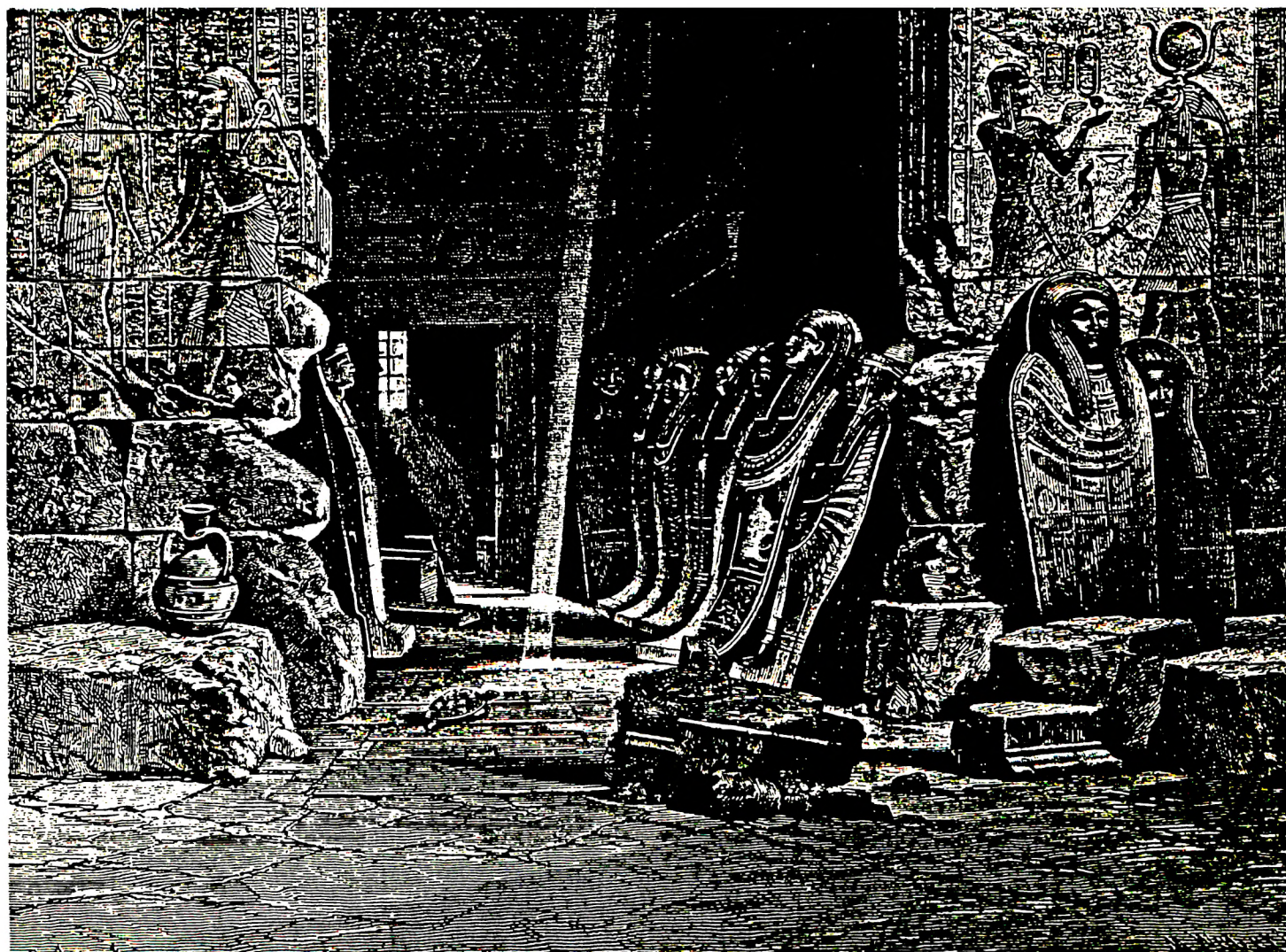


ARCE
Annual Meeting
1986
Washington, DC



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1986 Program Committee

Charles E. Butterworth

Louis Cantori

Edmund S. Meltzer

Local Arrangements: Charles E. Butterworth

Illustrations taken from Egypt: Descriptive, Historical, and Picturesque by G. Ebers, English trans. Bell (London, Cassell, Petter, Gallin & Co., 1879)



SPOUSE OF THE SULTAN ON HER WAY TO THE COUNTRY RESIDENCE.

SCHEDULE

ARCE 1986 Annual Meeting

Washington, DC

FRIDAY, April 18, 1986

9:00 am ARCE Executive Committee meeting

9:00 am Registration, Lower Lobby

10:00 am - 12:00 Sessions begin, Panel #7 (History, Society, Foreign Relations, A) Ballroom, Lower Lobby

1:00 pm - 3:15 pm Panel #8 (History, Society, Foreign Relations, B) Ballroom

1:30 pm - 2:30 pm Panel #1 (The Culture of Muslim Egypt, part A) Capital Room (Mezzanine)

3:30 pm - 5:30 pm Panel #9 (Religion) Ballroom
Panel #2 (Religious Revitalization and the Future Political Culture of Egypt) Capital Room

5:30 pm - 6:30 pm General Business Meeting, Ballroom, Lower Lobby

6:30 pm - 8:00 pm Reception for Members and Guests, Great Hall of the Castle,
Smithsonian Institution (enter from the Mall)

SATURDAY, April 19, 1986

9:00 am - 12:00 Panel #10 (Art History: Prehistoric-Pharonic) Ballroom

9:30 am - 11:30 am Panel #3 (Dimensions of Development in Contemporary Egypt) Capital Room

12:15 pm - 1:00 pm *** Panel #4 *** (Funding Research in Egypt), Ballroom

1:00 pm - 3:15 pm Panel #11 (Art History, Greco-Roman, Coptic) Ballroom

1:15 pm - 2:30 pm Panel #1 (continuation), Ballroom

2:45 pm - 4:00 pm Panel #5 (History, Islam and Jurisprudence)
Capital Room

3:30 pm - 5:30 pm Panel #12 (Philology), Ballroom

4:15 pm - 5:30 pm Panel #6 (Decolonization and Economic
Liberalization in Egypt and Syria)
Capital Room

7:00 pm - 8:00 pm Cash Bar, Washington Room

8:00 pm Members Subscription Banquet
Washington Room

Speaker: Robert McC. Adams, Secretary
Smithsonian Institution

SUNDAY, April 20, 1986

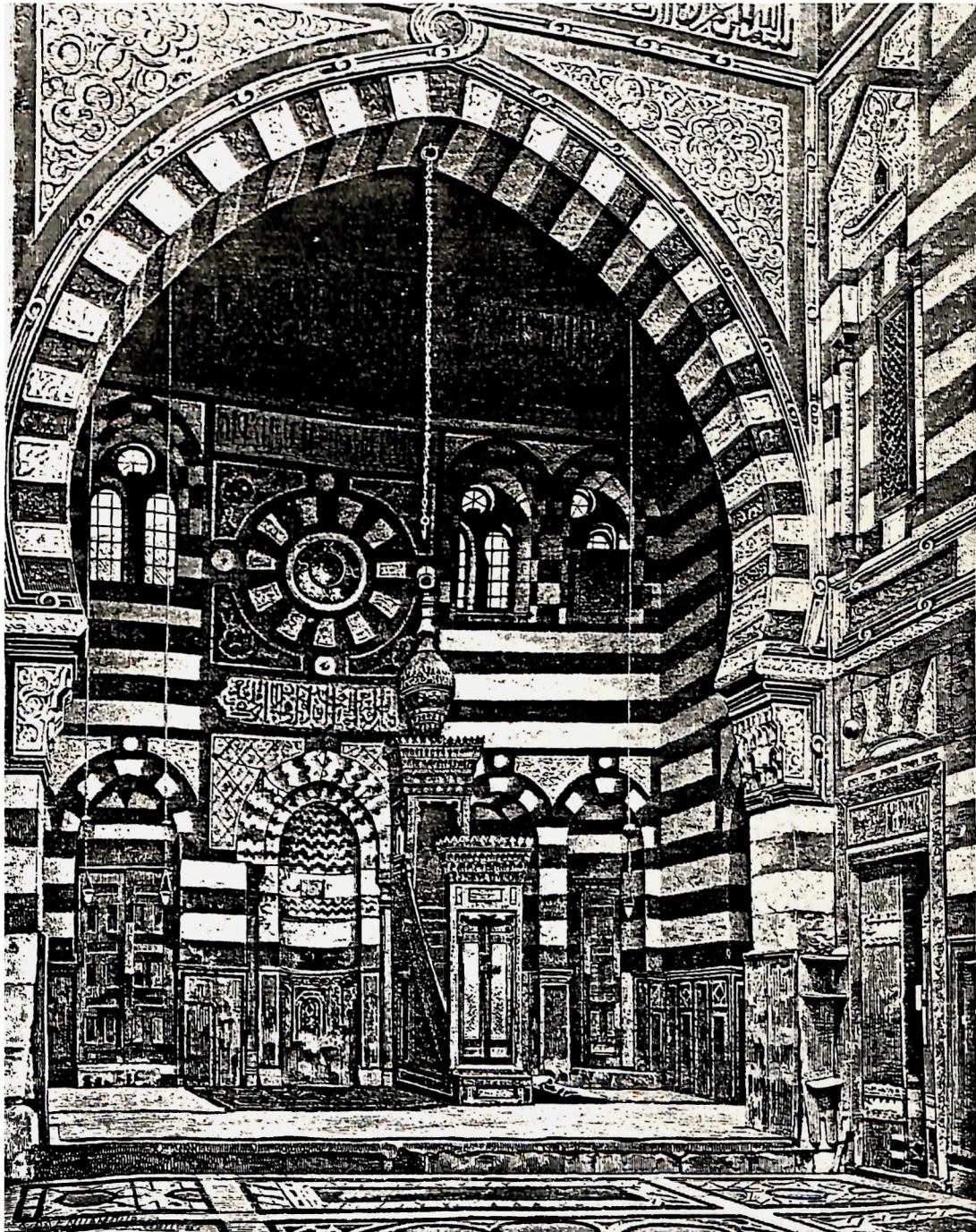
8:00 am - 11:00 am Board of Governors' Meeting (Breakfast)

9:00 am - 11:00 am Panel #13 (Collections, Scientific Studies)
Ballroom

11:45 am - 1:00 pm Panel #14 (Archaeology A)
Ballroom

2:00 pm - 4:00 pm Panel #15 (Archaeology B)
Ballroom

END OF MEETING



INTERIOR OF THE MOSQUE OF EZBEK.

PROGRAM ON ISLAMIC & MODERN EGYPT
(Capital Room)

Friday, April 18, 1986

Panel #1: THE CULTURE OF MUSLIM EGYPT: OLD AND NEW
1:30 pm - Miroslav Krek (Brandeis University)
2:30 pm "Arabic Block Printing"

Chair: Carole Bier (Textile Museum)

(panel continued Saturday, 1:15 pm)

Panel #2: RELIGIOUS REVITALIZATION AND THE FUTURE
3:30 pm - POLITICAL CULTURE OF EGYPT (Plenary)
5:30 pm Discussants:
Henry Precht (Fletcher School of Diplomacy),
Michael Dunn (Defense and Foreign Affairs
Magazine),
Hamied Ansari (Johns Hopkins, SAIS),
Amira el-Azhari (Georgetown University)

Chair: Charles Smith (San Diego State University)

Saturday, April 19, 1986

Panel #3: DIMENSIONS OF DEVELOPMENT IN CONTEMPORARY EGYPT
9:30 am - Richard Adams (International Food Policy Research
11:30 am Institute)
"Taxation, Control, Agrarian Transition in Rural
Egypt: A Local-Level View"

Hani Fakhouri (University of Michigan, Flint)
"An Assessment and Evaluation of the New Towns in
Egypt"

Diana De Treville
"Refugees, Relief, and Resurgence in the Western
Sahara"

Louis J. Cantori (University of Maryland, Baltimore
and Center for Contemporary Arab Studies, Georgetown
University)
"Local Leadership and Development in
Contemporary Egypt"

Chair: Pamela Johnson (Office of Health, USAID)

Panel #4: FUNDING RESEARCH IN EGYPT (** Ballroom **)

12:15 - Council for the International Exchange of Scholars
1:00 pm U.S. Office of Education
National Science Foundation
National Endowment for the Humanities
Smithsonian Institution
American Research Center in Egypt
Council of Advanced Overseas Research Centers

Chair: Jere Bacharach (University of Washington,
Seattle)

Panel #1 (continuation):

1:15 pm - THE CULTURE OF MUSLIM EGYPT: OLD AND NEW
2:30 pm George Scanlon (American University in Cairo)
"Fayyum Pottery: An Archaeological Agony"

Michael Albin (Library of Congress)
"Official Culture in Egypt and the Role of the Book"

Panel #5: HISTORY, ISLAM AND JURISPRUDENCE
2:45 pm - Patrick Gaffney (Notre Dame University)
4:00 pm "Islamic Preaching Expression and Social Distance"

Seth Ward (Haifa University)
"Mamluk Period Jurists on Non-Muslims"

Chair: Ann E. Mayer (Wharton School, The University
of Pennsylvania)

Panel #6: DECOLONIZATION AND ECONOMIC LIBERALIZATION IN EGYPT
4:15 pm - AND SYRIA
5:30 pm Robert Tignor (Princeton University)
"Business and Decolonization: The Case of Egypt"

Fred Lawson (Mills College)
"Alternative Paths to Economic Liberalization: The
Case of Egypt and Syria"

Chair: Marina Ottaway (George Mason University)



A SELLER OF POTTERY.

