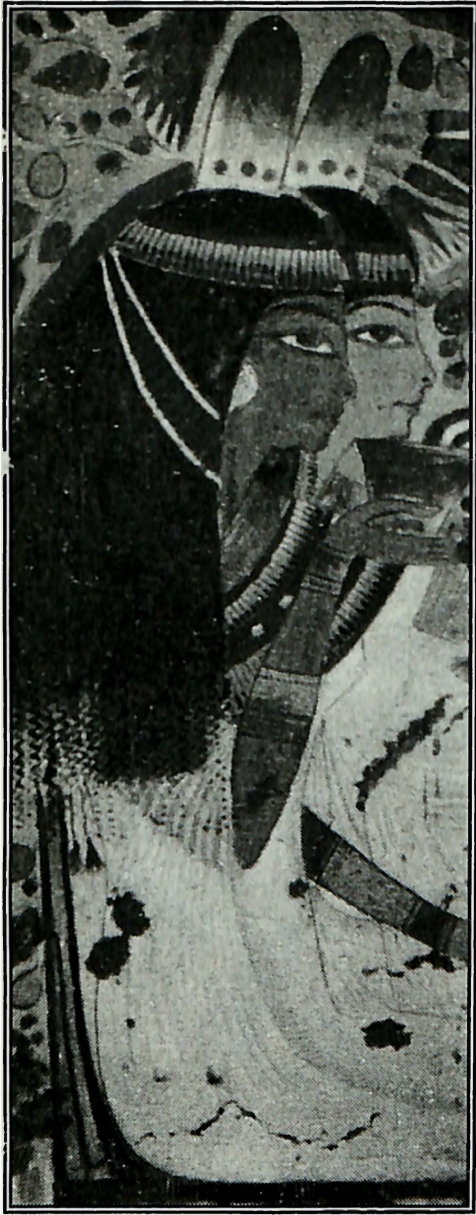


The 22nd
Annual Meeting of the

American
Research
Center in
Egypt

April 27-29, 2001
Brown University
Providence, Rhode Island





The 52nd
Annual Meeting of the

American
Research
Center in
Egypt

April 27-29, 2001
Brown University
Providence, Rhode Island



Cover

Image: Userhet's Wife and Mother, tomb of Userhet, tomb 56, Thebes, 18th Dynasty, Joseph Smith, American (1863-1950), Canvas. Gift of Mrs. Walter Scott Fitz, 12.322. ARCE wishes to thank the Museum of Fine Arts, Boston for permission to reproduce this image.

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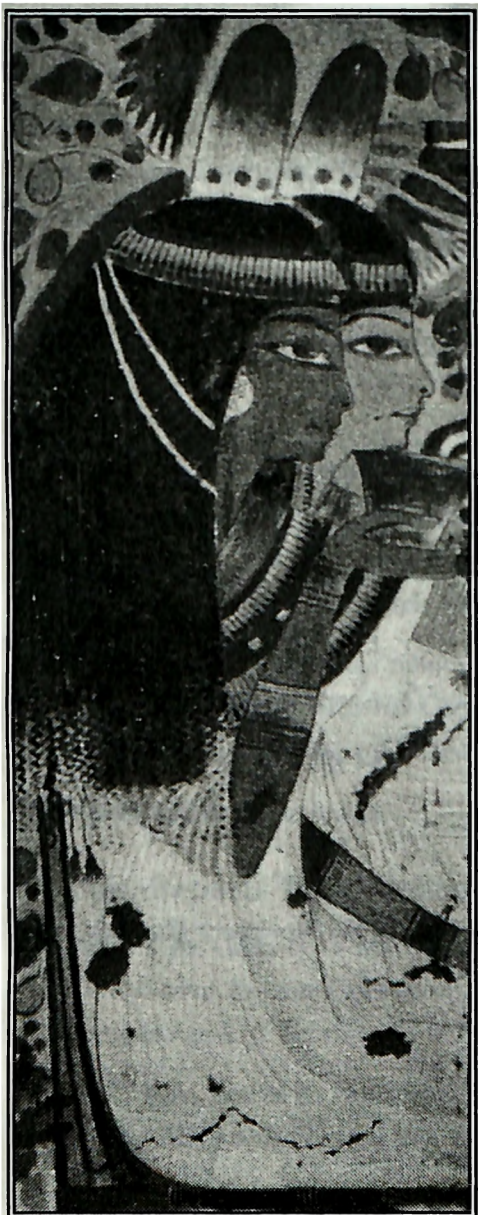
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Agenda

**FIFTY-SECOND ANNUAL MEETING OF
THE AMERICAN RESEARCH CENTER IN EGYPT
BROWN UNIVERSITY, April 27-29**

BROWN UNIVERSITY HOSTS

Department of Egyptology
Watson Institute for International Studies

Affiliated Meetings

| | |
|---------------------------------|-------------------------------|
| Wednesday, April 25, 12:00 p.m. | Executive Committee |
| Thursday, April 26, 9:00 a.m. | EAP Oversight Committee |
| Thursday, April 26, 2:45 p.m. | Long-Range Planning Committee |
| Thursday, April 26, 6:00 p.m. | Executive Committee |
| Friday, April 27, 12:30 p.m. | Chapter Luncheon |
| Sunday, April 29, 1:00 p.m. | Board of Governors Meeting |

Affiliated meetings will take place in the Providence Marriott

Thursday, April 26, 2001

5:00 p.m. - 9:00 p.m. Advance Registration in the
Providence Marriott Lobby

8:15 p.m. Professor Alain P. Zivie, of the Centre National de la
Recherche Scientifique (CNRS), will present an evening lecture at the
Salomon Center Auditorium on the Brown University Campus, titled:
“The Vizier, the Wet-Nurse, and Some of Their Neighbors: Ten Years
of Excavations and Discoveries in the Rock-Cut Tombs of the New
Kingdom at Saqqara.” A reception will immediately follow the lecture.

Friday, April 27, 2001

Registration will be on Friday from 9:30 a.m. to 3:00 p.m. and on
Saturday from 8:30 a.m. to 12:00 p.m. at Alumnae Hall on the Brown
University Campus. All panels will take place in Alumnae Hall.

There will be shuttle buses running between the Marriott and Alumnae
Hall on the Brown University Campus starting at 9:00 a.m. on Friday,
and 8:00 a.m. Saturday and Sunday.

MORNING

Field Reports I: (Alumnae Auditorium)

10:00 a.m. Gregory D. Mumford (University of Toronto)
*Concerning Recent Excavations in a Late Period Mortuary
Complex at Tell Tebilla (East Delta)*

10:20 a.m. James K. Hoffmeier (Wheaton College)
*A New Kingdom Fort on the “Ways of Horus”—Tell el-Borg:
The 2000-2001 Seasons*

10:40 a.m. Rexine Hummel (East Frontier Archaeological Project) and Gregory D. Mumford (University of Toronto)
A Preliminary Report on the New Kingdom and Late Bronze II Pottery from Tell el-Borg

11:00 p.m. BREAK

11:15 a.m. Peter Feinman (Columbia University)
Egypt, the Hyksos, and Israel in Ancient Times

11:35 a.m. Ellen Morris (University of Pennsylvania)
Re-exploring the "Ways of Horus"

11:55 a.m. Sarah Parcak (Yale University)
Observing Western Sinai from Space

Art, Architecture, Art History I: (Crystal Room)

10:00 a.m. Margaret Serpico (Institute of Archaeology, University of London)
The Application of Varnishes on Funerary Equipment in the New Kingdom

10:20 a.m. Lorelei H. Corcoran (University of Memphis)
Fabric, Fold and Flesh: Costume and the Human Figure in Egyptian Art

10:40 a.m. Emily Teeter (Oriental Institute, University of Chicago)
Votive Beds from Medinet Habu

11:00 a.m. BREAK

11:15 a.m. William H. Peck (Detroit Institute of Arts)
Royal Images in the Precinct of the Goddess Mut, Karnak

11:35 a.m. Jack A. Josephson
Hellenistic Influence on Egyptian Art in Dynasty XXX

11:55 a.m. Christina Riggs (University of Oxford)
Art, Archaism, and Identity: The Soter Family of Roman Thebes

LUNCH

AFTERNOON

Field Reports II: (Alumnae Auditorium)

1:30 p.m. Bruce Williams (Oriental Institute, University of Chicago)
History in the Naqada III

1:50 p.m. Peter Der Manuelian (Museum of Fine Arts, Boston)
The Giza Archives Project

2:10 p.m. Edward Brovarski (Brown University)
*Preliminary Report on the March-April 2000 and January 2001
Field Seasons of the Cairo University-Brown University
Expedition to Giza*

2:30 p.m. Ann Macy Roth (Howard University)
*What Reisner Overlooked: The 2000 Season of the Giza
Cemetery Project*

2:50 p.m. BREAK

3:10 p.m. Diana Craig Patch (Metropolitan Museum of Art)
*The Metropolitan Museum of Art's Recent Excavations at
Dahshur: The Burial of Sit-werut*

3:30 p.m. Janet Richards (The Kelsey Museum of Archaeology,
University of Michigan)
The Abydos Middle Cemetery Project, 2001

3:50 p.m. Alain Zivie (Centre National de la Recherche Scientifique)
*New Light from Memphis on the Theban Painters of the New
Kingdom*

4:10 p.m. James A. Harrell (University of Toledo)
*Discovery of Roman Quarries in the Eastern Desert's Wadi Abu
Gerida and Wadi Abu Bokari*

Philology I: (Crystal Room)

1:30 p.m. James P. Allen (Metropolitan Museum of Art)
A Newly Recovered Letter from the Heqanakht Papyri

1:50 p.m. Kerry Muhlestein (University of California, Los Angeles)

Criticism of the King: Another Layer in The Shipwrecked Sailor

2:10 p.m. David P. Silverman and Jennifer Hauser Wegner (University of Pennsylvania Museum)

A Mythological Story About Anat and Seth

2:30 p.m. BREAK

2:50 p.m. Deborah Sweeney (Tel-Aviv University)

Gender and Language in the Ramesside Love Poems

3:10 p.m. Ogden Goelet, Jr. (New York University)

Dialect, Writing Materials, and Register in the Ramesside Period

3:30 p.m. Mary Knight (American University in Cairo)

Autopsy as an Organizing Principle in Book 17 (Egypt and Libya) of the Geographika of Strabo

3:50 p.m. Jason Thompson (American University in Cairo)

Edward William Lane: An Orientalist Egyptologist

Welcome and Business Meeting (Alumnae Auditorium)

4:45 p.m. Welcome: Speakers include William Simmons, Vice President, Brown University; Abbott Gleason, Watson Institute for International Studies; and Richard Fazzini, ARCE President

5:00 p.m. Business Meeting, with ARCE Update by Robert Springborg, Director

Brown University Reception (Andrews Dining Hall)

6:00 p.m.

Saturday, April 28, 2001

MORNING

Field Reports III: (Alumnae Auditorium)

9:00 a.m. Peter Brand (University of Toronto)

The Karnak Hypostyle Hall Project: Interim Field Report

9:20 a.m. Adela Oppenheim (Metropolitan Museum of Art)

The Façade Inscription of the Pyramid Temple of Senwosret III at Dahshur

9:40 a.m. Catharine Roehrig (Metropolitan Museum of Art)

The Tomb of Wah in Western Thebes

10:00 a.m. Kathryn A. Bard (Boston University)

Archaeological Reconnaissance in the Wadi Gawasis/Wadi Gasus

10:20 a.m. **BREAK**

10:40 a.m. John Rutherford (California Academy of Sciences)

Flood Protection Priorities for Tombs in the Valley of the Kings, Egypt

11:00 a.m. Andrew J. Koh (University of Pennsylvania)

Locating the Administrative Outpost (h̄tm) of Deir el-Medina Using GIS for Archaeological Predictive Modeling

11:20 a.m. Donald Ryan (Pacific Lutheran University)

Some Obscure Work in the Theban Necropolis

11:40 a.m. D. J. Ian Begg (Trent University)

Tebtunis--The 1935 Season

Religion and Philosophy: (Crystal Room)

9:00 a.m. Harold Hays (University of Chicago)

The Worshipper and the Worshipped in the Pyramid Texts

9:20 a.m. Monica Bontty (University of California,
Los Angeles)

*Break on Through to the Other Side: Doors
and Portals as Metaphorical Devices in the Amduat and
Book of Gates*

9:40 a.m. Kasia Szpakowska (University of California,
Los Angeles)

*Seeing in the Dark: The Dawn of Dream Interpretation in
Pharaonic Egypt*

10:00 a.m. Patricia B. Gary (New York University)

*Illuminated in Lightland: The “Being” and “Coming into
Existence” of the Benben, Where the Sun-God Revealed Himself*

10:20 a.m. BREAK

10:40 a.m. Katja Goebis (University of California, Los Angeles)

A “Functional” Approach to Egyptian Myths

11:00 a.m. Belgin Elbs (University of Michigan)

Elephantine, the Sacred Landscape

11:20 a.m. Suzanne Onstine (University of Arizona)

Who were the Chantresses (Šm'ayt) of Ancient Egypt?

11:40 a.m. Alicia Meza

Sex and Gender in Ancient Egypt

LUNCH

AFTERNOON

Art, Architecture, Art History II: (Alumnae Auditorium)

1:30 a.m. Amy M. Meilleur (University of Memphis)

Vehicle of the Sun: The Royal Chariot in the Eighteenth Dynasty

1:50 p.m. Stephen P. Harvey (University of Memphis)

*The Sleeping Charioteer: Observations on Equine
Representations in Egyptian Art*

2:10 p.m. Aidan Dodson (University of Bristol)

Duke Alexander's Sarcophagi

2:30 a.m. Kristin Thompson (University of Wisconsin, Madison)

The Notion of Caricature as Applied to Amarna Art

2:50 p.m. BREAK

3:10 p.m. Deanna Kiser (University of California, Berkeley)

A Foreign Delegation Scene of the Post-Amarna Period and its Amarna Period Antecedents

3:30 p.m. David O'Connor (Institute of Fine Arts, New York University)

The Feminization of the Foreign: Metaphorical and Actual

3:50 p.m. Edna R. Russmann (Brooklyn Museum of Art)

Art History Applied: Thoughts on an Egyptian Exhibition

4:10 p.m. Desirée Heiden (Institute of Oriental Art History & Islamic Art, University of Bonn)

The Significance of Reused Pharaonic Materials in Islamic Architecture: Recently Discovered Blocks in the City Walls of Cairo

Philology II: (Crystal Room)

1:30 p.m. Carolyn Routledge (Richard Stockton College)

The Royal Title nb-irt-ht

1:50 p.m. Jean Revez (Université du Québec à Montréal)

Text and Context: Analysis of a New Inscription from the Cheik Labib Storehouse in Karnak

2:10 p.m. Mariam Ayad (Brown University)

The Pyramid Text Spells in the Funerary Chapel of Amenirdis I

2:30 BREAK

2:50 p.m. Paul F. O'Rourke (Brooklyn Museum of Art)

An Unusual New Kingdom Funerary Text: The Book of the Dead of the Goldworker of Amun, Sobekmose

3:10 p.m. Leo Depuydt (Brown University)

Demotic Script and Demotic Grammar: Dummy Prepositions Preceding Infinitives

3:30 p.m. Teresa Moore (University of California, Berkeley)

Coptic Ostraca from Deir el-Ballas: Further Investigations

Scientific Methods, Anthropology: (Room B 17)

1:30 p.m. Melissa Zabecki (University of Arkansas)

Problems and Priorities in Ancient Egyptian Bioarchaeology: A Literature Review

1:50 p.m. Eric C. Kansa (Peabody Museum, Harvard University)

Creoles, the State, and Social Boundaries: Egypt's Dynamic Asiatic Frontier in the 4th – 3rd Millennium B.C.E.

2:10 p.m. Vincent L. Morgan (Independent Scholar)

Discovering and Researching the Only Firsthand Account of America's Paleontologic Exploration of Faiyum Province in 1907

2:30 p.m. Gonzalo M. Sanchez (University of South Dakota)

Tetanus in the Medical Papyrus of Ancient Egypt: Identification of the Disease in Remote Antiquity

2:50 p.m. BREAK

3:10 p.m. Alwyn L. Burridge (University of Toronto)

Amarna Art and Marfan Syndrome: Detecting MFS in Ancient Remains

3:30 p.m. David F. Lancy (Utah State University)

Whose Mummy is it? CD-ROM

3:50 p.m. Tamara L. Siuda (Oriental Institute, University of Chicago)

One and/or Many? Coming to Terms with Conceptions of God in Ancient Egypt

4:10 p.m. Gabriel Abraham (Harvard University)

Rebuilding the City of the Gods, Luxor Egypt

Keynote Address (Alumnae Auditorium)

4:30 p.m. Leonard Lesko (Charles Edwin Wilbour Professor of Egyptology and Chairman, The Department of Egyptology, Brown University)

Egyptology and the Academy

ARCE Reception and Banquet (Providence Marriott)

6:30 p.m. Reception, Mitchell Kaltsunas performing on the Oud

7:30 p.m. Banquet, remarks by Robert Springborg, Director

Sunday, April 29, 2001

Art, Architecture, Art History III: (Alumnae Auditorium)

9:00 a.m. Robyn A. Gillam (York University, Toronto)

Music Lessons at Kom el-Hisn?

9:20 a.m. Marjorie Fisher (University of Michigan)

The Sons of Ramesses II

9:40 p.m. Heather Lee McCarthy (New York University)

The Osiris Nefertari: A Case Study of Decorum, Gender, and Regeneration

10:00 a.m. Earl L. Ertman (University of Akron)

Dead as a Duck: A Fragment of a Royal Offering Scene?

