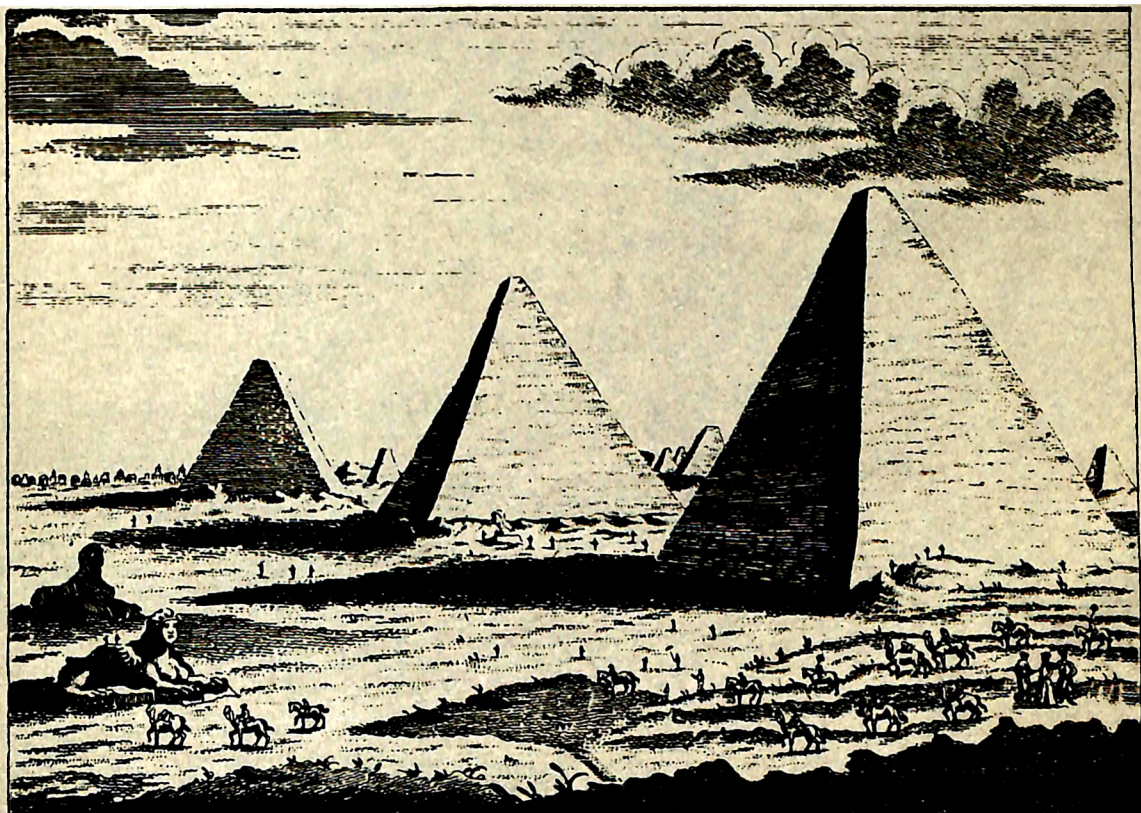


**A R C E**  
**Annual Meeting**  
**Ann Arbor 1983**



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\* \* \*

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New York City, March 10, 1983

THE ARCE RECEIVES AN NEH CHALLENGE GRANT

We are extremely pleased to announce an award to the ARCE of a National Endowment challenge grant in the amount of \$200,000. The formal, public notice was made by the endowment's chairman, William J. Bennett, at a news conference in Washington, March 9, 1983.

The ARCE is one of 84 cultural and educational institutions throughout the country to receive these grants this year. There were 249 applicants. Among the winners are 12 museums, 2 media organizations, 25 colleges, 14 historical societies, 3 university presses, and 7 public libraries.

The point of a challenge grant is to "stimulate private sector support for the humanities", in the words of Chairman Bennett. For each dollar offered by the NEH, the institution must raise three from non-Federal sources. This means that the ARCE is now committed to a campaign of raising \$600,000 in new revenue by the grant's termination, July 31, 1986.

Bennett observed in his press statement that "A challenge grant is recognition of merit and promise. It indeed challenges an institution to make to the public the same strong case it made to the endowment".

The ARCE plans to reserve the full Federal portion as additional endowment and to apply the majority of other gifts and donations from this campaign to strengthen the core services and operations of the institution itself, particularly of the Cairo Center.

In addition to endowment, there will be substantial new expenditures for library, archaeological equipment (microfilm readers, cameras, theodolite, word processor, computer, augur, ladders, etc.), new accounting procedures, administrative staff, space, and outreach and publicity. Another major benefit will be an expanded publications program to bring the ARCE Journal up to date and commence perhaps a dozen or more new volumes of its monograph series. Such volumes include archaeological reports on el-Hibeh, Fustat, and the Fayyum, as well as a 700-page English language guide to scientific manuscripts in the Egyptian National Library.

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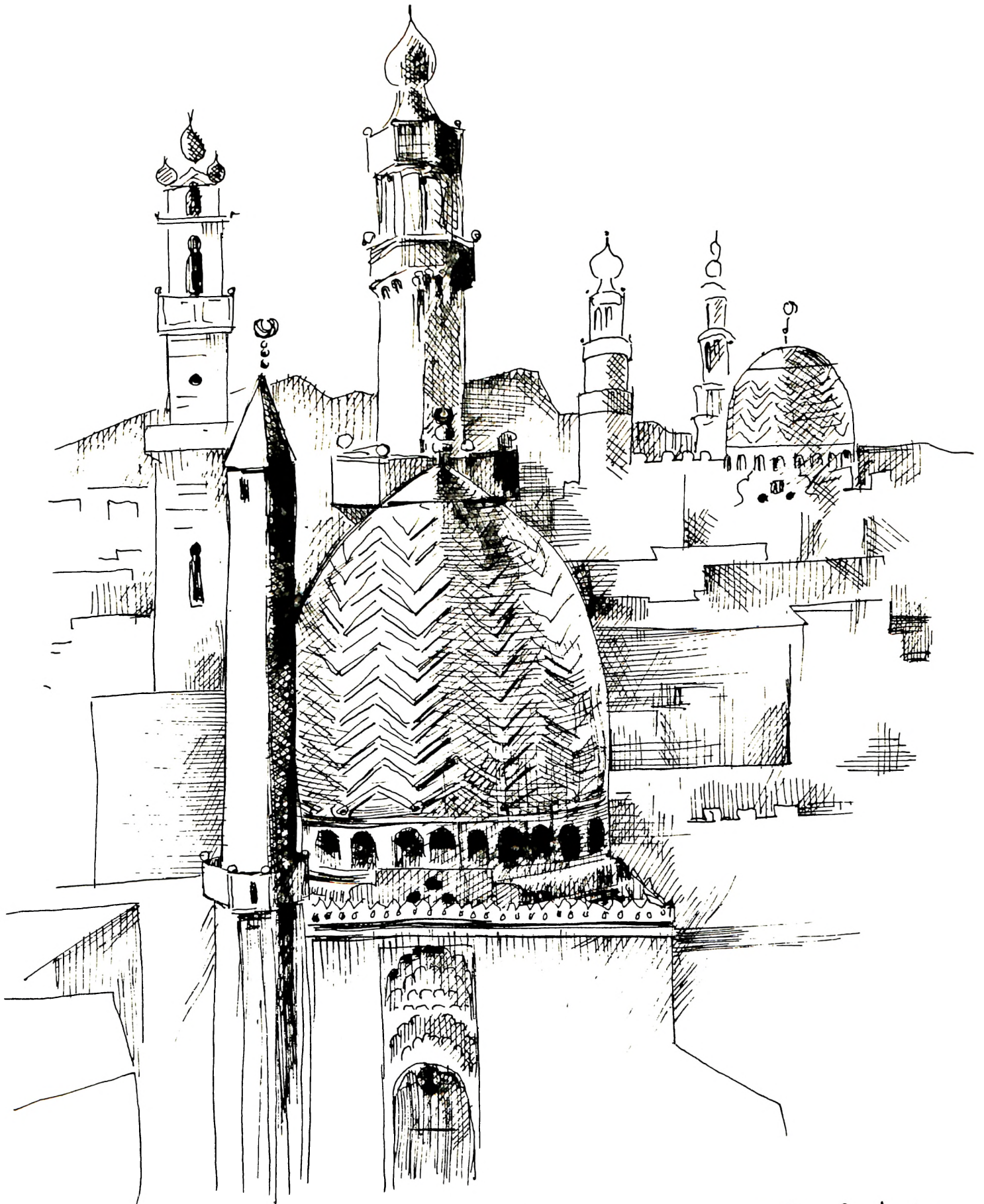
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view to the south of Qala'un

