



AMERICAN RESEARCH CENTER IN EGYPT
AT THE UNIVERSITY OF TORONTO

A

A N N U A L M E E T I N G

R


T O R O N T O

C

A P R I L 29 - M A Y 1, 1994

E

P R O G R A M & A B S T R A C T S



A R C E

ANNUAL MEETING

TORONTO 1994

APRIL 28 - MAY 1, 1994

PROGRAM & ABSTRACTS

SPECIAL ACKNOWLEDGMENTS

Every ARCE annual meeting requires the help of many individuals, and for the Toronto meeting, we would especially like to signal the contribution of Dr. Donald Redford of the Akhenaten Temple Project and the Department of Near Eastern Studies for his tireless service on our behalf. Ably assisting him and us on numerous occasions were Susan Redford and Linda Wilding of the Akhenaten Temple Project staff.

We are grateful first to the Provost of the University of Toronto for inviting us to Toronto, to the Department of Near Eastern Studies for including us in a special reception marking the 150th anniversary of the founding of the department, and to the Akhenaten Temple Project for its welcome party in our honor on Thursday evening. Our thanks to all these people and for all these festivities. We also wish to thank them for helping to make it possible to invite Dr. Dominique Valbelle and Dr. Abdel Halim Nouredin to participate in our proceedings.

At the Royal Ontario Museum, we wish to thank Dr. Nicholas Millet, director of the Egyptian Department, and Dr. Kris Grzymski for providing support and hospitality, and for suggesting ideas for the meeting that have made it so worthwhile. We are grateful to the directors of the Museum for opening their doors to us on Saturday evening.

We also need to thank Catherine Clyne for her important part of assembling the final program and overseeing its conversion into computerized form.

The cover was designed by Nancy Carey.

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MEETING HIGHLIGHTS

Welcome Reception and Early Registration: Yorkville Room, Park Plaza Hotel
Thursday, April 28, 4:00 - 10:00 p.m.

General Business Meeting: Main Auditorium, Medical Sciences Building
Friday, April 29, 4:20 - 5:20 p.m.

Gala Reception: Lounge, School of Library Science
Honoring the 150th anniversary of the Department of Near Eastern Studies and the
Akhenaten Temple Project
Friday, April 29, 5:30 - 9:00 p.m.

Special Exhibition: Royal Ontario Museum, "The Gold of Meroe," opens to the public
Friday, April 29, 10 - 6 p.m.

Keynote Address: Dominique Valbelle, University of Lille, "The Salvage Project of North
Sinai: The History of a Border"
Saturday, April 30, 9:10 - 10:10 a.m.

Reception: Eaton Court, Royal Ontario Museum
Saturday, April 30, 5:30 - 7:30 p.m.

ARCE Annual Banquet: Hart House, Great Hall
Saturday, April 30, 8:00 p.m.

Dinner Talk: Nancy Thomas, Los Angeles County Museum, "The American Discovery of
Ancient Egypt: An Update"
Saturday, April 30, 9:30 p.m.

Board of Governors Meeting: French Room, Park Plaza Hotel
Sunday, May 1, 8:00 - 11:00 a.m.

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RSM: Research Supporting Member of the ARCE Consortium.

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**PROJECTS AND EXPEDITIONS OF THE
MEMBERS OF THE ARCE 1993-94**

- * Abu Sha'ar, Roman/Byzantine Fort Red Sea Project
Director: Steven Sidebotham, University of Delaware
- * The University of Pennsylvania-Yale Abydos Expedition
Directors: William Kelly Simpson, Yale University
David O'Connor, University Museum, University of Pennsylvania
- * Beni Hasan Photographic Project
Director: Donald B. Spanel, The Brooklyn Museum
- * Museum of Fine Arts, Boston/University Museum of the University of Pennsylvania Expedition to Bersheh
Directors: David Silverman, University Museum, Philadelphia
Edward Brovarski, Museum of Fine Arts, Boston
Rita Freed, Museum of Fine Arts, Boston
- * The Bir Umm Fawakhir Survey Project
Director: Carol Meyer, Oriental Institute, University of Chicago
- * The University of Michigan/University of Asyut Joint Project at Coptos and the Eastern Desert
Directors: Sharon Herbert and Henry Wright, University of Michigan
- * Dakhleh Oasis Project: An Archaeological Study
Director: Anthony Mills, Royal Ontario Museum and The Society for the Study of Egyptian Antiquities
- * Epigraphic Survey of the Oriental Institute of the University of Chicago, Luxor
Director: Peter Dorman
- * The Museum of Fine Arts, Boston, Giza Mastabas Project
Director: Peter Der Manuelian, Museum of Fine Arts, Boston
- * The Giza Plateau Mapping Project
Director: Mark Lehner, Oriental Institute, University of Chicago
- * The Yale University/Museum of Fine Arts Giza Pyramids Mastaba Project
Director: Edward Brovarski, Museum of Fine Arts, Boston
- * A Catalog of the Masterpieces of the Graeco-Roman Museum in Alexandria, Egypt
Director: Robert S. Bianchi

- * **Archaeological Research at Hierakonpolis (Nekhen)**
Co-Directors: Jay Mills, University of South Carolina
Walter Fairservis, Vassar College
- * **The Great Hypostyle Hall Project, Joint Centre Franco-Egyptien d'etude des Temples de Karnak and the Institute of Egyptian Art and Archaeology, Memphis State University**
Director: William Murnane
- * **Lisht Project**
Director: Dieter Arnold, Metropolitan Museum of Art
- * **Excavations at the Temple Complex of the Goddess Mut (South Karnak)**
Directors: Richard Fazzini, The Brooklyn Museum
William Peck, Jr., Detroit Museum of Fine Arts
- * **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
- * **Combined Prehistoric Expedition**
Director: Fred Wendorf, Southern Methodist University
- * **The Institute of Nautical Archaeology Expedition to the Red Sea**
Directors: Cheryl and Douglas Haldane, Institute of Nautical Archaeology
- * **Tell el-Muqdam Leontopolis Project**
Director: Carol Redmount, University of California at Berkeley
- * **Theban Mapping Project: To Prepare a New Archaeological Map of the Theban Necropolis**
Director: Kent R. Weeks, American University in Cairo
- * **Theban Tomb Publications Project**
Director: Peter Piccione
- * **The Johns Hopkins University Expedition to Thebes**
Director: Betsy Bryan, Johns Hopkins University
- * **Trans-Sinai Roman Road Between Clysma (Suez) and Aqaba**
Director: David F. Graf, University of Miami

LIST OF ARCE FELLOWS, 1993 - 94

United States Information Agency Fellows

- Elizabeth Anona Bishop (Department of History, University of Chicago)
"Talking Shop: Egyptian Advisors and Soviet Engineers at the Aswan High Dam"
- Anthony John Cagle (Department of Anthropology, University of Washington)
"Lithic Raw Material Use in the Epipaleolithic and Neolithic in the Fayyum Depression"
- Kenneth Martin Cuno (Department of History, University of Illinois, Urbana-Champaign)
"Waqf Land in Egyptian Jurisprudence and Law, 16th-19th Centuries"
- Michael Lawrence Frishkopf (Department of Ethnomusicology, University of California, Los Angeles)
"Music and Emotional Expression in the Sufi *Dhikr*"
- David Douglas Haldane (History Department, University of Texas, Austin)
"Arab Ships and Seamanship in the Eastern Mediterranean A.D. 570-1171"
- Jane Hathaway (Department of History, Ohio State University)
"The Military Household in Ottoman Egypt, 1670-1750"
- Kathryn Alicia McFadden (Department of Anthropology, Indiana University)
"Changing Health Patterns with Urbanization in Ancient Egypt"
- Yaseen Ahmed Noorani (Comparative Studies Department, University of Chicago)
"Form and Ideology in Neoclassical Colonial Literature"
- Ann Macy Roth (Classics Department, Howard University)
"Family Tomb-Chapels in the Mastaba of Mereruka: An Extension of the Watet Khethor Project"
- Matthew Wiley Simonds (Near Eastern Studies Department, University of California, Berkeley)
"Muhammad Murtada al-Zabidi (1732-1791): Biography and Background"
- Mark Jonathan Wegner (Center for Middle East Studies, University of Chicago)
"The Caliphate Debate in Egypt in the 1920's"

National Endowment for the Humanities Fellows

- Walter Tice Armbrust (Department of Anthropology, University of Michigan)
"Inscribed Passages: Pilgrimage Ceremonies in Cairo and Their Development During the Past 100 Years"
- Clarissa Chapman Burt (Department of Near Eastern Languages and Civilization, University of Chicago)
"Contemporary Poetry in Egypt Since 1967: The Dynamics of Poetic Experimentation"
- John Jason Thompson (Department of History, Western Kentucky University)
"A Reassessment of Edward William Lane"
- William Charles Young (Institute of Archaeology and Anthropology, Yarmouk University, Jordan)
"Inscribed Passages: Pilgrimage Ceremonies in Cairo and Their Development During the Past 100 Years"

Samuel H. Kress Fellow in Egyptian Art and Architecture

Josef William Wegner (University Museum, University of Pennsylvania)

"An Archaeological Examination of the Senwosret III Cenotaph-Temple Complex at Abydos"

Egyptian Development Fellowships

Marguerite Nessim Abd El-Shahid (Department of City and Regional Planning, University of California, Berkeley)

"The Local and Regional Impacts of Privatization in Developing Countries: The Case of the Egyptian Textile Industry"

Safwan Abd-Elatif Aly (Department of Architecture, Carnegie Mellon University)

"Representation of Creative Design Process in Computer-aided Design Environments"

Hisham Hamed Assal (Architecture Department, University of California, Los Angeles)

"Development of Engineering Education"

Salma El Saueed Abdel Raouf Elreedy (Department of Environmental Health, Harvard School of Public Health)

"Community Exposure to Lead in Cairo, Egypt"

Ayman Ismail (Department of City and Regional Planning, Ohio State University)

"Urban Development: Institutions and Policies"

Nahla Mohamed Zaki (Civil Engineering Department, University of California, Los Angeles)

"A Theoretical and Experimental Study on The Piping Irrigation Systems in Under-developed Countries"

BOOK EXHIBITORS

Location: Lobby, Medical Sciences Building

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Scholar's Choice**

Forty-Fifth Annual Meeting 1994

AMERICAN RESEARCH CENTER IN EGYPT, INC.

**Host Institutions:
The Akhenaten Temple Project
Department of Near Eastern Studies
University of Toronto**

Toronto, Canada, April 28 - May 1, 1994

PROGRAM

*All panels will take place in the Medical Sciences Building
at the University of Toronto*

THURSDAY, APRIL 28

9:00 AM - 5:00 PM

EXECUTIVE COMMITTEE MEETING

**Park Plaza Hotel
Rosewood Room**

4:00 - 10:00 PM

**EARLY REGISTRATION
AND WELCOME RECEPTION**

**Park Plaza Hotel
Yorkville Room**

FRIDAY, APRIL 29

8:00 AM - Noon

CONFERENCE REGISTRATION

**Medical Sciences Building Auditorium
Lobby**

8:30 AM - 12:30 PM

EXECUTIVE COMMITTEE MEETING

**Park Plaza Hotel
Rosewood Room**

9:00 - 9:30 AM

WELCOME ADDRESSES

Medical Sciences Building
Main Auditorium

Professor Adel Sedra
Vice-President and Provost, University of Toronto
Dr. Abdel Halim Nouredin
Chairman, Egyptian Antiquities Organization

MORNING

9:30 AM - 12:30 PM

PANEL 1A: MORTUARY CULT AND TOMB ANALYSIS

Medical Sciences Building
Main Auditorium

Chair: Terry Miosi
Akhenaten Temple Project

A. Dodson (Universities of Liverpool & Cambridge), "The King of the Golden Coffins"

P. Brand (University of Toronto), "The Iconography of the *Shebyu*-Collar"

D.C. Patch (Metropolitan Museum of Art), "The Funeral Garment of Lady Senebtisi"

A.M. Roth (Howard University), "The Absent Spouse: Patterns and Taboos in Egyptian Tomb Decoration"

COFFEE BREAK

F.W. Niedenfuhr (ARCE, Washington, DC), "How Dry I Am: The Desiccation Process in Mummification"

C.H. Roehrig (Metropolitan Museum of Art), "The Eleventh Dynasty Tomb of Djari at Thebes (TT 366)"

S. D'Auria (Museum of Fine Arts, Boston), "Wooden Boat Models from the Tomb of Djehutynakht at Bersheh"

R.M. Schoch (Boston University), "How Old is the Great Sphinx?"

PANEL 1B: LANGUAGE, LITERATURE AND PHILOLOGY

Medical Sciences Building
Room 2172

Chair: Lyn Green
Royal Ontario Museum

T. Moore (University of California at Berkeley), "'Any' as an Element in Theophoric Names"

L. Bell (University of Chicago), "Cultural Problems Encountered in Translating Ancient Egyptian Texts"

E. Castle (University of Chicago), "The Dedication Formula *ir.n.f m mnw.f*: Its Origin and Historical Development"

O. Goelet (New York University), "Observations on the Papyrus of Ani"

COFFEE BREAK

L. Depuydt (Brown University), "On the Consistency of the *Annus Vagus* as Backbone of Egyptian Chronology"

J.G. Manning (Princeton University), "The Egyptianness of Hellenistic Egypt"

L. Krzyzaniak (Archaeological Museum in Poznan), "Further Report on the Petroglyphs in Dakhleh Oasis"

L.H. Lesko and S.E. Thompson (Brown University), "A Ptolemaic Period Book of the Dead at Brown University"

12:30 - 1:50 PM

LUNCH

AFTERNOON

1:50 - 4:10 PM

PANEL 2A:

NEW KINGDOM ARCHAEOLOGY

Medical Sciences Building
Main Auditorium

Chair: Richard Fazzini
The Brooklyn Museum

D. O'Connor (University Museum, University of Pennsylvania), "Thebes the city under Amenhotep III"

B. Bryan (Johns Hopkins University), "Report on Epigraphic Work in the Tomb of Su-em-niwet at Thebes"

R. Wilkinson (University of Arizona), "Symbolic Alignment in New Kingdom Royal Tombs"

O.J. Schaden (University of Arizona), "The Tomb of Amenmesse (KV-10)"

G. Gibson-Kirwin (Royal Ontario Museum), "What Two 21st-Dynasty Coffins at ROM tell about life on the lower edges of the Theban elite in the 10th century BCE"

D.P. Ryan and J. Rutherford (Pacific Lutheran University), "Preserving Tombs in the Valley of the Kings"

E.L. Ertman (University of Akron), "The Visual and Historical Significance of the Ceremonial Shields of Tutankhamun"

PANEL 2B: ARTS AND CRAFTS IN MEDIEVAL AND MODERN EGYPT

Medical Sciences Building
Room 2172

Chair: Terry Walz
American Research Center in Egypt

H. Dajami-Shakeel (University of Toronto), "'Misr' and al-Qahirah: Contrasting Images Under the Fatimids"

G. Sawa (University of Toronto), "Kashf al-Ghumum (Kashf al-Humum): A Fourteenth Century Illustrated Egyptian Manuscript on Arabic Music"

B. Walker (University of Toronto), "Between East and West: A Socio-political Study of Mamluk Sgraffito"

T. Walz (ARCE), "The Renaissance of Ivory Carving and its Craft Lineages"

N. Sweitzer (ARCE Southern California), "Pounded to Pieces: The Nomadic Egyptian Bedouin's Gold"

PANEL 2C: CONSERVATION AND PROBLEMS OF CHRONOLOGY

Medical Sciences Building
Room 2173

Chair: David Berg
University of Toronto

G. Burns (University of Toronto), "Study in Conservation of Egyptian Antiquities: The Eco-Archaeometric Approach"

E.D. Johnson (ARCE, Southern California), "Conservation Problems in Egyptian Archaeology: The Role of Local Ground Water and Salts"

R. K. Ritner (Yale University), "The Tempest Stela of Ahmose and the Santorini Eruption"

A. Cagle (University of Washington), and J. Rutherford (Consulting Engineer), "Hatshepsut's Obelisk: An Earthquake Indicator?"

