



AMERICAN  
RESEARCH  
CENTER IN **EGYPT**

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# ***ABSTRACTS***

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**1979 ANNUAL MEETING**

**April 27, 28, and 29**

**The University Museum,  
University of Pennsylvania**

**American Research Center in Egypt, Inc.  
Annual Meeting  
At The University Museum  
University of Pennsylvania**

**Abstracts**

**1979**

**American Research Center in Egypt, Inc.  
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**April 27, 28, 29, 1979**

**Abstracts**

**Program Committee:**

**Ancient Category  
David P. Silverman, The University Museum, University of Pennsylv**

**Medieval Category  
Francis E. Peters, New York University**

**Modern Category  
Peter Gran, The University of Texas at Austin**

**Chairman:**

**David O'Connor, The University Museum, University of Pennsylvania**

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## **Ancient Category**

Charles F. Aling, Tennessee Temple University

#### The Ramessesum Statue of Queen Mutemwia

Charles Wilbour, spending his last winter in Egypt in 1896, copied the texts from a black granite statue of Mutemwia (the wife of Thutmosis IV and mother of Amenhotep III) which he had seen in the area south of the Ramessesum (Wilbour Notebook 3C.287). The statue, originally slightly smaller than life size and with only the lower portion preserved, may be seen today near the storage area west of the Ramessesum. Other than Wilbour's mention of the statue in his notebook (and a few scattered references to it in other works) there has been no publication of this monument, which presents several interesting features.

Porter and Moss assign the statue to the destroyed mortuary temple of Thutmosis IV on the basis of the proximity of that structure to the Ramessesum, and because Mutemwia was the last King's Great Wife of that king. Such an assignment seems unlikely for two reasons. All of the other known monuments of Mutemwia that can be dated belong to the reign of the queen's son Amenhotep III rather than to that of her husband Thutmosis IV. That this statue also comes from the reign of Amenhotep is proven by the presence of the title King's Mother. Thus, it would seem better to assign the statue to another nearby funerary temple, that of Amenhotep III.

More interesting is the erasure of Mutemwia's name. The erasure is fairly clean and even, but enough traces remain to allow the name to be read. The erasure of this queen's name is puzzling, since on none of her other monuments is there any clear sign of deliberate persecution of Mutemwia's memory. Nor can the erasure be ascribed to the Atonists, for all the signs in the name have been evenly removed, not just the Mut sign. One possible explanation for the erasure suggests itself from the statue's present location: perhaps Ramses II had the statue brought from its original location to his funerary temple and ordered it prepared to receive the name of one of his queens. If such was the case, the job was never completed.

Susan H. Auth, The Newark Museum

#### A Coptic Scale and Box at The Newark Museum

A recent addition to the collections of The Newark Museum is a portable balance enclosed in a fitted wooden box (acc. no. 78.78. From Egypt, exact prov. unknown). The wood and workmanship of the box, and the cross design on its sliding lid suggest that the ensemble is Coptic. Although its exterior dimensions are only 16 cm. long, 6.5 cm. wide and 3 cm. deep, the interior of the box is divided into two sections. The lower one consists of three small square compartments with wooden lids. These must originally have held weights for the scale. Their present contents consist of three bronze coins and a round bronze weight of scrupulum size. The coins, one minted under Constantine, the others in the early 6th century, are certainly not original to the box. The tray of the upper level contains fitted compartments for a bronze balance with two thin dish-shaped pans pierced with four holes for the now missing suspension cords.

The finely turned bronze balance beam uses a right angled pointer and shears and suspension loops at the ends for the pans. Comparable balances in fitted boxes were used in both Roman and Byzantine Egypt. A particularly fine example from the Petrie Collection, now in the Science Museum, London, contains weights for checking Constantine's new issue of gold solidi. These small portable balances were used by merchants, money changers and jewelers for checking the weights of valuable coins or small quantities of precious metals. While the balance follows Roman rather than earlier Egyptian models, the box reflects the ingenuity and craftsmanship of the native Coptic woodworker.

Robert S. Bianchi, The Brooklyn Museum

#### Erotica in the Late Period

Most collections of ancient Egyptian art own at least one example of those rather ubiquitous figures in either limestone or more commonly in faience (Schimmel Collection: Von Troia bis Amarna, no. 272; and Munich Z'AS 6068: Muller and Wildung, in Mun. Jahr. bild. Kunst 27 (1976), pp. 235f) which represent kneeling or reclining ithyphallic men. Although such objects are mentioned in excavation reports (Naucratis: Edgar, in JHS 25 (1905), pp. 105ff; Sais: Wasif, in OA 13 (1976), pp. 327ff; Saqqara: Martin, in JEA 59 (1973), pp. 11f, now Leiden F1975/11.2; and Thebes: see CdE 50 (1975), p. 36, they are rarely illustrated; their archaeological contexts are not mentioned; and their significance never formulated. These short comings still exist despite changing mores which now permit studies on erotica to be printed (The Archaeological Institute of America, Abstracts: Summaries of the Papers Presented (80th General Meeting, Vancouver, B.C., Canada) 3-1978, p.22, Section IIIB, "Erotic Art in Antiquity.") The works by Omlin, Der Papyrus 55001 (Turin 1973), Manniche in, Arta Orientalia 37 (1977), pp. 11ff, and L. Störk, in Lexikon der Agyptologie II, 1 (Wiesbaden 1975), cols. 4ff have called attention to such representations from Ancient Egypt.

Typologically, three dimensional representations of Egyptian erotica can be divided into several major groups. One group represents nude females, whose hair is "bobbed" (MMA 30.8.90: ESLP, pp. 113f), engaged with one or more male figures (Brooklyn acc.no.58.13: Vorberg, Glossarium Eroticum (Rome 1965), pp. 192-193). A stylistic analysis of this group indicates that these objects are datable to Dynasty XXX and the Ptolemaic Period. Their interpretation, however, remains enigmatic, despite the theories proposed to date.

Retsy M. Bryan, Yale University

#### The Shipwrecked Sailor as Fool

An article by Otto some years ago concluded that both stories "Sinuhe" and "Shipwrecked Sailor" were didactic pieces and that their main characters were prototypic Egyptian heroes. According to that thesis the sailor learned the value of traditional wisdom and preached it to the commander in the story. The commander may or may not have understood, but the sailor, having conquered an adverse destiny through correct behavior, was a timely hero who tried to teach his expedition leader.

That this famous tale is didactic in nature should certainly not surprise us. But it is the contention here that the teaching so evident in the story is never exemplified in the sailor as it certainly is in the character of Sinuhe. But rather the serpent represents the prototype of behavior in the tale and may well be the Egyptian king's alter ego. The paper will attempt to demonstrate that the sailor is the butt of a several-page joke in this story, and that the commander's final rejoinder is his comeuppance. This will be done largely through a study of the themes recognized by Otto as central to this tale and to "Sinuhe" --- the relation of men, gods, fate and traditional teachings --- and will add to those the presence of the Egyptian ruler who so commonly played an active role in Middle Kingdom literature.

Eugene Cruz-Uribe, The Metropolitan Museum of Art

#### An Archaic Use of the Impersonal Pronoun in Demotic

A very short discussion of the examples of the use of the impersonal pronoun tw found in several Persian period demotic papyri.

**Sue D'Auria, University of Pennsylvania**

**An Old Kingdom False Door Fragment in the University Museum,  
Philadelphia**

The slab, executed in raised relief, depicts the Ruler of the city, Mr-anh-f and his wife, the royal acquaintance Snb-s, seated before an offering table. An unusual feature of the piece is the placement of the female figure on the left side of the table.

A rough sketch of the object was made in 1847 by Charles Hufnagle, a Consul General to British India, who gives its provenience as the "Great Pyramid at Saccara." However, the name Mr-anh-f is not attested to at Saqqara. Since the piece was incorrectly identified on the sketch as part of a sarcophagus, its provenience may be inaccurate as well.

An attempt will be made to date the piece stylistically.

**Virginia Lee Davis, New Haven, Connecticut**

**The Disintegrating Universe**

Before one can begin to understand how the ancient Egyptians thought about their world, one must learn what that world was and how Egyptians thought. Reconstruction of Egypt's ancient landscape is a lengthy and painstaking process, admirably begun by Prof. Karl Butzer of the University of Chicago. Reconstruction of the skyscape visible from ancient Egypt may seem at first to be even more difficult, but in fact it is not. The movements of heavenly bodies are much more readily predictable than the movements of sand and water, as the Egyptians themselves observed. Prediction in reverse, with the help of a computer, can provide a reasonably accurate map of the sky for any date desired. If the data is projected in the form of a planisphere with a movable horizon line for Thebes or Memphis, then it becomes possible to see the heavens revolve just as they did for the ancient Egyptians. It has been my good fortune to discover in Prof. Owen Gingerich of the Harvard College Observatory a person willing and able to undertake such a project. Copies of the planisphere as produced by Barbara L. Welther will be available for distribution. I shall explain the use of the planisphere and discuss some of its implications for Egyptian cosmogony.

Whitney M. Davis, Harvard University

Unregulated Composition in Egyptian Ostraca Figurés

A certain number of Egyptian trial studies (ostraca figurés) make use of compositional formulae different from what was commonly practiced in official, "canonical" Egyptian art. The "separation of space" mode of composition which appears in some ostraca is similar to that appearing in predynastic composition, although 18th Dynasty Theban wall-painting also gives evidence of this approach to compositional organization and may have been the direct source or the object of the trial efforts. The author explores the evolution from standard composition in the ostraca, through experimental efforts at innovative composition, to a fully-developed compositional "revolution" in some important specimens. Ostraca figurés from Deir el-Medineh and in the Louvre, Cairo, and Berlin are discussed and compared with predynastic prototypes and with their parallels in Theban painting. The author's intention is to demonstrate that there are enough innovative ostraca to raise important questions about the relation of percept and precept in Egyptian aesthetics. At the very least, the ostraca are an unrivalled source for the study of artistic experimentation in Egypt.

