



ARCE

Annual Meeting

St. Louis 1996

April 12-14, 1996

Program & Abstracts

Host Institutions:

St. Louis Art Museum

Washington University

THE AMERICAN RESEARCH CENTER IN EGYPT

FORTY-SEVENTH ANNUAL MEETING

ST. LOUIS, APRIL 12-14, 1996

PROGRAM AND ABSTRACTS

SPECIAL ACKNOWLEDGMENTS

We would like to extend our thanks to our co-hosts for this year's meeting, the St. Louis Art Museum and the Center for the Study of Islamic Societies of Washington University and, in particular, Sid Goldstein, deputy director of the museum and Ahmet Karamustafa, director of the center. Their invitation to come to St. Louis allows us to take advantage of the exhibition "The American Discovery of Ancient Egypt," currently on view at the museum.

Our thanks also to Emily Teeter of the Oriental Institute for arranging the panels and chairs for the Egyptological section of the program and to Ahmet Karamustafa for designing the very stimulating "transitions" workshop.

We are indebted to members of our hosts' staffs: Stephanie Sigala, Dan Rich, and Carole Barnett (St. Louis Art Museum) and Sheila Andrew (Washington University) who helped so much with the myriad details that go into preparing an annual meeting. We also appreciate the help of the St. Louis Art Museum volunteers who helped with registration.

We would like to acknowledge the work of our ARCE staff, Elaine Schapker, Catherine Clyne, and Livia Alexander, all of whom had a hand in making the annual meeting possible.

The Cover

Design by Claudia Baudo

Front: Sculpture – portrait head of King Menkaure. Calcite. Giza, Menkaure Valley Temple. 4th Dynasty, c. 2490 - 2472 B.C. Museum of Fine Arts, Boston. 09.203

Detail of bracelet. Gold and carnelian. Meroe West, tomb W179. Meroitic period, 1st to 2nd century A.D. Museum of Fine Arts, Boston. 24.1091

Back: Mummy mask. Cartonnage (linen and gesso), pigment, gilding. Tebtunis (Tell Umm el-Breigat). Ptolemaic period, 3rd - 1st century B.C. The Phoebe A. Hearst Museum of Anthropology, University of California at Berkeley. 6-20107

All are superimposed on a photograph of the excavations at Menkaure Valley Temple, 1910.

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MEETING HIGHLIGHTS

Business Meeting: Auditorium, St. Louis Art Museum
Friday, April 12, 3:15 - 4:15 p.m.

Keynote Panel: Auditorium, St. Louis Art Museum
Friday, April 12, 4:15 - 5:30 p.m.

Egyptian Antiquities Project Update: Robert K. Vincent, Jr., Project Director
Auditorium, St. Louis Art Museum
Saturday, April 13, 9:20 - 10:00 a.m.

Private Exhibition Viewing and Reception: St. Louis Art Museum
Friday, April 12, 5:30 - 7:30 p.m.

ARCE Annual Banquet: Grand Hall, Hyatt Regency St. Louis at Union Station
Saturday, April 13, 6:30 p.m. (reception), 7:30 - 9:00 p.m. (banquet)

Board of Governors Meeting: Missouri Pacific Room, Hyatt Regency
Sunday, April 14, 8:00 - 11:00 a.m.

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- * **The Johns Hopkins University Expedition to Thebes**
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- * **The Institute of Nautical Archaeology Underwater Archaeological Survey Between Sidi Abd al-Rahman and Ras Hawala**
Director: Douglas Haldane, Institute of Nautical Archaeology-Egypt
- * **The Wadi Abu Had - Wadi Dib, Eastern Desert Project of the American Schools of Oriental Research**
Director: Ann Bomann, American Schools of Oriental Research
- * **The Scriptorium Expedition to Wadi Natrun**
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- * **The University of Pennsylvania Late Bronze Age Project at Marsa Matruh**
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"The Heritage of Arab Music in Twentieth Century Egypt"

Daniel Neil Crecelius (Department of History, California State University, Los Angeles)

"An Annotated Edition of Shaykh al-Rajabi's *Tarikh al-Wazir Muhammad Ali Basha*"

Amy Jo Johnson (Departments of History and Middle Eastern Studies, Harvard University)

"The Egyptian Ministry of Social Affairs, 1939-1981: Its Role in the Management and Control of Egyptian Associational Life"

Cynthia Gray-Ware Metcalf (Department of History, University of Virginia)

"Rose al-Yusuf: On Stage and in Print: The Theater, Feminism, and Nationalism"

Katherine Pfeiffer (Center for International Education, University of Massachusetts at Amherst)

"An Institutional History of the American Research Center in Egypt"

James Howard Rosberg (Massachusetts Institute of Technology)

"Judicial Independence in Egypt"

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"Investigating the Origins of Cypriot and Mamluk Sgraffito: The Application of Ceramic Typologies to a Study of Christian-Muslim Dynamics in the Eastern Mediterranean, Fifteenth Century"

The Ford Foundation Egyptian Development Fellows

Khaled Nezar Adham (Department of Architecture, Texas A& M University)

"Identity in Architecture: A Hermeneutical Study in Local Traditional Development and Global Postmodern Influence on the Architecture of Egypt in the 20th Century"

Nabil Mohsen Osman Kamel (Department of Architecture, University of California, Los Angeles)

"City (Re-) Building Processes: Disaster Recovery and Long-Term Development Opportunities Following the Cairo Earthquake of 1992"

Ahmad Kassem (Helwan University/ Washington State University)

"Numerical Simulation of the Nile River"

Magda Abdel Moniem Shaheen (Department of Epidemiology, University of California, Los Angeles)

"Immunodiagnosis of Schistosomiasis in Egypt Using Saliva"

FORTY-SEVENTH ANNUAL MEETING

THE AMERICAN RESEARCH CENTER IN EGYPT

Host Institutions:

ST. LOUIS ART MUSEUM

CENTER FOR THE STUDY OF ISLAMIC SOCIETIES AND CIVILIZATIONS,
WASHINGTON UNIVERSITY IN ST. LOUIS

ST. LOUIS, APRIL 12-14, 1996

PROGRAM

THURSDAY, APRIL 11

9:00 a.m. - 5:00 p.m.	Executive Committee Meeting	Hyatt Regency
6:00 p.m. - 9:00 p.m.	Advance registration	Main lobby, Hyatt Regency

FRIDAY, APRIL 12

(Note: The Museum opens to the public at 10:00 a.m. Before that time, enter through the new wing off the parking lot.)

On Friday and Saturday, the workshop Transitions from Mamluk to Ottoman, Ottoman to Modern Egypt will be running concurrently with the conference panels beginning at 9:00 a.m. See the last two pages of the program for details.

MORNING

8:30 a.m. - 2:00 p.m.	Egyptian Antiquities Project Oversight Committee Meeting	Hyatt Regency
9:00 a.m. - 4:00 p.m.	Conference Registration	St. Louis Art Museum

All Conference panels will be at the St. Louis Art Museum.

Panel 1: HISTORY OF AMERICAN EGYPTOLOGY (1) Auditorium

Chair: Ronald J. Leprohon
University of Toronto

LUNCH

AFTERNOON

Panel 4: HISTORY OF AMERICAN EGYPTOLOGY (2) Auditorium

- Chair:** John A. Larson
The Oriental Institute, University of Chicago
- 1:00 Jason Thompson (Western Kentucky University, Bowling Green), "Frederick Catherwood: Between Lost Worlds"
- 1:20 Emily Teeter (The Oriental Institute, University of Chicago), "The Egyptian Collection of The Art Institute of Chicago"
- 1:40 Rosalind Janssen (Petrie Museum, University College, London), "A Forgotten American Egyptologist"
- 2:00 John Sarr, "Rediscovery of the Gayer-Anderson Scarab Collection of the Portland Art Museum"
- 2:20 Caroline Williams (The College of William and Mary), "Nineteenth-century American Artists in Egypt"

BREAK

Panel 5: TEXTS AND LANGUAGE (2) Friends Room

- Chair:** Richard Jasnow
The Johns Hopkins University
- 1:00 Briant Bohleke (Yale University), "An Unpublished 'Oracular Amuletic Decree' from the Libyan Period: Khonsu's Promises Made and Kept"
- 1:20 John L. Foster (ARCE), "On the Trail of the Memphis Swimsuit"
- 1:40 Malcolm Mosher, Jr., "The Book of the Dead at Akhmim During the Late Period"
- 2:00 Ogden Goelet (New York University), "'Let Us Now Praise Famous Men' – Pap. BM 10684, II, 5ff. and the Wisdom of Ben Sira (Ecclesiasticus)"
- 2:20 Maulana Karenga (California State University, Long Beach), "The Maatian Concept of Human Dignity: A Passage from the Narrative of Djedi"

BREAK

3:15 **Business Meeting** Auditorium

4:15 **KEYNOTE PANEL** Auditorium

“THE AMERICAN DISCOVERY OF ANCIENT EGYPT”

Sid Goldstein, St. Louis Art Museum
Nancy Thomas, Los Angeles County Museum of Art
Gerry Scott III, San Antonio Museum of Art

5:30 **RECEPTION** St. Louis Art Museum

and private viewing of exhibition

SATURDAY, APRIL 13

(Note: The Museum opens to the public at 10:00 a.m. Before that time, enter through the new wing off the parking lot.)

MORNING

8:30 Coffee

9:00 a.m. - 4:00 p.m. Registration

9:20 **Egyptian Antiquities Project Update** Auditorium

Robert K. Vincent, Jr., Project Director

Panel 6: FIELD REPORTS (1) Auditorium

Chair: Ann Macy Roth
Howard University

10:00 Gary Lease (University of California at Santa Cruz), “Resurrecting a Lost Dig: The Rowe Expedition to Meidum”

10:20 Janice Yellin (Babson College), “The Royal Pyramid Chapels of Kush Project”

10:40 Carol Redmount (University of California at Berkeley), “The 1995 Field Season of the Tell el-Muqdam Project”

11:00 Charles C. Van Siclen, “Report of Field Work at Karnak, 1996: The Edifice of Amunhotep II at Karnak”

- 11:20 Michael Fuller (St. Louis Community College), “American Excavation at Tell el-Retaba in the Wadi Tumilat”
- 11:40 Adela Oppenheim (Metropolitan Museum of Art), “Relief Fragments from the Pyramid Complex of Senwosret III, Dahshur”
- 12:00 Roberta L. Shaw (Royal Ontario Museum), “The Royal Ontario Museum Epigraphic Project – TT89: Report on the First Season”
- 12:20 Carol Meyer (The Oriental Institute, University of Chicago), “Gold Mines and Mining at Bir Umm Fawakhir”

Panel 7: HISTORY AND CHRONOLOGY Friends Room

Chair: William J. Murnane
University of Memphis

- 10:00 Donald White (University of Pennsylvania Museum), “Coastal Sites of Northwest Egypt: The Case Against Bronze Age Ports”
- 10:20 Brian Muhs (University of Pennsylvania), “Partisan Royal Epithets in the Late Third Intermediate Period”
- 10:40 Bruce B. Williams (University of Chicago), “Archaeology and Egyptian Foreign Policy”
- 11:00 Andrea M. Gnirs, “Foreign Military Power and the Establishment of the Theban Theocratic State”
- 11:20 Leo Depuydt (Brown University), “The Function of the Ebers Calendar”
- 11:40 Mary Derrick, “Battle Games at Kadesh: Ramesses II Meets Mawatallis”
- 12:00 James Evans, “Psycho Chronology of Early Eighteenth Dynasty”

LUNCH

AFTERNOON

Panel 8: FIELD REPORTS (2) Auditorium

Chair: Karen L. Wilson
The Oriental Institute Museum, University of Chicago

- 2:00 Bastiaan Van Elderen and Scott Carroll (The Scriptorium, Calvin Theological Seminary), “The Excavations of the Monastery of John the Little in Wadi Natrun: Report on the 1995 - 1996 Seasons”

- 2:20 Darlene L. Brooks Hedstrom (Miami University of Ohio), "The Koms at the Monastery of John the Little, Wadi Natrun, Egypt"
- 2:40 Sara Orel (Northeast Missouri State University), "Documentation for the Changing Nature of Early Christianity in Upper Egypt: The Case of the Gebel el-Haridi in Late Antiquity"
- 3:00 Steven E. Sidebotham (University of Delaware), "Bernike: 1994 - 1996 Survey and Excavations at the Ptolemaic-Roman Red Sea Port"
- 3:20 Russell D. Rothe, "Report on the Fourth Season of the University of Minnesota Egyptian Eastern Desert Expedition"
- 3:40 Cheryl Haldane (Bilkent University), "Preliminary Report on the Sadana Island Shipwreck Excavation"
- 4:00 William J. Murnane (University of Memphis), "The Ongoing American Discovery of the Great Hypostyle Hall at Karnak"

Panel 9: ART AND OBJECTS Friends Room

Chair: Ogden Goelet
New York University

- 2:00 Robyn A. Gillam (Founders College, York University, Toronto), "Effete Scribes and Gnarled Workers: Body Image in Art and Literature in New Kingdom Egypt"
- 2:20 Diana Wolfe Larkin (Mount Holyoke College Art Museum), "New Life for a Temple Gateway from Coptos in the Collection of the Museum of Fine Arts, Boston"
- 2:40 Teresa Moore (University of California at Berkeley), "A Child's Coffin in the Hearst Museum of Anthropology"
- 3:00 Patricia Podzorski (Phoebe A. Hearst Museum of Anthropology), "Evidence for Regionality and Changing Modes of Production in Some Late Predynastic Mortuary Ceramics"
- 3:20 Catharine Roehrig (Metropolitan Museum of Art), "The New Amarna Installation in the Department of Egyptian Art at the Metropolitan Museum of Art"
- 3:40 Jacke Phillips (McDonald Institute for Archaeological Research, University of Cambridge), "Bruce's Cippus"

Panel 10:**ART AND ICONOGRAPHY**

Friends Room

- Chair:** Lanny Bell
University of Chicago
- 4:00 Earl Ertman (University of Akron), "A Scene of Two Banqueting Ladies Reassigned to its Original Theban Tomb"
- 4:20 Robert K. Ritner (Yale University), "A Rediscovered Middle Kingdom Exemplar of the 'Libyan Smiting Scene'"
- 4:40 Jonathan Van Lepp, "Possible Evidence for an Ancient Egyptian Art 'Book of Rules'"
- 5:00 Peter Brand (University of Toronto), "Features of the Decoration of the Hypostyle Hall at Karnak under Seti I"
- 6:30-9:00 pm **RECEPTION AND BANQUET** Hyatt Regency

SUNDAY, APRIL 14

(Note: The Museum opens to the public at 10:00 a.m. Before that time, enter through the new wing off the parking lot.)

