

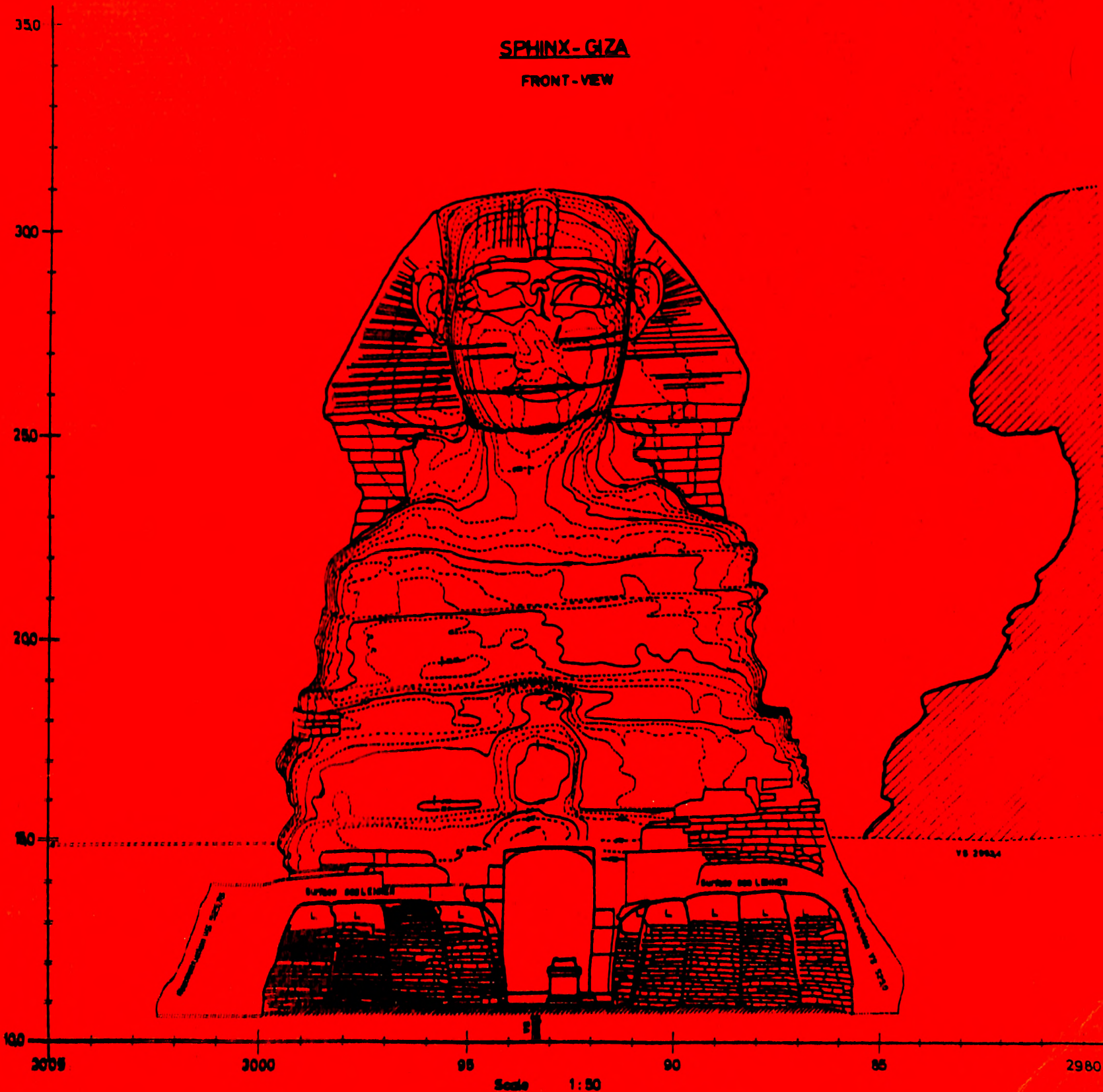
ARCE

ANNUAL MEETING

BOSTON 1981

SPHINX - GIZA

FRONT - VIEW



Scale 1:50

Photogrammetric Survey and Plotting 1979

AMERICAN RESEARCH CENTER IN EGYPT

1117 International Affairs
Building
Columbia University
New York, New York 10027

2, Midan Qasr el-Dubbarah
Garden City, Cairo
Arab Republic of Egypt

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CONTENTS

Program.....	2
Sterling Dow, <i>The Founding of an American Research Center in Egypt</i> (Reprinted from <u>Archaeology</u> , Vol. 1, 1948).....	10
Abstracts (arranged alphabetically by speakers).....	20
Fellows of the Center, 1980-81.....	55
Projects and Expeditions.....	58

1981 PROGRAM COMMITTEE

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American Numismatic Society

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1981 ANNUAL MEETING
AMERICAN RESEARCH CENTER IN EGYPT, INC.

Boston Park Plaza Hotel
March 13-15

PROGRAM

Friday, March 13, 1981

Morning

8:30 - 12:00 EXECUTIVE COMMITTEE BREAKFAST MEETING

9:00 - 12:00 REGISTRATION

Afternoon

1:00 - 5:00 LITERATURE AND RELIGIOUS THOUGHT (Parlor A)

Robert Brier and A. Hoyt Hobbs (Long Island University), *A Brief Note on an Unusual Magical Effigy*

Susan K. Doll, *The Book of the Dead of Amenhotep, Overseer of the Builders of Amon*

Jack L. Foster (Roosevelt University), *Some Observations on the Clauses of Sinuhe*

Andrew H. Gordon (University of California, Berkeley), *The Context and Meaning of the Word Inw in the Eighteenth Dynasty*

Lynn Holden (Museum of Fine Arts, Boston), *Some Remarks Concerning the Heart and Tongue of Ptah*

Janet H. Johnson (Oriental Institute, University of Chicago), *A Status Report on the Demotic Dictionary*

David A. Pendlebury (University Museum, University of Pennsylvania), *A Donation Stela of the XXVIth Dynasty in the University of Delaware Teaching Collection*

Ann Macy Roth (Oriental Institute, University of Chicago), *Did Priestly Phyles Originate as Ship's Watchers?*

David P. Silverman (University Museum, University of Pennsylvania), *Possible Early Versions of Two Spells from the Book of the Dead*

Friday, March 13, 1981 (cont'd)

1:00 - 5:00

EGYPTIAN NUMISMATICS AND MONETARY HISTORY
(Parlor B)

Chairman: Michael L. Bates (American
Numismatic Society)

Blanche R. Brown (New York University),
Art History in Coins: Portrait Issues of Ptolemy I

William E. Metcalf (American Numismatic
Society), *From Greek to Latin Currency in Third
Century Egypt*

Roger S. Bagnall (Columbia University),
Currency and Inflation in the Fourth Century A. D.

Jere L. Bacharach (University of Washington),
Ikhshidid Coinage as Historical Evidence

Andrew S. Ehrenkreutz (University of Michigan),
A Message from the Earliest Fatimid Dīnārs of Egypt

Evening

5:30 - 6:30

ARCE GENERAL MEMBERSHIP BUSINESS MEETING

7:00

BOARD OF GOVERNORS DINNER AND MEETING

Saturday, March 14, 1981

Morning

8:00 - 9:30

POSSIBLE CONTINUATION OF GOVERNORS' MEETING

9:30 - 12:00

ANCIENT HISTORY (Parlor A)

O. Kimball Armayor (University of Alabama),
Herodotus' Influence on Manethon and the Implications

Betsy M. Bryan (Yale University), *The Admini-
stration of the Fayum in the mid-XVIIIth Dynasty*

Stanley M. Burstein (California State Uni-
versity, Los Angeles), *Axum and the Fall of
Meroe*

Sue D'Auria, *The Princess Baket-amen, Daughter of
Thutmose III?*

Saturday, March 14, 1981 (cont'd)

James K. Hoffmeier (Wheaton College), *A New Insight on Pharaoh Apries*

Ronald J. Leprohon (Museum of Fine Arts, Boston), *Intef III and Amenemhat III at Elephantine*

David O'Connor (University Museum, University of Pennsylvania), *The Location of Yam/Irem*

9:30 - 12:00

ISLAMIC ARCHAEOLOGICAL SITES, I: IBRIM AND QUSEIR (Parlor B)

Chairman: Donald S. Whitcomb (Field Museum of Natural History)

William Y. Adams (University of Kentucky), *The Excavations at Qasr Ibrim*

The Study of Pottery of Qasr Ibrim

Boyce Driskell (University of Kentucky), *Basketry Analysis at Qasr Ibrim*

Nettie K. Adams (University of Kentucky) *Textiles at Qasr Ibrim*

Donald S. Whitcomb (Field Museum of Natural History), *Re-analysis of Islamic Qusayr: The Late Fourteenth Century Eastern Area*

9:30 - 12:00

ASPECTS OF CONTEMPORARY EGYPTIAN LITERATURE AND LINGUISTICS (Parlor C)

Chairman: Roger Allen (University of Pennsylvania)

Roger Allen (University of Pennsylvania), *Egyptian Literature since 1967*

Aleya Rouchdy (Wayne State University), *Urban versus Non-Urban Egyptian Nubians: A Social-Linguistic Study*

Mona Mikhail (New York University), *The Fictional World of Sabri Moussa*

Afternoon

1:00 - 2:00

ANCIENT HISTORY (Parlor A, continued)

2:00 - 5:00

ANCIENT ART HISTORY (Parlor A)

Kathryn Bard, *Origins of Egyptian Writing and Royal Iconography*

Saturday, March 14, 1981 (cont'd)

Susan McKiernan and Earl L. Ertman
(University of Akron), *Eutectic Soldering
in Ancient Egyptian Metalwork*

Rita E. Freed, *Provincialism in Dynasty XII:
A Look at Three Stelae from Naga ed-Der*

Timothy Kendall (Museum of Fine Arts,
Boston), *Kushite Conundrums*

Thomas J. Logan (Metropolitan Museum of
Art, New York) and Bruce Williams (Oriental
Institute, University of Chicago), *The Metro-
politan Knife Handle*

Peter Der Manuelian (Harvard University),
*Some Adjoining Relief Fragments from the Tomb of
Mentuemhat at Thebes (no. 34)*

1:00 - 5:00

ISLAMIC ARCHAEOLOGICAL SITES, II: FUSTĀṬ
(Parlor B)

Chairman: Charles L. Redman (State Univer-
sity of New York, Binghamton)

George T. Scanlon (American University in
Cairo), *Fustāt-C 1980: The Site and the Chronology*

Wladislaw Kubiak (Warsaw University), *The
Architecture*

George T. Scanlon, *The Finds*

Michael L. Bates (American Numismatic
Society), *The Coins and Weights*

Louise Mackie (The Royal Ontario Museum),
The Textiles

1:00 - 3:00

ENERGY AND FOOD IN EGYPT (Parlor C)

Chairman: Kathleen Howard-Merriam (Bowling
Green State University)

John Merriam (Bowling Green State University),
*Egyptian Agriculture: The Case for Appropriate Me-
chanization*

John Tinny (CONOCO), *The Prospects for Egyptian
Energy Production: Development of Hydro-Carbon Re-
serves for Domestic Use and Export*

Max Kortepeter (New York University), *Problems
of Raising Fava Beans in Egypt: Some New Research*

Saturday, March 14, 1981 (cont'd)

3:30 - 5:30 CONTEMPORARY EGYPTIAN SOCIAL AND POLITICAL PROBLEMS (Parlor C)

Chairman: Hani Fakhouri (University of Michigan, Flint)

Hani Fakhouri (University of Michigan, Flint), *The Impact of Population Growth on Social and Economic Development in Egypt*

Fauzi Najjar (Michigan State University), *Egypt's Consultative Assembly: Is It a Prelude to the Restoration of the Senate?*

7:00 - 8:00 Cash Bar Reception (Stanbro Hall)

8:00 Subscription Banquet (Stanbro Hall)
Speaker: Ambassador Hermann Fr. Eilts, University Professor of International Relations, Boston University, and former U.S. Ambassador to Egypt (1973-79)

The Durability of American Interest in Egypt

Sunday, March 15, 1981

Morning

9:00 - 12:00 COPTOLOGY (Parlor A)

Father Gabriel Abdelsayed, *The Coptic Church: Is It Monophysite?*

Susan M. Auth (The Newark Museum), *A Coptic Textile with Christian Motifs: Iconography and Function*

Robert S. Bianchi (The Brooklyn Museum), *Pharaonic Art Reused in Coptic Contexts*

S. Kent Brown (Brigham Young University), *The Project to Microfilm Records of the Coptic Orthodox Church*

Ronald D. Cameron, *The Parables of Jesus in the Apocryphon of James*

Fayek M. Ishak (Lakehead University), *A Query into the Ousia and Hypostasis: A Triumph of Athanasian Orthodoxy*

Sunday, March 15, 1981 (cont'd)

9:00 - 12:00

ISLAMIC ART AND ARCHITECTURE IN EGYPT
(Parlor B)

Chairman: Sheila Blair (Harvard University)

Jonathan M. Bloom (Harvard University), *Women at the Tombs*

David King (New York University), *More on the Astronomical Orientation of Medieval Cairo*

Amy W. Newhall (Harvard University), *Egyptian Metalwork of the 19th Century: Taste and Tourism*

Nezar al-Sayyad (Massachusetts Institute of Technology), *Some Visual Aspects of Streets in Medieval Cairo*

Mohamed el-Sioufi (Massachusetts Institute of Technology), *A Fatimid Hara: Physical, Social and Economic Structure*

Wheeler M. Thackston, Jr. (Harvard University), *Persian Manuscript Collections in Egypt*

9:30 - 11:30

ASPECTS OF MODERN EGYPTIAN HISTORY. SESSION A
(Parlor C)

Chairman: Donald Reid (Georgia State University)

Selma Botman (Harvard), *The Opposition Movement in Egypt during World War II*

Laverne Kuhnke (Northeastern University), *The Irrelevance of Western Models for Social History in Egypt*

Donald Reid (Georgia State University), *Political Assassination in Twentieth-Century Egypt*

Charles D. Smith (San Diego State University) *Socialism and Islam in Contemporary Egypt*

Afternoon

1:00 - 5:00

EXCAVATIONS IN EGYPT (Parlor A)

James P. Allen (American Research Center in Egypt, Cairo), *ARCE Sphinx Project: Major Questions and Answers Raised by the First Two Seasons Work*

Sunday, March 15, 1981 (cont'd)

Paul M. Brodie (University Museum, University of Pennsylvania), *Naukratis Project, 1980: The Epigraphic Hieroglyphic Survey*

William D. E. Coulson and Albert Leonard, Jr., *Naukratis 1980: Results of the First Season*

Zahi A. Hawass (Chief Inspector of the Giza Pyramids, The University Museum, University of Pennsylvania), *The Excavations at the Eastern Base of the Giza Plateau and the Sphinx*

John S. Holladay, Jr. (University of Toronto), *Tell el-Maskhuta*

Peter Lacovara (Oriental Institute, University of Chicago), *Survey of Deir el-Ballas 1980*

Karen L. Wilson (Institute of Fine Arts, New York University), *Mendes 1980*

Eliezer D. Oren (Ben-Gurion University of the Negev), *The Egyptian Ways-of-Horus in Sinai: Recent Archaeological Research*

1:00 - 5:00

EGYPTIAN PAPYRI AS A SOURCE FOR THE HISTORY OF LATE BYZANTINE AND EARLY ISLAMIC EGYPT (Parlor B)

Chairman: Gladys Frantz-Murphy (Loyola University of Chicago)

James G. Keenan (Loyola University of Chicago), *The Aphrodite Papyri and Village Life in Byzantine Egypt*

Leslie MacCoull (Society for Coptic Archaeology), *The Coptic Archives of Dioscorus of Aphrodito*

Mostafa el-Abbadi (Alexandria University) *Historians and the Papyri on the Finances of Egypt at the Arab Conquest*

Raif Georges Khoury (University of Heidelberg) *De la nomination of juges dans l'Islam depuis le début jusqu'à l'avènement des Abbassides*

