

A R C E



ANNUAL MEETING

ATLANTA 1995

APRIL 28-30, 1995

PROGRAM & ABSTRACTS

HOST INSTITUTION:
EMORY UNIVERSITY

THE AMERICAN RESEARCH CENTER IN EGYPT

FORTY-SIXTH ANNUAL MEETING

ATLANTA, APRIL 28-30, 1995

PROGRAM AND ABSTRACTS

SPECIAL ACKNOWLEDGMENTS

It is thanks to an invitation from Maxwell L. Anderson, Director of the Michael C. Carlos Museum at Emory University, that we are meeting in Atlanta and have the opportunity to spend time at Emory University's lovely museum.

It is a pleasure to acknowledge our indebtedness to Dr. Gay Robins of the Department of Art History at Emory University for her thoughtful and focused guidance. In the planning of the 1995 Meeting, our special and very warm thanks need to go to Elizabeth Hornor at the Michael C. Carlos Museum who spearheaded the actual coordination of the Meeting. Both worked tirelessly on our behalf.

We would like to acknowledge the fine work of Catherine Clyne, ARCE's Assistant to the Executive Director, for coping with the many details involved in hosting an Annual Meeting and producing the program that accompanies it. We also wish to thank Livia Alexander for her patience and diligence in dealing with time-consuming details.

We would also like to thank Devin Stewart, Carrie Wickham, Kristen Brustad, Charles Spencer and Kathleen Stromberg for their invaluable assistance; and our heartfelt thanks to the Michael C. Carlos Museum Docent Guild for volunteering their time and energy for assistance when it was most needed.

This year we begin a new tradition in the program. We would like to take the opportunity to thank those who need to be acknowledged, but rarely get it, that is, the staff members of ARCE. Please note our complete list of staff on pages 6 and 7, the people whose fine work and dedication make the continuation of ARCE possible.

The cover was designed by Nancy Carey.

On the cover: Detail of a pair of *wedjat* eyes on the coffin of the priestess of Hathor Nebetit. Assiut. 9th-10th dynasties. Painted plaster on wood. Collection of the Michael C. Carlos Museum, Emory University, Atlanta. 1921.2

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MEETING HIGHLIGHTS

General Business Meeting: Habersham Room, Sheraton Colony Square
Friday, April 28, 10:30 -11:30 am

Keynote Address: Fayza Haikal, American University in Cairo, "Egyptian Women: Ancient and Modern Comparative Views"
Habersham Room, Sheraton Colony Square
Saturday, April 29, 9:00 - 10:00 am

Egyptian Antiquities Project Update: Robert K. Vincent, Jr., Project Director
Habersham Room, Sheraton Colony Square
Saturday, April 29, 10:00 - 10:20 am

Movie Screening, "Marriage, Egyptian Style": Michael C. Carlos Museum
Saturday, April 29, 6:00 - 7:00 pm

Special Exhibition and Reception: *Reflections of Women in the New Kingdom: Ancient Egyptian Art from the British Museum*
Michael C. Carlos Museum
Saturday, April 29, 6:30 - 7:30 pm

ARCE Annual Banquet: Michael C. Carlos Museum
Saturday, April 29, 7:30 - 9:00 pm

Board of Governors Meeting: Sherwood Room, Sheraton Colony Square
Sunday, April 30, 8:00 - 11:00 am

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*** Executive Committee membership**

RSM: Research Supporting Member of the ARCE Consortium.

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- * Abu Sha'ar, Roman/Byzantine Fort Red Sea Project
Director: Steven Sidebotham, University of Delaware

- * The University of Pennsylvania-Yale Abydos Expedition
Directors: William Kelly Simpson, Yale University
David O'Connor, University Museum, University of Pennsylvania

- * Museum of Fine Arts, Boston/University Museum of the University of
Pennsylvania Expedition to Bersheh
Directors: David Silverman, University Museum, Philadelphia
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- * Beni Hasan Photographic Project
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- * The Bir Umm Fawakhir Survey Project
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- * Dakhleh Oasis Project: An Archaeological Study
Director: Anthony Mills, Royal Ontario Museum and The Society for
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- * Epigraphic Survey of the Oriental Institute of the University of Chicago,
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- * The Museum of Fine Arts, Boston, Giza Mastabas Project
Director: Peter Der Manuelian, Museum of Fine Arts, Boston

- * The Giza Plateau Mapping Project
Director: Mark Lehner, Oriental Institute, University of Chicago

- * The Yale University/Museum of Fine Arts Giza Pyramids Mastaba Project
Director: Edward Brovanski, Museum of Fine Arts, Boston

- * Archaeological Research at Hierakonpolis (Nekhen)
Director: Jay Mills, University of South Carolina

- * **The Great Hypostyle Hall Project, Joint Centre Franco-Egyptien d'étude des Temples de Karnak and the Institute of Egyptian Art and Archaeology, Memphis State University**
Director: William Murnane
- * **The University of Pennsylvania Late Bronze Age Project at Marsa Matruh**
Director: Donald White, University of Pennsylvania
- * **Lisht Project**
Director: Dieter Arnold, Metropolitan Museum of Art
- * **Excavations at the Temple Complex of the Goddess Mut (South Karnak)**
Directors: Richard Fazzini, The Brooklyn Museum
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- * **Early Pharaonic Socio-Economic Structure of the Nile Delta**
Directors: Robert J. Wenke, University of Washington
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- * **Combined Prehistoric Expedition**
Director: Fred Wendorf, Southern Methodist University
- * **The Institute of Nautical Archaeology Expedition to the Red Sea**
Directors: Cheryl and Douglas Haldane, Institute of Nautical Archaeology
- * **University of California, Berkeley Tell el-Muqdam Leontopolis Project**
Directors: Carol Redmount, University of California, Berkeley
Renee Friedman, University of California, Berkeley
- * **Theban Mapping Project: To Prepare a New Archaeological Map of the Theban Necropolis**
Director: Kent R. Weeks, American University in Cairo
- * **Theban Tomb Publications Project**
Director: Peter Piccione
- * **The Johns Hopkins University Expedition to Thebes**
Director: Betsy Bryan, Johns Hopkins University

- * **Trans-Sinai Roman Road Between Clysma (Suez) and Aqaba**
Director: David F. Graf, University of Miami

- * **The Scriptorium Expedition to Wadi Natrun**
Director: Bastiaan Van Elderen

In the Publishing Stages

- * **A Catalog of the Masterpieces of the Graeco-Roman Museum in Alexandria, Egypt**
Director: Robert S. Bianchi

LIST OF ARCE FELLOWS, 1994-95

United States Information Agency Fellows

Jon Baruch Alterman (Department of History, Harvard University)

“Egypt and American Development Assistance, 1952-56”

Jonathan Eugene Brockopp (Yale University)

“The Egyptian Contribution to Islamic Law from 750 to 1000 C.E.: A Study of the Manuscript Sources”

John Patrick Dunn (Florida State University)

“The Influence of American Military Advisors on the Development of the Egyptian Army, 1869-1882”

Steven Ross Jaron (Department of French and Romance Philology, Columbia University)

“French Modernism and the Emergence of Jewish Consciousness in the Early Poetry of Edmond Jabes”

Margaret Mary Larkin (Princeton University)

“Neoclassical Poetry in Egypt: The Aesthetics of a Cultural Revival”

Clarissa Lee Pollard (Department of History, University of California, Berkeley)

“Domestic Politics and the Creation of an Egyptian National Identity: 1860 to 1919”

Mona Lisa Russell (Georgetown University)

“Rise of Consumerism Among Egyptian Women from the Age of Ismail to World War I: 1863-1914”

Adam Abdelhamid Sabra (Department of Near Eastern Studies, Princeton University)

“Poor Relief in Mamluk Cairo”

Raymond T. Stock (Department of Asian and Middle Eastern Studies, University of Pennsylvania)

“A Literary-Historical Biography of Naguib Mahfouz”

National Endowment for the Humanities Fellows

Samira Abuel Haj (Department of Near Eastern Languages and Literatures,
New York University)

“Continuity and Change in Muslim Thought: 18th Century Roots
of 19th Century Islamic Reform”

Dwight Fletcher Reynolds (Department of Religious Studies, University of
California, Santa Barbara)

“Translation of the Arabic Oral Epic Poem, Strat Bani Hilal”

Amira El-Azhary Sonbol (Department of History, Georgetown University)

“Isma’il Pasha Sidqi: The Biography of a Statesman”

Rosemary Elizabeth Stanfield

“A Study of Pre-Safavid and Safavid Writers from the Egyptian
Sources”

Samuel H. Kress Fellow in Egyptian Art and Architecture

Elizabeth Stinette Bolman (Bryn Mawr College)

“A Rereading of Coptic Galaktotrophousa Iconography in its
Functional Contexts”

The Ford Foundation Egyptian Development Fellows

Ghada Abdel-Fattah (University of Arizona)

“Study of the Risk Factor of Liver Cancer in Egypt”

Naima Abdu Hassan (Department of Sociology, University of Wisconsin)

“Agrarian Transformation and Women Employment in Informal
Sector in Egypt”

Hegazi Yasen Idris (School of Education, University of Pittsburgh)

“Conditions That Affect the Use of Research and Evaluation Findings
in the Ministry of Education in Egypt”

Tarek Mohamed Labib (Graduate School of Architecture and Urban Planning,
University of California, Los Angeles)

“Applicability of Energy Conservation Measures in Low Cost
Construction in Egypt”

Forty-Sixth Annual Meeting 1995

THE AMERICAN RESEARCH CENTER IN EGYPT, INC.

Host Institutions:
Emory University
Michael C. Carlos Museum

Atlanta, Georgia, April 28 - 30, 1995

PROGRAM

*All proceedings will take place at the Sheraton Colony Square Hotel
Unless noted otherwise*

THURSDAY, APRIL 27

9:00 am - 5:00 pm	Executive Committee Meeting	Fulton Room
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7:00 - 9:00 pm	Early Registration	Lobby, Sherwood Foyer
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FRIDAY, APRIL 28

MORNING

9:00 am-Noon	Conference Registration	Lobby, Sherwood Foyer
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10:30-11:30 am	Business Meeting	Habersham Room
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11:45-1:00 pm	LUNCH	
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11:45 am-5:00 pm	Egyptian Antiquities Project Oversight Committee Meeting	
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AFTERNOON

1:00-5:00 pm

Panel 1: ARCHITECTURE AND SCULPTURE

Habersham Room

Chair: Betsy Bryan
The Johns Hopkins University

- 1:00 F. Friedman (Rhode Island School of Design), "Notions of Cosmos in the Step Pyramid Complex."
- 1:20 C.C. Van Siclen III, "The Valley Temples at Deir el Bahari."
- 1:40 E.V. Pischikova (Pushkin Museum, Moscow), "Two Reattributed Female Statuettes in the Pushkin Museum of Fine Arts (Moscow)."
- 2:00 P. Lacovara (Museum of Fine Arts, Boston), "New Kingdom Sculpture from Gebel Barkal."

BREAK

Panel 2: FIRST INTERMEDIATE PERIOD AND MIDDLE KINGDOM

Habersham Room

Chair: David O'Connor
University of Pennsylvania

- 3:00 D. Spanel (The Brooklyn Museum), "A Typology of Asyut Coffins from the Old Kingdom through the Twelfth Dynasty with Special Reference to the coffin of *Nbt-jt (.s)* in the Michael C. Carlos Museum at Emory University."
- 3:20 J. Allen (The Metropolitan Museum), "The Early Middle Kingdom Tombs in the Asasif."
- 3:40 J. Lustig (Philadelphia College of Textiles and Science), "Interpreting Painted Patterns Based on Textiles in Middle Kingdom Tombs."
- 4:00 R. Leprohon (University of Toronto), "The Programmatic Use of Royal Titulary in the Twelfth Dynasty."
- 4:20 S. Allen (The Metropolitan Museum), "Pottery from the Pyramid Complex of Senwosret III: A Preliminary Report."
- 4:40 J. Wegner (University of Pennsylvania), "The Mortuary Complex of Senwosret III at South Abydos. Results of the 1994 Excavations of the Pennsylvania-Yale Expedition."

Panel 3: HISTORY AND SOCIETY

Ansley Room

Chair: Donald Spanel
The Brooklyn Museum

- 1:00 E. Castle (University of Chicago), "Egypt and Sumer: The Dilmun Connection."
- 1:20 A. Spalinger (University of Auckland, New Zealand), "The Tombos Stela and its Calendric Implications."
- 1:40 A. McDowell (The Johns Hopkins University), "Teachers and Students in Deir el Medina."
- 2:00 O. Goelet (New York University), "An Unpublished 'Tomb Robbery' Papyrus in the Rochester Museum of Art."

BREAK

Panel 4: TEXTS AND LITERATURE

Ansley Room

Chair: David Silverman
University of Pennsylvania Museum

- 3:00 S. Thompson (Brown University), "Two Ways to Totenbuch: A Study in Textual Transmission and Transformation."
- 3:20 B. Bohleke (Yale University), "Stories yet to be retold: Rediscovering Lost Literature of Ancient Egypt."
- 3:40 M. Bontty and C. Peust (University of California, Los Angeles/ University of Goettingen), "Papyrus Deir el Medineh VII."
- 4:00 J. Houser, "Missing Fragments of P Insinger in the University of Pennsylvania (E1633A and E16534B)."