Miguel de Braganca, Yale University

Two Saite Sculptures in the Yale Art Gallery

Two examples of sculpture dating to Dynasty 26, one a head of a king, the other an inscribed statuette of a kneeling man, will be analyzed and discussed. Arguments for attributing the head to Amasis will be presented.

Francis Henderson Diamond, Old Dominion University

Diodorus Siculus' Account of Darius' Rebuff in Memphis

Both Herodotus (2.110) and Diodorus of Sicily (1.58.4) relay an Egyptian tale about how the high priest of Ptah thwarted the design of Darius I to have an image of himself set up in front of that of Sesostris in the temple precinct in Memphis. Because of the general harmony of the two accounts, commentators agree that Diodorus' goes back ultimately to Herodotus'. Whether Diodorus used Herodotus directly or indirectly, however, is a vexed question, as is also the identity of the possible intermediate source.

In this paper certain differences between the two accounts will be pointed out, deviations which seem to indicate that Diodorus' version derives from a post Raphia source, quite possibly from the circle of the man who was high priest of Ptah when Diodorus visited Egypt.

**Lambert Dolphin, SRI International**

**Applications of Modern Scientific Technology to Egyptology**

During three field seasons' work in Egypt our joint Egyptian-American team has explored the potential usefulness of ground-penetrating radar, acoustic (high-frequency seismic) sounding, automated resistivity, and thermal infra-red imagery at Giza, Saqqara, and the Valley of the Kings. The purpose of this work has been (1) to increase the efficiency of archaeological survey work, (2) to give the archaeologist guidelines on digging priorities (for example, crude maps showing subsurface features in advance of excavation), and (3) to search for important targets, such as missing tombs in the Valley of the Kings, or cavities in the pyramids that are difficult or impossible to detect without destructively excavating.

The potentials and limitations of each method will be discussed along with presentation of relevant results to date.

Ground-penetrating radar has proved useful only at sand-covered sites in Egypt because of higher than average electromagnetic losses in most Egyptian limestone. In other countries the same radars have performed very well in archaeological applications.

The acoustic sounder system developed for use in Egypt is capable of locating tomb-sized voids as distant as 70 meters through bedrock.

Automation of resistivity survey methods makes it possible to cover more ground in less time while giving greater accuracy and versatility at the same time.

Thermal infra-red imagery using some of the best equipment available can now be arranged in Egypt through the Remote Sensing Center of the National Academy of Scientific Research and Technology.

In every case applications of these new methods do not negate the time-honored approach of classical archaeology. Our purpose is to increase the effectiveness of field archaeology by making combinations of modern scientific tools available to serve the archaeologist.

Earl L. Ertman, Akron University

### Some Probable Representations of Ay

This paper will focus on several royal heads thought to depict Ay and the artistic problems of naturalism versus idealism of "official royal portraiture" from the end of the Eighteenth Dynasty. No study based upon the contemporary artistic style of that era has been published which attempted to identify the uninscribed royal heads which probably depict Ay. Few inscribed three-dimensional representations of this important figure in the history of the Amarna and post-period have survived. Only one of a pair of inscribed colossi of Ay retains the head (East Berlin no. 1479). It is admittedly both dangerous and difficult to evaluate and compare near life-sized three-dimensional representations to statues of colossal size and to two-dimensional examples (e.g., the reliefs from Ay's Amarna tomb, the throne fragment of Ay as a Nile god (Boston no. 50.3787), and the painted scene of Ay as a priest from Tutankhamun's tomb). New evidence relating to the colossal figure inscribed with King Horemheb's name (Cairo no. 632) aids in supporting the theory that the official representations of Ay as king differed greatly from those of earlier date which show him in the naturalistic mode of the Amarna period. Sculpture from Cincinnati, Brooklyn, New York, Cairo, and Scotland will be illustrated in support of this thesis.

Elizabeth Finkenstaedt, University of Kentucky

### Regional Painting Styles in Most Ancient Egypt

The so-called white cross-lined or C ware characteristic of the Amratian subphase is documented only sporadically except for the site of Naqada. The Naqada material, and that from related sites such as Ab'adiyah and Diospolis Parva, is substantially homogeneous in technique and iconography, observations which allowed Scharff many years ago to distinguish between the Naqada wares and those from any other, unspecified, Upper Egyptian site. The present comments will test whether technical distinctions can be made on the basis of visual observation in C ware from Abydos and its proposed satellite sites, Nag el-Atawna, Mahasna, and at a later date, Mesa'eed, and whether an iconography differing from that of Naqada may be perceived. While pots exist which must have been made by a single family unit or even in some cases a single individual, it will be seen that the stylistic and technical criteria offered here continue spatially from site to site within the region and indeed temporally from the Amratian into the Gerzean.

A plea is made for the application of neutron activation analysis to determine finally whether the attributions made here are acceptable. At the same time, it is recognized that scientific instrumentation cannot explain the regional iconographic vocabulary. An historical approach to this aspect of C ware may ultimately illuminate the nature and function of the various regions in prehistoric Upper Egypt.



**Bernard Fishman, Museum Applied Science Center for Archaeology  
A Kneeling Royal Figure of Bronze (UH E 14295)**

One of the principal objects in the University Museum's Exhibition, "The Search for Ancient Egypt", is a kneeling bronze king purchased by the Museum in 1923. Identified either as Akhenaten or Tutankhamun, the bronze is the finest extant example of its type, but has surprisingly been only incompletely studied. In addition, its unusual technical features have raised questions about its authenticity. This paper will reaffirm the bases for its attribution to Tutankhamun, and will present supplementary data confirming its authenticity, and relevant to its metallographic history.

**John L. Foster, Roosevelt University**

**Akhenaten's 'Hymn to the Sun'**

The "Hymn to the Sun" from el-Amarna has always been one of the most appealing of the ancient Egyptian religious poems. A literary investigation of the poem will be made to try to determine the source of this appeal for the modern reader. If time permits, other translations into English will be referred to in order to show the range of interpretation and appreciation. A translation of the poem will be read.

**James K. Hoffmeier, University of Toronto**

**Possible Origins of the Tent of Purification**

For quite some time, Egyptologists have known something about the construction of the tent of purification and its function in funerary rites. In the Old Kingdom, two different terms are found which have been rendered "tent of purification". The one is ibw, which has been associated with non-royal individuals, while the second, sb nṯr, has been thought to be the royal counterpart.

The purpose of this paper is to examine this claim and see if it holds true. This, of course, leads us to the question of origins. Through assessing a number of spells from the pyramid texts, we believe that evidence will point toward a theological model.

Then the history of these two terms will be traced through the Middle and New Kingdoms. This will lead to the observation that the theological rationale behind the origin of the purification tent could still be seen in the construction of these ceremonial facilities.

John S. Holladay, Jr., University of Toronto

The University of Toronto/American Schools of Oriental Research  
"Wadi Tumilat Project" Excavations at Tell el-Maskhuta, 1978

The Wadi Tumilat Project's first season of excavation at Tell el-Maskhuta, 15 km. west of Ismailia, was conducted from 16 May to 13 July, 1978. In-field expenses of the Project were funded by a P.L. 480 "Surplus Foreign Currency Grant" administered by the Smithsonian Institution's Office of Grants and Fellowships. Hard-currency expenses were met by a University of Toronto major research grant. The foreign staff consisted of 19 field excavators, technicians and specialists from Canada and the United States. Excavations were carried out in 10 different locations on the tell, with major fields being developed in four of these locations. Evidence to date is confirmatory of the findings of the initial site survey (reported at the 1978 ARCE meeting). Occupational accumulations of typical "tell" character begin at the end of the Saite period, ca. 610-600 B.C. and continue, with major destructions, to approximately the end of the second century (?) A.D. Before this, the site served as a burial-ground for Asiatics of the Palestinian MB IIA period, although there is as yet no evidence for permanent occupation or prolonged camping in this period (contrary to the situation at Tell el-Dab<sup>ca</sup>). There is no indication to date of any occupation between the period of the Asiatic burial ground and the late Saite period. Other major finds include a Roman cemetery with tombs and burials of roughly the second century A.D., fragmentary Ptolemaic stratification ranging back into the Persian period, with a rather better sequence going from the Persian period to the founding (Saite) phase of the city. The largest structure probed to date is a major Roman building of yet undetermined function. A late Saite house apparently destroyed by Nebuchadrezzar (567 B.C.?) and a choked-up Persian well dating to ca. 488-483 B.C. provide important groupings of well-dated pottery.

Jean L. Keith, University of Connecticut

#### Egyptian Art in Connecticut Collections

Several unpublished Egyptian objects in the collections of the Wadsworth Atheneum, Hartford, and the Lyman Allyn Museum, New London, will be presented as part of an on-going archival project for which NEH support has been sought.

The recording project, Corpus of Ancient Art in Connecticut Collections, has been devised to make narrative and photographic records of ancient objects in Connecticut collections, beginning with those which are open to the public and optimally continuing with private collections. Narrative information of the type recorded in the CAE is being collected in that format and may be practically stored in the GRIPHOS system developed by the Museum Computer Network, Inc. Basic photographic records will be stored in a modified version of that used by the Yale Center of British Art, ideally at the University of Connecticut.

The purpose of the paper is to present some hitherto unfamiliar Egyptian objects and to introduce to colleagues the recording project which should be of use to them and other professionals and to the public.

**A.J. Hills, Royal Ontario Museum**

**Dakhleh Oasis Project 1978 Field Season**

The Dakhleh Oasis Project is designed to elucidate the environmental and cultural history of the Dakhleh Oasis since the beginnings of agriculture. Our first season, in the autumn of 1978, was occupied with an archaeological survey at the extreme western end of the oasis, where 120 Km<sup>2</sup> were covered and about fifty-five sites registered.

