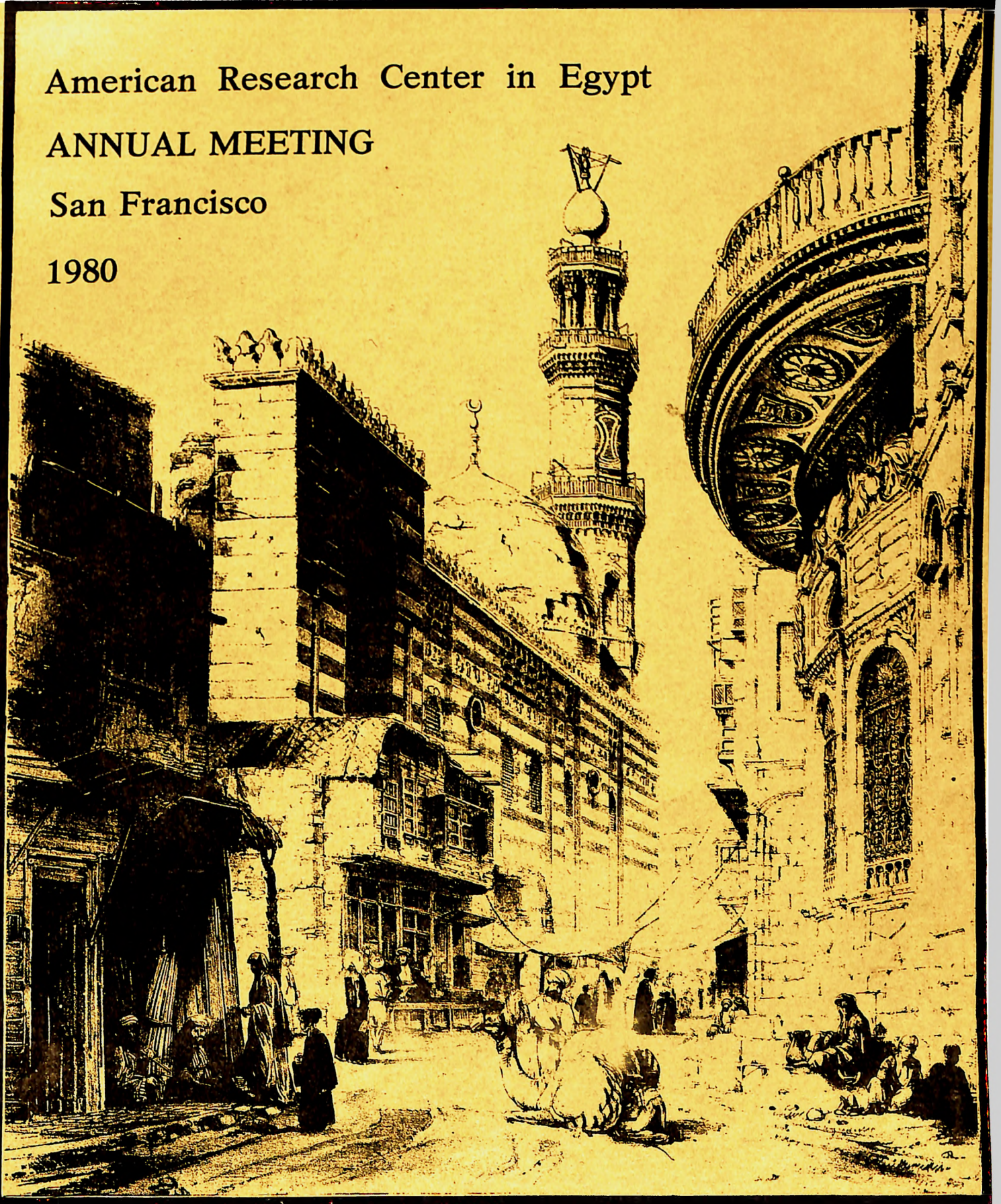


American Research Center in Egypt

ANNUAL MEETING

San Francisco

1980



AMERICAN RESEARCH CENTER IN EGYPT

40 Witherspoon Street
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AMERICAN RESEARCH CENTER IN EGYPT

Research Fellowships for the Year 1979-80

Funded by the Smithsonian Foreign Currency Program

| <i>NAME</i> | <i>RESEARCH TOPIC</i> |
|--|---|
| *Allen, Marti Lu University of Michigan, Ann Arbor | "A Stylistic, Iconographical, and Technical Study of Terracotta Figurines Excavated in the Fayoum" |
| †Crececius, Daniel N. California State University, Los Angeles | "Index of Waqfiyat from the Ottoman Period Preserved in the Archives of the Ministry of Awqaf, Cairo" |
| †De Jesus, Prentiss S. Centre Audio Visuel, France | "Research in Egyptian Metallurgy from Predynastic Times to the Middle Kingdom" |
| †Kaegi, Walter E. University of Chicago | "Byzantine Egypt During the Arab Invasion of Palestine and Syria" |
| *Koptiuch, Kristin University of Texas, Austin | "Traditional Craftsmen in the Modern Market: Urban Potters of Cairo and Qena" |
| *Lacovara, Peter G. The Oriental Institute, University of Chicago | "Settlement Archaeology of the New Kingdom Town of Deir el Ballas" |
| *Lane, Mary Ellen Sorbonne, Paris | "The Tree-Goddess in Egyptian Art and Religion" |
| *LaTowsky, Robert J. SUNY - Binghamton | "Regional Development and Rural Industrial Labor Migration in Upper Egypt" |
| *Meltzer, Edmund S. University of Toronto | "Dialect Features in Middle Kingdom Inscriptions" |
| *Sherman, Elizabeth J. The Oriental Institute, University of Chicago | "A Study of the Egyptian 'Biography' of the Late Period" |
| *Taylor, Richard C. University of Toronto | "Part of Thesis Entitled: Being and Causality in the <i>Liber de Causis</i> : A Study of Medieval Neoplatonism" |

Funded by the National Endowment for the Humanities

| | |
|--|---|
| Haddawy, Hussayn F. University of Nevada, Reno | "Psychology and Poetics in Islamic Philosophy" |
| Zartman, I. William New York University | "Images of Egyptian Foreign Policy and World Order Strategies" |

Funded by the International Communication Agency

| <i>NAME</i> | <i>RESEARCH TOPIC</i> |
|--|---|
| †Abdel-Massih, Ernest T. University of Michigan, Ann Arbor | “Research in Arabic of the Communications Media” |
| *Adams, Richard H., Jr. University of California, Berkeley | “Local Institutions and Agricultural Development in Egypt” |
| *Botman, Selma Harvard University | “World War II and the Culture of Political Opposition in Egypt - 1939-1951” |
| *Egger, Vernon O. University of Michigan | “An Egyptian Intellectual: The Career of Salamah Musa” |
| †King, David A. Project Field Director, ARCE, Cairo | “History of Astronomy in Medieval Egypt” |
| *Krieger, Laurie University of North Carolina | “Menstruation, Gender Roles, and Contraceptive Acceptability among Cairene Women” |
| *Lockman, Zachary Harvard University | “Labor Organization in Egypt’s Transport Sector” |
| *Makdisi, John A. Harvard Law School | “The Islamic Law of Sales: Its Examination from the Perspective of the Islamic Scholars” |
| *Matter, Philip Columbia University | “Al-Hajj Amin al-Husayni: Founder of Palestinian Nationalism” |
| †Najjar, Fauzi M. Michigan State University | “Constitutional Change and Modernization in Egypt, 1962-1970” |
| †Northrup, Linda S. McGill University | “A Study in Medieval Arabic Diplomatic” |
| †Toledano, Ehud R. Princeton University | “Crime and Society in Post Muhammad ‘Ali Cairo, 1848-1863” |
| †Wilson, Dunning S. University of California, Los Angeles | “Archival Sources for the History of U.S.-Egyptian Relations” |

†Faculty
*Student

As a result of the decisions taken in this meeting, the ARCE granted or will continue to grant formal sponsorship to the following new or continuing projects:

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. Excavation of the Mut Temple Precinct at Karnak
Director - Richard A. Fazzini
6. Archeological Research at the Site of Hierakonpolis (nekhen) in Edfu District
Director - Walter A. Fairservis
Field Director - Michael Hoffman
7. The Wadi Tumulat Project
ASOR/Director - John S. Holladay
8. Survey and Recording at Nag' el-Mashayikh
Directors- William J. Murnane and Frank J. Yurco
9. Late Quarternary Lakes of the Fayum Depression, Egypt: Chronology, Palynology, and Stratigraphy
Director - Peter J. Mehringer
10. Unpublished Nubian Antiquities
Director - Bernard V. Bothmer
11. Project in Medieval Islamic Astronomy
Director - David A. King
12. Excavation of the Medieval Islamic Site of Fustat (Old Cairo)
Director - George T. Scanlon
13. The Sphinx Project
Director - James P. Allen
Field Director - Mark Lehner
14. The Quseir Project
Directors - Janet H. Johnson and Donald S. Whitcomb
15. Archaeological Investigations at Qasr Ibrim Egyptian Nubia
Egypt Exploration Society/Director
William Y. Adams
16. Khedival Coin Collection
Director - Jere L. Bacharach

Restaurant

Hotel

Egyptian Consulate

de Young Museum

Presidio Golf Course



**The Annual Meeting of the
AMERICAN RESEARCH CENTER IN EGYPT, INC
April 13, 14, 15, 1980
San Francisco, California**

SUNDAY, APRIL 13, 1980

Morning 9:00 - 12:00 GENERAL REGISTRATION (California Room)
9:30 - 12:00 MEETING OF THE EXECUTIVE COMMITTEE (English Room)

Afternoon 1:30 - 4:30 PANEL I: EGYPTOLOGY (Comstock Room)

Chairman: L.H. Lesko (University of California, Berkeley)

**O. Kimball Armayor (University of Alabama)
Hecataeus' Humour and Irony in Herodotus'
Second Book, and the Implications for Egyptology**

**Stanley M. Burnstein (California State University, Los Angeles)
Herodotus and the Emergence of Meroe**

**Francis Diamond (Old Dominion University)
Diodorus Siculus' Version of Darius' Rebuff at Memphis**

**Patrick F. O'Mara (Los Angeles City College)
The Chronology of the Palermo and Turin Canons**

**Janice W. Yellin (University of Florida, Gainesville)
Funerary Aspects of the Ceremony of Driving in
the Calves (*Hwt Bhs*)**

**David A. Pendlebury (University of Pennsylvania)
Some Reliefs from the Giza Tomb of *Tp-m-nh*
(D.20): A Reconstruction**

. . . the session continues

(Sunday, April 13, continued)

**Bill Needle (Southwest Missouri State University)
James Teackle Dennis, Unsung American Egyptologist**

**Vanča Schrunk (University of Minnesota)
Red Slip Wares from Akhmim, Egypt: A Preliminary Report**

**Catharine Roehrig (University of California, Berkeley)
First Intermediate Period Seal-Amulets**

1:30 - 3:00

**PANEL II: SOCIETY AND IDEOLOGY: NEW DIRECTIONS
TO EGYPTIAN HISTORY - (California Room)**

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

**Mahmood Ibrahim (University of California, Los Angeles)
Periodization and the Role of Merchant Capital**

**Fred H. Lawson (University of California, Los Angeles)
Rural Revolt and Provincial Society in Egypt, 1820-1824**

**Peter Gran (Temple University)
Intellectual Life in the Sadat Period: Asl and Basal**

**Andrew J. Newman III (University of California, Los Angeles)
The Sociological Dimensions of Literature:
The Young Writers in Egypt**

3:00 - 4:30

**PANEL III: VARIATIONS ON A THEME - CAIRO:
ANTHROPOLOGICAL AND LITERARY VIEWS - (English Room)**

Chairman: Hani Fakhouri (University of Michigan-Flint)

**Hani Fakhouri (University of Michigan-Flint)
An Anthropological Study of a Cairene Neighborhood**

**Evelyn Early (University of New Mexico)
Growing up in Cairo: The Passage of a Family**

**Serge Shuiskii (Princeton University)
City in Modern Egyptian Literature**

End of session.

