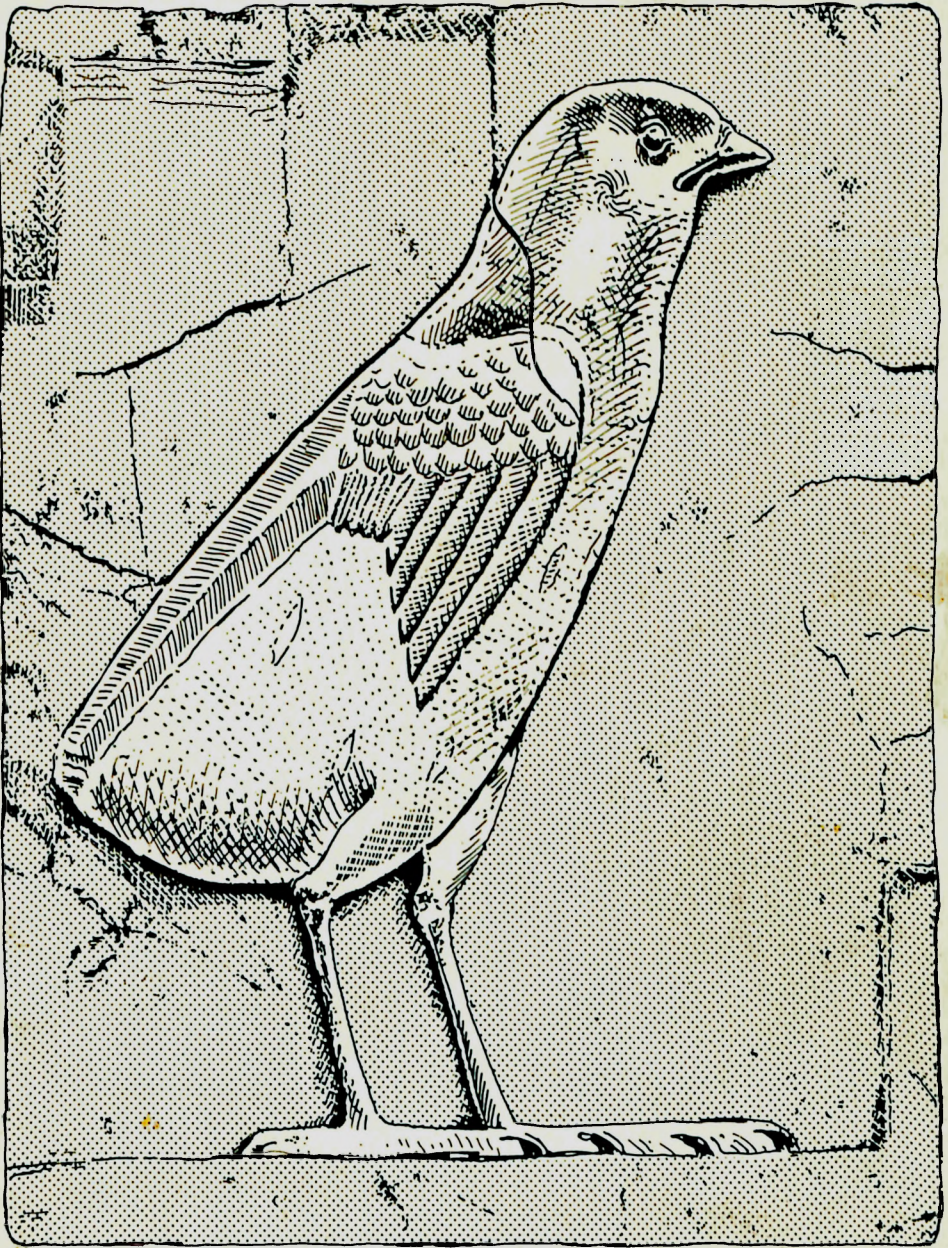


A · R · C · E



ANNUAL MEETING  
CHICAGO 1988  
APRIL 29 - MAY 1, 1988

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**A · R · C · E**

**ANNUAL MEETING  
CHICAGO 1988  
APRIL 29 - MAY 1, 1988  
PROGRAM & ABSTRACTS**

## **SPECIAL ACKNOWLEDGEMENTS**

**We wish to thank Dr. Janet Johnson, Director of the Oriental Institute, for heading the local arrangements committee for this year's conference. The Institute is the generous host of the Reception preceding the Banquet. Thanks are also due to members of the Oriental Institute and specifically to Gretel Braidwood, Pat Monaghan, Margaret Schroeder, Karen Bradley, Kathryn St. John, John Kirulis, and Evada Waller. Warren Schultz, graduate student at the University of Chicago, has looked after the details of conference registration.**

**We wish also to express thanks to the Center for Middle East Studies, to chairman John Woods for inviting Dr. Scanlon to Chicago for the Plenary Lecture and for providing the Reception that follows that talk, and to members of the Center's staff: Karen Schrode and Vera Beard.**

## CONTENTS

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## HIGHLIGHTS OF MEETING

**General Business Meeting, 3:30 pm. Friday, April 29 (Breasted Lecture Hall)**

**Plenary Lecture:** Guest Speaker, Dr. George T. Scanlon: Friday afternoon, April 29, 5:00 pm, Breasted Lecture Hall, Oriental Institute.  
Cosponsored by The Middle East Center, University of Chicago.

**Reception (host: The Middle East Center, University of Chicago):**  
Friday evening, 6:30

**Guided Tour of Exhibit, "Aqaba: Port of Palestine on the China Sea,"**  
given by Dr. Donald Whitcomb, field archaeologist,  
Saturday afternoon, 5:15 pm.

**Cocktails (host: Oriental Institute):**  
Saturday evening, 5:45 pm, Persian Gallery, Oriental Institute

**Banquet:** Saturday night, April 30, 7:30 pm,  
Egyptian and Assyrian Galleries, Oriental Institute  
**Banquet talk:** Dr. David O'Connor, President of the ARCE, will give the first presentation on the interesting and exciting discoveries of his recently completed season at Abydos.

**Board of Governors Meeting:** Sunday, May 1, 8:00 am, Hilton on Hyde Park,  
Superior Room (Breakfast)

## **THE BOARD OF GOVERNORS, 1987-1988**

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**\* Executive Committee membership**

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## **PROJECTS AND EXPEDITIONS OF THE ARCE 1987-88**

- **Epigraphic Survey of the Oriental Institute of the University of Chicago, Luxor**  
Director: Lanny Bell
- **Berkeley Theban Mapping Project:**  
To Prepare a New Archaeological Map of the Theban Necropolis  
Director: Kent Weeks, University of California, Berkeley
- **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) (Upper Egypt)**  
Director: Michael Hoffman, University of South Carolina
- **Lisht Project (Saqqara)**  
Director: Dieter Arnold, Metropolitan Museum of Art
- **Pennsylvania-Yale Expedition of Abydos (Upper Egypt)**  
Codirectors: William Kelly Simpson, Yale University, and David O'Connor, University Museum, University of Pennsylvania
- **The University of Delaware Red Sea Project**  
Director: Steven Sidebotham, University of Delaware
- **Archaeological Survey of Mersa Matruh (Western Egypt)**  
Director: Donald White, University Museum, University of Pennsylvania
- **Craftsmen of Deir el-Medina Project, Luxor**  
Director: Cathleen Keller, University of California, Berkeley
- **Coptic and Arabic Manuscripts Microfilming Project**  
Director: S. Kent Brown, Brigham Young University
- **Combined Prehistoric Expedition**  
Director: Fred Wendorf, Southern Methodist University
- **Prehistoric Egyptian Socioeconomic Structure**  
Codirectors: Robert J. Wenke, University of Washington, and Richard Redding, Cranbrook Institute of Science
- **Middle Commentaries of Aristotle's Logical Works by Ibn Rushd (Averroes)**  
Director: Charles Butterworth, University of Maryland

- **Ecological Survey of the Egyptian Eastern Desert**  
**Directors: Steven Goodman, University of Michigan, and Douglas Brewer, University of Illinois at Champaign-Urbana**  
**Forthcoming: A Survey of Biological and Human Resources in the South Sinai**
- **Alexandria Expedition: The Archaeological Survey of the Main Jewish Quarter of Ancient Alexandria**  
**Director: Birger Pearson, University of California at Santa Barbara**
- **The Embalming House of the Apis Bulls**  
**(American Research Center in Egypt)**

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

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

- **Fustat Excavation at Old Cairo**  
**Director: George Scanlon, American University in Cairo**
- **El Amarna Project (Upper Egypt)**  
**Codirectors: William Murnane, Memphis State University, and Charles Van Siclen, III**
- **Naukratis Project (Egyptian Delta)**  
**Codirectors: W. D. E. Coulson, American School of Classical Studies, Athens, and Albert Leonard, University of Minnesota**
- **Deir el-Ballas Project (Upper Egypt)**  
**Director: Peter Lacovara, Museum of Fine Arts, Boston**
- **Quseir el-Qadim Project (Red Sea)**  
**Codirectors: Janet Johnson and Donald Whitcomb, Oriental Institute, University of Chicago**
- **Wadi Tumulat Project (Upper Egypt)**  
**Director: John Holladay, University of Toronto**
- **Medieval Luxor Project**  
**Codirectors: Janet Johnson and Donald Whitcomb, Oriental Institute, University of Chicago**
- **Fayyum Project**  
**Codirectors: Robert Wenke, University of Washington, and Mary Ellen Lane, Council of American Overseas Research Centers**

## LIST OF ARCE FELLOWS, 1987-1988

- ASSAAD, RAGUI (Cornell University)  
"Craft Control and Segmented Labor Markets in Egypt:  
The Case of the Construction Sector" (8 months)
- BERMAN, LAWRENCE (Yale University)  
"Monuments and Inscriptions of the Reign of Amenemhet I" (8 months)
- CRECELIUS, DANIEL (California State University, Los Angeles)  
"Annotated Translation of Ahmad Katkhuda Azaban Damurdashi's  
Al-Durra al-musana fi akhbar al-kinana" (3 months)
- EL-NAHAL, GALAL (University of Maryland), "Studies in the Social,  
Economic, and Legal Institutions of Ottoman Egypt" (4 months)
- FRIEDMAN, RENEE (University of California, Berkeley), "Early Craft  
Industries and Urban Development at Hierakonpolis" (8 months)
- GELLER, JEREMY (Washington University)  
"Predynastic Ceramics Production at Hierakonpolis" (4 months)
- HARRIS, JAMES (University of Michigan)  
"Study of the Nubian People Relocated at Kom Ombo" (3 months)
- HILL, ENID (American University in Cairo),  
"Fusion of Islamic and Modern Concepts of Justice in the Life and Works  
of Abd al-Razziq al-Sanhuri" (6 months)
- JONES, MICHAEL (American Research Center in Egypt)  
"The Ptah Temple at Memphis in Post-Ramesside Times" (6 months)
- LESCH, ANN (Villanova University), "Egyptian Government Policies and  
Programs Concerning the Family and Female Employment" (4 months)
- MOTTAHEDEH, ROY (Harvard University), "Social and Political Ideas in  
Koran Commentary" and "Traditional Education at the Azhar" (7 months)
- RICHARDS, JANET (University of Pennsylvania), "An Investigation of  
Middle Kingdom Socio-Economic Structure in Ancient Egypt" (6 months)
- SANDERS, PAULA (Rice University),  
"Ritual and Economy in Mamluk Society" (11 months)
- SMYTH, WILLIAM (Yeshiva University),  
"Late Arabic Rhetorical Tradition" (12 months)
- SWANSON, JON (University of Nebraska), "Emigration, Economic Change,  
and Social Dislocation in Egypt" (3 months)