Sites belonging to several Neolithic phases were found, but deflation has been so great in this part of the oasis that virtually all that remains is a surface scattering of lithics in every case. Several sites dating to the late Old Kingdom have been recorded. These include both cemeteries and habitation or industrial areas and are causing a reconsideration of the role and attitudes of the ancient Egyptians in this area. Like those of the Neolithic, these sites are not well preserved. Despite preliminary expectations, no remains belonging to any other period in the dynastic era were found.

It seems certain, from the quantity and types of sites, that there was a real 'agricultural development scheme' during the Roman period at Dakhleh. Massive aqueducts, isolated farmsteads and more general settlement patterns indicate an extensive use of agricultural land, while many hundreds of tombs indicate both a burgeoning and a settled population. Sites of the period are generally well preserved - many buildings stand above ground to the second storey. Sites of the succeeding Christian and early Islamic periods are not as plentiful, but are equally well preserved.

**Alan Morrow, University of Pennsylvania**

**Some Sherds from Abydos connected with the Osiris Festival**

This paper will deal with numerous sherds uncovered by the University Museum's expedition to Abydos in 1967 and 1969. These sherds bear depictions of a number of deities, primarily Osiris, Ptah and Sokar, as well as boating scenes including the Heliopolitan Ennead. In addition, these sherds bear hieratic labels referring to components of temple incense and perfumes.

The function of these bowls will be discussed in connection with their probable use in the Ptah-Sokar-Auser festivals held yearly at Abydos in the month of Khoiak. Attention will be given to their probable date on both palaeographic and iconographic grounds. Furthermore, the nature of the materials mentioned on the hieratic labels and the possibility that they were employed in manufacturing the mould for the image of Ptah-Sokar-Auser will be considered.

**Winifred Neodler, Royal Ontario Museum**

**Two Fragments in Brooklyn Relating to the Late Predynastic Commemorative Palettes**

Two fragments of relief-decorated schist plaques of unknown provenance in The Brooklyn Museum are discussed. Both are confidently identified with the well known series of commemorative palettes datable to the final phase of the Predynastic period (Kaiser's Naqada III). The first clearly belongs to the "heraldic animals" group, which is plausibly assigned to an early place in the series; the second, showing a minor human figure from a large pictorial composition, is presumably closer to Dynasty I. Both fragments have already received important attention, the first from Fischer (*Artibus Asiae* 21 (1958), in a penetrating analysis of the "heraldic animals" group, and the second from Bothmer (*JARCE* 8 (1969-70)), who identified it as a piece from the same palette that included another unexcavated fragment in the Cairo Museum. The present paper considers the hypothetical position of the two Brooklyn fragments in the known series of commemorative palettes, whose uncertain and disputed chronological sequence is briefly reviewed. Following Kaiser (*ZAS* 91 (1964)), it is suggested that the commemorative palettes, including the "heraldic animals" group, should be considered Upper Egyptian work, and that they should all, without exception, be assigned to the Unification Period (Naqada III). Partial reconstructions are offered for the two palettes represented in Brooklyn.

**David O Connor, University of Pennsylvania, University Museum**

**The University Museum Excavation at Malkata**

From 1970 to 1977, the University Museum conducted several seasons' excavation at Malkata, the site of a palace-city of Amonhotep III on the shore of an enormous artificial harbour, the Birket Habu. Several important results were achieved. The nature, and exact date of the harbour was clarified. The more accessible parts of the palace were already excavated by the Metropolitan Museum, but our expedition has discovered significant extensions. The corpus of jar labels and other inscribed material from Malkata has been much augmented, and a detailed corpus of the pottery from the site is in preparation. More generally, important questions about the functions of the palace-city need to be examined; was it a ceremonial center, or was it a genuine residential place-complex? If the latter, is it the earliest example of the deliberate separation of the royal residential palace from the other components of the capital, which Barry Kemp has recently demonstrated to have been the case at Amarna?

Patrick F. O'Mara, Los Angeles City College

#### The Palermo Stone: A New Resolution

Two approaches have dominated the field: the logical deduction method introduced by Sethe, and the precision measurement system of Borchardt. A critique of the traditional methodologies would include:

- (1) exclusive use of the undifferentiated metric scale rather than the highly differentiated finger-palm-cubit scale with which the stone was designed.
- (2) exclusive concern with a single edge-to-edge solution; Egyptians drew in blocks and sections.
- (3) Single model approach: the data is relativistic and requires a flexible multi-model approach, possibly a multi-model solution.
- (4) Linking the Palermo Stone with its reputed companion, the Cairo Stone, for a joint solution - a fatal error.

The present paper is based upon a pragmatic drafting approach, in which the stone is viewed from the perspective of the craftsmen who designed it. A detailed structural analysis is made of Rows IV, V, and J, based upon measurements taken down to .15 mm, in order to illustrate the methodology. A final reconstruction of all rows on both sides is proposed.

A comparable structural analysis is made of the Cairo Stone. It is neither a companion nor a contemporary of Palermo, and its contents are not relevant to the king list of the latter.

On the basis of the proposed resolution, an attempt is made to establish a pure king list as known to the Fifth Dynasty. A new solution is offered to the Menes problem.

Diana Craig Patch, University of Pennsylvania

#### Background for Assessing the Impact of Medical Practices Described in the Edwin Smith Papyrus: An Anthropological Perspective

Commentators throughout history have praised the quality of ancient Egyptian medical practice. Herodotus wrote that the population of Egypt was particularly healthy because it had the best doctors in the world. Pliny claimed that the Egyptians founded the discipline of medicine. Studies of paleopathology have attempted to utilize the vast quantity of both direct and indirect evidence left by the ancient Egyptians in order to better understand Egyptian medicine. This evidence includes direct data such as skeletal material from cemetery populations and soft tissue from mummies; and less direct data such as tomb paintings, temple inscriptions and medical documents.

Although paleopathological studies of Egyptian populations based on material from medical papyri have been conducted, none have been written from an anthropological perspective. It is important, however, to assess these papyri not only from a clinical point of view but also for any information they can yield concerning the impact of medicine on the Egyptian population. The present paper attempts to provide an anthropological perspective for evaluating the medical care described in the Edwin Smith Papyrus in light of known sociological and ecological data on ancient Egypt.

The most empirically precise ancient medical document is the Edwin Smith Papyrus (Breasted 1930). The existing copy was inscribed circa 1500 B.C. although it is most assuredly a copy of a document whose origin is at least a thousand years earlier. The Edwin Smith Papyrus is a surgical manual describing the treatment of injuries to the head, neck, arms and upper torso. Injuries to the rest of the body were presumably included in the original document but have since been lost to science. Several interesting questions can be asked of information contained in this papyrus, and this information profitably augmented with pertinent sociological and ecological data.

First, it is necessary to examine the incidence of various kinds of skeletal injuries described in the papyrus in contemporary populations. Although, numerous skeletal populations have been excavated in Egypt, the paleopathological data so obtained has seldom been related to the medical papyri. Smith and Jones (1910) have described a Nubian population consisting of 5-6,000 individuals dating from 3,000 B.C. to the Byzantine period. Although Nubia is geographically rather removed from Egypt proper the ecological setting and, for much of this time period, the culture is similar enough for our purposes. Similarly, it is possible to look at a population from Wadi Halfa (Mesolithic) and a later Meroitic and Christian population. It is also necessary to compare the particular configuration of injuries found in the Egyptian populations to configurations found in populations from other ecological settings, if possible holding the level of cultural achievement constant.

Second, it is important to interpret these skeletal findings in light of other information we have on ancient Egypt. Some previous assessments of injuries identifying them with war or "short tempers" may not be adequate explanations of the frequency of certain types of injuries. For example, Wells suggestion that the high incidence of cranial injuries and forearm "parry" fractures, particularly in women, indicates "short tempers", "aggressive conduct" and "wife-beating or a generally low status of women" appears suppositious (Wells 1964).

Third, it is necessary to examine ecological and sociological setting of ancient Egyptian medicine. Many factors affect the health of any population: sanitation, housing, population density, as well as epidemiological factors such as TB, schistosomiasis, and eye disease. These factors may affect various groups within the population differentially. Finally, health care may have been dispensed according to the status of the individual involved. Hence, a knowledge of the position of the physicians within the society is also important.

While the ecological and sociological context of Egyptian medicine must often be pieced together from fragmentary or indirect sources, the importance of obtaining the necessary interpretive background for assessing the impact of Egyptian medicine justifies the enterprise.

David A. Pendlebury, University of Delaware

### The Egyptianizing Origin of the Greek Gorgoneion

In the early seventh century B.C. an atelier of Corinthian artists formulated the canonical Greek gorgoneion, the type after which all later Gorgon representations derived their form. It is proposed here that these artists modelled their representations of the Gorgon's head from the amuletic form of the Egyptian minor deity Bes.

Previous theories have proposed the Asiatic mistress of the beasts type, the Egyptian Hathor, Assyrian representations of Humbaba and Pazuzu, and others from the Asiatic goddess-demon complex as possible prototypes for the gorgoneion. These prototypes may be rejected because none fulfill the proper criteria for an acceptable prototype: (1) The prototype must show a definite iconographic similarity to the Gorgon-head and (2) must have an historical connection to Greece which would have brought the prototype into the purview of Corinthian artists.

Bes, however, does fulfil the proper criteria. First, Bes and the Protocorinthian gorgoneion have a real iconographic similarity: both exhibit large eyes, a human nose, grimacing teeth, a pendulous tongue and a beard. Secondly, Corinthian artists did have the opportunity to examine Bes amulets. Bes has been found in great quantity in Cyprus, Rhodes, the Greek islands and at Perachora, a harbor town of Corinth.

