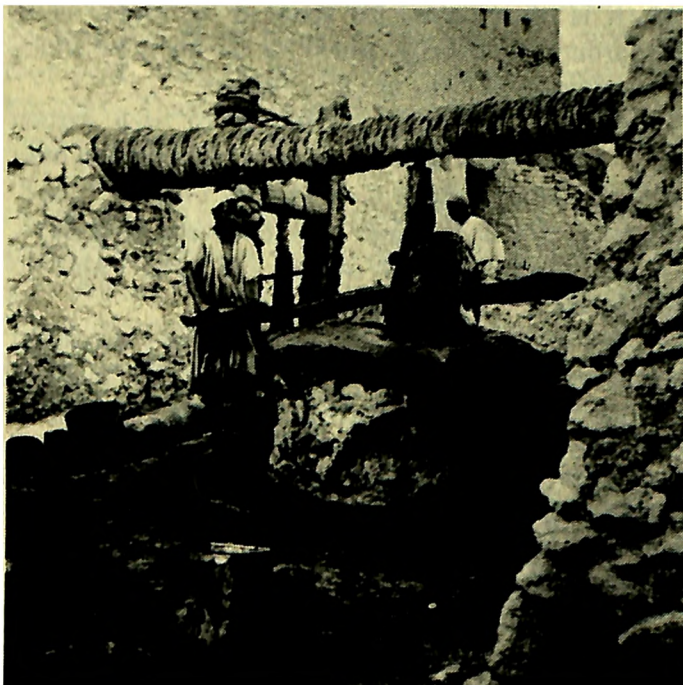
Artificial pollination is still carried out by men expert in this field.

### Gardens

The gardens remain as described by Cline, quoting Belgrave, as being small plots behind walls of palm branches or clay or both. This affords privacy for the women and children who spend time in the gardens, harvesting the crops and passing the time. The doors are made in the same way, a cut-out portion of the wall.

### Implements

The multi-purpose implement of the Siwans is the *imjirr* (Cline's *menjel*), a machete-like implement with a serrated blade of about twenty centimeters, hafted to a wooden handle. These are made locally by the blacksmiths and sell for fifteen pounds. They also make the hoe, which comes in various sizes, but all are large by hoe standards. They have short handles and



Olive press, Shali, c. 1935, photo Henry Maurer.



Olive press, Shali, 1990, photo by Melanie Wyler.

are bent for effective use. The plaited baskets made by men, and donkeys mentioned by Cline complete, as he says, the equipment of the agricultural worker. There are two blacksmith shops, one owned by the Toweti family in Shali, and one in Sebuka.

### Threshing

As Siwans buy grain prepared and sold in sacks, threshing is a thing of the past.

### Oil-pressing

Olives are still pressed in Siwa, in one mill in Shali, which has been owned by the same family for generations. There was an olive press at the entrance to Aghurmi in the 1930's, but it is now gone.

### Fishing and Trapping

As previously stated, the catching of fish in the canals is prohibited. Birds were trapped in small traps made of twigs as shown in Cline. These are now made for sale to the tourists.

### Salt-collecting

The day before the *Eid al Adha* is the time for collecting salt on the Maraqui road west of Siwa, just as it been since Cline's visit. Usually one family member does this for all of the relatives.

### Domestic Animals

Siwans keep chickens, pigeons, ducks, geese and rabbits at home. Cline reports a few cattle, as is still the case. There are small herds of goats, but the communal herding is virtually non-existent now. There are plethora of donkeys, and these are ridden by men and boys, as well as their use for drawing the



carts (*carreta* or *karusa*). Siwans have no regard for the well being of animals. When a donkey was being severely beaten, one man remarked "it's only a donkey." The donkeys now come from the Abu Sharuf settlement, with some few still imported from Upper Egypt. Siwans allow no female donkeys in Siwa itself, the reason given being that they think that it would be a bad influence on their women and children to see the procreation in process.

There are no camels in Siwa, as there were none permanently there in Cline's time. The difference is that no longer do thousands of camels pass through Siwa.

There are very few dogs and cats in Siwa. They are owned for guard and pest control purposes, not as pets.

### **Burden-bearing**

Cline's description of methods of carrying loads is correct today. The head is not used, and loads are carried on the hip or shoulders. The shoulder stick is used by laborers, and bags are carried at the side.

### **Dress and Ornament**

Following Cline, Siwans are remarkably clean in personal habits, although a few feel that "water is not good for you" and therefore do not bathe frequently. Before Friday prayers is the most common time for bathing by adults. All Siwans can swim, and trips to the pools often involve washing of bodies as well as splashing, diving and swimming. Most houses have taps for shower baths, and children often are seen in tubs of water, being washed with suds or bars of soap. Irrigation pools in the gardens near the houses are also used for bathing, particularly by children. Siwans use leaves of the licorice plant placed in the armpit for five minutes to take away the odor.

The difference in costume is striking. The men no longer wear the *jubbah* (a woven woolen outer garment). This was peculiar to the men and boys of the laboring class, just as Cline says. In 1988 there was one loom and *jubbahs* were made for sale to tourists. By 1990 the loom was dismantled and inoperative. Perhaps the last *jubbah* has been made in Siwa. The men now wear the galabia of rural Egyptian men. It is a long loose shirt which reaches the feet. Under it *sirwal* are worn, loose pants ties at the waist with a drawstring. A few older rich men, and the shaikhs of al Garah, wear the Tripolitanian *jerd* (a large white woolen shawl), the red felt *tarboosh* (a type of fez) and embroidered vests or jackets. Common headgear is a skull cap of cotton, and a very few *kiffiyah*, the checkered scarf. I saw only one

braided straw hat of the laborers. Men now wear plastic flip-flops instead of leather shoes except when traveling to Alexandria or Cairo, when western shoes are worn. Now the Siwan men wear European shirt and pants if they work in the municipal offices, then change to galabia in the afternoon after office hours.

Women are more traditional in their dress. They still wear pants (now of polyester not cotton) under one, two or even three dresses (again of polyester). The blue and black striped cotton dress described by Cline is very rarely seen now. The beautifully decorated wedding dresses come in white sunburst variety, green and black decorated with colored threads and mother-of-pearl buttons. The buttons, imported from Cairo or Alexandria, are a very important item of decoration. Cline does not mention the use of buttons, so I assume their use is post 1928. Only brides wear the white cotton *hatem* (pants), which are embroidered at the cuff with traditional Siwan designs and colors. Siwan women always cover their hair with a scarf of some kind. The outer garment remains the *terfotit* (a Large blue and white cotton shawl) made in Kerdassa, a village on the Nile near Cairo. The *terfotit* is then embroidered by the women in Siwa. The designs are a broad stripe of traditional colors, red orange, yellow, green and black, and small areas on the edges which fall over the eyes when worn. Women, too, wear plastic flip-flops instead of red leather Siwan shoes. These embroidered shoes are very popular with the tourists, and what few are made are sold to them. The leather shoes are made in Mersa Matruah and embroidered in Siwa.

Small boys tend to wear galabias instead of the Algerian *jellabiah* described in Cline, but I did see one or two of them. Now one sees boys in track suits and sweat pants as well. Most children go barefoot. The girls wear the dresses and pants of the rural Egyptian variety. Babies wear cotton pants, not diapers, and lie on mats covered with cloth. The babies nurse through the large loose sleeves of the Siwan dresses.

Haircuts of the men are of the Short Egyptian style, and are given by the barber in the *dra'a*. I saw no "Berber locks," the small tuft of hair left at the crown as described by Cline. Most men wear a mustache, as it is considered "macho" and one does not have a mustache he is not a man. Now the fundamentalist Muslims all wear beards. Siwans are expected to help the poor. do public jobs and work for others before growing a beard.

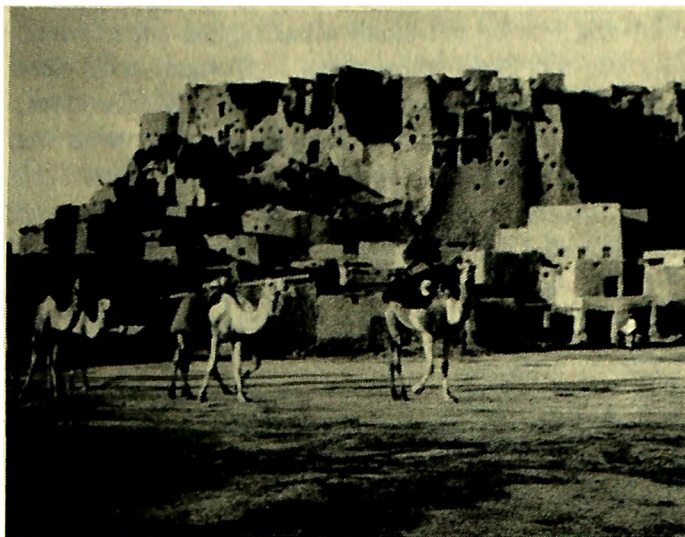
Siwan women of today wear the two large plaits on either side of the head. The old style described by Cline of bangs and many braids, come crossing the forehead, is not seen except perhaps at weddings. No

one wears the hair ornaments of silver either. Most of these have been sold, as has almost all of the silver jewelry.

Shampooing is rare still, just as it was in Cline's time. Sometimes women use mud from Jebel Dakrur instead of shampoo. Now women use hair cream from the shops instead of oil for hairdressing. Some time ago ground fig leaves were rubbed into the hair. Women's hair is oiled and creamed and dressed as needed, usually by sisters, mothers or girls. The professional hair dresser is rare.

The variations Cline lists for haircuts of boys of the various clans no longer exist. Boys wear short Egyptian haircuts. Girls wear the two plaits like their mothers. One still sees girls in al Garah with multiple braids of older times.

Except for wrist watches, men never wear jewelry, just as in Cline's time. And women's jewelry has changed radically. Most women wear gold rings, bracelets and necklaces just like in the rest of the Middle East. The beautiful silver pieces described by Cline are a thing of the past. Most of the silver has been sold to the tourists or taken to Europe for sale. The *agraw*, a silver torque, and *adrim*, a silver disc



Shali from the South, c. 1935, photo by Henry Maurer.

worn by girls before marriage, have all but disappeared from Siwa.

### Weaving

As stated regarding the *jubbah*, there are no more weavers in Siwa. Cline says that only three or four old women wove in his time. Now it is a lost art.

### Architecture

Here again is a radical difference in modern Siwa.



Shali from the South, 1990, photo by Melanie Wyler.

The new construction is entirely of the "white gold" blocks. These limestone blocks are quarried about five kilometers north of Siwa. They cost twenty piasters each. They produce an unhealthy, damp atmosphere in the buildings of which they are constructed, and are not as cool in summer nor as warm in winter as the original mud construction. Cline's description of the stone and clay walls with palm log beams and palm fronds covered with mud for the roof is correct for his time, and many of these houses still stand. One house has a World War II truck axle for ceiling support. The houses are still plastered inside with liquid clay. A few houses in al Garah have painted designs around the outside now, just as are shown in the old photographs. A band of whitewash is painted around the window level of the house at the time of the *hajj* (pilgrimage to Mecca).

The windows described by Cline are similar to those used now.; four sections of wood framed panes. Doors tend to have higher lintels and modern locks, as many of the old North African type locks have been removed for sale.

An architectural feature mentioned by Cline is the *dudula* (Arabic) or *al hos* (Siwi), which is a covered porch or shelter found throughout the towns where men gather to rest, pray, converse and do handwork. Sometimes children play in *al hos*, too.

The fortification of Shali no longer exists, not do the gates of the town, but the main gate at Aghurmi is still intact, as is the one at al Garah. Both of these two sites are completely uninhabited now.

The furnishings of a Siwan house are few, even today. The floor is covered with Chinese mats instead of Siwan made ones. Seating is on cushions, and other

objects are the wooden or metal chests for storage of goods. Sleeping mats are piled on these chests during the day. Small low tables of metal or wood are used for serving food. Some houses have metal beds and television sets. Television came to Siwa in 1986, but as the power was on only a few hours in the evening, the viewing time was limited. By 1988 most families had television. Since 1990 electricity has been a twenty-four hour utility.