**TAYLOR, CHRISTOPHER (Princeton University)**  
**"Cults of the Saints in Medieval Egypt" (3 months)**

**WILLIAMS, MICHAEL (University of Washington)**  
**"The Scribes of the Nag Hammadi Gnostic Codices" (3 months)**

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# ANNUAL MEETING 1988

## AMERICAN RESEARCH CENTER IN EGYPT, INC.

Host Institution:  
The Oriental Institute and Center for Middle East Studies  
University of Chicago

All Meetings in the Oriental Institute,  
1155 East 58th Street

- or -

Pick Hall (opposite Oriental Institute),  
5828 S. University

## PROGRAM

THURSDAY, APRIL 28, 1:00 PM

EXECUTIVE COMMITTEE MEETING

<b>FRIDAY, APRIL 29</b>
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### MORNING

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9:00 - 12:00

**REGISTRATION**  
(BREASTED HALL LOBBY)

### AFTERNOON

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1:30 - 3:00 PM

**SESSION 1:**  
**ANCIENT EGYPTIAN PERSPECTIVES, PART 1**  
(BREASTED LECTURE HALL)

Chair: William J. Murnane (Memphis State University)

James Evans (Stamford, CT), Evidence for Calculation of  
Lunar Month in Second Millennium B.C. Egypt

**Virginia Lee Davis (Smithfield, PA),  
Acoustic Feature Analysis Applied to Egyptian Phonology**

**Dorothea Cole (Sonoma, CA),  
The Woman of Ancient Egypt as a Child**

**Barbara S. Lesko (Brown University),  
The Conference on Women in the Ancient World:  
A Report by Its Director**

**3:30 PM**

**GENERAL BUSINESS MEETING  
(BREASTED LECTURE HALL)**

**5:00 PM**

**SPECIAL PLENARY LECTURE  
(BREASTED LECTURE HALL)  
Cohost: Center for Middle East Studies**

**George T. Scanlon (American University in Cairo)  
"Excavations at Fustat, 1980-81: Novel Architecture"**

**6:30 PM**

**RECEPTION  
(CENTER FOR MIDDLE EAST STUDIES)**

**SATURDAY, APRIL 30**

**MORNING**

---

**9:00 - 10:00 AM**

**SESSION 2A: PREHISTORY/OLD KINGDOM  
(BREASTED LECTURE HALL)**

**Chair: James P. Allen (Yale University)**

**Patricia V. Podzorski (University of California at Berkeley), A  
Predynastic Cylinder Seal from Ballas and the Origin of Some  
Predynastic Seals**

**Susan Tower Hollis (Harvard University), Neith: Bees, Beetles, and  
the Red Crown in the Third Millennium B.C.**

**Bruce Williams (Oriental Institute), Narmer and the Coptos Colossi**



**10:15 - 11:15 AM**

**(CONTINUED)**

Michael A. Hoffman, Renee Friedman, James Mills, Jeremy Geller  
(University of South Carolina), 1986-87 Research at Hierakonpolis

John C. Deaton (Richmond, VA),  
The Mythical Map of Hierakonpolis

Rockwell Townsend (San Francisco, CA),  
The Location of the Royal Tombs at Abydos

**11:30 AM - 12:30 PM**

**(CONTINUED)**

Whitney Davis (Northwestern University),  
Reevaluating Protodynastic Representational Reliefs

Joan Garrison (Pacoima, CA), The Royal Family of the 4th Dynasty

Edward Bleiberg (Memphis State University),  
Exchanges of INW - in the Early Dynastic and Old Kingdom

**MORNING**

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**9:30 - 11:00 AM**

**SESSION 2B: EGYPTIAN LANGUAGE  
(ROOM 208)**

Chairman: David Silverman,  
University Museum, University of Pennsylvania

Stephen E. Thompson (Brown University), The Origin of the Pyramid  
Texts found on Middle Kingdom Saqqara Coffins

Peter F. Dorman (Metropolitan Museum of Art),  
Pyramidia Texts on Coffins of the Middle Kingdom

Ann Macy Roth (Museum of Fine Arts, Boston),  
The Purpose of the Pesesh-kef Knife

Alan Schulman (Queens College and City University of New York),  
The Ritual of 'Opening of the Mouth'

**11:15 AM - 12:00 PM**

**(CONTINUED)**

Robert K. Ritner (Oriental Institute),  
O. Gardiner 363, a Spell Against Nightmares

Richard Jasnow (Universitat Wurzburg, University of Chicago),  
P. Brooklyn 47.218.135 - A Progress Report

**10:00 - 11:30 AM      SESSION 2C: PROVERBS: FORM AND SOCIAL USE  
(PICK HALL, ROOM 218)**

**Chair: Aleya Rouchdy (Wayne State University)**

**Mona Mikhail (New York University),  
Al-Amthall al-sha'biyya: Structure and Content of the Arabic Proverb**

**Afaf Marsot (University of California, Los Angeles),  
Proverbs as Attitudes Toward Authority**

**10:00 - 11:45 AM                      SESSION 3C: MODERN EGYPT  
(PICK HALL, ROOM 22)**

**Chair: Robert Bianchi (University of Chicago)**

**Ralph M. Coury (Fairfield University),  
Ali Mahir and the British: 1939-1940**

**Joel S. Gordon (University of Illinois at Urbana-Champaign), Egypt's  
'Just Tyrants' on the Eve of Revolution: January 26 - July 23 1952**

**Fauzi M. Najjar (Michigan State University),  
Elections and Democracy in Egypt**

**AFTERNOON**

---

**12:00 - 1:30 PM**

**LUNCH**

**1:45 - 3:00 PM                      SESSION 3D: MODERN EGYPT (CONTINUED)  
(PICK 22)**

**Robert Bianchi (University of Chicago), Interest Group Politics**

**Rashid Naim (University of Illinois at Champagne-Urbana),  
Fundamentalist Ideas: Historical Roots**

**Mustafa Farouk (University of Chicago),  
Political Theater in Egypt: The Sixties and the Eighties**

**1:30 - 2:50 PM**

**SESSION 4A: MIDDLE KINGDOM/NEW KINGDOM  
(BREASTED LECTURE HALL)**

**Chair: Edna Russmann (Metropolitan Museum of Art)**

**John C. Darnell (Oriental Institute),  
The Chief Baker: stele CGC 20683 (=ANOC 1:5)**

**Diana Craig Patch (Carnegie Museum of Natural History),  
Artifacts from Cemetery D, Abydos, in the Carnegie Museum of  
Natural History**

**Stuart T. Smith (University of California at Los Angeles),  
Sealings and the Reconstruction of Administrative Systems: The  
Middle Kingdom Second Cataract Forts**

**Catharine H. Roehrig (Museum of Fine Arts, Boston),  
Reconstructed Wooden Models from the Eleventh Dynasty Tomb of  
Djehuty-nakht at Bersheh**

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

**(CONTINUED)**

**Otto J. Schaden (Chicago, IL)  
Royal Canopic Boxes of the Eighteenth Dynasty**

**William J. Murnane (Memphis State University),  
The Beginning of Thutmose III's 'First Campaign of Victory'**

**Cathleen A. Keller (University of California at Berkeley),  
The Malkata Palace of Amenhotep III: Publication Update**

**4:15 - 5:35 PM**

**(CONTINUED)**

**Elizabeth Shannon (University of Chicago),  
Some Amarna Trial Pieces**

**Earl L. Ertman (University of Akron), A Limestone Block Illustrating  
Akhenaten's Use of the Bound Foreign Prisoner Motif**

**David P. Silverman (University of Pennsylvania),  
Akhenaten and Divine Kingship**

**James P. Allen (Yale University), Son of Akhenaten**

**3:00 - 5:00 PM**

**SESSION 4B: ARCHAEOLOGY  
(ROOM 208)**

**Chair: Richard Fazzini (The Brooklyn Museum)**

**Carol Redmount (University of Chicago),  
The Earliest and Latest SIP/MBA Pottery from Tell el-Maskhuta;  
Settlement Patterns in the Wadi Tumilat**

**Sharon C. Herbert, Henry T. Wright (University of Michigan),  
University of Michigan Expedition to Coptos, 1987**

**Ronald E. Zitterkopf (Kansas City, MO),  
The Roman Towers Along the Quseir-Nile Road**

**Donald Whitcomb (Oriental Institute),  
Coptic Glazed Ceramics from the Excavations at Aqaba, Jordan**

**Vanca D. Schrunk (Macalester College),  
The Aswan Wares at Akhmim**

**3:30 - 4:30 PM**

**SESSION 4C: MUSIC  
(PICK LOUNGE)**

**Marion Robertson-Wilson (University of Utah),  
Ernest Newlandsmith's Transcriptions of Coptic Music:  
A Description and Critique**

**Shalom Goldman (The New School for Social Research),  
Writing 'Akhnaton': The Making of an American Opera**

**3:00 - 5:00 PM**

**SESSION 5A: ARABIC LITERATURE  
(PICK 22)**

**Chair: Ernest McCarus (University of Michigan)**

**Suzanne Pinckney Stetkevych (University of Indiana),  
The Vilest of Legacies: The bab al-hija (Chapter on Invective) in the  
Hamasa of Abu Tamman**

**Clarissa C. Burt (Oriental Institute),  
Ammiya Literature in the 80's: Face of an Art Come of Age**

**Jaroslav Stetkevych (University of Chicago), Free Verse in Practice:  
Rhyme and Meter in the Poetry of 'Abd al-Wahab al-Bayati**

**3:00 - 5:00 PM**

**SESSION 5B: ROUND TABLE ON  
MEDIEVAL MUSLIM HISTORICAL SOURCES  
(PICK 218)**

**Participants:**

**Fred Donner, University of Chicago  
Stephen Humphreys, University of Wisconsin at Madison  
Carl Petry, Northwestern University  
Marlis Saleh, University of Chicago  
George Scanlon, American University in Cairo  
John Woods, University of Chicago**

