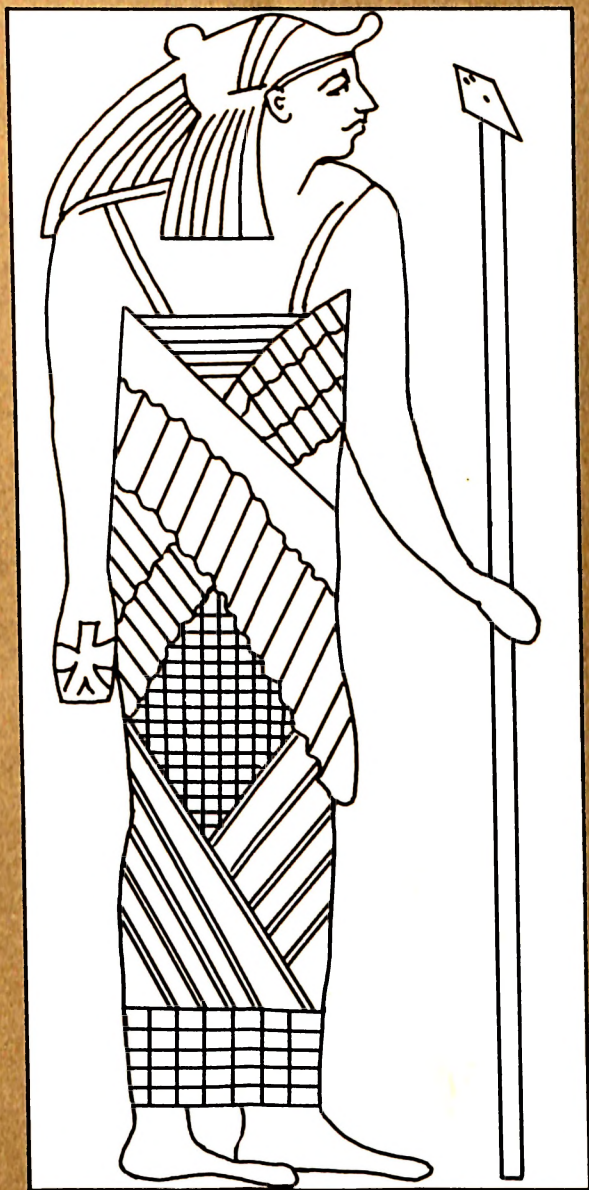


A R C E



ANNUAL MEETING
MEMPHIS 1987
APRIL 24-26, 1987
PROGRAMS & ABSTRACTS

A R C E

ANNUAL MEETING
M E M P H I S 1 9 8 7
A P R I L 2 4 - 2 6 , 1 9 8 7
PROGRAMS & ABSTRACTS

SPECIAL ACKNOWLEDGEMENTS

We wish to thank particularly Dr. Rita Freed, Director of the Institute of Egyptian Art and Archaeology, and her secretary, Ms. Diane Reed, for the generous assistance they have provided in shaping this program. Thanks also to Dr. Edward Bleiberg and Anna Kay Walker of the Institute, and to Deanna Elgart, Emily Sharp, and Barbara Howard.

Further, at the Egyptian Institute, which is playing host to us on Friday evening, Dr. Richard R. Ranta, Dean of the College of Communication and Fine Arts, and Dr. Carol Crown, Chairman of the Department of Art, Memphis State University. Bruce Stanley, at Rhodes College, Memphis, deserves mention for looking after local transportation arrangements.

In New York, we need to thank Shirley B e, administrative assistant of the New York office of ARCE, and Miriam F. Abukhdair and Kamal Shehadi.

The Front Cover: The Egyptological figure is a decorative detail from the Ballard Obelisk Flour Company, on the corner of Wagner Place and Pontotoc Avenue, Memphis (adapted from a photograph by John Harkins).

TABLE OF CONTENTS

| | |
|---|----|
| Table of Contents..... | 5 |
| Executive Committee and Board of Governors of ARCE..... | 6 |
| Donors, Friends, and New Members..... | 7 |
| Projects and Expeditions 1986-87..... | 9 |
| Book Exhibitors..... | 11 |
| Fellows 1986-87..... | 12 |
| Program..... | 13 |
| Abstracts (arranged alphabetically by speaker)..... | 20 |
| "What's in a Name: Egyptomania, Memphis Style," by John and Georgia Harkins..... | 47 |

HIGHLIGHTS OF MEETING

RECEPTION at the Institute of Egyptian Art and Archaeology, Memphis State University Campus, Friday, April 24, 5:00 - 6:45 p.m. Special transportation is available from the hotel.

THE GREAT RIVER FESTIVAL, parade through downtown Memphis, three blocks from the hotel, with Egyptological garb and floats. Transportation from the Institute reception back to the hotel in time for this local event will be scheduled. Begins at 7:30 p.m. sharp on Friday, April 24.

ANNUAL BANQUET ON THE SS MEMPHIS QUEEN, Saturday evening, April 25, 6:30 boarding time for 7:00 departure. Vans from the hotel will take members to dockside. Memphis specialities will be served to the accompaniment of a jazz combo. Featured speakers will be Dr. Paul Walker, outgoing Executive Director, who will give the annual address, and John Harkins of Memphis, who will give a talk with slides of Memphis' interest in Egypt.

EXAMINES THE GREAT EXHIBIT, at the Memphis Convention Center, just across from the hotel. During the three days of our meeting (9 a.m. - 9 p.m.) you may view this extraordinary collection of treasures on loan from the Egyptian Museum. Discounted vouchers may be available from the ARCE Registration Desk.

OTHER EXHIBITIONS IN MEMPHIS: Consult the ARCE registration desk or your booklet for further details.

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| 74. | C. Mahfouz | 98. | W. Barry |
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| 93. | D. Russell | 117. | D. Leonard |
| 94. | R. Tallyn | 118. | S. Levine |

* Contributions of \$50 or more

PROJECTS AND EXPEDITIONS OF THE ARCE
(Active 1986-87)

1. The Epigraphic Survey of the Oriental Institute of the University of Chicago, Luxor
Director: Lanny Bell
2. The Theban Mapping Project: To Prepare a New Archaeological Map of the Theban Necropolis
Director: Kent Weeks
University of California, Berkeley
3. Excavations at Mut Temple, Karnak Precinct, Luxor
Director: Richard A. Fazzini, The Brooklyn Museum
4. Archaeological Research at Hierakonpolis (Nekhen), Edfu District, Upper Egypt
Director: Michael Hoffman, University of South Carolina
5. The Giza Plateau Mapping Project
Director: Mark Lehner
6. The Lisht Project
Field Director: Dieter Arnold
Metropolitan Museum of Art, New York

7. The Qasr Ibrim Archaeological Investigations, Nubia
Director: William Y. Adams, University of Kentucky
8. The Archaeological Survey of Abydos
Director: David O'Connor, University Museum,
University of Pennsylvania
9. The Alexandria Expedition: The Archaeological Survey of
the Main Jewish Quarter of Ancient Alexandria
Director: Birger Pearson
University of California, Santa Barbara
10. The Myos Hormos Project, Red Sea
Director: Steven Sidebotham, University of Delaware
11. The Bates Island Survey at Marsa Matruh
Director: Donald White, University Museum,
University of Pennsylvania
12. The Craftsmen of Deir el-Medina Project, Luxor
Director: Cathleen Keller
University of California, Berkeley
13. The Combined Prehistoric Expedition
Director: Fred Wendorf
Southern Methodist University
14. An Ecological Survey of the Egyptian Eastern Desert
Directors: Steven Goodman (University of Michigan) and
Douglas Brewer (University of Tennessee)

Forthcoming: A Survey of Biological and Human
Resources in the South Sinai
15. The Apis Bull Embalming House Project
Director: Bernard V. Bothmer
16. The Coptic and Arabic Manuscripts Microfilming Project
Director: S. Kent Brown, Brigham Young University
17. The Middle Commentaries of Aristotle's Logical Works by
Ibn Rushd (Averroes)
Director: Charles Butterworth
University of Maryland
18. The Kom el-Hisn Archaeological Project (Delta)
Directors: Robert J. Wenke and Richard Redding,
University of Washington

In the Publishing Stage:

19. The Fustat Excavation at Old Cairo
Director: George T. Scanlon
20. The El Amarna Project
Directors: William Murnane and Charles Van Siclen,
III, University of Chicago

21. **The Naukratis Project**
Directors: W.D.E. Coulson and Albert Leonard, The American School of Classical Studies, Athens, and the University of Minnesota
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23. **The Quseir Project, Oriental Institute, University of Chicago**
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Director: John Holladay, University of Toronto
25. **The Medieval Luxor Project**
Directors: Janet H. Johnson and Donald Whitcomb
26. **The Fayyum Project**
Directors: Mary Ellen Lane and Robert Wenke, University of Washington

BOOK EXHIBITORS

Benben Books
Columbia University Press
Three Continents Press
University of California Press
The University of Chicago Press
University of Pennsylvania Press
Van Siclen Books

A.R.C.E FELLOWS, 1986-87

- Richard Adams (International Food Policy Research Institute, Washington), The Effect of Remittances on Household Behavior and Rural Development in Egypt
- Gamal Adel (University of Arizona), Editing and Critical Study of al-Tha'lili's Exemplary Selections from the Outstanding Poems of the Arabs
- Jonathan Berkey (Princeton University), Madrasas and Mamluks: The Social History of an Islamic Institution in the Late Middle Ages
- Marilyn Booth (Project Hope, Cairo), The Poetics of Laughter and Dissent: Colloquial Verse, Critic Politics, and the Satirical Press in Egypt
- Edwin Brock (University of Toronto), Research on Sarcophagi and Artifacts in the Valley of the Kings
- Clarissa Burt (University of Chicago), Arabic Poetics and the Connection to Northwest Semitic Stylistics
- Byron Cannon (University of Utah), Reflections of a Nineteenth-Century Egyptian Statesman: The Family Papers of Muhammad Pasha Sharif
- Iliya Harik (Indiana University), A Study of the Private Sector in the Economic Development of Egypt
- Helen Jacquet-Gordon (Institut français d'archeologie orientale du Caire), The Graffiti on the Roof of the Khonsu Temple at Karnak
- Mariam Kamish (University College, London), A Study of Memphite Toponyms
- Fedwa Malti-Douglas (University of Texas at Austin), Cultural and Aesthetic Analysis of the Film "al-Mummiya" by Shadi Abd al-Salam
- Mona Mikhail (New York University), Al-amthall al-'ammiyya (Egyptian Proverbs)
- Farouk Mustafa (University of Chicago), A Critical Edition of Mikhail Ruman's Dramatic Works
- Marsha Posusney (University of Pennsylvania), Economic Associations and Private Sector Manufacturing under Nasir
- Michael Reimer (Georgetown University), Islamic Social Institutions in Alexandria, 1798-1882

ANNUAL MEETING 1987

AMERICAN RESEARCH CENTER IN EGYPT, INC.

