

A R C E

ANNUAL MEETING

BERKELEY 1990

APRIL 26-29, 1990

PROGRAM & ABSTRACTS



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**APRIL 27 - APRIL 29, 1990**

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## SPECIAL ACKNOWLEDGEMENTS

We are happy to acknowledge our special indebtedness to a large number of people in a variety of departments and other parts of University of California at Berkeley.

In particular, we wish to single out the work of Dr. C. Keller, the local arrangements chairperson, and Dr. Ann Macy Roth, both in the Department of Near East Studies. Also in that department, Chairman Anne D. Kilmer, David B. Larkin, Elizabeth Taylor, Mercy Segal, and Judy Shattuck.

For the Islamic papers, we are happy to thank Fred Lawson of Mills College, who organized the panels.

At the Lowie Museum of Anthropology, we thank Director Burton Benedict, Joan Knudsen, Patricia Podzorski, Eugene Prince, Renee Ross, and Geoffrey Brown.

At the University Art Museum, we are indebted to Director Jacqueline Bass, Lynne Kimura, Nina Hubbs, and Mary Kate Murphy.

We also need to extend our thanks to Nancy Goldman at the Pacific Film Archive, Lisa Zelman in the Graduate Program in Ancient History and Mediterranean Archaeology, Erich Gruen, chair of the Graduate Program in Ancient History and Mediterranean Archaeology, to Ira Lapidus, director of the Middle East Center, Laurence Michalak and Robert Barde at the MEC, Kent Lightfoot, director of the Archaeological Research Facility (ARF), and Meg Conkey of ARF and the Anthropology Department.

We are especially indebted to Joseph Cerny, Provost and Dean of the Graduate Division, and Suzanne Edwards of the Graduate Division, whose generosity has made our visit to Berkeley possible.

The following graduate students have contributed services and help: Jeff Burden, Robin Sewell, Teresa Moore, Renee Friedman, Sara Gardner, Henry Hwang, Kim Cordella, Chris Charman, Bradley Parker, Mary-Ann Pouls, Andrea Tomcsanyi, Lori Harrington, Jeanette Marchand, Bob Feldman, Nicole Hansen and Robert Rush.

For providing transportation from the Hotel Durant to the Egyptian consulate, we are grateful to Omar Zaher of Naggat Tours in San Francisco.

Finally, but hardly least, Miriam Reitz Baer, Dorothea Cole, and Kathy Hansen, who have volunteered their services during the meeting.

Cover Illustration: The cover depicts the famous Wepemnofret Stela, one of the treasures of the Robert H. Lowie Museum of Anthropology, University of California at Berkeley. The stela was discovered at Giza in 1905 by the Hearst Expedition of the University of California, under the direction of George A. Reisner.

The cover was designed by Nancy Carey.

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## HIGHLIGHTS OF MEETING

- Lecture and Reception:** Thursday, April 26, 6:30 - 9:30 pm  
Guest Speaker: David O'Connor, "The American Discovery of Ancient Egypt"  
The Egyptian Consulate, 3001 Pacific Avenue, San Francisco
- General Business Meeting,** Friday, April 27, 5:00 pm  
The Pacific Film Archive  
University Art Museum, 2625 Durant Avenue
- Plenary Lecture:** Friday afternoon, April 27, 6:15 pm  
Guest Speaker, Dr. Frank Preusser, Getty Conservation Institute  
Room 100, Lewis Hall, UC Berkeley campus
- Reception:** Friday, April 27, 7:30 - 9:30 pm  
The University Art Museum
- ARCE Reception:** Saturday evening, April 28, 6:15 - 7:30 pm  
The Lowie Museum of Anthropology, Main Exhibition Gallery
- ARCE Annual Banquet:** Saturday, April 28, 7:30 -9:00 pm  
The Lippman Room, Barrows Hall, 8th Floor
- ARCE After Banquet Speaker:** Saturday, April 28, 9:00 pm  
Guest Speakers: Drs. Dieter and Dorothea Arnold, Metropolitan  
Museum of Art, New York, "Recent Work at el-Lisht"
- Board of Governors Meeting:** Sunday, April 29, 8:00 am (Breakfast)  
The Hotel Durant: Regent's Room

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- \* **Epigraphic Survey of the Oriental Institute of the University of Chicago, Luxor**  
Director: Peter Dorman
- \* **Theban Mapping Project: To Prepare a New Archaeological Map of the Theban Necropolis**  
Director: Kent R. Weeks, American University in Cairo
- \* **Excavations at the Temple Complex of the Goddess Mut at Karnak, Luxor**  
Directors: Richard Fazzini, The Brooklyn Museum, and William Peck, Jr., Detroit Museum of Fine Arts
- \* **Archaeological Research at Hierakonpolis (Nekhen)**  
Director: Michael Hoffman, University of South Carolina
- \* **Lisht Project**  
Director: Dieter Arnold, Metropolitan Museum of Art
- \* **The University of Pennsylvania-Yale Abydos Expedition**  
Directors: William Kelly Simpson, Yale University, and David O'Connor, University Museum, University of Pennsylvania
- \* **The Yale University/Museum of Fine Arts Giza Pyramids Mastaba Project**  
Director: Edward Brovanski, Museum of Fine Arts, Boston
- \* **The Giza Plateau Mapping Project**  
Director: Mark Lehner, Yale University
- \* **The Abu Shar'ar Roman/Byzantine Fort Red Sea Project**  
Director: Steven Sidebotham, University of Delaware
- \* **The University of Michigan/University of Asyut Joint Project to Coptos and the Eastern Desert**  
Directors: Sharon Herbert and Henry Wright, University of Michigan
- \* **Archaeological Survey of Mersa Matruh (Western Egypt)**  
Director: Donald White, University Museum, University of Pennsylvania
- \* **Combined Prehistoric Expedition**  
Director: Fred Wendorf, Southern Methodist University

- \* **Early Pharaonic Socio-Economic Structure of the Nile Delta**  
Directors: Robert J. Wenke, University of Washington, Donald Redford, University of Toronto Douglas J. Brewer, University of Illinois at Champaign
- \* **Amarna Boundary Stele Project**  
Directors: William Murnane, Memphis State University, and Charles Van Siclen, III, San Antonio
- \* **The Giza Pyramids Mastaba (Western Section) Project**  
Director: Ann Roth, University of California, Berkeley
- \* **The Uninscribed Tombs Project**  
Director: Donald Ryan, Pacific Lutheran University
- \* **Southwest Missouri University Eastern Desert Project**  
Director: Juris Zarins, Southwest Missouri University
- \* **Dakhleh Oasis Project: An Archaeological Study**  
Director: Anthony Mills, Royal Ontario Museum and The Society for the Study of Egyptian Antiquities
- \* **The Urban Archaeology Project**  
Director: Michael Jones, American Research Center in Egypt
- \* **The Museum of Fine Arts, Boston, University Museum of the University of Pennsylvania Expedition to Bersheh**  
Directors: David Silverman, University Museum, Philadelphia Edward Brovarski, Museum of Fine Arts, Boston Rita Freed, Museum of Fine Arts, Boston

#### **IN THE PUBLISHING STAGE:**

(These are, for the most part, older ARCE projects in which the fieldwork phase of work has been completed.)

- \* **Fustat Excavation at Old Cairo**  
Director: George Scanlon, American University in Cairo
- \* **Naukratis Project**  
Directors: W. D. E. Coulson, American School of Classical Studies, Athens, and Albert Leonard, University of Minnesota



- \* Deir el-Ballas Project  
Director: Peter Lacovara, Museum of Fine Arts, Boston
- \* Quseir el-Qadim Project  
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- \* Wadi Tumilat Project  
Director: John Holladay, University of Toronto
- \* Medieval Luxor Project  
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- \* Fayyum Project  
Codirectors: Robert Wenke, University of Washington, and Mary Ellen Lane, Council of American Overseas Research Centers

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"Public Culture in Post-*Infitah* Egypt"

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"A Comparative Study of Peasant Culture in Asyut, Egypt and  
Nablus, Palestine, 1860-1920"

Carrie Rosefsky (Princeton University)  
"Educated Labor and the State in the Career Strategies of  
Egyptian University Graduates, 1965-1990"

Karim Sadr (Southern Methodist University)  
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**"Concepts of Modernization as Reflected in the New  
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**Noha el-Mikawy (University of California at Los Angeles)**

**"Democratization in Egypt: State and Society 1976-1987"**

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**"A Study of Development Approaches in a Rural Community  
in Upper Egypt"**

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## **BOOK EXHIBITORS**

**Location: 160 Kroeber Hall**

**Scholar's Choice (Combined Book Exhibit)**

**Cambridge University Press**

**Syracuse University Press**

**University of Michigan Press**

**University of Texas Press**

**Eisenbrauns**

**American Research Center in Egypt Publications**

# **PROGRAM**

The 42nd Annual Meeting  
of the

**American Research Center in Egypt**

Berkeley 1990  
April 26-29

Host Institutions at the University of California at Berkeley:

The Department of Near Eastern Studies

The Middle East Center

The Graduate Program in Ancient History  
and Mediterranean Archaeology

The Robert H. Lowie of Anthropology  
and

The University Art Museum

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**THURSDAY, APRIL 26, 1990**

**10:00 AM - 5:00 PM**

Executive Committee Meeting  
Hotel Durant  
Board Room

**6:30 - 9:30 PM**

**LECTURE AND RECEPTION**

**The Egyptian Consulate  
San Francisco  
6:30 PM  
Lecture**

**"The American Discovery of Ancient Egypt"  
Dr. David O'Connor  
University Museum  
University of Pennsylvania**

**7:30 PM  
Reception**

**Host: Ambassador and Mrs. Nabil El Orabi  
The Egyptian Consulate  
3001 Pacific Avenue  
San Francisco, CA 94115  
RSVP: (415) 346-9700**

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**FRIDAY, APRIL 27, 1990**

**10 AM - 3:00 PM  
Conference Registration**

**The Main Lobby  
The University Art Museum  
2625 Durant Avenue  
Berkeley  
(across the street from the Hotel Durant)**

**AFTERNOON**

**1:00 - 3:00 PM  
SESSION I A: ANCIENT EGYPTIAN ART, MUSEUMS AND  
COLLECTIONS**

**The Pacific Film Archive, The University Art Museum  
2625 Durant Avenue  
Berkeley, CA  
(enter from Durant Avenue)**

Chair: Christine Lilyquist  
(Metropolitan Museum of Art, New York)

Barbara Adams (Petrie Museum of Archaeology, University College London),  
"A Fragment from the Cairo Statue of Khasekhemwy"

Gay Robins (Emory University), "Beyond the Pyramids: Egyptian Regional  
Art from the Museo Egizio, Turin" (brief announcement)

James F. Romano (The Brooklyn Museum), "A Royal Mother and Child of  
the Late Middle Kingdom in The Brooklyn Museum"

**[Break]**

Lynda Green (University of Toronto), "Several Reliefs of the Amarna Period  
in the Royal Ontario Museum, Toronto"

Joyce Haynes (Museum of Fine Arts, Boston), "A Unique Open-work  
Cartonnage Coffin Panel"

Susan Auth (The Newark Museum), "An Incense Burner in the Form of a  
Comic Actor"

**3:15 - 5:15**

**SESSION I B: ANCIENT EGYPTIAN ART: THEORETICAL  
AND SYNTHETIC STUDIES**

same as 1A

Chair: William Kelly Simpson  
(Yale University)

Whitney Davis (Northwestern University), "Constructing and Deconstructing  
the Late Prehistoric Egyptian Image"

Gay Robins (Emory University), "Composition and the Artist's Squared Grid"

Edna R. Russmann (The Brooklyn Museum), "A Second Style in Late Old  
Kingdom Sculpture"

**9:00 AM- NOON**

**SESSION II A: ANCIENT EGYPT AND GREECE:  
DISCUSSION AND PERSPECTIVES**

Room 160, Kroeber Hall

Chair: Terry Walz

(American Research Center in Egypt)

Martin Bernal (Cornell University), "Black Athena and Egypt"

David O'Connor (University of Pennsylvania), "The Bronze Age Evidence"

Antonio Loprieno (University of California, Los Angeles), "The Evidence of the First Linguistic Contacts Between Egypt and Greece"

Susan Hollis (Scripps College), "Neith as the Black Athena"

Stanley Burstein (California State University, Los Angeles), "Egypt's Place in Greece"

Robert S. Bianchi (The Brooklyn Museum), "A Look at Late Period Architecture and Sculpture from Egypt and Greece"

**9:00 AM - 12:40 PM**

**SESSION II B: ANCIENT EGYPTIAN ICONOGRAPHY AND  
RELIGION**

Room 155 Kroeber Hall

Chair: Ann Macy Roth

(University of California, Berkeley)

Susan Hollis (Scripps College), "Isis Until the End of the Old Kingdom"

Richard Wilkinson (University of Arizona), "Iconographic Conventions in Egyptian Representations of the Bow"

Johnathan Van Lepp, "Predynastic Origins of Hathor"

Renee F. Friedman (University of California, Berkeley), "Fish-bearing Scenes of the Old Kingdom"

James K. Hoffmeier (Wheaton College), "The History and Religious Significance of the Vaulted Coffin Lid"

[Break]

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**Chair: Rita Freed**  
(Museum of Fine Arts, Boston)

**Lorelei Corcoran (The Oriental Institute), "Fooling Mother Nature: Fidelity and Manipulation in Ancient Egyptian 'Daily Life' Scenes"**

**Teresa R. Moore (University of California, Berkeley), "Beautiful Child of Amun: XVIIIth Dynasty Evidence for the Veneration of Amenhotep I"**

**Arielle P. Kozloff (Cleveland Museum of Art), "Nut and Geb: A Spooning Couple"**

**Emily Teeter (University of Washington), "Maat in the Ramesside Age"**

**Malcolm Mosher (University of California, Berkeley), "Book of the Dead Vignettes in the Late Period: Different Traditions and Chronological Significance"**