SATURDAY, APRIL 29

MORNING

9:00-10:00 am

KEYNOTE ADDRESS

Habersham

RoomFayza Haikal
American University in Cairo
"Egyptian Women: Ancient and Modern Comparative Views"

10:00-10:20 am

Egyptian Antiquities Project Update

Habersham

RoomRobert K. Vincent, Jr., Project Director

10:20-10:40 am

BREAK

Panel 5: WOMEN IN ANCIENT EGYPT I

Habersham Room

Chair: Ann Macy Roth
Howard University

- 10:40 S. O. Y. Keita (Oxford University), "The Health of Females as Children in the Predynastic to First Dynasty in Upper Egypt."
- 11:00 G. Robins (Emory University), "She Who Bore the God's Wife and the King's Principal Wife, Huy: British Museum EA 1280."
- 11:20 E. Ertman (School of Art, University of Akron), "The Mystery of the Lady in the Boat."
- 11:40 S. Auth (The Newark Museum), "Feminine Adornment: Jewelry and Jewelry Making from the Newark Museum Collection."
- 12:00 R. Janssen (University College London), "The Eroticism of Garments."

Panel 6: GRAECO-ROMAN EGYPT

Ansley Room

Chair: Lorelei Corcoran
University of Memphis

- 10:40 D. Whitcomb (The Oriental Institute), "Identification of Quseir el-Qadim as the Roman Port of Myos Hormos."
- 11:00 R. Ritner (Yale University), "A Newly Identified Mithraeum in the Kharga Oasis."
- 11:20 E. Varner (Emory University), "Image and Response: Roman Women and the Portraits of Ptolemaic Queens."
- 11:40 P. Bing (Emory University), "Berenike's Lock and its Reconstruction."
- 12:00 J. Josephson (Institute of Fine Arts, New York University), "A Redating of an Important Fragment at The Metropolitan Museum of Art."

Panel 7: ISLAMIC EGYPT: HISTORY AND SOCIETY

Georgia Room

Chair: Everett Rowson
University of Pennsylvania

- 10:40 S. Hamdani (University of North Carolina, Wilmington), "The Concept of the Imamate during Fatimid Rule."
- 11:00 D. Stewart (Emory University), "The Legacy of Shi'ism in post-Fatimid Egypt."

- 11:20 W. Young (Georgia Southern University), "Nineteenth-Century Egyptian Women and the Pilgrimage: Dependent Followers or Emissaries?"
- 11:40 B. Sherif (University of Pennsylvania), "The Role of the Child in Islamic Society."
- 12:00 M. Larkin (Princeton University), "Neo-Classical Arabic Poetry in Egypt."

12:20-2:00 pm

LUNCH

AFTERNOON

2:00-4:40 PM

Panel 8: WOMEN IN ANCIENT EGYPT II

Habersham Room

Chair: Richard Fazzini

The Brooklyn Museum

- 2:00 D. O'Connor (University of Pennsylvania), "Sex, Statues, and the Afterlife: An Interpretation of Scenes from the Tomb-Chapel Complex of Pepyankh (Heny the Black) at Meir."
- 2:20 S.T. Smith (Institute of Archaeology, University of California, Los Angeles), "Burial and the Position of Women in New Kingdom Egypt."
- 2:40 D. Silverman (University of Pennsylvania), "Magical Bricks of the Chantress of Amun, the Lady Hel."
- 3:00 J. Elias (Reading Public Museum, Reading, PA), "Roles Played, Roles Made: Egyptian Mortuary Archaeology and the Social Influence of Women at Thebes (750-550 BC)."

3:20-3:40 pm

BREAK

- 3:40 V. Tobin (St. Mary's University), "Feminine Symbolism in the Pyramid Texts."
- 4:00 K. Greenberg (University of Alabama at Birmingham), "A Reinterpretation of Female Power in Ancient Egypt: Mythic, Symbolic, and Historical Bases of Feminine Influence of the Ancient Egyptian Psyche."
- 4:20 T. Hare (Stanford University), "The Sex Which is (Not) One: Constructions of Male Identity in Ancient Egyptian Myth."

Panel 9: MUMMIFICATION AND TECHNOLOGY

Ansley Room

Chair: Bob Brier
Long Island University

2:00 J. Harris (University of Michigan), "The Mummies of the Queens of the New Kingdom Period: (XVII-XXI Dynasties)."

2:20 B. Brier (Long Island University) and R. Wade (University of Maryland), "The Use of Natron in Egyptian Mummification."

2:40 J. Seeger (Northern Arizona University), "Rotary Tools in Ancient Egypt."

3:00 M. Adams (University of Pennsylvania), "A Local Industry at Abydos in the Old Kingdom and First Intermediate Period"

BREAK

Panel 10: EGYPT AND THE OLD TESTAMENT

Ansley Room

Chair: Bastiaan Van Elderen
The Scriptorium

3:40 P. Feinman (Columbia University), "Sons of Ra, Daughters of Cain."

4:00 C. Gottlieb, "Hebrew and Egyptian: 'From the Beginning.'"

4:20 G. Greenberg (Biblical Archaeological Society of New York), "Neith and the Two Biblical Deborahs: One and the Same."

Panel 11: ORIENTALISM AND VIEWS OF THE PHARAONIC PAST

Georgia Room

Chair: Terry Walz
American Research Center in Egypt

2:00 A. L. Pearman (George Mason University), "Ancient Encounters: The Orientalists in Egypt."

2:20 M. Cooperson (Dartmouth College), "Abbasid Visions of Egypt."

2:40 J. Thompson (Western Kentucky University), "Edward William Lane in Egypt."

3:00 D. Reid (Georgia State University), "Egyptology and the Architecture of Orientalism: Deciphering the Facade of Cairo's Egyptian Museum."

3:20-3:40

BREAK

- 3:40 J. D. Ragan (New York University), "French Women Travelers in Egypt: A Discourse Marginal to Orientalism?"
- 4:00 J. Larson (The Oriental Institute), "George R. Gliddon and the Rise of American Interest in Ancient Egypt 1830-1850."
- 4:20 K. S. Howe (University of New Mexico), "Early Photographic Portraits from Egypt by Ernest Benecke."

5:30 BUSES DEPART FOR THE MICHAEL C. CARLOS MUSEUM

6:00-7:00 pm **FILM SCREENING: *Marriage, Egyptian Style***
 Michael C. Carlos Museum, Emory University
 Tate Room, Plaza Level

6:30-7:30pm **RECEPTION**
 Michael C. Carlos Museum, Emory University
 Reception Hall, Level 3

7:30-9:00 pm **BANQUET**
 Michael C. Carlos Museum, Emory University
 Reception Hall, Level 3

Special Exhibition on view: *Reflections of Women in the New Kingdom: Ancient Egyptian Art from the British Museum*
 curated by Dr. Gay Robins

SUNDAY, APRIL 30

MORNING

8:00-11:00 am Board Meeting Sherwood Room

9:00 am-1:00 pm

**Panel 12: CONSERVATION, MUSEOLOGY,
 AND ARCHAEOLOGICAL REPORTS**

Habersham Room

Chair: Donald Ryan
 Pacific Lutheran University

9:00 E. Johnson (UCLA), "A Primer on Conservation of Egyptian Ceramics - or Everybody's Got It, But What Do You Do With It."

9:20 Deborah Schorsch (The Metropolitan Museum of Art), "A Silver Statuette Revealed."

- 9:40 R. Shaw (Royal Ontario Museum), "A Visitor Center at Deir el Haggar."
- 10:00 J. Harrell and V. M. Brown (University of Toledo), "Discovery of the Source of Tuff and Tuffaceous Limestone Used for Early Dynastic Vessels - the Gebel Manzal El-Seyl Quarry in the Eastern Desert."
- 10:20 R. Rothe (University of Maryland), "The Ancient Route from Elkab through the Southern Eastern Desert."
- 10:40-11:00 **BREAK**
- 11:00 A. M. Roth (Howard University), "The Tombs of Lesser Palace Attendants at Giza."
- 11:20 B. Bryan (The Johns Hopkins University), "Second Season of Work in Theban Tomb 92 of Suemniwet."
- 11:40 D. Ryan (Pacific Lutheran University), "Varia Wadi el-Moluk."
- 12:00 J. Rutherford (California Academy of Sciences) and R. Wilkinson (University of Arizona), "Effects of the Recent Flooding in the Valley of the Kings."

Panel 13:

RELIGION

Ansley Room

- Chair: Andrea McDowell
The Johns Hopkins University
- 9:00 C. Keller (University of California, Berkeley), "Private Votives in Royal Tombs: The Ramesside Evidence."
- 9:20 T. Moore (University of California, Berkeley), "The Good God Amenhotep: Tracing the Career of an Ancient Egyptian Saint."
- 9:40 P. Piccione (The Oriental Institute), "Sportive Fencing in Religious Texts and Festival Celebrations."
- 10:00 P. Dorman (The Oriental Institute), "Creation on the Potter's Wheel at the Eastern Horizon."

Panel 14:

ECONOMIC AND POLITICAL HISTORY

Ansley Room

- Chair: Carrie Wickham
Emory University
- 11:00 J. Alterman (Harvard University), "Economic Theory and Egyptian Development after the Revolution."
- 11:20 S. Tohamy (Emory University), "Privatization in Modern Egypt."

- 11:40 R. Na'im (Georgia State University), "Egyptian Reactions to the Bosnian Crisis."
- 12:00 J. Dunn (Florida State University), "An American Fracas in Egypt — The Butler Affair of 1872."

12:00–4:30 pm Egyptian Antiquities Project Oversight Committee Meeting

BOOK EXHIBITORS

Location: Lobby, Sherwood Foyer

**John William Pye Rare Books
Scholar's Choice**

ABSTRACTS

Matthew Douglas Adams, University of Pennsylvania Museum: *A Local Industry at Abydos in the Old Kingdom and First Intermediate Period*

Excavations of the Third Millennium BC town site at Abydos have revealed an extensive local industry devoted to the production of faience. Evidence was found of multiple stages in the production process, including pit-kilns, a brick-built kiln, raw faience paste, bead pre-forms and pre-form molds, bead molds, numerous finished beads and amulets, as well as quantities of bead waste. Production was intensive and long-term. Individual features show evidence of multiple renewals, and the production process resulted in the deposition of huge quantities of ash and kiln debris. Stratigraphic evidence demonstrates the continuity of production from the mid-Old Kingdom through the First Intermediate Period.

The faience production area at Abydos is the earliest known in Egypt at present. The organization and scale of production at this presently unique site have important implications for understanding the nature of provincial Egyptian society in the Third Millennium B.C., the role of major towns such as Abydos, and the nature of the Old Kingdom-First Intermediate Period transition.

James P. Allen, The Metropolitan Museum of Art: *The Early Middle Kingdom Tombs in the Asasif*

Evidence for a more precise dating of some of the tombs in the north cliff of Deir El-Bahari.

Susan J. Allen, The Metropolitan Museum of Art: *Pottery from the Pyramid Complex of Senwosret III: A Preliminary Report*

Four seasons of excavation by the Egyptian Department of the Metropolitan Museum of Art at the Pyramid Complex of Senwosret III at Dahshur have now been completed under the direction of Dieter Arnold. While the principal research goal has been to reconstruct the plan and decoration of this badly shattered monument, the pottery remains which have been recovered so far give some indication of the long life span of this monument from the Middle Kingdom through the 19th Dynasty, as well as its final fate.

The site was already in use in the Old Kingdom as a cemetery and Old Kingdom sherds are found mixed into the bricks used in the pyramid complex. In the Middle Kingdom from the reign of Senwosret III into at least the first third of the 13th Dynasty, the royal mortuary cult appears to have been active. Finds include pottery from the burials of the queens of Senwosret III and dumps of cult pottery found in the area of the South Temple and outside the southern enclosure.

In the New Kingdom from at least the reign of Tuthmosis III through the Ramesside Period to the time of Khaemwaset, the Southern Temple was in use, as evidenced by both visitor's graffiti and pottery. The date of the destruction and quarrying of the complex has not yet been established, but by the end of the Late Period or Ptolemaic Period, it was substantially gone and modest burials were cut into its brick subformations.

Ongoing study of the material from the pyramid and surrounding complex will add to our knowledge of the funerary and cult pottery of the latter part of the 12th Dynasty as well as the cult pottery of the 13th, imports in the region during both the Middle Kingdom and Late Period and the use of New Kingdom wares, particularly blue painted types, in a temple in the Memphite sphere.

Jon Alterman, Harvard University: *Economic Theory and Egyptian Development After the Revolution*

I propose to deliver a paper on the changing intellectual environment which surrounded the revolutionary government's early development efforts in the 1950's.

With the success of the Marshall Plan in Europe and the new American turn in the Third World (then known mostly as the newly-independent former colonies), and fueled by rising interest in winning Cold War victories, the new field of development economics was rapidly changing just as the Free Officers came to power in Egypt. As the Free Officers charted their own path for progress and social justice, then, ideas of how to achieve these goals were fluid. In the event, the RCC chose to pursue both statist and capitalist paths simultaneously.

My paper will explore the RCC's changing development strategies during this fluid period. It will be based on a survey of the general literature on macroeconomics and development at the time, on articles in the Egyptian press, and on personal interviews with former members of the RCC that I have conducted in Cairo.

Susan H. Auth, The Newark Museum: *Feminine Adornment; Jewellery and Jewellery Making from the Newark Museum Collection*

Many of the surviving examples of Egyptian jewellery have come from royal tombs and tend to give an inaccurate picture of the adornment of the average ancient Egyptian woman. This paper will deal with more typical examples taken largely from the Newark Museum collection. These range from the painted jewellery on a 21st Dynasty coffin lid to Ptolemaic-period gold necklaces. A newly-conserved glass necklace will also be discussed, as will faience jewellery elements and the molds used in their manufacture.

Patricia A. Bochi, University of Pennsylvania: *Women, Music, and the So-Called Harpers' Songs*

Music seems to have touched on almost every aspect of Egyptian life and to have been performed by both men and women as early as the Old Kingdom. Yet, gender distinctions existed, as in the case of the representations of the harpers' songs, where the women are conspicuously absent. This paper examines the possible reasons for this apparent exclusion as well as the implications such artistic "convention" may ultimately have on our understanding of these unusual compositions.