### Pottery

Except for the *timijmarrt n bukhar* (incense burner), Siwans do not use pottery vessels. However, the *tabunut eish* (oven built of clay) is still used to bake bread in the house. These are hemispherical in shape, made in two parts, the lower chamber for the fire and the upper chamber for the bread baking. They are made of mud, straw and water, and last only three to five months.

The following pottery items, once used by Siwans, are now made exclusively for sale to tourists:

*buqqal* (a water jar with two small handles)

*maqli* (a small drinking bowl)

*maqliang* (a large flat cooking bowl)

*tbaqlitt* (a small water jar)

*trakwitt* (a small bowl with a string handle)

*inirr* (a small foot-shaped lamp)

*uttisht* (a basin for washing the hands)

*ajrang* (a small bowl with a spout)

*tasang* (a small red bowl with one handle)

*tasang telakht* (a plate)

*Ikanun nasum* (a cooking basin with three pillars in the center)

### Basketry

Unlike pottery, baskets are used daily in Siwa, but now a great number are also made directly for the tourist trade. As Cline points out, the coiled baskets are made by women, the plaited utilitarian baskets are made by the men. Most of the materials come from the palm tree.

Just as Cline describes, the three major designs used in basketry are rows of red and green squares, called *lharuzang*, narrow alternating red and green stripes, called the water snake, and chicken foot/crow's food patterns. They are made with strands of silk bunched together and woven into the coil of the basket. Also used are small pieces of red leather, tufts of the silk thread and mother-of-pearl buttons.

The following coiled basketry items, used by Siwans, are now also made for sale to tourists (following Cline):



Young girls with clay pot. C. 1935, photo by: Henry Maurer.

*tarqamt* (a flat tray with round leather insert in center)

*agnin* (a globular bodies, straight sided vessel)

*akodah* (a beaker shaped measuring vessel)

*arrabu* (a smaller *akodah*, about one quarter size)

*izgin n arrabu* (a still smaller *arrabu*, about half size)

*akodah n hamsa* (a much larger *akodah*)

*mamurang n taghara* (a globular bread basket with conical lid)

*mamurang n tenyi* (a smaller *mamurang* used for dates)

*arqueym* (a tall straight basket for holding eggs)

The beaker shaped measuring baskets in graduating sizes must have the blacksmith's seal to be correct.

The following utilitarian plaited baskets, made by the men in Siwa are also made to be sold:

a large round carrying basket

a mat of varying sizes

a *karush* (a small lidded elliptical carrying basket)

### Games

Of the games described by Cline, only the endurance dance of the children seems to be played now. This is called *mah n mah* and consists of seeing who continues dancing and who drops out. The men play a game called *sigā*, which is played by two or more with pieces of palm branch tossed into a special area. One succeeds, does not succeed or "nothing."

The third is a Bedouin game of *limeda*, a kind of checkers, played by two persons or two teams. Stones are placed on a grid, like tic-tac-toe, and the stones are eliminated by taking out alternate black and white ones.

*Dumna* (dominoes), *ilmedan* (checkers), stilts, *liba'ada* (hide and seek), *arrigah* (hopscotch), jump-rope, and, of course, soccer are all known and played in Siwa.

A round dance is done only in Aghurmi by Westerners, not by Easterners.

### Medicine

Of Cline's list of medicine and medical practices some are no longer in vogue, like the use of spider webs from the latrine for bruises and the drinking of onion water for healing the circumcision wound. The use of kohl for sore eyes, blood-letting for headache and garlic eating as a cure for numerous ailments are used regularly. The use of pigeon excrement as incense to cure sickness and having a dog lick any sore part of the body to heal it are not currently used but the use of salt as emetic is sometimes done.

Blood-letting as Cline describes it is occasionally done (some say in the spring only) for "head problems." The application of the three cow's horns to the head to raise the skin, cutting the skin and then reapplying the horn for eight to ten minutes to cause bleeding, followed by a dusting with flour is the technique followed today. Whereas Cline says "anyone who has a razor" can do it, now there is one practitioner who specializes in blood-letting. I was told there used to be two specialists but that one "lost his teeth." The current practitioner is the Bedouin butcher. On one occasion a man was treated for a severely swollen stubbed toe by first having a practitioner puncture it with seven needles tied together (it took three men to hold the patient down). Two days later he went to a different practitioner who made fifteen small cuts in the foot, and a week later it stopped hurting. Cuts themselves are treated by tying small pieces of wool into the affected place and leaving it overnight.

Garlic eating is a much used practice for general health, just as it was in Cline's time. The ten day "cure" is simply the eating of tremendous amounts of garlic in prepared food at each meal for seven days then on the last day eating chicken, then meat for three days. Now the people having this treatment do not go to the gardens for the session as before, but do tend to avoid other people as much as possible.

The hospital on the west end of Shali was built in 1950. It is now a military hospital, for the exclusive use of the troops stationed in Siwa. The Siwa hospital

was built in 1971 and has two Egyptian doctors and four Egyptian nurses. The Siwans say "we depend on the hospital" but difficult cases are sent by ambulance to the Mersa Matruah government hospital. Some few "rich people" go to a private hospital in Mersa Matruah, which is "cleaner." The Siwa hospital charge is ten piasters for the clinic and the wait to see the doctor is considerable. Patients hospitalized have relatives stay with them, bring food and care for the patients.

Women seldom go to the hospital in Siwa, as explained in the section on births. A new women and children's hospital is planned for Siwa north of town. The land has been given by Shaikh Azmy, the plans have been drawn by the late Hassan Fathi (the renewed Egyptian architect who designed the village of Gourna in Upper Egypt), and at least some of the cost has been promised by Prince Sadruddin Aga Khan.

Medicine is given from the hospital pharmacy from a supply of twenty or thirty types of pills kept in huge bottles and dispensed in paper packets. There is a private pharmacy next to the Police Station which dispenses prescriptions and other medical products plus the usual drug store items.

Bone problems are treated by a specialist practitioner using hot water first then mutton fat and massage and wrapping with cloth. This is usually repeated several consecutive days. Acupuncture has been used for mis-set bones. Practitioners tend to follow family lines.

Other specialists treat fevers of various kinds. Hepatitis is treated by the application of hot reeds in three places on the upper arm. One girl was cured in seven days by this method. This technique is also used for other fevers. In the summer (July to September) rheumatism is treated at Jebel Dakrur, the mountain southeast of Siwa. In the early afternoon, the patient is buried in the hot sand for half an hour, then taken to a tent to sweat. He is given hot tea about four o'clock. The treatment is repeated for three, five or seven days.

### Musical Instruments

The three kinds of musical instruments played in Siwa are the drum (mostly played by the darwish), the flute, called *tijaubit*, and the castanet, called *chebuk chebuk*. In earlier times these were played by slaves called *ejimjan*.

# **THE MANUSCRIPTS CONCERNING THE STUDY OF HADITH IN EGYPTIAN LIBRARIES**

**By Eerik Dickinson**

**Editor's Note:** Dr. Eerik Dickinson was a National Endowment for the Humanities Fellow at ARCE during 1991-92. He spent the 1992-93 fellowship year in Syria. Dr. Dickinson received his doctorate from Yale University.

The word "*hadith*" as a technical term in Islamic thought refers to a pronouncement from a religious authority, usually addressing a legal or theological question. Although in the earliest times a number of religious figures were considered authoritative to some degree, Muslim scholars eventually came to place the greatest emphasis on the *hadith* of the Prophet Muhammad. Indeed, by the 3rd/9th century the term "*hadith*" when used without further qualification almost invariably referred to the pronouncements of the Prophet. These pronouncements were passed, ostensibly orally, from one generation to the next and in most cases they bear an "*isnad*," the record of the history of their transmission. The role that theorists most commonly assigned to *hadith* in the guidance of Muslims and their community was that of supplementing the material contained in the Qur'an. However, in contrast to the Qur'an, the *hadith* did not constitute a unified corpus, the contents and authority of which were commonly agreed upon. The *hadith* were dispersed among a large number of individual scholars in different locations throughout the Islamic world. Furthermore, the gathering of this material was not the only challenge facing Muslim scholars for they all agree that not every *hadith* was authentic. The question of how it was to be determined which *hadith* accurately represented the views of the Prophet was strenuously disputed in the 3rd/9th and 4th/10th centuries.

In recent years a good deal of new light has been shed on Muslim attitudes toward *hadith* by the publication of a number of early texts. Almost all of this publishing has been carried out in the Middle East, often by university students in post-graduate degree programs. (At least one Saudi Arabian university requires the students in its department of *hadith* to edit a manuscript to obtain their master's degree.) In the course of writing my doctoral dissertation, entitled *The Development of Early Muslim Hadith Criticism: The Taqdim of Ibn Abi Hatim al-Razi*, I read many of these recent publications. My principal aim in going to Egypt was to survey the still-unpublished material in the manuscript archives there in order to gain a more complete picture of the study of *hadith* in the first

centuries of Islam. I received formal permission to start my project in January 1992 and left Egypt in late August of the same year. I carried out most of my work in the manuscript collections of the Egyptian National Library (Dar al-Kutub al-Misriya) and the Municipal Library of Alexandria (Maktabat Laladiyat al-Iskandariya), and in the Arab League collection of manuscript microfilms (Mahad Ihaya' al-Makhtutat al-Arabiya). (The late Dr. Fuad Sayyid compiled a useful guide to the pertinent manuscripts in the National Library under the title *Fihrist al-makhtutat: mustalah al-hadith*, Cairo, 1375/1956). To supplement the research carried out in these repositories, I relied on the collections of printed primary and secondary sources contained in the libraries of the American University in Cairo, the American Research Center in Egypt, the Institut Francais d'Archeologie Orientale and the Institut Dominicain d'Etudes Orientales.

The fundamental conclusion that I have drawn from my research is that most of the works that have hitherto been published represent only one particular attitude regarding the use and status of *hadith*. These books usually deal with what is sometimes called "personality criticism" (*al-jarh wa-'l-tadil*), that is the acceptance or rejection of a *hadith* on the basis of the circumstances of its transmission. The practitioners of personality criticism investigated such matters as whether teachers faithfully taught their students the *hadith* they had collected and whether these teachers had themselves learned the *hadith* from their claimed informants. The fruits of their research were collected in the comprehensive biographical dictionaries written in this era such as Bukhari's *al-Ta'rikh al-kabir* and Ibn Abi Hatim's *Kitab al-Jarh wa-'l-taldil*. It appears that personality criticism eventually did come to dominate Muslim thinking. However, it is unclear whether it was the most common method of authenticating *hadith* before the 4th/10th century, and, in any case, it was certainly not the sole method employed. In fact, in the 3rd/9th century and the early part of the 4th/10th century recourse to personality criticism was largely confined to scholars identified as Hanbalites. In contrast to the practitioners of personality criticism who concerned themselves with the transmission of *hadith*,

other scholars representing a wide spectrum of views examined the texts (*matn*) of the *hadith*. Shafiites and Hanafites both concentrated on the texts of *hadith* in authentication although their ultimate aims were usually different. The Shafiites, in harmony with the stress their school lays on the use of *hadith*, examined the texts most often to resolve the difficulties posed by two or more contradictory *hadith*, addressing the same legal or theological issue. On the other hand, Hanafite usage was less restricted and they took a more critical view of *hadith* in general.

Each of these methods of authenticating *hadith*, the ones based on the examination of the transmission of the *hadith* and the other on the examination of its text, possessed its own internal logic and structure which reflected the peculiar mentality of its adherents. To a large degree these methods were inimical and this led to polemical dispute over their applicability. Exclusive reliance on the printed sources tends to obscure the absence of a consensus on the means of authenticating *hadith* since the works of personality criticism are over represented, and it is as an antidote to this misleading impression that the manuscript archives play their most valuable role. I will now briefly examine four manuscripts that suggest some of the lineaments of the controversy over *hadith* in the 3rd/9th and 4th/10th centuries. All of these manuscripts are in the Egyptian National Library and have hitherto received little scholarly attention.

