

bulletin

of the American Research Center in Egypt

NUMBER 188 — FALL 2005

Facing Tutankhamun

Zahi Hawass

Usually, when I know that I will be opening a sealed tomb or having an archaeological adventure, I feel only excitement about the moment to come. But January 4th of 2005 was different. The next day, I was scheduled to enter KV 62 in the Valley of the Kings and come face to face with Tutankhamun, an opportunity that I would normally have looked forward to with great anticipation. We planned to CT scan the mummy of the golden boy, and hoped to learn more about his life and death. But for several months, I had been under attack from members of the Egyptian press, who asked why we were disturbing the king again. I had explained to the media that a CT scan, which is non-invasive and would not damage the mummy, would help us solve the mysteries surrounding Tutankhamun's life and death. But there were still people watching me carefully, hoping for a disaster. I knew that there was no room for error, so I was not looking forward to the next day with my usual excitement.

I arrived at the Luxor airport on the morning of January 5th wearing my excavation jeans



Dr. Zahi Hawass studies the face of Tutankhamun
All Photos: courtesy of the Supreme Council of Antiquities

and denim shirt and my famous hat. Some tourists recognized me and asked what new discovery I was going to make. I just smiled and got into my car. We went to my hotel, and I stayed in my room from 8 am until the afternoon, when the tourists would be leaving the Valley. I was so nervous that I turned all the phones off. At 4:30 pm I went to the hotel lobby and found my team waiting for me: Sabri Abdel Aziz, head of Pharaonic Monuments, and other archaeologists, conservators, restorers, and technicians to operate the CT machine. All of them were Egyptian. I felt as if I was going to meet the living king, and that he would ask me personally to take good care of him. I knew I had to make sure that the job was done perfectly: I had to keep the king safe.

We arrived at the Valley of the Kings under a gray sky full of clouds. I had tried to keep the date of the examination secret, because I did not want to have thousands of people around me to disturb the king. However, I had made arrangements with the Egyptian media allowing them full coverage of this event. I did not want to

make the mistake that Carter made in 1922 when he gave exclusive rights to the *London Times* and stopped the Egyptian press from visiting Tutankhamun's tomb. As a result, Minister of Antiquities Morcos Hana banned Carter for a year from his greatest discovery. The Egyptians were happy about this and marched in the streets saying, "Viva Morcos Pasha Hana, Minister of Tutankhamun." This January, there were representatives of local Egyptian newspapers in the Valley. There were also print and TV journalists from the National Geographic Society, who knew about the scan because their organization had, together with Siemens Ltd., donated the CT machine to Egypt. But to my surprise, French and Japanese TV had also been told about the secret day, and were waiting for me near the tomb.

The TV crews asked me for an interview. After I finished, a big storm came up and it began to rain. I began to worry because the CT scan machine was outside the tomb and we would need to

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Color separations and printing by
Moody Graphic International

The opinions expressed herein are those
of the authors and not necessarily those
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Egypt, Inc., its member institutions, or its
sources of support.

The *Bulletin* is published by the
American Research Center in Egypt
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from the director

Dear ARCE Members,

Our *Bulletin* starts with a wonderful article by the Secretary General of the Egypt's Supreme Council of Antiquities, Dr. Zahi Hawass. Dr. Hawass generously shares with us some of the exciting background of his recent study of King Tutankhamen's mummy, including the efforts of three teams of forensic scientists – one Egyptian, one American, and one French – to reconstruct this fascinating young man's appearance in life. We are honored that Dr. Hawass has taken the time to contribute this very special article for our readers, and we are deeply grateful to him.

Also featured in this issue is a look at one of the many treasures housed in our Simpson Library at our Egyptian headquarters, a remarkable map of Cairo showing the city in the 16th century. The map is described by ARCE Librarian, Chuck Van Sicen. It is an especially appropriate feature for this issue, as ARCE has just published, in concert with AUC Press, the first book in its conservation series, Nicholas Warner's handsome, *The Monuments of Historic Cairo*, with its extraordinarily detailed maps (see page 32).

Of course, an issue of the ARCE *Bulletin* would not be complete without sharing the original research of our ARCE Fellows with you, our Members, and this number contains three Fellow's reports, one on an Egyptology topic, and two on Medieval topics. Also included is a field report from Chuck Van Sicen on his ARCE-funded conservation project in the Karnak Temple.

Finally, this issue contains the first in a series of brief photo essays on the archaeological "dig houses" that remain from the "great days" of Egyptian archaeology

during the first half of the Twentieth Century. They are bittersweet reminders of the past, a poignant link with our predecessors, and a vanishing record of life as an archaeologist in Egypt. Featured in the current *Bulletin* is a French house near the site of Tod.

Since I last wrote to you, ARCE has been as active as ever. The Annual Meeting in Cambridge, Massachusetts was a terrific success, and some notes and photographs appear here (see pages 26-27). Also, we have received several applications for ARCE's new conservation grant line, the Egyptian Antiquities Conservation Project (EAC). The applications are beginning the review process and the review committee will make its formal recommendations for funding in October. And, as summer draws to a close, ARCE's Cairo Office is gearing up for a new group of ARCE Fellows and the return of many of our Member Expeditions.

Before concluding, I must also note that a Board of Governors Interim Committee is meeting regularly to review ARCE's endowment, its endowment policies and management, and ARCE's financial needs. My deepest thanks go to each of those Members working on this important ARCE initiative. Finally, of course, my thanks also go out to each of you, our ARCE Members, for your continued support of ARCE and all of our many projects. Membership renewal letters are being mailed as I write this, and I hope that you will not only renew your ARCE membership, but also join at the Lotus Club level, if your finances allow you to do so. By taking this opportunity you will be making an important investment in the future of Egypt's past.

Gerry D. Scott, III
Director

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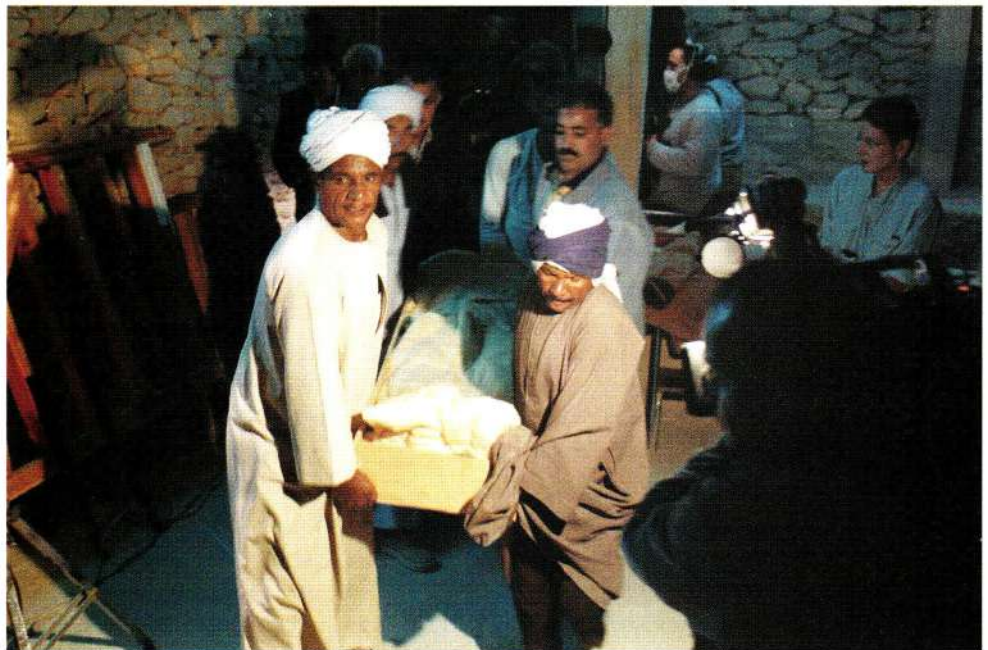
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bring the mummy out to it, which we could not do in bad weather. I heard people whispering about THE CURSE. I have never believed in the curse—I have even written a book for children showing that there is no curse. However, the rainstorm made me nervous, especially on top of the phone call I had received on the way to the Valley from my sister, telling me her husband had just died. But I tried to put this all out of my mind and concentrate on my work.

I entered the burial chamber of King Tut with my team and warned the TV crews to be quiet or I would dismiss them all. My team knew the plan and we immediately put it into action. First we took the glass cover off of the sarcophagus. When I looked inside I saw a most beautiful face—the gilded wooden outer coffin of Tutankhamun. The cobra and vulture protected his forehead, and his golden hands grasped the crook and flail, important symbols of kingship, against his chest. I saw that the gold on the coffin was cracking and instructed my head of conservation to make restoration of the lid her top priority. Then we brought in ropes and put them under the lid at the head and the foot. We began slowly to lift it out.

The mummy itself lay inside the coffin where Carter had left it in 1926, in a wooden tray filled with sand. The body was covered from head to foot with a white cloth, so I could not yet see the face of the king. First we needed



to take him out of the coffin. If anything were to go wrong, for example if we dropped the mummy, I could lose my job. Everyone was waiting to see what would happen. I was nervous, but I knew it would be fine, because

I have trained all my life to take care of the pharaohs.

We brought the wooden tray to the top of the sarcophagus and the moment finally came when I was to be face to face with the boy king. I pulled back

The mummy of Tutankhamun is carefully removed from his coffin and carried to the CT scan machine

research

Dr. ZAHÍ HAWASS is the Secretary General of the Egyptian Supreme Council of Antiquities

the shroud of linen that lay over his face, and gazed down at the once-mighty pharaoh. I felt as if I owned the world. But I knew that the mummy was in bad condition—during the embalming and funeral ceremonies, the king had been covered with unguents and resins that had hardened and glued him to the inner coffin and golden mask. Carter and his team had cut the body into pieces to remove it from the coffin and

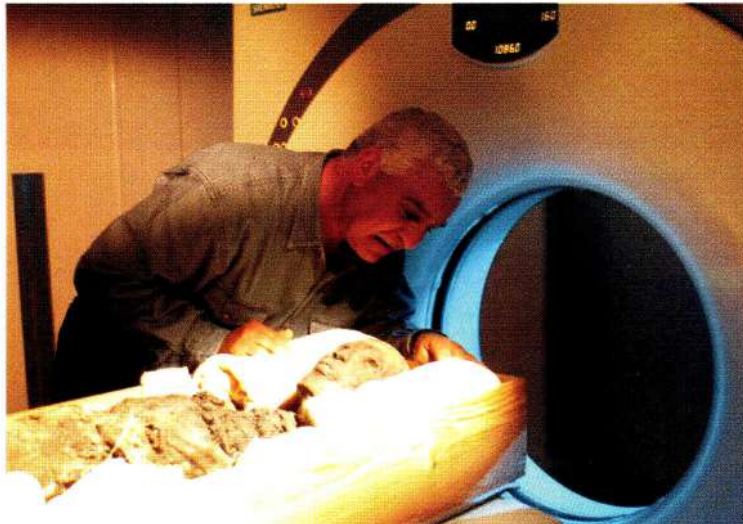
Lying on the body was a card left originally by Carter, telling the history of the mummy's examinations. The first time the mummy was viewed was November 11, 1925, by Carter and his scientific experts: Douglas Derry and Saleh Bey Hamdi. The second time was by R.G. Harrison, who x-rayed the entire body in 1968. The next time was in 1978, when J. Harris X-rayed the head. And now we were here, to continue the story.

Perhaps, he said, King Tut was murdered. Others had picked up on this suggestion, and murder theories abounded. Harrison also noted that the sternum and many of the front ribs were missing. He could not tell if this had been done by Carter or the ancient embalmers, but others wondered if this was evidence for an accident that had crushed the young king's chest. What looked like a partially healed lesion on the left jaw was also linked to this hypothetical accident—perhaps a fall from his chariot? This team confirmed an age at death of between 18 - 22 years. The results of the 1978 X-rays of J.E. Harris were never published, although this team of dentists suggested that the king had been in his twenties when he died.

What would we learn from this new investigation? I was hoping to find out more about Tutankhamun's life, and perhaps settle the question of whether or not he had been murdered. The actual scan took about half an hour, although a technical glitch (sand in the cooling system) delayed us for almost an hour.

Egyptian CT specialist Hani Abdel Rahman operated the machine, taking over 1,700 images of the body.

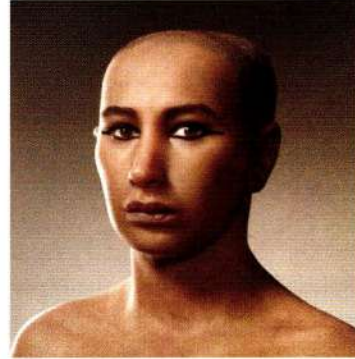
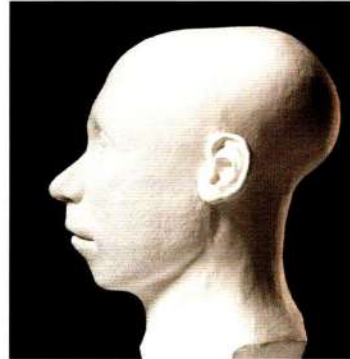
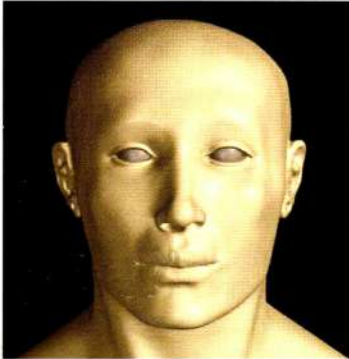
When Dr. Hani had finished, we put a new card about this examination on the king's chest and carefully laid him back in his tomb. I returned to Cairo, where I had a carefully selected team of Egyptian radiologists, anatomists, and forensic specialists, under the leadership of Dr. Mirvat Shafiek of Cairo University, ready to study the scan. I gave them two months to work. Near the end, we brought in three internationally-recognized



Dr. Hawass readies the mummy for the scan

used hot knives to take the head from the mask. Further damage had been done when the artifacts (about 150 of them) were removed from the wrappings. But I was still shocked when I looked closely at the mummy. It was in terrible condition. The ribs were gone, and the linen bundles in his chest looked like rocks. I believe that Carter left the mummy inside the tomb because he did not want anyone to see it like this. Many stories and rumors had circulated about the mummy, but now we were seeing the truth.

Carter's team had concluded that the king was about 5 and a half feet tall, lightly built, and had died between the ages of 18 and 22. They had noted various details, including a fracture of the left thigh and a detached left kneecap, but had no suggestions about the cause of Tutankhamun's death. From Harrison we had learned that there was embalming material in the cranial cavity, along with a loose fragment of bone. Harrison also saw an anomalous area on the back of the skull, which he suggested was evidence for a blow to the head.