Bryan Bohleke, Yale University: *Stories Yet to be Retold: Rediscovery of Lost Literature of Ancient Egypt*

The rich literary tradition of Ancient Egypt has bequeathed all the genres of writing known to us today. Despite the loss of countless stories composed during the pharaonic period, there remain complete examples of a precious few, fragments of some, allusions to others, and the discovery of yet more to be made among collections throughout the world.

The Beinecke Rare Book and Manuscript Library, Yale University, preserves a column, or page of broken text on papyrus, a preliminary study of which indicates it contains a tale concerning the discovery of a book of astrological wisdom. The story is unknown from other sources but shares cohesive themes with the corpus of extant short stories which span the millennia of Egyptian history from the Old Kingdom to the Roman period.

Monika Bontty, University of California, Los Angeles/ Seminar fuer Aegyptologie und Koptologie: *Papyrus Deir el-Medineh VII*

The text to be discussed is found on the verso of Papyrus Deir El-Medineh VII of which a photograph and hieroglyph transcription have been previously published. The verso constitutes a private communication between two unnamed men.

Bob Brier, Long Island University, and Ronald Wade, University of Maryland School of Medicine: *The Use of Natron in Egyptian Mummification*

A human cadaver was mummified in the Egyptian manner to gain information in three areas of interest:

- 1) Tools of Ancient Egyptian Enbalmers. Replicas of copper, bronze, and obsidian tools were fabricated and used in the procedure. Copies of ancient storage jars, canoptic jars, and a mummification board were made and used throughout the mummification.
- 2) Removal of Internal Organs. The brain was removed via the nose and internal organs through an incision in the left abdomen.

3) Use of Natron in Tissue Preservation. Natron was obtained from the Wadi Natrun in Egypt and used both internally and externally for desiccation. Tissue samples were taken and examined for cell preservation. Samples will continue to be taken periodically.

Suggestions are made as to the accuracy of ancient accounts of mummification, the tools used by embalmers, and the efficacy of natron in tissue preservation.

Betsy Bryan, The Johns Hopkins University: *A Second Season of Work in Theban Tomb 92 of Suemniwet*

The work of Johns Hopkins University's expedition to Thebes resumed January 1, 1995 in tomb 92 atop the cliff of Sheikh Abdel-Qurna. The objectives for this year included the following: Inside the tomb chapel— checking of drawings, redrawing of some scenes; outside in the courtyard— clearance in the court to the original floor level, clearance on the south, north and east sides to determine mudbrick wall configurations; removal of a burial found in north-west corner of the court last season and excavation of any shaft found associated. Results of the clearance and shaft excavation will be presented. As the result of the discovery of an otherwise unknown and unmapped tomb adjacent to TT 92, work will resume next winter to attempt some investigation of this new tomb and its chronology vis-a-vis Suemniwet's tomb and shafts.

Edward W. Castle, Oriental Institute, University of Chicago: *Egypt and Sumer: The Dilmun Connection*

The evidence for Sumerian influence on Egypt during the Predynastic period is accepted by most Egyptologists. In part, it also exhibits Susian characteristics. Some fifty years ago, it was argued that these influences entered Egypt by way of the Red Sea and the Wadi Hammamat. However, recent discoveries in the Delta have led some to propose diffusion via a northern, Mediterranean route from Sumerian colonies in Syria. This paper offers support to the earlier theory, though not necessarily to the complete exclusion of the later. Because no contemporary Egyptian material has been found in Mesopotamia, Frankfort suggested that Sumerian influence entered Egypt indirectly via some undiscovered intermediary. A study of ancient weights reveals the existence of an early international trade route extending from Egypt around the Arabian Peninsula to the Persian Gulf and eastward as far as India. The world's oldest surviving written documents, which come from Sumer, refer to the ancient civilization of Dilmun, located within the Persian Gulf. Dilmun was an important participant in the southern trade network, acting as a port of trade for goods entering and leaving Mesopotamia, it was a recipient of Sumerian influence. This paper will endeavor to show that elements from Predynastic Egypt exhibit characteristics which were especially associated with Dilmun. More particularly, it will offer evidence that certain aspects of Egyptian religion, while retransmitted via Dilmun, are ultimately Sumerian in origin.

Michael Cooperson, Dartmouth College: *Abbasid Visions of Egypt*

Two celebrated Iraqis, the Abbasid caliph al-Ma'mun and the historian al-Mas'udi, visited Egypt toward the end of their lives, and like many foreigners before them and since, took a lively interest in its history and antiquities. The caliph al-Ma'mun attempted to break inside the Great Pyramid, and in one account succeeded, discovering tunnels filled with bats and Coptic-speaking demons who warned against penetrating further inside the monument. A hundred years later, the historian and geographer al-Mas'udi settled in al-Fustat and wrote his universal chronicle, "The Meadows of Gold," which contains a lengthy section on Egyptian geography, customs, and antiquities. Al-Mas'udi describes the activities of treasure-hunters and tomb-robbers, and recounts colorful legends of ancient Egypt, including Alexander's combat with the monsters who opposed the building of Alexandria. The present paper will analyze these medieval Arabic accounts of Egypt, focusing on recurrent themes: the construction of legends around identifiable artifacts (pyramids, statuary, etc.); the presumed continuity of Pharaonic and Christian culture; and the representation of Egypt as thwarting the ambitions of foreign rulers.

Peter Dorman, Oriental Institute, University of Chicago: *Recent Work of Epigraphic Survey at Medinet Habu*

The work of the Epigraphic Survey at the small temple of Amun, in particular the results of the 1994-95 season, is examined: the epigraphic work on the Thutmoside temple itself; the discovery of Kushite blocks reused in the foundations of the Ptolemaic hall; the survey of the area around the Kushite pylon; and the recording of various blocks dating from the reign of Thutmose III to the Ptolemaic kings.

John Dunn, Florida State University: *An American Fracas in Egypt — The Butler Affair of 1872*

An investigation of the now forgotten shoot-out between American diplomats and ex-Confederates from *Khedive* Ismail's army. On the surface, it seemed like a re-hash of "North vs. South," but on examination one finds a combination of consular politics, arms sales, and the continuing story of friction amongst mercenaries employed in 19th century Egypt.

Jonathan P. Elias, Reading Public Museum, Reading, PA: *Roles Played, Roles Made: Egyptian Mortuary Archaeology and the Social Influence of Women at Thebes*

Theban mortuary data pertaining to the late Third Intermediate Period and Saite epoch are of enormous value in understanding the variety of roles played by women of those times with respect to their families as well as in conjunction with the major social corporations of the Theban region. Great historical documents associated with the activities of divine votaresses such as the Nitocris Adoption Stela are certainly important, but

have sometimes distracted us from the broader goal of recognizing the patterns of behavior which existed with respect to women of humbler status. It is in this task that mortuary evidence can be consulted, usually to good advantage. Recent study of textual inclusions on burial containers showed that there were considerable disparities in the funerary treatment of women, and suggests that factors such as age, institutional membership, and family affiliation were crucial in the formation of the 'persons' detectable in the material remains. Even within female corporate groupings such as the "interior of Amun" (studied cursorily by Egyptologists such as Blackman, Yoyotte, and Greafe), the way members were treated at death is disparate, and it is necessary to discover to what degree these differences are reflective of the way status was shaped during life by the specific structure of that institution. Included here, is a discussion of institutionally-supplied burial goods, their diagnosis in the field and their value as social indicators.

Another aspect of the discussion concerns 'tomb membership' and more particularly, the possibility that in a fairly large number of 'family tombs' of the period, rights of occupancy were determined with respect to an individual's descent from particular female ancestors. Questions surrounding the matrilineal underpinnings of tomb membership will be explored in their broader social and archaeological contexts.

Earl L. Ertman, School of Art, University of Akron: *The Mystery of the Lady on the Boat*

A unique alabaster boat "centerpiece" (Carter no. 578), from the annex of Tutankamun's tomb (KV-62), includes a crouching female figure on its prow and a female dwarf on its stern. A review of some of the previous comments on this object will be followed by an analysis and discussion of it. Suggestions regarding the possible identity and significance of this lady and the object on which she sits will be forwarded.

Peter Feinman, Columbia University: *Sons of Ra, Daughters of Cain*

The classic, even canonical, pose of the king of Egypt before foreigners remained unchanged in the two thousand years from Narmer to Ramses III. That position known to scholar and layperson alike is of a larger-than-life king towering in victory over the defeated lesser beings. The wilderness peoples known as Bedouins fared especially poorly in the traditional Egyptian hierarchy and world view. Indeed, these wanderers who knew no home were at the low end of humanity and a foe requiring Egypt and the king constantly to be on guard to prevent the spread of chaos into the sacred and harmonious realm of maat.

The Israelite Song of Deborah sings the praises of a Bedouin woman of the Kenites who smites the vanquished foe in a scene very familiar to the Egyptian version with some significant differences:

1. the smiting occurs in a tent (of El) and not the protect maat
2. the smiter is female and not male, wilderness not civilized.

The slain warrior is Sisera, a name related to the nickname of Ramses II (Redford), the traditional Pharaoh of the Exodus. The Song is dated to the 12th century, not long after Ramses III fought a land and sea battle in Syria-Canaan and the Mediterranean Sea.

This paper will address the following questions:

1. What is the relationship between the images of Jael smiting Sisera and the canonical Egyptian king pose of victory?
2. Do the Songs of Deborah and Miriam refer to two different military encounters with two different Egyptian kings?
3. Does the Song of the Sea combine the memory of a Wadi Tumilat chariot encounter with Ramses II in the Exodus and a sea/land encounter with Ramses III by the Sea Peoples and Israel a generation after the Merneptah Stele?
4. Did Israel use women to symbolize or represent the Israelite people particularly during the time from Ramses II to Ramses III when its relation with Egypt was paramount it was to continue and not be laid waste?

Florence Friedman, Museum of Art, Rhode Island School of Design: *Notions of Cosmos in the Step Pyramid Complex*

This paper will explore the cosmic implications inherent in the plan and decoration of Djoser's Step Pyramid Complex. The paper will examine (1) the three-dimensional, layered relationship of the above- and below- ground architectural features and their sculptural (especially statue) elements and orientations; and (2) the relationship of the form and content of the three-dimensional architectural and sculptural parts of the Complex to the form and content of the two-dimensional palettes and related Early Dynastic material.

The work of D. Arnold (on the meaning of Fifth and Sixth Dynasty pyramid complexes), D. O'Connor (on the cosmic meaning of New Kingdom palaces, temples and tombs), Z. Hawas (on the Fourth Dynasty Giza funerary complexes), M. Lehner (on statue orientations at the Step Pyramid Complex). and W. Advice (on Early Dynastic palettes and maceheads) will be referred to, among others.

Claire Gottlieb: *Hebrew and Egyptian: 'From the Beginning'*

The evidence for the appearance of the Egyptian language in many passages of the Bible has already been established. However, it has not been recognized that in addition to the language cognates, Egyptian theology and imagery are also an integral part of much of Biblical prose, poetry and wisdom literature. This paper will demonstrate that the influence of the Egyptian language not only pervades the Bible from the very first chapter,

but is also as much a part of the stories as is that of the cuneiform world. The meaning of the Biblical creation stories is enhanced and becomes much clearer when we study them in relation to their backgrounds in Egyptian tales and iconography. Several passages are better understood when we realize that the Hebrew language used is cognate to the Egyptian language, and the ideas expressed are rooted in Egyptian concepts. The paper will focus on select passages in Genesis 1 and 2, especially on the creation of woman and the relation of the creation of woman to Egyptian art and mythology.

Ogden Goelet, New York University: *An Unpublished 'Tomb Robbery' Papyrus in the Rochester Museum of Art*

In the Spring of 1994, a previously unpublished "Tomb Robbery" papyrus was identified during a survey of the ancient Egyptian objects at the Rochester Museum of Art. This papyrus, Rochester 51.346.1, was first transferred to the Museum in 1951 from the Colgate Rochester Theological Seminary in whose library collections it had originally been kept. Unfortunately, there are no extant records explaining how the document came to the Theological Seminary, presumably sometime in the mid-1920's.

This important document comprises two columns of text on a large, almost square sheet. It is written in clear, hieratic hand which is unlike the writing on any of the other so-called "Tomb Robbery" papyri. Like many of the other documents of this sort, it is dated in the early part of the "Renaissance Era" during the reign of Rameses XI. Since the papyrus bears the date "Year 1 in the *Whm mswt*, Fourth Month of *Prt*, Day 15," it not only fills the gap in our knowledge concerning the most important group of investigations into the thefts of tomb and temple property, but it also may cast some light on the dates in other contemporary documents.

The Rochester Papyrus probably represents a digest of a lengthier document which is now lost. The intent of this shorter document appears to have been to describe an inventory made by an inspection team composed of the "Agents (*rwdw*) of the Treasury of the Temple of Amun-Re King-of-the-Gods." These men were attempting to access how much temple goods had been stolen by a certain Chief Doorkeeper named Djehuty-hotep, a figure who also appears in the Abbott Papyrus Dockets, Papyrus Mayer A and P, BM 10052. The Rochester Papyrus reveals that even the august Karnak temple had been plundered, probably during the confusion of the "war of the High Priest." The text lists many small pieces, mostly gold, which had been removed from objects given to the Karnak temple by Horemhat, Rameses I, Sety I, Rameses II, and Rameses VI (?). Since only the width and breadth rather than the weight of the gold is mentioned in most cases, it is likely that Djehuty-hotep's loot consisted largely of gold foil which he had managed to peel away from the surface of the objects.