4:30 - 6:00 **GENERAL MEMBERSHIP MEETING (Comstock Room)**

End of Sunday sessions

MONDAY, APRIL 14, 1980

Morning 7:00 - 9:00 **BOARD OF GOVERNORS' BREAKFAST MEETING - (Parlor C)**

9:00 - 10:30 **PANEL IV: PREDYNASTIC EGYPT - (Comstock Room)**

**Chairman: Frank A. Norick,(Lowie Museum of Anthropology,
University of California, Berkeley)**

**Robert Brier and A. Hoyt Hobbs (Long Island University)
Observations on the Narmer Palette**

**Winfred Needler (Royal Ontario Museum, Toronto)
Ferdern's Revision of Petrie's Predynastic
Pottery Classification**

**Renee Friedman (University of California, Berkeley)
Predynastic Pottery with Boat Motifs in the Lowie
Museum of Anthropology**

**Thomas J. Logan (Metropolitan Museum of Art, New York)
The Metropolitan Museum Excavations at Hierakonpolis, 1935**

**Michael A. Hoffman (University of Virginia)
Excavations at Hierakonpolis, 1980**

10:30 - 12:00 **PANEL V: QOSEIR AL-QADIM (Comstock Room)**

**Chairman: Donald Whitcomb (Oriental Institute,
The University of Chicago)**

**Michael C. Dunn (Washington, D.C.)
The Rise and Decline of Qusayr al-Qadim:
The Historical and Geographical Sources**

**Gladys Frants-Murphy (Loyola University)
Papyri from Qoseir al-Qadim**

**Janet H. Johnson (Oriental Institute, The University of Chicago)
Excavations at Qoseir al-Qadim, 1980**

End of Session.

- 9:00 - 12:00 **PANEL VI: COPTIC STUDIES (California Room)**
- Chairman: S. Kent Brown (Brigham Young University)
- Michael A. Williams (University of Washington)
Asceticism in the Nag Hammadi Codices
- Stewart L. Karren (Salt Lake City, Utah)
A Late Ancient Neoplatonic Biography and its
Reflection of Coptic Culture
- Marian Robertson-Wilson (Salt Lake City, Utah)
Coptic Music in Egypt: Its Antiquity and Influence
- S. Kent Brown (Brigham Young University)
The Coptic Encyclopaedia: A Progress Report
- Fayek M. Ishak (Lakehead University, Thunder Bay, Ont.)
Codicum Manuscriptorum: Metaphysical Tractate
- Makram Samaan (California State University, Sacramento)
The Copts of Egypt: Their Ethnicity, Greatness and Dilemma
- James Robinson (Claremont Colleges)
Nag Hammadi Codices
- Open discussion on the future of the ARCE Coptic Section

- 8:30 - 10:30 **PANEL VII: MEDIEVAL EGYPT - (English Room)**
- Chairman: Richard S. Cooper (University of California, Berkeley)
- David A. King (New York University)
Orientations in Medieval Cairo
- George T. Scanlon (American University in Cairo)
Anomalies of Early Lead Glazed Wares of Egypt:
Fustat Perplexities #1
- Fay A. Frick (San Diego State University)
Some Guidelines to the Classification of Islamic Ceramics
- Suzanne Pinckney Stetkevych (The University of Chicago)
Al-'Āmidī and Abū Tammām: A Critical Reassessment of
Al-Muwāzanah bayna Abī Tammām wa al-Buḥturī
- Abbas Hamdani (University of Wisconsin-Milwaukee)
The Arrangement of the *Rasa'il Ikhwan al-Safa'*
and the Problem of Interpolation
- Manfred R. Lehman (New York, New York)
The Synagogues of Egypt: Past and Present

(Monday, April 14, continued)

**10:30 - 12:30 PANEL VIII: ISLAM: POPULAR RITUALS AND PRACTICES
- (English Room)**

**Chairman: Charles Butterworth (University of Maryland,
College Park)**

**Patrick Gaffney (University of Chicago)
The Ambiguity of the Local Mosque: Frontier
between Religious Ideals and Civil Reality**

**Juan Campo (University of Chicago)
Bait al-Hajj: Pilgrimage Paintings in Egypt**

**Charles Butterworth (University of Maryland, College Park)
Islam and Political Legitimacy**

**Lunch 12:00 - 2:00 For those planning to attend the afternoon sections of the ISLAMIC
SESSIONS at the Sheraton-Palace Hotel, it is recommended that lunch be
taken in the Downtown area.**

**For those planning to attend the afternoon sections of the EGYPTOLOGY
SESSIONS at the de Young Museum, lunch may be taken either at the
hotel or in the Museum Restaurant, where several tables have been
reserved for the ARCE.**

**Members of the Board of Governors have been invited to a luncheon at the
de Young Museum. Details have been distributed separately.**

**The M.H. de Young Museum today opens a special exhibition,
Masterpieces of Egyptian Art from the Lowie Museum, in gallery 2.
ARCE members are invited to view this exhibit today or at their leisure
while in San Francisco.**

From the Sheraton-Palace Hotel to the de Young Museum:

**We will have available a few private automobiles, those of volunteers, to
take members of the Board of Governors for the Monday luncheon. The
number 5 bus, leaving from stops on Market Street, will depart
approximately every 8 minutes to Golden Gate Park. One should
disembark at 9th, 10th, or 11th Ave. and walk the two blocks to the
Museum.**

**Transportation from the Museum or from the Hotel to the Egyptian
Consulate at 3001 Pacific Ave should be either by private car or shared
taxi. Bus service, the route numbers noted on the accompanying map, is
available but rather tedious.**

**From the Consulate to Chinatown, one again should use private
transportation or taxis. The trip is an easy walk, however, from the Hotel.
If you have any questions about transportation, restaurants, museums, or
sightseeing, please ask either at the ARCE Reception Desk or at
appropriate desks in the Hotel lobby.**

(Tuesday, April 15, continued)

Jehan Grist (University of California, Berkeley)
A Possible Identity of the Ramesside Queen Tyti

Andrew H. Gordon (Museum of Fine Arts, Boston)
An Unfinished Tomb of a Northern Vizier at Thebes

David P. Silverman (University Museum, University of Pennsylvania)
Parallel Scenes and Inscriptions among New Kingdom Tombs

9:00 - 12:00 **PANEL XIII: NUBIA BEFORE AND AFTER RESETTLEMENT**
-(Parlor E)

Chairman: Aleya Rouchdy (Wayne State University)

Charles Callendar (Case Western Reserve University)
Ritual and Conflict among the Kenuz

Fadwa el-Gindi (University of California, Los Angeles)
EgypNubian Women: Assessment of Their Traditional Role
and its Implication for Involuntary Resettlement

Robert Fernea (University of Texas, Austin)
Nubians and/or Egyptians: The Dialectics of
Ethnicity in a Middle Eastern Context

Sondra Hale (California State University, Northridge)
Nubians of Sudan: Adaptation of Urban Elites to Nubian Relocation

Aleya Rouchdy (Wayne State University)
The Egyptian-Nubian Language: Is it a Case of
Preservation or Decay?

Peter L. Shinnie (University of Calgary)
The Life and Language in Mahas Today

9:00 - 12:00 **PANEL XIV: STRUCTURALISM IN NEAR EASTERN LITERATURE:
A CRITICAL ASSESSMENT (A panel sponsored jointly with the
American Oriental Society) - (Parlor G)**

Chairman: Fedwa Malti-Douglas (University of Virginia)

Piotr Michalowski (University of Pennsylvania)
Ancient Near Eastern Literatures

Suzanne Pinckney Stetkevych (University of Chicago)
From Artifact to Art: A Critique of Structuralist
Interpretations of Jahili Poetry

. . . the session continues

(Tuesday, April 15, continued)

Claude Audebert (University of California, Los Angeles)
Classical Arabic Poetry

Fedwa Malti-Douglas (University of Virginia)
Classical Arabic Prose

Michael Beard (University of North Dakota)
Persian Literature

Commentator: Muhsin Mahdi (Harvard University)

Afternoon 1:30 - 4:30

PANEL XV: EGYPTOLOGY - (Golden Gate Room)

Chairman: John Callendar (University of California, Los Angeles)

Emily Teeter, (Seattle Art Museum)
Notes on 18th Dynasty Technology

Klaus Baer (Oriental Institute, University of Chicago)
How Reliable is the Phonological Analysis Underlying
Coptic Orthography?

Tracey E. Twarowski (University of California, Berkeley)
Botany in Ancient Egypt: The Egyptians' Concept
of the World around Them

Duane L. Christensen (American Baptist Seminary of
the West, Berkeley)
The Invasion of Piankhy (Piye) into Lower Egypt

Eugene Cruz-Urbe (Oriental Institute, University of Chicago)
On the Existence of Pharaoh Psammetichus IV

Leanna Gaskins (University of California, Berkeley)
Middle Egyptian Copula Sentences

John L. Foster (Roosevelt University)
The Conclusion to *The Testament of Amenemhet, King of Egypt*

Barbara Lesko (University of California, Berkeley)
The Role of Ancient Egyptian Love Lyrics in
Mediterranean Literary Tradition

End of Meetings.

Abstracts of Papers

O. Kimball Armayor, University of Alabama, Tuscaloosa

Hecataeus' Humour and Irony in Herodotus' Narrative of Egypt and the Implications for Egyptology

I. *Introduction.* Much of Herodotus' authority on fifth-century Egypt derives from his claim to have travelled the length and narrow breadth of Egypt and also to have personally consulted Egyptian priests of Memphis, Thebes, Heliopolis, and Sais. I have already disputed such claims before you and will do so again in the forthcoming *JARCE*. Much of Herodotus' authority is really that of Hecataeus. What, then, did Hecataeus write, and how well did Herodotus understand him?

II. *Early Ionian Irony on Egypt.* Hecataeus' shadowy predecessors ironically spoke of "little-wheat-cakes" or pyramids; "little-spits", or obelisks; and "lizards", or crocodiles. They called the ugly, blubbery, wallowers-in-the-river not behemoths, but "river-horses", or hippopotami, when they loved horses.

III. *Hecataeus' Irony on Egypt.* Hecataeus improved on the spirit of his forebears. He ironically told a self-denigrating story of his own ancestor vaunting and wise Theban priests of unfathomable antiquity who put him in his place. Herodotus says that the same thing happened to him (ii.143). Likewise Hecataeus wrote a take-off on the floating island of Delos that he set in Chembis, and one on Hesiod's long-lived phoenix that he set in Heliopolis. Herodotus not only took him seriously but purports to have outdone his experience (ii.73, 156). The same is true of Psammetichus and the Deserters of Ethiopia (ii.30) and Helen and Paris in Memphis (ii.113ff.). Herodotus did not understand Hecataeus.

IV. *Conclusions.* We have to draw the appropriate conclusions on the misunderstanding and assess the implications for Egyptology.

Claude Audebert, University of California, Los Angeles

Structuralism in Near Eastern Literature: Classical Arabic Poetry

My paper will essentially discuss the state of the art in regard to Umayyad and Abbasid poetry. It will concern itself with an examination of some studies published in this area (books and papers) and attempt to determine which theories underlie them and to define the various concepts, explicit and implicit, at work in these approaches.

Trying to situate them in relation to structuralism will not be my main concern: first, because of the extreme variety of trends in this school and second because I feel that at this stage of our studies, it is our task to examine what has actually been published, no matter to which school it belongs.

I will start with J. Bencheikh's *Poétique Arabe*, a presentation and discussion, which should provide us with a theoretical framework for the 'code' and conventions of the Arabic poetic system. This represents one end of the spectrum of literary studies, the other being the study of individual works, which will be illustrated by Scheindlin's *Form and Structure in the Poetry of Al-Mutamid Ibn Abbad*.

