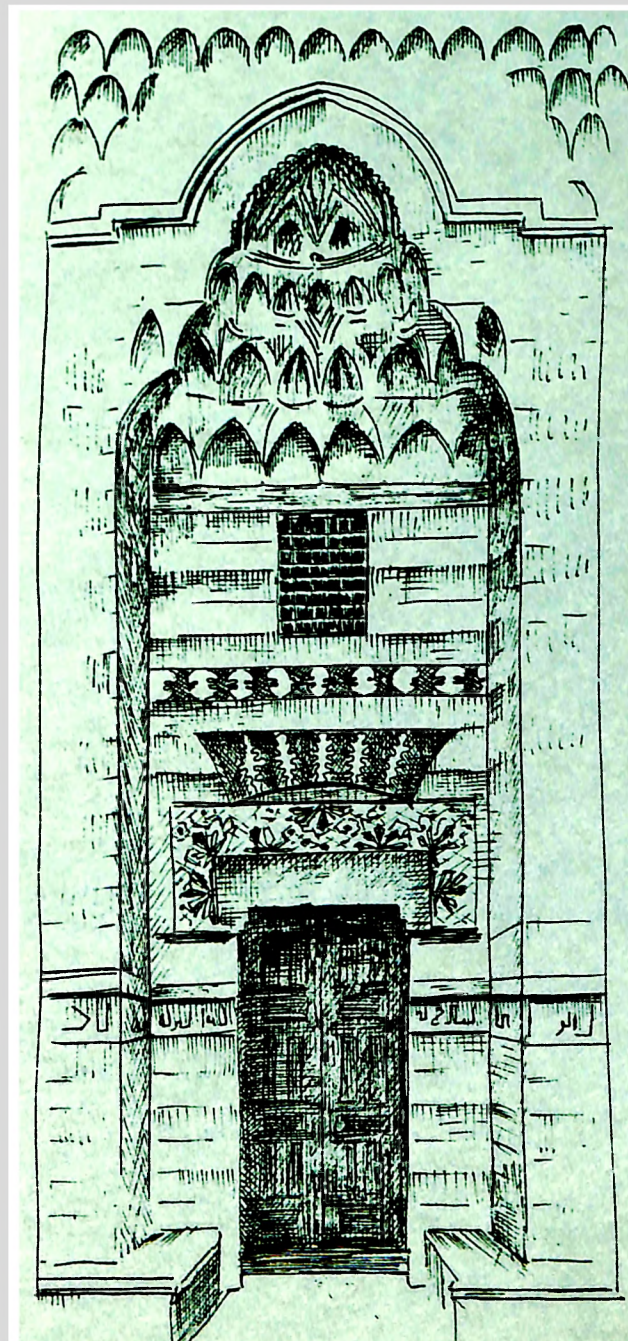


# ARCE

## Annual Meeting

### Austin 1982



# AMERICAN RESEARCH CENTER IN EGYPT

1117 International Affairs  
Building  
Columbia University  
New York, NY 10027

2, Midan Qasr el-Dubbarah  
Garden City, Cairo  
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### 1982 PROGRAM COMMITTEE

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1982 ANNUAL MEETING  
AMERICAN RESEARCH CENTER IN EGYPT, INC.

University of Texas, Austin  
March 26-28, 1982

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SCHEDULE

Unless otherwise noted all meetings will be held on the campus in the Academic Center, 4th Floor.

Friday, March 26, 1982

Morning

9:00 - 12:00 EXECUTIVE COMMITTEE MEETING

9:00 - 1:00 REGISTRATION

Afternoon

2:00 - 5:00 EGYPTOLOGICAL SECTION

Chairman: Robert J. Wenke (University of Washington)

Robert J. Wenke (University of Washington),  
*Preliminary Report of the Fayyum Archaeological Project, 1981 Season*

Douglas R. Connor (Southern Methodist University),  
*Terminal Neolithic Occupation of Egypt's Western Desert*

John B. Rutherford (Rutherford & Chekene),  
*Protection of the Royal Tombs in the Valley of the Kings*

William D. E. Coulson (University of Minnesota), Albert Leonard, Jr. (University of Missouri-Columbia), Nancy C. Wilkie (Carleton College),  
*The Naukratis Project: 1981*

2:00 - 5:00 ISLAMIC SECTION

Chairman to be announced.

Yasser al-Tabba (University of Texas, Austin),  
*Monuments with a Message: Propagation of Jihad under Nur al-Din*

John A. Williams (University of Texas, Austin),  
*Sulṭān al-Nāṣir Muḥammad's Monastic Establishment at Siryāqūs*

Friday, March 26, 1982 (cont'd)

Zachary Lockman (Harvard University),  
*Shaykhs and Kholis: Guilds and Labor Contracting  
in Nineteenth Century Egypt*

Kristin Koptiuch (University of Texas,  
Austin), *Social Texts and the Historical Anthro-  
pology of Petty Commodity Production in Egypt*

Richard Frank (Catholic University of  
America), *Can God Do Evil? The View of Abdal-Jabbār  
and al-Nazzām*

Evening

5:30 - 7:00

RECEPTION BY THE UNIVERSITY OF TEXAS  
4th Floor, Academic Center, Knopf Room

Saturday, March 27, 1982

Morning

9:00 - 10:00

BUSINESS MEETING

10:00 - 12:00

EGYPTOLOGICAL SECTION

Chairman: John L. Foster (Roosevelt Uni-  
versity)