MORNING

8:00 -11:00 a.m. Board Meeting Hyatt Regency

Panel 11: SCIENCE, ASTRONOMY AND TECHNOLOGY Auditorium

- Chair:** James A. Harrell
University of Toledo
- 9:00 E.D. Johnson (University of California at Los Angeles), "Basic Wall Paintings Conservation, or What to Do Until the Conservator Comes"
- 9:20 John A. Seeger (American University in Cairo), "Use of Water-lifting Wheels in Egypt"
- 9:40 James A. Harrell and V. Mac Brown (University of Toledo), "Three Newly Discovered Roman Quarries in the Eastern Desert of Egypt"
- 10:00 Minoru Kodera (Comet Research Institute, Ishihara, Japan), "Geometrical Analysis of the Great Pyramid Complex"

BREAK

- 10:40 Donald Etz , “Identifying Some of the Constellation Figures on the Northern Constellation Panel in the Senmut Group of Astronomical Displays”
- 11:00 Ronald E. Zitterkopf, “Use of the GPS in Archaeology”
- 11:20 Peter Mendez (California State University, Long Beach) and Jonathan Van Lepp, “Lunar Factors Involved in the Construction of Old Kingdom Pyramids”

Panel 12: RELIGION Friends Room

Chair: Emily Teeter
The Oriental Institute, University of Chicago

- 9:00 Stanley Burstein (California State University, Los Angeles), “A Soldier and His God in Lower Nubia: The Mandulis Hymns of Paccius Maximus”
- 9:20 Ann Macy Roth (Howard University), “Conception and Fertility in Ancient Egyptian Beliefs About Rebirth”
- 9:40 Susan Tower Hollis, “The Goddess Neith as Creator Deity”
- 10:00 Peter Piccione, “The Meaning of Sport Fencing as Religious Ritual”
- 10:20 Lyn Green, “Pharaonic Theories of Conception and Implications for the Role of the Feminine in Egyptian Theology”
- 10:40 Lanny Bell (University of Chicago), “The Meaning of the Term *Ka* in the Instructions of Ptahhotep”

Panel 13: EGYPT AND THE BIBLE Classroom

Chair: Peter Feinman
Manhattanville College

- 9:00 Claire Gottlieb, “The Exodus Story: A New Departure”
- 9:20 Meir Lubetski (Baruch College, City University of New York), “A Nickname for Egypt in the Bible”
- 9:40 Peter Feinman (Manhattanville College), “The Hyksos and the Exodus: Are Manetho, Josephus, and Redford Right?”

- 10:00 Gary Greenberg (Biblical Archaeological Society of New York), "The Generations of the Heavens and of the Earth: Egyptian Deities in the Garden of Eden"

**WORKSHOP: TRANSITIONS
FROM MAMLUK TO OTTOMAN, OTTOMAN TO MODERN EGYPT**

Sponsored by the Center for the Study of Islamic Societies
WASHINGTON UNIVERSITY IN ST. LOUIS

In Conjunction with the Forty-Seventh Annual Meeting of
THE AMERICAN RESEARCH CENTER IN EGYPT

St. Louis Art Museum

The theme of the workshop is *transitions*. Its goal is to identify areas of continuity and discontinuity in the history of post-Fatimid Egypt. The participants will evaluate prominent examples of their own scholarly output with an eye to identifying key problem areas and fruitful avenues for future research.

FRIDAY MORNING SESSION

- 9:00 Carl Petry (Northwestern University)
9:30 Discussion
10:00 Break
10:30 Doris Behrens-Abouseif (University of Munich)
11:00 Discussion led by Peter Heath (Washington University)
12:00 Lunch

FRIDAY AFTERNOON SESSION

- 2:00 Jonathan Berkey (Davidson College)
2:30 Discussion
3:00 Break

- 3:30 Jane Hathaway (Ohio State University)
4:00 Discussion led by Ahmet Karamustafa (Washington University)

SATURDAY MORNING SESSION

- 9:00 Kenneth Cuno (University of Illinois, Urbana-Champaign)
9:30 Discussion
10:00 Break
10:30 Marilyn Booth (University of Illinois, Urbana-Champaign)
11:00 Discussion led by Fatemeh Keshavarz (Washington University)
12:00 Lunch

SATURDAY AFTERNOON SESSION

- 2:00 Juan Cole (University of Michigan)
2:30 Discussion
3:00 Break
3:30 Cornell Fleischer (University of Chicago)
4:00 Discussion led by Engin Akarli (Washington University)

6:30-9:00 pm RECEPTION AND BANQUET Hyatt Regency

ABSTRACTS

Lanny Bell, University of Chicago: *The Meaning of the Term Ka in The Instructions of Ptahhotep*

Two years ago, in Toronto, I spoke on *Cultural Problems Encountered in Translating Ancient Egyptian Texts*. One of the most persistent of these problems is how to render the word *ka*. We want to be consistent, but this word seems to have had many different meanings, which are not always obviously related to one another. My own investigations during the past fifteen years have led me to the conclusion that the *ka* denotes the creative or generative power of the Ancestors; this concept was of fundamental importance in the theory of divine kingship and in the ancient Egyptian kinship system as a whole, playing the leading role in determining an individual's rank, rights, and obligations. An examination of the *ka* in The Instructions of Ptahhotep presents an opportunity to test my hypothesis.

The word *ka* appears 15 times in Papyrus Prisse, the Middle Kingdom version of The Instructions of Ptahhotep (maxims 7, 8, 11, 12, 22, 26, 27). The difficulties related to its interpretation are clearly indicated by some of the more recent English translations of this text. Lichtheim (1973) renders "*ka*" 13 times and "goodwill" once; Faulkner (1972) renders variously "spirit," "will," "character," and "goodwill"; Parkinson (1991: extracts) renders simply "spirit." Most of these references occur in passages dealing with social proprieties, or etiquette, in the highly stratified socio-political organization of Old Kingdom Egypt.

One late Middle Kingdom text (the Magical Spells for the Protection of Mother and Child, 5.10-6.1) speaks of the gods' fixing a child's *ka* at birth – ...Mšḥnt ir(i)t k3 n ḥrd/ms(i) pn... Gb(b) ir(i).f k3 – while several New Kingdom texts refer to an official's *ka* being assigned to him by the king, who thus artificially advanced or elevated his station or rank in promoting him beyond the level that the circumstances of his birth would normally have taken him – ir(i).n nb-t3wy/ity k3.f, "(one) whose *ka* the king constituted." (Some Old Kingdom personal names associate an individual's *ka* with the king, probably with the same intent.) What the king did for private individuals in this event was essentially what the Creator had already done for the king in elevating him to the throne of Egypt. Gardiner (*JEA* 36 [1950]: 7, n. 2) betrays his confusion concerning the real significance of these texts: "And sometimes, even more strangely, the Egyptian *ka* appears to stand for something as *external and fortuitous* [my italics] as a man's 'rank' or 'fortune'...." (Gardiner suggests translating "attribute," "nature," "temperament," and "personality" in similar contexts.)

In nearly all its usages in The Instructions of Ptahhotep, the term *ka* can be understood as reflecting a behavioral code tied to stature or status in a rigidly hierarchical social order based primarily on heredity and inheritance. Here *ka* seems to connote "(conduct consistent with one's) family connections, hereditary position, birthright, breeding, or class."

Briant Bohleke, Yale University: *An Unpublished "Oracular Amuletic Decree" from the Libyan Period: Khonsu's Promises Made and Kept*

The use of oracles in Egypt from the New Kingdom onward for juridical cases, temple appointments, and other socio-religious functions in the community has been the topic of much recent scholarship, especially in regard to Deir el-Medina.

Less well-known are the personal oracles made by deities such as Mut and Khonsu for infants or young children of either sex. Labeled "oracular amuletic decrees," the 21 unprovenanced published examples date to the Libyan Period. The text on these narrow strips of papyri records the divine declarations regarding the fortunes of the owners and promises that oracular protection would be fulfilled. Rolled tightly and secured by string, the amuletic decree was placed in a tube which was suspended around the neck by a cord and worn as a phylactery. Unlike most other amulets, these decrees provide protective power through the written word, not solely by the shape, color, or material of the object. The variant texts of the oracular amuletic decrees provide detailed information for elucidating the mentality of the Egyptians vis-a-vis the supranormal forces that oversaw their destinies. The dangers of everyday life near a river, the malevolent magic of natives, foreigners, and unsympathetic gods, and concerns for health and successful reproduction are detailed and nullified or promised.

The unpublished text under study shares similarities with the published examples, but shows variations in themes, orthography, and layout which make it a valuable addition to the corpus. A translation and comparison with known examples and other Egyptian religious texts and traditions will be provided.

Peter Brand, University of Toronto: *Features of the Decoration of the Hypostyle Hall at Karnak Under Seti I*

Recent epigraphic work carried out by the author in conjunction with the Karnak Hypostyle Hall Project of the University of Memphis has led to new insights into the chronology of relief decoration executed in the reign of Seti I. Examination of some recut figures of the king on the surfaces of the north gateway of the building has shown

that shortly after the decoration of the hall began, the king ordered a major change in the iconography of the decorative program by altering figures of the king which had portrayed him standing fully upright into figures which were now shown bowing to the gods.

By comparing these scenes on the north gateway with those on the clearstory and other scenes in the hall which portray Ramesses I, the author was able to establish the chronology of the decoration under Seti I. In particular, it has become apparent that scenes portraying Ramesses I were certainly carved long after his death.

Stanley M. Burstein, California State University, Los Angeles: *A Soldier and His God in Lower Nubia: The Mandulis Hymns of Paccius Maximus*

For over three centuries Roman soldiers patrolled the Dodecaschoenus, the approximately seventy mile long portion of the Nile valley between Aswan and Maharaqqa that formed the frontier between Roman Egypt and its southern neighbor, the kingdom of Meroe. The impact of these garrisons on the society and economy of the region has been the subject of considerable scholarly attention. The experience of the Roman soldiers, who served on this remote frontier of the Roman Empire, has attracted less attention. Important evidence concerning the character of that experience, however, is provided by a remarkable group of four *poskynema*, that is, epigraphical substitutes for a worshipper that would enable him or her to perpetually benefit from the holiness of a particular place, composed by a single Roman soldier, Paccius Maximus. Three of these texts are from the temple of Mandulis at Kalabsha while the fourth is from the temple of Sarapis at Maharaqqa.

The Dodecaschoenus was unique among Roman frontiers in that it was a mutually recognized buffer zone between two civilized states, Rome and the Kingdom of Meroe. Consequently, scholars have suggested that the Dodecaschoenus became a region where three distinct cultural traditions – Egyptian, Graeco-Roman, and Meroitic – met and interacted. That interaction is assumed to have occurred in a series of Egyptian style temples built in the late first century B.C. and the first century A.D. by the Julio-Claudian emperors, temples such as is the great Augustan temple dedicated to the sun god Mandulis at Kalabsha. The four texts examined in this paper, however, strongly suggest that our understanding of the role of temples such as that of Mandulis in the religious life of Lower Nubia requires significant revision. Specifically, the pervasively Greek character of Mandulis as portrayed in the hymns of Paccius Maximus and other devotees of the god strongly suggests that Kalabsha temple and probably the other Roman period temples in the Dodecaschoenus also primarily served the officers and soldiers of the Roman or garrisons in the region and not the local Nubian population.

This conclusion is strengthened by the almost complete disappearance of Demotic graffiti from these temples after the mid first century A.D. and the total absence of individuals with Egyptian or "Nubian" names from the numerous Greek graffiti that cover the walls of the public portions of these temples.

Leo Depuydt, Brown University: *The Function of the Ebers Calendar*

The Ebers Calendar has received much attention from historians because traditional New Kingdom chronology hinges on the Sothic date many would say it contains. But there is still much controversy about the Calendar's function. Diametrically opposed views keep appearing in print. The purpose of this paper is to suggest a comprehensive explanation of the Calendar's function, accounting for all its features. The proposed description makes the Calendar seem such an eminently practical tool that it is difficult to see what else it could have been for. It will also be specified how this theory builds to a considerable extent on, but also contrasts in a few respects with, what has been said before about the Calendar. In light of the theme of the exhibition on display during the meeting, there will be opportunity to highlight Richard A. Parker's fundamental and pivotal contributions to the understanding of ancient Egyptian calendars and chronology.

Mary Derrick: *Battle Games at Kadesh: Ramesses II Meets Muwatallis*

This paper will contrast the battlefield tactics and skills of the two kings. Presenter's own photographic slides from Kadesh and Hattusas are featured.

Earl L. Ertman, University of Akron: *A Scene of Two Banqueting Ladies Reassigned to its Original Theban Tomb*

A fragment of a painted plaster mural showing a scene of two ladies at a banquet is roughly rectangular measuring 35 cm. high. This type of subject is typical in New Kingdom private tombs. The fragment is presently in a European collection and may have been dated to Dynasty XIX (1295-1190) B. C. because of its yellow background typical of private Theban tombs of that era. Facial details of these ladies will be compared to painted representations from the royal tomb of King Amenhotep II, KV35 in the Valley of the Kings as well as to select tombs of the nobles in order to securely date the fragment and document its original location in the tomb of a leading courtier of Amenhotep II.

Donald V. Etz: *Identifying Some of the Constellation Figures on the Northern Constellation Panel in the Senmut Group of Astronomical Displays*

The astronomical ceiling in the tomb of Senmut, discovered by an expedition directed by H. E. Winlock and sponsored by the Metropolitan Museum of Art, is the outstanding representative of a major group of ancient Egyptian astronomical displays.

The northern constellation panel in this group of displays presents, among other elements, several figures that apparently represent constellations familiar to the ancient Egyptians. Among them are a bull, a lion, a resting crocodile, a man with upraised arms, and a composite hippo. The bull is assumed to be Ursa Major. The identification of the other figures remains controversial.

The Problem:

The orientation of the northern constellation panel on the majority of displays, with the bull south of the other major figures, facing west, is the root of the controversy. Only Ursa Minor and Draco are north of Ursa Major in the circumpolar area, making it very difficult to imagine several major constellation figures there.

The Proposed Solution:

- * The northern constellation panel should be reoriented, so that the bull extends east, not west, of the presumed meridian, and lies north, not south, of the other figures mentioned. (The orientation of the decan panel on some displays, including Senmut, is acknowledged to be wrong.)
- * The northern constellation panel and decan panel should be considered two parts of a common skyview, in which Orion and Ursa Major are both near the meridian.
- * Given this orientation, one can tentatively identify at least the lion (Leo, perhaps with Cancer), the resting crocodile (Hydra), and the man with upraised arms (Gemini, perhaps with Canis Minor). Data from the Ramessid star clocks supports the identification of the lion.

The identification of the hippo remains uncertain. Data from the star clocks and the Dendera planisphere imply contradictory locations. Perhaps the figure does not represent a constellation.

The science of psycho chronology recognizes various mass psychological phenomena as belonging to certain time series. Their sources are chronological events in ancient Egypt and the Bible. In modern times, objective standards are possible for events such as the chronology of panics on the New York Stock Exchange. The result thus far has been the isolation of several cycles, and the chronology of such items as Jubilees based on these cycles directly, and indirectly through the lunar motions, which were known and tracked. Thus far, the cycles dealt with have been seven and a half months, $12 \frac{1}{2}$ years, and 57.97 years. The chronology of the 18th Dynasty has been constructed of such cycles in previous papers.