**9:00 - 11:00 AM**

**SESSION II C: ISLAMIC POLITICAL CULTURE**

Room 115 Kroeber Hall

**Chair: Arthur Goldschmidt Jr**  
(Pennsylvania State University)

**Ernest W. Randa (University of Utah), "The Bay'a and Loyalty in Tulinid Egypt"**

**Patrick D. Gaffney (University of Notre Dame), "Broadcasting the Sacred and the Profane: Inspiration and Social Commentary on the Egyptian Radio"**

**Mark Sponenburgh (Oregon State University), "Stylistic Influence in the Sculpture of Mahmoud Moukhtar"**

**Ralph M. Coury (Randolph Macon College), "Taha Husayn and Zionism"**

**12:30 - 2:00**

**LUNCH**



## **AFTERNOON**

**1:45 - 5:20 PM**

### **SESSION III A: RECENT ARCHAEOLOGICAL FIELDWORK IN EGYPT**

Room 160, Kroeber Hall

**Chair: Bruce Williams**  
(Oriental Institute, University of Chicago)

**Katharine Bard (Boston University), "The 1989 Survey for Predynastic Sites in the Hu-Semaineh Region"**

**Michael Allen Hoffman (University of South Carolina), "1990 Investigations at Hierakonpolis"**

**Ann Macy Roth (University of California, Berkeley), "A Cluster of Mastabas of Palace Retainers at Giza: A Preliminary Report"**

**David Silverman (University of Pennsylvania), "Epigraphic Work in the Tomb of Nehri II at el-Bersheh: 1990 Season of the Museum of Fine Arts, Boston and the University Museum of the University of Pennsylvania to Bersheh"**

**Edward Brovarski (Museum of Fine Arts, Boston), "The Tomb of Djheutynakht VI at Bersheh (No. 1) and the Boston-Philadelphia Expedition"**

**[Break]**

**Chair: Peter Lacovara**  
(Museum of Fine Arts, Boston)

**Peter Dorman (The Oriental Institute), "The Epigraphic Survey, 1989-90: A Preliminary Report"**

**Donald P. Ryan (Pacific Lutheran University), "The Pacific Lutheran University Valley of the Kings Project: The 1989 Season"**

**John Rutherford (Rutherford and Chekene), "A Proposal for Clearance and Conservation of the Tomb of Ramesses II (KV7)"**

**Richard Fazzini (The Brooklyn Museum), "The 1990 Season of the Brooklyn Museum Expedition to the Precinct of the Goddess Mut at South Karnak"**

**Gary Lease (University of California, Santa Cruz), "Faw Gibli (formerly Nag Hammadi) Excavations, 1989: the Sixth Season"**

ANNUAL MEETING  
BERKELEY 1990  
PROGRAM

ADDENDUM

Rita Freed (Museum of Fine Arts, Boston),  
"Tomb Decoration at Bersheh"

Betsy M. Bryan (The Johns Hopkins  
University), "An Interpretation of Soleb  
Temple"

Gerry D. Scott, III, "The Ancient Egyptian  
Cross-legged Scribe Statue - Part II"

5:15 - 6:15 PM

ARCE GENERAL BUSINESS MEETING  
same as 1A

6:15 - 7:15 PM

PLENARY LECTURE  
Room 100, Lewis Hall  
UC Berkeley Campus  
Open to the Public

"Egypt's Cultural Heritage: Major  
Conservation Needs"

Speaker: Dr. Frank Preusser  
Associate Director, Programs  
The Getty Conservation Institute  
Marina del Rey, CA

7:30 - 9:30 PM

RECEPTION  
(for ARCE members only)  
The University Art Museum  
(Enter from Bancroft Way)

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SATURDAY, APRIL 28, 1990

MORNING

8:00 AM - 3:00

Conference Registration

Kroeber Hall, UC Berkeley Campus  
(in hall outside Room 160, Kroeber)

**2:00 - 5:20 PM**

**SESSION III B: ANCIENT EGYPTIAN TEXTS AND HISTORY**

Room 155, Kroeber Hall

**Chair: Leonard H. Lesko**  
(Brown University)

**Ogden Goelet (New York University), "The Egyptian Vocabulary Project: Methods and Aims"**

**Antonio Loprieno (University of California, Los Angeles), "Slavery in Ancient Egypt"**

**Peter der Manuelian (Museum of Fine Arts, Boston), "Living in the Past: Archaism in the Egyptian 26th Dynasty"**

**Lanny Bell (Oriental Institute), "Mysteries of Luxor Temple"**

**[break]**

**Chair: John C. Foster**  
(Roosevelt University)

**Edwin C. Brock (Canadian Institute in Egypt), "The Sarcophagi from the Royal Tomb at el-Amarna"**

**Charles Van Siclen III (San Antonio), "Epigraphic Work in the Edifice of Amenhotep II at Karnak (1989)"**

**Catharine Roehrig (Metropolitan Museum of Art, New York), "The Family of the Mayor of Thebes Senefer"**

**Edward Bleiberg (Memphis State University), "Inw during the Middle Kingdom"**

**Orly Goldwasser (Hebrew University), "Between Icon and Metaphor: A Psycholinguistic Perspective on the Invention of the Alphabet"**

1:00 - 3:00 PM

**SESSION III C, 1: PERIODIZATION AND CULTURAL  
UNDERSTANDING IN EARLY ISLAMIC  
EGYPT**

Room 101, Wurster Hall  
UC Berkeley Campus

Chair: Irene Bierman  
(University of California, Los Angeles)

Michael Morony (University of California, Los Angeles), "Periodization of the  
Agrarian History of Early Islamic Egypt"

George T. Scanlon (American University in Cairo), "The Other Lead Glazed  
Ware: Proto-Coptic or Early Islamic?"

Sabiha Khemir (School of Oriental and African Studies, University of  
London), "Conceptualization of Fatimid Imagery"

3:00 - 5:30 PM

**SESSION III C, 2: ISLAMIC EGYPT ON FILM**

Room 112, Wurster

Chair: Fred Lawson  
(Mills College)

"El Sebou" by Fedwa El Guindi (27 min.)

"El Moulid" by Fedwa E. Guindi (40 min)

"The Zar" by Hani Fakhouri (c. 40 min)

Fadwa El Guindi (El Nil Research) and Alix Wilkinson, "Contemporary  
Ritual, Ancient Symbols"

6:15 - 7:30 PM

**ARCE RECEPTION  
FOR MEETING PARTICIPANTS**

The Lowie Museum of Anthropology  
Main Exhibition Gallery  
Kroeber Hall

**7:30 - 9:00 PM**

**ANNUAL ARCE BANQUET**

The Lipman Room  
Barrows Hall, 8th Floor

**9:00 PM**

**AFTER DINNER TALK**

Dieter Arnold and Dorothea Arnold,  
The Metropolitan Museum of Art, New York

"Recent Excavations of the Metropolitan Museum at el-Lisht"

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**SUNDAY, APRIL 29, 1990**

**MORNING**

**8:00 - 11:00 AM**

**BOARD OF GOVERNORS BREAKFAST**

The Hotel Durant, Regent's Room

**8:00 - 9:20 AM**

**SESSION IV A, 1: ANCIENT EGYPTIAN MORTUARY  
TEXTS**

Room 160, Kroeber Hall

Chair: Edmund Meltzer  
(Claremont Graduate School)

John Charles Deaton, "The Pyramid Machines of Herodotus"

Vincent ArieH Tobin (St. Mary's University), "Mythic Traditions in the  
Pyramid Texts"

Charles Raye, "The Consecration of the Old Kingdom Pyramid Complex"

ckwell Townsend, "An Archaic Figure in the Coffin Texts"

9:30 AM - 1:00 PM

**SESSION IV A, 2: SCIENCE AND ARCHAEOLOGY**

Room 160, Kroeber Hall

Chair: John Hayes

(University of California, Berkeley)

Andrew Gordon (University of California, Davis), "Origins of Ancient Egyptian Medicine: Egyptological Evidence"

Calvin W. Schwabe (University of California, Davis), "Origins of Ancient Egyptian Medicine: Ethno-archaeological and Biological Aspects"

Kathy Hansen (Shasta College Museum and Research Center), "Collection in Ancient Egyptian Driving Horses"

Neville Agnew (Director, Scientific Research Program, Getty Conservation Institute), "The Deterioration of the Sphinx"

[break]

Patricia Podzorski (University of California, Berkeley)

"An Examination of the Effects of Cooling Rate on Strength in Red Granite"

James A. Harrell (University of Toledo)

"The Papyrus Map of the Gold Mines and Bekhen-stone Quarries (T.P. 1879, 1899 and 1969): A Reevaluation and New Findings"

R. A. Wells (University of California, Berkeley)

"The Hwt-itn First Court Shrine at Akhet-Aten: An Architectural Restoration"

James Evans, "The Second Venus Cycle at Amarna"

12:30 - 2:00

**LUNCH**

**AFTERNOON**

2:00 - 5:30 PM

**SESSION V A: ANALYTICAL ARCHAEOLOGY**

Room 160, Kroeber Hall

Chair: Lanny Bell

(Oriental Institute, University of Chicago)

Bruce Williams (The Oriental Institute), "Problems of Interpreting Towns and their Role in Early Egypt"

Peter Lacovara (Museum of Fine Arts, Boston), "The Mycerinus Valley Temple Revisited"

Janet Richards (University of Pennsylvania), "Socioeconomic Aspects of Middle Kingdom Cemeteries"

Jacke Phillips (Royal Ontario Museum), "The Minoization of Aegyptiaca"

Martha Bell (University of Pennsylvania), "The Gold Collar from KV 55"

**[Break]**

Chair: Richard Fazzini\*  
(The Brooklyn Museum)

Carol Redmount (ACOR), "The Problem of the Eighth Lower Egyptian Nome"

Patricia Paice (University of Toronto), "The Wadi Tumilat and the Persian Empire"

Sheldon Lee Gosline (Indiana University), "A Study of Theophranic Pendants from Tell el-Maskhuta"

Lisa Heidorn (University of Chicago), "The Southern Frontier: Lower Nubia During the Mid Seventh to Mid Fifth Centuries BC"

**1:45 - 2:30**

## **SESSION V B, 1: THE HISTORY OF EGYPTOLOGY**

Room 155, Kroeber Hall

Chair: James K. Hoffmeier  
(Wheaton College)

Bob Brier (C.W. Post College), "Napoleon's Book of Fate"

W. Benson Harer (Imhotep Society), "The Holy Bible, Illustrated by David Roberts"

Bill Needle (Southeast Missouri State University), "Update on James Teackle Dennis, Unsung American Egyptologist"

**3:00 - 4:45 PM**

**SESSION V B, 2: HISTORY OF THE EGYPTIAN LATE PERIOD**

Room 155 Kroeber Hall

Chair: David B. Larkin  
(University of California, Berkeley)

Robert K. Ritner (The Oriental Institute), "The Last Meshwesh Chieftain"

Jonathan Elias (University of Chicago), "The Name Osiris as a Chronological Marker"

Stanley M. Burstein (California State University, Los Angeles), "An Unknown Prophecy Text in the Fragments of Manetho"

Linda M. Ricketts (University of North Dakota), "A Dual Queenship in the Reign of Berenice IV"

Birger A. Pearson (University of California, Santa Barbara), "The Acts of Mark and the Topography of Ancient Alexandria"

**2:00 - 4:00 PM**

**SESSION V C: CONTEMPORARY POLITICAL MOVEMENTS AND SOCIAL CHANGE**

Room 115, Kroeber Hall

Chair: Nancy Gallagher  
(University of California, Santa Barbara)

Fauzi M. Najjar (Michigan State University), "The Application of Islamic Shari'a in Egypt"

Eric Hooglund (University of California, Berkeley), "Social Origins of Islamist Movements in Iran and Egypt"

Laila R. Kamel (Columbia University), "Sharmoukh: An Egyptian Experiment in Integrated Grassroots Development"

Fred M. Lawson, "Thinking About the Political Economy of Contemporary Egypt"



## **ABSTRACTS OF THE ARCE MEETINGS BERKELEY, APRIL 27-29, 1990**

### **A FRAGMENT FROM THE CAIRO STATUE OF KHASEKHEMWHY** Barbara Adams, Petrie Museum, University College London

A corner fragment of the greywacke statue of Khasekhemwy from Hierakonpolis in the Cairo Museum has been discovered in the School of Archaeology and Oriental Studies, University of Liverpool, Great Britain. It derives from the excavations of John Garstang and Harold Jones in the town and temple site of Nekhen in 1905-6. The scratched design on the fragment will be discussed and its subject matter compared to the scene on the base of the limestone statue of Khasekhemwy, also from Hierakonpolis, in the Ashmolean Museum, Oxford.

### **AN INCENSE BURNER IN THE FORM OF A COMIC ACTOR** Susan H. Auth, The Newark Museum

This paper deals with a terracotta statuette in the Newark Museum collection (89.7). It represents a seated actor wearing the mask of a slave in the Greek New Comedy. The terracotta also functioned as an incense burner, the smoke issuing through the mouth and eye holes of the mask. The clay and the figural style suggest manufacture in the chora rather than at Alexandria. This example shows interesting differences from known theatrical terracotta types in pose, attributes and costume. These will be discussed in the context of the classical theater in Graeco-Roman Egypt.

### **THE 1989 SURVEY FOR PREDYNASTIC SITES IN THE HU- SEMAINEH REGION**

Kathryn Bard, Boston University

In May-June, 1989, a reconnaissance survey for Predynastic settlements was conducted along the 16km stretch between Hu and Semaineh. This is the area where Petrie did fieldwork in 1898-99, which he published in Diospolis Parva. The recent survey showed destruction of two Predynastic cemeteries excavated by Petrie (U, R), but the preservation of deposits from two Predynastic settlements. One settlement near the large Predynastic Cemetery B was partially cultivated in 1955-65, but there were still undisturbed deposits in the southeastern quadrant of this site (HG). Another Predynastic settlement (SH) was located next to Petrie's Cemetery

H, mainly of Nagada III date, and presumably the village also dates to this period. Evidence of a mudbrick structure near Petrie's Pan-grave cemetery (X) may be the only known domestic architecture for this culture. Unfortunately, the entire Hu-Semaneh region is threatened by a 17,000 irrigation project which is nearing completion, and excavations of the recently located settlements must be done as soon as possible.