Dorothea Cole, *Published Research on the Women  
of Ancient Egypt: A Ten-Year Survey*

James K. Hoffmeier (Wheaton College),  
*Admonitions of Ipuwer 6,5: A New Interpretation*

John B. Callender (University of Cali-  
fornia, Los Angeles), *Determining the Beginnings  
of Egyptian Sentences*

John L. Foster (Roosevelt University), *On  
Translating the Leiden Hymns*

Earl L. Ertman (University of Akron),  
*The Scribe behind the Chair: An Analysis of the  
Walters' Art Gallery Relief No. 22.128*

10:00 - 12:00

ISLAMIC SECTION

Chairman to be announced.

Nermine Kamel (University of Texas, Austin),  
*The Problem of Illiteracy in Egypt*

Saturday, March 27, 1982 (cont'd)

Ann Royal (University of Texas, Austin),  
*Egyptian Self-Representations of Socio-linguistic Norms*

Suzanne P. Stetkevych (The Oriental Institute, University of Chicago), *The Su<sup>c</sup>lūk Poem as a Rite de Passage Manque: A Preliminary Study*

Kristina Nelson (University of Texas, Austin),  
*The Role of Quran Reciters: Recruitment and Training*

Afternoon

12:00 - 1:00

CATERED LUNCHEON (advanced registration)  
Chinese Garden, Academic Center

1:30 - 5:00

EGYPTOLOGICAL SECTION

Chairman: Robert K. Ritner (The Oriental Institute, University of Chicago)

John A. Larson, Jr. (The Oriental Institute, University of Chicago), *Varia from the Oriental Institute Museum*

John S. Holladay (University of Toronto),  
*Excavations at Tell el Maskhuta, 1981*

Charles C. Van Siclen III (The Times Mirror Company), *The Granary of Amun at Karnak*

Robert K. Ritner (The Oriental Institute, University of Chicago), *Anubis and the Lunar Disk*

Linda Ricketts (Central Michigan University),  
*Was the Thebaid Independent in the Late Ptolemaic Era?*

John R. Baines (Oxford University/University of Arizona), *Twins*

Edmund S. Meltzer (University of Toronto),  
*Remarks on Qualitative and Relational Adjectives in Egyptian*

1:30 - 5:00

ISLAMIC SECTION

Chairman to be announced.

Munther S. Dajani (Southwestern University),  
*Winning the Peace/Losing the War: The Egyptian Initiative*

Saturday, March 27, 1982 (cont'd)

Valerie J. Hoffman (University of Chicago),  
*Re-defining the Role of Women in Islamic Religion  
and Society: The Case of Egypt*

Hani Fakhouri (The University of Michigan,  
Flint), *The Advent of New Towns in Egypt*

Robert A. Fernea (University of Texas,  
Austin), *Images of America in Egyptian Everyday  
Life*

Joseph J. Hobbs (The University of Texas,  
Austin), *Autumn Trapping of Migratory Birds on  
the Mediterranean Coast, Egypt*

Fauzi M. Najjar (Michigan State University),  
*The Press and Mr. Sadat*

Evening

6:30 - 8:00

SUBSCRIPTION DINNER  
Union Patio

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8:30 - 10:00

CONCERT by Professor Jihad Racy, Professor  
of Ethnomusicology at the University of  
California, Los Angeles, and composer

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Sunday, March 28, 1982

Morning

8:00 - 12:00

BOARD OF GOVERNORS MEETING  
Governor's Room, Texas Union

## ABSTRACTS

The following abstracts of the papers for the 1982 Annual Meeting are offered as they were submitted by their respective authors. We have not attempted to impose editorial standardization against the preferences of the individual speakers.

YASSER AL-TABBA, University of Texas, Austin

*Monuments with a Message: Propagation of Jihad under Nur al-Din*

The period of Nur al-Din Mahmud ibn Zangi (1146-1174) marks the actual beginning of systematic and successful jihad against the Crusaders. In addition to its obvious military aspect, the jihad of Nur al-Din had a ideological dimension, most explicitly manifested in contemporary poetry, juridical treatises, and official letters. Less explicit are the inscriptions of Nur al-Din and certain of his monuments which express similar concepts of jihad propaganda. The main objective of this paper is to examine the jihad content of the inscriptions of Nur al-Din, not independently, as has often been done, but in connection with the monuments which bear them. The interesting result is that the inscriptions most significant for jihad occur on monuments which express a similar jihad message, but in a more subtle manner.

JOHN R. BAINES, University of Arizona/University of Oxford

*Twins*

The brothers Suti and Hor of the reign of Amenhotpe III state on their monument that they were twins, but describe their simultaneous birth discursively. Their titles and identities are virtually fused. A similar fusion occurs in the 5th Dynasty tomb of Niankhkhnum and Khnumhotpe, whose kinship is not stated in the texts. It is suggested that they too were twins. A further comparable case on a Middle Kingdom stela is also discussed. If all these pairs are twins, their extreme rarity poses a problem, and possible reasons for the special treatment of twins should be considered.