J. Evans (Consulting Engineer), "Queen Hatshepsut and Early 18th Dynasty Chronology"

4:20 - 5:20 PM

BUSINESS MEETING

Medical Sciences Building
Main Auditorium

5:30 - 9:00 PM

RECEPTION

Faculty of Library Science
140 St. George Street
Claude T. Bissell Building
Lounge (Room BL 705)

*In Honor of the 150th Anniversary of the
Department of Near Eastern Studies at the University of Toronto*
Hosts: Department of Near Eastern Studies and
Akhenaten Temple Project

SATURDAY, APRIL 30

9:10 - 10:10 AM

KEYNOTE ADDRESS

Medical Sciences Building
Main Auditorium

Dominique Valbelle
University of Lille
"The Salvage Project of North Sinai: The History of a Border"

COFFEE BREAK

MORNING

10:20 AM - 12:30 PM

PANEL 3A:

MUSEUM STUDIES

Medical Sciences Building
Main Auditorium

Chair: Gerald E. Kadish
University of Toronto

D. Wildung (Aegyptisches Museen, Berlin), "New Structures for an Old Museum"

G. Robins (Emory University), "A Gridded Ostrakon in the Royal Ontario Museum"

P. Lacovara and Y. Markowitz (Museum of Fine Arts, Boston), "The Ferlini Treasure in Archaeological Perspective"

D.W. Larkin (New York University), "Tricks of the Trade: Making Egyptian Architectural Decoration Fit the Available Space"

B. Bohleke (Yale University), "Excavations at the Yale University Art Gallery: Small Finds from the Nooks and Crannies"

L.H. Corcoran, "The 'Gems' of the Collection of the Institute of Egyptian Art and Archaeology, Memphis State University"

G. Homsey and J. Rutherford, "Preliminary Study of Three Egyptian Museums"

5:30 - 9:00 PM

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Medical Sciences Building
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State University of New York, Binghamton

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G. Homsey and J. Rutherford, "Preliminary Study of Three Egyptian Museums"

J.F. Romano (The Brooklyn Museum), "Cylindrical Cosmetic Boxes of the Late 18th and Early 19th Dynasties"

L. Berman (Cleveland Museum of Art), "The Middle Kingdom Statue of Nakht"

COFFEE BREAK

A.H. Salisbury (University of Minnesota), "The Case for Contextual Ceramic Archaeology in Medieval Upper Egypt"

B.S. Lesko (Brown University), "A Significant Monument for a Woman"

D. Berg (University of Toronto), "A Stela of Hatshepsut in Berlin"

J. Lustig (Temple University), "Paintings in Middle Kingdom Tombs based on Textiles"

PANEL 4B:

2:00 - 3:30 PM

ANCIENT NUBIA

Medical Sciences Building
Room 3154

Chair: Patricia Paice
Wadi Tumilat Project

J. Phillips (University of Cambridge), "Egyptian and Nubian Material from Ethiopia"

J.W. Yellin (Babson College), "Egyptian Religion and the Invention of the 'Napatan' State"

S.T. Smith (University of California, Los Angeles), "Sealing Practice in Lower Nubia and at Kerma"

S. Auth (The Newark Museum), "Interpreting Ancient Nubia to Urban Audiences"

3:30 - 5:00 PM

ARCHAEOLOGICAL FIELD REPORTS, PART I

Medical Sciences Building
Room 3154

Chair: William J. Murnane
Memphis State University

S.E. Orel (Northeast Missouri State University), "The 1993 Season at the Gebel el-Haridi"

E. Brock (Canadian Institute in Egypt), "Reconstructing the Sarcophagus of Ay"

S. Harvey (University Museum, University of Pennsylvania), "New Light on the Earliest Eighteenth Dynasty: Discoveries at Abydos"

W.J. Murnane (Memphis State University), "Discoveries in the Hypostyle Hall at Karnak"

2:00 - 5:00 PM

PANEL 4C:

TEXTS AND CULTURE

Medical Sciences Building
Room 2172

Chair: Ronald Leprohon
University of Toronto

A.F. Robertson (New York University), "Why Were Two of the Akkadian Cuneiform Tablets Found at Tel el Amarna Marked With Red Ink Dots Like Those Used in Egyptian Verse Painting?"

J.L. Foster (Roosevelt University), "Point of View in 'The Prophecy of Neferty'"

E. Bleiberg (Memphis State University), "The 'Truly Silent One' and Economic Man"

A. McDowell (Johns Hopkins University), "An Incised Hieratic Ostrakon From Deir el-Medina"

COFFEE BREAK

E.S. Meltzer (Northeast Normal University, China), "The Particle *is*: Discourse Considerations and Etymology"

S. Vinson (Johns Hopkins University), "Theft from the Gods: The Strange Cases of the Magic Book of Thoth and the Cattle of the Sun"

S.L.D. Katary (Laurentian University), "*The Two Brothers* as Folktale: Constructing the Social Context"

C.R. Jones (ARCE, Southern California), "Ancient Egyptian Words in Sumatra's Rejang Culture"

PANEL 4D:

MODERN EGYPT

Medical Sciences Building
Room 2173

Chair: Charles D. Smith
Wayne State University

E. Homerin (University of Rochester), "Poetry's Power, A Saint's Appeal: Ibn al-Farid in Contemporary Cairo"

F.M. Najjar (Michigan State University), "A License to Kill: Apostasy in Contemporary Egyptian Discourse"

C.D. Smith (Wayne State University), "Secularism and Islam: A Comparative Perspective"

F.H. Lawson (Mills College), "Commerce and Coalitions in Egypt and Syria"

5:30 - 7:30 PM

RECEPTION

Royal Ontario Museum
Eaton Court

Please Note: the Egyptian Galleries close at 6:00 p.m.

8:00 PM

DINNER

Hart House
Great Hall

Please note: Prior reservations required –See registration form

9:30 PM

DINNER TALK

Nancy Thomas
Los Angeles County Museum of Art
"The American Discovery of Ancient Egypt: An Update"

SUNDAY, MAY 1

8:00 AM - 11:00 AM

BOARD OF GOVERNORS MEETING

Park Plaza Hotel
French Room

MORNING

9:00 AM - NOON

PANEL 5A:

ARCHAEOLOGICAL FIELD REPORTS, PART II

Medical Sciences Building
Main Auditorium

Chair: Jack S. Holladay
Wadi Tumilat Project

S.E. Sidebotham (University of Delaware), "Fieldwork in the Eastern Desert in 1993
Conducted by the University of Delaware"

J.A. Seeger (Northern Arizona University), "Analysis of the Closed-Pipe Water Systems
for the Roman Fort at 'Abu Sha'ar, Egypt"

P.A. Piccione (University of Chicago), "The Theban Tombs Publication Project Report on
the Tombs of Ray (No. 72) and Ahmose (No. 121)"

COFFEE BREAK

J.A. Harrell (University of Toledo), "An Old Kingdom Basalt Quarry at Widan el-Faras
and the Quarry Road to Lake Moeris in the Faiyum"

C.A. Redmount (University of California at Berkeley), "Archaeological Investigations at
Tell el-Muqdam 1993"

K. Grzymiski (Royal Ontario Museum), "Sites and Sights in the Letti Basin (Upper Nubia)"

L.P. Brock (Canadian Institute in Egypt), "A Final Clearance of Tomb 55"

PANEL 5B: SOCIO-HISTORICAL TOPICS

Medical Sciences Building
Room 3154

Chair: Donald Redford
Akhenaten Temple Project

R. Gillam (York University), "Priestesses of Hathor: Their Function, Decline and Disappearance"

D. Doxey (University of Pennsylvania), "Epithets of Non-Royal Women in the Middle Kingdom"

S.T. Hollis (Sierra Nevada College), "Neith: Ancient Egyptian Creator"

E. Teeter (University of Chicago), "Amunhotep Son of Hapu at Medinet Habu"

COFFEE BREAK

D.L. Brooks-Hedstrom (Wheaton College), "Archaeological Evidence of Early Christianity at Luxor and Karnak: An Example of Egyptian Nationalism in Upper Egypt"

J.E. Lasken (National Science Foundation), "Is Reliance on the Manethonian Hypothesis Justified?"

G. Greenberg (Biblical Archaeological Society of New York), "Manetho's 7th and 8th Dynasties: A Mystery Solved"

J. Van Lepp, "Evidence for Artificial Irrigation in Amration Period Art"

NOON - 2:00 PM:

LUNCH

AFTERNOON

2:00 - 4:00 PM

PANEL 6A:

MENDES REPORTS

Medical Sciences Building
Main Auditorium

Chair: Jack S. Holladay
Wadi Tumilat Project

D.B. Redford (University of Toronto), "The 1993 Season at the University of Toronto's Expedition to Mendes (Tell er-Rub'a)"

G. Mumford (University of Toronto), "The 'Middle Kingdom' Occupation and Later Intrusions at Mendes (Tell er-Rub'a): Squares HF (1991) and AL-K (1992-93)"

S. Adamson (University of Toronto), "The Harbour at Mendes"

L. Pavlish (University of Toronto), "Geophysical Survey at Tell er Rub'a (MENDES), Egypt"

1994 ANNUAL CONFERENCE

ABSTRACTS

Steve Adamson, Department of Anthropology, University of Toronto: "The Harbor at Mendes"

There is a dearth of information on the subject of riverine harbors in ancient Egypt. Since water transport was essential for trade and communication, siltation of a harbor was disastrous for the associated community.

Located southeast of the modern city of Mansura in the Delta, Mendes was a thriving harbor town on the Mendesian branch of the Nile. This river, along with all but two of the seven Delta tributaries that had existed during the Pharaonic period, silted and no longer exists. It is now believed that sometime after the reign of Ptolemy IV Philopator, the main harbor had silted through neglect and continued degeneration of the Mendesian branch. Thus the causes of the subsequent abandonment of the site lie in both social and environmental variables, creating a condition in which the inhabitants either could not or would not adapt.

Julie Anderson, Egyptian Department, Royal Ontario Museum: "Canadian-Egyptian Excavations at Pelusium West, North Sinai"

During the 1993 field season at Pelusium West (Tell el Farama), North Sinai, the joint Canadian-Egyptian mission conducted a survey of the concession area and excavated two trial trenches. The material found suggests that the western sector of Pelusium was a short-lived industrial suburb and possible racetrack of late Ptolemaic and Imperial Roman date. This mission forms part of the international North Sinai Archaeological Salvage Campaign.

Susan H. Auth, The Newark Museum: "Interpreting Ancient Nubia to Urban Audiences"

From January 27 - April 17, 1994, The Newark Museum was the first venue for the traveling exhibit from The University Museum, University of Pennsylvania, "Ancient Nubia: Egypt's Rival in Africa". The history of Africa is of great interest to black communities in American urban areas such as ours in Newark. With this in mind we have prepared an extensive program of educational activities in association with this exhibit, and have specially trained both our own education department lecturers for children and a group of volunteer docents from the community to guide adult audiences. This paper will report on the results of these efforts to reach our diverse audience of urban and suburban visitors.

Lanny Bell, Oriental Institute, University of Chicago: "Cultural Problems Encountered in Translating Ancient Egyptian Texts"

However much we might wish that ancient Egyptian literature could and would "speak of itself" as it is being translated, this is manifestly not so in the case of some of our most controversial compositions. At the outset, our translation will be affected by assumptions concerning the purpose of a text and the audience at whom it was directed or to whom it appealed; why was it written, and how was it used? But all too often these texts are treated in piecemeal fashion, without any serious attempt to reach an understanding of the overall picture they portray. The main problems involved in modern translations are related to the fact that the ancient Egyptian texts made clear sense (originally, at least) within, and *only* within, their own cultural context, which is alien to us. The challenge always facing the translator is to produce a rendering which is at the same time both faithful to the original and yet intelligible to a whole new set of readers who make very different assumptions about the world, the way it is organized, and their own rules in it. Whereas we may be relatively certain that Egyptian texts once had *consistent* internal development in their

"plots" from beginning through the middle to the end, it may now be necessary for us to *impose* meaning on them –essentially reconstructing them by finding and identifying the threads or themes which run through them and seem to tie them together. Quite apart from hieratic difficulties, textual modification, and the degree of incompleteness or unreliability of the actual copies we have at our disposal, we constantly have to make choices in interpreting grammar and vocabulary, based on our knowledge of the possibilities and parallels, as well as the general cultural-historical background of which the texts themselves are an integral part. Especially, we must be aware of the mixture of historical and mythological themes pervading the literary creations we possess. After a preliminary assessment of a work, we must construct an hypothesis concerning its overall meaning, and then test this hypothesis rigorously. The validity of our approach, and the success of our translation, will be assessed, of course, by ourselves, colleagues, and the readability of our new version. To what extent can a challenging or problematic text be made accessible without constant and elaborate reference to the underlying Egyptian? Examples will be cited from recent treatments of "The Dialogue between a Man and his *Ba*", "The Instructions of Amenemhet", "The Story of Sinuhe", and "The Contendings of Horus and Seth".

David Berg, Department of Near Eastern Studies, University of Toronto: "A Stela of Hatshepsut in Berlin"

[Abstract not yet received.]

Lawrence Berman, Cleveland Museum of Art: "The Middle Kingdom Statue of Nakht"

Made of wood, life-size, and in almost perfect condition, the statue of Nakht in the collection of the Shumei Culture Foundation, Japan, is a masterpiece of Middle Kingdom sculpture. Large-scale wooden statues, particularly of this quality, are rare. On two-year loan to the Cleveland Museum of Art, the statue of Nakht provides an opportunity for detailed analysis and comparison with other examples from the Middle Kingdom (such as the chancellor Nakht in the Louvre) regarding methods of construction, materials, style, and date.

Edward Bleiberg, Memphis State University: "The 'Truly Silent One' and Economic Man"

The ancient Egyptian ideal of the "truly silent one" is at odds with the modern concept of economic man. The wisdom literature extols quietness, calmness, and coolness and discourages falsehood, covetousness, desire, anger, and strife. This paper examines how the social conditioning revealed in the wisdom literature discouraged any entrepreneurial spirit among the educated class of Egyptians.

Briant Bohleke, Yale University: "Excavations at the Yale University Art Gallery: Small Finds From the Nooks and Crannies"

Museum storage areas provide a well of artifacts whose contexts are often unknown or misunderstood because of improper excavation. Donated by various and in some cases unknown patrons of bygone eras, these objects represent disparate fragments of Egyptian artistic techniques, utilitarian usage, and funerary tradition. On some occasions they attest the sole evidence of events, people, or practices; at other times they provide the missing piece to solve a puzzling aspect of Egyptian civilization.

Despite the publication ten years ago of *Egyptian Art at Yale* many objects in the University's collections could not be included and remain to be studied. Among these are inscribed beads, petal rosettes and faience wall inlays, a mutilated vase fragment, a votive sistrum handle, shawabti of notables, and some curious objects.

This presentation will provide an overview of the above selection, attempting to restore to them their original provenance and context through interpretation and comparison with parallels and contemporary references.

Peter Brand, Department of Near Eastern Studies, University of Toronto: "The Iconography of the *Shebyu*-Collar"

During the New Kingdom a new form of collar joined the repertoire of Egyptian jewelry, the *shebyu*-collar. The *shebyu*-collar is well known as the standard token of royal favor bestowed on worthy officials in the "Gold of Honor" ceremony during the New Kingdom. Throughout the New Kingdom, however, there are numerous examples of this collar being worn by deities, royalty and private individuals in religious and funerary contexts. This paper aims at examining this phenomenon and offering insight into the possible significance of the *shebyu*-collar in religious and funerary contexts. The collar appears in several such contexts throughout the New Kingdom. It turns up in a funerary context in private tombs and stelae. Beginning in the reign of Amenhotep II the collar is also used by the king, and its use by the king expands throughout the New Kingdom. Beginning in the later Eighteenth Dynasty the *shebyu*-collar is associated with the gods Amen-Re and Osiris. During the Ramesside period, the collar is associated with certain cult images of these and other deities, especially with divine barques. By the end of the New Kingdom, the *shebyu*-collar seems to have become a talisman of divine potency.

Edwin C. Brock, Canadian Institute in Egypt: "Reconstructing the Sarcophagus of Ay"

The red granite sarcophagus of Ay, the penultimate Pharaoh of the Eighteenth Dynasty was discovered in that king's tomb in 1816 by Belzoni. At some time late in the nineteenth century after the sarcophagus had remained for many years in the tomb and partially published by Lepsius, Prisse d'Avennes and Nestor L'Hôte, it was subjected to a wanton act of vandalism, resulting in the box being smashed into fragments. Upon Maspero's request, the fragments were brought to Cairo in 1908 where they were eventually assembled and displayed in the Egyptian Museum. In 1972, an expedition of the University of Minnesota cleared the tomb, uncovering additional fragments, many from the still destroyed left side of the box, as well as the intact lid. This year, plans have been initiated through the EAO and the Egyptian Museum to bring the remaining material to Cairo and to restore the sarcophagus.

Lyla Pinch Brock, Canadian Institute in Egypt: "A Final Clearance of Tomb 55"

KV 55 was discovered in 1907 by Edward Ayerton working for Theodore Davis. Although small and uninscribed, it once held the remains of a royal burial of the Amarna Period. Due to a combination of unfortunate circumstances - the seepage of water, ancient intrusion, uncontrolled excavation and poor record-keeping, KV 55 remained a puzzle.

