

A·R·C·E

Annual Meeting

Seattle 1992

April 24-26, 1992

Program & Abstracts



A R C E

ANNUAL MEETING

SEATTLE 1992

APRIL 23 - APRIL 26, 1992

PROGRAM & ABSTRACTS

SPECIAL ACKNOWLEDGMENTS

We would like to thank Dr. Jere Bacharach, chairman of the Local Arrangements Committee, for his inimitable enthusiasm and support in making this program possible. Also, we acknowledge the help of Dr. Robert Wenke, chairman of the Program Committee. Also, salutes need to go to Charlotte Albright of the University of Washington. At the Seattle Art Museum, we are indebted to Jay Gates, Director, Dr. Nanette Pyne and Kathryn McEnery.

Elsewhere at the University of Washington, we wish to express our gratitude to Eugene Woodruff, Dean of the Graduate School of the University of Washington, Joe Norman, Jr., Dean of the College of Arts and Sciences; and to Karl Hutterer, Director of the Burke Memorial Washington State Museum

The cover was designed by Nancy Carey.

CONTENTS

Board of Governors	4
Donors, Friends, Lotus Club, and New Members	5
Projects and Expeditions, 1991-92	13
Fellows	16
Book Exhibitors	17
Program	18
Abstracts (Arranged alphabetically by Speaker)	30

HIGHLIGHTS OF MEETING

General Business Meeting, Leeward Room, Seattle Hilton
Friday, April 24, 5 p.m.

Plenary Lecture: Robert Fernea
"I Should Have Dropped Dead: The Anthropologist as
Rip Van Winkle."
Leeward Room, Seattle Hilton
Friday, April 24, 5:45 p.m.

Reception: The Burke Museum
Friday, April 24, 7:00 - 10:00 p.m.
Showing of "Scenes from Excavation of King
Tutankhamun's Tomb"

Lecture: Dr. Emily Teeter, "The Egyptian Collection of the
Seattle Art Museum."
Thursday, April 23, 5:30 p.m.

Reception: Seattle Art Museum Boardroom
Thursday, April 23, 6:30 p.m.

ARCE Annual Banquet: Four Seas Restaurant
Saturday, April 25, 7:00 p.m.

ARCE Annual Banquet Speaker: David O'Connor, "Early Boat
Graves at Abydos: New Light on Pyramid Origins."
Saturday, April 25

Board of Governors Meeting: Chinook Room, Seattle Hilton
Sunday, April 26, 8:00 a.m. (Breakfast)

THE BOARD OF GOVERNORS, 1991-92

- * Afaf Lutfi al-Sayyid Marsot, President (RSM)
University of California at Los Angeles
- * Janet Johnson, Vice President (RSM)
Oriental Institute, University of Chicago
- * Lewis F. Staples, Treasurer (1993), New York City
- * John L. Foster, Editor, *JARCE*, Roosevelt University
- * Gerald L. Vincent, Chairman, Development Council, Stamford

- Lisa Anderson, Columbia University (RSM)
- Dorothea Arnold, Metropolitan Museum of Art (RSM)
- Lanny Bell, University of Chicago (1992)
- Edward Bleiberg, Memphis State University (RSM)
- S. Kent Brown, Brigham Young University (RSM)
- Betsy M. Bryan, Johns Hopkins University (1994)
- Miguel Angel Corzo, Getty Conservation Institute (RSM)
- * Richard Fazzini, The Brooklyn Museum (RSM)
- Rita Freed, Museum of Fine Arts, Boston (1993)
- Arthur Goldschmidt Jr, Pennsylvania State University (1992)
- Donald Hansen, New York University (RSM)
- * W. Benson Harer, San Bernardino (1992)
- Norma Kershaw, Mission Viejo (1992)
- Donald Kunz, Bess and Dysart, Phoenix (1992)
- Bruce Ludwig, TCW Realty Advisors, Los Angeles (1993)
- Muhsin Mahdi, Harvard University (RSM)
- Mona Mikhail, New York University (1994)
- Nicholas Millet, University of Toronto (RSM)
- * Edna R. Russmann, The Brooklyn Museum (1994)
- Hind Sadek, Washington, DC (1992)
- Gerry Scott, III, San Antonio Museum of Art (1992)
- David P. Silverman, University of Pennsylvania (1994)
- * Charles D. Smith, San Diego State University (1993)
- Michael Suleiman, Kansas State University (1994)
- Robert Tignor, Princeton University (RSM)
- Kent R. Weeks, American University in Cairo (RSM)
- Robert J. Wenke, University of Washington (1992)
- Joan Brown Winter, San Antonio (1992)

* Executive Committee membership

RSM: Research Supporting Member of the ARCE Consortium.
The date in parentheses indicates the year term ends.

THE ARCE CONSORTIUM (1991-92)

RESEARCH SUPPORTING MEMBERS (13)

American University in Cairo
Brigham Young University
The Brooklyn Museum
Columbia University
Getty Conservation Institute
Harvard University
Memphis State University
Metropolitan Museum of Art
New York University
Princeton University
University of California, Los Angeles
University of Chicago, Oriental Institute
University of Toronto

INSTITUTIONAL MEMBERS (24)

Aga Khan Program for Islamic Architecture, MIT
Bioanthropology Foundation
Brown University
Claremont Graduate School
Cleveland Museum of Art
Council of American Overseas Research Centers
Duke University
Johns Hopkins University
Los Angeles County Museum of Art
Middle East Studies Association
Museum of Fine Arts, Boston
Southern Methodist University
University Museum, University of Pennsylvania
University of Arizona
University of California, Berkeley
University of Delaware
University of Maryland
University of Michigan
University of South Carolina
University of Texas, Austin
University of Washington
Washington University, St. Louis
Wayne State University
Yale University

DIRECTORS

**Cairo: Iliya Harik (through November 1991)
Mark Easton (beginning July 1, 1992)
Executive Director: Terence Walz**

PRESIDENTS EMERITUS

**Edward W. Forbes (1950-1962)
William Stevenson Smith (1963-1966)
Gustave von Grunebaum (1966-1971)
John A. Wilson (1971-1974)
Morroe Berger (1974-1978)
Muhsin Mahdi (1978-1981)
Klaus Baer (1981-1984)
Robert A. Fernea (1984-1987)
David O'Connor (1987-90)**

HONORARY MEMBERS

**The Egyptian Ambassador to the United States
United States Ambassador to the Arab Republic of Egypt
Georges Anawati
Mr. and Mrs. A. L. Atherton
Tahsin Bashir
Yahya al-Khashab
Ibrahim Madkur
Gamal al-Din Mokhtar
Sarwat Okasha
Soheir el-Qalamawy
May Trad**

LIFE MEMBERS

William Y. Adams
Linda Sue Butler
Virginia Condon
Vicki and Lawrence Eicher
Wallace J. Eldredge
Margaret Eldredge
Emma Swan Hall
W. Benson Harer
Pamela Harer
Charles and Evelyn Herzer
David R. Hinkle
Sally B. Johnson
Thomas Judson
Jean Keith

Donald R. Kunz
Bruce Ludwig
A. Bruce Mainwaring
Lizbeth Malkmus
Sheila McNally
Grier Merwin
William Needle
Dorinda J. Oliver
Peter Puraty
John G. Roth
William Kelly Simpson
Gerald L. Vincent
Christiana Walford
Joan Brown Winter

FOUNDATION AND PUBLIC SUPPORT

The Samuel H. Kress Foundation
The Ford Foundation
The National Endowment for the Humanities
The United States Information Agency

BENEFACTORS (\$2,500 and above)

Christos Bastis, The 1991 Symposium
W. Benson Harer, Jr., The 1991-92 Development Drive
Bruce Ludwig, The 1991-92 Development Drive
Olan and Norma Mills, The 1991-92 Development Drive
William Kelly Simpson, The New York Lecture Series
Gerald L. Vincent, The 1991-92 Development Drive

FOUNDATIONS AND CORPORATE SUPPORTERS (\$1000 and above)

Atlantic Industries
AMOCO Foundation
Mobil Oil Corporation (Egypt)
Pepsico

PATRONS (\$1,000 - \$2,499)

Sid Bass
I. L. Cohen
The Egyptian Archaeology Student Fellowship
Emma Swan Hall
Evelyn and Charles Herzer
Jack A. Josephson
Norma Kershaw
Christiana Walford
Robert Lowdermilk
Dr. Afaf Lutfi al-Sayyid Marsot
Mr. and Mrs. William R. Richards
The William McHugh Memorial Fund
Christiana Walford

SUSTAINING MEMBERS (\$500 - \$999)

Dorothea Arnold
Nimet Habachy
Mr. and Mrs. Bedford Johnson
Ed Johnson (for the ARCE/SC Chapter)
Mr. and Mrs. Alan Ladd (for the ARCE/SC Chapter)
Noel Sweitzer (for the ARCE/SC Chapter)
Two Anonymous (for the William McHugh Memorial Fund)

SUPPORTING MEMBERS (\$250 - \$499)

Dr. Elie M. Abemayor
Miriam Reitz Baer
Mark M. Easton
Mr. and Mrs. David A. Goodman
Suzan Habachy
Dr. and Mrs. Samuel Peterson
Barbara Pleskow
Edna R. Russmann
Miss Alice Tully
Omar Zaher

CAIRO CORPORATE SUPPORTERS (\$250 and above)

Esso Egypt, Ltd.
Marathon Petroleum Egypt

LOTUS MEMBERS (1991-92)

Lotus Club membership is for those members who contribute \$100 above and beyond the annual dues.

Elie M. Abemayor
Dorothea Arnold
Jere L. Bacharach
Miriam Reitz Baer
John G. Barmby
Christos Bastis
Barbara BellFlorence
Monique Elena Bell
Robin F. Beningson
Kate Bianchi
Bernard V. Bothmer
William M. Brinner
Lily M. Brown
Charles E. Butterworth
I. L. Cohen
Joyce S. Cohrs
Donald Couillard
George A. D'Angelo
Gilbert Denman Jr.
Mark M. Easton
Wallace J. Eldredge
Margaret Eldredge
Sylvia Jean Egan
Donald V. Etz
Harrold K. Ewald III
Richard A. Fazzini
Linda G. Feinstone
Elizabeth Finkenstaedt
Dennis C. Forbes
Rita Freed
Dunn Friedman
Leanna Gaskins
Mr. and Mrs. David A. Goodman
Arthur H. Muir
Kathryn T. Muller

Dr. and Mrs. Samuel Peterson
Barbara Pleskow
Ottavio Pompeii
Mr. and Mrs. W. R. Richards
Gay R. Robins
John G. Roth
Robert W. Root
Aleya Rouchdy
Edna R. Russmann
John Sarr
George T. Scanlon
David P. Silverman
Mr. and Mrs. Thomas Granger
David B. Gubits
Nimet Habachy
Suzan Habachy
Theodore Halkedis
Emma Swan Hall
W. Benson Harer, Jr.
James E. Harris
Barbara Herbert
Evelyn and Charles Herzer
Sameh Iskander
Mr. and Mrs. Bedford Johnson
Jack A. Josephson
Martha B. Kellner
Charles R. Kemppe
Norma Kershaw
David A. King
Victoria La Sala
Pat Legan
Mary A. Littauer
Bruce Ludwig
Carlotta A. Maher
A. Bruce Mainwaring

LOTUS MEMBERS (CONTINUED)

Dr. F. W. Niefenfuhr
Mr.s F. W. Niefenfuhr
Jean K. Nielsen
Dorinda J. Oliver
Jaclyn C. Pascarella
Thomas J. McNally
Lega Medcalf
Alicia Meza
William K. Miller
Mr. and Mrs. Olan Mills
William Kelly Simpson
Thomas M. Smith
Russell Y. Smith
Vladimir Sokoloff
Barbara Speers
Stephen C. Sperry
M.R. Sponenburgh

Afaf Lutfi al-Sayyid Marsot
Carolyn Matthews
James V. Mazuca
Carol S. McCanless
William McMurray
Curtis E. Tuthill
Michael R. Van Vleck
Gerald L. Vincent
Christiana Walford
Terence Walz
Gale Watts
Beverly Weber
Robert L. Wilson
Arlene Wolinski
Carol Wright
Omar Zaher

CONTRIBUTING MEMBERS (\$100)

Susan H. Auth
Virginia Lee Davis
Penny Clifford
(for the Arizona chapter)
Ogden Goelet, Jr.
Peter W. Haider
James E. Harris
Norman Hawkins
Gordon Hull