1) Abu'l-Shaykh al-Isfahani (=Abd Allah b. Muhammad b. Jafar, 274/887-369-979): *Dhir al-aqran wa-riwayatihim an badihim badan* (Mustalah #221; see Sayyid, *Mustalah al-hadith*, p.222).

This short tract, which survives in its entirety only in the copy found in the Egyptian National Library, illustrates the profundity of the research of the adherents of personality criticism. As the title indicates, the book is concerned with instances in which two scholars of the same generation taught *hadith* to each other. In practice it was normal for an older teacher to pass on the *hadith* he knew to a younger pupil. Later researchers relied on the student-teacher relationship as shown in the *isnads* of *hadith* to establish the relative chronology of transmitters. The cases Abu'l-Shaykh al-Isfahani examines are exceptional in that they can be deceptive in regard to relative chronology, for they depict individuals who were known to be of the same generation exchanging *hadith*. It is probable that the potential ambiguity in these transmissions is what led Abu'l-Shaykh al-Isfahani to isolate them for study.

2) Al-Athram (=Ahmad b. Muhammad b. Hani' al-Ta'i, d. 261/875), *Kitab Nasikh al-hadith wa-mansukhih* (Hadith #1587).

Although this manuscript is recorded in the handwritten catalog of the National Library, it is not, to my knowledge, mentioned in any printed source. This text represents only the third and final section of the work. (The first section, or at least part of it, is to be found in Ankara, Turkey.) The author is a particularly interesting figure. In addition to this work which authenticates *hadith* on the basis of examining their texts, he also wrote a work which appears to have dealt with personality criticism, a *Kitabllal al-hadith*, which seems not to have survived. This combination of interests was unusual for a scholar of that age and the biographical sources explain it by asserting that al-Athram began his career as a Shafiite and later became a Hanbalite. This manuscript deals with the question of how to determine which *hadith* is authentic when there are a group of contradictory *hadith* addressing the same issue. Al-Athram posits the abrogation of some of the statements of the Prophet by his later pronouncements.

3) Abu'l-Qasim al-Balkhi al-Kabi (=Abd Allah b. Ahmad b. Mahmud, d.319/931). *Qabul al-akhbar wa-marifat al-rijal* (Mustalah #14m; see Sayyid, *Mustalah al-hadith*, p.273).

It would be difficult to overemphasize the importance of this document, the only copy of which resides in the Egyptian National Library. This work is referred to several times in the modern scholarly literature on early Islam, but it has not been thoroughly described and it does not appear that its significance is fully recognized. Balkhi was the head of the Mutazilites of Baghdad in his day and this text was apparently written as a polemic against a Hanbalite tract (see Ramahurmuzi, *al-Muhaddith al-fasil*, 309,n.3). The text itself is the clearest and most complete expression of a Mutazilite's views on the subject of the authentication of *hadith*. The work falls into two main parts. The first, which is only a few pages long, Balkhi devotes to an exposition of his principles for the authentication of *hadith*. Here Balkhi places great emphasis on internal criteria. The second part of the text, which is much longer, is an attack on personality criticism, intended to demonstrate its inherent unreliability and arbitrariness. This section consists of many pages of reports on the inadvisability of transmitting large numbers of *hadith*, warnings from various scholars about the dangers posed by unauthentic *hadith*, and allegations of unreliability against the most important transmitters of *hadith*.

4) Ahmad b.al-Salt (d.302/914), *Fasl fi manaqib Abi Hanifa* (Talat, Maj. #432).

This manuscript may be a fragment from one of the earliest biographies of the Imam Abu Hanifa (d.150/767), the eponym of the Hanafite legal school. The ascription is unceratin and one portion of the text contained in the manuscript definitely dates from long after the death of 'Ahmad b.al-Salt. The relevance of this text to the study of *hadith* is that it illustrates one aspect of the controversy between the scholars of hadith and the Hanafites. Many scholars occupied with the study of *hadith* accused the Hanafites of ignoring *hadith* in the formulation of their doctrines. Ahmad b. al-Salt, in this manuscript and in reports from him preserved elsewhere, attempts to refute this charge by portraying Abu Hanifa as an enthusiastic student of *hadith*. This work provides an interesting contrast to that of Balkhi, Both men were contemporaries, residents of Baghdad and Hanafites. However, Balkhi warnes his colleagues about the dangers of using hadith, Ahmad b.al-Salt asserts that the Hanafites have always relied heavily on *hadith* and that this procedure was endorsed by Abu Hanifa himself. These conflicting views reveal a difference in tactics in confronting the rising influence of those scholars who advocated increased respect for *hadith* in the formulation of religious doctrine.

My work in Egypt caused me to reconsider my views on the development of the study of *hadith* in early Islam and led me to re-examine the conclusions I had drawn from my previous research. The subject is much richer than I had imagined and I am convinced that I have only just scratched the surface. As a conclusion to my report, I would like to express by gratitude to the officials in all the libraries I had the pleasure to visit. They invariably showed me the utmost kindness and consideration and helped me in every possible way. Furthermore, I would like to acknowledge the great debt I owe to Dr. Muhammad Biltagi, the Dean of Kulliyat Dar al-Ulum at Cairo University. His advice and help often proved invaluable, and I am convinced that without his assistance I would have been able to accomplish only a small fraction of what I did.

## **EGYPTIAN ANTIQUITIES PROJECT ANNOUNCES A REQUEST FOR PROPOSALS**

### **Valley of the Kings Project, Phase I**

ARCE's Egyptian Antiquities Project (EAP) is soliciting bid proposals for a fixed price contract from qualified, professional individuals and organizations to perform the necessary research, documentation, and analysis while designing schematic engineering solutions to cost-effectively safeguard the tombs in the Valley of the Kings from floods and other future water damage. It is expected that a scientific team of geologists, geomorphologists, hydrologists, registered engineers, surveyors, Egyptologists, etc., will be organized to research and document existing conditions, identify problems, develop schematic design solutions, and present these materials in a unified report. Previous work shall be reviewed and built upon. Recommendations will be prioritized and phased implementation and cost estimates developed. Implementations of the actual work will take place at a later date in Phase II after full review of all options.

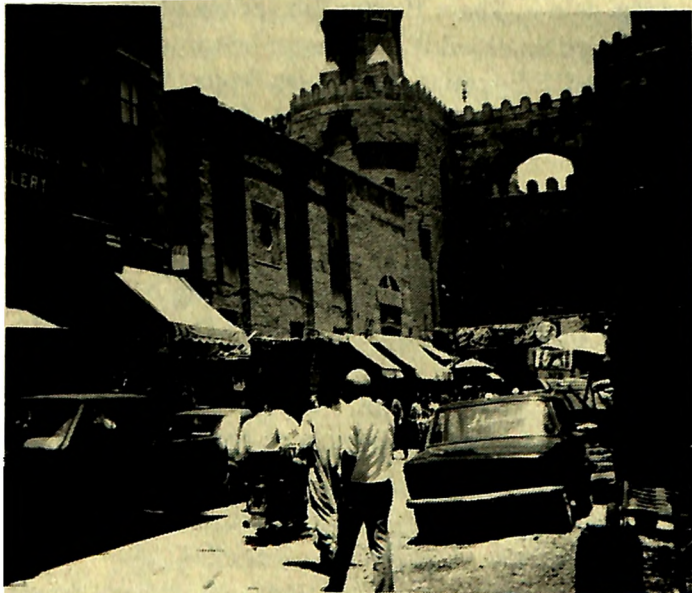
Sealed qualified Phase I proposals are due in Cairo at the ARCE Egyptian Antiquities Project Offices on or before 1:00PM Cairo time on January 15, 1995. Review and award of contract may take up to two (2) months. Approximately four (4) additional months are estimated for approval by the Egyptian authorities before the work can commence. Interested parties should obtain a Bid Package by contacting ARCE/EAP by mail or FAX at 2 Midan Kasr Al-Dubara, Garden City, Cairo Egypt; FAX 011-202-355-3052 or 50 Washington Square South, New York, NY 10012; FAX 212-995-4144. No telephone requests, please.

## EGYPTIAN ANTIQUITIES PROJECT REPORT

EAP Director Robert "Chip" Vincent reports that the summer has seen a flurry of activity on a variety of fronts, and that the foundation laid during the first months of ARCE's administration of its U.S. Agency for International Development grant is allowing rapid progress.

The first stage in setting up an ARCE-sponsored field school for inspectors from the Supreme Council for Antiquities took place in June, when five members of the SCA staff participated in two field schools in the United States. Four of them worked at Southern Methodist University's program at Fort Burgwin, near Taos, New Mexico, and the fifth at Washington State University's remote site on the Lower Deschutes Rivers in Oregon. Reports have been glowing both from the field school programs and from the five participants. *En route* from New Mexico to Egypt, the four SMU participant were able to spend a day in New York, where they toured the Egyptian collections of the Brooklyn Museum and Metropolitan Museum of Art, and lunched with members of the ARCE Field School Committee **Richard Fazzini** and **Diana Craig Patch** as well as ARCE Executive Director **Terry Walz**. These inspectors will form the core of ARCE's Egyptian field school staff.

The EAP's first hands-on conservation project got started over the summer, when initial work began on the Zawiya Faraq Ibn Barquq mosque in Cairo. This



The *zawiya* is on the left, slightly hidden by awnings of the vegetable sellers. Bab Zuwaila can be seen in the background.



The Egyptian Antiquities Project has been working to clear and clean the enchanting Islamic period *zawiya* (religious hall) of Farag ibn Barquq, which lies outside the Bab Zuwaila. The photo shows the facade.

has included photographic documentation and selection of an Egyptian conservator to carry out architectural drawings of existing conditions.

On the personnel front, Technical Director **William Remsen** arrived in Cairo in late August with his wife, Jane, and their children. They are settling into life in Cairo, and Bill is hard at work. **Hussein A. Raouf** was hired in August to take on the accounting burden created by the EAP; his twelve years with various AID-related projects make him uniquely suited to the EAP. Secretary **Rania Samir Sultan** joined the staff in early October; her background is in advertising, travel, and translation. The administrative requirements for a grant the size of the EAP are considerable; Grant Administrator **Cynthia Shartzler** reports that with the able assistance of the staff now in place, the EAP is ready to move ahead in fulfilling its mandate of helping preserve for the future some of Egypt's irreplaceable legacy of monuments.

*Robert "Chip" Vincent*



**THE**

**NEWS**

**FROM**

**NEW YORK**



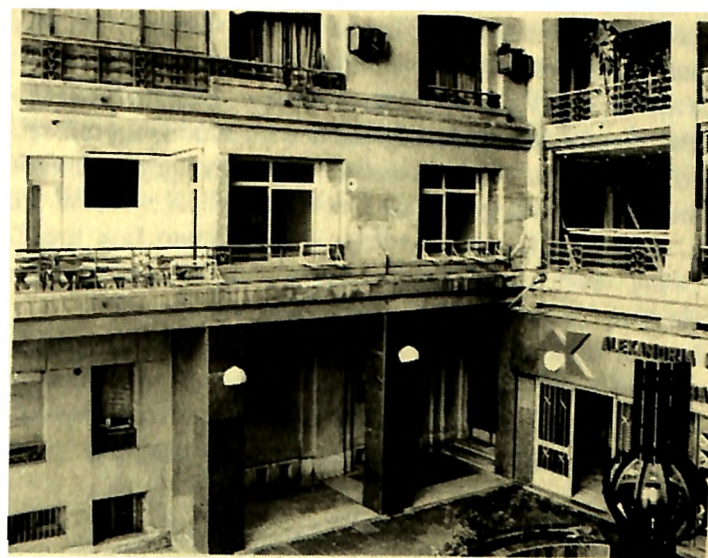
**TRIP TO CAIRO, June 1994**

**Terry Walz, the Executive Director, spent two and a half weeks in Cairo in June, visiting the office and staff and reacquainting himself with the Center's many activities. Here is a report.**

June is always a good month to visit Cairo. The heat of the day often remains restrained, and the reviving Mediterranean breeze can always be depended upon to waft deliciously in the evenings. Cairenes readily take advantage of this, and nights are passed eating and drinking outdoors or riding feluccas on the Nile.