JOHN B. CALLENDER, University of California, Los Angeles

*Determining the Beginnings of Egyptian Sentences*

Since punctuation is sporadic in Egyptian texts there frequently arise problems in determining the beginnings and ends of Egyptian sentences. This problem which is related to that of distinguishing main clauses from subordinate clauses can be approached by establishing which verbal constructions are invariably main clause ones, which are invariably subordinate clause ones, and which may be both. Main clause constructions correlate with the possible presence of enclitic particles with two exceptions (*swt* and *ʿs*) and can also be identified in certain texts by comparing parallel sequences, such as the various sequences of spells in the Coffin Texts. Main clause forms, defined by such procedures, correlate highly with sentence initial forms, and thus a repertoire of sentence initial constructions can be put together.

DOROTHEA COLE

*Published Research on the Women of Ancient Egypt: A Ten-Year Survey*

This paper will report on a survey of all identifiable journal articles since 1970, which deal with the women of ancient Egypt. All articles whose titles included reference to women were surveyed. In addition, the survey covered articles whose titles included reference to family life, jewelry, clothing, marriage contracts, diplomatic marriage and legal or civil rights.

Twenty-nine articles were found and abstracted. These abstracts will be made available to those attending the session. Analysis reveals that twenty articles about individual women, queens or goddesses, give little information on the roles played by women or the status of women in general, but give information about the female in the religious hierarchy and by inference, the implications this has for all women. Five articles on marriage contracts, legal and civil rights and family life give considerable information on the role and status of all women. Three articles on jewelry and clothing discuss adornment worn to show status and to show relationships to males, the status women could achieve by the acquisition of jewelry, and their right and ability to acquire and dispose of jewelry and other wealth.

Of all the articles published on the men and women of ancient Egypt, few are on women. Questions will be raised from these articles which could be clarified by further research. Such research would contribute to the knowledge of the women of ancient Egypt and to the growing interest in Women's Studies.

DOUGLAS R. CONNOR; Southern Methodist University

*Terminal Neolithic Occupation of Egypt's Western Desert*

Egypt's Western Desert is known to have been inhabited by neolithic populations between c. 7500 and 3000 B.C. The Bir Kiseiba region, 200 km. west of Abu Simbel, has provided evidence for extensive occupation perhaps as late as 2500 B.C. Some of these sites are located near former playa lakes and contain groundstone palettes and celts like those of the pre-dynastic, as well as abundant remains of cattle. Numerous other sites occur, however, in upland areas many kilometers from reliable water sources. These sites contain only crude stone tools and faunal remains dominated by wild gazelle (though sheep/goat may also have been present). This complex of sites suggests that in the last centuries before aridification rendered the Sahara uninhabitable, neolithic populations sharing some artifact types and economic bases with Nilotic groups exploited a variety of desert microenvironments and ranged over considerable distances in the Western Desert.

WILLIAM D. E. COULSON, University of Minnesota

ALBERT LEONARD, JR., University of Missouri-Columbia

NANCY C. WILKIE, Carleton College

*The Naukratis Project: 1981*

During the summer of 1981 the Naukratis Project continued its program of archaeological exploration in the western Nile Delta.

The archaeological program at Kom Firin consisted of the continuation of photogrammetric mapping (initiated at Naukratis in 1980) and trial excavation in both the "Citadel" and "Temple" areas. This work showed intensive building activity at Kom Firin during the Ptolemaic and early Roman periods, a situation which was closely paralleled by the sondages executed at neighboring Kom Dahab. In addition, a program was undertaken here to test various surface sampling strategies, utilizing the One-Sample Chi-Square Test in SPSS to determine the relative effectiveness of each strategy at various densities.

The epigraphical survey portion of the Naukratis Project continued its work at Kom el-Hisn recording the texts and pictorial reliefs in the tomb of Khesu-wer, producing surprising insights into the exact date of this controversial structure.

Work at Kom Geif (Naukratis) included both surface survey and excavation. The survey revealed a sherd scatter at least six

kilometers around the ancient city and presented supporting evidence for the city's importance in Ptolemaic and Roman times. Excavation was continued in the South Mound at Naukratis, where Petrie claimed to have excavated his "Great Temenos". This season's work has cast doubts on many of the claims made by Petrie regarding his work at the southern end of the ancient city, and has supplied considerable information on the later history of Naukratis, periods largely neglected by the earlier excavators.

MUNTHUR S. DAJANI, Southwestern University

*Winning the Peace/Losing the War: The Egyptian Initiative*

This paper traces President Sadat's efforts in search of peace in the Middle East. It analyzes the motives behind his historic trip to Jerusalem and discusses the obstacles that faced his aspirations. The study explores the circumstances that led to the Camp David summit between Carter, Sadat, and Begin, and outlines the major problems that faced the negotiations which needed to be solved for the meeting to produce positive results. The paper concludes that, though the peace process began by envisioning a comprehensive settlement, it concluded by omitting from that process some major actors in the political equation, thus limiting the initiative's utility in the long run.