Keith Lewis
Jeanette Longlad
Dr. Antonio Loprieno
Kate McCormick
Fikri Salib
Dorothy Shepherd-Payer
Mark Singer
Honorable and
Mrs. Ron Swearinger

NEW MEMBERS AS OF APRIL 1991

Ali Hamdi Abdallah
Bonnie F. Abiko
Michael S. Annan, Jr.
Robert Anderson
Christine Arth
Amer and Rima Badawi
Norbert Baer
Sue Barksdale
Boyce M. Bennett
Caroline Bien
Dorothy A. Black
E.S. Blecher
Carmine V. Bracale
Alfred F. Brady
Olive N. Brewster
Andrew Browne
Glenn Diamond
Noreen Doyle
Odile Duff
Robert W. Easton
Rob Edwards
Marc Eichen
Salah El Sabaa
M. El-Shafie
Laura Engel
Renee-Claire Ernst
Elaine A. Evans
Rosalind V. Falco
Annabelle F. Farago
John R. Gallagher
Edwin L. Gitow
Martha Goodway
Richard Gordon
David F. Graf
Carol Hahn
Theodore Halkedis
Dawn-Marie Harsini

Laurin Buchanan
Joel Bullard
Anthony J. Cagle
Joan Capelli
Edward Castle
Sue Chase
Archie Chubb
David Clement
Marion B. Clough
Kathleen T. Cook
John Josef Costandi
Steade Craigo
Mary Cummings-Bruce
David Davidson
Robert Davies
Terri DeYoung
David Meredith
Joan K. Meyer
Carol M. Miller
Warren D. Miller
Frederick Monderson
Eve-Laure Moros
Ellen G. Morris
Sue B. Morrow
Louise Munsch
Naoko Nishimoto
Shin-ichi Nishimoto
Michael J. Nolan
Sandy H. Noren-Kaplan
Adela Oppenheim
Michael & Sally Orr
Scott W. Painter
David W. Pepper
Barbara A. Porter
Mary-Ann Pouls
Bruce Rabe
Wendy Raver

NEW MEMBERS (CONTINUED)

Melinda K. Hartwig
Richard S. Harwood
Dr. & Mrs. Charles
Peter Heath
Lisa Heimbauer
Ralph E. Hendrix
Amy K. Hirschfeld
Mark Hodges
Helene M. Holmes
Bobbie Sue Hood
Rexine Hummel
Henry Hwang
Hugh Johnston
Philippe Jolly
Martha Kellner
Teddy Kozelka
Elliot H. Krainson
Mr. & Mrs. Michael T. Lal'ly
Kitty Leonard
Carter Lupton
Ole W. Lyngklip, III
Yvonne Markowitz
Annette Matrisciano
H.W. McBride
Sarah K. McClelland
Margaret McConnell
Carmel McGill
Debra McLaughlin

Carol A. Redmount
James R. Roberson
Hazzi Chris Rodgers
Alolzia Sandor
Warren Schultz
Robin L. Sewell
Robert M. Sharrer
Anne H. Shaterian
Lydie Shufro
George Sines
Karen M. Sorenson
Stephen C. Sperry
Raymond T. Stock
George J. Suski
Lana F. Swann
Robert M. Talbert
Stephen E. Tamari
Letitia W. Ufford
Alexandria Varga
Ida Van Der Schaaf
Jann Van Ysslestyne
Irene S. Wilson
Adrienne Wortzel
Stephen Wry
Kathy A. Yelk
Doug York
Karen Zasky

**PROJECTS AND EXPEDITIONS OF THE
MEMBERS OF THE ARCE 1991-92**

- * Epigraphic Survey of the Oriental Institute of the University of Chicago, Luxor
Director: Peter Dorman

- * Theban Mapping Project: To Prepare a New Archaeological Map of the Theban Necropolis
Director: Kent R. Weeks, American University in Cairo

- * Excavations at the Temple Complex of the Goddess Mut at Karnak, Luxor
Directors: Richard Fazzini, The Brooklyn Museum, and William Peck, Jr., Detroit Museum of Fine Arts

- * Archaeological Research at Hierakonpolis (Nekhen)
Co-Directors: Jay Mills, University of South Carolina; and Walter Fairservis, Vassar College

- * Lisht Project
Director: Dieter Arnold, Metropolitan Museum of Art

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

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

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

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

- * **The University of Michigan/University of Asyut Joint Project to Coptos and the Eastern Desert**
Directors: Sharon Herbert and Henry Wright, University of Michigan
- * **Archaeological Survey of Mersa Matruh (Western Egypt)**
Director: Donald White, University Museum, University of Pennsylvania
- * **Combined Prehistoric Expedition**
Director: Fred Wendorf, Southern Methodist University
- * **Early Pharaonic Socio-Economic Structure of the Nile Delta**
Directors: Robert J. Wenke, University of Washington, Donald Redford, University of Toronto Douglas J. Brewer, University of Illinois at Champaign
- * **The Giza Pyramids Mastaba (Western Section) Project**
Director: Ann Macy Roth, Museum of Fine Arts, Boston
- * **Dakhleh Oasis Project: An Archaeological Study**
Director: Anthony Mills, Royal Ontario Museum and The Society for the Study of Egyptian Antiquities
- * **The Museum of Fine Arts, Boston, University Museum of the University of Pennsylvania Expedition to Bersheh**
Directors: David Silverman, University Museum, Philadelphia Edward Brovanski, Museum of Fine Arts, Boston Rita Freed, Museum of Fine Arts, Boston
- * **The Western Valley of the Kings Project**
Director: Otto Schaden, University of Arizona
- * **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, Memphis State University

- * **A Catalog of the Masterpieces of the Graeco-Roman Museum in Alexandria, Egypt.**
Director: Dr. Robert S. Bianchi
- * **The Bir Umm Fawakhir Survey Project**
Director: Carol Meyer, Oriental Institute, University of Chicago

In the Publishing Stage:

(These are, for the most part, older ARCE projects in which the fieldwork phase of work has been completed.)

- * **Fustat Excavation at Old Cairo**
Director: George Scanlon, American University in Cairo
- * **Naukratis Project**
Directors: W. D. E. Coulson, American School of Classical Studies, Athens, and Albert Leonard, University of Arizona
- * **Quseir el-Qadim Project**
Directors: Janet Johnson and Donald Whitcomb, Oriental Institute, University of Chicago
- * **Wadi Tumilat Project**
Director: John Holladay, University of Toronto
- * **Medieval Luxor Project**
Directors: Janet Johnson and Donald Whitcomb, Oriental Institute, University of Chicago
- * **Fayyum Project**
Codirectors: Robert Wenke, University of Washington, and Mary Ellen Lane, Council of American Overseas Research Centers

LIST OF ARCE FELLOWS, 1991-92

National Endowment for the Humanities Fellows

Peter Gran (Temple University, Department of History)

"A Social History of Egyptian Culture: 1830s-1860s"

Raymond William Baker (Chair and James Phinney Baxter Professor
of Political Science, Williams College)

"Broken Silences: Film Art and Civil Society in Egypt"

Eerik Dickinson (Yale University)

"Manuscripts on the Study of Hadith in Egyptian Libraries"

Michael Reimer (American University in Cairo)

"The Maghribi Community in the Nineteenth-Century Egypt"

United States Information Agency Fellows

Brenda Jane Baker (University of Massachusetts,
Dept. of Anthropology)

"Skeletal Biological Analysis of Human Remains from Abydos,
Egypt"

Eve Marie Troutt Powell (Harvard University,
Center for Middle Eastern Studies)

"The View from the Lower Nile: A History of Egyptian
Perceptions of the Sudan, 1820-1918"

Stephen Edmond Tamari (Georgetown University, Dept. of History)

"Faris al-Shidyaq and the Cultural Roots of the Nahda"

Diana Delia (Texas A&M University, Department of History)

"Alexandria By Egypt"

Marti Lu Allen (Kelsey Museum of Archaeology,
University of Michigan)

"Figurines from Terenouthis: A Study of Provincial Culture
in the 3rd and 4th Centuries CE"

**James Frank Toth (University of New Hampshire,
Department of Anthropology)
"Organizing Egyptian Migrant Workers"**

**Barbara von Schlegell (University of California at Berkeley,
Department of Near Eastern Studies)
"Abd al-Ghani al-Nabulusi and Sufism"**

**Kress Predoctoral Fellow in Egyptian Art and Architecture
Tarek Nabil Swelim (Harvard University, Fine Arts Department)
"The Mosque of Ibn Tulun in Cairo: A New Outlook"**

Egyptian Fellowship Awards

**Amr Saadeldin Soliman (University of Arizona,
Department of Community)
"Impact and Underlying Factors of Improper Feeding
Practices in the Management of Diarrhea"**

**Mostafa Morsi El-Araby (School of Urban and Public Affairs,
Portland State University)
"Informal Housing in Egypt: The Process of Mobilization
Factors Which Formulate the Informal Housing Sector of
Alexandria"**

**Salah Moustafa El-Sabaa (The Cabinet Information and Decision
Support Center, Project Support Department)
"The International Monetary Fund (IMF) Policies and
Economic Development in Egypt"**

BOOK EXHIBITORS

Location: Seattle Hilton, Makari Room

**Scholar's Choice (Combined Book Exhibit)
University of Washington Press**

PROGRAM

The 43rd Annual Meeting
of the

AMERICAN RESEARCH CENTER IN EGYPT

Seattle 1992
April 23-26

Host Institutions:

University of Washington
The Middle East Center
The Jackson School of International Studies
The Department of Near Eastern Languages and Civilization
The Department of Anthropology
University of Washington Press
Seattle Art Museum
The Graduate School of the University of Washington
The Burke Museum

THURSDAY, APRIL 23, 1992

9:00 - 5:00 PM

EXECUTIVE COMMITTEE MEETING

Seattle Hilton Hotel
Makari Room

3:00 - 5:00 PM

Conference Registration
Seattle Hilton Sixth Avenue and University St.
Seattle, WA
Foyer

5:30 - 8:00 PM LECTURE AND RECEPTION

Seattle Art Museum

5:30 PM

Lecture

Dr. Emily Teeter

"The Egyptian Collection of the Seattle Art Museum"

Seattle Art Museum Auditorium

6:30 PM

Reception

Seattle Art Museum Boardroom

FRIDAY, APRIL 24, 1992

8:30 AM - 4:00 PM

Conference Registration

Seattle Hilton

Sixth Avenue and University St.

Seattle, WA

Foyer

MORNING

9:00 - 12:00 PM

SESSION 1A: LANGUAGE, TEXTS AND LITERATURE

Leeward Room

Chairperson: T. Ritter

(University of California at Los Angeles)

J. Foster (Roosevelt University), "The Collection of Hieratic Literary Ostraca at the Oriental Institute."

L. Depuydt (Brown University), "The Future of Egyptian: The Prospective in Perspective."

T. Ritter (University of California at Los Angeles), "The Discourse Function of the Particles (*mk*) and (*ist*)."

M. Mosher, Jr. (Santa Clara, California), "The Book of the Dead in the Late Period: Evidence for a Tradition from Middle Egypt."

T. Moore (University of California at Berkeley), "An Oracle of Ahmose-Nefertari (P. DeM 6)."

V.A. Tobin (Saint Mary's University), "Divine Conflicts in the Pyramid Texts."

David P. Silverman (University of Pennsylvania), "Scenes and Texts in the Old Kingdom Tomb of Kajpura."

9:00 - 12:00 PM

SESSION 1B: ARCHAEOLOGY AND MONUMENTS

Windward Room

Chairperson: David O'Connor
(University of Pennsylvania)

David O'Connor (University of Pennsylvania), "The Multiple Levels of Meaning in the K3-chapel of Nebhepetre Mentuhotep (Dyn. XI) at Denderah."

Gay Robins (Emory University), "The Decoration of the Propylon of Ptolemy III Euergetes in the Precinct of Amun at Karnak."

J.C. Deaton (Richmond, Virginia), "The Evidence for a Second Pyramid Complex for Cheops."

J.K. Hoffmeier (Wheaton College), "Why Was Different Colored Rock Used in the Floors of Some Old Kingdom Pyramid Complex Structures?"

A. E. Wolinski (Mesa College), "Dendera Temple, a Masked Priest and Herodotus."

H. Van Asche (Pinehurst, Idaho), "The Red Sea Crossing."

Ann M. Roth (Philadelphia, Pennsylvania), "Priorities of
Tomb-Building and Cult Foundation in the Old Kingdom."