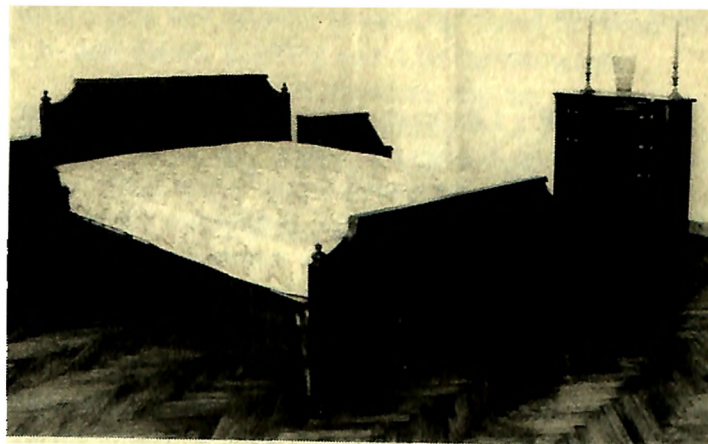
When scheduling this trip, however, I was especially eager to see the new offices that we have been renovating for the last year. When I made the trip to Cairo in June of 1993, the space where our new offices were to be -- the entire first floor, European-style, of the building we had inhabited for almost forty years -- was a gutted rubbish heap, floors dug up, walls gouged or freshly replastered (but unpainted), parquet floors in bits and pieces (not yet reassembled and set), wires dangling from every ceiling. Piles of sand seemed to be everywhere. When I returned this June, the space had been magically transformed. We have given birth to a wonderful new facility!

Mark Easton, who has presided steadfastly over this transformation since it began, moved the Executive offices out of the old upstairs space in March, beginning a steady progression of unofficial openings. The new William Kelly and Marilyn M. Simpson Library was occupied in April, the Computer Facility was up and running, the Residences were complete, and Egyptian Antiquities Project staff occupied their offices. The (Norma and Reuben) Kershaw Conference Room was still being used to refurbish some of the old ARCE furniture (it is due to be finished in September), and work on the Auditorium had not yet commenced (an October/November completion date is projected).



The courtyard of the "al-Shams" Building in which the ARCE office is located. We painted the facade of the new offices (on the second floor). The old ARCE offices are on the third floor, and they are being turned into the Director's Residence.

The renovation is the chief responsibility of our assistant director, Ibrahim Sadek, who, before coming to ARCE, had headed a consulting engineering firm. Ibrahim (or Ib, as he likes to be called) threw himself into the task. He directed a small army of workers -- plasterers, plumbers, painters, electricians, wood finishers -- and could be seen almost every day negotiating for the new air conditioners, modern bathroom equipment, and the sleek, contemporary kitchen and laundry appliances that now grace the facility. Ib has shown a flair for design as well, and his ingenious use of odd-sized marble slabs has resulted



A view of the Michael Hoffman Room, shortly after the renovation was completed. Note the original parquet floor, which was refurbished. This is in the "Residences," one of four rooms available to visiting scholars and archaeologists. Members may also stay, if they write in advance. The daily rates are \$20 student, \$40 non-student.

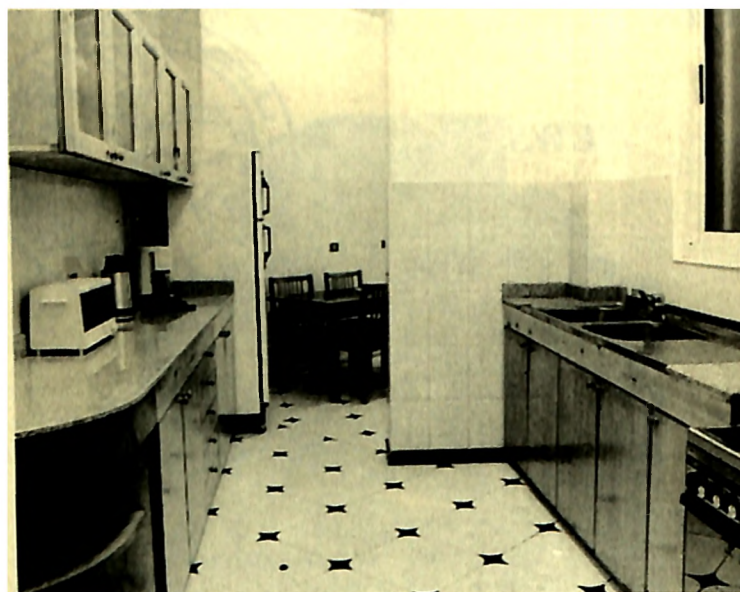
in a strikingly modern pattern for the Center's floors when parquet was not available. Ib also designed the attractive shelving for the Simpson Library, using metal frames and covering them with wood, therefore conforming to the dictates of both good book conservation and good taste.



The entrance to the new Computer Facility, the construction of which was funded by the Ford Foundation. Note the splendid tiles and very modern furniture.

ARCE's Librarian, Hammam Fawzi, has been with the Center for several years. he looks forward to showing off the Simpson Library's new facilities to researchers and visitors. ARCE is extremely fortunate in having Meredith Sarris as a volunteer librarian. Meredith, who has worked in libraries in the Philippines and elsewhere, appears at the office every morning around 9 and remains working until the afternoon. She has been extremely helpful in sorting out the journals and in getting the card catalog up to snuff. Recently she has taken over the responsibility of ordering new books.

Mark presided with grace and aplomb over the new ARCE Residences where he had made his home



One of the best parts of the "Residences" is the kitchen, equipped with modern laundromat services. Access to the kitchen and all facilities is a privilege of staying at ARCE.

since February. The new Director's Residence (the old ARCE flat on the floor above) is due to be completed this fall. During my stay in June, Mark provided breakfast to the hungry group that filled all the available rooms. They included Chuck van Siclen, visiting from San Antonio, John Shearman, who was doing some consulting work for the Egyptian Antiquities Project, Hilda Polanco, our New York accountant, who was visiting the accounts office in Cairo, Carla Goodnow, who was visiting archaeological sites in the Fayyum, and Josef Wegner, the 1993-94 Kress Fellow, who was visiting from the University of Pennsylvania/Yale Joint Expedition to Abydos.

Mark is capable of performing culinary magic. He scheduled the annual Fellows' Dinner during the time I was there, and about forty-five fellows (including Fulbrighters) and visitors accepted the invitation to partake of a traditional American turkey dinner. This is Mark's specialty, I knew, and for days preceding the event, he could be seen peeling potatoes, thawing out the turkeys, preparing his special stuffing, yam-and-marshmallow dishes, and braised carrots. Crates of Stella and soft drinks began to be stockpiled.

Meanwhile, the huge reception area that fronts the courtyard of the Shams Building was transformed into an enormous refectory. Ib had found a splendid Mission-style table in the old Helmiya storehouse, and had it brought down for copying. Three great tables were completed in time for the Turkey Dinner and moved into place in the reception room. Everyone was able to sit down to dinner -- another first for the ARCE office.

In the end, we were all happily sated with Mark's delicious food and the warm new atmosphere that suffuses the new Cairo Center.

### **TWO NEW FEDERAL PROGRAMS SUPPORT ARCE'S WORK**

ARCE has received new grants from the federal Government in two competitive award programs; the first will make possible an exciting new opportunity for American graduate students who want to study in Cairo, and the second will provide crucial funding for ARCE's work on several fronts.



A snapshot of one of the Cairo cats that adopted us during the renovation. Ibrahim Sadek named the mother "Arcy."

The United States Information Agency, through its Near and Middle East Research Training Act program (NMERTA), has awarded ARCE \$160,083 to present "Cairo, City of Islam." This eight-week summer program, undertaken in conjunction with Duke University and led by Duke professor Vincent Cornell, will immerse twenty American graduate students in the life of Cairo, giving them unique opportunities to learn directly about Islam as it is practiced today and as it has developed in Egypt. Two graduate credit courses will draw on ARCE's unique access to Islamic institutions and provide a curriculum unlike any that could be given in a strictly classroom setting. For Application information, see SUMMER GRADUATE PROGRAM IN EGYPT.

The U.S. Department of Education, through its Center for International Education, has awarded ARCE

\$36,784 for the first year of a three year program providing support for ARCE's operations on several important fronts: salary support to ARCE's Assistant Director for Research, Amira Khattab; funding for the ambitious program of acquisitions now under way in the William Kelly and Marilyn M. Simpson Library in Cairo; and much-needed underwriting of the costs of establishing ARCE's new headquarters in New York.

Together, these two new awards provide continuing proof that ARCE's work is noticed, and appreciated, in Washington, and that the Center's increasing efforts to bring together the Egyptian and American scholarly communities are being recognized.

### **SUMMER GRADUATE PROGRAM IN EGYPT: CAIRO, CITY OF ISLAM**

ARCE is seeking applications for its new for-credit summer program *Cairo, City of Islam*. Presented in conjunction with Duke University and scheduled for eight weeks during June-July 1995, *Cairo, City of Islam* will immerse participants in the life and history of one of the Islamic world's most important urban centers. The program is open to American citizens, enrolled in predoctoral programs at universities in the United States, whose future academic work will benefit from this kind of intensive exposure to Islamic and Egyptian culture and history. The program will consist of two courses: *Islam and its World*, an examination of Islam as it has been and is practiced in Cairo, and *History and Culture of Islamic Cairo*, its importance as an urban center, and its context in Egypt and the Islamic world. The program's director is Dr. Vincent Cornell of Duke University; the faculty will also include Dr. Carl Petry of Northwestern University and Dr. M.A. Zaki Badawi of the Muslim College, London. Tuition is free; participants will receive round-trip travel between the U.S. and Cairo, housing and a living allowance.

For further information and an application, please contact the ARCE offices in New York at (212) 998-8890, or write ARCE at 50 Washington Square South, New York, Ny 10012 (attn: CCOI). The deadline for applications is February 1, 1995.

### **CONSORTIUM NEWS**

ARCE is pleased to welcome a new Research Supporting Member, the Scriptorium: The Center for Christian Antiquities, a recently established research center with headquarters in Grand Haven, Michigan, and additional offices in Leominster, England. The Scriptorium is funded by Sola Scriptura, a private, non-sectarian foundation; its Director of Research is

Dr. Scott T. Carroll, formerly of Gordon College and Gordon-Conwell Theological Seminary. Dr. Carroll, on confirming the Scriptorium's standing as an RSM, told ARCE, "The Scriptorium owns an extraordinary collection of unpublished manuscripts and artifacts that relate to biblical and early Christian studies as well as a vast array of first edition printed material. We will be sponsoring public and scholarly educational initiatives, and our collection will shortly be open to the public." The Scriptorium hopes to undertake excavations at the Monastery of John the Little in the Wadi Natrun, and has submitted a proposal to ARCE's Excavation and Research Expedition Committee.

The newly-renamed University of Pennsylvania Museum of Archaeology and Anthropology has become a Research Supporting Member for 1994-95, increasing its commitment to the Center. The Cleveland Museum of Art has withdrawn from the consortium for 1994-1995.