Reconstructions were done of the king's face by three independent teams from (left to right) Egypt, the United States, and France

authorities to join the team, so that the results would have international status. The scientists met together over the course of two days, on March 4th and 5th, to review their conclusions. These were some of the best scientific meetings I have ever witnessed. Everyone knew his or her business, and discussion was lively and productive.

The scientists concluded that the king had been well-fed and generally in good health for most of his life. His bones showed no signs of childhood malnutrition or infectious disease. They agreed that, according to modern tables, he was around 19 when he died. He had an impacted wisdom tooth that might have been painful, but would not have been life-threatening. They also noticed that he had a slight cleft in his hard palette, but this would probably not have had an external manifestation, like a harelip. A bend in his spine might be a slight scoliosis, but also might just be the way the embalmers laid him out.

There was no "cloudy" area on the skull, and no evidence at all that he had suffered a blow to the back of the head. In fact, there is no evidence that he was murdered, although it is possible that he was

killed in a way that doesn't show up on the CT scan (such as poison). The most interesting thing that the team noticed was that there was a fracture of the king's left thigh, just above the knee, something from which Carter's team had drawn no conclusions. But based on the fact that this is a typical type of fracture for a young man of Tutankhamun's age, the scientists feel that this could be evidence for an accident. Some of the scientists also saw what they considered evidence that the bone had begun to react to the damage, suggesting that the king lived for between one and five days after the break. The left knee-cap is totally detached (and, in fact, was mistakenly wrapped, presumably by Carter's team, with the left hand), and there are other smaller fractures that may be connected to such an accident. A broken leg could not have killed Tutankhamun, but he could have developed an infection and died from that. It is also possible that the leg was broken by the embalmers. However, the CT scan shows that there is solidified embalming fluid in the break, so they would have had to break not only the bone, but also the skin. Thus we can draw no firm conclusions about Tutankhamun's death from the results of the CT

scan, but it does give us more information about the boy king.

The scan has also been used by several independent teams—one French, one American, and one Egyptian—to do reconstructions of the king's face. The Americans worked blind, without any information about the identity of their subject. The faces the three teams came up with are all similar, yet also different. All have the same shape to the face, and the bizarrely elongated skull seen in the CT scan, along with the slightly undershot chin and the buck teeth of the Tuthmosid line. The size and shape of the eyes are also the same in each version. It is the noses and the overall effect that is different in each version. The French version has the most personality, perhaps because the artist has added skin and lip color, glass eyes, and hair, but to me the Egyptian team came the closest to how I think of Tut.

Despite my apprehension, the scanning of Tutankhamun was a great success. The mummy is back, safe in his tomb, and we have more pieces to the puzzle that was his life and death. But all the questions have not yet been answered and so we will keep searching for the truth. The mystery will continue. ■

Cairvs, qvae olim Babylon, Aegypti maxima vrbs

Charles C. Van Siclen III

**Cairo, that was once
Babylon, the greatest city of
Egypt**

During the Renaissance, the West once again took interest in places far away. Cities and countries were visited and described, maps were printed and accounts of foreign lands were published. Western travelers' descriptions of Egypt are known from the late 15th century and later, and the first accurate printed map of the city of Cairo appeared in 1549. This spectacular map was printed by Matteo Pagano, a Venetian publisher and engraver of note. It is approximately 39 by 78 inches (98.5 by 198 cm) in size and provides the most accurate information about the city during the 16th century.¹ The information for the map, actually more a birds-eye view

of the city and its surroundings, seems to have been provided by one Johannis Domenicus Methonei (Domenico dalle Greche), and the map may represent the state of the city earlier in the 16th century. Apparently, the Pagano map served as the best source of information for later cartographers of the Renaissance.

ARCE's Cairo office possesses an engraved, hand-colored map, 13 by 19 inches (33 by 48.5 cm) in size. Although smaller in dimension, it is clearly based on the Pagano map of 1549, and the reverse has a descriptive text in Latin. The map itself is a leaf from the famous atlas of cities (*Civitates Orbis Terrarum*, vol. 1, 59) published by Georg Braun and Franz Hogenberg in Cologne in 1572. What is so amazing about this map and its predecessor is that many places in Cairo still visible today can be

identified.

The map shows the city as viewed from the east. The Nile is shown below the city and flowing from the right side of the map. West (right) of the river, the field of pyramids beginning with Giza is visible, and a somewhat misplaced sphinx stands guard. The island of Roda with the Nilometer at its southern tip sits within the river. An aqueduct leads towards the Citadel with the mosque of Sultan Hasan below. The city wall can be seen to the north and east (above and left) of the town. In the city itself the pool at Ezbakiya stands out, and the suburbs of Bulaq and ancient Babylon lie along the river, separate from the city itself. Around the edge of the map are details and vignettes of daily life: colorfully dressed men and women, a game of polo (?), sakiyas

CHARLES VAN SICLEN is ARCE's Librarian in Cairo. He is an Egyptologist and bibliophile who has excavated in Egypt for the past 30 years. See the article on his excavations at Karnak on page 21

1. Map detail: Fashionable "Cairenes" of the Sixteenth century



along the Nile, crocodiles basking in the sun, a camel being led by its owner.

Visitors to the Cairo office may view the map at their leisure. For those interested in historic maps of Cairo, see the web site of the University of California at Berkeley's Center for Middle

Eastern Studies "Islamic Cities Maps Collection" (<http://ias.berkeley.edu/cmcs/icmc>). For further information about maps of Cairo, see the latest ARCE publication: *The Monuments of Historic Cairo: A Map and Descriptive Catalogue* by Nicholas Warner (AUC Press, 2005). ■

NOTE

1. Victoria Meinecke-Berg, "Eine Stadansicht des mamlukischen Kairo aus dem 16. Jahrhundert." MDAIK 32 (1976): 113-132, pls. 33-39; B. Blanc et al., "A propos de la carte du Caire de Mattheo Pagano," *AnnlsI* 17 (1981): 203-285, pls. 15-19. One imprint of the map can be found in the Staatliche Museen zu Berlin.

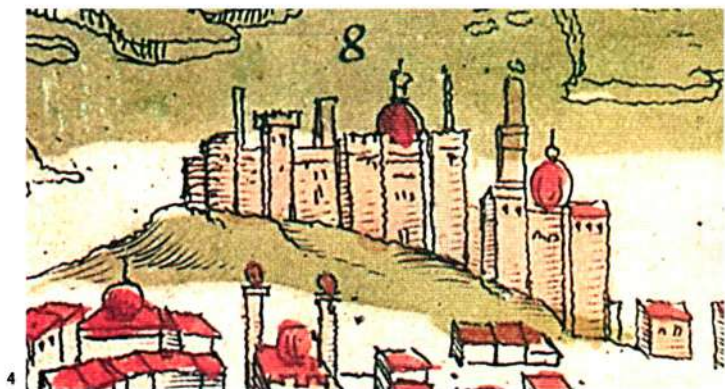
2. Map detail: The parade ground where horses were exercised in the manner of the Turks and Mamluks

3. Map detail: The Pool of Ezbakiya. The pool was completed by Emir Azbak in 1484. It was a popular place of recreation in Mamluk and Ottoman Cairo.

4. Map detail: The Citadel of Saladin with the mosque of Sultan Hassan below

5. Map detail: The Great Sphinx and the pyramid fields to the west of the Nile

Next page: A reduced version of a map of Cairo made in 1549 by the Venitian Matteo Pagano, based on the work of Johannis Domenicus Methonei (Domenico dalle Greche). This imprint comes from *Civitates Orbis Terrarum* (vol. 1, p. 59), by Georg Braun and Franz Hogenberg, published in Cologne, 1572. Image: 33 by 48 cm.



ÆROS, QUAE OLIM BABYLON; Æ



EGYPTI MAXIMA VRBS

Tyrannidis hie in Egipto nihil aliud fuerunt, quam Regum pecu-
 nie oriosa os fentatio Cupiebant enim reges, aut potius beluz co-
 ronate, hoc modo nomen suum in terram scribere, & longissimam sui
 relinquere memoriam, cum tamen nullus rei fama sit in mundo ten-
 ior. Nam aut quis Architectus fuit, aut quis rex, infanus aliquam
 pyramidem crederit, non consat.



Cum Persepolis

- Hic obeliscus unicus hie lapide vivo, longus passus xxi, latus autem palmis vii.
- 2 In hoc loco habemus collegium. 3 Palatium Campsonij Campsonij, de quo loquitur Petrus Martyr, lib. de ipsius locatione.
- 4 In hoc loco abducentur panni, Alcyon, autem aliorum esset, modum nunc perijt. Ceterum nunc abbas domus Persepolis in iure sunt, ad publicas necessitates, et ad huiusmodi.
- 5 Montes peripetatum. 6 Mons sum, hoc est, huiusmodi, ubi pauperes congregantur, hie, inveniuntur.
- 7 Turres seu Turres, adificia, ubi sepeliuntur magnates.
- 8 Rex Sulaim, et alio loco potest, subire tormentum regni, unus ipsam civitatem, 9 Principatus, ubi Principes respondent fratribus, ubi et ligna et carbonis distribuntur.
- 10 Hic vasa sunt, et aqua in bos aqua dicitur exhalata, in arce decurrat.
- 11 Malle huiusmodi est, Egiptum, sua dicitur verus, que dicta est Babylon.
- 12 Columna hie passus est, et ex ea dicitur incrementum nostrum, unde certissimum peritur aut vilitatem, aut caritatem dicitur inditum.
- 13 Cuius hie vasa, seu pyramides, aliquantulum horum.
- 14 In hoc loco sunt scilicet hippodromica, seu eques tres cursus, in quibus lances, et quomodo exercitatus equis, et alijs plebis, huiusmodi Turris et Alambicis estur. In illis ea asinum docent, que ne rebus viliam simam facere. 15 Sic uti videntur nobili femina, cum auro ornamento in capite, et huiusmodi panno ornate, facit cooperata, qua videri, sed videri non possunt.
- 16 Sic asina, silvius equitum, domus, que tam faciant, quia ti nos milites nos fere aut equos.
- 17 Arbores casta productas, ubi et palma, caradij, fructus, distribuitur.

Fellowship Report: Autobiographical Stelae from the First Intermediate Period Found at Dendera

Theresa Musaccio

Theresa Musaccio is this year's ARCE Kress Fellow and a graduate student at the University of Pennsylvania

Egypt's First Intermediate Period began when the Old Kingdom ended, when the government from the Memphite capital lost power and Egypt was left with a weakened monarchy ruling over a fractured state. Provincial governments such as the government at Dendera rose in importance. The Egyptians were used to looking to their capital and to their king for many aspects of their lives, such as artistic and scribal training, taxation and grain rationing, and military protection, and it is curious to study what happens when the government—and the services it provided—breaks down.

My research which I have conducted in Egypt over the past year has focused on the study of the several hundred inscribed funerary stelae found at the site of Dendera which date from the First Intermediate Period. At the heart of my dissertation project lies a seemingly simple but quite complex question: when the centralized state is responsible for training a society's scribes and artists, what happens to the art and writing when there is no centralized state? Art and writing continue to be produced. This was the situation during the First Intermediate Period, when the Egyptians lost their centralized government—the same government that they had previously relied on to train their scribes and artists.

Although the Egyptians of the First Intermediate Period lacked the universal royal canon (the style

of art that had come down from the capital and that mandated the absolute way in which art was to be done), they continued to produce work to the best of their ability. Sometimes this work seems to be a copy of the Old Kingdom traditions and other times it shows evidence of innovation. The art and writing from provincial cities such as Dendera shows regional characteristics and variations that differ from the art that came out of the royal, Memphite school.

The site of Dendera, or ancient *Jwnt*, is located in Upper Egypt on the west bank of the Nile near the Qena bend. Dendera was the capital of the Denderite (or Tentyrite) nome, the sixth nome of Upper Egypt. The site of Dendera is most famously known for its giant, Late Period temple to Hathor. This temple is commonly visited from Luxor, accessible daily via convoy. The modern military/tourist convoy offers insight into the valuable location of the ancient city, as the Dendera convoy from Luxor stops at Dendera then either continues on to Abydos or heads east to the Red Sea from the Qena bend. The location of Dendera, with its convenient accessibility to trade routes and to other cities, is one of the reasons why it grew to become an important First Intermediate Period provincial site.

However, the temple to Hathor is only one manifestation of the cult of Hathor. In addition to its convenient location, Dendera's status as the main site

Dendera FIP cemetery
Photo: David Sisson



of the cult of Hathor and Hathor's significance, even in the earliest periods, created a community at Dendera from the beginning of Egyptian history. The first textual records we have naming Dendera date from the Old Kingdom, and these texts are references to nomarchs who presided over Dendera and were buried near the royal capital of Memphis. Dendera's status as an important regional center during the First Intermediate Period is reflected in its elite burials and significant mastabas.

The First Intermediate Period cemetery was initially discovered by Sir William Flinders Petrie during an exploratory walk behind the Temple of Hathor, and Petrie spent one season excavating in 1898. Petrie recognized the potential of the mounds that lay behind the temple as providing a mudbrick complement to the contemporaneous rock-cut tombs from Upper Egypt.¹ Although one of his motivations for excavating a First Intermediate Period site may have been to support his theory of an invading race (as alluded to by his biographer, Margaret Drower), he instead found the archaeology, art, and writing of the site to show cultural continuity throughout the First Intermediate Period. This firmly and finally disproved his theory of an invading race and began to fill in the gaps of one of Egypt's "dark" periods.

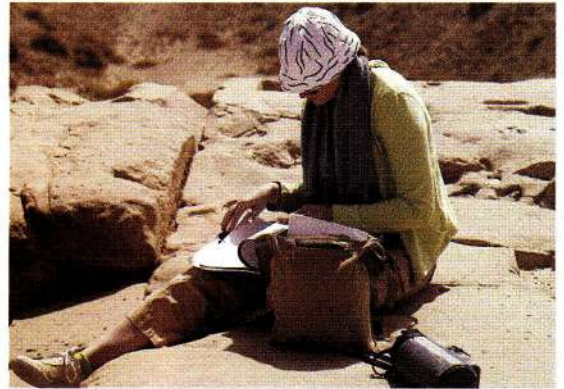
Towards the end of Petrie's season, he was joined by an archaeologist named Charles Rosher. Rosher was sent by Sara Yorke Stevenson, one of the benefactors of Pennsylvania's University Museum and Philadelphia's representative to the EEF. She asked Petrie if he would train Rosher for the newly formed American Exploration Society. Petrie's and Rosher's seasons overlapped for approximately one month. Rosher's field records have been lost, although the University of Pennsylvania Museum of Archaeology and Anthropology (PUM) received a portion of his finds.