Sheraton Hotel, Memphis, Tennessee
April 24-26, 1987

PROGRAM

(THURSDAY, APRIL 23: 8:00 PM: EXECUTIVE COMMITTEE MEETING)

FRIDAY, APRIL 24

Morning

9:00 - 12:00

REGISTRATION

10:00

EXECUTIVE COMMITTEE MEETING (continued)

Afternoon

1:00 - 3:30

ART AND MUSEUMS

Chair: Carol Crown, Chairman, Department of Art, Memphis State University

Edwin C. Brock (University of Toronto), Paintings in the Chapel of Itet, Meydum

Joan Knudsen (Lowie Museum of Anthropology, University of California, Berkeley), A Question of Paint: An Investigation into Traces of Paint on the Reserve Head from the Tomb of Ka-Nofer

Merek L. Marciniak (University of California, Berkeley), Trompe d'oeil in Ramesside Painting: Accident or Purpose?

James F. Romano (The Brooklyn Museum), Recent Work of the Department of Egyptian, Classical and Ancient Middle Eastern Art

Elizabeth Shannon (University of Kentucky), The Master Sculptor in the Amarna Tombs

David Silverman (University of Pennsylvania), The Tomb of Kapure in the Collection of the University Museum of the University of Pennsylvania

1:00 - 3:30 CONTEMPORARY EGYPT: Multiple Perspectives

Chair: Bruce Stanley, Department of International Relations, Rhodes College, Memphis

John Gulick (Carolina Population Center, University of North Carolina, presented by Kimberly Faust), Mass Education, Islamic Revival, and the Population Problem in Egypt

(Friday afternoon, April 24, continued)

Kathleen R. Kamphoefner (Northwestern University), Is Literacy a "Basic Need"? Attitudes of Illiterate Women of Cairo

Hassan Bakr A. Hassan (University of Assiut), Egypt in Transition: From Self-Reliant Strategy to Open Door Policy

David Makofsky (San Francisco State University), The Economic Rationalization of the Firm in a Developing Country: An Egyptian Case Study

Taysir Nashif (Essex County College), Egypt's Position on the Establishment of a Nuclear-Free Zone in the Middle East

Abbas Navabi (Indiana University), Ali Shari'ati and the Classical Islamic Reformism

3:30 - 4:30 ARCE GENERAL BUSINESS MEETING

(Note: the Board of Governors will meet briefly at the conclusion.)

Evening

4:30 Board buses for the Institute of Egyptian Art and Archaeology

5:00 - 6:30 RECEPTION, Institute of Egyptian Art and Archaeology, Memphis State University

7:00 (Optional) Return to hotel, to take places nearby along the "sacred route" for the annual Great River Festival, beginning at 7:30 pm.

SATURDAY, APRIL 25

Morning

9:00 - 10:45 (Panel A) HISTORY: OLD KINGDOM/MIDDLE KINGDOM

Chair: Charles Allgood, Department of Art, Memphis State University

Eugene Cruze-Urbe (Brown University), The Fall of the Middle Kingdom

David O'Connor (University of Pennsylvania), The Old Kingdom Town at Buhen

(Saturday morning, April 25, continued)

Ann Macy Roth (Museum of Fine Arts, Boston), The
Central Planning of Old Kingdom Cemeteries

Stuart Tyson Smith (Museum of Cultural History, UCLA),
Is Askut the Heh of Sesostris III's Boundary Stela?

9:00 - 10:45 (Panel B) RELIGION

Chair: Steve McKenzie, Department of Religion, Memphis
State University

John Charles Deaton (Richmond, Virginia), The
Significance of a Hwt being names Sb3t-Hw.f-wj as a
Verification of the Function of the Great Pyramid and
Some Ignored Evidence for the Luminous Ba in the Old
Kingdom

Susan T. Hollis (Harvard University/Radcliffe
College), Nut in the Pyramid Texts

William Joseph Murnane (University of California,
Berkeley), Son of Amun

Robert K. Ritner (The Oriental Institute, University
of Chicago), Horus-Shed -- A Reinterpretation

Alan R. Schulman (Queens College, Flushing, NY), An
Enigma from Tell Dan

9:00 - 10:45 MEDIEVAL ISLAMIC EGYPT

Chair: William Hamblin, University of Southern
Mississippi

Christopher Haas (University of Michigan), From Roman
Alexandria to Muslim al-Iskandariyyah

Hamid R. Kusha (University of Kentucky), Fatimid
Egypt: The World System Potentiality of the
Irano-Ottoman Historical Bloc

William Hamblin, A Medieval Mamluk Military Manual

11:00 - 1:00 (Panel A) HISTORY: NEW KINGDOM/LATE PERIOD

Chair: Edward Bleiberg, Institute of Egyptian Art and
Archaeology, Memphis State University

Mohamed Suliman Ayoub (King Abdel Aziz University),
The Reign of Ramesses II

Saturday morning, April 25, continued)

Marianne Eaton-Krauss (Westfälisch
Wilhelms-Universität Münster), Tutankhamun at Karnak

James E. Harris and Edward Wente (Ann Arbor and
Oriental Institute, University of Chicago), The
Nineteenth Dynasty: A Family Profile from the
Biologic Viewpoint

Patricia Paice (University of Toronto), Inscribed
Objects from Tell el-Maskhuta

11:00 - 1:00 (Panel B) LITERATURE

Chair: James Manning, New York and Institute of
Egyptian Art and Archaeology, Memphis State
University

Bob Brier (Long Island University), A Gold Foil Text
of the Lake Scarab of Amenhotep III

John L. Foster (Roosevelt University), The
Shipwrecked Sailor: Prose or Verse?

James K. Hoffmeier (Wheaton College), A Preliminary
Report on Some Unpublished Coffins with Coffin Texts

Alice Shoger Mawdsley (Sweet Briar College), Egypt's
Eternal Drama: An Analysis of The Triumph of Horus

Edmund S. Meltzer (Claremont Graduate School), A Rare
Coptic Exemplar of II Maccabees in the Savery
(formerly Crosby) Codex

11:00 - 1:00 MODERN EGYPTIAN HISTORY

Chair: Ralph Coury, Department of History, Fairfield
University

Jean-Marc Oppenheim (Columbia University), The
Sporting Club of Alexandria, 1890-1956

Joel Gordon (University of Michigan), Turncoats,
Sell-Outs, and Eggheads: Egypt's Intelligentsia on the
Moment of Truth, March 1954

Ralph Coury, "Arabian" Ethnicity and Egyptian Arab
Nationalism: The Case of Abd al-Rahman Azzam

(Saturday afternoon, April 25)

Afternoon

2:30 - 5:00 (Panel A) ANCIENT EGYPTIAN SOCIAL HISTORY

Chair: James Ramsey, Department of Art, Memphis State University

William D. Barry (University of Michigan), The Emperor and the Crowd: A New Perspective on Roman Alexandria

Dorothea Cole (Sonoma, California), The Roles of Women in Medicine

Earl L. Ertman (University of Akron), Foreign Prisoners Depicted on Ramesside Chariots: A Continuation of Kingly Authority

2:30 - 5:00 (Panel B) NEW PERSPECTIVES ON ANCIENT EGYPT

Chair: Hugh Berryman, Pathology Department, University of Tennessee Medical School

James Evans (Sikorsky Aircraft Division of United Technology, Stratford, CT), Numerical Criticism and Egyptian History

David H. Hansen and Donald Ryan (Pacific Lutheran University), The Schwartz Collection of Egyptian Plants

W. Benson Harer, Jr. (Imhotep Society), A Do-It-Yourself Medicine Kit for Egypt

John B. Rutherford (Rutherford & Chekene Consulting Engineers, San Francisco), Ancient Egyptian Construction: Engineering Analysis

Donald Ryan (Pacific Lutheran University), A Reassessment of the Archaeological Work of Giovanni Belzoni

Noel Sweitzer (Housing Development Services, Los Angeles), Establishing and Operating Local Egyptology Support Groups

2:00 - 3:30 EGYPTIAN FOLKLORE

Chair: Hasan el-Shamy, Folklore Institute, Indiana University

El Sayed el Aswad (University of Michigan), Symbols in Egyptian Folklore: An Anthropology Study of Symbols in an Egyptian Village

(Saturday afternoon, April 25, continued)

Abdullahi Ali Ibrahim (Indiana University), Gaze and Utterance in Evil Eye Concept

Hasan el-Shamy, A Tale-Type Index for the Arab World and Its Significance for Studying Cultures

3:30 - 5:00 ISLAMIC LITERATURE

Chair: Suzanne P. Stetkevych Indiana University

Jaroslav Stetkevych (University of Chicago), The Poet as Pastor of the Stars: A Pastoral Motif in Classical Arabic Poetry

Suzanne P. Stetkevych, Regicide and Retribution: A Reexamination of the Mu'allaqah of Imru' al-Qays

Evening

6:30 Boarding for Banquet (transportation available from hotel)

7:00 - BANQUET ABOARD STEAMBOAT "MEMPHIS QUEEN"

9:30 Featured speakers:

Dr. Paul Walker (now McGill University),
"Politics and the Study of Egypt"

Mr. John Harkins

"A Talk with Slides on Memphis and Ancient Egypt"

SUNDAY, APRIL 26, 1987

Morning

8:00 BOARD OF GOVERNOR'S MEETING (Breakfast)

9:00 - 11:00 ISLAMIC PHILOSOPHY AND RELIGION

Chair: Richard Martin, Department of Religious Studies, Arizona State University

Daniel Peterson (Brigham Young University), Creation and Emanation in Two Arab Neoplatonists

Richard Martin, Kalam Ay? Some Thoughts on Religious Discourse in the Ninth to Eleventh Centuries

(Sunday morning, April 26, continued)

9:00 - 10:45 ARCHAEOLOGY: NUBIA/SUDAN

Chair: Chip Reed, River Museum, Mud Island, Memphis

Nettie K. Adams (University of Kentucky, Museum of Anthropology), The Furnishings and Ritual Objects of a Newly-Discovered Temple from Qasr Ibrim, Nubia

Boyce Driskell (Prewitt and Associates, Consulting Archaeologist), The Architecture of a Newly-Discovered Temple from Qasr Ibrim, Nubia

Jacke Phillips (University of Toronto), An Unplundered Post-Meroitic Grave in the Dongola Reach, Sudan

P. L. Shinnie (University of Calgary), New Work at the Amun Temple, Meroe

11:00 - 1:00 ARCHAEOLOGY: EGYPT

Chair: David Dye, Anthropology Department, Memphis State University

Dorothea Arnold (Metropolitan Museum of Art), The Work of the Metropolitan Museum of Art at Lisht

Michael Allen Hoffman and Hany A. Hamroush (University of South Carolina), 1986-87 Investigations at Hierakonpolis

Michael Jones (American Research Center in Egypt), The W'bt of Apis in Memphis During the Ptolemaic Period: The Archaeological Evidence

A B S T R A C T S

ABDULLAHI ALI IBRAHIM (Indiana University)

Gaze and Utterance in Evil Eye Concept

This paper describes a form of the evil eye as practiced by the Rubatab people of the Sudan in which a speaker attempts to cast or "shoot" the evil eye on an object or person by drawing ingenious, witty similes. Three errors of previous scholarship will be discussed and rectified.