PROGRAM ON ANCIENT & COPTIC EGYPT
(Ballroom, Lower Lobby)

Friday, April 18, 1986

Panel #7: HISTORY, SOCIETY, FOREIGN RELATIONS (A)
10:00 am - Bruce Williams (Oriental Institute)
12:00 "Cemetery L at Qustal, Nubia, and the Problem of
Egypt's Founding Dynasty"

Joseph G. Manning (Oriental Institute)
"Ostrakon Oriental Institute 12073 -- Some
Reconsiderations"

David Berg (University of Toronto)
"The Judicial Oracles of Ancient Egypt"

Dorothea Cole
"Gynecology of the Women of Ancient Egypt"

Jacke Phillips (University of Toronto)
"The International Students' Association of
Egyptology" (5 minute announcement)

Panel #8: HISTORY, SOCIETY, FOREIGN RELATIONS (B)
1:00 pm - A.R. Schulman (Queens College)
3:15 pm "On the Great Historical Inscription of Merneptah at
Karnak, A Partial Reappraisal"

Patricia Paice (University of Toronto)
"The Wadi Tumilat, the Suez Canal, and the Red Sea:
Climate, Topography, and History"

Edward Bleiberg (Memphis State University/Institute of
Egyptian Art and Archaeology)
"B3w(t) and the Redistributive Economy during the New
Kingdom"

Donald B. Redford (University of Toronto)
"Egyptian Terms for Asiatics in the Third
Millenium BC"

Anson F. Rainey (Tel Aviv University)
"Some Key Issues in Amarnah Studies -- A Century
Later"

Alessandra Nibbi

"A Possible Relationship between Lapwing and Libyan in
the Ancient Egyptian Monuments"

Chair: Gerald E. Kadish (SUNY Binghamton)

Panel #9: RELIGION

3:30 pm - W.J. Cherf (University of Minnesota, Duluth)

5:30 pm "The Snake-Charmer Tutankhamun"

Arlene E. Wolinski (Mesa College)

"Ancient Egyptian Ceremonial Masks"

Virginia Lee Davis (Yale University)

"Solar Angles and Pyramid Angles"

John Charles Deaton (Society for the Promotion of
Pyramid Research)

"Some Texts that Associate Bas with Pyramids"

Susan T. Hollis (Harvard University)

"Anubis' Mortuary Functions in 'The Tale of the Two
Brothers'"

Timothy Kendall (Museum of Fine Arts, Boston)

"A Survival of the Ancient Egyptian Serpent Game in
the Sudan? An Ethnoarchaeological Ponderable from
Kordofan"

Chair: Florence Friedman

Saturday, April 19, 1986

Panel #10: ART HISTORY (PREHISTORIC-PHARONIC)

9:00 am - Thomas J. Logan and Bruce Williams

12:00 (Oriental Institute)

"Pharonic Themes in Art before Narmer"

Elizabeth Finkenstaedt (University of Kentucky)

"Perception of Environment as Group Definition: The
Case for Amratian C Ware"

Sally B. Johnson

"Predynastic Serpents: Late Predynastic Uraei"

Michael Hoffman (University of South Carolina)

"1985-86 Excavations at Hierakonpolis -- A Gerzean
Ceremonial/Urban Complex"

Lynn Liebling (Institute of Fine Arts, NYU)

"An Unusual Representation of the Boatman's Game in
the Tomb of Ptahhotep"

Lyn Green (University of Toronto)
"Some Remarks on the Wooden Half-Length Statue from
the Tomb of Tutankhamen"

Earl L. Ertman (University of Akron)
"A Royal New Kingdom Shawabty Fragment from a Toronto
Private Collection"

Edward K. Werner (Metropolitan Museum of Art)
"Montu and the Decorated Polychrome Panels on the Boat
Models from the Tomb of Amenhotep II"

Elizabeth Shannon (University of Kentucky)
"An Artist Associated with Tuthmose's Workshop at
Akhetaten"

Chair: to be announced

*** See Panel #4: Funding Research in Egypt

Panel #11: ART HISTORY (GRECO-ROMAN, COPTIC)

1:00 pm - Bernard V. Bothmer (Institute of Fine Arts, NYU)

3:15 pm "Egyptian Antecedents of Roman Republican 'Verismo'"

Eugene Cruz-Urbe (Brown University)
"Second Season Report: Hibis Temple Project"

Anna Gonosova (University of California, Irvine)
"Notes on Some Sixth-Century Capitals from
Oxyrhynchus"

Mark Sponenburgh
"Possible Egyptian Influences in Hibernian Sculpture
of the Early Medieval Period"

Marjorie Susan Venit (University of Maryland)
"The Painted Tomb from Wardian: Pagan or Christian?"

George K. Atkins (University of Minnesota)
"The Importance of Symmetry in Coptic Textile Design"

Susan H. Auth (Newark Museum)
"Some Thoughts on Coptic Sculpture: A Study of the
Nadler Collection"

Chair: Robert S. Bianchi (The Brooklyn Museum)

Panel #12: PHILOLOGY

3:30 pm - Hans Goedicke (Johns Hopkins University)
5:30 pm "Musings about Egyptian Literature"

Ronald J. Leprohon (University of Toronto)
"The htp-di-nsw Formula in the First Intermediate Period"

Leo Depuydt (Yale University)
"The Emphatic Nominal Sentence in Egyptian and Coptic"

Edmund S. Meltzer (Claremont Graduate School)
"Reflections on J.L. Foster's Proposals on the Sdm.f and Sdm.n.f. in Sinuhe"

Henry T.C. Sun (Claremont Graduate School)
"The Apology of Swty and Hr: A Form-critical Interpretation of BM 826"

William H. Shea (Andrews University)
"The Date of the Proto-Sinaitic Inscriptions"

Chair: John L. Foster (Roosevelt University)

Sunday, April 20, 1986

Panel #13: COLLECTIONS, SCIENTIFIC STUDIES

9:00 am - James K. Hoffmeier (Wheaton College)
11:00 am "Some Inscribed Egyptian Objects at Wheaton College, II"

Diana Craig Patch (Carnegie Museum of Natural History, Carnegie Institute)
"The Egyptian Collection of the Carnegie Museum of Natural History"

Andrew Hunt Gordon (University of California, Davis & Berkeley)
"Missing Middle Kingdom Relief and Other Fragments from Deir el Ballas"

David H. Hansen (Pacific Lutheran University)
"An Anatomical Analysis of Wood from the Coffin of Ankh-wen-nefer, 2nd Priest of Min (Akhmiem)"

Donald P. Ryan and Sheri J. Tonn (Pacific Lutheran University)
"Papyrus as Food: A Nutritional Analysis of Cyperus papyrus"

Mark E. Lehner (ARCE), H. Haas (Southern Methodist University), Robert Wenke (University of Washington), W. Wolfli (Institute for Medium Energy Physics, Zurich)
"A Radiocarbon Chronology for the Old Kingdom Pyramids"

Daniel J. Stanley (Smithsonian Institution) and Harrison Sheng
"Discovery of Santorini Volcanic Ash in the Nile Delta: Possible Bearing of the Minoan Eruption on the Biblical Account of the Exodus"

Chair: Donald B. Spanel

Panel #14: ARCHAEOLOGY (A)

11:15 am - Janet H. Johnson (Oriental Institute)
1:00 pm "Sondages in the Town-Mound at Luxor Temple"

Richard Fazzini (The Brooklyn Museum)
"The 1986 Season of Work at the Precinct of the Goddess Mut"

Steven E. Sidebotham (University of Delaware)
"The State of Archaeological Research Along the Red Sea Coast of Egypt"

Birger A. Pearson (University of California, Santa Barbara)
"The Ancient Jewish Quarter of Alexandria"

David O'Connor (University of Pennsylvania)
"A New Field Examination of the Shunet el Zebib, Abydos"

John S. Holladay, Jr. (University of Toronto)
"The Wadi Tumilat Project Excavations at Tell el-Maskhuta, Near Ismailia, 1985"

Janet E. Long (University of Washington)
"Spatial Analysis of FS1 and FS2: Neolithic and Terminal Paleolithic Sites in the Fayyum"

Panel #15: ARCHAEOLOGY (B)

2:00 pm - Donald P. Ryan (Pacific Lutheran University)
4:00 pm "A Preliminary Report of the 'Lost' Excavations of D.G. Hogarth at Asyut in 1906/1907"

H. Donl Peterson (Brigham Young University)
"The Life and Times of Antonio Lebolo"

Ronald A. Wells (University of California, Berkeley)
"Sothis and the Satet Temple on Elephantine: A
Calendar Observatory"

Catharine H. Roehrig (University of California,
Berkeley)
"The Possible Location of the Tomb Chapel of Senimen
at Thebes"

Charles C. Van Siclen III (Van Siclen Books)
"A Chapel for the Statue Called 'Amenhotep II (is)
Amun's Holy Image Which Appears"

Melissa A. Robinson (University of Pennsylvania)
"An Introduction to the Inscribed Material from
Denderah at the University Museum, University of
Pennsylvania)

James F. Romano (The Brooklyn Museum)
"Some Comments on the Bulletin of the Egyptological
Seminar"

ABSTRACTS...

RICHARD H. ADAMS JR. (International Food Policy Research Institute)

Taxation, Control and Agrarian Transition in Rural Egypt: A Local-level View

This paper examines the process of agrarian transition in Egypt since 1952. Two specific themes guide the analysis: the impact of Egyptian state policy on agricultural development and the effect of such policy on one specific rural Egyptian locale studied by the author in 1978-80.

The paper argues that since 1952 the Egyptian state has tried to control agriculture in order to tax it. Over the years the Egyptian government has used a variety of policy measures -- such as indirect taxation and the creation of agricultural cooperatives -- to extract a transferable surplus out of agriculture for investment in industrial development.

In the beginning such a policy of taxing agriculture was perhaps inevitable because agriculture was the only sector of the Egyptian economy capable of generating a surplus. Yet over the years the Egyptian state has failed to reinvest a "fair share" of its agricultural earnings back into the rural sector. As a result, state institutions at the local level have been deprived of the means to qualitatively improve the land and labor productivity of Egyptian peasant farmers. This has helped to precipitate the current crisis in Egyptian agricultural production. It has also had a decided impact upon the processes of socioeconomic change at the local level. In the rural Egyptian community studied by the author, many poor peasants are still dependent on a handful of rich peasants for their economic survival.

MICHAEL W. ALBIN (Library of Congress)

Official Culture in Egypt and the Role of the Book

The paper will address the issue of officially sponsored culture in contemporary Egypt and will call attention to the importance commonly attached to the book as the principal vehicle for raising the level of Egyptian culture. These issues will be examined in light of the discussions and debate about culture which took place in the Majlis al-Shura from February 18 - March 16, 1985, the minutes for which form the primary source for this study. The Majlis debate constitutes an exceptional look at the interaction/government officials and Egypt's intellectuals. I will highlight the extent to which government can be said to influence cultural output and what policies guide official intervention in this sector.

The book enjoys a special place in discussions of culture in Egypt, and is tightly bound to the self-image of the country's intellectuals. Discussions in the Shura Council bring out the centrality of books and reading to any effort to elevate the level of Egyptian culture and equip Egyptians to resist foreign influences. My paper will report on and attempt to evaluate the causes of the decline of the book as a commercial and cultural commodity. The debate reveals the tension between the intellectuals' demand for free expression and the government's propensity to control by means of subsidy.

While the paper examines in detail the parameters of official culture and the book, it will also touch on such subjects as "cultural imperialism", the decline of the influence of print media, the threats and benefits of electronic media, high culture and its relation to the masses, the perceived degradation of the Arabic language, and the leadership of the intellectuals. This paper forms a part of a continuing effort to examine the book in its social, cultural and economic context. It is the first attempt which I know of in English to study the contemporary Egyptian book in such a fashion.

SUSAN H. AUTH (Newark Museum)

Some Thoughts on Coptic Sculpture: A Study of the Nadler Collection

The Nadler Collection of Coptic sculpture, to be shown at The Newark Museum later this spring, has formed the basis for a broader consideration of this topic. A selection of sculpture from this collection, ranging from a figure in the round through reliefs and architectural fragments, will be illustrated and discussed, along with general questions of authenticity, chronology, and reworking in Coptic sculpture.