10:20 a.m. BREAK

10:40 a.m. Elena Pishikova (Metropolitan Museum of Art)

Two Ostraca from Deir el-Bahri and "Lily of the South" in Theban Tombs of the Late Period

11:00 a.m. John Gee (Brigham Young University)

Stylistic Dating of Greco-Roman Period Egyptian Stele I: Script and Framing Elements

11:20 a.m. John A. Seeger (Northern Arizona University)
The Architecture of Alexandria: Evidence from the Ptolemaic and Roman Periods

11:40 a.m. Susan H. Auth (Newark Museum)
Smiting Scenes on Coptic Textiles

Medieval and Modern Egypt: (Crystal Room)

9:00 a.m. Mohamed el-Shafie (Medical College of Ohio)
Islamic Civilization: Foundation of Western Renaissance

9:20 a.m. Kamal A. Elsaadany (Tanta University)
The Functions of Interrogation in the Prophet's Hadith: A Pragma-Stylistic Study

9:40 p.m. Richard Lobban (Rhode Island College)
The Slow Arrival of Islam in Christian Nubia

10:00 a.m. Everett K. Rowson (University of Pennsylvania)
An Alexandrian Age in the Fourteenth Century: Twin Commentaries on Two Celebrated Arabic Epistles

10:20 a.m. BREAK

10:40 a.m. Charles D. Smith (University of Arizona)
Great Britain and Egypt, 1882: Theories of Imperialism Revisited

11:00 a.m. Dona J. Stewart (Georgia State University)
Preserving Cairo's "European" Cultural Heritage: Phase I

11:20 a.m. Denis J. Sullivan (Northwestern University)
Caught in the Crossfire: Civic Efforts to Survive the Militant Muslim Authoritarian State Cycle of Violence in Egypt

11:40 a.m. Carolyn Fluehr Lobban (Rhode Island College)
The New Egyptian Family Law: Islamic and Regional Trends

**Astronomy, Chronology, and Mathematics:
(Room B 17)**

9:00 a.m. Clive Ross (Independent Scholar)

Pyramids at Giza, Egypt

9:20 a.m. James Lowdermilk (Egyptian Study Society)

A Commentary on the Study of Ancient Egyptian Mathematics

9:40 a.m. Patrick F. O'Mara (Los Angeles City College)

Was There a Periodic Sed Jubilee?

10:00 a.m. William Petty (Museum Tours, Inc.)

Redating the Reign of Hatshepsut

10:20 a.m. James Evans (United Technologies)

Chronology of Amarna Period in Egypt



Gabriel Abraham, Harvard University/ABT Associates Inc.:
Rebuilding the City of the Gods, Luxor, Egypt

In 1997, I started working as Project Director on a 2 million USD assignment contracted by the government of Egypt to assist in formulating an approach for economic development in the historic city of Luxor. The “Comprehensive Development Plan for the City of Luxor” (CDCL) project objectives included for the development of a) a structure plan (physical plan); b) investment projects; and c) tourism and cultural management. On the face of it, the project stands as a single opportunity; one which marries traditional physical planning exercises with a site of historic significance. The methodology we developed for undertaking this task did indeed consider the historic artifacts as a starting point. In the process of developing the CDCL project we have come to understand that culture can be used as a means for urban development.

Luxor’s unique physical heritage attracts visitors from all over the world in ever-growing numbers. Ironically, their dedication to viewing these treasures is becoming a threat. At the same time, the virtual absence of facilities for other tourist activities means very short stays in the area, lessening the benefits to the local economy, and less flexibility in scheduling visits to the cultural sites. In this case, we must therefore use the historic setting of Luxor as the starting point for the recommendations made by the ABT Luxor project team.

What are the links between urban development and culture? Culture is the bridge that unites the past and interprets the future. In evaluating the conditions of Luxor and in the process of making recommendations, the Luxor project team paid close attention to the social fabric of the community, the institutional relationships, and the relationships between the monuments and the possibilities for leveraging the monuments for the betterment of society. We also evaluated the links that needed to be established between the different bodies of government. Ironically, Luxor is poor and poorly educated despite the fact that Luxor is a universally recognized city, with endless numbers of monuments.

Is it simply enough to fund the physical renovation of historic spaces (buildings, squares, etc.)? If this were so, then the restoration of buildings as done by numerous UNESCO projects would have significantly improved the economic realities of its surroundings. The restoration of buildings has inherent historical and cultural significance. There are numerous sites around the world that are endangered, threatened by a variety of forces, including: war, poverty, development and population pressures, indifference, inadequate management, ideological intolerance, the brute power of profit, and relentless touristic overuse. Above all, many sites are threatened by exceptionally swift changes resulting from globalization. In the development of our Luxor CDCL project we had an opportunity to explore these issues.

I would therefore like to present our recommendations for Luxor and the lessons learned in developing the urban plan for the city of Luxor.

James P. Allen, The Metropolitan Museum of Art:
A Newly Recovered Letter from the Heqanakht Papyri

The set of early Middle Kingdom letters and accounts known as the Heqanakht papyri were found by an expedition of the Metropolitan Museum of Art in Thebes in 1922, and are currently in the Museum's collection. They were published in a landmark study by T.G.H. James in 1962. In 1968, James published a papyrus in private hands that proved to belong to the set of Heqanakht papyri. The document is a short account that has been written over a palimpsest letter. A recent firsthand study of the papyrus, together with digital and other enhancement techniques, has made it possible to recover all but one phrase of the erased letter, including the name of the sender and addressee. This paper will present a short preliminary account of the papyrus and its relationship to the other Heqanakht papyri.

Susan H. Auth, The Newark Museum:***Smiting Scenes on Coptic Textiles***

Tapestry-woven squares on certain Coptic textiles portray a male warrior holding a kneeling captive by the hair and preparing to kill his enemy. The warriors are generally either heroically nude, clad only in boots and a flying scarf, or wearing a short kilt. The kneeling captives wear short skirts and bandoliers slung diagonally across their chests. They are either bareheaded or wear a cap, sometimes of Phrygian style. Their arms are behind their backs. Sometimes the captives appear to be female, and thus could be Amazons. In other representations the sex of the captive is unclear.

These scenes were not woven into garments, since they are of a large scale, 17-35 cm. square. The design portions are surrounded by natural colored linen woven in a thick loop-weave. It has been suggested that these textiles were either cushion covers or blankets, for which the loop weave of the linen would have provided extra warmth. This paper will discuss the identification of these scenes, whether they should be considered to be specific myths such as the battle of Greek against Amazon, or Perseus and Andromeda, or instead whether there is a more generic significance to these woven pictures.

Mariam Ayad, Brown University:***Towards an Understanding of the Texts of Amenirdis I***

It has long been known that the texts inscribed in the funerary chapel of the God's Wife of Amun, Amenirdis I, at Medinet Habu are comprised, in part, of Pyramid Text spells. However, since their original publication in 1901, the texts inscribed in this chapel have attracted little scholarly attention. Among the many problems encountered when handling the texts is the misleading numbering system of columns offered by Daressy in his 1901 publication of the texts.

Utilizing the work done by J. Allen (1993), among others, on the

significance of the physical placement of PT spells and their orientation, this paper presents an analysis of the Pyramid Text spells occurring in the chapel of Amenirdis I.

It will be shown that although Amenirdis I selected some of the most popular PT spells to be inscribed in her funerary chapel at Medinet Habu, her selection remains unparalleled. The uniqueness of the selection stems from the condensed form, in which both the "Offering" and "Resurrection" rituals are represented. This paper also offers an analysis of her selection and its significance in relation to the overall program of decoration of the chapel.

Kathryn A. Bard, Boston University:

An Archaeological Reconnaissance in the Wadi Gawasis

An archaeological reconnaissance was conducted in early March 2001 at the Middle Kingdom port at Mersa Gawasis, ca. 60 km north of Quseir on the Red Sea. The site was first identified in 1976 by A. M. Sayed, who found evidence of a small shrine with inscribed stelae. The present investigation found scatters of lithics of a flake industry and debris across the terraces above the wadi. Also found were thousands of sherds of Middle Kingdom storage jars, some inscribed with incised or painted signs. A copper smelting facility was located, and there are preserved middens from the ancient settlement. Found across the terraces are well preserved tumuli and Pan-grave type burials, many of which are undisturbed. Sherds of Middle Nubian and Pan-grave pottery were collected. A piece of obsidian, probably from the southern Red Sea area, was also found outside of a tumulus excavated by Sayed.

Ian Begg, Trent University:***Tebtunis: The 1935 Season***

In 1998 the archaeological and historical significance of the papers of Gilbert and Stewart Bagnani in the archives at Trent University in Peterborough, Canada was first recognized. They contain notebooks, photographs, diaries, letters, plans and sketches of, among other sites, Tebtunis. This site was first excavated in 1899 by Grenfell and Hunt, who found mummified crocodiles containing papyri, and then by the Italians from 1929 until 1936, with Gilbert Bagnani as Field Director. These excavations in and around the mound on the edge of the Fayum oasis revealed a Greco-Roman town centered upon a large sanctuary of the oracular crocodile god Soknebtunis. The processional dromos leading up to the temple was lined with public buildings, usually called *deipneteria* or dining halls. To the east were multistoried houses and to the west were more public structures. Most of the remains were never published. Excavations were resumed for the French Institute in 1988 by a team led by Prof. Claudio Gallazzi of Milan. By combining the material at Trent with documents at Milan, Turin and Padua, and a reexamination at the site, it has been possible to begin piecing together the events and results of the 1935 season at Tebtunis. In general, artifacts found at Tebtunis in the 1934 season are now in Milan and from the 1935 season in Turin.

In 1934 Bagnani had begun excavating a large rectangular insula north of the insula in which a vast amount of papyri had been found. In clearing the rest of this complex, he discovered more “shops” and a small bath of the Ptolemaic period. To the west two small houses yielded some papyri and a fine bronze mirror. Bagnani then moved southward closer to the sanctuary and found an elaborate colonnaded courtyard with a shrine. To its west was a tower house with thick basement walls, and to the north a series of magazines. All of these can be seen in aerial photos of the site taken in 1936.

In the desert several tombs were opened but the most remarkable was reburied for future excavation. According to Bagnani, the walls and vaulted ceiling were covered with figured frescos, including ships full of armed men, and Poseidon or Neptune on a shell drawn by marine horses pursuing a ship.

Finally, in April 1935, Bagnani helped the papyrologist Achille Vogliano of Milan to set up the excavations at the neighboring site of Medinet Madi. Here Bagnani recognized where to dig to find another dromos lined with altars and sphinxes. He also found the gateway inscribed with the "Hymn to Isis" leading up to the reused temple of Renenutet built by Amenemhat III.

Monica Bontty, UCLA:

Break on Through to the Other Side: Doors and Portals as Metaphorical Devices in the Amduat and Book of Gates

The use of the Netherworld books as a source for legal discourse is a relatively new approach in Egyptology, as scholars of law have traditionally restricted their study to legal texts. However, given the emphasis on the notion of "judgment" within these texts, it should come as no surprise to the reader that this material should emerge to a significant position among legal theorists. My paper will discuss the use of doors and portals as metaphorical devices in the *Amduat* and the *Book of Gates*. The law is full of ambiguity and uncertainty. The main focus of the doorway is the symbolism of the law, or better said, entry or access to it. They serve to underscore the central theme of the discriminatory nature of law: the paradox of justice.

Peter Brand, University of Memphis

The Karnak Hypostyle Hall Project: Interim Field Report

Despite the tragic death of its director, Professor William Murnane, the Karnak Hypostyle Hall Project of the University of Memphis, Tennessee is proceeding with a field season in winter 2001. This paper will review fieldwork undertaken in recent seasons. Current objectives include recording the battle reliefs palimpsest of Ramesses II on the south exterior wall and unpublished reliefs on the north, south and southeast gateways. Conservation and recording on loose blocks missing from the north interior wall began in 2000 by conservator Richard Jeshke and Polish Egyptologist Janusz Karkowski. In January 2001, I began "salvage epigraphy" of some rapidly deteriorating reliefs from the lower registers inside the Hall, especially ritual scenes of Ramesses II along the south half of the west wall, which have decayed rapidly since 1995.

Edward Brovarski, Brown University:

Preliminary Report on the March-April 2000 and January 2001 Field Seasons of the Cairo University-Brown University Expedition to Giza

Between about 1960 and 1976 Prof. Abdel-Moneim Abu Bakr excavated at Giza in the far northwest corner of the great Western Field of mastaba-tombs on behalf of Cairo University. In March 2000 a joint expedition of Cairo University and Brown University, Providence, Rhode Island, resumed work in the Abu Bakr Cemetery with the purpose of recording and publishing the tombs uncovered by that eminent scholar. Cairo University was represented by Prof. Dr. Tohfa Handoussa, and representing Brown University was Dr. Edward Brovarski.

In March 2000 work began in the early Fifth Dynasty chapel of the Overseer of All Royal Works Persen and his wife Neshut (?). The Chapel was originally copied by Richard Lepsius and the Prussian Expedition of 1842-45. The mastaba is a great structure built of local

nummulitic with a small interior chapel in its southeast corner. Lepsius's copies of the chapel decoration are quite good, but it was nevertheless recopied using modern epigraphical techniques. At the time of Lepsius's visit the reliefs still retained much of their paint. Today the paint is mostly gone. A prominent feature of Persen's mastaba is an inscribed serdab, high up in the body of the tomb behind the north wall of the offering room.

Subsequently, four tombs in the area were reopened for the first time since 1976 and their reliefs and inscriptions copied. The first of these tombs belonged to a Washerman of the God (viz. the king) Senenu and his wife Ankh-er-fenedjes ("Life is at Her Nose"). The owners of the second tomb opened were the Tenant-farmer of the Palace Min-nefer and his wife Iret-nub. The third tomb copied belongs to the Ordinary-priest of the King Katep and his wife Tepemnefret. The final tomb entered bears on the drum above the entrance the names and titles of the "Wife of the Hereditary Prince" Henutsen, and of her father, the Ordinary-priest of the King, Khufu-seneb. The paint on the drum and false door in the latter tomb is very well preserved.

Dates suggested for the tomb of Senenu range from the Fourth to the Sixth Dynasties. The question of dating is related to the vexed question of archaizing at Giza. It is hoped that additional field research will help to resolve the problems involved in dating Senenu's mastaba and neighboring tombs in the Abu Bakr Cemetery.

With the exception of the great mastaba of Persen, who was a high official charged with public works, an interesting feature of the portion of the cemetery in the Cairo University concession is the number of tombs that belonged to low-ranking individuals. The owners of the tombs in the cemetery include a brewer, two lay-priests, a ka-servant, a master of the seat, an overseer of the six of the boat, and a scribe. Individuals of similar rank were buried in the majority of the tombs in the adjacent cemeteries of the far Western Field excavated by Prof. Dr. Abu Bakr on behalf of Alexandria University, by Clarence Fischer for

the University of Pennsylvania (Cemetery G 3000), and by George A. Reisner on behalf of the Harvard-Boston Expedition (Cemetery G 1000-1100, 1300-1600), as well as in the Steindorff Cemetery, and in the numerous smaller tombs cleared by Hermann Junker in the Junker Cemetery (West). Relatively little study has been devoted to these “non-elite” tombs of the Giza necropolis.

The second part of the presentation will be devoted to the tombs recorded during the January 2001 field season.

Alwyn Burridge, University of Toronto:

Amarna Art and Marfan Syndrome

Amarna Art may offer a unique insight into the possible pathology of the Pharaoh Akhenaten and some members of the royal family of the Late XVIIIth Dynasty. The same features: dolichocephalic head shape, arching neck, short rib cage, wide hips, slumping posture and poor muscle tone are consistently repeated. Reliefs on talatat from the dismantled Temple to the Aten at Karnak verge on caricature in their intentional emphasis on these physical features. They depict a royal family whose proportions were different from the norm. It appears that Akhenaten intentionally exaggerated these traits for propagandistic effect. His depictions are immediately recognizable to all.

It is precisely the consistency of this particular set of deformities that suggests the presence of the genetic disorder, Marfan Syndrome.

Since Marfan Syndrome is a connective tissue disorder, this accounts for its pleiotropic manifestations in skeletal, cardiac, skin and supporting tissues. Akhenaten’s distinctive features are typical of the Marfan habitus and indicate a full expression of the disorder.

If this diagnosis is correct, the symptoms of MFS will help to answer many of the questions surrounding the Amarna period. For example, the visual impairment associated with this syndrome may explain Akhenaten’s devotion to the Aten to the exclusion of the traditional

gods. His temples to the Aten were roofless, welcoming the sunlight that would maximize his ability to see. His apparent lack of vigor may be the result of physical limitations imposed by MFS in lax joints and cardiac insufficiency.

It is known that inheritance of this genetic mutation from both parents results in a lethal form of the disorder. This could explain the extinction of that family line with Tutankhamun. It is significant that one of the two fetuses found in his tomb has several of the hallmark symptoms of MFS. It is possible then that this foetus may have inherited the mutation from both sides if her parents were Tutankhamun and Ankhesenpaaten, known blood relatives of Akhenaten.

Until recently, this diagnosis has depended mainly on depictions in the plastic arts. This presentation will review this evidence and take the research a step further. Recent developments in the diagnostic tests for MFS in living patients may be applicable to ancient tissues. To this end, this writer has devised a set of testing protocols to look for MFS in these ancient remains. It is hoped that these will either confirm or eliminate MFS as the source of the odd proportions seen the Amarna Royal family.

While Akhenaten's remains have never been identified, if extant family members yield positive results for MFS, by inference based on the art, it can be assumed that Akhenaten also had this genetic disorder.

Lorelei H. Corcoran, The University of Memphis:
Fabric, Fold and Flesh: Costume and the Human Figure in Egyptian Art

Others have commented on the obvious iconographic value of costume as an indicator of status or that, less obviously, a religious concept might even lie embedded within the crease of a garment. This paper will discuss the practical mechanics of costume representation.