AFTERNOON

1:00 - 5:00 PM

SESSION 2: EXCAVATION REPORTS

Leeward Room

Chairperson: K. Bard
(Boston University)

P.E. Buck (Desert Research Institute), "Results of Archaeological
Fieldwork at FAP-9, a Small Late Neolithic Site on the North
Shore Birket Qarun, Fayyum Depression, Egypt."

K. Bard (Boston University), "The 1991 Excavations at the
Predynastic Site of Halfiah Gibli (Abadiyeh)."

David O'Connor and M. Adams (University of Pennsylvania),
"Pyramid Origins and Early Town at Abydos: 1991
Excavations."

S.E. Orel (Northeast Missouri State University), "The Egypt
Exploration Society Expedition to the Gebel el Haridi,
Preliminary Report."

[Break]

Otto J. Schaden (Chicago, Illinois), "Tomb 24 in the Western Valley
of the Kings (WV-24)."

Peter A. Piccione (University of Chicago), "Report of the Physical
Condition and Texts of the Tomb of Ray, Theban Tomb
No. 72."

D.P. Ryan (Pacific Lutheran University), "The Pacific Lutheran University Valley of the Kings Project: The 1991 Field Season."

S. Herbert and H. Wright (University of Michigan), "The University of Michigan Expedition to Coptos and the Eastern Desert: 1987-1991."

1:00 - 5:00 PM

SESSION 3: MODERN EGYPT

Chinook Room

**Chairperson: Charles D. Smith
(San Diego State)**

Ralph Coury (Randolph-Macon College), "The Arab Nationalism of Makram Ubayd."

Arthur E. Goldschmidt (Penn State University), "The Butrus Ghali Family."

Terri de Young (University of Washington), "The Poetry of Amal Danqal."

[Break]

Afaf Marsot (University of California at Los Angeles), "Women in Modern Egyptian Literature."

Hani Fakhouri (University of Michigan-Flint), "Planning and Creation of New Urban Environment: The City of October 6th."

Ann E. Mayer (University of Pennsylvania), "Changes in Islamic Family Law or Changes in Mediterranean Family Law."

5:00 PM

ARCE GENERAL BUSINESS MEEETING

Leeward Room

5:45 PM

PLENARY LECTURE

Seattle Hilton
Leeward Room

Robert Fernea, University of Texas, "I Should Have Dropped Dead:
The Anthropologist as Rip Van Winkle."

6:30 - 10:00

**RECEPTION AT THE BURKE MUSEUM,
UNIVERSITY OF WASHINGTON**

Showing of the Metropolitan Museum of Art's silent film
"Scenes from Excavation of King Tutankhamun's Tomb"
Free bus transportation available

SATURDAY, APRIL 25, 1992

8:30 AM - 12:00 PM

Conference Registration

Seattle Hilton
Sixth Avenue and University St.
Seattle, WA
Foyer

MORNING

8:30 AM - 12:30 PM

SESSION 4A: SOCIETY, ECONOMY AND HISTORY

Leeward Room

Chairperson: E. Bleiberg
(Memphis State University)

P.F. O'Mara (LACC), "Some Unlabeled Sothic and Lunar Datings
from the OK and NK."

E. Bleiberg (Memphis State University), "Private Enterprise in Ancient Egypt."

S.M. Burstein (California State University), "The Nubian Slave Trade in Antiquity."

C.E. Guksch (Heidelberg University), "Ethnological Perspectives of the Old Kingdom Sociopolitical Organization."

[Break]

S.T. Smith (University of California at Los Angeles), "Trash Disposal at Askut and the Second Intermediate Program in Nubia."

S. Ikram (Cambridge University), "Meat Production in Ancient Egypt: Slaughter."

G. Greenberg (New York, New York), "Manetho Rehabilitated: A New Analysis of His Second Intermediate Period."

P.F. O'Mara (LACC), "Toward an Astronomical Chronology of the OK."

P. Podzorski (University of California at Berkeley), "Evidence for Changes in Burial Practices in teh Egyptian Predynastic: Human Remains."

9:00 - 12:00 PM

SESSION 4B: ART AND MUSEUM COLLECTIONS

Windward Room

Chairperson: R. Ritner
(Yale University)

R.L. Sewell (University of California at Berkeley), "Variation in Decorated Ware - An Unusual Example from El-Ahaiwah."

W.B. Harer, Jr. (San Bernardino, CA), "The Largest (?) Collection of Egyptian Antiquities in America in 1895 and Its Fate."

P.D. Manuelian (Museum of Fine Arts, Boston), "The Giza Mastaba Niche and Full Frontal Figure of Redi-Nes in the Museum of Fine Arts, Boston."

J. Van Lepp (Pasadena, CA) "Spatial Relationship and Arrangement in Egyptian Art."

R. Ritner (Yale University), "An Unusual Offering Table in Dallas."

Earl L. Ertman (University of Akron), "Is There More Visual Evidence that Nefertiti Ruled as King?"

9:00 - 12:00 PM

SESSION 5: MEDIEVAL MATERIAL CULTURE

Chinook Room

Chairperson: Pierre MacKay
(University of Washington)

Anne Salisbury (Minnesota), "Akhmim Fine-wares."

Jere Bacharach (University of Washington), "Non-Ikhshidid Kafurid Coinage."

Norman D. Nicol (Santa Rosa), "Islamic Coins in Imitation of Fatimid Types."

Irene Bierman (University of California at Los Angeles), "The Public Use of Writing in Fatimid Egypt."

Carel Bertram (University of California at Los Angeles),
"Post-Fatimid Cairo: The Pond [Birka] as a Magnet to Urban
Growth."

12:30 PM LOCAL CHAPTERS LUNCH MEETING

Seattle Hilton
Top Conference Room

AFTERNOON

1:30 - 5:30 PM

SESSION 6A: ICONOGRAPHY AND RELIGION

Leeward Room

Chairperson: W. Murnane
(Memphis State University)

C. Raye (University of California at Los Angeles), "Egypt's Legacy
in Ancient Greek and Hellenistic Philosophies."

W. Wood (Atlanta, GA), "A Reconstruction of the Sed Festival of
Mycerinus."

S.T. Hollis, (The Union Institute), "Otiose Deities and the Ancient
Egyptian Pantheon."

D.L. McLaughlan, (University of California at Los Angeles),
"Changing Aspects of Apus Bull Worship."

[Break]

W. Murnane (Memphis State University), "Akhenaten's God."

R. Townsend (San Francisco, CA), "The Royal Tombs at Abydos and
the Origin of Osiris."

M. Sponenberg (Oregon State University), "Further Thoughts on 'The Walking Pose.'"

R. Wilkinson (University of Arizona), "Gesture Symbolism in the Iconography of Ancient Egyptian and Near Eastern Art."

1:30 - 5:30 PM

SESSION 6B: TECHNOLOGY AND MUMMY STUDIES

Windward Room

Chairperson: D.P. Ryan
(Pacific Lutheran University)

D.R. Swindler and D.P. Ryan (University of Washington and Pacific Lutheran University), "Skeletal and Dental Remains from the Valley of the Kings."

G.S. Schar (Rosicrucian Egyptian Museum), "Reconstructing the Tools and Carving Techniques for Creating a Limestone Bas-Relief in Pre-Iron Age Egypt."

J. Rutherford (San Francisco, CA), "Physical Recording of Ancient Rock-Cut Tombs."

[Break]

J.A. Seeger (Northern Arizona University), "The Water System of the Roman Fort at 'Abu Sha'ar."

D.J. Stanley (Smithsonian Institution), "Consequences of Sea Level, Climate, Tectonic Subsidence and Man on Archaeological Exploration in the Northern Nile Delta, Egypt."

S.A. Ascough (Santorini-Tell el-Dab'a Project), "The Santorini-Tell el-Dab'a Project."

W.F. Vartorella (SPHINX Database Project), "Global Funding for Egyptology in the 21st Century: An Appraisal & Recommendations for Change."

1:00 - 5:00 PM

SESSION 7: MEDIEVAL POLITICS AND THOUGHT

Chinook Room

**Chairperson: Aaron Zysow
(University of Washington)**

Mohamed Alibhai (Tacoma), "Allegorical Aspects of Fatimid Thought."

Nargis Virani (University of British Columbia), "Fatimid Da'wa."

Farhat Ziadeh (University of Washington), "Qadis and Muftis."

[Break]

Marina Tolmacheva (Washington State University), "Race and Color in Mamluk Diplomacy."

Beth Phillips (University of Utah), "Dynamics of Power: The Relationship of the Iqta' to Political Structure During the Sultanate of Al-Zahir Barquq."

7:00 PM

**ARCE ANNUAL BANQUET
FOUR SEAS RESTAURANT**

**Lecture by David O'Connor, University of Pennsylvania,
"Early Boat Graves at Abydos: New Light on Pyramid Origins."**

SUNDAY, APRIL 26, 1992
NO SESSIONS

8:30 am BOARD OF GOVERNORS MEETING
Seattle Hilton
Chinook Room

1992 ANNUAL CONFERENCE

ABSTRACTS

**Alibhai, M., "Fatimid Allegorical Interpretation."
Olympia, Washington.**

Allegory has had a long history in Egypt. The Stoics escalated the use of allegorical interpretation during the Hellenistic period, and influenced other traditions in this direction. But it is with the Jewish philosopher Philo of Alexandria that allegory entered the Christian exegetical tradition and became a dominant mode of thought and literary analysis of scripture throughout the medieval period. In Egypt allegorical interpretation was practised, among others, by the Christian theologians Clement and Origen, the Neopythagoreans and the Neoplatonists, especially Plotinus.

This allegorical tradition remained intact in Egypt throughout the medieval Islamic period. But it was the Fatimid Ismailis who made allegorical interpretation (ta'wil) the foundation of their entire religious system. They understood scripture to be a literary text that is fundamentally an allegory. By focusing on Ismaili conceptions of allegory it is hoped that this paper will underscore Egypt's significant contributions to the history of literary theory and philosophy.

**Ascough, S.A., "The Santorini-Tell el-Dab'a Project."
The Santorini-Tell el-Dab'a Project.**

The Bronze Age eruption of Santorini is generally considered to have taken place during the latter portion of the Late Minoan IA period. This has now been attested by results from a total of nine archaeological sites.

To date, however, no research has correlated the volcanic event with the Egyptian history and archaeology. Such a procedure could offer valuable insights into a number of long-standing problems. notable among these are the chronological interlinks

between the Aegean, Syro-Palestinian and Egyptian systems, as well as certain historical issues of pertinence to the Delta.

A Project has therefore been developed to provide this information. The overall purpose of the work will be to establish verifiable geographical, geological and archaeological data sources based on the Santorini tephra residues.

It is considered that the indisputable nature of this resource will be of substantial assistance to scholars engaged with the above concerns.

Bacharach, J.L., "Non-Ikhshidid Kafurid Coinage." Center for Middle East Studies, University of Washington, Seattle.

Among the Africans who attained military power, Kafur [d. A.H. 357] is probably the most famous. He controlled the Ikhshidid lands of Egypt and Palestine for most of the years from the death of the founder of the dynasty Muhammad b. Tughj al-Ikhshid in A.H. 334. Within these lands the only numismatic evidence of his rule is the appearance of a single kaf on dirhams and dinars. One exception is a series of dinars with the mint/date combination of Mecca, 357 which include Kafur's full name. A second exception is a copper issue with his name and that of one of Muhammad b. Tughj's descendants, 'Ali. This paper will offer an interpretation of why these two series were issued and for whom.

Bard, K., "The 1991 Excavations at the Predynastic Site of Halfiah Gibli (Abadiyeh)." Department of Archaeology, Boston University.

In July-August, 1991, the Predynastic settlement at Halfiah Gibli (HG) was excavated by a Boston University team. Based on the ceramics excavated, the site dates to late Nagada I and early to middle Nagada II. The subsistence base of this village was predominantly agricultural, and lithic tools included sickle blades and numerous grinding stone fragments. Evidence was found for the major Predynastic cereal crops, emmer wheat and barley, and the remains of durum wheat were recovered through flotation. We now think that durum wheat probably came to Egypt in the 5th

millennium B.C. with the other crops of the Near Eastern complex, but its use died out after the Predynastic period, for reasons not understood.

A stone tool workshop was also excavated at HG, with evidence of heat-treated flakes and tools, and much charcoal. Evidence here included lithic debris from all stages of manufacture. Also excavated in the stone tool workshop were a small (domestic?) palette, an end fragment of a rhomboid palette, and bead materials (green feldspar, agate, and carnelian). Complex economic interaction is suggested by the presence of igneous and metamorphic rocks from the Wadi Hammamat and Aswan, as well as a fragment of a mud-sealing, created when a mud lump was pressed over three loops of string tied around a container(?).