GEORGE K. ATKINS (University of Minnesota)

The Importance of Symmetry in Coptic Textile Design

The study of so-called "Coptic" textiles has centered on the dual problems of style and chronology. While important, this focus has restricted appreciation of textile design from other considerations. My doctoral research focuses on the appearances and implications of symmetry as a principle of design. Symmetry is more than the usually understood popular notion of two objects balanced on either side, as if reflected in a mirror. Symmetry may be more completely understood as a series of repeated motions whose parts are predictably and regularly disposed in relation to each other.

Scientific research demonstrates that there is a virtually finite number of distinct symmetry groups in a two-dimensional environment (such as textile design). Perhaps the limited "popular" definition has held back closer examination of the true significance of symmetry. Some anthropological studies have tried to apply the more rigorous understanding of symmetry to the study of design in native arts. They provide the inspiration for this study.

I have, in part, adapted these approaches to the study of Coptic textile design in order to learn more about the nature of how and why the textile designs look the way they do. My initial database contains 400 textiles, analyzed according to an empirically-based structure of design "zones" on each textile. A three-part analysis of symmetry and antisymmetry is carried out for each design zone on the textile. Symmetry modifications are considered a result of changes to the design for a number of reasons. I use a CYBER 825 computer, running SPSS, a statistical program, to coordinate the data and test hypotheses.

Current findings show a sophisticated awareness of symmetry, both for its formal organization and as a source for visual play. At the same time, there appears to be a misunderstanding of some symmetry classes that are only correctly handled after the Arab conquest. Furthermore, there are certain symmetry classes that are consistently ignored throughout the entire period, even past the Arab conquest.

Not every textile displays symmetry; many are asymmetrical. The fact that nearly every textile is but a fragment from a larger ensemble (such as tunic or tapestry) robs us of valuable information; but evidence of surviving tunics and tapestries suggests that even in their overall organization symmetry was an overriding principle.

I suggest that symmetry was a deliberate and observed quality in Coptic textile art, possibly the major design principle employed. I further suggest that the prevalence for symmetrical design was enjoyed by a public attuned to its motions and commotions.

DAVID BERG (University of Toronto)

The Juridical Oracles of Ancient Egypt

The oracles of ancient Egypt usually are treated as basically a religious phenomenon though their relevance to the legal affairs of the time has occasionally been remarked upon. However, certain features of the oracular process acquire meaning only in the context of ancient Egyptian legal procedure, thus implying

that law as well as religion played a part in shaping the form that oracles took.

In this paper; we shall discuss aspects of the procedures used in juridical oracles hopefully elucidating the close relationship between this genre and the legal conventions of that period. The texts used as evidence will mostly be of 3rd Intermediate Period date. Special attention will be given to the inscription of Thutmose the son of Suawyamen at Karnak; this particular inscription provides us with what is probably the fullest extant record of a juridical oracle.

EDWARD BLEIBERG (Memphis State University/Institute of Egyptian Art and Archaeology)

B3kw(t) and the Redistributive Economy during the New Kingdom

The Woerterbuch defines both b3kw and b3kwt as a tax or tribute (Wb. I 428-429). This paper will argue that both works represent commodities which are delivered to the temple, in contrast to goods which form the king's privy purse known as inw.

BERNARD V. BOTHMER (Institute of Fine Arts, New York University)

Egyptian Antecedents of Roman Republican "Verismo"

The discovery of a fragmentary head with highly realistic features, which can be attributed to the fourth century B.C., indicates the origin of a type of Late Egyptian portraiture that lastingly influenced the veristic likenesses of the late Roman Republic. The head, now in a private collection in New York, once belonged to a statue covered with magical inscriptions. The sculpture therefore must have stood in a sanctuary visited by pilgrims who desired to be healed, like the Tyskiewicz statue in the Louvre in Paris or the block statue of "Djed-hor-le-sauveur" in the Cairo Museum. It probably was widely known for several centuries until well to the end of the Ptolemaic Period.

W.J. CHERF (University of Minnesota)

The Snake-Charmer Tutankhamun

Snake-handling throughout the Middle and Far East is a commonplace occurrence, but physical and literary evidence for the practice of snake-handling by an Egyptian pharaoh has until now been a neglected topic of inquiry that has practical and magical implications.

Within the burial paraphernalia of the boy-king Tutankhamun were

discovered what has been described as the king's staff collection. Within that collection are numerous examples of forked staves, which have been shown to have been used for the safe handling of poisonous snakes (Cherf ZÄS 1009[1982]86-97).

On the basis of location within Tutankhamun's burial, the context for the former use and clearly intended future function of the king's forked staves can be precisely outlined. In life, Tutankhamun used and was fond enough of three forked staves to have them placed in his tomb's antechamber along with his other necessities of life. But in death, he was armed with two forked staves that were carefully coated with gesso and gold leaf to preserve them for eternity. These staves, found in close proximity to a magical antislake text, were placed within the first golden shrine of the king's burial chamber. As in life, so also in death was the king expected to use these implements, but now in his own magical defense against the snake demons of the netherworld.

DOROTHEA COLE

Gynecology of the Women of Ancient Egypt

A bibliography has been prepared covering the topics of gynecology, obstetrics, birth practices, beliefs and myths surrounding child birth with the related gods and goddesses, as these pertain to the women of ancient Egypt. Note is also made of woman as healer and physician, as priestess to procure good health, and as diagnostician of the sex of the unborn and the probability of sterility. Abstracts have been made of much of the material to note the general content and to indicate special reference to these topics. A review of the papyri is presented indicating where these topics are to be found. General medical practices and diseases as they are related to women are also indicated. Illustrations are included.

EUGENE CRUZ-URIBE (Brown University)

Hibis Temple Project: Report on Second Field Season

The second field season took place from late December 1985 through the end of January 1986. Work this season focused on several areas. First, more of the blocks in the blockyard were drawn. Several interesting blocks will be discussed, including what appears to be a New Kingdom block. Second, all of the greek, demotic, coptic and modern graffiti were recorded supplementing and correcting the 2nd volume of the Metropolitan Museum publication. Third, all of the drawings of scenes not recorded by Davies were collated. Fourth, the drawings in the third volume of the Met. publication were recollated with

attention paid to artistic conventions. Fifth, several further fragmentary scenes were drawn inside the temple as well as the southern gate lintel. Sixth, the dating of the temple was reexamined as well as a systematic look at all of the cartouches. It is clear from this investigation that Darius did not construct the temple, but later added his name to an already partially decorated temple. Seventh, several architectural features were examined and it was noted that the doorways are nonsymmetrical and that further reconstruction took place in ancient times than Winlock had noted in his excavation report. Eighth, further analysis of the mythology of the temple shows that the temple was dedicated to Amun-Re in his late New Kingdom form wherein he is identified with the god Osiris.

VIRGINIA LEE DAVIS (Yale University)

Solar Angles and Pyramid Angles

Investigators of Egyptian pyramids have often wondered about the Egyptians' choice of angle for the slope of the sides. Other aspects of the pyramids appear to have been astronomically motivated, as for instance the two so-called air shafts of the Great Pyramid, which were angled toward the pole and the decan belt, respectively. Recent work on the Sphinx temple at Giza as well as the Satet temple at Aswan have shown just how important astronomical orientation was to the Egyptians. And of course there is the well known solar orientation of the temple at Abu Simbel. The close association of the pyramid form with Egyptian solar religion suggests that the pyramid angle is somehow associated with the sun too. My presentation will deal with the exact nature of that relationship as well as the mathematical formulas needed for its calculation.

JOHN CHARLES DEATON

Some Texts that Associate Bas with Pyramids

In 1984, at the ARCE annual meeting, this investigator presented a paper on the function of the Egyptian pyramids. Since then some supporting texts have come to my attention. The joint expedition of the Egypt Exploration Society and the University of Leiden found an interesting text on the podium of the pyramid of Tj3. Part of Dr. van Dijk's translation of the north-side reads: ". . . that they may grant (the ability) to go out as a living ba and to praise Re', to the Ka of ..Tia."

This text should be compared with Vatican stela 124. The text in part reads: rdjt j3wn Wsjr nb t3-dsr dj.f pr(j) b3.s hn.f hr mr.s m3n.f R' wbn.f n k3 n(jj) mwt.f

"Giving adoration to Osiris, Lord of the necropolis, that he may grant that her ba go forth, that he (her ba) might alight on her pyramid, that he (her ba) might see Ra when he rises."

The capstone from the Dahshur pyramid of Amenemhat III has a northside spell for the nocturnal journey of his ba to Orion. The spell reads: dd mdw k3(j) b3 nsw-bjt n(jj)-m3^Tt-R' r k(33)w s3h snsn.f d3t Hrw smn.f s3 R' n(jj) ht.f Jmn-m-h3t hr-tp h3-b3.s N(w)t htpt hr.s

"Words spoken: Higher is the ba of the King of Upper and Lower Egypt, Nemaetra, than the heights of Orion, he joins/mingles/fraternizes the/with/in Duat. Horus has established the son of Ra of his body, Amenemhat upon the top of the starry-sky (lit. Thousand(s) of Her Bas) of Nut, upon whom one rests."

The theory I put forth in 1984 was that when light from the Sun or the Moon lit any pyramid side the triangle of light so formed was viewed as a ba of light and when it disappeared it was interpreted as a flight to the sky opposite the side it had formed on. Since Orion is in the southern sky I am unable to think of any other explanation of this capstone spell.

LEO DEPUYDT (Yale University)

The Emphatic Nominal Sentence in Egyptian and Coptic

It was H.J. Polotsky who made us familiar with two Egypto-Coptic sentence patterns whose function it is to confer greater prominence than usual on a non-verbal, i.e. nominal or adverbial, element of an utterance.

The purpose of the paper is to adduce evidence that allows us to add a third pattern as a new member to the emphatic family.

Every Egyptologist and Coptologist is well acquainted with the rigid word order of the elements in Egyptian and Coptic sentences. It is also well known that the predicate of a nominal sentence can precede and follow the copula. Would it not be contrary to the nature of Egyptian and Coptic that the order of subject and predicate in the nominal sentence is arbitrary and that their inversion is devoid of function?

Since it is possible to convert verbal and adverbial sentences -- i.e. sentences with verbal or adverbial predicates -- into Cleft Sentences or Second Tenses in order to emphasize a nominal or adverbial element, would one not expect that a similar device must have existed to emphasize a nominal part of the third Egyptian and Coptic sentence pattern, the nominal sentence -- i.e. the sentence with nominal predicate?

The emphatic nominal sentence can be defined as follows: if, in the construction: Noun-(Copula)-Noun, the second noun is the predicate, then it is emphasized; in other words, it is a "vedette".

EARL L. ERTMAN (University of Akron)

A Royal New Kingdom Shawabty Fragment from a Toronto Private Collection

This paper will discuss and analyze an uninscribed stone fragment which is presumably a shawabty and preserves the bearded head and partial shoulder area of a figure.

Comparisons will be made to a similar shawabty of Dynasty XVIII date as to their form, material, and wig type. Suggestions will be forwarded as to the original royal owner portrayed by this shawabty fragment.

HANI FAKHOURI (University of Michigan, Flint)

An Assessment and Evaluation of the New Towns in Egypt

Egypt is experiencing a rapid population growth; consequently it faces the burden of urban expansion and urban problems that arise with such a growth and which increases in direct proportion to the increase in population.

The gravity of this problem was recently expressed by president Hosni Mubarak. While addressing the first National Population Council meeting on January 15, 1986, he stressed that the rapid population growth and its unbalanced distribution should be Egypt's national dilemma.

In this paper an attempt will be made to focus on the recent urban trends in Egypt in terms of the new urban policy. The government has adopted to build new towns and re-direct urban expansion and population movements toward the desert.

It is within this context that an attempt will be made first: to examine the new urban policy and its accomplishment in building new towns. Second, to assess the degree of success or failure in respect to the public reaction and eagerness to move and live in the newly built communities.

RICHARD FAZZINI (The Brooklyn Museum)

The 1986 Season of Work at the Precinct of the Goddess Mut

A presentation on the work to be conducted at the site during February and March of 1986. The main undertaking planned for the season is a remote sensing survey of several sectors of the Mut Precinct and the testing by excavation of the results of that survey.

ELIZABETH FINKENSTAEDT (University of Kentucky)

Perception of Environment as Group Definition: the Case for Amratian C Ware

In several recent studies, I have proposed that regional styles and iconologies can be identified in the white cross-lined ware of prehistory. To date, two regions comprising a series of sites grouped around Abydos and Naqada have been suggested. In brief summary, the style of the Abydos region is energetic and the subject matter predilects life-threatening animals, sometimes in the presence of human figures. In the Naqada region, savannah animals, sedately arranged, are represented in a controlled style. These variations appear to arise out of different perceptions of an essentially uniform environment and may identify cognitive niches within the fundamentally continuous culture throughout Upper Egypt.