The grammar of the hieroglyphic nature of Egyptian art required a unique approach toward each of the elements within a composition,

and to each component of each element. This rule explains the appearance of articles of dress as if they had assumed a life of their own, independent of the figures to which they were attached. It also, moreover, underlines the contrast between the view and objective of the Egyptians and that of the Greeks in regard to the lack of interest in Egyptian art in the interplay between fabric, fold and flesh.

Leo Depuydt, Brown University:

Demotic Script and Demotic Grammar: Dummy Prepositions Preceding Infinitives

In a contribution to *Fs. Lichtheim*, this writer proposed that a phrase appearing twice in the same sentence in the *Wisdom of Ankhsheshonky*, at 2,13 and 4,2, should be read as *r dyt*, and not as *n dyt*—against tradition and against what seems like common paleographic instinct. The main reason was that *n dyt* is grammatically unacceptable. Some paleographic support was also adduced. But the reading *n dyt* has met with strong resistance for paleographic reasons, and understandably so. In this paper, however, the reading *r dyt* is defended as virtually certain, not only grammatically, but also paleographically. No allegorical beauty contest between Dame Grammar and Dame Orthography may therefore be necessary. What is more, the problem concerning *Ankhsheshonky* 2,13 and 4,2 is just one aspect of a much wider phenomenon. The main purpose of this paper is to document the larger phenomenon and to try to explain it. In sum, it will be proposed that *r* should be the preferred reading in many instances in which *n* has been so far.

Aidan Dodson, University of Bristol:

Duke Alexander's Sarcophagi

Alexander, tenth Duke of Hamilton and seventh Duke of Brandon, was born in 1767, and succeeded to Scotland's premier peerage in 1819. He had already served as a Member of Parliament from 1802 to 1806, and Ambassador to St. Petersburg from 1806 to 1807, and become one of the greatest collectors of his day. Amongst his collection were two sarcophagi; curiously, the Duke appears to have owned no other Egyptian antiquities, save some antique Egyptian porphyry vases.

The first belonged to the *imy-r pr wr dw3t-ntr* Pabasa, who apparently lived during the latter part of the reign of Psammetikhos I, serving the God's Wife, Nitokris. His tomb lies on the Asasif at Thebes (TT 279), from whence it was removed by Giovanni d'Athanasia, and acquired by the duke some time before May 1834. This piece is now in the Kelvingrove Museum and Art Gallery, Glasgow.

The second monument was acquired in rather curious circumstances in 1837, after a major misunderstanding between the duke and the British Museum, of which he was a trustee. In essence, the museum had believed that the duke was negotiating to buy the sarcophagus of the Saite God's Wife of Amun, Ankhnesneferibre, on their behalf; the duke however was in the process of buying quite a different monument! As a result the duke had been obliged to purchase on his own account the early Ptolemaic sarcophagus of the Lady Iretiru, in which the duke ultimately resolved to be buried.

Accordingly, on his death in 1852 he was embalmed according to Egyptian practices by Thomas Pettigrew, the great mummy-expert of the time, and placed inside the sarcophagus, which by then lay in the chapel of a gigantic mausoleum which the duke had erected on his estate. There it remained until 1921, when subsidence caused by coal mining led to the evacuation of the bodies housed in the mausoleum to a vault in the local public burial ground. The sarcophagus of Iretiru thus now lies in a suburban Scottish cemetery!

Both sarcophagi are now the subject of a joint research project between Simon Eccles of Glasgow City Museums and the author of this paper, building on earlier work by Morris Bierbrier, lately of the British Museum.

Belgin Elbs, University of Michigan:

Elephantine, the Sacred Landscape

Landscapes are constructed by human activities. They are created and kept alive through people perceiving, experiencing and conceptualizing them. Through building activities and movement of people, the character of a landscape is altered. Thereby various human relationships are mapped into them. Landscapes are arenas for social competition, where very often spatial order articulates social order. Just like society, landscapes are not static but variable through space and time. They are dynamic, mirroring change in the social, religious and political life of human beings. They were created within an ongoing historical context. Thus, landscapes have a past. Tying back to the past through activities within a landscape charged with memory means to reach back to the past in order to illuminate the present. The past is kept alive in the present. It was a model for present actions. Therefore, one criterion for the choice of places was the presence of past remains. Another criterion was the natural topography. Local geographical conditions were integrated and invested with meaning for political and religious display.

In ancient Egypt, Abydos was the sacred landscape. It was a place charged with sacred symbolism. The landscape of Abydos was not only chosen for the placement of sanctuaries for its inherent sacredness due to its topography, but also for its time depth. Additionally, political reasons influenced the choice for the location of a conceptualized landscape. The political importance of Abydos derived from the availability of very fertile land and its strategic location at the end of a caravan route. In the south, Elephantine was a politically very important frontier town and gate to south for ancient Egypt. Like Abydos, it

served as the location of sanctuaries. Thus, it was invested with sacred meaning. Establishment of cult installations outside the center could have helped to incorporate territories that lie at the margins of a state. Thereby, the consolidation of a territory could have been accomplished through the establishment of external locations for conducting officially sanctioned rituals. The functioning and purpose of Abydos as a sacred landscape is well known through archaeological remains and numerous inscriptions. Unfortunately, for Elephantine this is only partly the case. However, on the analogy of Abydos, I will reconstruct the functioning of Elephantine as a sacred landscape.

**Kamal A. Elsaadany, Tanta University,
Kafr El-Sheikh Branch:**

*The Functions of Interrogation in the Prophet's Hadith:
A Pragma-Stylistic Study*

This study investigates the major functions of interrogation in the Prophet's (peace be upon him; henceforth PBUH) *Hadith*. The word *Hadith* means in Arabic "talk" or "speech." In its religious context and meaning, the word *Hadith* means the sayings, approvals, disapprovals, deeds, silence as a kind of approval, and actions of the Prophet (PBUH). Instead of using the plural form of the word *Hadith*, which is *Ahadith*, the singular form, *Hadith*, is adopted in this study to refer to the plural form as well. The Prophetic *Hadith* is attributed to the Prophet (PBUH) as regards its meaning and wording. As its theoretical framework, this study makes use of some linguistic theories such as the ethnography of communication and the Gricean pragmatics. These two theories have been adopted in the illustration and interpretation of the various functions of interrogation in *Hadith* included in Sahih Al-Bukhari, the second most authentic book after the Quran. The discussion of interrogation and its functions in *Hadith* includes both the Arabic and translated version of Sahih Al-Bukhari.

This study tries to investigate the following questions: 1) What are the different kinds of interrogation used in the Prophet's *Hadith*? 2) What are the different functions of interrogation in the Prophet's *Hadith*? 3) What are the implications, both religious and linguistic, for the use of interrogation in the Prophet's *Hadith*? 4) Are there any linguistic, religious, or functional differences between the functions of interrogation in the Arabic and translated version of the Prophet's *Hadith*?

The study concludes that the most common functions of interrogation in the Prophet's *Hadith* are the ones that seize the attention of the companions, and Muslims in general, to some of the Islamic teachings or rules that Allah has revealed to the Prophet (PBUH). The information-seeking questions, particularly on the part of the companions, are also among the most common functions of interrogation in the *Hadith*. The rationale behind this, the study concludes, is that Islam was a new religion in Arabia and the newly Muslim converts want to know everything in their new religion so as not to commit or practice anything wrong or against the teachings of Islam, which they used to practice in the days of 'Ignorance.' The study also found out that the translated version of *Hadith* does not reflect or convey either the religious meaning or the cultural background that are essential for the interpretation of *Hadith*. The ethnography of communication as a linguistic framework proves to be very significant in the interpretation of *Hadith* in general and their functions in particular, especially for those who could not speak or read the Arabic language. Likewise, the study proved that Gricean pragmatics is not a suitable theory for interpreting religious texts. To interpret and understand appropriately the Prophet's *Hadith*, the reader should know the nature of religious texts, and the culture and social contexts in which these texts have been provided.

Mohamed El-Shafie, Medical College of Ohio:

Islamic Civilization: Foundation of Western Renaissance

The prevailing view in the West is that world civilization is a creation of Europeans, particularly the Greeks, and that this civilization came to an end with the fall of the Roman Empire during the 5th century. The world then plunged into the darkness of the Middle Ages, which prevailed until Civilization was resurrected by the European Renaissance during the 13th century and thereafter. This view has been promoted by most Western historians, particularly the medieval specialists, who for racial and religious reasons ignored the contributions and achievements of the rest of the world, particularly the Muslims.

The fact is, world civilization belongs to us all. It is international and multiracial and, to use a current buzzword, it is global. It is true that during part of the Middle Ages most Europeans were living under barbaric conditions where cannibalism was not uncommon and where the classic Greek and Latin heritage was neglected or forgotten. However, during that same period, in another part of the world, the Islamic Empire, people were enjoying the fruits of a brilliant civilization.

Having rescued the Arabian Peninsula from the clutches of ignorance and backwardness, the Muslims proceeded to build a vast empire in which the arts and sciences of mankind flourished. The frontiers between the different countries of the Byzantine and Persian Empires were broken and scholars of different religious and racial backgrounds collaborated under remarkable religious and racial tolerance, to build a unique civilization. From the middle of the 8th to the beginning of the 13th century, those Arabic-speaking scholars carried the banner of the world civilization. It was through their efforts that the heritage of the ancient civilizations, particularly the Greek, was rescued from obscurity, developed and enriched, and then handed back to Europe where it provided the foundation of the Western Renaissance and thus, of the current world civilization.

The collaboration between Christian, Jewish and Muslim scholars was the backbone of the Muslim and early European Renaissance. It is hoped that such collaboration in our day and age would be the basis of a new renaissance in the Middle East.

Earl Ertman, University of Akron:

Dead as a Duck: A Fragment of a Royal Offering Scene?

This paper will examine a sunken relief fragment of limestone measuring 9 1/2" high by 6 7/8" wide and 2 3/4" deep. Preserved are a duck's head, neck and part of its body and wing. Portions of at least two other birds are scattered along the edges of the block. This fragment was purchased at auction in the late 1960's in New Haven, Connecticut and is privately owned.

Scenes, which contain birds, both private and royal, will be reviewed to illustrate why it is believed that this fragment was associated with the king rather than a noble. A suggestion will be forwarded as to the subject of the scene of which this fragment was a part and to the date of the original relief, presumably in late Dynasty XVIII.

James Evans, United Technologies:

Chronology of Amarna Period in Egypt

Sociometric and econometric data in modern times show cyclic behavior. The shortest cycle is 226.175 days. In modern times, some of the panics on the stock market, such as the Panic of 1907 and 1938, reached their low point at the epoch of one of these cycles. These same cycles were also known in ancient Egypt and Israel. Astronomic linkages were initially sought in lunar and solar motions. During the Old Kingdom, jubilees were celebrated in pairs of 6 1/16 year intervals. From 2000 B.C.E. on, this was downgraded to the mere title, Repetitions of Birth and two new series of jubilees were started. The first had been initially at intervals of 30 cycles of 226.175 days, and

came sometime in the thirtieth year following the position of the lunar nodes cycle of 18.6 years. The second series was based on the triple coincidence of 44 Egyptian years of 365 days, 71 cycles of 226.175 days, 39 cycles of 411.79 days, the period of rotation of the lunar orbit. The latter was celebrated with jubilees in three parts, every $14 \frac{2}{3}$ years. These enable us to independently date each reign by its key events.

The Amarna period in Egypt is one of religious leadership, as shown by the tomb painting called *The Parade of Foreign Tribute*. The Amarna durbar was when many of the cycles came together and an epiphany was expected. The city was built for just this purpose, and authorities from all the known world were present. When nothing happened the city was soon abandoned.

Amenophis III Coronation was -1396.0925, dated by the 18.6 year cycle. The coincidence of the 226 day cycle and the Autumnal equinox was the occasion for the Pleasure Lake scarab of Amenophis III 11/3/1, -1386.09225 and credited to the Aton. He died shortly after -1359.0717. Tutankhamen was the immediate successor of Amenophis III, Akenaten founded Aketaten in year 5, day 222, on Feb 28, 1366 B.C.E.; as dated by the 226.175 cycle. In 1360 B.C.E., an almost coincidence of the lunar nodes at the Winter Solstice position, the Winter Solstice and the 226.175 day cycle on Dec. 21 was the occasion of the Parade of Foreign Tribute in year 12/5/8 of King Ahkenaten. This event is thus dated at Dec 21, 1360 B.C.E. (Gregorian). Ahkenaten died Oct. 14, 1354 B.C.E.; Smenkhkare ruled as King from Ahkenaten's death to shortly before the taxing inscription of Maya on Tut 8/7/21; an act of sovereignty, at the midpoint of the 226.175 day cycle. This date of -1351.01315 also dates King Tut as the immediate successor of Amenophis III. Aye's latest inscription, 4/4/1, Oct 14, 1351 B.C.E., is at a full lunar rotation of 3231.6 days from the lunar nodes of 1360 B.C.E.. Tut's widow was 'solo' from Aye's death in the Fall of 1350 B.C.E. until Haremhab, dated by the renewal inscription of 1/4/22 to -1335.1030, an 'elliptic' date and also 'Repetition of Birth.'

Peter Feinman, Manhattanville College:

Egypt, Hyksos, and Israel in Ancient Times

The title of this paper, “Egypt, Hyksos, and Israel in Ancient Times,” derives from the book by Donald Redford entitled “Egypt, Canaan, and Israel in Ancient Times.” The change of the one word, Canaan to Hyksos, is deliberate. In recent years, two ideas have attained a level of prominence in biblical and ancient Near East studies:

- (1) that the Israelites were in large part an ethnically Canaanite people; and,
- (2) that the Hyksos were in large part an ethnically Canaanite people.

The Hyksos appear in history during the Second Intermediate Period of Egypt and the Middle Bronze Age of Canaan and their story is told primarily through events in Egypt. The Israelites appear in history at the end of the Late Bronze Age and during the reign of Pharaoh Merneptah. Their story is primarily told through the material culture of the Canaanite hill country. Is there a connection between these two peoples?

This paper affirms that there was a link between these two peoples. It seems unlikely that the Hyksos, a west Semitic people of significant achievement and accomplishment who were remembered at least until the time of Ramses II and Merneptah, were then forgotten by the Canaanites and disappeared from history during the Iron Age. This paper represents an effort to resolve that issue and to gain a better understanding of real-world second millennium B.C.E. power politics in Egypt, the Levant, and the eastern Mediterranean.

Marjorie Fisher, University of Michigan:

The Sons of Ramesses II

Ramesses II, the third ruler of the 19th Dynasty, was as prolific in siring children as he was in building monuments. Figures of his children and inscriptions with their names adorn his edifices throughout Egypt proper and Nubia on a scale not previously seen in royal building programs. Examining some of the relief material depicting Ramesses II's sons, this paper asks what compelled Ramesses II to portray his sons using a new style of iconographic and textual representation, and how this visual and literary innovation reflected royal ideology during the Ramesside period.

Patricia Gary, New York University:

Illuminated in Lightland: The Being and Coming into Existence of the Benben Where the Sun-God Revealed Himself

Symbolic images of Egyptian iconography emulated the potent majesty of the environment in significant ways. The fact that the ancient Egyptians could see the "language" of nature all around them was testified to in their art, architecture, and pictorial script. The ancient Egyptians looked at natural phenomena and put things together in sequences. As a consequence, the employment of images as collective symbolic ideals based upon natural phenomena re-emphasized the larger tapestry of life in ancient Egypt. The collective notion of "being" and "coming into existence," based upon all reliable Egyptological evidence, was a concept germane to Egyptian religious worldview. Egyptian creation myths allude to the creator and the process of creation as having emerged from the Nun where the gods settled in order to give the world form. In the same fashion, similar ideas occur in compelling historical records, archaeological, and archaeo-astronomical evidence, arguably, describing the "fashioning" of the Benben where it appears to have been the essential matter in the creation of the elements. As it stands now, Egyptologists are not certain as to the full meaning of the image of the Benben and how it came into being. It is highly likely, at least initially,

that the Benben and its symbolic image may have been even more important to the ancient Egyptians than is credited. Semiological analysis of the evidence proposed in this examination supports the notion that the existence of the Benben, its symbolic significance embodied in the shape of the pyramids and obelisks, and how it came into being was an extremely important aspect of Egyptian solar religion that goes back to its most ancient roots.

This paper, through specific semiological analysis, historical records, and archaeological data, along with assistance from Astronomy Magazine's Managing Editor, David J. Eicher, (Editor, "Explore the Universe") who will be providing archaeo-astronomical sky maps, will examine aspects of Egyptian creation myths that speak to the inspiration of the "being" and "coming into existence" of the Benben. This presentation will describe from the sources mentioned some logical and plausible explanations that will come closer to the significance the ancient Egyptians attached to the Benben.

John Gee, Brigham Young University:

Stylistic Dating of Greco-Roman Period Egyptian Stele I: Script and Framing Elements

Although stylistic dating has been used in Pharaonic periods of Egyptian history, in Greco-Roman times native Egyptian monuments are generally dated (if they are at all) using stylistic criteria from Greece and Rome. This paper will seek to establish native Egyptian stylistic criteria for Greco-Roman period Egyptian stele based on a series of over fifty dated Greco-Roman period stele. Even the application of relatively crude criteria such as script used, and styles of winged solar disks provide helpful indices for dating stele. Finally, application of this analysis to the large corpus of late period stele from Abydos provides some results that may help date the demise of general knowledge of the hieroglyphic script.

Robyn A. Gillam, York University:

Music Lessons at Kom el-Ḥisn?