In addition to its obvious historical implications, this remarkable document offers valuable lexicographical information and a tantalizing description of the Karnak temple just before the Third Intermediate Period.

Katherine Griffis Greenberg, University of Alabama at Birmingham: *A Reinterpretation of Female Power in Ancient Egypt: Mythic, Symbolic, and Historical Bases of Feminine Influence on the Ancient Egyptian Psyche*

In the field of Egyptology, it has almost been accepted that females in ancient Egyptian culture were under the governance and protection of a male, either by blood or marriage with their entire lives revolving around the family. Yet, for a patriarchal culture, as ancient Egypt had been defined, the parables, myths, and aphorisms of female power and wisdom show a strong indication that female strength and independence were admired, if not prized. Beyond the traditional strong female leaders in the royal household, such as Hatshepsut, Nefretiti, and later, the Macedonian leader, Cleopatra VIII, other females within the Royal House (Neith-hotep, Aah-hotep, Tiye, and Ankhsemennehotep, for example) held equal, if not stronger, footing with their male royal relations.

This paper will explore both the mythic and historical bases of perceived feminine power, and its effect on the mass psyche of ancient Egyptian culture. From its earliest indications, goddesses held superior positions in the religious pantheon, with little or no comment on male consorts. Later periods show identification of females with such values and virtues concepts as MA'AT, the power of words in utterance writing, and the duality/synthesization of conflicting values as mercy and devastation into feminine forms. The concept of power with a feminine face was altered over the course of Egyptian history to that of trivializing and "pedestalizing" women and their contributions to hit an increasingly male and war-like ruling class.

Possible reasons for the transformation and demonization of women within Egyptian culture over various periods, as well as the basic of modern archaeological "interpretations" of female status will also be discussed.

Sumaiya Hamdani, University of North Carolina, Wilmington: *The Concept of the Imamate During Fatimid Rule*

This paper examines the presentation of the imamate at the outset of Fatimid rule in Egypt (969-975AD) or during the time of the fourth Fatimid caliph, al-Mu'izz li Din-Allah. The paper argues that through certain works authored by Quadi al-Nu'man, a new understanding of the imamate was constructed, aimed particularly at the non-Isma'ili audience in Egypt. The role of al-Nu'man is significant in that as a *qadi*, he was particularly qualified to construct for Mu'izz, a *zahiri* (or exoteric) presentation of the imamate at this critical juncture in Fatimid history.

Despite his proximity to the imams, al-Nu'man did not have membership in the Fatimid *da'wa* organization; he remained a *qadi*, and although he authored works on the *batini* (esoteric) subjects of *ta'wil* and *haqa'iq*, his main contribution was in *zahiri* fields such as *fiqh* and *tarikh*. His most famous works include the legal text *Da'a'im al-Islam*, and the history of the Fatimid state in North Africa, *Ifitah al-da'wa wa ibtida' al-dawla*. In these and other works written at this time, such as the *Majalis wa'l-musayarat* and *Kitab al-himma fi adab iba' al-'imma*, al-Nu'man posits an interpretation of the imamate accessible to a non-Isma'ili public.

In examining the presentation of the imamate in the *Da`a'im*, the *Majalis* and *Iftitah*, and the *Kitab al-himma*, this paper utilizes three different genres of literature (*figh*, *tarikh*, and devotional manual, respectively) to argue that they constitute necessarily complementary aspects of the same *zahiri* argument for the validity of the imamate. The section on the imamate in the *Da`a'im* provides a *shar`i* or legal argument for the necessity of the imam, the *Majalis* and *Iftitah* provide an argument for the necessity of historical entitlement of the *ahl al-bayt* and Fatimid imams, and the *Kitab al-Himma* provides duties and conventions of respect toward imam. Taken together, these works constitute a crucial source for understanding the manner in which the Fatimids sought to elicit acceptance of the imamate from their Egyptian public, while at the same time providing a crucial interface with better known *batini* presentations of the imamate in Isma`ili literature.

Tom Hare, Stanford University: *The Sex Which Is (Not) One: Constructions of Male Identity in Ancient Egyptian Myth*

One of the paradoxes of gender studies is that “the sex which is not one,” in Luce Irigaray’s memorable characterization, has become the central focus of attention. In the study of ancient societies such as Egypt, Classical Greece, and early China, this paradox is especially acute, because in these contexts, semiotic systems were controlled almost exclusively by men.

Pathbreaking research done on women has been carried out over the past two or three decades in diverse fields ranging across the social sciences and humanities. If the descriptive work done in these areas has uncovered archives of the forgotten, patrimonies of the dispossessed, and hidden testimonies of genius, it has also laid the groundwork for important theoretical insights bringing to an entirely new focus our lives and those of our predecessors. The irony now is that the “heterosexual male” has become the weakest point in epistemological chain. As the default case, his subject position of the (supposedly) heterosexual male.

In Egypt, this is, if anything, more clearly the case than elsewhere, since we have virtually nothing we can be certain was written by, or addressed directly to, a woman.

Given the important work appearing in Egyptian studies on women and gender, it is appropriate to reframe the case of “man” in order to separate from male identity the default presumption of universality and consider constructions of maleness in their gender specificity.

I propose to take such a stance in a paper planned for the XLVIth Annual Meeting of ARCE, examining constructions of male identity upon the body of Egyptian myth.

I say, specifically, “body” of Egyptian myth, because it is my contention that Egyptian constructions of male identity are intimately and usually quite conspicuously based on the phallic body. Other loci of identity, the mind, the spirit (or spirits), the legal person, the pietistic subject, all stem from a grounding in the physical and physiological entity which is “man” (gender advised).

My paper will examine myths of male identity in the Heliopolitan cosmology, the patriarchy of Osiris and Horus in the pharaonic state, and the ambivalence vis-a-vis the phallus in the ideological development of ithyphallic deities such as Min and Amun-Kamutef, concluding with a consideration of the Shabaka Stone as it is implicated in this phallogocentric ideology.

James A. Harrell, University of Toledo: *Discovery of the Source of Tuff and Tuffaceous Limestone Used for Early Dynastic Vessels - the Gebel Manzal El-Seyl Quarry in the Eastern Dessert*

Vessels carved from stone are one of the most common items of funerary equipment in tombs of the Late Predynastic period through the Old Kingdom. In terms of numbers and varieties, these vessels reached their greatest development during the Early Dynastic period. Two of the more popular materials in use at this time are fine-grained, green stones that are usually (but incorrectly) referred to as volcanic ash, and are also sometimes misidentified as schist or slate and confused with the metagraywacke from Wadi Hammamat. Until now, no quarry workings have been identified for these or any of the other stones used for Early Dynastic vessels with the exception of the Umm El-Sawan gypsum quarry in the Faiyum. Other sites, such as Wadi Hammamat and Aswan, were undoubtedly also being worked but the actual Early Dynastic excavations have not been recognized.

The source of the green stones has now been discovered in the Eastern Desert on Gebel Manzal El-Seyl, in the upper reaches of Wadi Mallaha, 75 km northwest of Hurghada at 27 32.60'N, 33 7.55'E. This 100 m high, 2.8 km long ridge has scattered across it at least a few dozen small workings (each 1-5 m across). These produced the two varieties of stone: (1) grayish blue-green, highly calcitic and chloritic, banded "tuff" (i.e., indurated volcanic ash); and (2) pale olive green to occasionally blue-green, crystalline "tuffaceous limestone" (originally a mixture of calcareous sediment and volcanic ash) with abundant tiny black specks. These occur together in an interbedded sequence belonging to the Calc-Alkaline Volanics Series of Late Precambrian age.

The ground around the quarry workings is littered with roughed-out vessels cut in both stone varieties. Almost all of these are shaped in the form of bowls with diameters between 9 and 30 cm. Stone tools of intermediate age were found but there was no trace of pottery, ruins or other datable antiquities. Because the use of these distinctive stones is restricted to the Early Dynastic period (mainly Dynasties I and II), there can be little doubt that this is also the age of the quarry. If true, this makes Gebel Manzal El-Seyl one of the two oldest quarries so far found in Egypt (the other being Umm El-Sawan). The fact that it exists suggests that there may be more quarries of this age for the many other varieties of stone used for vessels during the Old Kingdom and earlier.

James E. Harris, University of Michigan: *The Mummies of the Queens of the New Kingdom Period: (XVII-XXI Dynasties)*

The Royal Mummy Collection from the Egyptian Museum has been examined through the use of cephalometric and full body x-rays. The principal sources of this collection were the cache discovered in 1881 at Deir el Bahari and the cache found by Loret in 1898 in the Tomb of Amenhotep II. The mummies of Thuya and Yuya, parents of Queen Tiye of the XVIII dynasty, were included in these x-ray surveys. Further the mummies of The Elder Lady (Tiye) and the prince and princess still in the Tomb of Amenhotep II were x-rayed as was Tutankhamon. These studies have included both the mummies formerly on exhibit in Room 52 as well as those with questionable identification in the third floor galleries. Computerized tracings and measurements of the x-ray cephalograms and statistical analyses emphasize the considerable craniofacial variability in the royal mummies of the New Kingdom Period. Extensive studies of the pharaohs indicates the discontinuity of the biologic chronology between and within the dynastic periods, especially in the XVIII Dynasty. This present study will emphasize the considerable contribution of the queens of Egypt to the biologic diversity observed in the craniofacial skeletons of the Egyptian royal families represented in the Egyptian Museum collection.

Gary Greenberg, Biblical Archaeology Society of New York: *Neith and the Two Biblical Deborahs: One and the Same*

The bible makes reference to two separate women named Deborah. One was the nurse to Abraham's son Isaac and the other was, in the much later period of the Judges, a military leader referred to as "a mother in Israel." Both seem to have mythic images and both are identified with a particular Tree of Weeping.

The Egyptian goddess Neith has a reputation as both a military figure and as a mother goddess and nurse, characteristics that caused the Greeks to identify her with the goddess Athena. In Hebrew, *Deborah* means "Bee" and that symbol is closely identified with Neith. A Temple to Neith was called "House of the Bee," and the Bee was the symbol of kingship in Lower Egypt.

In this paper I will argue that both Deborahs were mythological figures based on Hebrew recollections of the goddess Neith, the goddess who ruled in the area of Egypt where Israel dwelled in earlier times. In support of this argument, I will draw upon some materials in Plutarch's account of the Osiris myth, which suggests that Neith may have been associated with a Tree of Weeping. I will also make other mythological comparisons between Neith and the two Deborahs.

Jennifer R. Houser, Yale University: *Missing Fragments of P. Insinger in the University of Pennsylvania Museum (E116333A and E16334B)*

This paper will deal with the missing sections of P. Insinger currently in the University of Pennsylvania Museum. These fragments were acquired by Max Mueller in 1910 in Cairo for the Museum. Bearing the accession numbers 16333 and 16334, the group of four fragments were originally considered to be from the same text, and were glued together in such a way that this seemed possible. However, it later became clear that there were two separate texts which had been joined incorrectly. Two of the four fragments contain part of P. Insinger, while the other two are a part of P. Spiegelberg (currently being worked on by F. Hoffmann). Each Insinger fragment preserves 25 fragmentary lines and consists of part of the end of the second instruction, and the beginning of the third instruction. The text as we have it today begins in the middle of the sixth instruction. These fragments were partially translated by K.-Th. Zauzich in M. Lichtheim, *Late Egyptian Wisdom Literature* in the International Context, but a full translation and publication with photographs has yet to appear. I intend to publish these fragments and indicate their integration into the text, and their place in the genre of Demotic Wisdom literature as a whole.

Kathleen Stewart Howe, University Art Museum, University of New Mexico: *Early Photographic Portraits from Egypt by Ernest Benecke*

Throughout the spring and summer of 1852, Ernest Benecke made an extensive tour of the Mediterranean and Middle East. During eight months of travel, he made over one hundred and fifty salted paper prints from paper negatives of the people and places he encountered. These recently rediscovered photographs, carefully dated and captioned, allow us to trace his journey and to begin to understand who or what he thought he was photographing. The primary focus of this paper will be the thirty portraits made by Benecke in Egypt which have been cited as the earliest ethnographic portraits from the region. Identified by name, status, or trade, Benecke photographed a range of subjects which includes a desert sheik and his family, Nubian slaves, a Muslim holy man, children, fellah, musicians and several studies of women.

This paper evaluates these rare photographs in the context of the ethnographic portrait. What exactly is an ethnographic portrait? What are the claims to science being made within this mode of representation? What are its connections to the dominant pictorial mode of Orientalist illustration and painting? What does the presence of portraits of women, identified as taken in the women's quarters, indicate about Benecke's position in Egypt? He was the heir to an anglo-german manufacturing and banking family with extensive cotton holdings in Egypt. Thus, although his journey can be traced from the dates on the photographs and appears to mimic the course of a standard Middle Eastern tour, he was connected to the economic power structure in Egypt and was someone who confronted the contemporary reality of Egypt in a different way than other photographers of the time whose association with Egypt was primarily antiquarian. Comparisons among Benecke and contemporaneous photographers in the region help to elucidate his position. Maxime Du Camp, under the direction of the Academie des Inscriptions et Belles-Lettres, had compiled more than 200 photographs of the region in 1849 and 1850. Felix Teynard was in the process of documenting archaeological sites which he would

publish as *Egypte et Nubia*, 160 photographs serving as a photographic complement to the *Description de l'Egypte*, as Benecke was making his own Nile journey. What distinguishes Benecke's work from that of other photographers is his interest in the people of the region and in the quality of personal experience which his pictures contain. Benecke's pictures were intended as a gentlemen's souvenir of his experiences and not intended for publication as part of the ongoing recovery of Egyptian antiquity. This understanding permits us to reflect on how we ascribe categories to Orientalist materials.