## **SOME SECRETS OF LUXOR TEMPLE**

Lanny Bell, University of Chicago

Having just left Chicago House after twelve years as Field Director of the Oriental Institute's Epigraphic Survey, I will report on some little known facts about Luxor Temple, where the Epigraphic Survey has been working since 1975. With the major excavations at Luxor Temple completed more than a century ago (although excavations continue down to this day), it is surprising how little is actually known about this site which is visited by a million tourists every year. In fact, it has been only five years since the publication of my article on "Luxor Temple and the Cult of the Royal Ka" in JNES 44 (1985), pp. 251-94, has given us the opportunity to begin to understand even the function of the temple. This presentation will deal with the growth of the temple under Amenhotep III, some of the evidence for Amenhotep III as the father of Tutankhamun, the activities of King Eye at Luxor, the fragments of a recently discovered barque chapel associated with the temple as it existed at the time of Queen Hatshepsut, the processional route through the First Courtyard under Ramesses II, and the participation of the people of Egypt within the temple during the state celebration of the Opet Festival.

## **THE GOLD COLLAR FROM K.V. 55**

Martha R. Bell, University of Pennsylvania

The w3h, or floral collar, was particularly associated with Amarna kingship. It had a symbolic value far beyond the merely decorative, and was quite distinct and different in shape from other collars, such as the wesekh and shebiw. Donning the w3h was a characteristic ritual of Dynasty 18 celebrations of the Festival of the Valley, and we further know it as the w3h ny m3' hrw. With connections to both ancestor cults and the justification of Osiris, it seems to have become associated with concepts of legitimate, divine kingship, possibly as early as the reign of Thutmose IV. Akhenaten is normally shown wearing a vegetal version, and Nefertiti often appears in a golden one. Only two fairly complete examples in gold have survived, although additional fragments are known. Their use should have been restricted to individuals of the highest rank, perhaps to the royal

family itself. The presence of a gold wah collar as part of the original equipment of the KV 55 mummy, now suggested to have been left in a deliberately arranged burial, reinforces its identification as a member of Amarna Period royalty.

### **INW DURING THE MIDDLE KINGDOM** Edward Bleiberg, Memphis State University

The collapse of the central government at the end of Dynasty 6 resulted in a concurrent eclipse of the system which governed the collection and redistribution of inw. Though The Instruction for Merikare mentions royal collection of inw, it seems likely that this royal prerogative reverted to the nomarchs during the First Intermediate Period. As long as the local lords maintained their hegemony in their nomes, they continued to collect inw as if they were royalty. However, significant developments in the meaning of the word occurred during the FIP and the early Middle Kingdom. The meaning of inw had been blurred sufficiently during these years that any product could be called inw. It was no longer used only to refer to objects exchanged between the king and others. This is clear from the use of the word in three literary texts of the period. This paper examines both the traditional uses of the word inw based on Old Kingdom models and non-traditional uses of the word which arose during the Middle Kingdom.

### **THE SARCOPHAGI FROM THE ROYAL TOMB AT EL-AMARNA** Edwin C. Brock, Canadian Institute in Egypt and University of Toronto

An examination of the ownership of the sarcophagi and their decoration, as seen in recent publications, leads to the conclusion that the burials at el-Amarna included not only those of Akhenaten and his daughter Meketaten as shown by the tomb decoration, but also provision for the burial of his mother, Queen Tiy.

### **NAPOLEAN'S BOOK OF FATE** Bob Brier, Long Island University

Soon after the death of Napoleon a book was published describing an ancient Egyptian papyrus which Napoleon supposedly obtained during the Egyptian campaign. It was reported that Napoleon used it as a fortune telling device throughout his career.

This paper traces the history of the Book of Fate and suggests the origins of this hoax.

**EPIGRAPHIC WORK AT THE TOMB OF DJHEUTYNAKHT VI AT BERSHEH: THE 1990 SEASON OF THE MUSEUM OF FINE ARTS, BOSTON - UNIVERSITY MUSEUM OF THE UNIVERSITY OF PENNSYLVANIA EXPEDITION TO BERSHEH**  
Edward Brovarski, Museum of Fine Arts, Boston

For reasons not entirely clear today the Egypt Exploration Fund Expedition to Bersheh (1881-1883) never completed the recording of the tomb of Djheutynakht VI (No. 1) at Bersheh. The inner end of the righthand wall was essentially intact and, together with the middle part reconstructed on paper from fragments found in the debris on the floor of the tomb, was published in El Bersheh II. The inner end of the lefthand wall, however, with scenes of hunting and fishing and an interesting portrayal of the nomarch's funeral, was left uncopied, and only a schematic diagram of the wall published. The inner wall to the left and right of the entrance to the shrine also went unpublished. The lefthand inner wall is decorated with a large harpooning scene that shows Djheutynakht in a skiff holding a fishing spear with two fish impaled, while in front of him kneels his wife, Hathorhetep. The scene on the righthand entrance of the shrine is more important and possibly unique. It shows the standing figure of an anonymous vizier as he issues instructions to stonemasons at the opening of a new gallery, possibly at Hatnub.

Great fallen roof blocks, the debris that partially fills the main chamber and the shrine, and an open shaft complicate the task of copying the scenes and inscriptions in Tomb 1. In March, 1990, however, with the encouragement of the Egyptian Antiquities Organization, an expedition of the Museum of Fine Arts, Boston, and the University Museum of the University of Pennsylvania, plans to copy the scenes and inscriptions in Tomb 1, among others. This paper is a report on the results.

**AN INTERPRETATION OF SOLEB TEMPLE**

Betsy M. Bryan, The Johns Hopkins University

Amenhotep III built Soleb Temple near the Third Cataract in Upper Nubia through the hand of his trusted Viceroy Merimose. The temple underwent a number of architectural alterations difficult to date within the reign, but the relief decoration of the peristyle court preserves a record of Amenhotep's preparations for the first jubilee. Skillfully carved small registers on the remaining sandstone pylon and the second court gateway narrate the rituals of the renewal and identify both the king's family members and his closest officials. The major gods of this temple were Amun and Nebmaatre.

In December, as part of a research project sponsored by the Cleveland Museum of Art, Lawrence Berman of the Museum and I traveled to Soleb to study the decorative program of the temple. This paper will argue that

the relief sculpture of Soleb Temple stylistically is the immediate successor to Luxor Temple, where Amenhotep III achieved his hypostasis as the son of Amun. In the Soleb Temple Nebmaatre, the god, is a moon god. Illustration and textual evidence will be offered to support the hypothesis that, as the divine Amenhotep III of Luxor Temple, the king was a manifestation of Khonsu; and as such, he was appropriately a lunar deity in Soleb. Further comments and illustration of other work by Amenhotep III in the region will supplement the discussion.

## **AN UNKNOWN PROPHECY TEXT IN THE FRAGMENTS OF MANETHO**

Stanley M. Burstein, California State University, Los Angeles

The variety and richness of Hellenistic Egyptian literature in Demotic are well known. Less familiar is another category of Hellenistic Egyptian literature, namely, Egyptian works either translated into Greek from Egyptian or originally composed by Egyptians in Greek. Extant examples of such texts are few. Best known are the Potter's Oracle and the Dream of Nectanebo, both apparently texts composed in the second century B.C. Almost a century ago Ulrich Wilcken pointed out that another such work was partially preserved in Manetho's account of the expulsion of the accursed. Wilcken's suggestion has been largely ignored, however, by subsequent scholars, most of whom have considered the prime interest of this fragment of Manetho to be its value as evidence of Egyptian attitudes toward the Jews in the early Hellenistic Period. The purpose of this paper is three-fold. Specifically, it will be argued: (1) that the anti-semitic elements of Manetho's text are later additions to his source; (2) that Manetho's source was a prophecy text similar to the Prophecy of Neferty and the Hellenistic Potter's Oracle; and (3) that internal evidence indicates that the prophecy text used by Manetho should be dated to the period immediately following the Persian reconquest of Egypt in 343 B.C. and, consequently, that this fragment of Manetho provides important evidence concerning Egyptian attitudes during the years prior to Alexander's invasion of Egypt in 332 B.C.

## **FOOLING MOTHER NATURE: FIDELITY AND MANIPULATION IN ANCIENT EGYPTIAN "DAILY LIFE" SCENES**

Lorelei H. Corcoran, Oriental Institute Museum, University of Chicago

Of the hundreds of water-color copies of scenes from Egyptian tombs and temples produced by the artist couple Norman and Nina de Garis Davies, perhaps none is so captivating, or so often reproduced, as the Birds in an Acacia Tree from Tomb 3 at Beni Hasan. Nina de Garis Davies

wholly attributed the value of her artistic contribution to Egyptology to the degree of faithfulness which her careful reproductions bore to the original, ancient paintings. But to what extent were the ancient Egyptians loyal to nature in so-called "daily life" scenes such as this?

William Stevenson Smith referred to the Acacia Tree birds as "carefully observed as to their species." Davies herself, however, questioned the authenticity of details (e.g., the forked shape of the hoopoe's tail). A recent publication by Patrick F. Houlihan, The Birds of Ancient Egypt, proves a useful source for additional observations on the accuracy of avian representations. Evidence from the Acacia Tree scene indicates that, in each case, modifications were made to either a bird's physical appearance or to its natural behavior patterns. What are the implications of these conclusions?

Frankfort dismissed the Acacia Tree vignette as "lost in a vast expanse of the usual funerary painting", yet when famous "bird-scenes" (such as the Acacia Tree or the Medum Geese) are considered not as self-contained subjects, but within the larger context of wall space, they form part of genre fowling scenes which provide parallels to each other. The magico-religious implications of such "daily-life" fowling scenes become apparent when they are compared to complementary scenes of farming and animal husbandry, and to netting scenes from temple walls.

## **TAHA HUSAYN AND ZIONISM**

Ralph M. Coury, Randolph-Macon College

In the 1970s and 1980s a number of Egyptian authors and, most particularly, Anwar al-Gindi, accused Taha Husayn of Sionism. This paper seeks to consider the validity of these charges, the controversy that they generated, and the significance of this controversy for Egyptian intellectual and political life more generally.

## **CONSTRUCTING AND DECONSTRUCTING THE LATE PREHISTORIC EGYPTIAN IMAGE**

Whitney Davis, Northwestern University

Many idiosyncracies in Egyptian images are often explained by appealing to the personal mannerisms of particular artists or to the modification of conventions to suit particular contexts. Of course, the only evidence for these mannerisms or modifications are the idiosyncracies themselves. These interpretations can be circular and ad hoc.

In this paper I point to a range of puzzling formal and iconographic phenomena in late prehistoric and early canonical Egyptian art. For example, on the Hunter's Palette, why is the slain lion pierced with an arrow from behind? On the obverse of the Narmer Palette, why are there ten (not eight, not twelve) decapitated enemies? On the reverse, why is one slain enemy represented with genitals and the other without? On the

"Libyan Booty" Palette, why does just one creature turn its head back to look over its shoulder? Following Jacques Derrida's dictum that "the hypothesis of a sure and stable form is naturally more fertile," I account for such details in terms of the representational mechanics and symbolic meaning of the images.

However, I sketch some of the difficulties in distinguishing rigorously among conventions, representations, mannerisms, "Freudian slips," and technical errors. To study conventions and rules is always already to study slips and errors. I try to suggest why modern interpretation tends to seek imaginary unities--personal identities, stable meanings, standards of performance--in the endless play of difference.

## **THE PYRAMID MACHINES OF HERODOTUS**

John Charles Deaton

The priests told Herodotus that the Great Pyramid was built in steps and they raised the stones by means of machines formed out of short wood planks. The pyramid of Menkaure still has numerous bosses that prove that the stones that they are on were lifted into place. The steps, which Herodotus could not have seen, can be viewed on a number of pyramids today. But what could the machines have been?

Only a lifting post would have gained in strength by being shortened. The northern Dahshur pyramid gives much support to this method of building. On a bottom casing block a year date of twenty-one was found, and on a casing block halfway up the face of the pyramid a year date of twenty-two was found. Unless we are to believe that this pyramid, which is ninety-nine meters high, was built in only three years, we have to conclude that the casing was added to the already built core. It is here suggested that ropes would have been attached to the bosses, then passed over the lifting posts, with oxen attached to the other end of the ropes. It is suggested that the pyramid machines can be identified with the determinative for the verb wtsj "to lift".

## **THE EPIGRAPHIC SURVEY 1989-1990: A PRELIMINARY REPORT**

Peter Dorman, The Oriental Institute, Chicago House

This paper will discuss the present work of the Epigraphic Survey in the Luxor Temple Colonnade and at the Eighteenth Dynasty temple at Medinet Habu. In addition, other aspects of the work at Chicago House will be detailed, including conservation of the photo archives, and the Luxor Colonnade fragment project.

## **CONTEMPORARY RITUAL, ANCIENT SYMBOLS**

Fadwa El Guindi and Alix Wilkinson

Research which combines the efforts of the anthropology of contemporary cultural expressions in Egypt and Egyptology seems to be rare and lacking. This paper is a step in this direction. It explores the roots of the modern Sebou' ceremony by examining Egypt's ancient tradition. El Guindi identifies a set of principal ritual objects and ideas from her analysis of the contemporary form of the ceremony and proposes insights to be explored in more depth. For example, some of the elements identified are the number 7 which characterizes many aspects of the ceremony, the ceremonial clay pot, the special skin sieve, loud pounding of mortar and pestle, the presence of guardian angels, etc. An example of a proposed insight is the suggestion to look at creation as represented by Khnum to shed light on the meaning of the persistent use of a clay pot by the head of the newborn shaped to represent the newborn's gender. Wilkinson examines the relevant Egyptological scholarship in search of possible substantiation for these insights. Preliminary results of this collaborative effort points to interesting possibilities that will be discussed and illustrated by transparencies in this session.