Scholars have previously identified this form of the evil eye as the "evil mouth" and subordinated it to the evil eye 'proper.' This conclusion is questionable; among the Rubatab the concept of the evil eye can be represented as a continuum from the silent evil gaze to the vocalized evil eye. Second, evil eye scholarship has not given enough value to the utterances during an evil eye event. Utterances are usually glossed as admiration or envy without analyzing specific instances. To understand the Rubatab evil eye, one must recognize the magical power of words for expressing the metaphors cast during a performance. Third, previous scholarship has included the perspective of the accusers but neglected the accused. A complete account of evil eye as a social phenomenon must include the use of magic by the accused.

A thorough description and analysis of the evil eye as it is practiced by the Rubatab will contribute to scholarly debate on several issues. Attention to the performative aspects will underscore the value of words in evil eye events and contribute to development of a social definition of humor. Inclusion of the accused's perspective will illuminate the pragmatic use of magic to explain social experience.

NETTIE K. ADAMS (University of Kentucky)

The Furnishings and Ritual Objects of a Newly-Discovered Temple From Qasr Ibrim, Nubia

Since so many of the temples in the Nile Valley were converted into churches after the coming of Christianity, the sacred objects and furnishings of the temples were inevitably lost. However, excavations in 1986 by Dr. Boyce Driskell for the Egypt Exploration Society at the fortress city of Qasr Ibrim revealed a previously unknown temple which contained many of its furnishings. Built probably during the 8th century B.C., it remained in use until sometime in the 6th century A.D., when Christianity came to Nubia. Found scattered throughout the several rooms of the temple were pieces of deliberately smashed statues, fragments of quality faience and glass, and remains of temple furniture as well as textile fragments of extraordinary quality. Considered together, this assemblage is so unusual that we are postulating a destruction of the temple and its contents during a brief, violent episode.

This paper will examine the contents of the temple, illustrating the artifacts with slides. Comparisons will be made to similar objects from other areas. This unique discovery makes a significant addition to our knowledge of the sacred objects and furnishings of temples of the late period. Inferences can be drawn from these discoveries about the activities and rituals which occurred within the temples at this time.

DOROTHEA ARNOLD (Metropolitan Museum of Art, New York)

The Work of the Metropolitan Museum of Art, New York at
Lisht, Egypt

The Egyptian Department of the Metropolitan Museum of Art obtained a great part of its collections through excavations in Egypt from 1906 to 1936. Following the completion of the new installation of the Egyptian galleries, it is now the major aim of the Egyptian Department to fully publish all excavated objects as well as the archaeological information gained during 30 years of excavations. For some years, preparations for publication have been under way on the inscribed jar labels from Malkata, the finds at Hierakonpolis and the two cemeteries of Lisht (North and South). In 1984, it was decided to intensify the publication effort for the Lisht material and include a study of the pyramids. The records on the earlier work are extensive, but not satisfactory under present standards. It is therefore necessary to complement work on the records by new research at the site. This work of re-cleaning, re-drawing and re-evaluation is directed by specific questions. The results of the work are, accordingly, not new finds, but a better understanding of those made during the earlier work. Results have emerged in three main areas during the seasons of 1984/85 and 1986:

- 1) History of building phases of the South pyramid, its funerary temple and subsidiary monuments.
- 2) Techniques of construction and organization of the ancient work.
- 3) Correlation of the royal monuments and the surrounding cemeteries under chronological and functional aspects.

MOHAMED SULIMAN AYOUB (King Abdel Aziz University)

Relations Between Egypt and Its Neighbors During the Reign
of Ramesses II 1290-1224 B.C.

The reign of Ramesses the second marks the zenith of Pharonic Egypt. In order to understand the foreign relations of Egypt with its neighbor countries, we have to look on their historical background.

Starting from the early dynastic period, artifacts indicate that Egypt was well connected with western Asia and Africa. They prove the existence of commercial relations that extended for three continuous milleniums. On the other hand, the tale Sinuhe (1962 B.C.) suggests that few

Egyptians lived outside Egypt and that Egyptian authorities only permitted a small number of foreigners to practice commerce in Egypt.

Until the Hyksos invasion ca. 1600 B.C., Egypt had not suffered any danger from its eastern border. Egypt nonetheless endured raids of bedouins on the Delta border, who fled when Egyptian guards arrived.

The liberation wars of the Egyptians changed the traditional foreign policy. The Hyksos taught the Egyptians how to guard their borders carefully. They now started checking the frontier lines and sent punitive expeditions to strategic points beyond borders. At the same time, caravans were permitted to go through the ancient roads that linked Egypt with the lands of western Asia.

The reign of Tuthmosis II (1490-1436 B.C.) further changed the conduct of foreign policy, so successfully that his reign became known as the time of the Pax Egyptica.

Starting in 1367 B.C. or a little earlier, Egyptian foreign policy changed completely. The king, who came to the throne as a religious reformer or prophet was interested only in preaching the doctrine of the one god "Aten."

By marrying foreign women, he also helped to change pharonic customs and way of life, leading to the introduction of foreign customs and beliefs.

The counter-revolution to Akhenaton came at a time when Egypt was weak. Under the mighty king Suppiluluma, the Hittites advanced towards middle Syria and eventually confronted Haremhab, the last monarch of the 18th dynasty, who sought to regain west Asia by force. This policy, carried out by the second and third kings of 19th dynasty, Siti I and Ramesses II, led to a direct conflict with the Hittites.

Egypt accepted the existence of the Hittites in Syria and it withdrew its interest in Palestine. It began to build fortifications to protect the western frontier from Libyan attack. In the south the Egyptianization of Nubia proceeded apace. As a sign of their gratitude the Nubians engraved two of the best temples for Ramesses II at Abu Simbel.

WILLIAM D. BARRY (University of Michigan)

The Emperor and The Crowd: A New Perspective on Roman Alexandria

In the past, scholars have tended to portray Roman Alexandria as a "turbulent" and "restive" community, hostile to Rome and racked by internecine struggles. Commonly cited are protests against the provincial prefect, violence in the theater or stadium, conflict between Greeks and Jews in the city, and the tendentious and anti-Roman Acta Martyrum Alexandrinorum. While there can be no doubt that violence and protest occurred in the community, the preoccupation with these phenomena in the secondary literature has, arguably, led to a distorted picture of the political and social reality of the city.

This paper offers an alternative view of Roman Alexandria through a consideration of a small but significant category

of evidence largely neglected in the secondary literature. Specifically, it examines the interaction between Alexandrian crowds and the emperor during the first century of Roman rule (from the Alexandrian reception of Octavian in 30 BC to the Alexandrian acclamation of Vespasian as emperor in AD 69). The evidence for this interaction suggests that the Alexandrians were deferential to and sometimes profoundly reverential of the imperial authority--occasionally even addressing the emperor as the son of god or Ammon. This favorable response to the emperor is best understood in the context of the monarchical tradition of Pharaonic and Ptolemaic Egypt and the Roman Manipulation of that tradition. In view of the perspective on the Alexandrian community offered here, it will be argued that modern scholars need to reassess both the conventional perception of Roman Alexandria as a restive community and the validity of emphasizing violence and protest to the exclusion of other categories of Alexandrian social and political behavior.

BOB BRIER (Long Island University)

A Gold Foil Text of the Lake Scarab of Amenhotep III

In spite of the fact that all the commemorative scarabs of Amenhotep III were individually produced, took time and effort to manufacture, and were royally sponsored, none in gold, silver, or semi-precious stone have ever been found. Recently a gold foil text of the lake scarab has surfaced. This paper deals with the authenticity and significance of that text.

EDWIN C. BROCK (University of Toronto/Canadian Institute in Egypt)

Paintings in The Chapel of Itet, Meydum

The Northern Chapel of Mastaba of Nener Ma'at, Meydum dedicated to his wife Itet (Atet) is the source of several beautifully painted plaster fragments. The most well known of these depicts the "Meydum Geese". William Stevenson Smith offered a reconstruction of scenes from the corridor of this chapel in JEA XXIII (1937). It was recently made possible by the EAO for me to copy fragments of their cover, scenes still in situ on the corridor walls; fragments unknown apparently to Smith. A presentation of photographs and drawings of these fragments will be made as well as a comparison with Smith's reconstruction.

DOROTHEA COLE (Sonoma, California)
The Roles of Women in Medicine

In defense of the claim made by historians that ancient Egyptian women practiced as physicians, the inscription from

the tomb of Aket-hetep at Giza, excavated by S. Hassan in 1929-30, indicating that the lady Peseshet was a "director of physicians" will be discussed. Material showing that women were medical aides, nurses, masseuses, and bandagists will be presented. Evidence to indicate that women were surgeons, specialists in the diagnosis of pregnancy, and predictors of the sex of the unborn will be examined. An annotated bibliography will be made available.

RALPH COURY (Fairfield University)

"Arabian" Ethnicity and Egyptian Arab Nationalism: The Case of Abd al-Rahman Azzam

The paper examines the causes that led Abd al-Rahman Azzam, a pioneer of Arab nationalism in Egypt who became the first secretary general of the Arab League, to embrace an Arab nationalist ideology. The paper is divided into three main parts: a consideration of the role played by the Azzam family's "Arabian" and "bedouin" descent, an element which has loomed large in a number of explanations of Azzam's conversion to Arabism; a consideration of what my paper takes to be the decisive cause, i.e., Azzam's experience in Libya in the struggle against the British and Italians from 1916 to 1923; and a consideration of the ideological and other factors that have influenced various observers and scholars to emphasize, erroneously, Azzam's "Arabian" ethnicity.

EUGENE CRUZ-URIBE (Brown University)

The Fall of the Middle Kingdom

This short paper will look into the role of the Hymns to Sesostri III and the Loyalist Inscriptions as symptomatic of the general weakness of the royal family during the Middle Kingdom. Attention will also be given to the rise in the bureaucracy and the vizierate.

JOHN CHARLES DEATON

The Signification of a Hwt Being named Sb3t-Hw.f-wj as a Verification of the Function of the Great Pyramid and Some Ignored Evidence for the Luminous Ba in the Old Kingdom.

The justification for presenting my third paper before the ARCE on my pyramid theory is that some scholars, perhaps not without justification, have criticized my research as being ahistorical in that I have used texts from the fourth to the nineteenth dynasties. This paper will utilize Old Kingdom material exclusively.