Also excavated in one unit at HG well below the Predynastic deposits was a (Epi-Paleolithic?) hearth with the mandible of a small herbivore, and without associated ceramics.

Bertram, C.B., "The Birka as a Magnet for Urban Growth." University of California at Berkeley.

I will discuss the role of water, specifically the birka as a magnet for urban growth, i.e., the social reasons why the birka of Cairo attracted the residence of the urban elite and how the upper classes both created exclusive neighborhoods and engaged in building programs that developed a surrounding quarter for the use of a mixture of social classes. I will also discuss the lost potential of the birka as a precursor for a modern system of public open spaces by suggesting historical counterparts such as Covent Garden or Place des Vosges.

Bleiberg, E., "Private Enterprise in Ancient Egypt?" Institute of Egyptian Art and Archaeology, Memphis State University.

The groundbreaking work of J.J. Janssen set the agenda for writing the economic history of Egypt. Janssen based his work on the theories of Karl Polanyi, a theorist in economic history and economic anthropology. Almost all serious work on the ancient

Egyptian economy done in the last 20 years has assumed that it was an example of Polanyi's redistribution model. Recently the model has been attacked by Morris Silver and Barry Kemp. This paper is a defense of Polanyi's model, especially as it relates to Silver's and Kemp's hypothesis that there was private enterprise in Ancient Egypt.

Buck, P. E., "Augering Subsurface Deposits at Kom el-Hisn, an Old Kingdom Village in the Western Nile Delta." Desert Research Institute, Quaternary Science Center.

A program of systematic subsurface augering was conducted in 1984-88 at the Old Kingdom site of Kom el-Hisn in the Western Nile delta. The goals of augering were to: (1) construct a paleotopographic map of the gezira surface; (2) describe the internal stratification of the deposits and collect sediment samples for laboratory analyses; (3) map the extent of Old Kingdom deposits buried by more recent Nile muds; and (4) estimate depth, volume, and composition of buried cultural deposits.

Four distinct kinds of deposits are recognized from the mound at Kom el-Hisn. These are cultural deposits, gezira sands, consolidated gezira, and Nile mud. The gezira proper may be eolian in origin and date to the late Pleistocene or early Holocene. The consolidated gezira represents levee or crevasse-splay deposits attributed to the Canopic branch when it passed close to the site of Kom el-Hisn at the beginning of the Old Kingdom. Fine grained Nile mud overlies both the consolidated gezira and the cultural deposits, the result of modern sedimentation patterns in flood basins far distant from any Nile distributary.

Old Kingdom cultural deposits are largely confined to the southern quarter of the mound, although augering in the southwest portion of the site have shown Old Kingdom deposits buried to a depth of almost 4 meters. The proportion of smaller artifacts recovered from auger bit samples may allow one to predict the volumetric density of artifacts from buried deposits. The volume of cultural deposits in just the central portion of the site is conservatively estimated at 56,000 cubic meters.

**Burstein, S. M., "The Nubian Slave Trade in Antiquity."
Department of History, California State University, Los Angeles.**

Throughout the whole of antiquity slavery was one of the central features of the society of Greece and Rome. Even a cursory examination of the scholarly literature on ancient slavery, however, reveals the surprising fact that the least known aspect of slavery in antiquity is the slave trade despite its central role in the system. Studies by M.I. Finley and David Braund have illuminated one part of the ancient slave trade, that between the countries of the Black Sea basin and the Mediterranean. The purpose of this paper is to offer a preliminary reconstruction of the Nubian slave trade in antiquity. Specifically, it will be argued: first, that slaves were exported from the central and southern Sudan through the agency of the kingdom of Meroe, and second, that most such slaves were prisoners of war.

The evidence for the existence of a slave trade between the central and southern Sudan and the Mediterranean world is fragmentary, consisting in the main of bare allusions to Aethiopian slaves in classical literature and non-literary papyri scattered throughout the whole of the Graeco-Roman antiquity from the early first millennium B.C. to the sixth century A.D. Despite their fragmentary character these sources make clear, first, that as early as the sixth century B.C., Aethiopian slaves could be found in small numbers in Greece and that this continued to be true until the end of antiquity; and, second, such slaves because of their comparative rarity were expensive luxuries, being used primarily in domestic service and entertainment activities.

War was the principle source of slaves throughout antiquity so that it is likely that most Nubian slaves that reached the Mediterranean basin were prisoners of war. What sets Nubia apart from the other areas that provided slaves to Greece and Rome was the fact that except for brief periods in the fifth century B.C. and late first century B.C., relations between Meroe and Ptolemaic and Roman Egypt were predominantly peaceful in character so that capture of Meroitic subjects by Macedonian and Roman military forces could not play more than a marginal role in the ancient Nubian slave trade. The correct explanation is suggested by Egyptian texts from the ancient Sudan which indicate that the principle source

of slaves in the region was wars between Meroe and its non-civilized neighbors. These same texts suggest that such prisoners were relatively few in number and became the property of the king of Meroe who disposed of them as he saw fit, including, of course, the possibility of exporting them to Graeco-Roman Egypt. How the slaves were actually brought to Egypt is nowhere explicitly stated, but a Hermopolite papyrus suggest that in late antiquity, at least, that phase of the trade was conducted by Nubians rather than Egyptians.

The implications are clear. First, just as in the case of the Medieval baqt, the provision of slaves from ancient Nubia to Graeco-Roman Egypt was controlled by the kings of Meroe except that the element of compulsion was lacking in the case of the ancient trade. Second, and equally important, it is likely that the terms imposed on the Nubians in the baqt by the Arabs did not represent an innovation but the use for tribute purposes of the already existing slave trading system.

**Coury, R.M., "Makram Ubayd and Arab Nationalism
Randolph-Macon College, Ashland, VA.**

Makram Ubayd, as leader of the Wafd and then founder of the Kutla party, played a major role in Egyptian politics from 1919 until the revolution of 1952. Makram has been cited for many achievements, including his early promotion of a sense of Arab identity and unity. The nature of his commitment to Arabism, however, has remained problematic, and a number of scholars have argued that it was largely adopted for partisan political purposes and/or to appeal, as a suspect Copt, to a larger Muslim majority. This paper traces the development of Makram's Arabism from the 20's and 30's until 1952. It seeks to determine the cause and depth of his profession of Arabism, and the meaning of this Arabism for broader questions of Coptic-Muslim relations.

Deaton, J. C., "The Evidence for a Second Pyramid Complex for Cheops." Richmond, Virginia.

In June, 1991, this writer noticed two titles in Porter and Moss' Topographical Bibliography (vol.III,2nd edition) that he did not believe were translated correctly. The first title, no. 691, had been translated "Prophet of Snefrw foremost of the hc-pyramid" and the second title, no. 649, was translated "Prophet of Khufu foremost-of-the-akhet-pyramid." This writer believes that they should be translated as the "Servant of god at the [pyramid named] senefrw-is-foremost-in-appearance" (thereby likening him to the Sun) and the "Servant of god at the [pyramid named] Cheops-is-foremost-in-the-horizon." Nabil Swelim has established by his excavations at the Seila pyramid that it was built by Senefrw and we already had three pyramids built by that king, making a total of four, but we only had three pyramid names for him. With the new translation we have one name for each pyramid. It is the second title that this paper deals with, for if this writer is correct, it restores to us the name of a second pyramid complex for Cheops. For some time, this writer has believed that some of the re-used blocks from the pyramid of Amenemhat I at el-Lisht were from a second pyramid of Cheops, since the distance from Giza to el-Lisht is approximately thirty-five miles downstream. One would assume that the reason anyone uses old material to build is to save on the cost of using new stone. How could one save by hauling broken stones thirty-five miles up the Nile? Since Old Kingdom pottery has not been found at el-Lisht, we should look at sites between Dashur and Meidum for this missing pyramid. Most likely this pyramid, no doubt a cenotaph, was largely destroyed by the builders of Jtj-t3wjj. This paper is an update and extension of my short article, "The Evidence for a Second Pyramid Complex for Cheops Near El-Lisht," Discussions in Egyptology, no. 21 (Oxford, 1991).

Depuydt, L., "The Future of Egyptian: The Prospective in Perspective." Brown University.

The observation that certain *s_dm.f* forms can be future or modal is as old as Egyptology itself. Jean-Francois Champollion notes on plate 419 of his *Grammaire egyptienne*, published posthumously in 1836, that the *s_dm.f* following *rdj* "cause" is in the "subjunctive mood."

Watershed studies by Erman in 1884, Gunn in 1924, Edel and Westendorf around 1960, and Polotsky in 1975, established the prospective as a category in its own right. More recently, in the 'eighties, the prospective *s_dm.f* was a major topic of discussion. Among the contributors were Allen, Edel, Loprieno, Schenkel, Vernus, and Westendorf.

As a result, it is now certain that the prospective *s_dm.f* does not harbor one but two distinct forms. But the function of each form remains a matter of dispute.

The present paper, then, argues that the available evidence permits bringing the prospective in line with the rest of the verbal system by identifying one of its forms as substantival, the other as adverbial. In this respect, the distinction between the two prospective forms parallels those between substantival *s_dm.f* (*mrr.f*) and adverbial *s_dm.f* (*mr.f*) in the aorist and between substantival *s_dm.n.f* (with verbs of motion) and adverbial *s_dm.n.f* (stative with verbs of motion) in the past.

The arguments favoring this streamlined approach of the prospective will be discussed and examples adduced.

Ertman, E. L., "Amarnamania' I: Is There More Visual Evidence that Nefertiti Ruled as King?" School of Art, University of Arizona.

It would appear that no time period in ancient Egyptian history is surrounded with as much controversy as the Amarna Period. Since the discovery of the colossi of Akhenaten between 1926 and 1939, and the Talatat blocks from Hermopolis between 1929 and 1932, different interpretations of the same scene or figure are common. The supposed co-regency, the identification of the body in tomb 55, the Smenkhkare/Neferneferuaten problem, the

influence of Kia, and which female wrote to the Hittites to fill the throne of Egypt are just a few of the unsettled questions.

Several authors, including this writer, have presented views indicating that Nefertiti ruled as king (or as co-king) of Egypt. Some writers have dealt with the inscriptional evidence that appears to support this thesis, including most recently James Allen. If it was fact that Nefertiti ruled as king, both visual and inscriptional evidence are necessary to support this thesis.

Scenes from the Amarna tombs of Ay and Panehesy plus a block published by Roeder no. PC 208(pl.202) will be reviewed to determine whether they support Nefertiti's kingship.

**Fakhouri, H., "The Planning and Creation of a New Urban Environment in Egypt: The City of October 6th."
University of Michigan--Flint.**

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

As of June, 1990, Egypt's population had exceeded 55.5 million people. During the year 1990, Egypt's population increased by nearly 1,379,000 people at a rate of 3,400 persons/day or one person every 25 seconds or at the rate of 2.8%/year. If the population growth continues to increase at this rate, Egypt will double its population within the next thirty years. The rapid population growth now under way in Egypt, as in other developing nations, stems from continuing high birth rates and the slowly declining death rate. Egypt's arable land is extremely scarce. The current population is living on only 4% of the total land and the other 96% is barren desert. The vast majority of the more than 55 million people are located along the narrow banks of the Nile River and the Delta region, giving Egypt one of the highest population densities in the world.

The overpopulation in the rural sector, among other factors, led to the flow of migration to urban areas in general and Cairo in particular. Thus the proportion of the total population living in cities and towns has more than tripled since the turn of the century.

The Metropolis of greater Cairo alone contains over one fifth of Egypt's total population (estimated at 12 million in 1990). If the rate of growth continues as such, Cairo will have 15-16 million inhabitants by the year 2000.

Consequently, the government's new strategy is to re-direct urban growth away from the narrow Nile Valley into the newly defined region in the Egyptian Desert.

On April 5, 1974, the late President Sadat delivered a major speech to the Egyptian parliament in which he spoke of the necessity of creating a new map for Egypt. He called for the development and the construction of new towns in the Egyptian desert.

The main objective of the proposed paper is to study the principles and policies which guide the construction of New Towns in Egypt and to evaluate the progress and implementation of such new policy. The proposed paper will focus only on the 6th of October because it is ahead in terms of planning and development of the rest of the new towns with the exception of the 10th of Ramadan.

Foster, J., "The Collection of Hieratic Literary Ostraca at the Oriental Institute." Roosevelt University.