Over 900 Egyptian-type objects were unearthed at Perachora. Of thirteen Bes catalogued, eleven may be ascribed to Protocorinthian levels; the other two were unstratified. T.G.H. James, after examining its fabric closely, concluded that the Perachora material was Egyptianizing and probably of Phoenician manufacture. It was the habit of early sea-faring traders to dedicate thank-offerings at a harbor sanctuary upon their safe return home. That the Egyptianizing material from Perachora is the result of this ancient practice seems likely.

Rhodes has been suggested as the point of manufacture of this Egyptianizing material. The production of such faience objects required not a large enterprise so it is likely that more than one factory produced these items. The Levant proper, however, need not be overlooked; al Mina served as an entrepôt to a great movement of Near Eastern objects to the Greek world. Indeed, Woolley excavated Egyptianizing material from al Mina, including a number of Bes amulets from Levels VIII and VII (700-650 B.C.) which correspond exactly to the Bes found in the Protocorinthian levels at Perachora and the formulation of the canonical Protocorinthian gorgoneion.

Therefore, it seems reasonable to conclude that imitation Bes and Bes-head amulets of Phoenician manufacture were carried by merchants to the West in the early seventh century B.C. and became the exotic inspiration from which the Corinthian artists fashioned their representations of the gorgoneion.

Otto J. Schaden, Minneapolis, Minnesota

ARCE Project: Tutankhamun-Ay Shrine at Karnak, 1978

This project was the continuation of work begun in September of 1971 (cf. ARCE NL, 88 (January, 1972), pp. 39-40). In the intervening years, no funds were available. Last year, however, ARCE sponsored the work and the summer months saw the continuation of the project. As there will be a report in a forthcoming Newsletter, let it suffice to say that the "Temple of Nebkhepruro in Thebes" (built by Tutankhamun and completed by Ay) is represented by slightly over 100 sandstone blocks bearing over 200 decorated sides. This merely includes the materials presumed to have come from within the second pylon of the temple of Amun at Karnak.

Alan R. Schulman, Queens College

The N'r'n at Kadesh Once Again

The battle of Kadeshis, without question, one of the best documented and best studied conflicts known from Pharaonic Egypt, if not from the entire pre-classical Ancient Near East. While most of the details of it are clear, one major point still seems to be debatable, the identity of the n'r'n who, coming from the land of Amurru, arrived in the nick of time to save the day for Ramesses II by attacking the Hittites in the rear as they were attacking the Egyptian king's camp. In a recent article it was suggested that the n'r'n were a contingent of warriors of Phoenicia, dispatched by the king of Amurru, Benteshina, at the urging of Ramesses, as auxiliaries and reinforcements for the Egyptian army. Such a suggestion, however, is impossible and will be refuted by a careful analysis and discussion of the iconographic, textual, and chronological evidence. At the same time the point of departure of the n'r'n from Amurru will be pinpointed.



David P. Silverman, University of Pennsylvania, University Museum

#### An Archaic Parallel for a New Kingdom Religious Inscription

The University Museum possesses a large portion of an inscribed monument belonging to the royal cup-bearer Tchawy. There are texts preserved on the three partially intact sides; the fourth side is completely damaged. Accompanying the inscriptions are representations of the deceased, and, in some cases, a servant figure is included. A few parallels to the major inscription will be presented, the earliest version being a spell of the Coffin Texts. Because the preserved portions of two of the parallels are complementary and a third version is complete, a restoration of the text is possible.

Tchawy is also known to have had other monuments inscribed with excerpts from religious literature, and the present observation, therefore, fits well with information already known about the individual. The Theban provenience of this piece may provide some facts regarding the origin of many of Tchawy's monuments.

Anthony J. Spalinger, Yale University

#### Considerations on the Hittite-Egyptian Treaty

The discussion will center on the question of the Akkadian version (which represents Ramesses' viewpoint) and its dependence upon an original Egyptian text. In particular, questions relating to authorship, ability to write Akkadian, and intention shall be covered. For the sake of discussion, the term Akkadian version will designate the exemplars written in Akkadian and found at Boghazkoy (-- three of which are extant), whereas the term Egyptian version shall refer to the two exemplars written in Egyptian.

The broader aspect of scribal literacy and ability in Akkadian will be covered, with specific reference to other letters written in Akkadian but emanating from the Egyptian court. For the most part, the Akkadian version presents a literal translation from the Egyptian and it is perhaps best to designate the language employed as an "Egyptian-Akkadian." The Egyptian version, on the other hand, is more correct in its use of language although it presents many sloppy errors (omissions, etc.) owing to a poor reading of an original.

Despite the fact that no "Ur-Text" exists, the two versions parallel one another sufficiently well to enable a reconstruction of the original stipulations.

#### EGYPTIAN VERSION

Karnak and Ramesseum Stela:  
KRI II 225-232

#### AKKADIAN VERSION (CTH 91)

A: KBo I 7 (+?) KUB III 121  
B: KBo I 25 + KUB III 11 +  
C: KUB III 120

If there is time, the problem of the cuneiform script employed in Egypt will be covered.

**Karen L. Wilson, Institute of Fine Arts, New York University**

#### **Excavations at Mendes in the Nile Delta 1976-1979**

The Institute of Fine Arts of New York University and the Brooklyn Museum, under the auspices of the American Research Center in Egypt, conducted their fourth, fifth and sixth seasons of archaeological excavation at Mendes during the summers of 1976, 1977 and 1978. Work was concentrated primarily on the area below, and slightly to the east of, the elaborate foundation system which once supported the four naos of the Twenty-sixth Dynasty temple. At least three Sixth Dynasty mastabas were encountered immediately beneath a cemetery of simple reed-wrapped inhumations probably dating to the First Intermediate Period. Two mastabas, which were excavated and completely removed, were of a unique type, with one burial in a wooden coffin placed in a small shaft within the structure itself, and additional burials resting on the ground directly below the brickwork. Deep soundings below these mastabas and the Old Kingdom cemetery area slightly to the north, penetrated occupation levels of the Archaic Period just above the present water table.

In 1977, a trench was sunk in the eastern portion of the temple precinct to explore an immense granite sarcophagus believed to belong to a King Nopherites of Dynasty XXIX. Although the date of the sarcophagus could not be established, a portion of a niched facade was encountered slightly removed from its eastern edge. In the debris above this structure were found parts of three inscribed statues, dating to Dynasties XXVI and XXVII.

**Wendy Wood, Cleveland State University**

#### **The Continuity of Wooden Statuary**

No wooden statues have survived from the Second, Third, and most of the Fourth Dynasties, a period of nearly four hundred years. The lacuna gives rise to the question of whether the tradition of wooden statuary was continuous during the Archaic period and the early Old Kingdom.

Evidence for the continuity of wooden statuary is: the conservatism of burial customs; inference of the influence of wooden statuary on sculpture, especially works of the Third Dynasty; the importance of the cult of Hathor, Mistress of the Sycamore Shrine, in the Fourth Dynasty; and the remains of royal wooden statues of the Fourth Dynasty. From works which appear to reflect the influence of wooden statuary, it can be deduced that two types of wooden statues, seated and striding, developed. The impact of wooden statuary on other sculpture suggests that some of the vanished statues were great works of art.

**Medieval Category**

Elton L. Daniel, The University of Texas

**The Revolt of Ustādhsīs: A Historiographical Analysis of an Incident on the Frontier of Abbasid Khurasan**

This paper offers a detailed analysis of the revolt of Ustādhsīs in the Bādghīs region of Khurāsān in the year 150 A.H. (767 A.D.). The history of this rebellion is fairly well known, but its historical significance has too often been misrepresented or overlooked in the extant secondary literature. The revolt of Ustādhsīs, and others similar to it, demonstrates the remarkable extent to which rural and frontier areas, even in a province as important as Khurāsān, resisted the authority of the central government and its representatives. In fact, a careful study of the revolt raises the question of whether it is proper to attach much credence at all to the notion of an Abbasid administration of Khurāsān as a distinct entity.

Conventional "textual criticism" in the Orientalist tradition is singularly unrewarding as a means of reconstructing and interpreting the history of Ustādhsīs' revolt. This paper uses historiography as the chief analytical tool in order to bring out the real complexity and importance of the revolt. This is done by comparing the treatment of the revolt in the works of a score of Muslim historians from al-Waqīdī to the 16th century compilers of the *Tārīkh-i alfi*. Special attention will be given to the place of the revolt in "Egyptian" historical literature, i.e. in Fātimid, Ayyūbid, and Mamlūk historical tradition.

Michael Collins Dunn, Washington, D.C.

**The Red Sea Province of "Gezirat Misr:" A Border Province of Abbasid Egypt**

Lower Egypt in the 'Abbasid period was a scene of frequent civil conflict between imperial garrisons in Fustāt and Copts, Arab tribesmen, and others in the Delta. Upper Ēgypt saw less internal trouble, but its location and resources made it vital to the Caliphate. Not only did it border the independent (though tributary) Christian kingdom of Nubia, but it adjoined the lands of the pagan Bujā tribes. The Bujā territory included emerald mines in the country seat of Qūṣ and the gold mines of the Wādī 'Allāqī, mines worked by Muslims from the Nile Valley. Bujā raiding and skirmishing eventually led, in 241/854, to a major campaign organized from Samarra, bringing the mines under direct Muslim control.

In tracing the course of Muslim-Bura relations, an interesting fact appears: at least from about 216/831, and probably earlier, until sometime well after the campaign of 241/854, the Red Sea Coast of Egypt, including the mountainous mining country, was constituted as a separate province, sometimes called "Jazīrat Misr" though at times including the Red Sea Coast of Arabia as well. The governor, appointed directly by the Caliph, had his seat at Aswan. This province was a sort of military marchland, entrusted with the protection of the hajj-routes from Upper Egypt to Arabia, with preventing raids on the Nile Valley, and of course with protection of the gem and gold mines.