Rosalind Janssen, Petrie Museum of Egyptian Archaeology, University College London: *The Eroticism of Garments*

How can we possibly know what the Ancient Egyptians thought about the sexual connotations of dress? Indeed, what is eroticism in dress to another society? A survey of the monuments will show just how problematic and unreliable they are in attempting to answer these questions. Concentration will therefore be placed on one particular erotic dress, which can actually be confirmed as such by textual evidence and surviving examples.

'Fishing-net' dresses are mentioned in the famous passage in Papyrus Westcar which describes King Snefru's boating party. There are only two surviving bead-net dresses, both from the Old Kingdom. One is in the Boston Museum of Fine Arts and the other in the Petrie Museum of Egyptian Archaeology, University College London. Although excavated in 1923-24, the latter was reassembled for the first time only six months ago. The finished result is indeed daring and sensational, and we know for the first time what the garment, with its nipple as opposed to breast caps, was worn by an eleven year old girl, perhaps a dancer. Details of the dress and its reassembly will be presented for the first time, and parallels drawn with the Boston bead-net and monumental examples. Finally, two linen fragments, which again happen to be housed in the same two museums, will perhaps help us to solve exactly what Snefru's female rowers were wearing and which so relieved him from his ennui.

Edward D. Johnson, University of California, Los Angeles: *A Primer on Conservation of Egyptian Ceramics—or, Everybody's Got It, But What Do You Do With It?*

Ceramics are the most ubiquitous find at any excavation. Few archaeologists have any expertise in conserving those occasional items which are of enough significance to deserve such attention. This paper will deal with practical aspects of conservation, including the level of conservation for any given item, treatment for insoluble and soluble salts, consolidation, mending, and gap filling.

The level of conservation will deal with what can be expected and what should be expected in terms of treatment to be given to finds, emphasizing conservation efforts on those pieces unique, or of enough historical importance to deserve such attention; treatment for insoluble salts will offer practical tips on how to prevent your ceramics from

crumbling into dust if otherwise left untreated; the area of consolidants will deal with the best materials to use and also how to accomplish this, stressing minimum intervention and respect for the integrity of the object, how to present the object in an aesthetic, yet accurate manner, and will touch upon the ethics of “restoration” versus “conservation”.

The techniques and materials dealt with and discussed are generally accepted throughout the field of archaeological conservation as being the most suitable and appropriate materials and techniques for these artifacts.

Jack A. Josephson, Institute of Fine Arts, New York University: *A Redating of an Important Fragment at the Metropolitan Museum of Art*

A very well-sculpted fragment of a head was found at Heliopolis in 1904 by Petrie. Subsequently, it was acquired by the Metropolitan Museum of Art. B.V. Bothmer noted this piece in *Egyptian Sculpture of the Late Period*, indicating his belief that it was from a statue of the pharaoh Apries of Dynasty XXVI. However, comparison of the features of this face with both Dynasty XXVI royal portraits and those of the early Ptolemaic period would tend to show that the latter time is when the Metropolitan’s fragment was made. Existing evidence disproves Petrie’s assumption that building at Heliopolis ceased after the first Persian invasion of Egypt. His statement to that effect may have influenced Bothmer to not consider a later dating.

S. O. Y. Keita, Oxford University: *The Health of Females as Children in the Predynastic for First Dynasty in Upper Egypt*

Remains from the Badari, Nakada I, Nakada II, Nakada III and Dynasty I periods were assessed for indicators in physiological stress. These were dental hypoplasias, vault porosities and skull base height. Hypoplasias and vault porosities are believed to reflect and record the existence of significant episodic and chronic disease states in childhood. Skull base height perhaps reflects overall growth efficiency. The results of the studies suggest that childhood female health improved through the predynastic to Dynasty I and was sometimes better than that of males.

Cathleen A. Keller, University of California, Berkeley: *Private Votives in Royal Tombs: The Ramesside Evidence*

One of the major sources for figured ostraca of the Ramesside Period has been the Valley of the Kings, in general, and several of the Ramesside royal tombs, in particular. Although the tombs of Ramesses VI and IX together have yielded the majority of these pieces, examples have been discovered in nearly every royal tomb of the period. This paper concentrates on specific types of figured ostraca, those depicting offering scenes, or other acts (or expressions) of religious devotion. Because it is usually (though not always) the workmen themselves who figure in these drawings, it is clear that they do not constitute preliminary sketches for royal tomb paintings. The relatively large size and careful execution of many examples also contradicts their role as draughtsmen’s

aids. Internal and external evidence will be mustered that will demonstrate the likelihood that many of the best known examples of figured ostraca from the royal tombs constitute votive works deposited in the highly charged atmosphere of the royal tomb, where their message would be readily received (and, it was hoped at least) be acted upon. In short, the rationale for their deposition in the royal tombs parallel that of the placement of the ancient Egyptian “letters to the dead”, and other objects, such as *shabtis*, in royal and private funerary contexts.

Peter Lacovara, Museum of Fine Arts, Boston: *New Kingdom Sculpture from Gebel Barkal*

Among the many sites George Reisner worked at in Nubia, the grate temple site of Gebel Barkal remains perhaps the most enigmatic. The Harvard University-Museum of Fine Arts, Boston expedition excavated at the site from 1916 to 1920 uncovering material from the New Kingdom to the Christian Period. As Dows Dunham wrote in his preface to the publication of the site in 1970, “the excavations yielded sculptural and inscriptional finds of great importance which...Reisner himself was never able to give adequate treatment.”

This paper will be a first attempt to look at all the sculptural material from the New Kingdom recovered by the expedition and assess its importance in understanding of the temple in the New Kingdom and later.

John A. Larson, Oriental Institute, University of Chicago: *George R. Gliddon and the Rise of American Interest in Egypt, 1830-1850*

The role of a 19th-century Englishman named George R. Gliddon in legitimizing mainstream professional Egyptology in America (and, indirectly, in Europe, as well) has not been given the emphasis that it deserves in the Egyptological literature. Gliddon was the first serious popularizer of modern (“Champollionist”) Egyptological research in the United States. From the end of 1842 to mid-1850, he lectured on Egyptian chronology, hieroglyphic writing, the Pyramids of Giza, mummification, and related topics. During that period, Gliddon appeared frequently in Boston, New York, and Philadelphia, and traveled to most of the major American cities of the Atlantic Seaboard, including Richmond, Charleston, and Savannah. It has been claimed that his audience occasionally numbered as many as 2,000 members. The publication of an edited selection of Gliddon’s lectures, entitled *Ancient Egypt: A Series of Chapters on Early Egyptian History, Archaeology, and other Subjects Connected with Hieroglyphical Literature*, went through twelve printings and sold out 25,000 copies in less than a decade. By 1850, he had presented his public seminars as far south as Mobile and New Orleans, and as far west as St. Louis, Cincinnati, and Pittsburgh. Among other visual aids used in his presentations, Gliddon exhibited a large panorama painting to illustrate his talks; the *Panorama of the Nile*, painted in London by Joseph Bonomi, Jr., is said to have been eight feet high and 800 feet long. An embarrassing incident (involving the unwrapping of an ancient Egyptian mummy) which occurred in Boston in May, 1850, may have hastened the end of Gliddon’s career as a public lecturer.

The recent discovery of an unpublished biographical sketch of George R. Gliddon makes it possible to “flesh out” the story of his life and works, and to add significant details to the personal information that appears in his entry in *Who Was Who in Egyptology*. As U.S. consul in Cairo, George Gliddon had interacted with several prominent American scholars and collectors who had traveled to Egypt themselves during the formative years of modern Egyptology, and they actively supported Gliddon’s efforts to raise the consciousness of the American public concerning matters Egyptological. This talk will acknowledge George Gliddon’s debt to Americans John Lowell, Jr., of Boston; Dr. John Thornton Kirkland and his wife Elizabeth Cabot Kirkland of Boston/Cambridge; Richard K. Haight and his wife Sarah Rogers Haight of New York; Col. Mendes Israel Cohen of Baltimore; John Lloyd Stephens of New York; and others.

Ronald J. Leprohon, University of Toronto: *The Programmatic Use of Royal Titulary in the Twelfth Dynasty*

It has long been pointed out that Amenemhat I’s Horus name, “Repeating-of-Births”, was a reflection of the new era he wished to introduce. A look at royal titulary of all the Twelfth Dynasty rulers will also show how programmatic a king’s chosen names could be, revealing not only obvious manifestations of the king’s will but also of the given situation of Egypt at the time, as well as interesting patterns in the use of certain terms.

Judy Lustig, Philadelphia College of Textiles and Science: *Interpreting Painted Patterns Based on Textiles in Middle Kingdom Tombs*

Egyptian conceptions about the protective, renewing and communicative functions of tombs are revealed by investigating the materials represented by the repetitive patterns found on shrine walls, surrounding scenes, and covering ceilings and are therefore important to an understanding of the funerary context. In 1991, during my field work in the Middle Kingdom tombs at Meri, Beni Hasan and Thebes, I was struck by the pervasive nature of textile-like designs throughout the structures, similar to designs on coffins and on some garments. Although many Egyptologists agree that reed and wood structures have influenced brick and stone buildings, and that some decorative patterns have textile, reed or wood origins, these interpretations are scattered and often vague. Several separate lines of investigation coexist: The development of architecture, the study of mat and cloth technology, and the analysis of artistic styles. Based on my knowledge of weaving, I can elaborate on current interpretations and offer some suggestions

I discuss the similarities of matting and cloth technology and the many varied patterns and textile constructions that could be produced prior to the New Kingdom and the introduction of tapestry techniques and vertical looms. Some designs interpreted in the Egyptological literature as beams, windows, and lashings on poles may represent woven patterns, twined selvages, and knots to protect and bind the textiles.

The locations of textile designs within the Middle Kingdom tombs suggests that the Egyptians visualized the internal stone surfaces as matted or rug-covered walls, or as tent walls. In the Meir tombs the arrangements of color and of patterns bordering scenes and covering portions of shrines repeats patterns I observed in the divisions of space in their internal architectural plans. The painted delimitations of wall spaces into symmetrical and repetitive pattern elements may relate to Egyptian conceptions of unity, duality and plurality, separation, balance, and cyclic processes. This redundancy may be a way of generating the renewing functions of the tomb.

Andrea McDowell, The Johns Hopkins University: *Teachers and Students and Deir el-Medina*

The vast majority of students' exercises from Deir el-Medina are unsigned, but a handful of examples end in a brief colophon naming not only the student but also his instructor, which in its fullest form reads, "It has come well and in peach, for A (the teacher), his assistant B." Laconic though these dedications are, they provide us with a substantial amount of information about the teachers and students of the workmen's village. For example, they confirm the view of Valbelle and of Janssen and Janssen that the copies of Middle Kingdom classics from Deir el-Medina were written by apprentices being tutored by senior members of the gang and not by school-boys. Students included not only future office-holders of the gang, but also people who would never rise above the rank of stone cutter, and possibly also one woman. The teachers are most consistently of higher rank; it is suggested that this might be because only the skilled members of the gang were entitled to an assistant, to whom they could then offer a proper scribal education. The relationships between teachers and students is also to be discussed.

Teresa Moore, University of California, Berkeley: *The Good God Amenhotep: Tracing the Career of an Ancient Egyptian Saint*

The popular cult of the deified king Amenhotep I may have begun as an extension of the official funerary cult, further inspired by Amenhotep's own additions to the Karnak complex and by the efforts of Thutmose III to associate himself with his divine "ancestor" within Amuhn's temple. Certainly, from the Thutmosid period onwards, Amenhotep I appears with increasing frequency on private stelae in tomb paintings, often in the company of his mother, Queen Ahmose-Nefertari. These Eighteenth Dynasty attestations my commemorate cult statues located both on the Theban West Bank and in the Temple of Karnak.

The early Nineteenth Dynasty saw the expansion and elaboration of Amenhotep's cult. Wall reliefs at Karnak, the Qurna temple of Seti I, and the Ramesseum bear witness to royal veneration for Amenhotep and his mother, while the private monuments of the period provide for evidence for a number of shrines (each one home to a particular manifestation of the King), supply the names of priests who served them, and even—in one instance—picture an oracle of the King in progress in front of his temple.

It is from the workmen's community at Deir el-Medina, however, that the deified King is best known. Here too, royal sponsorship played a role, as both Seti and Ramesses II probably included representations of Amenhotep I and Ahmose-Nefertari in the decoration of their respective Hathor temples. The village, its cluster of chapels, and its necropolis have yielded stelae, offering tables, wall paintings, oracular records, and letters that document the role played by the deceased King in the lives of the inhabitants of Deir el-Medina. After the community removed to Medinet Habu towards the end of the Twentieth Dynasty, Amenhotep I continued to figure as one of its divine patrons.

Elsewhere in the Theban area, too, several shrines of Amenhotep I flourished during the later Ramesside period, and at least two of them—those of Amenhotep of the Open Court on the West Bank and Amenhotep the Image of Amun at Karnak—are attested well into the Third Intermediate Period. Like Thutmose III, he may have been worshipped in the Ptolemaic Period; and, as is well known, the Coptic month of Phamenoth owes its name to a festival celebrated in his honor.

The reasons behind the popularity and longevity of his cults probably do include the piety of Amenhotep's successors towards a dynastic founder, the first New Kingdom ruler to inherit the throne of a unified Egypt. We can only speculate on other factors which must have contributed to his success as an ancient "saint." As a "Good Lord" who dispensed justice through his oracle powers, as a royal ancestor revered by commoners as well as kings, and as a patron of the necropolis, Amenhotep I can be considered the deified king *par excellence*.