Gladys Frantz-Murphy (Loyola University of Chicago), *Settlement of Property Disputes in Provincial Egypt in the Early Islamic Period*

Sunday, March 15, 1981 (cont'd)

1:00 - 3:00

ASPECTS OF MODERN EGYPTIAN HISTORY. SESSION
B (Parlor C)

Chairman: Afaf Marsot (University of California, Los Angeles)

Afaf Marsot (University of California, Los Angeles), *Muhammed Ali's Internal Policies*

Mahmood Ibrahim (University of California, Los Angeles), *The System of Iqṭā' in Egypt*

Judith Tucker, *Women's History in Egypt: Methods and Sources*

3:30 - 5:30

PALESTINE DURING BRITISH RULE (Parlor C)

Chairman: Philip Mattar (Columbia University)

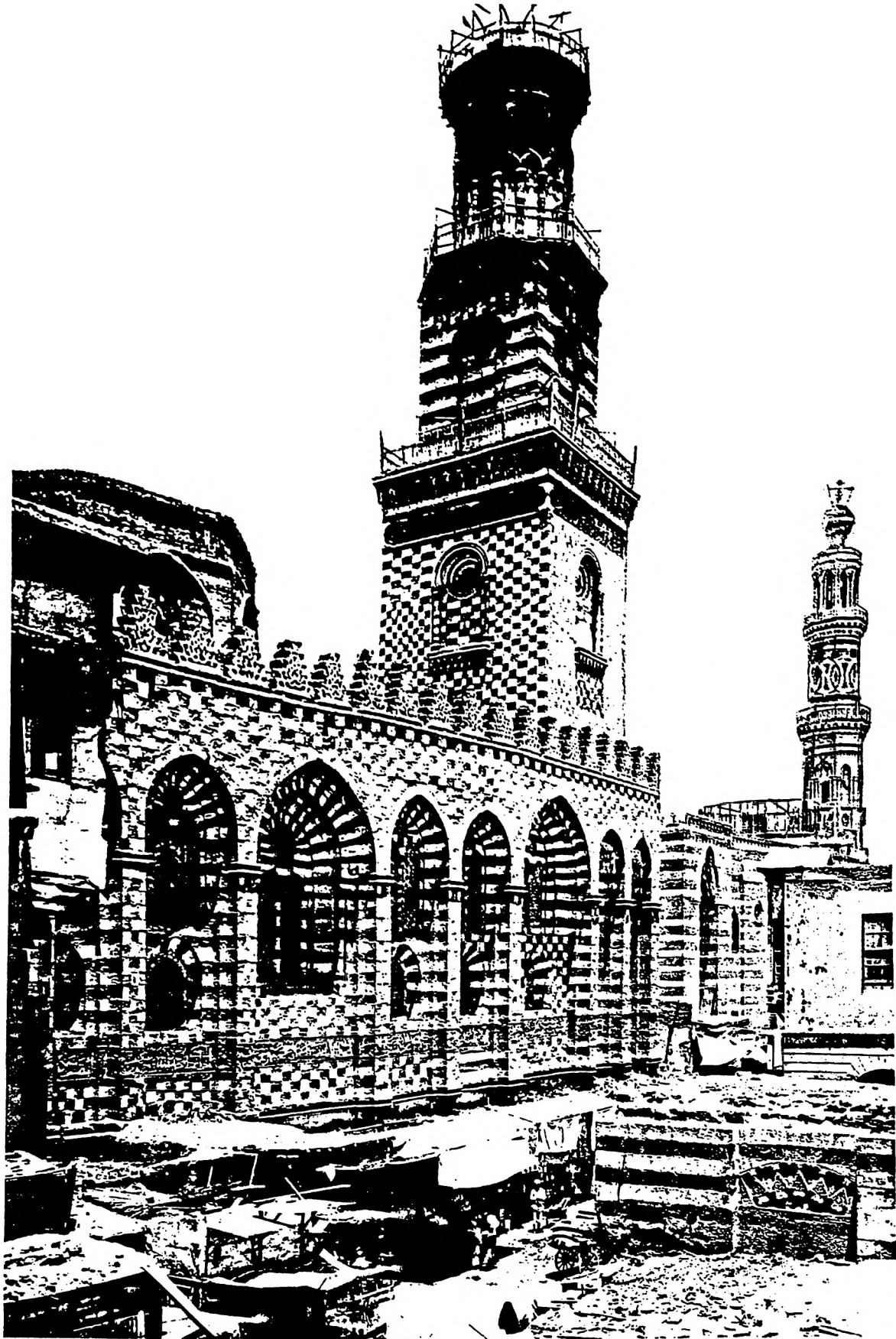
Philip Mattar (Columbia University), *The Mufti of Jerusalem: From Cooperation to Opposition*

Muhammad Muslih (Columbia University), *Palestinian Politics during the British Military Administration, 1917-1920*

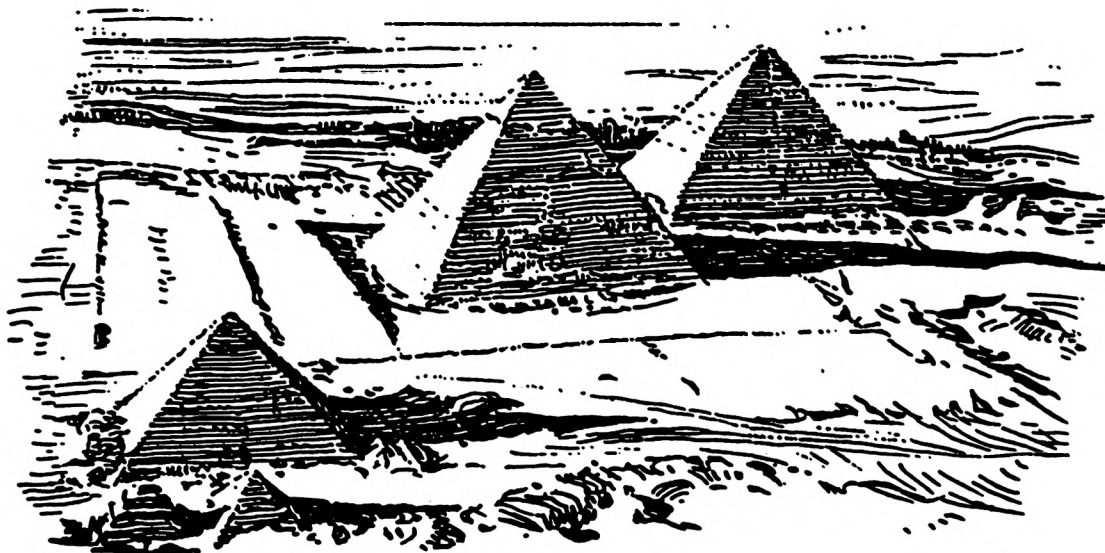
Neil Caplan (Vanier College), *Arab-Zionist Negotiation Attempts during the Mandate*

Discussant: Bernard Wasserstein (Brandeis University)

NOTE: The Meeting of the American Oriental Society will begin in the same hotel Sunday afternoon. Sunday evening they will feature a lecture at the Boston Atheneum 8:00 pm by Bernard Lewis on "The Attack on the Orientalists".



Mosque Kalaoun.



FROM AN ORIGINAL SKETCH BY KENNETH J. CONANT

THE FOUNDING OF AN AMERICAN RESEARCH CENTER IN EGYPT

By Sterling Dow

President, Archaeological Institute of America

When any new organization is founded, whether it is a new archaeological school or any other new organization, different people see in it different possibilities, and support may come to the new venture from a variety of sources and for a variety of reasons. If the reasons are real and the supporters numerous, and if they all unite, then success is likely and is deserved.

I. Reasons

The reasons for founding an Egyptian School are various, and they are strong.

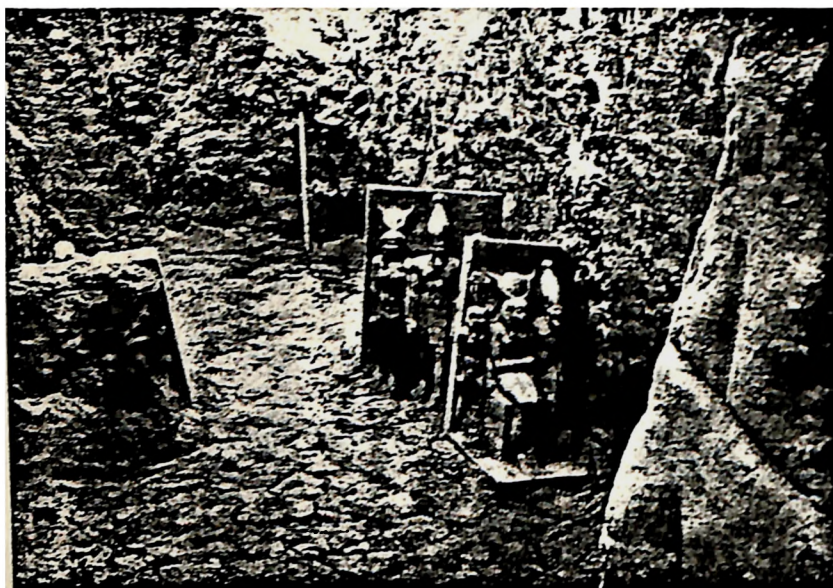
In the background there is one big general reason. It is that in times of great prosperity, organizations, like people, can often afford to act independently of each other. In times of stress, there is a tendency to pool resources and to act together. Something of this sort has happened in Egyptian Archaeology.

Before the war our country sent to Egypt archaeological expeditions which, taken together, were more elaborate in their equipment, more ambitious in their objectives, and more generously financed, than any archaeological expeditions sent by any country to any area. Now all the big ex-

peditions have ended. This past year there has been no American excavation at all in Egypt; a few American Egyptologists visited the country for reconnaissance. In fact the only non-Egyptians excavating in Egypt were two Frenchmen. The two great American leaders, JAMES HENRY BREASTED and GEORGE ANDREW REISNER, died some years ago, and their influence in favor of sound methods, although it did not die with them, has not been renewed. No excavation and no institution exists in which young Americans can be trained in Egyptology.

For the sake of our standing in Egyptian archaeology, and for the future of the subject in America, and in Egypt, and elsewhere, all American Egyptologists have felt an impulse to act together.

Some sort of School in Egypt, like those which the Institute founded long since in Athens, Rome, Jerusalem, Baghdad, and Santa Fe, and like the American School of Prehistoric Research, would go far to do what the Metropolitan Museum, the Oriental Institute, the Museum of Fine Arts, and other organizations, can no longer do separately. In fact America never did have a permanent American archaeological base in Cairo, although

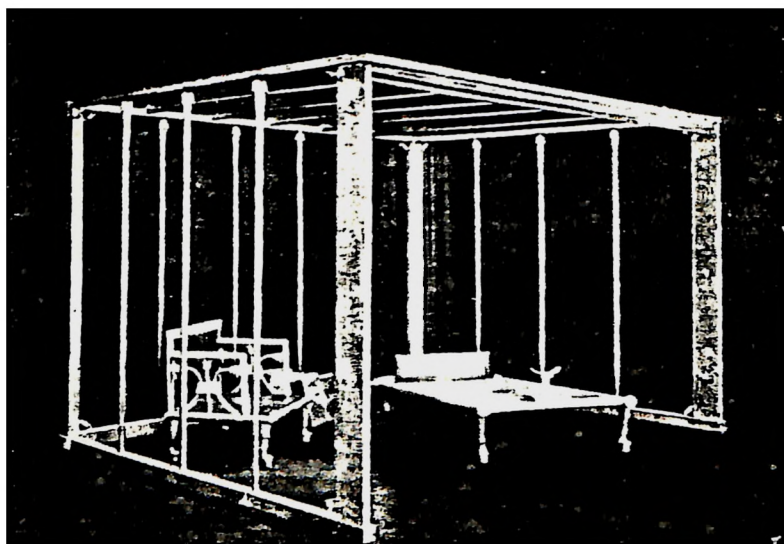


HARVARD UNIVERSITY — MUSEUM OF FINE ARTS, BOSTON, EXPEDITION TO EGYPT. ABOVE, LEFT: STATUES OF KING MYCERINUS OF DYNASTY IV, AS FOUND IN HIS VALLEY TEMPLE AT GIZA. ABOVE, RIGHT: ONE OF THE STATUES OF KING MYCERINUS, WITH THE GODDESS HATHOR AND A NOME GODDESS; FROM HIS TEMPLE AT GIZA.



RIGHT: THE TOMB OF QUEEN HETEP-HERES, WIFE OF KING SNEFRU AND MOTHER OF KING CHEOPS OF DYNASTY IV, AS FOUND.

RIGHT, BELOW: THE FURNITURE OF QUEEN HETEP-HERES, FROM HER TOMB AT GIZA, AS RECONSTITUTED. NOW IN THE CAIRO MUSEUM.



the French and British have such establishments and the Germans used to.

Egyptologists are not the only persons, however, who have felt that there was a need to be met. Another quite different aspect of Egyptian interests has also played a part in the numerous conferences which have been held in the American Embassy in Cairo, in the Visiting Committee here at Harvard, in the Executive Committee of the Institute, and on various occasions in other places. This aspect is the lack of Americans who have any real knowledge and understanding of Egypt and the Near East in general as they are today. Many Americans have come to realize that the vast Muslim world of 200,000,000 people is unknown in America to all but a few specialists. It took a global war to prove to us that good neighborliness is not an ideal limited to the area of the old Monroe Doctrine, and also to prove that good intentions alone do not by themselves create good neighborliness. There must be a national effort toward sympathetic understanding, which means not merely book-knowledge, but actual experience under favorable conditions. Arm-chair neighbors, like arm-chair generals, are not effective.

Arabic, particularly the classical Arabic of the Koran, is not an easy language for most Americans. Classical Arabic is not easy, in fact, for many modern Arabs, who laughingly say that the angels in their heaven speak classical Arabic—adding that only an angel could do it. Be this as it may, classical and/or modern Arabic are taught (or until recently were taught) in less than a half-dozen universities. One, Princeton, is attempting an "area program."

Accordingly many Americans who had been in the Near East and knew our shortcomings felt an impulse to establish a disinterested, non-governmental institution where Americans could learn the language, customs, and culture of our Arab neighbors at first hand. That understanding would include something of the whole Muslim past, and above all would be concerned with the living Muslim present.

Between the Arab period in the Near East and the more remote culture of ancient Egypt, other famous periods intervened: the Hellenistic Greek and Roman eras, and the Byzantine-Coptic. These periods have been much studied in the last half century, but they need more study, and interest is active in them today. Non-specialists, and per-

haps even some classical teachers, may be surprised to learn that no part of the whole Greco-Roman world is known to us in such detail as Egypt from *ca.* 300 B.C. to *ca.* 300 A.D. A center in Cairo could assist vitally in the study of the thousand years between the Greek and Arab conquests.

It might be urged, and I think with some justice, that all the reasons thus far given apply more to persons who are in some sense specialists than they do to the average American "in the street." Has a Near Eastern Center any meaning for people who do not study hieroglyphs, temples, or Arabic?

Obviously this is part of a much larger question, the question namely to what extent these great cultures, centered wholly or partly in Egypt, ought to enter into American education. That is a good question to ask, but it is too large to be answered here. Of all the values involved, one may be selected for mention. It is the one which JOSEPH LINDON SMITH, by his life work, and EDWARD WALDO FORBES, in all our discussions, have kept constantly before us. In fact, if it had not been for Mr. FORBES and his interest in this one central value, the new Center might never have been founded.

The art of ancient Egypt is one of the great arts of the world. Americans came to know it superficially in the 1920's, when the discovery of the tomb of King Tut—in many ways the most sensational archaeological discovery ever made—occasioned a *furore* for Egyptian motifs, though not much real understanding of Egyptian art. Now, thanks to a more widespread appreciation of Archaic Greek sculpture, which derived in part from Egyptian, and due in part to the presence of many classical archaeologists in Egypt during the war, Egyptian art is beginning to be looked at, understood, and admired as a supreme achievement. Its riches can be fully appreciated, perhaps, only in Cairo, at Sakkarah, at Luxor, and at other Egyptian sites; but America is fortunate in having several grand collections and many lesser ones. It is notable that next fall two American universities will add Egyptian art to their curricula, one of them in conjunction with a newly-founded Egyptian Department.