An initial investigation with the permission of the Egyptian Antiquities Organization revealed an incomplete clearance. An excavation permit subsequently granted in 1993 resulted in a number of objects being brought to light, including a tomb-plan ostrakon, pottery similar to that from the Amarna tombs, some gold beads and a number of small objects. Various clues extracted from the structure itself may also contribute to the solution of this historical dilemma.

Betsy Bryan, Department of Near Eastern Studies, Johns Hopkins University: "Report on Epigraphic Work in the Tomb of Su-em-niwet"

The tomb of Su-em-niwet, royal butler under Amenhotep II, has a large mid-18th Dynasty chapel and is located on the prestigious Sheikh Abd-el Qurna. Little of the tomb has been recorded, and but a few scenes published (Wreszinski's Atlas has three photos). The tomb is largely unfinished which perhaps

explains the lack of attention it has received. In fact, it preserves a remarkable record of the employment of draughtsmen and workers during the decoration period of the tomb chapel. Each wall is in a different state of completion, with some figures finished and others only outlined. The distribution of such decoration work in its numerous phases will afford us an opportunity to study both the distribution of workers and the stages involved in creating the "style" or "styles" associated with the tom's master draughtsmen. Further, the presence of numerous underlying grids allows continued investigation of the functions of technical drawing aids (e.g., grids and outlines). A hypothesis concerning the use of such aids was put forward by the speaker in the catalogue accompanying an exhibition on Amenhotep III.

George Burns, Archaeometric Laboratory, University of Toronto: "Study in Conservation of Egyptian Antiquities: The Eco-Archaeometric Approach"

The deterioration of antiquities generates considerable concern throughout the world. It is particularly evident in Egypt, where a large portion of the world's cultural patrimony is located. Hence, conservation and restoration of existing Egyptian antiquities acquire paramount importance. However, in the opinion of many leading conservators their discipline is *structured* in such a way that it is difficult to bridge the gap between conservation and archaeology. In addition, conservators claim that over a period of the past 100 years conservation often yielded negative results in that they accelerated degradation of monuments which they aimed to save. The latter events can be traced to an inadequate interface between "hard" science and conservation science. Since degradation can be traced to an adverse interaction between antiquities and their environment, deterioration of monuments can be efficiently studied by specialists in environmental archaeological science, a subdiscipline often abbreviated as *eco-archaeometry*. Within the framework of *eco-archaeometry* the problem of salvaging cultural patrimony is best served if ties among archaeology, "hard sciences" and conservation science are maintained a priori on equal footing. One of the primary tasks of *eco-archaeometry* is to identify and quantify, on a fundamental level, physical and chemical processes responsible for the deterioration of monuments.

By way of an example of the *eco-archaeometric* approach, studies in deterioration of (1) the Tomb of Nefertari, #66, (2) the Karnak temples complex and (3) the Beni Hasan tombs are presented. The presentation will be tailored to satisfy interest and curiosity of the audience, which will hopefully lead to an open discussion of relevant problems.

1. George Burns 1991, Deterioration of our Cultural Heritage, *Nature*, 352, 658-660.
2. George Burns *Eco-archaeometry*, 1991, *Interdisciplinary Science Reviews*, 17, 81-91.
3. George Burns, T. C. Billard and K. M. Matsui, 1990, Salinity Threat to Upper Egypt, *Nature*, 344, 28.

Darlene L. Brooks-Hedstrom, Wheaton College: "Archaeological Evidence of Early Christianity at Luxor and Karnak: An Example of Egyptian Nationalism in Upper Egypt"

The period of Early Christianity in Egypt is often neglected by both Egyptologists and Church historians because the evidence has been viewed as scanty. Although the development of Christianity in Egypt has been predominantly studied from the perspective of papyrological evidence, I propose to study the archaeological remains of churches found around Luxor and Karnak through the evaluation of excavation reports. In this study, I will evaluate a traditionally important area of Pharaonic Egypt in order to trace its continued significance throughout the Christian era as seen in the archaeological record. This study will not only contribute to our understanding of the Early Church, but also to the roots of the Coptic Church. It will also, hopefully, begin to build a bridge between the work of Egyptologists and the work of Early Church historians.

The archaeological evidence from the area of Thebes dates to the end of the early Christian period from the 6th-8th centuries. These churches can be viewed as evidence of the nationalism which was present by the building of the churches just at the beginning of the spread of Islam to Egypt. This region historically retained its sense of nationalism which was first seen in the Greco-Roman period, flourishing with the rise of monasticism and then extensive building in the early Islamic period.

This paper will be a summary of the results of my thesis presented to the Division of Theological Studies at the Wheaton College Graduate School.

**Anthony Cagle, University of Washington, and John Rutherford, Consulting Engineer:
"Hatshepsut's Obelisk: An Earthquake Indicator?"**

The Dashur earthquake of October 12, 1992 inflicted widespread damage in Cairo and served as a reminder that, contrary to popular opinion, Egypt lies in a region subject to relatively severe earthquakes. The earthquake inflicted only minor damage on Pharaonic monuments and collections of objects, but killed over 500 people, injured more than 6000, and damaged at least 150 Islamic monuments. How great is the threat of future earthquake damage to ancient Egyptian monuments?

This paper presents two approaches to evaluating the probable maximum magnitude of future earthquakes in Upper Egypt: 1) a review of past earthquakes, and 2) a seismic analysis of still-standing ancient structures. We first present a comprehensive summary of anecdotal accounts of those earthquakes which in the past appear to have significantly affected ancient sites. A description and seismic analysis of the standing obelisk erected in Karnak during the reign of Hatshepsut follows. The analysis estimates the maximum magnitude of earthquake required to topple the obelisk in order to obtain an upper bound based on the assumption that the obelisk was never overturned during its 3400 year history. The obelisk is off center on its base, due to an initial erection error or to earthquake-induced rocking. Based on the latter assumption, a rocking analysis estimates a possible lower bound. The paper concludes by examining a range of existing ancient monument types and briefly discussing possible seismic strengthening options.

Edward Castle, Oriental Institute, University of Chicago: "The Dedication Formula *ir.n.f. m mnw.f*: Its Origin and Historical Development"

The translation of the dedication formula *ir.n.f. m mnw.f* has long been a crux in the Egyptological literature. No single interpretation has been able to cope with all attested variants, and Egyptologists have been obliged to translate on an *ad hoc* basis, often inconsistently. A discussion of these problems and a theory designed to cope with them should have appeared in *JEA* 79 by the time of the conference. A short reprise of this will be presented in order to introduce further important evidence in support of the theory. The origin and historical development of the formula will be traced in order to clarify the logic of its syntactical structure, extending the frame of reference beyond the dedication formula itself.

Lorelei H. Corcoran, Institute of Egyptian Art and Archaeology, Memphis State University: "The 'Gems' of the Collection of the Institute of Egyptian Art and Archaeology, Memphis State University"

The collection of the Institute of Egyptian Art and Archaeology of Memphis State University is the only public collection of Egyptian antiquities in the mid-South. It offers the visitor, student, or scholar an opportunity to view representative objects from every phase of ancient Egyptian history from the predynastic through the Roman era. The initial core of 44 objects purchased for the institute in 1975 from the Museum of Fine Arts, Boston, has been augmented over the past 18 years through loans from prestigious institutions and gifts from generous individuals. The subject of this paper is a group of donated

objects that form the "gems" of our collection, particularly two examples of carved, rock crystal jewelry: a pendant in the form of a seated figure and a miniature frog.

Hadia Dajami-Shakeel, University of Toronto, "'Misr' and al-Qahirah: Contrasting Images Under the Fatimids"

In this presentation, we will discuss:

- 1- Some Topographic and Demographic differences between the two cities.
- 2- Aspects of life in both cities.
- 3- "Misr" as a Center of Sunni revival, and its contribution to the fall of the Fatimids.

Sue D'Auria, Museum of Fine Arts, Boston: "Wooden Boat Models from the Tomb of Djehutynakht at Bersheh"

The Museum of Fine Arts houses the largest collection of wooden models found in a single tomb. Excavated in 1915 by the Harvard University-MFA Expedition, the models were found in tomb 10A at Bersheh, the tomb of the Eleventh Dynasty nomarch Djehutynakht. It is from this tomb that the famous painted coffin now on display at the MFA also derives.

The tomb contained nearly 60 boat models, and a number of model scenes and offering bearers. During the plundering of the tomb in antiquity, however, the models were broken up and thrown about the chamber. When excavated, most of them were situated in heaps between the south and east walls and the coffin of the nomarch. One model hull had even been used by the plunderers to prop up the lid of the outer coffin during the robbery.

The collection of models in its entirety has never been published or properly catalogued. In 1992, Nadia Lochma, a conservator from the Cairo Museum whose specialty is wooden objects, spent a summer in Boston organizing the boat models. She was able to place many of the loose figures in their proper places on the boat hulls. The Department of Ancient Egyptian, Nubian, and Near Eastern Art has received a grant from the National Endowment for the Arts to document all of the models. The boat models have been the focus of the first year's work. Utilizing the excavation records, an attempt has been made to locate and identify more of the missing elements.

Fifty-two boats have been catalogued thus far, revealing a wonderful assortment of different types of craft. Most common are the simple sailing (21 examples) and rowing (20 examples) boats, which generally have crews of 6 or 8. There are specialized vessels as well, including 7 cabin boats, 5 papyriform boats, 2 galley boats, 2 fowling boats, and 2 military boats.

During the next year, the balance of the models will be surveyed, with a view toward the publication of the entire collection, so that little-known corpus will be made more accessible.

Leo Depuydt, Brown University: "On the Consistency of the *Annus Vagus* as Backbone of Egyptian Chronology"

The 365-day year as we know it is an Egyptian invention. Because the earth revolves around the sun nearly once in the time it turns 365 times on its own axis, thus effecting the tangible phenomenon of the cycle of seasons, it seems it was only a matter of time before the 365-day year would come into use. But to Egypt goes the credit for having been the first.

Since the institution of our year, probably sometime early in the third millennium, only two individuals, both citizens of Rome, an emperor and a pope, have been able to muster the authority needed to adjust it on the advice of astronomers. The calendar reforms by Julius Caesar in 46 BC (with a correction by Augustus in 8 BC) and Gregory XIII in AD 1582 have brought the 365-day year in line with the solar

year, which is just under a quarter day longer, by inserting one day every fourth year – with three exceptions per four centuries since 1582, to compensate in the other direction.

Before Caesar's intervention, the Egyptian year receded about one day in four years in relation to the seasons, so that a given day, for example New Year's Day, would regress slowly through the natural year, returning to the same point after about 365×4 or 1460 years, hence the name "wandering year" or *annus vagus*.

It is generally assumed that this regressive motion was consistent throughout Egyptian history. This assumption constitutes the backbone of Egyptian chronology. Consistency is irrefutable for certain stretches of time and there is little doubt that the year was always wandering during the Pharaonic period. But was its course left undisturbed throughout? Were Caesar and Gregory the only reformers?

The study of ancient Near Eastern chronology has flourished in recent years and it has been confirmed that the chronology of the region is tied to a considerable extent to Egyptian chronology and that Egyptian chronology, especially Sothic dating, presupposes an unperturbed wandering year. This supposition lies at the center of Old World chronology and a new investigation seems a profitable pursuit.

Complete consistency cannot be proven or disproven with absolute certainty, and there are no ways of measuring probability or improbability precisely. But the present paper does intend to create favorable conditions for making an informed individual judgment in accordance with common sense.

Aidan Dodson, Universities of Liverpool and Cambridge: "The King of the Golden Coffins"

The discovery of the tomb of Tutankhamun has long been recognized as one of the most spectacular discoveries of all time, yet only a handful of its objects have ever been scientifically published. The author is currently engaged in the final publication of the coffins, canopics and related materials, based on Howard Carter's original notes, supplemented by his own research.

This paper summarizes the conclusions so far reached on the objects themselves; amongst these are the removal of any doubts concerning the original ownership of the Second Coffin: it was certainly taken over from the burial outfit of Smenkhkare/Nefereferuaten. Additionally, the coffins' place in the development of the whole genre is also considered.

Denise Doxey, University of Pennsylvania: "Epithets of Non-Royal Women in the Middle Kingdom"

The purpose of this paper is to enumerate and discuss the epithets applied to non-royal women on monuments of the Middle Kingdom in Egypt. Since monuments designed exclusively for women are exceedingly rare, scenes of women, and epithets describing them, are most commonly found in the tombs or on the stelae of the husbands, fathers, and sons of the women in question. As a result, the space available for descriptive texts regarding women was, as a rule, limited, and the epithets used were neither numerous nor particularly varied.

I will focus first upon the standard repertoire of feminine epithets, and will then discuss variations from this format, such as the phrasing of the small number of texts designed exclusively for women. Next, I will draw a comparison between the epithets of men and women, as well as between those of women who are the principal figures on monuments and those functioning in a subsidiary position.

Muhammad S. Eissa, Program of African & Asian Languages, Northwestern University: "Arabic Learning Is Made, Jokingly, Easy"

Tough jobs can be made easy via various channels. Learning a foreign language is a tough job, and learning Arabic can under certain circumstances, be tougher than usual. One of the tried means to lighten the task of Arabic learning is driving a genuine smile to the heart of those stressed learners. A talented teacher does not have to search for, collect or memorize jokes to tell to his/her class. Nor should

he/she be the sole source of anecdotal remarks. However, the atmosphere that the teacher creates is greatly responsible for inspiring humorous creativity. Taking the subject matter itself, the Arabic language is a great source of inspiration. Vocabulary units, grammatical features and writing system provide a rich resource for humorous, yet memorable educational comments. This presentation will attempt to portray the value of humor in a foreign language study with focus on the situations where Arabic is that target foreign language. Several examples will be provided to illustrate the points under discussion.

Earl L. Ertman, School of Art, University of Akron: "The Visual and Historical Significance of the Ceremonial Shields of Tutankhamun"

Four large wooden ceremonial shields were found in the annex of KV-62 by Howard Carter. While the inscriptions of all these shields have appeared in print, I am not aware of published illustrations of two of these shields, each of which pictures the king seated on a throne. This paper will focus on these two shields describing and discussing them while placing them into their historical context. This study is greatly aided by new translations of their inscriptions by Hans Goedicke who has been kind enough to allow me to include some of the highlights from his unpublished research in this presentation. An analysis of the similarities and differences of all these shields and the implications of these differences are part of this review. One of these shields differs from the rest and may be the monument which marks the end of the Amarna Period and the return to orthodoxy in Thebes.

James Evans, Consulting Engineer: "Queen Hatshepsut and Early 18th Dynasty Chronology"

A 58-year cycle is known from the Bible and modern times; its exact value is 21175.23 days. An epoch was August 9, 1509 BC (all calendar dates are Gregorian, or Wanderyear: 365 days, from an origin on Sept. 12, 3102 BC; -3103.0912: 0:0 W). Thutmose III became King on April 17, 1504 BC. Hatshepsut proclaims that an era had begun, under the authority of her father Thutmose I, on New Year's Day, August 22, 1510 BC, 1593 W. It is now Year Six of "The Peaceful Years". On about May 15, 1501 BC (year nine) Hatshepsut starts a new dating series from year one. From here even those inscriptions showing only Thutmose III are dated by her years. Between Sept. 14, 1485 BC and Feb. 14, 1484 BC Thutmose III becomes the major partner, and all years are dated from his accession in 1504 BC, some retrospectively.

The ancient Egyptians knew of the 411.8-day cycle, the period of rotation of the moon's orbit around the earth relative to the sun. Following Newton, I term this the elliptic term. It defines an "Elliptic Year", defined when the angle between the perigee of this orbit is in line with the sun (pms=0). It is divided into four "seasons" of 102.95 days each (pms=0, 90, 270, 360). The following dates show that these times were considered the proper ones to take royal actions:

Amen. I Accession (Helck) 1/30 1552:030 W -1550.1001 pms=185.0
Amen. I Ebers Calendar 9/XI/9 1560:309 W - 1541.0705 pms=268.4
Thut. I Accession VII/21 1571:201 W -1530.0314 pms=92.8
Thut. I: Victory Hymn 2?ii?15 1572:045 W -1530.1011 pms=270.1
King Hat. Endowment Stela 4/XI/16 1605:256 W -1496.0502 pms=355.6
King Hat. Jubilee I 15/VI/1 1616:151 W -1485.0115 pms=177.4
King Hat. Jubilee II 16/XII/309 1616:360 W -1485.0812 pms=354.7
King Hat. Temple Text 17/1/30 1618:030 W - 1484.0915 pms=5.0
Thut. III Semneh Renewal 2/X/7 1599:277 W -1592.9524 pms=91.8
Thut. III Coronation Ins 15/IX/27 1512:267 W - 1489.0512 pms=272.3
Thut. III Karnak-Start 22/VIII/25 1620:235 W -1481.0408 pms=267.6
Thut. III Camp 7 Booty 31/XI/3 1629:243 W -1472.0413 pms=268.8
Thut. III Heb Sed 33/X/12 1630:282 W -14761.0522 pms=275.5

Thut. III Gebel Barkel 47/III/10 1654:070 W -1457.1011 pms=5.4
Thut. III 17 Canal Ins. 50/IX/22 1647:262 W -1454.0428 pms=268.5
Amen. II Accession I/IV/1 1650:091 W -1452.1107 pms=180.7
Amen. II First Campaign 7/IX/25 1656:265 W -1445.0429 pms=274.5
Amen. II Elephantine [8]/XII/5 1657:315 W -1445.0429 pms=274.5
Amen. II Letter 23/IV/1 1672:091 W -1430.1102 pms=0.7

The Cesna Calendar from AD 175/176 lists a WP RNPT on II SMW 26. This is the "Elliptic" New Year of 3278:296 W:May 1, 176 AD Gregorian. The pms value is 2.6 degrees. The earliest controlled "elliptic" dates are from the Sixth Dynasty.