Rashed Na'im, Georgia State University: *The Bosnian War and Egypt*

The War in Bosnia-Herzegovina, now in its fourth year, will probably go down as an event of major historical significance in modern Muslim history. The impact of the lack of effective action by Europe to stop the genocide in that country on Muslim-Christian relations and on Muslim perceptions of Europe are self evident. Not so clear is the impact that the war has had on internal politics of Muslim countries and on their relations with each other.

The central focus of the paper will be on the role played by Non-Governmental Organizations (NGOs) in relief operations and other activities in Bosnia. This will be contrasted with the impact that the actions of the Egyptian government acting on its own and through such bodies as the Organization of the Islamic Conference (OIC) has had on the situation in Bosnia. The central thesis is that the unprecedented role played by NGOs is an indicator of the increasing importance of such organizations in Egyptian life and yet

another intrusion by them into an area of activity—external affairs—formerly considered the exclusive domain of the state. The paper will seek to analyze the dynamics of this change and the implications it has for Egyptian political life.

David O'Connor, University of Pennsylvania Museum: *Sex, Statues, and the Afterlife: An Interpretation of Scenes from the Tomb Chapel Complex of Popyankh (Heny the Black) at Meir*

The North Wall of Room A in the tomb-chapel complex (Meir A No. 2) of Popyankh, governor of the province of Cusac under Pepy II, presents an intriguing combination of scenes (A. Blackman and M. Apted, *The Rock Tombs of Meir V*, 1955, plates XVIII-XIX). Divisible into different sets of scenes, the total assemblage includes some unusual representations of sculptors and draughtsmen or painters at work, as well as other apparently more banal scenes of the tomb owner (“viewing” the work of sculptors and painters) in a seemingly conventional setting; and of carpenters at work. Why are these apparently unconnected sets of scenes placed together on this wall, and how do they relate to the plan and function of this particular area of the tomb-chapel complex, and of the tomb-chapel complex as a whole?

In exploring these questions, I hope to demonstrate that:

1. The scenes on this wall, in fact, form a unity, intended by their designer, despite the apparent unconnectedness of some to the others; and that this unity is based on ideas about regeneration and rebirth after death, via—as interconnected modes—sexual intercourse, impregnation, conception and (re-) birth, and the cultic stimulation of statuary (and other cult items) and their imagined activities and effects thereafter.
2. The scenes on this wall are related in a variety of ways (all bearing upon the fundamental, underlying unity of concept described above) to other scenes distributed amongst these covering the walls of other parts of this complicated tomb-chapel complex. The fullest understanding of the scenes on the north wall of Room A depends not only on analyzing their interrelationship to each other, but the linkages between them and diverse scenes scattered elsewhere throughout the chapel. And these sorts of linkages also relate significantly to the overall functions and specific architectural layouts, of various parts of the tomb chapel complex as a whole; and even to domestic architecture, as reflected in the tomb-chapel.

Anna Louis Pearman, George Mason University: *Ancient Encounters: The Orientalists in Egypt*

Ancient Encounters: The Orientalists in Egypt, traces the Orientalist art movement to its roots in Egypt and Napoleon Bonaparte’s ill-fated 1798 Egyptian campaign.

Though politically motivated, Bonaparte launched a simultaneous effort to scientifically record the flora, fauna, geography, and ethnology of his greatest conquest. Some 157 scientists and artists accompanied the invading forces as “The Commission of Science and Art”.

The two large volumes, *Journey into Lower and Upper Egypt During the Campaigns of General Bonaparte*, produced in 1802 by Dominique Vivant (Baron Denon), Bonaparte’s chief artist, and the 20-volume masterpiece, the *Description of Egypt*—the compilation of the Commission’s work—released between 1809-1824 were instrumental in the awakening of European interests in Eastern culture and were a stimulating source of reference for French Orientalist painters at the beginning of the 19th century.

The influence, however, did not stop there. Soon artists from Austria, Italy, Prussia, Switzerland, and the United Kingdom joined the ranks of the inspired. Some traveled to Egypt as members of scientific survey teams: early epigraphic artists, if you will. Others recorded contemporary life superimposed upon the monuments and artifacts that survived from the ancient culture. Still others merged their rich imaginations with these vestiges of Ancient Egypt and created fantastic works of art.

More than 55 superb works in various media chosen from major collections throughout the world demonstrate the glorious and innovative achievements of the 19th-Century artists. The presentation assembles masterpieces—some rarely seen—by 28 artists whose works were of critical importance to the Orientalist art movement.

The slides are arranged according to three themes including the artist as copyist, the ethnographic artist, and the romantic artist. It presents the full flowering of the Orientalists from recording the visible remains of Ancient Egypt to literal views of 19th-Century life to the magnificence of the romantic era.

Peter Piccione, Oriental Institute, University of Chicago: *Sportive Fencing in Religious Texts and Festival Celebrations*

Through a study of religious texts and iconography, this paper analyzes the cosmological meanings associated with the activities of stick-fighting and sportive fencing in ancient Egypt, and it places those activities within the overall context of Egyptian sporting rituals. This presentation describes the history and physical aspects of Egyptian fencing, i.e., the varieties of stick-fighting, the characteristics and appurtenances of the game, as well as the game’s origins in stick-combat and mace warfare (unlike modern fencing which is an outgrowth, specifically, or sword-fighting).

References to stick-fencing occur as early as the Pyramid Texts, where it serves a ritualistic purpose. In one spell it removes evil from around the deceased king. Elsewhere, it helps to revivify the dead Osiris. In another spell it serves to heal the god Horus of his wounds. In the Ramesseum Dramatic Papyrus the fencing ritual of Letopolis enables the “Children of Horus” to defeat the “followers of Seth.” This rite was a forerunner of the ritualistic combat celebrated at Papremis and which was described by Herodotus in the

fifth century B.C. According to reliefs in the tomb of Kheruef, Amenhotep III revived ancient rites of the Sed Festival, including a fencing ritual (associated with erecting the djed-pillar) that pitted "Men of Pe" against "Men of Dep." As this study shows, that combat has affinities with the fencing rituals of the Pyramid Texts. This paper examines the details and contexts of all these fencing episodes, proposing a new interpretation for the scene in Kheruef, and identifying the themes and meanings common to all.

In its broadest sense, sport fencing was conceived as a ritual related to the resurrection of Osiris and for destroying the enemies of Horus. By the New Kingdom, if not earlier, the latter notion was applied to the ideology of kingship. In that context, representations of fencing and wrestling occur on the walls of tombs and temples of the Amarna Period and the Ramesside Era, where they symbolize the destruction of the king's enemies and the dominance of the Egyptian state. These fencing rituals were performed by soldiers during public festivals and nearly always in the presence of the king. They are best illustrated in the fencing scenes in the Temple of Medinet Habu. Here they exemplify the king's god-given dominion over the world, and, thus, they epitomize his primary function of extending the order of the Egyptian universe and preserving the domain of ma`at.

This study resolves the theoretical incompatibility between fencing as a ritual with a predetermined end and fencing as a true sport in which the outcome is in doubt. Finally, the paper summarizes the Egyptian ability to fuse recreational activity with serious religious beliefs and cultic practices, building upon the notion that the ancient Egyptians combined sporting activities with popular worship in order to induce a heightened emotional state among celebrants and spectators, an excitement that was communally shared and which they deemed conducive of religious experience.

E.V. Pischikova, *The Pushkin Museum of Fine Arts, Moscow: Two Reattributed Female Statuettes in The Pushkin Museum of Fine Arts (Moscow)*

The female statuettes in The Pushkin Museum Inv. no. I, 1a 4769 and I, 1a 5127 were published three times in 1917, 1949, and 1985 with wrong attributions. The wooden statuette no. 4769 H. 22.5 cm was dated to Dynasty XVIII (tp. Amenhotep III). The alabaster statuette no. 5127 H. 14 cm was dated to Dynasty IV.

The main purpose of this paper is reattribution of these statuettes, that have to be assigned to the period of Dynasty XII.

The wooden statuette no. 4769 recalls the numerous attractive, small-scale female figures of Dynasty XII. Some of them were probably used as handles. The feet and arm of The Pushkin Museum figure are now gone. The wig is wide and heavy. This statuette is unique because of the combination of the elegant, slender, sophisticated treated body and harsh severe features of the old face.

From the statuette no. 5127 only the upper part has survived. The female figure wears the tripartite wig and tight-fitting dress of the Old Kingdom type, but with the trapezoidal opening at the chest that appears later. In style and facial type the figure is fully characteristic of the sculptural tradition of the time of Sesostriis II. For example horizontal lower eyelids are not found earlier under the reign of Amenemhat I or Sesostriis I.

John David Ragan, New York University: *French Women Travelers in Egypt: A Discourse Marginal to Orientalism?*

This paper presents travel accounts by French women in Egypt during the nineteenth century brought to light by recent original research in the Library of the College de la Sainte Famille in Faggala in Cairo, and in other Egyptian collections, with the help of the American Research Center in Egypt. These accounts have been "marginalized" over the years, dismissed as unimportant "petite histoire" by orientalist bibliographers or simply not republished and cited. However, they can still be found by a direct shelf-read of relatively large, unweeded collections of French travel literature like that of the Sainte Famille, which contains roughly 1000 volumes by or about European travelers in Egypt. A number of such collections exist in Cairo and are discussed in this paper which demonstrates how they can be used to obtain a unique view of the ensemble of this literature, allowing the researcher to establish a broader bibliographical base including numerous travelers and titles which are marginal to the orientalist canon. The significant body of women's accounts which emerges from such bibliographical research challenges existing historical paradigms of orientalism and offers very promising possibilities for further original research on these French women travelers, whose perceptions of Egypt are sometimes very different from the dominant orientalist discourse.

In the interest of making this material known and available for further research, this paper contains extensive bibliographical data including library locations and call numbers of material in over a dozen libraries in Cairo and Paris. Some travelers such as Suzanne Voilquin have been partially republished and discussed in modern editions. Others offer completely new research: Mme. Fahmy Bey, for example, was a French woman who married an Egyptian medical student in Paris at the age of sixteen and returned with him to Egypt. As "Jehan d'Ivray" she became a successful novelist and wrote a rare, little known study of women in the Saint Simonian movement. Some women, such as the Countess Juliette de Robersart, mirror orientalist perspectives but others, such as the Saint Simonian woman whose letters are in boxes in the Arsenal Library in Paris, take a variety of original points of view.

The data in this paper supports Edward Said by confirming the existence of a dominant orientalist discourse, but questions the use of Michel Foucault's definition of a discourse to describe this material. The multiplicity of opinions and points of view in the primary source material indicates that the orientalist discourse was fluid and complex research consensus which functioned to a great extent by defining what it was acceptable to say and by weeding out over time the unacceptable, which was not republished, collected or cited, rather than as a system of language which limited what could be said, perceived or

thought. This paper thus portrays orientalism as porous rather than hermetic and supports the theoretical qualifications of Lisa Lowe by presenting these French women's accounts of Egypt as a challenging point of intersection between the orientalist discourse and another discourse based on gender.

Donald Reid, Georgia State University: *Egyptology and the Architecture of Orientalism: Deciphering the Facade of Cairo's Egyptian Museum*

This paper, illustrated with slides, is based on observation, photos, and published archival sources in French, English, and Arabic. It situates the architecture of Cairo's Egyptian Museum (1902) in an orientalist and imperialist context using the building as a metaphor for the construction of 19th-century Egyptology in a way that marginalized modern Egyptians. Imagining the ancient Egyptians as ancestor on a ladder of civilization culminating in the modern West, Europeans created modern Egyptology. Mariette, whose sarcophagus is enshrined in the Museum garden, founded the Egyptian Antiquities Service in 1858. Maspero and other Frenchmen followed in the post until 1952. A Frenchman designed the monumental neo-classical Museum. Allegorical females in diaphanous veils flank the portal and Latin inscriptions honor classical writers and 19th-century Egyptologists. As with the busts at Mariette's grave, the honor roll is carefully apportioned among the French, British, Germans, and Italians, reflecting European rivalries. The French ran the Museum, but the British army occupied the Qasr al-Nil barracks next door (the site of today's Nile Hilton). The style was "oriental" or "Arab." But the Egyptian Museum made stylistic concessions to either its pharaonic contents or Cairo's Arabic-Islamic heritage: it evoked the classical imperial age of the Caesars, Anthony and Cleopatra, of which the British proconsul Lord Cromer dreamed. No Egyptian state school then taught Latin, and Abbas II probably could not read the Museum's dedication in his name. The portals' voluptuous goddesses looked out on a colonized city whose official art had shunned the human figure and whose ladies wore face veils until the 1920's. The Antiquities Service froze out most Egyptians who tried to become Egyptologists before the 1920's. After Egyptians won control of their Antiquities Service and Museum in the 1950's, they crowded busts of Egyptian Egyptologists into the display at Mariette's tomb. A new building to replace the old overcrowded one has been discussed since the 1920's. Meanwhile the landmark Egyptian Museum still displays—to those who can read it—a frozen moment in time from the imperialist and orientalist age of Lord Cromer and Gaston Maspero.

Robert K. Ritner, Yale University: *A Newly Identified Mithraeum in the Kharga Oasis*

The Hellenistic cult of the "Persian" deity Mithras is currently the focus of renewed scholarly interest following a reinterpretation of its symbolism and the identification of a papyrus catechism from Hemopolis. Although scholars have

often postulated Egyptian influence on Mithraic iconography, notoriously few traces of the cult have been found in Egypt. Only one Egyptian Mithraeum has been excavated (at Mit Rahinah), but the early archaeological records are incomplete and contradictory. This paper will examine all archaeological and textual evidence for Mithraism in Egypt, including the Theban magical text often styled "The Mithras Liturgy." Evidence will be presented for the identification of a new Mithraeum at the unexcavated and little-noted Nadura Temple in the Kharga Oasis. The preserved Mithraic reliefs, carved over scenes of Anoninus Pius (AD 138-161), would constitute the only such remains in Egypt with a secure archaeological and social context.