**5:15 PM**

**SPECIAL GUIDED TOUR of the Oriental Institute Exhibit,  
"Aqaba: Port of Palestine on the China Sea: The 1987 Season,"  
with Dr. Donald Whitcomb, Field Archaeologist.  
Assembly Point: Registration Desk, front lobby Oriental Institute.**

**5:45 PM - onward**

**CASH BAR (Open to all)  
Persian Gallery, Oriental Institute**

**7:30 PM**

**BANQUET  
Egyptian and Assyrian Galleries,  
Oriental Institute, University of Chicago  
Special presentation by Dr. David O'Connor:  
"The interesting and exciting discoveries  
of the recent season at Abydos."**

<b>SUNDAY, MAY 1</b>
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**8:00 AM**

**BOARD OF GOVERNORS MEETING  
Hilton at Hyde Park Hotel (Superior Room)**

**MORNING**

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**9:00 - 10:00 AM**

**SESSION 6: LATE PERIOD  
(BREASTED LECTURE HALL)**

**Chair: Edward F. Wentz (Oriental Institute, University of Chicago)**

**Timothy Kendall (Museum of Fine Arts, Boston),  
A Cliff Shrine of Taharqa and the Uraeus on Gebel Barkal**

**James F. Romano (The Brooklyn Museum),  
The Date of the Schimmel Bes-Image**

**Eugene Cruz-Urbe (Brown University),  
Nectanebo's Reconstruction of Hibis**

**10:15 - 11:15 AM**

**(CONTINUED)**

**Susan H. Auth (The Newark Museum),  
Some Graeco-Roman Statuettes from Egypt**

**William D. Barry (University of Puget Sound),  
The Imperial Image in Roman Alexandria**

**Lorelei H. Corcoran (Oriental Institute),  
How to Read a Roman Mummy Mask**

**11:30 AM - 12:15 PM**

**(CONTINUED)**

**Jean M. Davison (University of Vermont),  
Egyptian Influence on the Greek Myth of Io**

**Edwin C. Brock (Canadian Institute in Egypt),  
Report on Research in the Valley of the Kings**

**10:00 - 11:00 AM**

**SESSION 7:  
ANCIENT EGYPTIAN PERSPECTIVES, PART 2  
(ROOM 208)**

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

**Emily Teeter (University of Washington, Seattle),  
Name Presentation Rituals of Ancient Egypt: Possible Amarna  
Antecedents for Ramasside Iconography?**

**Andrew Gordon (Oakland, CA),  
Where is the Tin in Ancient Egypt Texts of the New Kingdom?**

**Nigel Strudwick (University of California at Los Angeles),  
The Theban Private Tomb in Transition from the Eighteenth to the  
Nineteenth Dynasty**

**AFTERNOON**

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**12:15 - 1:30 PM**

**LUNCH**

**1:30 - 3:10 PM**

**SESSION 8: TECHNICAL AND ARTS STUDIES  
(BREASTED LECTURE HALL)**

**Chair: John Larson (Oriental Institute, University of Chicago)**

**Millicent F. Jick (Museum of Fine Arts, Boston),  
A Fourth Dynasty Bead-net Dress at the Boston Museum of Fine Arts**

**Bob Brier and Howard Meyer (Long Island University),  
Use and Construction of Ancient Egyptian Bead Shrouds**

**Donald P. Ryan (Pacific Lutheran University),  
The Archaeological Analysis of Inscribed Egyptian Funerary Cones**

**Joan Knudsen (University of California at Berkeley),  
Further Investigations into the Paint on the Reserve Head from the  
Tomb of Ka-nofer**

**Deborah Schorsch (Metropolitan Museum of Art),  
Technical Studies of Ancient Egyptian Hollow Cast Bronzes**

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**ABSTRACTS OF THE ARCE MEETINGS  
ORIENTAL INSTITUTE  
APRIL 29-MAY 1, 1988**

**"SON OF AKHENATEN"**

James P. Allen, Yale.

Consideration of the inscriptions on the coffin from KU 55 shows that it was adapted for use by a Pharaoh other than Akhenaten.

**SOME GRAECO-ROMAN STATUETTES FROM EGYPT**

Susan H. Auth, The Newark Museum.

Many of the religious statuettes of Graeco-Roman Egypt are of mediocre quality and give the impression of being mass produced in great quantity. Two bronze statuettes from the Newark Museum collections, one of Harpocrates, the other of Isis-Aphrodite, are very fine examples of the art of this period. They are also of interest for their mix of Egyptian and Classical motifs and style. These statuettes will be discussed, along with a later terracotta warrior on horseback which has affinities both to the Graeco-Roman and coptic art of Egypt.

**THE IMPERIAL IMAGE IN ROMAN ALEXANDRIA**

William D. Barry, University of Puget Sound.

In 30 B.C., with the death of the last Ptolemaic dynast, Cleopatra VII, Alexandria entered a new political phase of its existence. No longer was it the capital of an independent monarchy, the residence of native kings and queens. Now, from a distance of some two thousand miles, a Roman emperor ruled the city; now, the provincial prefect -- a glorified bureaucrat-- saw to the affairs of Alexandria. How did the Alexandrians cope with this new reality, with this diminution of political prestige? The purpose of my paper is to consider one aspect of this question, namely Alexandrian attempts to integrate the Roman emperor into the political traditions of the city. It will be argued that the Alexandrians, with the assistance of the prefect (rarely with the assistance of the emperor himself), associated the emperor with the royal symbols of the Ptolemaic dynasty, and even with some symbols of the Pharaohs. As a result, despite moments of tension, particularly when the emperor visited the city, the local elite and prefect managed to construct an image of the Roman emperor as the continuator rather than the annihilator of Ptolemaic rule. Literary, archaeological, papyrological, and numismatic evidence will constitute the foundation of the argument.



**USE AND CONSTRUCTION OF ANCIENT EGYPTIAN BEAD SHROUDS**  
Bob Brier and Howard Meyer, Long Island University.

While bead shrouds are frequently found on mummies, their use and construction have not been carefully discussed in the literature. We attempt to show that they were used as a substitute for other materials and also discuss their construction. Suggestions are made for the restoration of existing shrouds.

**REPORT ON RESEARCH DURING 1987 IN THE VALLEY OF THE KINGS, LUXOR**  
Edwin C. Brock

During the past year, as part of an on-going study of the royal sarcophagi of the Nineteenth and Twentieth Dynasties, much of my research has been concentrated on the tomb of Merenptah. During the past fall, I was able to begin clearance of a vertical shaft in one of the upper corridors of this tomb, one of the so-called wells or graverobber shafts. In the course of this work, much material belonging to the tomb furnishings, including fragments of the sarcophagi, was located. In addition, an investigation of pottery from various sites in the Valley of the Kings has been begun, hoping thereby to establish a corpus of reliably dated forms from the Ramesside period. Material related to other sarcophagi and their installation has also been examined. As a result of the preliminary clearance efforts of the shaft in the tomb of Merenptah, certain hypotheses have been generated regarding the destruction of the outer sarcophagi of this king.

**'AMMIYYA LITERATURE IN THE '80'S: FACE OF AN ART COME OF AGE**  
Clarissa C. Burt, Oriental Institute.

The history of 'Ammyya poetry in Egypt during this century is a complicated one. It is remarkable to trace official publishing policies of different periods and the poetry engendered therein. If we begin with the '50's and '60's, we shall see how the relative openness to 'Ammyya poetry in the press changed in the '70's Student Movement. To this day 'Ammyya poetry is eclipsed in most institutional circles. This is not to say that 'Ammyya poetry has disappeared by any means. We may see that the period of the '70's and '80's has opened a form of radical experimentation with the medium of the language that plays with stylistic considerations pushing toward aesthetic concerns over and above the message content of the poetry. Examples will be translated, and if possible, original recitations will be played on tape.

**PARALLELISM IN JAHILIYYA POETRY**  
Clarissa C. Burt, Oriental Institute.

Parallelism, the stylistic feature which characterizes ancient Hebrew and Ugaritic poetries, is also found in abundance in Jahiliyya poetry. My paper will present various examples of parallelism in poems, and deal with questions of the use of

parallelism as a compositional device. The differences and similarities in the usage of parallelism between Hebrew and Arabic will be considered.

#### **THE WOMAN OF ANCIENT EGYPT AS A CHILD** Dorothea Cole, Sonoma, California.

Material on the woman of ancient Egypt as a child will be presented. Her sex was predicted before birth. She was given a name to indicate her femininity that also reflected her welcomed acceptance into the family. She received pediatric care and medical treatment. She received some formal education. She had toys and played games. Certain hair arrangements and clothing styles were considered appropriate. She was a valued member of her family.

An annotated bibliography will be made available and a list of slides illustrating the lives of female children will be included.

#### **HOW TO READ A ROMAN MUMMY MASK** Lorelei H. Corcoran, Oriental Institute.

The religious aspirations of the women (and men) behind those "Mona Lisa" smiles are written all over their faces. Not only can the decoration of these early Roman mummy masks be read in a logical and coherent manner, but the iconography illustrates conventional themes from ancient Egyptian funerary literature.

An analysis of masks from the collection of The Oriental Institute Museum will serve to demonstrate that the religious symbols of the Late Period were employed with the fullest comprehension of their meaning within the context of a vital native tradition.

#### **ALI MAHIR AND THE BRITISH: 1939-1940** Ralph M. Coury, Fairfield University.

The importance of the role of Ali Mahir (Chief of the Royal Cabinet from 1935 to 1937 and Prime Minister in 1936 and in 1939-1940) in modern Egyptian history has long been recognized. The true significance and nature of his political practice and thought have, however, remained elusive. He has been looked upon as a mere opportunist, as a fascist, or, more gently, as a modernizing reactionary or authoritarian. The following paper seeks to make a contribution to the study of Ali Mahir by focusing on the attitudes of his ministry towards the British in 1939-1940. It concentrates on the following questions: 1) what was the attitude of Mahir, his colleagues and King Faruq towards the British and their war effort? 2) what factors affected Mahir and others in the formulation of their policy? 3) to what extent did Mahir's policy in 1939-1940 reflect a more general, coherent orientation that characterized his politics in the 30's and 40's or even throughout his political career?

THE CHIEF BAKER: STELE CGC 20683 = ANOC 1:5  
John C. Darnell, Oriental Institute.

The titles of Pepy on Cairo stele CGC 20683 (= ANOC 1:5) are to be read as:

imy-r3 'mrw n imy-r3 sn' t/sd3wt.