That the two parent sites had specialized functions has been suggested by many scholars. Archaeological evidence does not support the conclusion that hunting was more intensively practiced at Abydos than elsewhere, and yet when human figures appear in conjunction with potentially dangerous beasts, they are usually described as hunting the animals. Their gestures on the other hand may represent a form of symbolization comprehensible to those within the cognitive niche. Collectively recognized stimuli and responses may thus define a geographically extensive group in the societal sense and account for the preferred subject matter on painted pottery in the Abydos region.

PATRICK D. GAFFNEY (University of Notre Dame)

Islamic Preaching in Contemporary Egypt: Rhetorical Expression and Social Distance

In its classical form, the khutbah al-jum'ah or Friday sermon was explicitly vested with political as well as religious authority. Today, normally, mosque preaching no longer claims this formal

relationship to a theocratic center of power, though it does represent a privileged occasion for communal inspiration, opinion formation and the affirmation of beliefs and values. As highly ritualized discourse, however, the sermon cannot be reduced to serving merely as a channel for information or instruction. The symbolic setting of itself requires that a preacher perform with a considerable range of structural and stylistic possibilities at his disposal. Through the selective use or neglect of these means, according to skill, preference, or other factors, he communicates a context of meanings pointing beyond surface references to ideological models and culturally construed sources of authority. As a result, in addition to what is strictly said, a system of implication emerges that identifies different segments of social interest and invites to unity on the basis of varied understandings of the proper order of the ummah.

ANNA GONOSOVA (University of California at Irvine)

Notes on Some Sixth-Century Capitals from Oxyrhynchus

Excavations at Oxyrhynchus, modern el-Bahnasa, sporadically carried out between 1886 and 1934 and at present, have brought to light one of the largest finds of Late Roman and Early Byzantine -- primarily architectural--sculpture in Egypt. As many as 800 fragments, now scattered in various museums and collections, have been assigned to the period between the fourth and early sixth centuries and tentatively identified as coming from a variety of secular, religious and funerary structures. The majority of the fragments are decorated with traditional Late Roman and Early Byzantine motifs presented in simplified and stylized versions characteristic of provincial art. Although a generally accepted chronology of the Oxyrhynchus sculpture is still lacking, this sculpture has been considered an example of earlier -- fourth and fifth century -- phases in the development of Christian, both Byzantine and Coptic, art in Egypt because of its adherence to the traditional repertory of motifs and still relatively classical style. So far, it is the later sculpture (that of the later sixth and seventh centuries) which has not yet been satisfactorily isolated among the Oxyrhynchus material, although the historical situation of the city as shown by the sources would warrant its existence. Byzantine Oxyrhynchus was in the sixth and seventh century a prosperous provincial capital, a bishopric seat, and an important religious center in Middle East.

In this paper I would like to present two categories of sculptural evidence for the existence of important building activity in sixth century Oxyrhynchus and thus confirm the evidence of the sources. One is a set of marble capitals carved in a characteristically Justinianic à jour technique, stylistically associated with the sculpture of St. Sophia (532-537) and Sts. Sergius and Bacchus (between 527 and 536) in

Constantinople, and surely imported to Egypt. Now found in modern Bahnasa but undoubtedly removed from the ancient site, these capitals not only demonstrate a post-early sixth century building activity, they also confirm the link between Oxyrhynchus and Constantinople and other Byzantine centers mentioned in the sources. The other evidence is a pair of limestone capitals carved with a basket design and again found near the ancient site. As a local version of post-Justinianic architectural sculpture, these capitals suggest the continuation of building activity in the late sixth century.

ANDREW H. GORDON (University of California, Davis and Berkeley)

Missing Middle Kingdom Relief and other Fragments from Deir el Ballas

A number of Middle Kingdom relief and other fragments, missing since the Reisner excavations at Deir el Ballas in 1900, were located by the speaker at the Lowie Museum of Anthropology at Berkeley in 1983. These pieces, which include the smaller fragment of the Nebhepetre Mentuhotep historical inscription, are reviewed and a reconstruction of their recent history is attempted.

LYN GREEN (University of Toronto)

Some Remarks on the Wooden Half-Length Statue from the Tomb of Tutankhamen

The unique features of the half-length wooden statue from the tomb of Tutankhamen (Cairo JE 60722), first came to the speaker's attention during a survey of "platform" headdresses, as part of a study of the various crowns worn by queens. The recent revival of interest in the iconography of Tutankhamen has made an examination of this piece very timely and added new dimensions to the problem.

The paper will deal with certain iconographical peculiarities of the wooden effigy, specifically the yellow crown. Examples of this headdress may be found in reliefs from the early Middle Kingdom until the Ptolemaic Period, generally in combination with several other diadems. The context and medium of these examples might provide some clues to the origin and significance of the crown worn by the king in this representation. However, the unusual features of this headdress, as depicted on the bust, pose some questions about the identification of this crown with those in other examples. The appearance of the yellow "platform" crown without other diadems is unusual and may possibly point to a specific function or significance for the headdress as it appears in this example. This work-in-progress will examine the

proposition that the crown worn by the king in this representation is to identified with the flat-topped crown which appears sporadically throughout Egyptian history, and that this headdress should be seen as a distinct and individual item in the repertoire of royal iconography.

HAAS, HERBERT (see Mark Lehner, Herbert Haas, Robert Wenke, Wolfgang Wolfli A Radiocarbon Chronology for the Old Kingdom Pyramids)

DAVID H. HANSEN (Pacific Lutheran University)

An Anatomical Analysis of Wood from the Coffin of Ankh-wen-nefer, 2nd Priest of Min (Akhmim)

During an overall study of the mummy and associated coffin and sarcophagus of Ankh-wen-nefer, 2nd priest of Min, housed in the Washington State Historical Society Museum, the question arose as to whether the coffin and sarcophagus belonged together, as some of the historical records of the acquisition were clouded. One piece of evidence might be if the coffin and sarcophagus were both constructed of the same materials. To identify the wood of both coffin and sarcophagus and the splines used to fasten the lids, microanatomical sections were made of samples. Both coffin and sarcophagus were made of Acacia albida, a common tree species of the Nile river valley while the splines were made of a Tamarisk species, also common throughout the mid-east. The use of these woods contrasts to the often reported use of imported cedar for coffins of many high ranking ancient Egyptians.

MICHAEL A. HOFFMAN (University of South Carolina)

1985-86 Excavations at Hierakonpolis -- a Gerzean Ceremonial/Urban Complex

1985-86 Research at Hierakonpolis was supported by a grant from the National Endowment for the Humanities and private donations from the Friends of Nekhen. This season, we accomplished the following objectives: (1) systematically cleared and sampled part of a large ceremonial complex within a major Gerzean settlement to fill-in the last remaining chronological gap in our regional Predynastic-Early Dynastic settlement sequence. We have recovered sizable ceramic, lithic, faunal and floral samples and part of an extensive architectural complex. (2) completed earlier 1982 excavations at a royal Protodynastic tomb, providing additional information on tomb superstructure and chronology and initiating reconstruction of tomb pottery. (3) added several previously unrecorded Predynastic petroglyphs to the regional inventory. One of these may have astronomical and/or ancient

catrographic significance. This report will concentrate on findings at the Gerzean settlement site.

JAMES K. HOFFMEIER (Wheaton College, Illinois)

Some Inscribed Egyptian Objects at Wheaton College, II

At the last annual meeting, a presentation of three inscribed objects at Wheaton College was made. This year will follow on last year's paper and will focus on a late period stela, a number of shabtis, and a few small statuary. These objects are on permanent loan from the Oriental Institute. All the objects with texts will be translated and discussed, and an attempt will be made to date them.

JOHN S. HOLLADAY , JR. (University of Toronto)

The Wadi Tumilat Project Excavations at Tell el-Maskhuta, Near Ismailia, 1985

1985 marked the completion of the current phase of the Wadi Tumilat Project's operations at Tell el-Maskhuta, ca. 15 km. west of Ismailia, in the Wadi Tumilat region of the eastern delta. The major focus of inquiry was the excavations by Field Q of the "Industrial Quarter," where sterile layers were reached by season's end. Additional excavations in the "Middle Bronze II" Asiatic village and the Saite occupation layers added significant new data to the body of information already at hand. The stratified ceramic series from Tell el-Maskhuta is now essentially complete for 4 phases of the MB IIB (roughly the 18th century B.C.) and from ca. 609 B.C. to the first century B.C., with a significant further component in the first part of the second century A.D. The little-known Persian period is now solidly represented and well-related both to the preceding Saite and succeeding Ptolemaic periods. Stratified small finds from all these periods should help to secure a better understanding of the domestic economies of an Egyptian border town during all these periods, together with a much greater understanding of international commerce during the period of the sea-level canal connecting the Nile river to the Red Sea, ca. 609 B.C. to ca. 150 A.D.

SUSAN T. HOLLIS (Harvard University)

Anubis Mortuary Functions in "The Tale of Two Brothers"

Anubis, as one of the oldest gods of Egypt, has always been associated with the mortuary realm. His duties as mortuary god make him both feared and courted; he represents death in this

world at the same time as he effects life in the next world. Anubis, however, appears in very little mythology despite his prominence in mortuary texts and offering formulas. An exception may be seen in his role in the Tale of Two Brothers of the Papyrus d'Orbiney. A close examination of this story shows that the characteristics which Anubis brings to this myth/tale are precisely those related to his function as a mortuary deity, most especially in his relation to the king. His special relationship to the king derives from the concept that the king lived again after death, and Anubis, the regenerator-revivifier, was responsible for the king's new life. Thus, despite his negative role in representing death, Anubis was viewed positively as king-maker. In this paper, we will show how he embodies both these roles in this New Kingdom tale in which he is responsible for Bata's death as well as being the means for Bata's accession to the throne.

JANET H. JOHNSON (Oriental Institute, University of Chicago)

Sondages in the Town-Mound at Luxor Temple

Report on the 1985-86 field season of the Oriental Institute, University of Chicago, directed by Donald Whitcomb. Two step-trenches were set in the remains of the habitation mound north of Luxor Temple. The goal of establishing a stratigraphic sequence of pottery for use in other excavations in the Luxor area was achieved and "baksheesh" for those interested in Coptic and New Kingdom art were discovered.

SALLY B. JOHNSON

Predynastic Serpents, c. 4000-3200 B.C.,
Late Predynastic Uraei, 3200-300 B.C.

I would like to present what I believe to be the earliest known evidence of the cobra who becomes divine protectress of royalty -- the uraeus of ancient Egypt. The material is derived from my research and resulting manuscript, The Cobra Goddess of Ancient Egypt: History of the Uraeus Vol. I, Predynastic, Early Dynastic, and Old Kingdom Periods. The subject, suggested by Professor B.V. Bothmer, has led to fascinating discoveries, branching out in many directions.

Scholars use the term "uraeus", a Latinized form of the ancient Egypt, i'rt, "risen one" (feminine), to designate the cobra preserved on the forehead of all kings after Radedef, c. 2550-2540 B.C. However, a much earlier, Amratian, c. 4000 B.C., rhomboid, slate palette, found by Petrie at Abadiyeh (Diospolis Parva, London, 1901, pls. xii-98, v-B1020), depicts what is probably the earliest known uraeus, or "risen" cobra preceding an elephant.

Although there are representations of large serpents on Amratian (Louvre E 27131), Gerzean (Brooklyn 61.87, E. Berlin 15129), and A-group (Chicago, OI 24-119) pottery, as well as entwined serpents on the Gebel Tarif knife handle (Cairo CG 14265), these do not show obviously raised hoods and cannot be proven to be cobras or uraei. The cobra is the only genus of snake that is able to inflate its hood and rise to as much as one-third its body length (John Baylor, Curator of Reptiles, N.Y. Zoological Society, orally to me June, 1984).

Late Predynastic, c. 3200-3000 B.C., ivory knife handles (Brooklyn 09.889.118, MMA 26.7.1281, BM 68512), a comb handle (MMA 30.8.224), and gold encased, wooden mace handle (Cairo JE 43883) show risen cobras, not pythons, with elephants. These profiled serpents whose raised hoods precede elephants are not being "trampled upon", but are accompanying -- even leading and protecting -- elephants. They are undoubtedly early, totemic representations of the divine cobra who in historic times becomes associated with royalty, and is designated by a variety of names, among them i'rt, "the risen one" or, Latinized, uraeus.

TIMOTHY KENDALL (Museum of Fine Arts, Boston)

A Survival of the Ancient Egyptian Serpent Game in the Sudan? An Ethnoarchaeological Ponderable from Kordofan

The modern nomadic Kababish Arabs of northern Kordofan province in the Sudan play a board game that seems to be virtually identical to the Ancient Egyptian game of Mehen ("Serpent"). Since Mehen seems to have ceased to be played in Egypt soon after the end of the Old Kingdom, probably for religious reasons (as it will be suggested), and since no parallel survives in modern Egypt, the Kababish game may be a possible cultural memory of one of the products brought to "Yam" by Egyptian traders like Harkhuf in the Old Kingdom.