This paper concerns a cycle of 140.045 Julian years. The epoch of this cycle was marked by Kamose in his stela of year three as "repetition of monuments." Kamose is thus placed at 1575 - 1572 B.C. A $12 \frac{1}{3}$ year cycle after this epoch is -1560.0926. This date of I Ahket 24 matches the inscription on the back of Papyrus Rind. Moreover, the birthdates of the gods mentioned on epigomenal days 3 and 4 refer to the practice of using these relative descriptions for days 361 - 365 of the 365-day period starting with the epoch of the Kingship. Ahmose began his reign on II Ahket 1; October 5, 1572 B.C. Amenophis I started his certain reign in August of 1551 B.C. Ahmose thus reigned for 20 years, 10 months, as sole reign. This number is available from Manetho as one variant of the name Mephramuthosis; the other variant of 25 years, 10 months includes a co-regency with Amenophis I.

Manetho's works, compared against the resultant chronology, show the numbers to be associated with the wrong kings. The nine years of Thutmose I are assigned by Manetho to "Rathotis." The first 13 years of Thutmose II is assigned by Manetho to "Chebron." Queen Hatshepsut ruled in two series for a total of 25 years, four months, assigned by Manetho to "Tethmosis." The remainder of the reign of Thutmose III, together with the reign of Amenophis II, a period of 66 years, two months, is assigned by Manetho to Ramesses Miamum. Thutmose IV, 21 years, nine months, is "his sister Amesis." Amenophos III is given 30 years, 10 months; until the founding of Ahketaten. Ahkenaten is given another 12 years, nine months. His reign completely overlapped with Amenophis III and Tutankhamun, whose reign started immediately on the death of Amenophis III, and whose nine years, eight months are assigned to Thmosis. Following his death in 1350, three cycles of "Repetitions of Birth" cycles of $12 \frac{1}{2}$ years each are combined as "the rule of Horus" for 36 years, five months. Tut's widow Ankhasamun, is 16 years as "Achencheres." This is from the death of Smenkhkare in 1353, which made King Tut sole ruler, although Aye immediately claimed co-regency until his death in late 1350. She was indeed "solo" when she wrote her famous letter requesting a husband from the Hittite king in late 1350.

Peter Feinman, Manhattanville College: *The Hyksos and The Exodus -- Are Manetho, Josephus, and Redford Right?*

The Exodus as an event in history is one that is generally avoided by Egyptologists today, but not so in ancient times. The first Egyptian historian of Egypt, Manetho, appears to have written extensively about the historical departure of the Semites from Egypt as he links the triple scourges of Egypt in one – the Second Intermediate Period, Amarna, and the Exodus. Josephus, citing Manetho, acknowledges a link between the Shepherds and servants in the sacred book with the Jews in his present. Redford suggests that in some way the historical departure of a Canaanite people from Egypt at the end of the Second Intermediate Period and the memory of the Exodus are related.

This paper will attempt to determine if there is any validity to the idea that the Israelite story of the Exodus and the Hyksos are related, i.e., are the Hyksos the ancestors of the Jews and under what circumstances did they depart from Egypt?

A critical portion of this analysis will involve the Hyksos Hippopotamus story of Apophis from the 13th century B.C.E. While it may be typical to view such a story as fanciful entertainment good for a laugh about an ancient enemy, it may also be viewed as a political polemic extremely relevant to the present in which it was told. Ignoring the political dimension of the story may be compared to considering "Animal Farm" as an attempt by Orwell to develop an alternative to Disney by using pigs instead of mice. After all, this Egyptian story from the traditional time of the Exodus involves royal motifs including the clash of Egyptian and Semitic kings and the control of a hippo. Thebes may have regained control over Egypt with the 18th Dynasty but it is becoming increasingly obvious that the Hyksos did not simply disappear. They continued to play an important part in Egyptian history as Egypt adopted their military technology and then paid homage to them on their 400th anniversary in the Delta at roughly the same time the Hyksos hippo story was told.

On the Israelite side, there are two stories of the Jacob people leaving Egypt, first, Jacob himself after asserting the peaceful subordination of the king of Egypt to him, and secondly, by the sons of Jacob in a not so peaceful encounter where they leave armed for battle. The post-Qadesh relationship of Ramses and his armed forces also has been an object of scrutiny as Ramses had to deal with the reality that he could no longer march to areas the 18th Dynasty kings had claimed regardless of how he chose to portray that battle.

In conclusion, there is a strong warrior or *maryannu* aspect to the multiple confrontation stories involving Egypt and the Hyksos, Ramses and the Jacob people that would lead

one to conclude that there were two significant departures of the Hyksos from Egypt, first, c.1550 and second, c.1250.

John L. Foster, ARCE: *On the Trail of the Memphis Swimsuit*

A consideration of problems and methods of translating, using an ancient Egyptian love song.

Michael Fuller, St. Louis Community College: *American Excavation at Tell el-Retaba in the Wadi Tumilat*

Johns Hopkins University sponsored three seasons of archaeological research at Tell el-Retaba during 1977, 1978, and 1981. The first season was a survey of the site, while the second season included the excavation of a stratigraphic section and re-excavation of the building identified as a temple by Petrie. The stratigraphic section demonstrated that the settlement began during the Second Intermediate and continued until the end of the Third Intermediate Period. The architectural details of the temple and artifacts within the structure raise serious questions about the structure's function. The third season of work at Tell el-Retaba was a rescue season in response to an eight meter wide and 5.5 meter deep pipeline trench cut through the center of the tell. The trench cross-sectioned the two defensive walls that were first described by Petrie. A cemetery composed of jar burials was discovered outside the defensive walls. Grave offerings associated with some of the infant and child burials included water jars, food bowls, and a small number of amulets. Another cluster of tombs, from the Third Intermediate Period, was discovered half a kilometer north of Tell el-Retaba in a location where Petrie had located burials during 1905/1906.

Robyn Gillam, Founders College York University, Toronto: *Effete Scribes and Gnarled Workers: Body Image in Art and Literature in New Kingdom Egypt.*

The classic, aspective male body, drawn according to a proportional grid, is the main subject of Egyptian art. It can also be shown to correspond to literary and other descriptions of the physique of those fundamental authority figures, the king and his official. However, in the New Kingdom, the world of rulers and their subordinates is joined by another type -- the leisured scribe.

Andrea M. Gnirs: *Foreign Military Power and the Establishment of the Theban Theocratic State*

During the Ramesside period, it became a common practice to settle captives of war in fortresses or settlements under Egyptian control. Foreign garrisons could be located, for instance, in the Delta and in Middle Egypt. Historical texts that reflect Egyptian policy under the reign of Ramesses III, inform at length about the ambitions of the Egyptian state to culturally assimilate foreign soldiers and their families. We also learn from these sources that the Sea Peoples or the Libyans once brought to Egypt were organized according to their tribal system and that they were headed by military leaders. While foreign soldiers were integrated into the military organization as mercenaries and, thus, became a constant part of Egyptian society, they still lived in relatively isolated settlements and strongholds, keeping up ethnic traditions (for example, burial practices).

Since the late 19th Dynasty, the commanders of foreign troops and units were known as '3.w nj thr.w, chiefs of the Teheru. Being at first of little significance in Egyptian social hierarchy, in the course of Dynasty 20, they were able to get hold of the high positions of an army commander (*jmj-r3 ms'*), to control the local economic administration (as *jmj-r3 sn.wti*) and to benefit from royal endowments. From this time onwards, chiefs of the Teheru can bear the additional epithet "who directed (*ntj r-h3.t*) the five big Shardanu fortresses," an expression which was replaced in the TIP by the military title "commander (*h3.wtj*) who directed the five big Ma (i.e., Libyan) fortresses." Both specifications refer to foreign military bases in Middle Egypt. Under Libyan rule, these commanders presided not only over the military and economic organization of their environment, but also over the local cult in the rank of high priest. Since Herihor and Pianch, the founders of the Theban Theocratic state, held the position of army commander-in-chief (*jmj-r3 ms' (wr) h3.wtj ntj r-h3.t n3 ms'.w nw Km.t r-dr=w*), of the overseer of the public granaries and of the high priest of Amunrasothen, it is highly probable that both of them originated in those foreign military strongholds which became an important part of the military organization of the Late New Kingdom.

Ogden Goelet, New York University: "Let Us Now Praise Famous Men" -- Pap. BM 10684, II, 5ff. and the Wisdom of Ben Sira (Ecclesiasticus)

The Wisdom of Ben Sira, or Ecclesiasticus, as it is often called, stands out among the Apocrypha for many reasons. For one, it is the only apocryphon whose author tells us something of how he came to write the work. In an introduction preserved only in the Greek translation, the author's grandson informs us: "I arrived in Egypt in the thirty-eighth year of the reign of King Euergetes (Ptolemy III), and during my stay I came

across the reproduction of a good deal that is instructive. I therefore considered myself in duty bound to devote some diligence and industry to the translation of this book. "As a learned man from the lively intellectual climate of the Jewish community of Alexandria, the author was certainly exposed not only to contemporary Hellenistic thought, but also to ancient Egyptian Wisdom Literature as well. Scholars, particularly J.T. Sanders, have long noted the relationship between certain passages in Ecclesiasticus and in Egyptian works such as the Satire on the Trades, and especially, demotic wisdom such as Papyrus Insinger. Another major influence can be added to this list -- the so-called "Encomium on the Sages" in Pap. BM 10684, II, 5ff.

Certainly the best-known part of Ecclesiasticus is a section within the work, Chapters 44-50, which begins with the phrase: "Let us now praise famous men, and our fathers in their generations." Set off from the rest of the book by a special title "Praise of the Ancestors," the author lauds the great figures of Israel's past. Before recounting their great deeds, the author says that although these great lawgivers and sages have vanished without a trace, "and so have their children after them," they live on in their works, which have become their heirs. There is an unintended irony in these words. I hope to show that, this sentiment, its phrasing, and the entire structure of its presentation, so closely follows the Encomium that it must have been known to the author of Ben Sira who used it as the model for his text.

Andrew H. Gordon, University of California at Davis: *William N. Groff: A Forgotten American Egyptologist*

When William N. Groff died in Athens of typhoid at age 44, no Egyptological publication even bothered to give him an obituary. Because he wrote almost entirely in French, and spent most of his time in France and Egypt, American Egyptologists were, and still are, almost entirely ignorant of him and his Egyptological contribution. Groff never held a position in an American museum or university. And yet, in approximately 15 years, he produced a massive body of literature on a variety of topics related to ancient Egypt. They include archaeology, art history, astronomy, the use of color, Demotic, Egypt's relation to the Bible, geography, grammar, history, lexicography, literature, medicine, religion, etc. Apparently, he had a quick, facile mind, and was a keen observer. Seven years after his death, through the intervention of his sister, his papers were collected in a volume of a series by Maspero on the works of foreign Egyptologists.

Recently, a rare letter written by Groff has come into my possession. It portrays him as a young, enthusiastic researcher, sharing his triumphs and near tragedies with Cincinnati, Ohio, friends, while trying to get work in the United States. A year and

three quarters later, he was dead. Through this letter and other records, I will attempt a verbal portrait of an early, and, I believe, important American Egyptologist.

Claire Gottlieb: *The Exodus Story -- A New Departure*

The affinity of the Egyptian and Hebrew vocabularies has been amply demonstrated. The literary and historical texts from both Egypt and Israel give evidence to the fact that the language of many Biblical verses is related to the Egyptian language. In addition we need only look to the onomastica to see the many instances of cognate names in Egyptian and Hebrew. The tendency to interpret the Biblical text by comparing it only to texts in other Semitic languages has led to a misunderstanding of many of the concepts of the Bible and also to some aspects of ancient Near Eastern history.

This paper will focus on portions of the books of Exodus, Numbers and Deuteronomy. It will show that Egyptian concepts as well as Egyptian imagery and language permeate the story of the Exodus. The names of the principal characters and locations having their origin in the Egyptian milieu will be analyzed. Examples from the Bible and related Egyptian sources will be used to illustrate the fact that there is another dimension to the Exodus story. If we do not consider all the evidence we can only scratch the surface in the interpretation of the history of ancient cultures.

Lyn Green, Royal Ontario Museum, Toronto: *Pharaonic Ideas on Conception and Implications for the Role of the Feminine in Egyptian Religion*

In order to better understand the role of the feminine in pharaonic religion, I think we must examine the belief of the ancient Egyptians concerning conception and motherhood. According to an apparently widely accepted theory in the Classical Greek world, women did not contribute as much to the production of offspring as men. It is difficult to say if the Egyptians shared a similar view of reproduction. Certainly, in many creation myths, the male creator god used his bodily fluids to generate life on earth, without resort to any female deity whatsoever. In the Great Hymn to the Aten, the king speaks of Disk as "the one who causes 'seed' to grow in women, who creates people from 'semen.'" However, there is no explicit statement in this text or any other that credits all males with the sole generative force; the specific roles of male and female in human conception are also left largely unexplored in medical texts. On the other hand, the importance of the mother in "nourishing" the child before and after birth, and the magical and symbolic properties of mother's milk are well-documented. Most scholars therefore concentrate on the "maternal aspect of feminine divinities, rather than on the goddess as the "First Principle" of the cosmos. This paper tries to

explore the theoretical basis for the notion of the female at originator of life, both generally and particularly.

Gary Greenberg, Biblical Archaeology Society of New York: *The Generations of the Heavens and of the Earth: Egyptian Deities in the Garden of Eden*

These are the generations of the heavens and of the earth when they were created, in the day that the LORD God made the earth and the heavens Gen. 2:4

The above quote from Gen. 2:4 introduces us to the story of Adam and Eve in the Garden of Eden. Many biblical scholars believe that the next few verses contain a slightly different version of Creation than that contained earlier in Gen. 1. What is especially unusual is the reference to the "generations of the heavens and the earth." In the several other instances when Genesis says "These are the generations of . . .", it refers to information about a parent and their children. This would imply that Genesis 2 is about the Children of the Heavens and Earth, a polytheistic throwback to an earlier cosmogony. But whose cosmogony?

This paper examines some of the verses and images associated with the story of Adam and Eve and compares them with elements in the Heliopolitan Creation myths. It will be suggested that Adam and Eve correspond in part to Geb and Nut, and in part to Osiris and Isis. Additionally, it will be suggested that the three male sons of Adam and Eve – Cain, Abel and Seth – correspond to the three male sons of Geb and Nut – Osiris, Seth, and Horus.

Although the main thrust of the paper will be on the Adam and Eve story, the paper will also look at the first Genesis Creation account as well as the story of Noah's Flood, originally, perhaps, a third Creation story, and suggest that the series of Creation stories in Genesis draws upon the Theban doctrine of Creation in which Amen appears in a series of forms representing the Memphite, Heliopolitan and Hermopolitan cosmogonies.