"Overseer of the Bakeries for the Overseer of the Work House/Treasury"

These titles provide Middle Kingdom attestations for the word "mr, bakery," as well as for the New Kingdom titles imy-r3/hry 'mr (Demotic '3 n 'mre/'mre '3). On the same stele, Iykhernofret's title:

imy-r3 'bw-r3 nswt

"Overseer of the Royal Breakfast"

is a Middle Kingdom attestation of the New Kingdom title (previously known for the Middle Kingdom as imy-r3 i'w-r3 nswt).

### ACCOUSTIC FEATURE ANALYSIS APPLIED TO EGYPTIAN PHONOLOGY Virginia Lee Davis, Smithfield, Pennsylvania

Speech sounds can be described in two different ways, either from the speaker's point of view in terms of articulation (articulatory phonetics) or from the hearer's point of view in terms of perception (acoustic phonetics). Each has its advantages and disadvantages. Articulatory phonetics is particularly useful in teaching pronunciation and also helps us to understand some of the mechanisms of sound change. However, articulatory differences do not provide precise criteria for distinguishing one sound from another because most sound effects can be produced in more than one way. For instance, a certain pitch can be produced by either whistling or singing; a certain degree of intensity can be produced by either increasing the airflow or decreasing the aperture; the sort of twang associated with nasals also accompanies diphthongs, resulting in each case from the changing pace of the airflow. The pitch (frequency), intensity (amplitude), and pace (duration) just mentioned are actually the basic ingredients of all sounds.

Very few sound sources, such as tuning forks, produce only a single pitch or tone. Most produce a series of harmonics simultaneously. When the number of simultaneous tones is strictly limited, then something like a musical chord or vowel sound results. When the number is large, then the result is more like a noise or consonantal sound. The human vocal tract is extraordinarily versatile with the capacity to regulate: 1) the number of different tones present in a given sound (range x + y richness + z quality) as well as their relative frequencies; 2) the internal pace of a sound (developing, continuing, oscillating) as well as the overall length; 3) the state of power in a sound (intensified, quiescent, concentrated) as well as its relative volume. Thus are defined the nine distinctive features of human speech. Since speech is based on breathing, breath may be regarded as a tenth feature but only a non-distinctive one inasmuch as breathing is normal so that only its absence (quiescence) is distinctive. This small set of features provides a relatively simple and yet immensely powerful tool for the analysis of speech sounds. I shall discuss its application to Egyptian phonology together with some of the interesting insights it provides into the relationship between sound and meaning.

**REEVALUATING PROTODYNASTIC REPRESENTATIONAL RELIEFS**  
Whitney Davis, Northwestern University.

Some results of a complete re-examination of late predynastic and early dynastic carved slate palettes and other objects with relief representation are presented. On various archaeological and typological grounds, two main groups of palettes -- exemplified respectively by the Oxford and Narmer Palettes -- can be regarded as roughly contemporary and certainly no earlier than c. SD 57/58 (Petrie's palette typology is shown to withstand new tests) but exhibiting very different styles. Further, two major works seem to be somewhat independent efforts: the Hunter's Palette synthesizes earlier predynastic procedures in an experimental way, perhaps even "archaistically"; similarly innovative, but here in a "mannerist" mode, the Battlefield Palette introduces naturalistic, narrative effects of a significantly non-canonical kind. Given a modified chronology unbiased by evolutionist assumptions, the stylistic variation cannot be explained away as the result of a "development" in style. Rather, artisans and patrons apparently selected from a range of available alternatives. I defend the view that for their own specific purposes artisans working in the canonical mode sympathetically exploited but nonetheless strongly modified their artistic heritage in a crucial battle with representational realisms, fought and won by the end of the early dynastic period. The intentions of non-canonical artisans are much more obscure.

**EGYPTIAN INFLUENCE ON THE GREEK MYTH OF IO**  
Jean M. Davison, University of Vermont.

The original tale of Io was localized in Argos, but when Aeschylus treats it in the Prometheus Bound, it has been embellished by an itinerary that includes Skythia and ends in the Egyptian delta. The Greek enthusiasm for genealogies and itineraries has been refined by Aeschylus into a Greek genesis of the origin of nations. The conflicting itineraries offered in the Prometheus and The Suppliants, as well as various elements in both dramas, imply that the major impulse for the development of the legend came from Greek observation and misinterpretation of Egyptian ritual concerning the goddess Hathor. Archaeological and literary evidence suggests that the most likely period for such contact and influence is that of the Nubian Dynasty, Dyn. XXV [ca. 730-664 B.C.].

**THE MYTHICAL MAP OF HIERAKONPOLIS**  
John Deaton, Richmond, Virginia.

In October 1983 the AAAS published an article in its Science 83 by Dr. M.A. Hoffman titled "Where Nations Began". In it he alleged the discovery of the world's oldest map at location 6 of the Wadi Abu Suffian. The map is said to be an idealized one made up from what is alleged to be royal tombs, said to have been built by the predecessors of Narmer and arranged to symbolize the unification of Egypt. Since Hoffman states that it was Narmer who did the unifying, it follows that the map was made before the event it commemorated. The Wadi itself is alleged to symbolize the Nile because it is naturally orientated (more or less) north-south and since the Nile generally flows north it must have been chosen for that reason. But the Nile does not flow north at

Hierakonpolis but from east to west. Hoffman makes the statement that legend has it that Hierakonpolis was the home of Narmer. No such legend ever existed. This reviewer is unconvinced that any intentional alignment was made to any cardinal direction at location 6. The world's would-be oldest map must, unfortunately, be considered a modern myth.

**PYRAMIDIA TEXTS ON COFFINS OF THE MIDDLE KINGDOM**  
Peter F. Dorman, Metropolitan Museum of Art.

A study of two model coffins discovered by the Metropolitan Museum at Lisht indicates that these miniature examples belong to a class of full-scale coffins found throughout Egypt that can be characterized by their architectural form, by a distinctive decorative scheme, and by the use of a common corpus of spells. This corpus, which should be recognized as an addition to the Coffin Texts, is paralleled on the pyramidia of the Middle Kingdom. The paper will consider criteria for attempting to establish chronological limits for the corpus and will note sporadic occurrences of portions of the corpus in the New Kingdom.

**A LIMESTONE BLOCK ILLUSTRATING AKHENATEN'S USE OF THE BOUND FOREIGN PRISONER MOTIF IN A CHARIOT SCENE**  
Earl L. Ertman, University of Akron.

This communication is a continuation of the paper presented at last year's annual meeting in Memphis entitled "Foreign Prisoners on Ramesside Chariots: A Continuation of Kingly Authority." In that paper the use of bound foreign prisoners associated with chariots was traced from a stele fragment of Amenhotep III, through the scene on one of the actual chariots of Tut to Ramesside chariot decorations where decorated lynch pins and the motif of foreign prisoner images were placed on or under the chariot bodies of war but not hunting chariots. Prior to the evidence of this block, published only briefly without a photo, no example of Akhenaten's use of this motif has been cited. The limestone block under consideration is from Pendelbury's excavations at Tell-el-Amarna with the find spot listed as the sanctuary of the Great Temple. This fragment now in the Ashmolean Museum, Oxford, will be illustrated and discussed along with its implications to the tradition of showing The Triumphant King in a chariot scene commemorating a victory over subjugated peoples.

**EVIDENCE FOR CALCULATION OF LUNAR MONTH IN SECOND MILLENNIUM B.C. EGYPT**  
James Evans, Stamford, Connecticut.

The start of the lunar month was the day of conjunction; this is also "last visibility" 85% of the time. The direct evidence for actual calculation is: (1) The lunar prodigy on the time of Takelot II was the day before the new moon, an erroneous calculation, (2) Numerically, the Egyptians could have calculated the time of conjunction to a maximum error of one hour by the use of a 411.79 day cycle divided into 59 steps and a 365.25 day cycle, (3) The schematic Venus Tablets cycle of 13\*360 days +31 days as 13 synodic cycles of Venus and the "222 months" Chaldean

eclipse cycle of 6760 days as 39 eclipse cycles of 173.31 days are used to postulate a "generation cycle" of  $13 \times 411.79$  days, or 14.657 years, (4) The statement of the 341 generations of Herodotus to verify this cycle as 341 cycles of 14.657 years plus two years equals 5000 years, (5) The classification of Jubilees and other events from 2000 B.C. on as being composed of two series; (a) The thirtieth year of accession, which were actually celebrated at multiples of 18.6 year intervals, the lunar nodal rotation period, and (b) those celebrated at other than the thirtieth year, which were actually celebrated at intervals which were multiples of 14.657 year. (6) Symbolic evidence: the use of the "59 gods" to approximate a Sine function of 7 day steps necessary for the postulated calculation in time of conjunction (7) The analysis of the 1482 campaign of Thutmose III Year 22 as keyed to these calculatio cycles, ending a 7,000 day "era of peace" of Queen Hatshepsut on III Proyet 25; April 20, 1482 B.C.

#### THE ROYAL FAMILY OF THE 4TH DYNASTY

Joan Garrison, Pacoima, California.

The interrelationship of the 4th dynasty's ruling family which includes thoroughly researched material dealing with the inter-intrigue and upheaval of its social structure, the family lineage, and the cause of its ultimate downfall.

#### EXCHANGES OF inw IN THE EARLY DYNASTIC AND OLD KINGDOM

Edward Bleiberg, Memphis State University.

This paper is an investigation into the meaning, use, and administration of inw during the Early Dynastic and Old Kingdom. Three hypotheses concerning inw in the New Kingdom were previously proposed in JARCE 21 (1984) 155-167. These hypotheses were that economic exchanges in ancient Egypt are named according to the social position of the giver and receiver, that the name of an exchange (such as inw or h3kw(t)) is based on the use of the commodities exchanged, and that economic exchanges of different sorts between Egyptian kings and foreigners explicate their political relationship. The purpose of this paper is to test these hypotheses in the earlier periods and to compare and contrast the economies of the Old and New Kingdoms.

#### WRITING "AKHNATEN": THE MAKING OF AN AMERICAN OPERA

Shalom Goldman, The New School for Social Research

The new American Opera "Akhnaten", based on the life of the 18th Dynasty's "great heretic", has been presented to critical acclaim in Germany, the U.S., and England. In November CBS Masterworks will issue a recording of Philip Glass' score for the opera, which will be accompanied by a book incorporating the libretto is based solely on original materials, ranging from the Pyramid Texts to the Amarna Letters. The words are sung in their original Near Eastern languages, with the exception of the "Hymn to the Aten", which is sung in the language of the audience. As editor of the texts selected for the libretto, and author of the historical notes, I have been involved with the creation of this opera from its inception. In this communication to the ARCE I propose to describe the three-year long process by which the work was written and brought to the stage; a process which included research trips to Egypt, visits to far-flung collections of Amarna art, and collaborative work with designers, directors and choreographers.