After Petrie had abandoned the site, the site was untouched until excavations formally resumed at Dendera during the fall of 1915, with Clarence Fisher leading the Coxe Expedition of the PUM. Although Petrie was a pioneer of scientific archaeology in Egypt, his methods were hasty and he typically left his excavated sites with material unexcavated. Fisher was able to enlist several of Petrie's own workmen and on 3 December 1915 he wrote proudly to the Museum, "Our work, sorry as I am to say it, shows up the work of Petrie very badly. It seems that he merely allowed his men to dig here and there over the place without any definite system of clearance. This I saw when I first arrived on the site. We made our plans from the start to clear the entire site from end to end."² The work done by the University Museum was systematic, with the intention to dig a series of 20 meter by 20 meter squares in order to clear the whole cemetery.

The PUM team had a concurrently ongoing excavation at the site of Memphis, but excavations at Memphis were impossible during flood season. Dendera was a complement to the work at Memphis, and from 1915-1918, three annual excavation seasons were conducted at Dendera during the fall/winter of each year.³ The foremost priority of the Coxe Expedition at this point was their excavations at Memphis, and Fisher foresaw his winter expeditions, ideally, as giving him a chance to travel throughout Egypt and excavate smaller, lesser known sites from periods which were underrepresented in the collection of the PUM while maintaining the work at Memphis. The political fallout from World War I raised prices exorbitantly and confusion over the allocation of the Coxe funds created financial uncertainty for the excavator, forcing the University of Pennsylvania to conclude its work at Dendera, to allow the concession



Theresa Musaccio at Dendera, studying on temple roof, and at the Egyptian Museum



to expire, and to not return despite the amount of work that remained to be done.

Since work stopped at the cemetery in 1917, Petrie's initial EEF publications of the excavated material have been complemented by two dissertations from the University of Pennsylvania: Henry Fischer's 1955 dissertation, *Denderah in the Old Kingdom and its Aftermath* (published in 1968 as *Dendera in the Third Millennium BC*) and Ray Anita Slater's 1974 dissertation, *The Archaeology of Denderah during the First Intermediate Period*. Currently, the First Intermediate Period cemetery at Dendera lies unprotected and untouched behind the temple. It spans a wide area, from nearly immediately behind the temple up to the base of the gebel from north to south (approximately one-third of a mile) and covering an excavated area of roughly two-thirds of a mile east to west. Public access to this area is restricted but is not prohibited. Several of the larger mastabas are exposed to the elements and their already denuded state is rapidly getting worse.

Currently, the approximately 600 objects known to come from First Intermediate Period Dendera are in museum collections spread throughout the world. The PUM has the most extensive collection, as they were the recipients of many of Petrie's and Rosher's finds and were also able to keep many finds from their three seasons of excavations. After the PUM, the Cairo Museum has one of the better collections. Additionally, the Oriental Institute at the University of Chicago, the Museum of Fine Arts in Boston, and the Metropolitan Museum in New York all have significant collections.

My fellowship period has been spent studying the stelae from Dendera which are currently in the

collection of the Cairo Museum. Working in a museum provides its own set of challenges: at best, the light in the storerooms is less than ideal, and frequently the gawking tourists visiting the galleries treat me as though I am on display. However, there are never ideal circumstances in which to do epigraphy, and the museum staff has been extremely gracious in working with me to facilitate my work. I have been fortunate to be able to see each of the stelae in the Cairo Museum, taking photographs and doing epigraphic drawings of as many of the stelae as possible.

As is true of many sites during the First Intermediate Period, the quality of preservation of the offering stelae is often poor. The surfaces of the stelae often show significant wear and abrasion. One of the reasons for the seeming degradation of the quality of the pieces comes from the poor, friable quality of the stone. Limestone in ancient Egypt was primarily quarried locally, and the Memphite limestone is of unusually good quality. Lacking a centralized king's ability to marshal resources, the Denderite elite would have used the poor quality limestone quarried near Dendera, and the finished product was limited by the quality of the stone put into it.

In addition to doing the best job of documenting the stelae in Cairo, the focus of my study is on the understudied and underpublished stelae. Fischer created a chronology of nomarchs and overseers of priests at Dendera, which at a provincial site like Dendera is crucial to understanding the chronology and enables us to be able to more precisely date individuals. However, stelae exist from more than just the nomarchs, and my intention is to flesh out the history of Dendera by studying and dating these



individuals. Through paleographic, orthographic, iconographic and grammatical clues, it is possible to figure out their dating relative to each other. Were any of the stelae from the same workshop? Which individuals knew each other and what were their relationships, both filially and archaeologically? Knowledge of as many individuals at Dendera as possible will give a completely unique perspective on

the community at Dendera, as well as enhancing our knowledge of the grammar, the art, and the history of the period.

I was fortunate to have received financial support from ARCE to fund my dissertation research in Cairo, and I am extremely grateful for this support. Additionally, the administrative, moral, and emotional support that the ARCE offices both in Cairo and Atlanta provide is inestimable. I am also grateful to the staff of the SCA and the Cairo Museum (especially Sections 2 and 3, the Old and Middle Kingdom Sections under head curators Mahmoud el-Hawagy and Salwa Abd el-Rahmed) who helped me on an ongoing basis, taking significant time away from their workdays. ■

NOTES

1. Drower, Margaret S. 1985. *Flinders Petrie: A Life in Archaeology*. London: Victor Gollancz, Ltd., p. 244.
2. PUM archives, Dendera archives, Box 7/Folder 1
3. See Fisher, Clarence. "Dendera." *Museum Journal* VIII, 1917, p. 230.

Fellowship Report: Alfarabi's Introductory Treatises on Logic

Terence J. Kleven

Abū Nasr Muhammad ibn Muhammad ibn Tarkhān ibn Awzalagh al-Fārābī (Alfarabi, d. AH 339/AD 950) achieved the honor in the Arabic-speaking world of being called "the second teacher" (*al-mu'allim ath-thānī*), usually understood as the second teacher after Aristotle.¹ A study of the writings of four Muslim Arabic philosophers who succeeded Alfarabi, Ibn Sīnā (d. AH 428/AD 1037, known in Latin as Avicenna), Ibn Bājjah (d. AH 533/AD 1138, known in Latin as Avempace), Ibn Tufayl (d. AH 581/AD 1185), and Ibn Rušd (d. AH 595/AD 1198, known in Latin as Averroës), reveals their intellectual debt to this "second teacher." These students of Alfarabi's writings played a considerable role in the introduction of philosophy into Christian and Jewish Europe. For example, in a letter written by Maimonides (d. AD 1204) to



Ibn Tibbon, the Hebrew translator of Maimonides' *The Guide of the Perplexed*, he articulates his admiration for Alfarabi in the following way: "I tell you: as for the works of logic, one should only study the writings of Abū Nasr al-Fārābī. All his writings are faultlessly excellent. One ought to study and understand them. For he is a great man."² With these acknowledgements from a variety of his successors,

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A current Kazakhstan bank note with Alfarabi's image.

Pages from a manuscript (Hamidiye 812) of the *Risalah* of Alfarabi. The manuscript is found in the Suleymaniye Library in Istanbul.



Alfarabi stands in a magisterial position as a teacher of philosophy. Although Alfarabi is usually thought to be a commentator on Aristotle, his commonly-accepted rank as “second teacher” hardly indicates that he is an uncritical imitator of the Stagirite. We need to investigate whether this rank as “second teacher” is well-founded.

Although many of the details of Alfarabi’s life are unknown, what we do know reveals his deliberate relocation to learn from the best thinkers and to use the best library collections he can find. He was born in the city of Fārāb on the Jaxartes River in the region of Turkeṣtān in c. AH 256/AD 870 and as a result he became known as “the Fārāb.”³ He was of mixed Turkish and Persian parentage. His father was a military officer in this city which was governed by the Karluk Turks, although sometimes the city came under the authority of the ‘Abbāsid Caliphate and sometimes under the authority of the Persian Samānids. Alfarabi began his studies in Islamic jurisprudence and music

in Bukhara, the Samānid capital, and later he moved to Marw where he began to study logic with a Nestorian Christian monk, Yūhannā ibn Haylān. While still a young man, he went to Baghdad to continue his studies in logic and philosophy. There he studied with Abū Bishr Mattā ibn Yūnūn, a Nestorian Christian translator of Aristotle, and Alfarabi came into contact with the intellectual conversations that had been a part of the life of that city for some time. He also lived in the Sabean city of Harrān which was known as a center of ancient astrology. It was also the city to which the Alexandrian philosophic school was transferred when it was moved from Antioch and where it remained until approximately AD 902. It is possible that as a young man Alfarabi lived in Harrān prior to the school’s relocation to Baghdad. Al-Khattābī, a tenth century Arabic biographer, reports from Alfarabi’s own account of his studies that he moved to Byzantine lands for eight years and may have lived in Constantinople.⁴ Al-Khattābī further reports

that Alfarabi studied the entire philosophic syllabus during this time. He also lived in Egypt during the Ikhshidid period and in Aleppo where he served in the court of the Shi'ite Saif al-Dawla 'Ali ibn Hamdān. He lived in Damascus for a period of time and died either there or in Aleppo in AH 339/AD 950. The cities in which Alfarabi lived were the intellectual centers of his day and they offered powerful political, religious and philosophic options: Shi'ite and Sunni Islam; Nestorian, Monophysite and Byzantine (Melchite) Christianity; the astrology of the Sabaens of Harrān; and twelve hundred years of variations and refinements in Greek science and philosophy. He had opportunity to draw upon the best that was thought and known from the Turkish-, Persian-, Arabic-, Syriac-, Hebrew- and Greek-speaking worlds. Although Alfarabi's teaching must finally be judged on the basis of his written work, the places in which he lived and the people with whom he studied attest to his exposure to a variety of religious, political and philosophic positions, and these possibilities are a reminder that Alfarabi cannot easily be co-opted in support of sectarian sympathies.

His scholarship is polymathic. We know of many of his writings on religion, politics, mathematics and natural science, although not all of these writings are available in adequately-edited Arabic publications and many are not available in translations. His two extensive areas of writing are political philosophy and logic. The last fifty years of study of Arabic philosophy in general and of Alfarabi in particular has led to a greater appreciation of his magisterial position in Arabic philosophy and has also shown the significance of political philosophy to his writings. His logical writings are less well known and their relation to his political philosophy inadequately explored. The aim of my investigation is to begin to fill this lacuna in the examination of his studies on logic.

The four treatises for which I am preparing scientific Arabic editions, English translations and

commentaries, are introductions to what Alfarabi calls the art of logic. The treatises are titled *The Introductory Letter on Logic* (called the *Risālah*), *The Five Aphorisms on Logic* (called the *Fusūl*), *The Book of the Eisagoge* (called the *Al-Madkhal*) and *The Categories* (*Al-Maqūlāt*). These four treatises constitute an introduction to a series of commentaries Alfarabi wrote on the logical treatises of Aristotle. Although Alfarabi had considerable respect for the philosophy of Aristotle, these four introductions indicate that Alfarabi is a capable and independent philosopher.

In the *Risālah* Alfarabi defines logic as the art of "articulate speech." He explains that the derivation



of the Arabic word for logic, *mantiq*, is from the noun *nutq* which means "articulate speech", "reason", or perhaps best translated "reasonable speech." Reason is manifest in the coherence of our speech and, conversely, our articulate speech is the standard by which we judge the measure of our rationality. Thus,

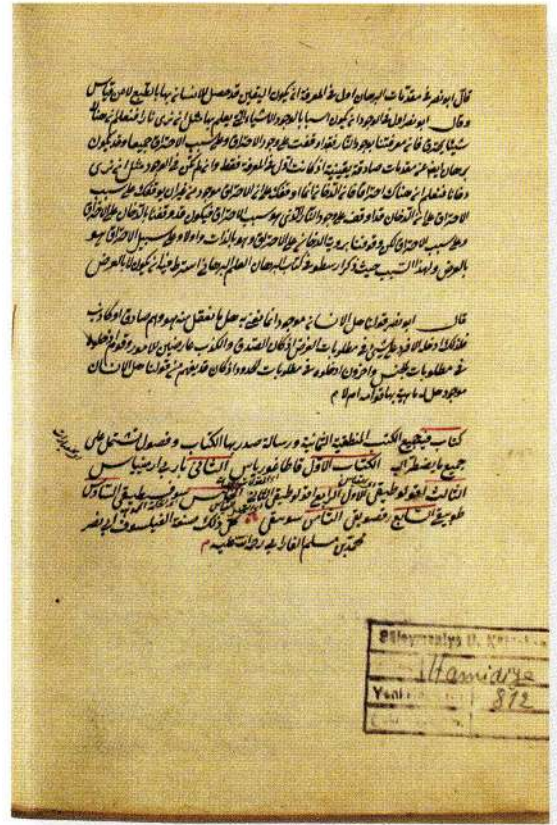
he relies on the subtlety and range of meaning of an Arabic word in order to introduce a subject that was as unfamiliar and underestimated in his time as it is in ours. Whether we are masters of logic or not, who amongst us would not acknowledge that articulate speech is necessary for all human endeavors, in friendship, family life and marriage, in national and international politics, in scientific investigation and in the right understanding of prophecy and religion? Through a close and careful study of the components of language and the ways these are used to form premises and discover knowledge, Alfarabi formulates an "instrument" (*alat*) which will guide the intellect into right judgment and correct it in all the ways in which it can err.

Let me give two illustrations of the practical nature of these logical studies. In the first paragraph of the first of the four treatises, *The Introductory Letter*

Pages from a manuscript (Ayasofya 4839) on Alfarabi's logic from the Ayasofya collection in the Suleymaniye Library in Istanbul. In red ink along the top line of the right hand page is found the expression "the Second Teacher".

on Logic, Alfarabi makes an analogy between the art of logic and the art of grammar. He says that the art of logic in relation to the intelligibles is like the art of grammar in relation to language. Even as the rules of grammar correct the language which is used by a people so that they can say more accurately what they think and believe, likewise the art of logic corrects our apprehension of intelligible things. It is generally-accepted that grammar is necessary for coherent conversation and writing. However, grammatical rules alone do not account for coherence in a language because a sentence can have the necessary grammatical elements in a possible right order yet the sentence may not make sense. Grammar is a necessary condition for the study of articulate speech but it is not the sufficient condition for an expression to make sense.