E. Rödénbeck '81

1983 ANNUAL MEETING  
AMERICAN RESEARCH CENTER IN EGYPT, INC.

Ann Arbor, Michigan  
April 22-24, 1983

Friday, April 22

9:00 - 12:00 am Executive Committee Meeting (Suite 304)  
9:00 - 12:00 am Registration, Campus Inn, mezzanine level

1:00 - 3:00 pm MODERN EGYPT (A), Huron Room

Chair: Hani Fakhouri

John G. Merriam, *Regime Legitimacy under Egypt's Mubarak*

Thomas W. Miesse, *International Banking and Local Bank Policies in Egypt*

Patrick D. Gaffney, *The Moral and Civil Authority of the Inspector of Mosques in Contemporary Upper Egypt*

1:00 - 3:00 pm MUSEUMS & COLLECTIONS, Regency Ballroom

Chair: Richard Fazzini

John K. McDonald, *John Lowell's Egyptian Trip and One of His Acquisitions*

Susan H. Auth, *Egypt at the Newark Museum*

Earl L. Ertman, *Two Royal Heads from Private Collections*

Peter F. Dorman, *Modern Inscriptions in the Three Princesses' Treasure*

3:30 - 5:30 pm COPTIC EGYPT, Huron Room

Chair: S. Kent Brown

Marian Robertson, *Modern Coptic Music--A New Tarnīmah*

Fayek M. Ishak, *Revelatory Insights and Afterlife Knowability in the Light of Patristic Studies*

Birger A. Pearson, *The Jewish Community in First-Century Alexandria: Some Topographical and Archaeological Observations*

Randall Stewart, *New and Anomalous Sahidic Biblical Texts*

S. Kent Brown, *The Project to Microfilm Coptic and Arabic Manuscripts of the Coptic Orthodox Church*

3:30 - 5:30 pm ROYAL AND PRIVATE MONUMENTS, Regency Ballroom

Chair: Edna R. Russman

Edwin C. Brock, *Post-Amarna Royal Sarcophagi*

Gerald E. Kadish, *The Program of the Second Room of the 23rd Dynasty Chapel of Osiris-hk3-dt in Karnak*

Andrea G. McDowell, *A Recently Rediscovered Ramesside Statue*

Alan R. Schulman, *The Royal Butler Ramesses-sami'on*

5:30 - 6:30 pm ARCE General Membership Meeting, Regency Ballroom

7:00 - 9:00 pm Reception at Kelsey Museum

Saturday, April 23

9:00 - 12:00 am TEXTILES, CORDAGE AND BASKETRY, Regency Ballroom

Chair: Andrew S. Ehrenkreutz

Nettie K. Adams, *Life in Ottoman Times at Qasr Ibrim: The Evidence from the Textiles*

Malinda Stafford, *Cordage and Rope of Islamic Occupations at Qasr Ibrim, Egyptian Nubia*

Deborah Thompson, *"Miniaturization" as a Design Principle in Late Coptic Wool Textiles of the Islamic Period*

Boyce N. Driskell & Malinda Stafford, *Basketry of the Islamic Occupations at Qasr Ibrim, Egyptian Nubia*

Donald P. Ryan, *The Archaeological Study of Cordage: An Example from el-Hibeh*

Diana Ryesky, *The Textiles from el-Hibeh*

9:00 - 12:00 am TEXTS AND LANGUAGE, Huron Room

Chair: David Silverman

Ann M. Roth, *The Organization of Royal Construction Crews of the 4th Dynasty*

Ogden Goelet, *Ceremonial and Religious Features of the Ch*

Edward Bleiberg, *The King's "Privy-Purse" in New Kingdom Egypt*

Edmund S. Meltzer, *The Particle h3 as an Adjectival Predicate*

John L. Foster, *Texts of The Instruction of a Man for His Son at the Oriental Institute*



9:00 - 12:00 am TEXTS AND LANGUAGE (cont'd)

Virginia L. Davis, *Ancient Egyptian Concepts of Time*

1:00 - 3:00 pm ARABIC LITERATURE AND RELIGION, Huron Room

Chair: Aleya Rouchdy

Suzanne P. Stetkevych, *Archetype and Attribution in Early Arabic Poetry: al-Shanfarā and the Lāmiyyat al-ʿArab*

Jaroslav Stetkevych, *Legend, Irony and Koranic Paraphrase: Images of Paradise in Arabic Literature*

Juan E. Campo, *Shrine and Talisman: Symbolic Transformations in Egyptian Pilgrimage Paintings*

Charles E. Butterworth, *Avicenna's Ethical Teaching*

1:00 - 3:00 pm ARCHAEOLOGY I: ANALYSIS AND RECONSTRUCTION  
Regency Ballroom

Chair: Janet H. Johnson

William Y. Adams, *Doubts about the "Lost Pharaohs"*

Jonathan Brookner, *The National Nature of the Archaic Bureaucracy: Dating the Town at Hierakonpolis*

Robyn Gillam, *Two Old Kingdom Tombs at Quseir el-Amarna*

David P. Silverman, *Inscriptions in the Tomb of Ḥsw the Elder at Kom el Hisn in the Delta*

3:30 - 5:30 pm MODERN EGYPT (B), Huron Room

Chair: Richard Mitchell

Vernon O. Egger, *Intellectuals, Workers and Peasants: The Fabian Socialism of Salamah Musa*

Zachary Lockman, *Nationalists, Princes and Workers: Corporatism and Paternalism in the Egyptian Labor Movement*

Joel Beinin, *The Post-War Communist Movement in Egypt: Notes towards a Preliminary Assessment*

Fred H. Lawson, *Social Origins of Inflation in Contemporary Egypt*

3:30 - 5:30 pm ARCHAEOLOGY II: EXPEDITION REPORTS  
Regency Ballroom

Chair: Nicholas Millet

3:30 - 5:30 pm ARCHAEOLOGY II: EXPEDITION REPORTS, (cont'd)

Michael A. Hoffman, *Archaeological Research at Hierakonpolis: A Progress Report*

Donald Redford, *New Light on Temple J at Karnak*

W. D. E. Coulson & A. Leonard, Jr., *The 1982 Season at Naukratis*

Anthony J. Mills, *The Dakleh Oasis Project*

6:30 Cash Bar

8:00 Annual ARCE Members (Subscription) Banquet

Sunday, April 24

8:30 am - ARCE Board of Governors Meeting, Terrace Room

9:00 - 12:00 am GENERAL INTEREST; LATE PERIOD, Regency Ballroom

Chair: William Peck

Patrick F. Houlihan, *Quail Trapping in Ancient Egypt*

Dorothea Cole, *Published Research on the Women of Ancient Egypt II: 1955-1970*

Whitney M. Davis, *Egyptian Images: Percept and Concept*

Peter Der Manuelian, *On the Origin and Nature of "Saite Copies"*

Stanley M. Burstein, *Psamtek I and the End of Nubian Domination in Egypt*

O. Kimball Armayor, *Herodotus and Naukratis*

## ABSTRACTS

NETTIE K. ADAMS, Egypt Exploration Society

*Life in Ottoman Times at Qasr Ibrim: The Evidence from the Textiles*

The archaeological site of Qasr Ibrim in southern Egypt, has yielded thousands of textile fragments, many of which come from the Ottoman period. Excavations of this period (1550 to 1811) at Qasr Ibrim have now been completed and the results are being analysed. We are finding that the addition of textiles to the corpus of more usual archaeological remains provides greatly increased possibilities for reconstructing the lives of the inhabitants. We have learned much about clothing fashions, styles of soft furnishings, and types of animal trappings and equipment. The presence of imported silks and pile carpet fragments has revealed trade patterns which might not otherwise have been recognized. Analysis of technical aspects of the textiles such as spinning directions of the yarns, weaves, selvages and borders has also provided much valuable information. Combining this with other data from the Ottoman period, we have been able to postulate economic, social and political developments at Ibrim with some confidence. Periods of poverty and plenty, the changing social structure of the population, the existence of a local textile industry: these and other deductions are made possible by the systematic recording and study of the textiles from Qasr Ibrim.