Part of the goodness of all art and of all scholarship is that they belong in some sense not to one country or to a few countries but to man-

ORIENTAL INSTITUTE, UNIVERSITY OF CHICAGO, EXPEDITION TO EGYPT. IN 1931 THE ORIENTAL INSTITUTE DISCOVERED AND EXCAVATED THE MORTUARY TEMPLE OF TUTANKHAMON IN WESTERN THEBES. IN THE DEBRIS OF THE TEMPLE WERE FOUND TWO COLOSSAL STATUES OF THE YOUNG KING, ONE OF WHICH IS NOW IN THE CAIRO MUSEUM AND ONE IN THE ORIENTAL INSTITUTE MUSEUM. THE CHICAGO STATUE, HERE DEPICTED, IS RESTORED FROM THE THIGHS DOWN, AND THE BASE IS A CAST OF THE BASE NOW IN THE CAIRO MUSEUM.



Oriental Institute, University of Chicago

kind. From the beginning of the discussions, and without a dissenting voice ever being raised, there has been agreement that any new American school in Egypt should open its doors at all times to qualified students of every country—above all to Egyptians. The support and the administration must be mainly American. The benefits are to be available to all who show the ability and the desire to learn and to understand and to appreciate. Egypt is the land of the most venerable civilization on earth, out-dating China, far out-dating anything comparable in America, older than any civilization anywhere except perhaps in Mesopotamia, which *may* be as old but cannot be much older. In Egypt America would long since have had a permanent cultural center but for the very size and independence of American expeditions.

II. *The First Meeting*

On May 14, 1948, a group of thirty persons assembled to discuss the founding of an Egyptian school. The meeting was held at the Club of Odd Volumes in Boston, after a luncheon at which the hosts were Mr. EDWARD W. FORBES, Mr. FREDERICK FOSTER, Mr. EDWARD J. HOLMES, Mr. CARL T. KELLER, and the Archaeological Institute. Mr. JOSEPH LINDON SMITH, not yet returned from Egypt, was associated with them as an honorary host. Mr. FORBES presided over the meeting. Mr. CHARLES R. D. MILLER, Secretary of the Mediaeval Academy, and Secretary of the American Council of Learned Societies' Secretaries, served as Secretary; his notes form the basis for the present account. A list which in-

cludes the names of those who attended is given at the end of the present account.

In his opening remarks as Chairman, Mr. FORBES outlined briefly the efforts made during the past two years to provide a future for the study of the great art and venerable civilization of Egypt. Although, he said, these efforts have met with some success locally in America, there is need for continuing work in Egypt itself, now largely suspended; not necessarily a need for costly expeditions, but for first-hand study of what has been found, and for the training of young scholars of every nationality.

Mr. FORBES then asked Mr. DOW to continue with the business of the meeting, which consisted first of discussion of the project as a whole, second of the constitution, and third of the election of officers.

The first speaker to be introduced was a guest of honor at the luncheon, Mr. ABD ESSALAM M. HUSSEIN, architect at Sakkara and himself a distinguished archaeologist and excavator, sent to represent the Egyptian Embassy in Washington. Mr. ABD ESSALAM spoke of his first meeting and subsequent association with JOSEPH LINDON SMITH, of the situation in Egypt today, and of the welcome opportunities for American cooperation with Egyptians in Egyptian archaeology.

Our national needs in the Near East, and the place of cultural relations in promoting friendliness between countries, were stressed by the Honorable WILLIAM PHILLIPS, the former Ambassador. Mr. PHILLIPS said that he considered an undertaking such as the proposed school to be of particular importance and worthiness.

Mr. MORTIMER GRAVES of the American Council of Learned Societies next presented several specific aspects of the project, calling attention to the need for a wide range of Near Eastern Studies, both ancient and modern. He expressed a hope that the new Center might not become a "Little America" isolated in the midst of "foreigners," but rather a focus of real friendships and of understanding. Mr. GRAVES also drew upon his first-hand knowledge of the Fulbright Act and its proposed administration to give an encouraging view of the opportunities for the support of individual scholars under the auspices of the proposed Center.

A motion was then made by Mr. C. BRADFORD WELLES of Yale University, seconded by Mr.

CARL T. KELLER of the Harvard Visiting Committee, and unanimously VOTED, "that the meeting proceed to the foundation of a Center of Near Eastern studies."

After commenting on the number of hearty expressions of support and interest from the 99 persons (many in distant parts) who had received notice of the meeting, Mr. DOW then asked for consideration of the Draft Constitution. To facilitate discussion, the meeting resolved itself into a Committee of the Whole.

The Draft Constitution was the work of Professor JOHN A. WILSON, of the University of Chicago, at present Associate Director of the Oriental Institute, where he succeeded its founder, the famous Egyptologist JAMES HENRY BREASTED. Mr. WILSON had been selected to compose the new instrument after careful consultation with many Egyptologists. Owing to the failure of air transportation at the very last moment, he was unable to attend the meeting. Mr. DOW endeavored to lay Mr. WILSON'S views fully before the meeting, having had a long-distance telephone conversation with him a few hours previously, and having in hand a copy of Mr. WILSON'S first Draft Constitution.

The following were among the matters discussed with respect to the Draft Constitution:

Place of incorporation: Washington, D. C., was suggested.

Adequate statement of the international character of the organization.

Problems of corporation memberships and representation; this was referred to a proposed Committee on Revision.

Representation on the Executive Committee of each principal field of study; this was considered impractical.

Trustees: three classes of five each, each class serving three years; ownership of all property and assets to be in their hands, and power to curb spending.

Executive Committee of Trustees: it was particularly urged by Mr. HOLMES, President of the Boston Museum of Fine Arts, that the Trustees should have their own Executive Committee. This was accepted as advisable.

Meetings regularly to be annual. Proxies to be honored only for particular questions.

By-Laws were advocated by Mr. HOLMES and Mr. KELLER, for the sake of simplicity in the Constitution and of flexibility in operations. An instance would be matters of personnel.

Collections of objects and the like: Mr. WASHBURN urged, with general approval, that the By-Laws should have provisions concerning any objects that might come into the possession of the Center.

Offers of hospitality by the Egyptian Government, and by any other government, should be envisaged and provided for in the Constitution itself; this suggestion by Mr. PHILLIPS was approved.

Revision: the provision for revision should specify that two-thirds of those voting, in person or by proxy, should be sufficient to pass a measure altering the Constitution.

It was urged that the section on purposes, in particular, should be redrafted to stress international cooperation.

The Committee of the Whole then rose and reported. On motion of Mr. CALVERLY, of the Hartford Theological School, duly seconded, it was VOTED unanimously that the Committee's report be accepted and adopted.

Mr. Dow then presented nominations as follows:

Chairman of the Trustees:

EDWARD WALDO FORBES

Chairman of the Executive Committee:

JOHN A. WILSON

Vice-Chairman of the Executive Committee:

DOWS DUNHAM

Secretary: RICHARD A. PARKER

Treasurer: LUDLOW BULL

Other elected members of the Executive Committee:

CARLETON A. COON

JOHN D. COONEY

AMBROSE LANSING

HARALD INGHOLT

HUGH HENCKEN

ARTHUR JEFFREY

All were unanimously ELECTED.

Mr. Dow submitted a list of possible candidates for Trustees, and invited comments and additions from the floor.

The meeting VOTED to ask the Chairman (Mr.

FORBES) to appoint Mr. WILSON and four others as a Committee to Revise the Draft Constitution. [This is the Committee which acted on 5 and 6 June 1948, consisting of Mr. WILSON, Chairman; Mr. FORBES, Mr. J. L. SMITH, Mr. W. S. SMITH, and Mr. DOW.]

The meeting VOTED that copies of the proposed revision be sent to all persons invited to the present meeting, and to such others as Mr. WILSON may designate, for a vote, and for comments, section by section; that sections voted upon favorably by two-thirds of those answering within 30 days be considered adopted, until the next meeting; that sections not voted upon favorably be redrafted to accord with criticisms, and re-submitted; and that the whole constitution in revised form be presented for a final vote at the next meeting.

The meeting VOTED to adopt the Draft Constitution, as a basis for present action, until a Constitution revised in the light of the meeting's discussion could be presented and voted upon.

It was VOTED that the Executive Committee should draw up a panel of names of final candidates for the Board of Trustees.

It was AGREED, as the sense of the meeting, that Canada and Mexico should tacitly be included in the Center's area of financial support on a par with the United States of America.

It was VOTED to thank Mr. FORBES and Mr. DOW for their part in preparing the meeting; to thank the hosts for the luncheon, and the Club for its hospitality.

The meeting then ADJOURNED (3:45 p.m.).

III. *Participants*

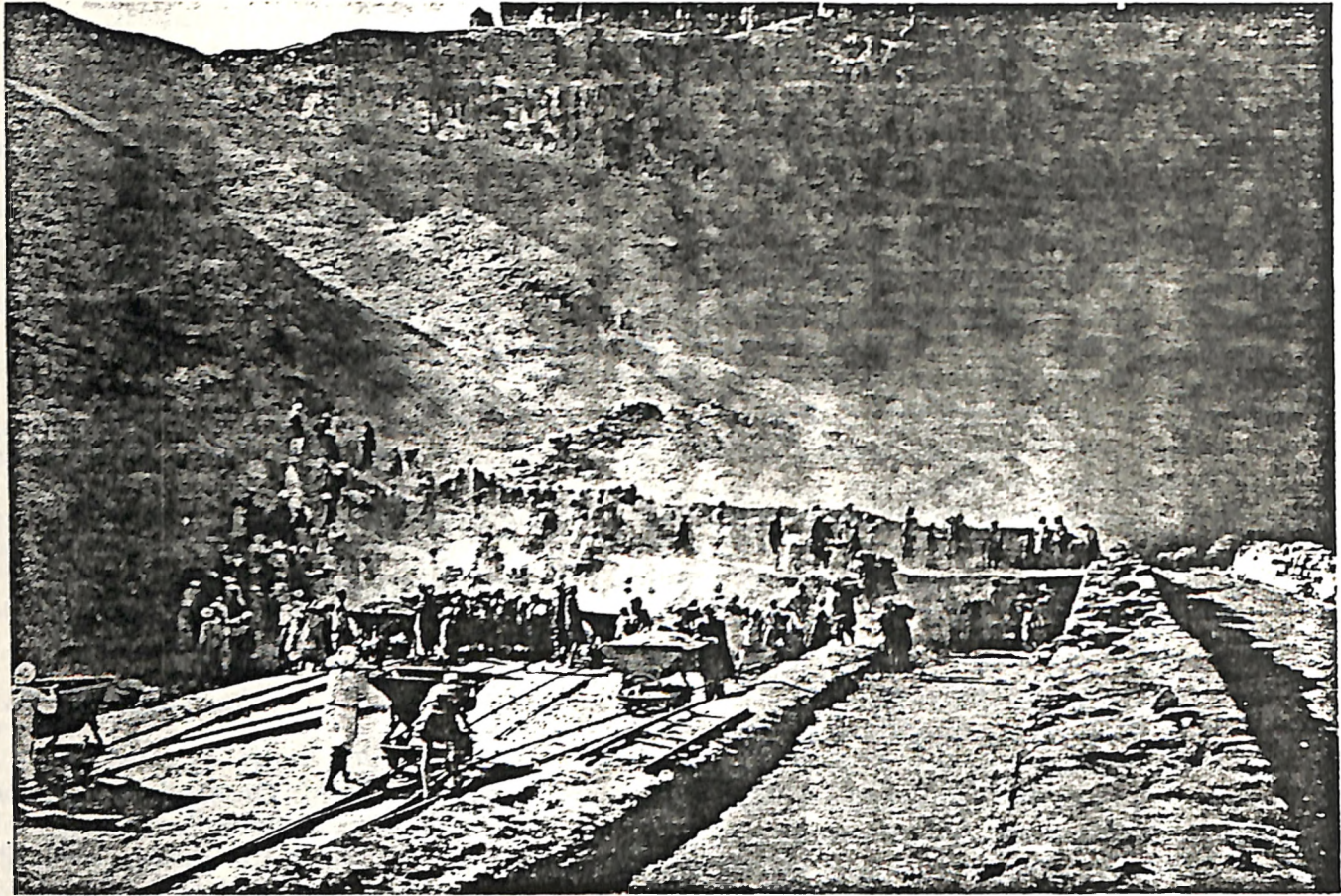
Due to various reasons, the invitations could be sent out only a fortnight or less in advance. To have secured the formal appointment of fully accredited representatives from all the possible interested organizations would have involved months of correspondence, and did not seem called for at a time when no certainty existed that a new organization would in fact come into existence. Proper notification will of course be sent to all interested organizations, with a view to entering at once into cordial and coöperative relations, looking to the strengthening of all common interests.

The persons invited were therefore those who

happened to be known as having some connection with the Near East, particularly Egypt, and their relevant organizational ties are given here merely as background. The one exception was that in the case of the Egyptian Ambassador a special effort, happily successful, was made to secure an official representative.

The following list includes those who could not attend but who expressed an interest. An asterisk marks the names of those who actually attended. Since the titles and positions in this list have been drawn from various directories, they may not in every case be up-to-the-minute:

- ***ABD ESSALAM M. HUSSEIN**: Architect for Sakkarah, Service of Antiquities, Egypt.
- WILLIAM F. ALBRIGHT**: W. W. Spence Professor of Semitic Languages, Johns Hopkins University; Acting President, American Schools of Oriental Research; Director or Member, various Near Eastern expeditions.
- GILBERT BAGNANI**: Professor of Egyptology, University College, University of Toronto.
- HON. F. LAMMOT BELIN**: former Ambassador; Trustee and Vice-President, National Gallery of Art.
- ROBERT P. BLAKE**: Professor of History, Harvard University; President, the Byzantine Institute.
- HON. ROBERT WOODS BLISS**: former Ambassador; Co-founder, and Member, Committee of Administration, Dumbarton Oaks Research Library and Collection; President, Washington Society, Archaeological Institute of America.
- ARTHUR E. R. BOAK**: Richard Hudson Professor of Ancient History, University of Michigan; Director, University of Michigan Expedition to Karanis, Egypt, 1924-25, 1931-32.
- ***BERNARD V. BOTHMER**: Assistant, Department of Egyptian Art, Museum of Fine Arts, Boston.
- GORDON BOWLES**: Secretary for the Joint Conference Boards with Relation to the Fulbright Act.
- JAMES H. BREASTED, JR.**: Director, Los Angeles County Museum, Los Angeles; Vice-President, Southern California Society, Archaeological Institute of America.
- JASPER Y. BRINTON**: Founding Member, Society for the Study of Hellenistic Culture: President, Cour d'Appel Mixte, Alexandria, Egypt; restorer of Abukir.
- PAUL H. BUCK**: Professor of History, Dean of the Faculty of Arts and Sciences, and Provost, Harvard University.
- LUDLOW BULL**: Associate Curator, Egyptian Department, Metropolitan Museum; Professor of Egyptology and Curator of the Egyptian Collection, Yale University.
- MILLAR BURROWS**: Professor of New Testament, Yale University; President, American Schools of Oriental Research; Director, American School in Jerusalem.
- HENRY J. CADBURY**: Hollis Professor of Divinity, Harvard University; Secretary, American Schools of Oriental Research.
- ***E. E. CALVERLEY**: Professor, Hartford Seminary Foundation; Chairman, Committee on Near Eastern Studies, American Council of Learned Societies.
- GEORGE H. CHASE**: Hudson Professor of Archaeology, *emeritus*, Harvard University; Trustee, and Member of the Managing Committee, American School of Classical Studies at Athens.
- ***KENNETH J. CONANT**: Professor of the History of Architecture, Harvard University; appointed Norton Lecturer, Archaeological Institute of America, 1948-49; Vice-President, Boston Society, Archaeological Institute of America.
- CARLETON S. COON**: Professor of Anthropology, Harvard University; appointed Professor of Anthropology, University of Pennsylvania.
- ***JOHN D. COONEY**: Curator of Egyptology, Brooklyn Museum; on leave of absence for study in Egypt, 1946-47.
- CHARLES C. CUNNINGHAM**: Director, Wadsworth Athenaeum, Hartford.
- J. FRANKLIN DANIEL**: Curator of Classical Art, University Museum, Philadelphia; Editor-in-Chief, *AMERICAN JOURNAL OF ARCHAEOLOGY*; Member, Executive Committee, Archaeological Institute of America.
- A. HENRY DETWEILER**: Professor of Architecture, Cornell University.
- ARTHUR S. DEWING**: President, American Numismatic Society; Trustee, Archaeological Institute of America; Fellow, American Academy of Arts and Sciences.
- WILLIAM B. DINSMOOR**: Professor of Archaeology, and Executive Officer, Department of Fine Arts, Columbia University; Honorary President, Archaeological Institute of America; Trustee, American Academy at Rome.
- ***STERLING DOW**: President, Archaeological Institute of America; Professor of History and of Greek, Harvard University; Visitor to the Department of Egyptian Art, Museum of Fine Arts, Boston.
- PRENTICE DUELL**: Field Director, Sakkarah Expedition, Oriental Institute, University of Chicago, 1930-36; Visitor to the Department of Egyptian Art, Museum of Fine Arts, Boston.
- ***DOWS DUNHAM**: Curator of Egyptian Art, Museum of Fine Arts, Boston; Foreign Expert in the Antiquities Department, Egyptian Government, 1923-24, 1924-25; Member 1914-16, 1920-22, 1926-27, and Director, 1946-47, Harvard University-Museum of Fine Arts Egyptian Expedition; Treasurer, Boston Society, Archaeological Institute of America.
- ***GEORGE H. EDGELL**: Director, Museum of Fine Arts,