A well-known scene in the tomb of Ḥsw the Elder at Kom el-Ḥisn has often been interpreted as depicting instruction by the tomb owner of women in music making. This assumption will be re-examined by comparing similar looking scenes in other tomb chapels of the late Old Kingdom through early Middle Kingdom.

Ogden Goelet Jr., New York University:

Dialect, Writing Materials, and Register in the Ramesside Period

One of the problems facing those interested in the literary history of the Ramesside Period is the complex relationship between literary Middle Egyptian and the various forms of Late Egyptian. Perhaps the most interesting aspect of this question is the influence of register, which might be defined roughly as the variety of language employed according to such social factors as class and context. For example, the way in which people speak and write in academic discourse, in religious contexts, or in legal documents are all considerably different from each other and different from how individuals might speak in their daily lives. This paper will examine the ways in which the writing media—ostraca, papyri, tomb inscriptions, or stelae—and register interacted together in deciding the dialect chosen for the text. In this respect, hieroglyphic (as opposed to hieratic) texts during the Nineteenth and Twentieth Dynasties play a surprising and often neglected role in literary history that can cast light on the purposes behind the production of both Late Egyptian didactic material and the so-called “Classics” of Middle Egyptian.

Katja Goebis, University of Oxford/UCLA:

A "Functional" Approach to Egyptian Myths

The study of Egyptian myth, and in particular of how myths relate to ritual, has occupied scholars of Egyptian religion for many decades. The concept of early Egyptian myth(ical narrative)s was deconstructed notably by Assmann ("Die Verborgenheit des Mythos in Ägypten", *GM* 25, 1977, 7-43), who posited that none of the early attestations revealed a fixed structure that would allow to infer the existence of longer, coherent narratives. In his reappraisal of the question, Baines ("Egyptian Myth and Discourse: Myth, Gods and the Early Written and Iconographic Record", *JNES* 50, 1991, 81-105) explains the apparent lack of coherent mythical narratives on the grounds that restricted, encyclopedic knowledge would have had a higher value than narrative accounts at this time: while (oral) mythical narratives existed, they were not recorded in forms comparable with those known from many other cultures. He also allows for the myths' being flexible and adaptable to specific requirements or situations, pointing to how the form of early mythical statements relates to the form and purpose of the ritual texts in which they occur, which "are not a suitable context for narrative."

In taking this last point further, I argue first that the nature and purpose of Egyptian myths rests in the flexibility of their details and that this may have been one reason why they were not recorded in narrative form until comparatively late.

Second, the "purpose" or "function" a myth (ical episode) fulfills in a given context has to be considered as the key factor that determines the shape or version it adopts. The context determines a) from which myth(s) the precedents accompanying, for example, a ritual, are drawn; and b) which episode or divine "constellation" is used. Often, more than one myth may be mobilized for the same purpose.

The feature that makes myths effective in a particular context is the structural relationship between actors and objects. Thus, the relationship between Horus, his missing and retrieved Eye, and Thoth as cultic per-

former mobilizes both an episode of the myth of Horus and Seth, and potentially one from the myth of the Distant Solar Eye. The structural relationship between the actors and the object is that of a God in Need of his body-part/Eye, and the Helping Deity who restores the suffering god to health. This divine “constellation” is widely used in offering rituals since each offering constitutes something “needed” by the recipient, and each cult-performer is a “helper” of the recipient. The importance of the object lies in its potential to be restored. With a slightly different twist, the same episode can therefore be used to describe the temporal absence of a celestial body from the sky.

Such structural and functional relationships of deities and objects can account at first sight for the puzzling variety and flexibility of Egyptian myths in the preserved sources, which have to be studied in relation to their context and purpose.

James A. Harrell, University of Toledo:

Discovery of Roman Quarries in the Eastern Desert's Wadi Abu Gerida and Wadi Abu Bokari

The 'lost' Roman stones are those used by the Romans for ornamental applications but for which the quarries are undiscovered. The source for one of the rarest of these stones, the *porfido rosso laterizio* of medieval Italian stonecutters, has been found in Wadi Abu Gerida (26° 21.72' N, 33° 16.97' E) in Egypt's central Eastern Desert. This wadi has long been known for its Ptolemaic-Early Roman gold and iron mines, and red jasper deposits. Within sight of the main settlement (at the confluence of wadis Abu Gerida and Maghrabiya) is a single large quarry excavation (80 x 15m) that was worked primarily for saddle querns used in grinding the gold ore. The stone, a syenite porphyry of unusual appearance, is identical to *porfido rosso laterizio*, which, therefore, almost certainly comes from this quarry.

The second newly discovered quarry is in Wadi Abu Bokari (25° 15.15' N, 33° 45.51' E) in the southern Eastern Desert. This supplied a gran-

odiorite that is not 'lost' but rather is entirely unknown to students of Roman stones. It also is associated with Roman gold workings. The quarry consists of about 15 small excavations (one 25m across and the rest between 4 and 13m) scattered over an area of half a square kilometer. The most notable remains within the quarry are four roughly hewn pedestals or *trapezophori* (each ~0.85 m high) that would have been used to support basins or tables. Polished slabs of the stones from both quarries may be seen on the author's web site at <http://www.eee-science.utoledo.edu/egypt/>

Stephen P. Harvey, University of Memphis:
The Sleeping Charioteer: Observations on Equine Representations in Egyptian Art

An unusual feature of Theban tomb scenes of the 18th Dynasty is the contrasting representation of active and passive horse-and-chariot teams, often on the same wall. In the cases of representations from the tomb of Nebamun (now in the British Museum), and from the tomb of Khaemhet, the motif of a resting or sleeping charioteer sitting backwards in the chariot body has long elicited interest as a humorous or "genre" scene of pastoral life. Recent observations by Juliet Clutton-Brock and Catherine Rommelaere on the variability of Egyptian equine representations have shed some new light on zoological identifications, and potentially the symbolic undertones of these images. Importantly, Clutton-Brock has identified the equids harnessed to the idle chariot in the examples mentioned above as hinnies, the male offspring of male horses and female donkeys, a sexually infertile hybrid. The actively rearing, robust horses depicted in contrast to these hinnies have been identified by her as the "typical chariot horses" better known from battle scenes.

I will argue that increased attention to animal behavior in the representations of equids may provide insight into the associative symbolism of tomb and temple scenes. In particular, the slack reins and inactive pose

of the hinnies, as well as the dormant image of the charioteer may well provide an illusion to the infertility or impotence of the hinny, an effect heightened by the contrast with stallion and active horseman. Additionally, I will argue that it is important to re-examine the actual faunal record to discern the extent to which hybrids of horse and donkey were in use in the emerging military technology of the Eighteenth Dynasty. Finally, I will discuss the early representations of chariot equids discovered in 1993 in the Ahmose pyramid temple at Abydos in terms of their zoological identification and for their role in the development of artistic representations of equids later in Dynasty 18.

Harold M. Hays, University of Chicago:

The Worshipper and the Worshipped in the Pyramid Texts

New Kingdom ritual scripts—such as texts to temple ritual and the closely related *Opening of the Mouth*—are laced with verbatim passages from the *Pyramid Texts*. Reciprocally, the *Pyramid Texts* contain literary allusions to cultic acts attested in later rituals. This paper draws out those passages and allusions which situate participants in a milieu of cultic action, with the aim of identifying textual themes which cast some parties as priest and others as worshipped god.

Desirée Heiden, University of Bonn:

The Significance of Reused Pharaonic Materials in Islamic Architecture - Recently Discovered Blocks in the City Walls of Cairo

In the course of the interdisciplinary dissertation project, a large amount of new or hitherto unpublished blocks with pharaonic relief decoration were recently discovered in the northern and eastern city walls of medieval al-Qāhira. A large number appeared during the current excavations and conservation projects (SCA, AKTC). The pharaonic blocks were reused, e.g. in the outer and inner walls of the enceinte, the defense passages, the casements, halls and stairwells. They served as

building stones, ground coverings, staircases, lintels, thresholds and window sills. The pharaonic material dates from various periods and derives from different primary buildings. Although the origin of many blocks remains uncertain, some extraordinary examples report about the approximate provenance and narrow architectural context. It is not surprising that a certain amount belongs to the time of Ramses II. To name a few more, one block from the time of Sobekhotep IV (13th dynasty) refers to the temple of Horus in Heliopolis; two examples depict Akhenaton with his family; and a stela of a priest from Hr-ḥ3 (25th/26th Dynasty) is also of special interest. Other undated examples can be connected, e.g. with the daily temple ritual or the *sed-Festival*.

The occurrence of pharaonic materials in Islamic Architecture of Egypt includes — besides the reuse of a huge amount of columns and capitals — the economical supply of the structures with (decorated and undecorated) building materials, the use of pharaonic hardstones for static reasons, carefully chosen blocks and architectural elements of popular precious hardstones and the intentional use of decorated pharaonic blocks at exceptional places. For the latter, sometimes an apotropaic meaning is evident. Besides the most obvious reason for the reuse of blocks, the simple supply with building material, the phenomenon of reuse (as well as occupation and reinterpretation) in general reflects aspects of dealing with their own history and tradition or the religious popular beliefs in medieval times, which still exist today. With the single exception of a thorough analysis of the subject (published by Meinecke-Berg), only a few investigations — mainly Egyptological treatments or examinations on Islamic structures — have lightened up an idea of the huge amount of reused pharaonic building materials. A systematic catalogue of the different groups of reused materials as well as a investigation on the significance of these materials within the specific medieval Islamic structures are still a *desideratum* for the interdisciplinary research and the dialogue of the relevant subject areas. From the examples of the blocks occurring in the city walls of al-Qāhira, the paper presents the complexity of aspects of the investigation and possibilities of their significance.

James K. Hoffmeier, Trinity International University:
*A New, New Kingdom Fort on the Way of Horus-Tell el-Borg:
The 2000-2001 Seasons*

Since 1993, the East Frontier Archaeological Project has been investigating the area between Qantara East and Pellusium in North Sinai that might have been related to Egypt's defense network. While conducting our map survey at one such site, Tell el-Borg, in January 2000, I discovered some inscribed limestone blocks on the embankment of the recently excavated irrigation canal, as well as some on the water's edge. As these blocks were discovered late in the afternoon of the final day of surveying, careful study of these blocks began upon our return in March. Also, this area became the primary focus of our excavations. The blocks appeared to have been discarded at the present location. According to the project's epigrapher, Kenneth Kitchen, the blocks are from a temple of Ramesses II, based upon several partial cartouches of that monarch. Of special interest are several blocks from a triumph scene and a battle scene.

Excavations in Field II produced mud brick walls and remains of a limestone, stepped feature, possibly a wall or a set of steps. Field III produced two large mud brick tombs and several smaller ones, and Field IV yielded mud brick walls (4.6 m thick) that are from the site's defense network. In all areas, the pottery spanned from the late 18th through mid-19th Dynasty.

The 2001 season will begin with a ground penetrating, cesium magnetometer survey in January, followed by excavations in March and April, ending just days before the ARCE meetings. Attention will be focused on Fields II, III, and IV, and other potentially important areas revealed by the magnetometer.

**Rexine Hummel (East Frontier Archaeological Project); and
Gregory D. Mumford (University of Toronto):**

*A Preliminary Report on the New Kingdom and Late Bronze II
Pottery from Tell el-Borg*

Excavations at Tell el-Borg, North Sinai, during the 2000 season yielded an interesting range of pottery types. A surprising number of foreign wares are represented, viz. Canaanite, Cypriote and Mycenaean. Much of this material came from Field III, the cemetery area. In addition the two large tombs, which produced smaller vessels, a nearby pit yielded a hoard of large ones (ca. 30), such as amphorae. This study will offer some analysis on the types of vessels and their significance for dating the site.

Jack A. Josephson, Institute of Fine Arts:

Hellenistic Influence on Egyptian Art in Dynasty XXX

Various scholars have dated a group of realistic portraits, including the Boston and Berlin "Green Heads," to dates ranging from Dynasty XXVI to the end of the Ptolemaic Period. A study of these objects by Richard Fazzini, Paul O'Rourke, and myself has found sufficient reasons to believe that they originated in the vicinity of Memphis during Dynasty XXX and reflect the pervasive Hellenistic influence found throughout the Mediterranean area at that time. This hypothesis is contra the usual perception that Egyptian art was not affected by the Greeks before the reigns of the Ptolemies.

Aside from stylistic considerations, the distinctive shape of their back pillars and the organization of surviving text on them offer convincing support for a fourth-century dating for what are arguably among the most impressive and interesting extant ancient Egyptian sculptures. Their attribution to near the end of native rule calls into question the common observation that the art of this period was "degenerate."

Eric C. Kansa, Harvard University:

Creoles, the State, and Social Boundaries: Egypt's Dynamic Asiatic Frontier in the 4th – 3rd Millennium B.C.E.

The 4th millennium Egyptian presence in Palestine has been explained by theories of state-sponsored trade, colonialism, imperialism, and even slave raiding. All of these models have their merits and explain aspects of the archaeological record, but they fail to adequately place the Egyptian presence into the broader context of Early Bronze Age interaction between Egypt and the Southern Levant.

This paper will demonstrate how research into social boundaries can provide a valuable new strategy to better understand Egyptian-Levantine interaction. Archaeologists are focusing new critical attention on how material culture may or may not have related to ancient social boundaries. Ethnography shows that material-culture styles in contemporary societies poorly correlate with claims of group identity. Nevertheless, aspects of group identity and social boundary maintenance do leave archaeologically detectable traces. Ethnographic studies suggest that sharing of stylistic attributes (decorative motifs, manufacturing techniques, tool forms, etc.) usually indicates close interaction, and fluid alliance and competition relationships. In such cases, social boundaries and group identities constantly shift. This observation provides the basis for interpretive strategies on how the archaeological record can be used to explore ancient social boundaries. Though it is difficult to characterize an ancient social boundary, archaeologists can investigate the relative flexibility and fluidity of identities through careful contextual, stylistic, and technological analysis.

Archaeologists often project the social boundaries of societies in historical periods into prehistoric periods. The case of Egypt's relationship with the Southern Levant in the Early Bronze Age is a case in point. This paper will show how such projection is problematic, since social boundaries in historical periods are profoundly shaped by state policies that may not be applicable in pre- and proto-historic periods.

Archaeologists must also take into account the role of kinship networks, “private enterprise.” and political upheaval among actors with little or no affiliation with any state institution and how they also negotiated ancient social boundaries. Based these considerations, this paper will model the changing nature of social boundaries between Egypt and the Southern Levant between the mid 4th – late 3rd millennium B.C.E.

Deanna Kiser, UC Berkeley:

A Foreign Delegation Scene of the Post-Amarna Period and its Amarna Period Antecedents

The theme of foreign delegates presenting tribute or gifts to the Egyptian king is an important element of tomb decoration in the 18th Dynasty. Its inclusion is repeated numerous times in private tombs belonging to virtually the entire span of this dynasty known to have been concerned with international issues. The current paper focuses on perhaps the last scene of this type to be found in an official’s tomb at Thebes, that of Amenhotep called Huy (TT 40).

In this paper I compare and contrast the foreign delegation scene in Huy’s tomb with earlier Amarna Period examples, as part of a larger project on Post-Amarna Period tomb decoration. In order to determine which aspects of this “diplomatic” spectacle were retained, rejected or adapted for the tomb of this official who served primarily under Tutankhamun, I examined images of its decoration alongside examples from Akhenaten’s era. I investigated scenes reconstructed from *talatat* at Karnak and Hermopolis, and those in tombs of officials at Amarna, such as that belonging to Meryre II, in an effort to determine the level of similarity between the earlier and later occurrences. Points to be addressed in the paper are: the event that prompted a visit by foreigners, their ethnicity, their actions during the incident, the nature of their representation, and overall stylistic considerations (human figure proportions of all the participants, execution of specific body parts and degree of naturalism). In addition, I address the greater question of

why this activity was no longer illustrated in private tombs post-dating that of Huy.

Andrew J. Koh, University of Pennsylvania:

Locating the Administrative Outpost (h_{tm}) of Deir el-Medina Using GIS for Archaeological Predictive Modeling

Past discussion on the *h_{tm}* of Deir el-Medina has focused on the role of that facility in supply and administration of the workmen's village. Opinion has varied significantly, however, on the actual physical location of the *h_{tm}*. Suggestions have ranged from the immediate north of the town's main entrance to a location adjacent to the Ramesseum. In his study of P. Turin 1923, R. Ventura has shown the importance of ancient survey measurements in recording the elevation of the *h_{tm}* relative to the Ramesseum and a well dug during the reign of Ramesses VI. This well, likely equivalent with the Great Pit excavated by B. Bruyère, and the Ramesseum provide reference points in establishing the probable location of the *h_{tm}*. Employing recent Geographical Information Systems studies based on the CEDAE map of the Theban Necropolis combined with low altitude aerial photographs from the 1960s, the location of the *h_{tm}* can be determined with a high degree of probability to lie at the northeastern edge of the Qurnet Murai and facing the Ramesseum. In particular it is postulated that the *h_{tm}* was situated within 250 meters of the northeastern corner of the Ptolemaic Hathor temple, putting it in the immediate proximity of the village and not the Ramesseum. This conclusion is supported by organizational similarities with the Eastern Village at Amarna, the distribution of Ramesside administrative ostraca at Deir el-Medina and topographical observations.