#### **New Life Members**

ARCE is pleased to welcome the following members as new Life Members (\$1,500):

*Lois Aroian*  
*Victoria LaSala*  
*Robert L. Wilson*

#### **Lotus Renewals**

Renewals of membership in the Lotus Club (for which members contribute \$100 above and beyond the cost of annual dues), were made by the following people:

*Wade A. Adkisson*  
*George A. D'Angelo*  
*Jere L. Bacharach*  
*Miriam Reitz Baer*  
*Monique E. Bell*  
*Carmine V. Bracale*  
*Lily M. Brown*  
*Anastasia Casillas-Varga*  
*Nicholas H. Claudy*  
*Dorothea Cole*  
*Donald C. Coullard*  
*Daniel Crecelius*  
*William E. Davy*  
*Gilbert M. Denman, Jr.*  
*Leo Depuydt*  
*Laurel E. Drake*  
*Donald V. Etz*

*Richard A. Fazzini*  
*Elizabeth Finkenstaedt*  
*Florence Friedman*  
*Martha Goodway*  
*Suzan Habachy*  
*James E. Harris*  
*Susan T. Hollis*  
*William Hudson*  
*Brad Leissa*  
*Carol Starnes McCanless*  
*William McMurray*  
*James O. Mills*  
*Susan J. Niedenfuhr*  
*Francis W. Niedenfuhr*  
*Jean K. Nielsen*  
*Greg & Lynne Peterson*  
*Harriette M. Peters*  
*Gay Robins and Charles Shute*  
*George Rumney*  
*Constance S. Sears*  
*Joseph E. Sherry*  
*Charles D. Smith*  
*William Sommers*  
*Paul Stanwick*  
*Prescott Van Horn*  
*Michael Van Vleck*  
*Richard L. Vaught*  
*Elizabeth J. Walters*  
*Carol A. Wright*

#### **Supporting Members**

In the recent annual dues appeal, the following members renewed their dues in the organization at the Supporting Members level (\$250):

*Roy and Betty Atherton*  
*Erik Lieber*  
*Shomarka Omar Y. Keita*  
*Martha Kellner*  
*Mrs. Joel Pitcairn*  
*Sandra Hagan Reynolds*

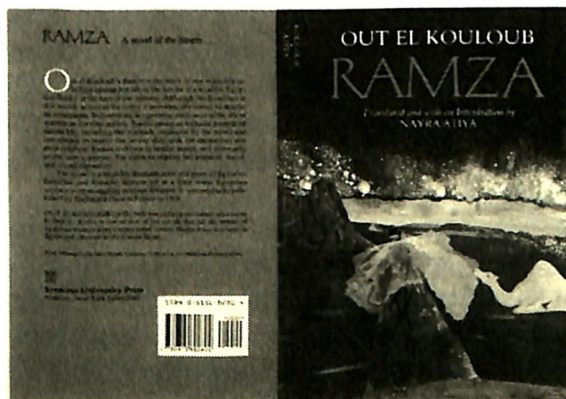
In addition, ARCE has received contributions to the General Fund from:

*Marti Lu Allen*  
*Susan and Jim Allen*  
*Kathy Cunningham*  
*Virginia Lee Davis*  
*Bob and Elizabeth W. Fernea*  
*Nimet Habachy*

Shang-Ying Shih  
Janet D. Thorpe  
Edward Wente  
Mostafa Zayed

### NEW YORK LECTURE SERIES

Nayra Atiya, translator of *Ramza*, a novel of the Harem, written by Egyptian feminist author Out el-Kouloub, will read from the novel and offer her commentary on its place in Egyptian and feminist literature. Ms. Atiya is the author of *Khul-Khaal*, a compilation of interviews exploring the lives of Egyptian women. Thursday, December 1, 7:00PM at the Ettinghausen Library, The Hagop Kevorkian Center for Near Eastern Studies, New York University, 50 Washington Square South (at Sullivan Street).



### UPCOMING CONFERENCES AND SYMPOSIA

Saturday, December 10, 1994, 10:00AM-5:00PM, ARCE will hold the sixth annual symposium entitled *GODS, STATE AND PEOPLE IN ANCIENT EGYPT: Egyptological and Anthropological Perspectives*; a fascinating exploration of the increasing interaction between the fields of Egyptology and Anthropology.

Confirmed speakers include **David O'Connor** (University of Pennsylvania) on the Egyptian Cosmos, **Diana Craig Patch** (Metropolitan Museum of Art) on amulets as personal expressions of religious belief and cultural values, **C.L. Brace** (University of Michigan) on the biological origins of the ancient Egyptians, **Wilma Wetterstrom** (Harvard University) on the environment, ecology and agriculture of ancient Egypt, **Matthew Adams** (University of Pennsylvania) on the development of towns, and **Christiana Koehler** (University of Pennsylvania) on pre-dynastic evidence for the development of the pharaonic state.

The symposium will be held at The Metropolitan Museum of Art, Uris Center Auditorium, Fifth Avenue and 81st Street entrance (doors open at 9:30AM).

Admission: \$20.00 ARCEmembers  
\$30.00 Nonmembers  
\$10.00 Full-time students  
\$30.00 Members's buffet luncheon

ARCE members are invited to join the speakers for a special buffet luncheon at the museum. Space is extremely limited, so please reserve promptly. This program is supported in part by **Bruce Mainwaring** and **Mrs. Sherburn M. Becker III**.

### SEMINAR

Sunday, January 22, 4:00 - 9:00PM, **Diana Craig Patch**, The Metropolitan Museum of Art, and **Barbara Porter**, New York University, will present *Close Encounters: Contact between Egypt and Sumer at the Dawn of Human Civilization*.

ARCE is pleased to join the Westchester Chapter of the Archaeological Institute of America and the Division of History, Languages, and Religion of Concordia College in presenting this special, in-depth analysis of the earliest contacts and subsequent cultural exchanges between the ancient peoples of Egypt and Sumer, and the effects of that contact on both cultures.

The seminar will include presentations by both speakers with time for questions and discussion and break for dinner. A limited number of places have been reserved for ARCE members for a buffet dinner with the speakers; please call the ARCE office for full

details and cost. Dinner for other seminar participants will be available at the College dining commons. The seminar will be held at The Sommer Center, Concordia College, 171 White Plains Road (Route 22), Bronxville, New York, Admission \$3.00.

*Cultural Interconnections in the Ancient Near East: The Sea Peoples* a seminar at the University of Pennsylvania Museum, Spring 1995

In the Spring semester, 1995, the University of Pennsylvania Museum of Archaeology and Anthropology will host the second seminar in their series of seminars on "Cultural interconnections in the Ancient Near East" organized by Professor Eliezer D. Oren and supported by the Kevorkian Fund. Following upon the success of the first seminar, which focused on the Middle Bronze age and the Hyksos, the seminar topic for Spring, 1995 will be a comprehensive re-evaluation of the archaeological and textual sources relating to the Sea Peoples. Scholars from the U.S. and abroad will present papers on their fields of expertise.

The seminars will be held every Wednesday afternoon of the spring semester starting January 11, 1995 through Wednesday, April 26, 1995 at the University of Pennsylvania Museum, 33rd and Spruce Sts., Philadelphia, PA. For further information, contact Linda Bregstein, Near Eastern Section, the University of Pennsylvania Museum of Archaeology and Anthropology, 33rd and Spruce Sts., Philadelphia, PA 19104-6324 or e-mail: lbregste@sas.upenn.

### MUSEUM NEWS

The Michael C. Carlos Museum, Emory University, in Atlanta Georgia, presents *Reflections of Women in the New Kingdom: Egyptian Art from the British Museum*. The first major exhibition of Egyptian art from the British Museum in the United States. More than 100 sculptures, statues, papyri, pieces of jewelry and decorative works explain the many ways women were perceived in ancient Egypt. The exhibit will run from October 12, 1994 through April 30, 1995. For further information, contact the museum at 404-727-4282.

### EGYPT IN THE NEWS

*World's Oldest Paved Road Found In Egypt*  
The New York Times, May 8, 1994, Science

editor John Noble Wilford revealed that the ancient Egyptians laid what may have been the world's first paved road.

Research geologists mapping the ancient Egyptian stone quarries have identified a seven-and-half-mile stretch of road covered with slabs of sandstone and limestone and even some logs of petrified wood. The pavement, they concluded, facilitated the movement of human-drawn sleds loaded with basalt stone from a nearby quarry to a quay for shipment by barge across the lake and on the Nile to construction sites.

Dr. James A. Harrell, professor of geology at the University of Toledo, Ohio, and Dr. Thomas Bown, a research geologist at the United States Geological Survey in Denver, mapped the road last year and reported their findings at a meeting of the Geological Society of America in Durango, Colorado.

They said that pottery fragments at a quarry and a camp for the ancient stone workers, both discovered near the road, helped date the site to the period of the Old Kingdom, about 2600 to 2200 B.C.

The oldest previously known paved road, made of flagstone and dated no earlier than 2000 B.C., was in Crete.

The Egyptian paved road, with an average width of six and a half feet, ran across desert terrain 43 miles southwest of modern Cairo. Remnants of the road were first observed early this century, but its full extent and significance were not recognized until last year, when Dr. Bown and Dr. Harrell discovered a large basalt quarry at one end of the road.

The road ran from the quarry to the northwest shore of ancient Lake Moeris, now vanished, which would have provided a water link to the Nile each summer in flood time. The only surviving trace of the lake is a much reduced body of water called Birket Oarun.

As the two geologists reported, the pavement stones bore no deep grooves or other marks that might have been made by direct contact with the wooden runners of the stoneladen sleds. They speculated that logs were laid over the stones.

According to Dr. Harrell, no similar paved roads have been found near other quarries, noting that perhaps the distances involved made pavement impractical.

### *Temple of Dendur Opens Front Porch*

*The New York Times*, January 19, 1994, Reporter Glenn Collins announced that for the first time since the Temple of Dendur was installed in the Metropolitan Museum of Art in 1978, visitors are

being admitted to the pronaos, or columned hall area of the temple. The pronaos, is the most decorated portion of the three-room temple. It features relief carvings of Isis and other deities as well as depictions of the Emperor Augustus as a pharaoh.

As for why it took the Metropolitan this long to open the temple, Dr. Dorothea Arnold, the curator in chief of the museum's department of Egyptian art, said that the original architectural plan had been to treat it sculpturally, "so that the temple could be seen as an object, almost as a statue on a pedestal."

But the concept of the temple's inviolability was enduring, and it was not until Dr. Arnold became curator five years ago that serious discussions of opening the temple began.

Visitors will be permitted to enter the pronaos in groups of eight, in a central area cordoned off by chains and the presence of a museum guard. To permit entrance, three steps have been installed on the south side of the temple's forecourt, and a wheelchair-access ramp has been added to the eastern side.

#### *Long Lost Notebooks of Egyptian Expedition*

Correspondent John Noble Wilford in the May 10, 1994 edition of *The New York Times*, reported that more field notebooks written during the archeological excavation at Medinet Habu conducted from 1927 to 1933 by the University of Chicago with the assistance of German Archeologists have turned up in Germany.

The first batch of notebooks came to light as a consequence of the end of the cold war and the reunification of Germany. They were found in a museum in the former East Berlin. News of this last September sent an archeologist's grandson into the family attic, where he found the rest of the missing notebooks.

The University of Chicago announced last week that its Oriental Institute had received the second set of valuable records, which fill 11 volumes, from descendants of Dr. Uvo Holscher, the German Archeologist who was the expedition's field director. Artifacts from the excavations had been divided between the Oriental Institute Museum in Chicago and the Cairo Museum. But the field notes had gone to Berlin, where they were being prepared for publication when war broke out in 1939 and had not been seen again.

Dr. Emily Teeter, assistant curator of Egyptology at the Oriental Institute said "it's extraordinarily important and very exciting. Now we will be able to complete our documentation of the site and its thousands of artifacts."

#### *Egyptian Antiquities Go On Show in Athens*

In the Archaeology section of the May 1994 edition of *The Art Newspaper*, it was announced that within the next three months the Egyptian antiquities collection at the National Archaeological Museum of Athens will be installed in two rooms previously occupied by coins. The previously undisplayed antiquities consist of 4000 items including statues of Pharaohs, sarcophagi, Fayoum portraits, vases and jewelry. Most of the items were donated to the museum by Greeks living in Egypt. Initially, only 280 objects will be exhibited in the two rooms, to be joined by the rest of the collection which is currently undergoing conservation. The collection has been in the stores of the museum since the end of World War II due to lack of space and is consequently little known.