The discussion of these works and other studies (Audebert, Cowell, Douglas, etc.) will lead us to ask ourselves what are the relevant and useful questions that one might choose to ask about Arabic poetry by examining what has been asked within the discipline and outside of it by structuralist researchers. Hence, I shall address myself to some concepts which appear important for the discussion: Organic unity/molecular structure; genre; literary competence; activity of reading/listening; pleasure of reading.

Klaus Baer, Oriental Institute, University of Chicago

How Reliable is the Phonological Analysis Underlying Coptic Orthography?

The pointing systems of Coptic manuscripts and the way in which words are divided at the ends of lines suggest that Sa'idic, for instance, had the following phonological features, among others:

- (a) Vowelless syllables (marked according to various systems by the superlinear stroke.)
- (b) No phonological distinctions between vocalic and semi-vocalic (*e*) *i* and (*o*) *u*. Thus *sou|o/nf* and *ei|o/te* are marked and divided as three syllables, *so|oun* as two (with no stroke over *-oun*; there is nothing to suggest Till's *sowwen*). *I*' marks a syllable-initial vocalic /i/ as in other Greek-derived orthographies of the period; thus not only *ouoĩs* but also *afire* and *isuaak* are found in good, old manuscripts. The only diphthongs are *au* and *eu*.
- (c) Double vowels belong to two syllables, e.g. *to|o/ʃf*, *hi|q/ōf*. Certain features lead one to question this analysis, for instance:
 - (a) *Tik* (ⲧⲓⲕ) is written with a stroke, though it is only orthographically "vowelless."
 - (b) It is suspicious that *au* and *eu* are the only diphthongs left in contemporary Greek.
 - (c) Place names indicate that the distinction between Classical Egyptian *h* and *ḥ* was maintained in non-initial position until the Arab conquest (but never indicated in the spelling).

To what extent was the Greek orthographic tradition applied mechanically to Coptic?

Michael Beard, University of North Dakota

Structuralism in Near Eastern Literature: Persian Literature

The scarcity of structural criticism of Persian literature makes this essay more a prolegomena to future study, a catalogue of possibilities than a survey of structural studies to date. My comments focus on the potential usefulness of structuralism as a conceptual tool for expanding our critical and methodological self-consciousness. Historically, structural approaches to literature have grown in fields where there is a surplus of overly familiar texts which call for critical defamiliarization. In the study of Persian literature in the West, the problem is the opposite: already distant esthetic systems require terms of comparison that will relate them to familiar ones. This essay suggests how the context of existing studies can be enlarged to deal with textuality at a higher level of abstraction: relations of text to text and author to text provide a framework against which the distinctive conventionality of Persian classical literature can be made visible rather than simply felt. At this level of discourse the more complex confrontations of indigenous and western conventions in modern Persian writing can also be made more accessible to analysis.

Robert Brier and A. Hoyt Hobbs, C.W. Post Center, Long Island University

Observations on the Narmer Palette

The Narmer Palette is the protodynastic object most often referred to, yet it has received surprisingly little detailed study. In this paper we attempt to analyze the palette iconographically. Comparison of features on the recto with features on the verso suggest the possibility that each side might have been carved by different sculptors. Features analyzed include: the cow's faces, the serekhs, the "rosettes", etc. Comparisons are also made with other protodynastic objects. The possible significance of the two sides having been carved by different individuals is discussed.

S. Kent Brown, Brigham Young University

The Coptic Encyclopedia: A Progress Report

A complete update of the work on the Coptic Encyclopedia, which is proceeding under the able direction of Professor Aziz S. Atiya at the University of Utah, will be combined with a brief overview of a proposed project to microfilm all of the records the Coptic Orthodox Church in Egypt.

Stanley M. Burstein, California State University at Los Angeles

Herodotus and the Emergence of Meroe

The date of the transfer of the chief late Napatan royal residence from Napata to Meroe can be dated to between 550 and 450 B.C. A number of scholars, however, maintain that Herodotus' account of Cambyses' "Ethiopian" expedition in Book 3.18-25 of his *Histories* proves that it occurred before the 520's. This theory assumes that Herodotus' city of the Long-lived Ethiopians be identified with Meroe and that Cambyses' campaign be viewed as unsuccessful, resulting at most in the annexation of a small area in lower Nubia. The tendentiousness of Herodotus' account of Cambyses' actions in Egypt has long been recognized. The purpose of this paper is to show that this is also true of his account of the Nubian campaign through analysis of the implications of the totality of Herodotus' information about Nubia and the relevant Persian evidence bearing on the extent of Achaemenid influence in Nubia. This analysis will show that Herodotus' city of the Long-lived Ethiopians must be dissociated from Meroe and that he and the Persian sources agree that Persian influence in Nubia extended into upper Nubia. For these reasons, it will be argued, Herodotus 3.18-25 is not a reliable source for the status of Meroe in the late sixth century or the extent of Persian influence in Nubia subsequent to Cambyses' reign.

Charles E. Butterworth, University of Maryland

Islam and Political Legitimacy

Contemporary social science strives to account so well for what is that it can speak confidently about what will be. While these heuristic goals can normally be achieved without difficulty, problems seem to arise when political regimes are the subject of investigation. At such times, social scientists are prone to view what is in terms of what they would like to see and thus to neglect to ask about how things came to be a certain way or why they remain such. The current attempt to explain the political regimes of the Near and Middle East in terms of their adherence to a Western notion of political legitimacy is a case in point. In this paper I propose to look again at why non-popular rule was praised in Islamic culture and why it fell into disfavor in the West in order to understand whether such a notion of legitimacy is ultimately useful in describing regimes in this area.

Charles Callender, Case Western Reserve University, Cleveland

Ritual and Conflict among the Kenuz

The Kenuz, who formerly inhabited the northern part of Egyptian Nubia, were divided into small tribes, each consisting of a system of segmentary patrilineal lineages and usually comprising three orders of segments: the tribe, the major lineages, and minor lineages. A tribe was also a ritual association, centering on the cult of an ancestral saint and sometimes on a mosque. Physical violence was inhibited by Kenuz ideology and by techniques for restraining persons resorting to violence or by forcing a humiliating public acknowledgement of error upon them. Verbal conflict among members of a tribe, not subject to such restraints, was often conceptualized as conflict between their major segments. This characteristic identification of individuals with their major lineages could combine with the underlying rivalry between these segments and produce open dissension within a tribe, given a specific issue around which sentiment condensed. In the area of political action proper, any expression of intra-tribal conflict was inhibited by very strong sentiment against a segment's refusing to support its tribe against others, or failing to back the tribal head. Since ritual did not involve open opposition to other tribes, it offered an opportunity to express conflict openly without weakening the tribe politically. Open conflict among the major lineages of a tribe tended to be limited in context and expression, usually erupting within ritual activity and involving either a mosque or a saint cult.

John Bryan Callendar, University of California, Los Angeles

The Michaelides Collection in Los Angeles

The Los Angeles County Museum of Art has recently been donated the remains of the collection of Georges Michaelides. Some two thousand, mostly small pieces span the full range of Egyptian history. Noteworthy is a very interesting archaic palette collection. The Old Kingdom is represented by stone vessels and various other objects. The New Kingdom and the Late Period dominate the collection as one might expect. This collection, it is hoped, will form the nucleus for further growth with the ultimate aim of providing Los Angeles with a representative collection of Egyptian art and crafts.

Juan E. Campo, University of Chicago

Bait al-Hajj: Pilgrimage Paintings in Egypt

This paper is a study of the custom of depicting the pilgrimage to Mecca on the walls of houses and apartments in Egypt. While performing the pilgrimage is a fundamental tenet of Islam, neither the Shari'a nor the Sunna stipulates painting depictions of it in any manner as a part of the formal rites. Indeed, classical Islamic sources condemn the representation of the human and animal forms which have become such essential elements in these paintings. This study will argue, therefore, that while pilgrimage paintings are at variance with the revealed Islamic law and tradition, they are *not* at variance with the particular cultural milieu in which they are found. Furthermore, it will be demonstrated that pilgrimage paintings represent a religious way of ordering experience within a segment of Egyptian society; and that they are not strictly the products of material and economic forces. Data was gathered in 1978-79, while the writer was working on a more extensive field study of the symbolic uses of domestic space in contemporary Egypt; under the auspices of the Fulbright-Hayes Dissertation Research Abroad Program, in affiliation with the American Research Center in Egypt. The survey of pilgrimage paintings concentrated on those found in the Qena province and in Cairo, but brief visits also were made to Suez, Port Said, Alexandria, and Tanta. Selected interviews were conducted with pilgrims, their families and neighbors, and with artists. Paintings were photographed whenever circumstances would allow.

General findings indicate that this phenomena is found within the rural sector of Egyptian society, particularly in Upper Egypt. When it occurs in urban contexts, the paintings are commonly found in poor neighborhoods still strongly under the influence of rural lifestyles. It is worth noting, however, that in very few cases was the pilgrim and his family strictly engaged in agricultural activities. Most were tied into other segments of the Egyptian economy through tourism (in Luxor), small scale industry, trade, and services (Qena and surrounding villages, Cairo, and Suez).

The specific elements of the paintings vary from place to place and artist to artist, but the motifs of the paintings and accompanying inscriptions can be classified into three groups: the rites and places of pilgrimage; the ceremonies involved with the return of the pilgrim (of which the act of painting is itself a part); talismans to deflect the forces of evil and envy. While ostensibly being iconographic the paintings more essentially represent an effort to eternalize the pilgrimage within the home; to call God's blessings upon its inhabitants, and to minimize the misfortunes caused by evil. It is not, therefore, unusual to discover that groups of people relegated to the periphery of one system of praxis and ideology—that of contemporary Egypt and its urban center Cairo—seek to place themselves within the center of another system of praxis and ideology—that of the revealed religion of Islam.

Duane L. Christensen, American Baptist Seminary of the West, Berkeley

The Invasion of Piankhy (Piye) into Lower Egypt

Recent scholars disagree in regards the date and circumstances of Piankhy's invasion into Lower Egypt as described on the great stela of Piankhy (Piye) recovered from Napata by Mariette and now in the Cairo Museum. At least three different dates which range over more than a decade have been proposed in recent years. Klaus Baer (1973) placed the invasion in question in 734 B.C.; Kenneth Kitchen (1973) argued for 728; and Jurgen von Beckerath (1971) put it in 722/21. M.L. Bierbrief (1975) is perhaps typical of a good many other scholars of note in proposing a period of time, ca. 730-720 B.C.—“a decade of the death of Shoshenk V”, as the range within which a specific date is yet to be fixed. This paper is an attempt to fix that date to ca. 724-722, during the siege of Samaria in Isreal. This conclusion is based on the hypothesis that the “King So of Egypt” (2 Kings 17:4) to which King Hoshea made his fateful appeal is Tefnakht I of Sais prior to his defeat at the hands of Piankhy (Piye). The arguments of Kitchen against this position will be taken up in detail.

Eugene Cruz-Uribe, Oriental Institute, The University of Chicago

On the Existence of Pharaoh Psammetichus IV

Re-examination of several demotic papyri have suggested the existence of a Pharaoh Psammetichus IV. Redating of P. Strassburg 2 and P. Loeb 41 indicates that these two papyri do not belong to the reign of Psammetichus III, the successor of Amasis, but to different kings of the same name. Also to be considered is the object belonging to King Amasis son of Re Psammetichus which Gauthier mentions in *ASAE* 31.

Francis Henderson Diamond, Old Dominion University

Diodorus Siculus' Version of Darius' Rebuff at Memphis

Both Herodotus (2.110) and Diodorus of Sicily (1.58.4) relay a tale of how the high priest of Ptah thwarted the intent of Darius I to have an image of himself set up in the temple precinct in front of the royal statues dedicated by the heroic Egyptian king Sesostris. This paper is a contribution to the ongoing question of Diodorus' use of sources for his book on Egypt. Since the 1880's it has been the fashion among the commentators to ascribe to Hecataeus of Abdera (fl. ca. 300 B.C.) pretty much everything Diodorus transcribed in Book I of his *Library of History*. In recent years, however, doubts have been raised about the methodology employed by previous analysts of Diodorus' remarks on the Egyptians, with the result that the question of Diodorus' sources has been reopened. Diodorus' version of Darius' rebuff, I think, reflects a period when the Egyptian priesthood as a whole, and the high priest of Ptah in particular, had gained a more dominant position vis a vis the foreign suzerain than existed when Hecataeus visited Thebes “in the days of Ptolemy, son of Lagos.” The picture it evokes calls to mind the priestly synods convoked at a later time, reflected most notably in the Rosetta Stone decree which, also, had to do with the setting up of images of the foreign overlord. It calls to mind as well the exceedingly high honors employed by Psherenptah III, the high priest of Ptah when Diodorus visited Memphis.