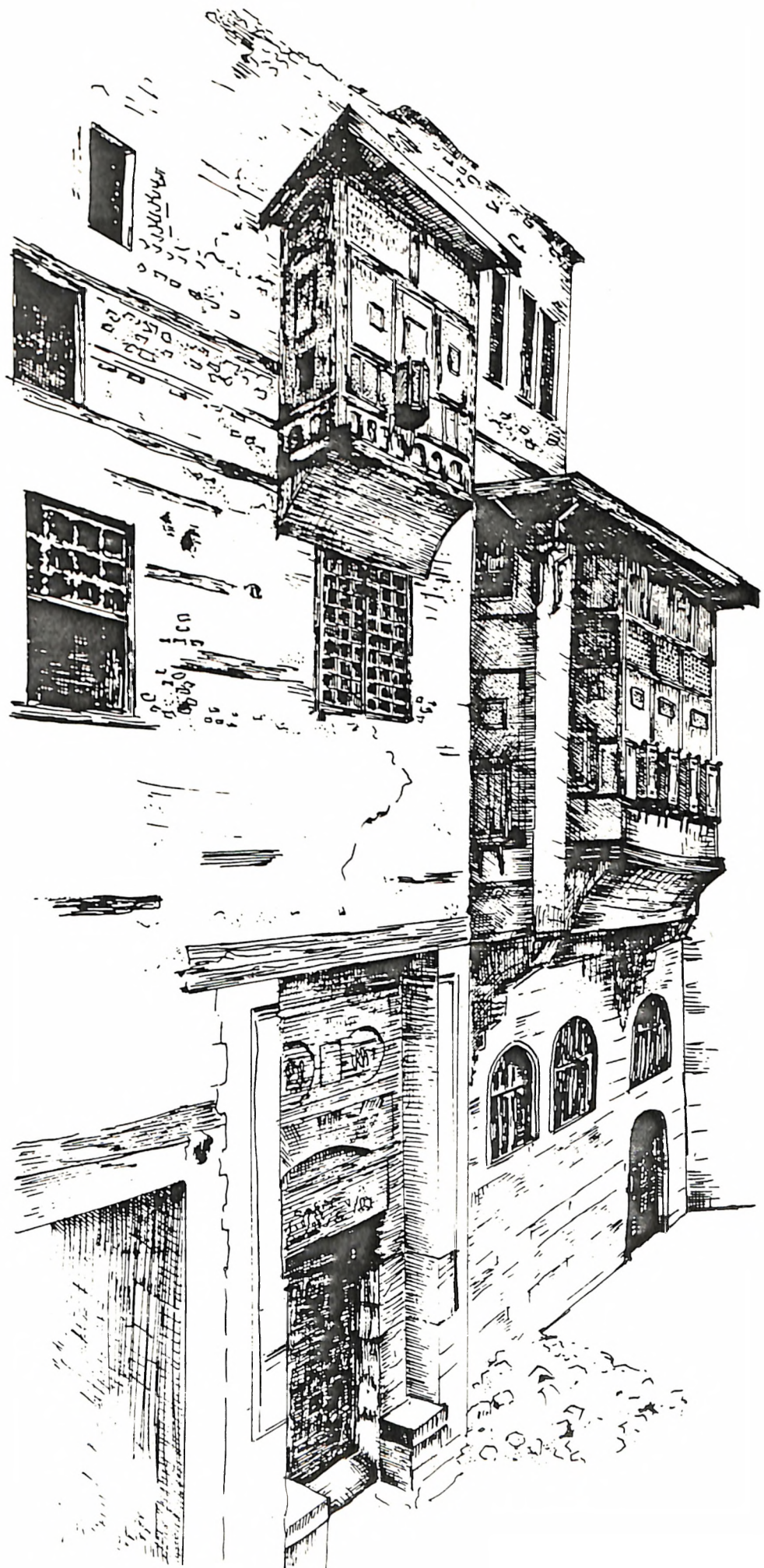
METROPOLITAN MUSEUM OF ART EXCAVATIONS IN EGYPT. ABOVE: EXCAVATIONS AT MENTU-HOTEP TEMPLE, 1921-22. BELOW, LEFT: QUEEN HAT-SHEPSUT, REPRESENTED AS A KING OFFERING JARS OF WINE TO THE GOD AMUN. FROM HER MORTUARY TEMPLE AT DEIR EL BAHRI, THEBES. RED GRANITE, c. 1490-1480 B.C. (XVIII DYNASTY). BELOW, RIGHT: MODEL OF A FISHING AND FOWLING BOAT, FROM THE TOMB OF MEKET-RE AT THEBES. EGYPTIAN, c. 2000 B.C. (XI DYNASTY).

Photographs courtesy Metropolitan Museum of Art



- Boston; Fellow, American Academy of Arts and Sciences; Member, United States National Commission of UNESCO.
- WILLIAM F. EDGERTON:** Professor of Egyptology, Oriental Institute, University of Chicago; Chairman, Department of Oriental Languages, University of Chicago.
- ***RICHARD ETTINGHAUSEN:** Curator of Egyptian Art, Freer Gallery, Washington, D. C.
- ***WILLIAM S. FERGUSON:** McLean Professor of Ancient and Modern History, *emeritus*, Harvard University; Vice President, Archaeological Institute of America; Corresponding Fellow, British Academy.
- DAVID E. FINLEY:** Director, National Gallery of Art; President, American Association of Museums.
- ***EDWARD W. FORBES:** Director, Fogg Museum of Art, Harvard University, *emeritus*; Martin A. Ryerson Lecturer in Fine Arts, Harvard University; Trustee, Archaeological Institute of America; Member, Board of Overseers, Harvard College; Chairman, Overseers Committee to Visit the Department of Egyptian and Semitic Civilizations, Harvard University.
- ***FREDERICK FOSTER:** Member, Committee to Visit the Department of Egyptian and Semitic Civilizations, Harvard University; Visitor to the Department of Egyptian Art, Museum of Fine Arts, Boston.
- HENRI FRANKFORT:** Research Professor in Oriental Archaeology, Oriental Institute, University of Chicago; Director, various expeditions for Egypt Exploration Society of London, and Oriental Institute of Chicago, in Egypt and Iraq; President, Chicago Society, Archaeological Institute of America.
- LEE M. FRIEDMAN:** Member, Committee to Visit the Department of Egyptian and Semitic Civilizations, Harvard University.
- ALBERT M. FRIEND:** Professor of Art and Archaeology, Princeton University; Chairman of the Board of Scholars, Dumbarton Oaks, Washington, D. C.; Henri Focillon Visiting Scholar in charge of Research, Dumbarton Oaks.
- ***RICHARD N. FRYE:** Junior Fellow, Harvard University; Secretary, Committee on Near Eastern Studies, American Council of Learned Societies.
- ***SETH T. GANO:** Treasurer, Archaeological Institute of America; Treasurer, Byzantine Institute; Member, Executive Committee, Mediaeval Academy of America.
- PAUL GARDNER:** Director, William Rockhill Nelson Gallery of Art and Atkins Museum, Kansas City.
- BLAKE-MORE GODWIN:** Director, Toledo Museum of Art.
- ***MORTIMER GRAVES:** Administrative Secretary, American Council of Learned Societies.
- WILLIAM C. HAYES:** Associate Curator, Department of Egyptian Art, and Member of various Egyptian expeditions, Metropolitan Museum of Art.
- HUGH HENCKEN:** Curator, European Archaeology, Peabody Museum, Harvard University; Director, American School of Prehistoric Research.
- PHILIP K. HITT:** Professor of Semitic Literature, Princeton University; Chairman, Department of Oriental Languages, and Literatures, Princeton University; Trustee, American Schools of Oriental Research.
- ***EDWARD J. HOLMES:** Former Director; now President, and Chairman of the Visiting Committee for Egyptian Art, Museum of Fine Arts, Boston.
- HALFORD L. HOSKINS:** Director, Middle East Institute, Washington, D. C.; Co-organizer and Director, Foreign Service Educational Foundation sponsoring the School of Advanced International Studies and Institute for Overseas Service.
- THOMAS C. HOWE, JR.:** Director, California Palace of the Legion of Honor, San Francisco.
- GEORGE R. HUGHES:** Epigrapher, Oriental Institute Expedition, Luxor, Egypt.
- ***HAROLD INGHLT:** Professor of Near Eastern Archaeology, Yale University; President, New Haven Society, Archaeological Institute of America.
- ARTHUR JEFFREY:** Professor of Arabic, Columbia University; Annual Professor and Director, American School, Jerusalem, 1946-47.
- JOTHAM JOHNSON:** Associate Professor of Classics, New York University; Editor-in-Chief, *ARCHAEOLOGY*; Member, Executive Committee, Archaeological Institute of America.
- ***CARL T. KELLER:** Member, Overseers' Committee to Visit the Department of Egyptian and Semitic Civilizations, Harvard University; Vice-Chairman and Trustee, Harvard-Yenching Institute.
- WILLARD V. KING:** Chairman, Board of Trustees, Archaeological Institute of America; Trustee, Columbia University; Member, Executive Committee, School of American Research, Santa Fe.
- CARL H. KRAELING:** Professor of New Testament, Yale University; sometime Acting Director, American School of Oriental Research, Jerusalem.
- CASPER J. KRAEMER:** Professor of Classics, and Chairman, Department of Classics, New York University.
- CORNELIUS KRUSE:** Executive Director, American Council of Learned Societies.
- ***AMBROSE LANSING:** Curator, Department of Egyptian Art, and at various periods, in charge of expeditions to Lisht and Luxor, Metropolitan Museum of Art, New York City; Member, Committee to Visit the Department of Egyptian and Semitic Civilizations, Harvard University; Fellow, American Academy of Arts and Sciences; President, New York Society, Archaeological Institute of America.
- HORACE L. MAYER:** Member, Committee to Visit the Department of Egyptian Art, Museum of Fine Arts, Boston.

- *CHARLES R. D. MILLER: Executive Secretary, Mediaeval Academy of America; Editor, *Speculum*; Secretary, Council of Secretaries, American Council of Learned Societies.
- WILLIAM M. MILLIKEN: Director, Cleveland Museum of Art; President, Association of Art Museum Directors.
- CHARLES NAGEL, JR.: Director, Brooklyn Museum of Art.
- *OTTO NEUGEBAUER: Professor of Mathematics, Brown University.
- RICHARD A. PARKER: appointed Wilbour Professor of Egyptology, Brown University; Director, Chicago House, Luxor, Oriental Institute of the University of Chicago.
- *ENOCH E. PETERSON: Curator, Egyptian Antiquities, Museum of Art and Archaeology, University of Michigan; Director of Michigan excavations in Egypt.
- *ROBERT H. PFEIFFER: Curator, Semitic Museum, Harvard University; Lecturer, Harvard University; Director, Harvard-Baghdad School Excavations, Nuzi, Iraq, 1928-29
- *HON. WILLIAM PHILLIPS: former Ambassador; Member, Anglo-American Commission on Palestine, 1946; former Member, Board of Overseers, Harvard College.
- ARTHUR POPE: Professor of Fine Arts, and Director, Fogg Museum of Art, Harvard University.
- FROELICH G. RAINEY: Director, University Museum, Philadelphia.
- MARVIN ROSS: Curator of Mediaeval and Subsequent Decorative Arts, Walters Art Gallery, Baltimore.
- PAUL J. SACHS: Professor of Fine Arts, Harvard University; Director, Fogg Museum of Art, *emeritus*, Harvard University; Chairman, Administrative Committee, Dumbarton Oaks Research Library and Collection, Washington, D. C.; Trustee, Museum of Fine Arts, Boston; Trustee, Museum of Modern Art, New York City.
- CHARLES H. SAWYER: Director, Division of Arts, and Dean of the School of Fine Arts, Yale University; Trustee, American Federation of Arts.
- DONALD SCOTT: Peabody Professor, Harvard University; Director, Peabody Museum, Harvard University; Trustee, American Schools of Oriental Research; Trustee, American School of Prehistoric Research; Trustee, Museum of Fine Arts, Boston.
- KEITH C. SEELE: Professor of Egyptology, Oriental Institute, University of Chicago; United States member, Executive Committee, International Association of Egyptologists.
- E. BALDWIN SMITH: Professor of Art and Archaeology, and Chairman of the Department of Art and Archaeology, Princeton University; Director, College Art Association.
- JOSEPH LINDON SMITH: Honorary Curator, Egyptian Department, Museum of Fine Arts, Boston; artist specializing in copies of ancient relief sculpture.
- *MYRON B. SMITH: Fellow in Islamic Archaeology and Near Eastern History, Library of Congress; Member, Royal Central Asian Society, London; Member, Middle East Institute, Washington, D. C.
- *WILLIAM STEVENSON SMITH: Assistant Curator, Department of Egyptian Art, Museum of Fine Arts, Boston; Lecturer on Egyptian Art, Harvard University; Member, Boston Museum of Fine Arts and Harvard University Expedition to the Pyramids, 1930-39.
- *EPHRAIM A. SPEISER: Professor of Semitics, University of Pennsylvania; Field Director, joint excavations of the American Schools of Oriental Research and the Museum of the University of Pennsylvania in Mesopotamia, 1930-32 and 1936-37; Non-resident Director of the American School of Oriental Research in Baghdad, 1932-46; Fellow, University Museum, Philadelphia.
- GEORGE L. STOUT: Director, Museum of Art, Worcester, Massachusetts.
- FRANCIS H. TAYLOR: Director, Metropolitan Museum of Art; Trustee, Archaeological Institute of America; Trustee, the American Academy in Rome; Member of the Visiting Committee, Department of Art and Archaeology, Princeton University, and of Amherst College Museum.
- *WILLIAM THOMSON: Professor of Arabic, Harvard University.
- *GORDON B. WASHBURN: Director, Museum of Art, Rhode Island School of Design, Providence.
- *C. BRADFORD WELLES: Professor of Ancient History, Yale University; Member, Executive Committee, Archaeological Institute of America.
- WILLIAM L. WESTERMANN: Professor of History, Columbia University, New York City.
- THOMAS WHITTEMORE: Founder and Director, Byzantine Institute; Vice President, Archaeological Institute of America; American representative to the Egypt Exploration Fund; Keeper of Byzantine coins and seals, Fogg Museum, Harvard University; Fellow for Research in Byzantine Art, Harvard University.
- JOHN A. WILSON: Trustee, American Schools of Oriental Research; Professor of Egyptology, University of Chicago; Associate Director, Oriental Institute, University of Chicago; Member, Executive Committee, Archaeological Institute of America; Member, Committee on Near Eastern Studies, American Council of Learned Societies.
- HERBERT E. WINLOCK: former Curator, Egyptian Department, and Director, *emeritus*, Metropolitan Museum of Art, New York City; Director, various Egyptian expeditions for the Metropolitan Museum
- HERBERT C. YOUTIE: Professor of Greek, University of Michigan.