WILLIAM Y. ADAMS, University of Kentucky

*Doubts about the "Lost Pharaohs"*

Bruce Williams has recently put forward the challenging theory that monarchy in the Nile Valley first appeared in Lower Nubia, prior to the emergence of the pharaonic state in Egypt. This theory is based on the interpretation of material found in graves of the Nubian "A-Group", and on the reinterpretation of the famous Nubian stela of King Jer. However, the theory of an archaic Nubian monarchy is open to doubt on both inductive and deductive grounds. Inductively, there are unanswered questions about the origin and the age of some of the "A-Group" finds. Deductively, Williams' interpretation runs counter to a rapidly accumulating body of data and theory regarding the causes and the processes of state formation in the early civilizations. My paper will review systematically the evidence for and against an early pharaonic state in Nubia.

O. KIMBALL ARMAYOR, University of Alabama

*Herodotus and Naucratis*

1. Ancient and modern Naucratis continue to be of great interest and significance in the world of Egyptology, and especially in the light of the new survey by Coulson and Leonard.
2. It is Herodotus' evidence that determines the meaning of Naucratis in archaic and classical Greek history and also in the history of Graeco-Persian Egypt.
3. There are difficult ambiguities in Herodotus' evidence owing to the kind of narrative he transmits.
4. In the last analysis we have to decide where Herodotus gets his information about Naucratis, and whether we can believe it no matter where it comes from.
5. We need to re-think the meaning of archaic and classical Naucratis in the light of all the evidence, literary and archaeological.
6. Likewise, we need to re-think the meaning of Herodotus' narrative and the implications of it for Egyptology.

SUSAN H. AUTH, The Newark Museum

*Egypt at The Newark Museum*

To be described here will be some Egyptian objects from the collections of The Newark Museum recently read and identified by local Egyptologists. Some are from a group of material collected in Egypt in the 1920's by John Cotton Dana, founder of The Newark Museum. They include:

1. Fragmentary New Kingdom block statue in Cephren diorite of the High Priest of Ptah, Nefertem
2. Fragmentary Amarna inscription with erased cartouches
3. Memphite stela with worshipper before smiting scene
4. Ptolemaic limestone stela of Panopolis style
5. Late Roman period wooden stela

Other objects, including early dynastic stoneware, a Middle Kingdom wooden statuette, 21st Dynasty coffin lid and a few choice bronzes and shawabtis will also be shown briefly.

JOEL BEININ, University of Michigan, Ann Arbor

*The Post-War Communist Movement in Egypt: Notes towards a Preliminary Assessment*

This paper argues that the weakness of the Egyptian communist movement is rooted in its historical relationship to the Egyptian national movement and the extraordinary potency of Nasserism which made it possible for a ruling coalition, one of whose few points of unity was anti-communism, to establish hegemony over the national movement. As a result, the communist movement has not had a realistic chance to achieve power; and even when it was permitted to share power under Nasserist hegemony after 1965, its influence was isolated and contained within boundaries determined by the regime.

If the influence of the communist movement is measured by the spread of its general outlook and demands rather than its potential to control the state, it must be accorded a much higher degree of success. It has had a very significant impact on the shape of Egyptian political and intellectual discourse in the post-war period. Many of the social reforms enacted in this period were motivated partially by fear of the growth of communist influence. Most of the vocabulary of Nasserist anti-imperialism was borrowed from the Marxist lexicon. Many of Egypt's leading literary figures, journalists, historians, and economists have been members of or close to communist organizations.

The effect of these achievements was diminished during the Sadat era, but not totally eliminated. Consequently, although it does not have organization coherence and unity, the communist movement remains a significant current in the political life of the country.

EDWARD BLEIBERG, University of Toronto

*The King's "Privy-Purse" in New Kingdom Egypt*

This paper will consider the evidence for inw being the king's "privy-purse". It will also describe how inw was used by the king. An attempt will be made to describe the administrative network which dealt with inw from the time of its collection from foreign chiefs to its arrival in the storehouse. Finally, consideration will be given to the implications of inw collection for the organization and relationship of foreign holdings to the crown.

EDWIN C. BROCK, University of Toronto

*Post-Amarna Royal Sarcophagi*

In an attempt to continue the work of Hayes, I have begun research into the decoration and iconography of the stone sarcophagi of the kings of the New Kingdom from Akhenaten to the end of the Twentieth Dynasty. Preliminary examination of this largely unpublished corpus was carried out during the summer of 1982. The results of this examination as well as future plans will form the basis of this presentation.

Additionally, the possible relationship between the sarcophagi and the burial chambers of these tombs will be examined in terms of iconography and concepts expressed in New Kingdom funeral texts.

JONATHAN BROOKNER, University of Chicago

*The National Nature of the Archaic Bureaucracy: Dating the Town at Hierakonpolis*

The clay jar sealings of the Archaic period form an important body of information regarding the bureaucracy of the first three Dynasties. Some of these sealings, including about 200 unearthed by Quibell and Green at Hierakonpolis in 1898-99, have not yet been published. Using a Ryerson Traveling Grant from the University of Chicago, the writer traveled to Cambridge in the summer of 1982 to study these sealings.

The Cambridge sealings, the sealings found at Hierakonpolis in the 1981 season, and the published corpus of Egyptian archaic sealings have together yielded interesting material regarding the activities of certain archaic bureaucrats. The writer has tied together pairs and groups of names occurring in dated and undated contexts throughout Egypt and in the Sinai, and elucidated a "family" of contemporary individuals with implications regarding the more precise dating of some settlement levels on the mound at Hierakonpolis.

S. KENT BROWN, Brigham Young University

*Microfilming Coptic and Arabic Manuscripts in Egypt*

In continuing a report made in 1981, I shall explore the complexities met in creating a microfilming project which is designed to preserve some 3.5 million pages of manuscript currently owned by the Coptic Orthodox Church and held in its

monasteries and churches in Egypt: Not only the burning of the Church of the Holy Virgin in Old Cairo (March 1979) in which 122 manuscripts were lost but also recent events within the country have propelled our efforts to create this preservation effort. Although now an ARCE-sponsored project, the whole still lacks sufficient funding to go into the field. But recent developments may make this important effort a reality. The project itself will contribute a significant body of materials to the efforts of the Corpus dei Manoscritti Copti Letterari to make available on microfilm all Coptic manuscripts held in institutions of Europe and North America.

STANLEY M. BURSTEIN, California State University, Los Angeles

*Psamtek I and the End of Nubian Domination in Egypt*

When reference is made to the Greek tradition about Egypt, one thinks about Herodotus, Diodoros and Strabo, the authors of the only complete extant Greek accounts of Egypt and her past. Numerous other Greek writers, however, deal with Egypt and the surviving fragments of their works sometimes illuminate important aspects of Egyptian history and culture insufficiently documented in either the fully preserved Greek accounts or native Egyptian sources. An example of this fact is provided by the problem of the manner of the final withdrawal of Tanutamem, the last king of the 25th Dynasty, from Egypt, and the establishment of the power of Psamtek I over the entire country. It is generally held that, as a result of the Assyrian invasion of Egypt and sack of Thebes in 663, Tanutamem withdrew to Nubia, leaving Psamtek I free to consolidate his position in lower Egypt prior to his obtaining the peaceful recognition of his authority in Thebes by Mentuemhat in 655. The purpose of this paper is to analyze the fragments of a Greek tradition on the origins of the 26th Dynasty independent of that preserved by Herodotus and Diodorus that indicates that, contrary to the accepted view, Psamtek I gained control over all Egypt only after a military confrontation with Tanutamem sometime between 663 and 655.