The paper will examine such common themes as the stirring of the primeval waters, creation by word, the separation of heaven and earth, the rising of a firmament between the heaven and earth, problems of childbirth as a punishment for disobeying God, the bruising of the serpent from the tree, the enmity between the child and the serpent, the killing of a brother as an agricultural myth, the introduction of civilization, the building of the first city, and the relationship between the husband/brother and wife/sister with the serpent.

Cheryl Haldane, Bilkent University and Institute of Nautical Archaeology-Egypt:
Preliminary Report on the Sadana Island Shipwreck Excavation

The Sadana Island shipwreck has been known to Red Sea divers for more than 10 years, but 1995 saw the first year of sanctioned excavation on the site. An INA-Egypt/Supreme Council of Antiquities (SCA) team worked for nine weeks to document the wreck's current condition and to begin excavating its contents.

Located during a 1994 shipwreck survey, the Sadana Island ship lies in the curve of a fringe reef on Egypt's eastern Red Sea coastline. Artifacts, anchors, and ship's timbers cover an area about 50 x 20 m at the base of the reef at a depth of 28 to 40 m. The vessel's cargo included Chinese porcelain intended for the Middle Eastern market, more than 1000 *kullal* (small clay bottles and jugs), coffee, pepper, coconuts, copperwares, and large storage jars (*zilla* in Arabic) of two types.

Nearly 300 porcelain artifacts from at least 20 different object types have been raised from this first season at Sadana Island. The ship dates to the decades around 1700 A.D., a time when historical records for the Red Sea provide little evidence for trade north of Jiddah in Saudi Arabia or Quseir, an historical entrepot on Egypt's coast.

The Qing porcelain on the Sadana Island shipwreck firmly establishes links in a network of waterborne trade stretching from China to Istanbul and beyond, and, although it has been about 300 years since its expected arrival, some of the Sadana Island ship's cargo has reached Alexandria at last. All artifacts from the ship are stored in the National Maritime Museum's new laboratory for treating submerged artifacts that is a joint effort of the Institute of Nautical Archaeology - Egypt and Egypt's Supreme Council for Antiquities.

James A. Harrell and V. Max Brown, University of Toledo: *Three Newly Discovered Roman Quarries in the Eastern Desert of Egypt*

Three previously unknown Roman quarries with associated ruins have recently been discovered in Egypt's Eastern Desert. The first is near Wadi Maghrabiya (26°18.65'N, 33°23.70'E) and was worked during the first two centuries A.D. It supplied a variety of gabbro which has long been known to scholars and stonecutters in Italy, where it was imported by the Romans, as a stone called "eufotide."

The second quarry also dates from the first two centuries A.D and is located near Wadi Umm Huyut (26°45.08'N, 33°27.95'E), just six kilometers southwest of the large Roman quarry at Mons Claudianus. Both quarries produced varieties of tonalite gneiss which

are similar in appearance but distinguishable on the basis of their dark-mineral foliation. The Umm Huyut stone was also exported from Egypt, but its uses by the Romans have gone unrecognized until now because it was mistaken for the Mons Claudianus stone.

The third quarry is found on top of the high northern escarpment of Wadi Araba (29°4.75'N, 32°3.10'E) and dates from the Roman period, sometime prior to the fourth century A.D. It produced a finely layered, amber and white travertine ("Egyptian alabaster"), which is very similar to the stone coming from other ancient quarries in Middle Egypt. Nearby, at the foot of the escarpment, is a large, previously unreported Roman cemetery of the second and third centuries A.D.

Darlene L. Brooks Hedstrom, Miami University of Ohio: *The Koms at the Monastery of John the Little, Wadi Natrun, Egypt*

The first season of the Wadi Natrun Excavations in 1995 was extremely productive and promises to be one of the most important sites for early Christianity in Egypt. The excavation is sponsored by the Scriptorium: Center for Christian Antiquities and is directed by Dr. Bastiaan Van Elderen and Dr. Scott Carroll.

The Wadi Natrun is a desert center for monastic communities. Three of the four monasteries established in the fourth century are currently occupied: Anba Bishoi, Anba Baramus and Anba Macarius. The fourth monastery, the Monastery of John the Little, is located southeast of Anba Bishoi. The monastery was founded in the late fourth century and abandoned in the Mamluk period (circa 1400).

The excavation was focused upon two areas: the church within the Monastery of John the Little and Kom No. 1, located directly south of the perimeter wall of the monastery. The finds of this first season included over one hundred intact or nearly intact objects, Arabic and Coptic graffiti, a collapsed fresco with a portrait of Christ and other saints, decorated column bases and extensive ceramic remains.

This paper will focus exclusively on the results of the 1996 field season excavation of the monastic domiciles, Kom No. 1 and Kom No. 2. The focus of this presentation will be the relationship of the Wadi Natrun koms with early Coptic architecture.

James K. Hoffmeier, Wheaton College: *Some Grammatically Based Geo-Political Observations From the Victory Hymn in the Merneptah Stela*

The closing portion of the Merneptah Stela in the Cairo Museum (CC 34025) is of special interest to historians because it mentions Israel among the nations that the king claims to have brought into submission. Biblical scholars and Syro-Palestinian archaeologists have become particularly interested in this text because mention of Israel is the earliest reference from the Near East. As historical minimalism has increased its influence in Old Testament studies over the past 15 years, the Hebrew narratives have been marginalized in the study of early Israelite history. Concomitantly, dependence on the Merneptah stela has risen sharply by these historians. Further attention has been focused on the stela because of Frank Yurco's suggested identification of a relief at Karnak as belonging to Merneptah which he believes depicts Israelites – a pictorial counterpart to the stela (JARCE 23 [1986] 189-215).

In the past decade or so, many studies on Israel's origins by non-Egyptologists have been published which have heavily relied upon the "Israel" reference. In a number of cases, these scholars have sought to investigate the structure of the paean. There has been widespread agreement that the unit is palestrophic or chiastic. In so doing, geographical pairings have been identified that are thought to reflect the geo-politics of the Levant at the end of the Late Bronze age. However, there has been considerable disagreement among these scholars as to which entities should be paired.

What has been missing from the discussion has been a grammatical analysis of the poem, which I believe must occur before drawing any geo-political conclusions about the Levant at the end of the 13th Century B.C. This presentation will discuss the grammatical structure of the poem and then suggest a possible geo-political scenario.

Susan Tower Hollis: *The Goddess Neith as Creator Deity*

Neith as creator is well-attested in the hymns found at Esna from the second century C.E. In the earlier "Contendings of Horus and Seth" one finds her statement that unless her will is done regarding the conflict between these two gods, she will be angry and have the sky touch the earth, suggesting she had a clear cosmogonic role at least as early as the 20th dynasty. How extensive this role is the further back one goes is the issue for this paper, as well as whether the cosmogonic role Neith plays is original with her or whether she gains it through syncretistic relationships with other deities, most notably Mehet-weret.

Rosalind Janssen, Petrie Museum, University College, London: *A Forgotten Egyptologist*

Despite her exotic sounding name, Natacha Rambova (1897-1966) was born plain Winifred Shaughnessy in Salt Lake City, Utah. Her most illustrious ancestor – Herbert C. Kimball – was one of the founding fathers of Mormonism. She is probably best known as the second wife of Rudolph Valentino, the woman who supposedly "created him." But she was also a creative artist in her own right, an innovative costume and set designer, who had been the art director of another legendary film star, Alla Nazimova.

Although American by birth, Rambova was educated in England at an exclusive girls' boarding school in Leatherhead, Surrey. According to the popular press in the Twenties, she was "very English in her tastes." Following her divorce from Valentino and his subsequent untimely death, and her winding up as an unwilling participant in the Spanish Civil War with her second husband, Rambova undertook her first Egyptological studies in London. These took place at University College London under the tutelage of the newly appointed second Edwards Professor, the young and charismatic Stephen Glanville. In 1936 she paid her first visit to Egypt and "felt as if I had at long last returned home."

Rambova's later Egyptological work is little known and has never really been assessed. In 1946, she began her collaboration with the Russian Alexander Piankoff, who then lived in Egypt. She edited for him various volumes in the Bollinger series, such as those on the tomb of Ramesses VI, the shrines of Tutankhamun, and on mythological papyri. Their work on religious literature has yet to attain its rightful place in the understanding of Egyptian religion, and it seems that Madame Rambova should be given rather more credit for her own contribution to our science.

Richard Jasnow, The Johns Hopkins University: *An Enigmatic Omen Text in Demotic*

I will discuss a rather neglected text on a papyrus from the Serapeum. Revillout interpreted the document as an appeal to Serapis concerning a daughter seduced and abandoned, and containing an accusation of the evil-doer. In my talk I will propose another explanation, perhaps equally problematic, suggesting that the text records the movements of a living scarab beetle which are then interpreted as omens.

Edward D. Johnson, University of California at Los Angeles: *Basic Wallpaintings Conservation or What to Do Until the Conservator Comes*

Archaeologists in Egypt are often faced with having to deal with wallpaintings in various stages of preservation and deterioration. These conditions can range from excellent to those in extreme jeopardy of complete loss.

This talk will emphasize basic conservation techniques which can be employed by nonspecialists during field work. The aim is to be able to perform some basic conservation on such paintings when a conservator is unavailable or there is no time to obtain the services of a conservator.

The review will cover basic techniques used in wallpaintings, emphasizing paintings on plaster as opposed to those directly on stone, although that will also be discussed. Common problems, such as cleaning, consolidation, first aid for delaminating layers, and the like, will be reviewed, along with basic materials which may be safely utilized for such conservation, as well as materials which should not be used in any circumstances.

Cleaning will cover mechanical cleaning, various solvents that may be applied, and materials to avoid; consolidation will include a brief review of polymers, such as B72, as well as other lesser known materials that have been successfully used for the conservation of polychromy, e.g., Isinglass. Mechanisms of deterioration, including biodeterioration and its prevention will also be briefly reviewed.

Charles R. Jones: *Egyptian Words in Sumatra's Rejang Culture (Part II)*

At the ARCE Toronto convention in 1994, I presented a lecture regarding my discovery of ancient loan words in Sumatra's Rejang culture. In St. Louis, I would like to present my ongoing research into this culture, focusing on the distribution, frequency, and connotation of select words of specific Egyptian origin in the Rejang syllabary.

Egyptian words found in Sumatra's Rejang culture will be presented along with a sound recording of the words by a native Rejang speaker. Many Egyptian words found in the Rejang syllabary can now be validated and compared with Egyptian vocalization. The words, some of which span the entire Malay-Indonesian archipelago and are in use today, reinforce the Indonesian tradition of colonization of the archipelago by ancient Egyptians. Some words suggest early Egyptian contact with the Indonesian archipelago at the time of Queen Hatshepsut's expedition to Punt. For example, the word *ASEM*, which appears on the Punt reliefs at Deir el Bahari as the "alloy" or "electrum," is found

throughout Southeast Asia and is undoubtedly an Indonesian loan word in the Egyptian syllabary of the 18th dynasty. Several writing systems from the Indonesian archipelago, which bear close resemblance to Egyptian demotic writing, will also be examined.

The benefits of this discovery not only enhance continued research into Egyptian vocalization, but unleash a reevaluation of Egyptian naval capabilities during the reign of Egypt's most powerful female King, Hatshepsut.

Maulana Karenga, California State University, Long Beach: *The Maatian Concept of Human Dignity: A Passage from the Narrative of Djedi*

This paper is a critical examination of the ancient Egyptian concept of human dignity with focus on its affirmation in the narrative of Djedi. The ancient Egyptian concept of human dignity, like later parallels, is derived from the basic anthropological assumption that humans are the image of God (*snn ntr*), one of the cultural conceptual pillars of the Maatian tradition. Although standard histories of Western ethics attribute this development in moral thought to the Judeo-Christian tradition, the Sebait of Kheti offers the earliest evidence for this central moral concept. This understanding is reaffirmed repeatedly in the autobiographies or moral self-presentations of the ancient Egyptians, which contain a rich and varied moral vocabulary concerning conceptions of self and self-worthiness.

But of special significance is a discourse between the Pharaoh Khufu and the venerable magician Djedi in which Djedi affirms the Maatian conception of human life having transcendent and inherent worth by defending the right of even a prisoner, a marginalized and rejected person, to life and freedom from being the object of a deadly experiment. Moreover, this text is important not only because of its clear and direct defense of the sanctity of life and human dignity based on the *snn ntr* concept, but also because of the fruitful context of interpretation it offers. The paper will thus focus on the text as a central source of understanding the moral anthropology it evidences and its implications for modern ethical discourse. This will include a discussion of the category *spss* which has both social and moral meaning in its signification of dignity. The paper also will place its analysis within the conceptual framework of Maat, the hub and hinge on which ancient Egyptian moral discourse and practice turn.

Minoru Kodera, Comet Research Institute, Ichihara, Japan: *Geometric Analysis of the Great Pyramid Complex*

By geometrical and mathematical analysis of the Great Pyramid complex in Giza which is constituted by the First, and Second, and Third Pyramid and the Great Sphinx, the following facts are discovered:

1. A key mathematical formula is found, which can be applied to find the relationship among the Great Pyramid Complex.
2. A unit of common measure is determined, which can be applied to determine the actual dimensions of the three pyramids.
3. The layout of the Great Pyramid Complex can be constructed geometrically using pure mathematics.

Judging from the above, it can be concluded that the Great Pyramid Complex was designed by one entity.

Diana Wolfe Larkin, Mount Holyoke College Art Museum: *New Life for a Temple Gateway from Coptos in the Collection of the Museum of Fine Arts, Boston*

Saint Louis, as one of the venues for the special exhibition, "The American Discovery of Ancient Egypt," is the temporary home of an ancient Egyptian gateway that has been newly reconstructed by conservators at the Museum of Fine Arts, Boston. The gateway's history, both in Egypt and since it arrived in the United States, makes an adventurous story. The monument itself is a work of art, with finely carved relief decoration.

Built in the 2nd century B.C. under Ptolemy VIII, Boston's gateway once served as the entrance to a temple at Coptos in Upper Egypt. In late antiquity, the gateway was torn down and its sandstone blocks reused as fill for another structure. The blocks remained in their secondary position until 1923, when Dows Dunham excavated them. Because the twenty-four blocks he found were in a context of reuse, vital information about their original position and configuration had been lost. When the Coptos reliefs arrived in Boston, where they were assigned after excavation, curators put the puzzle pieces together in an arrangement that remained on display for most of this century. The blocks were placed as if some of them formed part of a temple gateway and others belonged to an independent section of temple wall. Thanks to recent research, it has now been recognized that all of Boston's Ptolemaic blocks from Coptos originated from

a single gateway. The new reconstruction, carried out in 1995, incorporates all the surviving blocks plus plywood substitutes for missing elements.

Some of the scholarly problems associated with the gateway include questions about its original location at Coptos and about the identity and date of the structure where the blocks were reused. Background information about Coptos in the Ptolemaic and Roman Periods sheds light on these topics, although much remains open to speculation. The detective work leading to the current reconstruction allows us a fuller understanding of a hitherto little-noticed monument that well deserves its modern resurrection.