John L. Foster, Roosevelt University: "Point of View in *The Prophecy of Neferty*"

The Prophecy of Neferty is an interesting literary text (in verse) not only for its "historical" material (whatever its degree of reliability) but also as an example of literary "point of view". This technical term can be defined as, not the "philosophy" of the characters, but rather the perspective from which the poem is told or narrated. Interestingly, in "Neferty" there are four such perspectives: (1) the time of the unknown 12th-Dynasty author of the poem; (2) the time of the triumphant arrival of Amenemhat I as savior of Egypt to institute the Middle Kingdom and the 12th Dynasty; (3) the time of good old King Seneferu back at the beginning of Dynasty IV; and (4) the time of the invasion of the Delta by foreigners from the East as prophesied by Neferty himself. It is the backdating of events by the author of the poem which allows him to convert Neferty into a prophet who foresees the time of decline and chaos remedied by the appearance of "Ameny".

Adel S. Gamal, Department of Near Eastern Studies, University of Arizona: "Political and Social Criticism in Egyptian Humor in the Medieval Period"

No other nation in the world has used humor as a means of political and social criticism, and as a way of life as Egypt has from time immemorial. Despotic regimes from within and without inflicted intolerable suffering for many centuries upon the Egyptians. Egyptians found a safe haven in humor to rid themselves of torment, to attack their assailants, and most importantly, to raise the degree of their fellow countrymen's consciousness and help formulate a vision for a better life.

This paper will examine political humor during the Ikhshidid, Fatimid, Ayyubid, and Mamluk dynasties. Poets like Sibawaih al-Misri, Ibn Qadus, and al-Sarraj lampooned political leaders. Entire books were devoted to satire and ridicule of the political system such as *al-Fashush fi Hukm Qaraqush*. These humorous writings provide us with profound insights into the political and social aspects of Egypt in the medieval period more than I venture to say, historical accounts.

Gayle Gibson-Kirwin, Education Department, Royal Ontario Museum: "What Two 21st-Dynasty Coffins at the Royal Ontario Museum Tell About Life on the Lower Edges of the Theban Elite in the 10th Century BCE"

The Royal Ontario Museum displays two Twenty-first Dynasty coffins. One coffin, which belonged to an anonymous w**'**b priest, is typically plastered, painted and varnished. The other lacks plaster or varnish, and shows only traces of paint, yet the decoration is well done, and the owner is named and pictured many times. What can these coffins tell us about life on the lower edges of the Theban elite in the 10th century BCE?

Robyn Gillam, York University: "Priestesses of Hathor: Their Function, Decline and Disappearance"

Although hundreds of priestesses of Hathor are known from the Old Kingdom and First Intermediate Period, their numbers fall dramatically after the end of the Eleventh Dynasty. By the New Kingdom, this position has almost disappeared. Although this phenomenon undoubtedly coincided with the progressive appropriation of Hathoric attributes by the queen and other royal women, it does not seem necessary to suppose a direct substitution of meaning or function. This paper will examine both the earlier priestesses and the later queens, principally those of the Middle Kingdom. The reign of Nebhepetre Mentuhotep, a period when the position of royal woman and priestess of Hathor overlap, will be given special consideration.

Ogden Goelet, Department of Near Eastern Languages and Literatures, New York University: "Observations on the Papyrus of Ani"

The Papyrus of Ani (BM 10.470) is considered by many to be a masterpiece among *Book of the Dead* manuscripts of the New Kingdom. Yet, despite its high quality, the papyrus was not made specifically for its owner. This "ready-made" document is actually the product of a funerary workshop and was put together from available prepared sheets. As such, this papyrus offers many interesting insights into some of the procedures by which such *Book of the Dead* templates might have been copied and assembled.

Lyn Green, Ontario Science Centre/Royal Ontario Museum: "A Little-Known Pharaonic Crown"

Most diadems worn by Egyptian kings are familiar to Egyptologists, and are known by name: the White Crown, Red Crown, Double-Crown, *khepresh*, etc. However, although other crowns and headdresses are seen throughout Egyptian history, relatively little work has been done to investigate their origins and significance. One such crown is the cap occasionally worn by the king, and worn regularly by Amen. The best known appearance of this crown is in the wooden half-length bust from the tomb of Tutankhamen. In this paper, I will offer a brief overview of the names and shapes of various familiar crowns used by pharaohs and deities and their relationship to the "Amun" cap. The rest of the paper will consist of an examination of the evidence for the history of the use of this cap by various kings from the Old Kingdom to the Ptolemaic Period, along with suggestions for its use.

Gary Greenberg, Biblical Archaeology Society of New York: "Manetho's Seventh and Eighth Dynasties: A Mystery Solved"

According to Manetho (Africanus version), Egypt's Seventh Dynasty consisted of 70 kings of Memphis who reigned for 70 days, and his Eighth Dynasty consisted of 27 kings of Memphis who reigned for 146 years. These two claims are not only wildly inconsistent with the archaeological record, but no other kinglist corroborates the existence of these two Manetho dynasties, although other kinglists do present a wide diversity of views about how many kings there were in the Sixth Dynasty, ranging from four kings in the Table of Sakkara to 23 kings in the Table of Abydos. To reconcile Manetho's Seventh and Eighth Dynasties with the other kinglists, it is the general practice to identify the Sixth Dynasty with the Turin Canon's listing of 12 or 13 kings, and to distribute the additional kings in the Table of Abydos to Manetho's Seventh and Eighth Dynasties. These differences among the kinglists are generally assumed to be the produce of bad recordkeeping during the First Intermediate Period, which began during the Sixth Dynasty.

This paper will argue for a different solution to the problem of Manetho's Seventh and Eighth Dynasties, and also present a new explanation for why there is such a range of differences among the

kinglists for the Sixth Dynasty. The argument regarding Manetho's two extra dynasties will be that they were originally lines of summation, to wit: what Manetho (or more likely his redactor) called the Seventh Dynasty was originally a line of summation enumerating how many kings ruled from Memphis, beginning with the First Dynasty and ending with the Sixth Dynasty; and what was called the Eighth Dynasty was the result of a confused reading of the Sixth Dynasty roster and its attendant line of summation.

In support of that argument, it will be noted that the number of kings assigned by Africanus to the first five dynasties is 43 (=8+9+9+8+9) and that when the 27 kings of the Eighth Dynasty are added to the total, the sum is 70. In addition, it will be argued that the reason for the different views concerning the end point of the Sixth Dynasty was the existence of a theological dispute among the various cult centers, specifically: at what point in the Sixth Dynasty did Horus cease being the king of Memphis and become instead the king of Thebes?

Krzysztof Grzymalski, Egyptian Department, Royal Ontario Museum: "Sites and Sights in the Letti Basin (Upper Nubia)"

Since 1984 the Royal Ontario Museum has carried out an archaeological project in the Dongola Reach area, midway between the Third and Fourth Cataracts. A surface reconnaissance (1984-86) was followed by an excavation of a large kom at Hambukol. During the last field campaign (October-December 1993) the scope of the project was expanded to include a survey in the neighboring Letti Basin.

The paper will give an overview of the research results, presenting the sites and materials from Palaeolithic to Islamic periods.

James A. Harrell, Department of Geology, University of Toledo and Thomas M. Bown, U.S. Geological Survey, Denver: "An Old Kingdom Basalt Quarry at Widan el-Faras and the Quarry Road to Lake Moeris in the Faiyum"

Many of the Old Kingdom mortuary temples of the Saqqara, Abusir and Giza necropoli have pavements and walls made from basalt. As recently pointed out by James K. Hoffmeier, this black stone was favored by the ancient Egyptians because it was symbolic of the dark "life-giving" Nile mud. The source of the basalt has long been considered to be Gebel el-Qatrani, in the northern Faiyum, based on the existence of a nearby paved road with piles of transported basalt blocks beside it. No quarry, however, had ever been found until this study. We report the discovery of a large Old Kingdom basalt quarry, the camp where the quarrymen lived, and ten additional paved road segments near Widan el-Faras on Gebel el-Qatrani. We also present new findings on the previously known road segments and the associated enigmatic structures near the southern terminus of the road.

The basalt quarry is recognizable as a series of shallow swales and benches 35 m above the base of the Gebel el-Qatrani escarpment and traceable along it for near 0.9 km. The nearby quarrymen's camp covers an area of about 6000 m² and consists of at least 160 shallow, circular depressions that are 2 to 7 m in diameter and ringed with pieces of basalt. We interpret the stone rings as the remains of shelters. The basalt extracted from the quarry was transported along the road probably on sledges pulled over wooden cross-planks. The flagstone pavement of this road is the oldest in the world. The destination of the sledges was a quay, about 12 km southeast of the quarry, on the shore of ancient Lake Moeris. The elevation of the lake was about 20 m above sea level and 65 m above the modern Birket Qaran. Near the quay are seven small ridges: three have basalt blocks on their summits and the other four are covered with a revetment of sandstone and limestone slabs. During the Old Kingdom, the lake was connected with and at the same level as the Nile River during its annual summer flood. We suggest that basalt was loaded onto barges at the quay, and these then sailed across the lake, through the Lahun-Hawara gap, and down the Nile River to the necropoli where the stone was used. The basalt-capped ridges may have served as

offshore anchorages for the transport barges and the revetted ridges appear to be later constructions possibly associated with the nearby Qasr el-Sagha temple of Middle Kingdom age.

Abundant pottery sherds were found at the quarry, camp and quay, and these were identified and dated by Michael Jones. This material firmly establishes the age of the basalt workings as Old Kingdom (primarily the 5th and 6th Dynasties), and it also indicates that the quarry and camp were reoccupied during the late Roman-early Byzantine period, probably by early Christians seeking an ascetic life in the desert.

Stephen P. Harvey, University Museum, University of Pennsylvania, "New Light on the Earliest Eighteenth Dynasty: Discoveries at Abydos"

Excavating during 1993 by the Pennsylvania-Yale Expedition to Abydos revealed a wealth of important new data on the nature and history of the constructions of Ahmose I. Royal and private activity of the earliest Eighteenth Dynasty is well represented at Abydos through Ahmose's buildings, which include a shrine constructed in honor of his grandmother, queen Tetisheri, as well as previously unknown temple built for Ahmose's queen, Ahmose-Nefertari that was uncovered last year. New evidence of state and local administration at the site is represented by mud bricks stamped with the name of the "chief treasurer, Neferperet", who is known to have directed quarry operations near Tura for Ahmose and his queen beginning in year 22, as well as through votive objects dedicated by priests of the Ahmose cult.

Of particular interest, however, are the fragments of limestone relief and stela that were uncovered during excavation and surface collection, and which derive from the Ahmose temple. While the majority of relief fragments belong to scenes of religious content, and elements of standard architectural decoration (torus moldings, cornices, ceiling), a series of narrative fragments can perhaps be identified as the first known depictions of Ahmose's battles, and include images of bridled horses, archers firing longbows, Asiatics (one holding a sword) and ships on water. Issues surrounding the identification, significance and dating of these fragments will form the core of a report on the progress of analysis of the archaeological, architectural, and historical results of field work at the Ahmose complex.

James Hoch, Akhenaten Temple Project, University of Toronto: "A Stele in the Byblian Syllabic Script"

Although not widely discussed in the literature, there exists a fairly well known corpus of ancient Phoenician texts dating to the Egyptian Middle Kingdom that are written in a syllabic script largely inspired by Egyptian hieroglyphic and hieratic writing. Based on Egyptian hieratic paleography, the script seems to have been devised in the Old Kingdom. The script, the parent of all the western alphabets, has been at least partially deciphered, but we cannot yet read the texts at length. Within this small corpus, there is one stela, published in 1978, that contains several lines of text that are clearly not of the Byblian script and that have completely defied interpretation. It will be proposed that the heretofore baffling lines are, in fact, written in Egyptian hieratic script, and that they contain the title of the ruler of Byblos and an Egyptian dating formula that includes two cartouches. The use -- and misuse -- of Egyptian laudatory epithets will be discussed as well as the possible motives for inserting hieratic text into an inscription in the native Byblian language and script. The stela probably belonged to the son of a certain *Rapu-'ammi*, whose name is written in Byblian characters.

James K. Hoffmeier, Archaeology Department, Wheaton College: "In Search of the 'Eastern Frontier Canal': A Report on Explorations in the Near Eastern Delta and Sinai (Winter 1994)"

At the 1993 Annual Meetings, I pointed out that the "Eastern Frontier Canal", which was discovered by geologists during the Israeli occupation of Sinai, had attracted little attention among Egyptologists. The call by the E.A.O. to devote attention to the area surrounding the As-Salam project

affords the opportunity to explore this feature before the region is changed and may be inhospitable to archaeological research. At the Baltimore meeting, I discussed the state of knowledge of this feature and announced that with the Jet Propulsion Laboratory and NASA I hope to have part of this critical area photographed by Shuttle Imaging Radar in order to delineate the exact course of the canal (only portions of it were evident from aerial photography) in order to launch an investigation into the history of the canal.

During the Winter/Spring of 1994, I plan to survey some of this area of the canal to see if any heretofore unknown sites might be identified adjacent to it. It is the goal of this brief visit to determine the relationship between the canal and Tell abu Sefeh and Tell ul Heir. A preliminary report of this initial study will be presented just a few weeks after its completion.

Th. Emil Homerin, Department of Religion and Classics, University of Rochester, "Poetry's Power, A Saint's Appeal: Ibn al-Farid in Contemporary Cairo"

Umar Ibn al-Farid (576-632/1181-1235) is the most celebrated mystical poet in the Arabic language. Students preserved his poems, which were later collected by his grandson, Ali, and on this poetic foundation, Ali and others built Ibn al-Farid's saintly image. Credited with miracles, as are all Muslim saints, Ibn al-Farid soon took his place among Cairo's spiritual elect. Further, with Mamluk and Ottoman patronage, his shrine became a gathering place for all of Cairo's classes and, by the 17th century, a mosque for weekly worship unsurpassed in all of Egypt. Then, Ibn al-Farid's saintly powers began to wane along with Egypt's political and economic condition, and his stately shrine became a ruined tomb. Today, his reputation as a saint has declined rapidly as secularization and western-acculturation among the upper-classes demand new models and patrons.

Still, Ibn al-Farid as a holy saint, ecstatic mystic, and master poet continues to be a vital part of Egypt's life and society, and his poetry remains meaningful in an increasingly secular age. In this presentation, I will discuss Ibn al-Farid's living legacy both as a saint and poet. First, I will give an account of his present saintly fortunes and lasting appeal. Then, I will suggest the current relevance and energy of his poetry by analyzing the role of his verses in two works by Naguib Mahfouz.

George Homsey and John Rutherford: "Preliminary Study of Three Egyptian Museums"

This paper summarizes the observation of several Egyptian museums made during the Spring of 1993 at the request of the Egyptian Antiquities Organization (E.A.O.). The purpose of the visit was to offer preliminary suggestions for architectural and structural design goals which the E.A.O. might set in order to meet the future demand of tourism and to protect the collection objects from earthquakes and other agents of destruction. The paper includes case studies of three museums representing historical eras from Pharaonic, to Graeco-Roman, to Islamic. The paper concludes with a brief description of the October 12, 1993 earthquake and an outline of the process for a comprehensive seismic retrofit of earthquake-threatened museums and collections.

Susan Tower Hollis, Sierra Nevada College, Lake Tahoe: "Neith: Ancient Egyptian Creator"

Although Neith goes back to earliest Egyptian history, she has garnered very little attention, particularly in her most notable role in the Late Period, namely that of creator goddess. Hymns from the temple of Esna describe her as the Origin, an age-old theme, as various little noted references from earlier periods show. In addition, the way she carries out her role as creator illustrates some significant differences not only from the modes of creation seen in other Egyptian origin myths but also from origin myths in general.