It was typical of certain positions in Alfarabi's day, positions sometimes claiming to be "theological", to argue that grammar was the main component of the religious sciences because grammar was what was primarily needed for the sound exegesis of revealed texts. Although Alfarabi shared the enthusiasm for the accurate apprehension of the teachings of religious texts, he was also aware that grammar by itself could not account for all that the religious texts were saying. For example, could grammar alone explain whether the word "throne" as it is used in *Qur'an* II, 255 is best understood in a physical or metaphorical sense? If the passage refers to God as a physical being who sits upon a throne, then God is a physical entity. If the passage speaks metaphorically, then it is consistent with the teaching that God is not a body nor a force in a body. On this topic, Jews and Christians had similar matters to investigate because in the Torah (known by the Christians as the Pentateuch) God is depicted as having bodily parts such as a face (Genesis 32:30), feet (Exodus 24:10), and a back (Exodus 33:23). Alfarabi thus makes the case that grammar is necessary for a right understanding of texts even if grammar is not sufficient for a complete understanding of God's revelation. The focus on grammar alone tends to emphasize that the most popularly-accepted reading of a religious text is correct but this emphasis overlooks the depth of thought and teachings of the text. What is generally-accepted in a particular community at a



Final page from the Hamidiye 812 manuscript listing the logical treatises of Alfarabi which are in the manuscript.

particular point in time may not be true to Scriptural teaching. Grammatical study by itself is not fully able to identify the generally-accepted premises of the reader which influence the understanding of texts. Thus, the true art of articulate speech is necessary for what Alfarabi calls "virtuous religion."

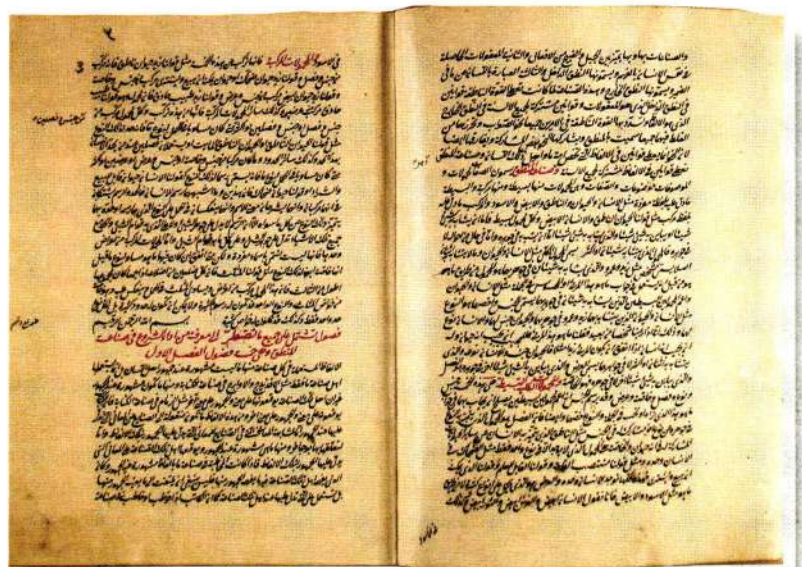
This art of logic is also useful for "political philosophy" or what Alfarabi often calls "human philosophy." Alfarabi says that the purpose of political philosophy is the attainment of happiness in this life and in the next. Rather than happiness being the result of the continual desire of what we "want", Alfarabi sets before us the possible ways in which we try to find this happiness through the pursuit of affluence, honor, pleasure, glory, conquest, or perhaps even the necessary pursuits of health and bodily well-being. When we have the alternatives so definitely articulated for us, we may recognize that the pursuit of these goals in life are not the source of true happiness but that they provide at best initial forms of happiness and more often superficial and ignorant substitutes. In his typical dialectical fashion, Alfarabi starts his conversation with us at the point at which we already are, that is, with all the unthought and unexamined opinions with which we fill our days, and he quietly and definitely asks us to consider what true happiness

is. If there is the thing “happiness” itself, if there is happiness that is the source of all other forms of happiness, how would we recognize and know it? With this question Alfarabi reminds us that we need knowledge to recognize true happiness and he causes us to wonder how we are to obtain such knowledge or whether we already have it but do not admit it. He invites us along on the enterprise to discover what is most important to our minds and souls and suggests that if we ever really make the discovery we will find our true and best selves – and the Good – for the first time. The precise and definite thinking produced by his logical studies sets before us what ought to matter most to us. Wisdom, or philosophy, which literally means “the love of wisdom,” is central to our humanity and this gift of God is so integral for the attainment of happiness that even prophecy cannot be understood without it. If our politics, science and religion are dominated by corrupt philosophy, every happiness in this life and the next will be obscured from us. We would do well not to underestimate this forgotten art of reasonable speech.

Although we do not know how long Alfarabi lived in Cairo, he was there for a period of time and Egyptians can be proud at least to share a claim in him as one of their own. He writes repeatedly of the need to render politics, religion and philosophy “human” because he knew that apathy, ignorance and zeal in any nation can and often do corrupt these great goods. In an age in which higher education around the world is dominated by positivism and postmodernism, neither of which make any great claim to encouraging the love of wisdom, Alfarabi’s writings show us how the love of wisdom can again emerge amongst the nations. This wisdom provides for a refounding in each of these aspects of our lives, for a refounding of our political views, our pieties and virtues, and our philosophy and science, and is as germane to us today as when he wrote. Moreover, this wisdom is necessary for the ennobling of our politics, our religion and our philosophy in America, in Egypt, and in all of the nations of the earth.

I wish to thank several institutions and numerous individuals who have assisted me in my studies here in Cairo. The American Research Center in Egypt and the National Endowment for the Humanities were

generous in awarding the fellowship. I wish to thank the Egyptian Ministry of Education for permission to conduct this research in Egypt. I also wish to thank Dr. Gerry Scott, Director of the American Research Center in Egypt, and Dr. Susanne Thomas, Associate Director of US Operations in Atlanta for their interest, support and encouragement. Madame Amira Khattab made the early days of our adjustment to Egypt much easier and I shall miss our numerous conversations over tea. All of the staff at ARCE, both in the Atlanta and the Cairo offices, were gracious and efficient in making every provision possible as we prepared to travel, as we settled in Cairo, and as I conducted my studies. Usama Maghoub was helpful in the library in tracking down some hard-to-find books. My family



and I were especially grateful for the weekly couriers between the Atlanta and Cairo offices which brought unusual types and shapes of mail to my younger children and also to me as I sought to fix a recalcitrant computer. Dr. Don Reid, ARCE’s Resident Scholar, and his wife Barbara provided us with insights from their years of experience living in Cairo. Professors ‘Atif al-Iraqi and Ahmad Abd al-Magid Haridi exposed me to some of the best of Egyptian scholarship in Arabic Philosophy and Literature and I will miss their insightful observations and judgments. Fr. René du Grandlaunay, the Director of the Library at the L’Institute Dominicain d’Études Orientales in Cairo,

Pages from the end of the *Risalah* and the beginning of the *Aphorisms* of Alfarabi from the Hamidiye 812 manuscript.



A photo of an oil painting of Alfarabi by A. Bukharbaev in the Central State Museum in Kazakhstan.

was helpful with bibliographical materials and he was generous in granting me permission to examine Fr. Anawati's extensive, though as yet uncatalogued, collection of microfilms of medieval Arabic philosophic texts. Dr. Esam El-Shanti and the staff at The Institute of Arabic Manuscripts of the Arab League helped me to discover a number of microfilms in their collection which I needed for my studies. Throughout my research, Dr. Charles Butterworth of The University of Maryland has been both a kindly and learned interlocutor. Thanks are due also to the Academic Officers of my home institution, Dr. Paul Naour, the Academic Dean, and Dr. David Roe, the President, of Central College, Pella, Iowa, who were willing to grant me a leave-of-absence for a semester. Thanks too for Central College's appointment of me to the Kenneth J. Weller Distinguished Chair for the Liberal Arts which also supplied funds for books and expenses. Two of my students in particular at Central

College deserve recognition: Chip Racheter and Justin Van Soelen sacrificed their summer hours in order to finish what are usually year-long Senior Honors Projects by the end of the first semester of their final year so that I would be free in January to travel to Egypt. Both Honors Projects set a standard of excellence at Central College and incorporated numerous insights of Alfarabi's. I also wish to thank Cathy De Young, a native of Pella and a long-time resident of al-Ma'adi, Egypt, who found us an adequate place to live before we arrived. Hazem Hassib Zaki and Mostapha Abdel Halim, technical computer support specialists at the American University in Cairo, showed their patience and competence in the midst of my computer disaster. Finally, I hope above all else that my wife, Kathy, and our children will carry throughout their lives a memory and love of Egypt and its generous people. I trust that our children will know that many people have collaborated in order to give them and successive generations hope in the wisdom of this "second teacher." God willing, it will not be long before I can come again to draw upon the wealth of human and library resources of this country to continue the much-needed publication of Alfarabi's works. ■

NOTES

1. عاطف العراقي، الفلسفة العربية مدخل نقدي، الطبعة الثانية، القاهرة، دار نوبار ٢٠٠٣، ص ١٤٣.

2. Moses Maimonides, *The Guide of the Perplexed*, translated and with an Introduction and Notes by

Shlomo Pines and an Introductory Essay by Leo Strauss, (Chicago: The University of Chicago Press, 1963), vol. I, p. lx.

3. Two early Arab biographers, Ibn Abi Usaybi'ah and al-Nadim claim Alfarabi's place of birth was in Fariyab in the Turkic lands bordering on Khurasan, an eastern province in Samanid Persia. See Ibn Abi Usaybi'ah, *The Essential Account on the Categories of Doctors* ('*Uyun al-'Anba' fi Tabaqat al-'Atibba'*), Arabic text edited by Aug. Müller and entitled *Die wesentlichsten Nachrichten über die Klassen der Ärzte*, (Cairo and Königsberg, 1882), vol. II, p. 134 and *The Fihrist of al-Nadim, A Tenth-Century Survey of Muslim Culture*, B. Dodge, editor and translator, (New York: Columbia University Press, 1970), vol. II, p. 629. Another early Arab biographer, Ibn al-Qifti says that he is from "the cities of the Turks." See Ibn al-Qifti, *Ta'rikh al-Hukama'*, edited by J. Lippert, (Leipzig: Dieterich'sche Verlagsbuchhandlung, 1903), p. 277. The city of Farab in the region of Turkestan was at the farthest reach of the rule of both the 'Abbasid Caliphate and the Samanid Persians. During periods of Karluk kingdom, these peoples achieved a measure of independence from the 'Abbasids and the Samanids. The city and region of Khurasan is southwest of the region of Turkestan and it is possible that the references to Khurasan are simply to a province which is on the border of the general region. This city of Farab may initially have been either Otrar or a city nearby identified as Vesidge at the ruins of Oksyztobe. Today Otrar is designated as a UNESCO site. Through support from a Japanese Trust Fund to UNESCO for the preservation of cities on the silk route, there are plans for the exploration and preservation of the archaeological site. Otrar is 170 kilometers from the city of Shymkent in the Republic of Kazakhstan. The largest university in the country has, since independence from the Soviet Union was obtained in 1991, been named Al-Farabi Kazakh National University and is in the city of Almaty, several hundred kilometers east of Otrar. My thanks to Yerlan Iskakov for some of this information.

4. Muhsin Mahdi, "Al-Farabi, Abu Nasr Muhammad ibn Muhammad ibn Tarkhan ibn Awzalagh," *Dictionary of Scientific Biography*, Charles Coulston Gillespie, editor-in-chief, Volume IV, Richard Dedekind and Firmicus Maternus, editors, (New York: Charles Scribner's Sons, 1971), pp. 523-524.

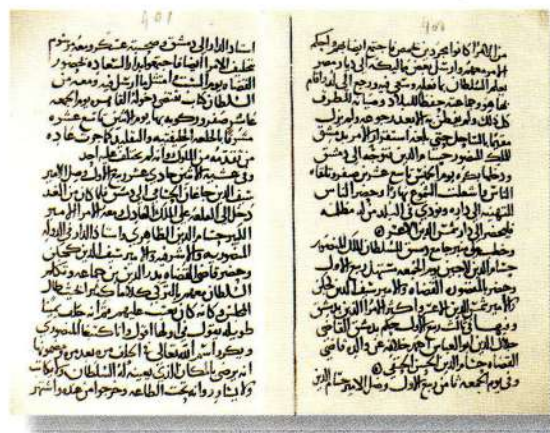
Fellowship Report: Ta'rikh al-Jazari

Mahmood Ibrahim

It has been a wonderful experience reading and editing *Ta'rikh al-Jazari*, a fourteenth century manuscript that chronicles significant events in the history of the medieval Middle East and contains obituaries of ordinary as well as extraordinary men and women of the period. Its author, Muhammad ibn Ibrahim al-Jazari, died in Damascus in 738 A.H., 1338/39 A.D. He was a Sufi, a scholar of Hadith, and a court witness (*shahid*). He studied with known authorities in Alexandria, Cairo, and Damascus. He imparts some astrological, geographical, and medical expertise. His mention of *Qat* (*catha edulis*, an evergreen shrub whose leaves and white buds are chewed as a stimulant in countries around the Horn of Africa), its properties and effects, is probably the earliest. I am getting to know more about him, his family, his circle of friends and other acquaintances as I read further.

Originally, this manuscript contained events and obituaries from 593-738/ 1196-1338. Unfortunately, most of it has been lost and only fragments remain. The fragment at the Bibliothèque Nationale is 593 pages of text and covers ten years (689-698 A.H) with 274 obituaries (*wafiyyat*). The Istanbul fragment, a microfilm copy of which is at Dar al-Kutub, has been divided into three volumes for a total of 1546 pages covering events of fourteen years (725-738 A.H.) with over 1300 obituaries. And in the process of tracking down this manuscript, I came upon three other fragments in the Gotha Library totaling 696 pages and covering, with gaps, 41 years.¹ Although the Gotha fragments require additional work to put them in order, they are, nonetheless, a real find since they include the last years of the Abbasid Caliphate and which have been counted among the hopelessly lost portion of the manuscript.

Ta'rikh al-Jazari is monumental in many ways. Undoubtedly, al-Jazari borrowed from other sources, especially from his own teacher, al-Birzali. But al-



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Jazari, residing in Damascus, received correspondence from colleagues like Ibn al-'Adim, al-Yunini, Shihab al-Din al-Dimyati and Afif al-Din al-Matari from Cairo, Medina, and other places informing him of events. Furthermore, he conducted personal interviews and reported on events he participated in personally or as a spectator.