Mary Knight, American University in Cairo:***Autopsy as an Organizing Principle in Book 17 (Egypt and Libya) of the Geographika of Strabo***

Readers may not detect the personal appearance of Strabo in much of his section on Egypt, however, careful examination of the text in comparison with other extant witnesses as well as archaeological testimony gives a compelling picture of a description of Egypt that is largely informed by Strabo's own personal experience and supplemented by other authorities only in places where he had not visited (or was unlikely to have visited). For example, he uses his own eyewitness experience to defeat false impressions of Egypt that authors before his time had promoted. Likewise, he is frequently the sole witness from all of antiquity for a number of sites or features of sites now confirmed archaeologically. Yet because of the breadth of the *Geographika*, Strabo had to rely on the work of others in composing his work, although he ranks the eyewitness account (autopsy) as superior in quality, truthfulness, and reliability (2.5.11). One of Book 17's special features is that it includes a description of a fairly remote, or exotic, place (Egypt) that we know (from his own words) he visited, and another, similar area (Libya) that we can confidently conclude he did not visit. A comparison of Strabo's statements for these two regions reveals that he employed a variant approach to organizing his description when he had first-hand knowledge.

David F. Lancy, Utah State University:***Whose Mummy is it? CD ROM***

"Whose Mummy is It?" is a new way to learn about an old subject. It is a complete mini-course in Egyptology and covers topics such as Mummification, the Egyptian Pantheon, Hieroglyphics, and Daily Life. It is a CD designed to be "played" by novice Egyptologists working on their own or used by World History and/or Anthropology teachers as a supplement to courses on civilization.

The CD-ROM opens with an invitation to accompany three students on a tour of Egypt. Early on, the tour becomes a mystery adventure whose goal is the discovery of a previously unknown tomb and the identification of its mummified inhabitant. As a student player and his/her peers visit important sites in Egypt accompanied by knowledgeable guides, they also pick up clues to the location of the tomb. To make sense of the clues they must draw on resources provided in a virtual backpack, including a map of Egypt, a chronology of her history, and a hieroglyphic “decoder,” among others.

Carolyn Fluehr Lobban, Rhode Island College:

The New Egyptian Family Law: Islamic and Regional Trends

Over the 20th century, Egypt has at times been in the vanguard of the development of Islamic personal status law, while at other times it has lagged behind regional developments. The amendments to Egypt's Personal Status Law signed by President Mubarak, effective 29 January 2000, reflect both liberal and conservative tendencies that have been subject to a decade of prior discussion at the legal and popular level in Egypt. The revival of Islamic negotiated khul' divorce and the recognition of 'urfi or customary marriages are but two of the controversial amendments that culminated over a decade of discussion of these changes. The “new” Egyptian family law will be compared with current developments in neighboring Islamist Sudan regarding family law and women's rights in the two Nile Valley countries, one “secular” and the other “fundamentalist.”

Richard Lobban, Rhode Island College:

The Slow Arrival of Islam in Christian Nubia

The study of Islam in Egypt usually commences with its 7th century arrival and then studies its institutionalization through the successive dynasties. However, Egyptian Islam has another, less known, chapter characterized more by resistance rather than acceptance. This is the

600-year period during which the three neighboring kingdoms of Christian Nubia that were able to block its spread. This paper will look at three main aspects of this period. The first is the initial resistance and the formal negotiation of the *baqt* (treaty) that established one of Africa's longest accords of détente. Secondly, the paper examines the Nubian efforts to renegotiate or even militarily violate the principles of the *baqt*. Finally the paper turns to the actual arrival of Islam in Nubia as a process that itself took almost two centuries with some fascinating examples of survivals of Christianity and coexistence lingering on even in this closing period.

James R. Lowdermilk, Egyptian Study Society:

A Commentary on the Study of Ancient Egyptian Mathematics

Tomb relief shows ancient Egyptians playing stringed harps that have no tuning keys to adjust the pitch of each string. The only way these harps could possibly have been tuned was if they were built in tune. In order to accomplish this, the ancient Egyptian craftsmen must have understood the mathematics of music. The principles necessary to use measurements of the wooden body of a harp and calculate the correct length and tension of each string are first attributed to the mathematician Pythagoras. Depictions of these harps suggest that the ancient Egyptians could make these calculations as early as the fourth dynasty. Due to the lack of surviving mathematical text a deeper search is necessary to ascertain the level of understanding the ancient Egyptians possessed in mathematics.

The *Rhind Mathematical Papyrus* takes the form of a textbook, teaching the skills necessary to master the Egyptians' chosen form of numerical division, unit fraction division or multiplicative inverse. These tools are often judged not on their mathematical strengths and merits, but on their complexities and so-called cumbersome nature. Mastery of unit fraction division was necessary for the Egyptians priests to be able to make the calculations to keep their calendar in

check. This 365 day calendar with 10 day weeks is subtle in its simplicity, with star based holidays moving their dates across 10 calendar days every 39 years. The common conception is that all holidays move their dates one day about every four years.

Although often discounted, Proclus, tells us “that geometry was first discovered among the Egyptians and originated in the remeasuring of their lands.” Geometric constructions can be found as the basis of design in many pieces of Egyptian art and jewelry. Furthermore, rock crystal lenses found in the eyes of fourth Dynasty statues were so exactly ground that modern optical instruments were needed to measure the precision of their cut. The only way this precision could be achieved was if the ancient Egyptians had good understanding of the mathematics of optics and ray tracing, both disciplines firmly rooted in geometry.

The highest example of geometry found in Egypt is the Moscow Papyrus. This papyrus shows the Egyptian method to calculate the volume of a pyramid and the surface area of a hemisphere. These methods both provide correct answers. Math historians point out that the ancient Mesopotamians also possessed methods to derive the volume of a pyramid. However, these methods provide incorrect answers. The first man in history to match the work of the Egyptians was Archimedes who derived correct formulas for these constructs. In order to derive these formulas, Archimedes used what he called The Method, what we now call calculus. Although calculus is not necessary to derive these formulas, its use is probably the simplest path for their derivation.

It is not possible to conclude that the Egyptians used calculus to derive the formulas found in the Moscow Papyrus without further textual evidence. It is clear that the Egyptians who were schooled in higher mathematics could probably match wits with Archimedes, possibly the greatest of the Greek mathematicians. By the time of Archimedes, the Greeks had been studying mathematics a mere 300 years. By this same

time the Egyptians had been studying mathematics for 3000 years, longer even than our modern mathematical tradition. This corpus of mathematical work does not survive today for the same reason that the Egyptians were such gifted mathematicians, the resources available. Their work was done using papyrus, a medium that does not survive time.

Peter Der Manuelian, Museum of Fine Arts, Boston:

The Giza Archives Project

The Museum of Fine Arts, Boston recently received a \$750,000 grant from The Andrew W. Mellon Foundation to provide integrated, online access to its archives documenting its Egyptian excavations at Giza, directed by George A. Reisner between 1902 and 1942. Over the next four years, the Giza Archives Project will convert excavation diaries, historic glass plate expedition photographic negatives, object register books, maps, plans and sketches from the excavations at Giza into electronic format to be accessed through the Museum's website at www.mfa.org.

While the print publications of the Giza Mastabas Series will continue, this project represents a new approach to Egyptological "publishing" in the widest sense of the word. It aims to streamline and enhance scholarly research in the face of rising traditional printing costs, lagging publication schedules and reduced budgets for Egyptological pursuits. It is also an experiment in reintegrating the various elements of ancient material culture and modern archaeological documentation that are naturally "dissected" during the archaeological process. Artifacts and documentation, separated by their different types of media (statues, inscriptions, survey maps, images), by geographical distance (Giza, Boston, Cairo) can for the first time be united virtually, allowing for research approaches that were previously impossible. A selection of the new technologies currently being investigated for the forthcoming Giza website will be discussed.

Heather Lee McCarthy, New York University:
*The Osiris Nefertari: A Case Study of Decorum, Gender,
and Regeneration*

This paper will examine the decorative program of the Theban tomb (QV 66) of Nefertari, a chief queen of Ramesses II, and will attempt to demonstrate how images of the queen and associated textual epithets convey complex notions about her rebirth and regeneration. The fluidity of Nefertari's sexual identification and its expression in her tomb's decorative program will be among the main foci of this discussion. Another, correlated, matter to be addressed here is Ramesses II's total absence from the decorative program of the tomb and its conceptual facilitation of Nefertari's ability to represent masculine regenerative potential and become an "Osiris."

The decorative program of the Small Temple at Abu Simbel, where Nefertari was a focus of cult, provides an instructive contrast with that of Nefertari's tomb. Because both monuments have exceptionally well-preserved programs and are dedicated to the same royal woman, they provide an unusually rich source of data vis-à-vis modes of representation deemed appropriate for the portrayal of a king's wife. Further, rules of decorum involved in the representation of Nefertari (both with and without her husband) can be discerned from a study of the Small Temple's reliefs. To wit, when the king and queen are shown together, the king always has primacy of place. In addition, the dyadic relationship of the royal couple in the temple's program can be read as a visual statement of the complementary role of king and queen as masculine and feminine halves of the androgynous totality of kingship—a statement that was apparently not deemed appropriate (or useful) for the program and function of Nefertari's tomb.

In conclusion, the sexual fluidity of Nefertari's identity after death is conveyed by text and image in the decorative program of her tomb. This fluidity was deemed necessary in order to assist her identification with Osiris—an identification that was probably made possible by the

absence of Ramesses II from the tomb's program. A comparison of the tomb with the Small Temple further suggests that the hierarchical organizing principles that governed the dyadic relationship of king and queen in the temple's program appear to have been considered inimical to the proper function of Nefertari's tomb, and it indicates that the queen required primacy of place in order to become an Osiris and to be regenerated.

Amy M. Meilleur, University of Memphis:

Vehicle of the Sun: The Royal Chariot in the Eighteenth Dynasty

This paper is an art historical study of the decoration on the body of the chariot (CG 46097) discovered by Howard Carter in the tomb of Thutmose IV. Although the well-known scenes decorating the exterior sides have been reproduced frequently and discussed in the century since the chariot's discovery in 1903, they have been employed primarily as isolated examples of the battle-scene genre (notably by H.A. Groenvegen-Frankfort and G.A. Gaballa), and have not been discussed in terms of their symbolic content. Beyond these well-known scenes, a complete documentation of the interior scenes has never been carried out, and no study to date has examined the design and motifs of the chariot body as a whole to determine how its decoration constitutes a symbolic program. I will attempt to characterize the chariot of Thutmose IV in terms of its appearance, function, and status as a royal object, taking account of its meanings in military, civil, and funerary contexts.

The rewards of renewed analysis are clear. On a basic level, close stylistic study has revealed the hand of more than one artist, providing insight into artistic processes employed in the creation of royal equipment. Moving beyond matters of function and style, I will present a detailed iconographic analysis of the chariot, an overview of its decorative elements and their divine associations, and a discussion of the implications of the chariot's decorative scheme. The decoration of the

chariot body will be examined on three levels. The first concerns the historicity of the scenes and their possible origins in monumental royal narrative scenes, while a second level of meaning involves an interpretation of the chariot as a solar metaphor, as evidenced by the abundant solar icons, which occur throughout the battle scenes. At a third level of analysis, I will argue for the interpretation of the protective iconography of the interior and exterior decoration in relation to the vehicle's use as a mobile throne, providing comparisons with the iconography found on royal ships, windows of appearance and actual thrones. Texts from the New Kingdom referring to the pharaoh in his chariot will be considered for the insights they provide into the symbolism of the royal chariot at these various levels of meaning. In conclusion, I will describe a future program of research on the chariot body, including a systematic documentation of the chariot's entire decoration, as well as a survey of the materials and methods employed in its construction.

Alicia Meza, Independent Scholar:

Gender in Ancient Egypt

The subject of sex and gender was efficiently validated in the theology of ancient Egyptian religion. Sex and gender were essential for the continuation of life on earth and therefore, for achieving life after death. Since the family of gods was the model for the structure of Egyptian society, its royal family was the living image of the divine family.

As early as the Old Kingdom there were cases of endogamous marriages within the royal family. In commoners such marriages were also allowed to exist but they were uncommon. The antecedent of such development can be traced to the dogma of ancient Egyptian cosmogony and to episodes related in religious accounts. Sometimes the reason behind these marriages was to reinforce the consolidation of property within the family. Although the brother-sister marriages existed in earlier times they were by far more frequent during the New

Kingdom. Apparently, these royal marriages were motivated by a religious dogma, but in reality, they were a strategy to consolidate the political power of the king. The gender issue was even more outstanding during the time when Egypt was under foreign rule. This paper examines the drastic changes in the attitude toward gender within the royal family as it also looks at the general role of women in ancient Egypt, and the duties and privileges of the commoner, as well as those who were of royal birth.

Teresa Moore, UC Berkeley:

Coptic Ostraca from Deir el-Ballas: Further Investigations

Discovered over one hundred years ago by a University of California expedition under the direction of F.W. Green, a collection of Coptic ostraca from the Upper Egyptian site of Deir el-Ballas forms the subject of a survey begun last winter at the Phoebe Hearst Museum of Anthropology. Sixty-six ostraca, apparently found in two groups among the late houses built over the remains of the North Palace, are catalogued in the museum's records; some catalogue numbers, however, gather together sherds from different vessels inscribed in different hands, so that the collection represents a larger total than would appear at first glance. Last year, I reported the results of a preliminary study of these documents. Not surprisingly, the dialect used appears to be Sahidic. Several of the ostraca preserve enough text, including common epistolary formulae, to allow their classification as letters; and a few personal names, none of which are particularly rare, are legible. In the ostraca examined so far, no toponyms or indiction cycle dates have been identified.

Complicating the inquiry—aside from the problem of disparate sherds catalogued under one number—is the fact that many of the texts are partially obliterated by salt incrustations, friction, or rain. In addition to completing the survey of the collection, the next stage of the project will focus on techniques for recovering some of the lost material.

Vincent L. Morgan, Independent Scholar:

Discovering and Researching the only Firsthand Account of America's Paleontologic Exploration of Faiyum Province in 1907

Existing histories of paleontologic exploration in the Faiyum Province of Egypt typically misstate the year in which the first American fossil hunt in the region took place and omit many of its details. Indeed, the event itself is barely mentioned. This oversight is especially interesting since the expedition garnered considerable attention at the time. Not only was it the first American transoceanic fossil-hunt, political significance was attached to it as well: it was accompanied by a warm letter of introduction from expansionist U.S. President Theodore Roosevelt to Lord Cromer, the British governor of Egypt.

Published accounts of the 1907 expedition were given only by Henry F. Osborn, head of vertebrate paleontology at the AMNH and soon to become president of the AMNH itself. Historians have followed Osborn, although it isn't clear why some have held that the expedition occurred in "1906": or in "1906-07" (e.g., E.L. Simons in *Early Cenozoic Mammalian Faunas, Fayum Province, Egypt*, 1977, at p. 9, and E.H. Colbert in *The Proboscidea: Evolution and Palaeoecology of Elephants and Their Relatives*, 1996, at p. xxiv), or misidentify the collector of a small piece of fossil primate forehead bone in the AMNH Faiyum collection (E.L. Simons in *Nature*, April 1993, at p. 58). Few histories question Osborn's popular account of the expedition in *Century* magazine (October 1907 at pp. 815-835). None cites expedition leader Walter Granger's formal report on file at the AMNH. Only paleontologist-historian George Gaylord Simpson, a junior colleague of Osborn's and Granger's in later years, expressed subsequent puzzlement about the event (G.G. Simpson in *Concession to the Improbable*, 1977, at p. 139).

In 1977, Granger's handwritten day-by-day account of the expedition was found among his papers stored in the attic of his youngest sister's

home. This 72-page document was later verified as the only firsthand account made of the 1907 American expedition, and it has illuminated the event anew. Expedition photographs were found as well and the result is that a significantly better understanding of the 1907 expedition, its participants, its results, and its place in Egyptian and American history is now possible. The event no longer will be forgotten, misunderstood, or hazily understood.

One intrigue raised by the diary is why Granger created it, never used it, but let Henry Osborn construct his popular account for *Century* magazine from it. Another is why Henry Osborn in New York suddenly telegraphed Granger on his way back to Cairo ordering him back into the Faiyum until further notice.

Granger's 1907 Faiyum diary and photographs are now in the possession of The Granger Papers Project, an independent research and writing project. In 1997, the Project posted an abridged version of the diary on its website at <http://www.nh.ultranet.com/~granger/FaiyumCover.html>.

This presentation will examine the Faiyum element of The Granger Papers Project through slides and narration.

Ellen Morris, University of Pennsylvania:

Re-exploring the Ways of Horus

On the walls of Karnak Temple, Seti I commemorated two battles he fought against the Shasu Bedouin in northern Sinai. These armed contests took place along the Ways of Horus military highway, which spanned the distance between Tjaru (i.e., Tell Heboua I) in the west and PaCanaan (i.e., Gaza) in the east. Between these two demonstrably important fortress-towns, the artist depicted ten other forts, the majority of which guarded water sources along this otherwise arid stretch of coast.

These fortified waystations, also known from the teaching-text P. Anastasi I, have been studied intermittently since Gardiner's seminal article appeared in 1920, but certain issues remain troublesome. For example, scholars have seldom discussed the fact that the names of the fortresses and the names of the bodies of water with which they are associated become badly entangled midway along the Ways of Horus. This confusion of words and images has hampered attempts to understand and identify these installations. In addition, there is little agreement regarding the significance of variations not only in the depictions of the fortresses themselves, but also in the vocabulary used to designate each individually (i.e., *h̄tm*, *n̄htw*, *b̄hn*, *mktr*, *dmi*).

This paper aims to explain and rectify the confusion with regard the names of the eastern fortresses. Further, it proposes a framework for decoding the differences in the representations of the fortresses and in the terminology applied to them. Far from haphazard in nature, it will be argued that variation was employed by both artists and scribes as a deliberate tool to achieve very specific ends.

Kerry Muhlestein, UCLA:

Criticism of the King: Another Layer in The Shipwrecked Sailor

The Shipwrecked Sailor has been noted for its literary merit and its multiple layers of meaning. It is generally accepted that the god-like snake of the tale is laden with symbols, which link it to Egypt's "transconstellative" creator god. It is exactly this identification which adds yet another layer to the tale.