#### *Tutankhamun's Brew On Tap?*

In the May 1994 issue of *The Art Newspaper*, reporter Martin Bailey announced with the help of tomb paintings and archaeological evidence, an Edinburgh brewery is sponsoring a project to unlock the secret of the pharaoh's pint.

Scottish and Newcastle Breweries have joined forces with Egyptologist Barry Kemp of Cambridge University, field director of the Egyptian Exploration Society, who is excavating the brewing rooms at the 3,400 year-old Sun Temple of Nefertiti in Amarna. Further archaeological work is taking place this month and the first trial pots of ancient beer should be produced this summer.

Next to the Sun Temple, dating to about 1370 B.C., Mr. Kemp found what he describes as "room after room of ovens forming a combined bakery-brewery of factory proportions". The thirty-room complex provided sustenance to the 50,000 people who came to pay their respects to the pharaoh on ceremonial occasions.

Four of the brewing rooms, each ten yards long with two ovens, are now being excavated. Inside the amphora-shaped beer pots vital organic evidence was preserved, thanks to Egypt's arid climate. Using the SEM (scanning electron microscope) starch granules have been identified in ancient bread crumbs and beer residues still adhering to pottery. The grain has been identified as emmer wheat, a variety which was common at the time but is not cultivated commercially today. Examination of the starch granules has made it possible to discover the processes that starch was subjected to during the brewing preparation. Using DNA techniques, it is hoped to

identify the strain of yeast used.

Originally experts had assumed that Egyptian beer was made from baked bread, which was then turned into mush. But new evidence from Amarna suggests that the beer was brewed directly from a cooked, porridge like substance. Flavorings were added, including dates, lupins, coriander, persea fruit and honey. The beer fermented quickly, and was ready for drinking after three days. Jim Merrington, a director of Scottish and Newcastle Brewery, believes it must have been "quite a strong brew".

Scottish and Newcastle Brewery is now working on replicating the pharaoh's brew. Experiments have been conducted with ancient mortars to strip the chaff from the emmer grain and original quern-stones have been used to convert it into flour. Brewing pots are being made with Egyptian clay, to size and shape of the originals excavated at Amarna. Much of the trial brewing is to take place in Edinburgh and emmer wheat is being especially grown in Cambridgeshire, ready for harvesting this summer.

#### *Face of Gold Tells a Priceless Story*

In the Geographica section of the April issue of *National Geographic*, archaeologist C. Wilfred Griggs of Brigham Young University discovered what he believes is "the best preserved, most complete burial of the late pre-Christian era."

The intact burial of a 20 year old woman was wrapped in fine linen and flower garlands. Her gold-leaf mask with glass eyes and lapis lazuli brows covered the head and shoulders; a breastplate was decorated with scenes from the Book of the Dead. The mummy was laid on a bed of flowers in a heavy wood coffin and placed in a rock-cut chamber at Faiyum Oasis in the Western desert. Hieroglyphs identify the young woman as the daughter of a high priest; carbon dating places the burial about 220 B.C. The mummy of a child lay at the foot of the coffin.

According to professor Griggs, when the woman lived, religious practices in Egypt were changing, influenced by contact with other Mediterranean peoples. But the inscriptions and drawings on the mask, breastplate, and coffin reflect beliefs in physical resurrection and a ritual passage to life in the afterworld. "Pure old-time Egyptian religion was doing well on the eve of the Christian era, even here outside the Nile Valley" said Griggs. DNA studies should reveal the relationship between the woman and child and their ethnicity. According to *National Geographic*, the mummy will soon have an honored place in the Egyptian Cairo Museum.

#### *Found: Cleopatra's Fleet*

Reported by William Lowther and Richard Heller in the British newspaper *The Mail*, Sunday, January 9, 1994, Dr. William Murray, leader of the US-Greek team Project Actium, had identified by sonar research 22 ancient oared warships 150 ft below the surface of the Ionian Sea, two miles off the west coast of Greece.

He believes them to be part of the fleet commanded by Mark Antony and Queen Cleopatra in their disastrous defeat at Actium by Octavian Ceasar, Julius Caesar's adopted son in 31BC.

At a meeting in January of the American Institute of Archeology, he announced the findings of the Project Actium Team. He described a sonar search of 32 square kilometers of the Ionian sea floor, just off the Ambracian Gulf, matching the site described by Plutarch and another classical historian, Dio Cassius, who also wrote a detailed account of the battle and its aftermath.

Dr. Murray is convinced that the sonar findings are of ships sunk after the battle by Octavian Caesar, who later became the first Roman Emperor Augustus. He plans to raise them when conditions improve in summer.

Dr. Murray believes the 22 sunken ships are part of those burnt by Octavian. But positive identification must wait until the summer when he and his colleague, Dr. Elpida Hadjidaki of the Greek Ministry of Culture, will try to find the battering rams of the ships.

According to Plutarch and Dio Cassius, Octavian commemorated his triumph in the battle by enlarging the Temple of Apollo at Actium and setting in a wall there the bronze bow rams of 35 of Antony's warships.

Over the centuries the rams have been pried from the wall and melted down. But the intricate sockets which held them remain to this day.

If his team can recover battering rams from the sunken ships and match them to the sockets in the Temple of Apollo they would give dramatic confirmation to his claim to have found the fleet of Antony and Cleopatra.

#### *Egypt's First Capital Lives Again*

Al-Ahram Weekly, February 17-23, 1994 reporter Omayma Abdel-Latif reported on the concentrated effort being made in the clearing and excavating of various sites at Mit Rahina, the site of ancient Memphis, in a plan to turn this important historical site into a touristic complex.



Although tourists are taken to Memphis, it is usually fitted in at the end of a day trip to Giza and Saqqara. Coaches park outside the museum, and visitors usually only get to see the famous statue of Ramses II and miscellaneous objects excavated in the area and displayed in the museum gardens.

But the surrounding area is rich in unexcavated, or partly excavated antiquities. Among those currently being cleared, restored or arranged for public viewing for the first time are the alabaster mummification beds of the sacred Apis bulls and the Temple of the goddess Hathor. Work will also begin on the Chapel of Seti I.

The mummification beds lie immediately north of the Badrashin-Saqqara road which runs through the site, almost opposite the museum. Known as the Apis house, it was discovered in 1941 by the former Egyptian Antiquities Service. It houses huge beds of alabaster, decorated along the sides with elongated bodies of lions in relief.

Information will be displayed to explain the different stages of the mummification process, along with replica tools. The other attraction being opened for the first time is the temple of Hathor, also within walking distance of the museum. So far, people who find this site can only see capitals of the columns, which feature the goddess Hathor.

"I would love to see this temple protected and preserved," said Egyptologist Angela Milward-Jones, who excavated the site with her husband Michael Jones some years ago.

"The only way is to pull it up, build a platform and place it there." This is what is currently being done at the site.

Work on the Apis house and Hathor Temple started in December. In addition, a plan to restore and enlarge the museum has been underway for six months. The final stage will be the exhibition of three statues in the Chapel of Seti I, showing the god Ptah of Memphis between two goddesses each holding a figure of Seti I as a child on their laps.

Work will continue throughout the summer, with the target of including all the sites of ancient Memphis on the places to visit list by the peak winter season in September-October.

#### *Ancient Church Faces Slow Decay*

Al-Ahram Weekly, 19-25 May, 1994, reporter Sherine Nasr reported on the ground beneath the famous Hanging Church (Al-Moallaqa) in Coptic Cairo suddenly subsiding by five meters. The floor gave way in a room beneath the stairs which lead up to the church.

Further subsidence could damage other rooms

in the complex below the stairs, and while the church itself is supported by Roman Columns, the columns themselves have quite clearly begun to lean. Almost 20 years ago the wooden bars supporting the main sanctuary fell apart.

The church is on the site of the fortress of Babylon, built in the year 93AD. Many of its problems are linked to subterranean waters, and nearby houses with poor sewage facilities which have compounded the problem. The wooden floors in the church have decayed due to permanent evaporation of underground water. But pumping it out is not feasible, as it might damage the foundations of the ancient fortress.

Dr. Abdel Halim Nur el-Din, secretary general of the Supreme Council of Antiquities (SCA), admitted that the idea of an overall restoration plan for the church was only considered a few months ago. "Before that there were only minor restoration attempts which were never completed."

Some work took place between 1981 and 1984 on the chapel of St. Mark on the upper story of the church. Work was also carried out on the apse dedicated to St. John the Baptist, when the facade of the apse was removed and never replaced. In 1986 the apse was supported with new wooden scaffolding, but this subsequently absorbed water and became fragile. When the 1992 earthquake struck, the posts shook and bent.

"Restoration requires expertise, huge amounts of money and endless patience," said Dr. Nur el-Din. He explained that the SCA is self-financing, and that the revenue from tourism which makes up the bulk of its income has been drastically hit by the lack of tourists.

The SCA argues that monuments such as Al-Moallaqa are not being neglected. A comprehensive study took place in September 1993 to examine the soil in Old Cairo, and the problem of subterranean water and sewage. Yet experts who studied this area failed to identify the exact source of the destructive subterranean water. Dr. Nur el-Din said the problem should be greatly alleviated once a project to improve the sewage system in greater Cairo is completed.

According to Dr. Nur el-Din, "The effect of underground water on the church was examined and companies were invited to submit tenders to carry out the restoration. A specialized committee has since been studying the offers."

#### *Putting Nubia Back on the Map*

Al-Ahram Weekly, 12-18 May 1994, reporter Omayma Abdel-Latif, covered the meeting in Aswan

of 12 UNESCO memberstates who deliberated plans for turning two sites south of the High Dam into open-air museums and also reviewed the progress of work on constructing an indoor museum of Nubian artifacts.

The experts toured the areas of Sebou and Ammada, located respectively 108 and 200 kilometers south of the High Dam, to inspect restoration and cleaning activities carried out there.

Located on the western bank of the Nile, the Sebou temples include a structure built by Ramses II and dedicated to the ancient gods Amun-Ra and Horus with the inner walls and sanctuary engraved in the mountain. This temple was used as a Church in the early Christian period. The other temples of the Sebou group are the temple of Dekka, which dates back to 250 BC, and Al-Mahraka, Built in the Roman period.

The Ammada group consists of the Ammada Temple, built by Thutmosis III and Amenophis II and dedicated to Amun-Ra, and the temple of Derr, built by Ramses II, which bears similarities with the great temple of Abu Simbel.

Although restoration work and the removal of large heaps of debris are underway, the area is open to visitors.

The UNESCO experts also reviewed the progress of work on building a Nubian museum and visited the construction site.

At the closing session of the meeting, the UNESCO experts decided to allocate the sum of \$320,000 for various museum activities.

The expected date of completion for the Nubian museum is November 1995.

#### *"A Shattered Visage" Restored*

In the 14-20 April 1994 edition of Al-Ahram Weekly, correspondent Nicole Hansen reported that the Ramasseum, Ramses II's mortuary temple, now half in ruins, is being restored by a Franco-Egyptian team which is combining the latest restoration technology with methods inherited from the ancient Egyptians.

Supported by three French organizations dedicated to conservation, French archaeologists have found a number of black granite fragments that may belong to statues of Ramses II's wife Nefertari and mother Tuya. This identification is based on several inscribed fragments and the account left by Greek historian Diodorus who visited the site in the first century BC and wrote a detailed description of the temple and the still upright seated colossi in the first court.

He saw the seated colossus of the king 17.5m

high, flanked by two smaller statues of his wife and mother. Another colossus of his mother, 11m high was seated to his right.

"These finds are significant because we have had no information on the statues since Diodorus' time," said mission director Dr. Christian Le Blanc. Details of the fragments will be fed into a computer to produce models which should help the statues to be reconstructed.

In the course of cleaning and conserving the painted decoration in the hypostyle hall, conservationists have identified the materials and techniques used by the ancient artists. Apparently, they first applied three layers of plaster to the sandstone surface. Then they decorated the surface using both natural and synthetic pigments. Finally they coated on a resin varnish, which chief conservationist Dr. Yvonne Marzoli said is unique to the temple. She suggested that the varnish was either to protect the paint or to reflect the light. In the future, she hopes to investigate Ramses II's tomb to see if this technique was also used there.