The Oriental Institute of the University of Chicago has one of the most extensive collections of Egyptian hieratic ostraca in the world. The collection has been augmented by several contributions over the years, the most recent of which is that of the late John Wilson. Several of the literary pieces in the collection will be discussed and illustrated. Then, one of the Wilson ostraca (OIC 25346 = O. Wilson 100), a hymn to Ramesside king entering Thebes for "renewal," will be shown and described in more detail.

**Goldschmidt, A. E., "The Ghali Family."
Pennsylvania State University.**

The selection of Dr. Boutros Boutros-Ghali of Egypt as the sixth Secretary General of the United Nations, the first to come from the Arab World and the African continent, has naturally led to much

press commentary about this diligent and highly regarded civil servant. In this paper, which is being prepared in conjunction with a project to revise the Historical Dictionary of Egypt, the illustrious relatives of Dr. Boutros-Ghali, well-known at least back to the era of Muhammad Ali, will be elaborated and discussed.

Greenberg, G., "Manetho Rehabilitated: A New Analysis of His Second Intermediate Period." New York, New York.

Manetho, as preserved in the writings of Eusebius, Africanus, and Josephus, presents a muddled history of the Second Intermediate Period, with impossibly long lengths of reign for Dynasties XII-XVII, and a confusing picture of which group of kings belonged to which dynasty. This paper presents a new look at Manetho's figures, and reconciles the three versions of his chronology. The analysis shows that Manetho originally had a reasonably accurate chronology for the five dynasties but that a misunderstanding of what he wrote led the later redactors to present multiple dynastic sums as individual dynastic totals.

In its original form, Manetho's Second Intermediate Period consisted of five dynasties, three Theben and two Hyksos. The basic problem was that the king-list was presented as a sequential list of kings, whereas the Hyksos and Thebens ruled concurrently for most of that time period. In order to indicate which dynasties served concurrently, a series of subtotals was used. These subtotals indicated how many years and how many kings belonged to each dynasty. To determine which dynasties served concurrently or consecutively, Egyptian chronographers used a convention. To identify a particular group of dynasties, they would give the number of years and kings belonging to all the dynasties in the desired grouping. The reader would then search the king-list to see which group of dynasties added up to the given number of years and kings.

Unfortunately, Manetho's redactors didn't understand this convention. They just saw the sequential lists of kings interspersed with lines of summation. They read the lines of summation as additional groups of kings. Consequently, what Africanus, Eusebius, and Josephus read as single dynastic groupings, were actually concatenated dynasties and lines of summation. This led to a

number of errors, such as Africanus's mixing together Hyksos and Theben kings into one dynasty, or Africanus and Eusebius disagreeing as to whether a dynasty was Hyksos or Theben, or how many years it reigned.

The paper examines all the figures used in the three sources, shows the logical sequence of errors made in the redaction, and reproduces Manetho's original set of dynastic figures.

Guksch, C. E., "Ethnological Perspectives of the Old Kingdom Sociopolitical Organization." Heidelberg University.

"A State is Not a State--the Unification of Ancient Egypt" is the alternate title for this paper.

Harer, W. B., Jr., "The Largest (?) Collection of Egyptian Antiquities in America in 1895 and Its Fate." San Bernardino, California.

In 1895 the Drexel Museum in Philadelphia had one of the largest collections of Egyptian antiquities in America. It was assembled by the then Director of the Egyptian Museum in Cairo, Emil Brugsch. The story of its sale and ultimate dispersal in the art market is outlined. Clues are presented to identify the lost provenance of these pieces.

Harris, J. E., Hussien, F., and Wentz, E., "The Royal Mummies of the Egyptian Museum: The Final View?" Ann Arbor, Michigan.

New display cases for the New Kingdom Royal Mummies have been designed by the Getty Conservation Institute in California and constructed by Nasry Iskander, General Director of Conservation, the Cairo Museum. Twelve selected mummies will be placed on public view, but ultimately all of the mummies in Room 52 will be placed in new cases with a nitrogen atmosphere in early spring 1992.

The Egyptian Antiquities Organization has provided the authors their last opportunity to complete the radiographic record of

the royal mummies before they are transferred to the new cases. This final survey of the royal mummies permits the completion and refinement of previous projects which have resulted in a permanent collection of full body and cephalometric radiographs. These studies continue to address questions of mummification, techniques, artifacts, disease, age at death, and biologic diversity. Special interest remains in the craniofacial variability, identity and chronology of the XVIII Dynasty Pharaohs.

Herbert, S., and Wright, H., "The University of Michigan Expedition to Coptos and the Eastern Desert: 1987-1991." Department of Classical Studies, University of Michigan.

The University of Michigan/University of Assiut Coptos Project completed a 1-month season in February 1991. The 1990/91 season concentrated on excavation within the city of Coptos. In addition, soundings were made at the Eastern Desert hydreuma of Khashm el-Menih and a short survey as far south as the hydreuma of Abu Qreiya conducted.

In 1990/91 excavations were carried out in two areas: 1. Area A, ca 35m SE of the Graeco-Roman temple where previous soundings had revealed deep Hellenistic through Early Roman deposits and a massive temenos wall which we provisionally dated to the 2nd Intermediate Period. 2. Area B, ca. 20m North of the temple where a previous sounding had shown late Roman material in the upper layers.

In Area A the 1990/91 excavations allowed us to distinguish 8 layers of architecture within the Hellenistic deposits. A foundation deposit under the massive temenos wall dated it to the Late Kingdom (XXVth or XXVIth dynasty) rather than the 2nd Intermediate Period. Burials and buildings pre-dating this Late Kingdom wall were also uncovered.

In Area B we found evidence of at least four episodes of Roman occupation. The earliest consisted of a fired brick wall and an associated tile floor. The deposits beneath the tile floor contained very little pottery (4.2 kg in all) but this was predominantly late Roman ridged coarse wares. There was also one piece of Egyptian red-slip ware.

Our 1990/91 survey consisted of a 4 day reconnaissance up the Wadi Zeidun above Khashm el-Menih and through the Wadi Menih el-Heir and its tributaries, mapping a number of sites not recorded in previous years, including elements of the hydreuma of afroditto and the remnants of the fortified site of the Wadi Daghbag, probably the hydreuma of Compasi. From here we traveled south, passing the site of Abu Qreiya, probably the hydreuma of Jovis, Mersa 'Alam.

In the field season of December 1990 - January 1991, our work in the Eastern Desert included an emergency program of recording, salvage excavation, and preservation at the site of Khashm el-Menih, perhaps the hydreuma of Dydimos, which had been damaged by looters during 1988. An architectural study was completed and six soundings excavated.

Ceramics from the soundings show that the area of Khashm al-Menih was used as a campsite at least by the IInd century A.D., with the fort built in the late IInd or early IIIrd century and altered or rebuilt during a span of occupation lasting through the IVth century.

**Hoffmeier, J. K., "Why Was Different Colored Rock Used in the Floors of Some Old Kingdom Pyramid Complex Structures?"
Archaeology Department, Wheaton College.**

The pyramid complexes of the Old Kingdom continue to attract scholarly discussion and disagreement, owing largely to the dearth of epigraphic evidence in the temples which might settle some of the questions about the function of these facilities. In his comprehensive and monumental study, Zahi Hawass has recently tackled many questions relating to the function of the upper temple, causeway, and lower temple. His integration of architectural, archaeological, and textual evidence provides an excellent model for future studies of pyramid complexes.

I have been intrigued by the different colored building materials used in the floors of some of the chambers of the upper or mortuary temples in the Old Kingdom. For instance, basalt is found in the flooring material of the upper temple of Khufu, as well as those of Sahure and Niuserre at Abusir, while alabaster is found

in some chambers in Khafra's complex. Neither Hawass nor preceding studies, have given any serious attention to explaining the rationale for the varying colors in different chambers of the funerary temples. However, there seems to be a recognition that the use of more costly material, which had to be transported a distance, signifies that the function of the particular chamber was significant. Why use imported basalt or alabaster since local limestone, or even bedrock, would have sufficed?

In this paper, I should like to explore a possible mythological reason for the use of these different colored materials. The suggestion presented here will be based on the views presented in the paper I read at the 1979 ARCE meeting in Philadelphia which was subsequently published as "The Possible Origins of the Tent of Purification," in *Studien zur Altgyptischen Kultur IX*, (1981) 167-177. There it was theorized that some of the architectural features of the valley or lower temple emulated a divine, mythological prototype found in the Pyramid Texts.

**Hollis, S. T., "Otiose Deities and the Ancient Egyptian Pantheon."
The Union Institute.**

In 1976, Frank Moore Cross described the deities of the Hermopolitan Ogdoad as dead gods, likening them to the "olden gods" of other ancient Near Eastern cultures, while recently another commentator raised the possibility that Nut might be characterized as a otiose deity. Mircea Eliade has defined the otiose deity, more properly *deus otiosus* as a supreme being who "plays almost no part in religious life," who does not figure in cult, "having with drawn from mankind (sic)." Cross's "olden gods" form the focus of attention in a theogony and "are pitted against the young god(s) in a titanic struggle" in a cosmogony, and like Eliade's *deus otiosus*, these olden gods "ordinarily had no temple or cults," the funerary cult of the Ogdoad providing "the exception that proves the rule." But does it really? Do the terms "olden gods" and *deus otiosus* truly apply to Egyptian deities? Is there a "layering" of "active" and "inactive" deities in the Egyptian cosmogony as the anonymous commentator wonders? This paper will seek to define the extent and limits to which these terms describe Egyptian divinities, with special attention

to Eliade's idea that the *deus otiosus* gained a substitute, the "young god" in Cross's discussion. The paper will include a careful look at definitions used in the studies of comparative religions such as cosmogony, theogony, and theomachy, and their utilization in the context of *deus otiosus* in the context of Egyptian mythology, using texts such as "Destruction of Mankind," "Re's Name of Power," the Papyrus Bremner Rhind, and Plutarch's *De Iside et Osiride*. Issues involved include the deities of the various cosmogonic systems and the nearness of those deities who function primarily in the mortuary world. Some comparisons will be made to the theogonies and cosmogonies of neighboring cultures, most specifically those of Canaan and Mesopotamia.

Ikram, S., "Meat Production in Ancient Egypt: Slaughter." Cambridge University.

This communication deals with one of the initial stages in meat production, the slaughtering of an animal and the location where it is slaughtered. This is an ephemeral activity, but one that was an important ritual and secular activity as can be attested by the tomb and temple wall decorations depicting butchery and by the faunal evidence that has recently come to light. The paper focuses on the methodology used to retrieve information concerning this subject. A comparison of the traditional Egyptological sources: two and three dimensional representations along with textual evidence, with the results of ethnographic research and archaeological and faunal evidence illustrates the difficulties of interpreting the extant evidence. Additional methods of gathering information on this and other similar transient activities are suggested, both to the field archaeologist and the researcher.

MacLaughlan, D. L., "Changing Aspects of Apis Bull Worship." Department of Near Eastern Languages and Cultures, University of California at Los Angeles.

Religious development in Late Period Egypt reflects a proliferation of personal involvement in ritual activities, in addition

to royal support. This expanding nature of religious expression--essentially a visible growth in personal piety--can be seen through the changes in various cult practices of the Late Period.

We can see the transformation of ritual activity through any one of the various Memphite cults. In this paper we will look at some changing aspects of Apis bull worship, which originally encompassed a predominantly official involvement, but which begins to exhibit movement toward personal expression from the individual. This change is most marked from the Saite period onward, when dedicatory stele from private individuals, of the type known as htp dj nzw, appear to proliferate at the site of the Serapeum.

We will examine several of these stele and note concordances in iconographic and inscriptional style with royal dedicatory stele during the Late Period and Hellenistic Era. Of particular interest is the parallel shift toward greater accommodation of the individual participant at the site of the Serapeum, evident from literary and documentary sources of the time. This may suggest the evolution of a cult which was once clearly "monumental" with pronounced royal antecedents, but which later moved toward more popular ritual activity. The eventual focus is less on the king and more on his religious unity with the people whose participation in the cult provides economic and political strength to the religious system as a whole.

Manuelian, P. D., "The Giza Mastaba Niche and Full Frontal Figure of Redi-nes in the Museum of Fine Arts, Boston." Egyptian Department, Museum of Fine Arts.