John A. Larson, The Oriental Institute, University of Chicago: *The Place of the University of Chicago in the Growth of American Interest in Egyptology*

According to Charles Breasted's biography of his father, *Pioneer to the Past: The Story of James Henry Breasted, Archaeologist* (1943), the origins of Egyptology at the University of Chicago can be traced back to a morning in the late spring of 1891, when a chance conversation between two men took place in the historic Yale Yard in New Haven, Connecticut. With the financial backing of John D. Rockefeller and a group of prominent Chicagoans, William Rainey Harper – then a Professor of Hebrew at Yale University – was planning to establish a great university in the Windy City; twenty-five-year-old James Henry Breasted was one of Harper's more promising graduate students. The brief encounter resulted in Breasted's decision to study with Adolf Erman in Berlin and in Harper's oral promise to give Breasted "the professorship of Egyptian in the new University of Chicago."

James Henry Breasted (1865-1935) became the first American to earn a Ph.D. in Egyptology (University of Berlin, 1894) and the first to receive an appointment to teach the subject in an American university (University of Chicago: Assistant in Egyptology and Assistant Director of the Haskell Oriental Museum, October 1, 1894 to 1901; Instructor in Egyptology and Semitic languages, 1896; Assistant Professor, 1898; Director of the Haskell Oriental Museum, 1901-35; Professor of Egyptology and Oriental History, 1905-35). Trained in the "Berlin school" of German Egyptology, founded by Richard Lepsius, Breasted's students – including T. George Allen (1885-1969), Ludlow S. Bull (1886-1954), William F. Edgerton (1893-1970), Harold H. Nelson (1878-1954), Caroline Ransom Williams (1872-1952), and John A. Wilson (1899-1976) – became important figures in the first generation of university-trained American Egyptologists. In the 1920s, Breasted sent Edgerton to Munich to study Demotic Egyptian with Wilhelm Spiegelberg; under Edgerton and his own students, Chicago became a center for teaching Demotic. Keith C. Seele (1898-1971) studied in

Berlin with Kurt Sethe, a contemporary of Breasted's and another student of Erman's, before coming to Chicago in the 1930s.

Before Breasted's death in 1935, he presided over the establishment of the Oriental Institute of the University of Chicago (1919), the Coffin Texts Project (1922-1976), the Epigraphic Survey (1924) under the direction of Harold H. Nelson, the Prehistoric Survey (1926-1933) under the direction of Kenneth S. Sandford, the Architectural Survey (1927-1932) under the direction of Uvo Holscher, and the Sakkarah (Memphis) Expedition under the direction of Prentice Duell (1930-1936). The generous financial support of John D. Rockefeller, Jr., and the Rockefeller foundations, together with contributions from many other donors and friends, helped to establish the Oriental Institute of the University of Chicago as a permanent center for teaching and Egyptological research that survived the difficult years of the Great Depression and World War II.

This paper will present a few of the highlights of the growth of Egyptology in Chicago during its first one hundred years.

Gary Lease, University of California at Santa Cruz: *Resurrecting a Lost Dig: The Rowe Expedition to Meidum*

During the 1920s and 1930s, Alan Rowe, under the sponsorship of the University Museum (University of Pennsylvania), conducted extensive excavations at the pyramid of Meidum. Portions of those activities have been published. At the end of his period there, Rowe also investigated, uncovered, and excavated the remains of a near-by village from the Byzantine period. This portion of the excavation has never been reported in its entirety. Archival and magazine recovery has now revealed the records of that excavation together with plans, photos, and artifacts (especially ceramics). Rowe's journals and inventories, together with the artifacts and photos, are all that remain of a 4th or 5th century Coptic village near the Meidum pyramid. I will provide a narrative of the expedition, chronicle the excavation, and present a ceramic analysis based on Dr. William Glanzman's xeroradiographic investigations of the ceramics. Together we have disinterred and resurrected a forgotten University Museum dig from the 1930s which promises to be both a contribution to the history of the Museum's activities in Egypt and to our knowledge of Coptic ceramics and settlements during the middle Byzantine period.

Meir Lubetski, Baruch College, City University of New York: *A Nickname for Egypt in the Bible*

Biblical prophetic oracles to the nations incorporate expressions which are so unusual and seem so alien that either their sense is assumed only from the context or they are presumed by modern scholars to be corrupted passages. But, a comparative linguistic study shows that in many instances these phrases are authentic Hebrew coinages, drawn from expressions used in neighboring countries.

The prophet in Isaiah 18:1 addresses Egypt: "Ah land *s1s1 knpym* beyond the rivers of Cush. The expression *s1s1 knpym* appears only once in Scriptures, and its meaning never has been clearly identified. A linguistic search yields parallels in Egyptian literature. The analogy, therefore, restores a more accurate sense to the biblical verse. In addition, it furnishes us with a standard for the investigation of that influence in many other verses concerning the prophecies to the nations.

The clue to the elucidation of this verse is found in a talmudic cure for a disease (*Abod. Zar. 28b*).

Peter Mendez, California State University, Long Beach and Jonathan Van Lepp: *Lunar Factors Involved in the Construction of Old Kingdom Pyramids*

The pyramids, pinnacles of human achievement, continue to perplex us by their creation. For a number of years it has been the accepted theory that the construction of these monuments of long dead kings were based on solar and stellar considerations. To these considerations should be added a lunar aspect which according to certain *Pyramid Texts* is involved in the resurrection of the king.

Among Nilotic peoples, where it is held to possess supreme power over vegetation, crops and harvest, veneration of the moon is universal. As a result of this esteem, certain Egyptian religious festivals were held on specific days within the lunar month. Another aspect of the lunar cycle was its correspondence to the menstruation cycle, and as a consequence, its relationship to fertility, conception and birth. The relationship of the moon to fertility is further seen in the belief of the ancient Egyptians that there was a definite correspondence between the phases of the moon and the Nile inundation.

Measurements of Old Kingdom pyramids indicate that the phases of the lunar month were a major consideration in specific dimensions. Simply stated, the size of the pyramids do not seem to be arbitrary.

Carol Meyer, The Oriental Institute, University of Chicago: *Gold Mines and Mining at Bir Umm Fawakhir*

The Bir Umm Fawakhir Survey Project of the Oriental Institute of the University of Chicago has just completed its third season of archaeological investigations. Bir Umm Fawakhir, located about five kilometers northeast of the Wadi Hammamat in the rugged Precambrian mountains of the central Eastern Desert, can now be identified as a fifth-sixth century Byzantine/Coptic gold mining town. Long believed to be a Roman watering station on the Coptos to Red Sea road, Bir Umm Fawakhir must now be treated along with the growing number of recently identified Byzantine/Coptic sites in the Eastern Desert. To date, 152 out of over 200 buildings in the main settlement at Bir Umm Fawakhir have been mapped in detail (including doors, benches, and wall niches), and the ancient population is estimated at over a thousand, this in a hyper-arid desert that has never supported agriculture. In addition, eight outlying clusters of ruins of the same date, ancient roads and paths, wells, guardposts, cemeteries, and mines have been inspected. The sparser Roman, Ptolemaic, and New Kingdom remains have also been documented, the last primarily in the vicinity of the modern gold mine in the Wadi el-Sid. As the only ancient gold mine in Egypt closely studied in conjunction with its workers' town, Bir Umm Fawakhir can offer direct evidence for ancient gold mining and ore reduction techniques. In particular, there is as yet no indication of fire setting in the mines or of gold refining, only ore crushing, grinding, and washing. Equally important are questions concerning the organization of the miners' community and its relationship to the authorities and resources of the Nile valley and to the larger Byzantine empire.

Teresa Moore, University of California at Berkeley: *A Child's Coffin in the Hearst Museum of Anthropology*

Among the Egyptian holdings of the Phoebe Hearst Museum of Anthropology is a small anthropoid coffin containing the mummy of an infant. Plastered and painted, the lid is ornamented with a bread collar, winged scarab, and a funerary bier accompanied by the four Sons of Horus; a column of text runs from the midsection to the feet. Another band of text encircles the coffin itself. This paper will examine the decoration and inscriptions with the objective of determining the authenticity, provenance and date.

Malcolm Mosher, Jr.: *The Book of the Dead at Akhmim during the Late Period*

In 1972, Peter Munro cited two unpublished, Late Period Books of the Dead that he attributed to the town of Akhmim, based on titles that associated the various individuals

named in the documents with the cult of Min at Akhmim. In more recent years, two additional documents were published that can also be attributed to Akhmim for similar reasons. Only two of these documents have been studied previously, but neither received more than a superficial examination. Last summer, the McGregor papyrus was put up for sale, a papyrus that had been held in various private collections for over a century. Given its close parallels with the other four documents, there is no question that it too came from Akhmim.

Collectively, these five documents provide evidence for a highly unique purpose of this paper is to discuss the various unique elements of the tradition of the Book of the Dead at Akhmim during the Late Period. The tradition at Akhmim, contrast them with the standard traditions found elsewhere, suggest dates for the documents, and draw several conclusions regarding the general funerary cult practiced at Akhmim at the time when the documents were produced.

Brian Muhs, University of Pennsylvania: *Partisan Royal Epithets in the Late Third Intermediate Period*

In the late Third Intermediate period, kings occasionally added to their “son of Re” cartouches either the epithet “son of Isis,” the epithet “son of Bast,” or the epithet “son of Neith.” Previously, Yoyotte has noted that the epithet “son of Isis” was frequently used by the last Sheshonqids at Thebes and by the Ethiopian kings, and that the use of the epithet “son of Bast” by the Sheshonqids could be connected to their Bubastite origins. However, in Kitchen’s reconstruction of the Third Intermediate period, the epithets “son of Isis” and “son of Bast” were distributed chaotically among kings of his 22nd and 23rd Dynasties. One hitherto unnoticed result of the alternative reconstruction of the late Third Intermediate period proposed by Baer and modified by Aston, Leahy and Taylor is that the epithet “son of Isis” is largely restricted to kings of their non-Manethonic Theban 23rd Dynasty, while the epithet “son of Bast” is largely restricted to kings of Manetho’s Bubastite 22nd Dynasty. As Yoyotte noted, this correlation between kings using the epithet “son of Bast” and Manetho’s 22nd Dynasty from Bubastis is logical since Bast was the preeminent deity of Bubastis. Furthermore, this correlation perfectly parallels the established correlation between kings using the epithet “son of Neith” and Manetho’s 24th and 26th Dynasties from Sais, where Neith was the preeminent deity. The distribution of the epithets “son of Isis” and “son of Bast” therefore provides additional support for the reconstructions of Baer, Aston, Leahy and Taylor, which until now were primarily based on the distribution of contemporary monuments and on genealogical considerations. Furthermore, the correlation of the epithets “son of Bast” and “son of Neith” with kings of Manetho’s Bubastite 22nd Dynasty and his Saite 24th and 26th Dynasties suggests that these

dynasties were not late creations of Manetho, but were in fact creations of the late Third Intermediate period kings themselves, who used partisan royal epithets to indicate their allegiances.

William J. Murnane, University of Memphis: *The Ongoing American Discovery of the Great Hypostyle Hall at Karnak*

While responsibility for the clearance and conservation of Karnak Temple has lain mostly in French hands, American Egyptologists have taken the lead in studying one major part of the complex during the twentieth century. This paper will review their contributions to elucidating the contents and building history of the Great Hypostyle Hall – from James Henry Breasted to Harold Nelson and other members of the University of Chicago's Epigraphic Survey, down to the current work of the University of Memphis. A few of the most recent findings by the Memphis expedition will be presented in closing, both to illustrate the continued relevance of old questions and why they can be profitably reopened as the site is recorded.

Adela Oppenheim, Metropolitan Museum of Art: *Relief Fragments from the Pyramid Complex of Senwosret III, Dahshur*

Excavations at the pyramid complex of Senwosret III (12th Dynasty, ca. 1878-1840), begun in 1990 by the Metropolitan Museum of Art Egyptian Expedition, have uncovered the remains of two temples: a small Pyramid Temple adjoining the east side of the pyramid, and a later, much larger structure placed south of the original complex (the South Temple). Despite the poor preservation of both temples, over 5,000 fragments of their relief decoration have been recovered.

Based on a comparison of the scene types found in Senwosret's Pyramid Temple with better preserved Old Kingdom examples, it can be suggested that our structure probably had two decorated rooms: a so-called square antechamber with processions of deities approaching large figures of the king and an offering room with offering bearers, cattle slaughterers, piled offerings, an offering list, and large seated images of the king. An unusual feature of the temple is an exterior inscription consisting of vertical panels near the corners of the building that are joined at the top by long horizontal texts. The inscriptions are composed of the names, titles and epithets of the king, as well as representations of the goddesses Nekhbet and Wadjet.

Because the complex's South Temple has no identifiable precedents and no standing architectural remains, the reliefs are more difficult to categorize. One group of

fragments indicates that the temple included depictions of the sed-festival. Most interesting among these pieces is a unique representation of Senwosret III in a brightly colored sed-festival cloak with a feather and leopard spot projection. Another group of fragments shows that life-size representations of deities played an important role in the temple's decoration; the best preserved among them is a representation of a ram-headed deity.

Important fragments from both temples will be shown during this presentation..

Sara E. Orel, Truman State University (Northeast Missouri State University):
Documentation for the Changing Nature of Early Christianity in Upper Egypt: The Case of the Gebel el-Haridi in Late Antiquity

In two seasons of work at the Gebel el-Haridi, the Egypt Exploration Society expedition has documented material ranging chronologically from the twenty-third century B.C.E. to the sixth century C.E. The last 500 years of this occupation show extensive reuse of earlier tombs and quarries as habitation areas. In addition, large-scale architecture includes a mud-brick platform at the southernmost habitable point on the cliff as well as an enclosure wall containing a settlement that incorporates rock-cut tombs and shafts of a pharaonic necropolis. The enclosure wall is at points as wide as two meters and there are indications of foundations for look-out towers. The reused tombs and quarries and the walled settlement on the lower slope of the Gebel el-Haridi provide a geographically limited, previously unstudied area within which we can plainly see the dramatic transition from squatter-type early Christian hermit occupation to an organized, walled settlement in the Pachomian tradition.

The discussion of the material remains of the site will focus on its pottery, all of Egyptian manufacture and the great majority dating between the second and sixth centuries A.D. The limited occurrences of stamped red slip ware, perhaps from Middle Egypt, and of Aswan ware, also produced away from the site, provide indications of date and cultural affinities of the inhabitants of the area. The absence of the Islamic glazed ware so prominent in the corpus of material from the University of Minnesota excavations at the nearby site of Akhnim suggests a *terminus ante quem* for the habitation at the Gebel el-Haridi.

Jacke Phillips, McDonald Institute for Archaeological Research, University of Cambridge: *Bruce's Cippus*

At the 1994 ARCE meeting in Toronto, I presented a paper entitled *Egyptian and Nubian Material from Ethiopia*, wherein I collected together the small but nonetheless important group of objects excavated or found in the area of modern northern Ethiopia and its former province of Eritrea that had been imported from the Nile Valley.