While French conservationists are using the latest technology, stonemasons from the adjacent village of Qurna working for the Egyptian Antiquities organization are using Pharaonic-style tools and methods to restore the temple floor and stairs.

#### *Where Textiles Tell Stories*

The July 7th, 1994 edition of *The New York Times*, reported that according to Elizabeth Wayland Barber, a professor of archaeology and Linguistics at Occidental College in Los Angeles and the Author of "Women's Work: The First 20,000 Years" (W.W. Norton, 1994), which traces the cultural and economic importance of textiles, in ancient Assyria and Egypt, when women wove cloth, they were not just making skirts for the body or sheets for the bed; they were accumulating power.

According to Dr. Barber, in ancient times, "the ups and downs of women's rights had to do with how important to the culture and the economy their textiles were." Four thousand years ago, women in Mesopotamia, sold textiles for gold and silver. In Egypt during the Middle Kingdom (2000 to 1786 B.C.), linen sheets were a chief means of barter.

#### *New Find at Saqqara: Archaeologists Find Tombs of Prominent Egyptians*

Correspondent Jonathan Wright reporting for Reuters on October 20, 1994 announced that

archaeologists have found the tombs of two previously unknown but prominent Egyptians who died about 2300 BC. According to Director of excavations, Ali Hassan, Both the tombs, in the Saqqara necropolis about 12 miles south of Cairo, are in good condition, with paint still visible on the hieroglyphic inscriptions and on a mural showing people bearing offerings.

Dr. Hassan told Reuters "they're the first for a least 10 years at Saqqara to contain such an amount of objects, and some of them could be museum pieces."

The tombs, including the debris which covered them from later centuries, contained wooden statues, several sarcophagi, well-preserved baskets with alabaster cosmetic jars and parts of what is probably a palanquin from about 1400 BC.

One of them belonged to Ka Aper, who described himself as "the one well-known to the Pharaoh and the head of all works in the vicinity of the Pharaoh Teti's pyramid."

"He was a sixth dynasty priest but his name is completely new to us. We didn't know he existed. We've added a new very distinguished person to the history books.," Hassan said.

The other tomb belonged to a priestess and is a very rare example of an Old Kingdom tomb built solely for a woman. At that time dead women were usually depicted only on the walls of their husbands' tombs, he added.

"Her name was Najad Pet, the gift of the gods, and she was the priestess of the goddess Hathor, the goddess Neith of the Delta and the god Wepwawet, the jackal who opens the way for the dead," he said.

"We found chambers of mud brick covered with plaster and painted with very fine scenes of offering bearers with beautiful garlands. The color is still there," he added.

Hassan said the tombs had been robbed in ancient times but there was still a chance they would find the sarcophagus of Ka Aper intact at a lower level.

The team of archaeologists, led by Hassan himself, includes some Australians from Sydney University.

### **NEW PUBLICATIONS**

**Richard Wilkinson, *Symbol and Magic in Egyptian Art*.** (Thames & Hudson, London and New York, 1994). 224 pp., 160 ill., color & b/w, \$24.95 cloth.

From the publisher's blurb: This highly original and authoritative guide is the first ever thematic treatment of the symbolic aspects of Egyptian

art. Its formulae include: the symbolism of shape and size; the significance of location; color symbolism; the meaning of numbers; hieroglyphic symbolism; the significance of actions; and gesture symbolism. Accompanying illustration sections allow the reader to see and understand the ancient works as the Egyptians once did themselves. This book is a companion to Dr. Wilkinson's much praised *Reading Egyptian Art* which was published in 1992.

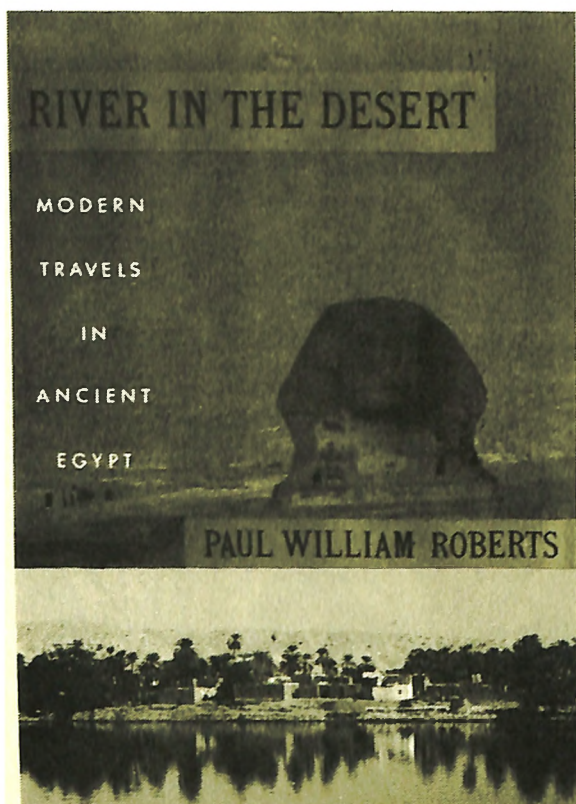


**Bob Brier, *Egyptian Mummies*.** (William Morrow & Company, New York, 1994). \$23.00 cloth.

*From the blurb:*

Illuminating their mysteries, myths, sacred rituals, and hieroglyphic writings, *Egyptian Mummies* brings the ancients to life. In an easily accessible and lively style, noted Egyptologist Bob Brier gives the complete historical context of ancient Egyptian culture and a contemporary interpretation and synthesis of it.

The meticulous research conducted by Brier over several years, culminated in his performing the first mummification in the Egyptian style in two thousand years—a research project that was the subject of a National Geographic television special.



**Editor's Note:** Parts of the following review are reprinted by permission of the Austin American-Statesman, Austin, Texas written by South Texas ARCE member Adrienne D. Diehr.

Paul William Roberts, *River in the Desert: Modern Travels in Ancient Egypt*. (Random House, New York, 1993, \$25.00 cloth.)

If you miss Egypt but can't go this year, pick up a copy of *River in the Desert* and settle down for a wonderful trip. Canadian writer Paul William Roberts weaves a rambling, episodic moving and often hilarious tale that is sure to take its place among the Egyptian travel classics of Amelia Edwards, Florence Nightingale, Gustave Flaubert, and Paul Brunton. Like these famous travelers to Egypt, Roberts is "more like a pilgrim than a tourist". With his journalist's credentials and an adventuresome spirit, he also gains access to people and places off limits to most vacationers to show tragi-comic aspects of life in modern Egypt.

Robert's many adventures include a dangerous and exhausting middle of the night climb of the Great Pyramid, a stupefying secret encounter with Sufi Mystics, "head spinning" awe at Luxor temple, and "excruciating" beauty at a sound and light show at the temple of Karnak. Other experiences provide considerably less than the anticipated spiritual

edification. An arduous climb of Mt. Sinai mixes a dramatic sunrise with throngs of tourists, commercialism, and a "deafening" round of hymns. With both horror and humor, Roberts describes a death-defying flight over the Sinai, a Gulf of Suez boat-trip-from-hell, and a terrifying bus ride to the western oases on a road "famous for its frequent and gruesome accidents." His fellow tourists also do not escape critical observation of their often outrageous dress and behavior.

Through arrangements made by the Egyptian government, Roberts interviews artists, including Nobel Prize winning novelist Naguib Mafouz, intellectuals, and highly placed officials like current United Nations Secretary Boutros Boutros Ghali, who was then minister of state for foreign affairs. These interviews provide insight into the staggering social and economic problems facing modern Egypt, and the courage of those charged with solving them.

But the key to Roberts' interest in Egypt is in the chapter "Sacred Science and High Wisdom," about the complex Egyptian philosophy of R.A. Schwaller de Lubicz, as interpreted by American writer John Anthony West. West has postulated that the Great Sphinx is at least several thousand years older than it is supposed to be, which would revolutionize current theories about the development of Egyptian civilization. After a Boston University geologist ran tests and pronounced West correct, a scholarly furor erupted, and is still in progress.

Roberts makes several errors in the book, which will irritate Egyptophiles, but will probably not be noticed by anyone else. *River in the Desert* is not a work of scholarship, a guidebook, or a coffee-table artbook. It is the journal of one traveler's impressions of the heart and soul of Egypt, told with wit and compassion.

*Adrienne D. Diehr*

### **ARCE NEEDS VOLUNTEERS**

If you have time and talent for working with people, please consider becoming an ARCE events volunteer. We need help at the registration table, with receptions, and simply the occasional extra pair of hands. Call the ARCE offices for more information.

## OBITUARIES

The Saturday, July 16th 1994 edition of *The New York Times*, listed in the obituaries the death of **Dr. Walter A. Fairservis, Jr.**, an authority on the rise and fall of ancient civilizations, who died July 12th at his home in Sharon, Connecticut after a long illness. He was 73 years old.

A longtime archeologist with the American Museum of Natural History in New York, Dr. Fairservis first became associated with the museum as a volunteer in 1941. He retired recently from Vassar College, where he was professor of anthropology and director of Asian studies.

In 1949 he led the first American archeological expedition to Afghanistan, where he and two associates found the imposing ruins of a long forgotten imperial city.

In 1960, Dr. Fairservis led a team to Pakistan and discovered a sprawling ceremonial complex: the find shed new light on the prehistoric Harappan civilization and the ancient people then inhabiting Baluchistan and the Indus Valley.

He was a prolific writer of books. They included "The Roots of Ancient India" (1969), "The Ancient Kingdoms of the Nile and the Doomed Monuments of Nubia" (1962) and "Cave Paintings of the Great Hunters" (1959). Most recently, he wrote "The Harappan Civilization and its Writing: A model for the Decipherment of the Indus Script" (1992) and "The Archeology of the Southern Gobi - Mongolia" (1993).

Over the years Dr. Fairservis was associated with the Peabody Museum at Harvard, the University Museum at the University of Pennsylvania and the Thomas Burke Memorial Washington State Museum in Seattle, among others.

## CHAPTER NEWS

### *Southern California*

On Friday, December 9 1994 at 7:00PM, **Dr. Farouk El-Baz** will discuss "The Sphinx: Its Geological Point in Time and Ancient Egyptian History". Dr. El-Baz is Director of the center for remote sensing at Boston University.

For further information, contact Noel Sweitzer, president of the chapter, (213) 231-1104.

### *Washington, D.C.*

For information, contact Francis Niedenfuhr, president of the chapter at (202) 363-5196 or Brad G. Leissa, secretary-treasurer at (202) 686-3898.

### *North Texas*

For information, contact Jim Murray, president of the chapter at (817) 561-1522.

### *South Texas*

For information, contact Polly Price, secretary of the chapter, (210) 828-4722.

### *Tucson, Arizona*

Members of the Arizona Chapter of ARCE had the special opportunity of being on hand for the *University of Arizona International Conference on the Valley of the Kings* which was held in Tucson October 29-31, 1994. The conference took place at an important time in the research and conservation of the royal tombs and was sold out with over 250 people attending from the United States and around the world. Several ARCE/AZ members served as volunteers in conference support activities - including Egyptology student and new chapter secretary **Shi Shang-Ying**.

For information on Chapter activities in Spring 1995, contact chapter president Dr. Richard Wilkinson, Harvill 347, Box 10, The University of Arizona, Tucson, AZ 85721 or call (602) 621-3933.

## **ARCE MEMBERSHIP MEANS MORE THAN EVER**

As a member of the American Research Center in Egypt, you receive discounted or free admission to all of ARCE's public programs. Members-only events give you the chance to get to know ARCE's distinguished speakers, and meet others who share your interest. Join now and take immediate advantage of these benefits and many more!

## **THE NEWS FROM CAIRO**



Most of our energy during the past several months has been focused on the remaining construction on the new Cairo center and preparations for our formal opening on November 13th.

### **CAIRO CENTER**

As of October 1st all that remains to be completed is the Director's residence, the auditorium and left-over details throughout the center. We hope to have the necessary clearance for the auditorium and construction finished before the opening. The Director's residence should be completed during October.