ABSTRACTS

The following abstracts of the papers for the 1981 Annual Meeting are offered as they were submitted by their respective authors. We have not attempted to impose editorial standardization against the preferences of the individual speakers.

FATHER GABRIEL ABDELSAYED, Coptic Orthodox Church of St. Mark

The Coptic Church: Is It a Monophysite?

The Coptic Orthodox Church of Egypt, though established by St. Mark, the Apostle, has been accused by some Western Churches, since the Council of Chalcedon, A.D. 451, of being a Monophysite from a Eutychian sense. The accusations stem from the fact that the Coptic Church's expression of her faith was politically misinterpreted.

This paper will include a profession of the Orthodox faith of the Coptic Church which is essentially the same as the other Oriental, Eastern and Roman Catholic Churches as well. Some Coptic texts extracted from the prayers of the Matins, Sext, None, and Vespers, as well as the Anaphora express beyond doubt her Meaphysite concern.

NETTIE K. ADAMS, University of Kentucky

Textiles at Qasr Ibrim

The archaeological site of Qasr Ibrim has produced textile fragments in unprecedented numbers. Since we analyze and record every piece, we have found it necessary to develop our own analytical techniques and procedures. A short description of our methods will be presented.

After three seasons of intensive textile investigation we have arrived at some broad understandings of the textile complexes from each period and their changes through time. I will discuss and illustrate examples of various periods and attempt to associate our fragments with articles of clothing and soft furnishings. The historical significance of the textiles will also be briefly examined.

WILLIAM Y. ADAMS, University of Kentucky

The Excavations at Qasr Ibrim

The fortress site of Qasr Ibrim, in Egyptian Nubia, has been under excavation since 1963. The site was originally perched in a bluff some 200 feet above the Nile floodplain; today it is an island surrounded by the waters of Lake Nasser. It is the last important site in Lower Nubia that has not been fully inundated by the lake.

The first settlement at Qasr Ibrim occurred during the Egyptian New Kingdom, if not earlier. Thereafter, the place was more or less continuously occupied down to the year A.D. 1811. During most of its 3000-year history it was one of the most important administrative, religious, and military centers in Nubia. Its importance is enhanced by the fact that it has been very little subject to the destructive forces either of man or nature, and offers nearly total preservation of all kinds of normally perishable material. The excavations have yielded not only great quantities of textiles, basketry, leather, and wood, but also of official and unofficial documents in ten different languages. The excavation results and the textual finds have led to major revisions in our understanding of Nubian history.

This paper and the accompanying technical papers will survey and illustrate both the nature of field operations at Qasr Ibrim and the historical importance of the results. Special emphasis will be given to the later (Byzantine, medieval, and modern) historical periods, as these have been the primary focus of the excavations to date.

WILLIAM Y. ADAMS, University of Kentucky

The Study of Pottery of Qasr Ibrim

The excavation methodology at Qasr Ibrim involves the daily collection, washing, sorting, and analysis of all potsherds from all excavation units, the total frequently exceeding 5,000 sherds from a single day's excavation. Analysis of the sherds, carried on each afternoon after the conclusion of excavations, is the primary source of information on microstratigraphy, and serves as the basis for chronological ordering of all other material on the site. This paper will briefly outline the methodology employed in ceramic study at Qasr Ibrim.

O. KIMBALL ARMAYOR, University of Alabama

Herodotus' Influence on Manethon and the Implications

- I. The third-century-B.C. Egyptian priest Manethon has always exerted a formidable influence on Egyptian history and chronology.
- II. There are important reasons for that influence. Manethon lived at the right time, worked for the right man in Ptolemy II Philadelphus, and evidently had very little competition.
- III. Even so, inherent probability long since ought to have given us pause and especially in the light of nineteenth-century Egyptology and its literary framework and influence.
- IV. It is not merely that Manethon survives only in fragmentary manuscript variants, but also that he was both Hellenized himself and writing for others who were Hellenized. His principal literary tradition was not Egyptian at all, but Greek, and so were many of his Egyptian names.
- V. Even a brief survey of literary themes that Manethon seems to have derived directly or indirectly from Herodotus will serve to demonstrate the truth of that assertion.
- VI. But if so, the independent authority of Manethon is at stake, both in pharaonic history and also in his threefold division of Egyptian chronology into thirty-one dynasties.
- VII. The implications are important. In effect we shall have to re-assess Egyptian history with a careful eye not only toward that which Manethon can tell us, but also that which he cannot tell us.

SUSAN H. AUTH, The Newark Museum

A Coptic Textile with Christian Motifs: Iconography and function

A tapestry woven band recently added to the Newark Museum collection is of interest for its Christian motifs and its fine weaving and design. (Acc. no. 80.94) The vertical band, which once formed part of a tunic decoration, represents a weapon brandishing warrior, a tunic-clad figure identified as Christ by an inscription, and a horseman spearing an animal. This textile will be compared with similar late Coptic examples and a discussion made of the identification of the warrior and rider figures and of the use of Christian motifs in Coptic garment decoration.

JERE L. BACHARACH, University of Washington

Ikhshidid Coinage as Historical Evidence

Numismatic evidence is often referred to as a valuable documentary source but most historical studies rarely make use of this type of data. The advantages and limitations of using numismatic data will be illustrated in this paper on Egyptian and Palestinian Ikhshidid coinage from the death of the dynasty's founder in A.H. 334 to the Fatimid conquest of Egypt in 358. The paper will discuss the political career of Kafur, the use of particular religious formulas, economic changes and the name of the last Ikhshidid ruler.

ROGER S. BAGNALL, Columbia University

Currency and Inflation in the Fourth Century A.D.

This paper will attempt to synthesize certain bodies of evidence which have been studied recently and to combine the evidence of coins and papyri to see how far we can discern the main lines of the monetary history of Egypt from Constantine to Theodosius. Among the crucial questions to be considered are:

- What do the rapidly rising prices attested in the papyri mean in the terms of the coinage actually in use?
- Is this inflation real or only nominal? What is the relationship of monetary terms in the papyri to the physical reality?
- What effect did governmental actions have on the value of the currency?
- How far and how fast did gold coinage replace the old silver/copper currency in actual circulation?
- What is the significance of non-governmental coinage of small change?

KATHRYN BARD, Royal Ontario Museum

Origins of Egyptian Writing and Royal Iconography

In late Predynastic times simple states seem to have emerged, with general indications of stratified social classes, nucleation, extensive foreign and inter-regional trade, full-time craft specialization, and wide-spread warfare. Political evolution of the emergent state and sign-writing in Egypt seem to be functionally linked in some way, for the earliest known hieroglyphs which are seen in Egyptian commemorative art are to caption political information portrayed pictorially.

There is archaeological evidence in Predynastic Egypt to suggest notational systems, but notation is not writing. It was in an attempt to establish and maintain the newly legitimized office of kingship of both Upper and Lower Egypt -- a major leap in organized territorial control over the chieftainships and simple states that probably existed in late Predynastic times, that the earliest hieroglyphs appeared. These were not true texts yet, but numerated and named specific persons and places in scenes that convey the iconography of power and conquest of the newly centralized rule. However, states do not exist simply as iconographic symbols on ceremonial goods. They are whole clusters of socio-political and economic traits, and writing systems were frequently adapted or invented by early states to legitimize and facilitate the administration of such complex organizations.

ROBERT BRIER AND A. HOYT HOBBS, Long Island University

A Brief Note on an Unusual Magical Effigy

Numerous magical spells specify that the magician make an image of a god or person. The most commonly used materials are clay, wax, and wood. This paper discusses a figure made of wood and dressed with three overlapping tunics, each of a different kind of cloth. A possible reference to such a figure in the ancient literature is discussed.

PAUL M. BRODIE, University Museum, University of Pennsylvania

Naukratis Project 1980: The Epigraphic Hieroglyphic Survey

The Epigraphic Hieroglyphic Survey of the Naukratis Project is charged with the responsibility of locating, copying, collating and photographing all inscribed Egyptian material located within the 25 mile radius around Kom Ga'ef that comprises the Project's concession area. The work of the 1980 season was centered at Kom el-Hisn, a site 10.5 km. south of Naukratis. The primary concern of this past season was the well-known tomb of Khesu-wer, cut to the problems of deterioration caused by a rise in the local water table. This tomb was photographed in its entirety, and half of the inscriptions were copied. Also at this site are three statues, located in the courtyard of the rest house. Next season will see the completion of the work in the tomb, and from there the survey will move to other sites in the concession area.

BLANCHE R. BROWN, New York University

Art History in Coins: Portrait Issues of Ptolemy I

The Egyptian mint opened c. 326/5 B.C., producing coins with the same standard types that prevailed throughout the empire. The Herakles head on the second Egyptian issue of the silver tetradrachma has been called "the earliest Hellenistic coin" by Herbert Cahn, who contrasted it with the Herakles head on Alexander's first issues at Amphipolis. But that comparison is misleading because the head on Alexander's first issues was deliberately retardataire. The Egyptian head corresponds to the up-to-date version of the Skopaic style which prevailed throughout the empire.

The first of the Successors to break the pattern of Alexander types was Ptolemy, who, c. 320/19 B.C., substituted a head of Alexander for the Herakles head on the obverse of the silver coinage. The elephant scalp that Alexander wears recalls Herakles' lion scalp, the physiognomy of Alexander follows Herakles' feature by feature, and the style continues in the same Skopaic mode. A further development of the Skopaic style appears briefly in two dies of one issue, about 318/7 B.C., when the relief becomes higher, the modelling richer, and the eye is distended dramatically. Margaret Bieber says of this head that "it shows a fully developed Hellenistic style". But here too we do not seem to find a new style but rather a development within the basic terms of the same Skopaic style. The next issue reverts to the earlier level of the style.

With the following issue, c. 316 B.C., a new reverse was introduced -- an armed Athena in neo-archaic style. Then the Alexander of the obverse changed. It was rendered in neo-classic style, presumably in sympathy with the retrospective nature of the Athena. In fact in Workshop B the prevailing mode was a neo-early-classic (or severe) style. In Workshop C there was an admixture of Praxitelean style. Neo-classicism at so early a date is recognized here for the first time.

In 305/4 B.C., overlapping the silver described above, which continued until c. 301/0, Ptolemy introduced new types in the gold stater -- a portrait of himself on the obverse and a man on an elephant-drawn chariot on the reverse. While the Alexander head on the tetradrachma continued to be neo-classic, the Ptolemy head reverted to the Skopasian. It is individualized, homely, human, but inspired of eye and charged with energy and strength.

In c. 300, the final Ptolemaic types took over in both silver and gold -- the portrait of Ptolemy, combined with an eagle-on thunderbolt on the reverse. Stylistically, the head of Ptolemy continued Skopaic formulae, but carried them an important step beyond, to a mode of exaggeration, with a new degree of extravagance and a new broken rhythm held together in tension. In 297 B.C., this head was matched stylistically by the head of Alexander the Great which was introduced into the coinage of Lysimachos. With these heads perhaps one is justified in speaking of a shift in style, or at least of a mannered exaggeration.

S. KENT BROWN, Brigham Young University

The Project to Microfilm Records of the Coptic Orthodox Church

After the Church of the Holy Virgin in Old Cairo burned to the ground in March, 1979, leaders of the Coptic Orthodox Church became anxious about the preservation of the monuments and vast stores of records located at various sites in Egypt. As a result of a Research Development trip which I made in the summer of 1980, a projected microfilming effort in Egypt has become more of a reality. This report will be an update of this developing project.

BETSY M. BRYAN, Yale University

The Administration of the Fayum in the mid-18th Dynasty

By accident of preservation we are in possession today of monuments belonging to several governors of the Fayum who lived during the 18th Dynasty. There has been disagreement in the past concerning the chronology and genealogy of these people, and it is the intention of this talk to suggest a new reconstruction for the pattern of officeholders in the period. It will also be possible to add information about the governors themselves and to identify the official responsible for the region during the latter part of Amenhotep III's reign. This will extend the known governors by some thirty years and will make a complete sequence from the middle of Tuthmosis III's reign through that of Amenhotep III.

Since Barry Kemp's recent article on the harim palace at Medinet Ghurab, attention has been focussed on the mid-18th Dynasty structure. In further investigation of the Fayum during this time, this talk will discuss both the evidence for royal occupation in the Fayum and the relation of the governors to the royal residence there.

STANLEY M. BURSTEIN, California State University, Los Angeles

Axum and the Fall of Meroë

The fall of Meroë and with it the end of the line of Meroitic kings is generally thought to be documented in the vivid account of a devastating raid into the land of the Kasu (=Kushites) about A.D. 350 by Ezana, the first Christian king of Axum, that is contained in the great Ge'ez inscription he set up to commemorate his victory over the Noba. Recently, however, it has been suggested that the dynasty of Meroë had been brought to an end before Ezana's raid by one of his pagan predecessors. The evidence for this new interpretation is threefold: (1) the omission of any reference to a king of Meroë in Ezana's Ge'ez inscription; (2) his use of the title King of Kasu before the campaign against the Noba; and (3) the fragmentary Greek victory inscription of a pagan king of Axum found at Meroë and published by Sayce in 1910 which is assumed to refer to an earlier Axumite attack on and sack of Meroë. Nevertheless, despite its attractiveness, this theory cannot be correct since it fails to explain Ezana's military operations against the Kasu. The purpose of this paper is to suggest on the basis of an analysis of the Axumite inscription from Meroë a different reconstruction of the fall of Meroë, namely, that the last king or kings of Meroë were Axumite vassals, and that Ezana's destructive raid into the land of the Kasu is probably to be interpreted as the suppression by him of an unsuccessful attempt by Meroë to regain its independence.

RONALD D. CAMERON, Harvard University

The Parables of Jesus in the Apocryphon of James

This paper is a form-critical analysis of the parables attributed to Jesus in the Apocryphon of James. Through it I hope to provide some interpretive clarity to these parables and to bring them into current discussions of the sayings of Jesus.

After a brief introduction to the Apocryphon, its three parables will be analyzed in some detail. Layers of tradition within the text will be isolated and interpreted. The paper will conclude with an exegesis of Jesus's reason for speaking in parables, in which I shall endeavor to demonstrate the use of parables in the composition and theology of the Apocryphon of James.

NEIL CAPLAN, Vanier College

Arab-Zionist Negotiation Attempts during the Mandate

This paper is an interim summary and overview of ongoing research. During the period 1918-48, Arab and Zionist representatives had perhaps thousands of political and quasi-political discussions in and around Palestine. In the course of these talks, negotiators and would-be negotiators reached a fairly advanced appreciation of each other and the conflict they were engaged in. Some tentative lessons and conclusions drawn from Arab-Zionist negotiating experience during the Mandate period may be summarized as follows:

- 1) The gap between the basic minimum demands and "vital" interests of the parties has been almost so wide as to be unbridgeable, both in theory and in practice.
- 2) External circumstances have seldom provided both sides simultaneously with the perception that each had no choice but to reach an agreement with the other side, based on a reduction of its full demands.
- 3) There is a crucial distinction to be made between Palestinian and non-Palestinian Arab leaders in the negotiating process.
- 4) The true object of high-level Arab-Zionist negotiations has seldom been the conclusion of a definitive treaty to end the conflict. Rather, negotiation and diplomacy have more often been used by both sides as tactical weapons in their determined struggle to realize their maximalist national programs.