The little limestone false door niche of the scribe and royal wab-priest, Redi-nes (Giza G 5032, MFA 21.961), has been known to the scholarly world since the early 1920's. Its primary notoriety derives from the exceedingly rare representation of the tomb-owner in a full frontal pose, with feet splayed outward, that appears in the central niche of the door. Recent study of the excavation of the tomb reveals that part of the asymmetrically arranged inscriptions were walled up by subsequent construction. Furthermore, almost all published photographs of portions of the piece show an incorrect reconstruction; the asymmetry of the texts proved misleading. Parts

of the dedicatory inscriptions have never been published or translated, and the door shows some interesting names and examples of hieroglyphic reversals. In addition, the archaeological context has yet to receive sufficient attention. This paper briefly considers the excavation history of the piece, translations of the texts, certain aspects of Redi-nes' frontal representation, and notes on the date of the tomb.

Moore, T., "An Oracle of Ahmose-Nefertari (P. DeM 6)." University of California at Berkeley.

From the early New Kingdom onward, the practice of oracular consultation is well attested. Among the gods who revealed the divine will to mortals in this fashion were Amun (in various local manifestations), Mut, Khonsu, and, in the necropolis workmen's community, Amenhotep I. Deir el-Medina has yielded a large number of oracular records: a relatively small group of detailed reports which preserve accounts of property disputes and cases of theft, and a much larger group of brief questions for corroboration and answers to be approved or denied by the oracle god. It is assumed that the god who responded to all these petitions was Amenhotep I.

A letter from the archive of the Kenherkhopeshef-Naunakhte-Kha'emnun family, however, bears witness to an oracle of the deified queen Ahmose-Nefertari. Here the petitioner was a woman of the village who was concerned about a dream that she had had. The evidence of the letter opens the possibility that some of the short oracle texts from Deir el-Medina were directed to deities other than Amenhotep I. This paper examines the context of the oracle, its possible location, and its implications for the study of popular religion in Ramses Egypt.

Mosher, M., Jr., "Three unique Books of the Dead from the Late Period." Santa Clara, California.

In the paper delivered during the 1991 ARCE Conference in Boston, evidence was presented to indicate that two different

Book of the Dead traditions were used during the Late Period, with one centered in Thebes and the other centered in Memphis. Such evidence included styles, layouts, vignettes, sequential anomalies, issues involving repeated spells, and issues involving omitted spells.

In the current paper, evidence for a third tradition is presented, one originating not from Thebes or Memphis, but, apparently, from Middle Egypt. The relationships between these three traditions are discussed, as well as important criteria that can be used to date Books of the Dead from the Late Period.

Murnane, W., "Akhenaten's God." History Department, Memphis State University.

The religious reforms of Akhenaten have received a host of interpretations ranging from a barely disguised atheism to a radical monotheism. This paper will examine the nature of the Aten, primarily in the light of its conceptual antecedents and some new evidence revealed by the author's collation of the boundary stelae at el-Amarna.

Nichol, N.D., "Islamic Coins in Imitation of Imitation of Fatimid Types." Santa Rosa, CA.

The Fatimid Dynasty of North Africa, Egypt and Syria (297-567/909-1171) first issued coinage similar to that of its predecessors and contemporaries, but soon began issuing its own distinctive types. The most remarkable of these is the three-ring or "bull's eye" type. This type, as well as others later issued by the Fatimids, was widely copied and imitated from Spain to Central Asia. Illustrated types from a number of Islamic dynasties spanning the 3rd to 7th/9th to 13th centuries are exemplary of Fatimid coins imitated in the Islamic world.

O'Connor, D., "The Multiple Levels of Meaning in the Ka-chapel of Nebhepetre Mentuhotep (Dyn. XI) at Denderah." The University Museum, University of Pennsylvania.

The Ka-chapel of Nebehepetre Mentuhotep at Denderah has been discussed primarily by Habachi, from a descriptive and historical point of view; and by Gestermann, primarily with regard to Nebehepetre's religious policy and its political and historical implications. However, the texts and scenes covering its walls are much richer than this, and in this paper, different but interrelated levels of meaning that can be legitimately read into the material will be discussed. As a result, the chapel can be seen as not only important for our understanding of the history, policies and ideology of the Nebhepetre's region, but also as a most striking example of the Egyptian ability to combine ritual activity, architecture and iconography into a meaningful whole that conveys a whole series of messages, or themes, one overlying the other.

O'Connor, D., and Adams, M., "Pyramid Origins and Early Town at Abydos: 1991 Excavations." The University Museum, University of Pennsylvania.

Through October-December 1991 the Pennsylvania-Yale Expedition to Abydos carried out the extensive excavations in two areas (1) in the vicinity of the Early Dynastic Royal Funerary enclosures and (2) in the large Old Kingdom First Intermediate Period town at Kom el Sultan. The Project Director was David O'Connor, the Field Director for the Old Kingdom town excavation was Matthew Adams. Results of great importance ensued. Important new information (boat-graves) further linking the Early Dynastic enclosures to the later pyramid complex was recovered; and the town has yielded substantial and well preserved residential architecture and an extraordinary wealth of botanical and faunal remains, of great importance for the reconstruction of its socioeconomic dimensions.

O'Mara, P. F., "Some Unlabeled Sothic and Lunar Datings from the OK and NK." LACC.

Only two labeled Sothic dates are known, one from the reign of Sesostris III, the other from the reign of Amenophis I. Yet the use of Sothic dating can be shown for five reigns in the 13th Dynasty, and the use of the quadriennial dating concept can be shown for four reigns of the OK, suggesting the practicality of a deliberate search for an authentic and utilizable Sothic date within the OK.

We have only a handful of lunar dates from the 12th, 18th and 19th Dynasties. Here too, the existence of unlabeled lunar dates can be shown for the reigns of Pepi II and Unas and several other OK pharaohs. (Without the pinpointing that is only possible via contiguous Sothic dates, these lunar materials can only be expressed as 25-year cyclical lines.) Here again the search for an authentic OK Sothic date offers promise.

O'Mara, P. F., "Toward an Astronomical Chronology of the OK." LACC.

An experimental attempt to construct an astronomically based chronology of the 4th -- 6th Dynasties by correlating materials from Manetho and the Turin Canon with promising unlabeled lunar dates.

Orel, S. E., "The Egypt Exploration Society Expedition to the Gebel el Haridi, Preliminary Report." Division of Fine Arts, Northeast Missouri State University.

The Gebel El Haridi is the name for an area of steep cliffs which in antiquity marked the southern border of the Tenth Nome of Upper Egypt. Although some work has been done with material from the site, this region has never received methodological archaeological investigation. The primary information available concerning the Gebel is from the reports of the eighteenth and nineteenth century travelers who described quarries of Ptolemaic date and tombs of the Old and New Kingdoms as well as Coptic buildings.

Over December and January (1991/92) the Egypt Exploration Society conducted a first season of survey in this area and this presentation will provide a preliminary account of the findings of the expedition.

Piccione, P. A., "Report on the Physical Condition and Texts of the Tomb of Ry, Theban Tomb No. 72." Oriental Institute, University of Chicago.

For the last two seasons, the Theban Tombs Publication Project, sponsored by the Serapis Research Institute, has been engaged in Western Thebes on archaeological and epigraphical research in the tombs of Ry, (TT 72), First Prophet of Amun, and his father Ahmose (TT 121), Second Prophet of Tuthmosis III. The scope of this project includes a preliminary survey of their architecture and documentation of their wall decoration and hieroglyphic inscriptions.

The tomb of Ahmose dates to the reign of King Tuthmosis III, while that of Ry was built and decorated under the reign of King Amenhotep II. They are located at the top of Gebel Sheikh abd el-Qurna, overlooking the village of Qurna and the Assasif, where they are situated on opposite sides of the upper tomb of Senenmut (TT 71).

The tomb of Ray is unique among all private tombs in Thebes, since with its system of colonnades, terraces, and inter-connecting ramps, it emulates the style of a royal terrace-temple of the period, such as the temples of Hatshepsut and Tuthmosis III at Deir el-Bahari and the mortuary temple of Tuthmosis III at Gurna. The architectural style of the tomb probably relates to the fact that Ry was high priest in the two latter temples of Tuthmosis III.

Ray was an important individual who held high priestly titles in at least five temples and cults in Western Thebes, including: the mortuary temple of Tuthmosis III, the Eighteenth Dynasty Temple at Medinet Habu, Tuthmosis III's temple at Deir el-Bahari, and the mortuary temple of Amenhotep I and Ahmose-Nefertari. Collated texts inside his tomb reveal the corrected names of his brothers, who also held the titles of First Prophet of Amun in other Theban temples. Historical analysis suggests that this family of priests was

closely tied to the Tuthmosid royal family, and it held most of the key sacerdotal positions in Western Thebes at this time. This paper deals specifically with the tomb of Ray, its unique architectural design, its condition, contents and the patterns of its decoration. It will also explore some of the historical questions posed by the evidence.

Podzorski, P., "Evidence for Changes in Burial Practices in the Egyptian Predynastic: the Human Remains." Lowie Museum of Anthropology and Department of Near Eastern Studies, University of California at Berkeley.

Examination of human remains indicates significant changes in burial patterns during the course of the Predynastic period in Upper Egypt. An analysis of the human and artifact materials from two sites, Naga-ed-Deḏ (Naqada I and II) and the northern cemetery of Ballas (Naqada II and III), provides the primary evidence for this study.

A number of changes in common burial practices were observed between the earlier (Naqada I and II) and later (Naqada III) Predynastic periods. Among these are a shift from communal/multiple burial in the Naqada II to predominantly single/isolated burial in the Naqada III and a trend away from the practice of subadult burial in cemeteries. Significant changes in the distribution and quantity of burial goods occur in concert with new patterns of disposal of the dead. Along with the artifacts, a changing relationship between burial architecture and the demographics of the burial population through time is also seen.

The observable alterations in the variables of population demography, artifact assemblage and grave form no doubt reflect changes, some profound and some probably not, in the religious and social beliefs and practices of the Predynastic inhabitants of Upper Egypt. A discussion of what these changes may indicate concerning the religious and social structure of Predynastic society concludes the presentation.

Raye, C., "Egypt's Legacy in Ancient Greek and Hellenistic Philosophies." Department of Near Eastern Languages and Cultures, University of California at Los Angeles.

The discussion will deal with Egypt's contribution to the history of ideas and ideals in the ancient world. It will focus primarily on the social ideals and reasoning principles first outlined in the Egyptian wisdom texts which were ultimately incorporated into the main conceptual frameworks of later Greek and Hellenistic ethical systems.

True social ideals taking the form of highly idealized qualities of character are first attested in Egyptian literary and biographical texts of the early Second Millennium. Several of the texts in question stress the great and enduring value of optimal personal qualities such as patience (*w3o-ib*), self-content (*hrt*), temperance (*hrp-ht*), moderation (*ḏ3r-srf*), etc., the attainment and practice of which are expressly claimed to be among the highest of human achievements. By the time these ideals began to be extolled and promulgated via the medium of literary texts, it is clear that they had already undergone appreciable terminological formalization: the individual qualities were termed "dispositions" (*bi3.w*) and were further classed under the more general concept of "excellence" (*ikr.w*). In Middle Egyptian wisdom compositions the various forms of moral "excellence" -- cognate with English "virtue" -- were posited as the ultimate goals which educated Egyptians should recognize and strive to realize in the course of their activities, a process termed in Egyptian: "seeking the End/Goal."

As regards the key concepts and specific orientation of their respective ethical systems, the Peripatetic and Stoic schools of philosophy closely followed the earlier Egyptian model:

Key Ethical Concepts

Egyptian	Greek	
<i>Bi3.w</i>	"Dispositions"	<i>Hexis</i>
<i>Ikr.w</i>	"Excellence, Virtue"	<i>Arete</i>
<i>Ph.wy</i>	"The End, Goal"	<i>Telos</i>

Ritner, R., "An Unusual Offering Table in Dallas." Department of Near Eastern Languages, Yale University.

First published in Sotheby's sale catalogue in 1989, this small offering table is currently in a private collection in Dallas. When the piece was displayed at the Dallas Museum of Art in 1991, I was asked to examine the two lines of Demotic text that cover the front edge of the table. The text proves to be a dedicatory inscription naming both recipient and donors, and the form of the script proves the table to be of Roman date. The recipient's perplexing title is shown to be a late writing of "sacred ape," and thus the table derives from an animal necropolis like that of Tuna el-Gebel.

Ritter, T., "The Discourse Function of the Particles {*mk*} and {*ist*}." Department of Near Eastern Languages, University of California at Los Angeles.