Editing these pages will not be an easy task. But working with this manuscript has been a real pleasure. Written mostly in the *'ammiya* (colloquial) dialect of Bilad al-Sham (greater Syria), al-Jazari has a flare for reporting on popular culture. In this respect, his manuscript is outstanding among its genre. His obituaries range from those of Sultans, to learned men and women, to just the man who kept to the Northern wall of the Umayyad Mosque. Through the remembrance of the dead Al-Jazari provides us a window to view how people lived. Based on the manuscript, a cluster of projects materialized that I am pursuing while doing the editorial work. Some of these are:

1. The translation of several fairy tales, among other folktales al-Jazari mentions, such as the "wicked trickster gone good" in Alexandria or the *'amama* (turban) thief in Damascus. These are not mere tales of the miraculous; they contain references to cultural

Manuscript at the Bibliothèque Nationale

Both images taken from the Gotha Library, University of Erfurt



practices and attitudes that shed further light on culture of Bilad al-Sham primarily with reference to a larger Mamluk society. al-Jazari also reports on thieves, imposters, cheats, robbers, and, among other things, a “sting” operation to swindle unsuspecting individuals out of their money, providing thus a fuller view of popular culture at the time.

2. al-Jazari quotes an eyewitness account to a month-long revolt in Alexandria in 728 A. H. According to my investigation so far, this “silk-weavers” rebellion” (al-qazzazin) is hardly mentioned by secondary sources and some primary sources (eq. Suyuti and Nuwayri) cast it in a different light altogether. Al-Jazari’s eyewitness provides new information that calls for a re-evaluation of this event, especially as it pertains to textile production in Alexandria at a time when the state was bankrupt and, subsequently, *tarh* (forced purchase) became state policy.

3. Over a period “of some months,” al-Jazari interviewed the supervisor of the main produce market in Damascus; the brother of the *damin* (tax-farmer) of *Dar al-Battikh* amounting to 287,000 *dirhams* for a “solar” year. He tells the fruits as they come into season and al-Jazari comments on them and their varieties; which was for export and which was not, and how much of it was brought in daily (for example, up to 450 loads of grapes for a period of four months). al-Jazari records prices and taxes, labor cost, and other relevant information. There is reference to landowners, to fields and orchards, and land reclamation, etc. Al-Jazari’s reference to agriculture is complimented by frequent reference to the *Karimis* (the merchant cooperative whose trade extended from

India to southern Europe) and other merchants, local and foreign, artisans, commodities, markets, and trade routes and associated practices. There is reference to public works, widening of streets, digging of canals, building of public facilities, renovation and restoration of houses and mosques, etc.

4. Many of the obituaries are of women. We find that a great many of them participated in the scholarly and economic activity of the day. While many of these women belonged to elite society, others were quite ordinary. There were women who wrote *ijaza* (authorization, a license to transmit tradition), who were *muhaddith* (transmitter of *Hadith*, Prophetic traditions) and others on whose authority men transmitted *hadith*. Others were just simply relatives or acquaintances. Collecting and editing these obituaries separately should give us a further insight into the period.

5. As there are thousands of obituaries, there are references to all kinds of funerals and funerary expressions, such as the coffin was “carried on the fingertips,” or “carried on the necks of people,” or “carried on the heads of the ulema,” etc. Sometimes the crowds had to be restrained away from the coffin. They wanted to touch it for the *baraka* (blessing) of the deceased; sometimes they wanted to tear it to bits out of anger at him. Sometimes the deceased was so poor and destitute there was no one around to receive people’s condolences, other times condolence tents were set up for days with great feasting or with a humble Sufi fare of *‘urs al-mutawaffi wa shukran al-mutawalli* (wedding of the deceased and the thanks of the newly appointed). The difference between al-Jazari and other *wafiyyat* (necrology) books is that



manuscript provides great detail. He always mentions such factors as the level of the Nile, rain and whether it came early or late and whether it was plentiful or not, frosts and which crops were destroyed, from grapes to eggplants, heat-waves, floods and their damage, earthquakes, even a rare tornado that threw camels in the air like the throw of a spear, locust infestations and plant diseases, a flu-type epidemic that hit all his household of seven at once, and how it spread, shortages and famines, and of course the rise and fall of prices of basic commodities, such as meat, grains and bread not only in Syria, but also in Egypt and other places.

Manuscript from Istanbul, microfilm copy at Dar al-Kutub

There is a lot more to this manuscript. I just want to thank those at the Bibliothèque Nationale, the Gotha Library, and the Dar al-Kutub, and above all at the ARCE who made this possible. ■

NOTES

1. Bibliothèque Nationale, *Arabe 6739*; Dar al-Kutub microfilms nos. *Tarikh 10657, 10658, 10659* (of *Kuprulu Zadeh 1037*); Gotha Library *A1559, A1560, A 1561*.

while they tend to provide a “formal” obituary, al-Jazari also describes funerals and associated ceremonies. Juxtaposing these funerals will allow us a glimpse at the rich and the poor, the powerful and the weak and thus provide a fuller look at the society through this sensitive cultural activity.

6. As a contribution to environmental history and its effects on the economy and society, al-Jazari’s

Conservation of the Third Kamose Stela at Karnak (Phase 1)

Charles C. Van Siclen III

Background

In the fifth and sixth centuries AD, the sandstone Eighth Pylon of the great Temple of Amun at Karnak served as the core around which had been built a Christian monastery. This large mud brick structure rising some three stories was abandoned during the early Islamic Period and fell into ruin. During the second half of the nineteenth century, the upper parts of the monastery’s ruins were systematically removed in order to expose to view the south face of the Eighth Pylon with its statues (fig. 1).¹ In 1900, Georges Legrain, the French director of works at Karnak, undertook a further clearance of the area south of the eastern tower of the Eighth Pylon (and the lower parts of the monastery). He published a brief report that discussed the main finds resulting

from that work, and he noted that publication of the other finds would wait until a later date.² Due to the press of work, Legrain never published these other, lesser discoveries. Late in 2004, Legrain’s photographic archive from Karnak was published.³ In the publication, there are some photographs of the lesser objects from the 1900 excavation, including a photograph of the limestone stela (fig. 2)⁴ that was to become the focus of this project. Concurrently, a report written by Legrain for Maspero was also published with the former’s comments regarding the stela: that it was similar to a stela of King Ahmose (now CG 34001) and that it dealt with the Nubian “Nahasi” but was otherwise “barren.” Legrain noted that the stela was in a very bad condition.⁵ It must be assumed that it was for this reason that the greater

CHARLES VAN SICLEN is ARCE’s Librarian in Cairo. He is an Egyptologist and bibliophile who has excavated in Egypt for the past 30 years

conservation

1. View of the Eight Pylon with debris against its south face. (© CNRS – Antonio Beato, CFEETK 57472)

2. The Third Stela of Kamose as found by Legrain. (© CNRS – Georges Legrain, CFEETK 27406)

3. The Eighth Pylon with the stela in place to the left of the right-hand flag mast embrasure, circa 1950. (© CNRS – Paul Bargeat, CFEETK 53400)



mass of the stela was allowed to lie where it had been discovered (figs. 3-4).⁶

In the winter of 2004, while doing research on the court between the Eighth and Ninth pylons, I came across the then as yet unpublished Legrain photograph in the archives of the Franco-Egyptian Center at Karnak (CFEETK). I thought that something was familiar about the stela, and that I had seen a part of it some years before. Going into the temple with a copy of the photograph, it became evident that I had seen it and that the block I remembered was indeed a remnant (fig. 5) of the great stela discovered by Legrain a century earlier—still in its original position. By enlarging the photograph, it was possible to read enough of the stela's text to assign the monument to King Kamose, the last ruler of the Seventeenth Dynasty. The text proved to be another part of the accounts of the wars by which Hyksos domination of Egypt was overthrown and which led to the establishment of the Eighteenth

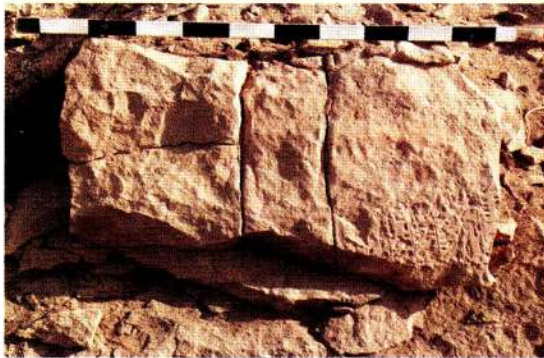
Dynasty and the New Kingdom, and it was the third stela of its type.

Work of Phase 1

Working through a grant from the Antiquities Endowment Fund of the American Research Center in Egypt, the *in situ* consolidation and removal of the remains of the stela were undertaken. Beginning in November 2004 and continuing into April 2005, two conservators from CFEETK, Agnes Oboussier and Cécilia Sagouis, began the laborious task of removing the stela. The hundreds of small fragments which formed its surface were fastened to the underlying matrix of the stela to form sufficiently large fragments that could be safely transported. As upper fragments were consolidated, the "blocks" thus formed were lifted, and the same treatment was applied to the fragments underneath (fig. 6). (The stela had been lying on its side at about a 45 degree angle against the base of the pylon.) The last major piece was



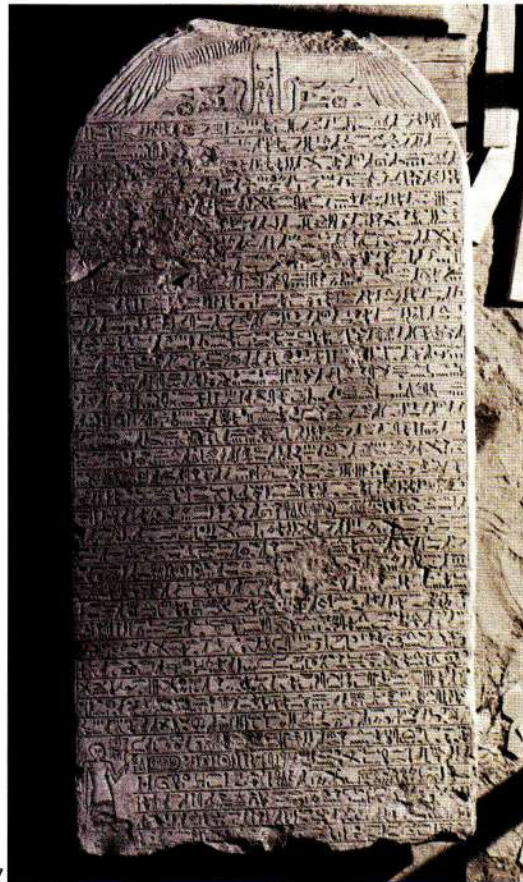
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4. The Eighth Pylon with the stela in place, May 1995. (© CNRS – Antoine Chéné, CFEETK DP4387)

5. The state of the Third Stela as rediscovered, February 2004. (© CNRS – Olivier Cablat, CFEETK 71674)

6. View of the stela in the course of its removal. (© CNRS – Gaël Pollin, CFEETK 77070)

7. The Second Stela of Kamose, now Luxor Museum J 43. (© CNRS – Jean-Claude Goyon, CFEETK 2578)

the original dimensions of the stela: 2 cubits (1.05 m) wide and 5.5 cubits (2.88 m) high. Given this probable size, the surviving texts, and the orientation thereof, there now remains the great likelihood that the Third Stela of Kamose is the mirror image companion to the Second Stela of the king (fig. 7).⁸ ■

the left edge of the stela; in dimension, it was about 30 cm wide, 20 cm thick and over 2.6 meters high. All the identifiable fragments of the stela, both inscribed and uninscribed, have now been moved to the Open Air Museum at Karnak. There they await further work of consolidation, cleaning, desalting, and reconstruction, proposed for Phase 2 of the project.

Preliminary Results

The removal of the stela has brought to light only a few minor additional inscribed fragments. The discovered exact final position of the stela resting on the sandstone footing of the Eighth Pylon and leaning against the lower part of that pylon's limestone girdle⁷ gives credence to the theory that the stela had been reused in the upper part of the girdle. From the size of the left edge, fragments visible in the Legrain photograph and the dimensions of the gap in the limestone girdle, it is possible to suggest

NOTES

1. The photo taken by Beato should date to the late 1880s and shows the last remains of the monastery south of the Eighth Pylon.
2. G. Legrain, "Second rapport sur les travaux exécutés à Karnak ...," *ASAE* 4 (1903): 1-40.
3. Michel Azim and Gérard Réveillac, *Karnak dans l'objectif de Georges Legrain*, Paris, 2004;
4. *Ibid.*, vol. 2, p. 178, photo 4-7/50.
5. *Ibid.*, vol. 1, p. 250, § 6. The editors of the volume go on to suggest a date for the stela at the start of the Nineteenth Dynasty, *ibid.*, p. 251.
6. The location of the smaller fragments and when they were removed from the site has not yet been ascertained.
7. Unique to the Eighth Pylon is a thin girdle of limestone that surrounds all four of its sides. Its purpose is unknown, but perhaps symbolized the limestone used in the other earlier and contemporary pylons of Karnak.
8. Labib Habachi, *The Second Stela of Kamose*, Glückstadt, 1972, *passim*.

Forgotten Interiors: La Maison de Toud

Now abandoned, empty, and waiting, some of Egypt's most intriguing structures date only as far back as the first half of the twentieth century. A series of "dig houses", built for Egyptology's luminaries, dot the Theban landscape. Dr. Halil Gholey of the

Supreme Council of Antiquities provided a tour of a few of these abandoned houses, which once were home to teams of archaeologists as they explored and excavated the tombs and temples on both sides of the Nile.

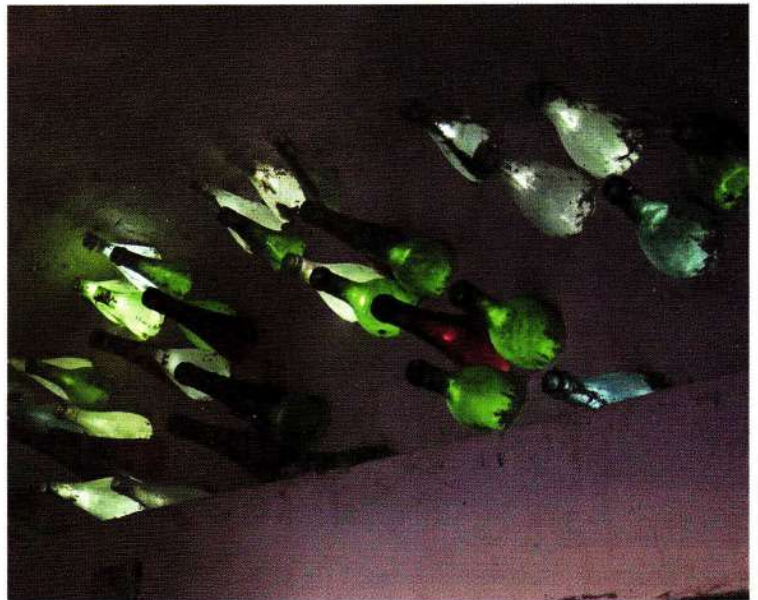
This article, the first of a series, explores La Maison de Toud which was built in 1934 and donated to the Institut Français D'Archéologie Orientale by the Comte and

Comtesse de Fels and the Prince and Princess de Heffingen. This house took its name from its location in the small village of Toud or Tod, approximately 20 miles south of Luxor and adjacent to the temple of Montu where the French were excavating at the time.