CHARLES E. BUTTERWORTH, University of Maryland

*Avicenna's Ethical Teaching*

In this paper, I propose to investigate Avicenna's Metaphysics, On the Soul, and a number of smaller treatises in order to discover what he takes to be the human good and how it can be



attained. I am especially interested in determining whether he considers ethics to be a means or an end. And I am also interested in learning how Avicenna thinks human beings can be trained in ethical habits.

Because this investigation is necessarily part of a larger investigation about Avicenna's understanding of human thought and action in general, I will try to explain how he views these issues as well as what he takes to be the particular spheres of the sciences. And because he refers in his writings to the ancients--especially to Plato and Aristotle--I will try to make the proper connections where that seems warranted or helpful.

From what I now understand about Avicenna's thinking, I expect to find him less interested in the political aspect of ethics than in the utility of ethics for the eventual liberation of the soul from the body. If this surmise turns out to be accurate, I will try to explain its general significance.

JUAN E. CAMPO, Central Michigan University

*Shrine and Talisman: Symbolic Transformations in Egyptian Pilgrimage Paintings*

This paper maps the symbolic content and transformations of pilgrimage paintings in an effort to delineate the contours of at least one distinct type of Muslim self-interpretation in Modern Egypt. Beginning by distinguishing between epigraphic and figural components, individual inscriptions and figures from over 30 houses are classed into five thematic categories respectively. In any given painting, themes can be harmonized and contrasted so as to accomplish at least one of two basic transformations of domestic space: 1) the pilgrim's house is made to resemble a saint's shrine; 2) the pilgrim's house is made to resemble a talisman.

In addition to suggesting a sociological explanation for this transformation, the paper concludes by proposing that the universal "pillars of Islam" cannot stand, nor even be adequately comprehended, apart from parochial interests, institutions and interpretations.

## DOROTHEA COLE

### *Published Research on the Women of Ancient Egypt II: 1955-1970*

This paper will report on a survey of all identifiable journal articles between 1955 and 1970, which deal with the women of ancient Egypt. The work extends back for fifteen years the survey of research from 1970-1980 reported by this author in 1982. Articles whose titles included references to individual women, queens, goddesses, family life, marriage, marriage contracts, jewelry, clothing, burial artifacts for women, legal and civil rights of women, inscriptions, tomb paintings and literature pertaining to women were surveyed.

The articles have been abstracted by the author of the paper and will be made available to those attending the convention. These articles give information concerning the roles and status of women in the society, the female in the religious hierarchy, the artifacts of women that related to her daily life, the burial rites accorded to women that indicated her status, the legal and civil rights of women, poetry and literature that reflected the considerable admiration given women, marriage and marriage contracts and their relationship to marriage practices in the Graeco-Roman period. Articles on goddesses and queens give information about women of the royalty and in the religious hierarchy and by inference, the implication that such status had for all women.

This overview of the articles reflects the scope and range of material published about the women of ancient Egypt during the period surveyed. The continuation of such research contributes to the body of knowledge about all women and contributes to the growing interest in Women's Studies.

Slides that illustrate the research categories will be presented and will be made available to qualified persons for professional work. Each slide will be accompanied by historical data, provenance and relevant bibliography.

**WILLIAM D. E. COULSON AND ALBERT LEONARD, JR.,** University of Minnesota; University of Missouri, Columbia

### *The 1982 Season at Naukratis*

During the summer of 1982, the Naukratis Project conducted its fourth season of archaeological survey and excavation in a 30 km. area to the north and west of the ancient city of Naukratis (Kom Ge'if) in the western Nile Delta. Work at Naukratis concentrated again on the South Mound where previous seasons of excavation have produced extensive remains of the Ptolemaic

period but nothing of the Archaic Greek architecture claimed to have been found in this area by Petrie. At the conclusion of the 1982 season, ten building phases (or sub-phases) had been identified, a fact which, when combined with the results from core drilling beneath the present water table, appears to support Hogarth's earlier scepticism of Petrie's claims for the nature and date of his "Great Temenos". Work was initiated at neighboring Kom Hadid, an area evidently untouched by the earlier excavators, producing evidence for a large mudbrick building which had been decorated with painted plaster walls and a pebble mosaic floor.

Excavation was also continued at both Kom Firin and Kom Dahab. At Kom Firin the sondages initiated in 1981 were expanded during the 1982 season, adding considerably to our knowledge of the sequence of Ptolemaic and Roman occupation in both the "citadel" and "temple" areas. At Kom Dahab, a magnetometer survey helped to locate a pottery kiln whose existence had been predicted by a computerized study of the nature and intensity of the scatter of the artifacts on the surface.

In addition to these primary foci, the project also conducted soundings at Kom Barud and Kom Kortas, two Ptolemaic/Roman sites which had previously been detected during the regional survey. The program of balloon photogrammetry continued to document the state of preservation of archaeological sites in the survey area, while 14 additional sites were mapped, sherded, and added to the gazeteer of western Delta sites presently being compiled by the project.

## VIRGINIA LEE DAVIS, Yale University

### *Ancient Egyptian Concepts of Time*

Theories about Egyptian time differ on many questions, including the question of whether the Egyptians had one concept of time or more than one or a composite of several. For instance, do the much discussed nḥḥ and ḏt designate two separate concepts of time or two facets of a single concept? Shortly after reading a recent contribution to the discussion (on pages 22-23 of the 1982 Winter Issue of Expedition in Edward F. Wente's article on "Funerary Beliefs of the Ancient Egyptians") I came across a drawing in which there are at least 3 and possibly 4 different representations of time (Alexander Piankoff, Mythological Papyri, Text Vol., Fig. 61). I propose to discuss the significance of these 4 representations together with their possible connections to different kinds of numbers and mathematical processes as well as their relationship to the different kinds of heavenly bodies available for time-keeping purposes: sun, moon, stars, and planets.

WHITNEY M. DAVIS, Harvard University

*Egyptian Images: Percept and Concept*

In the literature of art history and criticism, Egyptian art has stood for more than the historical art of ancient Egypt: Egyptian art is the paradigmatically "conceptual" art--simple, iconic, formal, conventional, highly abstract. Recent work in experimental psychology and in the philosophy of art has shown, however, that the "conceptual" is derived from the perceptual in a certain way, and furthermore that there is no such thing as the purely perceptual which an art could have an abstract concept of. The paper investigates three systematic characterizations of the perceptual and conceptual qualities of Egyptian art--those of the art historian Ernst Gombrich, the psychologist Rudolf Arnheim, and the scientist and critic Maurice Pirenne. The Egyptological sources in the work of Heinrich Schäfer are briefly examined. An evaluation of the usefulness of these three approaches is attempted. If Egyptian art is "conceptual", what does it conceptualize--what is it a concept of? What are the agencies or experiences responsible for the Egyptian "way of seeing" and its differences from other "ways of seeing"?

PETER F. DORMAN, Metropolitan Museum of Art

*Modern Inscriptions in the Three Princesses' Treasure*

The Treasure of the Three Princesses was apparently discovered in 1916 by inhabitants of Western Thebes after a sudden rainstorm revealed the entrance of a tomb at the head of the Wadi Gabbanet el Qurud. Although it is a relatively well published corpus, the "treasure" as a whole was never seen by an archaeologist in situ and was purchased on the antiquities market, largely by the Metropolitan Museum from 1917 on.

For a number of years the Egyptian and Objects Conservation departments of the Metropolitan Museum have been conducting an analysis of these objects in regard to their typology, function, palaeography, and technology, in the course of which a number of items of modern manufacture have been identified. Due to space limitations, this paper will discuss only one aspect of a limited number of objects: the palaeography of the gold tableware and gold bracelets. It will enumerate the criteria used to characterize the ancient and modern inscriptions and suggest a source for the forgeries.