The particles *mk* and *ist* indicate different levels of foreground and background. *Mk* serves to draw the hearer's/listener's attention to especially important foreground information whereas *ist* divides the background by marking information that belongs to the background and yet is necessary for the understanding of the narrative.

Robins, G., "The Decoration of the Propylon of Ptolemy III Euergetes I in the Precinct of Amun at Karnak." Art History Department, Emory University.

The decoration of the propylon of Ptolemy III Euegetes I at Karnak was carefully planned so that on each part of the monument, that is the two faces and the interior, it consists of paired scenes, each pair matching more or less closely in the theme and composition. These scenes, of which there are forty-eight, can be analyzed on hypothetical squared grids constructed to fit the human figures in them according to the later grid system. It is found that not only is there consistency in the proportions of the figures throughout the monument, as would be expected, but that the

positioning of the figures in relationship to each other and the placement of many of the non-human elements in the scene, for example, hieroglyphs, crowns, and w3s scepters, also relate to the grid. Even though a hypothetical grid is unlikely to duplicate exactly an original grid, the consistency of these relationships to the hypothetical grids constructed for these scenes can be taken to demonstrate that the scenes were originally drawn on grids which, in addition to helping obtain acceptable proportions in the human figures, were used as an aid in laying out each complete composition. Scenes from the chapel of Ptolemy I Soter from Tuna el-Gebel, where extensive traces of the original grids survive, confirm this relationship between the grid and the placement of the various elements in a scene.

Roth, A. M., "Priorities of Tomb-Building and Cult-Foundation in the Old Kingdom." Philadelphia, Pennsylvania.

One of the major lifetime projects of a member of the Old Kingdom elite was the preparation of a tomb, be it a royal pyramid or a small mud-brick mastaba over a shallow shaft. The grandeur of the tomb was obviously related to the wealth and stature of the tomb owner; but the question of how the total expenditure on this project was allocated within the tomb and its attendant cult has not yet been systematically examined.

Resources could be allocated to ten different areas of a typical Old Kingdom tomb and its mortuary cult: (1) the position of the tomb, (2) the size of the mastaba built or the chapel excavated, (3) the amount and quality of decoration, (4) the volume of the shaft and burial chamber, (5) the non-local materials used, (6) the contents of serdabs, (7) the style of mummification and the grave goods, (8) the funeral ceremony itself, (9) the endowment and equipment of a perpetual cult, and (10) the establishment of secondary monuments elsewhere. The last three of these categories are largely impossible to detect in the archaeological record, and several of the others are often also obscured by robbery or disturbance.

These areas of expenditure interrelate to serve several functions. Besides fulfilling the religious need to protect the body and sustain the transfigured soul, the tomb and its cult had various

social roles. They served as a status symbol, a site for filial piety, and a way for the family, and society at large, to continue to interact with its deceased members. The relative proportions of the total expenditure allocated to the various parts of the tomb should thus reflect the relative importance of all these functions to whomever made the allocations.

This model is applied to a cluster of 5th dynasty tombs in the Western Cemetery at Giza, to determine whether there are consistent ratios between the various categories of expenditure and how these allocations relate to the functions just outlined. Changes in such allocations when the tomb was remodeled and the role of royal gifts in tomb building are also examined, with a view to determining who made the allocation decisions. While none of these questions can be answered definitively, this analysis justifies a more skeptical view of the assumptions on which evaluations of tombs of all periods, and especially partially preserved ones, are based.

**Rutherford, J., "Physical Recording of Ancient Rock-Cut Tombs."
Rutherford & Chekene, Consulting Engineers, San Francisco,
California.**

Accurate measurements and comprehensive evaluation of the physical condition of ancient Egyptian rock-cut tombs provide a basis for monitoring tomb deterioration and for carrying out mitigation measures where appropriate. Accurate and systematic measurements of tomb orientation, chamber dimensions, pillars, door jambs, heads and lintels, and tomb partitions serve to document ancient tomb architectural development and afford clues to ancient construction techniques and to the extent of Egyptian mathematical knowledge. This paper presents a tomb survey check list, describes appropriate physical survey equipment, and lists methods of measuring three basic types of rock-cut tombs. The proposed measurement and evaluation techniques are illustrated by slides showing the mapping and recording of several tombs in the Valley of the Kings.

Ryan, D. P., "The Pacific Lutheran University Valley of the Kings Project: The 1991 Field Season." Pacific Lutheran University.

The Pacific Lutheran University Valley of the Kings Project is addressing a series of uninscribed tombs located in the midst of beautifully decorated royal tombs of the New Kingdom. During the Project's third field season (1991), Tombs 44 and 45 were cleared, specialized investigations were conducted concerning pottery, tomb design, and human skeletal remains, and some conservation measures were enacted. This paper will describe some of the highlights of the Project's recent work.

Salisbury, A., "Akhmim Fine-Wares, 7th – 12th Centuries." University of Minnesota.

After the Arab conquest of Egypt, A.D. 641, the resident Graeco Roman and native Egyptian Coptic cultures persisted side by side with the intruding Islamic culture. Nowhere is this better seen than in the slip-painted pottery from various archaeological sites along the Nile valley. Sherds from the University of Minnesota's Akhmim excavation of 1978, 1981, and 1982, represent variations of late Roman pottery forms and fall into Adams' A2R14, A2W3, A3R12, A3W22, and A4R24, A4W12 groups.

Decorative motifs reflect Coptic aesthetic taste. The casual style and in some cases, even sloppy application of slip-paint probably signify economic conditions. As Arab imposed taxes became heavier on native non-Muslim potters, less time could be allotted to producing a single vessel. At Akhmim early glazed wares which required two firings and therefore more labor, were found in the same stratigraphic levels as the slip-painted ceramics. Presumably these pieces were produced and readily sold in a competing market because their Arab manufacturers did not face the same tax burden.

Several Coptic glazed-ware sherds may be from the large plates and, like the slip-painted ones, used as communal serving platters. From Akhmim there are cups, bowls, and vases in both the slip-painted fine-ware and early Islamic glazed-ware. These suggest similar dining habits for the native Egyptians and Arab invaders, or at least the fashioning of glazed ceramic vessels to accommodate

local eating patterns. Nevertheless, the fact remains that the slip-painted ceramic tradition continued to be a popular choice. It demonstrates the distinctive resilience of Egypt's assimilated Graeco-Roman/Coptic heritage.

Schaden, O. J., "Tomb 24 in the Western Valley of the Kings (WV-24)." Chicago, Illinois.

During the latter part of June and into early July of 1991 the University of Arizona Egyptian Expedition (UAEE) conducted a brief season in the Western Valley of the Kings. With time and funds somewhat limited, the goal of the season was the clearance of a single-chambered non-royal tomb WV-24. Various administrative delays hampered the start of our work and with the limited time and funds available, it was not possible to complete the clearance. It is hoped that another season in 1992 will allow for the completion of the work on Tomb WV-24 and an investigation of the necropolis workmen's huts nearby. The ultimate aim is a study involving Ay's tomb (WV-23), the unfinished and uninscribed royal tomb WV-25, WV-24 and the supposed workers' dwellings.

Schar, G. S., "Reconstructing the Tools and Carving Techniques for Creating a Limestone Bas-Relief in Pre-Iron Age Egypt." Rosicrucian Egyptian Museum.

This slide presentation will explore the following: (1) the design and manufacture of copper and bronze chisels; (2) the tempering and sharpening of their cutting edges; (3) a comparison of the cutting properties of copper and bronze tools; (4) carving and surface dressing techniques; (5) the actual time involved to complete a limestone bas-relief.

Using the grid method, a cartoon of an Old Kingdom offering scene was transferred to a limestone slab measuring sixteen inches square. Before the carving commenced, an analysis was conducted on unfinished reliefs and roughly dressed limestone vessels. The chisel marks remaining on these artifacts suggested the appropriate selection of tools and methods of approach to carving.

Seeger, J. A., "The Water System of the Roman Fort at 'Abu Sha'ar." College of Engineering and Technology, Northern Arizona University.

The ruins of a late Roman fort are located at 'Abu Sha'ar, Egypt on the coast of the Red Sea. In three seasons of excavation, portions of a closed conduit water system have been uncovered. Such closed systems are uncommon in the ancient world, but are well suited to a desert environment.

The source of water was a well about one kilometer from the fort. There were settling tanks near the well. Water flowed directly to the fort through a closed conduit buried at a shallow depth. Low point of the system was in front of the fort. From this point the conduit went up a rise and through the main gate. The conduit continued along the main street toward the central building where pipe sections and cisterns were found. The system also supplied a bath installation outside the fort.

Vitruvius (XIII, 6) described similar water systems. The conduit consisted of earthenware pipe sections (tubuli fictiles). One end of a pipe section was tongued to fit into the adjacent section. Seams were sealed by cement.

Flow rate was analyzed from measured elevations, pipe diameters, and frictional loss. The calculated flow is more than sufficient to supply the water required by an estimated garrison of 300 to 500 men.

Sewell, R. L., "Variation in "Decorated Ware" - An Unusual Example from El-Ahaiwah." Department of Anthropology, University of California at Berkeley.

Decorated Ware ceramics (D-Ware) from the Nagada II-III period are generally known for their so-called standardization of forms and designs. There is, however, more variation within the ceramics than normally acknowledged. An example of such variation is revealed in an unpublished pot in the Lowie Museum in Berkeley, California.

This particular pot is important for many reasons. First, the form of the pot, a cylinder with virtually vertical sides and an internal

rim shelf, is occasionally found in "Nubian ware," but a few examples exist in decorated ware. Second, the design itself is rare and unusual. It consists of a human figure with its head in profile, and a unique body. The design appears to have little in common with the human figures previously seen on ceramics.

This ceramic jar takes on even greater importance since it comes from an excavated context. The paint of the design is soluble in water, which has led to this particular pot and another from the same site being labeled "fugitive." The evidence shows that this and another D-ware pot were indeed excavated from El-Ahaiwah, and that contrary to previously held beliefs, water soluble paints and unique designs are not necessarily indicative of "suspect" or fake ceramics.

Silverman, D. P., "Scenes and Texts in the Old Kingdom Tomb of Kajpura." Egyptian Section, University Museum, University of Pennsylvania.

In 1987, the author presented a paper at the annual ARCE meeting at Memphis outlining the history of the tomb from its discovery in the middle of the 19th Century to its excavation at the end of the century and its exhibition at the St. Louis Exposition and then to its final acquisition by the University museum early in this century. The tomb has been published and referred to many times, but the studies have been incomplete and often contain errors. This paper is an attempt to correct some of the misinformation and to focus on some of the iconographic and textual features that make this tomb chapel so distinctive.

Smith, S. T., "Trash Disposal at Askut and the Second Intermediate Period in Nubia." Archaeology Program, University of California at Los Angeles.

Only by understanding how people disposed of their rubbish can we understand the history of a settlement site. As Hoffman and Kemp have pointed out, deposition occurs not in simple overlain strata, but a complex pattern of peripheral disposal and

abandonment, potentially leading to deposits of very different dates within and outside of buildings. Such layers often appear to be mixed, and might be dismissed by excavators as unreliable. In Nubia, either this misinterpretation or genuinely poor preservation has hampered a reconstruction of events during the Second Intermediate Period. The quality of preservation and recording at Askut fort, excavated from 1962-4 by the late Alexander Badawy under the sponsorship of UCLA, was better than at the majority of surrounding sites. This allows for greater precision in the reconstruction of stratigraphic sequences spanning the entire period of occupation, from the reign of Senwosret III through the early Ramesside Period. Deposition at Askut follows closely the model outlined by Hoffman for the much earlier settlement at Hierakonpolis. A careful analysis of this patterning at Askut reveals strong indications of continuity from the late Middle Kingdom (Dynasty 13) through the Second Intermediate Period, and on into the 18th Dynasty. Askut's well preserved stratigraphic sequences allow us to document this group of Egyptian expatriates archaeologically for the first time. They apparently survived both the fall of the Middle Kingdom, and the reconquest of Nubia at the beginning of the New Kingdom, prospering all the while. Their knowledge of and contacts within both the local C-Group and Kerma populations would be very useful to the colonial administration under Ahmose and his successors, and they would have played a central role in the new policy of acculturation.

Sponenburgh, M., "Further Thoughts on 'The Walking Pose.'" Oregon State University.

The focus of this paper is on the typical formation of the lower extremities of standing male figures in Egyptian statuary, i.e., with the left leg and foot positioned in advance of the right. Heinrich Schfer has referred to this position as the "Walking Pose." An anatomical analysis of the rendering of musculature in the legs and feet does not necessarily agree with this interpretation.