Though never listed among the provinces of the Caliphate, it is clear from the evidence (allusions in both chronicles and geographers) that this province did exist, and function separately from that of the province of Miṣr, at least from the reign of al-Ma'mun to that of al-Mutawakkil.

The paper examines all the evidence and discusses the significance of this peripheral march province.

Madeleine deGogorza Fletcher, Columbia University

#### The Religious Thoughts of Ibn Tumart, Mahdi of the Almohads

I am studying the ideology of the Almohad movement to get an idea of the composition of the culture which gave rise to the monumental works of Ibn Tufayl, Averroes and Ibn al-'Arabi among others. The first basic text for this study is the book of Ibn Tumart, A'azzu ma yutlab, two thirds of which I translated into English in Cairo on my ARCE grant.

Beginning with a look at Ibn Tumart's 'aqida in the light of the larger work, themes discussed are:

#### I. Sources

1. The influence of Ibn Hazm, content and method. I consider the evidence of Ibn Hazm's Muhalla which Goldziher did not use for his introduction and Ibn Hazm's theory of homonyms which is repeated in Ibn Tumart.
2. The problematical relationship to Ash'arism in view of the lack of internal evidence to support its being a source of Ibn Tumart's thought.
3. The evident influence of Nu'tazilism.
4. The nature of the Shiite element.

The probably influence on these last two elements of the Baghdad of the early sixth century where Ibn Tumart studied. Also, in a general sense, the religious life of Baghdad at that time as a model for the propagandistic organization of Ibn Tumart's movement. The Almohad movement shares some of the characteristics of the Baghdad scene (involvement of the populace in religious debate, declaring Muslims to be kafirs, etc.) which appear for the first time in the West.

II. The technical level of Ibn Tumart's discussion of the attributes compared to other writers (Ibn Sina, al-Ghazzali, Averroes, Ibn al-Sayyid al-Batalyawsi). An attempt to set the level of his thought.

III. A discussion of the possible connection between the doctrine of Ibn Tumart and the thought of the philosophers and mystics who developed under Almohad influence.

1. The logical consequences of ta'til, developing the ideas of Ibn Taimiya in his criticism of Ibn Tumart's thought.
2. The Zahirism of thinkers of later generations Ibn al'Arabi Ibn Nada, Ibn Rushd Abu Hayyan, etc.

Gladys M. Frantz, Loyola University of Chicago

#### Contract Law in the Arabic Papyrus from Islamic Egypt

Western scholars have noted the existence and practice of customary law alongside and outside of the body of Islamic legal precepts. A series of Arabic papyrus contracts dating from fourth/tenth century Egypt, each for the sale of a part of a house, will be the basis for a discussion of the continuity of customary law in provincial Egypt.

The formulae set out by Muslim jurists, which is that of the extant contracts, indicates that the customary law of contractual agreements was incorporated into the body of Islamic Law. And much of the customary law of Egypt can be traced to Attic Greece and the Laws of Plato and of Aristotle.

Sheila McNally, University of Minnesota

#### Excavations in Akhmim, 1978

During October and November, 1978, the University of Minnesota conducted a small trial excavation at Akhmim. The purpose of the project is the fullest possible recovery of the material remains of an urban culture in definable contexts extending from the present day back to the Roman period or earlier, even earlier. Particular attention will be paid to the transition between the Roman and Medieval periods, but this transition will be seen in relation to the succeeding development of the city through the Middle Ages, culminating in the modern town.

The pilot project carried out last fall consisted of the excavation of two four meter squares in the churchyard of Abu Seiffin. The purpose was to discover whether there were undisturbed sequences of strata observable, and what type of materials could be recovered from them. The strata proved to be clear and continuous, and the volume and variety of finds most encouraging, so it seems appropriate to plan a full-scale excavation.

The major results of the first campaign were threefold. First, the investigation of recent Coptic burial rites; second, the accumulation of stratified sequences of pottery, glass, textiles, metal objects, floral and faunal remains covering approximately eleven centuries. Study of the stratified sequences is continuing at the University of Minnesota, but preliminary statistical analysis has shown that significant changes in distribution of pottery types occurred at the beginning of the Mamluke period. Other interesting discoveries were the probability of a local pottery industry, and the almost complete absence of Oriental imports. Finally, a small portion of a complex mud brick building or buildings, apparently of the late Roman (Coptic) period, was uncovered.

Norman D. Nicol, University of Washington

#### Armenia as an 'Abbāsid Frontier Province

Armenia under Arab domination never contained more than a minority Muslim population concentrated in the larger urban centers. However, during the first century of 'Abbāsid rule, the caliphs sought to maintain a stronghold on the territory by appointing a series of capable military leaders to the provincial governorship. This policy had a three-fold purpose: 1) To control the rebellious non-Muslim populace and insure the continued flow of tax revenues into the caliphal coffers; 2) to maintain a line of defense against the Khazar Turks and prevent a major incursion by those peoples into the heartland of the Empire; 3) to systematically exploit the mineral wealth of Armenia for the benefit of the central government. The present writer examines to what extent 'Abbāsid administrative and military policies were successful in meeting these goals. Textual and numismatic sources are utilized to determine the effectiveness of individual governors and the degree of autonomy to which they functioned within the province in carrying out the policies of the central administration.

Daniel Pipes, University of Chicago

#### Why Egyptian Soldiers and Rulers between 642 and 1823 Came from Outside Egypt

Between the Arab conquest in 642 and the reign of Muhammad 'Alī, hardly any soldiers defending Egypt came from the Nile Valley. More dramatic yet, not a single ruler of the country in the long period 332 B.C. to A.D. 1952 came from Egypt proper. These facts require explanation.

Looking only at the medieval period, I propose to explain them in terms of some basic patterns connected to Islamic civilization. Pre-modern Muslims tended to abdicate their military and political roles for these reasons:

(1) Muslims disrespected the territorial rulers who controlled Egypt; (2) they had an aversion to warfare between Muslims; and (3) they disassociated politics from their daily lives. As a result of these attitudes, the majority, indigenous, Muslim population of Egypt (as well as most other Muslim countries too) forfeited military and political affairs to outsiders. Foreigners, Copts and Jews, and slaves maintained a near-monopoly over warfare and administration in Egypt.

This pattern, which began with the advent of Islamic rule, ended only under Muḥammad 'Alī, when the government of Egypt imitated modern European states by including its own populace in the military and political processes.

Nadine F. Posner, New York University

#### Aspects of Regional Administration in the Jazīrah during the First Twenty-five Years of the Abbasid Caliphate

This paper represents an appraisal of aspects of regional administration in the Jazīrah during the time of al-Mansur as portrayed in a Syriac chronicle which is commonly referred to as "the chronicle of pseudo-Dionysius of Tell Mahre." This chronicle was actually written by an unknown monk from the monastery of Zuqnīn near Amid in northern Mesopotamia. In the last or fourth part of the chronicle, the author describes events and conditions in the Jazīrah during his own time.

In 1954, C. Cahen drew attention to the importance of the fourth part of the chronicle for early Abbasid social and economic history (Arabica 1:136-152), although Cahen did not seem to have realized that the author was not the patriarch Dionysius. Internal evidence supports the arguments of F. Nau, T. Hoeldke and F. Haase that the chronicle was written by someone perhaps a generation earlier than Dionysius who died in 845. The chronicle ends in the year 1086 according to the Alexandrian calendar, or 158 A.H./774-775 A.D. At the beginning of the fourth part, the author specifically says that 1086 is "this year, in which we are living at present." Quite significantly then, the last part of the chronicle is firsthand reporting, and its value for early Islamic history is clearly outstanding.

This paper discusses conditions and developments in the Jazīrah and the involvement of Abbasid administration in the lives of the region's inhabitants, and it is part of a broader study of Arabic and Syriac sources concerning early Islamic administration in the region.



George T. Scanlon, American University in Cairo

**Emergency and Anxiety: the 1978 ARCE Excavation at Fustat (Old Cairo)**

The Governorate of Cairo has moved decisively into the area of the ARCE concession denominated Fustat-B, an area directly south of Sharia Salah Salem. What had been excavated in the '65, '66, '68, '71, and '72 seasons was directly threatened. A year's respite had been granted (to the end of calendar 1978), and funding provided for a two-months' season to ascertain the final street dimensions of the area uncovered to date. Most particularly, it was desired to find the final plan of a vast domestic unit, which had enthroned no less than four 9th century units into an 11th century complex which on evidence from previous seasons points to an occupation by one of the so-called "Geniza" merchants.

The archaeological evidence was unhappily inconclusive, in that the defining streets did not appear, but the evidence of their positions did. Hence, unless another season working in this area can be guaranteed both by the Cairo Governorate and the U.S. funding agencies, we will lose the final data toward a solution of this fascinating problem, and the sensible publication of Fustat-B as a whole.

Once again there were important glass finds, and the evidence already collected from pottery studies strengthened the published contentions of the duration and expanse of the medieval export trade.

Suzanno Pinckney Stetkevych, University of Chicago

**Abū Tammām and the Arabic Critical Tradition**

I propose to analyze the process by which the poetry of Abū Tammām was incorporated into the canon of the Arabic literary critical tradition and how that tradition was in turn affected by this process. The outstanding feature of Arabic literary criticism was that it was overwhelmingly rhetorical and philological, dealing almost exclusively with single lines of poetry of single images, rather than with the qasīdah as a whole. For this reason, it is my thesis, classical Arabic criticism was unable to grasp the real nature of Abū Tammām's badi' poetry and its relationship to the poetic tradition and interpreted it instead in the light of two concepts: 1) badi', understood strictly as a number of definable rhetorical devices, and 2) sariqah, plagiarism. This process was initiated by Ibn al Mu'tazz in his Kitāb al-badi' who reduced badi' style from a new way of thinking, as the badi' poets themselves and al-Jahiz had understood it, to a mere proliferation of rhetorical devices already found in the Quran, Hadīth and Ancient Poetry.