Notwithstanding its publication in 1910 by Petrie in his Meydum and Memphis III (page 28, pl. XXXI) the name of the hwt, sb3t-Hw.f-wj found on the offering table of a Sdf3w

discovered at Meydum has been virtually ignored. This demonstrates that Khufu believed that he would have an astral aspect to his afterlife. Dr. I.E.S. Edwards has argued wrongly that Djedef-Ra named his pyramid in a manner that was an "apparent aberration" to the true pyramid cult. The name being the shdw-Dd.f-R^C. As we have seen there was no difference in their religious beliefs. The evidence is that all the Old Kingdom rulers had the same multiple destinations with only minor variation.

Last year I pointed out the use of the term h3-b3.s on three pyramid capstones (Amenemhat III of the XII Dynasty, Khenser of the XIII Dynasty and the New Kingdom one from the private pyramid of an Amonhotep) and I would like to point out that the term was used three times in the pyramid texts lines 1285a, 1303c and most interestingly line 785b which reads sb3.tsn m h3-b3.s. If the ba could be thought of as a star it also had to be thought of as being luminous. That the Egyptians did so is confirmed by the Old Kingdom iconography of sometimes adding a lamp to the image of the ba (pyr. 854a, 1098c and 1378c).

My theory that the function of the pyramid was to capture light from the Sun and the moon on its triangular sides and that these triangles of light so formed were viewed as a ba of light, the disappearance of which was taken as confirmation of the ba's flight to the sky to become a star or join Ra, has received support from Old Kingdom evidence and the Great Pyramid was built for the same reason all pyramids were.

BOYCE N. DRISKELL (Prewitt and Associates, Consulting Archaeologist)

The Architecture of a Newly-Discovered Temple at Qasr Ibrim, Nubia

A previously unknown mud brick temple at Qasr Ibrim was unearthed in the 1986 season just to the north of the Cathedral. It appears to be of Meroitic or earlier construction, but it survived into or through the X-group period. Apparently, during the X-group period, the main entrance to the outer hall was blocked and access was then gained through a side door while the court was partitioned into several rooms seemingly serving a domestic function. The archaeological investigation thus far reveals this latest organization of the temple prior to its total destruction.

The sanctuary and inner and outer halls were ransacked in the late X-group period or more likely, the beginning of the Christian period. Statuary, offering tables, and door casements were toppled and smashed, and temple furnishings (faience pieces, ceramic trays, textiles, glass objects, painted wooden plaques, and other temple finery) destroyed. Fortunately for the archaeologist, the mud brick walls were then pulled down, thus sealing the scree of broken or discarded artifacts on the temple floor.

This paper presents a discussion of the temple's architectural remains as revealed during excavation of the uppermost levels. The paper is illustrated with slides of the excavations and architectural features.

MARIANNE EATON-KRAUSS (Westfälische Wilhelms-Universität)

Tutankhamun At Karnak

This paper presents preliminary results of the writer's work at Karnak on the monuments erected there by Tutankhamun.

Following brief comments on the "Mansion of Nebkheperure at Thebes", some reliefs are shown to have been incorrectly attributed to this structure. Instead, they derive from a building of Amenhotep III whose decoration, damaged during the Amarna Period, was restored at Tutankhamun's order.

Another project of the king was the construction of the Sphinx Avenue linking Pylon X with the Mut Precinct to the south. A recent examination of the inscriptions on the sphinx bases made by Dr. William J. Murnane and the writer reveals that Tutankhamun's successor Ay was responsible for completing this processional way. The Amunet colossus now standing in the vestibule before the granite sanctuary of Philip Arrhidaeus also attests Ay's association with Tutankhamun. Like the Amun statue that has been traditionally considered its mate, the Amunet figure was usurped by Haremhab. A stylistic analysis of the statue coupled with an examination of its text suggests that it was commissioned by Ay as a pendant to Tutankhamun's Amun.

EL SAYED EL ASWAD (University of Michigan)

Symbols in Egyptian Folklore: An Anthropological Study of Symbols in an Egyptian Village

This study does not intend to investigate all symbols manipulated or used by Egyptian villagers, but rather aims to point out the symbolic (oppositional) relationship between two dominant symbols that are expressed in folklore and used in the daily life of those villagers. These two dominant symbols are the hand (al-yad or al-kaff) and the eye (al-'ain) that signify two concepts (baraka, "blessing," and hasad, "envy of evil") that are believed by fellahin to refer to different unseen or invisible forces.

One of the basic objectives of this study is to spell out the relationship between the binary opposition "baraka (blessing)/evil eye (envy)" and the binary opposition "sacred/profane". Another objective of this study is to show the visible or concrete manifestations of the two invisible forces of baraka and evil eye. For example, baraka can be manifested, as fellahin believe, in some shaykhs' hands and saliva. The basic means of having baraka is touching its resource (a living shaykh or a shrine of a dead saint). On the other hand, the dangerous (invisible) power

of evil eye is manifested in some people's and animal's visible eyes. The evil eye exercises its negative influence by means of looking.

The strategy of this study is as follows: first, it will refer to the meanings of both symbols, "the hand" and "the eye" as understood and used by villagers in their daily life as well as in their folklore. In this connection, the study will trace these two symbols as expressed in people's verbal and non-verbal actions. In other words, it will show how these symbols are manifested in folk songs, proverbs, body language, folk art, ritual and other symbolic actions performed by peasants being studied. Second, the study will concentrate on the connection villagers make between the symbol, "hand" and the concept "baraka or blessing", on the one hand, and between the symbol "eye" and the concept "envy" or "evil" on the other. Third, it shows how peasants define these two concepts, i.e., blessing or grace and evil or envy, by showing the oppositional relationship between them. This point can be illustrated by peasants when they say the food (or any object or person) has been blessed or envied.

HASAN EL-SHAMY (Indiana University)

A Tale-Type Index for the Arab World and Its Significance for Studying Cultures

"The meaning of a cultural item is the total sum of its occurrences in the various aspects of that culture." A demographically oriented tale-type index for the Arabic world addresses this thesis from the perspective of "folkloric behavior."

EARL L. ERTMAN (School of Art, The University of Akron)

Foreign Prisoners Depicted on Ramesside Chariots, A Continuation of Kingly Authority

Bound foreign captives are a common theme which runs parallel with the course of Egyptian history. Bound captives in scenes associated with chariots occurs from at least the time of Amenhotep III and continue and are more common in Ramesside times. This inquiry deals with the type of decorative accessory portraying foreigners and with the placement of these partial figures as symbolic chariot decoration.

JAMES EVANS (Sikorsky Aircraft Division of United Technologies)

Numerical Criticism and Egyptian History

Numerical Criticism is the analysis of the Priestly code of the Old Testament. Chronology is a control. The

Passover festivals were held at the epochs of a 226.175 day cycle; the Second Venus Cycle, starting on April 18, 1337 B.C. Akhenaten's Durbar in year 12 was this type, thus dated Jan. 2, 1359 BC.

The Jubilees of the Egyptian Kings were celebrated at cycle times used to calculate the beginning of the lunar month; two series were involved. The first was at intervals of 14.656 years, following 13 cycles of the rotation of the lunar perigee against the sun; the second followed the lunar nodes at 18.6 years. The consequences of the dichotomy are discussed.

JOHN L. FOSTER (Roosevelt University)

"The Shipwrecked Sailor": Prose or Verse?

"The Tale of the Shipwrecked Sailor," since its text lacks verse points, offers a good opportunity to investigate the patterning of its clauses and thereby to ascertain whether it is composed in prose, or thought couplets or something else. The Tale turns out to be written in verse -- it is a poem, just as "The Tale of Sinuhe" is -- composed primarily in thought couplets but with a slightly larger proportion of triplets and quatrains than is evident in "Sinuhe." There are specific kinds of clauses that "expand" the structure of the couplet into the larger patterns; and these will be enumerated. One of these, what can be called the "concomitant clause," and which is "tense neutral," also seems to have consequences for reading the time frames involved in the clauses of verse texts.

JOEL GORDON (University of Michigan, Ann Arbor)

Turncoats, Sell-Outs, and Eggheads: Egypt's Liberal Intelligentsia at Its Moment of Truth, March 1954

Perspectives on the liberal era, military rule, revolution and Egypt's future from the political discourse of the "March crisis"

JOHN GULICK (University of North Carolina at Chapel Hill)
(and KIMBERLY FAUST, REBECCA BACH, SAAD GADALLA, HIND ABU SEUD KHATTAB)

Mass Education, Islamic Revival, and The Population Problem in Egypt

Caldwell has postulated five mechanisms by which mass education affects families, resulting in lower fertility. His data are from the West, India, and sub-Saharan Africa; our data base is Cairo, Egypt. Supported are four of Caldwell's mechanisms: reduction of children's work potential, increased cost of children, prolonged dependancy of children on family, and the school system's speeding of

cultural change. However, Caldwell's fifth mechanism, propagation of Western middle class values, is not wholly supported, particularly because of Islamic values concerning parental authority and influence which are strongly supported by Egyptian public education curricula.

CHRISTOPHER J. HAAS (University of Michigan)

From Roman Alexandria to Muslim al-Iskandariyyah

The Alexandria known to us from ancient literary accounts and the findings of modern archaeological excavations appears to be two very different cities. Seldom do ancient sources provide the context for understanding stray excavated remains. However, the importance of Alexandria's religious and philosophical movements and the city's role in far-reaching political and social conflicts underscores the need for the historian to piece together the varied mosaic of its historical sources so as to render its urban milieu understandable. This is especially so for the later Roman period, when this cosmopolitan center no longer rivaled Rome and was reduced to a regional backwater by new Muslim foundations at Fustat and al-Rashid.

A number of complementary avenues of inquiry help trace Alexandria's fortunes across the late antique period. A study of the city's walls provides useful information regarding the growth and contraction of the inhabited precinct throughout these centuries. While the soundings taken by Mahmoud Bey al-Falaki in the 19th century may be viewed with skepticism, traces of the city walls that were discovered during the last century yield a general picture of its circuit from the late Roman times to the early Muslim era. This outline is further enhanced by the accounts of chroniclers and pilgrims. These sources may refer to the location of particular sites such as monuments or churches, and describe them with reference to their proximity to the walls.

An examination of Alexandria's hippodrome during the Late Antique period supplies another perspective on the city's relative size and importance. Although an accurate statistical analysis is impossible given the hippodrome's state of preservation, an approximation of its capacity based on its total length and the depth of its cavea is possible. The estimate may be contrasted with the correlations of circus capacity to urban population in the better documented late Roman cities of Carthage, Antioch, and Constantinople.