WILLIAM D. E. COULSON AND ALBERT LEONARD, JR., University of Minnesota

Naukratis 1980: Results of the First Season

A preliminary survey at Naukratis and its environs conducted in the winter of 1977-78 revealed the need for renewed excavation and intensive survey work there. Both were begun in the summer of 1980, a full 75 years after Hogarth's final publication of his work at the site.

Due to the unknown state of preservation of the majority of the sites in the western Nile Delta, the aims of the Naukratis survey are to record the state of preservation of all sites within an approximate 30 km. area to the north and west of the city, to create a register of such sites with notations as to the extent of intrusions made by modern settlements and cultivation, and to compile a typology of Hellenistic and Roman sherds collected from the surface. Other work of the survey area includes a statistical study of the pottery from Kom Dahab, an epigraphic survey, balloon photogrammetry, botanical studies, and historical and papyrological studies.

Excavation at Naukratis in 1980 was concentrated in a large mound to the south of the older excavations of Petrie, who claimed to have found here a "Great Temenos". Trenches were laid out along the western edge of the mound and revealed mudbrick walls of at least two, possibly three, distinct architectural phases (perhaps belonging to houses), together with a stratified series of late Hellenistic and early Roman pottery. Clarification of problems concerning the very existence of the Great Temenos and excavation of the earlier Greek levels must await work in future seasons.

SUE D'AURIA, Museum of Fine Arts, Boston

The Princess Baketamun, Daughter of Tuthmosis III?

In the collection of the Museum of Fine Arts, Boston, is a fragment of a faience votive object (05.239) from Naville's excavations at Deir el Bahri. The piece is inscribed with the cartouche of Tuthmosis III and, on the reverse, a cartouche containing the name of Baketamun, whose titles are unfortunately broken away.

Baketamun does not appear in the family group portrayed in the tomb of Tuthmosis III. However, two objects inscribed for the "king's daughter Baket(amun)"* may be assigned to the mid-18th Dynasty, and suggest that she was a daughter of Tuthmosis III.

*a wooden staff in the Brooklyn Museum (37.1830E), and a scarab (PSBA XXIV (1902), p. 252)

PETER DER MANUELIAN, Harvard University, The Museum of Fine Arts, Boston

Some Adjoining Relief Fragments from the Tomb of Mentuemhet at Thebes (no.34)

Mentuemhet, Fourth Priest of Amen and Mayor of Thebes in Dynasties 25-26, played an important role in both the history and art of Egypt during the so-called Saite Renaissance. His most impressive monument is his tomb in the Asasif, which incorporates styles and forms from several earlier periods. Despite the tomb's art historical significance and sheer size, it has never been systematically cleared and published. The purpose of this paper is to briefly examine a series of fragments in raised relief which once formed two registers in the "West Portico" of the tomb. The fragments are at present scattered in museums around the world, and are for the most part unpublished. One register depicts a procession of female offering bearers, the other a fishing scene. The original sequence of the fragments is tentatively reconstructed along with a discussion of their former location in the Portico.

SUSAN K. DOLL, Museum of Fine Arts, Boston

The Book of the Dead of Amenhotep, Overseer of the Builders of Amon

The papyrus of Amenhotep, Overseer of the Builders of Amon, (Museum of Fine Arts, Boston 22.401) is a superbly illustrated example of an early Eighteenth Dynasty Book of the Dead, probably to be placed between the reigns of Thutmose III-Amenhotep II. Thirteen plates are present in Boston, but fragments have been identified in collections in Stockholm and Amsterdam, sixteen sheets have been found in the British Museum, and two sheets are included among the collections of the Redwood Library in Newport, Rhode Island. Publications on the Stockholm fragments by Bengt Peterson, who also identified the chapters present on the British Museum sheets, and on the Amsterdam fragments by M. Heerma Van Voss, have named the chapters extant in the European portions of the papyrus. Fragments in the Museum of Fine Arts and the Redwood Library include, among others, portions of Chapters 1, 30A, 41, 43, 52, 55 with 38b, 63, 64, 78, 89, 105, 124, 130, 133, 134, 136a, 153a, and 190.

BOYCE DRISKELL, University of Kentucky

Basketry Analysis at Qasr Ibrim

During the 1980 field season at Qasr Ibrim, a major attempt was made to analyze all baskets and basketry fragments recovered during the season's work. Basketry, like other perishable material, is unusually well preserved within the dry deposits at this town site. As a result, a detailed analysis was possible for well over 1800 baskets or basketry fragments. This material came mostly from the uppermost (Ottoman) levels of occupation, but there was also an opportunity for comparative examination of material from earlier periods, back to the Roman. There are significant indications of stylistic and technical change through time, but also many and surprising indications of stability. However, definite conclusions are premature pending the examination of additional material from the earlier occupation levels. Meanwhile, this paper will offer a preliminary report on the status and the methods of basketry analysis at Qasr Ibrim, with primary stress on methods of attribute recognition and documentation.

ANDREW S. EHRENKREUTZ, University of Michigan, Ann Arbor

A Message from the Earliest Fatimid Dīnārs of Egypt

A critical examination of a substantial sample of Fatimid dīnārs struck in A.H. 358-362 by the mint of Egypt (MIṢR) allows us to draw certain interesting hypotheses and conclusions regarding the schedule, volume and quality of its production.

MOSTAFA EL-ABBADI, Alexandria University

Historians and the Papyri on the Finances of Egypt at the Arab Conquest

The purpose of this paper is to reinterpret the much suspected estimates of the revenue in money quoted by early Arab historians. Examples of these figures are: 12,000,000 (Ibn Abdel Hakam); 50,000,000 (Tabari); 2,000,000 (Baladhuri), assumed to be counted in dinars (=solidi), and, therefore, rejected.

As the papyri of Byzantine Egypt reveal the simple method of assessing money taxes in gold carats per fiscal unit (arura or caput), it seems probable, therefore, that to facilitate matters, total assessments were also made in carats.

I would suggest, therefore, that in many cases, the above quoted figures are counted in carats and that they represent different assessments.

- a. 12,000,000 carats = 500,000 solidi: the estimate of the annual imperial tribute.
- b. 50,000,000 carats = 2,083,333 solidi: the estimate of the total revenue in money. (This is almost identical with the last mentioned 2,000,000 dinars.)

These results are not incompatible with previous calculations, and they would provide us -- for the first time -- with estimates of the revenue in money for Byzantine and early Arab Egypt.

HANI FAKHOURI, University of Michigan, Flint

Population Growth: It's Social and Economic Implication in Egypt

This paper focuses on the population growth and its impact on the social and economic structure of the Egyptian society. As of July 2, 1979, Egypt had a population of 41 million and since then it has been increasing at the rate of 1,241,000/year. At this rate the country's population will exceed 74 million people by the year 2000.

The underlying problems are burdensome and complex: an increasing population, a meager capital investment, and limited natural resources straining the social and economic future of the society.

The construction of the Aswan Dam and the increase in newly reclaimed land has bought only limited time for Egypt. This is reflected in the declining ratio of cultivated land to population size which led the country to become a net importer of food in order to sustain its impoverished population. This population trend strained the economy and diverted a large sum of money away from capital investment thus the growth in the Egyptian economy did not expand fast enough to meet the challenge of population growth.

The negative impact of this cumulative effect of population increase is felt at all social and economic levels and the infrastructure is not even capable of meeting the minimal demands imposed upon it.

Three cultural factors explain the high birth rate -- traditional Islamic religious beliefs, early marriages, and husbands and wives' pragmatic reasons for large families.

There are two possible means of stabilizing the population: (1) effective implementation of a nation-wide family planning and birth control program, and (2) migration of surplus population to other countries.

The need for the first alternative was formally recognized more than fifteen years ago and the Supreme Council for Family Planning was formally established in 1965. However, the way the program was organized and the lack of commitment among its participants, caused it to be ineffective with respect to Egypt's birth rate.

The second alternative reflects that the vast majority of those who migrated consisted of professionals and highly skilled workers, which the society could hardly afford to lose.

Unless the country finds a balance between economic development and population growth, Egypt faces a grim and discouraging future.

GLADYS FRANTZ-MURPHY, Loyola University of Chicago

Settlement of Property Disputes in Provincial Egypt in the Early Islamic Period

Litigation and settlement documents written in Coptic and Greek and dating from the seventh and eighth centuries have long been available. According to those documents, settlement of property disputes was affected by arbitration rather than by judicial decision. Evidence could be given in the arbitration proceedings by written document or oral testimony, failing these, by oath. This paper will consider the extent to which later Arabic documents indicate that these arbitration and evidence procedures were continued.

RITA E. FREED, Museum of Fine Arts, Boston

Provincialism in Dynasty XII: A Look at Three Stelae from Naga ed-Der

By Dynasty XII, the site of Naga ed-Der, well known for its Predynastic and First Intermediate Period cemeteries, appears to have been no more than a provincial town, outside the mainstream both artistically and politically. Three private stelae from the site are intriguing since they reflect this provincialism at a time when most such monuments conform to an established pattern. The first, datable to the reign of Amenemhet I, was executed by a competent artist who understood, for the most part, the trends of royal art. Nevertheless, he contributed additional details, some unique to the Naga ed-Der tradition, and others, such as the twenty-three and one-half square grid, otherwise unparalleled. The second, datable to the reign of Amenemhet II, shows a peculiar composition which may have resulted from a misunderstanding of the function of the stela. The third, dated to the thirtieth year of the reign of Amenemhet II, is closer stylistically to works of the First Intermediate Period than it is to contemporary Twelfth Dynasty pieces. Together these stelae present an interesting picture of the interactions between a minor site and those in the forefront of artistic activity.

ANDREW H. GORDON, University of California, Berkeley

The Context and Meaning of the Word Inw in the Eighteenth Dynasty

The word inw is found with great frequency in the temples and tombs of the Eighteenth Dynasty. Its meaning will be examined, paying special attention to its written and/or pictorial context. In this review of the meaning of inw, the Egyptian definition as influenced by her theology will be compared with our modern understanding of the word. In particular, Lorton's translation of inw as "goods" will be examined.

ZAHY A. HAWASS, Chief Inspector of the Giza Pyramids, the University Museum, University of Pennsylvania

The Excavations at the Eastern Base of the Giza Plateau and the Sphinx

The Egyptian Antiquities Organization excavated at the base of the Sphinx for two seasons, 1978 and 1980. In 1978 the Organization worked northeast of the Sphinx in a mound at the edge of the Eastern Cemetery of the Giza Necropolis. Archaeological and geographic evidence indicates that this was a Graeco-Roman village called Busiris that was used by pilgrims coming to the Sphinx from the New Kingdom onward. The Roman author, Pliny the Elder, describes the location of the village, and textual evidence of the community of Busiris was found during the early excavations at the Sphinx in 1817 by the explorer Caviglia and in 1925 by M. Baraize. The excavations of the Antiquities Organization proved that there was a village in the mound and that there were rock-cut tombs, dated to the Old Kingdom, in the cliff, and may suggest continuous occupation in the Graeco-Roman period.

There also were excavations in the northeast corner of the Sphinx to examine and study the ancient deposits under the temple of Amenhotep II.

In the summer of 1980, the excavations took place both 50 meters in front of the Sphinx temple and 100 meters in front of the Sphinx itself, areas that had not previously been excavated. Here, we searched for evidence of the Old Kingdom canal linking the Sphinx temple with the Nile and for the remains of temples dating to the New Kingdom. Excavations continued in the same season in the lower part of the cliff where we found some Old Kingdom graves. The work during the two seasons in the Giza plateau has provided for us much important historical and archaeological information.

JAMES K. HOFFMEIER, Wheaton College

A New Insight on Pharaoh Apries

Our knowledge of Pharaoh Apries, the fourth king of the XXVIth Dynasty (589-570 B.C.), from Egyptian sources is very limited indeed. His name is well attested in the monuments from the period (Gauthier, Le Livre des Rois De'Egypt IV, 104-112), but these offer no insights into historical matters. The bulk of the historical data on Apries comes from the writings of later historians (Herodotus, Manetho, and Josephus). In addition to these sources, there are the contemporary records from the Israelite prophets Jeremiah and Ezekiel. From Jeremiah 37:5 and 11 we learn that Apries launched a military campaign against the Babylonians who were besieging Jerusalem. Unfortunately, Herodotus is silent on this point, while Josephus (Antiquities X, 110-111) merely echoes the accounts of Jeremiah. Herodotus does include information on Apries' military venture against the Libyans (II, 161), where his troops suffered a serious defeat. This led to his demise by his onetime supporter Amasis (Ahmose si Neith). The Egyptians who supported Amasis were clearly angered by Apries' folly against Libya.

Apries' military efforts in Palestine and Libya proved disastrous. This has led a number of scholars to question the sagacity of Apries. The suggestion we would like to submit here is that this was precisely the attitude enunciated by Jeremiah in 46:17. While biblical scholars have admitted uncertainty as to the exact meaning of the statement "Call Pharaoh, King of Egypt, 'Noisy one who lets the hour go by'", it seems to be a derogatory statement, in light of Egyptian wisdom literature, against Apries.

LYNN HOLDEN, Museum of Fine Arts, Boston

Some Remarks Concerning the Heart and Tongue of Ptah

The important theological content of Coffin Text Spell 647 (VI, 267-269) will be presented and discussed with regard to its bearing on the essential nature of the god Ptah and the creative powers of the word as expressed in the religious philosophy of Memphis articulated in the text of the Shabako Stone.

The discussion will include the identification of the gods Hu and Sia with the Heart and Tongue of Ptah as stated in this Coffin Text, as well as, its expressed understanding of the epithets of Ptah by means of word plays.

FAYEK M. ISHAK, Lakehead University

A Query into the Ousia and Hypostasis: A Triumph of Athanasian Orthodoxy

This paper is primarily concerned with the apostates who profess that the ousia (essence) of the Father is alien to that of the Son. In his Deposition of Arius and Defence of the Nicene Creed St. Athanasius of Alexandria gave ample evidence to prove beyond any doubt that the Father and the Son are one and the same in ousia and hypostasis (substance).

Against the Arian heresy regarding the changeability and variation of the Word in relatedness to rational creatures, the Alexandrine Saint refuted such assumption on the ground that fragmentation and change would be contradictory to the Father's perfect knowledge. It follows, as he stated categorically in his Expositio Fidei (statement of faith), that the Perfect is begotten from the Perfect and any view of creatureliness would obviously be inconsistent.

JAMES G. KEENAN, Loyola University of Chicago

The Aphrodite Papyri and Village Life in Byzantine Egypt

Following reference to the contribution of Egypt's Greek papyri to our knowledge of ancient history, this paper proceeds to discuss the recovery of papyri (Greek, Coptic, Arabic) from the village of Kom Ishqâw (ancient Aphrodite) in the first decade of this century and their dispersal to collections in many cities of Egypt, Europe and North America. There is mention of the Coptic papyri and of the early Islamic archive of the 'Ummayid emir, Kurrah ibn Sharik, that have come from Kom Ishqâw. Attention is then shifted to the sixth-century Byzantine Greek papyri from the village, most of which were once part of the archive of Flavius Dioscorus, a prominent villager, professional notary and amateur poet.

The careers of Dioscorus and of his father Apollos are briefly sketched; some of the more significant archival papyri are referred to. There follows a description of the village's terrain in the Byzantine period (as revealed in the papyri) and a discussion of some of the activities of the village's leading inhabitants. The paper closes with some suggestions for future study and with a brief appraisal of the value of the Aphrodite papyri for the history of Byzantine Egypt, and for the history of the Byzantine Empire in and around the reign of Justinian.

TIMOTHY KENDALL, Museum of Fine Arts, Boston

Kushite Conundrums

Observations on some Sudanese antiquities recently retrieved from the storage rooms of the Museum of Fine Arts: a) the rock, fossil, and shell collection of Khenensa, wife of Piye, from her tomb at El-Kurru (Ku. 4), b) an unpublished gaming scene on a relief block from the pyramid chapel of King Aramatelqo, Nuri IX, c) fragments of some royal corselets from Meroë.