FRED H. LAWSON (Mills College)

Alternative Paths to Economic Liberalization: the cases of Egypt and Syria

During the late 1960s and early 1970s, both Egypt and Syria initiated programs to economic liberalization, replacing state support for large-scale public sector projects with encouragement for smaller-scale private enterprises. But these programs diverged sharply in both content and direction by the middle of the decade. These differences are best explained in terms of differences in social coalitions in these two countries. State capacity and international market factors played only a secondary role in determining the course of economic change in Egypt and

Syria in the contemporary period.

MARK LEHNER, HERBERT HAAS, ROBERT WENKE, WOLFGANG WOLFLI
(ARCE, Southern Methodist University, University of Washington,
Institute for Medium Energy Physics, Zurich)

A Radiocarbon Chronology for the Old Kingdom Pyramids

Approximately 70 samples of carbon taken from mortar bonding stone blocks at 22 Old Kingdom pyramids have been radiometrically dated, using both the benzene-synthesis and the accelerator methods. The results of the two methods are in general agreement, but differ significantly from traditional chronologies derived from documents. The research methods and the implications of the research results are discussed.

RONALD J. LEPROHON (University of Toronto)

The $\text{h}^{\text{t}}\text{p}-\text{d}^{\text{i}}-\text{n}^{\text{s}}\text{w}$ formula in the First Intermediate Period

Following Gardiner's analysis of the $\text{h}^{\text{t}}\text{p}-\text{d}^{\text{i}}-\text{n}^{\text{s}}\text{w}$ formula in The Tomb of Amenemhēt (1915) and the Excursus in his Egyptian Grammar, two different translations of the opening phrase of the formula have been customary: "An offering which the king gives, (and) Anubis/Osiris, etc.," for Old Kingdom texts, and "An offering which the king gives (to) Anubis/Osiris, etc.," for texts of Middle Kingdom date and later, using a dative n to introduce the god(s) involved. However, the paleographic variation in the writing of the word "Anubis" in the First Intermediate Period, a change-over from the jackal over a $\text{h}^{\text{t}}\text{p}$ sign to a jackal on a stand, would seem to suggest that the transformation of the formula from the parallelism between the king and the god to the introduction of the god by a preposition had already occurred in the First Intermediate Period.

LYNN LIEBLING (Institute of Fine Arts, New York University)

An Unusual Representation of the Boatmen's Game in the Tomb of Ptahhotep (D 64)

Although this scene is certainly not unknown and in fact has been much reproduced since the tomb was first published by Paget and Pirie in 1898, it deserves closer study than it has received so far. An analysis of the attitudes of the individual figures and their particular arrangement in this example of the boatmen's game reveals some curious features, such as stylized and unnatural attitudes among the boatmen and elaborate use of parallel and diagonal elements within a dense composition. While stylized attitudes do appear in the tomb of Ptahhotep's

father, Akhtihotep, they are exploited fully only in Ptahhotep's tomb. The unique qualities of the composition become obvious when the boatmen's game in the tomb of Ptahhotep is compared to other examples of this scene, both earlier and later in date, for example, those in the tomb of Meresankh III (Giza); Nefer and Kahay, Ti, Niankhesut, and CG 1535 (Saqqara); or Khunes (Zawiet-le-Meitin). As a group, the representations of the boatmen's game do show great variation from one to another, while other scenes of daily life -- fishing, fowling, planting, harvesting, or animal raising tend to be more similar within each type. Yet even so, the boatmen's game in the tomb of Ptahhotep stands out in its emphasis on formal elegance and complexity at the expense of vigorous naturalism. The unusual nature of this scene is emphasized still further by the fact that the artist, the imy-r qnwt Ny-ankh-Ptah, has inscribed the scene with his name, titles, and image.

THOMAS J. LOGAN and BRUCE WILLIAMS (Oriental Institute,
University of Chicago)

Pharaonic Themes in Art before Narmer

Elements recovered on the boss side of the damaged knife handle in the Metropolitan Museum have made it possible to reconstruct almost the entire scheme of its decoration. The scheme is part of a larger cycle of pharaonic representation, parts of which occur on carved stone objects and seals from Egypt and Nubia. The most complete representations of the scheme are the Hierakonpolis tomb painting and the painted textile(s) from Gebelein in the Turin Museum, but contemporary partial representations also appear. Major themes, such as the Heb-Sed and significant details can be traced into the period after the First Dynasty and they indicate that much art of the Naqada Period was pharaonic art in archaic form.

JANET E. LONG (University of Washington)

Spatial Analysis of FS1 and FS2: Neolithics and Terminal Paleolithic Sites in the Fayyum

In the summer of 1981, the Fayyum Archaeological Survey, under the direction of Dr. Robert J. Wenke and Dr. Mary Ellen Lane, conducted a stratified random surface collection of an approximately two kilometer square area of the SW Fayyum Depression. Analysis of lithic materials and faunal remains representing the Terminal Paleolithic (FS2) and Neolithic (FS1) periods of occupation in the depression continues at the University of Washington. The collection is unique in two important ways. The sample of lithics is very large (over 100,000 pieces), and is sampled from a very large collection

area. This allows for the examination of spatial relationships between artifact classes and topography on a scale previously unavailable. This paper will look at some of the results of the spatial analysis of the FS1 and FS2 collections.

JOSEPH G. MANNING (Oriental Institute, University of Chicago)

Ostrakon Oriental Insitute 12073 -- Some Reconsiderations

This paper has grown out of the work from a class on the Chicago collection of ostraca from Deir el-Medina given by Professor Edward Wente in the Oriental Institute of the University of Chicago during the Winter term 1985. The work on this text has been shared equally by Messieurs Gary Grieg of the Oriental Institute and Sugihiko Uchida of Waseda University, Yokohama, and myself. The text dates from the reign of Ramses IV and records a dispute over a debt between the Chief of Police Montu-Mes and the workman Menna. It has been used as primary evidence for the existence of third party guarantee in contracts, i.e. personal security. I believe, however, that the oath on the verso needs to be restudied. Allam has translated wh3 m-di in the oath as "wish in the hand of", meaning that the oath taken by Montu-Mes indicates that he desires to pay his outstanding debt. The basic lexical meaning of wh3 m-di is, however, "demand from", not "wish in the hand of". This change reverses the debtor/creditor relationship; that is, Montu-Mes is the short term creditor in the case. I would like to suggest, further, that this text has nothing to do with third party guarantee in Egyptian contracts, but, rather, is evidence for the use of middlemen in the transactions between the inhabitants of the village of Deir el-Medina and outsiders. I should like to propose that OI 12073 is an application for credit for a prior debt and has nothing to do with the Roman principle of obligatio.

EDMUND S. MELTZER (Claremont Graduate School)

Reflections of J.L. Foster's Proposals on the Sdm.f and Sdm.n.f. in Sinuhe

Foster's article on the sdm.f and sdm.n.f in Sinuhe (RdE 34, 1982-83: 27-52) is one of the most important recent contributions to the ongoing discussion of the Middle Egyptian verbal system. F. concludes that "that Polotsky's conclusions do not hold for the couplets of Sinuhe" (p. 48) and that their broader validity is due for reexamination. Several observations and queries suggest themselves, which I offer as a basis for advancing and focusing the discussion:

1) F. greatly minimizes the importance of morphology in favor of semantics and synthetic position. Thus he converges somewhat with the "sdm.f as a unity" approach of Junge, Schenkel and

others, though their syntax remains essentially Polotskyite and they are thus in Depuydt's terms part of the "Standard Theory of the Emphatic Forms" (OLP 14, 1983: 13-54), while F. is not. At the same time., F. potentially creates confusion by using terms such as "prospective" and "indicative" at cross purposes with the Polotsky school, for whom they are often morphological labels.

2) F. does not deal with Polotsky's contention, on the basis of the absence of a *lw ll.n.f. construction, that the sdm.n.f. of verbs of motion is ipso facto "emphatic"/nominal. Does F. dispute Polotsky's observation, or does he explain it differently? Is it held in abeyance in verse texts (cf. #6 below)?

3) While "emphatic" sdm(.n).f + interrogative adverb is to be sure a locus classicus of the "emphatic" sentence, it is unrealistic to expect every interrogative adverb to be clefted, just as not every declarative sentence containing an adverbial is an "emphatic" sentence.

4) At least some couplets consisting of paired sdm.n.fs or (geminating) sdm.fs can be construed as Wechselsätze and understood in terms of Polotsky's system.

5) The statement that taking a long series of sdm.n.fs as "emphatic" (Sinuhe, F.'s vss. 55-73) "would destroy the narrative flow -- the forward movement -- of the story" (p. 37 runs the risk of using one's own perception of Egyptian stylistic taste, and of the author's intent, as a criterion for analysis.

6) F. notes judiciously that the nature of Sinuhe as verse might limit the wider applicability of his conclusions; cf. (from a very different perspective) Callender's comment, JEA 69 (1983): 155 and n.3. This possible specificity suggests interesting grammatical ramifications.

These points will be discussed and illustrated with examples from Sinuhe as well as other texts.

ALESSANDRA NIBBI

A Possible Relationship between Lapwing and Libyan in the Ancient Egyptian Monuments

Taking into account the iconographical and other evidence showing the lapwing (rhj.t-bird) to represent a foreign people at all times (Nibbi, Lapwings and Libyans in the Ancient Egyptian Monuments, forthcoming), further study shows some close pictorial analogies with the people we call Libyan in the ancient Egyptian reliefs.

It is clear from the documents that the rhj.t-bird was always intended to portray westerners. Furthermore certain details in its representation shows some indisputable analogies with the way the Libyan so-called is portrayed in the Egyptian iconography.

This fact goes a long way towards explaining the frequent

reference in some texts to rhj.t. p^ct and hnmmt and may thus lead us to an eventual complete understanding of this grouping.

DAVID O'CONNOR (University of Pennsylvania)

A New Field Examination of the Shunet el Zebib, Abydos

The Shunet el Zebib, at Abydos, is the best preserved royal funerary monument surviving from the Early Dynastic period. Its double walled enclosure (still 12 meters high along much of its length) encloses 2 1/2 acres of sand-covered ground. The Shunet has attracted much scholarly attention. Ascribed to pharaoh Khasekhem of Dynasty II, it has been argued that the Shunet may have been, at least in part, the model for the Step Pyramid of Djoser, built some 30 years later (cf. Kaiser in MDIK, 25 (1969); but all speculation must be based almost entirely upon the survey and the excavations of Ayrton and others in 1904 (Abydos III). The survey and excavations were partial and published in summary form. They leave many questions unanswered about this extraordinary monument, the best preserved of a whole series of monuments in the vicinity (see especially Kemp in JEA, 52 (1966)).

In February and March 1986 the Pennsylvania-Yale expedition to Abydos will undertake new excavations at the Shunet el Zebib. This initial project will involve a resurvey of the walls and a re-examination of the details of their architecture and their history; the re-excavation of the important building excavated in 1904, assigned a life span of 500 years, and described only in some 4 or 5 paragraphs; and text excavations in several areas within the Shunet never scientifically excavated before. The results of this activity will be described in the proposed paper.

PATRICIA PAICE (University of Toronto)

The Wadi Tumilat, the Suez Canal, and the Red Sea: Climate, Topography, and History

The Wadi Tumilat has functioned as a transit connecting the Nile to the Sinai Peninsula and the Red Sea throughout Egypt's long history. This paper will present the history of canal building in the Wadi Tumilat for the 2500 years since the reign of Necho II of the Twenty-Sixth Egyptian Dynasty, giving evidence from contemporary and closely contemporary documents. This literary evidence can be supplemented by evidence from survey in the Wadi and excavations at Tell el Maskhuta.

In addition, the historical record can be examined against the background of topography, climate, and the ethnographic parallels. The modern Sweetwater Canal was built in conjunction

with the Suez Canal in A.D. 1862 before modern technology altered the whole approach to engineering projects of this nature. A study of the methods of construction and the time taken to complete the work provides useful ethnographic information which can be applied to the reconstruction of ancient Pharaonic canal building.