Gay Robins, Emory University: *She Who Bore the God's Wife and the King's Principal Wife, Huy: British Museum EA 1280*

British Museum EA 1280 is the lower part of a statue depicting a high-ranking woman called Huy. She is named as "the one favored and beloved of the lord of the two lands, the superior of the musical troupe in the house of [Amun], the superior of the musical troupe in the house of Ra, the god's adorer of [Amun], the god's adorer in the house of Atum, who bore the god's wife and king's principal wife, Huy." The statue shows her with a royal child seated on her lap and four more represented in relief on the side of her seat. It can be deduced that these are the children of Thutmose III, and that Huy was almost certainly the mother of that king's second and principal wife, Merita Hatshepsut. Although it was unusual for statues of women to be placed in a temple rather than in a funerary context, the text on Huy's statue leaves little doubt that this image of her was set up in the temple of Amun at Karnak.

Ann Macy Roth, Howard University: *Some Tombs of Lesser Palace Attendants at Giza*

In the middle of the Fifth Dynasty, men and women bearing a new title began to be buried in the Western Cemetery at Giza. This title, *hntj-s* of the palace, seems to imply service as personal attendants, messengers, and perhaps even entertainers of the king. The ordinary *hntjw-s* were overseen by four levels of supervisory personnel: assistant inspector (*jmj-ht*), inspector (*shd*), assistant overseer (*jmj-r st*), and overseer (*jmj-r*). Many holders of the three highest titles in this hierarchy were buried in an area on the northern edge of the Western Cemetery, north and east of mastaba 2000, the largest mastaba in the cemetery. This cluster of upper-level palace attendants was excavated by George Andrew Reisner in the late 1930's, and was the subject of my own research from 1987-1991. One of the principal results of this work was the suggestion that the part running along the southern edge of the cluster was closed for an extended period towards the end of the Fifth Dynasty, a suggestion that has implications for the central control of cemeteries.

Just to the south of this path, Reisner excavated, incompletely, a group of smaller tombs, much more sparsely decorated than those of the northern cluster. In July and August of 1994, supported by a USIA fellowship from ARCE, I conducted a preliminary survey of

these southern tombs with a view to elucidating their relationship to both the cluster to the north and the path dividing them from the cluster. Although I hope to do further excavation and re-excavation in this area, some observations made during this initial season are of interest.

In the texts found in this area (many as dissociated fragments), the title of ordinary *hntj*-s and the lowest of the supervisory titles are ubiquitous. It is therefore likely that all these tombs belong to the lesser palace attendants, who were supervised by the officials buried to the north of them. Comparison between the tombs in the two areas reveals that these lesser officials used a greater variety of construction techniques and chapel forms than the larger tombs to the north. Some of these techniques, notably the use of both brick and rubble in walls and in vaults and the incising of mud-plaster shaft casings to resemble masonry walls, may represent cost-saving measures.

Preliminary study of the patterns of abutments and the modifications of mastaba suggests that in some areas there was a hiatus in the sequence of construction, which perhaps corresponds to the hypothesized closing of the path to the north. In other areas, tombs cluster around courtyards that align with the few north-south passages through the northern cluster, also corroborating the paths closure. These connections with the northern tombs, which can be dated by texts and iconography, may allow these lesser officials' tombs to be more exactly dated than is usually possible for uninscribed tombs.

Russell D. Rothe, University of Minnesota: *The Ancient Route from Elkab Through the Southern Eastern Desert*

The University of Minnesota Egyptian Eastern Desert Expedition has spent the last three seasons researching an Old Kingdom route through the southern Eastern Desert. The first season's work has been presented in a paper submitted to ARCE. The results of the last two seasons, 1993-94 and 1994-95, are presented in this paper.

In November 1992 I went to the Gebel El Mueiha and relocated inscriptions first photographed by Dr. Rapp of the Archaeometry Laboratory at the University of Minnesota in 1976. In January and February, 1993, we found inscriptions bearing the same names and titles as those photographed by Rapp, at Bir Dunqash and in the Wadi Barramiya. We suspected then that these inscriptions delineated a route from Edfu on the Nile to cassiterite (tin) deposits in the vicinity of the Gebel El Mueiha, slightly more than half way to the Red Sea. We found some 50 previously unpublished inscriptions in the first season.

Our work in the second season showed that the route probably started at Elkab and joined the Edfu route near Bir Abbad. Except for one short section, I have driven and walked the entire route from Elkab to the Rod El-Liqah, east of Bir Mueiha, and have discovered 16 more inscriptions, nearly all of them Old Kingdom. The Rod-El Ligah is east of the cassiterite deposits of the Mueiha district and east of any known Old or Middle Kingdom gold mines. Thus our best guess (and it is just that) is that the route will eventually lead us to the Red Sea somewhere south of Mersa Alam.

At Elkab, there are several hundred graffiti on two rocks near what was known as the "mouth of the wilderness." Several of these bear the same names and titles as those inscriptions known to us from points along the proposed route. These were photographed by the Belgian Expedition over a decade ago but have not yet been published. During the 1994-95 season, from 2 December to 2 March, we will photograph those inscriptions bearing names and titles pertaining to our work, we will walk the undrivable ~20 kilometer stretch from east of Elkab to Bir Abbad, and we will begin to trace the route east of Rod El-Liqah.

So far, we have relied almost exclusively on the inscriptions we have found and the clearly marked caravan track to delimit the route. Although we have found many pieces of Ptolemaic and Roman pottery, we do not believe that the two routes are purposely collocated. We will present Landsat MSS data which indicates that whenever possible the Pharaonic and Classical travelers chose routes which traversed different types of terrain. We will also suggest a possible reason for those choices.

We believe that we have discovered an Old Kingdom route through the southern Eastern Desert. We suspect that it may be heading for the Red Sea. We hope that future seasons will continue to provide answers to our questions.

Donald P. Ryan, Pacific Lutheran University: *Varia Wadi el-Moluk*

In this paper, I wish to present two short notions regarding the Valley of the Kings, one dealing with preservation and the other dealing with a point of textual reinterpretation.

1) The history of archaeology in the Valley of the Kings demonstrates that those tombs which survived dry through the ages were those which were sealed and well-buried from ancient times. Thus, a very easy, quick and inexpensive way of protecting many of the rarely visited shaft and other small tombs in the Valley from future flooding is to simply seal and bury them.

2) Theban Graffito No. 2061 has been reinterpreted as a visitation by several officials to the robbed tomb of Tuthmosis I (KV 38) in the Valley of the Kings. A possible reinterpretation of the graffito suggests that not only was KV 38 visited, but perhaps one or more of the undecorated non-royal tombs in the Valley.

**Deborah Schorsch, Sherman Fairchild Center for Objects Conservation,
Metropolitan Museum of Art: *A Silver Statuette Revealed***

Proudly displayed in the Egyptian Galleries of the Metropolitan Museum of Art since 1990 is the newly cleaned silver figure of an unclothed woman precisely dated to the reign of the Twenty-sixth Dynasty King Necho II (610-595 B.C.). The cleaning revealed the woman's beauty and elegance, as well as the figure's powerful sense of presence and outstanding quality as a work of art. Surviving ancient Egyptian silver statuary is rare in any case, and this figure, a sumptuous display of a precious material representing an unknown woman of ambiguous status, is unique within the known corpus.

The cleaning also revealed evidence of how the figure was made, which is the subject of this presentation. Based on an in-depth technical examination, the details of the figure's manufacture and its place within the development of ancient Egyptian silver technology are outlined. For further information, refer to L. Becker, L. Piloni and D. Schorsch, "An Egyptian Silver Statuette of the Saite Period—A Technical Study," *Metropolitan Museum of Art* 29 (1994): 37-56.

John A. Seeger, Northern Arizona University: *Rotary Tools in Ancient Egypt*

Rotary tools were widely used in Ancient Egypt. The earliest type was probably the potter's wheel. A simple form was a turntable rotated by hand on a vertical pivot or shaft. Use of the potter's wheel is shown in tomb reliefs dating back to the Old Kingdom.

Other early rotary tools include bow-drills for woodwork and weighted-drills for boring stone vessels. Again, evidence can be found in tomb reliefs and paintings. There are a number of examples showing the use of bow-drills. Stone vessels are shown being hollowed out using a boring stone fixed to a forked-shaft weighted at the top. Marks on the worked objects indicate how the tools were used.

The lathe was probably introduced into Egypt by the Greeks. An early depiction of the lathe is found in a low relief in the tomb of Petosiris dating to the fourth century B.C. During the Ptolemaic period a form of lathe was used to smooth and trim cast coin flans. From the marks on the coins it is possible to infer some of the features of the process. Also, the lathe was widely used for turned woodwork throughout the Graeco-Roman period.

Roberta L. Shaw, Royal Ontario Museum: *A Visitor Centre at the Temple of Deir el-Haggar*

Presentation of a project featuring the development of a visitor centre for the Roman Period temple at Mahoub in the Dakhleh Oasis. The only other such centre in Egypt is one at the tomb of Nakht which was built for the purpose of "holding" tourists before entering the small tomb. The ROM centre at Deir el-Haggar has been developed for use

by the local schools (hence, bilingual Arabic/English) as well as for an incentive for tourists to visit this remote site.

Bahira Sherif, University of Pennsylvania: *The Role of the Child in Islamic/Middle Eastern Societies*

The love of children is a striking feature of Middle Eastern societies, yet scholarship on the region, whether anthropological, sociological, or political, rarely focuses on this crucial period of the life cycle, except perhaps to emphasize the differences between gender roles and the value assigned to sons above daughters. Drawing on the Qur'an, Islamic legal material, medieval mystic and philosophical texts, and recent fieldwork in Cairo and the Egyptian delta, this paper examines some of the social forces and concepts which shape the role of children in an Islamic context. It will examine, in addition to the skew in value assigned to male and female children and the preparation for adult gender roles, issues such as the desire for children, the Islamic legal-philosophical concept of hadanah (the child's right to guardianship), and the obligations of children to parents. In doing so, it will attempt to show how the role of the child fits into the larger framework of family, gender, and class roles in society.

David P. Silverman, University of Pennsylvania Museum: *Magical Bricks of the Chantress of Amun, the Lady Hel*

Two objects discovered in 1922 by the Coxe Expedition to Dra' Abu el Naga' were subsequently published in PM 12:382, as "fragments." In the archives of the University of Pennsylvania Museum are records of these two artifacts, listed as "pottery tiles," one is now in the Cairo Museum, and one is in the University of Pennsylvania Museum.

Investigation has revealed that the two objects are in fact magical bricks and represent two of the customary four that were a part of the funerary equipment of many burials of the New Kingdom. These bricks were dedicated to Hel, the wife of Anhotep (TT300), viceroy of Kush and were found during the excavation of his tomb. Representing a rare example of such items with known provenience, these bricks provide some new insights into certain aspects of ancient Egyptian funerary beliefs.

Stuart Tyson Smith, Institute of Archaeology, University of California, Los Angeles: *Burial and the Position of Women in New Kingdom Egypt*

My study of intact tombs of the 17th-18th Dynasty from Thebes identified thirty-six tombs representing more than one hundred individual burials. This group of interments provide an excellent source for assessing the socio-economic and ideological/religious position of women in the early New Kingdom. Since the tombs are intact or only lightly looted, the grave goods are well represented, allowing for reliable comparisons between individuals. Additionally, the sexing of each burial is secure, unlike many of the large cemeteries excavated in the early part of this century. My earlier work showed that most of the differences in the tomb contents could be explained by the differential access to

wealth determined by socio-economic status. Sexual differentiation was present but subtle. Personal items such as toilet kits and professional equipment naturally carried between men and women. In particular, these goods reflect women's general lack of access to the bureaucracy, and the wealth which such connections brought. At a lower socio-economic level women did have access to professions which provided an independent means of income which rivaled men's, reflected by the individual burials of women musicians at Deir el-Medineh. Interments of officials showed that the wife often had a secondary role vs. the husband (e.g., in the number of coffins and inclusion of papyri between Yuya and Thuya, Kha and Merit). The burials of Hatnofer and Ruyu were apparent exceptions to this rule, however, and women musicians in Deir el-Medineh could afford a comparatively lavish individual burial, indicating some flexibility and perhaps the influence of inherited wealth. There seems to have been little ideological difference expressed in the choice of grave goods. Both women and men had the same type of specialized funerary goods designed to aid in the afterlife (e.g., Ka statues, ushabtis, heart scarabs and papyri), suggesting that women and men had 'equal' access to the Afterlife. Socio-economic levels of coequal women had the same overall range of grave goods as men, although at the higher levels of society their lack of access to the bureaucracy and its wealth placed them at some disadvantage to coequal men.

Anthony Spalinger, University of California, Los Angeles: *The Tombos Stela and its Calendric Implications*

The necessity of linking up opening dates of royal or official inscriptions in order to understand the precise *Sitz im Leben* of the text is no better seen than in the famous record left by Thutmose I at Tombos. A discussion of the background of this document in conjunction with recent historical calculations is covered, with emphasis placed on the festival outlook of early Dynasty 18. In addition, various subsections of the text can be found, thereby confirming the importance of the date of Thutmose I's visit to Tombos.