According to an article in the *Journal des Débats* dated February 18, 1934, an inaugural luncheon was held on February 5, hosted

Light plays an important role in Maison Toud's interiors. Piercings, windows of colored glass disks and even colored bottles inserted in walls create a jewel-like effect.

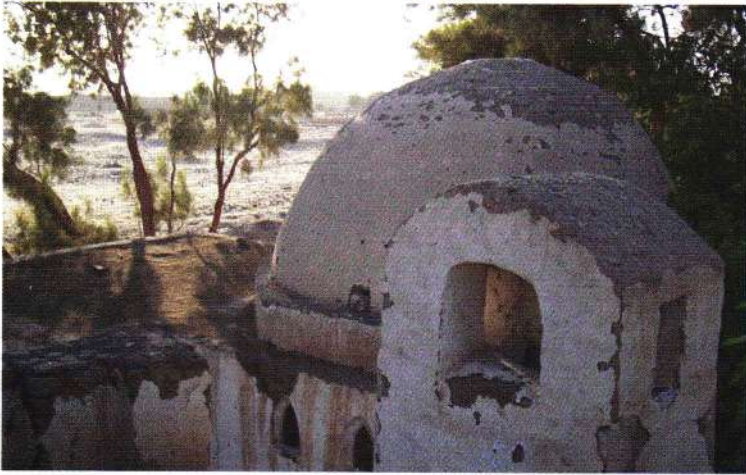
Photo: Kathleen Scott



by the Countess of Fels. The house was described as having been "constructed in the Arab style, by a young architect of grand talent, M. Robichon, with a cupola and arcaded galleries flanking three sides." It was "infinitely elegant and pleasant to the eyes: entrance hall, dining room, workrooms, ... a scientific oasis."

Here is a glimpse of the weathered but still elegant structure and the beguiling interiors where time seems to have paused and, for the moment, at least, the ghosts have possession. ■

around Egypt



annual meeting

Dear ARCE Members,

I would like to thank all of you who attended ARCE's 2005 Annual Meeting in Cambridge, MA, as well as our sponsors The Department of Archaeology and The Center for Remote Sensing of Boston University, The Semitic Museum of Harvard University, and the Middle East Center for Peace, Culture and Development of Northeastern University, for making the occasion a resounding success. And I would like to encourage everyone, and especially those of you who were unable to attend the Cambridge meeting, to plan on joining us in New York City for what promises to be a memorable 2006 Annual Meeting.

We had several events of note at the Cambridge meeting. On Friday evening there was the reception for all ARCE members at which the Chapters presented their first, but not their last, award for the best student paper, which went to Tom Hardwick of Oxford University for his paper *Festivals and Expeditions: Sculpture at the End of the Reign of Amenhotep III*. Mr. Hardwick has agreed to write up his paper as an article and it will appear in the next issue of *Amarna Letters* (#5), coming soon from KMT Communications. Later that same evening ARCE hosted a special thank you and recognition reception for those donors who have contributed generously to ARCE over recent years. Saturday at noon the Chapters hosted a well-

attended special fund-raiser with acclaimed author Barbara Mertz, who kept the crowd entertained and on its toes by speaking about her writing career and inviting questions from the audience. On Saturday afternoon everyone was treated to a most informative keynote address by Professor Nasser Rabbat of MIT entitled "Hugging the Street: The Urban Character of Mamluk Architecture in Cairo", followed by a festive special reception at Harvard's Semitic Museum, which opened up its galleries after-hours to ARCE members for the occasion.

ARCE also achieved some notable milestones during the 2005 meeting. The revised By-Laws, representing the combined long-term efforts of a number of

1. Gerry Scott, Pam Harer, Vicky Eicher, and Ben Harer
2. Chip Vincent
3. Nimet Habachy and Candy Tate
4. Bri Loftis, Sarah O'Brien, and Clair Ossian
5. Susanne Thomas, Richard Fazzini, and Gerry Scott
6. Patricia Bochi, Ann Foster, and Shari Saunders
7. Salima Ikram, Marjorie Fisher, and Sarah Harte
8. Rick Moran and Chris Townsend
9. Kerry Muhlestein, Norma Kershaw, and Willeke Wendrich

Photos: Kathleen Scott



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annual meeting

individuals and committees over several years, were approved by the Board of Governors. The By-Laws revision was important because ARCE has grown in such a way that the governance structure described in the 1998 By-Laws no longer fits the organization as it exists and functions today. In addition, we wanted to increase the openness and improve the responsiveness of the organization to its membership, and to that end all the ARCE Committees have been reevaluated and changes have been made

better to reflect ARCE's current needs and realities. We encourage you—our individual members—to play a more active role in ARCE by nominating yourself or a colleague for up to three committee memberships. We received a number of nominations during the annual meeting and we encourage you to review the committees (on www.ARCE.org) and continue to e-mail nominations to ARCE at arce@emory.edu, or mail them to: The American Research Center in Egypt, Inc., 1256 Briarcliff Rd, NE, Bldg A, Suite 423 W, Atlanta,

GA 30306. Our fax number is 404-712-9849.

Two further milestones were the Board's approval of a major capital campaign, which Director Scott will be kicking off this year. This will include another of the extremely successful Director's Grand Tour of Egypt; the 2006 tour is scheduled for February 10-26 (contact Candy Tate at ARCE—arce@emory.edu—for more information if you are interested!). And, finally, the Board approved hiring an archivist for the first time in ARCE's history, something long overdue given the considerable amount of administrative documents as well as the very important archaeological records that ARCE has generated over its existence and continues to generate today.

So thank you all again for helping to make ARCE a vibrant, successful organization, and I look forward to seeing you all next April 28 to 30 for what should be a truly spectacular annual meeting in New York City.

Carol Redmount, President



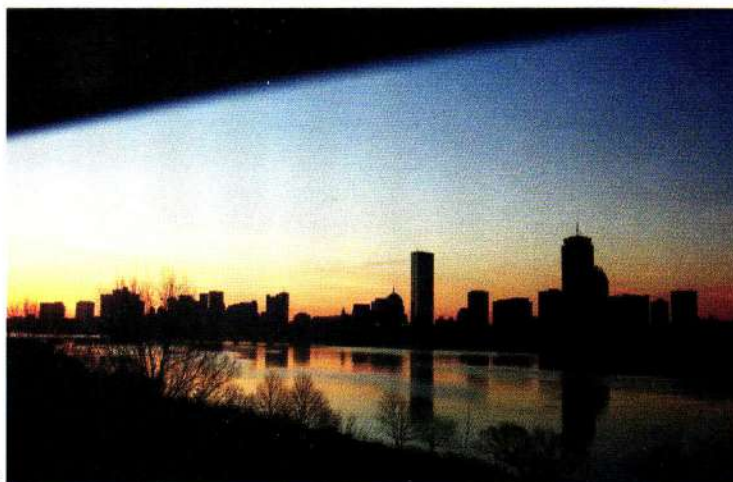
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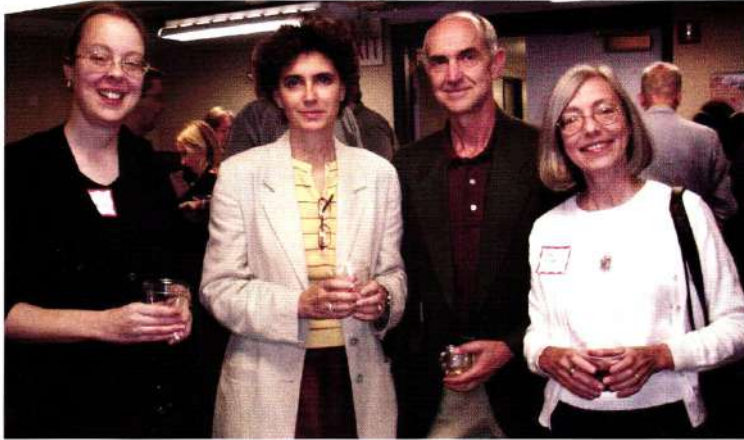
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- 10. Bob Bussey and Barbara Mertz
- 11. Carol Redmount
- 12. Key-note speaker Nassar Rabbat
- 13. View of the Charles River

Photos: Kathleen Scott



CHICAGO CHAPTER

Speaker Peter Dorman with (left to right), Helen McDonald, Kathy Dorman, and Carol Meyer at a recent Chicago Chapter meeting.

NEW MEXICO CHAPTER

The ARCE New Mexico chapter specializes in educational outreach and promoting a scholarly interest among children and young adults. Mae Araujo, president, has been involved with federally funded programs in the Albuquerque Public School system teaching Egyptology since 2003. Egyptology for Kids:



Cultural and Historical Exploration is a multi-media program that includes hands-on activities, computer enhanced programs, films, music, language, and arts & crafts. The activities focus on the daily life, mythology, art, environment, and written language of ancient Egypt. The program is designed not only to expose students to ancient Egyptian culture but also to emphasize the importance of ancient Egyptians to the formation of civilization. The program incorporates leveled activities for kids in grades K-12.

NORTHWEST CHAPTER, PORTLAND OREGON

October 24, 2005
Kara Cooney, Stanford University
"Tutankhamun and the Golden Age of the Pharaohs"

February 2006 (exact date and title TBA)
David Silverman, University of Pennsylvania

November 3, 2005
Leonard Lesko, Brown University
"An Ancient Egyptian Bibliophile and Some of his Favorite Authors"

April 3, 2006
David Frankfurter, Princeton University
"The Vitality of Egyptian Images in Late Antique Christian Memory and Response"

ORANGE COUNTY CHAPTER

The Orange County Chapter has begun offering its monthly lectures at the Bowers Museum in Santa Ana, California, in conjunction with the opening of the "Mummies: Death and the Afterlife in Ancient Egypt" exhibit which is on long-term loan to the Bowers from the British Museum. The Bowers' facilities offer nearly twice the space for the growing attendance at the Chapter's lectures, which now average over 150 people per lecture. The Tutankhamun exhibition at the Los Angeles County Museum of Art has apparently increased interest in all things ancient Egyptian in Southern California, and the attendance at the Bowers exhibit is also setting new records for that institution.

Saturday, 12 November, 1:30 pm
"Goddesses of Death and the Afterlife"
Barbara Lesko, Brown University
Location: Bowers Art Museum

Saturday, 3 December, 1:30 pm
"Excavating the Provinces: The Archaeology of El-Hibeh, Middle Egypt"
Carol Redmount, University of California, Berkeley
Location: Bowers Art Museum

From the Chapter Council Chairman

Bob Bussey

In 2003 the U.S. Department of State granted ARCE a sum of money for public education. This arose in the so-called post 9/11 era in which public interest in the Middle East was on the rise, but public understanding was low. As a result, ARCE funneled \$8300 from the grant to the chapters to use as they wished for programming to increase the understanding of Egypt, the Middle East and the Muslim world. The Chapter Council set the criteria for programs and administered the funds. We interpreted our mandate broadly in the sense that chapter programs had to relate to the modern Egyptian world. Nine chapters presented a total of 19 programs through mid 2005. The grant has reached the end of its two-year term and will now be closed.

There were many excellent programs which examined social changes in the Middle East. These include *The New Pharaohs? The Egyptian Elections and the Kefaya Movement* by Farouk Mustafa (University of Chicago); *Challenges in Egypt Today for Women & Family* by Elizabeth Fernea (formerly with the University of Texas) and *Puzzles of Modernity in the Arab World* by Betsy Bishop (University of Texas).

Egyptian architecture was also a popular topic with presentations by Irene Berman (UCLA) on *Disciplining the Eye: Understanding Islamic Architecture in Medieval Cairo*; Nezar Al Sayyad (UC Berkeley) on *Virtual Cairo* and Ahmad Hamid (AUC) on *Architecture and the Arab*

Mind Today.

Other programs of interest included *Modern Science, Ancient Treasures & Religion: A Dichotomy in Egypt Today* by Donald Redford (Pennsylvania State) and *Pharaonic Symbols in Christian Art* by Jill Kamil (Al-Ahram).

Best Student Paper Award



In order to promote scholarship among the next generation of Egyptologists, the chapters, under the auspices of the Chapter Council, conducted a competition for the Best Student Paper at the 2005 ARCE Annual Meeting. Seventeen excellent papers were received from student conference attendees. The judges selected the paper by Tom Hardwick, Worcester College, University of Oxford, entitled *Festivals and Expeditions: Sculpture at the End of the Reign of Amenhotep III*. Tom was awarded a \$500 prize plus his airfare to the Conference. The prize money was raised by the chapters through a raffle at the 2004 Conference. ARCE donated the airfare. Due to the financial success of the chapter-

sponsored Barbara Mertz lecture at the 2005 Conference, the chapters will award the prize as well as the airfare for the Best Student Paper at the 2006 Conference.

As a follow-up to the above, Bob Bussey recently received the following news from our 2005

student winner:

Dear Dr Bussey,

You might be interested to know that I've just been appointed Keeper of Egyptology and Archaeology at the Bolton Museum in the UK, starting in October, so the ARCE Best Student Paper Award now has a 100% success rate in picking promising candidates! My apologies for not writing earlier to thank you for choosing me for the prize; it was a great honour and I had a wonderful time at the meeting.

I hope you're well,
Best wishes,
Tom Hardwick

Charles Van Siden has been named as Librarian for the William K and Marilyn M Simpson Library located in the ARCE Cairo offices. He may be contacted at Chuck@arceg.org

Beyond the everyday running of the ARCE Simpson Library, work has concentrated mostly in the area of periodicals. This part of the collection has been converted to the Library of Congress cataloging system. In addition, several runs of series, formerly classified as journals, have been cataloged as monographs. We are now attempting to complete our holdings of titles and to identify gaps in the collection. The Cleveland Museum of Art, the Library of the Ny Carlsberg Glyptotek in Copenhagen, Saudi-Aramco World, the Archaeological Institute of America—to name but a few organizations—have helped in completing journal runs. As a response to our earlier appeal, Mrs. Fran Arce has completed our set of KMT magazine, and other such gifts are in the works.

During the last six months, we have opened or renewed exchanges with Cultnat, an Egyptian organization associated with the Biblioteca Alexandrina, the Orient Institut in Beirut, the Council for British Research in the Levant (with institutes in Jerusalem and Amman), and the Sudan Archaeological Research Society. The Library is always open to exchanges of publications. For information, contact the Librarian at Chuck@arceg.org.

The digital supplement to our paper catalog is now almost complete. This searchable document contains over 2300 entries that do not appear in our paper catalog. The vast majority of these titles entered the collection within the last five years.