DIANA CRAIG PATCH (Carnegie Museum of Natural History, Carnegie Institute)

The Egyptian Collection of the Carnegie Museum of Natural History

The Carnegie Museum of Natural History has just completed a year long planning grant from the National Endowment for the Humanities to research their Egyptian collection for its installation in a permanent hall on ancient Egyptian culture. This collection has remained virtually unknown since the CMNH staff never included an Egyptologist. The collection consists of approximately 5,000 artifacts representing all the major phases of Egyptian prehistory and history and dating from Paleolithic through the Ptolemaic and Roman periods. These objects came to the museum from three principle sources: the Egypt Exploration Society, purchase, and donation. Most of the collection was accessioned before 1940 with only a few subsequent additions. The most important group of objects are provenienced artifacts obtained through the Pittsburgh chapter of the EES between 1901 and 1932. These include Early Dynastic material and early XVIIIth dynasty tomb groups from Abydos; predynastic, XIIth dynasty, and Second Intermediate Period cemetery material from Hu; New Kingdom votive artifacts from Deir el-Bahri; and Ptolemaic material from Fayum sites. A substantial percentage of these artifacts were never documented in the site reports because they were not from the most important tombs or section of the sites that were published. Other objects were published, but the fact that they were housed at CMNH was never recorded. As a result of this NEH grant to develop an anthropologically oriented hall on ancient Egypt, a little recognized and important collection will be made known to the Egyptological community.

BIRGER A. PEARSON (University of California, Santa Barbara)

The Ancient Jewish Quarter of Alexandria

This paper is an illustrated report on a project involving archaeological exploration of the area in Alexandria where the main Jewish quarter of the city in antiquity was situated, and where Christianity first appeared in Egypt.

H. DONL PETERSON (Brigham Young University)

The Life and Times of Antonio Lebolo

Lebolo was a Piedmontese who supported Napoleon in his rise to power. He served in his native land in what is now Northwestern's defeat at Waterloo, the Austrians reestablished the Sardinian monarchy. Lebolo was exiled and fled to Egypt in 1817 where he remained until 1821. He was employed by Bernardino Drovetti, a fellow Piedmontese, to superintend his archaeological digs in the Theban area. In that capacity, Antonio met, entertained, and worked with the most prominent titled travelers and the most prestigious people in the fledgling days of archaeology. Along with Drovetti such men as Henry Salt, Giovanni Belzoni, Caulliaud, Rifaud, Carlo Vidua, Burckhardt, San Quintino, Champollion, and Bankes were acquaintances of Lebolo.

After 1821 Lebolo worked as an artifacts dealer in Alexandria, Venice and Trieste. As a result of his excavating and merchandising, Lebolo's name is associated with such prestigious collections as are now housed in the British Museum, the Louvre, the Vatican Museum, Turin, Vienna and Leiden. The Church of Jesus Christ of Latter-day Saints (Mormons) are appreciative of a particular cache of papyrus exhumed by Lebolo in El Goura near Thebes. They regard some of those records as sacred documents.

Lebolo's story provides fascinating insights into the embryonic era of Egyptian archaeology as well as the period of the Restoration in Europe following the Napoleonic demise.

JACKE PHILLIPS (Royal Ontario Museum)

The International Students' Association of Egyptology

The impetus towards the formation of an "International Student's Association of Egyptology" came during the Munich meeting of the International Association of Egyptologists in August 1985, with the aim of facilitating communication between students of various nations and addressing their particular concerns and problems. The formation of the ISAE was announced at the closing session in Munich, and as the only North American student present I agreed to communicate the proposals and information to a wider New World audience, this being the purpose of my communication. Solicitation of preliminary interest and information will be requested, and initial self-organization will hopefully result.

ANSON F. RAINEY (Tel Aviv University)

Some Key Issues in 'Amarnah Studies -- A Century Later

Several historical, social and linguistic problems which have been key issues in 'Amarnah studies will be discussed by the use of text references (in a handout). The main points will be: the coregency; the foreign policy under Amenhotep IV, city fortifications, the contribution to West Semitic Linguistics, and the 'apiru problem.

DONALD REDFORD (University of Toronto)

Egyptian Terms for Asiatics in the Third Millenium B.C.

The terms by which the Egyptians referred to their northern neighbours during the Old Kingdom & 1st Intermediate Period derive from personal observation, geographical knowledge, linguistic awareness and value judgement. The present paper proposes to examine such terms as Stt, c, h3styw, i3btt, hryw šc, and especially c3mw. The latter will be investigated with an eye to the distribution of communities to whom the term is applied, as well as the origin of the word itself. Historical conclusions will follow with respect to foreign policy, and the relevance of the old "Amorite" hypothesis.

MELISSA A. ROBINSON (University of Pennsylvania)

An Introduction to the Inscribed Material from Denderah at the University Museum, University of Pennsylvania

Denderah, a strong provincial center in Upper Egypt, was also a major cult center of the goddess Hathor and supported a town from at least the early dynastic period through the Hellenistic times; its cemetery would, therefore reflect both local and national trends which were historically important. Due to excellent relations with Petrie, the EEF, and the AEF during the late 19th century, the University Museum was able to acquire many stelae of First Intermediate Period date from this important site. This collection was greatly enlarged by the Museum's own excavations at Denderah during the years 1915-19. The excavator, C. Fisher, while working in the same area in which Petrie had reported about 140 tombs, recorded over 2000 tombs. Fisher, however, never published this vast quantity of material. Petrie's and Fisher's material covers mainly the period from the later Old Kingdom into the late Middle Kingdom (ca. 2500 - 1700 B.C.)

More recently, H.G. Fisher has studied some of the inscribed material in depth, and R.A. Slater has dealt with similar detail with the archaeology of the site. The site of Denderah has been the subject of much study by Egyptologists, however, the possibilities for gaining knowledge from it have not yet been exhausted. A considerable portion of the inscribed material has either never been published (some of the Fisher material) or has

never been published adequately (some of the material in the Petrie publications). The intention of this paper is twofold: (1) to acquaint scholars with the extent of unpublished inscribed artifacts of Old Kingdom - Middle Kingdom date on display and housed in storage at the University Museum, and (2) to describe some of the iconographic, paleographic, orthographic and philological features typical of stelae from this era at Denderah. These details may prove significant in the isolation of specific artisans or schools of artisans operating at Denderah. The information gained from analyses such as these will ultimately suggest a probably historical sequence for the inscribed material from Denderah.

CATHARINE H. ROHRIG (University of California, Berkeley)

The Possible Location of the Tomb Chapel of Senimen at Thebes

A shrine for Senimen, the brother of Hatsheput's famous architect Senenmut, was discovered on Sheikh Abd el-Qurna in 1913. This shrine, assigned #252 among the Theban nobles' tombs, consists of a mud brick structure and a large boulder on which the figures of Senimen, a woman (perhaps his wife), and a child (probably princess Neferure) are carved in high relief. The structure is small and is unlike any of the rock-cut tomb chapels one might expect for a well connected noble of Dynasty 18. It seems unlikely that this was Senimen's tomb chapel and the author would like to propose an unnumbered, largely undecorated rock-cut tomb as Senimen's actual chapel.

JAMES F. ROMANO (The Brooklyn Museum)

Some Comments on the "Bulletin of the Egyptological Seminar"

A few words will be offered about the present state of the journal and its value to Egyptologists and Classicists.

DONALD P. RYAN (Pacific Lutheran University)

A Preliminary Report of the "lost" excavations of D.G. Hogarth at Asyut in 1906/1907

During the winter of 1906/1907, British archaeologist D.G. Hogarth conducted excavations in the cemeteries of Asyut on behalf of the British Museum. Though producing a tremendous quantity and variety of artifacts, Hogarth's Asyut work remains little-known and unpublished. Recently scrutinized notebooks and other documents reveal a hitherto obscure yet significant collection from this important site as housed in the British Museum.

DONALD P. RYAN and SHERI J. TONN (Pacific Lutheran University)

Papyrus as Food: A Nutritional Analysis of "Cyperus papyrus"

Cyperus papyrus is without doubt the most well-known plant of ancient Egypt. Apart from its celebrated utilization in the manufacture of paper, the papyrus plant was also harvested for many other purposes including, apparently, food as noted by such Classical commentators as Herodotus, Pliny, Theophrastus, and Diodorus. Though the information provided by these writers has been occasionally reiterated in the Egyptological literature, no known studies exist which explore the nutritional potential of Cyperus papyrus. In an attempt to assess the quality of this plant as a food source of the ancient Egyptians, a series of biochemical analyses were conducted during 1986 at Pacific Lutheran University.

Aqueous extracts of raw and boiled papyrus were analyzed by standard analytical methods for total nitrogen, protein, carbohydrate, lipid, moisture, ash, and dietary caloric content. Intact stalks were analyzed for cellulose and insoluble protein. Vitamin C content was also determined. From this data, the significance of papyrus as a food source will be discussed.

GEORGE T. SCANLON (American University in Cairo)

Fayyumi Pottery: An Archaeological Agony

So-called "Fayyumi" pottery is represented throughout the periodized levels at Fustat. However, wasters from some of these levels prove that the ware was made at Fustat, though it was first reported as found in the Fayyum.

There are three problems associated with its archaeological reality which make it an especially troublesome phenomenon to analyze, let alone report. First, the origin of this type of glazed design ("glaze on glaze" is ultimately Chinese, in that the first manifestations were an attempt to imitate T'ang splash wares. These imitations, manufactured in Iran and Iraq and reported from Susa and Samarra, were imported into Egypt and begat with amazing rapidity what has heretofore been considered "imitation of an imitation". However, during the 1980 season of excavations, a piece of original T'ang splash ware was found at Fustat in a 9-10 century context. Thus the question of a genuine Egyptian "imitation" as distinct from the hitherto accepted "imitation of an imitation" must be deemed truly relevant.

Second, the ware was made not only from the expected whitish clays, but also from red clays. The shapes ballooned from the Persian-cum-Chinese range; indeed the glazing technique was applied to practically every known ceramic shape manufactured in

Egypt. The mode of applying the overglaze ran well beyond the sober orbit of daubs, stripes and quasi-epigraphic modules to encompass drips, drops, revers, polychromatic riplings, radial stripings and free-flowing "runs" towards an asymmetrical over-all pattern.

Third, the ware "caught on" in Egypt and was made well past the normal life-span of any decorative, technical schema. It was made well into the Fatimid period and has been reported from 12th century context in the Wadi Natrun, Alexandria, the Red Sea Coast, and the monastic sites of Late Christian Nubia. Most recently a significant cache of shards has turned up on the excavations at Abu Menas, southwest of Alexandria.

Though the aesthetic value of the ware may be disputed, its volume of manufacture over four centuries gives it an importance which cannot be ignored by the archaeologist. The purpose of this short survey paper is to put the problems in focus and suggest some normative limits to chronology and "spread", thus reducing if not eliminating the excavator's groaning when he uncovers it.

ALAN R. SCHULMAN (Queens College, City University of New York)

On the Great Historical Inscription of Merneptah at Karnak, a Partial Reappraisal

The great historical inscription of Merneptah at Karnak has not really been studied or translated (save for some comments by Spalinger in his Aspects of the Military Documents) since its publication by Breasted in Ancient Records. A recent comment by Bietak, at a congress in Jerusalem on an obscure geographical-historical passage at its beginning has prompted me to take a fresh look at the text and to offer a new translation.

ELIZABETH SHANNON (University of Kentucky)

An Artist Associated with Tuthmose's Workshop at Akhetaten

The identification of individual artists by style has usually been confined to tomb paintings, since in relief decoration at least two artists (draughtsman and sculptor) were involved, obscuring the stylistic habits of either. With this in mind, can a study of artists' hands in reliefs succeed?

Brooklyn plaque 16.48 has been considered by some as a typical example of Akhenaten and Nefertiti rendered in the 'late' Amarna style, but by others so atypical as not to represent Akhenaten at all, but a coregent or successor and his queen. Actually, the

peculiarities in this piece, though showing 'late' characteristics, are due to the individual hand of one rather idiosyncratic artist. Another well known relief, Berlin 21683, and a fragmentary study in the Petrie Collection, were carved by the same artist. Beneath the peculiarities due to this artist's style, the features of the king in all three reliefs are those of Akhenaten himself.

Certain methods which will be presented are useful for discerning hands in reliefs. The ability to do so should prove a valuable tool in the study of the development of Egyptian art, and in some cases may provide useful information in questions of historical importance.

WILLIAM H. SHEA (Andrews University)

The Date of the Proto-Sinaitic Inscriptions

A long standing point of contention over the Proto-Sinaitic Inscriptions has been the date when they were written. Gardiner held that they were incised during the 12th Dynasty while Albright favored a date in the early 18th Dynasty. Additional data determined from and about them during the last decade of exploration in Sinai now point toward a 12th Dynasty date of origin.

HARRISON SHENG (see Daniel J. Stanley and Harrison Sheng Discovery of Santorini Volcanic Ash in the Nile Delta: Bearing of the Minoan Eruption on Biblical Exodus Events in Egypt)

STEVEN E. SIDEBOTHAM (University of Delaware)

The State of Archaeological Research along the Red Sea Coast of Egypt

Despite the historical-archaeological importance of the Egyptian Red Sea coast in antiquity there has been little research conducted there. Archaeological surveys and excavations have shed some light on the history of the region, but long stretches of littoral have never been systematically investigated.