## **THE WORD OSIRIS AS A CHRONOLOGICAL MARKER**

Jonathan Elias, University of Chicago

In 1979 Leahy published an article stating that a three-sign spelling of the divine name Osiris, using a ntr-pennant determinative could be treated as a terminus post quem contemporary with the reign of Piye (ie, ca 740/730 B.C.). This conclusion has been adopted by a number of Egyptologists and used as a dating criterion in genealogical research pertaining to the late Third Intermediate Period.

A tabulation of Osiris spellings used on coffins manufactured during the XXVth and XXVIth Dynasties reveals that the orthographic development of the divine name Osiris was more complicated at this time, and that a category of transitional spellings may have been overlooked in previous research. Discussion of these results will focus on spelling frequency as a tool of relative chronology and show that sign order is as important as determinative choice in orthographic research.

## **THE SECOND VENUS CYCLE AT AMARNA**

James Evans

A cycle of 226.175 days exists in recent financial history and the Old Testament, its epoch is the Exodus at April 18, 1337 BC. In the period of 1365-1350 BC the Egyptian capital was at the city of Amarna, under the so-called heretic King Akhenaten. The ancient Jewish historian Josephus tells



us, quoting the Egyptian priest Manetho, that the Egyptians built this "to see the gods." On a date exactly dated to II Proyet 8 by the ancient Egyptian 365 day calendar, a great festival, the "Parade of Foreign Tribute". The time was the coincidence of many cycles. One of these was the Second Venus Cycle, which exactly dates the event to Jan. 2, 1359 BC. This date is also the winter solstice (within one day), the third was the 18.6 period of the lunar nodes. During the second millennium BC, five kings began their reign by choice (that is, a coregency or separate coronation day) at multiples of 18.6 years apart. It is speculated that this 18.6 year period was originally thirty Second Venus Cycle years. Sometime during the thirtieth year of this time they would hold a Heb-Sed festival. Later, the two events became independent. The Rosetta Stone (Mar. 27, 196 BC) speaks of the upcoming "feast of the thirtieth year"; an Egyptian inscription lists the "thirtieth year" of Augustus Caesar at July 4, 9 BC. The "Parade of Foreign Tribute" of II Proyet 8 is confirmed at Jan. 2, 1359 BC the winter solstice of 1360/1359 BC, 36 Second Venus Cycles before the epoch.

### **THE 1990 SEASON OF THE BROOKLYN MUSEUM EXPEDITION TO THE PRECINCT OF THE GODDESS MUT AT SOUTH KARNAK**

Richard A. Fazzini, The Brooklyn Museum

The presentation will be a report on the Expedition's fieldwork in January and February of 1990. At this time (Nov., 1989) it is intended that the work of the field season will include:

- (1) The continuation of the excavation of the west end of the west tower of the Mut Temple's second pylon. It is hoped that this will reveal the nature of the post-pharaonic structure built into the ruins of the pylon and answer the question of whether the second pylon was the original facade of the temple.
- (2) The study of ceramic materials and other finds from previous seasons.
- (3) The recording and study of Ptolemaic Period religious inscriptions within the Precinct of Mut.
- (4) Efforts to protect certain of the site's monuments from deterioration.

### **TOMB DECORATION AT BERSHEH**

Rita Freed, Museum of Fine Arts, Boston

The excavations of Percy E. Newberry in 1891 and George Andrew Reisner in 1915 form our primary sources of information about the First Intermediate Period and Middle Kingdom tombs at Bersheh. Unfortunately, Newberry's work is published incompletely, incorrectly, and in line drawing only, while Reisner's material remains essentially unpublished. These were

among the reasons that a joint Boston-Leiden-Penn expedition began, in March, 1990, a thorough reexamination and documentation of the site. One component of this project is an arthistorical analysis of the tomb decoration.

This paper will examine the layout, relief styles, and iconography of the earlier Middle Kingdom tombs at Bersheh, specifically those of Ahanakht I (Reisner Tomb 5), his subordinates Djehutynakht and Iha (Reisner 104 and 102, respectively), Nehri I (Reisner 19), and Nehri II (Reisner 1). Discussion will focus on relative chronological development, the nature and extent of outside influences, and a definition of the "Bersheh style."

## **FISH-BEARING SCENES OF THE OLD KINGDOM**

Renée Friedman, University of California, Berkeley

Fishing and fowling scenes are among the most common motifs in Old Kingdom tomb decoration. The same designation is used for the fisherman and the fowler, and both activities are considered "work of the marshes". These scenes are often found together within marsh land compositions. Yet, the parallel nature of the two ends at the offering table.

Fish never appear on the offering tables of Memphite officials, nor (with one exception) do they appear among the offerings borne to that table. Birds always appear in this context. Some possible reasons for this absence from the offering table and a possible destination for the vast quantities of fish captured in the tomb scenes will be discussed.

Considering the attention to detail, and the continued development and popularity of fishing scenes, it is unlikely that fish were not eaten by the Memphite nobles - at least in life, if not in death. Whatever the reason for considering fish inappropriate on the offering table, an examination of the fish-bearing scenes reveals a development that led eventually to their inclusion in the provincial tombs of the Old Kingdom and, later, those of the Middle and New Kingdoms.

Thirty fish-bearing scenes are known from 27 tombs of the Memphite region, with another seven in provincial tombs. Within the Memphite tombs, these scenes are, with few exceptions, restricted to marsh compositions and segregated from scenes depicting the bearing of other goods; they occur in two basic contexts: bearing the haul from the dragnet and holding the catch of the tomb owner's spear.

Gradually, the parallel nature of fishing and fowling activities results in the adoption of iconographic elements of bird-offering scenes for use in fish-bearing scenes. With this development, fish, although never to be a common occurrence at the offering table, appear to lose whatever special status they may have had.

## **BROADCASTING THE SACRED AND THE PROFANE: INSPIRATION AND SOCIAL COMMENTARY ON THE EGYPTIAN RADIO**

Patrick D. Gaffney, University of Notre Dame

The strict state control of broadcast media in contemporary Egypt poses a classic dilemma. If freedom of expression is too tightly constrained, the medium sacrifices credibility and eventually loses its potential for influence. However, if too much latitude is granted, this powerful source on information and opinion can become an instrument for dissent of a kind that would undermine official priorities and threaten a regime or the entire public order.

This paper examines in broad lines the two outer poles of this form of expression. It concentrates attention on two features common to contemporary Egyptian radio. First it reviews the significance of Islamic ritual oratory, notably Friday sermons. Who preaches and what is the message? Secondly, it examines the character and content of the enormously popular radio program kalamatayn wa bas narrated by Fuad Muhandis. The former represent, generally speaking, an appropriation of religious symbols by the government through traditional spokesmen of the the Azhari establishment. The second, however, has often displayed, through satire and other comic devices, a range of plainly visible, but seldom publicized shortcomings in public life.

Illustrations from the contents of these programs will highlight some of the subtle communalities between the character of their respective influence.

## **THE EGYPTIAN VOCABULARY PROJECT - METHODS AND AIMS**

Ogden Goelet, New York University

Microcomputer technology increasingly plays an important role in many research projects in Egyptology today. The Egyptian Vocabulary Project is atypical of many proposed computer based projects in the field because of its lexicographical orientation and because its primary purpose is to store and display hieroglyphic data rather than print text. The emulation of a printed Egyptian dictionary presents a unique challenge in both programming and database design. At the same time, however, many of the problems faced in the development of our undertaking are typical for Egyptological databases in general. The lecture will describe briefly some of the problems encountered and how they were addressed, so that our experiences can help other projects. There will be a demonstration of the program using slides and/or an actual microcomputer.

## **BETWEEN ICON AND METAPHOR: A PSYCHOLINGUISTIC PERSPECTIVE ON THE INVENTION OF THE ALPHABET**

Orly Goldwasser, The Hebrew University, Jerusalem

The Egyptian pictographic system is imbued with semantic ambiguity. It demands from its student a strenuous movement, back and forth, from the literal value of the pictogram, to a more abstract use of it: as a phonetic sign and/or a metaphor. This strain is psycholinguistic, for the tension between the iconic and the abstract reference renders the lattice of pictographic representation the world a tenuous one.

Now, the Proto-Canaanite script is also pictorial. Most of its characters can be identified in the hieroglyphic system; yet they have an acrophonic value only. In this way the written word is as fully abstract as the idea that it comes to convey and the spoken word it comes to represent: all belong to the same ontological (abstract) order. Thus perceived, the invention of the alphabet completed the creation of the abstract reality of ideas and their linguistic representation. This reality is allowed for and born out of the rapture (sic) between the given world and the created word.

The alphabetic revolution is the work of a genius which can be understood as either internal or external to the Egyptian living culture. The dilemma will not be solved, but used as a prod to explore the psycholinguistic problems involved in the effort of turning language into a metaphorical lattice and maintaining it as such.

We can recognize the failure of this effort in schizophrenia, which is characterized by difficulties in the abstract processing of metaphors. The psycholinguistic theory of schizophrenia will be used to shed light on the question of the interrelations between the hieroglyphs and the Proto-Canaanite script.

## **ORIGINS OF ANCIENT EGYPTIAN MEDICINE: EGYPTOLOGICAL EVIDENCE**

Andrew H. Gordon, University of California at Davis

In reviewing the current ideas on the origins of ancient Egyptian medicine, we find that the knowledge acquired from the treatment of wounds and from mummification is not sufficient to account for the beginnings of an empirical origin of medicine. Previous investigators, either doctors or Egyptologists relying on information supplied by doctors, have brought a biased point of view into their investigations. They assume that the origin of ancient Egyptian medicine was in human medicine. However, a different picture emerges when we view Egypt as a cattle culture.

Any paradigm for the origin of ancient Egyptian medicine must take into account the importance to the ancient Egyptians of cattle and other animals and religious sacrifices. The earliest known medical papyrus, the Kahun papyrus from approximately 1850 BC, is at least in part a veterinary papyrus. The older medical papyri appear to be more scientific than the

later medical papyri. The hieroglyphs for all internal organs are derived from animals rather than humans. A late tradition preserved by Manetho indicates that the second king of the First Dynasty, Atothis, wrote works on anatomy. The ancient Egyptians apparently considered human dissection, apart from mummification, as a taboo.

Taking into consideration the above factors, we would postulate a paradigm in which the knowledge of medicine followed from the observation of animals. Given the importance of animals in general, and cattle in particular, to the ancient Egyptians, we find that a science of medicine began to emerge in the Nile Valley from the maintaining in health--and the ritual sacrifice of--bulls and other animals. While the sacrifice was religious and magical, the observations of the priests and healers led to a rudimentary understanding of anatomy, physiology and healing, primarily in animals, but by analogy in man.

### **A STUDY OF THEOPHANIC PENDANTS FROM TELL EL-MASKHUTA** Sheldon Lee Gosline, Community Arts Center, Indiana University

The visible manifestations of Egyptian deities in the form of pendants meant to be worn by the living and the dead were produced throughout ancient Egyptian history, being most popular during Egypt's later periods. These artifacts now fill the storeroom shelves of major Egyptological collections and may be found in almost every collection, yet little has been done to increase our understanding of these objects since Petrie's publication of Amulets.

The systematic excavations at Tell el-Maskhuta, under the direction of Dr. Holladay of the the Wadi Tumilat Project, University of Toronto, unearthed a vast quantity of theophanic pendants which have since been classified, by date and style. From this study, a wealth of information may be gathered concerning the changes in popular religious attitudes in Tell el-Maskhuta from circa. 700-300 B.C. This topological data is also useful as a dating criterion which may be used in conjunction with pottery studies since these pendants are found frequently among excavation finds, not only in Egypt but through the Near East.

### **SEVERAL RELIEFS OF THE AMARNA PERIOD IN THE ROYAL ONTARIO MUSEUM, TORONTO**

Lynda Green, University of Toronto

The Royal Ontario Museum has in its possession about two dozen decorated blocks from Hermopolis and Tell el-Amarna. The greater proportion of these reliefs are from Amarna proper and were excavated by the E.E.S. in the Great Palace of the Central City. A few others, although purchased, are known to have come from Hermopolis. Very few, if any, of

this collection, have received more than preliminary publication and it is therefore with considerable interest that they are now being studied. The subject matter varies widely, from subsidiary scenes of the city, the temple and the palace to representations of the main Amarna characters, such as Nefertiti. This lecture will examine the background, style, and parallels for a few of these reliefs.

## **COLLECTION IN ANCIENT EGYPTIAN DRIVING HORSES**

**Kathy Hansen, Shasta College Museum and Research Center**

A survey of New Kingdom reliefs shows that the ancient Egyptians trained their chariot horses to collect (in the equestrian sense of the word), thereby increasing their maneuverability. A look at the carvings and paintings reveals horses in the classical position: heads and necks raised and hind legs bent. The equipment (bits, bridles, and sidelines) depicted in the reliefs and actually found in tombs further testifies to such training, which shifts the horses' center of gravity to the rear. This shift in weight would have influenced the way Egyptians used their chariots in battle, and future studies of warfare must consider the development and refinement of collection in Egyptians' harness horses.

## **THE HOLY BIBLE, ILLUSTRATED BY DAVID ROBERTS**

**W. Benson Harer**

In 1859 William Collins of Glasgow published *The Holy Bible* illustrated by David Roberts' engravings. The Crown authorized the printing of 3000 copies. In the following year Richard Griffin & Co. of London and Glasgow published the same in serial format. The latter was sold in 50 numbers at one shilling each or twenty parts at two shillings, six pence each.