One of these objects was a "cippus of Horus" that had been seen by the Scottish traveler James Bruce in 1771, which he said had been dug up by the king of Ethiopia at Aksum and shown to him at Gondar. Bruce had illustrated it in two plates of his publication of the journey in 1790; it had not been seen since and was considered lost or possibly even fictitious since Bruce's veracity had often been called into question even in his own day. It is the only object from Ethiopia listed by Porter and Moss.

This particular object had interested much of my audience, and so I now present an update on the cippus, which has recently been "found" and identified by a German scholar, Heike Sternberg-el Hotabi, surprisingly enough in the collection of the Royal Museum of Scotland in Edinburgh. While much of its modern history remains as obscure as its ancient history, its "reappearance" provides us with further corroboration of both ancient and modern events, and allows some conclusions to be pursued.

Peter A. Piccione: *The Meaning of Sport Fencing as Religious Ritual*

This paper is part of a series of studies being conducted by the author on the ritualistic associations applied to human body movement in ancient Egypt, including the use of magic and ritual in so-called daily life or secular activities. The purpose of this presentation is to identify the religious contexts in which references to sport fencing occur in religious texts or in which that activity is depicted on the walls of tombs and temples. An understanding of these contexts is necessary in order to draw inferences about the overall relationship between sportive/recreational activities and religious/cosmological beliefs in ancient Egypt.

Studying Egyptian sport fencing reveals the extent to which public recreation could function as a medium for the re-creation of important mythological events on a communal scale. It helps to demonstrate the role that sporting activities played in the promulgation of significant sacred principles and through which religious belief became incarnate and accessible to society.

Elena V. Pischikova, Pushkin Museum of Fine Arts, Moscow and Metropolitan Museum of Art: *Herbert Winlock's Excavation at Deir el-Bahri: The Tomb of the Vizier Nespakashuty (TT 312)*

Nespakashuty was the Vizier of Upper Egypt under the first pharaoh of the XXVI Dynasty, Psamtik I. The tomb of Nespakashuty (TT 312) (ca. 656-650 B.C.), lies in western Thebes at Deir el-Bahri. It is situated high on the side of the cliff flanking the northern side of the causeway and mortuary temple of Queen Hatshepsut of Dynasty XVIII.

The tomb was excavated by the Metropolitan Museum of Art Egyptian Expedition, led by Herbert Winlock in 1922-23. The excavators found that the relief decoration had fallen off the walls and had been reduced to an infinite number of small chips. Winlock mapped the site and registered all the relief fragments. In 1926, the reliefs were sent to New York with the agreement of the Egyptian authorities. Unfortunately, the excavations were never published.

The records remain in the Department of Egyptian Art of the Metropolitan Museum of Art. Winlock's important archive includes maps, plans of the tomb, drawings and photographs of the reliefs, excavation cards, notes and correspondence. His letters addressed to Lythgoe are especially interesting. They consist of his first description of the architecture, the reliefs of the tomb, details of the excavation, and the shipment of the relief blocks.

The sole attempt to reconstruct the decoration of the tomb was made in the 1940s when more than half of the fragments were installed in the museum gallery. In the early 1950s, a part of Nespakashuty's reliefs were dispersed to various public and private collections. Now, one of the goals of the Egyptian Department of the Metropolitan Museum is to complete the final phase of Winlock's work and to reconstruct the decoration of the tomb.

It is a work in progress, but the first results already show that, although small and modest, the tomb of Nespakashuty was not a reduced copy of the earlier and larger tombs of Mentuemhat (TT 34) and Petamenophis (TT 33). It had its own unparalleled relief decoration program, its own selection of earlier sources, and individual style.

As archaism was an important element in the relief of the late Asasif tombs, the tomb of Nespakashuty shows a mixture of style and iconography of all previous periods that were interpreted in a very distinct manner. Themes from Hatshepsut's temple at Deir el-Bahri and from Ramesside private tombs were combined with Old Kingdom anatomical forms and costumes. The Middle Kingdom cliff tombs and Nebhepetre

Mentuhotep's temple at Deir el-Bahri appear to have been the major influences in the representations of Nespakashuty and the faces of minor figures.

The American excavations of the tomb of Nespakashuty have allowed us to see one more splendid side of Late Period private tomb relief.

Patricia Podzorski, Phoebe A. Hearst Museum of Anthropology, University of California at Berkeley: *Evidence for Regionality and Changing Modes of Production in Some Late Predynastic Mortuary Ceramics*

Specific classes of late Predynastic (Naqada III) mortuary ceramics from three Upper Egyptian sites were examined for evidence indicating changing modes of production and regional production. Ceramics from the northern cemetery at Ballās and the cemeteries of Shurafa near Kenah and El-Ahaiwah southeast of Abydos were studied. The materials from these cemeteries, which were excavated by G.A. Reisner between 1899 and 1901, are housed in the Phoebe A. Hearst Museum of Anthropology of the University of California at Berkeley. The current study is primarily confined to ceramics identified in Petrie's (Petrie and Quibell, 1896; Petrie, 1921) Wavy-handled (W) and Decorated (D) groups and Federn's (Needler, 1981) S ware class.

Evidence for interpreting changing modes of production was based on physical attributes of the ceramics, particularly vessel fabric, form, decoration, design structure and potmarks. Evidence for variation in production possibly indicating regional sources was based on differences in fabric and details in the execution of forms which were otherwise similar in overall appearance.

From analysis of the ceramics, the production of which required complex skills, it is clear that craft specialization existed in the production of some of the pottery found at these sites. It also seems clear that there was a change in the organization of production during the Naqada III, when the labor of un- or less-skilled workers was introduced, at least in part, into the production of ceramics which had previously evidenced a uniform high level of skill. In almost all ceramics the quality of surface treatment appears to decline. Colored slips virtually disappear and careful overall burnishing was replaced by irregular and pattern burnish. The decorated ceramics appear to exhibit a decrease in the amount of time put into the planning and execution of the designs, although the quality of the fabric and regularity of form were usually maintained. Lack of time investment is also evidenced by the marked decrease in the number of design zones utilized, the poor spacing of the design elements within the decoration zones, the execution of the designs themselves, and the general simplicity of the motif repertoire.

Other indications of changes in the production of mortuary ceramics include a significant shift in fabric resource utilization, which appears to have occurred toward the end of the Predynastic, when Nile silt fabrics were virtually replaced by the hard pink and orange fabrics. Potmarks, including their form, frequency and method of manufacture, also appear to reflect changing methods of ceramic production. As the Predynastic period advanced, pre-firing potmarks came to predominate over post-firing marks. This indicates that, during the Naqada III period, it became necessary for potters to communicate, presumably with each other, on an intermittent basis (only about 10% of vessels had potmarks) and that this need apparently did not exist or was not fulfilled in the same manner in earlier periods.

Preliminary evidence from the specific pottery classes examined indicates that some of the ceramics from the northern cemetery of Ballās and from Shurafa were derived from a different source than the El-Ahaiwah ceramics.

Daniel C. Polz, University of California at Los Angeles: *On the Social Stratigraphy of the Theban Necropoleis*

On first view, the Theban West Bank seems to be one of the most thoroughly investigated areas in Egypt. A closer look, however, reveals a totally biased situation. Both W. Helck's classic article on the social structure of the Theban Necropolis and more recent studies (e.g., B. Engelmann-von Carnap, N. Strudwick) point out the two major problems: first, there is almost no information about the social and administrative structure of the population of Ancient Thebes. Secondly, it is mainly the rock-cut decorated tombs on the West Bank that have been the targets of Egyptological interest and, consequently, of investigation. Compared to the intensity with which these decorated tombs have been investigated, little to no attention has been paid to a systematic archaeological investigation of the main necropoleis, that is, the burials of probably 75 to 85% of the inhabitants of Thebes. Focusing on this second problem, in the present paper an attempt will be made to bring some order to the several different Theban Necropoleis; the chronological frame will be the periods when Thebes was the royal residence and the administrative capital of the country.

Wendy S. Raver, The New-York Historical Society: *The Forgotten Days of Egyptology at the New-York Historical Society*

The New-York Historical Society is recognized as one of the most important centers worldwide for researching American history, with New York history existing as the heart of the collection. It is hard, therefore, to imagine that over seventy years ago, a

mummified Apis bull rested in the Society's exhibition halls alongside fine Egyptian jewelry, papyri, sarcophagi, and various objets d'art. At the time, this seemed quite normal. Nineteenth-century New Yorkers had a fascination with Egypt, and the Society's holdings, mainly seen through the collection of Dr. Henry Abbott, provided New Yorkers with an early view of a land almost unreachable yet so active in the imagination of its admirers. The New-York Historical Society had a vital, although barely remembered, role as one of the premier centers of Egyptology in New York from roughly 1861 to 1936. Even when the Metropolitan Museum of Art and the Brooklyn Museum later attracted New Yorkers to their collections of ancient art, visitors flocked to view the Abbott antiquities and religiously attended lectures by visiting lecturers and pioneers in Egyptology such as George Gliddon and Gustavus Seyffarth. The beauty of the collection transformed many prominent New Yorkers into travelers and collectors, and a library of Egyptology provided the interested with the latest knowledge in the field. Other collectors became inspired to contribute to the Society's Egyptological holdings. One example is Dr. Edwin Smith, who chose the New-York Historical Society as the place to donate his renowned surgical papyrus.

Egyptian antiquities, Nineveh Marbles, and South American treasures all found a home in the New-York Historical Society, but as the collections of the Metropolitan and Brooklyn grew in size and popularity, the New-York Historical Society questioned its possession of ancient antiquities. In an early effort to narrow the scope of the New-York Historical Society's collection to strictly North American material, the Egyptian collections left the Society forever in 1936.

For our twentieth century minds, it seems logical to narrow the scope of a collection to increase its strength, but to a nineteenth-century mind, collecting did not know such limitations. The New-York Historical Society was one of the first institutions in the world to display the beauty of Egypt, and it was also one of the first institutions to give away its collection when the tastes of the public changed.

The fact that the New-York Historical Society held such a position in the formation of Egyptology tells us a great deal about the appeal of Egypt in the nineteenth century. Remembering this often overlooked facet of the New-York Historical Society is important in understanding the full history of the American discovery of, and enchantment with, the Egyptian world.

Carol A. Redmount, University of California at Berkeley: *The 1995 Field Season of the Tell el-Muqdam Project*

The Tell el-Muqdam Project completed its third season of field work in the Egyptian Delta in 1995. This University of California at Berkeley project is co-directed by Carol A. Redmount and Renée F. Friedman. Funding for the 1995 season came from the National Endowment for the Humanities, the Irving and Gladys Stahl Foundation, and private contributions.

The 1995 season was the most successful to date. Work continued in the two primary areas investigated in 1993; both produced significant finds. Horizontal exposure was accompanied in both areas by the cutting of deep (as much as 4.5m) stratigraphic sections to water table in order to ensure vertical control and create a window into the site's occupational history.

In "Camel Station," four major architectural and chronological phases and several sub-phases were identified, ranging in date from early Saite to early Ptolemaic times. The rich finds belonging to an elite residence included a metal smelting installation, domestic deposits such as a "kitchen" and two small rooms, apparently used as storage closets, filled with dozens of complete and reconstructible pots including two imported, fifth century B.C. black-glazed juglets from Greece. Elsewhere portions of eight identical terra-cotta erotic figurines of nude men playing tambourines were recovered, all made from the same mold. A fifth century B.C. midden produced masses of reconstructible pottery and surprisingly well preserved animal carcasses -- one goat head was so well preserved that the lips and eyelids were still clearly visible. This same midden also produced an imported red-figured juglet showing a winged female sphinx in front of a tree.

"Qasr Station" provided broad horizontal exposure of an architectural complex consisting of a series of houses with associated streets or alleys. This neighborhood fragment dated to the late fifth century B.C. Portions of at least seven individual structures, including an ancient "fourplex," were uncovered, along with the streets and alleys that separated some of the structures. A deep sounding showed that the occupational sequence of the area consisted of six major phases ranging in date from Dynasty 27 to late Third Intermediate Period. A preliminary mudbrick classification was developed by the site geoarchaeologist to assist in understanding the sources of mudbrick clays and to provide a uniform method of describing brick types.

A pilot augur coring program was initiated this season with a twofold goal: 1) to test a new auguring system and determine whether it could recover pottery sherds (or other cultural material) large enough to ensure adequate dating and cultural identification;

and 2) to acquire a variety of preliminary, basic geoarchaeological information about the tell, including early landform data on tell sediment accumulations and data on stratigraphic columns, particularly for those strata below the water table. As a result of this program, we can now begin to chart the environmental development of the tell.

Robert K. Ritner, Yale University: *A Rediscovered Middle Kingdom Exemplar of the "Libyan Smiting Scene"*

Among the fragments of the Mentuhotep temple at Deir el-Bahari excavated by Naville and Hall are several scenes of battle reliefs from the south lower colonnade. Two of these fragments in the British Museum show prisoners in distinctive dress, tentatively suggested by Hall to be Libyan. A comparison of these images with the stereotyped Libyan victory reliefs of Sahure, Neuserre, Pepi I and II, and Taharqa demonstrates that Mentuhotep also copied this formulaic scene for his funerary temple. This conclusion is secured by a further, unpublished fragment in the Oriental Institute Museum (OIM 8856) which preserves the label for the scene: "Smiting the Chiefs of the Libyans".

Thomas Ritter, University of California at Los Angeles: *The Shipwrecked Sailor: A Discourse Analysis Perspective*

This paper will discuss the semantic structure of the story of the Shipwrecked Sailor with a focus on linguistic markers indicating paragraph boundaries as well as the use of background constructions for climactic foreground information.

Gay Robins, Emory University: *The Construction of Identity in the 18th Dynasty, c.1480-1350 B.C.*

Beginning at birth, the identity of individuals, an amalgam of age, gender, social status and role, has to be constructed in accordance with the norms of the social system they inhabit. This identity changes over time, not only in the transitions from one life stage to the next, but also with the various roles a person may play at any given life stage. A number of means may be employed to construct identity and mark the shifts between life stages or between different roles. These can be verbal, as in modes of address; behavioral, as in the way individuals interact; or displayed on the body, as in circumcision, scarification, dress, or ways of wearing the hair.

Because ancient Egypt is no longer a living society, it is difficult for us today to comprehend the complete system through which identity was constructed. My aim in

this paper is to examine the ways in which costume and hair were portrayed in mid-18th dynasty art, and to consider what part they might play in constructing social and ritual identity, and in aiding the transition from one identity to another, not only throughout life, but also in shifting contexts during any one life stage.

Catharine Roehrig, Metropolitan Museum of Art: *The New Amarna Installation in the Department of Egyptian Art at the Metropolitan Museum of Art*

This paper will review plans for a new installation of the Amarna art in the collection of the Department of Egyptian Art at the Metropolitan Museum of Art in New York scheduled to open in October of 1996. In January 1996, the two galleries that were dedicated to this period (galleries 16 and 17) were closed for renovation that will combine them into one large gallery. The works previously on view in the principal galleries will be joined by objects that were previously in the small study gallery (17a, late Dynasty 18 - Dynasty 20). They will also be joined by several pieces that will be on long-term loan from the vast Amarna collection of the Ägyptische Museum in Berlin.