**WHERE IS THE TIN IN ANCIENT EGYPTIAN TEXTS OF THE NEW KINGDOM?**

Andrew H. Gordon, Berkeley, California

In looking at the Egyptian texts of the New Kingdom, one finds no obvious word which means "tin". Although the use of tin is imperative in the production of bronze, one can find no word which consistently means "tin" from the Annals of Tuthmosis III to the papyri of the Ramesside Period. An examination of previous researchers over the past one hundred years and of the major dictionaries reveals that dht is usually translated as "lead", while some variation, such as dh/dhy/dht, is usually translated as "tin". An examination of these apparently similar words reveals that, as in many other ancient cultures, the ancient Egyptians initially confused the similar looking metals, "lead" and "tin". While both could be mixed with copper to form a bronze, tin-bronze is highly superior in function. In the author's opinion, this initial confusion found its way into the written language, where the same term or a slight variation of it was in use for both metals until a new word for tin, trn, appears in Demotic.

**EGYPT'S "JUST TYRANTS" ON THE EVE OF REVOLUTION:  
JANUARY 26-JULY 23 1952**

Joel Gordon, University of Illinois, Urbana-Champaign.

In the aftermath of Black Saturday, the burning of Cairo, the political process in Egypt ground to a virtual halt. No political party could form a government and factionalism precluded creation of a coalition. Many proposed rule by a "just tyrant," a man who stood above special interests, who could rule without the constraints of a parliamentary opposition. During the following six months the Palace appointed three independents to lead the country. Egyptians referred to their governments as "salvation ministries." Order was restored, but the political order could not be saved. Each government fell victim to political intrigue. One fell, by popular account, for the price of LE 1,000,000. Finally, on July 23, the Free Officers seized power.

What steps did the political establishment take to save itself? Historians of modern Egypt, because of a persistent tendency to see the Cairo fire as the death blow to the old regime, have accorded the six months between Black Saturday and the Free Officer's coup scant notice. Sufficient attention has not been paid to those who struggled to initiate political and socio-economic reforms in the face of personal and party enmities. The first two prime ministers, Ali Mahir and Nagib al-Hilali, initiated measures which struck at the roots of Egypt's political ills. Each adopted opposite strategies and chose allies from opposite camps. Political constraints forced each to shorten his sights; political intrigue brought each down. Their failures reinforced a growing disillusion within Egypt for parliamentary rule. The third, Husayn Sirri, had the prescience to recognize the danger posed by discontentment in the army, but Egypt's political elites, consumed with their own, old battles failed to heed the warning signs.

**THE ROYAL ONTARIO MUSEUM EXPEDITION TO NUBIA: RETROSPECT AND PROSPECTS**

Grzysztof A. Grzyski, Royal Ontario Museum.

The Debba bend of the Nile, halfway between the Third and Fourth Cataracts, is one of the most interesting yet least investigated areas in the Nile Valley. Between 1984 and 1986 the author conducted a surface reconnaissance of the area between Ed Debba and El Khandaq. In October through November 1986 the survey was followed by a test excavation of one of the habitation sites identified during the reconnaissance. The site, locally known as Hambukol, is located ca. 6km north of Old Dongola, a capital of medieval Nubia. The excavations at Hambukol continued in the Fall of 1987 and resulted in the discovery of several buildings, dating to Classic and Late Nubian periods. Several Meroitic objects were also found and one expects that even earlier material will be discovered in the future.

**THE UNIVERSITY OF MICHIGAN EXPEDITION TO COPTOS, 1987**

Sharon C. Herbert, University of Michigan.

A team from the University of Michigan, in conjunction with the Archaeological section of the Sohag branch of Assiut University, conducted stratigraphical soundings at the site of Coptos and survey in the surrounding Eastern desert during the month of December 1987. This was a preliminary season in which the goals of both survey and excavation were limited. The purpose of the soundings at Coptos was to determine the state of preservation of the Graeco-Roman levels at the site and the extent to which a stratigraphically verifiable sequence of the local ceramic assemblage of the Graeco-Roman era might be established from the available material. The work of the survey team focussed on re-locating the hydremata along the Graeco-Roman trade routes in the Eastern desert between Coptos and the Red Sea. A longer range goal of the project is to refine our knowledge of the changing pattern of trade across the Eastern desert from Ptolemaic through Roman Imperial times by applying the chronological sequence developed from the stratified Coptos material to that found in survey and possible soundings along the caravan routes.

The results of the 1987 season were very promising. 17 days of excavation revealed and tested large stratified deposits of Early Roman (1st century A.D.) and 3rd through 1st century B.C. Ptolemaic material. Particularly important was the large quantity of locally produced pottery imitating Hellenistic and Early Roman finewares. Imported material -- Rhodian and Coan stamped amphora handles, Hellenistic and Roman ESA, Arretine and Early Roman thinwalled wares -- while not abundant were present in sufficient quantity to testify to flourishing trade and to provide accurate dates for the local material. The survey team, in five days of reconnaissance around Laqueita and southeast visited, mapped and sampled from several of the stations previously located by Meredith as well as other, previously unstudied, sites. The results of the survey indicate that further work on this system of stations would increase our understanding of the Graeco-Roman presence in the area significantly.



## 1986-87 RESEARCH AT HIERAKONPOLIS

Michael A. Hoffman, Renee Friedman, James Mills, Jeremy Geller,  
University of South Carolina.

The presentation will summarize the results of ongoing archaeological and geological research at Hierakonpolis in southern Upper Egypt and discuss the cultural, historical and paleo-environmental consequences of that research. Tentatively, the following subjects will be reviewed: (1) an Archaic/Old Kingdom quarry, (2) Early Predynastic pottery kilns, (3) the Archaic-Old Kingdom town levels, (4) Predynastic cemetery mapping and (5) special environmental studies.

**NEITH: BEES, BEETLES, AND THE RED CROWN IN THE THIRD MILLENIUM B.C.**

Susan Tower Hollis, Harvard University.

The iconographic representation related to Neith vary from the well-known crossed arrows, often with a shield and/or on a standard, the double-bow sign, and the Red Crown, to the less well known coleoptera beetle, bee, cow, lates fish, and acacia tree. In my research on the earliest manifestations of Neith, both her relation to the Red Crown and to the coleoptera beetle have appeared striking: how did they come to be and why are they associated with this deity? A further puzzling feature lies in the late predynastic and early dynastic presence of both the coleoptera in conjunction with Neith and the Red Crown at respectively First Dynastic Nag'el-Deir and late predynastic Nagada. How does one explain the symbols related to this Lower Egyptian deity in Upper Egyptian locations at such an early period? Likewise Neith's relation to the bee is provocative, most especially because it forms part of the royal titulary and also because in the Pyramid Texts it is Nut who appears connected to the bee, not Neith.

In this paper, I will be examining the significance of the coleoptera beetle in relation to Neith. Neith's earliest relation to the Red Crown, and the presence of both in early Upper Egyptian contexts. Further, I will seek to establish when and how Neith and the bee became connected to each other, and finally I will discuss the possible implications of Neith's early presence in Upper Egyptian contexts.

**A FOURTH-DYNASTY BEAD-NET DRESS AT THE BOSTON MUSEUM OF FINE ARTS**  
Millicent F. Jick, Boston Museum of Fine Arts.

Works of art from all periods of ancient Egyptian history show women wearing dresses with an overall lozenge-pattern. It has been traditionally assumed that these multicolored patterns could depict beadwork of some kind but questions about the exact nature of the beadwork have eluded definitive answers because of the paucity of material remains for comparison.

The Boston Museum of Fine Arts now has a lozenge-patterned bead-net dress of Fourth Dynasty date which comes from the Harvard-MFA Expedition at Giza in 1927. As the first dress of its kind to have come from an undisturbed burial, it has become an important addition to existing information about these patterned dresses. The excavation diary and the photographs of the body in situ provided the essential information for the restringing, which I have recently completed, using over 2,000 beads that have been in storage for almost sixty years. When the

sarcophagus was opened many bead groups still contained their original threading, were preserved in their original configuration, and were located in their original position on the body. As a result, during the reconstruction process many definitive parallels could be drawn with the lozenge-patterned dresses painted on examples of Old Kingdom statues and tomb reliefs. The MFA bead-net dress in its reconstructed form adheres closely to the information provided by the excavators' observations and the excavation photographs and, at the same time, conforms very closely to the garment depicted by the ancient artists of the same date.

**THE MALKATA PALACE OF AMENHOTEP III: PUBLICATION UPDATE**  
Cathleen A. Keller, University of California at Berkeley.

In conjunction with the present policy of the Egyptian Department of the Metropolitan Museum of Art, New York, to publish the results of its prior expeditions, the present speaker has been gradually reevaluating the materials derived from the clearance of the Palace of Amenhotep III at Malkata, which took place from 1910-1920. The initial section of this publication project will deal with the inscribed objects from the palace area.

The first portion of the inscribed corpus is represented by the mud document sealings, which bear the impressions of signet rings (and other types of seals). Of the approximately 1100 sealings discovered at Malkata, less than half were brought back to New York, and of this smaller number, only 328 (and a few tiny fragments retained for analysis) were able to be studied for the publication. Each of these 328 sealings has been examined, recorded, photographed, and assigned a provisional reference number.

In addition to the 125 different sealing types already isolated by Hayes in his 1951 JNES publication, some 25 new types have been provisionally identified, some obtained through corrected readings of the impressions, and others from very close and prolonged study of fragmentary impressions that may have escaped the eye of previous examiners.

The verso of many of the sealings preserve impressions of the papyrus or textile surfaces against which they were pressed; evidence of the string portion of the sealing mechanism is often present as well. Therefore the sealing backs have also been subjected to study. And, as a part of the basic catalogue, provenance distribution and the co-existence of different sealing types on the same sealing have been tabulated and analysed. This portion of the publication has been virtually completed.

The second body of material to be subjected to recent study has been the 1400 jar inscriptions. Most of these objects comprise hieratic labels written on undecorated pottery, usually amphorae. However, decorated ware sherds (inscribed or not) and some fragmentary pottery ostraca were also included in the 1400 total. The hieratic labels were also published by Hayes in 1951 in a form that he himself regarded as summary and was chiefly intended to draw the attention of scholars to the social and historical possibilities of this material. After more detailed study of approximately one-half of this corpus (taking into account the experience accrued from the reworking the document sealings, which resulted in the discovery of new types and the correction of previous readings), it came as no surprise that both corrections to Hayes' original readings and (sometimes, therefore) new additions to the jar label types were made.

An (initially, at least) unexpected result of this reevaluation process was an alteration of Hayes' summary

tabulations of the number of each separate label type and often a corresponding change in the total number of labels that could be ascribed to each separate commodity as well. Although the attribution of a given label to a specific label type, which made the convenient tabular format possible, may appear simple, Hayes' numerical listings mask many uncertainties.