### **OPENING**

We have secured the new US Ambassador Edward "Ned" Walker's agreement to officiate on the opening on November 13th at 7:00PM. We are also seeking Ministerial representation from the Egyptian side (Foreign Affairs, Culture, or Education) for a joint ribbon cutting. We encourage all members to make an effort to see the new Cairo center during visits to Egypt.

### **THE POPULATION CONFERENCE**

ARCE agreed to provide site visits to the Ibn Barquq Zawiyah-Sabil which the EAP is conserving (it is currently being documented and cleaned and scaffolding is in place), and three other sites to be conserved by ARCE under the EAP. The Cairo Director and Deputy Director arranged a visit to Giza and accompanied the advance team for Vice President and Mrs. Gore (some 30 persons) to ensure that the visit by the VP and Mrs. Gore would be properly arranged. In addition, Robert "Chip" Vincent, the EAP Director accompanied Senator Kerry of

Massachusetts to Luxor. Chip was a hockey teammate of the Senator's at Yale. The Senator was presented with a copy of the ARCE Luxor Museum Publication.

### **DEVELOPMENT**

We are planning a series of luncheons at ARCE for potential donors. This will be to inform them of our many activities and give them a tour of the new Cairo Center. We hope Ms. Marjorie Adams, one of ARCE's development officers, will visit Cairo early next year to see as many of these contacts as possible and to attend a fund raiser offered by the new US Ambassador.

### **PROTOCOL**

It has now been 10 months since we submitted our proposed new protocol to the Egyptian Foreign Ministry. We are receiving strong signals that the Foreign Ministry is nearly ready to enter into negotiations on this issue.

### **VISITORS FROM MAY 1994 to OCTOBER 1994**

Terry Walz  
Hilda Polanco  
Robert Betts  
Rex Rice  
Jere Bacharach  
Jaroslaw Stetkevych  
Suzanne Stetkevych  
Mark Lehner

### **ARCE 1993/1994 FELLOWS**

Walter Armbrust  
Clarissa Burt  
Nahla Zaki  
Yaseen Noorani  
Michael Frishkopf  
Hisham Assal  
Matthew Simonds  
Kenneth Cuno  
Margarite Abd El-Shahid  
Joseph Wegner  
John J. Thompson  
Mark Wegner  
Anthony Cagle  
Ann Roth  
Safwan Aly

### **ARCE 1994/1995 FELLOWS**

Douglas Haldane  
Rosemary Stanfield Johnson  
Adam Sabra  
Mona Lisa Russell  
Clarissa Pollard  
Jon Alterman  
Amira Sonbol

### **EXPEDITIONS**

University Museum of the University of Pennsylvania,  
Abydos Expedition

Museum of Fine Arts, Boston, University Museum of  
the University of Pennsylvania, Bersheh Expedition

The Institute of Nautical Archaeology Red Sea  
Expedition

Memphis University, Karnak Hypostyle Hall Project

University of Washington Fayyum Project

The Brooklyn Museum Beni Hassan Project

The Oriental Institute, Chicago University Epigraphic  
Survey

The Oriental Institute, Chicago University Farshut  
Project

The Metropolitan Museum El-Lisht Expedition

The American University in Cairo, Theban Mapping  
and the Valley of the Kings Project.

### **LIBRARY**

Since our last report of March 31, 1994:

Approximately 6 meters of Arabic books and  
10 meters of non-Arabic books have been processed  
from the "old donations. This means 8 meters of non-  
Arabic books remain to be processed. Much of this  
includes off-prints.

"Rare" books have been culled from the main  
collections, both in the Arabic and non-Arabic sections.  
These include some 230 non-Arabic titles and about 50  
Arabic titles, excluding our manuscript collection. A  
list of "valuable" books, whether rare or not, has been  
prepared for insurance purposes.

The card catalog continues to be upgraded with the  
addition of title and subject cards.

Approximately 600 books have been bound or  
rebound. Another 100 or so have been purchased or  
on order. More will be purchased as funds become  
available. Some 110 donated books or journals were  
added to the collection.

Some exchanges have or will be finalized with the  
Metropolitan Museum and AUC Rare Books Library.

Approximately 15 books of law books were given to  
the Law Faculty and 4 boxes of books and journals to  
the Oriental Institute of Cairo University.

Much of the time spent from April through  
May involved getting settled in our new facilities. We  
wish to thank all those individuals who helped carry  
our some 20,000 volumes to their new location.

Since opening in May, we have been visited by  
about 260 researchers.

### **GENERAL ASSESSMENT**

The next two months should see the completion  
of projects started almost two years ago. The Cairo  
center represents a dramatic change in ARCE's  
presence and ability to mount cultural programs in  
Egypt. The effort on the library represents a major  
upgrading. If the new protocol is agreed upon it will  
result in a significant change in our institutional status  
and it will have tangible benefits for consortium  
member's expeditions in Egypt. The grant of \$15  
million awarded to ARCE by USAID allows us to  
make a real contribution to the preservation of  
Egyptian monuments.

These and other developments represent a  
major advance by the organization and provide a base  
for further constructive cooperation between  
Americans and Egyptians.

*Mark Easton*



## ARCE REPORTS

1. *Quseir al-Qadim 1978: Preliminary Report*. D. S. Whitcomb and J. H. Johnson. 1979. Pp. 352, 57 figures, 89 plates. Paper. \$15.50
2. *Mendes I*. R. K. Holz, D. Stieglitz, D. P. Hansen, E. Ochsenchlager. 1980. Pp. xxi + 83, 40 plates, indexes. Cloth. ISBN 0-936770-02-3. \$45.00
4. *Cities of the Delta, Part 1: Naukratis: Preliminary Report on the 1977-78 and 1980 Seasons*. W. Coulson, A. Leonard, Jr. 1981. Pp. xiv + 108, 46 illus., 10 plates. Paper. ISBN 0-89003-080-4. \$16.00
5. *Cities of the Delta, Part 2: Mendes: Preliminary Report on the 1979 and 1980 Seasons*. K. L. Wilson. 1982. Pp. xiii + 43, 35 illus. Paper. ISBN 0-89003-083-9. \$14.50
6. *Cities of the Delta, Part 3: Tell el-Maskhuṭa: Preliminary Report on the Wadi Tumilat Project 1978-1979*. J. S. Holladay, Jr. 1982. Pp. x + 160, 3 foldouts, 46 plates. Paper. ISBN 0-89003-084-7. \$22.25
7. *Quseir al-Qadim 1980*. D. S. Whitcomb, J. H. Johnson. 1982. Pp. 418. Paper. ISBN 0-89003-112-6. \$23.50
8. *Fuṣṭāṭ Expedition Final Report. Vol. 1: Catalogue of Filters*. George T. Scanlon. 1986. Pp. x + 153, 24 plates. Paper. ISBN 0-936770-13-9. \$23.50  
Cloth. \$32.50
9. *Archaeological Investigations at El-Hibeh 1980: Preliminary Report*. Robert J. Wenke. 1984. Pp. xii + 142, 12 plates. LC 84-050291. Paper. ISBN 0-89003-154-1. \$23.50  
Cloth. ISBN 0-89003-155-X. \$32.50
10. *The Tomb Chamber of HSW the Elder: The Inscribed Material at Kom el-Hisn, Part 1: Plates. Ancient Naukratis, Volume 3*. David P. Silverman. 1989. Pp. ix + 146 (78 photos, 114 line figs., 2 foldouts). Cloth. ISBN 0-936770-17-1. \$29.50
11. *Fuṣṭāṭ Expedition Final Report, Volume 2: Fuṣṭāṭ-C*. Władysław Kubiak and George T. Scanlon. 1989. Pp. x + 101 (68 photos, 45 line figs., 6 foldouts, color frontispiece). Cloth. ISBN 0-936770-21-X. \$32.50
12. *Deir el-Ballas: Preliminary Report on the Deir el-Ballas Expedition, 1980-1986*. Peter Lacovara. 1990. Pp. x + 67 (including figures) + 17 plates + 5 plans in pocket. Cloth. ISBN 24-4. \$29.50

## ARCE CATALOGS

1. *The Luxor Museum of Ancient Egyptian Art Catalogue*. James F. Romano and others. 1979. Pp. xv + 219, 16 color plates, 169 illus. Cloth. ISBN 0-913696-30-7. \$20.00
2. *A Catalogue of the Scientific Manuscripts in the Egyptian National Library, Part I: A Critical Handlist of the Scientific Collections*. D. A. King. 1981. Pp. xx + 781 (Arabic), xviii + 18 (English). Paper. \$40.00
3. *Catalog of the Islamic Coins, Glass Weights, Dies and Medals in the Egyptian National Library, Cairo*. N. D. Nicol, R. el-Nabarawy, J. L. Bacharach. 1982. Pp. xxviii + 314 (English); xv (Arabic); 28 plates. Paper. ISBN 0-89003-114-2. \$39.50
4. *Mathematical Astronomy in Medieval Yemen: A Bibliographical Survey*. D. A. King. 1983. Pp. xiv + 98, 10 plates. Paper. ISBN 0-89003-098-7. \$17.00
5. *A Survey of the Scientific Manuscripts in the Egyptian National Library*. D. A. King. 1986. Pp. xiv + 332. Paper. ISBN 0-936770-12-0. \$49.50  
Cloth. ISBN 0-936770-14-7. \$59.50
6. *An Historical Bibliography of Egyptian Prehistory*. K. R. Weeks. 1985. Pp. xxii + 138. Paper. ISBN 0-936770-11-2. \$15.00
7. *Greek Painted Pottery from Naukratis in Egyptian Museums*. Marjorie Susan Venit. 1989. Pp. xiv + 300 (85 photos, 391 line drawings, 66 line profiles). Cloth. ISBN 0-936770-19-8. \$49.50

## ARCE PUBLICATIONS

8. *Averroes' Middle Commentary on Aristotle's Prior Analytics*. M. M. Kassem. Completed, revised and annotated by C. E. Butterworth, and A. A. Haridi. 1983. Pp. 43 (English) + 382 (Arabic). Paper. ISBN 0-93677-006-6. \$17.50

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# THE AMERICAN RESEARCH CENTER IN EGYPT 1995 ANNUAL MEETING

APRIL 28 - 30, 1995  
IN  
ATLANTA, GEORGIA

HOSTED BY EMORY UNIVERSITY:  
THE MICHAEL C. CARLOS MUSEUM AND  
THE DEPARTMENT OF ART HISTORY

Join hundreds of ARCE members at the forty-sixth Annual Meeting of the American Research Center in Egypt. Highlights of the meeting will include the chance to view the Carlos Museum special exhibition *Reflections of Women in the the New Kingdom: Ancient Egyptian Art from the British Museum* and the annual ARCE Banquet, to be held at Atlanta's extraordinary Carter Center.

**PAPERS:** The Coordinating Committee has suggested a variety of panels for prospective participants. These include:

- Women from the Ancient Period to the Modern
- Greek and Roman Egypt
- Orientalist Views of Egypt
- Aspects of Popular Islam
- Language and Society in Modern Egypt

Other panels will be constituted. If you are interested in submitting a paper for presentation at the meeting, and have not received a Call for Papers, please call or write the ARCE offices at the address below.

**HOST:** Emory University, the Michael C. Carlos Museum and the Department of Art History. Local arrangements are being coordinated by Dr. Gay Robins and Elizabeth Hornor. They can be reached at the Michael C. Carlos Museum, 571 South Kilgo Street, Atlanta, Georgia 30322; Telephone (404) 727-6118; Fax (404) 727-4292.

**CONFERENCE HOTEL:** The Sheraton Colony Square, 188 14th Street NE, Atlanta, GA 30361. Telephone (800) 422-7895; Fax (404) 876-3276. Student accommodations will also be available; contact Elizabeth Hornor at the Michael C. Carlos Museum for details.

If you would like further information on the Annual Meeting and are not an ARCE member, please contact the ARCE offices at the address below.

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