EARL L. ERTMAN, University of Akron

*The Scribe behind the Chair: An Analysis of the Walters' Art Gallery Relief No. 22.128*

Since its publication in Steindorff's catalog of The Walters' Collection, this relief has remained an isolated fragment without assured provenance or context. The preserved portion of the scene includes the rear leg of an elaborate New Kingdom chair together with the partial figure of a scribe standing behind it. Stylistic analysis and recent archaeological finds now confirm the belief that this fragment is Memphite in style, dating from the reigns of Tutankhamen or Ay. A proposed join with an in situ fragment now provides a first step in completing the subject of this funerary relief. The partial forms depicted on the in situ fragment present new problems of interpretation with the possibility of a unique scene in Egyptian Art.

HANI FAKHOURI, University of Michigan, Flint

*The Advent of New Towns in Egypt*

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

On April 5, 1974, the late President Sadat delivered a major speech to the Egyptian parliament in which he spoke of the necessity of creating a new map for Egypt. He called for the development and the construction of new towns in the desert to serve the following objectives: a) to accommodate the continuous population increase which at the present time exceeds the 1,250,000 people/year), b) to relieve the population pressure of the existing urban centers in Egypt, such as Cairo with one of the highest population densities in the world (nearly 27,000 people/sq. km.), c) to direct the flow of rural migration to the new urban centers, d) to re-direct urban growth away from the Nile Delta toward the desert, and curtail the dangerous urban encroachment on good agricultural land (estimated at 20,000-40,000 feddan/year), e) to provide an incentive and create a new atmosphere for local and foreign capital investment for the proposed new industry and land reclamation projects, according to the new open door policy (al-infatih il-iktisadi).

The new policy which was adopted, if fully implemented, will lead to a change in the demographic and spatial arrangement which have prevailed for more than six thousand years. Nineteen new towns were identified, thirteen of them are located west of Alexandria and along the Mediterranean coast. The other five are located near existing urban centers. It is within this context, that an attempt will be made to briefly examine the impact of the present and future urban trends on the urban and economic setting in Egypt.

ROBERT A. FERNEA, University of Texas, Austin

*Images of America in Egyptian Everyday Life*

I have reference to the kind of views revealed in offhand remarks, consumer patterns, and stylistic adaptations, not studied opinions, which I have noted in Egypt over the last twenty-five years. These do not add up to a logical statement. Such views make sense only as part of an unending, ongoing process. In reflecting on the tenor of such comments in the changing contexts of Egyptian-American relations a meaningful pattern

begins to emerge. Rapid changes in the socio-economic and political circumstances of Egyptian life have made Egyptian identity an issue of new significance. Asymmetrical material social processes in which America is ever more obtrusively involved has ideological repercussions. The greater attribution of corruption and immorality to us currently becomes more intelligible if we consider that even internationally, perhaps, "negotiated subordination" has "definite moral limits...which elites transgress at their peril", as James Scott has observed.

JOHN L. FOSTER, Roosevelt University

*On Translating the Leiden Hymns*

"The Leiden Hymns to Amun and Thebes" (P. Leiden I 350) have received very little scholarly treatment and translation except for Gardiner's presentation in ZAS 42 (in 1905) and Zandee's more extensive treatment in OMRO 28 (in 1947). Also, Assmann translates a selection of the hymns, with a very brief commentary, in his Agyptische Hymnen und Gebete (1975). Yet the Leiden Hymns are a major literary/religious cycle--perhaps the most important single collection of such material to survive from ancient Egypt; and they deserve renewed attention, particularly translations which enhance their author's apparent intention to create them as works of art--that is, as poetically expressed imaginative insights into the nature of ancient Egyptian religion.

Some problems of such translation will be discussed; and translations of some of the hymns will be read.

NANCY E. GALLAGHER, University of California, Santa Barbara

*Cholera and the Egyptian Political Crisis of 1948*

In September, 1947, a few cases of cholera appeared in the village of al-Qurayn (el Korein). The disease spread rapidly

through the Delta, to Alexandria, Cairo, and parts of upper Egypt. The United States, England, Russia, Iraq, Italy, and France rushed vaccines to Egypt and scientists came to study new preventive methods and remedies. As the epidemic waned in December, people wondered if the Nukrashi government had been negligent, if British troops vacating India had brought the disease to Egypt, and if Egyptian sovereignty had been violated by British policy of ignoring quarantine regulations. Some thought the disease was a cover to divert attention from disputes in Sudan and elsewhere. The result was a clear manifestation of the depths of political concerns and resentments in post-war Egypt.

JOSEPH J. HOBBS, University of Texas, Austin

*Autumn Trapping of Migratory Birds on the Mediterranean Coast, Egypt*

Each fall, millions of birds migrate through Egypt en route to their wintering grounds in Africa's Sahel. They are met on the North Coast by firearms and by a variety of traps. This paper discusses the antiquity of migratory bird trapping in Egypt. Based on observations made in the fall of 1980, it proposes the modern importance of bird hunting as a sport and source of income of Western Desert Bedu and Delta fishermen, and as a source of food for a wider population. Trapping techniques are reviewed. Trappers' observations of favorable environmental conditions for their work and of long-term changes in the numbers of birds are noted. Finally, the history of legal regulations of bird hunting in Egypt and the impact of hunting on bird populations are discussed.