BOYCE N. DRISKELL & MALINDA STAFFORD, University of Kentucky

*Basketry of the Islamic Occupations at Qasr Ibrim, Egyptian Nubia*

At Qasr Ibrim in Egyptian Nubia, an archaeological site noted for its superb preservation of organic remains, literally thousands of baskets, mostly fragmentary, are recovered each season. In an attempt to systematically deal with this group of artifacts, a methodology has been developed and revised for observation and documentation of both technical and stylistic attributes. These include material, form, weaving type, splice type, rim or selvage type, center type, decorative technique and motifs, and various metric attributes. Most of the 3600 baskets analyzed to date are from the Islamic levels. This paper presents a status report of ongoing research as well as a summary of Islamic basketry technology and stylistic variation observed in the archaeological specimens from the site.

VERNON EGGER, University of Michigan, Ann Arbor

*Intellectuals, Workers and Peasants: The Fabian Socialism of Salamah Musa*

Salamah Musa is noted for having written the first book in Arabic on socialism (1913) and for his participation in the formation of the Egyptian Socialist Party in 1921. The subsequent course of his socialist ideas has been overshadowed by other factors of his thought, but it provides an interesting case study of the problem of adhering to Fabian socialism in a pre-industrial society.

After his expulsion from the ESP, Musa became increasingly disillusioned with the slow pace of social reform being effected by Egypt's new constitutional monarchy and was increasingly attracted to the futurist political thought of H. G. Wells, who advocated a centralized state administered by a technocratic elite. During the mid-1930's, this direction of his thought even allowed him to admire Hitler's regime. Musa's socialism, which was actually etatism, gave precedence to intellectuals and was paternalistic towards workers and peasants.

EARL L ERTMAN, The University of Akron

*Two Royal Heads from Private Collections*

A brief discussion of two two-dimensional sculpted heads from private collections in Ohio. The first is a black granite relief showing the head of a king wearing a nemes headdress facing left. The second is a small blue glass head also facing left. This example has no headdress and is unworked on the reverse indicating its probable use as an inlay. Based upon remaining features and iconographic details, suggestions will be forwarded as to the dynasty in which each of these works was created and the probable individuals depicted.

JOHN L. FOSTER, Roosevelt University

*Texts of The Instruction of a Man for his Son at the Oriental Institute*

The Instruction of a Man for his Son is currently one of the ancient literary texts under most active consideration by Egyptologists. It is still fragmentary, with several portions still missing, although through the efforts of many scholars the first "half" of the text is now pretty much complete (though not in a completely satisfactory state of preservation). The Oriental Institute has six pieces of the Instruction, as yet unpublished, at least two of which constitute important additions to the text, belonging to portions not yet recovered. The Chicago ostraca will be identified; and an attempt will be made to fit them into the overall structure of the Instruction.

PATRICK D. GAFFNEY, University of Notre Dame

*The Moral and Civil Authority of the Inspector of Mosques in Contemporary Upper Egypt*

The administrative structure of mosques and their personnel often exhibit forms of organization that are frequently discussed as distinct patterns, such as the traditional and modern, the public and private, the local and national, the religious and political, the personal and the collective, as well as different and sometimes opposing interpretations of Islamic practice. The vitality, elasticity, and continuity of varied and scattered mosques clearly involves complex historical, social, and theological factors, but there are also specific persons involved who are charged with the responsibility to oversee their functioning at a higher level and to

promote the integration of separate Islamic institutions with each other and with the larger society. Through an ethnographic description and analysis of the role of the inspector (mufattish) under the Ministry of Religious Endowments in a provincial capital, the relationship between official and popular procedures can be closely observed. The explicit and implicit character of his authority based on the weight of his office and on personal qualities can also be examined. By concentrating attention on a small group of these inspectors, conclusions can be suggested regarding their potential and limitations on a larger scale.

ROBYN GILLAM, University of Toronto

*Two Old Kingdom Tombs at Qusier el Amarna*

The tombs of Khuenakh and Pepi'ankhwer which were discovered at the turn of the century in the Gebel Abu Foda opposite Meir and Qusiya (Cusae) were recorded by Chaban and Kamal (ASAE 3 & 12) and intended for publication in toto by Blackman for the E.E.S. Since the latter did not take place, the only attempt at recording these has been by myself and a student of UCL in 1980-81. However, circumstances beyond our control prevented this. Still, it has been felt that some presentation of our (incomplete) coverage should take place. Discussion will center on the painted chapel of Khuenakh, a shd hm ntr of Hathor of Cusae, dating to the latter part of the 6th Dynasty.

OGDEN GOELET, New York University

*Ceremonial and Religious Features of the Ch*

The term Ch and some related words are frequently translated as "palace" or "castle". It is generally considered to be either the king's living quarters or his official residence. A number of studies have appeared in the past which have indicated that this interpretation may actually apply to but a single aspect of a building type that could serve many purposes. For example, Gitton (BIFAO 74 (1974), pp. 63-73) has recently argued that there was an Ch within the temple of Karnak during the reign of Hatshepsut. This paper will discuss the often neglected religious and ceremonial aspects of the Ch which may be more representative of its nature. Both the appearance of the h-hieroglyph itself and inscriptional evidence reveal certain shrine-like qualities that may have served as an abode for gods or their statues. The Ch also had an important function in the chief royal rituals such as the hb-sd ceremony and coronation. Perhaps it is time to reassess the Ch's importance as a residential or civil building.

MICHAEL A. HOFFMAN, University of South Carolina

*Archaeological Research at Hierakonpolis: A Progress Report*

Predynastic research at Hierakonpolis has focused on systematic mapping and excavation of settlements, industrial sites and cemeteries. To date, the core of Predynastic sites covering about 40 ha. has been mapped, seriated and architectural plans recovered from numerous locations. Additional survey has been conducted in the entire 6 km. long alluvial embayment surrounding the central core of sites.

Extensive floral and faunal assemblages from excavated Amratian sites reveal details of regional human ecology between ca. 3800 and 3500 B.C. Pottery kilns of the same date suggest Hierakonpolis was a major manufacturing area. The production of fancy, mortuary pottery is tentatively tied to the rise of the first regional political and economic elite during Amratian times. In the succeeding Gerzean period (ca. 3500-3200 B.C.), a population shift occurred toward the alluvium and there is increasing evidence in the architecture and tombs of growing social differentiation and political centralization. In Protodynastic times (ca. 3200-3100 B.C.), most regional population had shifted to the alluvium and a great royal necropolis was constructed in the desert, embodying many of the ideal political, religious and social concepts seen in later, Dynastic funerary complexes like that of Djoser at Saqqara.

PATRICK F. HOULIHAN

*Quail Trapping in Ancient Egypt*

During the months of March and April when flocks of migrating Common Quails (Coturnix coturnix) pass through Egypt en route to their northern breeding grounds in Europe, they often pause to feed in ripe grain fields, where they are sometimes trapped by farmers using large fine-meshed nets which are held horizontally over the crops. This kind of trapping has been observed in the Luxor area, and probably occurs elsewhere in the country too. There is pictorial evidence to show that this same method of capturing quails was practiced in ancient times. In the 6th Dynasty mastaba of Mereruka at Saqqara, and on a fragment of wall painting from a Ramesside Period tomb at Thebes, now in the Agyptisches Museum, East Berlin, there are scenes depicting quails being netted amid the tall stubble of recently cut grain fields. In describing these representations, several writers have confused this trapping technique with the way in which quails are caught in Egypt along the Mediterranean coast, which is of a much different sort, employing long-spanning vertical nets. Although there are only two extant pictures of quail netting in Egyptian art, other evidence suggests that it was a regular activity of the harvest field. This paper discusses the method used for trapping Common Quails in fields today in Egypt, and relates this to the ancient examples.



FAYEK M. ISHAK, Lakehead University

*Revelatory Insights and Afterlife Knowability in the Light of Egyptian Patristic Sources*

This paper attempts to deal with the intricate stages of revelation in the afterlife and the passage of the soul from the elementary state of potency to the absorption in the divine halo of the heavenly abode.

As it receives the celestial draughts, the soul becomes aware of what St. Augustine basically considers to be its "heavenly endowments" and subsequently to the eternal and pure verities. A ray of "knowability" pierces through it and this is accompanied with what St. Gregory of Nyssa calls "the noble nourishment" and what St. Basil terms as "the immortal dynamic outpourings".

