



The 53rd
Annual Meeting
of the

American
Research
Center in
Egypt

April 26 - 28, 2000
The John Hopkins
University
Baltimore, Maryland





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Cover Image: PTAH-SOKAR-OSIRIS FIGURE FOR THE PRIEST AND SCRIBE HOR-WEDJA. JOHNS HOPKINS UNIVERSITY ARCHAEOLOGICAL COLLECTION. PTOLEMAIC PERIOD, CA. 330-30 B.C.E.

Designed by: LaBerteaux Design

Acknowledgements: ARCE wishes to acknowledge gratefully the time and expertise provided by Everett Rowson, Acting President of ARCE; Richard Jasnow, Associate Professor in the Johns Hopkins University Department of Near Eastern Studies; and Betsy Bryan, Chair of Near Eastern Studies in vetting the conference abstracts, as well as the substantial contributions by the latter two individuals in organizing the conference. We express our appreciation as well for the fine work of Ms. Vonnie Wild, Administrative Assistant to the JHU Department of Near Eastern Studies, in coordinating campus logistics; Carolyn Tomaselli, Administrative Coordinator of ARCE, for planning and organizing the entire ARCE contribution to the meeting; and once again, to Professor Betsy Bryan, the primemover and problem solver behind the conference itself.

Issued from Atlanta on April 19, 2002

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Preliminary Agenda

FIFTY-THIRD ANNUAL MEETING OF THE AMERICAN RESEARCH CENTER IN EGYPT THE JOHNS HOPKINS UNIVERSITY, APRIL 26-28, 2002

HOSTED BY THE DEPARTMENT OF NEAR EASTERN STUDIES

Affiliated Meetings

Wednesday, April 24, 9:00 a.m.	Executive Committee Levering Hall, Sherwood Room
Thursday, April 25, 9:00 a.m.	EAP Oversight Committee Morris W. Offit Bldg., Mattin Center, Rm. 162
Thursday, April 25, 1:15 p.m.	Long-Range Planning Committee Morris W. Offit Bldg., Mattin Center, Rm. 162
Thursday, April 25, 4:30 p.m.	Executive Committee Follow-up Morris W. Offit Bldg., Mattin Center, Rm. 162
Friday, April 26, 8:30 a.m.	Endowment Committee Inn at the Colonnade
Saturday, April 27, 12:30 p.m.	Chapter Luncheon Johns Hopkins Club
Sunday, April 28, 1:00 p.m.	Board of Governors Meeting Morris W. Offit Bldg., Mattin Center, Rm. 162

All affiliated meetings will take place on the Johns Hopkins Campus, with the exception of the Endowment Committee meeting.

Registration will be on Friday from 8:30 a.m. to 3:00 p.m. and on Saturday from 8:30 a.m. to 12:00 p.m. in the lobby of Bloomberg Physics Building. Apart from the Friday session in Krieger 205 (8:00 a.m. - 1:00 p.m.), the sessions themselves will take place chiefly in the main auditorium and other classrooms with the Bloomberg Physics Building. Several sessions are also scheduled in nearby Mudd Hall, Room 26. The Friday Reception will take place at the Walters Art Gallery, and the Saturday Banquet will take place on the John Hopkins Campus outside of the Bloomberg Building.

Special Note to Presenters – In order to avoid problems with Powerpoint presentations we will schedule two periods in which Powerpoint users should check their presentations. These will take place on Friday 8:00 a.m. - 9 a.m. (Bloomberg 274) and Saturday 8:00 a.m. - 9 a.m (Bloomberg 274).

There will be shuttle buses running between the Radisson and the Johns Hopkins Campus as follows:

Friday & Saturday

Buses to the Johns Hopkins Campus will run from 8:00 a.m. to 10:00 a.m.

Buses from the Johns Hopkins Campus to the Radisson will run from 4:00 p.m. to 6:00 p.m.

Sunday

Buses to the Johns Hopkins Campus will run from 8:00 a.m. to 10:00 a.m.

Buses from the Johns Hopkins Campus to the Radisson will run from 11:00 a.m. to 4:00 p.m.

*If you need to get to the Radisson or the Johns Hopkins campus between scheduled bus runs you will have to provide your own transportation.

Thursday, April 25, 2002

5:00 p.m. - 9:00 p.m. Advance Registration in the Inn
at the Colonnade Lobby

6:30 p.m. - 9:00 p.m. Reception at the home of Betsy Bryan
(Chair, Near Eastern Studies Department, The Johns Hopkins University)

Friday, April 26, 2002

MORNING

8:00 a.m. - 9:00 a.m. Powerpoint Preparation Period
(Bloomberg 274)

Session 1: Krieger Hall, Room 205

Field Reports I

Chair: Josef Wegner (University of Pennsylvania)

9:00 a.m. Salima Ikram (American University in Cairo)
The North Kharga Oasis Survey

9:20 a.m. Stephen Moshier (Wheaton College) *Reconstructed Geography
of the Eastern Frontier for New Kingdom Egypt, Northeast Sinai*