Interest has focused on ports active in the Red Sea-Indian Ocean commerce from Pharaonic to Roman times and on roads which connected the ports with emporia on the Nile.

Egyptian excavations at the Wadi Gasus revealed a Middle Kingdom port. However, most known pre-Islamic Red Sea ports were Ptolemaic-Roman.

Agatharchides (in Diodorus Siculus), Artemidorus (in Strabo), Strabo, Pliny the Elder, the Periplus Maris Erythraei and Claudius Ptolemy referred to some of these ports. Claudius Ptolemy (Geog. 4.5) located six ports from north to south: Clysma, Myos Hormos, Philoteras, Leukos Limen, Nechesia and Berenice.

The French excavated at Clysma-Suez in the 1930s. There has been some research on the Nile-Red Sea canal which monarchs including a Middle Kingdom pharaoh, Darius I, Ptolemy II and Trajan excavated or repaired. Al-Maqrizi attested its use in the 9th C. but its exact course and date that it ceased to function are uncertain.

South of Clysma are Myos Hormos, Philoteras, Leukos Limen, Nechesia and Berenice. Ptolemy's locations are only approximate and we wonder whether all were active in his day (2nd C. A.D.). A German survey of Myos Hormos in the 1960s revealed a putative Tetrarchic (late 3rd-early 4th C. A.D.) fort. However, no excavations have taken place nor have plans been published of this port which was of considerable importance in the Ptolemaic-Roman trade with India, Arabia and sub-Saharan Africa.

Philoteras has never been precisely located. Ball and Meredith believed the port to be south of Safaga and identified remains in the Mersa Guweisis area with Philoteras. However, no detailed surveys or excavations have been undertaken.

The best known port was Leukos Limen. The Oriental Institute's excavations there in 1978, 1980 and 1982 revealed much about this 1st-2nd C. A.D. - Medieval Islamic port. Nevertheless only a fraction of the site was examined and more profitable work could be conducted there.

Nechesia has never been located. Meredith posited two possible locations. Other scholars (Pauly Wissowa and Ball) were also uncertain to its location and the period when it operated.

Berenice was founded by Ptolemy II and the 3rd C. B.C. The latest cartouches in the Khem Temple there mentioned Marcus Aurelius (A.D. 161-180). This suggests that the port was inhabited then, but when it declined and went out of use has never been ascertained. Visits to the port (e.g. Wilkenson, Daressy, Porter & Moss, Meredith, cf. Kammerer) have produced only sketchy plans; the site has never been carefully explored.

Thus while some field work has been undertaken, the findings have merely whetted our interest to discover more about the ancient history and archaeology of this neglected region of Egypt. A systematic survey of the Egyptian Red Sea coast would undoubtedly reveal many other sites from all periods of antiquity: stone age to Islamic.

MARK SPONENBURGH

Possible Egyptian Influences in Hibernian Sculpture of the Early Medieval Period

Traditionally, Coptic art is one of provincial origins limited geographically to Egypt, Ethiopia and Syria. Although it is generally accepted as fact that Christian monasticism was transmitted to Ireland by Coptic monks, not all scholars would agree with Professor H. Berstl's statement, "The range and influence of Coptic art extended from Ireland to the Northwest to India on the Southwest." Since J. Strykowski speculated on that theory in 1901, a few art historians have noted that evidence of an Egyptian connection in Ireland is more often limited to subject matter than to art forms or styles. Indeed the Coptic-Celtic controversy is far from being settled.

The primary intention of this paper is to acquaint specialists in Egyptian art with a revised perspective of visual similarities existing in the early Christian sculpture of such geographically distant entities as Egypt and Ireland.

The focus of the paper will be on Hibernian scriptural sculpture dating from the early medieval period which exhibits, in my opinion, several striking stylistic analogies to isolated examples of Coptic art dating from the 5th through the 8th centuries A.D.. Included in this illustrated report are observations relative to iconography, proportion, materials and techniques. Since these considerations are not adequately addressed in the literature of Insular art or of Coptic art, it is possible that some Egyptologists, drawing from their knowledge of Coptic artifacts in reserve collections and in the field, might enlarge upon the theory.

DANIEL J. STANLEY and HARRISON SHENG (Smithsonian Institution)

Discovery of Santorini Volcanic Ash in the Nile Delta: Bearing of the Minoan Eruption on Biblical Exodus Events in Egypt

The explosive volcanic eruption (termed Minoan) at Santorini (Thera) in the southern Aegean Sea, one of the largest known in post-glacial time, had major effects in the Eastern Mediterranean. Pumice fragments of probable Santorini derivation, for example, have been found in Egypt and the Levant, but their origin remains questionable (floatation or man carried). Our discovery of glass shards of coarse silt size in two sediment borings along Lake Manzala during a sedimentological study of the NE Nile Delta is of note. The index of refraction ranges from 1.508 to 1.510, and chemical composition, based on microprobe analyses, shows close comparability with ash analyzed by us from Santorini and also from Minoan tephra in Mediterranean

piston cores SE of Crete. The shards in the Nile Delta sites are disseminated in marine muds and account for only an infinitesimal fraction of the horizons sampled. No layering of ash was preserved due to reworking by nearshore processes and bioturbation. Radiocarbon dates, one just above (2810 \pm 70 yrs B.P.), the other just below (4380 \pm 95 yrs. B.P.), place the ash-bearing mud (about 6 m from the core tops) at about 3500 yrs. B.P., matching the 1400 to 1500 B.C. time of eruption indicated by most workers. Our findings fit the southeast wind transport pattern determined from cores collected SE of Crete. It is not surprising that an explosive eruption involving displacement of at least 13 cubic km would have transported volcanic glass 800 km from the site of eruption. It is quite probable that borings are located on what must have been an inner shelf environment considerably different than that observed today. The shards, providing evidence of settling from an ash cloud, lend credence to passages of veiling of the sun in Egyptian papyrus records and to the Biblical Book of Exodus (10:21): "there may be darkness over the land of Egypt, even darkness which may be felt."

HENRY T.C. SUN (Claremont Graduate School)

The Apology of 'Swty': A Form-critical Interpretation of BM 826

Ever since the publication of the editio princeps of BM 826 in 1939, scholarly interest in this text has been limited to philological/syntactical and religio-historical questions. Consequently, the text has been assumed to belong to the genre HYMN; see, e.g., the classification of the text by Wilson in ANET, by Lichtheim, and by De Buck.

However, a sustained form-critical investigation suggests that this text is not a hymn. This essay suggests and develops the following form-critical hypotheses:

- (1) that text has two major parts:
 - I. Laudatory activities of Swty and Hr ll. 1-19
 - A. Religious: of Swty and Hr ll. 1-15
 - B. Administrative: of 'Swty' ll. 15-19
 - II. Ante-mortem funerary preparations of 'swty' ll. 19-21

(2) that the text belongs to the genre APOLOGY, which may be defined as a text which relates the justification for a given act;

(3) that the intention of the text is thus to justify the

existence of an honorific burial and funerary cult for 'Swty';

(4) that the setting of the text must therefore be identified as Egypt's funerary traditions.

In addition, these traditio-historical hypotheses will be suggested:

- (1) lines 2-14 contain originally independent units of tradition

which were brought together prior to the extant composition of this text and thus constituted an independently existing unit of tradition, as the contemporaneous parallel text BM 968 suggests; (2) the heading in line 1 represents a third, separate traditio-historical layer, most likely added after the composition of lines 2-14 but before the text was appropriated by Swty and Hr;

(3) that the colophon in lines 14-15 and the material in lines 15-21 represent a fourth unit of tradition. The amount of traditio-historical overlap is uncertain; most likely, the text contains four separate layers, the independent units of lines 2-15, the bringing together of the units into a unified composition, the addition of the heading, and the addition of the Swty and Hr colophon and the material in lines 15-21. It is conceivable that lines 15-21 as a whole or in part were added subsequently to the composition of lines 1-15; thus, there may be as many as five traditio-historical layers to the text. BM 968 indicates that there cannot be fewer than three.

ROBERT L. TIGNOR (Princeton University)

Business and Decolonization: the Case of Egypt

Egypt is employed as a case study in this paper in order to assess the influence of foreign business groups on the process of decolonization.. The period chosen is the end of World War II until the signing of the Anglo-Egyptian treaty in 1954 when Egyptian nationalist sentiments were running at a high level and attention was focused on the treaty negotiations. Although at first businessmen opposed the withdrawal of British forces from Egypt, their perspective changed, especially following the nationalist and anti-foreign disturbances between November, 1951 and Febraruy, 1952. Leading members of the British business community sought to persuade the British government to withdraw its troops. Their advice was classically neocolonial. They believed that the powerful and well entrenched foreign financial community could manipulate Egyptian politicians from behind the scenes. They also feared radical Egyptian nationalism, with its threats of expropriation and nationalization of foreign assets and believed, quite rightly, that failure to withdraw troops and to concede total political independence would radicalize the nationalist movement, turning it against the business interests. The British military establishment, their resolve stiffened by ardent imperialists in the metropole. were slow to heed the message. Their protracted and bitter negotiations with the nationalists did indeed intensify hostility toward all form of foreign influence and were a prelude to the nationalization of major foreign business firms between 1956 and 1960.

SHERI J. TONN (see Donald P. Ryan and Sheri J. Tonn Papyrus as Food: A Nutritional Analysis of Cyperus Papyrus)

CHARLES C. VAN SICLEN III

A Chapel for the Statue Called "Amenhotep II (is) Amun's Holy Image which Appears

During the clearance of the debris between the Fourth and Fifth Pylons of the Temple of Amun at Karnak in 1903, George Legrain discovered the remains of a small sandstone chapel of Amenhotep II to the south of the remains of the southern obelisk of Hatshepsut (ASAE 5 <1904>: 34-5). The edifice was incomplete and Legrain did not recognize any foundations. A part of the building with remains of a geographical list was re-erected within the doorway of the Fifth Pylon (for publications, see PM II, 2nd ed., 85-6 <222d>). In the summer of 1984, these remains and other other blocks of the structure were transferred to a mastaba northeast of the Fourth Pylon. In the winter of 1985, I undertook the publication of the architecture and reliefs of this small monument.

The structure consists of a single room (with an interior 1.5 x 2 m) built against the south wall of the demi-pylon which enclosed the two obelisks of Hatshepsut, set into the space between the two colossal Osiride statues engaged with that wall. Its position is presently marked by an alabaster column base of Tuthmosis I which was reused as the flooring of the chapel. Enough fragments of decoration survive to reconstruct the building entirely and to work out much of its scheme of decoration: on the exterior side walls, scenes of Amenhotep II offering bound prisoners to Amun, with a geographic list below; on the interior side walls, a iwn-mwt.f priest presenting offerings to the seated king. The facade consisted merely of the doorway of the chapel, and the jambs preserve part of a text which may identify the chapel as a repository for a statue called "Amenhotep II (is) Amun's holy image which appears."

MARJORIE SUSAN VENIT (University of Maryland, College Park)

The Painted Tomb from Wardian: Pagan or Christian?

In 1960, during construction at Wardian, a number of tombs -- including one with paintings -- were uncovered in what was once the western necropolis of Alexandria. The painted tomb, although partly destroyed, is of great importance for the history of ancient art for it preserves an impressive series of paintings. The largest shows a scene unique in ancient art: a sahkieh turned by two oxen. Most of the remaining paintings -- for

example, a nude male reclining under a bower; a shepherd; and a herm in an enclosure -- continue the bucolic theme.

The painted tomb was published by H. Riad (Archaeology 17 [1964] 169-72; BSAA 42 [1967] 89-96) who dated it to the late Ptolemaic period. J. Weitzmann-Fiedler (Age of Spirituality, N.Y. 1979, 273, no. 250), however, considers the tomb Early Christian on the basis of the reclining male, whom she identifies as Jonah under the gourd tree. An Early Christian meaning for the tomb has also been argued by A. Barbet (Clio, 1980, 391-400) who sees the shepherd as the Good Shepherd as well. Based on the mixture of pagan (the herm) and Christian subjects, both Weitzmann-Fiedler and Barbet place the tomb in the 4th c. A.C.

The reclining figure with its arm raised over its head has a long history in Greek art and E. Stommel (AuChr 1 [1958] 112-15) and others have noted that the motive of Jonah beneath the gourd tree has its antecedents in Classical art. This is true as well for the motive of the Good Shepherd (see, e.g., T. Klauser, AuChr 8/9 [1965-66] 126-70).

In this paper the evidence for a Classical interpretation of the imagery will be reviewed. Stylistic and contextual criteria will be brought to bear, and evidence ignored or discounted by Weitzmann-Fiedler and Barbet adduced, to reinforce Riad's Classical interpretation and date for the painted tomb from Warden.