Preliminary results at the halfway point of the jar label corpus indicate that there will be some alteration in the summary tables presented by Hayes in his initial publication of the Malkata inscriptions, so that their usefulness as a base for statistical analysis of the flow of commodities in the palace economy is somewhat hampered. However, while the speaker expects the precise numbers to change, the overall picture should not be completely altered - as far as the commodity totals are concerned. However, with regard to specific commodities or their aspects, there have already been some significant changes - both with regard to the actual attestation of some items, and the quantities and/or descriptions thereof.

#### A CLIFF SHRINE OF TAHARQA AND THE "URAEUS" Timothy Kendall, Boston Museum of Fine Arts.

In 1986, the Museum of Fine Arts, Boston, recommenced excavations at the Gebel Barkal Temple, near Karima, Sudan. One of the several aims of the mission was to investigate the previously inaccessible inscription observed many years ago with a telescope by Arkell and Chittick (*JEA* 43 [1957], 42-44). In Feb., 1987, using mountain climbing gear, two members of the team reached the summit of the great rock shaft and found weathered inscriptions of Taharqa and the Napatán king Nastasen, as well as a tiny rock-cut chamber beneath, probably for a statue. Bronze nails embedded in the stone at regular intervals revealed that the inscribed panels had been covered in gold sheet, which, facing south toward the Nile and the Bayuda and erected at such a great height, served apparently as a solar reflector and a beacon to the "Pure Mountain," probably for caravans approaching from the desert. New interpretations of pictorial and textual evidence from 25th Dynasty and Napatán sources have revealed that the pinnacle, once thought to be a weathered colossus, is actually a natural formation that the Kushites imagined to be a gigantic uraeus on the "brow" (dhn) of the mountain, and that it was perhaps for this reason that the Barkal sanctuary remained the place of the royal coronations even centuries after the capital had been moved to Meroe.

#### FURTHER INVESTIGATIONS INTO THE PAINT ON THE RESERVE HEAD FROM THE TOMB OF KA-NOFER Joan Krudsen, Lowie Museum of Anthropology, University of California at Berkeley.

In a paper presented at last year's meetings, A Question of Paint: An Investigation into Traces of Paint on the Reserve Head from the Tomb of Ka-nofer, I dealt with the discovery of minute amounts of both black and yellow pigments on that piece, and speculated as to the chemical makeup of those pigments. I also discussed some of the implications which could be drawn from the presence of paint on that head specifically, as well as on reserve heads in general.

During the past year, further testing of these pigments through the use of transmission electron microscopy and microprobe techniques has been carried out and has yielded some

unexpected results. The yellow pigment, for example, has been found to be orpiment, not ocher as the preliminary examination suggested.

It is the purpose of the present paper to discuss the methods used and results of this testing, as well as to explore further implications which may be drawn from these findings.

#### **THE CONFERENCE ON WOMEN IN THE ANCIENT NEAR EAST -- A REPORT BY ITS DIRECTOR**

Barbara S. Lesko, Brown University.

An international symposium, which discussed the common-born (as distinguished from royal) woman in the societies of the Ancient Near East, was held at Brown University last November, sponsored by the Department of Egyptology and supported by grants from the National Endowment for the Humanities and the Mellon Foundation as well as by the Wilbour Fund for Egyptology and the Wetmore Lectureship Fund of Brown University.

Fourteen scholars invited from Egyptology, Cuneiform Studies, and Ancient Israelite Studies presented papers and were joined by sixteen respondents drawn from an even wider array of disciplines: classics, late antique and medieval social history, anthropology, as well as Near Eastern and religious studies. Almost all had worked with women and gender-related issues in their own fields.

The goal of the conference was to promote closer examination of original sources dealing with women; to stimulate cross-cultural discussion comparing the restrictions on and the attainments of women in the social, economic, legal, political, and religious life of the ancient societies; and to discover new paths of investigation which might be followed in the years ahead. For instance, the reasons for diversity in women's experiences and the influence of social processes upon them should be sought; such probing can bring about a better understanding, not only of ancient women, but of the ancient societies themselves.

The six Egyptologists who presented papers were brought from four countries and collectively drew from the entire range of pharaonic history for their source material. The topics of their papers will be mentioned, but rather than describe the contents (which will be published along with the other papers and edited portions of the discussions in a forth-coming book) I will briefly recall some of the controversies which arose out of the discussions.

How effectively the egyptologists and other orientologists dealt with social history and the usefulness of continued cooperation and dialogue cross disciplines will be addressed as will the reasons for calling this conference in the first place.

#### **THE BEGINNING OF THUTMOSE III'S "FIRST CAMPAIGN OF VICTORY"**

William J. Murnane, Memphis State University.

This paper will re-examine a passage in the Annals of Thutmose III which purportedly deals with events in Western Asia that formed the background of the "Megiddo" campaign of year 22. The restoration of this passage by Kurt Sethe in Urkunden IV, with its alleged reference to the Hyksos' occupation of Egypt, has been rightly rejected on purely epigraphic grounds; but the proper reading of the text, and its contribution to our understanding of Egyptian policy in Western Asia, have drawn sharply different interpretations from scholars such as D. B. Redford and Hans Goedicke. This paper will offer a fresh

collation of the text at Karnak, stressing the literary influences on its composition, in an effort to shed some light on conditions in Syria and Palestine between the expedition of Thutmose I and the "first campaign" of his grandson.

#### **ELECTIONS AND DEMOCRACY IN EGYPT**

Fauzi M. Najjar, Michigan State University.

This paper will examine the two Egyptian parliamentary elections of May 27, 1984, and of April 6, 1987. The elections were viewed as a crucial test for President Hosni Mubarak and his commitment to democracy. Both elections were won overwhelmingly by the President's party, the National Democratic Party, which has been accused of designing the electoral laws, and of rigging the elections, in order to eliminate troublesome small parties (e.g. the leftist Taqammu' Party), and to make it unlikely that the winning party would need coalition partners. The electoral laws were described by critics as "a giant step backward," and their constitutionality was challenged in the courts. The conduct of the elections by government officials and NDP leaders was also contested on grounds of fraud and large-scale intimidation.

In anticipation of an unfavorable court decision regarding the 1983 electoral law, the Government in late 1986 rushed an amended electoral law through the People's Assembly, later dissolved the Assembly and called for new elections. The decision of the Supreme Constitutional Court, the charges made by opposition parties, the results of the elections, and the nature of the amended law will be detailed with the view of determining the democratic character of the Mubarak regime.

#### **ARTIFACTS FROM CEMETERY D, ABYDOS IN THE CARNEGIE MUSEUM**

Diana Craig Patch, Carnegie Museum of Natural History.

Between 1899 and 1901, Arthur C. Mace excavated a group of tombs (Cemetery D), located on the north bank of the Abydos wadi, just to the west of the Shunet ez-Zebib. Since excavations were conducted under the auspices of the Egypt Exploration Fund, sponsoring institutions in Great Britain and the United States received a portion of the objects from this cemetery. The Carnegie Museum of Natural History in Pittsburgh has registered among its Egyptian collection, 464 artifacts recovered from eleven tombs in Mace's Cemetery D.

In conjunction with the installation of the new Hall of Ancient Egyptian Civilization at the Carnegie Museum of Natural History, objects from these tombs are being restudied and photographed. This work provides an opportunity to present new material on this group of "middle class," principally early Dynasty XVIII tombs that were summarily published in the Mace's report.

#### **A PREDYNASTIC CYLINDER SEAL FROM BALLAS AND THE ORIGIN OF SOME PREDYNASTIC SEALS**

Patricia V. Podzorski, University of California at Berkeley.

Seals from the Predynastic of Egypt are very rare; only sixteen cylinder seals and one stamp seal have been reported. Recent work at the R.H. Lowie Museum of Anthropology has led to the "discovery" of another Predynastic cylinder seal. This cylinder came from the Hearst/Reisner excavations at Ballas during 1901. The seal had lost its correct association and had been erroneously identified as coming from the site of Naga-ed-

Der. With the help of copies of the original field photographs recently obtained from the Museum of Fine Arts, Boston, the correct attribution of the seal was possible. The cylinder seal from Ballas grave 307 and the associated material from this burial will be discussed.

There are three Predynastic seals from documented contexts in the R.H. Lowie Museum of Anthropology. An examination of the design elements on these pieces indicates origins which range from eastern Mesopotamia or Elam to Egypt. The last part of this presentation will examine the evidence for the origins of the Lowie Museum seals.

#### **THE EARLIEST AND LATEST SIP/MBA POTTERY FROM TELL EL-MASKHUTA** Carol Redmount, Oriental Institute.

Five seasons of excavation at Tell el-Maskhuta in the Wadi Tumilat, under the direction of Dr. John S. Holladay, Jr., have unearthed remains of six phases of Second Intermediate Period/Middle Bronze Age occupation. The pottery of these phases is representative of a developed SIP/MBA culture indigenous to the Eastern Delta. Detailed examination of the ceramic data from the earliest and latest strata of the site should help establish tighter temporal parameters for dating the settlement at Maskhuta.

#### **SETTLEMENT PATTERNS IN THE WADI TUMILAT** Carol Redmount, Oriental Institute.

The Wadi Tumilat once fired the imagination of statesmen, scholars, and the general public alike because of its reported Biblical connections and because of its ancient canal connecting the Nile to the Red Sea. Indeed, the latter was a major source of inspiration for the development of today's Suez Canal. For most of its history the Wadi functioned primarily as a sparsely occupied frontier region. Results of archaeological survey indicate that occupational density was greatest during Roman and Hellenistic times, followed by the MBA/SIP and Islamic periods. For the remainder of the Wadi's history and up to the 20th century A.D. settlement in the region seems to have been sparse.

#### **O. GARDINER 363, A SPELL AGAINST NIGHTMARES** Robert K. Ritner, Oriental Institute.

O. Gardiner 363 (= HO 109,1) can be restored as a private ritual text against the assault of dead men and women in the form of nightmares. The ostrakon's use of four uraei of clay with lamps in their mouths corresponds to similar ritual placement of uraei at the four corners in rites at Edfu and in P. Salt 825.

#### **ERNEST NEWLANDSMITH'S TRANSCRIPTIONS OF COPTIC MUSIC: A DESCRIPTION AND CRITIQUE** Marian Robertson-Wilson, University of Utah.

Coptic music, i.e., the music of the Egyptian Orthodox Church, has been preserved through the centuries by means of an oral tradition. In the nineteenth century, a few Western scholars attempted to notate brief selections thereof, but the most ambitious effort in this regard was made in the early twentieth

century by British musician, Ernest Newlandsmith. Under the aegis of Ragheb Moftah, Head of the Music Section at the Institute of Coptic Studies, Mr. Newlandsmith compiled -- by listening to the best Coptic master chanters -- some fifteen or sixteen folio volumes of melodies, a project requiring at least ten years (1926-36).