Aṣ-Ṣulī in his Akhbār Abī Tammām follows ibn al-Mu'tazz with regard to badī' and by analogy to his argument about rhetorical devices argues that the mistakes that Abū Tammām is accused of are also found in Ancient Poetry and are therefore not grounds for rejecting Abū Tammām's poetry. He defends Abū Tammām against charges of plagiarism claiming that the poet who uses an image best is the most worthy of it. The same major topics are found in al-Āmidī's Muwāzanah which is made up mostly of single line or image criticism of badī', plagiarisms and mistakes. However, it is clear from al-Āmidī's analysis of Abū Tammām's "mistakes" that his limited mentality led him not only to reject, but to misunderstand, much of Abū Tammām's poetry. Finally, in al-Jurjānī's al-Masatah we find that Abū Tammām's poetry has been incorporated into the poetical canon. However, this occurs in the form of a limited number of discrete verses whose interpretation has been established -- there is no new reevaluation. Furthermore, al-Mutanabbī has now taken Abū Tammām's place as protagonist and the same critical principles developed by Abū Tammām's critics are now being applied to his work. Thus the critical concepts and methods developed in the criticism of Abū Tammām's poetry have become the paradigms for dealing with new poetic challenges to the critical establishment and for integrating new poetry into the poetic canon.

Richard N. Verdery, McGill University

#### The Dashīshah Waqf of Sultān Qāyṭbāy

One of the largest waqf of late Mamlūk times in terms of sheer value of the productive property involved was the waqf established by Sultān Qāyṭbāy (1468-1496) for the feeding of the inhabitants of Mecca and Medina. Not the first ruler of Egypt to found such a waqf, Qāyṭbāy designated a whole series of villages in Egypt to provide dashīshah or cracked wheat to the Holy Cities of Islam. A copy of the very large endowment document is preserved in the Top Kapı Saray Library and is dated 1580. This is sufficiently long after the Ottoman conquest of Egypt that some conclusions can be drawn about the religious policy of the House of Osman in Egypt and the Hijāz.

**Modern Category**

Ernest T. Abdel-Massih, University of Michigan

### Egyptian Culture as Reflected in the Daily Use of Proverbs and Metaphoric Expressions

Proverbs, in general, are representative of the ideas of the peoples among whom they originated and circulated. They usually appear in folk speech in all cultures, documenting and recording certain standards and values of those who use them.

In Egyptian Arabic, proverbs and metaphoric expressions touch upon all aspects of life and thought; indeed they encompass the whole of the human experience. Proverbs and metaphoric expressions are part and parcel of the everyday language of all Egyptians, from the highly educated to the illiterate, young and old, male and female. They are constantly cited to strengthen, clarify, or illustrate arguments because they provide a ready-made means of expression, commonly shared and agreed upon by speaker and listener.

The paper discusses how the daily use of proverbs and metaphoric expressions best represent the Egyptian culture.

Robin Barlow, University of Michigan

### U.S. Government Aid for Health Projects in Egypt

In the current program of U.S. government aid to Egypt, there are two major projects in the field of public health: the Rural Health Development Project and the Urban Health Delivery System Project. The main features of these projects are described, along with the philosophies of public health which underlie them, and the changes which they would introduce into the health care system in Egypt. Potential obstacles to their implementation are discussed. Comments are also made on certain other projects of American aid that have important implications for health conditions in Egypt, like family planning, housing, and food shipments.

Byron D. Cannon, University of Utah

### Self-Made Syrian Lawyers in Egypt: Transitional Professionals in the 1880's

This paper deals with a small group of Syrian Christian immigrants who pleaded private court cases before Egypt's Mahakim Ahliyyah from 1883 into the 1890's. Sudden creation of a European style "native" court system in 1883 found Egypt ill-equipped to staff not only judgeships, but parquet (public prosecutor) positions with properly trained professional jurists. Those few Egyptians who had studied law either in Europe or in the newly reorganized Khedivial Law School were either already employed in the mixed courts of Cairo, Alexandria and Mansurah, or serving in various key ministries. If the attraction of working in small town judicial circumstances was already quite weak, the material and social promise of careers as private advocates in the new Mahakim ahliyyah system seems to have been virtually absent for Egyptians during the 1880's.

On the contrary, the apparently unpredictable chances of livelihood in private advocacy before the local courts provided a welcome haven for Syrians who had immigrated to Egypt. Depending on their previous calling, a number of such immigrants might have found themselves competing with native born Egyptians for sparse sources of income outside the governmental or agricultural sectors. Incentives to open small offices as self-proclaimed "experts" of Egyptian ahliyyah law were indeed attractive: unlike better-known fields for Syrian expatriates (retail commerce and the publishing trade) little or no capital and (as it apparently worked out), no specific educational prerequisites, were required to become an afukat in Egypt during the 1880's.

This paper concentrates on: 1) the non-professional background of several Syrians who became important enough as self-appointed lawyers to claim a position of leadership in all mahakim ahliyyah matters during the 1880's; 2) the reaction of such Syrian afukatu-s to discriminatory attitudes expressed by locally and European-trained professional Egyptian rivals for mahakim ahliyyah litigant-clients from ca. 1892 forward.

The discussion is based on the contemporary Arabic press, including some political and specialized journals published by Syrian immigrants themselves. It documents the way in which Syrians who lacked formal training in law, but who possessed ten years' practical experience in daily court proceedings, tried to defend their acquired vocational and socio-economic standing in local advocacy in the face of rising Egyptian demands for minimum professional standards for admission to the unofficial "native bar." Tentative findings show that alternative careers --- principally in the specialized lawyers' journals mentioned above and secondary level teaching --- provided outlets for some Syrian "veterans" of private legal careers who proved unwilling to meet more demanding educational requirements in the 1890's. A third, possibly less rewarding option may have been provincial relocation: different standards of professional qualification appear to have been acceptable for both Egyptian and Syrian afukatu-s in distant villages and towns of the Said, at least until the turn of the century.

Evelyn Aleene Early, University of Chicago

#### Merchants and Marginality: Women of a Popular Quarter in Cairo

Egyptian women have long defied the concept of women confined to the domestic sphere by joining the labor force on all levels. However, there is an area of economic activity with low institutional visibility which has been relatively unexamined --- that of the lower class woman who is not formally employed but engages in multitudinous economic activities including merchanting, financing, cottage industry and services. Also, little attention has been paid to women's role in the small workshop sector. This paper will examine two aspects of these women's work:

(1) Innovation in Informal Economic Activity. A description of baladi (popular quarter) women's business, long subject to the stereotypic image of a woman selling lemons on the street corner, challenges the theories of gender roles lamentably extant in Middle Eastern studies. It also provides an insight into the socio-economic organization of a popular quarter and the dense social networks linking the so-called traditional and market sectors. Inferences about the impact of world capitalism on the popular quarter are made.

(2) Marginal Utilization of Social Resources. The paper demonstrates that social resources are an inextricable part of a marginal's control of household and other resources. Studies such as Lownitz's contend that social contacts are like any other resource which is retained and mobilized according to circumstances. The phenomenon of the transformation of economic ties to social ties and vice versa within the informal economic structure is examined as an instance of the operation of baladi codes of sociability, trust and mutual support.

Salwa El-Shawan, Columbia University

Workshop: Continuity and Change in Egyptian Arts: Lyrics, Music and Dance

This workshop will examine some aspects of the phenomenon of change in Egyptian lyrics, music and dance within a fifty year period (ca. 1928-1978). An attempt will be made to describe some of the changes which have occurred and to explore the relationships between changes in the arts, on the one hand, and those in the socio-cultural environment, on the other.

Mona Mikhail and Salwa El-Shawan will present their joint analyses of the lyrics and music of two temporally separate songs of Um Kulthum. These are selected to exemplify aspects of change in lyrics and music as well as in the ways in which these are integrated. Our analyses will explore changes on the levels of form and meaning. Our discussions will be illustrated with recorded and transcribed examples.

Citing several examples of dance forms, Madga Salih will endeavour to assess the present state of traditional dance in Egypt (with regard to change and adaptation to new conditions versus eventual disappearance) and the feasibility of extensive documentation and research at this critical period. Slides will be used to illustrate the various dance forms discussed.

It is hoped that this workshop will provide a forum for the discussion of the problems pertaining to the study of these and other vital forms of Egyptian artistic expression.

Carolyn G. Killean, University of Chicago

### Variation in the Frequency of Literary Demonstratives in the Egyptian Oral Media

Describing the nature of that variety of spoken Arabic which includes literary Arabic prestige features has interested researchers such as R. Schmidt and myself for several years. From recordings I made in Cairo in 1970 and 1973-74, patterned variability of some prestige features can clearly be discerned. One of the features whose use can be most easily observed and quantified is the Egyptian Colloquial Arabic version, haaza and haazihi, of the literary Arabic demonstratives. These appear in varying frequencies in the speech of radio and TV announcers during the course of interviews with Egyptians from various walks of life concerning various topics. This paper will present in detail the following results:

Spontaneous speech in announcers is basically colloquial Egyptian Arabic with varying amounts of "literaryisms" included. The same announcer in different contexts uses varying amounts of literary Arabic features. The spontaneous inclusion of haaza/haazihi in an announcer's speech is one of the features marking such speech as prestige colloquial. The usage of the literary demonstrative pronouns by five Egyptian TV announcers, four women and one man, dramatically illustrates the variability of this prestige factor. It seems clear that the announcer's evaluation of the guest's status is the single most powerful factor in the increasing use of literary demonstratives. The formal nature of the topic being discussed also affects the usage.

Two linguistic points will be illustrated also: 1) The separation of the syntactic role of da and haaza in a special semantic situation; and 2) The interaction of the use of haaza with another prestige variant: the use of the literary /q/ pronunciation in common words in spoken Egyptian where the etymological q is regularly realized as /'/.