The sailor makes it clear to his "lord" that a man's speech can save him. As an example of this, he tells us of the proper application of this principle by the snake. The snake respects this Egyptian ideal by treating the sailor extremely well because of the sailor's speech. With his god-like identity, the snake should serve as a model for the king.

However, the end of the tale leaves us with some doubt as to the

manner in which the king will uphold this Egyptian ideal. In this subtle way, the tale serves as a criticism of the king in his duty to live according to ideal standards. This presentation will examine the pertinent Egyptian maxims, the snake's upholding of these maxims, and the reflection upon the king that this casts. It will also discuss the skillful and subtle craft employed by the author of *The Shipwrecked Sailor* as he accomplishes the unthinkable, a criticism of the king.

Gregory D. Mumford, University of Toronto:

Concerning Recent Excavations in a Late Period Mortuary Complex at Tell Tebilla (East Delta)

Tell Tebilla is situated in the East Delta, north of Mendes, along the now defunct Mendesian branch of the Nile, at the southern edge of ancient marshlands bordering Lake Manzala. The 1999-2000 investigations by this writer (funded by SSHRC; affiliated with the University of Toronto and ARCE) revealed Old Kingdom to early First Intermediate Period occupation, abandonment for 1,000 years (i.e., coring by Dr. Pavlish indicated a meter of soil deposition devoid of material culture), and renewed activity spanning Dynasties 21-31 and the Greco-Roman period.

The 2000 season uncovered Late Period (Dynasties 26-31) mudbrick mortuary complexes along the mound's southern edge. One mudbrick structure measures at least three meters high (with a slight batter) and covers a minimum area of 15 by 20 meters. Its eastern end remains concealed, while agricultural fields have bisected the southern side, exposing chambers, artifacts, and human remains. The surviving complex encloses four rectangular chambers, which contained successive placements of multiple burials with traces of linen wrappings, bitumen coating, and some funerary amulets. A wall was built later along the northern side, maintaining the original orientation of the structure and the western wall face. This north extension was laid in a foundation trench that cuts through earlier walls and strata from a

surface lying at least 3 meters above the still unexcavated initial surface associated with the complex. The successive soil layers separating these two building phases yielded fragments from imported pottery (e.g., Phoenician amphorae), local pottery (e.g., platters, bowls, juglets, jars, braziers), stone vessels, faience vessels (one bears a cow), jewelry (amulets, beads, seals), figurines, metal tools, and a shawabti.

An open area lies west of this complex and spans 10 meters East-West and 20 meters North-South, with a largely destroyed mudbrick wall bordering the south (visible along the mound's edge). Multiple layers of reddened soil, ash, and burnt sherds accumulated here in the Late Period: the uppermost layer contains numerous densely packed, flat-lying sherds beside a sunken jar base and a brick-lined hearth. Another mudbrick structure encloses the western side of this industrial area, but requires further investigation to clarify its function and relationship to the eastern mortuary complex. The lower part of a small, square chamber lies near the western building's northeast corner. To determine whether it represents a sealed shaft top, further brick removal is needed below the five courses already extracted from the chamber's "flooring."

Ancient pit-graves and modern pitting intruded into the Late Period mortuary complex and open area, producing materials dating to the Greco-Roman and later activities at Tebilla. This phase may coincide with the town's abandonment and the mining and extraction of stone architecture from a Dynasty 22 (temp. Sheshonq I) and later shrine/temple at Tebilla. *Ex-situ* stone pieces include a drainage channel, two sizes of column bases, plain and inscribed wall blocks (e.g., kneeling figures; text: "Beloved of P[tah], given life"), a naos fragment, and private and royal statuary. (SCA investigations in 1995 found four limestone and one diorite sarcophagi with shawabtis and jewelry).

David O'Connor, New York University:

The Feminization of the Foreign: Metaphorical and Actual

The argument of this paper is that one of several modes according to which foreigners are represented metaphorically in texts is that of feminization, a change in gender. This is intended to express the humiliation of the foreigner (not in terms of gender as such, since women had comparatively high status in Egypt, but in terms of the loss of masculinity on the foreigners part), but also, by introducing the element of violation or rape as well, to indicate the rebellious foreigner is literally "outside the law" through his own actions, hence can be treated by the victor outside of civilized norms. These concepts will be related also to other aspects of the demasculinization of rebellious foreigners, with particular reference to the ceremonial abuse that may have been visited upon foreign prisoners captured as a result of Egyptian campaigning.

Patrick F. O'Mara, Los Angeles City College:

Was there a Periodic Jubilee?

It is well known that in the Middle and New Kingdoms the royal Sed jubilee was celebrated at the 30th regnal year, with regular repetitions at 30-year intervals. Yet, we know of jubilees celebrated before the 30th year: Nebtowyre (2nd year), Hatshepsut (16th), Osorkon II (22nd), Amenhotpe I (less than 20), Niuserre (less than 11). These anomalous jubilees have usually been explained as commemorations of some event 30 years earlier in the life of the pharaoh. Yet there is not a shred of evidence to support this notion. No pharaoh ever explained his premature jubilee in this way.

The present paper proposes an impersonal and periodic jubilee with a 36-year cycle and, closely associated with it, the harvest and fertility divinities Min and Renutet. Originating in the 5th Dynasty, it would be overshadowed in the Middle Kingdom and the New Kingdom by the new personal jubilee of the 30th year, but would survive as a secondary festival until at least the 22nd dynasty (Osorkon II) and possibly as late as the Ptolomies (Ptolemy III).

Evidence for this new hypothesis is furnished by more than a dozen newly uncovered lunar and Sothic dates.

If the concept of a periodic jubilee could be established as valid, it would bridge the temporal chasm of the First Intermediate Period and make possible an astronomical chronology of the Old Kingdom.

Paul F. O'Rourke, Brooklyn Museum of Art:

An Unusual New Kingdom Funerary Text: The Book of the Dead of the Goldworker of Amun Sobekmose

In the papyrus collection of the Brooklyn Museum of Art there exists a *Book of the Dead* made for a Goldworker of Amun named Sobekmose. The papyrus was obtained by Dr. Henry Abbott during his stay in Egypt in the 1840's.

The *recto* consists of fifteen chapters of the *Book of the Dead* written in 535 columns of non-retrograde cursive hieroglyphs. The *verso* comprises thirty-eight chapters of the *Book of the Dead* written in twelve columns of hieratic. The papyrus dates to the Eighteenth Dynasty.

This presentation will include a discussion of the date of the text and its provenance. It will also focus on individual chapters, particularly those spells, which differ from their parallels in the contemporary exemplars published recently by I. Munro and G. Lapp. Finally, it will consider the unusual writing(s) used by the scribe(s) who drew up the document.

Suzanne Onstine, Pima Community College:

Who were the Chantresses (Šm'ywt) of Ancient Egypt?

The specific nature of the title šmayt or "chantress," which occurred from the late Middle Kingdom onward, has never been satisfactorily dealt with. Translations of the title range from "chantress" to "concubine" and the title is often confused with other musical titles like ḥsyt. A study of the contexts and iconography associated with the root word

šm and the title *šm'wyt*, has produced a specific definition, "chantress."

In order to answer the question "who were the chantresses?" a database of 861 women who held the title was constructed using familial, geographical, and chronological data. Sorting the data based on a variety of details has yielded some interesting patterns.

Information on the chantresses' family members has allowed the author to make inferences concerning the social status of the women who held the title "chantress." Middle Kingdom title-holders were of modest backgrounds and were quite rare. Eighteenth Dynasty women were of the highest ranking families. The number of women who held the title was also comparatively small. Nineteenth Dynasty women came from a wider variety of backgrounds and were more numerous. Women of the Third Intermediate Period were nearly all from priestly families at Thebes and the large number indicates the strength of the cult of Amun. The title occurs sporadically after the Third Intermediate Period, but is known through the Ptolemaic era.

From the earliest occurrences of the title until the latest, it is clear that the title was closely associated with the state religious hierarchy. It has been shown that during the New Kingdom the *šm'wyt* participated in state religious rites including processions, daily temple rituals, and the *Sed*-festival ceremony. This association with the state religious apparatus also had political implications. The author has interpreted the fluctuating numbers of women who held the title, along with their historical context, to conclude that, at times, the title may have been used by religious and state authorities as a tool to involve more families in the temple hierarchy and the local or national power structures.

Adela Oppenheim, Metropolitan Museum of Art:

The Façade Inscription of the Pyramid Temple of Senwosret III at Dahshur

The façade of the pyramid temple of Senwosret III at Dahshur was decorated with inscribed, rectangular panels placed at the corners and horizontal texts placed near the tops of the walls. These exquisitely carved inscriptions include the names and titles of the king, images and epithets of the goddesses Nekhbet and Wadjet, and references to the *sed*-festival. Like the rest of the pyramid temple decoration, the inscription has been found in fragments, and is currently being pieced together and restored. The presence of an exterior inscription on a pyramid temple is unusual, if not unique, though similar texts are known from other structures. This talk will discuss possible arrangements of the texts, offer preliminary reconstructions, and present the possible origins of and parallels for this type of decoration.

Sarah Parcak, Yale University:

Observing Western Sinai from Space

The ancient Egyptian mining centers of Serabit el-Khadim, Wadi Maghara and other Sinai sites were of great importance to Egypt's "economy," and the routes the mining expeditions took to reach the mines are significant to our understanding of the mining and its role in ancient Egyptian society. Through ongoing research at Yale University's center for Earth Observation, the routes used by these ancient mining expeditions are being analyzed through GIS and satellite imagery. Satellite imagery and GIS can reveal a great deal about the ancient world by helping archaeologists identify potential archaeological sites and have been used extensively in other regions of the world. By closely examining images of western Sinai, it is possible to examine the specific routes taken by the ancient Egyptian expeditions to the mining areas (from both the sea and overland routes).

Rothenburg has discovered several sites along the Red Sea coast (Abu Zeynima and a 'Pharaonic?' site), yet when one considers the number of mining expeditions in the Old, Middle and New Kingdoms, it might seem surprising that more coastal sites have not yet been identified. Modern road construction, however, has contributed to the destruction of these sites (Abu Zeynima included) and sand and modern debris have most likely obscured others. GIS and satellite imagery will help to identify these potential sites and show their relationships to the routes taken by the ancient Egyptians to the mining areas.

Analysis of western Sinai through the use of GIS and satellite imagery will not only assist in locating new archaeological sites, but may lead to the discovery of new inscriptions left by the ancient mining expeditions along their routes. Ground-truthing by the author in June and July of this summer along the Red Sea coast and in the wadis of western Sinai (assisted by a GPS) will be the next phase in researching the applications of GIS and satellite imagery in the area, and will determine the percent accuracy in the identification of actual archaeological sites and potential inscriptions. This paper will discuss the first phase of this research project, the methods that will be used in carrying out the second phase along with other applications of GIS and satellite imagery in Egyptian archaeology.

Diana Craig Patch, Metropolitan Museum of Art:
The Metropolitan Museum of Art's Recent Excavations at Dahshur: The Burial of Sit-werut

In 1995, Dieter Arnold, the Director of the Metropolitan Museum of Art's excavations at Dahshur opened the tomb of the Nebit II (?), a vizier of Senwosret III. Although his tomb had been plundered in antiquity, a second room located off the shaft was undisturbed. The burial discovered in this chamber was that of a woman named Sit-werut. The proximity of her burial to Nebit II's interment suggests that she was his wife. The excavation of her tomb was completed in the

fall of 2000 and the results of the work will broaden our understanding of Middle Kingdom funerary traditions for upper class women. This presentation focuses on the results of the reconstruction of Sit-werut's anthropoid coffin, funerary jewelry, and other burial equipment.

William H. Peck, Detroit Institute of Arts:

Royal Images in the Precinct of the Goddess Mut, Karnak

The Precinct of Mut has been known to history as the source for the many statues of the lion headed goddess Sakhmet to be found in almost every major museum collection of Egyptian material. The vast number of these images obviously had ritualistic and iconographic importance. Naturally, royal statues and relief representations have not been found at the site in anything approaching the same profusion. The two best known examples are the colossal head and arm acquired by Belzoni, now in the collection of the British Museum, and the seated and nearly complete royal statue still on the site, which was erroneously identified by Benson and Gourlay as Tutankhamun in their publication, *The Temple of Mut in Asher*. Benson and Gourlay also found a sizable image they thought to be Ramesses II, now identified as Amunhotep II. On the site are also a number of other examples including parts of Osiride figures reused in pylon construction. The Brooklyn Museum of Art/Detroit Institute of Arts excavations have added to that list, principally with the discovery of an unfinished colossal head in yellow quartzite. This paper will examine some of the known royal images on or from the site as well as some recent assumptions and discoveries.

William Petty, Independent Scholar:

Redating the Reign of Hatshepsut

A re-examination of the dated inscriptions associated with the early years of the reign of Hatshepsut offers evidence for the conclusion that when she proclaimed herself pharaoh she back-dated her reign so that her Regnal Year 1 coincided with Regnal Year 1 of Thutmose II, rather

than Regnal Year 1 of Thutmose III, as is commonly accepted. Furthermore, it wasn't until sometime around her year 10 or later that the reign of Thutmose III was artificially adjusted to make his regnal years coincide with hers.

This redating solves several questions associated with her reign, which have not been satisfactorily explained to date.

- 1) Why would Hatshepsut have dated her reign to the accession of Thutmose III while claiming that she had been co-regent with Thutmose II and that she had been established by her father, Thutmose I, as his successor?
- 2) Did Hatshepsut assume full titulary around Regnal Year 2 of Thutmose III or year 7?
- 3) Why did she celebrate a Sed festival in year 16 rather than year 30?
- 4) Why do the dated inscriptions associated with the major events in the reign of Thutmose III appear to place him at an older age than one would expect based on the physical evidence and the lives of other comparable historical figures?

Either directly or by reasonable inference, there are contemporary inscriptions dated to years 2, 4, 5 and 6 of the reign of Thutmose III and there are inscriptions dated to years 7, 9, and 11 of Hatshepsut. It is not until year 16 that inscriptions begin to appear which are dated to their dual reign. If one assumes that Thutmose II had a reign of about 4 years and that Hatshepsut back-dated her reign to coincide with his accession, then her actual accession in year 7 would correspond to year 3 of Thutmose III. Subsequently, each of them maintained their own separate regnal dating system until sometime after year 6 of Thutmose III (year 10 of Hatshepsut) at which time the independent dating of the reign of Thutmose III was stopped and his reign was artificially adjusted so as to coincide with hers. In this way, at some time between her year 10 and her year 16, their reigns had been brought into sync.

The above questions can thus be answered:

- 1) She didn't. She dated her reign from the accession of Thutmose II.
- 2) Both! Year 3 of Thutmose III would have coincided with year 7 of Hatshepsut.
- 3) If one makes the reasonable assumption of a 14 year reign for Thutmose I then her Sed festival was a celebration of 30 years of Thutmosid rule.
- 4) Artificially reconfiguring the regnal dating of Thutmose III resulted in his later Regnal Years (from year 16 onward) being offset by about 4 years from historical reality. This 4-year offset is enough to account for the discrepancies noted if one makes the reasonable assumption that he was very young at the time of his accession.

Elena Pishikova, Metropolitan Museum of Art:

Two Ostraca from Deir el-Bahri and "Lily of the South" in Theban Tombs of the Late Period

1. Two limestone ostraca in the collection of The Metropolitan Museum of Art (23.3.34, 23.3.35) were found in a group of six ostraca in 1922-23 in the debris of the court of the Eleventh Dynasty Theban tomb (MMA 509) into which the later Twenty-Sixth Dynasty tomb of Nespakashuty was built (MMA 509A; TT 312).
2. Three column capitals represented on the sides of the two ostraca are formed of a single lily flower with two petals curling in shape of volutes, and one short petal in the middle. Elongated shapes, so-called "drops of dew," are shown drooping from the underside of the petals. The capitals are covered with 4 x 5 square grids. Out of the group of six ostraca only these two can be dated to the time of the early

Twenty-Sixth Dynasty. The styles and techniques of the sketch and the preliminary drawings on the unfinished fragments from the tomb of Nespakashuty are very similar. If dated to the Twenty-Sixth Dynasty, these ostraca would be the earliest known representations of a lily-based ornament in its new version in a Late Period tomb.

3. Although a heraldic flower of the south, lillies are rather associated with the northern tombs dated from the second half of the Twenty-Sixth to Thirtieth Dynasties. The opinion that Twenty-Sixth Dynasty Theban tombs are surprisingly lacking lily images can be revised. Besides Nespakashuty's ostraca, the whole group of representations of a lily flower and lily-based floral ornaments can be discovered in Twenty-Sixth Dynasty Theban tombs of Ibi (TT 36), Pabasa (TT 279), Ankhhor (TT 414), and Sheshonq (TT 27). "Hidden" in multifigured offering and daily life scenes, they nevertheless were part of the Asasif necropolis iconographic tradition. Furthermore, almost all these tombs predate the tombs of the north.
4. This specific Late Period lily motif, a single flower with two "drops of dew," is, in fact, a version of a New Kingdom single-flower liliform capital known from the tomb painting and the famous Karnak lily pillar. The latest example of such a single-flower capital is the Philae kiosk of Nectanebo II of Dynasty Thirty. In the early Ptolemaic period it was replaced by a more complicated multi-layered version.
5. Thus, architectural evidence and images from Theban tombs allow us to consider Upper Egypt, the origin of this particular version of the lily floral motif, and date it from Dynasty Twenty-Six to Dynasty Thirty. This conclusion suggests the re-dating of a unique group of unprovenanced "cosmetic" boxes designed to resemble a single-flower liliform capital, and usually dated to the Ptolemaic-Roman Period. Twelve

boxes, known in American and European museums, were most certainly produced in Upper Egypt in the seventh-fourth century B.C.E. The production of one of these boxes is even shown in the tomb of Ibi (TT 36).