This paper will address both Neith's role as creator deity and the distinctiveness of her modes of action in comparison to creation mythology in general.

Edward D. Johnson, Law Offices of Hanin & Johnson, Inc.: "Conservation Problems in Egyptian Archaeology: The Role of Local Ground Water and Salts"

Archaeologists/Egyptologists doing active fieldwork in Egypt are increasingly aware of conservation problems experienced in the field. Few archaeologists know much about conservation; virtually none have formal conservation training; most conservators are object conservators who rarely work in the field and have not experienced, nor dealt with, field conservation problems.

The author, professionally trained as an archaeological conservator at University College London, Institute of Archaeology, and trained in archaeology at the University of California, Los Angeles, will outline, briefly, the role that local ground water conditions may play in excavation of sites and artifacts therefrom and will attempt to explain the role of salts from the point of view of archaeological conservation, both as to large standing, and smaller, artifacts.

While it is generally known and acknowledged that "salts" are a problem and present conservation issues, few people are acquainted with, or are aware of, the many different varieties of salts which give rise to these problems, some being more aggressive than others, under a wider range of conditions, nor the mechanism of their damage-causing activities, to a wide range of different types of archaeological artifacts, ranging from ceramics and stone through metals and including the almost inexhaustible range of organic artifacts which may be recovered.

A basic understanding of the types of salts, their mechanism, and activities, and how they may appear and react with different artifacts is crucial to anticipating the needs of artifacts excavated, an issue of increasing concern to the Egyptian Antiquities Organization and, therefore, to all those who work in the field.

If sufficient interest is generated, the author intends to give papers in subsequent annual meetings dealing with more specific treatments for particular types of artifacts and/or monuments relating to conservation issues such as salts and other difficulties, which may be encountered by field archaeologists while actually in the field.

Charles R. Jones, La Habra, California: "Ancient Egyptian Words in Sumatra's Rejang Culture"

Phoenician characters used in the Rejang language of Southern Sumatra were discovered in 1783 by William Marsden and published in his volume, *The History of Sumatra*. Specimens of the script are now located in the British Library and their Phoenician origin confirmed by Semitic scholars in 1896 (*Archaeologia Oxoniensis*). Some of the Rejang people continue to use the script today, however the traditionalists of these people continue to decline in numbers.

M.A. Jaspen, Australian National University, Dept. of Linguistics, did fieldwork in the region of Southern Sumatra in 1961-63 and a concise dictionary of his study was published posthumously in 1983. Professor P. Voohoeve completed the introduction to this volume entitled *Materials for a Rejang-Indonesian-English Dictionary* which was published by the Australian National University. Neither Jaspen, or Voohoeve, who is in retirement in the Netherlands, considered the Phoenician origin of the script which was used throughout Indonesia and is of Indic origin.

Investigation into the Rejang script and vocabulary reveals conclusive links between this culture and West Semitic/Egyptian cultures. Although the Islamic/Arabic influence in the region appears to be strong in this Malaysian culture, the lexicon coincides with words used during the time of Queen Hatshepsut and 18th Dynasty Egypt which had some trade relations with the cities of Djahi (Phoenicia). Over 200 words in the Egyptian syllabary (Gardiner's *Egyptian Grammar*) are exact or synonymous with Rejang words. I have been able to identify some words from the temple of Queen Hatshepsut in Deir el Bahari with Rejang words: *Perohu* (p.n.), *hati* (heart), *wru* (traders, chiefs), *kash* (tortoise).

West Semitic words derived from the standard Hebrew lexicon are in evidence in the Rejang language. Over 200 of these words can be abstracted from the language. Examples of these words with exact identifications are: *bahala*, *ba'al*, *btula*, *djahi*, *kasapu* (Akk.), *mut*, *Misir* (Egypt), etc. The Egyptian word for Phoenicia during the 18th Dynasty was *djahi* and is exact with the name *djawai* (Java).

Of the Phoenician characters, over 18 are exact matches with some variation. The remainder appear to be adapted to Malaysian sounds. The semitic scholars who examined the characters without the availability of a dictionary in 1896, concurred that the script represented Phoenician characters of the 7th century B.C. The script also appears in India along the Indus River valley and Gugarit, according to the *Journal of the Royal Asiatic Society* (1891), and is known as the "Arian-Pali", whereas in Rejang, it is known as the "Ka-Ga-Nga".

Because of the strong linguistic evidence of a relationship between Rejang culture and Egypt, and West Semitic cultures, a critical evaluation of this Indonesian culture is necessary. It is possible to speculate that the voyage to Punt reached not only India, but also Malaysia. The bark specimen in the British Library is called "The Story of Perohu". The name "Perohu" appears on Queen Hatshepsut's temple in Luxor as the Chief of "Punt", alongside his wife Hati, which in Egyptian and Rejang, means "heart".

Sally L.D. Katary, Department of Classics, Thorneloe College, Laurentian University: "*The Two Brothers* as Folktale: Constructing the Social Context"

The Ramesside story known as *The Tale of the Two Brothers* (Papyrus d'Orbiney) is perhaps the best example of Egyptian literature that presents a thoroughly negative view of women in the persons of the wife of Anubis and the divinely created wife of Bata (*sps* '3t). This story is well-known for its store of mythological motifs which recur again and again in the literature of other ancient cultures as has been frequently remarked (as early as 1852 by de Rouge). Unlike *The Story of Sinuhe*, a polished autobiographical literary composition which finds its vehicle in the premature accession of Senwosret I upon the assassination of his father, *The Two Brothers* is the product of a complex on-going mythological tradition which explores themes of particular relevance to Egyptian society. The narrative draws upon the wealth of Egyptian myth in choosing protagonists from the plane of the gods and reduces them to human scale by giving them human form and character.

An attempt is made to evaluate *The Two Brothers* as a two-part hero-centered folktale making use of a stock complement of traditional mythological motifs and allusions it shares with the European story of the Two Brothers identified by Stite Thompson, traced by C.W. von Sydow to an original Indo-European myth, and further explored by Vladimir Vikentiev with respect to a Greek and Armenian folktale. The focus is directed to the adversarial relationships between the male and female characters and the role played by the Ennead in the plot development. Mythological motifs that may be traced back to a common Bronze Age origin are identified with an eye to establishing areas of psychological and social concern shared by Mediterranean cultures without the need to resort to speculations of direct cultural borrowing as an explanation for the similarities.

The Two Brothers is discussed in relation to the contemporary *Contentings of Horus and Seth and Truth and Falsehood* to determine the appropriate literary classification of these Ramesside compositions in response to the independent speculations of Manniche and Lesko concerning the historical basis of these thematically related works. The paper reaffirms Maspero's insight that the form and style of *The Two Brothers* is essentially that of the folktale, which is not to diminish the literary value of the work or its usefulness for propagandistic purposes, but rather to emphasize its oneness with a whole body of traditional narrative literature the world over that, eschewing originality of plot, characters, theme and pride of authorship seeks to convey from generation to generation, either orally or in writing, material judged too valuable to the society to lose or forget. This paper therefore argues against a strong historical interpretation of mythologically inspired literary compositions in favor of an understanding that identifies

ambivalence on the part of Egyptian men toward women as the root cause of tensions underlying the social dynamics of Egyptian family life which surface in Egyptian wisdom literature, myths and narratives. Ambivalence concerning female empowerment is envisioned as the motivating force behind the expression of anti-feminist sentiments in a context where questions of truth, loyalty, and integrity play an integral role.

Cathleen A. Keller, Department of Near Eastern Studies, University of California, Berkeley: "The Re-excavation of Cemetery 100 at Naga ed-Deir"

Cemetery 100 at Naga ed-Deir is among the group of cemeteries at that site excavated by G.A. Reisner for Phoebe Apperson Hearst of California. The finds from that excavation, along with those from the other Naga ed-Deir cemeteries are currently housed in the P.A. Hearst (formerly the R.H. Lowie) Museum at UC Berkeley. The research and publication of Cemetery 100 comprises the first of (what is hoped will be) a series of "final" publications of the Reisner excavations. This presentation presents a progress report and sampling of the data and interpretational problems encountered thus far in the project.

Lech Krzyzaniak, Archaeological Museum, Poznan, Poland: "Further Report on the Petroglyphs in Dakhleh Oasis"

This will be an updating of work done on the petroglyphs of the area from 1988 to the present.

Peter Lacovara and Yvonne Markowitz, Egyptian Department, Museum of Fine Arts: "The Ferlini Treasure: In the Context of Meroitic Archaeology"

One of the earliest and most spectacular discoveries in Nubia was made by Guiseppe Ferlini (c. 1800-1876), an Italian physician who was appointed Surgeon-Major to the Egyptian army in 1830. He went with a detachment to the Sudan, soon after, and became intrigued by the tales of great riches to be found in the ancient ruins. Ferlini, after having unsuccessful experiences with temple sites at Naga and Wad ben Naga, set his sights on the pyramid tombs instead. The first few tombs Ferlini opened contained little else but bodies, but he decided to make one last attempt and selected one of the largest pyramids in the northern cemetery at Meroe, that of Queen Amanishakheto (late First Century B.C.).

Ferlini was rewarded beyond his wildest dreams when he eventually found a spectacular group of gold and jewels. he returned with his treasure and then to Italy and put his finds on display in 1837. They became the subject of great controversy and still remain so. So unlike any material known from Egypt or elsewhere was the treasure, that it was widely pronounced a forgery or a collection of stray Roman pieces that Ferlini had picked up on the market in Egypt. The treasure was not vindicated until the excavations of Reisner and Dunham at Meroe, nearly a century later, when similar jewelry was found in the tombs of the kings and queens of Kush.

This paper will discuss the finds in the context of what we know of other deposits of Meroitic jewelry and reconsider Ferlini's account of the find.

Diana Wolfe Larkin, Smith College: "Tricks of the Trade: Making Egyptian Architectural Decoration Fit the Available Space"

The paper explores the notion that ancient Egyptian artisans had a series of devices by which they could adapt scenes and motifs to fit individual architectural surfaces in a wide range of shapes and sizes. Artisans appear to have relied consistently on a few simple and efficient methods for expanding and contracting compositions to suit different situations. A look at these methods reveals a sophisticated, highly flexible system of design involving additions, substitutions, or abbreviations of compositional

elements as well as manipulations of form. The analysis will focus on examples from temple reliefs dating to the New Kingdom and later.

Jesse E. Lasken, National Science Foundation: "Is Relevance on the Manethonian Hypothesis Justified?"

Donald Redford has recently written that scholars who exempt portions of their sources from critical evaluation run the risk of invalidating some or all of their conclusions. This paper argues that Egyptologists have fallen into this trap by their unquestioned acceptance of a chronological paradigm which was postulated at the inception of modern Egyptology based on certain of the epitomes of Manetho. Sound, scientific historical reasoning certainly requires scholars to treat with suspicion a lone source contradicting numerous other independent sources that are in basic agreement. The paper questions the grounds upon which generations of Egyptologists have allowed such an iconoclastic source to dominate their studies, especially when this source is nothing but epitomes clearly corrupted during centuries of transmission by persons who were using them to bolster theological positions. The paper will urge Egyptologists to reconsider the validity of the Manethonian hypothesis and not to allow (in Redford's words) "misplaced pride in one's chosen discipline" to override an objective and scientific approach to the fundamental organizing principles of Egyptology.

The adoption of a chronological model of 30 largely consecutive dynasties even before any significant field work had been accomplished will be discussed and early objections to it are briefly noted, as is the lack of monumental or epigraphic inscriptions mentioning dynasties or otherwise independently dictating the construction of an Egyptian chronology mirroring the Manethonian paradigm. The dependence upon the Manethonian hypothesis of other basic methods of Egyptology and archaeology, such as site stratification and Sothic dating, are pointed out, primarily to dissuade the reader from applying circular reasoning when evaluating the arguments presented against the Manethonian hypothesis.

Since under the scientific method any hypothesis ought to confirm to the evidence, evidentiary conflicts that existed when the Manethonian hypothesis was originally advanced or which emerged as additional Egyptian epigraphic or monumental material was recovered are discussed. Conflicting evidence includes Herodotus (generally and with respect to events in Cyprus), the Bible and other literary sources (as regards the time of the flood and the subsequent rise of Egyptian civilization), Censorinus (as regard when a 365-day calendar was adopted in Egypt), Strabo (as regards the possibility that Ramses II could have fought on the *mt* (Orontes) as early as the 13th century), and the Linear B tablets (which contain Roman/Latin terms of government).

The remainder of the paper explores (i) the conflicting nature of the epitomes of Manetho and related material discussed by Syncellus and Eusebius, including conflicts as to the number of dynasties and the length of time they occupied; (ii) the nature of the epitomes as religious propaganda designed to prove that the Judaic origins of Christianity pre-dated Greek religion and philosophy and was therefore superior to it; (iii) the myriad of potential constructions that can be placed upon the epitomes, (iv) the uncertainty (even if one could be sure which version reflects the original Manetho) that Manetho, who apparently reported gods and demigods as Egyptian rulers, even if accurately transmitted can be trusted; (v) the inconsistency between reliance on the Eusebius and Africanus versions to reach a model of 30 largely consecutive dynasties with a statement by Eusebius that many of the dynasties were probably contemporaneous, regional ones; and (vi) the essentially arbitrary nature of the choices that were made by the early Egyptologists.

Fred H. Lawson, Department of Government, Mills College: "Commerce and Coalitions in Egypt and Syria"

Ronald Rogowski's *Commerce and Coalitions* provides both a plausible set of concepts to use in explaining the shape of political cleavages in the contemporary Middle East and a passing application of these ideas to trends in Egypt and Syria during the 1970s. Unfortunately, not only is Rogowski's sketch of recent Egyptian and Syrian politics wildly inaccurate, but a more sustained explication of his argument turns out to expect patterns of political alliances and conflicts in these two countries over the last two decades that bear almost no resemblance to their actual respective histories. Nevertheless, by modifying his framework to differentiate the factors of land and capital according to scale, one can formulate a more compelling – if somewhat less parsimonious – explanation for contemporary developments in Egyptian and Syrian politics, while maintaining a commitment to rigorous theory-driven research.

Barbara S. Lesko, Department of Egyptology, Brown University: "A Significant Monument for a Woman"

If its reputed provenience is correct, Turin #7352 is probably the largest (115 cm.) private statue to come from Deir el Medina. Surprisingly, it belongs to a woman, whose name in Late Egyptian was pronounced, Hel. Who was she? The name appears far more frequently in published records than is reflected by Ranke's *Personennamen*. Indeed it was during preliminary research in the archives of Turin's Egyptian Museum for the sixth volume of our *Dictionary of Late Egyptian* – the volume on personal names in Late Egyptian texts – that this large limestone statue in their collection attracted my attention. It has not received much note: plate 243 in the Turin Museum's *Civiltà degli Egizi: le arti della celebrazione* (1989) is the only published photo available.

The Museum acquired the piece in the 1820's and the provenience is not necessarily certain, but the rather full face and wide-set eyes and size are reminiscent of the painted statue of Amenhotep I from the village. She exhibits some similarity to another Hel from Deir el Medina, the wife of the royal scribe Amenemopet in their pair statue in Berlin. However, Turin's single statue is more than three times the height of this wooden statue group and exhibits other significant differences in the rendering of the hair, clothing and chair.

The unusually large statue is an impressive reminder of a socially prominent Theban lady of the Nineteenth Dynasty. Interestingly enough, in Providence at the Rhode Island School of Design's Museum of Art is an attractive *ushebti* very reminiscent in style to those known from the tomb of Sennedjem at Deir el Medina. It also belonged to a lady named Hel, so there is a chance that we have two documentations for the same woman.

Leonard H. Lesko and Stephen E. Thompson, Department of Egyptology, Brown University: "A Ptolemaic Period Book of the Dead at Brown University"

Some time ago it was brought to my attention that there is a rather sizable Book of the Dead in the John Hay Library of Brown University. What surprised me is that there is no reference to this in the article published by Ricardo Caminos in *JEA* 56 (1970), even though that work included much smaller fragments belonging to Brown. While checking Professor Parker's *nachlass* recently Stephen Thompson discovered photographs of this particular papyrus that Professor Clere had returned in the late 70s, apparently after having borrowed them for study purposes many years earlier when he had been a Visiting Professor at Brown. Perhaps this is why Caminos omitted the piece, which is also not listed in Bellion's *Catalogue* or in the *Lexikon*. The original owner of the papyrus, Hor, is identified with his mother's name and he as a *tt ntr*. It is still unclear how the papyrus came to Brown as a donor has not yet been identified with certainty, but it is clear to us that the text is of interest for several reasons that we can begin to discuss.