While street directions preserved on papyrus scraps present a vivid picture of Alexandria's urban form and topography, the best source for studying the changing shape of late Roman Alexandria is the recently completed excavation of Kom el-Dikka in the center of the modern city. A large portion of the excavated site consists of a quarter inhabited from the 4th through 7th centuries. Workshops, street-front stores, and private dwellings complement depictions in literary sources of the city's commercial and social life. The quarter's workshops grew up around several public buildings (bath, lecture hall, theater) which were

erected during the fourth century. It is possible to trace archaeologically the area's eventual abandonment and its transformation into a Muslim cemetery in the 8th century, a decline that is mirrored in the literary sources.

The production and exchange of Alexandrian goods is another area where the conjunction of literary and archaeological sources provides a coherent picture of the city's changing role throughout late antiquity. A dominant motif is the continuity of Alexandrian manufacture and trade down to the Muslim era. Imports, notably ceramics from North Africa and Cyprus, are found in many archaeological strata. Moreover, glass, textiles, papyrus, luxury goods, and grain remained important exports throughout these centuries, and experienced only a slight decline in the century after the Arab conquest.

WILLIAM HAMBLIN (University of Southern Mississippi)

Swords of the Mamluks

The Nihayat al-Su'l of Muhammad al-Aqsara'i (14th century Egyptian) has long been recognized as one of the major extant medieval Muslim military manuals. Although the general contents of the manual have been described, and some sections have received preliminary analysis, the text has yet to be published or receive complete study. In my paper I propose to begin a long term detailed study of lesson three of the Nuhayat on the use of swords and shields.

The presentation will be divided into two major sections. First, I will give a general outline of the contents of lesson three, describing the major topics discussed therein. These include sections on the importance of swords, twenty-three sword exercises, including several special sword "tricks" such as how to use two swords at once; a large section on the different types and qualities of swords and shields; and a question and answer section on the practical use and care of swords and shields. Many of these subjects are accompanied by paintings, and I hope to provide slides of some of these illustrations. Second, I will provide a detailed description and analysis (and perhaps a full translation) of one or two of the sword exercises described in the manual.

DAVID H. HANSEN and DONALD P. RYAN (Pacific Lutheran University)

The Schwartz Collection of Egyptian Plants

The identification of the materials of manufacture provides crucial information in the analysis of any category of artifacts. Far too often, though, the variable of materials is either guessed or ignored due to lack of procedural knowledge or inadequate reference materials.

The Schwartz collection of Egyptian Plants was recently established to form a reference collection of materials for consultation by scholars interested in accurately identifying Egyptian artifacts. Housed at Pacific Lutheran University, in Tacoma, Washington, a growing collection of plants, including woods, are being processed in the form of herbarium mounts and thin-sections on slides.

W.BENSON HARER JR. (Imhotep Society, Ob-Gyn Group, San Bernardino)

A Do-It-Yourself Medicine Kit for Egypt

This paper provides a list of medications and their uses for lay persons visiting Egypt. Some are available over the counter in the U.S. others are readily purchased in Egypt. Only a few require prescription.

JAMES E. HARRIS and EDWARD F. WENTE (Ann Arbor and Oriental Institute, University of Chicago)

The Nineteenth Dynasty: A Family Profile From the Biologic Viewpoint

The XIX Dynasty Royal Mummies beginning with Seti I and including Ramesses II, Merenptah, Seti II and Siptah represent a very different biologic portrait from that of the XVIII Dynasty. The earlier period was characterized by considerable craniofacial variation of heterogeneity reflected in the faces of the kings and queens compared to the rulers of the XIX Dynasty. The exception is that of the mummy of Set II, which would appear to belong to that of the XVIII Dynasty. The XIX Dynasty Kings in general had more massive jaws, obtuse interincisal angles and straight profiles than their predecessors.

Utilizing cephalometric x-rays, computer generated tracings and measurements, and photographs, the Royal Mummies of the XIX Dynasty were compared to those of the XVIII and XX Dynasties and a relatively large sample of New Kingdom Theban Priests. The cephalometric variables characterizing the craniofacial morphology in these four samples were examined by the multivariate approach of Discriminate and Cluster analyses. This data supports the contention that the XIX Dynasty Kings were not dissimilar from the people of the Theban Nile Valley during the New Kingdom Period.

HASSAN BAKR A. HASSAN (University of Maryland)

Egypt in Transition: From Self-Reliance Strategy to Open Door Policy (1970-1981)

The aim of the paper is to analyze systemically the major shifts that had taken place in the Egyptian strategy for

development from Nasser to Sadat and its fatal impacts on President Mubarak's course of action, as a synthesis of both systems. The analysis focuses on the domestic changes in the country's infrastructure (i.e. means and relations among the forces of production) as a prelude to explain the shift in the Egyptian foreign policy in the 1970's. In other words, we dare to say that "Infitah", the Open Door policy-as adopted by Sadat- was used as a vehicle not only to shift the Egyptian society from Arab socialism to Westernization as a way of development, but to vividly justify the upcoming fundamental change from peace to war in the Middle East. Egypt's strategy for development in each phase is treated as a separate theoretical system, constrained by shifts in power relations in the domestic, regional, and global environments.

MICHAEL ALLEN HOFFMAN (University of South Carolina)

1986-87 Investigations at Hierakonpolis

This paper will present the results of the upcoming study season at Hierakonpolis and highlight some of the problems and potential offered by the large body of data on Predynastic and Early Dynastic periods which is now being prepared for publication.

JAMES K. HOFFMEIER (Wheaton College)

A Preliminary Report on Some Unpublished Coffins with Coffin Texts

During the summer of 1986 I visited the Metropolitan Museum of Art, New York, several museums in England and Egypt in search of unpublished coffin texts. I was able to photograph or make copies of texts of a canopic chest (MMA), two end pieces in the BM, several coffins in Liverpool and Cambridge, and three in Mallawi (Egypt). A preliminary report on these will be given. A monograph is expected to result. Donald Spanel is collaborating with me in publication.

SUSAN T. HOLLIS (Harvard University/Radcliffe College)

Nut in the Pyramid Texts

Although the sky goddess Nut is well known to students of ancient Egypt, there lacks any significant study of her. This situation is particularly striking since she poses an anomaly for students of mythology: she is a sky goddess when virtually all sky deities are male. Thus it is appropriate to carry out an in depth study of Nut, the beginning point of which will be her earliest known appearance, namely in the Pyramid Texts. In this corpus of materials, she appears both as mother of the (deceased) king

and as mortuary goddess, as well as in her role as the sky within the Heliopolitan theology.

Before examining her place in these texts, prehistoric, early dynastic, and early Old Kingdom materials will be searched for any evidence of her presence prior to the time of the first Pyramid Texts in the pyramid of Wenis. Following this search, a thorough study of her presence in the pyramid texts will be carried out. In the course of this examination, special attention will be given to the relation of Nut (nwt) and the sky (pt) in order to provide a solid response to the comparative work of Mircea Eliade who considers the presence of a sky goddess in ancient Egypt to be an "accident of grammar," the result of the feminine gender of the Egyptian word for "sky."

MICHAEL JONES (American Research Center in Egypt)

The W^CBT of Apis in Memphis During the Ptolemaic Period:
The Archaeological Evidence

The Embalming House of Apis Bulls in Memphis was discovered in 1941. It was examined briefly in 1955, and since 1982 has been the subject of a survey and excavation by the Apis Expedition of the Institute of Fine Arts, New York University, sponsored by the Dimick Foundation of Washington, DC. The work of the Apis Expedition has shown that the Embalming House is part of a much larger complex of buildings than was previously supposed. This complex is built on a terraced platform of brick in the southwest corner of the great Ptah Temple Enclosure. Its foundations contain inscribed fragments of a 25th Dynasty monument dedicated to the god Osiris Apis, and redeposited pottery ranging in date from the Old Kingdom to the Late Period. In 1986 a silver coin hoard dated to the mid-4th century BC was discovered in the context of a possible foundation deposit, providing a plausible date for the construction of the monument. This building survived, with some internal alterations, until the 1st - 2nd centuries AD, when stone robbing began and the monument was probably reduced to the part discovered in 1941.

KATHLEEN R. KAMPHOEFNER (Northwestern University)

Is Literacy a "Basic Need"? Attitudes of Illiterate Women
of Cairo

Literacy has often been assumed to be a basic need in order for societies to develop, but do illiterate women themselves see being able to read and write as essential to their daily lives? A discrepancy in educational goals between governments and illiterate people helps explain why it is so difficult to engage larger numbers of illiterates in basic education classes. The research data is drawn from the author's ethnographic work with illiterate and semiliterate women in Cairo from August, 1984 to December, 1986. In interviews with illiterate women, she found

education to be a highly valued ideal, though often not of immediate practical relevance to the individual. Even among women who expressed a strong desire to become literate, practical life circumstances, such as work in the home, children, lack of free time, health, often made it impossible for them to attend study classes. The paper details the women's practical problems of daily life, along with describing the uses for reading and writing found among the lower class women.

JOAN KNUDSEN (University of California, Berkeley)

A Question of Paint: An Investigation into Traces of Paint on the Reserve Head from the Tomb of Ka-nofer

Although much scholarly work has been produced on the subject of reserve heads, the presence or absence of paint is very rarely mentioned. The traditional assumption has always been that the heads were unpainted, yet the few statements to the contrary suggested that the subject warranted further investigation. A likely specimen for the initiation of such study was a documented reserve head in the Hearst-Reisner Egyptian collection of the Lowie Museum of Anthropology. The head (6-19767) was recovered from the tomb of Ka-nofer at Giza (G 1203) by George Reisner, and is presently housed in the Lowie Museum at the University of California, Berkeley. A thorough examination of the head revealed traces of both black and yellow pigments. The purpose of this paper is to discuss both the methods used and findings made, as well as to touch upon some of the implications which can be drawn from these findings.

HAMID R. KUSHA (University of Kentucky)

Fatimid Egypt: The World System Potentiality of the Irano-Ottoman Historical Bloc

Irano-Ottoman historical bloc, a macro structure that emerged between the tenth and the sixteenth centuries in an extended part of the eastern flank of Dar al-Islam, embraced within its sociocultural bounds, the Iranian plateau, Mesopotamia, Anatolia and Egypt. During this period a number of imperial structures (the Fatimids, the Saljuqs, the Mongol Ilkhans, the Timurids) rose to power in different localities of the emerging bloc. After a short period of political centralization under one rule, these imperial structures started to show centrifugal tendencies.

This phenomenon, occurring with almost patterned regularity, indicates that these localities had attained a high level of societal structuration through centuries of the rise and fall of civilizations. At such a level, the political empire which Wallerstein defines as "a primitive means of economic domination," was too ineffective to provide a dynamic link between these highly sophisticated and self-sufficient localities and their structures.