Jean Revez, Université du Québec à Montréal:

Text and Context: Analysis of a New Inscription from the Cheikh Labib Storehouse in Karnak.

Presentation of a 1.14m x 1.40m unpublished and fragmentary stela currently stored inside the Cheikh Lagib depot at the temple of Amen-Re at Karnak is the subject of this paper. As the 21 line stela does not carry either royal or private names, grammatical, lexical and stylistic criteria will be put forward to show that the monument is very likely to be dated to the Third Intermediate Period.

In the second part of the paper, the content of the mutilated text will be dealt with, and the question raised whether it is really the king who is at the front of the stage and who, among other things, leads his army to military victory and brings back tribute to the temple.

Janet Richards, University of Michigan:

The Abydos Middle Cemetery Project, 2001

From January to March 2001, a team sponsored by the University of Michigan and the Pennsylvania-Yale-New York University Expedition continued excavations in the late Old Kingdom cemetery at Abydos. The work focused on excavations of tomb chambers belonging to the well-known governor of Upper Egypt, Weni the Elder, and the newly documented Overseer of Priests Nekhty, as well as excavation on the south exterior wall of Weni's mastaba grave. The purpose of this short season was to gather more information on the mortuary contexts of these two individuals, and to continue assessment of the diachronic development of the cemetery as a whole.

Christina Riggs, Oxford University:***Art, Archaism, and Identity: The Soter Family of Roman Thebes***

Four generations of the Soter family are known from a cohesive group of coffins, shrouds, mummies, and papyri buried at Thebes in the late first and early second centuries AD, and now scattered among several museums and collections. Further material, identical in style and manufacture, belongs to individuals not linked to this specific family but presumably from the same social group—a local elite, active at Thebes and Coptos, whose ties to Egyptian religious practices were expressed in funerary art and texts.

This paper will examine the burial assemblages of the Soter family and other individuals of the 'Soter group', paying particular attention to the imagery of the coffins and shrouds. An archaizing tendency, observable in both art and texts, is one facet of the coffins' and shrouds' iconographic program, through which Egyptian aspects of cultural identity could be shaped and communicated in the funerary sphere.

Catherine Roehig, Metropolitan Museum of Art:***The Tomb of Wah in Western Thebes***

During the 1919-1920 season, while clearing the tomb complex of Meketre (TT 280) in the cliffs behind Sheikh abd el-Qurna hill, members of the Metropolitan Museum's Egyptian Expedition uncovered the undisturbed burial of Meketre's estate manager, Wah, who was buried within a very few years of the transition from the Eleventh to the Twelfth Dynasty. Inside the undecorated burial chamber were some basic food offerings and an inscribed wooden coffin containing the beautifully wrapped mummy of Wah packed in dozens of linen sheets. Also inside the coffin were a group of wooden staffs, a small wooden statue wrapped in linen, a mirror, a headrest, and a pair of wooden sandals. Because of the simplicity of the burial, Herbert Winlock described Wah as a man of little importance in his discussion of the tomb in the Museum's Bulletin (1920). However, the high quality of the objects found in the coffin, the quantity of linen

sheets, the finely painted and gilded mummy mask, and the elaborate wrapping of the body clearly show that that Wah was by no means an insignificant person, and the lack of elaborate tomb furniture must be explained in some other way.

Some years later, after x-rays showed jewelry beneath the bandages, Wah's mummy was unwrapped to reveal gold, silver, and faience necklaces, faience bracelets, and two magnificent silver scarabs, one inlaid with gold hieroglyphs—more evidence of Wah's importance, at least within the household of Meketre. In spite of the obvious richness of this jewelry assemblage, which was described in another Bulletin article, the material from Wah's tomb—the only intact elite burial of this period excavated at Thebes—was never presented in a complete publication. Such a publication is now in the early stages of preparation and some preliminary findings will be presented.

Clive Ross, Independent Scholar:

Pyramids at Giza, Egypt

For many centuries, there has been a continuing debate concerning the Giza pyramid complex, and the purpose of this paper is to bring to the attention the complexity of the three large pyramids on site.

Their specific location, with reference to each other, indicate that the original designer(s) had conceived building the complete project prior to the first stone being cut and placed into position. The Giza site can be illustrated and confirmed as a singular unit design.

The precise dimensions, surveyed by Sir William Matthew Flinders Petrie and reaffirmed by J. H. Cole, are implemented; however, there is one simple and logical variation.

After plotting the pyramid locations, set out by Petrie, the reference point is repositioned to the south side and center of Khufu's pyramid. The south side becomes the reference line for the complete site, not the north-east corner as elected by Petrie. This alteration of location eliminates any possible motion Earth may have encountered since construction.

From basic geometry, the three pyramids show their definite misalignment. Applying advanced geometry, the pyramids align perfectly using circular and linear measure.

Utilizing the complete pyramid site, advanced geometry is required to discover the designer(s)'s intention to demonstrate a fundamental 2:1 ratio, and circular ratios to confirm the physical size ratios for the three largest pyramids on site.

This clearly indicates the advanced mathematical level attained by the ancients and confirms that the complete Giza site was pre-designed prior to construction.

Ann Macy Roth, Howard University:

What Reisner Overlooked: The 2000 Season of the Giza Cemetery Project

Between January and June of 2000, the Giza Cemetery Project undertook archaeological work in an area of tombs just east of mastaba G 2000 in the Western Cemetery. The concession included the tombs numbered G 2061-2077; G 2232-2246; and G 2501-2509, small mastabas that are mostly of Fifth Dynasty date. These tombs were exposed by George Andrew Reisner in 1912 and 1939, in some cases incompletely.

The work had two general goals. First, the project aimed to document these tombs for publication, recording their architecture to modern archaeological standards, making sondages to clarify their architectural and archaeological relationships, and completing unfinished excavations. The principal goal of the project, however, was to find evidence for the way the cemetery functioned within Egyptian society: to use the methods of contextual archaeology to elucidate how tombs were built, used, and abandoned.

Plans and elevations of several of the tombs were made at a detailed, 1:20 scale, and the tombs were mapped and computerized to form the

basis for spatial analysis. The Project's most important discovery was nine secondary burial shafts that had been overlooked by Reisner's expedition, and apparently by tomb robbers as well. One shaft was incomplete, two remain to be investigated, and six contained intact burials that were excavated and analyzed. In addition, three re-used inscribed blocks were recovered, with associated offering basins that suggest an attempt to propitiate their original owners. These and other results will be presented in this paper.

Carolyn Routledge, Richard Stockton College:

The Royal Title nb irt-ht

The royal title *nb irt-ht*, Lord of Performing Ritual, has often been considered to refer to the king in his role as chief cultic officiant. This understanding of the title, however, is not without its problems. For example, the title occurs in contexts that are not necessarily cultic in nature such as the king in his role as military leader. Additionally, the term *irt-ht* is not limited to describing cultic rites, but can refer to a much broader range of activities. In light of these problems, a thorough study of the contexts in which *nb irt-ht* is used is necessary in order to determine the meaning of this title.

This paper presents the results of a study of the contexts of the royal title *nb irt-ht* from its first known appearance in the 5th Dynasty until the end of the New Kingdom. Through an analysis of the placement of the title in the royal titulary, the type of object on which the title appears, and the use of the title in the decorative program of the tomb of Tutankhamun and the temple of Medinet Habu, it can be proposed that *nb irt-ht* does not primarily refer to the king as the chief cultic officiant. Rather, the use of the title suggests that it refers to the king as the one who performs his duties *par excellence*, the one who performs the highest job among humans, and the one who plays a role in determining what is proper to performing any career. Also, it can be suggested that there was a close connection between this title and the responsibility of the king to maintain *ma-at*.

Everett K. Rowson, University of Pennsylvania:

An Alexandrian Age in the Fourteenth Century: Twin Commentaries on Two Celebrated Arabic Epistles

This paper will focus on two fourteenth-century commentaries by Mamluk authors as a way of addressing more general questions about the evolution of Arabic literature in the post-Mongol era—a period dismissed by an earlier generation as one of decadence, but which scholars are now giving a second look. Both the poet Ibn Nubata al-Misri (d. 768/1366) and his colleague, the polymath al-Safadi (d. 764/1363), found in epistles by the eleventh-century Andalusian poet and prose stylist Ibn Zaydun (d. 463/1070) appropriate vehicles for displaying their own erudition and stylistic prowess, through the medium of commentary. Ibn Nubata's *Sarh al-`uyun* offers three hundred pages of explanation on a brief satirical epistle by Ibn Zaydun attacking his rival Ibn `Abdus for the love of the princess Wallada; and al-Safadi's *Tamam al-mutun* elaborates even more expansively on a more serious epistle by Ibn Zaydun protesting against his imprisonment by his erstwhile patron Ibn Jahwar.

These two works prompt a number of questions about the state of Arabic literature in their time—but also suggest answers to them. What was the canon of “classical” Arabic literature, available for comment, in the fourteenth century? How did classical prose compete with poetry, and what were the constraints imposed on commenting the former (rarely) in contrast to the latter (frequently)? To what extent was the genre of commentary a serious attempt to provide access to earlier works that had become arcane with the passage of time, and to what extent was it simply a strategy for indulging in the delights of intertextuality (as opposed to the “anxiety of influence”)? The paper will attempt to answer these questions, and to show how Ibn Nubata and al-Safadi were addressing several audiences simultaneously, with a combination of pedagogical and aesthetic aims that cannot, and should not, be fully distinguished.

Edna R. Russmann, Brooklyn Museum of Art:

Art History Applied: Thoughts on an Egyptian Exhibition

This paper will discuss some of the results of research undertaken for "Eternal Egypt," an exhibition of Egyptian art from the British Museum, which has recently arrived in the United States. Work on the catalogue entries by several scholars, including myself, has produced a number of interesting findings and some surprises. For me, it has also led to a reconsideration of certain important aspects of Egyptian art, and of the contexts in which art history—a field that is still too marginal in Egyptology and, partly as a result of this marginalization, too often applied in unsophisticated ways—can broaden or amplify our understanding of ancient Egypt's cultural and political history.

Donald P. Ryan, Pacific Lutheran University:

Some Obscure Work in the Theban Necropolis: 1909-1910

A few years ago, the author of this paper acquired a handwritten field notebook containing a record of some work conducted in the Theban Necropolis in the years 1909 and 1910. Although the writer of the notebook is nowhere directly identified, clues point to Mr. Jelf, a very fleeting character in the history of Egyptian archaeology. Amongst comments about tomb investigations and restorative work in the Necropolis, there is a brief record of the excavations of H. S. Whittaker, Esq., a virtually unknown player in Theban archaeology. This paper will describe the contents of this notebook, which has been donated as a gift to the Griffith Institute at Oxford.

**Gonzalo M. Sanchez and Thomas Dousa,
University of South Dakota:**

Tetanus in the Medical Papyrus of Ancient Egypt. Identification of the Disease in Remote Antiquity.

Clinical cases representing most probably Tetanic infection can be identified in the Edwin Smith and the Kahun Papyri. The authors will provide analysis of these cases and related data from Pap. Berlin and Deir-el Medineh. The information contained in the above sources suggests that the ancient Egyptian physicians were able to identify Tetanus as a specific disease. Since the identification of this disease has been attributed to the Hippocratic writers in the 4th century B.C.E., the medical and historical implications of a much earlier identification of Tetanus by the Egyptians are far reaching.

John A. Seeger, Northern Arizona University:

The Architecture of Alexandria: Evidence from the Ptolemaic and Roman Periods

Alexandria was founded by Alexander the Great, and was planned by the architect Dinocrates. It developed into a major city during the Ptolemaic period and continued as a center of trade and learning during the Roman period. Many important buildings were constructed including the famous lighthouse or Pharos. Today very little is left of these structures. There are descriptions of the city by ancient authors such as Strabo and Philo. Also there is other evidence that provides information on architecture of the building and monuments of Alexandria. This paper will give an overview of this evidence.

The modern city covers most of the ancient sites. Locations of many of the important temples and buildings are unknown. An exception is the Serapeum. It was located on a hill in the Rhakotis quarter of the city. There have been excavations but very little of the upper structure was found. Representations of the temple on coins from the Roman period give some information on the architectural features. The temple was Greek in style with Corinthian columns. On the pediment are two winged figures holding a wreath. Within the temple is the figure of Serapis. The Isis-Harpocrates temple or shrine may have been in the vicinity of the Serapeum. On coins it is shown as being Egyptian in

style. The columns have papyrus flower capitals. A rounded pediment is decorated with a sun disc between two serpents. Inside the temple are figures of Isis and Harpocrates. Other temples and buildings represented on coins have Egyptian, Greek, or Roman architectural styles.

Underground tombs also give some indications of architectural styles. The earliest are the Mustafa Kamal tombs. Architecture is typical of Greek temples dating from the 3rd to 2nd centuries B.C.E. The catacombs of Kom el-Shuqafa date to the Roman period. Here the architecture combines both Greek and Egyptian elements.

In recent years, underwater explorations in the harbor areas of Alexandria have located many architectural objects. One of the more important discoveries are blocks of stone from the Pharos. Many large blocks were found in a line near Fort Qaitbay, where they fell when the structure was destroyed by an earthquake in the 14th century A.D. These confirm certain architectural features of the Pharos known from other sources.

Margaret Serpico, University College London:

The Application of Varnishes on Funerary Equipment in the New Kingdom

From the Eighteenth Dynasty throughout the New Kingdom, many of the funerary objects placed in the burial were coated with yellow and black varnishes. These varnishes were applied to a range of objects including coffins, shabtis, shabti boxes, canopics and figurines.

Recent scientific research indicates that the composition of the yellow varnish remained fairly consistent during this period, while that of the black varnish varied. The natural products used include resins, pitch, lipid matter and bitumen. Most of these commodities would have been imported to Egypt from the eastern Mediterranean and their geographical distribution provides an interesting insight into the active trade routes of the New Kingdom.

Study of the textual evidence indicates that these varnishes were not applied solely for aesthetic purposes, but had religious significance as well. In particular, the composition of the yellow varnish is similar to that of incense burnt in temple rituals.

David P. Silverman and Jennifer Houser Wegner, University of Pennsylvania Museum:

A Mythological Story about Anat and Seth

Among the papyri in the Egyptian collection of the University of Pennsylvania Museum of Archaeology are several fragments belonging to a single group. Inscribed in a different hieratic hand on either side, the text is thus far unpublished. Its palaeography suggests a date in the later New Kingdom, and it is likely to have been a part of a purchase made by Max Muller for the Museum in 1910. The *verso*, the side with which we are presently concerned, focuses on a mythological tale, and the story narrates interactions between the goddess Anat and the god Seth. Also mentioned in the text are the deities, Pre-Horakhty, Neith and Nut. While certainly related to the Story of Anat and Seth preserved in several versions on Papyrus Chester Beatty VII 1/4-2/4, on a papyrus from Turin, Ramesseum Ostraca nos. 1-2 and Deir el Medina ostraca nos. 1591, 1592, and 1640, our text also has similarities with the well-known tale, "The Contendings of Horus and Seth." This paper will discuss this newly (re)discovered text and its relationship with contemporaneous literary texts, magical spells and religious literature. The nature of the Canaanite goddess Anat will also be examined.

Tamara L. Siuda, Independent Scholar:

One and/or Many? Coming to Terms with Conceptions of God in Ancient Egypt.

The ancient Egyptian religion, even thousands of years past its last original expression, remains a deeply studied enigma in the fields of Egyptology, philosophy and theology. At once with its contradictory plethora of divine expressions, changing philosophies, and constant revision, one is sometimes left to wonder if the phrase “ancient Egyptian religion” even refers to one religion at all. It is almost as if rather than being one singular expression of faith, the ancient Egyptian religion is really an aggregate of different faiths nurtured consecutively by one fairly homogeneous culture over a virtually incomprehensible expanse of human time.

The question of the nature of the ancient Egyptian religion, particularly as expressed through the nature and conception of divinity, has been debated since even before modern scholars could read actual ancient Egyptian texts to support their theories. Arguments concerning the number, nature and necessity of an ancient Egyptian “God” or “gods” proliferate in both the scholarly and popular literature, fueled by agendas alternately praising or damning the ancients for being either similar or dissimilar to past religions contemporary with that of ancient Egypt, and more modern conceptions of divinity.

In order to understand any religious system, it is necessary to understand what the religion purports to honor—and in the case of ancient Egypt, currently, whether through lack of research or willingness to understand, we do not seem to agree even what that is. This paper seeks to elucidate some of the modern understandings of ancient Egyptian religion, particularly as concerns its conception of the divine, and then to compare these against what the ancients actually believed, as expressed through their own writings. Agendas will be acknowledged: in writing this paper I seek to prove or disprove a theory of my own, formed over a number of years through reading ancient texts,

commentary made by a number of Egyptologists specializing in religious topics and theologians outside of Egyptology, and drawing on new theories presented in a groundbreaking publication written by Egyptologist Erik Hornung, *Conceptions of God in Ancient Egypt: The One and the Many*. (Simply stated, I support Hornung's argument for defining the ancient Egyptian religion as a *monolatry*, or a belief in one god with many manifestations that can at the same time yet be comprehended in individual expressions as multiple beings.) It may be impossible to answer perfectly the question of what the ancients truly believed, because we are not them, and to a certain extent we cannot completely partake of their worldview. However distant we are, I firmly believe that the legacy of religious texts left to us gives us a glimpse into ancient Egyptian theology, which cannot be ignored in the face of modern secular and religious theory and agenda.