RAIF GEORGES KHOURY, University of Heidelberg

De la nomination des juges dans l'Islam depuis le début jusqu'à l'avènement des Abbasides

Il n'est pas simple d'avoir des informations sûres concernant les premiers temps de la culture islamique, car on tombe souvent sur des récits hésitants, parfois même contradictoires, ce qui ne permet pas de se faire une image fidèle et réelle de ce passé très important, mais resté malgré tout assez obscur. En plus du caractère de la mentalité archaïque, il y a le fait important qu'à côté du Coran et de quelques autres fragments rien ne nous est arrivé qui nous conduise de manière authentique, mot à mot, aux auteurs des premières heures. Ceci complique considérablement la tâche et augmente les hypothèses et les versions dans l'information, qu'il faut aborder à cause de cela avec beaucoup de prudence, en comparant les récits les uns avec les autres pour arriver, au moins en partie, à une certaine réalité.

Ceci dit, la question de la nomination des juges dans l'Islam n'échappe pas à ce genre de difficultés, surtout touchant la période traitée ici. A cause de cela se sont glissées des opinions étranges, qui ont été soutenues par plusieurs auteurs islamiques au cours des siècles, prétendant que les califes Abbasides étaient les premiers à intervenir directement dans la nomination des juges dans l'Islam; alors qu'avant eux ceux-ci dépendaient entièrement des gouverneurs locaux pour des raisons qu'on ne peut pas accepter telles quelles. Plusieurs spécialistes de la matière ont fait de ces idées leur credo par rapport à cette question, sans que cela soit justifié en quoi que ce soit. C'est pourquoi il s'agissait de revoir les textes les plus importants touchant ce problème, pour en étudier à travers eux tout le développement et montrer comment certains califes Orthodoxes et Omeyyades déjà intervenaient, selon le besoin politique ou surtout religieux, pour nommer ou destituer des juges.

DAVID A. KING, New York University

More on the Astronomical Orientation of Medieval Cairo

At the last ARCE Annual Meeting the speaker discussed the orientation of medieval Cairo, pointing out that the ṣaḥāba used the azimuth of the rising sun at midwinter to orient the Mosque of ^CAmr in Fustat, and that the Fatimid city of al-Qāhira was fortuitously oriented in the same direction (being built alongside the Pharaonic Red Sea Canal). Thus, buildings on the main axis of the old city face the qiblat al-ṣaḥāba, but particularly the Mamluke mosques and madrasas often have their interiors oriented skew to their exteriors so that their mihrābs face in the qibla computed by the medieval astronomers.

Recent research on the orientation of the Ka^Cba itself helps to explain the reasons why the ṣaḥāba used the winter sunrise for determining the qibla at Fustat.

C. MAX KORTEPETER, New York University

Problems of Fava Beans: Some Urgent Research Needs

No longer can the Egyptian be confident that he will have his tameya. Basically, the challenge to this favored source of protein in Egypt comes from three areas: 1) the competition of other food grains and beans for scarce cropland, the soybean, for example, has gone through successful tests; 2) the limited productivity of current bean varieties and the need for increased breeding research; 3) the ravages of plant parasites, especially Orobanche infection in the soil of Egypt. This paper will discuss these problems and suggest research possibilities to overcome some of them.

LAVERNE KUHNKE, Northeastern University

The Irrelevance of Western Models for Social History in Egypt

A number of new historiographic initiatives are challenging the stereotypes of modern Egyptian history -- specifically the picture of Egypt presented by the abundant travel literature of the nineteenth century, and French and British observers.

This paper proposes revisionism in some standard areas of Western social history, to contribute to the ongoing research for new universals, concepts that transcend national boundaries, ideologies and cultural presuppositions. Attempts to draw meaningful and valid comparisons between Egyptian and Western history are obstructed by the inherited assumptions, values and categories of our own historical tradition.

Focusing on the two fields of education and public health care, this paper will apply analytical approaches included in Ivan Illich's critique of "industrialism as ideology" and Theodore Rozak's examination of "urban imperialism" to suggest that we have been using inappropriate models for comparison with social developments and changes in Egypt. In the nineteenth century, rural Imperial Russia was a more valid area of comparison with Egypt than industrializing England and France, as one example.

PETER LACOVARA, Oriental Institute, University of Chicago

Survey of Deir el-Ballas 1980

The long neglected New Kingdom town at Deir el-Ballas provides an excellent opportunity for the study of micro-settlement patterns in Pharaonic Egypt and the culture-history of the early Eighteenth Dynasty.

The site was excavated by A. M. Lythgoe and F. W. Green as part of the Hearst Expedition under the direction of G. A. Reisner in 1900-01. In order to elucidate and supplement the records of the expedition, a field survey was conducted from January to March 1980 as part of an ARCE fellowship.

Inscriptions of Sekhnenre and Ahmose along with pottery of late Second Intermediate Period-early Eighteenth Dynasty date places the site in the period of the Hyksos expulsion and its aftermath. Its strategic position suggested to W. S. Smith that it may have served as a staging post for the campaigns of the Theban dynasts.

Two large "palaces", a workmen's village and an associated scatter of houses and cemeteries comprise the existing remains. A detailed investigation of the domestic structures, the topography and the stratigraphy of the site were the main goals of the 1980 season.

RONALD J. LEPROHON, Museum of Fine Arts, Boston

Intef III and Amenemhat III at Elephantine

This paper offers two new Middle Kingdom inscriptions from the temple of Hekaib at Elephantine. The first text is from king Nakht-neb-tep-nefer Intef III wherein he describes finding an older structure in ruins and rebuilding it. The second text simply mentions a year 34 of the Horus ^c3-b3w, who can only be Amenemhat III of the Twelfth Dynasty. Unfortunately, the little that is left of the inscription does not permit us to know what kind of work, if any, Amenemhat III accomplished at the temple of Hekaib. The paper will conclude with a few remarks on the extent of the fame of Hekaib's temple on Elephantine.

THOMAS J. LOGAN, Metropolitan Museum of Art, New York, and
BRUCE WILLIAMS, Oriental Institute, University of Chicago

The Metropolitan Knife Handle

Although the design on the reverse of a badly damaged knife handle in The Metropolitan Museum of Art is well known as containing a procession of figures approaching a mat and post version of the palace facade, no design has been recovered from the boss side. Although this side is badly damaged, examination has recovered several partial figures that are linked together into elements of a design. These elements in turn link the MMA knife handle with major late Predynastic documents including one of the most significant ivory knife handles.

PHILIP MATTAR, Columbia University

The Mufti of Jerusalem: From Cooperation to Opposition

Muhammad Amin al-Husayni, the Mufti of Jerusalem and the key leader of the Palestinian national movement during the mandate, is portrayed in most of the Western literature on Palestine as a Muslim fanatic and an intransigent leader who opposed Zionism and British rule (1917-48) and was responsible for much of the violence in Palestine. Many Arab writers also portray him as having vigorously opposed British rule and encouraged rebellion. Based on interviews and documents from Jerusalem, Beirut, Damascus, London, and Cairo, this paper will refute these views by showing that the Mufti was a cautious and pragmatic politician who secretly cooperated with the British and was not involved in any revolt until 1936 when, for political and personal reasons, he joined and led the Arab Revolt against the British and the Zionists. After his exile from Palestine, he organized a rebellion in Iraq in 1941, for which the British planned to assassinate him.

SUSAN MCKIERNAN AND EARL L. ERTMAN, The University of Akron

Eutectic Soldering in Ancient Egyptian Metalwork

The ancient Egyptians were proficient in eutectic soldering or granulation. This is an additive metalsmithing process in which two pieces of metal are fused together by heating them to their common melting point. Even today, when we can control temperatures, this technical process is still difficult and precarious to perform.

The slide presentation will include ancient Egyptian jewelry as well as demonstration examples of the steps and procedures employed by craftsmen in creating their artworks.

WILLIAM E. METCALF, American Numismatic Society

From Greek to Latin Currency in Third-Century Egypt

This paper will survey briefly the development of Egypt's currency from Ptolemaic times through the Augustan period, and its subsequent isolation from the remainder of the Roman world and adherence to a fundamentally Ptolemaic system through the following three centuries. The third century saw watershed developments in the coinage of the Roman world as a whole: a steady debasement of the nominally silver coinage from Severus through ca. 250, with a profound reduction in the silver content ca. 260. This ultimately led to the collapse of the subsidiary coinage as well, both the imperial and the provincial, and attempts at reform were made by Aurelian (270-276). That these reforms extended to the Alexandrian coinage is suggested by a reduction in its weight, an alteration in the seriation of later third-century hoards, and an apparent reorganization of the mint early in the reign of Diocletian (284-305). These all culminate in the introduction of the Latin-legend coin commonly known as the "follis", which has usually been dated to 294, two years before the end of the traditional coinage. This dating has been based on the false impression that Diocletian's reform of the coinage was conceived and executed simultaneously throughout the empire, as well as upon dating of the revolt of Domitius Domitianus to 296; both views are wrong, and the reform in Egypt should probably be dated to 296.

JOHN G. MERRIAM, Bowling Green State University

Egyptian Agriculture: The Case for Appropriate Mechanization Policies

This paper will argue that mechanization of Egyptian agriculture can have a most positive effect. To test this contention the peak labor hypothesis of Makhijani and Poole will be applied which is that a peak labor problem exists when certain operations in the crop cycle require much more labor for brief periods than is ordinarily the case for most of the year. In the Egyptian context with the Aswan High Dam and perennial irrigation employment opportunities would seem to increase but in fact multiple cropping makes new peak labor demands with the premium placed on quick harvesting and sowing for the next crop. Mechanization programs, however, must be carefully selective and appropriate if the effects are to be beneficial.*

Appropriate mechanization, it is suggested, is not labor-displacing -- a matter of considerable concern given a population of 41,995,100, a growth rate of 2.578 percent (up since the 1973 War), and a population density that along the banks of the Nile is one of the highest in the world. These appropriate mechanization policies will tend to reduce the pressure for large farm families whose excess numbers migrate to the urban areas with their attendant economic, social and political problems. In fact, well thought out mechanization policies enlarge employment opportunities in agriculture and related fields, urban industry, and the service areas; and such policies reduce back-breaking farm work, the need for so many resource-draining draft animals, and they increase the prospects for livestock and dairy herds. Finally, and most important is the expected increase in agricultural productivity.

*Makhhijani, Arjun and Alan Poole, Energy and Agriculture in the Third World, Cambridge, Mass.: Ballinger Publishing Co., 1975. See also the studies by John Waterbury and Egypt: Major Constraints to Increasing Agricultural Productivity: USDA/USAID with Egyptian Ministry of Agriculture. Foreign Agricultural Economic Report No. 120. Washington, D.C. 20250, June 1976.

MONA MIKHAIL, New York University

The Fictional World of Sabri Moussa

Fessad al-Amkina is a radical departure from the mainstream of the traditional Arabic novel of the 50's and 60's. Sabri Moussa, the award winning novelist creates a Ulysses-like hero setting him in the desert of eastern Egypt in a quest for the authentic self. Through the use of a "prose carved in rock", the novelist succeeds in giving new dimension to the form and content of the Egyptian novel. His cast of characters, the lyrical tone as well as the mythical backdrop against which this tragedy evolves are refreshingly new departures to be further investigated in this work.

MUHAMMAD Y. MUSLIH, Columbia University

Palestinian Arab Politics under the British Military Administration, 1917-1920

In the First Palestinian Arab Congress which was held in January-February 1919 the Palestinian Arab Nationalist Movement (PANM) demanded the preservation of the oneness of Syria and Palestine; the political future of Palestine was then a bone of contention among pan-Arabists and Palestinian nationalists. But in the Third Palestine Arab Congress which convened in Haifa in December 1920, the PANM defined its national objectives in distinct Palestinian terms. Ever since then, the idea of unity was never raised to determine the fate and national identity of Palestine, but rather to define the relationship of an independent Arab Palestine with other independent Arab countries.

This paper outlines how and why this shift of focus took place.

The presentation is based on archival materials in Beirut, Damascus, Amman, Jerusalem and London, and on interviews with surviving members of the PANM.

FAUZI M. NAJJAR, Michigan State University

Egypt's Consultative Assembly: Is It a Prelude to the Restoration of the Senate?

On September 25, 1980, Egyptians were called to elect 140 members to the newly created Consultative Assembly (majlis al-shūra). Another 70 members were appointed by the president of the republic on October 28, 1980. The Consultative Assembly was created by a set of constitutional amendments approved in a popular referendum on May 23, 1980. Other changes in the Constitution abolished the Arab Socialist Union, Egypt's theretofore single legal political organization, legalized political parties, made the shari'a the major source of legislation in Egypt, established the press as a fourth estate, and provided that President Sadat could be president for life.

In his opening speech to a joint session of the People's Assembly and the Consultative Assembly on November 1, 1980, President Sadat stressed the significance of the event. He said, "This is more than an opening session of a new legislative period". Stressing the May 15 (1971) Corrective Revolution as the "starting point" for the establishment of a sound democratic system in Egypt, Sadat referred to the recent constitutional changes as historical landmarks culminating in the establishment of the Consultative Assembly as the final stage in the construction of the "state of institutions" (dawlat al-mu'assassat). He called the Consultative Assembly the "family council" for all Egyptians, and hailed it as being representative of all groups and organizations.

According to the constitutional amendments, the Consultative Assembly will have no legislative powers; it will study, and offer advice on, issues and proposals submitted to it by the People's Assembly, the President, and the Council of Ministers. Needless to say, its opinions are not binding. Indeed, the role of the new assembly is not yet clear; no constitutionally mandated legislation has been passed, and the Assembly has barely completed its rule of procedures. However, whatever influence it will exercise in the affairs of state will depend on how seriously it will discharge its role of providing competent scientific judgment on issues of public policy. Much also will depend on how accommodating to Sadat's programs it will be.

Many have questioned the wisdom behind its creation. They see it as an expensive and superfluous accretion to an already expanded state apparatus. Others see it as a prelude to the restoration of the old Senate and, thus, the final stage in a de-Nasserization process started by Sadat with the Corrective Revolution of May 15, 1971. In addition to the possibility of turning the Consultative Assembly into a second upper chamber, other questions may be raised: (1) Is the Shura Council, with all its Islamic implications, a sop to conservative religious elements which are becoming quite vocal in their demand for the implementation of Islamic Law? (2) Is it an attempt by Sadat to further reinforce his position by creating still another institution of legitimization? (3) In view of the variety of talents assembled in this "family council", the Consultative Assembly could render a great service to Egypt by serving as a think tank, offering detached and well studied opinions and recommendations on vital matters of state. Will it do that? Will the legislative and executive heed its advice? This paper will attempt to address these questions.

DAVID O'CONNOR, University Museum, University of Pennsylvania

The Location of Yam/Irem

The Egyptians had important relationships with the African region of Yam/Irem from the Old Kingdom to the end of the New. It has become generally accepted that Yam/Irem was located in Upper Nubia and included the site of Kerma. This paper argues for an alternative view, anticipated by scholars in the 19th century, that is also compatible with the available data. In the interpretation presented here, Yam/Irem is located south of Upper Nubia, and the implications of this for the history of relations between Egypt and Nubia briefly considered.

ELIEZER D. OREN, Ben-Gurion University of the Negev

Egyptian Ways-of-Horus in Sinai: Recent Archaeological Research

The ancient Egyptian Ways-of-Horus, along the Mediterranean coast of Sinai, was the most vital land bridge linking Egypt with its provinces in Canaan and Syria. Its strategic and commercial importance is manifested by numerous references in New Kingdom documents. Yet, this area has, until recently, remained terra incognita to archaeological research.