Souls vary in the degree of mystic infusion and spiritual fulfillment and in their exposition either to tormented deprivation or eternal beatitude. This should be viewed in conjunction with pre-death inclinations and propensities.

To that effect afterlife is an unbroken continuum of our earthly life but on a different mystical or spiritual plane.

GERALD KADISH, State University of New York, Binghamton

*The Program of the Second Room of the 23rd Dynasty Chapel of Osiris-ḥkꜣ-dt in Karnak*

The scenes and texts of the eastern room (PM, 18-22) of the 23rd Dynasty chapel of Osiris-ḥkꜣ-dt in Karnak contain a curious blending of Osirian and Amunic materials, yet form a coherent whole. The "triptychal" arrangement focuses on Kings Osorkon III and Takelot III, the father and brother respectively of the divine Adoratress Shepenwepet, the dedicator of the chapel, yet there are some interesting differences in the treatment of the two monarchs. There is also some suggestive evidence that Osorkon III may have died before the decoration of the room was completed.

FRED H. LAWSON, Smith College

*Social Origins of Inflation in Contemporary Egypt*

Egypt has suffered a series of outbreaks of severe inflation during the years since 1950. By tracing the course of these

changes in the economic life of the country and then correlating them with indicators of conventional explanations for inflation it can be shown that neither of the generally accepted theories about what causes this phenomenon fit the Egyptian case. Instead, these periods of severe inflation can best be explained in terms of the levels and kinds of social conflicts that are going on within Egypt over time. This case can thus be useful in constructing a sociological theory of inflation to replace the more conventional "monetarist" and "structuralist" perspectives.

ZACHARY LOCKMAN, Harvard University

*Nationalists, Princes and Workers: Corporatism and Paternalism in the Egyptian Labor Movement*

Almost from its inception in the first decade of the twentieth century, the Egyptian trade union movement was linked to the nationalist movement. Early attempts by Egyptian workers to organize were encouraged by the Nationalist Party before the First World War. From 1919 onward, it was the Wafd, through a number of its lawyer-activists, which sought to foster the organization of the working class.

This relationship between the Wafd and the unionized workers was conditioned by a specific ideological orientation on the part of the Wafdist leadership. The Wafd, led by members of the middle and upper classes, conceived of itself not as a political party but as the embodiment of the national will to independence. The primary category was the nation, in which were subsumed all class, religious and sectional interests. There was no room in this bourgeois nationalist ideology for any conception of the working class as a distinct entity with interests that might conflict with those of other classes. Rather the Wafd regarded "the workers"--broadly defined to include all those who worked with their hands, whether wage workers in large-scale industry and transport, workers in small workshops, petty proprietors, artisans and so forth--as a group to which the patronage and paternalism of the upper classes must be extended.

Thus while the Wafd encouraged the fledgling labor movement, which was mainly composed of Egyptian workers employed by non-Egyptian firms and hence spontaneously nationalist in sentiment, it also sought to control that movement, eradicate radical influences and keep labor subordinated to its own political goals. The relationship was therefore an uneasy one, since not all workers accepted outside domination in whole or in part. Especially from the 1930's the more conscious elements in the labor movement rebelled against Wafdist control and sought to build an independent workers' movement. Because of the social composition of the union movement and the absence of a political

vision that could sustain an alternative program, many of these elements allied themselves with a prince of the royal family whose perspective was at bottom no less corporalist or paternalistic. Through a long, contradictory and complex process, however, there had developed by the eve of World War II a stratum of unionists who had rejected all forms of paternalism, developed an appropriate conception of the working class and were prepared to lead a labor movement fighting for its own interests.

PETER DER MANUELIAN, Oriental Institute, The University of Chicago

*On the Origin and Nature of "Saite Copies"*

"Saite copy" is the term commonly given to those examples of archaizing Saite relief sculpture thought to derive thematically and/or stylistically from individual monuments of an earlier age. Yet the word "copy" both oversimplifies and obscures the complex relationship between the earlier and later monuments; furthermore, it has meant different things to different scholars. This paper presents a brief survey of Saite "copies", mentions a new example, and proposes some definitions. In addition, a model of the possible pathways of transmission from earlier sources to Saite "copy" is presented.

JOHN K. McDONALD, Metropolitan Museum of Art

*John Lowell's Egyptian Trip and One of His Acquisitions*

In 1834, Mr. John Lowell, Jr., a prosperous Boston merchant and a man who had lost both wife and child to illness, set off on an extended trip through the Levant. In the course of a two-year journey, Mr. Lowell travelled widely in Egypt and Nubia. His diaries, by turns eloquent and prosaic, permit a reconstruction of the trip. The drawings and watercolors of Lowell's artist, Charles Gleyre, are still a valuable record both of ancient Egyptian monuments and of contemporary inhabitants of the Nile Valley.

Mr. Lowell was the first American of means to travel to Egypt. Although he died en route to India in 1836, his small collection of Egyptian artifacts was returned to this country. By order of the trustees of the institution named in his memory, the items were distributed among museums in the Boston area in the early 1870's. The most important, two Sekhmet statues, a colossal royal head, and a fragment of the bark shrine of Philip Arrhidaeus, were given to the newly created Museum of Fine Arts.

Others eventually made their way to the Peabody Museum of Harvard University. Since 1916 a sandstone door jamb from a small shrine of Ramesses II has been in the Harvard Semitic Museum. But for a brief mention in the Topographical Bibliography, the piece has received no attention.

ANDREA G. McDOWELL, University of Pennsylvania

*A Recently Rediscovered Ramesside Statue*

The granite block statue of the *kḏn* (charioteer) Merneptah from Tell Nebesheh was summarily and inadequately published by Petrie in his Tell Nebesheh volume of 1888 (cf. PM IV, p.8). A closer examination of the statue, occasioned by its recent rediscovery in Chautauqua, New York, shows that it merits fuller publication. The cartouche of Ramesses II, who greatly embellished the sanctuary of Wadjet in Tell Nebesheh, appears on the statue and dates it with some certainty to his reign. Merneptah's priestly titles and the names of his family indicate a long-standing loyalty to Wadjet, while his chief title *kḏn* and his father's title *imy-r ḥ3st* suggest that these two men served the warrior-king in his Syrian campaigns. From the relief on the front of the statue a figure (identified as the god Seth by Griffith) has been carefully and almost completely erased. This mutilation of the statue probably occurred in the Saite period when Seth was generally persecuted (and this in turn indicates that the statue was accessible even at that late date).

EDMUND S. MELTZER, University of North Carolina, Chapel Hill

*The Particle ḥ3 as an Adjectival Predicate*

The suggestion is made in this paper that the particle ḥ3, generally translated "would that" (Gardiner, Grammar §§119.7-8, 238 ff., 450.5; Callender, Middle Egyptian §3.8.1.1), is most convincingly understood as an adjectival predicate meaning something like "Desirable (is)...." Thus, ḥ3 + prospective sdm.f would have the meaning "Desirable is it that he hear", and ḥ3 n.i...., usually rendered "Would that I had....," would be more accurately reflected by "Desirable to me is..." (analogous to wr n.f irp r mw, Sinuhe B 82, Gardiner §138, adjectival predicate + possessive dative). The variant ḥw(y) (Gardiner §§119.8, 238 ff.) would be understood as a closely bound or contracted form of \*ḥ3.wy, i.e. ḥ3 + the admirative ending .wy taken by adjectival predicates. The enclitic particle 3 often found after ḥw(y) (and occasionally after ḥ3) is well attested after adjectival predicate + wy (e.g., Gardiner p. 184 n. 1a; Wb. I 243).

The syntax of ḥ3 + various constructions will be discussed.

JOHN G. MERRIAM, Bowling Green State University

*Regime Legitimacy under Egypt's Mubarak*

Applying the concept of legitimacy in assessing the Mubarak regime, the most applicable concept is legitimacy by results. The others (after Karl W. Deutsch) are legitimacy by procedure and legitimacy by representation. It is on the basis of results that the regime will ultimately rise or fall. Sadat's successor will be judged by what he does, not by what he says. Domestic, regional, and international challenges threatening to undermine the legitimacy of the still popular and still legitimate president include the economy, neo-fundamentalism; relations with Israel--particularly in the wake of the latter's actions in Baghdad--the Tamuz reactor bombing--and Lebanon--the June 6th incursion and west Beirut, the unresolved Palestinian question; and relations with the United States. This brief study will attempt to show that the erosion of legitimacy has already begun but that it could be regained by positive results on these three fronts.