VALERIE J. HOFFMAN, University of Chicago

*Re-defining the Role of Women in Islamic Religion and Society: The Case of Egypt*

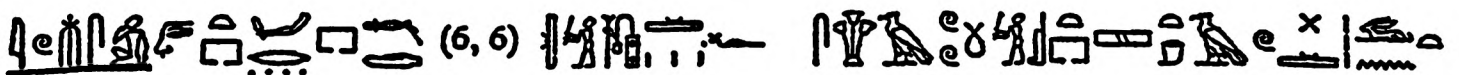
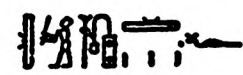
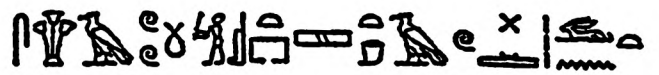
If in the past Islam was considered a religion of predominantly male activities, and if the role of women in Islamic society was considered secondary and merely supportive to that of men, this is no longer the case in Egypt. Although the ideal role of the Muslim woman remains that of wife and mother,

Muslim apologists are quick to point out the crucial role women have in shaping the true Islamic society. Far from neglected, women are the focus of much attention: Qur'ānic lessons abound for them, and their participation is actively solicited in the Islamic cooperative societies and in public demonstrations of the strength of the contemporary movement of Islamic resurgence. Women themselves take the role of reformers. The widespread appearance of the ḥigāb as an aggressive demonstration of religiosity indicates the strength of female participation in this resurgence. The Sufi Orders, which once were exclusively male associations, have also organized activities for women. In lower-class quarters the traditional segregation of the sexes has broken down, at the same time as religious Muslims of the educated classes are seeking ways to protect themselves from the dangers of integration in a society that no longer denies access to women. The increased participation of women in such formerly exclusively male activities as the dhikr may herald the decline of the zār, a female ritual which meets a similar social need but is less acceptably Islamic. In the circles of uneducated mystical Sufis, women and men associate without hindrance, and women may by superior spiritual intuition attain positions of honor and authority.

JAMES K. HOFFMEIER, Wheaton College

*Admonitions of Ipuwer 6,5: A New Interpretation*

The Admonitions of Ipuwer contains many passages that are difficult to translate. The papyrus is also plagued with many lacunae, once again making the task of translation troublesome. However, in Admonitions 6,5 and the following there is no problem with the preservation of the text. Since Gardiner's pioneer study of the papyrus in 1909, scholars have been in basic agreement as to the understanding of this section. The text reads:

 (6,6)  

Gardiner, Faulkner, and more recently Lichtheim have offered virtually similar translations: "Lo, the private council-chamber, its books are stolen, the secrets in it are laid bare" (Vol. I, p. 155). These scholars concur that dsr is used attributively to modify hnt.

The purpose of this paper is to examine an alternative interpretation. I would like to propose that dsr should be regarded as the name of that part of the archive (pr Cnh) which contained the sacred writings.

**NERMINE KAMEL**, University of Texas, Austin

*The Problem of Illiteracy in Egypt*

The problem of illiteracy in Egypt involves more than half of the population which has reached over 43 million in the year of 1981. This study is concerned with illiterate adults over the age of fifteen who are limited in their functional capacities of reading and writing. The study examines the school wastage in terms of: (1) school-age children deprived of enrollment due to lack of schools; (2) dropouts; and (3) elementary graduates (i.e. having completed five or six years of primary schooling) who later become adult illiterates.

In addition, attention is given to adult literacy education on radio and television and to the current planning for such aired programs with regard to urban versus rural and male versus female populations. The last census of Egypt in 1976 shows that out of a total population of 38 million, about 27 million are above the age of ten years. Of this age group, 20 million are village dwellers. It is among these rural people that the highest rate of illiteracy--70 percent--prevails. Also, over 70 percent of 17 million women (almost half of the 1976 population) above the age of ten cannot read and write, although education is free and a right of every Egyptian.

**KRISTIN KOPTIUCH**, University of Texas, Austin

*Social Texts and the Historical Anthropology of Petty Commodity Production in Egypt*

This paper is an interpretive examination of several historical and social texts dealing with petty commodity production in Egypt in the early 20th century. The texts assert particular historical representations of petty commodity production and as such should be seen as signifying practices, turning description



towards goals according to particular interests. The task here is not simply to attempt an authentic reproduction of the historical meanings of these individual texts, but rather to narrate the intertextual space opened up by an unspoken dialogue between or across the texts. This narration depends as well on reading the differences and absences of that space against the particular historical configuration of the society from which the texts emerged and which they attempt to justify, escape, exceed. It is argued that the discourse on petty commodity production of this period actively represents the confrontations and alliances between the classes defined by the process of articulation of two modes of production.

JOHN A. LARSON, Oriental Institute, University of Chicago

*Varia from The Oriental Institute Museum*

The Egyptian collection of The Oriental Institute Museum consists of approximately 27,000 registered objects. The core of the collection was selected and purchased by Dr. James Henry Breasted between 1894 and 1935. The display collection in the Museum's Egyptian Hall is organized into a series of alcoves which are arranged topically and chronologically; it has remained virtually unchanged for more than a decade. Despite the apparent static nature of the gallery exhibitions, the Museum continues to change and grow at a modest pace. Recent personal studies, inquiries and visits from outside scholars have resulted in a number of new "finds" in the Museum collection, especially in the study collection in storage. The purposes of this illustrated paper is to present several of these newly attributed and re-attributed pieces, in addition to a recent acquisition.