Kristin Koptiuch, The University of Texas at Austin

### Petty Commodity Production in Egypt

The advanced integration of Egypt into the world market system in the 19th century transformed the relationship of artisanal forms of production to the wider social formation. Until the 20th century the Egyptian artisanat was in a relationship of contradiction with the expansion of European industry, hence its tendency toward dissolution. With the decline in importance of Egypt's cotton production on the world market and the efforts of the Egyptian land-owning bourgeoisie to move into industry and reduce Britain's control over tariff regulations, Egypt's traditional industries suddenly became the focus of renewed interest and concern. This attention came in the form of studies lamenting the backward state of traditional forms of extant petty industries and the impoverished condition of the artisans, ending with a call for state intervention to aid their plight and renovate their technology.

This paper explores the dynamics of this shift from the dissolution to the conservation of the Egyptian artisanat. By examining the early 20th century historiography calling for a renovation of the artisanat, I suggest that such attention represents an *ad hoc* alliance between the indigenous bourgeoisie and representatives of the interests of French capital, both struggling with Britain for control over Egypt's industrial development.

Through this literature we learn that there was stated cognizance of the importance of traditional forms of petty commodity production in insuring the social reproduction of a major part of the Egyptian population, in contributing to the appropriation of surplus value by the bourgeoisie, and in favoring political stability at a time when large industries were plagued by workers' strikes.

In contrast, in post-World War II modernization theory any recognition of this role of petty commodity production to social reproduction has been superseded by a preoccupation with production. I suggest that it is only by exposing how contemporary development theory implicitly depends on the importance of petty commodity production, that we can hope to understand the social history and contemporary configuration of the artisanat.

John G. Nerriam, Bowling Green State University

U.S. Wheat to Egypt Under Public Law 480: Humanitarian Gesture or Political Instrumentality?

This study will contend that wheat shipments to Egypt under Public Law 480 are expected to effect Egyptian policies favorable to American interests and that this expectation is clearly perceived by the Egyptian leadership. Further, that these shipments have not continued without domestic perception of political (and economic) benefits.

The first period to be studied will be 1964-1970 under President Gamal Abdul Nasser. The U.S. sought strategic control of the Suez Canal (as opposed to outright occupation) in its role as guardian of the international waterways and rival of the Soviet Union. The U.S. also sought: Egyptian troop withdrawal from the Yemen; cessation of aid to the Congo rebels; and reduction of friendship for the German Democratic Republic. Numerous calls, which will be documented, were made to cut aid to Egypt or at least to allow agreements to expire in mid-1965. Congressional demands provoked a crisis with the executive branch which fought to retain its discretionary authority in foreign policymaking. Wheat shipments were indeed allowed to lapse but, it will be suggested, so was American influence. The question is: did the "food gun" misfire?



The second period, 1970-1978, covers the presidency of Anwar as-Sadat. Wheat shipments have been resumed at a time when Egypt is seen as the key to resolving the Arab-Israeli dispute threatening American relations with the major Arab oil producing states. Wheat, it can be asserted, is sent to Egypt primarily to ensure that country's political stability and the survival of its politically moderate regime. Many of the problems of the earlier period have been minimized or have disappeared. A reevaluation of American policy took place with the onset of the 1973 War and the Arab oil boycott. The opening of the Suez Canal, Egypt's removal of Russian technicians and with them much of the Soviet influence achieved outstanding goals of American policymakers. The paramount concerns remain --- the uninterrupted flow of oil and the prevention of another boycott. It is difficult to assess how great a role wheat shipments play in the attainments of these goals. Egypt's vulnerability would seem to be highlighted by the January, 1977 urban riots --- though they were precipitated by the prospect of higher bread prices among other things not withheld wheat shipments and certainly to illustrate the tie between food and politics. At a minimum, America seeks through wheat shipments to maintain the momentum of the Sadat regime which is seen as the key to regional stability.

In summary, the role of U.S. wheat shipments to Egypt will be analyzed in a political context to weigh (a) the covariant relationship between oil-dependent America and food-dependent Egypt, and, in this particular study, (b) the efficacy of the American "food gun" as an instrument of American foreign policy.

Kathleen Howard Merriam, Bowling Green State University

#### Perspectives on U.S. Aid to Egypt

United States aid to Egypt has substantially increased in the last five years with the expressed aim to "support the goal of lasting peace in Egypt and the rest of the Middle East." To this end aid strategy is to improve the living standards and "to serve short and longer term economic objectives and come to grips with a wide spectrum of social and economic needs." (Both quotes from A Report of a Special Interagency Task Force on U.S. Economic Assistance to Egypt, Agency for International Development, February 15, 1978, p. 3).

What is the record to date of this aid strategy? Aid has been provided in a growing variety of fields from providing wheat to Egypt for easing the food shortage problem resulting from increased population burden and a shift in agricultural production to providing aid in improving Egypt's infrastructure for further industrial development, to providing aid in improving the "quality of life" in such areas as health care, and to providing aid in the form of aid for research into Egypt's heritage.

Questions abound on the benefits accrued to the Egyptians of such aid. In what areas do we see most "success" in meeting the objectives of the AID program in achieving the stated goals? What can realistically be accomplished in the next five year period? For instance, how adequately are the aid programs dealing with the ensuing conflicts of equity vs. efficiency, long-term reforms vs. short term benefits, and political vs. economic considerations?

A discussion of these problems led first by presentations on the food aid program (John G. Merriam), health delivery programs (Robin Barlow), and Delwin A. Roy on management and economic liberalization programs, and then opened to the floor is designed to throw light on this critical question of the record and future of American aid to Egypt to serve humanitarian and political needs of stability and peace in the area. Just which needs are being best served to date, and are these needs mutually exclusive or connected in the record of implementation? What does the future bode in view of the record to date?

Mona Mikhail, New York University

Workshop: Continuity and Change in Egyptian Arts: Lyrics, Music and Dance (see Salwa El-Shawan)

Thomas Philipp, Harvard University

Demographic Observations on the Motivation and Patterns of Syrian Migration to and within Egypt

Immigration of larger numbers of people from Syria/Lobanon to Egypt in modern times began in the early 18th century and continued until World War I. No records were kept by the government concerning Syrian immigrants. The estimates of outside observers, such as European travelers, are imprecise to say the least. Very rarely did the Syrian communities themselves make a count of their members in Egypt.

There exist, however, for the Greek Catholic, the Greek Orthodox and the Maronite communities in the various cities in Egypt, registers of birth, marriage, and death; frequently additional information about profession, origin of each individual can be elicited from these registers. They do not indicate total numbers of Syrians and even conclusions drawn, for instance, from the birth rate, for the total number are hazardous, because we are dealing here with an immigrant society, but the annual rates for birth, marriage, and death provide at least an indication of the relative growth of the communities - especially since the trends of all three rates appear to coincide most of the time.

On the basis of this and other statistical material the attempt shall be made to analyze (a) the character of the major waves of immigration in terms of religious, geographical and occupational background, (b) the relations between settlement of Syrian immigrants in Egypt and the local urban and economic development there, (c) parallelity and divergence of the development of the three major religious communities: the Greek Catholic the Maronites and the Greek Orthodox Syrians in Egypt.

Ed Reeves, University of Kentucky

**Deciphering Egypt's Mulids: A Critique of Turner's Theory of Pilgrimage**

Victor Turner, a leading proponent of symbolic anthropology, has proposed a theory of pilgrimage based on the study of pilgrimages in several religious traditions. He found pilgrimage to be the form of religious devotion most characteristic of patrimonial feudal societies and societies in which the political economy was recently the patrimonial feudal type. According to Turner's interpretation, pilgrimage is social drama that puts in temporary abeyance the social-structural distinctions of society. The symbolic significance of pilgrimage is "communitas". This term refers to a social situation in which the common humanity of all participants is the overriding sentiment; quotidian considerations of honor, wealth, and political advantage are played down in favor of fellowship and charity. Typically communitas is experienced as sacred because it occurs at a period when the structure of social life is allowed to dissolve.

This paper reports on mulids (popular Islamic pilgrimage festivals) observed at Tanta, Egypt in 1977-78. In general, the data support Turner's thesis. On close inspection, however, the significance of these festivals appears more complex than his generalizations suggest. If communitas is a signal feature of mulids, so is status inequality and advantage-seeking. A number of mulid practices point to the limitations of Turner's theory.

Delwin A. Roy, Georgia World Congress Institute

**Industrialization in Egypt: An Analysis of Current Managerial and Structural Problems**

In 1973 Egypt embarked on a new economic experiment in an effort to revitalize the national economy. Economic liberalization or, as it is more commonly known, the Open Door Policy, is a strategy the main aim of which is to combine Arab surplus capital, Western industrial technology, and Egyptian entrepreneurial and managerial talent and labor into a development equation that spells "growth" for the economy.

Although the provision for a renewed role for foreign investment as the main engine for this new development strategy has received the greatest attention, particularly in the international community, liberalization represents to many the beginning of a return to private control and operation of the Egyptian economy. The re-entry of foreign firms is clearly controversial. The possible revitalization of the domestic private sector, bringing with it memories of pre-Revolution Egypt, is controversial in the extreme. Liberalization, with its emphasis on private initiative, embodies an overt threat to the public sector and bureaucratic interests that emerged in the Nasser era, a threat which has led these interests to impede and hinder implementation of this policy where possible.

At the core of Egypt's economic problem lies the body of ill-conceived and poorly administered policies that has evolved since the late 1950's. Sadat, sensing that fundamental changes in the operation of the economy can only come through renewed emphasis on private initiative, has set in motion an increasingly heated debate on the issue of private versus public control.

Foreign investment alone will not lead to resolution of Egypt's current economic difficulties. The private sector must have a role in this respect and it is the extent of this role which is central to much of the domestic debate on Sadat's new economic policy. Because of the possible political ramifications of liberalization, Sadat and his advisors have been deliberately vague on the future role which they may have in mind for the private sector. Yet, it is increasingly clear that they will have to face up to the need to formulate decisive policy initiatives that will stimulate this sector to play the role necessary if liberalization, as presently construed, is to be successful.