This paper will focus on three main points: (1) a general outline of the corpus of Newlandsmith's work; (2) a comparison of some of his notation to that of this author (Robertson-Wilson) as a means of analysing and demonstrating the problems involved in any transcription of this music; and (3) a brief mention of the present location of the Newlandsmith manuscripts and projected plans for publishing them. Cassette tape recordings will be used to illustrate the analysis.

#### **RECONSTRUCTED WOODEN MODELS FROM THE ELEVENTH DYNASTY TOMB OF DJEHUTY-NAKHT AT BERSHEH**

Catharine H. Roehrig, Boston Museum of Fine Arts.

Wooden model scenes were a common component of Egyptian burials from the First Intermediate Period into the Middle Kingdom. One of the largest excavated groups comes from the early Middle Kingdom tomb of Djehuty-nakht at Bersheh. Approximately 100 models scenes and boats were found scattered about the burial chamber when it was opened in 1915 during the Harvard University-Museum of Fine Arts expedition headed by George A. Reisner.

Since the models were found in total disarray, with many figures separated from their original scenes, it was only recently that the diversity of the group as a whole was recognized. Not only are there several examples each of the common scenes of food preparation and grain storage, but the group also includes brick-makers, weavers, carpenters and other less common scenes.

During research on the Djehuty-nakht model scenes, the missing elements of the well known Bersheh procession (from the same tomb) were found and a new, more correct reconstruction of this model has been completed.

#### **THE DATE OF THE SCHIMMEL BES-IMAGE**

James F. Romano, The Brooklyn Museum.

In the 1974 catalog of the Norbert Schimmel collection, John D. Conney published a polychrome faience Bes-image, dating it to early dynasty XIX (Oscar White Muscarella, ed., Ancient Art: the Norbert Schimmel Collection, Mainz 1974, no. 211). The piece belongs to a group of exquisite cosmetic vessels and statuettes showing the Bes-image in a variety of attitudes and with some unusual attributes. An analysis of the style and iconography of these figures will demonstrate that they date to the Twenty-seventh Dynasty.

#### **THE PURPOSE OF THE PESESH-KEF KNIFE**

Ann Macy Roth, Boston Museum of Fine Arts.

One of the more enigmatic objects to emerge from ancient Egypt is the flat knife, split and curled back at the tip, called the psk-kf. The first element of the name is probably to be translated "the splitter" or "the split one," or possibly both; kf, "flint," refers to the material of which it is composed. An implement shaped like this knife occurs in model sets of ritual

equipment laid out on a limestone slab, as an amulet, and in texts of the "opening of the mouth" ritual. The prototype for the pesesh-kef seems to have been the "fish-tail" flint knives, known from both tombs and settlements dating to the Predynastic Period, but the use of both the knives and the ritual implements derived from them remains problematic.

R. van Walsem has recently suggested, primarily on the basis of the textual evidence, that the pesesh-kef was a part of a predynastic embalming kit, and served to keep the jaw from falling open during mummification. (1) This paper will examine the contexts in which the pesesh-kef is found, including both associated objects and textual references, in order to evaluate this and other hypotheses that have been advanced about its purpose (which include connections with circumcision (2) and the claim that it was simply an ordinary table knife during the predynastic period.(3)). Finally, another possible meaning for the knife will be suggested, which connects it with the rituals of birth and rebirth, and may relate it to an element in Mesopotamian iconography.

(1) R. van Walsem, "The Pss-kf: an Investigation of an ancient Egyptian Funerary Instrument," OMRO 59 (1978) 193-249.

(2) O.H. Myers, "Stone Objects," in R. Mond and O.H. Myers, Cemeteries of Armant I (London, 1937) p. 37.

(3) H. Schafer, "Die Entstehung einiger Mumien Amulette," ZAS (1906) 67 n.l.

#### THE ARCHAEOLOGICAL ANALYSIS OF INSCRIBED EGYPTIAN FUNERARY CONES Donald P. Ryan, Pacific Lutheran University.

Inscribed funerary cones from the Theban necropolis can be found in museum and private collections worldwide. This paper describes means of studying these and related objects through their consideration as archaeological assemblage elements and in terms of variance.

#### TECHNICAL STUDIES OF ANCIENT EGYPTIAN HOLLOW CAST BRONZES Deborah Schorsch, Metropolitan Museum of Art.

Egyptian bronze animal sarcophagi, cast with a cavity to contain mummies, provided the material for a study of ancient Egyptian hollow bronze casting. These mass-produced sarcophagi are dated mostly to the second half of the first millennium B.C., and represent the second phase in the development of Egyptian hollow bronze casting. In the present paper, sarcophagi used to bury cats, sacred to the goddess Bastet, and ibises, sacred to the god Thoth, will be discussed.

There are many problems in establishing the authenticity of such bronzes; the vast majority have been recovered as stray finds or through looting, and have reached museum and private collections from the art market. In addition, their great appeal to collectors, and their range in quality and composite character, has made these sarcophagi the subject of numerous forgeries. Overcleaning or other unfortunate restoration treatments have destroyed the surfaces of many of the originals, so that they, at first glance, sometimes resemble modern copies.

Therefore, while contributing to our general knowledge of Egyptian manufacturing procedures, technical examinations complement and augment stylistic analysis in the detection of forgeries and pastiches.



Following visual and microscopic examination, all the bronzes were x-rayed. Conventional radiographs proved to be the most useful tool in assessing technical features such as core supports, quality of casting, shape of internal cavities, the presence of cores or mummies, locations and methods of joins, etc. In addition, elemental analyses and metallographic studies of the alloys, as well as studies of other raw material and of corrosion products, were undertaken.

#### THE ASWAN WARES AT AKHMIM

Vanca D. Schrunk, Macalester College.

Fine red or white slipped, plain or painted, Aswan wares with the characteristic pink fabric are the most common finds in Upper Egypt in the late Roman and early Islamic periods. This paper addresses the diversity and chronology of Aswan wares from Akhmim in comparison to the material from medieval sites in Nubia, recently published by William Adams. Parallels have also been sought with the published material from the monasteries at Esna and the Monastery of Epiphanius in the Theban area and from Alexandria and Kellia in Lower Egypt. The chronology of these sites in Egypt does not go much beyond the eighth century, while Akhmim offers a unique opportunity to follow the developments of Aswan wares well into the medieval period.

The Aswan Byzantine red ware (Adams Group AII R4) continues until the Mamluke period in the 14th century, together with a coarser red ware (Adams' Early Islamic and medieval Groups AIII and AIV), which begins in the early Islamic period. The plain white slipped ware appears in the seventh century levels and is common until about the eleventh century. The painted Aswan wares were less popular at Akhmim than in Nubia.

The red slipped (Byzantine and early Islamic) and grey slipped (Medieval) Aswan utility wares are common at Akhmim. The glazed Aswan ware has some parallels with the Nubian material, but shows more diversity and earlier chronology.

#### THE RITUAL OF "OPENING OF THE MOUTH" ON STELAE ONCE AGAIN

Alan R. Schulman, Queens College and City University of New York.

In an earlier study the funerary ritual of "Opening of the Mouth" was investigated in respect of its portrayal both pictorially and textually on mummies. The present paper is concerned with the representation on stelae of the same ceremony, only this time as it is being performed on statues. Interestingly enough, to date the only statues on which the rite is being carried out which have been forthcoming are those of Apis Bulls.

#### THE ROYAL CANOPIC BOXES OF THE EIGHTEENTH DYNASTY

Otto J. Schaden, Chicago, Illinois.

King Ay is not the main subject of this proposed paper, but the study of the fragmentary finds from Ay's royal tomb (WV-23) led me ultimately to examine the canopic box of Horemheb in the Cairo Museum. With the total absence of canopic material from Ay's tomb, it seemed a possibility that the Horemheb box may have been a usurped item. The examination of it indicated, however, no signs of tampering or alteration (NARCE 129 [1984] 35), but it did awaken an interest in the oft neglected royal canopic boxes of the era. Though various remarks concerning them may be found in the works of Hayes, Thomas and others, one of the few

discussions of them as a group is in Hamza, *ASAE* 40 (1940) 537ff., an article prompted by the Museum's restoration of the badly battered Akhenaton box.

The aim of the study is to produce a catalogue which basically follows the format of the Cairo Catalogue General, but will include translations, expanded discussions of the proveniences, and a general discussion of the extant materials. For the ARCE meetings, some slides are planned to accompany a discussion of some of the problems and speculations regarding the royal canopic boxes of Dynasty XVIII.

Though the project was initiated by me during a brief visit in 1984, Prof. Charles F. Aling (Northwestern College, St. Paul, Minnesota) is collaborating in the work.

#### SEALINGS AND THE RECONSTRUCTION OF ADMINISTRATIVE SYSTEMS: THE MIDDLE KINGDOM SECOND CATARACT FORTS

Stuart T. Smith, University of California at Los Angeles.

Despite the increasing use of sealings to reconstruct administrative patterns (by such scholars as Erica Fiandra for Lerna, and more recently Richard Zettler for Nippur) little has been accomplished in this line of inquiry by Egyptologists since the pioneering attempts of Reisner to reconstruct the internal workings of Uronarti Fort. A re-examination of this data yields insights into local and regional administration in Nubia. The practice of counter-sealing official door and container sealings with private seals is especially useful in such an inquiry. By combining the relative frequencies of such sealings with their spatial distribution, one can tentatively reconstruct an administrative hierarchy. The sealings at Uronarti also provide evidence of public and private interaction on a larger scale. The flow of correspondence and goods between the fort and outside entities can be reconstructed through the correlation of the impressions left on the backs of the sealings with their point of origin (when known). The association of these sealings with official and private activity at Uronarti provides an insight into the mechanisms of large scale administrative control and trade between Egypt and the second cataract Forts. Testing these conclusions against data from the other forts is difficult. The existing reports are either incomplete or omit details about the practice of counter-sealing, and typically fail to include any description of the backs of the sealings. The material from Askut, however, excavated by Alexander Badawy from 1962-64, is currently undergoing analysis at UCLA. Each of Reisner's categories is represented in Askut's large corpus of Middle Kingdom sealings. Their distribution reveals extensive contacts between Askut and the other fortresses, as well as outside entities. The implications of these sealings for the reconstruction of Egyptian administrative systems in Nubia is discussed in a preliminary report of their analysis.

#### SOME AMARNA TRIAL PIECES

Elizabeth Shannon, Oriental Institute.

Oriental Institute 453 is a particularly interesting example of a sculptors' trial piece, since it shows the work of an experienced artist together with that of his less skillful pupils. The piece increases in interest when compared with two other practice pieces, Cairo JE 59294, and Metropolitan 66.99.40.