The advertisements for the latter claim this to be the first time the Bible was published with actual pictures of the Holy Land rather than artists' fantasies or copies of religious works of old masters. The claim appears to be factual. There are a frontespiece, 33 scenic pictures and five maps.

These publications are not recorded by Roberts' biographers. A copy of the Griffin publication is in the British Library. It is not recorded in the British and Foreign Bible Society's libraries, nor has the author located a copy in other major libraries, e.g., the Library of Congress. There is no known correspondence with Roberts regarding these Bibles; nor did he have a copy in his personal library.

As David Roberts is a favorite artist of many Egyptologists, the existence of these volumes seems worthy of note.

## **THE PAPYRUS MAP OF THE GOLD MINES AND BEKHEN-STONE QUARRIES (T.P. 1879, 1899, AND 1969): A REEVALUATION AND NEW FINDINGS**

James A. Harrell, University of Toledo

The so-called "Map of the Gold Mines," a XXth dynasty papyrus now in the Egyptian Musweum in Turin, Italy, has long had the distinction of being one of the oldest maps in the world. It is additionally notable in that it shows not only the geography but also the geology (i.e., the areal distribution of different rock types) of the Wadi Hammamat area along the Qift-Quseir road in the Eastern Desert. It is the earliest known geological map, predating by about 2900 years the next oldest map of this type.

Although this papyrus map has received a great deal of study over the last 150 years, there has been much about it that remained unknown or controversial. A reevaluation by the present author has yielded many new findings, including: (1) a remarkably good agreement between the features shown on the map and the actual geography and geology of the Wadi Hammamat area; (2) a reinterpretation of some of the graphic details on the map in light of the known geology; (3) the discovery of new, previously unreported, graphic details on the map including trees and the location symbol for the famous bekhen-stone quarry; (4) a major rearrangement of the fragmentary parts of the papyrus; (5) the translation of previously untranslated texts on the verso; (6) new evidence to indicate that the map was made during the reign of Ramesses IV and later unearthed in the ruins of Deir el-Medina; and (7) the possible authorship of the map by either Amennakht, son of Ipyu, or Hori, both Scribes of the Theban necropolis.

## **A UNIQUE OPEN-WORK CARTONNAGE COFFIN PANEL**

Joyce L. Haynes, Museum of Fine Arts, Boston

The date and function of an unusual open-work or cut-out cartonnage panel from the Berkshire Museum (#05.4.12) in Pittsfield, Massachusetts is the focus of this paper.

This precisely cut and delicately modelled panel is decorated with images of funerary iconography, including scenes representing the resurrection myths associated with both Re and Osiris. Cartonnage was used in funerary contexts from the First Intermediate Period (2250-2061 B.C.) through the Ptolemaic Period (332-31 B.C.) in the form of masks, coffins, or mummy panels. However, open-work cartonnage is rare. The Dynasty 18 (1570-1293 B.C.) so-called "mummy bands" of Youya and Thuyu can be interpreted as the earliest of the open-work cartonnage panels. This type of open-work was used in both cartonnage and wood through the New Kingdom, but only made of wood in Dynasty 21.

Although no open-work pieces are known from Dynasty 22 until the onset of the Ptolemaic Period, the iconography and manufacturing

technique of the Berkshire panel indicates that it must fall into that time range. Detailed examination of these features will reveal a more refined date for the panel.

The fact that it dates after the 22nd Dynasty indicates that this panel is the latest known example of open-work cartonnage until the manufacture of Ptolemaic examples.

The back half of the bottom of a cartonnage coffin from the Louvre (E21611), dated by Barguet to the Late Period, has very similar iconography to the Berkshire panel and gives the impression that it is also made of open-work. However, the figures are actually white silhouettes outlined by golden varnish. Upon closer examination, it can be established that the Berkshire and the Louvre case were once attached, and further that they formed a style of coffin which, at this point in my research, has not been paralleled.

## **THE SOUTHERN FRONTIER: LOWER NUBIA DURING THE MID-SEVENTH TO MID-FIFTH CENTURIES B.C.**

Lisa Heidorn, University of Chicago

Recent research has increased our knowledge of the Kushite, Saite, and Persian period evidence from Lower Nubia, thus narrowing the gap in the historical record of this region. In the preliminary publication of the fortress at Dorginarti, its excavators dated the archaeological materials recovered there to the late New Kingdom, but a re-analysis of these remains has revealed that the majority of the ceramics and small objects are analogous to types found in Twenty-fifth and Twenty-sixth Dynasty contexts; and that some of the ceramics may be dated to the beginning of the first Persian occupation of Egypt. The search for comparative materials, and for contemporary sites in Lower Nubia, has uncovered published and unpublished materials that--along with textual evidence--allow a tentative reconstruction of the relations between Egypt and its southern neighbor during this time period.

The paper will concentrate on some of the materials from stratified deposits at Dorginarti, and comparable materials found in Egypt, the Sudan, and the Levant. Textual evidence that sheds light on the interactions between Kush and Egypt will also be presented.

## **1990 INVESTIGATIONS AT HIERAKONPOLIS**

Michael Allen Hoffman, Hany A. Hamrrouch and James O. Mills,  
University of South Carolina

This paper summarizes the results of 1990 field investigations at Hierakonpolis. Three themes will be stressed: (1) Geoarchaeological



research into the location of the mid-Holocene Nile channel in relation to the city of Nekhen; (2) a geographical remote sensing analysis of the Hierakonpolis region; and (3) internal mapping of selected Predynastic sites.

## **THE HISTORY AND RELIGIOUS SIGNIFICANCE OF THE VAULTED COFFIN LID**

James K. Hoffmeier, Wheaton College

The classic vaulted or arched coffin lid is widely known from the Second Intermediate Period and continues through the New Kingdom and into the Late Period. In this paper we shall study two areas related to this particular coffin lid. First, the history of this lid will be traced back continuously to the Archaic Period. This observation conflicts with Bruce Williams' suggestion in Serapis 3 that this development resumes in Dynasty 13 after a hiatus during the Herakleopolitan Period.

Secondly, the possible religious rationale for the vault-shaped coffin lid will be examined. Based on inscriptions as early as the Pyramid Texts (##580,616), Nut is associated with the lid of the sarcophagus. The arched lid, it might be suggested, represents the celestial vault, and hence Nut. It will be further argued that the more common flat lid of the First Intermediate Period and Middle Kingdom can also be associated with the sky.

## **ISIS UNTIL THE END OF THE OLD KINGDOM**

Susan Tower Hollis, Scripps College

The early Isis had always been overshadowed by her later manifestations, especially those of the New Kingdom through Ptolemaic periods. There is little awareness that in the Pyramid Texts, this goddess most commonly appears paired with her sister Nephthys, rather than as wife of Osiris, the picture so prevalent from the latter half of the second millennium BCE.

The characteristics of Isis' behavior in this earliest mortuary corpus suggest that she originally functioned as a mortuary deity in tandem with Nephthys to revive the deceased king. This paper will examine the presence of Isis in the Pyramid Texts along with earlier, appropriate texts and iconographic representations towards the goal of elucidating her earliest activities. It will also examine the possible relationship between Isis and Nephthys and the dryt mourners who appear in nonroyal tombs contemporaneously with the Pyramid Texts. Finally, the paper will place the activities of the sisters in the context of those of other goddesses present in the Old Kingdom.

## **GEB AND NUT: A SPOONING COUPLE**

Arielle P. Kozloff, Cleveland Museum of Art

Research in preparation for an exhibition of the art of Amenhotep III, which will open in Cleveland in July 1992, has caused reconsideration of all aspects of the art of his reign. The following is one small facet of that study.

A charming class of objects known as the "swimming girl and duck cosmetic spoon" is neither a cosmetic spoon nor a swimming girl, and usually is not a duck. The author will show that when the bird can be identified ornithologically, it is a goose, signifying Geb, the earth god. It follows, then, that the nubile, outstretched nude female is the sky-goddess, Geb's wife Nut. The iconography of some other types of Dynasty XVIII spoon will also be discussed because they reinforce this interpretation.

The author will show that the object is not just a meaningless decorative trifle, but illustrates passages in Dynasty XVIII funerary ritual texts, like those inscribed on Tutankhamen's shrines, in which the deceased becomes united with Geb and is lifted up by Nut so that he may see the living gods.

In addition, the author will discuss the chronology of these spoons relative to other types of spoon.

Finally, the author will discuss the proper use of these spoons as suggested by their iconography and by funerary ritual.

## **SHARMOUKH: AN EGYPTIAN EXPERIMENT IN INTEGRATED GRASS ROOTS DEVELOPMENT**

Laila R. Kamel, American Research Center in Egypt and Columbia University

A major debate has ensued in recent years on how best to initiate, implement, sustain and then institutionalize social change in rural Third World communities.

The 'top-down' approach of the sixties and fifties, based on 'trickle-down' theories, is now considered bankrupt. The poor are getting poorer and more numerous; and the rich are getting richer.

Sharmoukh consists of an Egyptian experiment designed to provide NEW, RURAL, INDIGENOUS answers to the perplexing problems of national development. Sharmoukh revolves around a grass roots, people-centered approach to rural development. It employs a participatory approach in a collaborative partnership designed to raise consciousness of poor third-world communities. This action research is best described as research for development and development research with the ultimate aim of empowering the poor. It examines the world of conflict of poverty and attempts to break out of it in a learning process approach.

Non-formal sectors of education involve cross-cultural transfer of technology as ideas rather than as hardware. A transformation of the mind in a integrated, self-help vein marks this experiment from start to finish.

Begun in 1984, this experiment is a major inter-disciplinary effort to understand, document, and replicate the complexities of how to fuse modernity with traditional practices in third-world rural communities. The experiment consists of the following components: 1) water and sanitation 2) literacy 3) home economics 4) primary health care 5) vocational education 6) small animal husbandry 7) income generation - village crafts 8) leadership training - testing various cross-cultural materials and approaches to training 9) appropriate technology -milk separator 10) agricultural extension 11) institutionalization.

The experiment seeks to find links between the formal and non-formal sectors of education, examines sociological bases for acceptance of change or resistance to it, considers vital links between 'top-down' and 'bottom-up' approaches to development and allows events to flow as a natural experiment. Both qualitative and quantitative data are the basis of research findings.

The researcher is an Egyptian-American, well acquainted with the Egyptian culture, language, and society of Egypt.

## **THE MYCERINUS VALLEY TEMPLE REVISITED**

Peter Lacovara, Museum of Fine Arts, Boston

The growing interest in settlement archaeology in Egypt has compelled many scholars to take a second look at the few early excavations of settlement sites that were conducted in the early years of Egyptology. Of particular interest in this context are the habitations excavated by George Andrew Reisner in the area of the Valley Temple of Mycerinus at Giza.

The area was excavated by Reisner for the Harvard University-Museum of Fine Arts Expedition in June of 1908. Reisner perceived a number of building stages in the structure: the initial construction of the temple, which he ascribed to Mycerinus; the final completion of the structure in mudbrick rather than stone, which he attributed to Shepseskaf and a later cult area within the temple enclosure connected with the later intrusive settlement.

This later settlement has recently received a fair amount of attention in the literature. While Reisner's Mycerinus contains only a summary report of the finds associated with the later habitation, it is still more fully published than some, more recently-discovered, Old Kingdom domestic installations. Fortunately, Reisner's excavation records, as preserved in the Department of Egyptian and Ancient Near Eastern Art of the Museum of Fine Arts, Boston, provide a more substantive account than his published summary and allow us to more fully comprehend the nature of this important complex.

Recent work on this material has enabled us to better understand the development of the later settlement as well as the original installation of the temple. The remains of the original cultic furniture can be correlated with the inventories in the Abusir papyri and additional finds from other monuments of the Old Kingdom.

## **THINKING ABOUT THE POLITICAL ECONOMY OF CONTEMPORARY EGYPT**

Fred H. Lawson, Mills College

Three schools of thinking about the political economy of contemporary Egypt have emerged over the last decade, each concerned with very different aspects of the country's political and economic affairs. This paper outlines the strengths and weaknesses of these three perspectives and suggests promising directions for future research.

## **FAW QIBLI (FORMERLY NAG HAMMADI) EXCAVATIONS 1989: THE 6TH SEASON**

Gary Lease, University of California at Santa Cruz

This season saw the recovery of the phase 3, or earliest church structure, at the site of the well-known Pachomian basilica. Thus a much clearer sequence between the three church buildings is now available. The earliest church structure--tentatively dated to the early or mid-4th century--displays some remarkable characteristics for such an early ecclesiastical building. Some conclusions about the end of the site's monastic usage are now also possible.

## **SOME THOUGHTS ON SLAVERY**

Antonio Loprieno, University of California at Los Angeles

The study of the evolution of concepts and practices of "slavery" in the Nile Valley proves a very useful tool for a more general understanding of some aspects of the composition of ancient Egyptian society. Although the administrative texts document the existence of certain categories of Egyptian individuals whose status appears throughout Pharaonic history to be very close to that of foreign slaves, we wonder why only this human and professional condition (as opposed to all the others) never underwent literary characterization. While wars and slave trade remained the main sources of foreign workers (sqr.w-<sup>h</sup>nh > hm.w) from the Old Kingdom

through Ptolemaic times, one can detect in the local Egyptian slavery (ideologically summarized in the topos of the rhj.t) changes that are that are deeply interrelated with the cultural history of the country from the mrj.t of the Old Kingdom, which simply correspond to the largest portion of a widely non-emancipated population, to the political hsb.w and hm.w-nzw (respectively economical mrj.t and d.t) in the repressive Middle Kingdom society, which represent the symmetric counterpart to the simultaneous emergence of a free bourgeoisie (i.e., the nds.w), with its emphasis on the concept of "man" (rmt); and from the b3k.w of the New Kingdom, whose status was very similar to that of the hm.w and who--like the foreign slaves--on the one side have become an unavoidable component of the society of the Empire, but on the other enjoy a whole set of juridic possibilities of emancipation, to the "clientele" of the Late Period, when bondage is often the result of an autonomous choice in order to escape economic ruin while still remaining a part of a professional "corporation"--this being the feature of Egyptian society by which classical authors like Herodotus and Plato were most struck. The paper will also discuss the connections between "ideology" and "history" in the evolution of Egyptian social classes.