The reign of Isma'ili Fatimids in Egypt (969-1171) was an exception to this pattern. This exception stemmed from the economic as well as the ideological factors. Adhering to the Isma'ili branch of Shi'i political ideology, the Fatimids had developed, due to their minority status, a secretive and cult-like structure that gave them a kind of social cohesiveness for their rise to power in the midst of the Sunni majority. The Fatimids created a world system by establishing their hegemony over North Africa and eastern Mediterranean. This sociopolitical and economic achievement of the Fatimids, I propose, was in essence the outcome of an historical realignment of the core-powers of another pre-modern world-system, that of the Abbasids (750-1258) around the Central Asian steppe pressure.

DAVID MAKOFKY (San Francisco State University)

The Economic Rationalization of the Firm in a Developing Country: An Egyptian Case Study

A pilot project was undertaken in Cairo (1985) which investigated the relation of computer reporting systems to measured efficiency in the firm. Were the full project to be carried out, nearly one hundred firms with different levels of reporting systems would be measured for operational efficiency. The pilot project represents a series of case studies, and in only one of these cases is statistical data available to evaluate the operations of the firm.

There has been interest in the diffusion of information systems technology to the Middle East. Smaller systems are ideal in terms of price and capability, and the technology is being altered to fit the needs of medium and large sized businesses. This project was carried out with the assistance of the School of Management of the American University of Cairo, and the Government Statistical Agency in Egypt.

Whether or not computer systems were present, Egyptian business practices are approaching more rationalized systems model. Most reports contain planning goals, past performance, and current performance of departments. The subjective and traditional methods are being undermined by the growth of a mass market, the expansion of inventory, and the need to set accurate goals.

Three factors permit businesses with rudimentary reporting systems to compete alongside firms possessing sophisticated systems. Egyptian labor is inexpensive, which negates one advantage of computers. Managerial expertise is limited, which means that advantages of these systems cannot be exploited. Finally, the "business market" has a more significant impact on operations than the reporting system.

In the one statistically tested case, the firm operated with increasing efficiency over time, and at a more efficient level than the average firm in the industry. It may be possible to derive general hypotheses on the economics and the operations of the firm in a mixed third world economy with a larger sample and more data.

ALICE SHOGER MAWDSLEY (Sweet Briar College)

Egypt's Eternal Drama: An Analysis of The Triumph of Horus

The Triumph of Horus is a complex ancient masterpiece forming an organic unity in which the religious, political, and cultural institutions find expression. Drama represents a total synthesis of statement and expression for the ancient Egyptians.

The Triumph of Horus, carved on the walls of the Edfu Temple, reflects the political-religious milieu in which it arose. The belief in the union of the Two Lands gave rise to the practice of performing every action and office twice, once for Upper Egypt, and once for Lower Egypt. The Horus-King maintained order -- ma'at against chaos in both the human and cosmic realms. Seth represents the evil of chaos and foreignness, and therefore must be destroyed.

Artistically, the reliefs and hieroglyphs represent the conventions of the three thousand year period of ancient Egypt. Pictorial traditions of canon and proportion, cubic or block form, emblematic or symbolic representation, highly simplified typical forms, frontal of aspective projection, and heavy contour lines permeate the artistic expression in the Horus drama. Rounded sensuous figures, stylized muscles, small sized hieroglyphs, and various positions of the hippopotamus mark the reliefs as Ptolemaic art.

Large dramatic text panels reveal colorful similes, metaphors, epithets, and description. Repetition of the act of killing Seth can be compared to a recurring motif in a symphony. Layers of symbolization grow as various forms of the destruction of Seth are dramatized. Human and divine characters interpenetrate and portray the dialectical theme of order against chaos. Archetypal characters exhibit a developing Ptolemaic fullness.

The Triumph of Horus is more than a political, artistic, or literary statement. The drama was alive in a way that the ritual of the Opening of the Mouth could never accomplish for the reliefs, statues, or mummies. The dramatic festivals were enactments of renewal which brought the individual and the community into harmonious unity. The processional nature of the Horus drama brought the people from the Nile canal to the temple. The Triumph of Horus bound life together in a symbiotic whole of being, the eternal life force which kept Egyptian civilization alive for three thousand years.

RICHARD C. MARTIN (Arizona State University)

Kalam AY? Some Thoughts on Religious Discourse in the Ninth to Eleventh Centuries

The Basra Mu'tazilite Mutakallimun were active in public life long after the reversal of al-Ma'mun's support for them in the ninth century, especially under the Buyids of Persia during the tenth century. This project, which was pursued under an ARCE grant in summer 1986, examines new textual materials on the doctrine of the miracle of the Qur'an as evidence of Muhammad's prophethood. The thesis is that

Kalam texts can be read as evidence of "discourses" which reflect on issues much broader in Muslim socio-political life than the narrower treatment usually given to theological literature.

EDMUND S. MELTZER (Claremont Graduate School)

A Rare Coptic Exemplar of II Maccabees in the Savery (Formerly Crosby) Codex

This codex, on loan at the Institute for Antiquity and Christianity of the Claremont Graduate School, is being prepared for publication by a team under the editorship of Professor James E. Goehring (Mary Washington College). Among the compositions included is "The Jewish Martyrs," II Maccabees 5:27-7:41. The inclusion of this text is of great interest, as the Anchor Bible is not aware of any Coptic mss. of II Maccabees. The text is written in a clear uncial hand showing much inconsistency in spelling, punctuation and the use of the superlinear stroke; it is in Saidic but shows many nonstandard forms reminiscent of the Nag Hammadi texts. As an apparently early witness of II Maccabees, it is potentially important in the text-critical and literary-critical study of that book. One of the interesting features of this text is that it often uses Greek words which differ from those used in the LXX; it remains to be established to what extent this shows that the Greek words naturalized in Coptic were different from those preferred in Greek for some items, and to what extent it may reflect a different Vorlage. Many passages present interesting questions of translation technique and/or textual history. It is also tantalizing that Crum's Dictionary frequently cites a manuscript which it refers to as "Akhmimic II Maccabees," which is not the same as the Savery text, and which has so far remained unidentified. For background on the codex and the project, see the IAC Bulletin 12/4 (Dec. 1985): 4f.; 13/3 (Sept. 1986): 9.

WILLIAM J. MURNANE (University of California, Berkeley)

Son of Amun

Recent investigations into the nature of the Opet Festival at Thebes have suggested that during its course there occurred two transformations: the visiting Amun-Re of Karnak became assimilated with the resident form of Amun "pre-eminent in his harim" at Luxor; and the divine king was magically re-created by means of the birth and coronation rituals enacted in the cult rooms of the temple, becoming in the process not merely an embodiment of the traditional god-king, but also emerging as a manifestation of the god his father, the "son of Amun." In this paper it is proposed that these are far from isolated phenomena. Materials from Karnak, Medinet Habu and the Luxor Temple itself document the adaptability of Amun from the middle of the Eighteenth Dynasty, demonstrating also the close ties, even verging on

identity, between himself and the third member of the Theban Triad, his divine son Khonsu. The patterns implied by these diverse events supply a context from which the king's own divinity may be better understood; and they also suggest that the theological versatility which Amun-Re exhibited in the later periods of Egyptian history can be traced back to a far earlier date than has been hitherto supposed.

TAYSIR NASHIF (Essex County College)

Egypt's Position on the Establishment of a Nuclear-Weapon-Free Zone in the Middle East

The main factor in the development of interest in the concept of nuclear weapon-free zones has been the desire to secure the complete absence of nuclear weapons from various regions of the world, to spare the states concerned from the threat of nuclear attack or involvement in nuclear war, to make a positive contribution towards general and complete disarmament, in particular nuclear disarmament, and thereby to strengthen international peace and security. The concept of nuclear-weapon-free zones has originated in the realization that a number of states in various regions of the globe have or could have the capacity to develop a nuclear-weapon capability within a relatively short period, and that it is possible that more states may decide to do so. Viewed on a broader scale, the purpose of nuclear-weapon-free zones is to provide additional means for averting nuclear weapon proliferation and stopping the nuclear arms race.

The Middle East has witnessed increasing activities in the nuclear field. Given these activities, the nuclear threat posed to the security of the region is increasing.

This paper examines Egypt's position on the establishment of a nuclear-weapon-free zone in the Middle East. This examination is based on the statements which have been made by various Egyptian governmental representatives at the United Nations General Assembly and the First Committee.

Egypt has shown a strong interest in making the Middle East a Nuclear-weapon-free zone. Given Egypt's important political, diplomatic and strategic status in the Middle East, Africa, and internationally, it is of particular significance to examine her position on this question.

ABBAS NAVABI (Indiana University)

Ali Shari'ati and the Classical Islamic Reformism

Shari'ati has posed anew the central question of the Islamic reform tradition: how Muslims can bring a concrete sense of historical and cultural integrity and achievement to bear on the performance of the new tasks in the modern world. The problem of the relationship between culture and development remains unresolved in Islamic societies -- hence the contemporary socio-cultural crisis. It is a thesis of this paper that in contrast to revivalism and

fundamentalism, which are merely the impulses of the present crisis, Islamic reformism contains many elements of a viable solution to it. The main body of the presentation will be devoted to a comparison between the ideas of Shari'ati and Muhammad Abduh to demonstrate the remarkable continuity and development of the intellectual tradition founded by Afghani and Abduh.

DAVID O'CONNOR (University Museum, University of Pennsylvania)

The Old Kingdom Town At Buhen

The Old Kingdom Town at Buhen was excavated by W. B. Emery in 1962-1964; and preparation for its publication is now far advanced, with T. G. H. James studying the seal-inscriptions and D. O'Connor all other materials. By kind approval of the Egyptian Exploration Society, the latter will review in this paper the more important aspects of the site, with particular reference to: i) the relative chronology of the site, a surprisingly complex question involving a deep stratified section; ii) the original appearance and functions of the chief structures; iii) evidence on the recovery of copper at the site; iv) the question of a pre-Old Kingdom (Early Dynastic?) presence; v) the relationship of the relatively numerous "Nubian" sherds found on the site to known archaeological assemblages (A-group, early C-Group, Kerma ancien).

JEAN-MARC R. OPPENHEIM (Columbia University)

Twilight of a Levantine Ethos: The Alexandria Sporting Club, 1890-1960

This is a study of one form of cultural imperialism and its effect as perceived through an examination of an elite social institution, the sporting club. A survey of Alexandrian society in the late 19th century provides the social and cultural setting in which the club was founded. Special emphasis is given to the diverse groups that made up the city's population. An interest in horsebreeding and racing, in social leisure and mixing were dynamics encouraging the development of the club.

A history of the Alexandria Sporting Club may be divided into five periods (to the Great War, the Thirties, the Postwar Years, to 1956, and after 1956) and is based on a study of membership statistics, committees and stewards (and the exercise of power), athletic and social activities, management policies and finances, workers and labor policies, and attitudes towards syndicalism. During the course of its history, it reflected the tensions of modern Egypt that pitted the old aristocracy and the rising middle class, the champions of Egyptian nationalism.