ZACHARY LOCKMAN, Harvard University

*Shaykhs and Kholis: Guilds and Labor Contracting in Nineteenth Century Egypt*

As Gabriel Baer has shown in his well-known book on the Egyptian guilds (published in 1964), much of urban economic life was until the late nineteenth century organized in a ramified network of guilds. Toward the end of the century virtually all of these guilds disappeared for a variety of reasons. Professor Baer has cited the case of the Fort Said coalheavers as the sole case in which class conflict split the guild as the guild shaykhs became labor contractors. The paper will critically discuss this contention, and more generally the problem of how to conceptualize and define the guild as its content and context changed. I will be arguing that it is important to distinguish analytically between a guild (a mode of labor organization rooted in a pre-capitalist social order) and a system of labor contracting (in which kholis supply workers to employers in a manner typical of early capitalist development) even though there is often too little information available to "prove" one's case empirically. This distinction, which may shed some light on the transformation of labor in the transition to capitalism, is easily obscured because new phenomena were often given old names and new content was sometimes concealed within old forms.

EDMUND S. MELTZER, University of Toronto

*Remarks on Qualitative and Relational Adjectives in Egyptian*

The distinction between qualitative and relational adjectives was introduced into the study of Egyptian by Vergote (ArOr 20, 1952: 417-23; see R. Sussex in Journal of Linguistics 10, 1974: 113 ff., for a general linguistic discussion). In the present paper, we shall apply this concept to various problems of Egyptian grammar, in the realm of adjectival epithets, participles, and relative clauses, touching on deep as well as surface structure. Though we shall concentrate on Middle Egyptian, we shall deal with both synchronic and diachronic questions. Of particular interest are constraints on relativization (which for Late Egyptian have been discussed by Borghouts in GM 31, 1979: 10-11, 13-14, 17 n. 18; cf. his more detailed treatment in JNES 40, 1981: 99-117); negative relative clauses provide an important exception to one such constraint.

FAUZI M. NAJJAR, Michigan State University

*The Press and Mr. Sadat*

This paper will examine press-government relations in Egypt from 1970-1981. It will investigate President Anwar Sadat's attitude toward the press, the constitutional amendment making the press a fourth estate, the new Press Law, and the intricate relationships between the Consultative Assembly and the Supreme Council for the Press. In conclusion, the paper will show that Mr. Sadat's methods and approaches to the press are redefined adaptations of those of his predecessor, Mr. Jamal Abd al-Nassir. To a political cooptation of the press, Mr. Sadat added a constitutional one. Other legal and statutory measures, such as the Law of Shame, and the laws dealing with the protection of national unity, will also be examined to demonstrate the extent to which President Sadat had gone to bring the press in Egypt within the scope of his overall policy.

LINDA RICKETTS, Central Michigan University

*Was the Thebaid Independent in the Late Ptolemaic Era?*

Was the Thebaid revolt in the first year of the Roman occupation of Egypt, 29 B.C., an act of defiance on the part of the leaders of a region that had virtually been independent under the late Ptolemies as is commonly held? The documents from the late Ptolemaic era--Greek and Egyptian papyri, ostraca, and inscriptions--do not especially support the Thebaid's independence. While Upper Egypt seems to have enjoyed a rather privileged position under Cleopatra VII, the region seems to have retained its subject status. It is the purpose of this paper to set forth the evidence for this status by examining the administrative documents from the last century of Ptolemaic rule--especially the documents from the reign of Cleopatra VII. This examination of the documentary evidence will also allow some proposals concerning the leaders of the revolt of 29 B.C. and their possible motivation.

ROBERT K. RITNER, Oriental Institute, University of Chicago

*Anubis and the Lunar Disk*

In the birth scenes at Deir el Bahari and in the mammisis of the Greco-Roman period, the image of Anubis bending over a large disk figures prominently. Although several interpretations for the disk have been proposed, neither the presence of the funerary deity nor his connection with the disk have been satisfactorily explained. The role of Anubis becomes clear, however, when the disk is interpreted, following textual evidence from Dendera, as the moon, which from the 18th Dynasty is associated with Osiris. Anubis does not roll the disk as has been previously suggested, but bends over the moon/body of Osiris exactly as he does in more conventional scenes where he tends Osiris upon his bier. Anubis is included as an agent of resurrection, and the presence of the god in the birth scene guarantees to the child a repetition of births like Osiris the moon.

ANNE ROYAL, University of Texas, Austin

*Egyptians' Self-Representations of Sociolinguistic Norms*

In general, studies of linguistic variation are based on quantitative analyses of recorded speech: inferences are drawn, for example, about the status the speaker is claiming, or about the formality of the speech context, through the researcher's "objective" measure of the subject's variations in pronunciation toward and away from some standard. My own sociolinguistic research is a descriptive, precise and acoustically measured "etic" account of linguistic variation recorded during 1979-81 among men and women from different social backgrounds in Cairo. Recordings were made in two city areas: Gamaliyya (a traditional, "lower-class" quarter), and Heliopolis (a westernizing, well-off suburb).