Donald B. Spanel, The Brooklyn Museum: *A Topology of Asyut Coffins from the Old Kingdom through the Twelfth Dynasty with Special Reference to the Coffin of Nbt-jt(.s) in the Michael C. Carlos Museum of Emory University*

Twelfth Dynasty coffins are easily identified by their characteristic configuration of external tests, which consists of the following elements: (1) one or more rows on the lid and on all four sides, (2) four columns of one or more components on the long sides (east and west) and (3) one or more columns on the ends (north and south/head and foot), again with one or more units. As illustrated by the coffin of *Nbt-jt(.s)* in the Carlos Museum, however, this pattern developed at Asyut and a few other sites in the so-called First Intermediate Period (the Herakleopolitan Ninth and Tenth Dynasties and the Theban

Eleventh Dynasty). This complex layout contrasts markedly with the simple pattern that is standard for coffins of the Old Kingdom and First Intermediate Period everywhere else. This simple disposition of texts features one row of text on the lid and all four sides. Asyut thus emerges as an important artistic and theological center and necessitates a revision about the supposed cultural decline during the First Intermediate Period.

Devin J. Stewart, Emory University: *The Legacy of Shi'ism in post-Fatimid Egypt*

The impact and extent of Shiite influence on the Egyptian populace during Fatimid rule (969-1171 a.d.) has been consistently underestimated in modern scholarship, and scholars and laymen alike are convinced that the medieval ancestors of sincere Sunni Egyptians must have been somehow genetically immune to heretical Shiite beliefs. Furthermore, although it is hardly conceivable that a religious community be eradicated overnight, this is the view adopted by most historians of Egypt with regard to those Shiites remaining in Egypt after the fall of the Fatimid Empire. This paper examines some of the available evidence concerning the Shiite presence in Fatimid and post-Fatimid Egypt, particularly in the 14th c. biographical dictionary of scholars from southern Egypt, *al-Tali' al-sa'id*, by Ja'far al-Udfuwwi, as well as al-Maqrizi's *Khitat* and *Itti'az al-hunafa'*. It discusses the extent of adherence to Shi'ism in Egypt during and after Fatimid rule and looks at the process of conversion to Sunnism which took place during the Ayyubid and Mamluk periods. It then examines elements of Shiite influence still observable in popular Egyptian culture, particularly the celebration of 'Ashura' and a number of expressions in Egyptian Arabic dialect.

Jason Thompson, Western Kentucky University: *Edward William Lane in Egypt*

Edward William Lane (1801-1876) is firmly remembered as one of the leading scholars of the Middle East. His *Account of the Manners and Customs of the Modern Egyptians* (1826), which has never gone out of print, is a classic, as is his *Arabic-English Lexicon* (1863-1893), a basic reference work to this day. Yet, despite Lane's stature and authority in the field, astonishingly little is known about the basic personal experiences and fieldwork that provided the basis for these volumes. This gap in our knowledge has left us unaware of many of Lane's sources and methods and has made it difficult to assess properly the orientalist charges leveled against Lane by Edward Said and others. This paper draws upon several large collections of Lane's papers that have only recently been discovered. These include his diaries, notebooks, sketch books, and much of his correspondence during his three lengthy research trips to Egypt, as well as preliminary drafts of his major published works and others that were never published. The methodology for organizing and presenting this material is a biographical approach to Lane's formative years in Egypt and closely examines selected aspects of his experiences there. Paying particular attention to his interaction with Egyptian society, the paper shows the steps by which his fieldwork translated into published text. At the same time, the paper describes and assesses the several significant bodies of work that Lane developed but never published and that have remained unknown to the public. The paper is illustrated

by slides from Lane's notebooks and sketchbooks, all unpublished, depicting Lane's perceptions of Egyptian society. The thesis of the paper is that while Lane was subject to inevitable rigid methodological framework to transcend them, the newly discovered collections of Lane's papers enable us to assess exactly how well he succeeded.

Stephen E. Thompson, Brown University: *Two Ways to Totenbuch: A Study in Textual Transmission and Transformation*

In 1909, H. Grapow outlined the relationship between some spells in the *Book of the Dead* and the *Book of Two Ways*. In 1971, L. Lesko demonstrated that the *Book of Two Ways* had a more complicated textual history than previously thought. Rather than having only two versions, the book actually existed in four distinct textual traditions. Lesko also suggested that rather than being part of the *nachleben* of the *Book of Two Ways*, those *BD* spells related to it should be considered part of its *vorleben*. When viewed in this way, the questions to be asked concern how these earlier texts received the form they have in the coffins. I shall argue, however, that the *BD* spells are descants, rather than predecessors, of the *Book of Two Ways*. The questions to be asked therefore concern from which textual tradition of the *Book of Two Ways* these spells derive, and how they came to have the form they do in the Eighteenth Dynasty copies of the *Book of the Dead*.

Vincent A. Tobin, St. Mary's University, Nova Scotia: *Feminine Symbolism in the Pyramid Texts*

This paper will start from the premise that the Pyramid Texts constitute the sole major corpus of Old Kingdom religious writings and will therefore accept them as normative statements of at least a major portion of Old Kingdom religion. The deities which appear in the Texts will be understood as functioning as authentic mythic figures, that is, in a purely symbolic sense, and not as literal figures in statements of dogma and doctrine. The major feminine images will be extracted from the Texts and will be interpreted, within their proper context, in order to determine the role and function which feminine symbolism played in the religious system reflected in the Pyramid Text imagery wherein masculine and feminine symbols are combined in order to create a unified expression of religious experience and understanding. The author is convinced that Egyptian religious symbolism was remarkably free from any sense of tension or polarity between masculine and feminine elements of myth, but that the two were seen as fully complementary and necessary elements for the articulation of the Old Kingdom understanding of the structure and function of the created universe and its processes.

Sahar Tohamy, Emory University: *Privatization in Modern Egypt*

Divestiture of public sector assets is only one part of a broad definition of privatization. A more comprehensive evaluation should include economic liberalization policies, and the development of the legal and institutional infrastructure for the private sector as well. We compare the background and recent economic reforms in Hungary and Egypt in these terms. We show that most of Egypt's privatization and much of Hungary's has come through the realization of government interference in the private sector. We conclude that divestiture of public enterprises should not be the exclusive, or even main, concern of government policy or external advice.

Charles C. Van Siclen III: *The Valley Temples at Deir el Bahari*

While the temples and their respective causeways (of Montuhotep Nebhepetre, Hatshepsut and Tuthmosis III) at the head of the bay of Deir el-Bahari are relatively well-known, their corresponding valley temples at the eastern ends of the causeways remain largely unknown. An examination of the present typography and physical remains and of published reports provides some information about the position and shape of those valley temples. In particular, the form and extent of the Valley Temple of Hatshepsut can be determined, and the position and name of the valley temple for Tuthmosis III (completed by Amenhotep II) can be suggested.

Eric R. Varner, Emory University: *Image and Response: Roman Women and the Portraits of Ptolemaic Queens*

As a group, the Ptolemaic queens, from Bernike I to Kleopatra VII, stand out as the most visually prominent among royal women of the Hellenistic period. Many of the female Ptolemies appear to have wielded real political power and naturalistic portraits were created for them which celebrated their pre-eminent position. These likenesses were disseminated in sculpture, on coins and gems, and on *oinochoai*, primarily for Greek-speaking audiences in Egypt, and elsewhere in the Mediterranean. In the first century B.C., Roman elite women also began to have political significance during the transition from Republic to Empire, and visual representations of these women responded to the traditions established by Ptolemaic depictions of powerful female rules.

Beginning in the third century B.C., the images of Ptolemaic queens were designed to stress the visual similarities between the female members of the royal house, thus underscoring both the familial relationships which existed between the women and the Ptolemaic dynastic policy of intermarriage. In addition, the classicizing gloss given to the heavy facial features of the Ptolemaic queens evoked images of Greek goddesses, specifically Aphrodite. Hairstyles could also refer to female deities, as in the centrally parted and waved coiffure of Arsinoe III, or the corkscrew curls of Kleopatra I, II, and III, which are a hallmark of Hellenized depictions of Isis. During the course of the third

and second centuries. most of the Ptolemaic queens had the opportunity to act as regents for their absent husbands or young sons (Bernike II, Arsinoe III, Kleopatra I, Kleopatra II, Kleopatra VII) or, in the case of Kleopatra II and VII, as sole rulers. As an indication of their status, their portraits were displayed in Hellenic sanctuaries outside of Egypt.

Nor were Roman audiences unaware of the representations of female Ptolemies. By the mid first century B.C., a bronze head of Kleopatra I or II was included among a cycle of ruler portraits from the Villa Papyri near Naples (Naples, Museo Nazionale Archeologico, inv. 5598). And Julius Caesar placed a portrait of Kleopatra VII in his temple of Venus Genetrix (Appian, *BC* 5.130). Moreover, at least one of Kleopatra VII's three surviving marble portraits was produced in Rome (Musei Vaticani, Museo Gregoriano, Profano, inv. 179). The extant sculptured images of Kleopatra reproduce the *melonfrisur* and classicizing facial features of her forebears.

Images created for the women who played significant roles in the events leading up to the Battle of Actium, especially the last two Roman wives of Marcus Antonius, Fulvia and Octavia, can incorporate the classicizing physiognomy or divine references of Ptolemaic portraits, but reject the *melonfrisur* for the quintessentially Roman *nodus* coiffure. And following her union with Antonius, Kleopatra VII herself modifies her numismatic portraits for Roman audiences by making them more veristic, in keeping with contemporary male portraiture. Although the initial representations of Livia, wife of Augustus, stress her *romanitas* through the use of the *nodus* coiffure, after the defeat of Kleopatra and Antonius at the Battle of Actium and the annexation of Egypt as an imperial province, Livia adopts the centrally parted and waved coiffure of Greek goddesses and Ptolemaic queens, establishing important precedents for subsequent female imperial portraiture.

Josef W. Wegner, University of Pennsylvania Museum: *The Mortuary Complex of Senwosret III at South Abydos: Results of the 1994 Excavation of the Pennsylvania-Yale Expedition*

In 1994 the Pennsylvania-Yale expedition to Abydos conducted excavations in and around the mortuary complex of Senwosret III at South Abydos. This complex consists of a subterranean tomb, a large mortuary temple, as well as a number of ancillary and support structures. The 1994 excavations concentrated on the mortuary temple itself as well as examination of a large planned settlement located to the south of the Senwosret III complex. This paper will focus firstly on a discussion of the form and function of the Senwosret temple. Understanding the nature of the overall architectural and symbolic elements expressed in the Senwosret III complex.

The Senwosret III temple at South Abydos is the best preserved large scale Twelfth Dynasty temple in existence. The 1994 excavations provided enough data to permit a detailed reconstruction and analysis of this temple. The temple (which consisted of a decorated limestone cult building housed within a larger mudbrick temple) can be examined both in terms of the cult it supported, as well as the range and organization of activities which maintained the cult. The nature of the architecture, statue, and relief program in the cult building will be discussed in detail. This evidence demonstrates the

Senwosret III temple to be a royal mortuary temple with elements identical to those in the Old and Middle Kingdom mortuary temples. Other elements involved in the temple, however, suggest the employment of specifically Abydene symbolism. A significant element in the mortuary temple appears to have been defining the relationship of the deceased king with the god Osiris.

The overall function of the Senwosret III complex will be examined in light of both the form and function of the mortuary temple and an analysis of the organization of the complex as a whole. Two possibilities considered are: a) that the Abydos complex of Senwosret III was a symbolic mortuary cult complex, a royal equivalent of the small private cenotaphs of the Middle Kingdom at Abydos; and b) that it was a full scale royal mortuary complex which may have been intended as a possible burial place for Senwosret III. The weight of evidence argues for the latter interpretation.

Donald Whitcomb, The Oriental Institute, University of Chicago:
Identification of Quseir al-Qadim as the Roman Port of Myos Hormos

A recent article by Peacock (1993) presents a latest addition to the growing literature on the location of the port of Myos Hormos on the Egyptian coast of the Red Sea. Unfortunately, the "big picture" provided by views from space do not provide an improvement when traditional archaeological evidence, dare one say "ground truth," is neglected. Curiously, this attitude toward excavated artifacts is also manifest in recent use of epigraphical evidence (Tamil inscriptions). This paper will discuss the mounting evidence confirming the site of Quseir al-Qadim as the remains of Myos Hormos. The place of this archaeological evidence in the trade system of the Indian Ocean will also be analyzed.

Richard Wilkinson, University of Arizona and John Rutherford, California Academy of the Sciences: *Effects of Recent Flooding in the Valley of the Kings*

The effects of the flooding which occurred in the Valley of the Kings after torrential rains in late October and early November 1994 are still being measured. This joint paper will provide an illustrated description of immediate results of the flooding and the response of the Egyptian antiquities officials, followed by an analysis of the available data and an attempt to predict some long-term effects.

William C. Young, Georgia Southern University: *Nineteenth-Century Egyptian Women in the Pilgrimage: Dependent Followers or Emissaries?*

Little is known about Egyptian women's participation in the Muslim pilgrimage before the colonial period. Most accounts of the pilgrimage do little more than mention the presence of women, usually referring to them as traveling under the protection of close male relatives. Yet were these female pilgrims simply following their husbands? In her recent book, *Pilgrims and Sultans*, Suraiya Faroghi points out that no Ottoman sultan or prince ever made the pilgrimage to Mecca. Furthermore, when an Ottoman sultan wanted his family to be represented

at the Hajj, he would send one of the women in his family; for example, his wife. Faroghi indicates that elite Ottoman women played important political and ideological roles in the pilgrimage. But she focuses on the highest Ottoman elites. Was this separation of roles (male rulers/female emissaries) found only in Istanbul, or was it also present in other centers of power? To answer this question for Egypt, I will review material taken from al-Jaberti's *'Ajaa'ib al-Athaar* and Ibraahiim Rif'at's *Mir'at al-Haramayn* to determine (1) whether the local rulers ever made the pilgrimage while in office; (2) whether the office of *Amir al-Hajj* was always held by a subordinate of the ruler's, or whether the ruler himself sometimes held it; (3) what the roles of elite Egyptian women in the pilgrimage were; and (4) what roles of non-elite women in the pilgrimage were.