PATRICIA PAICE (University of Toronto)

Inscribed Objects from Tell el-Maskhuta

Beginning in the early 19th century with the discovery of a monolithic statue-group of Ramesses II, depicting the king seated between the gods Re and Atum, the site of Tell el-Maskhuta has yielded a variety of inscribed material (see Porter and Moss, IV: 53-55). Antiquities found on the surface were supplemented by material excavated by Eduard Naville in 1883. Naville was at the site for a period of seven weeks hoping to find "monuments", by which he chiefly meant inscribed objects. In this respect, his expedition was successful, recording a variety of inscriptions including the famous Stela of Ptolemy Philadelphus.

Over the years, some "monuments" have been found on the surface of the Tell or nearby (including the Canal Stela of Darius); and some "monuments" have been excavated but without a securely recorded context. A history of Tell el-Maskhuta could easily be constructed using the inscriptions found at the site woven together with information from classical historical sources. But would such a history be accurate?

The excavations carried out by the Wadi Tumilat Project from 1978-1985 have established an occupational history based on successive building phases, pottery sequences, and datable material from stratified layers. Now is the time to review the "monuments" once more, together with newly recovered inscribed material, in the light of the occupational sequence established by stratigraphic excavation.

DANIEL C. PETERSON (Brigham Young University)

Creation and Emanation in Two Arab Neoplatonists

A Neoplatonic scheme of ten intelligences, descending in hierarchical fashion, is characteristic of the great Arab philosopher al-Farabi (d. A.D. 950). It is also a feature prominent in the work of the great--but much lesser known--Isma'ili thinker and agent, Hamid al-Din al-Kirmani (d. ca. A.D. 1021).

Kirmani, who served the Fatimid Imam-caliph al-Hakim and who was involved in the controversies surrounding the rise of the Druze movement, accepted the idea of ten emanated intelligences (possibly from Farabi), but insisted strongly on a break between God and the created universe, retaining at that point the dogma of creation ex nihilo.

My purpose in this paper to compare and contrast the thinking of al-Kirmani and al-Farabi on this point, and perhaps even to suggest a motive for the Isma'ili's insistence on ex nihilo creation. This is part of an ongoing study of an important thinker whose philosophical and religious work is associated with Egypt.

JACKE PHILLIPS (University of Toronto)

An Unplundered Post-Meroitic Grave in the Dongola Reach, Sudan

In 1984-85, the Dongola Reach Project of the Royal Ontario Museum (Dr. K.A. Grzymalski, Director) conducted a survey of the Nile River between Ed-Debba and El-Khandaq in Upper Nubia prior to excavation work which began in 1986. In the final survey season, text-excavations were conducted at a small cemetery near El Ghaddar at the southern end of the Khor Letti, in order to determine the nature of the site. The single mound chosen proved to be an unplundered early Post-Meroitic grave, dated by the presence of hand-made beer jars and wheel-made bowls, two with painted rim decoration. The intact state of the burial adds new details to our knowledge of a culturally transitional period and area which have long been neglected archaeologically.

ROBERT K. RITNER (The Oriental Institute, University of Chicago)

Horus-Shed - A Reinterpretation

Since its initial investigation by Moret in 1915, the name of the god Hr-Sd has been understood as "Horus the Savior" (`sd WB 4,563). It is notable, however, that the greatest prominence of this deity of magical cures is on stelae ("cippi of Horus") whose surface is covered with spells which the god was assumed to recite for the benefit of the sufferer. The primary significance of the act of recitation for the intended cure suggests that the god's name is actually "Horus the Reciter" (`sd WB 4,563-64). Unambiguous Hieratic, hieroglyphic, and Demotic evidence confirms this suggestion.

JAMES F. ROMANO (The Brooklyn Museum)

EGYPTOLOGICAL ACTIVITIES OF THE BROOKLYN MUSEUM

This paper will survey the Egyptological activities of the Department of Egyptian, Classical, and Ancient Middle Eastern Art of The Brooklyn Museum over the last two years. Special attention will be paid to the recent re-opening of two galleries dedicated to the art of the Ramesside Period through the Ptolemaic Period.

ANN MACY ROTH (Boston Museum of Fine Arts)

The Central Planning of Old-Kingdom Cemeteries

The ordered array of core mastabas in the cemetery surrounding the pyramid of Khufu at Giza and clustering by title of the officials and family members buried in them

have long been recognized as clear indications that a central plan regulated the distribution of tomb sites. Such planning may also be seen in the cemeteries surrounding the pyramids of other kings, notably those of Unis and Teti at Saqqara, and that of Niuserre at Abu Sir. While the fact that central planning existed is interesting in itself, it also may allow us to draw conclusions about the rules of precedence at the royal court, since those rules are likely to be reflected in the assignment of mastabas round the king's pyramid. Further, if a general pattern can be established, it should be possible to distinguish between the tombs that were contemporary with the pyramid and belonged to the original plan of the cemetery, and tombs that were added later, thus providing another criterion for dating tombs.

This paper will examine the distribution of the mastabas of various title-holders and of members of the royal family at several Old Kingdom pyramid cemeteries to determine the principles of organization and to what extent they were consistent over different reigns. In addition, a number of areas which have no (known) pyramid as a focus will be analyzed to discover whether any pattern of planned organization can be discerned.

JOHN B. RUTHERFORD (Rutherford & Chekene, Consulting Engineers, San Francisco, California)

Ancient Egyptian Construction: Engineering Analysis

Physical tests of ancient building materials, structural engineering analysis, and replication of both building equipment, such as cordage, and building techniques, such as dressing masonry, can define physical limits to conjectures on the building methods and labor force required to create public monuments and private dwellings in Ancient Egypt. The paper outlines suggested procedures and briefly summarizes a few case studies.

DONALD P. RYAN (Pacific Lutheran University)

A Reassessment of the Archaeological Work of Giovanni Belzoni

Giovanni Battista Belzoni was one of the most controversial characters ever to participate in the early history of Egyptian archaeology. Often damned and occasionally praised, Belzoni's contribution to the development of archaeology appears to be often masked by his dubious background, his flamboyant manner and a few notable and oft-quoted archaeological "atrocities". A closer look at the actual activities of Belzoni in certain circumstances will, however, expose the roots of admirable archaeological technique.

A study had been carried out to assess the quality of Belzoni's work in three tombs at Biban al-Moluk (KV 16, 17, 19) as compared with recent surveys. The results seem to indicate a more careful and conscientious approach by Belzoni than is usually recognized.

ELIZABETH SHANNON (University of Kentucky)

The Master Sculptor in the Amarna Tombs

Whenever in the Amarna tombs large scale human figures are well enough preserved for stylistic analysis, they show the "hand" of the same sculptor. This artist's style can be distinguished from those of the small scale figures in the tombs, and from those in other Amarna reliefs. Two additional questions will be addressed: whether the large figures in these tombs were carved by a single sculptor or show a division of labor; and whether there was also a single master draughtsman in the Amarna tombs.

DAVID SILVERMAN (University Museum, University of Pennsylvania)

The Chapel of Kapure in the Collection of the University Museum of the University of Pennsylvania

Exhibited in the Lower Egyptian Gallery of the University Museum since 1927, the Old Kingdom chapel has been part of the collection since 1904. It was presented as a gift by Mr. John Wannamaker, the owner of a large chain of department stores. It originated in Saqqara and was documented as a two-chambered structure, D-39, in Mariette's Mastabas. The Egyptian government had included it amongst treasures it had sent to the Hall of Anthropology for the St. Louis Exposition that took place in 1904.

Although some of the details occurring in the tomb chapel have appeared in articles and monographs since Mariette's original publication in 1891, the tomb itself has not yet been the subject of an in-depth study. Erman discussed a few of the speeches in the scenes of daily life; Jacquet-Gordon included the illustration of the funerary estates; Ranke described some major features of the tomb decoration; Duemichen and Sethe recorded a few of the texts; Bass noted specific details of the boating scenes, Helck and Murray pointed out a few of the titles held by Kapure; and other scholars over the years have contributed information about this Old Kingdom tomb chapel. Considering the wealth of material contained in the scenes and inscriptions, a detailed examination of the chapel of Kapure is long overdue; the University Museum has now undertaken the project of publishing this monument fully.

STUART TYSON SMITH (Museum of Culture and History,
University of California, Los Angeles)

Is Askut the Heh of Sesotris III's Boundary Stela?

Unlike most of the other Second Cataract forts, Askut remains nameless in the contemporary sources. The Heh of Sesotris III's boundary stela is usually associated with Semna. Vercouter, however, has suggested that Heh might be located elsewhere. He proposes a location between Mirgissa and Buhen, but Askut, excavated by the late Prof. Alexander Badawy from 1962-4, occupies an unusual position in the chain of fortresses, situated between the cataracts. The large commandant's palace with its "audience chamber," uniquely extensive set of storerooms, and evidence of ore reduction facilities are just what one might expect from the northernmost point which native vessels could attain. Whether or not Askut is actually Heh, the evidence suggests that it served a greater role than mere defensive outpost, and one must ask: Why such activity in so seemingly isolated a location?

JAROSLAV STETKEVYCH (University of Chicago)

The Poet as Pastor of the Stars: A Pastoral Motif in Classical Arabic Poetry

The problem of the pastoral in Arabic poetry has been neglected, chiefly because it has been misunderstood. If at first glance we notice that Arabic poetry lacks a developed pastoral genre, we only reaffirm the predominant critical view of Arabic poetry as a whole. We must, however, be cautious in looking for separate, extra-contextually familiar genres in Arabic poetry. We must rather ask of that poetry other critical questions: Does it speak of things pastoral? Does the pastoral mood shape that poetry to any appreciable extent? Does the pastoral element in that poetry have any symbolic meaning or function? As far as the pre-Islamic poetic landscape of the early odes is concerned, it undoubtedly has certain broad pastoral affinities. Furthermore, the framework of the landscape is set by the melancholy mood of the *nasib*, a mood which lingers on and carries over even into all further nature-description in other parts of the ode. But, the Arabic ode also offers us a motif that is explicitly pastoral. In it the poet sees himself as a pastor. He constantly uses the word "to herd" or "to pasture". But his pastureland is the nightly firmament and the scattered constellations are his herds. This paper will discuss the occurrence and meaning of this motif beginning with such pre-Islamic poets as al-Nabighah al-Dhubyani through its late 'Abbasid and Andalusian transformations.