Michael Collins Dunn, Washington, D.C.

The Rise and Decline of Qusayr al-Qadim: the Historical and Geographical Sources

This paper is a preliminary attempt to analyze and interpret the sparse information on the Red Sea port of Qusayr al-Qadim found in historical and geographical texts, in order to provide the historical context for the archaeological and numismatic evidence from the site. Qusayr did not exist in the early Islamic period; references to it in several secondary works are shown to be misreadings to texts. The earliest clear references to the port date from the early Ayyubid period, and this is consistent with the numismatic evidence.

Until the rise of Qusayr, there was no seaport of consequence between Qulzum and 'Aydhab. The foundation of Qusayr may be related to 1) the sack of 'Aydhab by Reynaud de Chatillon in 1183, 2) the need for a secure hajj-route, with the overland roads through Sinai and Midian vulnerable to the Crusaders, and 3) the Ayyubid conquest of Yemen and the need for a supply port nearer the Nile Valley than 'Aydhab, the route to which was long and passed through non-Muslim territory. Qusayr served as a major hajj-port, especially for the outbound Egyptian hajj; the returning hajj may have used 'Aydhab due to unfavorable winds. Qusayr also probably served as the main port for the Upper Egyptian emerald mines, with 'Aydhab the port for the more southerly gold mines. But the real fame of Qusayr stems from its role as a major port of the Karimi merchants engaged in the India trade. It was one of four ports where the import duties were collected from the Karimis.

This paper argues that the decline of Qusayr occurred late in the fourteenth century due to several factors: 1) the closing of the emerald mines in 1352, 2) the collapse of the 'Aydhab trade and declining security of the desert roads, leading to the economic decline of Qus and Upper Egypt around 1360, and 3) the rapid rise of al-Tur in Sinai as a subsidized customs port after 1378/79. It is possible that Qusayr al-Qadim soon vanished altogether, and that the new series of references in the sources which reappear after a century of silence in the late fifteenth century refer to the new Qusayr, the site of the present town of that name. The finding of Burji Mamluk coins at Qusayr al-Qadim suggests that there may have been some continued occupation, but there is no textual evidence.

Darrell Dykstra, Western Illinois University

'Ali Mubarak and the "Orientalist Connection"

European Orientalists appear in a number of the works of nineteenth century Arabic literature in which European things are described and evaluated for Middle Eastern readers. One of the major examples is 'Ali Mubarak's *Alam al-Din* (four volumes, Alexandria, 1882) which is built around the fictional travels and dialogues of an Azhar *shaykh* and a British scholar of Arabic lexicography. Besides this central figure of the British orientalist, a group of lesser but functionally important characters are orientalist affected with a '*jamilyyya mashriqiyya*' in Paris. The book is a basic source for understanding the ideas of Mubarak. The paper examines the significance and implication of the fact that Mubarak used the "orientalist connection" not merely for the narrative convenience of providing Arabic-speaking informants on Europe, but to explore serious ideas about Egypt and its relation both to its own past and to Europe, about Muslim-Christian relations, about Muslim and European intellectuals, and about the historical understanding of Islam itself.

Evelyn A. Early, University of New Mexico

Growing Up in Cairo: The Passage of a Family

This paper examines gender roles, socialization and ritual via a commentary of rites de passage in a popular quarter of Cairo, Egypt. It is based on two and one-half years of participant observation in such a quarter in Cairo. It comments on symbolism of rituals of birth, circumcision, marriage and death. It also examines their significance for: (1) socialization and maturation, (2) the individual's place in family and society.

Circumcision is not a rite de passage to adult life, but rather a celebration of a family's fertility and an affirmation of decorum. Marriage is a ritual with several stages, each of which has social ramifications. For instance, the status of mother is more important than that of wife so that only with offspring does the validation of womanhood occur. Death requires prescribed rituals of mourning. Its observance reverses the patterns followed at circumcision. The paper's overview of life crises lays groundwork for consideration of cultural themes in Muslim and Coptic ritual, and of gender roles and socialization.

Hani Fakhouri, University of Michigan-Flint

An Anthropological Study of a Cairene Neighborhood

This paper is based on an ethnographic survey of a Cairene neighborhood, in the Darb el-Ahmar district, one of the oldest and most densely populated districts in Cairo. An attempt is made to shed light on the following: (1) the demographic characteristics of the area's population; (2) family types, and family relationships in their physical environment; (3) the occupational structure and economic relationships.

An analysis of the dynamic forces which are contributing to the rapid historical, social and cultural decline of the area will be presented.

Robert A. Femea, University of Texas at Austin

Nubians and/or Egyptians: The Dialectics of Ethnicity in a Middle Eastern Context

Ethnicity as a concept and the Nubians of Egypt as an ethnic group are both 20th century developments reflecting changing patterns of political discourse in the context of the modern capitalist state. Study of the events leading to the emergence of "Nubian" as a focus of common identity for Egyptians from south of Aswan is revealing. We see how ethnic identity is produced as a common understanding of difference between majority and minority populations after a history marked by indifference, discord or repression. Far from an encapsulation of tradition, the Nubian example shows that modern ethnicity is a means of coping with broadscale social change on a group basis.

Mary L. Fischer, University of California, Berkeley

An Identification of the Egyptian Canine Mortuary Deities

Most Egyptologists who have examined the matter have expressed dissatisfaction with the conventional identification of the Egyptian canine mortuary deities, Anubis and Wep-wawet, with the jackal and wolf, respectively. Numerous anatomical details revealed in orthographic and artistic representation appear incompatible with either animals. There is, additionally, reason to doubt that the divinities in question have a real animal model. Unnatural details, such as the solid black coloration and peculiar tail carriage with which these creatures are typically shown led Howard Carter to speculate that they might be mythological beasts. An examination of the textual and art historical evidence, together with that obtained from remains disinterred at sacred animal cemeteries, suggests that the animals in question must be some variant of *Canis familiaris*, the common dog. A review of the canidae native to the Nile Valley supports this hypothesis. Moreover, there exist unusual depictions of the same animals with attributes suggestive both of naturalness and domesticity. Exhaustive testing of animal remains would be necessary for positive identification of the Egyptian sacred canines. It is hoped that such work would shed new light on the nature of the deities themselves, and their role in Egyptian religion. To that end, I am presenting the results of my research to date.

John L. Foster, Roosevelt University

The Conclusion to the Testament of Amenemhat, King of Egypt

The final sections of *The Instruction of Amenemhat* can now be reconstructed with some degree of confidence because of the many fragments of ostraca from Deir el Medineh recently published by Posener, because of three other ostraca from Turin published (or to be published) by Lopez, and because of Oriental Institute Ostrakon 13636, unpublished. Of these, the Oriental Institute ostrakon offers the completest and best text for the final two stanzas of the poem. Together, these ostraca furnish enough parallel copies to pretty much complete the text of the *Instruction*. The result, in addition to clarifying understanding of this literary work, settles certain scholarly disputes about crucial readings and reinforces interpretation of the text as a kind of testament, in which Amenemhat I bequeathes the kingdom of Egypt to his son, Senusert I.

Gladys Frantz-Murphy, Loyola University of Chicago

Qusayr in the light of the Arabic documents

Arabic papers excavated in the port city confirm much that historical sources tell us. The only dated document thus far identified is an official certificate from the Ayyubid period signed by several witnesses. That document, as well as others, is in regard to the provisioning and shipment of grain. The importance of Qusayr as a staging point for the annual pilgrimage is also evident in the papers.

Ten large fragments represent personal correspondence between residents at Qusayr and their relatives elsewhere. Besides the personal and commercial affairs mentioned in the papers, I will also discuss features of the paleography and language of the documents.

Fay A. Frick, San Jose State University

Some Guidelines to the Classification of Islamic Ceramics

There is a general dissatisfaction with the existing classifications of Islamic ceramics as guides for dealing with existing or new finds. Categories have evolved rather than been developed, contrived less by satisfactory evidence than by an interest in historical conclusiveness. The dissatisfaction has led to an increasing attention to and use of scientific testing: Though these methods are promising, the results are still too uncertain to have produced the looked-for solutions.

At a symposium on archaeology and chemistry, Frederick Matson discussed what can be understood of ceramics without the highly complex methods and equipment of current technology (*Science and Archaeology*, "Some Aspects of Ceramic Technology"). He dealt with early pottery to demonstrate points of information. I should like to investigate ceramic technology for the archaeologist with the intent of establishing some meaningful guidelines for classifying Islamic ceramics. Most examples discussed will be known types from Fustat.

Renee Friedman, University of California, Berkeley

Predynastic Pottery with Boat Motifs in the Lowie Museum Of Anthropology

Recently an intact predynastic bowl (UCLMA 6-9538) has come to light in the Lowie Museum of Anthropology at U.C. Berkeley. It was discovered in the desert outside of the apparently late and badly plundered cemetery of Shurafa, located to the north of Quft, by A.M. Lythgoe and F.W. Green during the first season of the Hearst-Reisner Expedition in 1899-1900.

The unpolished red ware bowl with interior decorations in pinkish-white paint is unlike the typical C ware in design and execution. Its only parallel is a fragment discovered by Brunton at Mostagedda, area 11700 (pl. xxxviii, 4). The all-over composition includes a boat and human figures among other unclear features, and these details have certain affinities with petroglyphic art.

Other vessels under discussion are the two D ware pots decorated with boat designs in the Lowie collection (UCLMA 6-4015; 6-4352) excavated at Naga ed Der, Cemetery 7000, graves 522 and 338, and published cursorily in the Lythgoe-Dunham volume.

Patrick D. Gaffney, University of Chicago


The Ambiguity of the Local Mosque: Frontier between Religious Ideal and Civil Reality

In most research on contemporary social and cultural milieux of Egypt the local mosque receives little if any attention. However, when asked about its significance, Muslims commonly allude to the institutionalized place of prayer and assembly as the basis, the school, the conscience of their society. In my field study in Minya on the role of the *Imam/khatib*, I found that local mosques function in a variety of ways and I would like to speak of this phenomenon in four aspects: (1) the localization of national and international political rhetoric; (2) politicization of religious ritual; (3) socialization, especially of youth and new urban residents; and (4) definition of secular vs. religious authority. I hope to demonstrate that the mosque is an essential factor in both the "traditional" and the "modern" perspective of Egyptian Society.

Leanna Gaskins, University of California, Berkeley

Middle Egyptian Copula Sentences

The so-called non-verbal sentences of Middle Egyptian are copula sentences in which, under very specific, clearly definable conditions, the copula verb is deleted. Under all other conditions (the "marked" cases), the copula verb is invariably present. Evidence representing virtually every kind of marked environment shows that the copula is present, in the normal verb position, and behaving in all respects like any other Middle Egyptian verb.

That copula is the verb  *wn*, and this is its primary use. The existential construction with which *wn* is commonly identified form only one subset of the marked copula set, which includes environments marked for subordinate clause status, as well as the expected tense, aspect, and mood markings.

Arthur Goldschmidt, Jr, Pennsylvania State University

The 1906 Toba Affair as Seen by the British, the Turks, and the Egyptians

This paper will clarify the Anglo-Turkish dispute over the Sinai Peninsula, using British and Ottoman official documents, the memoirs and diaries of contemporary observers, and Egyptian and Western scholarly writings, in order to show the influence of the Toba Affair on the widening divergence between Britain and the Ottoman Empire and on the development of nationalist resistance movements within Egypt.