One of the benefits of being in Cairo is the accessibility of reasonably priced and good book binding. In the past six months, we have sent some 300 volumes to be bound—mostly periodicals in numerous parts. This process not only protects the contents, but it also allows us to better keep track of our holdings.

Staff News:

The librarian was able to attend the ARCE Annual Meeting in Boston. In addition to reporting to the Library Board about

activities over the past year, he was also able to view and purchase a number of books for the library, often at discounted prices. He was also able to contact a number of individuals who might support the library with donations. In Cairo, work continued in the able hands of the Egyptian staff.

In the last issue of the Bulletin, an Adopt-a-journal program was announced. There are many journals that the Library would wish to have. Please contact the librarian at chuck@arceg.org, if you would like to participate. Some of the journal titles looking for “parents” include:

Annual of the American Schools of Oriental Research, Annual of the Department of Antiquities of Jordan, Antiquity, Antike Welt, Archaeologia, Archaeological Odyssey, Ars Orientalis, Berytus, Biblical Archeology Review, Biblioteca Orientalis, Bulletin of the American Schools of Oriental Research, Bulletin of the American Society of Papyrologists, Cahiers Coptes, Discussion in Egyptology, Dumbarton Oaks papers, Egitto e Vicino Oriente, Graeco-Roman Memoirs, International Journal of Nautical Archaeology, Israel Exploration Journal, Journal asiatique, Journal of Ancient Near Eastern Religion, Journal of Arabic Literature, Journal of Coptic Studies, Journal of Field Archaeology, Journal of Glass Studies, Journal of Mediterranean Archaeology, Journal of Near Eastern Studies, Journal of Roman Archaeology, Journal of the Ancient Ear East Society, Journal of the Economic and Social History of the Orient, Lingua Aegyptia, Metropolitan Museum Journal, Middle East Quarterly, Minerva, Muslim World, Near Eastern Archaeology, Orientalia, Palestine Exploration Quarterly, Revue d’Egyptologie, Studien zur altagyptischen Kultur, Syria, World Archaeology, Zeitschrift für ägyptische Sprache

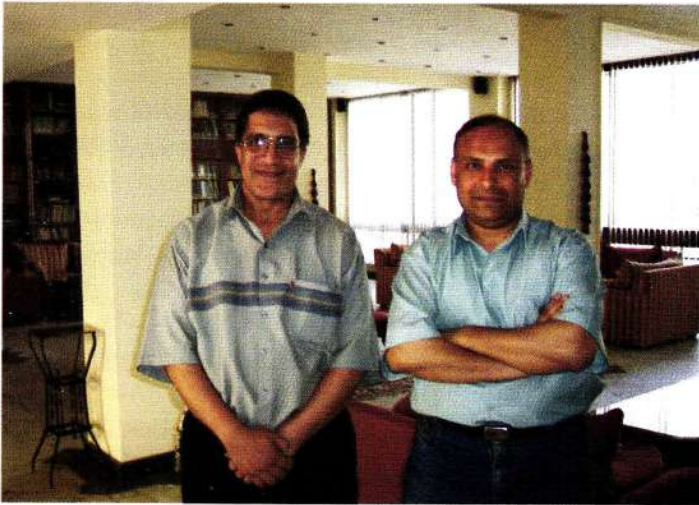
Digital Library for International Research (DLIR)

ARCE’s Simpson Library is pleased to participate in a very important cooperative project known as the Digital Library for International Research. Sponsored by the Council of American Overseas Research Centers (CAORC) and with initial funding by the US Department of Education, DLIR is making valuable bibliographic and photographic resources available on line.

In 1999 CAORC launched the American Overseas Digital Library (AODL) as an Internet-based mechanism for the standardization and electronic delivery of important bibliographic and full-text

primary and secondary source information from all CAORC member centers. Plans are now underway to include bibliographic materials from Inner Asia and the New World, as well as from other collections in countries that host centers. In November 2004 the program’s name was changed to Digital Library for International Research (DLIR).

The keystone of the Digital Library for International Research, and the first of its goals to be completed, is the on-line public access catalog containing the records of all the holdings in all participating libraries. DLIR’s Online Catalog <http://aodl.lib.utah.edu/ipac.cgi/ipac>, is maintained at the University of Utah’s Marriott Library.



Behind the Scenes at ARCE Cairo

The ARCE staff in Cairo works very hard to keep all aspects of the center running smoothly. In order to recognize those individuals who may not be known to our membership, we will begin running a series of photos of our Cairo team. In this issue we recognize the dedicated work of (left to right) Yehia Yassein Abdell Rahman, Security and Maintenance Officer, and Salah Metwally, Assistant for Governmental Relations.

ARCE Expeditions from July 2004 - July 2005

- Sabrina Rampersad
Tell El-Masha'ala, University of Toronto June 1st to July 31, 2004
- Gregory Mumford
Tell el-Markha, University of Toronto June 15-August 15, 2004
- Carol Redmount
El-Hibeh, (Beni Sweif), University of California, Berkeley July 15 - August 30, 2004
- Willemina Windrich
North and Northeast of Lake Quarun, University of California, Los Angeles September 1st - December 2004
- Matthew Adams
North Abydos, University of Pennsylvania/Museum/Yale University/Institute of Fine Arts, N.Y. University October 1st, 2004 - May 31, 2005
- Raymond Johnson
Epigraphic Survey, University of Chicago October 1, 2004 - May 1st 2005
- Stephen Harvey
South Abydos, Pennsylvania-Yale-
Institute of Fine Arts,
N.Y. University
October 10 - December 20, 2004
- Peter Brand
Kamak Hypostyle Hall, University of Memphis November 1st, 2004 - January 10, 2005
- Renee Friedman
Hierakonpolis, University of Arkansas/British Museum
November 1st, - December 20, 2004, January 15 - April 30, 2005
- Edward Brovanski
Abu Bakr Cemetery in Giza, Brown University-Cairo University
December 20, 2004 - February 20, 2005
- Mark Lehner
Giza Mapping, University of Chicago/Harvard Semitic Museum/Ancient Egypt Research Associates January 1st - June 30, 2005
- Richard Fazzini
The precinct of the Goddess
of Mut, The Brooklyn Museum
January 5 - March 31, 2005
- Betsy Bryan
Mut Temple, Johns Hopkins University January 15 - February 28, 2005
- Vivian Davies El-Kab and Hagar Edfu, British Museum
January 15 - April 30, 2005
- Joan Knudson
Survey at El-Ahaiwa, University of California, Berkeley March 15 - April 5
- James Hoffmeier
Tell El-Borg, Trinity International University April 4-May 17, 2005
- Richard Wilkinson
Tausert Temple, University of Arizona May 5 - June 10, 2005
- Ann Macy Roth
Giza Cemetery, New York University June 1-August 31, 2005
- Gregory Mumford
Tell El-Markha Plain, (South Sinai), University of Toronto
June 1 - December 31, 2005

Publications of Interest to ARCE Members

The first volume in the ARCE Conservation Series is now available through AUC Press. *The Monuments of Historic Cairo* by Nicholas Warner marks the first time that the city's significant architectural heritage has been mapped in ground plan within the present-day urban context. The volume contains thirty-one maps reproduced at a metric scale of 1:1,250 and a full descriptive catalogue. Available through AUC Press at www.aucpress.com.

Holy Land Studies

A Multidisciplinary Journal

Volume 4 - 2005 - ISSN 1474-9475

Two issues per year

This fully refereed journal publishes new and provocative ideas, paying particular attention to issues that have a contemporary relevance and a wider public interest. It draws upon expertise from virtually all

relevant disciplines (history, culture, politics, religion, archaeology, sociology). Over time it will deal with a wide range of topics: 'two nations' and 'three faiths'; conflicting Israeli and Palestinian perspectives; social and economic conditions; Palestine in history and today; ecumenism and interfaith relations; modernization, religious revivals and fundamentalisms; Zionism and Post-Zionism; the 'new historiography' of Israel and Palestine. Conventionally these diversified discourses are kept apart. This journal brings them together.

For more details, go to:

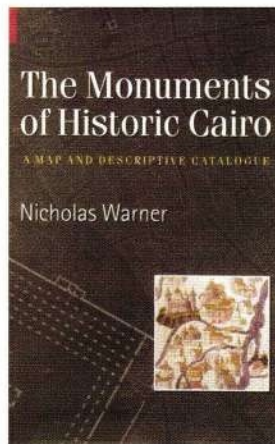
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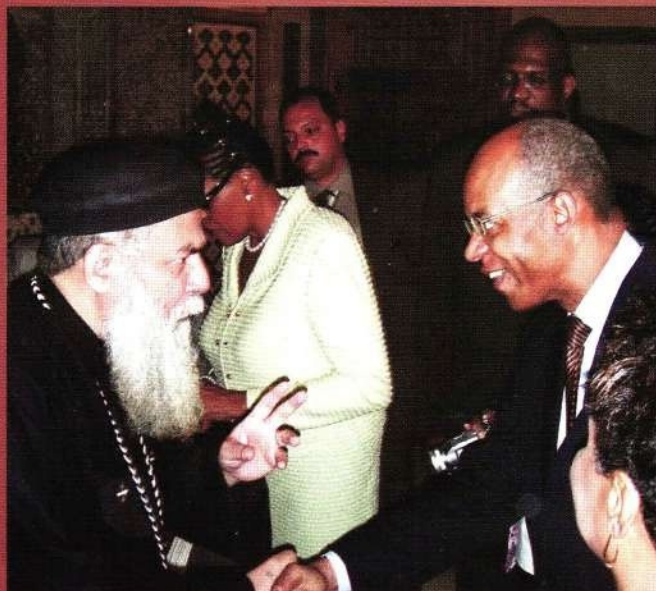
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Fax: (+44) 131 662 0053

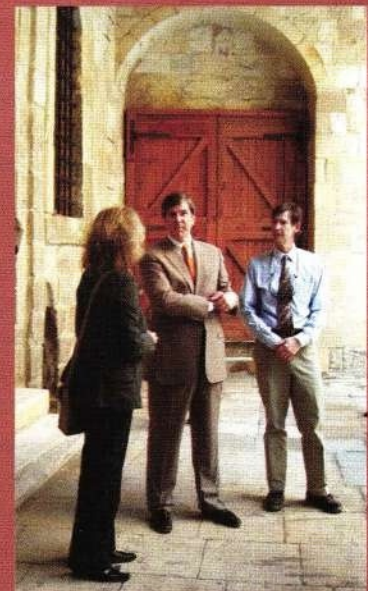
Email: journals@eup.ed.ac.uk ■



Congressional delegations visit



During a visit to Egypt in March by members of the Congressional Black Caucus, Congressman William Jefferson is greeted by Father Marcos at the Hanging Church in Old Cairo.



On March 23, 2005, Senator Gordon Smith visits the Sabil Mohammed Ali with Chip Vincent and Agnieszka Dobrowolska.

Antiquities endowment fund (AEF) awards

Created with funds awarded to ARCE from the United States Agency for International Development (USAID), the Antiquities Endowment Fund sustains an ongoing grants program to support the conservation, preservation and documentation of Egypt's cultural heritage and the dissemination of that knowledge. Categories include Conservation, Preservation and Presentation, Conservation Personnel, Training of Egyptian Personnel, Student Training, and Publication Subsidies. The fourth round applications will be due March 15, 2006.

During the first three rounds awards were given to the following individuals:

CONSERVATION, PRESERVATION AND PRESENTATION	
Elizabeth Bolman	Conservation and Preservation for the Late Antique Wall Paintings at the White Monastery, Sohag
Peter Dorman	Conservation of the Hatnofer Papyri in the Egyptian Museum
Salima Ikram	North Kharga Oasis Project
Ray Johnson	Chicago House Photographic Documentation and Digital Backup
Angela Jones	Conservation of a Mediaeval Wall Painting in Old Cairo
Janice Kamrin	Egyptian Museum Register Scanning Project
Peter Lacovara	Predynastic Egypt: A Collaborative Reinstallation Project with the Egyptian Museum
Mark Lehner	Giza Workmen's Settlement Conservation
Shawki Nakhla	Restoration and Preservation of the Painting of the Sanctuary of Mar Mina Church
David O'Connor	Site Protection at Abydos
Elena Pischikova	Conservation and Preservation of the Tomb of Nespakashuty (TT312) at Deir el-Bahri
Ann Roth	Cemetery 2000 South at Giza
Hourig Sourouzian	Colossal Statues of Amenhotep III
Rainer Stadelmann	Valley Temple of Senefru at Dahshur
Charles Van Siclen	Conservation of the Third Kamose Stele at Karnak
Steve Vinson and Eugene Cruz-Uribe	Digital Recording of Demotic Graffiti in the Valley of the Kings
Nicholas Warner	Conservation and Preservation of the Pharaonic Collection at the Gayer-Anderson Museum in Cairo
Kent R. Weeks	Preparation of Existing Condition Reports on the Valley of the Kings Tombs
CONSERVATION PERSONNEL	
Stephen Harvey	Conservation Survey of Artifacts from the Monuments of Pharaoh Ahmose at Abydos
TRAINING OF EGYPTIAN PERSONNEL	
Jere Bacharach	Digital Catalogue of the Islamic Glass Weights and Vessel Stamps in the Gayer-Anderson Museum
Nairy Hampikian	Training Course for SCA Inspectors of the Islamic and Coptic Sector
PUBLICATION SUBSIDIES	
Jere Bacharach	Islamic History Through Coins
Charles Le Quesne	ADP Archaeological Investigations at Quseir Fort
STUDENT TRAINING	
Richard Wilkinson	Tausert Temple Project

EAP/ADP conservation update

The Cave Church of St. Paul

During a spring 2004 campaign, Italian conservators completed work on the dome of the twenty-four elders. This work marks the conclusion of conservation of the major areas of wall painting. Peter Sheehan has continued his survey work on-site; this time of the original floor. Previously he found an earlier outer wall of the church and the location of an original basin. During August and September, Father Maximous El Antony and Father Tomas directed a team to conduct external work at the north end of the church to allow it to breathe. When the original stone paving was removed, the underlying bedding was found to be moist. Hydrological engineers Shree Gohkale and Dr. Muhammad Saad Hassan confirmed what was suspected: that seepage from the monastery garden was draining toward the church and infiltrating it. Accordingly, a scheme was designed to remove a large volume of soil, stone and debris that abutted the walls and to leave a wide channel for ventilation. In addition, a terrace at the keep was demolished to provide more space. The whole area was paved with limestone quarried from the nearby hills and several drainage features were installed to divert water in case of severe rainfall. As this update is being written, the final work on the interior of the church is being completed. Balustrades and electrical cables and fittings are being installed and a final protective

coating applied to the paintings. William Lyster is preparing the manuscript on the paintings in the church for publication by Yale University Press in preparation for submission to them in the fall.