The well-established public industrial sector cannot be revamped easily or quickly. Linking the larger enterprises with foreign investors in joint ventures will to some degree initiate a trend toward modernizing their management and production technique. But the effect of this on the overall management and structural problems of Egyptian public enterprises is likely to be marginal, particularly in the short- and medium-term. Fundamental changes in pricing, production, marketing, and planning policy are required. Implementing such changes (should they come) will require managerial capability and experience not readily available at this time.

The USAID program has addressed several of the more basic problems in a limited way. This reflects both the need to use some caution in involving the U.S. government in the "public versus private" debate and the practical difficulties involved in moving large blocks of funds effectively within an economic system not noted for efficiency. Limited financing of small public and private enterprises has been provided through the Industrial Development Bank (as well as technical assistance to IDB management). Commodity imports include raw materials for public enterprises. A "management reeducation" program has been designed in conjunction with Egyptian universities.

These efforts, while important, are incremental. Assuming a more extensive role would have political ramifications that are possibly unacceptable to both the U.S. and Egyptian governments.

Anne Royal, The University of Texas at Austin

**Male/Female Speech Patterns in ECA: Situational Influences on Degree of Pharyngealization**

N. Kahn has found evidence that Arab female subjects reading word lists and prepared sentences show significantly less acoustic differentiation between so-called "primary emphatic" and non-emphatic segments (ʃ/s, ʒ/z, ʧ/t, d/d) than do Arab male subjects. She has, in addition, produced two indirect arguments that Arab females' differing production of emphatics is culturally rather than physiologically determined. The present study considers the following questions:

- 1) How does women's speech differ from men's speech with regard to the production of primary emphatic consonants in Egyptian Colloquial Arabic (ECA)?
- 2) How does the variation found in (1) correlate with the situation factors of sex of interlocutor/listener and degree of formality?

The reasoning here was that, should the degree of emphasis in Arab female speech be found to vary according to context, direct evidence of cultural rather than physiological determination would be provided.

Subjects recorded four sets of near-minimal pairs, differing in the factor (± emphasis), in five contexts: naming objects to the investigator, discussing a story mentioning those objects with another subject (male/female), and telling the story to Egyptian research assistants (male/female). Spectrograms were made of the test words in each context, and shifts in frequency of the second formant of the vowel preceding or following the test consonants were measured.

In general, male subjects produced a greater degree of emphasis than female subjects. In addition, the degree of emphasis for female subjects was more variable than for males, with greater emphasis produced in more formal situations and near-coalescence of emphatic and non-emphatic consonants in the least formal situations. The implications of these result for the field of women's speech will be discussed.

David B. Ruedig, Concord, New Hampshire

Adīb Ishāq: A Syrian Intellectual in Egypt

Ishāq is best known for his activities, especially his journalism, in Egypt between 1876/1877 and 1882. This paper will discuss these activities, concentrating on the uneasy relationship between Ishāq and native Egyptians in this politically turbulent period. Although Ishāq tried to become involved in the politics of this time, these attempts ultimately failed, and his two stays in Egypt, from 1876/1877 to 1879 and from 1881 to 1882, both ended in an atmosphere of hostility between Egyptians and minority groups.

In 1876 or 1877, after a career as a writer in Beirut, Ishāq left there for Egypt to work with his friend Salīm al-Naqqāsh in his drama troupe. Shortly after his arrival he and al-Naqqāsh switched over to journalism, publishing the newspapers Misr and al-Tijārah until they were banned in late 1879. During this period Ishāq also became involved with politics through his association with Jamāl al-Dīn al-Afghanī, Sharīf Pasha, and the society Misr al-Fatāt. He left Egypt late in 1879 to publish a newspaper in Paris, probably acting as the spokesman for the political faction of Sharīf Pasha. In the months before his departure his newspaper, Misr al-Fatāt, and Syrians and foreigners in general were attacked in the press.

Similarly, after Ishāq returned to Egypt in the fall of 1881 he experienced hostility from the Egyptians involved in the 'Urābī movement, despite his involvement in and support of that movement. After the 'Urābī movement was suppressed he tried to return to Egypt, but the government denied him permission. Until his death in 1884 he worked in Beirut as a journalist.

Magda Salih, New York University

Workshop: Continuity and Change in Egyptian Arts: Lyrics, Music and Dance (see Salwa El-Shawan)

Judith E. Tucker, Harvard University

Peasant Women in Early 19th Century Egypt: The Family Economy in Perspective

The role of women, their work, social relations and status in rural Egypt of the early 19th century was formed and defined by the family, the family as an economic unit and a social structure. As the basic economic unit of the period, the peasant family integrated and balanced the demands of production - actual agricultural labor - with the demands of reproduction of the conditions of existence - care for the young, old and ill, and provision of shelter and sustenance, knowing no division between home and workplace or between activities geared for production and reproduction

Relying on material drawn from the shari'a court records, we situate the peasant woman within the context of this production-consumption unit on the eve of the integration of Egypt into a world capitalist system. Through an examination of female work and property holdings, we evaluate the woman's role within the family, her productive and reproductive activities, her allegiances and status. We explore the validity of the concept of a "family economy" in light of internal family arrangements and the society as a whole.

By studying the peasant woman in early 19th century Egypt, we hope to set the scene for understanding transformations later wrought by the reorientation of agriculture to cash-crop production and the impact of the West, and thereby help to clarify the wider role of women in a transitional period.

Amy A. Van Voorhis, University of Michigan

#### A Sociolinguistic Investigation of a Secondary Emphatic in Egyptian Colloquial Arabic

This paper will present some questions raised by research in progress applying sociolinguistic theory to a problem in the phonology of Egyptian Colloquial Arabic. The data for this research consists of a body of tape-recorded speech collected in interviews with natives of Cairo, Egypt. Male and female informants of varying ages and socio-economic backgrounds are represented in the data.

Much has been written about the phenomenon in Arabic phonology generally termed "emphasis" or "pharyngealization", and defined as the retracting of the root of the tongue simultaneous with the primary articulation of a consonant. Modern Standard Arabic has four pairs of phonemes contrasted by this feature of emphasis: t/t, s/s, d/d, ʔ/ʔ. All but two of the modern dialects have retained the four "primary" emphatics or reflexes thereof, and in addition evidence suggests that other phonemic contrasts based on emphasis are emerging in some of the dialects. Some linguists have observed that variation exists in the use of emphasis even within a single speech community. Native speakers report that use of heavy emphasis sounds masculine and is also associated with traditional social values. Use of light emphasis sounds feminine and is also associated with westernized values.

In ECA minimal pairs exist which support the positing of three "secondary" non-emphatic/emphatic contrasts: r/r, l/l, b/b. Of these, r/r carries the greatest functional load and thus has been chosen as the focus of this study. Using sociolinguistic methods applied by Labov and others to examine the data, I will attempt to shed light on the following questions: Is the r/r contrast a sensitive sociolinguistic variable in ECA? If so, how does it relate to other social variables? Does the status of r/r in ECA hold implications for the status of emphasis in general in ECA?

Terence Waltz, New York, New York

'Abd Allāh Kahhāl and Northeast African Trade, 1890-1920

Muḥammad Mahmūd Kahhāl, the grandson of 'Abd Allah Kahhāl, related to me a story about how many years ago he met Sir Ronald Storrs, once Oriental Secretary to the British Agent in Egypt and former Governor of Jerusalem:

"I met him only once. One day I was sitting in the great Wakālat al-Kahhāl, and a large man entered the office with his hat drawn low over his brow. Behind me was a picture of my grandfather. He came into the room, looked at the picture, and then took off his hat, bowed, and put it back on again. He turned to me and said, 'Who are you?' I said, 'Muḥammad Kahhāl, son of Mahmūd.' Storrs said, 'And who is that man?' pointing to the picture. 'That is 'Abd Allāh Kahhāl, my grandfather.' He then shook my hand and introduced himself, saying he was an old friend of 'Abd Allāh Kahhāl."

This is a biographical sketch of an unusual man who played a most unusual role with a cast of unusual characters. 'Abd Allāh Kahhāl was born in Damascus around 1860. Fortune took him in the pursuit of trade to Sudan, before the Mahdiyya, and he lived in Omdurman for several years following the collapse of the Turkiya. Escaping to Egypt, he established his commercial quarters in Khān al-Khalīlī. Through continued contacts with Sudanese merchants and refugees, he came to the attention of British intelligence officers who were anxious to learn of political and military developments in Sudan. His trade with other parts of northeast and central Africa, with Dār Fūr, Libya and the sultanate of Wadal, involving the import of exotic African goods in exchange for cloth and luxury items, and documented by a substantial commercial as well as political correspondence, proved of great interest to the British who at the turn of the century feared the growth of the Sanūsīya (Pan Islamism), the developing empire of Rabih in Nigeria, and the encroachments of the French eastward toward modern-day Chad. Kahhāl's agents were carefully debriefed by intelligence sources, and his correspondence was faithfully copied into official records of the intelligence agency. Kahhāl acted as the chief agent in Egypt of the sultan of Wadal, distributing gifts to shrines and mosques in his name, and sending presents to the rulers of Mecca. He was also the chief agent of the Sanūsīs in Cairo. His knowledge of Arabian affairs prompted T.E. Lawrence to consult him before leaving for Hijaz. He died in 1920, mourned by the Syrian and British communities.

The biography is based on the personal recollections of Kahhāl's grandson, letters preserved in British intelligence sources, and occasional references in published memoirs of former British officials. His life, while idiosyncratic, exemplified the nature of intercourse between Egypt and black Africa, and suggests how contact was maintained in earlier centuries when it was of greater import.



**notes :**

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