## **LIVING IN THE PAST: ARCHAISM IN THE EGYPTIAN 26TH DYNASTY**

Peter Manuelian, Museum of Fine Arts, Boston

This topic involves research into the causes of the archaizing spirit which surfaced under the Saite Dynasty of Egypt (7th Century B.C.), resurrecting elements from earlier stages of Egyptian civilization. These elements, which had long since fallen out of use, include everything from earlier stages of the language, to earlier artistic styles and motifs, to earlier funerary practices. (A hypothetical analogy might be the reappearance of Shakespearean English in Twentieth Century England.) This paper attempts to address the "why" of this archaizing phenomenon in general by focusing on the written sources (historical and biographical) of the period in question.

Various features such as grammar, vocabulary, palaeography, and the so-called "Saite copies" were analyzed in the hope of further localizing which earlier periods of Egyptian culture might have served as models for the Saite Dynasty. In addition, new facsimile drawings and translations of the major royal historical stelae from Dynasty 26 were prepared. New computer scanning technology allowed for rapid palaeographical and text-critical analysis. The ultimate goal was a better understanding of the reasons behind the archaizing tendency, i.e., why the Saites felt compelled to turn to their own Egyptian past for guidance and inspiration. The study thus represents a textual approach to the humanistic problem of how a culture defines both itself and its heritage.

## **BEAUTIFUL CHILD OF AMUN; EIGHTEENTH DYNASTY EVIDENCE FOR THE VENERATION OF AMENHOTEP I**

Teresa R. Moore, University of California at Berkeley

Several members of the royal family of the early Eighteenth Dynasty were venerated as deities in the Theban area during the New Kingdom, foremost among them being Ahmose-Nefertari and Amenhotep I. As dynastic ancestors and divine patrons of the Theban necropoleis, they were especially revered by the craftsmen who cut and decorated the royal tombs. Thus the village of Deir el-Medina has yielded a vast number of objects and documents that attest to the vigor of the cult of Amenhotep I: paintings, stelae, offering tables, votive statues, figured ostraca, letters and records of oracular judgements. But while Deir el-Medina is justly famous as the most important single source of evidence for the worship of the deceased Amenhotep I, his cult was by no means restricted to the workmen's community. Elsewhere on the Theban west bank some three dozen tombs include depictions of the deified monarch in their decorative schemes; votive statues, stelae and (from the very end of the New Kingdom) painted coffins add to the corpus of material originating from outside Deir el-Medina.

Compared to the wealth of information generated by the popularity of the cult of Amenhotep I among Thebans of the Nineteenth and Twentieth Dynasties, the sources datable to the Eighteenth Dynasty are few and far between: the tomb of Nakht (TT 161) at Dra Abu el-Naga and the tombs of Nebamun and Ipuky (TT 181) and Neferhotep (TT 49) at Khokha. In this study the iconography of the relevant scenes will be discussed, and their significance for the historical development of the cult will be examined.

### **BOOK OF THE DEAD VIGNETTES IN THE LATE PERIOD: DIFFERENT TRADITIONS AND CHRONOLOGICAL SIGNIFICANCE**

Malcolm Mosher, University of California at Berkeley

While it has long been recognized that the corpus of spells was codified, that the sequential order of spells was standardized, and that several new spells appear, the full extent to which the Book of the Dead was revised in the Late Period has remained unexplored. The vignettes have been almost completely ignored. An extensive examination of a large number of Late Period documents has revealed that these vignettes were also standardized and revised. Statistically, 58% of the vignettes have not been noted in earlier documents, and 28% were significantly revised from earlier versions. In most cases they were closely based on textual passages in the spells and were sometimes more appropriate than earlier versions.

Of greater significance is the fact that two entirely different traditions of vignettes have been noted in Theban documents, often based on different textual passages. Additionally, the degree of consistency to which most documents adhere to one or the other of these traditions is so high (91% and higher) that it is possible to classify two different sets of

documents--Group A and Group B--based on the tradition used. While a complete analysis of the texts of the spells is currently incomplete, sufficient evidence has been noted to indicate that the two vignette traditions were not used concurrently, but were the products of chronologically different revisions--with Group A preceding Group B. A small number of documents can be attributed to the transitional period between A and B, based on the usage of both traditions. In the documents produced in the north, a possible third tradition is evident, although more often than not, the vignettes observed in these documents conform to those of either Group A or B in the south.

## **THE AMPLICATION OF ISLAMIC SHARI'A IN EGYPT**

Fauzi M. Najjar, Michigan State University

"The application of the Shari'a" is probably the most important slogan of "Islamic Resurgence" all over the Muslim world. In Egypt, it has become a pressing popular demand. Under fundamentalist pressure, the Egyptian government has, since 1976, been laboring with the "codification" (*taqnin*) of the Shari'a. However, the government has been dragging its feet, because right from the beginning the initiative was intended to appease the fundamentalist more than to turn Egypt into an Islamic state.

How the Shari'a is to be interpreted and applied remains a matter of dispute between the fundamentalists on one side and the government and intellectuals on the other. Although Shari'a application has always been the inspiration of Egyptian Muslims, the 1980 constitutional amendment making Islamic principles the primary source of legislation has emboldened the fundamentalists to push for their goal with greater fervor and, sometimes, with violence.

This paper will examine this movement, focusing on government efforts to "codify" the Shari'a, the different interpretations of the constitutional provision, the pressure by the fundamentalists for immediate implementation, debates of the issue of the People's Assembly, and the opinions of intellectuals, theologians of various schools, jurists, and secularists. How this scheme will be implemented, and to what extent traditional Islamic laws will supersede existing positive laws will not only determine Egypt's future, but will also have significant repercussions in the Muslim world as a whole.

## **UPDATE ON JAMES TEACKLE DENNIS, UNSUNG AMERICAN EGYPTOLOGIST**

Bill Needle, Southeast Missouri State University

Fourteen years of research and extensive travel throughout the United States, Canada, England, France and Egypt have provided me with

a wealth of material about Mr. James Teackle Dennis, an early American Egyptologist from Baltimore, Maryland.

Mr. Dennis (1865-1918) was a scholar of hieroglyphics, an early photographer of ancient sites and a philanthropist. He was a member of the Egypt Exploration Fund, who from 1903-1907 worked on the site at Deir el Bahri. His two most famous finds were: 1) the Hathor Shrine and Sacred Cow statue, found at the Temple of Hatshepsut at Deir el Bahri in February 1906; and 2) the tomb of King Mentuhotep, [discovered] in February, 1907.

In my last report to ARCE in April, 1980, I spoke to the group about Mr. Dennis' private collection of Egyptian antiquities, which is found in the small museum at Malden, Missouri. In the paper I propose to read before the group in 1990, I will report about Mr. Dennis' personal influences in the field of Egyptology and his contribution of artifacts to important museums throughout the world. Included in this report there is strong evidence that Mr. Dennis, in 1905, was among the first to uncover and photograph artifacts that had been taken from the tomb of Tutankhamun by early grave robbers, years before the tomb's discovery by Howard Carter in 1922. Also, the paper will emphasize Mr. Dennis' influence in the distribution of Egyptian artifacts given to the British Museum, the Royal Ontario Museum and The Johns Hopkins University in Baltimore, Maryland. This paper will include slides of some of Mr. Dennis' rare photographs taken at the turn of the century.

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## **THE WADI TUMILAT AND THE PERSIAN EMPIRE**

Patricia Paice, University of Toronto

Saith Darius the king: I am a Persian: from Persia I seized Egypt; I gave the order to dig this canal from a river by name Nile which flows in Egypt, to the sea which goes from Persia. Afterward this canal was dug thus as I had ordered, and ships went from Egypt through this canal thus as was my desire.

Darius Suez c.  
(R.G. Kent, AOS Vol. 33, 1953)

This Old Persian inscription was recorded on a red granite stela located about six kms north of Suez. Three other stelae, including one near Tell el-Maskhuta in the Wadi Tumilat, were also erected to commemorate the digging of this canal. Since Herodotus describes the canal in operation ca. 450 B.C., we know that it functioned as a navigable canal during the period of Persian domination.



Literary and inscriptional evidence for the building and use of the Wadi Tumilat canal can be supplemented by the evidence of the material remains recovered from surveys and excavations in the Wadi. This paper focuses on the patterns of occupation in the Wadi Tumilat during the Persian period, using the material evidence collected by the Wadi Tumilat Project in a series of regional surveys linked with excavations at the site of Tell el-Maskhuta.

## **THE ACTS OF MARK AND THE TOPOGRAPHY OF ANCIENT ALEXANDRIA**

Birger A. Pearson, University of California at Santa Barbara

The Acts of Mark, a fourth-century text that narrates the founding of the Alexandrian church by St. Mark and his martyrdom in Alexandria, contains a number of topographical references which indicate that the author of that text was familiar with the topography of Alexandria. Moreover, the sites mentioned all happen to be located in, or contiguous to, areas of Alexandria which, in the first century, were predominantly Jewish neighborhoods. The sites in question are Pharos, the "Bennidion" temple, and the church "in Boukolou," the site of the martyrium of Mark attested from the fourth century. The topographical references in the Acts lend further weight to an argument that could be mounted on other grounds, namely, that the earliest Christians in Alexandria constituted a part of the Jewish population of that city.

## **THE MINOANIZATION OF AEGYPTIACA**

Jacke Phillips, University of Toronto

Egyptian imports have been found on the island of Crete in datable contexts from Early Minoan II to Late Minoan IIIB, in Egyptian terms late Dynasty V/VI to Dynasty XIX. Many of these objects were also imitated by Minoan craftsmen in local materials. Certain Egyptian forms and iconographical details were adopted and adapted into the Minoan repertoire, some eventually becoming quite removed from the original.

One aspect of the importation of these goods unique to the Aegean is the presence of a number of recognizably Minoan objects physically converted by local craftsmen from genuine Egyptian products. Some are scarabs and other objects made of semi-precious stone or glazed material, possibly part of imported Egyptian composite jewellery pieces dismantled for incorporation into Minoan arrangements, sometimes, but not always, with additional re-working of the components themselves. The majority of these converted imports, however, are stone vessels that have been altered into characteristically Minoan types and then, sometimes, exported to mainland sites. Peter Warren isolated the Egyptian and

Egyptianizing stone vessels from Bronze Age Crete in Minoan Stone Vases (Cambridge, 1969) and indicated those vessels which he noted had been altered to Minoan forms. Others since recognized have expanded his initial catalogue.

Basic typological and chronological patterns begin to emerge, suggesting the Minoans intended specific purposes for different types of original and altered objects. This paper chiefly addresses these patterns and pursues their implications.

## **AN EXAMINATION OF THE EFFECTS OF COOLING RATE ON STRENGTH IN A RED GRANITE**

Patricia Podzorski, University of California at Berkeley

An experiment to determine the behavior of heated granite samples when cooled under different conditions was developed considering various published and experimental sources. This experiment was formulated in reference to the archaeological problem of the use of fire by the ancient Egyptians in quarrying granite. It has been generally accepted that the ancient Egyptians employed the method of suddenly cooling off the rock with water after firing the rock surface. However, recent experimental evidence (La Fontaine, Sutton and Pryor 1979) has indicated that at least some granites are stronger after quick cooling. Therefore a new experiment was conducted to determine whether quick cooled or slow cooled red granite samples would fail more readily when stressed. This experiment used regular samples from a single block of stone, which were then heated together in a kiln. Half the sample blocks were cooled quickly in water, and the rest were left to cool slowly. After testing the compressional strength of the blocks it was found that samples of red granite which were cooled rapidly were slightly less strong than those which were cooled slowly. Examination of the fracture surfaces under a microscope revealed no significant changes between the two groups of samples cooled under the experimental conditions.

## **THE BAY'A AND LOYALTY IN TULUNID EGYPT**

Ernest W. Randa, University of Utah

The ideological device that maintained group coherence among the military elite in medieval Islam was the bay'a, the oath of allegiance. The bay'a was originally the oath of allegiance to the caliphs and had a strong religious character, its intellectual source being Qur'anic suras referring to oaths that bind the human race in obedience to God. The bay'a had greater religious sanctity than most oaths because its original function was to swear allegiance to the caliphs, considered God's deputies on earth.

During the last half of the 9th century A.D., political power in the Muslim world migrated from the caliphs' capital in Iraq to the provinces, including Tulinid Egypt. This process necessarily involved a change in the nature of the bay'a, and it became a more secular agreement. As a spoken oath it had force of contract and, like any oath or contract, it could be broken under certain conditions. The exact conditions were never specifically stated, but some standards are evident from the reactions and comments of those who gave and received the oath.

Roy Mottahedeh, in Loyalty and Leadership in an Early Islamic Society, has studied the bay'a in Buyid Iran. Tulinid history also provides much information on the nature of the bay'a and the condition surrounding it. The Tulinids expanded the bay'a by receiving it personally, yet it became much more conditional than when caliphs received it. Generals who gave the bay'a changed sides from time to time, and their subsequent fates show the strengths and limits of the oath they made. Studying these examples gives insight into a major mechanism binding together the ruling class of medieval Islam.

This paper will examine the evolution of the bay'a in Tulinid Egypt. The major issue of concern will be the Tulinid attempt to convert the bay'a into a mechanism to ensure loyalty to a regional ruler, as opposed to the caliph. This attempt was only partially successful, and the Tulinid failure to ensure military loyalty was the primary cause of the dynasty's collapse.