To provide an "emic" background to my "etic" study, I asked my informants at the end of each interview to describe any differences in speech they could think of distinguishing social classes and men's and women's language use in Cairo. This paper, then, is a report of Egyptian Arabic speakers' representations of their own sociolinguistic norms. The most interesting finding is the positive evaluation each social group gives of its own speech style, and negative evaluation of the other group's; a positive evaluation of "lower-class style" seems to correlate with a positive and exclusive definition of the term "ibn al-balad" (e.g., "We are awlad al-balad and not the others"). In addition, men are seen by both men and women in the Gamaliyya sample as having a monopoly on performative speech acts (swearing oaths, ordering, divorcing).

JOHN B. RUTHERFORD, Rutherford & Chekene

*Protection of the Royal Tombs in the Valley of the Kings*

The tombs in the Valley of the Kings have been neglected since Carter's time by all save a handful of scholars and crowds of tourists. The Brooklyn Museum's Theban Royal Tomb Project from 1977 through 1979 conducted a physical survey of the royal tombs to evaluate their physical condition and determine the feasibility of protective measures. This paper summarizes the scientific and engineering work of three field seasons in the Valley of the Kings and proposes several protective measures to prevent imminent destruction of several of the more vulnerable royal tombs. The tombs of Thutmosis IV, Ramesses III, Ramesses II and Seti I will be used as examples of past destruction, and the proposed protective measures and diagrams showing the nature of the natural agents of destruction will be shown.

SUZANNE P. STETKEVYCH, Oriental Institute, University of Chicago

*The Şu<sup>c</sup>lūk Poem as a Rite de Passage Manque: A Preliminary Study*

In "A Critique of Structuralist Analyses of pre-Islamic Poetry" delivered at a joint ARCE/AOS panel in 1980 I employed the rite of passage as defined by Van Gennep as a paradigm for interpreting the structure and imagery of the classical Arabic Qaṣīdah. In the present paper I propose to challenge the prevailing definition of Şa<sup>c</sup>ālīk (Brigand) poetry as propounded by Yūsuf Khulayyif, viz., that it is poetry written by Şa<sup>c</sup>ālīk ("brigands") and that it is unrelated to the classical Qaṣīdah in both form and imagery. I propose rather that Şa<sup>c</sup>ālīk poetry be defined as a genre, that is, in terms of internal literary qualities, not externally by author; and further, that as a genre this poetry can be defined with regard to both form and imagery as standing in a synecdochal relationship to the dominant Qaṣīdah genre. I will thus take as a paradigm for the Şu<sup>c</sup>lūk poem a failed or incomplete rite of passage, comprising Van Gennep's separation and liminality phases to the exclusion of the reaggregation. In terms of the classical Qaṣīdah we should then expect the Şu<sup>c</sup>lūk poem to be bipartite in form and to draw its imagery primarily from that of the nasīb and raḥīl sections.

CHARLES C. VAN SICLEN III, The Times Mirror Company

*The Granary of Amun at Karnak*

On one of the walls of the upper chapel of the tomb (TT 96) of Sennefer, Mayor of Thebes under Amenhotep II, is a representation of the shuna (open grain storage yard) or granary of the Temple of Amun. While no physical remains of such a structure have as yet been located at Karnak, this picture and similar representations in other Theban tombs (48, 54, 88, 120, 188, 253, 284) and elsewhere (a relief, possibly from Abydos, Boston 1972.651, and the tomb of the High Priest Meryre at Amarna) allow a restoration of the complex (re)built during the reign of Amenhotep II. The buildings at Karnak included a series of tree-studded courtyards within a crenelated wall. Included in the building group were a monumental raised altar and a small temple dedicated to the serpent-goddess Renenutet. Two statues associated with the goddess, one with Thuthmosis III and the other with Amenhotep II and both now in Cairo (JE 39394 and JE 36912), may have even come from the complex. To date, no remains of a structure so identified seem to have been recovered from an excavated site in Egypt, yet a Greco-Roman building at Bubastis, the "Temple of Agathodaemon", may possibly be interpreted as one such structure.

ROBERT J. WENKE, University of Washington

*Preliminary Report of the Fayyum Archaeological Project, 1981 Season*

The Fayyum Archaeological Project recently conducted six months of surveys and excavations in the Southwestern Fayyum Basin. The major project objective was the reconstruction and explanation of settlement pattern variability in the whole of the Fayyum from the Epipaleolithic through the Early Islamic periods. Preliminary analyses have concentrated on Epipaleolithic, Neolithic, and Predynastic occupations. Sites of all of these periods were surface-collected and excavated and the results have been applied to the problems of the origins of Egyptian agriculture and the rise of its first complex societies.

JOHN A. WILLIAMS, University of Texas, Austin

*Sulṭān al-Nāṣir Muḥammad's Monastic Establishment at Siryāqūs*

In 1325 the Mamlūk Sultan al-Nāṣir b. Qalāwūn completed the Nāṣirī Khalīj to connect with al-Birka al-Raṭli north of Cairo, and then with the Miṣrī Khalīj to provide water transport to his new country seat at Siryāqūs. Although this seat contained a residential palace, its primary feature was a dervish monastery, or khānqāh, the first major "monastic" endowment in Mamlūk times. Such endowments were of great importance to later Mamlūk rulers.

The endowment deed, or waqfiya, of this establishment provides precious data on this foundation. I hope eventually to publish the entire document, found in the Wizārat al-Awqāf archives.