Ben-Gurion University expedition has explored (1972-80) systematically in northern Sinai, between the Suez Canal and Gaza, over 80 sites of the New Kingdom period. These include roads, waterways, forts, trading stations and campsites. Excavations in some of the sites yielded well preserved architectural remains including forts, store houses, granaries, as well as burials and workshops for industry. The rich store of finds: Egyptian, Canaanite, Mycenaean and Cypriote date in the 18th-20th Dynasties. The newly discovered sites enable us now to evaluate the following subjects against the relevant archaeological record:

1. History of Egyptian military and administrative activity in Sinai and beyond during the New Kingdom period.
2. The accurate course of Egyptian Ways-of-Horus between the eastern Nile Delta and southern Canaan.
3. Interpretation of the architecture and identification of the forts along the Ways-of-Horus in the Karnak reliefs and Papyrus Anastasi I.
4. The nature of Egypto-Canaanite cultural and commercial relations during the New Kingdom period.
5. The possible route of the Exodus in northern Sinai.

DAVID A. PENDLEBURY, University Museum, University of Pennsylvania

A Donation Stela of the XXVIth Dynasty in the University of Delaware Teaching Collection

A presentation and discussion of an hitherto unknown donation stela from the reign of Amasis, including an analysis of the presentation scene, a translation of the text and a suggestion for the stela's original provenience. This stela (no. 58.2.2) is an addition to the invaluable list published recently by Professor Dimitri Meeks, "Les donations aux temples dans l'Égypte du I^{er} millenaire avant J.-C.", in E. Lipiński, ed., State and Temple Economy in the Ancient Near East, Volume II, (Orientalia Lovaniensia Analecta 6, Leuven, 1979), pp. 605-687.

DONALD M. REID, Georgia State University

Political Assassination in Egypt, 1910-1954

This paper is a preliminary exploration of twentieth-century Egyptian assassinations, a subject which has yet to be systematically explored. The first part describes the course of the assassinations under study. The assassinations came in three main waves (1910-15, 1919-24, and 1945-49). The victims included three Egyptian prime ministers, the British commander of the Egyptian army and the governor-general of the Sudan, and Muslim Brotherhood leader Shaykh Hasan al-Banna'. The second part of the article draws on comparative studies of assassination to analyze further the Egyptian cases and put them into the wider context of Egyptian, Middle Eastern, and world history. The timing of the Egyptian waves of assassination reflects the deeper rhythms of Western imperialism, the world wars, and Egyptian nationalism. Most Egyptian assassins were perhaps "socialogically typical" in coming from middle class families, having had exposure to modern thought, and belonging to a youthful intelligentsia of students and professional men. They acted more out of nationalism and (in the case of the Muslim Brothers) religious enthusiasm than out of the anarchist and socialist ideals often found in their Western counterparts. Because Egypt's independence struggle stopped short of war and because her government has yet to achieve a firm consensus on political legitimacy, Egyptian opinion remains divided on the morality of the assassinations under study.

ANN MACY ROTH, Oriental Institute, University of Chicago

Did Priestly Phyles Originate as Ship's Watches?

In the Old Kingdom, the Egyptian priesthood was made up, at least in part, of lay priests who were organized into five groups called phyles, each group having a distinctive name. These groups served at the temple to which they were attached in rotation, for periods of one month. Because the names of four of the phyles are very similar to names of the quadrants of a boat attested in the Coffin Texts and various Old Kingdom sources, it has been claimed that the organization of phyles had its origin in a system of ship's watches. This paper presents arguments for the contention that the nautical terms were actually secondary.

ALEYA ROUCHDY, Wayne State University

Urban versus non-Urban Egyptian Nubians: A Sociolinguistic Study

This paper is concerned with the status of Egyptian Nubian language in two different settings. The rural Nubians in Egypt are not as geographically isolated as they were before the re-settlement in 1964. The re-located communities are at close proximity to urban centers such as Kom-Ombo, Aswan and Luksor. After 1964, the educational system, which is offered in Arabic, became more accessible to non-urban Nubians. The Arabic media has expanded and reached the Nubian villages. Thus, interference from the dominant language, Arabic, into Nubian cannot be avoided. However, most of the Nubians interviewed in the rural areas were linguistically more conservative than those interviewed in urban settings such as Cairo and Alexandria. Urban Nubians had Arabic interference affecting the phonology, the syntax and lexicon of their language. In the rural settings the phonological and syntactic levels did not give way to interference from the dominant language.

Attention is also given in this paper to the question of ethnic renaissance and language loyalty. The idea of returning to their old land has been materialized in 1977 through the formation of a cooperative society for land cultivation and settlement. Whether this revival of ethnicity in both urban and non-urban milieus will have a positive effect on language loyalty remains to be seen.

GEORGE T. SCANLON, American University in Cairo

Fuṣṭāṭ-C 1980, A Finale and a Beginning: The Site and the Chronology

In 1980 the Fustat Expedition excavated a new concession area well to the east of earlier excavations and outside the late 12th century wall of Ṣalāḥ al-Dīn. In contrast to Fuṣṭāṭ-A and Fuṣṭāṭ-B, which lay within Ṣalāḥ al-Dīn's wall, Fuṣṭāṭ-C revealed no remains posterior to the 11th century A.D., either in the overburden or at the structural level. The structures excavated, of a construction unique at Fuṣṭāṭ, seem most probably to be proletarian housing of about 900-1000, covered by overburden of ca. 1000-1050. These buildings were erected not on the gabāl, ās elsewhere at Fuṣṭāṭ, but rather on accumulated rubble. Five sondages into this rubble revealed no earlier architectural remains, but it is to be remembered that mudbrick structures at that depth would have been destroyed by the high water table which has obtained for the last five years. The rubble below the structures can be dated ca. 700-850.

Despite the humble nature of the structures, the objects in the fill over, around, and beneath them largely bespeaks an upper-class milieu. The finds include nearly 200 documents and fragments, mostly assignable to the last half of the 10th and first half of the 11th centuries. Ceramics included fragments of imported T'ang and Sung pottery as well as much new Egyptian material. Other novel finds included a wooden vessel fragment covered by encaustic gesso and overpainted, a large fragment of tooled and gilded leather, and a tomb stela fragment of 128 or 228 H.

Although 1980 was the last season for the ARCE/Fustāt Expedition, its results have spurred the Egyptian Antiquities Organization to excavate nearby, already with important new results.

DAVID P. SILVERMAN, Univeristy Museum, University of Pennsylvania

Possible Early Versions of Two Spells from the Book of the Dead

Chapter 159 of the Book of the Dead, "Spell for the Papyrus Amulet of Feldspar Put at the Throat of the Blessed One", is not uncommon in papyri of the later periods of Egyptian history. This spell, however, occurs as well on an amulet now in the collection of the University Museum of the University of Pennsylvania. The text is complete in itself, and it may be possible, through an analysis of the orthography, iconography, and style, to suggest a date for it that is earlier than the versions on papyri.

Chapter 95 of the Book of the Dead, "Spell for Being Beside Thoth", is attested by T. G. Allen as early as the 18th Dynasty. It appears, however, that there are in the Coffin Texts similar passages that may represent an early version of the spell.

CHARLES D. SMITH, San Diego State University

Islam and Socialism in Sadat's Egypt

The use of Islamic history by Egyptian secularists to justify their own views against Muslim authority was an important component of Egyptian intellectual history of the later 1920s and 1930s. One who has renewed this practice from a socialist perspective is Abd al-Rahman al-Sharqawi. His books and articles on early Islam indicate both an attempt to weaken Islamic teachings and, in the 1970s, to attack Sadat's opening to the West in its political and economic aspects. These writings indicate how a writer such as al-Sharqawi can use an apparent attack on one opponent to direct a more emphatic criticism at another, in this case Sadat's policies.

JOHN D. TINNY, CONOCO

The Prospects for Egyptian Energy Production: Development of Hydrocarbon Reserves for Domestic Use and Export

With total crude oil production currently at the 30 million ton/year level Egypt has 15 million tons for export. Earnings have risen from \$312 million in 1976 to \$1.8 billion in 1979 with a further rise of 22% to \$2.2 billion expected for 1980. Estimated crude oil reserves have shown an increase from 2,280 million barrels in late 1980 to a current figure of about 3,100 million barrels. Gas reserves are estimated at 3,000 trillion cubic feet. At current rates of production Egypt's reserves should extend at least to the late 1990's.

The government is "alarmed" at the skyrocketing growth of domestic oil consumption. Oil and gas output has increased 17% in 1980, while domestic consumption growth grew 19% per annum and is accelerating. At the current growth rate domestic consumption of 300,000 BD will absorb all domestic production, at its current growth rate, by 1986.¹

Subsequent to the introduction of Egypt's current oil policy in July 1973, the Egyptian General Petroleum Corporation (EGPC) has awarded over 60 new exploration permits covering an area of about 2,650,000 sq. km. Over this period eight contracts covering 71,200 sq. km. were relinquished.

In late 1979 the exploration emphasis shifted from the Western Desert to the Sinai in addition to the Gulf of Suez. Exploration expenditure in 1979 was \$180 million of which about \$170 million was paid by the foreign oil companies.

¹all figures need to be verified.

Crude oil, gas and condensate production totalled 26.5 million tons in 1979. The production target of 29.5 million tons for 1980 was achieved.

In June 1979 a \$42 million development program was begun for some fields already in production. Egypt's long sought production target of 50 million tons/year, about 1,000,000 BD, first set for 1980 continues to move forward.

Exports for 1980 probably reached an average of 340,000 BD, mostly crude. Egypt imports and exports both crude and refined products. Egypt now faces the problem of whether to allow domestic oil consumption to expand, reducing exports, or to try to curb domestic production, i.e., do the economic benefits of industrialization and the social benefits of increased consumer use offset the financial benefit of exporting high priced oil?

Egypt's crude oil refining capacity now totals 235,000 BD and has been overtaken by domestic consumption. Egypt has a very special place in the worldwide movement of oil because of the Suez Canal and the Sumed pipeline, both are major oil outlets into the Mediterranean.

The final word on Egypt's prospects for hydrocarbon reserves is still not written. Egypt still has oil to export. However, if they wish to continue to export, the pressure of rising domestic consumption may force them away from oil toward other energy sources including gas for their own use. In a vicious circle their own industrial growth deprives them of one of their best money earners.

JUDITH E. TUCKER, Harvard University

Women's History in Egypt: Methods and Sources

The study of women in the history of Egypt has been subject, up to very recently, to a benign neglect born of the general focus of scholarship in the field and common misperceptions, shared by historians of other regions as well, about the study of women. Concentration on visible political institutions, diplomatic events, and intellectual currents of the high, as opposed to popular, culture effectively wrote all but upper class males out of the historical process. While general interest in Egyptian social history is now on the rise, and many social classes previously ignored -- peasants, urban craftsmen, casual laborers -- are finding a voice for their history, women, regardless of class, rarely receive the attention their role in the historical process deserves.

The present paper seeks to explore the reasons behind the dearth of serious scholarship on women by, first, situating the problem within the context of trends in social history in general, and attitudes towards women's roles in particular. Secondly, we review the work on women's history in Egypt, by western and Egyptian scholars, that has slowly begun to emerge in the last two decades; problems of theoretical approach and source materials are posed by many of these studies. Lastly, we suggest an alternate theoretical framework and the use of sources that have been little tapped in the writing of Egyptian history. The paper is intended to encourage discussion about the particular pitfalls, and enormous potentialities, of new methods and sources for the study of women in Egypt.

DONALD S. WHITCOMB, Field Museum of Natural History

Re-analysis of Islamic Quseir al-Qadim: The Later 14th Century Eastern Area

The 1980 season of excavations at Quseir al-Qadim uncovered over 500 sq. m. of Islamic occupation in the eastern area. These materials were briefly mentioned in the 1980 ARCE meetings in conjunction with the Roman results, directly after the field season. This paper will expand upon this presentation.

The Islamic occupation of the eastern area consists of a series of rectangular architectural building units with multiple alterations and rebuildings, often with at least two phases of stone construction and mudbrick additions. Courtyards had numerous pot hearths and grinding stones for bread preparation and wooden stakes for drying racks and matting superstructures. The visual character of Quseir would have been comparable to a modern fishing village. Faunal analysis indicates a strong reliance on marine resources (fish, turtle, conch) and a marked preference for goat over sheep. There was a greater reliance on imported foodstuffs (e.g., sheep) in the earlier (western area) Islamic occupation excavated in 1978.

In contrast to this picture of limited coastal adaptation, the material culture inventory reveals Mamluk ceramics and glass from the Nile valley, perhaps even from the capital. More importantly, there is a surprising range of imported luxury items, which will be illustrated in this paper. These include: celadons and porcelains (blue and white wares) from the Far East; batik cloth associated with the India trade, majolica from north Africa; pilgrim flasks and enameled glass from Syria; and iron money from West Africa. These artifacts indicate that this small port functioned as a conduit for contacts over most of the known world of the 14th century. The continuity of these wide-spread contacts may be seen in the nisbas of sheikhs buried in the four oldest shrines in modern Quseir, from Somalia (al-Zeila), from India (al-Hindi), from the Magreb (al-Fasi), and from West Africa (al-Tekruri). The further delineation of the functioning of such a small port must depend on the clarification of other artifactual categories, such as paddle stamped pottery, and of the local, regional traditions within which this exotica is now incorporated.

KAREN L. WILSON, Institute of Fine Arts, New York University

Mendes 1980

The eighth season of excavations at ancient Mendes (modern Tell el-Rub'a) in the eastern central Delta took place from May 15 to July 10, 1980. The work was sponsored by the Institute of Fine Arts of New York University, the Smithsonian Institution, and the 7-Up Bottling Company of Egypt and was conducted under the auspices of the ARCE.

Work continued on a high rise on the southern portion of the mound. An elaborate foundation system dating from the third-to-second century B.C. and a late sixth century B.C. building complex of as yet undetermined function constituted the main architectural finds. Beneath the structures, the ridge appeared to consist exclusively of dumped debris (penetrated to a depth of 5 m.) which was Third Intermediate Period in date but seems to have been deposited during the Twenty-sixth Dynasty.

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*Wolfhart P. Heinrichs Harvard University	Inventory of Unpublished Manuscript Material on the History of Arabic Literary Theory - Tufi bibliography
+Valerie J. Hoffman University of Chicago	The Participation of Women in Islam: A Study of the Relation Between Religious Practice and Social Class
*Cathleen A. Keller Metropolitan Museum of Art	Egyptian Painters of the Ramesside Period
*Edmund S. Meltzer University of Toronto	Updating and Continuation of <u>'Urkunden VII's</u> : A Compilation of Primary Sources of the Middle Kingdom
*Safia K. Mohsen SUNY-Binghamton	Changing Patterns of Female Criminality in Egypt
*Bezalel Porten University of Pennsylvania	Aramaic Archives of the Persian Empire
*Emilie Savage-Smith University of California, Los Angeles	Islamic Geomancy: The nature, origin, and diffusion
+Donald B. Spanel University of Toronto	The Administration of Middle Egypt During the First Intermediate Period
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*Soheir A. Morsy Michigan State University	Wage Labour, Male-Female Power Relations and Illness in the Egyptian Nile Delta: A Compara- tive Analysis (partially funded by the Inter- national Communication Agency)
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*Suzanne P. Stetkevych University of Chicago	^C Udhri Poetry and ^C Udhri Romance: The Hellenistic Roots of Umayyad Literature
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1. Continuation of the Epigraphic Survey of the Oriental Institute of the University of Chicago, Luxor, Egypt
Director - Lanny Bell
2. Continuation of a Project to Prepare a New Archaeological Map of the Theban Necropolis
Director - Kent R. Weeks
3. The Middle Commentaries on Aristotle's *Organon* by Averroes
Director - Charles E. Butterworth
4. Excavations at Mendes: A Stratigraphic Sounding Designed to Complete a Ceramic and Artifactual Sequence for the Site from the Archaic through the Ptolemaic Period
Directors - Bernard V. Bothmer and Donald P. Hansen
Field Director - Karen L. Wilson
5. Excavations of the Mut Temple Precinct at Karnak
Director - Richard A. Fazzini
6. Archaeological Research at the Site of Hierakonpolis (Nekhen) in Edfu District
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