The beginning of the papyrus (of undetermined length) is missing as is at least one column of text between the initial small fragment and the well preserved remainder of the document which is approximately 4.5 meters long and contains 24 spells. Nineteen of these are different spells and five are repeats, though our working hypothesis is that they were not duplicates but rather variants that may have been placed together as different versions frequently are. The style of this particular text does not fit in with either of Malcolm Mosher's two *Book of the Dead* traditions for the Late Period, and palaeographically this document appears to be Ptolemaic. Our plan is to publish the papyrus with photos, transcriptions, translations, and commentary.

Judy Lustig, Temple University: "Paintings in Middle Kingdom Tombs Based on Textiles"

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

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

J.G. Manning, Department of Classics, Princeton University: "The Egyptianness of Hellenistic Egypt"

The study of Hellenistic Egypt falls normally outside of the interests of traditional Egyptology and Classical history. Because Demotic and Greek papyrology and epigraphy are rarely studied, let alone together toward a coherent picture of the period, Hellenistic Egypt has been an improperly studied period. Exacerbating the problem has been what Redford has described as a lack of historical tradition within Egyptology. This neglect has meant that until recently the study of Egypt in this very important transitional period has not been incorporated into larger historical frameworks – the Egyptologists supposing that pharaonic civilization was long since dead and the classicists believing the same of Greek culture in the third century B.C. compared to the fifth at Athens. But the Hellenistic period has received close attention of late and reassessments of the period *vis-a-vis* Greece's relationships to "eastern" cultures and "ethnicity" are now in vogue. The study of Egyptian culture in the period lags behind.

This paper will discuss a third century B.C. Demotic archive from Edfu and will use illustrations from these papyri to demonstrate in what ways pharaonic socio-economic structures survive and changed over the course of time. Land tenure, temple administration, the presence of Nubians as soldiers and historical geography will be treated. The paper has implications for those whose model of Egypt is that of "Eternal Egypt" as well as for those who believe pharaonic civilization is of no relevance after Dynasty 20.

Andrea McDowell, John Hopkins University, "An Incised Hieratic Ostrakon from Deir el-Medina"

A presentation of Hieratic Ostrakon 655 from the collection of the Ashmolean Museum in Oxford. The texts concern a legal dispute about the ownership of a workman's hut, not extraordinary in itself though it has some unusual features. The method of inscription may be unique, however; rather than being drawn in ink, the hieratic is deeply incised and filled with blue frit. Possible reasons for this choice of technique are suggested.

Edmund S. Meltzer, Northeast Normal University, People's Republic of China: "The Particle *is*: Discourse Considerations and Etymology"

The particle *is* has received a considerable amount of Egyptological attention beginning with the major study by Gilula, in which he demonstrated its subordinating function and identified the two-part negations *n-is/n...is* (*Mlywt'nqlytywt bMsryt Alsyt*, unpublished dissertation, 1968; *GM* 2 [1972]: 53-59, and many other articles and reviews). Gilula focuses on the syntactic function of *is*; J. Allen's subsequent study (*Crossroad* [1] pp. 17f) follows Gilula closely, but others by D. Silverman (*ibid.*, pp. 316-20) and especially J.F. Borghouts (*ibid.*, pp. 45-70) have shifted their focus to the discourse and pragmatic functions of the particle. Comments by R. Hanning (*JAC* 5 [1990]: 114) are also relevant. It is those observations which we hope to expand on and clarify in the present study.

The discourse function of *is* will be explored with a consideration of examples in *Sinuhe*, *Westcar*, *Shipwrecked Sailor* and other texts. Applying Loprieno's perceptive identification of the focal nature of the *n...is* negation and the particle *in* (*Crossroads II Preprints*, pp. 136-40, since republished in *LingAeg* 1), we shall also attempt to refine our proposal on the relationship between *n...is* and *bn...i(w)n(3)* presented in *GM* 114 (1990): 71-79.

What respect to etymology, we propose that *is* cognate with Semitic existential **YS/YT*, though it was not specialized for the existential function in Egyptian; this would be in keeping with the use of both the Egyptian and Semitic elements in close conjunction with negatives. (For the Semitic morpheme, see A. Murtonen, *Hebrew in Its West Semitic Setting, Pt. I, A Comparative Lexicon*, p. 223, where no Egyptian cognate is noted, and Loprieno, *op. cit.*, p. 117 with n. 1.) Postclitic *is* will be the subject of a separate study.

ADDENDUM: After this abstract was submitted, *GM* 136 (1993), containing Leo Depuydt's article "Zur Bedeutung der Partikeln *JSK* und *JS*" (pp. 11-25) arrived in China. Although there is appreciable common ground between our studies, their starting-points, scope, approaches and results, as well as the examples cited, are sufficiently different to warrant the presentation of the present discussion.

Mona N. Mikhail, Department of Near Eastern Languages and Literatures, New York University: "The Socio-Political Role of the 'NUKTA' in Contemporary Egypt"

This paper will investigate the role of humor in contemporary Egypt. It is a well accepted fact that Egyptians are *ahl Nukta*, or a people who relish, and appreciate a good joke, especially at times of crises. This preliminary study will attempt to examine this specific trait by first determining the role of humor in general, and its manifestation in witticisms and incisive language, highly refined play on words, punning, in short the exploitation of all the rich resources of Egyptian Arabic.

The study will focus primarily on socio-political events in the last few decades that have inspired and fueled the "joke makers" to brilliantly and succinctly comment on the plight of Egyptians facing radical changes triggered by the cataclysmic events that have gripped their part of the world, both on the local and international scene. So when Sadat declared an open door policy the collective wisdom overnight came up with this telling commentary, making use of the alliterative richness of Arabic: *Ihna sabaa fi odaa, wi al-Sadat alla al Moda* (We are seven stacked in one room, and Sadat is *a la mode*, fashionable ...). A bitter

remark about the unbearable demographic inequities and endemic economic deprivations. The tragic earthquake of October 1992 generated a whole repertoire of jokes, many anti-establishment and pointed at corrupt and inefficient offices.

F. Terry Miosi, Akhenaten Temple Project, University of Toronto: "The Excavations at Tel Kedwa, North Sinai"

Tel Kedwa (old T-21) is located approximately 2.5 km. NNW of Tel el-Her and c. 15 km. SW of Pelusium. Pursuant to soundings undertaken by Eliezer Oren of Ben Gurion University in the '70's, a joint expedition of the EAO and the University of Toronto returned to the site in August of 1993. The north wall of the fort and the surrounding town site were transected, and stratigraphic evidence for the brief history of the settlement was recovered. In particular, the military arrangements for the last defense of the place were laid bare.

Teresa Moore, University of California, Berkeley: "'Any' as an Element in Theophoric Names"

Among the personal names of the New Kingdom are many that follow the patterns established in theophoric names, but that substitute another element for a familiar divine name. Often this element is the name of a king or other distinguished person. Ranke, in *Die aegyptischen Personennamen*, suggested that Huy, a well-known nickname for Amenhotep, was used in the formation of theophoric names honoring the deceased and deified king Amenhotep I; and, in 1973, Posener postulated that the name Any, which is used alone or as an element in such constructions as Anynakht, likewise served as a hypocoristic designation for that king. The earliest known examples of the name Any, as would be expected were Posener correct, date from the later Eighteenth Dynasty. Since the god Amenhotep I was popular at Deir el-Medina, we should not be surprised to find that Any, Huy, and exophoric names which incorporate them occur frequently among the royal necropolis craftsmen. Humbler individuals in the employ of the Tomb also bear such names. Outside the workmen's community and their servants, we find more examples among the families of men who held titles connected with other manifestations of the deified Amenhotep I. (Thus, "Any" would refer to the king himself, and not to a particular cult image.) Finally, one hymn from a Ramesside tomb apparently does address the long-dead king as Any. The weight of the evidence, then, supports Posener's contention. Amenhotep I, like other Egyptian deities, was honored by theophoric names borne by his devoted followers.

Gregory Mumford, Akhenaten Temple Project, University of Toronto: "The 'Middle Kingdom' Occupation and Later Intrusions at Mendes (Tel er-Rub'a): Squares HF (1991) and AL-K (1992-93)"

The 1992-93 excavations in Square AL-K (to the north-west of the Royal Necropolis) yielded several pre-Middle Kingdom occupation phases. The earliest phase consists of a building which had been destroyed by a fire, leaving red-baked and black soot-covered wall surfaces. A new wall appears to have been built over the wall-collapse debris of the previous phase, while lying beside the wall-top of the earlier structure, and may date as early as the "late Old Kingdom through the First Intermediate Period". These early levels were capped by a gray clay layer, which was subsequently cut by a pit to the north-west (probably dating to the First Intermediate Period). The next phase includes two thin white surface layers with the remains of several rather unsubstantial walls and pottery dating to the late First Intermediate Period/early Middle Kingdom. At some point post-dating the upper white layer the entire area was leveled.

The 1991 excavation of Square HF (53 meters S.S.W. of the Naos) exposed the remains of one (or possibly two) structures immediately below the present-day surface. The southern building (Rooms 1 and 2) contained traces of burning, where a black soot covered the wall surfaces in Room 1, while a more

intense fire within Room 2 had baked its wall surfaces red. A magnetometer survey of the surrounding area has revealed that this conflagration had effected a broader area. A preliminary analysis of 39 diagnostic sherds (made of Nile silt) collected from the wall-collapse debris within these rooms has yielded a "Middle Kingdom to Second Intermediate Period" date. Two large pits had cut through the walls of the southern structure in HF, and contained pottery dating primarily to the Third Intermediate Period (and includes up to 80 artifacts). The First Intermediate Period/early Middle Kingdom layers in Square AL-K were also cut by a large pit dating to the Third Intermediate Period. Although no later phases remain above Square HF, the last phase within Square AL-K is represented by two meters of fill in which two superimposed lime kilns were embedded and functioned during the early Graeco-Roman period.

William J. Murnane, History Department, Memphis State University: "Discoveries in the Hypostyle Hall at Karnak"

Epigraphic work in the western passage of the Great Hypostyle Hall at Karnak, conducted by members of the Institute of Egyptian Art and Archaeology, sheds new light on the structure's building history.

Fauzi M. Najjar, Michigan State University: "A License to Kill: Apostasy in Contemporary Egyptian Discourse"

In his testimony before the High Court of State Security in the assassination case of Dr. Farag Foda, a prominent Egyptian writer and liberal thinker, Shaykh Muhammad al-Ghazali argued in favor of killing apostates from Islam. If the government failed to do so, it is the duty of individual Muslims to punish the apostate, without necessarily infringing state authority. Coming from such an eminent scholar, the *fatwa* sparked a heated debate, which is still raging to this moment.

Riddah (apostasy) is a sin, subject to penal sanctions, although there is no agreement as to what these sanctions should be, or who is to administer them. For example, a marriage becomes invalid through apostasy from Islam of one of the spouses. But who is to determine when apostasy occurs? Farag Foda advocated separation of religion and politics, and criticized radical fundamentalists for their bigotry and narrow interpretation of Islamic law. They pronounced him an apostate, and gunned him down as an "enemy of Islam".

This paper will explore the question of *riddah* in Islam, and the debate that is going on in Egypt, in the hope of clarifying this issue, and highlighting its implications to Egypt and to the future of Islam.

Frances W. Niedenuhr, ARCE Washington, DC: "How Dry I Am: The Desiccation Process in Mummification"

Mummies and their making seem always to have held a special, if macabre, interest for the general public as well as a technical interest for the professional Egyptologists. Thus writers on the subject nearly always find a ready market for their wares. Much of what has been written, however, is basically hearsay, often based on the important late period of Herodotus. More ancient sources such as non-royal tomb paintings left much to the imagination; many authors have not hesitated to treat their own speculations as fact. In an effort to reduce the speculative fraction of our knowledge, several Egyptologists of the nineteenth and twentieth centuries have studied the problem of mummification both by analysis of ancient mummies and by direct experiments which attempt to replicate and evaluate the various processes which have been proposed. Because of social taboos and legal constraints none of the careful experiments thus far reported have involved human cadavers. This fact naturally necessitates some assumptions as to how the experimental data are to be interpreted and applied to the case of human remains. The present study, which is purely analytical, shows that a formal mathematical representation of the desiccation process leads

naturally to some rules for the interpretation of experimental results and to several suggestions for the conduct of future experiments. It is interesting to note that the mathematical formulation of the desiccation process is strictly analogous to that of the conduction of heat in solids as first put forth by Jean Baptiste Joseph Fourier (1768-1830) when he was a professor at Grenoble in 1807. (This is the same Fourier of Egyptological fame in connection with the Napoleonic expedition.) Other known studies of mummification have not included the mathematical considerations introduced here, so the present results appear to be novel and potentially useful to future investigators.

David O'Connor, Egyptian Section, University Museum, University of Pennsylvania: "Thebes the City Under Amenhotep III"

Using the commemorative stele from the mortuary temple of Amenhotep III as a starting point, this paper suggests that under Amenhotep III, Thebes was conceived of as a ritual, urban, and cosmological unity, and this conception found graphic and literal expression upon the stele, which functions both as city map and cosmogram.

Sara E. Orel, Division of Fine Arts, Northeast Missouri State University: "The 1993 Season at the Gebel el-Haridi"

In the summer of 1993, the Egypt Exploration Society conducted a second season of survey at the Gebel el-Haridi, on the east bank of the Nile to the north of Akhmim. This was a continuation of work begun in December/January 1991/92 (see *JEA* 78) and the focus of the season was on the southern end of the concession where previous investigation had suggested the existence of a Late Roman/Coptic settlement. The Survey concentrated on an area of 7000 square meters, wherein mapping and pottery collection was conducted. The Study revealed a walled settlement with mostly locally-produced pottery of the 5th through the 7th centuries. Surface artifact collection has afforded a preliminary reconstruction of spacial use within the settlement.

The survey season also included examination of the late Old Kingdom necropolis identified in 1991 and the Ptolemaic quarries at the site as well as the mudbrick platform at Gebel Abul Nasr, where there are indications of a roughly contemporary but wealthier community with trading contacts throughout Upper Egypt.

Patricia Paice, Wadi Tumilat Project, University of Toronto: "Here a Pot, There a Pot, Everywhere a Pot: A Comparison of Pottery from Tell Kedwa and Tell el-Maskhuta"

Tell el-Maskhuta has been known, since 1883 A.D., as the site of a walled enclosure, approximately 200 m square. The University of Toronto's Wadi Tumilat Project, under the direction of John S. Holladay, conducted stratigraphic excavations at the site from 1978 to 1985. As one of the major aims of the Project, a stratified chronological sequence of pottery for the settlement was established. This sequence allowed the dating of the foundation of the enclosure wall to the Saite Dynasty at the end of the 7th century B.C. and its continued use through the 6th century B.C.

During the 1970's, the North Sinai Expedition of Ben Gurion University of the Negev, under the direction of Eliezer D. Oren, located a site (T.21) to the east of the Suez Canal which had a walled enclosure of similar dimensions. On the basis of the pottery, particularly east Greek container amphorae, the structure was dated to the 6th century B.C. In 1981, two members of the Wadi Tumilat Project, J.S. Holladay (Director) and P. Paice (Ceramic Typologist) visited Beersheba and were shown some of the pottery from T.21. They observed many forms familiar to them from the Tell el-Maskhuta corpus, indicating some contemporaneity between the two sites.

Thanks to the re-investigation of the site of T.21, now known as Tell Kedwa, by a joint project of the Egyptian Antiquities Organization and the University of Toronto, under the direction of Donald B. Redford, more material is now available, including stratified pottery from a trench dug at right angles to the enclosure wall. Professor Redford has made a corpus of pottery drawings from Tell Kedwa available to the author, who is now in a uniquely favorable position to conduct a detailed comparison of the pottery from Tell el-Maskhuta and Tell Kedwa and to establish the extent of the chronological "fit" between the two sites.

Diana Craig Patch, Department of Egyptian Art, Metropolitan Museum of Art: "The Funeral Garment of Lady Senebtisi"

During the winter of 1907 while digging at Lisht, Arthur Mace and Herbert Winlock opened a shaft tomb (No. 763) near the pyramid of Amenemhat I. Although the tomb had been plundered in antiquity, the interior coffin contained the undisturbed remains of an adult woman, who was identified in accompanying inscriptions as "Lady of the House", Senebtisi.

From the mummy's waist and thighs and the coffin's floor, Winlock and Mace recovered a large quantity of beads, many of which had distinctive shapes. Also an amulet in the shape of a falcon was discovered near these beads. Using these beads and following a decorative motif on a coffin in the Cairo Museum, the excavators reconstructed a garment composed of a belt or girdle, tail, and apron.

Among the Metropolitan Museum's extensive holdings, there is a fragment of a Middle Kingdom relief, also from Lisht, depicting the right hip of an individual who wears a beaded costume. The beads represented here match the distinctive bead types present in the Senebtisi garment. Significantly, a bird, bearing a sun disk upon its back, is part of the costume depicted in the Lisht relief.