Andrew H. Gordon, Museum of Fine Arts, Boston

An Unfinished Tomb of a Northern Vizier at Thebes

The Theban tomb of Amenhotep, northern vizier during the last third of the reign of Amenhotep III, is located in the 'Asasif before the tomb of Djar (no. 366). The unfinished and badly damaged tomb consists of one transverse chamber larger than the corresponding one in the neighboring tomb of Kheruef. It once contained three rows of ten columns. At the front of the tomb on either side of the entrance is a window, and at the rear on either side of an unfinished recess is a dummy window. Seventeen partial lines of text remain on the ceiling and in the area of the doorway. As the tomb is buried almost up to the height of the windows, a clearance of the sand in front of, and around, the doorway might yield additional texts or perhaps a scene. Among the titles of Amenhotep that area preserved are the obligatory *iry-p't h3ty-*, *r shrr m t3 r-gr.f*, *imy-r k3wt m mnw wrw*, *hry-šst3 n pr nsw*, and *imy-r niwt t3ty*.

Fragmentary ushabtis and pieces of mummy cloth seen in the tomb indicate that it was re-used in the Third Intermediate Period for burials. The presence of a southern tomb of the vizier Amenhotep, and an examination of his titles and a comparison of them with those of the high steward Amenhotep suggests that certain shrines at Silsileh were inscribed by the former, as Legrain postulated.

Peter Gran, Temple University

Intellectual Life in the Sadat Period: 'Asl and Basal

The large Egyptian intelligentsia of the Nasir Period gave Egypt a stature among the nations of the Third World. However, change in cultural conditions in the last ten years combined with the hyperinflation of the 1970's greatly altered the situation. Few Egyptian intellectuals could afford to live on their salaries and many left Egypt. The number of serious books declined markedly. The political and cultural writing of the near present is thus dominated by the refugee intellectuals who carry on like Ghali Shukri from Beirut or the Yasar al-'Arabi Group from Paris. Still others are now writing in English. Domestically the Muslim Brotherhood continues to develop as one can see in Sami Jawhar's writings. Finally, the regime writers go on speaking of Nasir, e.g., Hafiz al-'Alawi's *My Secret Mission between Nasir and America* (1977).

Jehon Grist, University of California, Berkeley

A Possible Identity of the Ramesside Queen Tyti

The position of Queen Tyti within the genealogical tree of the Twentieth Dynasty has long perplexed scholars. Her tomb in the Valley of the Queens (QV 52) lacks the name of any royal relative. She has been associated inconclusively with Ramses III, with a son of Ramses III, and the later Ramessides.

The writer's study of the published wall paintings and text in Tyti's tomb as compared with those of other Twentieth Dynasty royal tombs indicates that Tyti is to be closely linked with Ramses III. Striking similarities appear when comparing wall scenes found in the sarcophagus chambers of the tombs of Tyti, Prince Kha'emwaset (son of Ramses III, QV 44), Prince Sethirkhopshef (son of Ramses III, QV 42), and of Ramses III himself (KV 11). A unique grouping of the obscure deities Nebneri and Herimaat is portrayed on the right side of the entrance, while a jackal recumbent on a mastaba is shown above a similarly recumbent lion on the left side of the entrance to all four sarcophagus chambers. Similar, but not identical groupings are found in two other tombs of sons of Ramses III. This special grouping of Nebneri, Herimaat, and the recumbent jackal and lion appears in no other tombs known to the writer.

An examination of the texts, additional reliefs, and other details in Tyti's tomb suggests that she was both a daughter and wife of Ramses III, as may have been the case with her neighbor in the Valley of the Queens, Isis (t3 Hmdrt, QV 51). Contemporary ostraca and inscriptions corroborate Tyti's filial ties with Ramses III.

Fadwa el-Guindi, University of California, Los Angeles

EgyptNubian Women: Assessment of the Traditional Role and Its Implications for Involuntary Resettlement

Scanning all published work on Egyptian Nubians makes evident the fact that no work has yet been devoted to analysis of the life, feeling, attitude and role of EgyptNubian women. In light of recent findings from feminist anthropological analysis this can be shown to be a serious gap in any ethnography purporting to cover Egyptian Nubians.

In this paper I will attempt to bridge this gap by presenting my analysis of data which I have collected during fieldwork in Nubia from EgyptNubian women about their role in the economics and politics of everyday life. The significance of these data lies in the fact that they were collected prior to the involuntary resettlement of Nubians, because of the High Dam, into Komombo.

An assessment of the traditional role of Nubian women is made in the context of its implication for understanding aspects of success or failure in adjustment to resettling and current organized attempts by Nubians to return after 16 years to their "home" in Nubia south of Aswan.

Sondra Hale, California State University, Northridge

Nubians of Sudan: Adaptation of Urban Elites to Nubian Relocation

Although the adaption to relocation of Nubians in Egypt and Sudan was oftentimes similar, their *positions* in their respective nations has been strikingly different both before and after relocation. Since the 1950's, increasingly propensity for education and urban white-collar positions has propelled Sudan's urban Nubian migrants into a position as one of the dominant elites in the country. Then through various mechanisms, relocation, instead of diminishing the fortunes of the older settlers, and some post-relocation migrants, served their interests and enhanced the group even more. This is especially true of the Halfawiyin, and this paper analyses why and how.

Abbas Hamdani, University of Wisconsin-Milwaukee

The Arrangement of The Rasa'il Ikhwan al-Safa' and the Problem of Interpolations

Abd al-Latif Tibawi and Yves Marquet are the only scholars who have given serious thought to the question of the chronological arrangement of the various epistles in the *Rasa'il Ikhwan al-Safa'*. Tibawi has stated the problem without solving it. Marquet has argued on the basis of two premises which I do not accept. According to him the *Rasa'il* have been composed over a long period of time beginning before the establishment of the Fatimid Caliphate in 297/909 and ending about 370/980. Secondly, he maintains the repeated rearrangement in later revisions by the authors themselves, but does not consider any part of the work as an editorial interpolation. My paper will try to establish that the *Rasa'il* were all composed together in a comparatively short time by a committee of authors under common supervision and that this was between 260/873 and 297/909. There seems to have been one revision closer to the latter date, then a hurried assembly of the *Rasa'il*, minor changes in arrangement and incomplete corrections of cross-references and numbering before issuing them to the public. All material of later origin such as quotation of al-Mutanabbi's verses or a reference to al-Asha'ira are, in my opinion, editorial interpolations. Each such interpolation can be rejected either by textual history or by the context of the text.

John S. Holladay, Jr., University of Toronto

The Wadi Tumilat Project: 1979 Excavations at Tell el-Maskhuta

Sponsored by the University of Toronto, the American Schools of Oriental Research, the American Research Center in Egypt and the Surplus Foreign Currency Program of the Smithsonian Institution, the 31-member mission of the "Wadi Tumilat Project" conducted its second season of stratigraphic excavations at Tell el-Maskhuta (ca. 15 km, west of Ismailia) from 15 May to 16 July, 1979. Excavations carried out in 5 separate Fields produced new data bearing on: the history of fortification at the site (Naville's "Enclosure Wall"); the stratigraphic succession during the Saite period (ca. 609-525 B.C.) and later Ptolemaic period (ca. 200 B.C. to ?); differential patterning of occupation and activity areas within and immediately outside the fortification area; the date and function of Naville's "Storehouses" (now understood as Ptolemaic warehouses of the late 3rd (?) through the early 1st (?) centuries B.C.); Asiatic pastoralists (?) of the mid-18th century B.C.; dietary preferences and subsistence strategies of the Middle Saite through the Middle Roman periods (ca. 609 B.C. to 135 (?) A.D.); stratigraphically-derived pottery chronology of the above-named periods (some 10,000 pottery profiles drawn during the excavation season). Evidence for wide-scale trading patterns from all periods between the Middle Saite and the Middle Roman periods was substantial, but consisted largely of imported pottery, exotic sea-shells and specialized building remains. Specialist studies were conducted in physical anthropology, paleo-zoology, paleo-botany, malacology, archaeoethnography, geology and soils science, with significant results in all areas. Inscribed materials consisted largely of secondarily disturbed (Naville) ostraca of approximately the 6th century B.C., although a few minor inscribed objects helped provide termini post-quem for the "Asiatic" tombs and the Saite period.

Mahmood Ibrahim, University of California, Los Angeles

Periodization and the Role of Merchant Capital

This will be a marked departure from the dynastic approach to the study of Middle Eastern history. We will be concerned here with specifically Egypt and we will show how the use of the development of merchant capital and the resultant changes will be a more comprehensive way of dealing with history.

We will cover the period of Egyptian history from the Arab conquest to the coming of the Ottomans. There will be two main periods in this scheme: one would be from the Muslim conquest to the decline of the Fatimids which will show the slow and gradual rise of the merchant class in Egypt to culminate with the foundation of the Fatimids. The second period shall examine the rise of the military, the use of land as a basis of wealth and how those relate to the decline of merchant capital.

Fayek M. Ishak, Lakehead University, Thunder Bay, Ontario

Codicum Manuscriptorum Coptorum: Metaphysical Tractate

In an elaborate manuscript written in Arabic Neshki (1883) and deposited in the British Museum Library *Bahth fil 'Ilm al-Ilahi* ("A Treatise on Metaphysics") an anonymous Coptic Orthodox monk elaborated on the intricate problems of the unity and perpetuity of being. The author refutes the assumption of the ONE and the MANY as seemingly "accidental". His thesis of elaboration is based on "essential unity" which evolves throughout his query as the nucleus of the ABSOLUTE REALITY.

Perpetuity is not subject to measurement and cannot be related to the world of "becoming". It is an INWARD REALITY bearing no relatedness to outward manifestations.

Sufficient evidence will be maintained and specific reference will be made to the author's metaphysical provisions mainly to bring about the conclusion that "unity is the essence of being" and "perpetuity is an inward Truth".

Stewart L. Karren, Salt Lake City, Utah

A Late Ancient Neoplatonic Biography and its Reflection of Coptic Culture

Damascius' Greek *Life of Isidore* composed in the early sixth century A.D. represents one of the final literary and philosophical expressions of Graeco-Roman Classical culture. It offers colorful insights into Eastern Roman society on the verge of two cultural thresholds. The cultural synthesis it portrays is evident in the activities of a group of Alexandrian Neoplatonists who are closely affiliated with Coptic culture. The impression conveyed by the *Life of Isidore* is that what is traditionally viewed as a deterioration of the Greek intellectual tradition is more properly viewed as a shift of literary emphasis from Western models to an age-old religious perspective endemic to the Ancient Near and Middle East.

Cathleen A. Keller, Metropolitan Museum of Art, New York

Excavated Evidence for New Kingdom Glass Production in the Metropolitan Museum of Art, New York

In addition to its large collection of New Kingdom glass vessels of varied and unknown provenance, the Metropolitan Museum has, in its Egyptian collection, one of the most important groups of excavated glass objects. This latter group is chiefly derived from the Museum's excavations at Malkata and Lisht. The material from these two sites differ markedly in type and quality, but are not far removed in date.

This paper will provide a survey of the various materials and manufacturing methods for glass production used at the two sites, so far as they can be determined from the material evidence; and assess the internal and external evidence for the dating of the material. For though the dating of the Malkata material is well-established, the nature and excavation methods used at Lisht have resulted in many problems for the analysis and dating of the site's various stages of occupation and use. Evidence for the dating of the glass from Lisht includes both inscriptional material found in proximity to the glass fragments, as well as study of the mud-brick structures associated with them. In addition, an analysis of the differing fabrics, techniques and decorative patterns and colors in use at Malkata and Lisht, respectively, indicates a slightly later date for the latter site, with the possibility of some overlap at the end of the Eighteenth Dynasty.

Sandra Kelly, University of California at Berkeley

The Lowie Museum of Anthropology Hearst/Reisner Egyptian Collection

The Lowie Museum of Anthropology at the University of California, Berkeley houses an Egyptian collection of approximately 20,000 catalogued objects. The bulk of the material was collected between 1899 and 1905 by Dr. George A. Reisner under the patronage of Mrs. Phoebe Apperson Hearst for the University of California.