SUZANNE PINCKNEY STETKEVYCH (Indiana University)

Regicide and Retribution: A Reexamination of the Mu'allaqah of Imru' al-Qays

In two recent papers ("Ritual and Sacrificial Elements in the Poetry of Blood-Vengeance . . ." JNES 45/1, 1986 and "The Ritha' of Ta'abbata Sharran: A Study of Blood-Vengeance in Early Arabic Poetry" JOSS 30/1, 1986 [in press]) I attempted to demonstrate that 1) the taking of blood-vengeance performed the function of a rite of sacrifice or of passage, 2) that it furthermore is structured according to the tri-partite pattern that anthropologists (Van Gennep, Mauss, Hubert, Turner, Leach, etc.) have detected in such rites, and finally 3) that the poetry of blood-vengeance likewise, in both its structure and imagery, reflects the same ritual pattern. In addition I have previously discussed the structure and imagery of Imru' al-Qays's Mu'allaqah, indeed the classical Arabic qasidah-form in general, in terms of the three-part rite-of-passage paradigm ("Structural Analyses of pre-Islamic Poetry--Critique and New Directions" JNES 42/2, 1983 and "Al-qasidah al-arabiyah wa-tuqus al-cubur" MMLA, Damascus, 60/1, 1985). Although the poem at hand is not ostensibly about blood-vengeance, it is of some interest to note that the akhbar (biographical notices) concerning its author-- the value of which is largely literary rather than historical-- are dominated by his relationship with his father Hujr, the king of the Banu Asad who was treacherously murdered by his subjects, and the poet's pursuit of vengeance for him. One medieval source, at least, tells us that the poem was composed after his battle against the Banu Asad, a remark that is not to be taken historically, but rather as an indication that something in the poem pointed toward that topic. In this paper I will examine the possibility that the renowned and anomalous storm scene may be construed as an expression of the taking of blood vengeance.

NOEL SWEITZER (Southern California Chapter of ARCE)

It's Not Pitiful to be Popular

For years Egyptologists have taken a certain perverse pride in their exclusivity. Attendees at meetings were expected to be those in the field who had the special knowledge around which the meetings were focused. The thought of including the public was just a bit declassé. Somehow exposing the issues and findings of the field and/or university scholars was not the business of the practicing Egyptologist. The professors, museum personnel and Egyptologists were content to let their institutions schedule extension classes and special lectures etc. to satisfy whatever demand there was for more information on Ancient Egypt. If no one showed up, so be it.

With the decline in monies for field work and paid teaching positions, the attitude of noninvolvement of the Egyptologist with the public needs to be rethought.

Communities should be encouraged in their interests relating to the multiplicity of elements in Egyptology. This awakening can lead to an infusion of capital to supplement the major funding sources in the field.

One location that has begun that process is the city of Los Angeles. Using UCLA as its scholastic base, Dr. John Callender initiated the idea of developing a group that would sponsor monthly lectures on Ancient Egypt and related topics. These lectures would be open to anyone wishing to attend. From that concept, the first chapter of ARCE was formed. The results of its two years in existence will be discussed during this session and information on how to duplicate the enthusiasm garnered by ARCE/SC (Southern California) will be given.

WHAT'S IN A NAME?
Egyptomania, Memphis Style

JOHN AND GEORGIA HARKINS

"As wretched perhaps as Memphis, the ancient," reflected Frances Wright in 1824 on the "dozens of log cabins baptized by the sonorous name of Memphis."⁽¹⁾ Ms. Wright was here to found Nashoba, a utopian community for the emancipation of slaves. Her colony failed within three years, but her stereopticon projection of Memphis and its namesake endure.

Five years prior to Wright's arrival, the proprietors of 5,000 acres on the Fourth Chickasaw Bluff had borrowed the name of antiquity's premier city to promote their fledgling town. The scheme did not immediately enrich any of them, but it bestowed a legacy of Egyptophilia upon Memphians that would recur and intensify over the generations.

Between the 1820s and the 1860 evidence of how Memphians indulged their Egyptian fantasies is skimpy. Only travelers' comments, mummy motif caskets (like the one at the Pink Palace Museum), and lotus capiteled columns on neoclassical facades testify to such interests. In 1859, however, Memphis got serious about Egypt; The Lotus began publication. Among its Egyptian themes it included a strong article on ancient Memphis. It told of the namesake's ancient glories from classical sources like Herodotus and Strabo. It described the contemporary site from an account by Americans who had visited it and gotten their information from Auguste Mariette, Egypt's pioneering archeologist. Thus, near the end of the Civil War, Memphians had the beginnings of sound knowledge of their city's namesake.

A year later America's minister to the Ottoman Empire sent momentos from Egypt to modern Memphis. These included photographs of the Sphinx and pyramids, and a map of ancient Memphis created from the ruins. Moreover, he announced the shipment of some artifacts (Mariette's findings?) from the old city's site. Assuming these relics arrived, might they have been among those exhibited at the old Cossitt Library? Such artifacts of unspecified origin were transferred in 1930 from the Library to the new Pink Palace Museum. Some of these are now on loan to the Memphis State University Gallery.

Following the unpleasantnesses of the 1860s and the ballyhoo surrounding the opening of the Suez Canal in 1869, Memphians renewed their love affair with Egypt. Establishing annual Mardi Gras festivities in 1872, they appealed soon and often to Egyptian motifs. Memphis, a "secret society," took the lead in this trend and other social groups followed it. Some local moralizers objected to such foolishness on religious grounds, and even suggested that the yellow fever plagues of the 1870s were God's punishment for such pagan observances.

The strongest surviving testament to the Egyptian spirit of this era is the work of an internationally recognized local artist named Carl Guthertz. He designed marvelous costumes, parade floats, and ball settings. His

art work, especially on party invitations, dance cards, and the like, is remarkable for its intricacy of detail and delicacy of line and color. Depictions of the Mardi Gras parades (some by Gutherz) graced the pages of national magazines like Harper's Weekly. The strength of Egypt's place in this frolicking survives in the holdings of Brooks Gallery, the Pink Palace Museum, and Memphis Public Library.

During the Mardi Gras years, Egyptian themes were also used to dramatize notable local events. Ancient costumes bedecked the figures personifying Memphis on the posters welcoming President Cleveland and his new bride in 1887. In 1892, a comparison with ancient Memphis highlighted the opening of the Great Bridge across the Mississippi River. More impressively, Memphis chose to represent itself with a replica of the Great Pyramid in the state's 1897 Centennial celebration. Originally, this stuccoed pavilion was to be dismantled, shipped home, and reassembled on the Memphis waterfront. Instead, it was sold for scrap in Nashville. A decade later Josiah H. Shinn urged Memphians to show a sense of self by bringing the colossal Egyptian statues of Ramesses to the banks of the Mississippi. (How does one say dejavu in ancient Egyptian?).

Shinn's injunction may not have fallen upon completely deaf ears. By 1917 Park Commission Chairman Robert Galloway had purchased and transported two engraved temple stones from the site of ancient Memphis. These were installed in a special little kiosk at the Overton Park Zoo and doubtlessly inspired the Egyptian architectural ornamentation for several other zoo buildings and its main gateposts.

Besides the zoo buildings, the only other notable examples of Egyptian revival architecture in Memphis are the Obolisk Flour Company Building and the Universal Life Insurance Company Building. Other touches, however, include the statues of "The Seasons" on the southern exterior wall of Brooks Gallery, the obolisk commemorating Tom Lee's heroism in the park that bears his name, a sphinx in the southeast pediment of the Courthouse, and a painted pharaonic sign in the Mid-America Mall. These largely complete the Egyptian elements in the Memphis streetscape.

If Memphians have been remiss in erecting Egyptiana in enduring stone, they have been more generous in using it in their transitory festivals. In 1919 they used it as the theme for their greatest civic outpouring to that time, the city's centennial celebration. Some of the floats and costumes from these observances are precious in the naivete and provinciality they reveal. However, the revellers compensated in enthusiasm for what they lacked in authenticity. They also had a lot of fun.

Memphians institutionalized social aspects of the Egyptian theme with the initiation of the city's annual Cotton Carnival in 1930. Borrowing heavily from the Mardi Gras tradition which had fizzled a generation or so earlier, all of the revived secret societies took "Egyptian" names and themes. Moreover, the annual themes for the entire carnival years 1934 and 1947 were devoted to ancient Egypt. For these years especially, Carnival's scrapbooks brim with Egyptiana in costume, float, parade, and ball. In conjunction with these 1934 observance, a small group of

Memphians journeyed to the ancient city's site. At the ruins a local sheik presented them with a large copper bowl, etched with ancient hieroglyphic symbols. Of dubious antiquity, this memento now guards the elevators on the mezzanine of City Hall.

Memphians' social observances of Egypt may be frivolous, but they have built a climate of warmth and familiarity with an idea and its images. Their fondness for such affiliation has insured a superficial knowledge of the subject. Recently this supportive climate has contributed to a more substantial approach to things Egyptian.

For 1981 the "Memphis in May" International Festival selected Egypt as the City's guest country. This meant that in addition to social activities and business promotions, Egyptian dignitaries visited the city. Coming as close as it did on the heels of the "Treasures of Tutankhamen" national tour, this created a near frenzy of Egyptomania. Newsprint saturation, television coverage, school assignments, and a special exhibit at Brooks Gallery had the city awash in Egyptiana

While such popular uses of the Egyptian theme held public attention in the early 1980's, an approach to it of much greater depth had been germinating behind the scenes. Professor Charles Allgood of Memphis State University had prevailed upon the Art Department to buy dozens of museum quality Egyptian art works and artifacts. After Carol Brown became head of that department, she hired Egyptologist Rita Freed to create a major exhibit. The expanded exhibit and its accompanying lecture series received high critical acclaim. Moreover, this "Divine Tour of Ancient Egypt" was so popular locally that business leaders raised sufficient funds to endow a permanent program. The resulting Institute of Egyptian Art and Archeology now gives the Mid-South an ongoing interaction with Egyptian antiquity.

In a very short time the Institute has made astounding progress. It has expanded into its own wing of the University Gallery, acquired additional major artifacts including a complete mummy and case, and purchased a very strong library on Egyptian antiquities. It sponsors archeological work by students and faculty on the site of ancient Memphis and it continues to feature lectures by internationally recognized authorities on Egypt.

Apart from the University's activities, there have been ongoing manifestations of the continued fascination of Memphians with things Egyptian. In the spring of 1984, Union Planters Bank Gallery staged an art exhibit of Egyptian scenes by American and European artists. Soon thereafter, city government installed an ongoing exhibit of fine porcelain renderings of Egyptiana in the Mayors' Portrait Gallery of City Hall. More recently, advocates are seriously promoting construction of a 30 story pyramid on the river front. Finally, the Ramesses II exhibit should dwarf all previous incarnations of the Egyptian spirit in Memphis.

Why? Why should axiomatically apathetic Memphians pursue their Egyptiana with such uncharacteristic vigor? Why do the glories of an ancient and exotic past supplant the history of their own modern city? Given the scope to

which the Memphians have pushed their involvement in things Egyptian, maybe we should just answer these questions with question, "What's in a Name?"

(1)A.J.G.Perkins and Theresa Wolfson, Francis Wright: Free Enquirer, (New York: Harper and Brothers, 1939), pp.141-42.