Installation of Exhibit in Sabil Nafisa al-Bayda

At a gathering on March 29, 2005, the sabil-kuttab Nafisa al-Bayda was transferred back to the SCA when ARCE Director Gerry Scott handed the key to the monument to the head of the Islamic and Coptic Sector, Dr. Abdulla Kamel Musa, who represented our partners at the Supreme Council of Antiquities. USAID Associate Director Anthony Vance was also present at the ceremony. The project, implemented by Agnieszka Dobrowolska and funded in large part by the Charlotte Johnson Fund, consisted of the installation of a self-guided exhibition in English and Arabic. This sabil was the first Islamic monument conserved under the EAP, and it was decided that a good graphic display would help show off its features. Accordingly, now visitors can learn about Nafisa herself, the functions of the sabil and kuttab and see artifacts recovered during the project. In this way the monument is more than just a building with blank stone walls. Instead, it will draw in both foreign visitors and members of the community, and provide compelling reasons to keep it open and maintained.

Valley of the Kings

During the late summer and throughout the fall of 2004, and extending into the new year, a team removed the flood mitigation prototype earlier put in place in the Valley and replaced it with two smaller structures. Egyptologist Ted Brock monitored the archaeological component, which was required because the removal and grading of the landscape disturbed materials where artifacts and ancient structures could have been located. A drainage channel dating from antiquity was cleared of debris and reactivated to divert flood water away from the tombs. Material was removed, exposing bedrock to provide a sound footing for the all-stone construction. Footpaths were cleared to ensure that the water flow would be well below the level of the tomb entrances. Sample walls were built for review and each step in the construction was either executed at the request of, or approved by the SCA, resulting in structures that will help deter flooding and damage to the two very important and valuable tombs of Sety I and Rameses I, the latter of which is now open to visitors. The consulting engineers, CC Johnson and Malhotra (CCJM), were led by Shree Gohkale, Rajan Patel, Hosam Auf and Yasser Mustafa. Arab for Construction, a Luxor-based contracting company, conducted the work, which also included improvements and additions to a shelter structure adjoining the area. Representing

the contractors were Sami Abdel Meguid, Mahmoud Taher and Ashraf Abdel Rahim Muhammad.

Old Cairo

Despite an expected completion date of June 2004, the work on the ground water control project was extended because of technical difficulties faced when the horizontal tunneling machine hit and was deflected by impenetrable material at a depth of seven meters below the current street level. This obstacle became a blessing in disguise for the nearby shrine of St. George in the nunnery of the same name. The shrine houses relics of St. George: shackles that once bound him and a wondrous icon depicting him from Jerusalem. Revered by a constant flow of pilgrims, the shrine had deteriorated considerably over the last several years. A facelift a number of years ago only temporarily hid the effects of the rising ground water, which ultimately caused plaster and stone to collapse. Faced with this situation, USAID and CCJM designed a ground water control system to protect the shrine. Peter Sheehan, archaeological monitoring specialist for ARCE, supervised the excavations in the shrine and discovered extensive remains of a Mamluk house with multiple rooms, a water basin two meters in diameter, and a courtyard. Based on his suggestions, the new pipes used to direct ground water generally followed earlier conduits, thus preserving the medieval architecture. Peter is now writing up and synthesizing the enormous amount of material discovered

during the whole project period in preparation for publication in the EAP's Conservation Series.

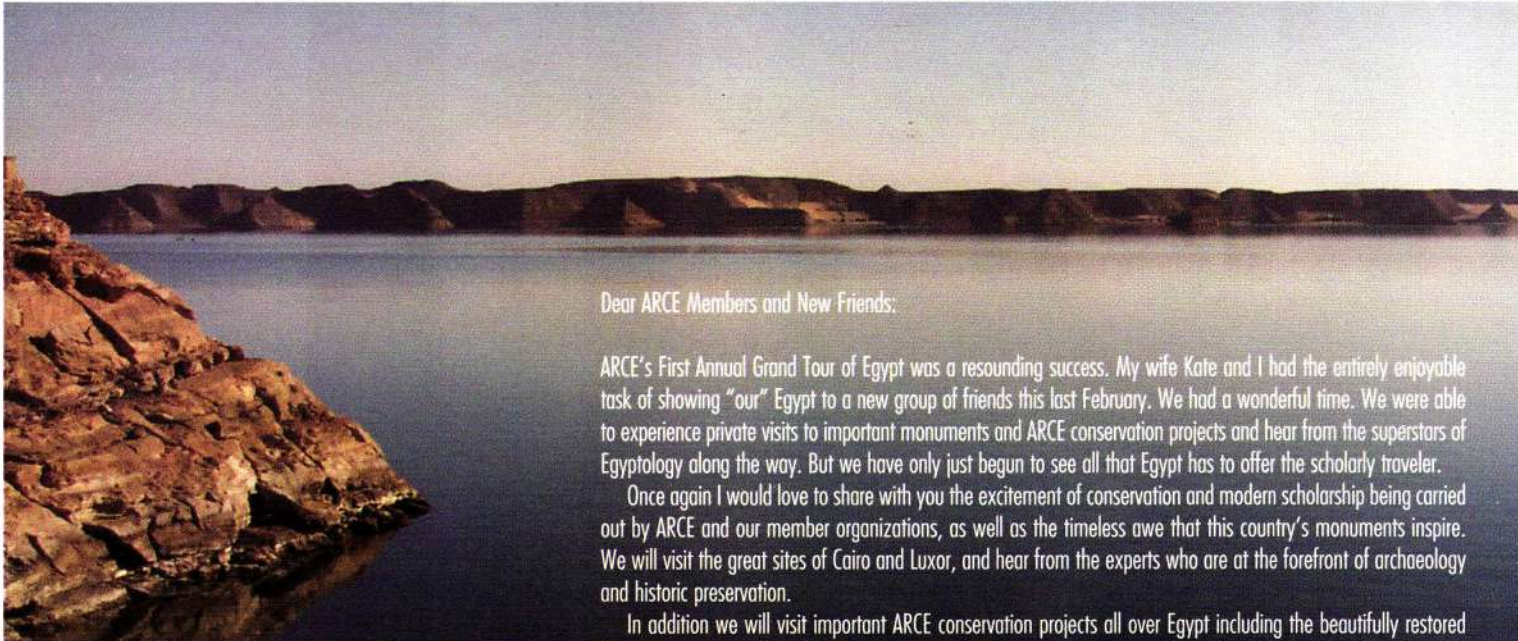
Sabil Muhammad 'Ali Pasha in al-Aqqadin, Cairo

Also completed this year by Agnieszka Dobrowolska and her project team is the splendid Sabil Muhammad 'Ali Pasha. This year, finishing touches were applied to the structure itself, including a self-supporting stairway that allows visitors to descend into the cistern beneath the sabil's rooms, the only place in Cairo where one can do this. Dug to a depth of eight meters, the cistern once contained enough water to provide 4,000 cups per day to thirsty passersby. Two beautiful exhibits have also been installed. The first, on the ground floor, describes the function and condition of the building and the conservation process, as well as providing a translation of the poetry on the building's ornate marble façade. On the next floor, a special exhibit features the life and times of Muhammad 'Ali, founder of the dynasty that ruled Egypt until the revolution in 1952. Muhammad 'Ali is an important historical figure, often been regarded as father of modern Egypt. He was the first ruler to establish modern educational, military and bureaucratic institutions in Egypt. A noted scholar, Khaled Fahmy of New York University, prepared the information on the panels, which was reviewed by Dr. Abdulla Kamel Musa of the SCA. This presentation is the only exhibit in Egypt dedicated to Muhammad 'Ali and, as such, makes an important contribution to the study of his life. A conscious choice was

made to place the exhibits here, because these schoolrooms were the first in Egypt where a modern curriculum including languages, the sciences, history and the arts was introduced. US Embassy official Jim Bullock hosted an iftar dinner at his home to mark the completion of the monument. We await synchronization of many busy schedules to fix a formal opening for the site and exhibits.

Coptic Museum Wall Paintings

At the request of officials of the SCA, the Coptic Museum and the Coptic church, an emergency intervention was undertaken to consolidate, stabilize, transport and store ten of the most important wall paintings of the Coptic period. All are located in the Coptic Museum, and most of them are apses from the monasteries of St. Jeremias at Saqqara and St. Apollo at Bawit. One of the apses from Bawit is a spectacular painting of Christ, the four creatures of the apocalypse and the twelve apostles, which has already reached iconic status; it has even been used as the cover of the guide to the Coptic Museum. Another work included in the emergency intervention is a famous painting from Tebtunis in the Fayoum depicting Adam and Eve before and after their fall from grace, a scene unique in Egyptian art. Lotfi Khaled Hassan directed this project and worked together with fine technical assistance from Alberto Sucato, Emiliano Ricchi, Giorgio Capriotti and Father Maximous El Antony. ■



Dear ARCE Members and New Friends:

ARCE's First Annual Grand Tour of Egypt was a resounding success. My wife Kate and I had the entirely enjoyable task of showing "our" Egypt to a new group of friends this last February. We had a wonderful time. We were able to experience private visits to important monuments and ARCE conservation projects and hear from the superstars of Egyptology along the way. But we have only just begun to see all that Egypt has to offer the scholarly traveler.

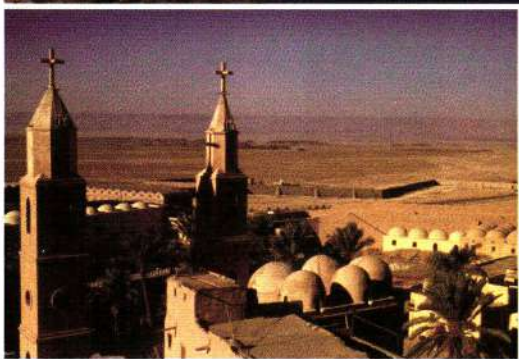
Once again I would love to share with you the excitement of conservation and modern scholarship being carried out by ARCE and our member organizations, as well as the timeless awe that this country's monuments inspire. We will visit the great sites of Cairo and Luxor, and hear from the experts who are at the forefront of archaeology and historic preservation.

In addition we will visit important ARCE conservation projects all over Egypt including the beautifully restored Coptic monastery of St. Anthony and a fascinating 16th-century fortress along the Red Sea Coast. The Red Sea Coptic monastery of St. Anthony and represents a unique ARCE contribution to the preservation of Egypt's multi-faceted heritage. Extraordinary wall paintings have been revealed at both historic sites and completely new worlds of artistic expression have been discovered and preserved for the delight of those fortunate enough to visit. As a participant, you will be shown these sites by ARCE staff member and noted archaeologist Michael Jones, who supervised these remarkable projects.

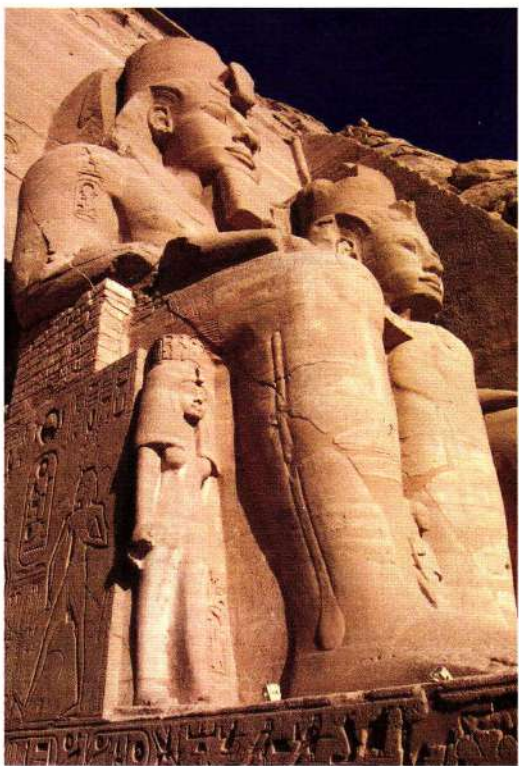
Another highlight of our trip will be a luxurious and relaxing cruise on Lake Nasser. From our cruiser we will visit several ancient Nubian temples, including the impressive Kalabsha Temple and the simply stupendous temples of Ramesses II and his Queen, Nefertari, at Abu Simbel.

I look forward to traveling with you on an exciting journey through Egypt's many wonders.

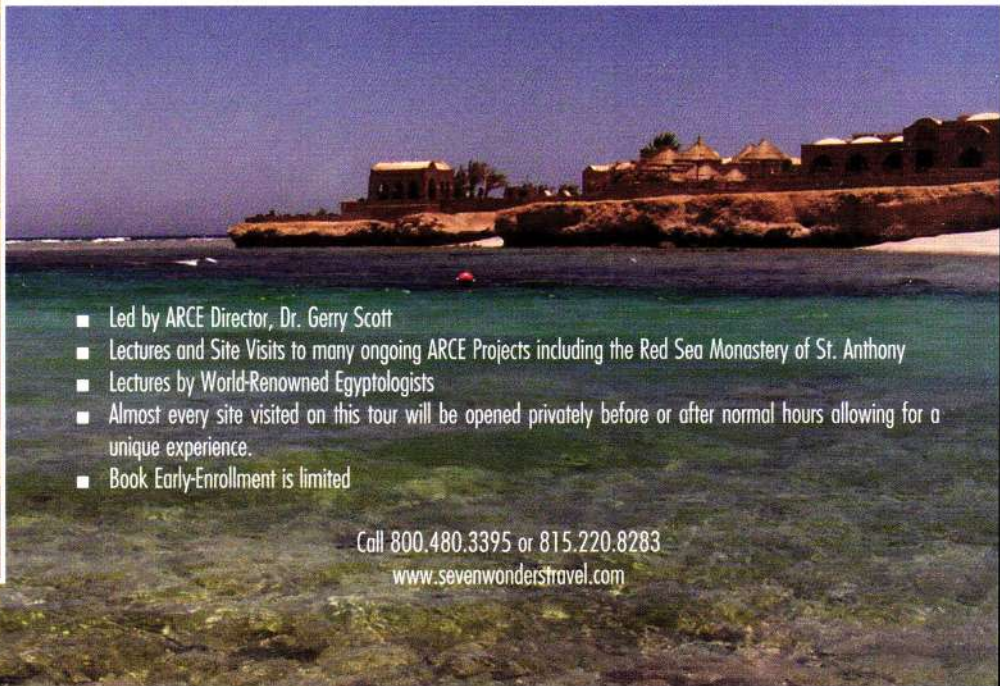
Sincerely,
Dr. Gerry D. Scott, III



FEBRUARY 10 – 26, 2006



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