The Lowie collection has three major strengths. The first is a series of pre-dynastic pots and other grave goods from Naga-ed-Der and El Ahaiwah. These constitute one of the largest group of artifacts from documented pre-dynastic burials in an American museum. Secondly, the Lowie houses a group of fine Old Kingdom statuary and stelae, most importantly the fourth dynasty painted stela of Prince Wepemnofret from Giza. The third important group of artifacts is an extensive assortment of First Intermediate Period stelae from Naga-ed-Der. Though many of the objects in the Hearst-Reisner collection have been published in corpus form, few interpretive studies of the material have been done. In the past the major problems in the way of these studies have been uncertain documentation of object provenance and lack of actual excavation data.

This year with the co-operation of the Boston Museum of Fine Arts and the generosity of a grant from the Hearst Foundation, Reisner's field notes which were willed to the MFA will be copied for the Lowie Museum.

Some of the Lowie collection of Egyptian Art is now on exhibit at the deYoung Museum in Golden Gate Park. As this San Francisco exhibit of the material coincides with the ARCE conference, it seems a good time to "re-excavate" the Hearst-Reisner collections. This brief overview of the collections will be accomplished with the use of Reisner's notes, letters and publications and with the aid of slides and drawings of the material made in the past year.

David A. King, New York University

Orientations in Medieval Cairo

The speaker will discuss the different *qiblas* that were used in medieval Cairo/Fustat, and show firstly how they are justified in the scientific and non-scientific literature, and secondly how they explain the orientations of the medieval religious architecture in the city and perhaps of the medieval city in general. The fact that different *qiblas* were used in the same religious edifice, and the fact that ventilators were erected on the roofs of the multi-storied buildings of medieval Cairo to face away from the direction of the rising sun at midwinter can now be explained.

Fedwa Malti-Douglas, University of Virginia

Structuralism in Near Eastern Literature: Classical Arabic Prose

This paper will assess the critical studies which have appeared thus far on the Medieval Arabic prose genres (including extended narrative and anecdotal genres). Attention will be directed to the relationship between the methodologies chosen and the literary structure of the text.

At one extreme, the *1001 Nights* has received the greatest attention partly because of its adaptability (noted by Todorov) to a Proppian narratology. Studies by Molan, Miquel, and Hamori will be discussed. The methodological problems and possibilities posed by the *maqamas* will be examined with reference to the work of A.F. Kilito.

Finally, it will be shown that structuralist and semiotic approaches can profitably be directed to both *adab* works and biographical dictionaries, though this necessitates the creation of corpora of the micro-units in these works. My own work and that of Fahndrich and others will be discussed.

Recurring methodological problems will include: the search for a viable corpus for structuralist analysis, the readaptation of Propp and his followers, and the relation of structure and organization in these works.

Piotr Michalowski, University Museum, University of Pennsylvania

Structuralism in Near Eastern Literature: Ancient Near Eastern Literatures

The influence of modern critical methods in Assyriology has been minimal, to say the least. Resistance from philologists has many causes but a primary one appears to be a lack of familiarity with structuralist and derived methodologies. In this paper I shall concentrate on three basic issues.

1. The use and misuse of narrative analysis derived from the work of V. Propp, concentrating on the misunderstanding of his proposals by Western scholars.
2. The legacy of the esthetic research of the Prague Linguistic Circle and the importance of this position for Assyriology.
3. The question of choices of stances and methodologies for investigators working with dead languages as well as non-Western systems in general. This will lead to the problem of structuralism and "Orientalism" within the larger framework of Near Eastern Studies.

Anthony J. Mills, Royal Ontario Museum, Toronto

Dakhleh Oasis Project: 1979 Season

The second season of survey of the Dakhleh Oasis has seen significant advances in some areas and has produced some interesting results. Our understanding of the Neolithic has expanded with new knowledge of the environmental background as a result of faunal finds. Archaeological remains from the 1978 season confirmed extensive settlement of Pharaonic Egyptians of late Dynasty VI; the evidence of this season now attests them in the Archaic Period, Dynasty III, the First Intermediate Period, Dynasty XII and the Second Intermediate Period.

Still no New Kingdom or Late Period material remains have come to light and there is a temporal gap until the Ptolemaic period, when we have carved relief blocks from a Thoth temple at Qasr. For the succeeding Roman period there is a confirmation of the extensive occupation of the oasis—an occupation that now seems greater than that of modern times. We were startled to discover at the large site of Amheida a room containing a group of wall paintings which are strictly classical, not Egyptian, in content and style. As the survey progresses toward the centre of the oasis, we continue to find very few sites of the Coptic period, but an increasing number of small Islamic farmsteads. Preliminary judgement attributes environmental change as a major reason for the sharp population decline after the Roman period.

Bill Needle, Southeast Missouri State University

James Teackle Dennis, Unsung American Egyptologist

Four years of research* and extensive travel throughout the United States, Canada, England and Egypt have provided me with a wealth of material about Mr James Teackle Dennis, an early American Egyptologist.

Mr Dennis (b. 1865 - d. 1918) of Baltimore, Maryland, was a scholar of hieroglyphics, a philanthropist and a member of the Egypt Exploration Fund who worked on the site at Deir el Bahri from 1903-1907. His two most famous finds were: 1) the Hathor Shrine and Sacred Cow statue found at the Temple of Hatshepsut in Deir el Bahri in February, 1906; and 2) the tomb of King Mentuhotep in February, 1907.

Mr Dennis' letters and records indicate that many of the Egyptian antiquities found by him were sent to Kings' College in London before being sent on to the United States for dispersal to various museums. A small portion of ancient Egyptian antiquities were kept by Mr. Dennis, willed to his wife, and later given to her relatives. In May, 1976, I rediscovered these forgotten Egyptian artifacts in Malden, Missouri and became the curator of the *Dennis Collection of Egyptian Antiquities*. I have exhibited this collection at five museums since its rediscovery in 1976. This private collection includes a Hathor red earthenware vase dated 2000 B.C., scarabs, one scarab acknowledged by Percy Newberry in 1906 to be the finest found of the 13th dynasty, alabaster bowls, necklaces and small statuettes. I look forward to being able to share my findings, show slides of some of Mr Dennis' rare photographs taken on the spot at Deir el Bahri in 1906 and discuss his collection.

* (Research was partially funded by the Missouri Committee for the Humanities, a state-based arm of NEH, and the Southeast Missouri State University.)

Winifred Needler, Royal Ontario Museum, Toronto

Federn's Revision of Petrie's Predynastic Pottery Classification

In a paper read before this society two years ago I mentioned that Walter Federn, on the suggestion of John D. Cooney, catalogued the finds in Brooklyn from Henri de Morgan's 1907 and 1908 excavations in southern Upper Egypt. He carried out the assignment between December 1942 and September 1945, shortly after his arrival in America. Known to Egyptologists as a philologist and historian, Federn tackled with enthusiasm the task of sorting out, describing and identifying the imperfectly recorded Predynastic material. Handling the hundreds of pottery vessels, he became one of the first to recognize the inadequacies of Petrie's misleading classification.

For his own use in listing and describing the de Morgan pottery in Brooklyn, he formulated a revision of Petrie's classification. It is fitting to describe the Brooklyn pottery in his terms, as I have done; but I have found his solution very satisfactory when applied both to this material and to other Predynastic material from Upper Egypt. Until the work of the International Egyptian Ceramics Group is completed and published it will remain difficult to describe Predynastic pottery in a convenient and satisfactory manner. Petrie's classification cannot be ignored because reference to his Corpus has been, and still is, by far the best mean of identifying types in casual contexts. Yet its unreserved use implies obvious misconceptions. Federn's revised classification is an informed and practical compromise that eliminates the worst of Petrie's errors. Petrie's: "L" and "F" classes are abolished; his "N" class is re-defined, and five new classes are proposed. In this paper the twelve resulting wares will be illustrated and briefly discussed.

Andrew J. Newman III, University of California, Los Angeles

The Sociological Dimensions of Literature: The "Young Writers" in Egypt

Previous analysis of the Egyptian literary movement known as "uddaba ash-shubban", "young writers", or "writers of the sixties", have focused on the 1967 Egyptian defeat and the failure of Arab unity as the key factors in the development of the new themes and writing styles with which these writers are primarily identified. This paper challenges the concentration on the war as the definitive causal factor in the rise of this new, post-Nasser generation of Egyptian writers. Instead, we propose a more comprehensive and complex sociological explanation for the formation of a new and complex literary genre in the last decade and-a-half.

Patrick F. O'Mara, Los Angeles City College

The Chronology of the Palermo and Turin Canons

The paper explores the chronological implications of the Palermo model suggested in earlier work. The thesis is that Egyptian chronology was dominated by number constructs deriving from astronomical cycles and calendrical symbolism. It has no realistic basis during the first three centuries, and the realism of later ages is modified by inveterate number play. "Dynasties" reflect symbolic epochs, not family history.

In Palermo, the festivals of Djed and of Seshat, custodian of the king's years, follow a 19-year pattern. The 19-76 series dominates the Abydos Stone and large parts of Manetho and Turin. The Apis Festival and the drafting structure of the Upper Face follow a 17-34-102 pattern. Irrational to us, 19 and 17-34 were eminently rational to Egyptians, for they reflect cyclical correspondences, real or illusory, between Sirius and the moon. The pre-historic king as "the Sirius" and an archaic Sed period of 34 years are suggested by inference. The death of Zoser is the structural fulcrum of all Egyptian chronology and marks the arbitrary date set by both the Palermo and Turin traditions for the introduction of the schematic calendar (2769 - 4 B.C.). At this point, both canons change to a calendrical number system based upon the symbolic figure 144 years (4 x 36 weeks), often underwritten in pseudo-"realistic" style as 143 +. Turin's critical figure for the 6th (8th) dynasty is not 955 years but 949+ years (i.e., 950 or 50 x 19) and marks the half-way point. The papyrus dates from the reign of Merenptah, not Rameses II.

A complex analysis shows that the Turin scribe distorted an older tradition by 143+ years, thereby warping his entire time-frame. The chronology of the canons tends to challenge the current reduction of the gap between OK and MK to a mere 30 years or so and would extend it to 170-181 years, placing the 4th and 5th dynasties a century and a half earlier than do other current models.

David A. Pendlebury, University of Pennsylvania

*Some Relief from the Giza Tomb of *Tp-m- 'nh* (D. 20): A Reconstruction*

There is an unpublished Old Kingdom (Dynasty V-VI) False-door in the Museum of the Academy of the New Church, Bryn Athyn, Pennsylvania. Carved in raised relief, it has representations of the deceased (three in number, two fragmentary), a *hm-k3* (lower left corner) and two offering stands (in the niche). Part of an offering list appears in the upper right corner. The inscriptions identify the owner of the tomb as *Tp-m- 'nh*, *imy-r st hntyw-s pr- '3* ('Overseer of the department of tenants of the Great House'). Although there are four individuals with the name *Tp-m- 'nh* attested in the late Old Kingdom (Giza: 1; Saqqâra: 2; Abûšîr: 1), it is a certainty that the Bryn Athyn door is of Giza provenience; only this individual had the title *imy-r st hntyw-s pr- '3*. (Porter and Moss, 111². 109)

There are some unplaced reliefs of *Tp-m- 'nh*, on False-door in the Ny Carlsberg Glyptotek and two reliefs in the Louvre. (Porter and Moss, 111². 698-9) Because of identical titles, familial information and stylistic affinities with the Bryn Athyn door, these three reliefs can also be assigned to the Giza tomb. The drum lintel of the Giza tomb, published by Lepsius and apparently lost in the last war, may be added to this group along with a statue-group of *Tp-m- 'nh* and his wife *3wt-ib*. With this information, it is now possible to reconstruct a large portion of the western wall of *Tp-m- 'nh*'s Giza tomb.