To coincide with the opening of the new installation, a special exhibition "The Royal Women of Amarna" is being planned. This will be a loan exhibition with pieces coming from a number of European and American collections and will be installed in the Egyptian Department's special exhibition gallery.

Ann Macy Roth, Howard University: *Conception and Fertility in Ancient Egyptian Beliefs about Rebirth*

The ancient Egyptians clearly saw the return to life after death as a rebirth. Recent studies have demonstrated that this birth metaphor is applied quite literally in the rituals and equipment that was supplied to the dead. At the same time, the work of Desroches-Noblecourt, Westendorf, and subsequent scholars has stressed the sexual nature of the re-creation itself, invoking the "bull of his mother" as a mechanism by which the dead man fathers himself in preparation for his rebirth into the next world. Again, many pieces of tomb equipment, chapel decoration, and mortuary ritual have been identified that demonstrate the prevalence of this metaphor.

The obvious question that arises from this sexual model of reconception and rebirth in the afterlife is the fate of women. Women clearly expected the same sort of rebirth as men, and there is no evidence that the mechanism by which they hoped to attain it was any different from that used by their sons, husbands and fathers, despite the fact that being a "bull of his mother" is a distinctly male characteristic. This paper will argue

that, although the Egyptians believed that the power to create life resided in the male, the creative male fertility deity also had an androgynous component (sometimes as a result of castration), as evidenced in several mythological narratives, notably the Heliopolitan creation myth, the Tale of Two Brothers, and Plutarch's story of Isis and Osiris. The prevalence of androgynous and castrated fertility deities in Egyptian mythology may be seen as an explanation for the ability of women to re-engender themselves in the same way that men did without the male sexual organs associated with fertility.

Russell D. Rothe, University of Minnesota, Duluth: *Report on the Fourth Season of the University of Minnesota Egyptian Eastern Desert Expedition*

1995-96 marks the fourth season for the University of Minnesota Egyptian Eastern Desert Expedition. During the first two seasons we explored an ancient caravan route which we discovered leading from the Nile Valley to Bir Mueilha, slightly over halfway to the Red Sea. A summation of the results of our work was presented in Atlanta in 1995. Last season we photographed inscriptions at Elkab on the Nile, the starting point for the route, which were written by people bearing the same names and titles as those whom we've been following across the southern Eastern Desert. We also walked portions of the route which we had only driven before and discovered several new inscriptions.

Much of our time in the Eastern Desert last season was spent exploring the route south and east of Bir Mueilha. This paper will concern itself with that portion of the route. December 1995 will be spent exploring the route between Rod El Liqah and the Red Sea. In January we will look at mineral resources along and adjacent to the route. In February we will walk the route from Elkab to somewhere near Bir Abu Hadd, about 50 kilometers from the Red Sea. The total distance walked will be about 250 kilometers and it will take about three weeks.

Much is known about the Roman routes in the area and much is known about camels and the logistics surrounding their use. It is generally conceded that camels were not available to the Pharaonic Egyptians. Then, as now, the main animal for carriage was 'asinus' the donkey.

Although there are some studies available on the donkey generally, little or no work has been done on the logistics involving its use in the desert. The 'Ababda Bedouins living now in the southern Eastern Desert use donkeys so we know they can live in that environment, but there are many things we do not know. How much water do they need and how often? We know they can live on the forage available in the southern Eastern

Desert, but how many hours can they travel and how many must be devoted to foraging. How much weight can they carry on a long term basis and how much of that weight must be devoted to survival? Finally, we need to know what kinds of supplies the ancient travelers themselves may have needed. What kind of food did they bring? How much water did they carry? Once we learn what supplies were necessary for the well-being of the travelers and their animals, simple arithmetic can tell us how much 'payload' each animal could carry on a long trip. This in turn could help us learn what kinds of things were economically feasible as caravan goods.

We hope to find answers to these and other questions, and it is these questions and their answers which form the basis for this paper.

John Sarr: *Rediscovery of the Gayer-Anderson Scarab Collection of the Portland Art Museum*

In this slide-illustrated presentation, I will discuss the history of the collection, how it came to Portland, and discuss a few of the significant pieces.

Background: A 1300-piece Egyptian scarab collection in the possession of the Portland Art Museum in Portland, Oregon, since 1929 is being documented for the first time and is revealing some surprising objects.

The collection was assembled by Major Gayer-Anderson in Egypt between 1911 and 1917. Gayer-Anderson loaned the objects to the Ashmolean Museum in Oxford in the 1920s where they were displayed and later sold the collection in 1927 to an American collector, the city of Portland's eminent architect A. E. Doyle. Upon Mr. Doyle's untimely death two years later, the collection became the property of the Portland Art Museum.

On display for several years, the collection now lies in the museum's vault. Recent work on documenting the objects has revealed Second Dynasty cylinder seals, scarabs representative of the First International Period, Middle Kingdom, Hyksos Period, New Kingdom and Late Period, gem stone scarabs, amulets, metal stamps, scarab sarcophagi, Amenhotep III commemorative scarabs, funerary cones, and a few anomalous pieces.

John Seeger, American University in Cairo: *Use of Water-Lifting Wheels in Egypt*

The Nile has long been the primary source of water for agriculture in Egypt. Water is distributed to the fields by means of a system of canals and dikes. Also, it is often

necessary to raise water from one level to another. A very early method was the shaduf, consisting of a pivoted beam with a bucket at one end and a counterweight at the other end. In the early Ptolemaic period other methods were introduced. These included the Archimedean screw and several types of water-lifting wheels. Greek papyri provide some evidence of their use during the Ptolemaic period. For the Roman period there are both written and archaeological evidence. A wall painting in the Graeco Roman Museum, in Alexandria, shows an ox-driven water wheel.

Vitruvius (X, 4) describes three basic types of water-lifting wheels. All of these types, along with some variations, have been used in Egypt. The first type is the tympanum, a hollow wheel divided into eight compartments. Apertures on the outer surface admit water from the source. As the wheel turns, water flows out of holes near the axle and into a channel at a higher level. A variation of the tympanum has box-like compartments around the circumference of the wheel. This has the advantage of raising water to a higher level. Still another variation is the saqiya that uses qadus pots in place of compartments. The pots are held along the circumference of the wheel by means of ropes. A number of qadus pots dating to the Roman period have been found. Another type of water-lowering wheel consists of a double chain with pots or buckets attached.

The chain is wrapped around the axle of the wheel. As the wheel is turned, the pots come up from the source and empty the water into a channel as they go over the axle. In recent times, pumps using diesel or electric motors are used for irrigation in Egypt. However, many of the older types of water wheels are still in use. Both the tympanum and saqiya can be found. Of particular interest are the compartmented wheel types used in the Fayoum. These are water powered wheels of a type described by Vitruvius (X, 5). They were probably introduced in the Fayoum during the early Ptolemaic period.

Roberta L. Shaw, Royal Ontario Museum: *The Royal Ontario Museum Epigraphic Project -- TT89: Report on the First Season*

This will feature a slide presentation outlining the two-week season in December 1995 photographing and mapping Theban Tomb 89 (Amenmose - time of Amenhotep III) at Qurneh. A preliminary examination of the inscriptions revealed a puzzling discrepancy between one of Sethe's records in Urkunden IV (305) and that remaining to-day.

Steven E. Sidebotham, University of Delaware: *Berenike: 1994-1996 Survey and Excavations at a Ptolemaic-Roman Red Sea Port*

A team from the University of Delaware and Leiden University (the Netherlands) co-directed by S.E. Sidebotham and W.Z. Wendrich has conducted three seasons (1994-1996) of fieldwork at and around Berenike (23° 54.62' N/35° 28.42' E) around 800 kilometers south of Suez and around 260 kilometers east of Aswan. Berenike was the premier emporium for trade between the Red Sea-Indian Ocean basins and the Mediterranean Sea in Ptolemaic, Roman and early Byzantine times. It was part of the world's first major East-West/land-sea communication and trade network linking East Asia, South Asia, Arabia, coastal sub-Saharan Africa and the Red Sea, via Egypt, with the ancient Mediterranean world.

Pliny the Elder (Natural History 6.33.168) writes that Ptolemy II Philadelphus founded the port (ca. 275 B.C.) and named it after his mother. Archaeological investigations thus far have failed to corroborate Pliny's claim, though coins of Ptolemy II have been recovered in early Roman contexts. Our excavations have shown, however, that the city continued to operate into the fifth-sixth centuries A.D. as an emporium active in commerce with the Indian Ocean basin.

The ruins of Berenike cover around two square kilometers, with the central part of the emporium encompassing about seven hectares. Evidence excavated thus far suggests that there were two peak periods of commerce between Berenike and other areas of the Mediterranean-Red Sea-Indian Ocean: early Roman (first-early second centuries A.D.) and late Roman (fourth-sixth centuries A.D.). Recovered artifacts indicate contact with many regions of the Mediterranean as far west as Spain (amphoras), various Italian, North African, Aegean and eastern Mediterranean centers (amphoras, stamped Italian and Eastern terra sigillatas), South Arabia and/or Axum (amphoras, a garbled ostrakon), India (a graffito, textiles, pepper, rice, sorghum) and the wider Indian Ocean basin (coconuts).

Excavation of a room filled with statues and statue bases provides some idea of the religious cults practiced at the port in the late Roman period just before the advent of Christianity; one preserves numerous fragments of a life-sized bronze statue, perhaps of the goddess Isis or Hygieia.

Complementary survey work in the region southwest, west and northwest of Berenike – the latter on thoroughfares joining the port to the Nile at Edfu (Apollinopolis Magna) and Qift (Koptos) – has noted previously unrecorded road networks and sites, has investigated previously known, but little understood sites and has postulated relationships among these sites and between these sites and Berenike.

Fieldwork in future seasons will include excavation at Berenike of the industrial areas west of the city center, residential areas and, perhaps one of the forts near the emporium. We also plan, in 1999, to begin an underwater survey and excavations near the ancient port.

Stuart Tyson Smith, Institute of Archaeology, University of California at Los Angeles: *Sealing Practice, Literacy and Administration in the Middle Kingdom*

During the Middle Kingdom, Egyptian administration included the use of an elaborate sealing system very like that employed in the contemporary Aegean and Near East. Pats of mud used to secure containers and doors were impressed either with a scarab for individuals and some offices, or large shield-shaped seals for institutions. These sealings provided more than security against tampering. Evidence from Uronarti and other sites shows that the Egyptians archived the old impressions like their Aegean and near Eastern counterparts, creating a physical record of entries into storerooms, boxes, jars, etc., which could be used later in compiling more permanent administrative records, or as a check to papyrus account books. Assuming the Uronarti sealings found in its Granary/Treasury complex represent an abandoned archive, as seems likely given the nature and context of the deposit, then we can work out not only the pace of administrative activity at these institutions, but also patterns of use for individual sealers over an annual or perhaps biennial administrative cycle. An interesting feature of the Egyptian sealing system at Uronarti and other sites is that, apart from the institutional seals, titled officials with name seals account for only a small proportion of the administrative activity. The vast majority of sealers used pattern or generalized glyptic seals. These sealers represent the lowest levels in the bureaucracy, since even comparatively low ranking officials carried and used name seals. Literacy rates in Egypt were very low, probably not exceeding five percent of the population. An archival sealing system would allow semi- or even non-literate low level functionaries to participate in a very effective system, tracking the flow of goods in and out of storerooms and containers. The adoption of a very similar system at Kerma and in other non-literate societies demonstrates the viability of archival sealing as an independent method of accounting. Thus in literate societies like Egypt, sealing practice provided more than a check against tampering or irregularities, but provided a means of maintaining administrative control over the flow of goods at the lowest levels without the need for literacy.

Emily Teeter, The Oriental Institute, University of Chicago: *The Egyptian Collection of The Art Institute of Chicago*

The Art Institute of Chicago has a fine, but not well-known, collection of Egyptian antiquities. From the first accession in 1890, the collection grew through a variety of sources, primarily subscription to the Egypt Exploration, and purchase with the aid and advice of James Henry Breasted, Charles L. Hutchinson and Martin A. Reyerson. This presentation will trace the early history of the collection, with special emphasis upon its links to other prominent American collections and collectors.

Jason Thompson, Western Kentucky University, Bowling Green: *Frederick Catherwood: Between Lost Worlds*

The British artist Frederick Catherwood (1799-1854) was a pioneer in both Egyptian and Middle American scholarship. After his studies at the Royal Academy under such masters as Henry Fuseli, J. M. W. Turner, and Sir John Soane, Catherwood traveled to Egypt during the 1820s and joined the small but productive group of Egyptologists and orientalist that was then assembling there. He became involved in one of the first major efforts to document the remains of ancient and medieval Egypt, much of which he saw disappearing before his very eyes. Meticulously accurate, his sketches of monuments display both an artistic depth and an involvement with Egypt that was unsurpassed during the early nineteenth century. Unfortunately, little of his work was ever published. Had it been, Catherwood would be well remembered as a great name in Middle Eastern studies, both ancient and modern.

Instead, Catherwood is best known today for his contributions to Mesoamerican scholarship. After completing his work in Egypt, Catherwood participated in two expeditions to Middle America to record Mayan monuments. These resulted not only in his book, *Views of Ancient Monuments of Central America, Chiapas, and Yucatán* (1844), but also in numerous illustrations published in the works of others. Scholars of both ancient and modern Middle America acknowledge the fundamental importance of Catherwood's work. They do not understand, however, how his achievements in Mayan archaeology, which represent the fullest flowering of his genius, were created with skills that he had developed in Egypt. Indeed, so important was the Egyptian component in his development that his Middle American accomplishments cannot be properly assessed without it

But Catherwood's retiring nature and an extraordinary series of misfortunes have obscured his accomplishments. His sketches of monuments in both Egypt and Mesoamerica have long been recognized as valuable primary archaeological sources

because many of the monuments that he recorded were subsequently damaged or destroyed, but recent research reveals that his contribution in this area is much more extensive than was previously thought. It is also becoming clear that Catherwood's work often informed the accomplishments of others to a degree that was never properly acknowledged. This is certainly the case in the magnificent Egyptian portfolio of Robert Hay, a major Egyptological source, and close study of the Mesoamerican insights of the famous explorer John Lloyd Stephens show that they were often those of Catherwood.

This paper is offered as a first step toward a comprehensive reassessment of a remarkable scholar of two lost worlds.

Bastiaan Van Elderen and Scott Carroll, *The Scriptorium, Calvin Theological Seminary: Excavations of the Monastery of John the Little in Wadi Natrun: Report on the 1995 and 1996 Seasons*

Excavations of the Monastery of John the Little in Wadi Natrun, one of the earliest Christian monasteries, were conducted in 1995 and 1996 under the sponsorship of Calvin Theological Seminary (Grand Rapids, Michigan) and the Scriptorium (Grand Haven, Michigan). Extensive remains of the church in the complex and related installations on the north side were uncovered. Some of the numerous koms surrounding the monastery were uncovered with remains of a fresco and numerous other artifacts. An extensive survey of the area located a number of other monastic complexes with related koms. The results of the 1995 and 1996 seasons will be reviewed in this presentation.