In examining works of official sculpture dating from the Archaic through the Ptolemaic periods it is to be noted that, 1) the master sculptors were knowledgeable in human anatomy, 2) the

so-called "Walking Pose" does not actually walk, 3) the lower limbs rather assume the potential of walking. Therefore a distinction is drawn between the terms pose and stance, and a plausible explanation is offered for what I identify as the enduring stance, an anatomical equation relative to the "functioning of images" in the Pharaonic tradition.

Stanley, D. J., "Consequences of Sea Level, Climate, Tectonic Subsidence and Man on Archaeological Exploration in the Northern Nile Delta, Egypt." Division of Sedimentology, National Museum of Natural History, Smithsonian Institution.

The Nile delta, Egypt, is the focus of an international and multi-disciplinary (petrography, faunal and floral analyses, geochemistry, neotectonics, archaeology) investigation, initiated at the Smithsonian Institution in 1985. The program involves 25 specialists and 13 organizations in North America, Egypt, and Europe. Of specific interest are models of the paleographic evolution of this large depocenter through time. The study considers the interplay of major natural and anthropogenic factors controlling sedimentation on the basis of extensive petrological, geochemical and biogenic analyses of more than 2500 samples in nearly 100 cores. This investigation, evaluating the past 30,000 years of Nile delta evolution, enables us to define facies development during a near-complete cycle of hi-low-high sealevel stands. Most borings (length to 60 m) are radiocarbon dated, and it is of special interest to archaeologists that the delta, as we know it today, began to form about 7500-7000 years ago.

The northern delta plain has been subsiding (from 0.04 to 0.50 cm/yr), and also has tilted seaward toward the northeast during this period. Sediments have accumulated at long-term averaged rates of 0.1 to 0.5 cm/year, from west to east. Marked variations in temporal and lateral lithofacies distributions and sequence thicknesses are, in part, a direct consequence of asymmetric structural lowering of the delta plain surface during the period of rapid sediment accumulation. In addition to (1) neotectonics and (2) eustatic sealevel rise (about 15 m during the past 7500 years), other factors have affected deposition: (3) a change from humid (starting about

12,500 years ago) to arid (about 5000-4000 years ago) climate which altered sediment input to the delta from East African and Ethiopian source areas and increased the development of sebkhas, and (4) strong easterly-directed longshore currents that have eroded sectors of the coast and developed extensive coastal and sand ridges and dunes. Classic deltaic coarsening-upward sediment sequences consisting of open marine prodelta to coastal facies are restricted to the northeastern delta; this is largely a response to accelerated subsidence in this region. In contrast, sediment sections are reduced in thickness and comprise lithologically more irregular successions of delta plain deposits (distributary channel, marsh, lagoon) over most of the tectonically more stable north-central and northwestern sectors of the delta.

Both natural factors, such as the burial of the delta plain by rapid sedimentation and submergence resulting from tectonic subsidence and encroachment of the sea, and man's activities have resulted in the disappearance of archaeological sites in the Nile delta. The recent discovery of ceramic sherds dated to the Second Intermediate Period in a deep drill core subsurface section (depth >9m) along the eastern margin of Burullus lagoon south of Baltim is of interest in this respect. Accelerated modification of the delta plain, including loss of lagoons and expansion of coastal dunes, further jeopardizes existing sites and is likely to obstruct the discovery of potentially important archaeological finds.

Swindler, D. R., and Ryan, D. P., "Skeletal and Dental Remains from the Valley of the Kings." University of Washington and Pacific Lutheran University.

The human skeletal and dental remains consisted of 14 individuals ranging in age from approximately three years to 50 years at time of death. All remains came from three tombs, KV28, KV44 and KV45. The remains were in various stages of repair from fairly complete skulls and long bones to little more than small bone fragments. This report discusses the condition of the dentition and describes skull lesions which may indicate the presence of tuberculous osteitis in two individuals.

**Tobin, V. A., "Divine Conflict in the Pyramid Texts."
Saint Mary's University.**

This paper will examine the various statements of divine conflict in the Pyramid Texts with a view to classifying such statements into specific types and determining if there are any particular patterns evident by which the signification of the conflict themes can be clearly delineated from one another. The main materials examined will be those statements associated with Horus, Osiris and Seth, although other materials will be brought into the argument when and where they are appropriate. The main thesis of the paper is that symbols of divine conflict in the Pyramid Text tradition did not have a single or simple origin, but that they originated from a number of different considerations. The paper will suggest possible political overtones, implications for the natural world, and implications for the nature and origin of the kingship. The basic theory of the paper is that they were elaborations of certain basic and abstract ideas which eventually evolved into complex myths of a rudimentary narrative nature. Due consideration will be given to the specific vocabulary used in the Pyramid Texts to express the various verbs expressive of conflict described. The paper will attempt to discover if the various verbs expressive of the conflict and violence permit a distinct classification of the types of divine conflict and their significations.

**Tolmacheva, M., "Race and Color in Mamluk Diplomacy."
Washington State University, Pullman, Washington.**

The paper discusses guidelines for Mamluk diplomatic correspondence with the rulers of sub-Saharan African states. The two sources used are *Kitab al-ta'rif bi-l-mustalah al-sharif* by 'Umari (14th century) and *Subh al-a'sha* by al-Qalqashandi (15th century). Instructions vary considerably depending on the categories of addressees: (1) secular rulers (malik 'king' or sahib 'lord' versus religious leaders (e.g. Patriarch), (2) rulers of different religious affiliation (Muslim versus Christian), (3) Black (or perceived Black) Africans versus non-Black.

The black color of African populations' or their rulers' skin is not explicitly mentioned in the information "briefs" providing background data to each ruler's domain. However, claims of some ruling lineages to Arab origin are carefully noted, and the scribes instructed in the correct attitude in regard to these. Another apparently important point is the chronology of conversion to Islam, with more weight (i.e., more titles, as well as more flowery and respectful titles) being given those rulers whose countries can claim the earlier precedent of Islamization. The presence of non-Muslims in the state itself or on its frontiers is also noted. Finally, the vocabulary of Invocation samples listed for particular Black rulers deliberately includes a number of words with connotation of blackness and darkness, sometimes contrasted with whiteness.

Townsend, R., "The Royal Tombs at Abydos and the Origin of Osiris." San Francisco, California.

While J. Gwyn Griffiths in his comprehensive study of Osiris (1980) traced the origin of the god back to the royal necropolis at Abydos, he only once makes reference to the burial of the First Dynasty kings there as fact, and this almost in passing. With the work of Kaiser, Dreyer, and O'Connor published in the last decade, it is not possible to make a definitive statement about Abydos as the burial ground of the first ten Horus kings, beginning with Iry-Hr (Petrie's Ro) and Ka, then Narmer as unifier and first king of the First Dynasty, and then his seven successors. This means that there will have been ten consecutive royal funerary procedures carried out here and nowhere else in Egypt over a period of say, 200 years (a conservative estimate?). Therefore both the funerary ritual and the Pyramid Texts will have deep roots here, established and evolved through practice over 200 years. A strong funerary ideology developed here (defined as ritual procedures and their accompanying mythos), along with a corresponding institutional support structure (priesthood plus necropolis administration).

A somewhat more specific scenario than Griffiths' admirable conclusion regarding the god's origin may now be seen to emerge from what Gardiner termed the insoluble mystery. The appropriate question to ask is, what happened at Abydos during the chaos of the

Second Dynasty, and then during the third, when the royal funerals moved north for good? The answer is, that the Osiris myth grew out of the institutional attempt to make sense of these events, and that the god is a personification of the Abydene royal funerary ideology. This answer encompasses personification of dead kingship (Gardiner and others), anthropomorphization of Khentiamentyw by the dead king (Griffiths), and just possibly, an historical king (Sethe). The Osiris Mysteries of the Middle Kingdom can be seen as a continuation of this process (Frankfort and Helck).

Van Asche, H., "The Red Sea Crossing." Pinehurst, Idaho.

Van Lepp, J., "Spatial Relationship and Arrangement in Egyptian Art." Pasadena, California.

The Egyptians provided information about their daily life in their wall scenes. The socially formulated Afterlife of the Egyptians was a structured approach to an expectation. Their view of the Netherworld was neither ethereal nor esoteric. It was a clear concept which possessed no ambiguity or uncertainty and did not seemingly allow for individual interpretation. The funerary wishes of the deceased portrayed in their tomb wall scenes were based on experience found in reality.

The ancient artist did not consider modern aesthetic artistic conventions of depth of field and perspective. Nevertheless, equivalent devices were employed. They were logical solutions for the transference of information about the three-dimensional Egyptian world onto a two-dimensional wall.

Wall scenes are two-dimensional, whereas portrayed human activities are three-dimensional. Therefore, it was necessary for the three-dimensional image to be transformed into a conceptual two-dimensional image. The reversal of this two-dimensional transformation requires an understanding of the techniques in spatial relationship and arrangement employed by the Egyptian artist.

Contrary to the belief of Schfer, it is possible to deduce non-overlapping spatial relationships and arrangement. They can be represented in one or more registers, or with a unifying element,

encompass several registers. In all instances the principle of rabattement is applied. Rabattement, a mathematical concept, is where an object is turned by 90°. Its usage allows visualization of the spatial relationship between one object or sets of objects with their surrounding objects. Rabattement has been previously applied by Badawy to representations of Egyptian architecture and is equally applicable to Egyptian art.

Vartorella, W. F., "Global Funding for Egyptology in the 21st Century: An Appraisal & Recommendations for Change." SPHINX Database Project.

The greatest challenge facing Egyptology in the 21st century is not political unrest, site pollution, or the myriad of worthy scholarly projects deserving attention.

It is attracting funding.

With far less than 1% of all corporate and foundation grants available to archaeology generally world wide, clearly new cross-disciplinary approaches must be adopted to meet ever-changing mission statements in an increasingly competitive funding environment.

This paper explores funding trends and new avenues for securing financial support for Egyptology. It is the result of a three-year global tracking study of grant activity involving ancient Near Eastern studies.

The SPHINX Database was created to facilitate monitoring and trends analysis of such grant awards.

The paper details advantages, approaches, and kinds of interdisciplinary projects in Egyptology most capable of attracting funding. Specific topics may include ancient nutrition, mummy DNA, conservation, "dirt" archaeology, the wide availability of free equipment (including remote sensing/GIS gear), and how-to strategies for accessing Japanese philanthropy or sourcing \$\$\$ for work planned by minority or Eastern European scholars.

The discussion considers global sources, EXCLUSIVE of NEH and NSF. Letters of inquiry, proposal presentational and budget "flags" are considered as they apply to a market-driven,

benefits-oriented methodology for attracting funding. A traditional approach to seeking financial support--this is not.

Wilkinson, R., "Gesture Symbolism in the Iconography of Ancient Egyptian and Near Eastern Art." Humanities Program, University of Arizona.

The artistic traditions of Egypt and the Ancient Near East frequently incorporate gesture symbolism as a major component in their iconographic vocabularies, yet this aspect of Egyptian art has received relatively little recent attention. The present paper shows that the symbolic gestures found in Egyptian and Near Eastern iconography can be seen to fall into three groups -- gestures which are universal (found independently in a number of cultures), specific (found in one culture only), and shared (found in two or more cultures, and seemingly adopted from one culture by the other/s). The vocabulary of gesture symbolism shared by Egyptian and Mesopotamian art is especially considered.

Wolinski, A. E., "Dendera Temple, a Masked Priest and Herodotus." Mesa College.

A. Mariette had a line drawing in 1873 from the Dendera Temple of a masked Anubis priest being directed by two other priests in a procession.

In 1990 I went to the temple to locate and photograph the scene, and found that the masked priest was carved facing left instead of right (a reversal in printing), and that the masked priest was not in a long procession, but was set-off with the two other priests directing him on the stone block inside the door post upright, and leaving the room on the upper terrace (roof).

The location is particularly important since doorways usually signify transitions.

This scene might also explain Herodotus' account of the wolf ceremony described in Book 2.122.

**Wood, W., "A Reconstruction of the Sed Festival of Mycerinus."
Atlanta, Georgia.**

This paper will be a progress report on the text-by-text reconstruction of the Sed festival of Mycerinus from the Pyramid Text that was announced at ARCE last April. The Abyss and the Netherworld, including the late crossing, are now complete, and the king's ascent through the universe has reached the Mansion of Life in the earthly realm. The second recitation in Pyramid Text 1485, which had to be omitted last year for lack of time, will be explicated, and some questions that have been raised about the reconstruction will be answered.