THOMAS W. MIESSE, Wayne State University

*International Banking and Local Bank Policies in Egypt*

The presentation examines the relationship between banks in Egypt and the international banking system. It deals with management strategies and policies which this relationship affects. The paper argues that a dependency relationship arises between Egypt and other developing countries and the international financial community. Some researchers have addressed the theoretical aspects of dependency, however, this paper deals with Egypt as a case study and examines how changing bank policies can limit economic development and add to economic instability internationally. Fluctuating international monetary policies and their implementation by local bank management affect the enterprises which develop, linkages within the local economy and to developed countries, and the population within Egypt. The paper focuses on several examples of banking policies and their effects.

ANTHONY J. MILLS, Royal Ontario Museum

*The Dakhleh Oasis Project*

The Dakhleh Oasis Project has now completed the archaeological survey of the oasis. With a total of over 400 sites, dating from the Middle Palaeolithic down to late Islamic sites of the

nineteenth century, we are now beginning to assess surficial evidence and distributional information of the oasis. This past season has seen the beginning of a physical anthropological study of the oasis populations, initial sampling being concentrated on a Roman group. Important finds in the 1982 season include part of a limestone funerary stela of an Egyptian official in Dakhleh at the end of the 6th Dynasty; and a Roman stone temple that is buried to the roof in a sand dune and seems to be complete.

**BIRGER A. PEARSON**, University of California, Santa Barbara

*The Jewish Community in First-Century Alexandria: Some Topographical and Archaeological Observations*

Ancient literary sources (especially Philo and Josephus) provide considerable information on the Jewish community in first-century Alexandria. Josephus informs us that the Jews were settled "by a sea without a harbor" and "near the palaces", i.e. the Royal quarter (Ap. 2.33-36). In terms of the modern city the area in question would extend from the Corniche between Cape Silsileh and the Chatby Necropolis southward probably down to Horriya Street. Its eastern boundary depends on the location of the eastern wall (a disputed point). Although Jewish inscriptions have turned up from other areas in Alexandria, little or no archaeological work has been done in this specific area. This report, accompanied by slides, will focus on the topography of this area of Alexandria, and explore the possibilities for archaeological work there.

**DONALD REDFORD**, University of Toronto

*New Light on Temple J at Karnak*

In the first half of the first millennium B.C. cult centers began to encroach on the north-east quadrant of what is now the Nectanebo temenos at Karnak. One of the earliest, exposed by Chevrier's clean-up in 1949-50 and dubbed temple "J", bears the name of a Takelot son of Namlot son of Osorkon II, and is decorated with charming scenes of Isiac import. The forecourt of this little shrine was used for the display of statuary and stelae, now sadly overgrown with foliage. Inter alia one may note seated female statures, fragments of a stela with a renewal text of Sety I, and a man and wife statue group. The biographical text on the latter reveals the identity of the builder of temple J, the name of the shrine and also the name given in antiquity to the north-east quadrant aforesaid.

MARIAN ROBERTSON, Coptic Encyclopaedia

*Modern Coptic Music--An New Tarnīmah*

On April 2, 1968, a vivid light suddenly appeared in the night above a little Coptic church in Zaytūn (a section of Cairo), a light which was seen repeatedly throughout the months following. At once, crowds began to gather to observe this phenomenon, and many Copts--especially those of a highly emotional nature--discerned within this light the figure of the Virgin Mary. The event occasioned great excitement, and in the Coptic community it triggered the composition of several hymns (tarānīm, sing. tarnīmah) which celebrated this vision and its significance. The texts of these tarānīm comprise many verses, and the melodies are simple, but distinctive and different from Arabic music in both mood and structure. Among them is one tarnīmah that is particularly charming. A translation (achieved with the invaluable help of Mr. Ragā'ī Naguīb Maqār), and a rudimentary explanation of the music will be presented along with a demonstration by means of a tape recorder.

ANN MACY ROTH, Oriental Institute, The University of Chicago

*The Organization of Royal Construction Crews of the 4th Dynasty*

It has long been known that the work crews that built the enormous pyramid and temple complexes of the 4th Dynasty were organized into a three-tiered structure consisting of gangs (ḥprw), phyles (z3w), and divisions (the Egyptian name for which is uncertain). Not much is known, however, about how this system worked: what administrative functions each level of the hierarchy served, and how the various levels functioned together.

An analysis of the contents and distribution of workmen's inscriptions found on blocks of various 4th Dynasty monuments sheds some light on these questions, and also illuminates the way in which royal work crews may have been diverted to work on the monuments of non-royal people favored by the king.

DONALD P. RYAN

*The Archaeological Study of Cordage: An Example from El-Hibeh*

The in-depth study of archaeological cordage (ropes, twines, etc.) is rarely undertaken. The neglect in considering such a common and multi-functional technology as cordage is regrettable, especially in areas such as Egypt where conditions have allowed for the excellent preservation of such artifactual material from a variety of periods.

A study of archaeological cordage was conducted utilizing a small sample derived from the site of el-Hibeh in Middle Egypt. Several attributes were analyzed, including material and construction forms. A paradigmatic classification was incorporated. The analysis demonstrated a wide range of variance even within such a limited sample. The further study of this technology, especially in regard to its potential considerable value, is strongly encouraged.

DIANA RYESKY, University of Washington

*The Textiles from El-Hibeh*

El-Hibeh, located on the east bank of the Nile at the natural juncture of Upper and Lower Egypt, was a substantial urban settlement by the early part of the first millennium B.C. and remained occupied through Roman times. This preliminary analysis of 384 unrelaxed woven textiles excavated at el-Hibeh looks at yarn structure, fiber content, weave structure, weave density, color, and decoration as well as site provenience. The assemblage, which consists mainly of unadorned plain woven fragments, is thought to date from about 800 B.C. to A.D. 0. In earlier periods of the site, linen is the predominant fiber but wool use becomes more prevalent in later times. With this, an increase takes place in the number of dyes used and changes occur in yarn construction. This study suggests that the variability in textiles, whether plain or decorated, is possibly as sensitive an indicator of time as are pottery styles and when preserved in excavations, the characteristics of textiles should be as completely and systematically analyzed as are those of ceramics.

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

*The Royal Butler Ramesses-sami'on*

The fragment of a votive stela from the 1915-1923 excavations of the University Museum at Memphis is the only evidence for a hitherto unattested Ramesside royal butler. Wretched in workmanship and with its text replete with grammatical errors, it is, nevertheless, not without interest. The dedicator's "loyalist name", Ramesses-sami'on, compounded as it is with a royal name, suggests that the man, as so frequently was the case with the bearers of similar royal names, of foreign birth or extraction. If only for this fact alone, then, the stela is not without importance, for it has prompted a series of questions concerning the ethnicity of the incumbents of this office during the Ramesside period, the rationale for its being held so frequently by Egyptianized foreigners and the significance of the post during the 19th and 20th Dynasties.



DAVID P. SILVERMAN, The University Museum, University of Pennsylvania

*Inscriptions in the Tomb of Hsw the Elder at Kom el Hisn in the Delta*

More than eight hundred lines of hieroglyphic inscription are carved in sunk relief on three of the four interior walls and on the ceiling of this tomb chamber. These texts are from the repertory of funerary literature and have parallels in the Pyramid and Coffin Texts. While the majority of the spells can be identified as a particular Coffin or Pyramid text, a few still remain without parallel; others represent a new version with subtle or more obvious modifications, indicating conscious editing or scribal errors. In addition to these texts, there are formulaic inscriptions on the exterior of the North Wall, and all interior walls (save the north) contain reliefs of the tomb owner and scenes of daily life above the columns of religious inscriptions. On the west wall there is also a menu; several bands of hieroglyphs indicating the name and titles of the tomb owner and some legends border the scenes on the upper part of the walls.