SETH WARD (University of Haifa)

Mamluk Period Jurists on Non-Muslims

Islamic jurists in Mamluk Egypt and areas under its control not infrequently had occasion to express opinions about non-Muslims and their control in Islamic, Mamluk society. The most volatile issues were clearly those relating to public humility, non-Muslims in government, and houses of worship. Treatises and fatāwī on these issues often maintain a strident anti-dhimmi tone, even when the ruling eventually offered does not change the status quo. Other areas commented upon include bequests, labor relations, education and personal status. Sometimes the jurist's statement is preserved, whereas other opinions are known only from reports about them.

RONALD A. WELLS (University of California, Berkeley)

Sothis and the Satet Temple

The hypothesis that the 18th Dynasty Satet Temple on Elephantine was used by Hatshepsut's priests to convert feast days in the

lunar calendar to their equivalent dates in the civil year by observation/ritual means will be discussed. A procedure whereby the observational method could have been transformed into a later written numerical scheme like the lunar table of P. Carlsberg 9 will also be presented.

ROBERT WENKE (see Mark Lehner, Herbert Haas, Robert Wenke, Wolfgang Wolfli A Radiocarbon Chronology for the Old Kingdom Pyramids)

EDWARD K. WERNER (Metropolitan Museum of Art)

Montu and the Decorated Polychrome Panels on the Boat Models from the Tomb of Amenhotep II

Among the corpus of Dynasty XVIII ship representations which include the god Montu as a prominent element in their decoration, four large boat models from the Theban Tomb (KV 35) of Amenhotep II must be considered. Three of the models have been published in the Catalogue général as nos. 4944, 4945 and 4946 by both Daressy and Reisner. A fourth, JE 36688, has thus far been omitted from scholarly study.

During my December 1985 visit to the Cairo Museum, permission was given and arrangements made to photograph in color the decorated panels on the hulls of these boat models. In addition to Montu in his local manifestations from Thebes, Armant, Tod and Medamud, other deities represented include Amun in the guise of a criosphinx, Horus the Behdite, and Maat. These decorative elements will be discussed in the context of similar ships preserved from Dynasty XVIII as tomb paintings and models.

BRUCE WILLIAMS (Oriental Institute, University of Chicago) (see also Thomas J. Logan and Bruce Williams Pharaonic Themes in Art before Narmer)

Cemetery L at Qustal, Nubia, and the Problem of Egypt's Founding Dynasty

Recent research has verified the status of Cemetery B at Abydos as the burial place of Aha's immediate predecessors. Important tombs in various cemeteries of Naqada II indicate that several rulers shared Upper Egypt at that time.

A hiatus in the development of these tombs and datable representational evidence occurs approximately in Naqada IIIa and possibly early b. However evidence for tomb-complexes discovered at Hierakonpolis and Qustul, Nubia, complement a series of representations and even a new royal name found at Qustul to fill

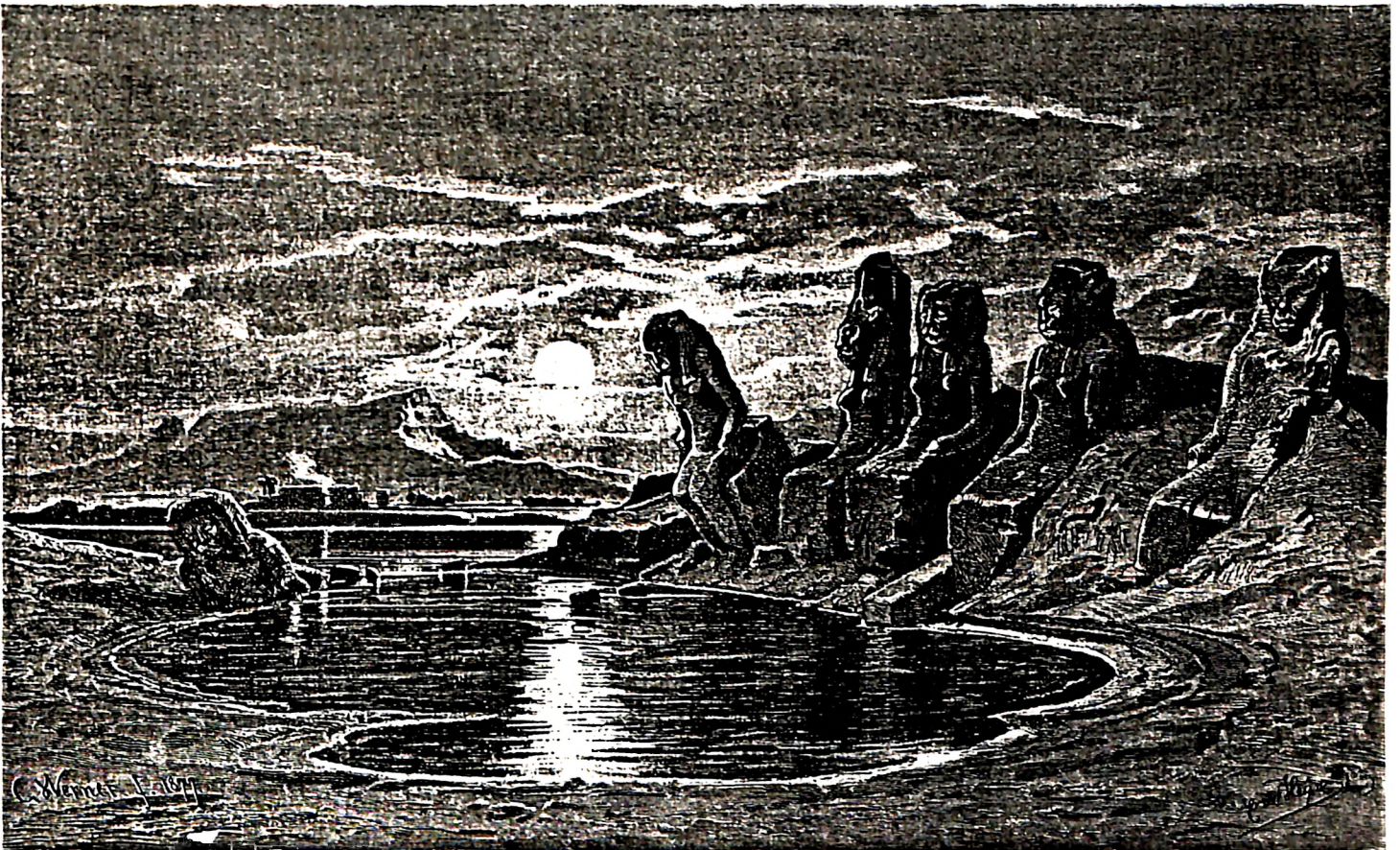
the gap. The evidence completes a logical sequence of developments in architecture, art, and even political geography to illuminate significant features of what may be the career of Egypt's founding Dynasty.

WOLFGANG WOLFLI (see Mark Lehner, Herbert Haas, Robert Wenke, Wolfgang Wolfli A Radiocarbon Chronology for the Old Kingdom Pyramids)

ARLENE E. WOLINSKI (Mesa College)

Ancient Egyptian Cermonial Masks

This paper presents the proposal that the so-called gods with animal heads & human bodies -- are actually priests and priestesses wearing animal masks during ceremonies. There are actually wearable masks -- one of which I have tried on at the Roemer-Pelizaesus Museum in Hildesheim, Germany.



SEKIHT STATUES NEAR THE TEMPLE OF MUT, KARNAK.

PROJECTS & EXPEDITIONS OF THE ARCE
(Active in 1985-86)

1. The Epigraphic Survey of the
Oriental Institute of the
University of Chicago,
Luxor, Egypt
Director - Lanny Bell
2. Project to Prepare a New
Archaeological Map of the
Theban Necropolis
Director - Kent R. Weeks
University of California, Berkeley
3. The Apis Bull Embalming
House Project
Directors - Bernard V. Bothmer
and Michael Jones
Institute of Fine Arts
New York University
4. Excavations of the Mut Temple
Precinct at Karnak
Director - Richard A. Fazzini
The Brooklyn Museum
5. Archaeological Research at the
Site of Hierakonpolis (Nekhen)
in Edfu District
Field Director - Michael Hoffman
6. The Wadi Tumilat Project
ASOR/Director - John Holladay
University of Toronto
7. Archaeological Survey of the
Southern Fayyum
Directors - Robert J. Wenke
and Mary Ellen Lane
8. Microfilming of Coptic and
Arabic Manuscripts in Egypt
Director - S. Kent Brown
Brigham Young University
9. The Middle Commentaries on
Aristotle's Organon by Averroes
Director - Charles E. Butterworth
The University of Maryland

10. Excavation of the Medieval
Islamic Site of Fustat
(Old Cairo)
Director - George T. Scanlon
11. The Giza Plateau Mapping Project
Field Director - Mark Lehner
12. The Quseir Project
The Oriental Institute of
the University of Chicago
Directors - Janet H. Johnson
and Donald Whitcomb
13. Archaeological Investigations
at Qasr Ibrim, Egyptian Nubia
Egyptian Exploration Society
Director - William Y. Adams
University of Kentucky
14. The Naukratis Project
Directors - W.D.E. Coulson
and Albert Leonard, Jr.
Department of Classics, University of Minnesota
15. Wadi Feiran Project
Director - James L. Phillips
University of Illinois, Circle Campus
16. El Amarna Project
Directors - William Murnane
Charles Van Siclen, III
University of Chicago
17. Archaeological Survey of
Abydos
Director - David O'Connor
University Museum
University of Pennsylvania
18. Archaeological Investigation
of Pastoral Nomadism in
Egypt
Director - Juris Zarins
Southwest Missouri State University
19. Deir el-Ballas Project
Director - Peter Lacovara
Museum of Fine Arts, Boston

20. Lisht Project
Field Director - Dieter Arnold
Metropolitan Museum of Art
21. Old Kingdom Delta Project
Directors - Robert J. Wenke
Richard Redding
University of Washington, Seattle
22. Hibis Temple, Kharga Oasis
Director - Eugene Cruz-Uribe
Brown University
23. Marsa Matruh Survey and Excavation
Director - Donald White
University Museum
University of Pennsylvania
24. Medieval Luxor Project
Directors - Janet Johnson and
Donald Whitcomb
University of Chicago

New Projects Awaiting Funding

24. Kom Ischkwa Topographical Survey
Director - James G. Keenan
Loyola University, Chicago
25. Taposiris Magna Project
Directors - Marjorie Venit
and Karen L. Wilson
University of Maryland
26. Alexandria Project
Director - Birger Pearson
University of California,
Santa Barbara

ARCE FELLOWS 1985-86

During the current year the following twenty researchers will receive ARCE financial support for their projects in Egypt. Several others not listed will join the Cairo Center program as recipients of Fulbright grants from other sources.

Funded from a United States Information Agency grant

Joel S. Beinin
Stanford University
"Egyptian images of Israel, 1948-1956."

Selma Botman
Harvard University
"An Egyptian writer in exile: Albert Cossery."

Charles Butterworth
University of Maryland
"Averroes' Short Commentaries on Aristotle's Organon."

Ralph M. Coury
Connecticut College
"The socio-economic and Arabist policies of Ali Mahir."

Hani I. Fakhouri
University of Michigan, Flint
"Kafr al-Elow: a study of continuities and discontinuities of change."

Marcia Hermansen
San Diego State University
"Piety and Personhood: studies in the development of Islamic biography."

Richard C. Martin
Arizona State University
"Editing a Mu'tazilite MS. on Qur'anic theology."

Francis C. Mullaney
Harvard University
"Continuity and change: adaptive response by Egypt's ulema, 1952-1985."

Norman D. Nicol
Santa Rosa, California
"A study of the Fatimid coins in the Islamic Museum, Cairo:
their place in the economic history of Islamic Egypt."

Suzanne P. Stetkevych
University of Chicago
Translation of Risalat al-Ghufran: manuscripts and annotation

Emily Teeter
University of Chicago
"Maat in the Amarna Age."

Marina A. Tolmacheva
Seattle University
"The Land of Waq-Waq and the Indian Ocean in medieval Arab
geography."

Esther R. Warkov
Hebrew University
"The impact of urban Egyptian musical style on Iraqi improvised
instrumental tradition as performed in Iraq and Israel."

John Waterbury
Princeton University
"A comparative study of parastatal enterprises: Egypt, India,
Turkey, Mexico."

Sabra J. Webber
Ohio State University
"Egyptian folkloristics"

Funded from a National Endowment for the Humanities grant

Ann M. Roth
University of Chicago
"Copying the Chapel of Wa'tetkhethor: the test of an
epigraphic method."

Everett K. Rowson
Harvard University
"The Book of the Apple and the Platonic tradition on the soul in
early Arabic philosophy."

Otto J. Schaden
University of Minnesota
"Investigations into the late XVIIIth Dynasty: the
Tutankhamun-Ay shrine at Karnak and western Valley of the
Kings projects."

Robert D. Springborg
MacQuarie University
"The politics of agricultural development in Egypt"

Jaroslav Stetkevych
University of Chicago
A study of contemporary Arabic poetry



TOURISTS.

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