Marian Robertson-Wilson, Salt Lake City, Utah

Coptic Music in Egypt: Its Antiquity and Influence

This paper attempts to document Prof. Newlandsmith's idea that Coptic music as we know it today dates not only from the Early Christian period, but also from a time much more remote. Moreover, there are historical facts and manuscripts to support the idea that there could be a connection between Coptic music and Gregorian Chant (from which our Western musical tradition derives).

I. Reasons for accepting the authenticity of the oral tradition.

II. Music and Ancient Egypt. Possible influences from the music of Pharaonic Egypt not only on the music of the Nile Valley, but beyond (into the Sinai, Palestine, Syria, and even Mesopotamia).

III. Music and Early Christian Egypt (pre-Chalcedon). Possible influences radiating from Alexandria (as a center of Early Christianity) to other Christian Churches; brief mention of manuscripts found in Egypt, Syria, Byzantium, and Southern Italy and Sicily.

IV. Music and Christian Egypt after Chalcedon. Very brief mention of Egypt's connection to the school of Hymnody at St. Sabas Monastery (near Jerusalem), and manuscripts (with musical notation) to be found at St. Catherine's Monastery.

V. Conclusions. In support of the ideas stated in the first paragraph.

Catharine H. Roehrig, University of California, Berkeley

First Intermediate Period Seal-Amulets

The seal-amulet, of which the scarab is the most widely known variety, began to appear in Egypt at the very end of the Old Kingdom in the form of the so-called "button-seal," a few examples of which have been found in late 6th Dynasty cemeteries around Giza and Saqqara. During the First Intermediate Period, various geometric and animal forms were experimented with and discarded before the compact oval of the scarab beetle became standard.

Because of the political disunity of the country during the First Intermediate Period, one might expect to find marked differences in the development of such a new art form from the North to the South, and even from nome to nome. This does not seem to be the case, however. A study of First Intermediate Period seal-amulets of known provenience indicates that quite the opposite is true. With a few exceptions, there is uniformity of form and decoration among seal-amulets from widely separated areas. The huge concentration of examples from sites around Qau el-Kabir in Middle Egypt may indicate that the development of this art form was centered in this area, from which examples found their way to other sites throughout Egypt.

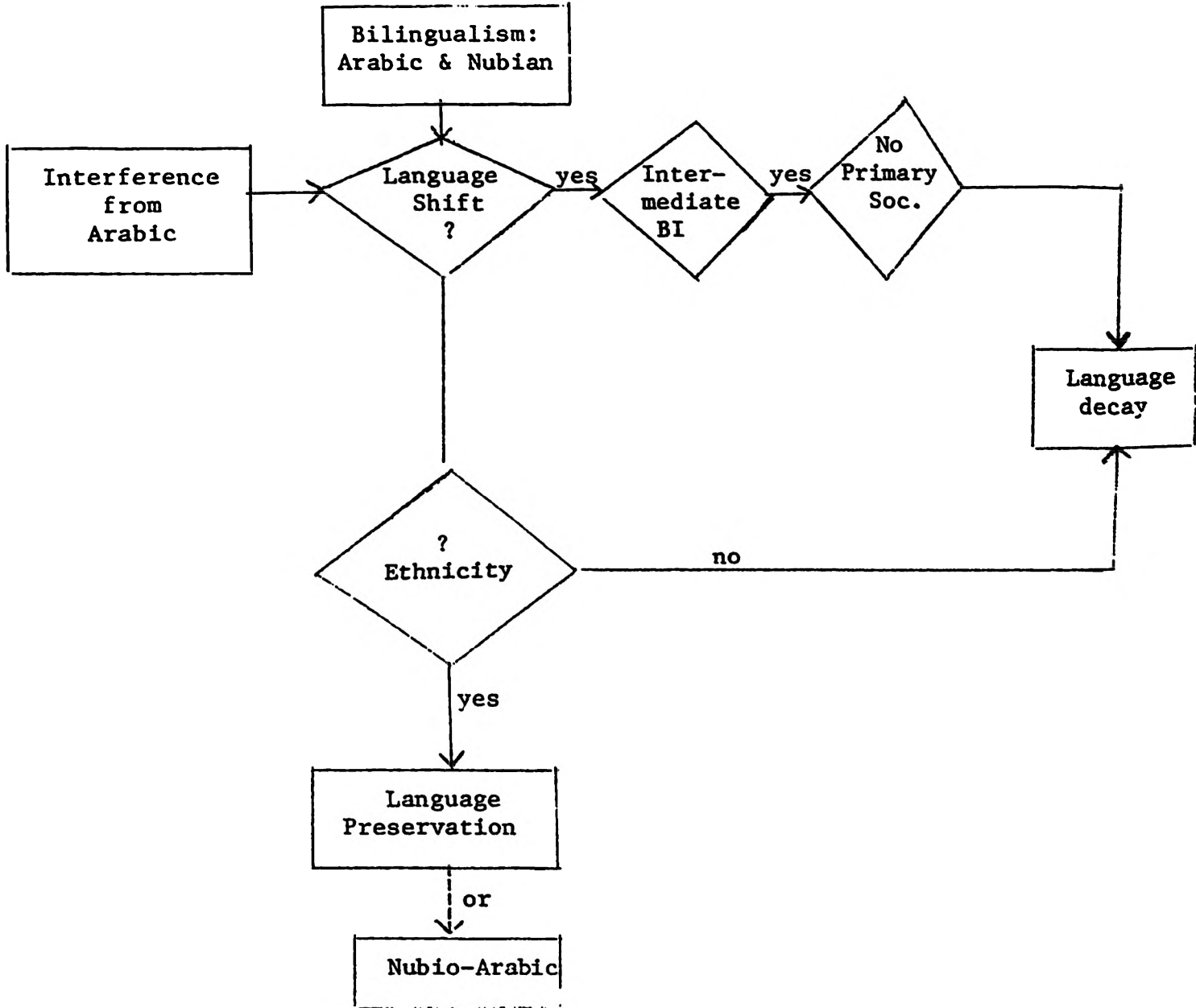
James M. Robinson, Claremont college

The Identification of a Pachomian Monastic library

In the process of tracking down the story of the discoverers and middlemen of the Nag Hammadi codices, I received reports concerning a second discovery made nearby, at the Jabal Abu Mana and brought to the Cairo antiquities market by middlemen from Dishna. This discovery, three or four times as large in quantity as that of the Nag Hammadi codices, was made in August 1952. About half of the material has been located, the bulk at the Bibliotheque Bodmer, but half a codex at the Chester Beatty Library, one and a half at the University of Mississippi, and perhaps a small amount at Barcelona. But about half has not yet been located as to its final repository. The origin of this find in a Pachomian monastery is not only suggested by the fact that the site is in full view of the headquarters monastery of the Pachomian Order at Faw Qibli, but is attested by a letter from Pachomium among the contents of the jar. The material is contemporary with the Nag Hammadi codices (Fourth Century A.D.), except for a few older items from the preceding century (especially P 66 and P 75 are of significance), with the latest date no later than in the Fifth Century.

Aleya Rouchdy, Wayne State University, Detroit

The Egyptian-Nubian Language: Is it a Case of Preservation or Decay?



Makram Samaan, California State University, Sacramento

The Copts of Egypt: Their Ethnicity, Greatness, and Dilemma

This paper will trace the history and ethnicity of the Copts in Egypt. Their Christian conversion, their martyrdom period, their original monastic movement, their contribution to the Christian ideology and theology, their contribution to the nation under the Islamic regimes. Their persecution under the Roman, the Arabs, the Islamic governments and their revolutions throughout history. The Coptic beliefs, theology, traditions and church practices. The progressive role of the young Copt of the 40's and 50's in church reform and civil rights in Egypt will be discussed. The Copt's partiotic role throughout history via theology and politics will be delineated. Emphasis will be concentrated on the Copt's current dilemma between rhetoric of equal rights and the practical realities of day-to-day life will be specifically documented.

Vanča Schrunk, University of Minnesota

Red Slip Wares from Akhmim, Egypt: A Preliminary Report

This paper will present a preliminary report on red slip wares excavated during the trial campaign at Akhmim, Egypt, conducted by Sheila McNally of the University of Minnesota in the fall of 1978

The largest number of red slip wares came from the mud floor levels in the lower square. Smaller quantities were found in the early medieval strata above the mud floors in the lower square and in the lowest level in the upper square.

Preliminary study has shown two things: a) imported red slip wares are very rare at Akhmim. Only one example of African Red Slip Ware, Hayes Form 84, has been found in the trial excavations. The discovery of the African form 84 is in agreement with Hayes' observation on the African imports in this region, where the fine-ware types Forms 82-84 are most common imports. Notable is the absence of Late Roman C and Cypriot Red Slip Ware, again in accordance with the distribution of these wares in Upper Egypt. b) Local Egyptian red slip wares predominate at Akhmim. The finest examples belong to Egyptian Red Slip A Ware, which seems to have been made in the Thebes or Aswan region. A few pieces bear stamped and rouletted decoration. There are several distinct but related fabrics and there seems to be a typological development. A petrographic analysis of the local red slip wares will be conducted and the results will be reported in the paper.

Cynthia May Sheikholeslami, University of Washington

University of Washington El Hibeḥ Expedition

The analysis of patterns of urban development and their relationship to the evolution of state and imperial administrative systems in ancient Egypt has been delayed by failure to conduct and publish a sufficient number of scientific excavations at settlement sites. Textual evidence might lead one to conclude that urban areas did not exist in pharaonic Egypt. Study of the physical remains should form an important complementary background to the study of the social processes recorded in written documents, which are necessarily biased in content. The combined evidence from excavations and the written record is not only central to a more precise definition of the forms of pharaonic social organization, but also provides a basis for understanding the development of urban life in subsequent periods in Egypt and essential points of comparison for the history of the "oriental city" in the ancient and Islamic Near East (Western Asia and North Africa).

The initial research season involves four weeks' systematic surface sampling and stratigraphic analysis at El Hibeḥ, and intermediate-size settlement in Egypt, 150 km south of Cairo. El Hibeḥ has been known to have been occupied frequently between 1045 B.C. and A.D. 300. The proposed fieldwork is designed to produce a descriptive survey of the site consisting of: (1) a tentative seriated ceramics sequence for this area for the first millennium B.C.; (2) a preliminary analysis of site size and functional complexity during several of its last occupational periods, based on analysis of surface artifacts and architecture; (3) a preliminary topographic map and stratigraphic data essential for defining the site's occupational history and for planning projected subsequent seasons of excavation and survey; (4) preliminary plans, photographs, and other information about El Hibeḥ's temple, "fort", and other important features; and (5) organic samples for analysis.

Sergei A. Shuiskii, Princeton University

City in Modern Egyptian Literature

City writers: Nagib Mahfuz, Abd al-Quddus, etc., an Egyptian peculiarity. Urban life as opposed to country life. City and its evils as attraction for peasants and provincials. City dwellers and their ways. Different strata of society: poor lower middle class, banat al-balad, white collar workers, intellectuals, bourgeois families.

City as an architectural unity. Fascination of medieval quarters. The maze of streets and alleys. Cairo as Egypt's nerve center. Alexandria's dying beauty. The gloom of small towns.

Alain Silvera, Bryn Mawr College

Why Did France Conquer Egypt in 1798?

The purpose of this paper, which forms part of a larger work devoted to Franco-Egyptian relations in the 19th century, is to reconsider the proximate causes for the launching of the French invasion of Egypt by the Revolutionary Directorate. Based primarily on the Quai d'Orsay archives in Paris, the paper contends that it was what H.A.L. Fisher calls "the contingent and unforeseen" that lie at the root of the Directors' reluctant endorsement of a military operation conceived by Foreign Minister Talleyrand as the best way to forestall a Bonapartist *coup d'état* against the regime. Bonaparte's personal motives are also unravelled on the basis of contemporary memoirs and the posthumous revelations of General Desaix. It is finally argued that the traditional reasons advanced to account for this new surge of French imperialism that was to have such enormous repercussions on the evolution of modern Egypt must be re-evaluated in the light of the paramount importance of French *domestic* pressures rather than of any coherent articulation of a viable colonial policy on the part of a weak and vacillating revolutionary government.