These two disparate objects form the foundation of a study that resulted in the reconstruction of the history of a singular royal costume over a 2000-year period. The first appearance of this costume dates to Dynasty 0 and its last vestiges appear among burial equipment of Dynasty XXII date. Although a king's garment, in Dynasty XII certain private individuals were able to include the costume among their funerary equipment, hence its presence on the mummy of Lady Senebtisi.

L. A. Pavlish, Archaeometry Laboratory, and R.M. Farquhar, Department of Physics, University of Toronto and A. C. D'Andrea, Department of Archaeology, Simon Fraser University: "Geophysical Survey at Tel er-Rub'a (Mendes), Egypt"

A magnetic survey program was carried out on selected 'Areas' of interest at the ancient archaeological site of Tel er-Rub'a, or Mendes, in the northeastern Nile delta of Egypt. Mendes is located 90 miles north of Cairo and 40 miles south of the Mediterranean coast. Ten Areas were surveyed and the results are reported along with an evaluation of future work direction.

The work was sponsored by the National Geographic Society and was carried out in conjunction with the excavation program of an international team of archaeologists led by D. B. Redford (Toronto). Various archaeological targets from this well-preserved city of importance between the 6th and 29th Dynasties in the northeastern Delta are identified. The results are prioritized and ranked. These targets include furnaces, tombs, wall complexes, inner harbor docking facilities and cisterns. The data were collected using several grid techniques, and are processed and imaged to assist in interpretation.

Field data processing enabled mapping to take place on a short timescale so that archaeological excavation of some targets could be undertaken immediately. Interfacing with an archaeological field crew permitted several targets to be identified through excavation. This information helped the geophysical crew to better interpret the magnetic data and illustrated the problems of associating magnetic data with specific archaeological structures.

A landscape assessment including geomorphology, vegetation, animal habitat, and modern artifact distribution was carried out to better evaluate and prioritize future survey work.

Jacke Phillips, McDonald Institute, University of Cambridge: "Egyptian and Nubian Material from Ethiopia"

Much can often be inferred from study of archaeological material found beyond the known borders of the culture that produced it. The quantity, nature and circumstances of the 'alien' material especially have been used to extrapolate and theorize details of the relationship between the culture of origin and the area in which it has been found, usually under the guise of "How did it get there?" and "What is it doing there?"

This paper will collate and examine the material found in Ethiopia originating from the Nile Valley area, and investigate the relationship between the Nile Valley and the highlands of Ethiopia suggested by the material found.

Peter A. Piccione, Oriental Institute, University of Chicago: "The Theban Tombs Publication Project: Report on the Tombs of Ray (No. 72) and Ahmose (No. 121)"

During the summer of 1993, the Theban Tombs Publication Project, sponsored by the ARCE, resumed work in the tombs of Ray and Ahmose at the top of the hill of Sheikh abd el-Qurna in Western Thebes. These tombs are located at the north end of the necropolis on opposite sides of the upper tomb of Senenmut (No. 71). The work of the 1993 season consisted primarily of copying wall inscriptions in the tomb of Ray and surveying both tombs for structural damage related to the earthquake of October 1992.

The tomb of Ahmose is fairly stable and revealed no damage; however, in the tomb of Ray loose chips and gravel were dislodged from an old fault in the ceiling of the transverse hall, as well as from the ceiling at the west end of the axial corridor. Sadly, recent damage to the exterior of the tomb was not related to the earthquake, but to the actions of local inhabitants stripping the facade of much of its mud brick.

Fieldwork in the tomb of Ray has been ongoing since 1990. We conceive of this project as fully-integrated documentation, ultimately combining epigraphy, archaeology and conservation to produce a multi-faceted record of the two tombs. The epigraphical work of the 1993 season consisted of making controlled hand-copies of the north wall of the axial corridor of the tomb of Ray, which contains scenes and texts of one of the earliest New Kingdom recensions of the Ritual of the Opening of the Mouth.

This paper will describe the work and findings of the project thus far from its inception, as well as the significance of the tombs and the family of their owners for understanding the social history of Egypt in the early New Kingdom.

Donald B. Redford, Akhenaten Temple Project, University of Toronto: "The 1992-93 Seasons of Excavations by the University of Toronto at Mendes (Tel er-Rub'a)"

Pursuant to a profitable mini-season in 1991 in which soundings were made in the vicinity of the naos and in the Sacred Lake, two seasons were devoted to excavations in Field AL (i.e., the environs of the sarcophagus). The present temenos wall was found to stand on a massive land-fill which had covered an earlier wall built to enclose the interment of which the sarcophagus was the centerpiece. Reliefs and fragmentary inscriptions indicate the latter to have been, as surmised long ago, the burial place of Nephertites I. Shawabti and stelae add to the priestly prosopography of the Late Period. A series of trenches east of the great NW enclosure revealed the ancient harbor with caches of Ptolemaic and Roman pottery and scattered human remains.

**Carol Redmount, Near Eastern Studies Department, University of California, Berkeley:
"Archaeological Investigations at Tell el-Muqdam 1993"**

The Tell el-Muqdam Project of the University of California at Berkeley undertook its second season of archaeological fieldwork at Tell el-Muqdam (Strabo's Leontopolis) in the Egyptian Delta in the summer of 1993. Funding was provided by the National Endowment for the Humanities, The Bioanthropology Foundation, and private contributions. During the 1993 fieldwork, the topographic map of the site was completed, and additional selective soil auguring and non-destructive investigation by means of a portable gradiometer (magnetometer) were undertaken. All inscribed blocks on the surface of the tell were photographed and copied. Excavation continued in the Persian domestic sector uncovered in 1992, revealing a complicated sequence of Persian and, possibly, Hellenistic layers/structures close to the surface of the site. New excavation areas were also opened up in the northern and eastern quadrants of the tell. Results thus far indicate the existence of a massive Persian settlement at the site including monumental mudbrick architecture. Test trenches to water to date have revealed Saite or transitional Saite/Persian layers at water table level. The Roman town seems to be located along the southern edge of what was probably the older town mound; no investigations were undertaken in Roman remains in 1993.

Robert K. Ritner, Department of Near Eastern Languages and Civilizations, Yale University: "The Tempest Stela of Ahmose and the Santorini Eruption"

In 1989, Ellen Davis introduced the evidence of the "tempest stela" of Ahmose into the discussions regarding the absolute date of the volcanic eruption at Thera (Santorini). Her argument is undercut, however, by reliance upon Vandersleyen's published translation of the text, which incorporates several incorrect emendations. This brief talk will reexamine the stela's significance in light of the rejected passages.

Anne F. Robertson, New York University: "Why Were Two of the Akkadian Cuneiform Tablets Found at Tell el Amarna Marked With Red Ink Dots Like Those Used in Egyptian Verse Pointing?"

The two Akkadian cuneiform tablets marked with red ink dots are the literary texts, *Adapa* (EA 356) and *Ereshkigal* (EA 357). These texts, found with the many texts of diplomatic correspondence, can be considered a part of the small, but significant, body of school-texts which testify to a school of Akkadian at Akhenaten (Artzi, *Bar-Ilan Studies* 1990).

Two possible reasons for making Akkadian texts with the red ink dots of Egyptian verse pointing will be discussed.

(1) The marking was intended as a pedagogical aid, specifically to assist Egyptian students learning to read Akkadian. The examples to be discussed are those marks occurring within words, specifically within verbs. Such marks are unique to these two texts, and do not occur in any of the texts of other languages and writing systems used for comparison.

(2) The marking was the result of a project in which scribes of several languages and writing systems collaborated, specifically for the purpose of demonstrating several different kinds of marking in several different languages and writing systems. The examples of marking in languages and writing systems to be discussed come from Old Assyrian texts, Ugaritic texts, and Egyptian texts. The marking found in these languages and writing systems can be divided into two kinds: (1) unit markers, such as word dividers and clause markers, and (2) spot markers. Egyptian verse pointing would be termed clause markers in this classification system.

Both of the reasons for making the two Akkadian literary texts found at Tell el Amarna with red ink points were probably factors in creating this strange and unique case of Akkadian cuneiform tablets with the red ink dots of Egyptian verse pointing.

Gay Robins, Michael C. Carlos Museum, Emory University: A Gridded Ostrakon in the Royal Ontario Museum"

ROM 907.18.1 is a large limestone flake 51 x 38.5 x 8 cm that has been drawn on in red and black ink on one of its sides. On the left a standing male figure, labeled *ss Nirhr*, has been sketched in red and black lines on a squared grid of red lines. On the right another grid, partly continuous with the first, has inscribed upon it four diagonal lines, giving rise to two partly overlapping isosceles triangle, one inverted, that share a common vertical axis, and have their apices three grid squares apart. The piece also has on it some columns of hieratic numbers and a quail chick. This ostrakon was excavated by Naville and Hall at the site of Deir el-Bahri during the 1905-1907 seasons and presented to the Museum by the Egypt Exploration Fund.

The sketch of the male figure shows proportions characteristic of those found in the early part of the 18th dynasty through the joint reign of Hatshepsut and Thutmose III. The most interesting feature of the ostrakon, however, and the most unusual, is the grid containing the triangles. When the lower right-hand corner, which has been lost, is reconstructed, it can be seen that the total width of the base of each triangle is 132 grid squares, so that in each case the half-width is 6 squares. The apex of the lower triangle is 8 squares above the base, while that of the upper triangle is 7 squares below its base. It follows that the slope of the diagonal sides of the lower triangle is described by a lateral displacement of 6 squares for a drop of 8 squares, and that of the diagonal sides of the upper triangle by a lateral displacement of 6 squares for a drop of 7 squares.

The lower triangle divides into two 3 : 4 : 5 right-angled triangles, and could be taken as a demonstration of knowledge of such triangles, even though the drawing is not accurate because of the unevenness of the grid squares. However, there is some evidence that the slopes of ruled diagonal lines in graphic art were often constructed by being drawn through points where grid lines intersect. On this basis, the ostrakon could be illustrating two different diagonal slopes obtainable from a grid. The diagonal sides of the lower triangle have a lateral displacement of 6 grid squares for a drop of 8 squares. This slope can be found in Egyptian art, and is the one most commonly occurring for the front edge of the so-called royal apron in the 19th dynasty temple of Sety I at Abydos.

Catharine H. Roehrig, Department of Egyptian Art, Metropolitan Museum of Art: "The Eleventh Dynasty Tomb of Djari at Thebes (TT 366)"

Between 1911 and 1932, Herbert E. Winlock conducted excavations at Thebes on behalf of the Metropolitan Museum of Art. Winlock's primary interest during his years at Thebes was in gathering information that would help him reconstruct Egyptian history from the beginning of Dynasty 11 to the early years of Dynasty 12 when the capital was transferred north, from Thebes to Itj-tawy, a goal that was realized with the publication of *The Rise and Fall of the Middle Kingdom at Thebes*. Winlock also discussed much of the Theban material in the lengthy excavation reports that appeared as supplements to the *Bulletin of the Metropolitan Museum of Art*. However, the tombs of nobles and lesser individuals were never thoroughly studied or published in their own right.

One of these tombs, belonging to the Overseer of the Harim, Djari (TT 366, MMA 820), was discovered at the end of the 1929-30 season. The tomb was actually cleared in 1930-31, Winlock's last season excavating in the Theban necropolis, and it was described in the report on that season. One of Winlock's greatest talents was his easy narrative style of writing which could bring the ancient Egyptians vividly to life in the imaginations of his readers. This is especially evident in his contributions to the Museum's *Bulletin*, which were written as much for the general public as for his Egyptological colleagues. In general, Winlock's easy narrative style was a positive aid in clarifying his scholarly conclusions, but, in the case of TT 366, Winlock's desire and ability to be entertaining obscures the true significance of the

tomb. From his description, one would scarcely guess that the decoration, though not of the same high quality as that found in the tombs of Khety, Dagi, or Neferu, is quite competently executed. The tomb also has more of its original decoration preserved *in situ* than any other Theban tomb of the period, and includes some very unusual scenes, not mentioned by Winlock, that will be presented in this paper.

James F. Romano, Department of Egyptian, Classical, and Middle Eastern Art, The Brooklyn Museum: "Cylindrical Cosmetic Boxes of the Late Eighteenth and Early Nineteenth Dynasties"

Cylindrical wooden boxes decorated with relief-decorated scenes, often featuring animals, were a common type of cosmetic container in the late Eighteenth and early Nineteenth Dynasties. In discussing this group of objects, most scholars have emphasized their relation to Aegean art, particularly in the depiction of the so-called flying gallop. Their significance to the history of ancient Egyptian art, however, has rarely been discussed. By examining the style of their decoration and analyzing the archaeological contexts from which they derive, a tentative chronology for these boxes will be presented. In addition, a possible Egyptian source for this class of object will be offered.

Ann Macy Roth, Classics Department, Howard University: "The Absent Spouse: Patterns and Taboos in Egyptian Tomb Decoration"

The observations of early Egyptologists were sometimes colored by traditional Western assumptions about gender roles, which created distortions that are deeply buried in our cumulative understanding of the nature of Egyptian society. One phenomenon that has misled some scholars is the occasional omission of the spouse from tomb decoration. This omission occurs in all periods and has been variously interpreted as evidence for a separate burial, for the significance or insignificance of individual spouses, for celibacy, or even for marital strife. There are, however, discernible patterns in these omissions, which should be considered before individual interpretations are proposed. Recognition of these patterns can affect our understanding of the marital status of various categories of men and women, as well as the interpretation of their monuments.

The wife is absent from many important Old Kingdom tomb chapels (Ptahhotep I and II, Akhethotep, Ankhmaahor) and more rarely from New Kingdom chapels as well. The owners of such tombs are otherwise indistinguishable from their contemporaries whose wives were depicted; and the occasional inclusion of their children implies that they were not all simply unmarried. There is some evidence for a chronological pattern in the Old Kingdom omissions, perhaps to be connected with changes in funerary beliefs. The absence of a wife in New Kingdom tombs is more puzzling, in view of the role that has been proposed for sex in mortuary rituals of rebirth. In this period, however, an interesting correlation can be shown between the tomb owner's employment by a female king or god's wife and the absence of his own wife from his tomb decoration.

In the few independent tombs of women, the exclusion of the spouse is all but universal, a pattern that has not been generally recognized. In some cases, this taboo was even extended to the false door of a woman in her husband's tomb. This exclusion was apparently the rule from the mid-Fourth Dynasty through the Saite Period at least (although the exclusion of the husband's name was less strict on monuments of later periods), and affected even such powerful men as Mereruka and Ramesses II. The prohibition even led to circumlocutions, such as the substitution of the name of a king's pyramid for his name in a filiation or titulary.

Aleya Rouchdy, Department of Near Eastern and Asian Studies, Wayne State University: "A Sociolinguistic Study of Egyptian Humor"

This paper will deal with a genre of Egyptian folklore, humor. Humor is a force for cultural expansion which finds expression in the different political, social and ethnic jokes.

Humor's major functions are entertainment and protest. It is safe to use humor as a "vehicle for social protest" because the blame cannot be attached to one person (Wang 19:308), especially when humor is orally transmitted. Written jokes or cartoons can be easily censored. Verbal humor, on the other hand, cannot be easily suppressed.

This study will deal with humor from a sociolinguistic perspective taking into consideration the fact that no folklore, whether printed or oral, may be understood without reference to the sociocultural background that surrounds the folklore in question.

Donald P. Ryan and Mr. John Rutherford, Pacific Lutheran University: "Preserving Tombs in the Valley of the Kings"

This paper summarizes the results of the Valley of the Kings Preservation Project's 1993 season, to be published as a report to the Egyptian Antiquities Organization. The contents include an updated topographic survey of present (1993) conditions in the Valley of the Kings, a brief description of the physical condition of accessible tombs, and a discussion of flooding and other natural hazards which threaten to destroy the tombs. The paper concludes with an outline of alternate methods of mitigating future damage.

Anne H. Salisbury, University of Minnesota: "The Case for Contextual Ceramic Archaeology in Medieval Upper Egypt"

When one compiles relevant historical documentation from fragments of papyri and comments by Arab travelers with information visible in manuscript illuminations, on textiles and on objects from the minor arts, it is possible to construct a context for ceramics in Byzantine - Early Islamic Egypt. Social and economic factors can be reasoned into the picture to explain eating customs and the quality of workmanship in ceramic assemblages—even in mostly sherd form. People then as now, made choices based on their needs, resources, and tastes. Despite highly complicated stratigraphy in urban environments, the record of those choices is discernible. Continuity in form and decoration may tell about the desire for stability amidst unsettling circumstances. In Egypt when dramatic ceramic change because of a proliferating new technology is paramount, other social and economic events have occurred, also that prestige, status and emulation underlie the customer's selections.