Charles D. Smith, University of Arizona:

Great Britain and Egypt, 1882: Theories of Imperialism Revisited

The often-told story of Britain's invasion of Egypt in 1882 has had a rich history and great significance for students of imperialism as well as of Egyptian history. Robinson and Gallagher's *Africa and the Victorians* (1963) identified the British action as one inducing a general "scramble for Africa," a new stage of European imperialism lasting to 1914. While students of the invasion have stressed the threat to European financiers seeking redress for their loans to Egypt, British and American scholars have concluded that the imperial factor, the Suez Canal linking Britain and India, remained paramount in British eyes as justifying the need for the defeat of the 'Urabi-led national movement and Egypt's assertion of parliamentary oversight of Egypt's national debt. Scholars writing on these events from the Egyptian side have emphasized either the political maneuverings within the Egyptian elite (Scholch, *Egypt for the Egyptians*, 1981) or argued, somewhat

contrary to Scholch, that Egypt's defiance represented the stirring of a genuine national movement with a strong popular base heretofore unrecognized (Cole, *Colonialism and Revolution in the Middle East: Social and Cultural Origins of Egypt's 'Urabi Movement*, 1993).

Of great importance, these studies incorporated the current scholarship on nationalism and the foundations of social action. What has remained unnoticed is the evolution of British scholarship on imperialism and finance which suggests that the primary motive behind British actions was as much concern for personal as well as government and British banking financial stability; 37% of Prime Minister William Gladstone's own capital was invested in Egypt at the time (for example the two-volume study of Cain and Hopkins stressing British "gentlemanly expansion" and investment: *British Imperialism: Innovation and Expansion, 1688-1914*; and *British Imperialism: Crisis and Deconstruction, 1914-1990*, both 1993).

This paper will incorporate findings from recent scholarship on the financial motives behind British imperialism to place Egypt in broader context, adding to material on the extent of subsequent investments, already well covered by the work of Roger Owen and especially Robert Tignor. It will also call attention to the major study by Samir Saul, *La France et L'Egypte de 1882 à 1914: Intérêts Economiques et Implications Politiques* (1997), as a model for future research. In conclusion I will compare the financial motives behind British actions in 1882 with the British approach to the Arab lands of the Ottoman Empire during World War I, the subject of my recent research, to suggest the variety of ways in which the term "imperialism" can be interpreted in contrast to the monocausal approach still in vogue.

Dona J. Stewart, Georgia State University:

Preserving Cairo's 'European' Cultural Heritage: Phase 1

This paper presents the results of a pilot project to identify buildings, constructed in Cairo around the turn of the 20th century, which exhibit influences of European architecture and design. The most common examples of such buildings are the villas located in sections of the city including Zamalek and Garden City. Many of these buildings have been torn down, while others have fallen into a state of disrepair. Despite their historical significance, current preservation laws do not protect these buildings.

Utilizing Zamalek as a pilot site, this project sought to identify the extent of buildings of European form originally constructed on Zamalek, and, using this information as a baseline, identify buildings that remain extant today. This task was accomplished using a geographic information system (GIS) that incorporated paper map data from 1920, 1929, 1947 and 1977. Very high-resolution satellite data (2000) was used to assess Zamalek's current landscape. Descriptive data on the remaining historic buildings, including height, number of stories, number of additional stories added, use and condition, as well as a photographic record were also incorporated into the database.

It is hoped that this GIS database can be utilized as a tool to develop policies to protect Cairo's European cultural heritage before it is permanently lost. This paper will conclude with suggested strategies to move a preservation agenda forward in cooperation with the General Organization for Physical Planning and the Supreme Council for Antiquities and/or Ministry of Culture.

Denis J. Sullivan, Northeastern University:

Caught in the Crossfire: Civic Efforts to Survive the Militant Muslim-Authoritarian State Cycle of Violence in Egypt

Throughout the 1990's, President Hosni Mubarak's government was a target of Egyptian militant (who also happen to be Islamist) groups. The decade of the 1990's thus may be characterized as one of struggle between militant Islamism and an authoritarian state, with innocent bystanders (Muslims, Copts, and foreigners) caught in the crossfire. [The most horrific of the attacks on foreigners occurred in November 1997 in Luxor when militants killed 59 tourists. Still, among the victims of the cycle of violence, regardless of who instigated individual acts, most of the 1,200 dead are Egyptians – innocent victims (on trains, buses, etc.), government officials, suspected and “convicted” militants as well as their families, and Coptic Christians (especially in upper Egypt).]

The 1990's also saw its share of struggle between non-militant Islamism (as well as secularists and others) and the state, too. While that parallel political (and non-violent) struggle will be reviewed in this research, the primary concern in this paper is to understand (in order to stop) the cycle of violence in Egypt. Militant Islamist groups have been active, on and off, for decades. The government of Egypt has violated human rights, engaged in inordinate force against suspected criminals (or “terrorists”), and generally sought to stifle civil, political, and human rights for most of its citizens. I wish to move beyond complacency and the ‘so what else is new’ question to ask: Which comes first? The authoritarian policies or the “civilian” militancy? The question I investigate in this paper is two-fold:

- ***has the government gone too far (in policing/military terms) in trying to stop Islamist (or other) violence? and,***
- ***has the government not gone far enough (in political terms – through liberalizing the system) to try to stop the violence?***

The 1990's are over and the violence has subsided. In fact, much of it has ended on the "high politics" level (Islamists vs. Government) yet has continued, intermittently, "underground" – aimed mainly at civilian groups, and especially Copts. Where is Egypt heading in the "2000's"? Will the Government of Egypt take advantage of the lull in violence aimed against it and end its harsh tactics against non-violent Islamist activism? Will it go further and work in tandem with these activists on the problems of Egypt's economy and social fabric (problems of education, health care, and other social services)? Will both work against the militant Islamists? There is a common interest on both parts against the militants. And popular/civic organizations (religious, secular, and others alike) are eager to see the end of militant organizations as well as authoritarian politics and policies from their political overlords.

Deborah Sweeney, Tel Aviv University:

Gender and Language in the Ramesside Love Poems

An investigation of the syntax of the "male" and "female" voices in the Ramesside Love Poems will be used to illuminate how the ancient poets represented male and female voices and other subtle constructions of gender. I will explore how the different characters are portrayed making requests, complaining and conveying information, the linguistic strategies which they use to accomplish these ends, and what this might tell us about Egyptian constructions of gender in this context. Particular attention will be paid to Papyrus Chester Beatty I, since the opening line of the text has occasionally been translated "Beginning of the utterances of the great (female) entertainer" (v C 1.1) and used to suggest that the songs were composed by a woman. I will investigate whether the linguistic choices made in these poems might substantiate the hypothesis of female authorship.

Kasia Szpakowska, UCLA:

Seeing in the Dark: The Dawn of Dream Interpretation in Pharaonic Egypt

This paper explores the role of dream interpretation within Ancient Egypt to the Late Period and its later reception in the Ancient Near East. That dream interpretation was a feature of Hellenistic Egypt is undisputed, with examples such as the archive of Hor of Sebennytos providing us with a large corpus of dreams and their meanings dating from the 2nd century B.C.E. At that time, Egypt had acquired a reputation for quality dream interpreters, and this distinction has been projected back to earlier periods. An examination of the primary sources, however, reveals that the earliest evidence of Egypt's fame in the area of dream interpretation is primarily based upon three non-Egyptian references. The internal evidence paints a different picture, suggesting that dream interpretation arose late in Egypt's history (no earlier than the New Kingdom), and that its use remained limited. My research into this topic draws into question the very existence of native Egyptian dream specialists and proposes that the status of pre-Hellenistic Egyptian oneiromancy was less significant than its later reputation might imply.

Emily Teeter, University of Chicago:

Votive Beds from Medinet Habu

Fragments of more than forty baked clay objects called "votive beds" were excavated by the Oriental Institute from the remains of the Third Intermediate Period houses in the eastern precinct of Medinet Habu. Most of the "beds" are box-like objects whose front surface is molded with a scene of a woman standing or sitting in a boat. The woman may be shown frontally, or in profile, with or without a modius headdress. Some examples show the woman playing a lute while others show her grasping flowers. The scene may be embellished with the figure of a goose, a calf, additional floral elements, female attendants who row the boat, and figures of the god Bes.

This paper will discuss the geographic distribution of the votive beds, and attempt to define their cultic use in relationship to other types of female figurines, and to the worship of Hathor, Bes, and Qudshu.

Jason Thompson, American University in Cairo:
Edward William Lane: An Orientalist Egyptologist

Edward William Lane is primarily remembered today as an orientalist. His classic *Manners and Customs of the Modern Egyptians*, first published in 1836, has never gone out of print and remains a basic text for students of the modern Middle East. His translation of the *Arabian Nights* (1839-1841) reigned supreme during most of his century. Finally, his monumental *Arabic-English Lexicon* (1863-1893) is still a standard reference work. These accomplishments established his reputation not merely as an orientalist but as one of the most eminent of them all.

But it is not generally known that although the main thrust of Lane's work was orientalist in nature, one of his prime motives in traveling to Egypt in the first place was his attraction to ancient Egypt and that during his first trip to Egypt, 1825-1828, he did extensive Egyptological work. Not only did he fill numerous notebooks and sketchbooks with Egyptological material, but after his return to Britain he wrote an illustrated book-length manuscript, "Description of Egypt," in which ancient Egypt figured prominently. While in Egypt and subsequently, he worked closely with some of the pioneers of British Egyptology such as Sir Gardner Wilkinson, Robert Hay, James Burton, and others. Seeing and recording the ancient monuments in a relatively pristine state, newly informed by Champollion's work, this group was able to make numerous contributions to Egyptology, a discipline so new that its very name had yet to be coined. It would be no exaggeration to say that Lane was for a moment among those at the forefront of Egyptology.

Yet Lane's Egyptological accomplishments were destined to be obscured and eventually largely forgotten. The primary reason for this was the failure to publish his highly polished "Description of Egypt" because of a series of tragic misunderstandings with his publisher. Distressed by that failure, Lane turned his attention exclusively to modern Egyptian society, literature, and language studies; the potential of his contribution to Egyptology was never realized. His large collections of Egyptological papers were left to languish in archives, occasionally consulted by scholars, but with their potential unrealized.

This paper examines the extent and value of Lane's Egyptological work. It shows how astonishingly clear was his picture of ancient Egypt for the time, enabling him to make a number of discoveries, which because they were never published, were to be credited to later scholars. Particular importance is attached to his "Description of Egypt," which would have become a standard work about both ancient and modern Egypt had it appeared when it should have been instead of in 2000, when an edition was finally prepared and published. The considerable influence of Lane's Egyptological work on his orientalist studies is also examined. Finally, ways are indicated in which Lane's ancient Egyptian material can be of continuing use to scholars at home and in the field. Overall, this summary of Edward William Lane as an Egyptologist reveals an important, though hitherto almost unknown, dimension in the life and work of one of Britain's greatest scholars of Egypt.

**Kristen Thompson, EES Expedition to Amarna:
*The Notion of Caricature as Applied to Amarna Art***

The term "caricature" has often been applied to Amarna art, usually in one of two senses. Commentators sometimes speculate that some of the more extreme or grotesque "trial heads" may be caricatures in the familiar sense of being deliberately intended to satirize an unpopular king. In other cases, art historians have used the term in another way, to characterize the exaggerated style assumed to be typical of the early Amarna period.

This paper tests both usages. It examines the trial heads and similar small pieces for evidence as to whether any were intended as satirical caricature. It also attempts to differentiate between the types of exaggeration that were acceptable and normative in official Amarna art and those which were caricatures in a third sense, that is, distortions of the Amarna norms produced by inexperienced artists or older artists unaccustomed to the new style. Artists of both types were no doubt pressed into service to help realize Akhenaten's ambitious building and decorating projects. In particular, the degree of artistic quality in reliefs from major public buildings varies considerably.

The paper concludes by considering briefly the implications of the notion of caricature for the periodization of Amarna artistic styles and in particular the claim that the caricatural style was in use largely in the early part of the king's reign.

Bruce Williams, University of Chicago:

History in the Naqada III

Major discoveries at Abydos now allow us to begin to assemble a coherent picture of the Naqada III as a Dynastic and historic age. Although Tomb U-j in cemetery U is most important, finds ranging in location from Palestine to Sudan contribute major elements to the pattern. At the center lies Dreyer's tentative reconstruction of a king list, based primarily on labels and inscribed jars from U-j, the Libyan Booty, or Cities Palette, and the Coptos Colossi. Many of his proposed rulers are open to challenge because they appear in no later lists, some do not appear on any of the few formal documents that remain, and the historical significance of these documents has been disputed. Some of the signs he has assigned to names appear as important elements, possibly epithetical symbols, in much earlier times.

Significant links do exist between other documents and Dreyer's reconstruction, most notably a label of Narmer that shows him punishing a ruler of Lower Egypt as he does on the Narmer Palette. This

connects the palette, and with it, the other major monuments to the event-labels of the First Dynasty. Other names, such as the second he calls Scorpion, do appear on documents, in his case as a definite royal label, where the scorpion sign is shown on a pole, as are the animal heads Dreyer identifies with some royal names. From a sealing of the First Dynasty, it is clear not only that a principle of recognized succession existed by the time of Narmer, but also that this resulted in the kind of institutional persistence from reign to reign that would allow for the names of several rulers to appear in U-j, or for the Coptos Colossi to be re-inscribed without removing all traces of predecessors. Despite some disputable features of the U-j documents, Dreyer's general reconstruction is supported by contemporary evidence.

Cemeteries U and B, supported by other ordered cemeteries of the age, such as Tura and Qustul chronologically structure other major bodies of evidence for politics and administration in Naqada III. This includes some major objects, but also inscribed vessels and particularly seals from Palestine and Nubia that indicate the existence of three large administrative nodes at this period. Significantly, this form of administrative evidence extends backward into Naqada II at Abydos.

The evidence of changing style and superposition of signs on the Coptos Colossi reflect a sustained career for the Abydos Dynasty. However, archaeology and documents indicate that there were vicissitudes, both in trade and power between it and its neighbors to the North and South before the final triumphs under Narmer, Aha, and Djer.

Melissa Zabecki, University of Arkansas:

*Problems and Priorities in Ancient Egyptian Bioarchaeology:
A Literature Review*

It is ironic that Egypt has for so long been known for its bioarchaeological potential, yet only a small quantity of the potential has actually been realized. Bioarchaeology was born alongside modern Egyptology in that mummies and skeletal populations were among the first artifact assemblages to be systematically excavated and academi-

cally studied. It would be logical, therefore, to assume that ancient Egyptian bioarchaeology would be a discipline with a solid theoretical and methodological background; it had over one hundred years to mature. But alas, the field is riddled with shortcomings and inconsistencies that render interpretations of ancient health questionable at best. The object of this paper is to demonstrate these problems by examining the body of literature that exists on ancient Egyptian bioarchaeology. Literally thousands of publications have been produced in many different mediums but only a handful are actually comparable and of current bioarchaeological merit. While the Nile Valley was inhabited continuously for over 5,000 years, geographical and temporal lacunae as well as research questions and methods that are outdated or vague seriously limit the information we have on these populations. While many Predynastic and Graeco-Roman burial sites have been systematically studied and faithfully reported, the majority of the Ancient Egyptians, the Dynastic Egyptians, have been ignored, only partially reported, or misrepresented. Additionally, the Dynastic Egyptians that have been studied generally come from the elite classes and/or from the capitals of the Old Kingdom (Memphis) and the New Kingdom (Thebes). Classifying the research questions can help explain why certain types of information are plentiful while others are lacking in consistency and completeness. Interpretation of the literature, organization of the types of information available, and an assessment of the usefulness of these resources, makes the problems in ancient Egyptian bioarchaeology apparent. After the problems are identified, suggestions of steps that can be taken to improve the state of ancient Egyptian bioarchaeology will be presented. These priorities are not unique to ancient Egyptian bioarchaeology, however, but extend across the worldwide bioarchaeological community. Bioarchaeology as a discipline has had a difficult time incorporating different sources of information in order to see a situation holistically. In order to strengthen the integrity of this important anthropological field, we must take a step back, isolate the problems by examining what we know and do not know, and learn from our mistakes by improving upon our methods of research,

communication, and dispersion of knowledge. For this type of improvement there is no better place in the World to start than Egypt, whose land is overflowing with bioarchaeological potential and outstanding research institutions.

Alain-Pierre Zivie, CNRS, France:

New Light from Memphis on the Theban Painters of the New Kingdom

One of the tombs, (Bub. I.19) discovered in 1996 by the Mission Archéologique Française du Bubasteion at Saqqara, belongs to a family of “directors of painters” (mr ss(w)-qd) and particularly to two brothers (?) who, like their father, were painters-in-chief in the Place of Maât, a title which connects them directly with the preparation and the decoration of the royal tombs.

The chapel of the tomb is small, but beautifully painted and in some places carved. Several generations are mentioned, but the main work dates from the time of Amenhotep III, even if some walls have been decorated later. The general impression, as well as the stylistic study and presence of some exceptional features in the decoration of the walls, suggests that the two artists and especially one of them, worked not only at the royal tomb, but also decorated, at least partly, some of the most beautiful Theban tombs of the reign of Amenhotep III. An identification of these tombs could be possible in the future, through the study of the pigments employed by means of advanced and non-destructive technology (a device already used in the Saqqara tomb).

The “tomb of the artists” at the cliff of the Bubasteion in Saqqara will be definitely an asset to our understanding and knowledge of the painting and the painters (and sculptors) from the reign of Amenhotep III until the beginning of the XIXth dynasty, including some perspectives on the early Amarna period. As a matter of fact, this tomb could even have been particularly the sepulcher, partly decorated by himself, of one of the greatest artists of the New Kingdom.



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