David P. Silverman, University Museum, University of Pennsylvania

Parallel Scenes and Inscriptions among New Kingdom Tombs

A painting from a New Kingdom tomb, now in the collection of the Louvre, was illustrated in Vandier's *Manuel d'Archeologie* V², fig. 362 (p. 928, #23), as one of the representations of boats designed for the transport of grain. The scene is accompanied by an inscription that is partially damaged. This painting is now part of an excellent installation at the Louvre, illustrating the tomb of *Wn-sw*. Although quite fragmentary, the extant decoration of the tomb clearly has parallels among contemporaneous scenes in other New Kingdom tombs, and it should be possible to suggest reconstruction on the bases of these parallels.

Suzanne Pinckney Stetkevych, The University of Chicago

Al-'Āmidī and Abū Tammām: A Critical Reassessment of Al-Muwāzanah bayna Abī Tammām wa-al-Buḥturī

An analysis of the *Muwāzanah* will demonstrate that al-'Āmidī's criticism rests upon the consistent application of conservative principles and the insistence upon strict adherence to the traditional norms ('*amūd al-shi'r*'). He sees the styles of the Moderns, and particularly of Abū Tammām as characterized by a number of unrelated deficiencies and deviations, some due to historical circumstance (such as ignorance of bedouin life), and others due to personal quirks (such as a mania for paranomasia), rather than as a logical and coherent literary expression of the cultural and intellectual achievements of the modern age. The inadequacy of this critical basis and of the methodology that derives from it is evident in all four of the sections under consideration: the *sariqah* (plagiarism) section suffers, first, from the lack of any concept of the historical development of a poetic tradition, and second, from the failure to consider poetic similarities within the context of the whole *qaṣīdah* and, furthermore, with relation to the poet's entire oeuvre. Thus al-'Āmidī's vast erudition, rather than leading him to discover which poets exerted a major influence on Abū Tammām has merely produced a list of isolated and unrelated instances of "plagiarism" which, as al-'Āmidī himself finally confesses, have little or no impact on the final judgment of the poet's work. Similarly, the section on *akhtā'* (mistakes) reveals the rigidity of the conservative critic more than the faults of the poet. By refusing on principle to accept poetic innovation based on *qiyās* (analogy), *ishtiqāq* (etymology) and *ta'wīl* (interpretation), the critic has rejected that very system of analytical thought that forms the groundwork and unifying principle beneath Abu Tamman's innovative poetry. In dealing with *badi'*, al-'Āmidī's section on *isti'ārah* (metaphor) illustrates once more his failure to understand that Abu Tamman's characteristic metaphor is the result of the intentional and coherent application of literary principles that differ from his own, and not merely the proliferation of ugly and far-fetched comparisons. The final section, the *muwāzanah* proper, elucidates further the deleterious effect of al-'Āmidī's conservative standpoint on both his taste and comprehension. He is able in the end to distinguish only between the traditional and innovative, which he equates respectively with good and bad.

Suzanne Pinckney Stetkevych, University of Chicago

From Artifact to Art: A Critique of Structuralist Interpretations of Jahili Poetry

A survey of structuralist studies of Jahili poetry will show the role of structuralist techniques in recent Arabic literary criticism. Although structuralist techniques have been successfully used to demonstrate the coherent logic behind the form and themes of the pre-Islamic *qasidah*, the excessive reduction of *qasidah* to a series of binary oppositions and structuralist schemata raises the question of how it might better be integrated into more distinctly literary approaches to Jahili poetry. The possibilities of combining structuralist techniques with the results of oral-formulaic studies and of utilizing structuralist linguistic analysis to aid in the classification of Jahili poetry according to schools as a basis for literary study are well worth exploring. However, our final goal must be the integration of Jahili poetry into our own western literary sensibility. This could best be achieved first by historical studies to determine the archetypal, heraldic, totemic and metaphorical significance of the forms and motifs of the *qasidah*, that is, the iconography of the Jahili *quasidah*, and second, by comparative literary studies of Arabic and European poetry.

Emily Teeter, Seattle Art Museum

Egyptology in the Northwest: The Fuller Collection

This yet unpublished collection at the Seattle Art Museum is unknown to many Egyptologists. This collection acquired primarily during the 40's through the early 1960's consists of nearly two hundred examples of statuary, relief and ceramics representing all periods of Egyptian history. To more fully acquaint the Egyptological community with this isolated collection, a review of the major objects will be given as well as an overview of Richard Fuller and his methods of collecting.

Elizabeth Thomas, Princeton, New Jersey

The k3y of Queen Inhapy, TT 320

The *k3y* of Queen Inhapy, TT 320, the Deir el-Bahri cache, is a summary introduction, with slides, for a longer paper to be published in *JARCE* 16. The slides will include most importantly the nearby gebel with its possible to definite sites of possibly to definitely comparable queens' tomb of Dynasty 18, as well as details of the area of Tomb 320 that may, or may not, offer a clue to the debated route followed by the men who transferred the mummies of the three kings from the tomb of Seti I in Year 10 of Siamen. An examination of the inconsistent to contradictory contemporary descriptions of objects *in situ* has been considered with the objects themselves, the inscriptions, and other sources to obtain a highly tentative summary of the "way everything lay"—as Winlock put it—when Brugsch entered the tomb in 1881. Taken into special account is the "Coffin Docket" that led Winlock to propose Inhapy as the original owner of the tomb—and that now leads me to suggest a specific meaning of *k3y* in this text: Inhapy's burial chamber, Hall E, that by Dynasty 21 had become a cache for her contemporaries and "this high place" above the corridor excavated by Pinedjem I to extend the tomb.

Tracey E. Twarowski, University of California, Berkeley

Botany in Ancient Egypt: The Egyptians' Concept of the World around Them

A preliminary examination of our current knowledge of ancient Egyptian botanical terms, their translation and usage, and the significance which this information has for further interpretation of the ancient's view of his own world. Through the careful study of the Egyptians' concept of various aspects of his environment, in this case the taxonomic classification of his native flora as reflected in his writings, we hope to gain more than just better translations for ancient words; we hope to gain a better understanding of the mentality of the ancient Egyptian. To this end, various stages of the Egyptian language, including Coptic, as well as foreign languages such as Greek shall be employed as we survey the sources, procedures, and problems involved in such an examination.

Charles Cornell Van Siclen III, Claremont, California

Topographical Remarks on the City of Thebes

While the east-west axis of the Great Temple of Amun at Karnak and its southern axis leading to the Temple of Mut are clearly evident as factors in the plan of the city of Thebes, the northern axis is less evident. Yet this axis served as the core of the Tuthmoside city, and its remains can be clearly traced.

The southern terminus of this axis was in front of the Fifth Pylon on the east-west axis (the early eighteenth dynasty temple front). From here the axis extended north and eventually ran to the west of and parallel to the this enclosure wall of the Temple of Montu. A number of focal points were located along this axis. Where it was met by the axis of the Temple of Ptah was most probably a "square". From this point an additional axis ran obliquely northeast to the Treasury (of the Head of the South?) recently uncovered by the French Institute's excavations. North of the "square" lay a large gateway leading to a temple enclosure, most probably that of the original Montu Temple dating back to the Middle Kingdom and in use at least through the reign of Tuthmosis IV. The northern axis terminated at a large ramp leading to what should be identified as a palace platform. About this axis in the "Northern Quarter" also lay a lake and various administrative offices of pharaoh and the vizier. The large scale alterations of this area during the reign of Amenhotep III may well be due to river shift, perhaps undermining the temple platform (and prompting the building of the Malqata palace) and allowing the reorientation of the Temple of Montu towards the north.

Kent R. Weeks, University of California, Berkeley

The Berkeley Map of the Theban Necropolis: Progress and Final Format

The third season of work on the Berkeley Theban Atlas will begin shortly, and it is anticipated that the first volume of the six-volume Atlas will appear about one year from now. We shall here review the methods that have been used in preparing the maps and plans for that Atlas and will describe the format of the final publication.

Michael A. Williams, University of Washington

Asceticism in the Nag Hammadi Codices

The Coptic Gnostic writings discovered at Nag Hammadi provide confirmation not only of the important relationship between early Egyptian monasticism and gnosticism, but also new evidence which, along with observations which already could be made from previously existing sources, demands the abandonment of the hackneyed characterization of gnosticism as a metaphysical revolt which could produce either ascetics or libertines. The cliché, still repeated in recent scholarship, is largely based on a prior misunderstanding of the implications of the classic gnostic theme of the "pneumatic nature" of "the elect"—a misunderstanding inherited from patristic heresiologists. The original writings from Nag Hammadi help us to see more clearly the genuine dialectical tension in gnostic sources between the pneumatic identity of the gnostic and the role of "achievement".

Karen Wilson, Institute of Fine Arts, New York University

Mendes 1979

During the seventh season of excavations at ancient Mendes (modern Tell el Rub' a), work was begun in a completely new area where excavation was expected to yield an unbroken settlement sequence from the end of the first Intermediate Period through the Twenty-sixth Dynasty. Level I was a mud brick platform, of unknown function, constructed at the end of the sixth or the beginning of the fifth century B.C. Level II comprised an industrial quarter involved with the production of faience. Phoenician amphorae, Rhodian, Corinthian, and Clazomenian sherds datable to the late seventh and early sixth century B.C. were found in this level. The only excavated portion of level III contained a well-constructed square building, measuring 11 meters on a side, containing at least six domed chambers which appear to be grain silos. A small sounding made at the end of the season within the excavated area penetrated three additional levels. In the uppermost level were found fragments of Ramesside pottery, a late Ramesside scarab, pieces of a Late Helladic III stirrup jar, and painted sherds presumably of Eighteenth Dynasty date.

Janice Yellin, University of Florida, Gainesville

Funerary Aspects of the Ceremony of Driving in the Calves (Ḥwt Bḥsw)

Representations of the Ceremony of Driving in the Calves (*Ḥwt Bḥsw*) frequently appear in Egyptian temples dating from the Eighteenth Dynasty through the Roman Period. Its significance as an agricultural ritual associated with the threshing of grain, which underwent a process of Osirianization (associated with hiding the Grave of Osiris from his enemies) was established by A. Blackman and H. Fairman in their translation and commentary on texts accompanying its depiction in Ptolemaic temples ("The Significance of the Ceremony of *Ḥwt Bḥsw* in the Temple of Horus at Edfou", *JEA* 35 (1949), 98ff.; *JEA* 36 (1950), 63ff.).

As a mortuary ceremony, representations of the *Ḥwt Bḥsw* appear in or on monuments dedicated to the funerary needs of an individual as opposed to a larger number of depictions appearing in non-mortuary contexts (in Temples at Amada, Karnak, Luxor, Medinet Habu among others). Within this funerary context, it appears most frequently in royal mortuary temples (Temple of Sahure at Abu Sir, Temple of Hatshepsut at Deir el Bahari, Temple of Ramsis I at Abydos, Temples of Seti I at Gournah and Abydos, Temple of Ramsis II at Abu Simbel and the Chapel of Shepenwepet at Medinet Habu). It is also found in two private Late New Kingdom tombs (tombs of Padhout at the Siwa Oasis and Nacht-Min in Lower Nubia), on three Late New Kingdom coffins (Berlin Museum 11987, Cairo Museum 60016 and 61031) and carved on chapel walls of the Meroitic royal pyramids (Begrabiyah North 7, 11, 12, 13, 6 and 10).

The presence of this scene in a mortuary context can be readily explained in light of its Osirian aspects as presented by Blackman and Fairman in the above mentioned study. However, a comparison of examples, their texts and other ritual scenes accompanying them (decoration of cows, dragging in of the four *mrt*-coffers) reveals not only secondary meanings pertaining to the ceremony of *Ḥwt Bḥsw* itself and its relationship to more complex ritual observance (Sokar Festival, Heb Sed), but also clarifies the nature of the deceased's relationship to Osiris and the workings of the ritual means used to gain a successful afterlife.

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