The paper will examine the contents of the waqfiya and discuss the reasons for this great endowment, which was a central religious establishment for the Mamlūk rulers of Egypt in the 14th century.

The waqfiya also discloses that al-Nāṣir had planned to be buried in the Khānqāh. Due to political reasons, he was buried hastily at night in the city in his father's tomb in Bayn al-Qasrayn.

Siryāqūs is still remembered in Egypt by its popular name, al-Khanqāh, which it has given to the present town and asylum for the mentally ill.

## RESEARCH FELLOWSHIPS FOR THE YEAR 1981-82

Funded by the Smithsonian Foreign Currency Program

<u>NAME</u>	<u>RESEARCH TOPIC</u>
*Yitzhak Margowsky Institute of Fine Arts, New York University	The Royal Sculpture of Ramesses II
+Timothy P. Mitchell Princeton University	Egyptian Society and its University 1906-36
*Peter A. Piccione Oriental Institute, University of Chicago	Theban Tombs Publication Project: The Tombs of Ahmose (No. 121) and Ra (No. 72)
+Ann M. Roth University of Chicago	The Organization of the Egyptian Priesthood of the Old Kingdom: The System of Phyles
*Anthony J. Spalinger University of Auckland	Edfu in the Second Intermediate Period

Funded by the National Endowment for the Humanities

*Howard M. Hecker University of New Hampshire	Research into the Origin and Development of Animal Domestication in Egypt prior to the 5th Millennium B.C.
*William F. Macomber Saint John's University	A Catalog of Manuscripts in the Churches and Monasteries of the Coptic Church
*Leila I. Wentz Louisiana State University	A Catalogue Raisonne of the Glass Collection of the Graeco-Roman Museum in Alexandria

Funded by the International Communication Agency

*Lois A. Aroian University of Ilorin	Nigeria, Egypt and Israel: Foreign Relations and Economic Development: 1960-80
*Michael L. Bates American Numismatic Society	Catalog of Coins Excavated at Fustat, 1964-1980



## 1981-82 FELLOWSHIPS (cont'd)

Funded by the International Communication Agency

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| +Joel S. Beinin<br>University of Michigan                    | Labor and Politics in Egypt: 1936-1954  |
| *Irene A. Bierman<br>University of Washington                | The Significance of the <u>lam-alif</u><br><u>alif-lam</u> Sequences  |
| *Gerhard H. Böwering<br>University of Pennsylvania           | Manuscript Research of Sulamī's<br>Commentary on the Qur'ān   |
| *Pierre J.E. Cachia<br>Columbia University                   | The Beginnings of Modern Arabic<br>Literary Criticism   |
| *Mahmood Ibrahim<br>University of California,<br>Los Angeles | Periodization in Medieval Islamic<br>History: A Theoretical Framework   |
| *Barbara K. Larson<br>University of New Hampshire            | Rural Marketing Networks in Egypt<br>(partially funded by the National<br>Endowment for the Humanities)                             |
| +Marilyn A. Mayers<br>Princeton University                   | A Study in Cultural Change: The<br>Development of Psychiatry in Egypt   |
| +Joseph B. Roberts<br>Ohio State University                  | A Redefinition of the Term Hadith<br>for the First through the Third<br>Centuries A.H.  |
| *Suzanne P. Stetkevych<br>University of Chicago              | <sup>C</sup> Udhri Poetry and <sup>C</sup> Udhri Romance:<br>The Hellenistic Roots of Umayyad<br>Literature                         |
| +Frank E. Vogel<br>Harvard University                        | Changing Role of the Sharī <sup>C</sup> a in<br>Egyptian Law and Constitution   |
| *Peter von Sivers<br>University of Utah                      | City and Countryside in the Middle<br>East: History of a Precarious<br>Relationship in Early Islamic<br>Civilization, A.D. 750-1100 |

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+Pre-doctoral  
\*Post-doctoral

## PROJECTS &amp; EXPEDITIONS OF THE ARCE

(Active in 1981)

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. The Apis Bull Embalming House Project  
Directors - John Dimick and Bernard V. Bothmer  
Field Directors - Michael Jones and Angela Milward
5. Excavations of the Mut Temple Precinct at Karnak  
Director - Richard A. Fazzini
6. Archaeological Research at the Site of Hierakonpolis (Nekhen) in Edfu District  
Director - Walter A. Fairservis  
Field Director - Michael Hoffman
7. The Wadi Tumilat Project  
ASOR/Director - John Holladay
8. Archaeological Survey of the Southern Fayyum  
Directors - Robert J. Wenke and Mary Ellen Lane
9. Project in Medieval Islamic Astronomy  
Director - David A. King
10. Excavation of the Medieval Islamic Site of Fustat (Old Cairo)  
Director - George T. Scanlon
11. The Sphinx Project  
Director - James P. Allen  
Field Director - Mark Lehner
12. The Quseir Project  
Directors - Janet H. Johnson and Donald S. Whitcomb
13. Archaeological Investigations at Qasr Ibrim, Egyptian Nubia  
Egyptian Exploration Society  
Director - William Y. Adams
14. Khedival Coin Collection  
Director - Jere L. Bacharach
15. The Naukratis Project  
Directors - William D.E. Coulson and Albert Leonard, Jr.
16. Excavations at Akhmin  
Director - Sheila McNally