Jonathan Van Lepp: *Possible Evidence for an Ancient Egyptian Art "Book of Rules"*

For a number of years, due to the similarity of tomb wall scenes, there has been a theory that the ancient Egyptian artists relied on guidelines for the rendition of wall scenes. These guidelines have been thought to exist in written form commonly called the "Book of Rules." Sadly, evidence for the existence of such a book has been lacking. Thus, investigation has been generally confined to determining a definitive consistency in wall scene decoration.

Unfortunately, we have been unable to determine rules pertaining to the layout of scenes and their relationship to one another. Aside from some very general consistencies, such as a butchering scene opposite a false door in some Old The Kingdom tombs, there does

not seem to be a firm connection from one scene to another, nor does there appear to be a relationship from one room to another.

Our lack of discovery of a "Book of Rules" may not be due to the paucity of research material; it may be that we have been looking for the wrong thing. Instead of relationships between wall scenes and one room to another, the consistency in wall scenes is found in the composition. A number of thematic scenes contain almost identical compositions regardless of spatial and temporal variances. One possible explanation for these similar compositions is that the artist had a visual reference guide which we may refer to as the "Book of Rules."

Charles C. Van Siclen III: *Field Work at Karnak 1996*

Report on on-going field work in the edifice of Amenhotep II at Karnak.

Donald White, University of Pennsylvania: *Coastal Sites of Northwest Egypt: The Case against Bronze Age Ports*

In 1904, Gaston Maspero persuaded a certain M. Fourtau, a businessman with a penchant for Classical geography, to reconnoiter the ancient coastal sites between Alexandria and the Libyan border. Fourtau's findings were published a decade later. With a detailed map, photographs and six sketch site plans, his article retains considerable relevance to this day, particularly because he seems to have traveled by sea and thus tended to emphasize docking and harbor features. During the past summer, eight of Fourtau's most promising sites west of El-Alamein were revisited in order to test their feasibility as LBA ports of call. This was prompted by a growing perception, stemming as much from G. Bass's underwater discoveries as from the excavations on the southern coast of Crete at Kommos and on Bates's Island at Marsa Matruh, that the NW coast of Egypt played a greater role in LBA international maritime trade than had been previously suspected. Or, to phrase matters differently, was the Aegean occupation of Bates's Island during the 14th and 13th centuries B.C. simply one link in a chain of LBA roadsteads or should it be interpreted instead as perhaps unique?

Starting at the Libyan border, the sites selected for survey were Salûm (anc. Catabathmus Maior), Sidi Barrani (Aenêsiphya), Marsa al-`Asi (Azy), Marsa Hawala (Calamaeum), Râs Abu Hashaifa (Laodamantium), Marsa Baqqûsh (Zygris), Râs al-Dab`a (Zephyrium), and finally Râs Gibeisia (Derrhis) west of Alamein. Marsa Hawala or Calamaeum, 33 km. east of Matruh, proved impossible to find. The rest were more or less where Fourtau said they were. Within the narrow band of variables permitted by

such a harshly monotonous environment, each preserves its own identity. Ancient Aenésiphyra and Azy reveal a number of surface wall features which furnish some idea of the shape and extent of their ancient layouts; others have largely vanished – in the case of Derrhis perhaps beneath a layer of rapidly forming aeolianite or beachrock – except for their ubiquitous scatters of sherds. Although no actual quays or docks were recorded, all took advantage of projecting headlands to shelter their coves or roadsteads from the fierce NW winds that buffet the coastline for much of the year. Aenésiphyra and Azy developed around the sandy mouths of wadis. Catabathmus was cut out of the limestone footings of the Libyan gebel.

Unlike Bates Island's lagoon basin setting, what all of these sites lack is anything resembling an all-weather, all-seasonal harbor fully protected from sea gales and pounding waves. Laodamantium, 40 km. east of Matruh, might have provided an exception, but what may have been a land-locked basin is today entirely silted up. The lagoon system by El-Alamein, not part of this summer's itinerary, also might have replicated conditions at Matruh, but modern land development makes this largely impossible to verify. With no apparent exceptions, none are backed by the semi-fertile, well-watered coastal plain capable of supporting a sizable fixed as well as transient population that marks Matruh, ancient Paraetionium. Lacking Matruh's all-weather harbor cum-lagoon infrastructure along with its agricultural resources, it is unlikely that any of the surveyed sites provided anything more for LBA shipping than emergency ports of call, a likelihood further enhanced by our failure to recover a single sherd of pre-Archaic Greek date. For the time being at least, it seems prudent to treat Bates's Island as the only marine base west of Mareotis used recurrently by foreigners before the end of the Bronze Age.

Bruce B. Williams, University of Chicago: *Archaeology and Egyptian Foreign Policy*

The relations between Egypt and its neighbors were a constant preoccupation of Egyptian official art and rhetoric. Nevertheless, the information imparted by the representations and records is often clouded by contradictions and conventions to such an extent that it is difficult to take any such source at face value. Archaeology, on the other hand, has produced large amounts of evidence, but it has failed to contribute much to the understanding of Egyptian foreign relations. Within the last generation, some of the vagueness in archaeological chronology has been dispelled, bringing some significant archaeological and historical evidence into close juxtaposition. New discoveries in Sinai, Palestine, and Nubia, filled with physical evidence of Egyptian action, make it possible to identify some new patterns in the fortresses, burned debris, and other fragments that dot the landscape.

For some periods and events, a relationship between archaeology and historical events can be clarified sufficiently for some themes of Egyptian foreign relations to be proposed and studied. These themes form patterns of activity that reflect enduring interests and actions on the part of the Egyptian government, that is, policy.

Three phases can be used to illustrate foreign relations in ages before the diplomatic complexity and subtlety cast a fog of obfuscation over Egyptian political intentions: 1. The time of the foundation of the Egyptian state; 2. The late Old Kingdom; 3. The Middle Kingdom. Although the Middle Kingdom evidence is most indicative, it appears that in all three periods, foreign policy was an extension of domestic policy which was based in turn on the well-controlled maintenance of a productive agricultural cycle.

The Egyptians used both military and diplomatic means to achieve their objective, which was the security of the Egyptian universal state. The primary strategy was to prevent uncontrolled foreign penetration and to stabilize Egypt's most important resource, a skilled and productive people.

Caroline Williams, The College of William and Mary: *Nineteenth-century American Artists in Egypt*

During the nineteenth century, European artists and photographers flocked to Egypt to record with paint and on paper its manifold aspects: the ancient monuments of a newly discovered civilization and the modern people of a recently accessible culture. The works of these artists and photographers, such as David Roberts, John Frederick Lewis, Francis Frith, Francis Bedford, Jean-Léon Gérôme, Carl Haag, Ernst Deutsch, Rudolf Ernst, are well known, and their work is amply documented.

American artists also came to Egypt, but they are not as numerous, their work is not as well known, nor were they interested in the same subject matter. By considering the work of such artists as Sanford Gifford, Frank Bridgeman, John Singer Sargent, this paper will offer reasons why the American artistic reaction to ancient and modern Egypt differed from that of their European contemporaries.

Karen L. Wilson, The Oriental Institute Museum, University of Chicago: *Haskell Oriental Museum and the History of American Egyptology*

The history of the Haskell Oriental Museum, which opened on the University of Chicago campus in 1896, is an important part of the history of early American

Egyptology. The first objects in the Haskell Museum's Egyptian collection were purchased by James Henry Breasted on his honeymoon trip to Egypt in 1894-5. The collection grew, during the late nineteenth and early twentieth centuries, chiefly through the acquisition of excavated objects obtained in return for contributions by Chicago citizens to the Egypt Exploration Fund (now Egypt Exploration Society) and to Sir Flinders Petrie's Egyptian Research Account (now the British School of Archaeology in Egypt). After the First World War, Breasted continued to augment the collection by traveling through the Middle East studying ancient ruins and inscriptions and acquiring artifacts. After the present Oriental Institute building opened in 1931, the Haskell Oriental Museum continued its involvement with American Egyptology under the new name of The Oriental Institute Museum.

Janice Yellin, Babson College: *The Royal Pyramid Chapels of Kush Project*

With the generous support of the J. Paul Getty Grant Program and the Foundation Schiff-Giorgini, the Royal Pyramid Chapels of Kush project was launched during the summer of 1994 to "rescue" the last pyramids built on the African continent (c. 450 B.C. - A.D. 350). In documenting the 63 pyramids belonging to the kings and queens of ancient Meroe (Sudan) which survive at the modern site of Begrawiyeh, the project will also present, for the first time, the full and extraordinary record of their excavation by the great American archaeologist George Reisner.

The project will focus on the chapels, pylons and forecourt abutting the eastern face of these pyramids which were covered with multiple registers of plastered and painted bas reliefs. The chapels served as the locale for the mortuary cult of their owners and their reliefs document a variety of rituals and funerary beliefs. The range of materials used is extraordinary, including scenes and texts meticulously copied from earlier New Kingdom mortuary literature and temples, as well as depictions of contemporary Ptolemaic and Roman Egyptian royal and private rituals. The New Kingdom materials indicate the presence of Egyptian temple archives dating back to the Kushite conquest of Egypt during Dynasty Twenty Five. The Greco-Roman scenes offer useful information concerning funerary practices in Egypt as well as Kush. There are texts in Pharaonic and Ptolemaic hieroglyphs, Greek, and Meroitic.

Unfortunately, Reisner, who excavated these pyramids in 1921-3, never published a complete report of the Boston Museum of Fine Arts expedition. In a heroic gesture of academic responsibility, his successor, Dows Dunham, published all of Reisner's extensive excavations in the Sudan in *The Royal Cemeteries of Kush* series. Due to the enormity of this task, volumes devoted to these pyramids were incomplete. Since conservation work on the pyramids was halted five years ago by the Sudanese

Antiquities Service, the fact of their incomplete publication has taken on serious overtones. They are in danger of disappearing. The soft Nubian sandstone of the pyramids and chapels is being damaged through wind erosion and a variety of human activities. Many of their reliefs now survive only in photographic archives.

The goal of this project, a collaboration between Hinkel (architect), Yellin (art historian), Hallof (philologist), and Fechner (draftsperson), is to preserve these chapel reliefs through the drawing and publication of 169 known walls and fragments, their inscriptions as well as hundreds of previously unrecorded relief blocks, and several undocumented chapels found by Hinkel during his work conserving and restoring these pyramids (1976-1988). Unpublished records including those from earlier Boston Museum of Fine Arts excavations and Griffith Institute archives (Oxford) will be included. The publication of the chapels will meet UNESCO standards for documenting ancient architecture.

The drawings of the reliefs, based only on the photographic record, are being made using traditional methods, rather than computer generated images, in order to achieve a level of detail that includes the actual wall surface and the current state of the carvings. Earlier drawings including Lepsius's *original* drawings (more accurate than the published ones) will be included for comparison. Interpretive work will include a history of each chapel, and a description of all reliefs. Inscriptions will be presented with commentary. A study of Meroitic rituals and their Egyptian parallels will be undertaken. Sources of non-Kushite imagery will be identified so that the relationship between Egyptian, classical and indigenous forms might be clarified.

Specific examples and some early results will be offered during the presentation.

Ronald E. Zitterkopf: *Use of the GPS in Archaeology*

The development of the Global Positioning System (GPS) provides those working on archaeological projects with a powerful tool to increase efficiency. For regional surveying, the GPS provides a great time saver at a relatively inexpensive cost. For other purposes, such as planning buildings, the GPS has many uses but the increased accuracy comes at a significant cost. Basic GPS receivers provide a three-dimensional position accurate to about 100 m. However, there are procedures and equipment available to produce positional information to the centimeter level of accuracy.

GPS expands on the techniques of celestial navigation, albeit using a constellation of manmade stars. The first GPS satellite was launched in February 1978 and the system achieved operating capability in December 1993. Entirely owned by the United States

Department of Defense (DOD), the only cost to the civilian user is that of receivers (hardware), software (if used), and time. Originally planned by the DOD for military navigation – as successfully employed in the Gulf War – it has since found many commercial and other public uses in fields such as land surveying, maritime navigation, civil aviation, environmental surveys, and archaeology. Numerous other applications are being developed. This paper will briefly review the technology of GPS. Specific equipment and applications to archaeology will be examined.

Employment of GPS is still in a nascent stage. For those who choose to use it, the best is still ahead.

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UPCOMING EVENTS IN NEW YORK, SPRING 1996

LECTURE SERIES

Fridays, 6:00 p.m.

Djoser's Step Pyramid Complex

Florence Friedman

Curator of Ancient Art, Museum of Art, Rhode Island School of Design

Join Dr. Friedman for four consecutive Fridays at the Metropolitan Museum in an engaging lecture series on the Step Pyramid Complex of King Djoser. The Complex in the Third Dynasty (ca. 2,700 B.C.) represents Egypt's earliest surviving example of monumental stone architecture. But many of the technological wonders of this Complex are underground and invisible to the viewer. This lecture series examines the development of the Complex and attempts to correlate its above-ground features with what was constructed below ground. At the conclusion, the monument will be discussed more theoretically, with an illustrated discussion of the cosmic implications possibly inherent in the plan and decoration of the Complex as a whole.

April 19: Late predynastic and early dynastic objects and architecture that relate to forms and themes at the Step Pyramid Complex.

April 26: Under- and above-ground plans of the Complex and theories of how they developed.

May 3: The underground relief panels of the king and their significance to the Complex as a whole.

May 10: Notions of cosmos in the Step Pyramid Complex.

Admission: \$75 for the series; \$60 for ARCE members. Pre-registration is necessary. Please send checks to ARCE by **April 15**.

Place:

Metropolitan Museum of Art, entrance at 81st Street

Uris Conference Room

Please see the next page for registration information.

SYMPOSIUM
Royal Ptolemies

Saturday, May 25, Registration: 9:30 a.m.
Workshop: 10:00 a.m. - 4:00 p.m.

Moderator: Carmen Arnold-Biucchi, American Numismatic Society

Presentations:

"Red Tape and Bureaucracy: the Ptolemaic Version"
Janet Johnson, Oriental Institute, University of Chicago

"Portraiture in Ptolemaic Sculpture"
Andrew Stewart, Department of Art History, University of California at Berkeley

"The Soter Era: Numismatic, Literary and Epigraphical Evidence"
Richard Hazzard, Toronto

"The City in Ptolemaic Egypt"
Robert S. Bianchi, Florida International Museum, St. Petersburg

An exhibition of Ptolemaic coins is being organized by the American Numismatic Society in connection with the symposium.

Admission: \$60 for non-members; \$40 for ARCE members. A box lunch is included. Pre-registration is necessary. Send checks to ARCE by May 17.

Place:

American Academy of Arts and Letters Auditorium
632 West 156th Street (between Broadway and Riverside Drive)



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