## CONSECRATION OF THE OLD KINGDOM PYRAMID COMPLEX

Charles Raye, Los Angeles

One of the few points upon which scholars appear to be in agreement regarding the Pyramid Texts is that these texts relate the Egyptian king's journey after death to the heavenly regions and to his future celestial residence. That celestial residence, termed variously "Mansion of Horus" or "Tomb of Horus," is described in great detail in the PT on the one hand by general mythological/cosmological designations and on the other by a large number of specific architectural terms. From the latter we are able to discern that the "Mansion of Horus" had many of the combined architectural elements of a temple and palace -- e.g. it had courtyards (wsht, 'rrwt), a portico (sbht), pillars (iwnw), statues (wt), statue-niches (tphwt), a free-standing altar (r3-ntrw), and a throne (nsf, st-wrt) -- in fact, many of the features of the royal pyramid complex itself.

The various architectural technical terms scattered throughout the PT, which are of great lexicographical value for the study of the ancient Egyptian temple and provide us, with for example, the names for the Valley Temple (shw) and statue-niche room (ptrw), previously unidentified, also raise important questions concerning their exact function in the Pyramid Texts.

A thematic structural analysis of the PT (as representative examples, the texts from the "Wartesaal" and corridor of the Pyramid of Pepi I will be cited) suggests that these terms refer in fact directly to the pyramidtemple complex itself. For example, one of the recurring themes or leitmotifs of the PT concerns the founding and consecration rite of a "monument" on the occasion of the rise of Sothis together with the inundation of the Nile--compare the consecration rite of "Giving a house to its lord" performed in the temples and tombs of Egypt on New Years Day.

### **THE PROBLEM OF THE EIGHTH LOWER EGYPTIAN NOME**

Carol Redmount, ARCE Fellow (Cairo) and ACOR (Amman)

The findings of recent archaeological work in the Wadi Tumilat have serious implications for the generally accepted view that the Wadi Tumilat constituted the Eighth Lower Egyptian nome, in whole or in part, beginning with the end of the Fifth Dynasty. That it did so during Ptolemaic and Roman periods is beyond doubt, given the testimony of the Pithom stele and the later geographical lists. However, the complete absence of Egyptian settlement in the central and eastern portions of the Wadi Tumilat prior to the Twenty-sixth Dynasty, and the concomitant virtual confinement of occupation in the western portion of the valley to Tell el-Retabah, make it highly unlikely that the Eighth Lower Egyptian nome was centered around the Wadi Tumilat at any time prior to the Saite Period and possibly even prior to Ptolemaic times.

### **SOCIOECONOMIC ASPECTS OF MIDDLE KINGDOM CEMETERIES**

Janet Richards, University of Pennsylvania

Although several studies of predynastic burial practices and their social implications have been carried out over the last decade, the later periods of Egyptian history have been largely ignored. A computerized, systematic study of several Middle Kingdom cemeteries (including Haraga, Riqqa, and Abydos) has provided insight into the burial practices of the lower elite and non-elite orders of society, with implications for understanding the socioeconomic differentiation of that period. The research has demonstrated an increase in societal complexity from the early periods and the existence of a significant "middle group" with access to the same exotic goods and services enjoyed by the elite, though on a smaller scale.

## **A DUAL QUEENSHIP IN THE REIGN OF BERENICE IV**

Linda M. Ricketts, University of North Dakota

The short reign of Berenice IV (58-55 B.C.) is significant for the unusual occurrence of a dual queenship. At some point during her rule, Berenice associated with her as co-ruler Cleopatra VI Tryphaena, sister or mother of Berenice. This unusual situation was marked out in a Greek papyrus by a reference to "the reign of the two queens," but there is no other reference in the papyrus to the year of the rule. A traditional view, held by Greek papyrologists, is to place this co-regency in the first year of Berenice, leaving room for one Archelaus, an outsider, to assume a co-regency in years 2 and 3. A series of papyri and ostraca, dated "year 2 which is also year 1," have been assigned to him according to the notion that he was co-ruler in Berenice's year 2. This paper challenges the traditional view by reexamining the evidence, Greek and Egyptian, from Berenice's reign. Archelaus does not appear in the documents at all and should not be considered co-ruler. Rather, Cleopatra VI Tryphaena continued as co-ruler until year 3, the reign of the two queens, then, lasting from 58-55 B.C., the reign of Berenice.

## **THE LAST MESHWESH CHIEFTAIN**

Robert K. Ritner, Oriental Institute, University of Chicago

An examination of the Demotic Papyrus Rylands 9, cols. 11-12, reveals incidents in the career of a minor official at El-Hibeh in the 31st year of Psammetichus I. Clearly subordinate to the royal harbor masters Peteesi and Sematawytefnakht, this official was considered a "chief of police" by F. Ll. Griffith and subsequent commentators. The man's title, however, can be shown to read not hry Mdy "Chief of the Medjay/police," but rather hry M' "Chief of the Ma/Meshwesh." The New Kingdom institution of the Medjay policemen cannot be shown to survive into the Late Period. This is the last attestation of a Meshwesh chief functioning in Egypt, and is significantly later than the last previously known (year 8 of the same king). The survival of this tribal office--albeit in a reduced capacity--into the middle of the reign of Psammetichus I disproves the older theories of Yoyotte, et al., regarding the quick suppression of the Libyan rulers after Saite expansion into Upper Egypt (year 9). The revised text of P. Rylands 9 provides new insights into the careful methods by which the Saite house consolidated its political control over a united Egypt.

## **COMPOSITION AND THE ARTIST'S SQUARED GRID**

Gay Robins, Emory University

While it is well-known that Egyptian artists frequently made use of

a squared grid in obtaining acceptable proportions for the human figure, little or no study has been made of how the use of such grids might have effected the composition of whole scenes. The present paper analyses a number of scenes and shows the various ways in which their composition is grid-related.

### **BEYOND THE PYRAMIDS: EGYPTIAN REGIONAL ART FROM THE MUSEO EGIZIO, TURIN (Brief announcement)**

Gay Robins, Emory University

In October, 1990, the exhibition Beyond the Pyramids: Egyptian Regional Art from the Museo Egizio, Turin will open at the Emory University Museum of Art and Archaeology in Atlanta, Georgia, presenting a selection of regional funerary and religious material dating from the First Intermediate Period to the 18th Dynasty. Many of the fifty-two objects derive from the Museo Egizio's own excavations of the three regional sites of Gebelein, Qaw el-Kebir and Assiut. They include twenty fragments of relief from the temple of Nebhepetre Montuhotep II at Gebelein dating to before the unification of Egypt. In conjunction with the exhibition, a symposium 'A Sense of Place: Regional Art and Archaeology of First Intermediate Period and Middle Kingdom Egypt' will be held on October 19-21, 1990. This paper will discuss the aims of both the exhibition and the symposium.

### **THE FAMILY OF THE MAYOR OF THEBES SENNEFER**

Catharine Roehrig, Metropolitan Museum of Art, New York

In the offering chapel of his Theban tomb (TT 96A), the Mayor of Thebes Sennefer records the names of several family members. These include "his brother," the Vizier Amenemopet and "his father," the Tutor Ahmose-Humay. In two places Sennefer also records the names of "his father" Nu and "his mother" Henutiry. Scholars have generally identified this latter couple as the grandparents of Sennefer, while accepting Ahmose-Humay as his actual father. However, evidence from the tomb of Ahmose-Humay (TT 224) indicates that this man was probably Sennefer's uncle, suggesting that Nu and Henutiry were, in fact, Sennefer's parents.

### **A ROYAL MOTHER AND CHILD OF THE LATE MIDDLE KINGDOM IN THE BROOKLYN MUSEUM**

James F. Romano, The Brooklyn Museum

In 1943 The Brooklyn Museum purchased a copper statuette of a

woman nursing a child. The crudely incised inscription on the sculpture's base identifies her as the iry[t]-p't Sbk-nht. A woman with the same name and title is mentioned in the inscriptions of a stela (Cairo CG 20537) and a scarab (Cairo JE 75039) both datable to Dynasty XIII. This paper will explore the Brooklyn figure's relationship to Thirteenth Dynasty stone and metal sculpture, particularly to a copper figure, also showing a female nursing an infant, today in the Berlin Museum (14028).

## **A CLUSTER OF MASTABAS OF PALACE RETAINERS AT GIZA: A PRELIMINARY REPORT**

Ann Macy Roth, University of California at Berkeley

Along the northern edge of the cemetery west of the Great Pyramid of Khufu at Giza lies a cluster of Old Kingdom mastaba tombs. This cluster dates to the 5th and early 6th dynasties and is separated from the tombs to the south by a gap that probably served as a path through the cemetery. Where the titles of the owners of these mastabas survive, they invariably include some form of the title hnty-s pr-ʿ3, a title that is probably to be translated "courtier" or "palace retainer," rather than "tenant landholder of pharaoh."

Since the mastabas are largely contiguous, it is possible to reconstruct with some confidence the growth of the cluster. Patterns can be discerned in this growth that relate to the level of the title held by the tomb owner and the architectural form and orientation of the tomb. Further patterns can be seen in the choice of motifs for the chapel decoration, in the technique of applying it, and possibly also in the contents of the serdabs and burial chambers.

These mastabas offer a rare opportunity to study the influence of title on cemetery organization, both within the cluster itself and in the larger context of the western cemetery as a whole. In addition, they may throw further light on the nature of the office of hnty-s itself.

## **A SECOND STYLE IN EGYPTIAN SCULPTURE OF THE OLD KINGDOM**

Edna R. Russman, Brooklyn Museum

The mannered, exaggerated features of late Old Kingdom statues are often ignored in histories of Egyptian art. At best, they tend to be dismissed as naive or decadent, direct products of the increasing political weakness of the Sixth Dynasty. This evaluation, based on modern prejudices, has obscured our recognition and understanding of the rise of a major new style, one which was to be extremely influential in later Egyptian

art. Transitional versions of this late Old Kingdom style at Saqqara suggest that it originated there: like the more naturalistic style it replaced, the later style was Memphite in origin.

## **A PROPOSAL FOR CLEARANCE AND CONSERVATION OF THE TOMB OF RAMESSES II (KV7)**

John Rutherford, Rutherford and Chekene, San Francisco

The rock-cut tomb of Ramesses II, Valley of the Kings, Egypt, has never been adequately cleared and recorded. The tomb is partially filled with flood debris and is closed to visitors because of alleged dangerous rockfall potential. Surveys performed by The Brooklyn Museum (1977-1980) and by the Berkeley Theban Mapping Project revealed the cause of extensive tomb damage and suggested several methods of protecting this important tomb from further damage. This paper summarizes the results of past tomb investigations and presents a detailed proposal for clearing the tomb and preserving its contents for further study. The proposal includes details of a waterproof tomb closure which, when installed, can be monitored as a test model for protection of several other tombs in the Valley of the Kings which are exposed to periodic flooding.

## **THE PACIFIC LUTHERAN UNIVERSITY VALLEY OF THE KINGS PROJECT: THE 1989 SEASON**

Donald P. Ryan, Pacific Lutheran University

The Valley of the Kings is widely known for its beautifully decorated royal tombs of the New Kingdom. Amongst these elaborate monuments, however, are found a substantial number of typically smaller, uninscribed tombs. Most of these tombs were discovered around or prior to the turn of the century and have been very poorly documented. Lacking inscriptions, these tombs challenge the archaeologist to answer questions concerning their date, ownership and relationship to other tombs in the Valley of the Kings. The goal of the Pacific Lutheran University Valley of the Kings Project is to investigate a series of six such tombs located in the small wadi found behind the Valley's prominent hill.

During the 1989 field season, we were able to locate (without sophisticated electronic equipment) Howard Carter's long-lost Tomb 60. The tomb contained, among many other things, food offerings and/or animal mummies, along with what appears to be a royal female mummy. The identity of this mummy poses provocative questions. The buried stairs and door of Tomb 21 (discovered by Belzoni in 1817) were also relocated and cleared. A reconnaissance of this large tomb found evidence of flooding and vandalism since the time of its initial discovery. The two



female mummies reported by Belzoni have been torn apart, some large pots have been smashed and 19th century graffiti was noted. Tomb 21 awaits clearance during the 1990 field season along with continued work on Tomb 60 and the investigations of Tombs 27, 28, 44 and 45.

## **ORIGINS OF ANCIENT EGYPTIAN MEDICINE: ETHNO-ARCHAEOLOGICAL AND BIOLOGICAL ASPECTS**

Calvin W. Schwabe, University of California at Davis

As noted by Frankfort and Aldred, among others, study of modern cattle-culture pastoralists of the Nile valley might yield inferences useful for better understanding of the ancient Egyptians. From the medical knowledge of the Nilotic Dinka and others, we find surprising similarities to ancient Egypt. Their healers possess a variety of manual skills, including considerable understanding of bovine obstetrics. Many set fractures, remove teeth, castrate males and suture and cauterize wounds. Their internal anatomical and physiological information derives from cattle killed and dissected in religious ritual. This knowledge is then applied to man, not the other way around, sometimes leading to interesting mistakes. In some cases diseases recognized in animals are not recognized in people, because they have not studied the human internal organs. Hypotheses about specific Egyptian medical beliefs and practices, and of their general origins, readily arise, or are reinforced, when this knowledge of what is learned through animal sacrifice by contemporary Nilotic pastoralists is examined in terms of Egyptological evidence, modern biomedical knowledge and observations possible from experimental replications of Egyptian portrayals or ritual in the laboratory. In conclusion, ethno-veterinary studies of modern Nilotic tribes, complemented by biological studies, reinforce our ideas of the most ancient origins of Egyptian medicine from cattle sacrifice.