MALINDA STAFFORD, University of Kentucky

*Cordage and Rope of Islamic Occupations at Qasr Ibrim, Egyptian Nubia*

The 1981 excavations of Islamic levels at the Qasr Ibrim site in Upper Egypt yielded nearly 500 objects of cordage and rope. An analysis consistent with the textile and basketry classifications has been devised for these items and is presented in this paper. Among other attributes material type, the structural aspects of knots and splices, cordage and rope types are discussed, as well as an inventory of objects and interpretations of function. Although this is part of an ongoing research program, preliminary inferences derived from these data conclude the discussion.

JAROSLAV STETKEVYCH, University of Chicago

*Legend, Irony and Koranic Paraphrase: Images of Paradise in Arabic Literature*

In this paper I propose to discuss images of paradise as they occur in various genres of Arabic literature. In the realm of legend, archetypal images of the locus amoenus, "bower of bliss", are to be found in the Thousand and One Nights, for example, the description of Serendib in the Fifth Voyage of Sinbad. The

Island of Waqwāq is famous in Ḳajā'ib (mirabilia) literature and appears again as a locus amoenus in Ibn Ṭufayl's philosophical romance, Ḥayy Ibn Yaqzān. Koranic descriptions of paradise did not, for the most part, influence Arabic literature in a straightforward manner. Their influence is strongest and most sustained in the two great ironical masterpieces of the 11th century, Ibn Shuhayd's Risālat al-Tawābi<sup>c</sup> wa al-Zawābi<sup>c</sup> and Abū al-<sup>c</sup>Alā' al-Ma<sup>c</sup>arrī's Risālat al-Ghufrān. The effect of this extended irony is to largely destroy the sense of nostalgic sentimentality usually associated with paradisaical description. Although poetry often alludes to the Koranic paradise, extended Koranic paraphrase is extremely rare. When it does occur, as in a poem by Ibn al-Rūmī, it is not integrated into the traditional imagery and form of the classical qaṣīdah, but stands as an independent zuhdiyyah.

SUZANNE P. STETKEYCH, University of Chicago

*Archetype and Attribution in Early Arabic Poetry: al-Shanfarā and the Lāmiyyat al-<sup>c</sup>Arab*

My recent research into the relationship between akhbār and poetry in the literary-biographical notices on the pre- and early Islamic poets, notably in the Kitāb al-Aghānī, suggests that the traditional attempts positively to establish authorship or ascertain attributions have been misdirected. The often obvious mythic/folkloric nature of much of the early akhbār material and the many conflicting variants indicate that the early <sup>c</sup>Arab poets--at least as we know them through Islamic sources of the second century hijra and later--are more folk-heroic than historic. I have proposed that these can be classified into several archetypal patterns, and further, that the poetry attributed to these poets is semantically related in form and/or imagery to that mythic/folkloric archetype. This leads to a reformulation of the question of attribution: the emphasis should change from, "Is this attribution correct?" to "Why was this poem attributed to this poet?"

In a paper on Ta'abbāṭa Sharran I tried to show that that Ṣu<sup>c</sup>lūk poet could be interpreted according to van Gennepe's paradigm of the rite of passage as a passenger manqué, and furthermore, that the poetry attributed to him could be considered, with respect to the classical tripartite qaṣīdah-form, a qaṣīdah manqué.

I would now like to turn to an analysis of the akhbār of Ta'abbāṭa Sharran's companion, al-Shanfarā, and of the most renowned of the Ṣu<sup>c</sup>lūk qaṣīdahs, the Lāmiyyat al-<sup>c</sup>Arab in the hope of answering two questions: 1) why was the Lāmiyyat attributed to al-Shanfarā?, and 2) why was that attribution, from a very early date, called into question?

RANDALL STEWART, University of Illinois, Urbana

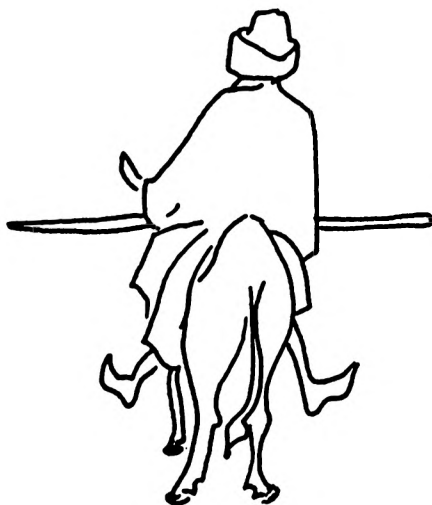
*New and Anomalous Sahidic Biblical Texts*

I am preparing to publish ten papyrus sheets from the Coptic Archaeological Society. Six of them contain parts of the Sahidic Book of Job; two more provide the only extant Sahidic text of Ezekiel 45:1-8; another presents a Sahidic version of Psalm 124 (125):1-2, which is more akin to the Bohairic than the Sahidic text, and the last is a Greek text of three independent lines from the Psalms and the Iliad. My paper presents a pre-publication look at the new readings and information about the interplay between Bohairic and Sahidic Biblical texts offered by these very important fourth (?) century papyri.

DEBORAH THOMPSON, University of Maine at Orono

*"Miniaturization" as a Design Principle in Late Coptic Wool Textiles of the Islamic Period*

The problem of the classification of collections of Coptic textiles has been complicated not only by the virtual lack of archaeological data elucidating the character and sequence of the textiles but also by their vast number. This paper discusses a large group of wool garments and garment fragments with inwoven tapestry ornaments and describes characteristic transformations of traditional designs, which can establish a chronological framework for this material. In so doing, it also clarifies the reader's understanding of earlier traditional Coptic textile designs and iconography.



## PROJECTS & EXPEDITIONS OF THE ARCE

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2. Project to Prepare a New Archaeological Map of the Theban Necropolis  
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3. The Apis Bull Embalming House Project  
Directors - Bernard V. Bothmer and Michael Jones
4. Excavations of the Mut Temple Precinct at Karnak  
Director - Richard A. Fazzini
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
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18. Archaeological Survey of Abydos  
Director - David O'Connor  
Field Director - Diana Patch
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Director - Juris Zarins
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| +Peter Lacovara<br>University of Chicago     | Micro-Settlement Pattern Studies at Deir el-Ballas             |
| +Charles C. Van Siclen, III                  | The City of Bubastis: A Study in Urbanization in Ancient Egypt |
| *Donald S. Whitcomb<br>University of Chicago | Quseir and Its Archaeological Environment                      |

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| *Carolyn B. Fluehr-Lobban<br>University of Pennsylvania | A Regional Comparison of Marriage in the Shari'a in Egypt and the Sudan           |
| *Jerrold D. Green<br>University of Michigan             | Bureaucratic Recruitment in Egypt: Philosophical Ideals and Empirical Constraints |
| *Fedwa Malti-Douglas<br>University of Texas,<br>Austin  | Blindness and the Blind in Medieval Islam                                         |
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| +Leonard C. Chiarelli<br>University of Utah | History of Fatimid Sicily                                                 |

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| *Nancy E. Gallagher<br>University of California,<br>Santa Barbara | Social History of Medicine in<br>Egypt, 1900-1980                                              |
| +Sam I. Gellens<br>Columbia University                            | Social History at the Provincial<br>Level: The 'Ulamā' of Early<br>Muslim Egypt, 800-1100 C.E. |
| +Scott L. Marcus<br>University of California,<br>Los Angeles      | The Maqām Tradition in Egypt from<br>the Performer's Perspective                               |
| +Shaun E. Marmon<br>Princeton University                          | Domestic Slavery and Clientage in<br>a Pre-Modern Muslim Society                               |
| +Paula A. Sanders<br>Princeton University                         | The Ceremonial of the Fatimid<br>Caliphs in Egypt, 969-1169                                    |
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\*Post-doctoral  
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PUBLICATIONS  
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3. *Catalog of the Islamic Coins in the Egyptian National Library, Cairo*. N. D. Nicol, R. el-Nabarawy, J. L. Bacharach. \$46.50 (cloth), \$39.50 (paper).
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