Otto J. Schaden, University of Arizona Egyptian Expedition: "The Tomb of King Amenmesse (KV-10)"

The tomb of Amenmesse, No. 10 in the heart of the Valley of the Kings, has long been neglected as the reliefs are poorly preserved and the rooms and corridors are choked with considerable debris. In December 1992/January 1993 the Arizona Mission initiated a study of the tomb with a brief exploratory season, the results of which have been submitted for publication in *ASAE*. In the summer of 1993 the excavations began in earnest and B and C chambers were fully cleared and a pathway was cut through the surface fill on the side of D chamber. A variety of fragments were recovered, including sherds of various eras, faience, glass, and even a few ostraca. Most of these items were washed into the tomb and virtually nothing can be assigned with certainty to Amenmesse. Of special interest are some fragments (ushabtis and beads) of Seti I (whose tomb is a short distance up the wadi).

The clearance of chambers C and part of D exposed some additional traces of poorly preserved relief of Amenmesse. The important scenes of the Queen Mother Takhat (in E) and Queen Baketwerel (in F) which were copied by Lefebvre in 1883 are now almost totally lost. Their decorations are clearly secondary to poorly preserved reliefs of Amenmesse. Trying to determine the correct associations of these two royal women is among a host of problems associated with KV-10 which we hope can be solved by clearance and recording of the tomb. From the entrance back to the pillared hall (F) KV-10 had been decorated for Amenmesse. Beyond the pillared hall, we can only guess what lies ahead for the full extent of the tomb and its decoration are not known.

In addition to the *ASAE* report cited above, Earl Ertman has published a report which appeared in *KMT* this past summer, and brief summaries of each season have been submitted to *NARCE* (Jan. and Aug. 1993).

Robert M. Schoch, College of General Studies, Boston University: "How Old is the Great Sphinx?"

Many recent Egyptologists have attributed the carving of the Great Sphinx of Giza to the Old Kingdom Pharaoh Khafre, ca. 2500 B.C. On the basis of a number of lines of geological, seismological, Egyptological, and related evidence, I have come to the conclusion that the structure commonly known as the Great Sphinx was built in stages (originally it may not have even been a Sphinx). Initial carving of the core body of the Sphinx is estimated to have taken place during the period of approximately 7,000 to 5,000 B.C. The Sphinx has subsequently been reworked and refurbished many times over the succeeding millennia – including, probably, during the reign of Khafre. In particular, the rump or rear of the Sphinx was carved out much later than the core body, and the head of the Sphinx has been recarved. The evidence for an older Sphinx includes weathering studies of the Sphinx and other structures on the Giza Plateau, analysis of the construction of the so-called Sphinx and Valley Temples, analysis of ancient repair campaigns to the body of the Sphinx, and data gathered from seismic surveys in the Sphinx enclosure (see R. Schoch, 1992, *KMT*, vol. 3, no. 2, pp. 52-59, 66-70). Seismic investigations have also uncovered a series of cavities or chambers under the Sphinx (see T. Dobecki and R. Schoch, 1992, *Geoarchaeology*, vol. 7, no. 6, pp. 527-544).

In proposing a new dating schema for the Sphinx, I have carefully considered all relevant data. I am sure of my stratigraphic correlations. I am well aware of the nature of the limestone beds of which the Sphinx is carved; some layers are softer than others, and I have taken this into account in my analyses. Though we continue to refine our knowledge of the details of the paleoclimatic history of the Giza Plateau over the last 10,000 years, we already know enough to associate certain dominant modes of weathering with certain parts of that climatic history. Portions of the Sphinx predate Old Kingdom times.

The seismic analysis of the differential weathering around the base of the Sphinx also corroborates the idea that the Sphinx was built in stages, the earliest dating to well before Old Kingdom times. Other explanations proposed to account for the seismic/weathering profiles do not hold up to close scrutiny. The seismic profiles do not simply map a soft layer of rock; they map true depth of weathering which does not follow the bedding planes of the strata. The seismic analysis indicates that the limestone behind the rump of the Sphinx, where shallower weathering is recorded, may be slightly softer than the limestone that is more deeply weathered; it is definitely not harder or denser than the more deeply weathered areas.

Though the core body of the Sphinx in Egypt may date back to circa 5,000 B.C., even earlier massive stoneworks are known from other parts of the Mediterranean region. The walled city of Jericho, dating back to circa 8,000 B.C., is one example.

John A. Seeger, Northern Arizona University: "Analysis of the Close-Pipe Water System for the Roman Fort at 'Abu Sha'ar, Egypt"

In a paper presented at the 1992 ARCE Annual Meeting in Seattle, a closed-pipe water line at the Roman fort at 'Abu Sha'ar was described. Over the last two seasons, excavations have revealed a second closed-pipe system. Also, the well area was investigated and it was found that an artesian aquifer was the source of water.

The main water supply consisted of a closed-pipe line from the well to the fort, a distance of about one km. The line was made of ceramic pipe sections having lengths of 39 to 45 centimeters and maximum internal diameters of 11.5 to 14 cm. One end of each pipe section was narrowed to fit into the adjoining section. Seams were sealed with cement. A description of such closed-pipe systems is found in Vitruvius (VIII, 6). Using measured elevations and other data, a flow rate of 74 liters per minute was calculated. This line also supplied a bath installation outside of the fort.

The second closed-pipe system supplied four large cisterns near the well. The pipe sections were somewhat larger than those of the line to the fort. This system also included settling tanks and a closed division box made of fired bricks. Because of the relative elevations of the cisterns and the well, the flow of water would stop when the cisterns were full.

In excavating the well area, a number of structures were found, including a large circular wall enclosing the well. The well penetrated the upper layer of a confined aquifer. Pressure within the aquifer caused the water to rise to a higher level where it was fed to the two closed-pipe systems.

Steven E. Sidebotham, Department of History, University of Delaware: "Fieldwork in the Eastern Desert in 1993 Conducted by the University of Delaware"

Fieldwork conducted by the University of Delaware in 1993 included the fifth and final season of excavation in and around 'Abu Sha'ar on the Red Sea coast and an extensive desert survey ranging from the 'Abu Sha'ar-Mons Porphyrites-Nile road in the north to the Berenice-Nile roads in the south.

Excavations were in three areas: 1) the main fort at 'Abu Sha'ar; 2) the small *hydreuma* east of Bir 'Abu Sha'ar el-Qibl; and 3) a water point ca. 1 km west of 'Abu Sha'ar.

Excavations at 'Abu Sha'ar unearthed portions of the extramural bath. Built initially for the military garrison in the early fourth century, it continued in some undetermined capacity during the later ecclesiastical occupation.

Excavation in one room of the northeastern barracks and of a small *sondage* in the extramural trash dump, originally partially excavated in 1990, shed little additional light on the history of the fort.

Clearance of a baulk which had collapsed in one trench between its excavation in 1992 and our return to the site in 1993 revealed a portal piercing the main fort wall which abutted the southwestern-most tower of the fort. This small postern had been deliberately blocked up at some indeterminate point in antiquity.

Excavation and clearing at the small *hydreuma* approximately 5.5 km west of 'Abu Sha'ar revealed that it had sustained heavy water damage. A ca. 500 m long water conduit led from Bir 'Abu Sha'ar el-Qibli to the *hydreuma* which preserved remains of numerous hydraulic installations.

Its location and datable ostraca from the site indicate that the *hydreuma* serviced the nearby Via Hadriana, a highway built in the second century A.D., which stretched ca. 800 km from Antinopolis in Middle Egypt to the Red Sea coast and south to Berenice. In the fourth century the *hydreuma* accommodated a garrison to cultivate food for the main fort at 'Abu Sha'ar and it may have continued in this capacity in the mid-late fourth/fifth-seventh centuries, during the ecclesiastical phase at 'Abu Sha'ar.

Excavations ca. 1 km west of 'Abu Sha'ar unearthed a water point with a natural quifer confined between two layers of impervious clay. A *castellum* (water distribution tank) had pipes feeding into it;

those leading from it supplied nearby hydraulic tanks and the main fort at 'Abu Sha'ar. A mudbrick retaining wall ca. 13 m in diameter enclosed the well.

Survey work in January and June-July 1993 encompassed extensive areas between the 'Abu Sha'ar-Mons Porphyrites-Nile road and Berenice. It included collection and analysis of surface pottery, location of sites (a number of which had never been published before including road stations, gold mines, quarries and a Latin inscription), route marking cairns and stretches of cleared roads using a global positioning system, drawing measured plans of installations and photography.

Stuart Tyson Smith, Institute of Archaeology, University of California, Los Angeles: "Sealing Practice in Lower Nubia and at Kerma"

In the middle of the Second Millennium B.C., the expanding Upper Nubian Kerman state adopted a sealing system very like that of contemporary Egypt. Both cultures used pats of mud impressed with a seal, usually from a scarab, to secure containers and doors. Additionally, the Egyptians archived the old impressions, creating a physical record of entries into storerooms, boxes, etc., which could be used later in compiling more permanent administrative records, or as a check to papyrus account books. New evidence from the Egyptian fortress at Askut, one of a chain of forts built to the south of Egypt in Lower Nubia during the Middle Kingdom (c. 1900-1650 B.C.), shows that Egyptian expatriates were dealing with the Kermans directly from the early 13th Dynasty onwards (c. 1800-1750 B.C.), and maintained their sealing system until the late 13th Dynasty (c. 1700-1650 B.C.). These Egyptians would have provided an ideal mechanism for the transmission of the administrative system. Why would the Kermans want to adopt such a system? In a growing state, now imperial, society, the elites would have need for more sophisticated ways of managing the flow of and access to goods. The adoption of an archival sealing system would provide the Kermans with a high degree of control without the need for a writing system. This limited use of an Egyptian administrative technique to suit local needs is also consistent with the establishment of Egyptian style or Egyptian influenced craft industries at Kerma, supplying goods in faience and other materials for the Kerman elites. The selective adoption of Egyptian administrative and cultural practices and stylistic motifs would have served as a powerful tool for the indigenous Kerman elites to legitimize and extend their control over Kerman society.

Noel Sweitzer, ARCE Southern California: "Pounded to Pieces: The Nomadic Egyptian Bedouin's Gold"

The Egyptian nomadic Bedouin and its culture in Egypt, is a composite. The origins of the Sinai and Eastern Desert Bedouin are primarily in the tribes of Arabia. The Western Desert Bedouin are strongly influenced by the Berber tribes and thereby result in a strong connection with North Africa. The eastern and western influences converge in the Nile Valley where, upon settlement, the Bedouin integrates into the more pervasive Egyptian community to the loss of many of the singular Bedouin traits that are the special preserved of the individual nomad.

Until the last 50 years, the jewelry of the Bedouin has been made of silver. As elsewhere, the jewelry indicates wealth, status and beauty. In the nomadic Bedouin culture it is mostly worn by woman. But as economics altered, so did the taste of the owner go from silver to gold. Now everything is changing. And there is a very real question as to what is the gold of the Egyptian Bedouin and what does that mean for the Egyptian Bedouin's traditional jewelry.

This talk will highlight the environment, the past development and the future of the nomadic Egyptian Bedouin's gold.

Emily Teeter, Oriental Institute, University of Chicago: "Amunhotep Son of Hapu at Medinet Habu"

Among the hundreds of artifacts excavated at Medinet Habu during the 1930-31 season of The Oriental Institute of the University of Chicago, was a limestone seated statue. The recently recovered excavation records indicate that the identity of the headless figure perplexed the excavators. This paper will discuss the identification of the figure as an intercessory statue of Amunhotep Son of Hapu dating to the Ptolemaic Period, and the implications that that identification has for our knowledge of religious cults at the temple site.

Jonathan Van Lepp, Pasadena, California: "Evidence for Artificial Irrigation in Amratan Period Art"

Amratan period pottery scenes have generally been described as geometric motifs and designs because the artform is unfamiliar. However, a closer examination reveals that in many instances, these motifs and designs are actually artistic renditions of elements which occur in everyday life. Within the scenes found on Amratan period pottery are what seem to be the first recordings of organized artificial irrigational systems in Egypt.

If, as it seems possible, a complex and organized artificial irrigational system was present in Egypt during the Amratan period, we may be forced to revise our thinking concerning the peoples of this time. Instead of simple farmers for whom the majority of the food supply was still provided by hunting and gathering, we may have a technically advanced social system which already possesses the attributes necessary for the creation of a state.

Steve Vinson, Johns Hopkins University: "Theft From the Gods: The Strange Cases of the Magic Book of Thoth and the Cattle of the Sun"

Greek, and specifically Homeric, motifs have long been recognized in the account of the journey into the underworld made by Setne and his son Si-Osir in the second Setne story. Comparison of the account of Naneferkaptah's quest for the magic book of Thoth with the story of the theft of the cattle of the Sun by Odysseus' crew suggests a similar knowledge of Homeric material on the part of the author of the first Setne story. The thematic, structural and motif parallels are so strong that one is tempted to suggest a direct, conscious borrowing of the Homeric structure by the author of first Setne.

Bethany J. Walker, Department of Middle East and Islamic Studies, University of Toronto: "Between East and West: A Socio-political Study of Mamluk Sgraffito"

Sgraffito is the incision of a design through a light-colored slip to reveal the dark-colored body of the vessel beneath. It is a simple ceramic technique suited to the mass-production of ordinary tableware, but one flexible enough to satisfy the tastes of discerning patrons. As such, it can be a unique indicator of cultural development.

In the 13th and 14th centuries a ceramic fine ware with incised designs appeared in Egypt. This paper investigates the complex relationships between Islamic and Byzantine sgraffito that in some way explain the emergence of quality Mamluk sgraffito. The influence polychrome "luxury" wares on Cyprus may have had on the renewed popularity of sgraffito in Mamluk Egypt will be emphasized to put the Egyptian wares in their proper socio-political context.

D. Wildung, Aegyptisches Museum, Berlin: "New structures for an Old Museum"

150 years after its establishment in the "Neues Museum" on the Museum Island in the center of Berlin, the Egyptian Museum Berlin will return to its original place. The evacuation of the collection in 1939, the destruction of the museum building in 1943/45, the division of the museum in a western and eastern section have prevented the museum from normal work for half a century.

The reunification of Germany opens the way for the reorganization of the collections, for new structures of the galleries and for an exhibition concept concentrating on interconnections between the great civilizations of the Ancient World and on analogies between the different epochs and areas of art history down to contemporary art.

Richard Wilkinson, University of Arizona: "Symbolic Alignment in New Kingdom Royal Tombs"

This paper summarizes some of the findings of the 1993 season of the King's Valley Motif Alignment and Location Project of the University of Arizona Egyptian Expedition. Special attention will be devoted to the symbolic alignment of the royal tombs. While it is known that as early as the Eighteenth Dynasty the Egyptians considered the entrance to the royal tomb to be symbolically located in the south, a good deal of evidence indicates that during the Nineteenth Dynasty another symbolic orientation was utilized in which the royal tomb was considered to lie on an east-west axis. The evidence for this symbolic re-alignment will be considered along with possible reasons for this development.

**Henry Wright and Sharon Herbert, Museum of Anthropology, University of Michigan:
"Archaeological Survey in the Eastern Desert of Egypt: 1993"**

The final season of fieldwork by the joint Michigan/Asiut project was completed in December 1993. This year, our survey efforts focused on areas between Edfu on the Nile and Mersa 'Alam on the Red Sea coast. We were particularly interested in precise definition of the middle portion of the known Roman track from ancient Coptos (Qift) to ancient Berenice and of the west portion of poorly known tracks leading eastward from the area of Edfu. Our work was facilitated by the newly developed chronology of local Upper Egyptian Hellenistic wares based on excavations at Qift. The survey produced scattered Acheulean and Mousterian sites, a few predynastic and dynastic sites, many Hellenistic and Roman sites, and a few Byzantine and Islamic sites. Five major Roman installations on the Coptos-Berenice trace were mapped and precisely dated. Ten Ptolemaic installations on previously poorly defined tracks were similarly documented.

Janice W. Yellin, Division of Arts and Humanities, Babson College: "Egyptian Religion and the Invention of the Napatan Dynasty"

Rather than discuss the appearance of a centralized theocratic state in Nubia during the ninth century B.C. as the result of a process of "evolution", it might be more accurate to consider this new state as resulting, at least in part, from an act of "invention". From the archaeological and textual evidence documenting the emergence of the Napatan Dynasty, it is clear that Egyptian religious forms served as a "language" which quickly enabled the earliest rulers to articulate a dogma of divine kingship; to invent and organize a theocratic state which they then governed. Not accidentally, much of what was appropriated from Egyptian religion in this early period was clearly very useful to the builders of the Napatan state. These selective interpretations of kingship dogma and other beliefs related to official cults in Egypt demonstrates that, to some extent, Egyptian religious forms were used by the Napatan elites to facilitate the rapid establishment of their dynasty and the creation of a centralized state in the Sudan.

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