## **THE ANCIENT EGYPTIAN CROSS-LEGGED SCRIBE STATUE - PART II**

Gerry D. Scott, III, Lewisburg, PA

At last year's annual meeting, the early development of the important ancient Egyptian statue type of the cross-legged scribe, during the Old Kingdom and Middle Kingdom, was discussed. The proposed paper will continue this examination into the New Kingdom and the Late Period. In addition to stylistic observations, the texts accompanying these statues, the significance of their original placement and their function within the repertoire of ancient Egyptian statuary will be briefly discussed. The New Kingdom development of the statue type began during the late Seventeenth and early Eighteenth Dynasties, with statues that were clearly

inspired by their Old Kingdom and Middle Kingdom predecessors. As the New Kingdom advanced, however, new departures may be noted, particularly as the statue type became a favored vehicle for the depiction of many of Egypt's most influential civil, military and ecclesiastical officials. New trends in fashion and expanded texts, often containing important biographical and historical information, are two of the important New Kingdom developments for the statue type. Also significant in the continued shift away from placement within the owner's tomb suite to placement within a temple complex. By the time of the Late Period, the cross-legged scribe statue type appears to have become exclusively a temple statue, with most examples dating to a brief period comprised by the close of the Twenty-fifth and the dawn of the Twenty-sixth Dynasties. Following this final, brief development, the statue type and its relations all but disappear from the corpus of ancient Egyptian sculpture.

### **EPIGRAPHIC WORK IN THE TOMB OF NEHRI II AT BERSHEH: 1990 SEASON OF THE MUSEUM OF FINE ARTS, BOSTON, AND THE UNIVERSITY MUSEUM OF THE UNIVERSITY OF PENNSYLVANIA EXPEDITION TO BERSHEH**

David P. Silverman, University of Pennsylvania

The tomb of Nehri II was published by Newberry in his Bersheh series, Volume II. Unfortunately, the texts were incompletely, and, in some cases, incorrectly recorded. Still, the publication has remained the basic source of information for inscriptions of the tomb. Our mission this season was to copy all the texts as they now appear on the walls and ceiling of the tomb.

The great majority of those remaining are copies of the Coffin Texts, and, since they were not included by DeBuck, an accurate recording is necessary. The preliminary season last year revealed the "so-called" edge inscriptions among the texts. Lesko has already noted that such spells occur on the thicknesses of the coffin boards and that, when the coffin is complete, they would have been hidden from sight. These spells have also been observed on the walls in the tomb chapel of Hsw the Elder at Kom el Hisn.

### **MAAT IN THE RAMESSIDE AGE**

Emily Teeter, University of Chicago

In several recent publications, ("Die Loyalistische Lehre' Echnatons", SAK 8 [1980], 1-32; Re und Amun [1983], 283-5; Ägypten: Theologie und Frömmigkeit... [1984], 227-8, 264-5; and "Vergeltung und Erinnerung" in Fest. Westendorf [1984], 687-701), Jan Assmann has

postulated that Maat ceased to be an important religious concept in the Ramesside age. In his discussions of personal piety, he has suggested that in the Ramesside Period there was no longer a relationship between conduct and an individual's fate. Hence, according to Assmann, the concept of Maat became less significant, for one's fate was "in the hands of the gods," and was not determined by living in accordance with the principles embodied in Maat.

A study of the New Kingdom temple reliefs which portray the presentation of Maat strongly suggests that Assmann's conclusions, which are drawn primarily from his study of the hymns in private tombs, should be questioned. The incidence of Ramesside temple reliefs that portray the presentation of Maat and the Ramesside royal name equated with Maat suggest that, on the contrary, there was an enhanced interest in Maat-related theology in the later New Kingdom. The continued relevance of Maat to the private man is documented by the appearance of scenes of the presentation of Maat in areas of public prayer and supplication in the temples, by the depiction of persons of non-royal status presenting Maat and by the proliferation of Maat-related iconography on private funerary monuments. The evidence culled from temple reliefs and private monuments suggests that, contrary to Assmann's theory, Maat indeed was a central theological and ethical theme in the Ramesside age.

## MYTHIC TRADITIONS IN THE PYRAMID TEXTS

Vincent Arieh Tobin, Saint Mary's Univeristy

This study commences from the assumption that the Pyramid Texts contain mythic traditions which were originally separate and distinct, but which were melded together in the compilation of the texts as a canonical set of rituals in an attempt to express a distinct religious and political ideology. In this compilation it is possible to see a kind of theological system or systems, expressed by the symbolism of myth, but not yet totally unified or monolithic. In short, the Pyramid Texts are the rituals of a religion which was expressed in both unity and diversity. An attempt will be made in this paper to isolate the original mythic traditions which were adopted and adapted by the compilers of the texts. The individual myths will not be considered *per se*, that is, no attempt will be made to reconstruct the full mythology of the period or to posit a mythic corpus comparable to that found in the later Classical world. Emphasis will rather be placed on the different types of myth found in the texts and the purpose and roles of the various mythic traditions. For example, we shall consider myths associated with the sky, the earth, the kingship, the Nile, fertility, rebirth, Osiris, Isis, divine motherhood, etc., for the purpose of assessing the role which each of these types of myth played in the evolution of Old Kingdom theology. The final conclusion of the paper will attempt to state

that the mythic traditions of the Pyramid Texts represent a fine balance between the "orthodoxy" of a consolidated system and the more liberal expression of religious ideals seen in pluralism of the different mythic traditions.

## **AN ARCHAIC FIGURE IN THE COFFIN TEXTS**

Rockwell Townsend

The last lines of Spell 184 read:

I fly up on the east side of the sky,  
I alight on the west side of the sky,  
I ferry the sky like Re,  
I join the land like Thoth.  
(var: This N joins like Sothis.)

The semantic structure here fits a real world analog: the observed celestial motions of the Sun, Moon, and Sirius which the Egyptians used to define time. These motions also circumscribe their image of heaven as a celestial eternity. Epigraphic elements in the Spell show that it must be taken from a much earlier text.

The figure drawn by these verses is notable because it encompasses in very simple form the astronomical observations which have been hypothesized for the origin of the Egyptian calendar. Just possibly these verses represent an archaic fossil of that experience in Predynastic times.

## **THE PREDYNASTIC ORIGINS OF HATHOR**

Jonathan Van Lepp, Jet Propulsion Laboratory, California Institute of Technology

The presence of Hathor on the palette of Narmer shows that at the time of "Unification" she was already a very prominent goddess in the ancient Egyptian religious pantheon. Her appearance in that time period indicates that some evidence of Hathor should exist in the iconography of predynastic art.

Hathor is the "Cow Goddess." Since cattle are not indigenous to Egypt, it is very probable that a deital aspect of a goddess related to cattle would be incorporated into the existing religious structure at the time of the introduction of cattle.

In Gerzean pottery scenes a woman is often represented with her arms held over her head in a circular form imitating the horns of a cow. Her heraldic scale and nearby acts of veneration held by other human figures are indications that she is a goddess.

One of the first representations of this arm posture is on a Naqada I painted pot where two culturally distinct men are engaged in mortal combat. The characteristic features of these two men allow us to identify

them as a native Egyptian and a Libyan. The Egyptian stabs the Libyan with a spear, while the Libyan holds his arms in the "cow horn posture." This arm posture is also found at approximately the same [period] in the Tassili paintings of the Diyala region in modern Libya, where cattle had been domesticated since at least 10,000 B.C. The arm posture of the Tassili women involves a ritual which is apparently related to the cattle cult. It is perhaps no coincidence then that shortly after the creation of the Naqada I battle scene, we find the appearance of domesticated cattle in Egypt and a more frequent use of the "cow horn" posture in predynastic art.

## **EPIGRAPHIC WORK IN THE EDIFICE OF AMENHOTEP II AT KARNAK**

Charles C. Van Siclen III

Working under the auspices of the Franco-Egyptian Center at Karnak and in conjunction with Christian Leblanc, two brief campaigns of epigraphic work in the Edifice of Amenhotep II, between the Ninth and Tenth Pylons at Karnak, were undertaken in May/June and October/November 1989. The work of these two campaigns included preparation of a preliminary photographic survey of all inscribed surfaces of the temple (60% complete) and initial recording (70% complete) of the wall scenes contemporary with the extant Haremhab-Seti I building stage of the structure. In addition, recording and study of the reused materials of Amenhotep II and of others within the fabric of the structure and of the graffiti were begun.

From preliminary examination of the reused materials, it is clear that the earlier Amenhotep II structure from which the present building is made formed three sides of a large pillared courtyard with two miniature pylon entrances. One side of this court contained a series of bark (?) chapels, including one for the ithyphallic Amun, and one for the Queen Mother. Given evidence about the manner and date of the reuse and certain epigraphic clues from elsewhere, it seems likely that the early Amenhotep II structure was a jubilee court prepared for his Second Jubilee. It probably once stood in front of the Eighth Pylon and was the southern counterpart to the Festival Court of Tuthmosis II which stood at the same time before the Fourth Pylon at Karnak.

## **THE HWT-ITN FIRST COURT SHRINE AT AKHET-ATEN: AN ARCHITECTURAL RESTORATION**

R.A. Wells, University of California, Berkeley

This presentation is an outgrowth of the work published in SAK, vol. 14, 1987. It represents a continuing study of the small temple adjacent

to Akhenaten's private apartments at Akhet-Aten and, in particular, the foundations of a structure in the first court. The preliminary results of a new field survey conducted in February 1988 have been published in the recent SAK, vol. 16, and are outlined here today.

After the major clearing of the site by Pendlebury and co-workers in the 30's, the foundations in question suffered more than 50 years of weathering and debris infill until only vague shallow depressions remained to identify the feature. Originally called an "altar" by Pendlebury *et al.*, I proposed in SAK 14 that the site marked the spot where the pharaoh conducted the ceremony which founded the city and established Akhet-Aten as the cult center of Akhenaten's "new" religion. Since my first visits in 1983 and 1984, the depressions have been re-cleared by Barry Kemp and associates exposing the lines of foundation mud bricks once again.

In investigations independent of the latter team, I have re-surveyed the foundation site to establish its size and shape and orientation with respect to the Wadi Abu Hasah el-Bahri, a geological niche in the eastern horizon very likely responsible for part of the city's name (3ht).

From these measurements, a contemporary architectural drawing of the Hwt-itn and its interior, an engineering study of the bearing stresses of the soil and mud bricks, and precepts in the pharaoh's religion, I have reconstructed the likely appearance of the first court structure which appears to be more consistent with a shrine than with a simple altar. This reconstruction and its significance are discussed here.

I thank the Michela Schiff Giorgini Foundation for supporting the re-survey field expedition and the Fulbright Commission in Bonn for partial support of the data reductions while at the Hamburg Archaeology Institute.

## **PROBLEMS OF INTERPRETING TOWNS AND THEIR ROLE IN EARLY EGYPT**

Bruce Williams (The Oriental Institute)

Important fragments of actual early towns and representations can be combined to offer a partial reconstruction of the town and its development in the Naqada Period. Temples at Coptos, Hierakonpolis, and Elephantine, as well as granaries, and workshops at Hierakonpolis show the range of activities within the town proper. These were extended onto the desert edge, especially for rituals that required extra space or enterprises that were dangerous or obnoxious. The fortified town at Elephantine in Dynasties 0 and 1 can be compared to a series of representations of fortified enclosures, at least one of which, Buto, was a well-known place. These can be extended backward to include the fortifications depicted being destroyed or dominated on the palettes of Naqada IIIa. Some representational evidence may even indicate that they existed by the end of Naqada I, shown dominated or breached in much the same way as in the First Dynasty.

Some hints derived from later periods of agricultural instability may indicate motives for the establishment of fortified towns and conflict over their existence. Resolution of that conflict in favor of the central government in Dynasties 0 and 1 could have led to problems of security which were addressed by Egyptian policy in Nubia and Sinai.

While limited evidence exists to reconstruct towns, their arrangements and suburban installations at Elephantine, Hierakonpolis and Coptos, class analysis of larger cemeteries elsewhere can be used to estimate the amount of urban activity before Dynasty 1.

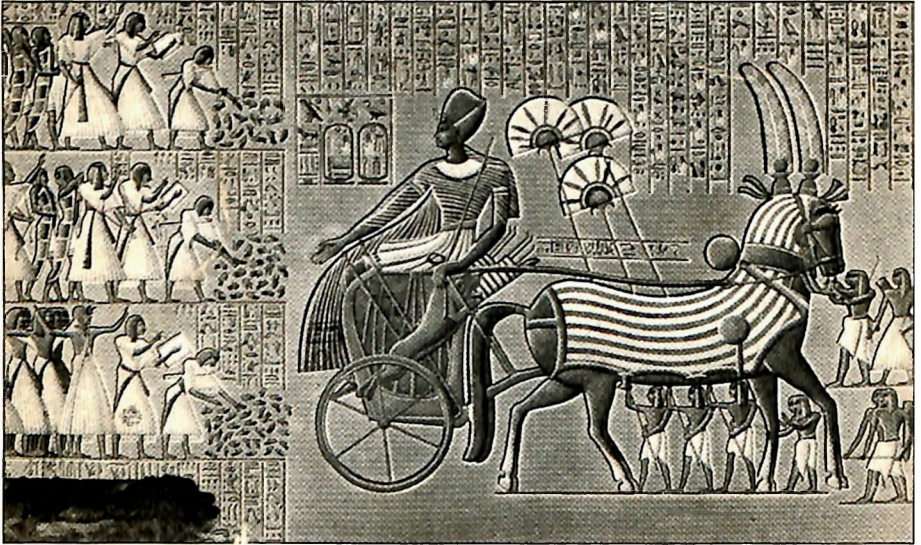
## **CONVENTIONS IN EGYPTIAN REPRESENTATIONS OF THE BOW**

Richard Wilkinson (University of Arizona)

Because it was the most powerful weapon of the ancient world, the bow held an important place in the iconography of many ancient cultures. In Egypt, although the bow functioned only occasionally as a divine emblem and attribute, it was an important symbol of monarchical power and one which was used extensively in the vocabulary of dominance gestures. This paper will provide further interpretation of what I have called "the turned bow gesture," and will also consider a number of aspects of the representation of the bow which seem to have gone unnoticed.

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