Another trial piece, the well known unshaven representation of Akhenaten(?) will be compared stylistically with a seldom-published fragment from a building, showing a king (without

beard). The action being performed in the fragment will be reinterpreted, as will the type of structure from which the fragment comes.

#### **AKHENATEN AND DIVINE KINGSHIP**

David P. Silverman, University of Pennsylvania.

An investigation into the motives underlying Akhenaten's version of Kingship and the means by which he brought it into being.

#### **FREE VERSE IN PRACTICE: RHYME AND METER IN THE POETRY OF 'ABD AL-WAHHAB AL-BAYATI**

Jaroslav Stetkevych, Oriental Institute.

Free verse in modern Arabic poetry is generally defined with regard to the strictures of the classical Arabic prosodic system. That is, whereas the classical qasidah is required to maintain a single simple or compound metre in a two hemistich line throughout the poem, the "free verse" poem retains the metrical foot, but is not required to have the same number of feet per line. As for rhyme, the classical qasidah is required to maintain a monorhyme throughout, whereas the "free verse" poem may dispense with rhyme altogether or use it at will. Although many leading critics, among them Nazik al-Mala'kah, 'Izz al-Din Isma'il, Muhammad al-Nuwayhi, etc., have dealt with these issues on the theoretical level, there is still a dearth of applied studies of how individual poets approach the formal problems of of "free verse." In this paper, I propose to do an extensive analysis of the work of a single poet, a leader in the Iraqi free verse movement, 'Abd al-Wahhab al-Bayati. I intend to show that even the adherence to the last vestige of the classical prosodic system, the metrical foot, often fails the modern poet and, instead, a syllabically functioning stress system appears to be taking its place and resolving its apparent flaws. Rhyme, by contrast, seems to be relied on much more extensively than the theoretical discussions of the critics would lead us to expect.

#### **THE VILEST OF LEGACIES: THE BAB AL-HIJA (CHAPTER ON INVECTIVE) IN THE HAMASAH OF ABU TAMMAM**

Suzanne Pinckney Stetkevych, University of Indiana, Bloomington.

Taking as its starting point the old Arabic dictum that when you write panegyric, you say, "you are..."; when you write invective, you say, "you are not..."; and when you write elegy, you say, "you were...", this study proposes that the chapter on invective in the famous third century hijrah anthology, the Hamash of Abu Tammam, and indeed, the genre of hija in general, can best be understood as antithetically related to the dominant system of values expressed in the bab al-hamasah, the opening chapter of the anthology. Furthermore, the role of this negation is ultimately to buttress and reaffirm that same system of values. Through the examination of a number of examples from the chapter on invective, the study demonstrates that the genre of hija is dominated by explicit or implicit antithesis on the rhetorical and metaphorical as well as structural level. From the anthropological perspective, we find that invective is based largely on "abominations", particularly if we accept Mary Douglas' definition of that term as a confusion of social or cultural categories. The licit lineage of noble maternal and

paternal uncles that dominates in poems of praise or boast is countered in hija by an illicit legacy of adultery and incest. Similarly, the violation of the rule of incompatibility of marriage and murder (i.e., you cannot marry blood-enemies and cannot murder kin), leads to an abomination expressed as the mixing of two incompatible strains of blood -- that from deflowering the bride and that from slaying her kinsman.

#### **THE ORIGIN OF THE PYRAMID TEXTS FOUND ON MIDDLE KINGDOM SAQQARA COFFINS**

Stephen E. Thompson, Brown University.

Barta and Altenmuller have argued that the Pyramid Texts found on Middle Kingdom Coffins had as their source the Pyramid Texts found in the Pyramid of Unas, and Altenmuller has gone so far as to state that the collection of spells of the later Sixth Dynasty pyramids had scarcely any effect on the later use of the Pyramid Texts. A study of the order of the spells and of the texts of the Pyramid Texts found in the Middle Kingdom Saqqara coffins shows this not to be the case. It can be demonstrated that the Pyramid Texts found on these coffins have textual affinities to the texts occurring in the later Sixth Dynasty pyramids, particularly those of Pepi II and Neit. It does not, however, appear to be the case that the texts on these coffins are slavish copies of the texts found in these later pyramids. The Pyramid Texts found on any particular coffin exhibit affinities to the texts found in several different Sixth Dynasty pyramids as well as variants which do not appear in the texts of any pyramid published to date. The most likely origin for the Pyramid Texts found on the Saqqara coffins is hieratic copies in which a mixing of the texts from the Pyramid of Unas and the Sixth Dynasty pyramids has occurred and into which variations have been introduced.

#### **THE LOCATION OF THE ROYAL TOMBS AT ABYDOS**

Rockwell Townsend, San Francisco, California.

The Royal Tombs of the First dynasty occupy a compact position within the broad embayment at Abydos, about one mile back from the cultivation and surrounded on three sides by a high cliff. Based on informal measurements made at this location using a hand-held sighting compass, and correcting for precession, it appears that circa 3000 B.C. the star Sirius (Sothis) rose just to the left of the point at which the southeast cliff face intersects the distant eastern horizon; such a marker would have been a great benefit for observation of the annual heliacal rising of this star.

The question immediately arises, was this alignment a coincidence? Given the known import of the star for the Egyptians it seems unlikely but there is nothing in the structure of the individual tombs or in their juxtaposition to point to it.

As the oldest religious writing, the Pyramid Texts will be the logical place to look for further evidence, bearing in mind the formidable problems of interpretation. Here a number of passages can be found which give strong support to the conclusion that the alignment was not a coincidence. These set an astronomical scene which can only be at the time of the heliacal rising and name Sothis as agent of the king's ascent (459, 819-822) or as object of sexual union with the king (341, 929, 1707); name Abydos as the point of departure for the ascent to the sky (867, 877) and for ascent to the sky with specific celestial objective (798-802, 1716-1720); invoke Sothis after funerary

procedures at Abydos (1122-1123); and name Sothis as active agent (965) or helper (1561) in the ascent, or identify the king with the star (882-884). Also in the Coffin Texts, Spell 469 and 470 combine several of these aspects to provide further evidence.

The conjecture presented is that well back in predynastic times this site served as a year-round platform for observation of the star, and especially its heliacal rising, and that from this the site became in some sense consecrated and also in some way mythologized as the location for entrance to the realm of the stars by the dead king. By the late predynastic it had become the necropolis for the first Horus-kings. Fragments of the myth lived on and were later reflected in the Pyramid Texts.

This presentation can only be considered a working hypothesis until formal measurements can be made at the site using a theodolite.

#### **NECTANEBO'S RECONSTRUCTION OF HIBIS TEMPLE**

Gene Cruz Uribe, Brown University.

In a preliminary report (VA 3 (1987):217-19) I had noted that Nectanebo II had been responsible for more reconstruction in Hibis Temple than attributed by Winlock, the excavator. This year while reexamining a number of scenes in the temple a more comprehensive look at architectural features shows that Nectanebo was responsible for a large scale reconstruction effort, in addition to the building of the portico at the front end of the temple. This short talk will detail these efforts and will attempt to explain their necessity.

#### **COPTIC GLAZED CERAMICS FROM THE EXCAVATIONS AT AQABA, JORDAN**

Donald Whitcomb, Oriental Institute.

New excavations in the medieval city of Aqaba (known as Ayla) have been conducted by the Oriental Institute during the Spring 1987. The plan of the city has been uncovered with stratigraphic sequences from the foundation, soon after the Muslim conquest (ca. 650 A.D.), to the abandonment with Crusader attacks (ca. 1116 A.D.). The great prosperity of the town was under the Abbasids, with interregional commerce testified in the Samarra wares and Chinese celadons and porcelains.

This town was considered part of Egypt under the Umayyad and early Abbasid governors, as testified by coins and glass weights. Egyptian ceramics of the type known as Fayyumi wares are found contemporary with the early Samarra wares. There are clear stratigraphic indications that the earliest glazed ceramics are antecedent to the Fayyumi wares and date to the 8th century. These are identical to the ceramics identified by Rodziewicz in the excavations at Alexandria and called Coptic glazed wares. This paper will present an expanded corpus of this important ceramic type to facilitate its identification on other sites and implications for the history of technology and commerce in the early Islamic period.

#### **NARMER AND THE COPTOS COLOSSI**

Bruce Williams, Oriental Institute.

The fragmentary colossi found by Petrie at Coptos have long been regarded as evidence of early sculpture but disagreement over the date has prevented their full significance from being realized. Evidence discovered on one of the figures now shows

that it was made by the time of Narmer. The statues and their decoration can be compared with other statuary and small objects to confirm a date in the Nagada III for many pieces. The colossi indicate that large temple installations were already in existence, and representations and fragmentary remains can be used to suggest an approximate hypothetical reconstruction of its appearance and some of its equipment. The reconstruction and supporting evidence indicate in turn that the temple and cult had the same central importance in the development of early Egypt as they did later.

**THE ROMAN TOWERS ALONG THE QUSEIR-NILE ROAD**  
Ronald E. Zitterkopf, Kansas City, Missouri.

This lecture discusses details concerning approximately 65 towers along the Greco-Roman trade route from the Red Sea port at Leukos Limen to the Nile terminus of Coptos. Comparisons in construction, architectural details, materials, and purpose are made to other towers in the Eastern Desert.

The purposes of the towers are explored by examining their location and construction. Architectural details of the towers includes a recess in the top, offering protection. Some of these recesses contain sand to cushion the sharp-edged rocks during occupation and others have entrances to the recess. Some towers show handholds and footholds. At least one tower preserved the outline of a now blocked-in window with a lintel across the top, indicating a different use in an earlier phase of the construction.

The location of towers on the route also shows they were not used as markers. Cairns could serve the same purpose as the well-built towers.

An argument against use as watchtowers is that many are located in wadi bottoms or where the road itself cannot be viewed.

Use for signaling required intervisibility. Results of line of sight checks prove that nearly all segments between known towers are intervisible. Segments not confirmed may be due to intervening missing towers.

It is concluded that the size, shape, and location of the towers along the route indicates they were signal platforms. The method of putting the signal in operation is discussed.

Others have hypothesized that these towers were used to signal the customs house of Coptos of the arrival of merchant ships at Leukos Limen. Other reasons for the signal are postulated.

The intervisible towers connecting the settlement at Bir Nakheil to the route provide additional considerations as the towers may have been built after the main route no longer carried trade from Leukos Limen. This leads to the conclusion that the towers may not have been signal towers or that the currently accepted date for abandonment of Leukos Limen in the Roman period is too early.

The excellent state of preservation of many of the towers suggests that some may have been used minimally for their intended purpose or, in instances, some may not have been used at all.

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