9:40 a.m. James Hoffmeier (Trinity International University)
Tell el-Borg in North Sinai: The 2002 Season

10:00 a.m. Gregory Mumford (University of Toronto)
The 2001 Season at Tell Tebilla (East Delta)

10:20 a.m. Lyla Pinch-Brock (Society for the Study of Egyptian Antiquities)
Stamped Pottery from Tel Borg, Sinai

10:40 a.m. BREAK

11:00 a.m. Carol Redmount (University of California, Berkeley)
The 2001 Field Season at El-Hibeh, Middle Egypt

11:20 a.m. Thomas Logan (Monterey Peninsula College) *The El-Hibeh
Archaeological Project: Epigraphic Material from the 2001 Season*

11:40 a.m. John A. Seeger (Northern Arizona University)

The 2001 Season at Marsa Nakari

Session 2: Bloomberg 274

Interpreting Art and Architecture I

Chair: David Silverman (University of Pennsylvania)

9:00 a.m. Lyn Green (Royal Ontario Museum)

Some Observations on Ritual Banquets in the Reign of Akhenaten

9:20 a.m. Nozomu Kawai (Johns Hopkins University and Waseda University)

The Tomb of Ramose (TT 46) in Thebes

9:40 a.m. Elena Pischikova (The Metropolitan Museum of Art)

The Tomb of Nespakashuty (TT 132) Revisited: October 2001

10:00 a.m. Ellen Morris (University of Chicago) *Sacrifice at Saqqara:*

First Dynasty Tombs and the Distribution of Power in the Immediate Aftermath of State Formation

10:20 a.m. Kathryn Piquette (University College London, Institute of Archaeology) *The Bone, Ivory and Wooden Labels of the Late Predynastic-Early Dynastic Periods of Egypt: The Iconography of the Name and Body of the Ruler*

10:40 a.m. BREAK

11:00 a.m. Bruce Williams, *New Evidence for the Town on Hierakonpolis Kom in Naqada II*

11:20 a.m. Jane Hill (University of Pennsylvania) *Signed, Sealed and Delivered: Cylinder Seal Glyptic in Predynastic Egypt and Neighboring Regions*

11:40 a.m. Ann Roth (Howard University)

Reisner's 1912 Excavations at Giza Revisited

Session 3: Bloomberg 278

History

Chair: Peter Dorman (University of Chicago)

9:00 a.m. Briant Bohleke,

Who Succeeded Tutankhamon's Chief Treasurer Maya?

9:20 a.m. Robyn Gillam (York University, Toronto)

The King and the Scribes: Class Identity and the Althusserian Concept of 'Hailing' in the Amarna Period

9:40 a.m. Peter Piccione (University of Charleston)

The Women of Thutmose III in the Stelae of the Egyptian Museum

10:00 a.m. Monica Bontty (University of California, San Marcos)

The Legal Status of Women in Ancient Egypt

10:20 a.m. Elizabeth Geno (University of California, Berkeley)

Four Theories and a Funeral: The Burial of Queen Hetepheres I at Giza

10:40 a.m. BREAK

11:00 Colleen Manassa (Yale University) *The Great Karnak Inscription of Merneptah: Grand Strategy in the 13th Century BCE*

11:20 a.m. Aidan Dodson (University of Bristol) *The Career and Status of Amenirdis II*

11:40 a.m. Gary Greenberg (Biblical Archaeology Society of New York) *Manetho's Twelfth Dynasty and the High Egyptian Chronology*

LUNCH 12:00 p.m. - 1:30 p.m.

AFTERNOON

Session 4: Bloomberg 272-Auditorium

Early Egypt Panel

Chair: David O'Connor (Institute of Fine Arts, New York University) 25 minute talks - 5 minute discussion

1:30 p.m. Harold Dibble, speaker (University of Pennsylvania), Shannon McPherron (University of North Carolina at Greensboro), Deborah I. Olszewski (University of Pennsylvania), Marie Soressi (Institut de Géologie et Préhistoire du Quaternaire) *The Abydos Survey for Prehistoric Sites*

2:00 p.m. Renée Friedman (British Museum) *Excavations at Hierakonpolis*

2:30 p.m. David Anderson (University of Pittsburgh)

Recent Investigations at the Predynastic Settlement of El-Mahāsna, Southern Egypt

3:00 p.m. Matthew Adams (Institute of Fine Arts, New York

University/University of Pennsylvania Museum) *The Early Dynastic Enclosures and Boat Burials at Abydos: Recent Discoveries*

3:30 p.m. David O'Connor (Institute of Fine Arts, New York University) *Aspects of the Early Dynastic Royal Monuments of Abydos: Tombs, Enclosures, and Boat Graves*

4:00 p.m. Shomarka Keita (Research Associate of the Field Museum and the Smithsonian Institution) *Biological Variation in Dynasty I Thinite Cemeteries: Possible Additional Evidence for Aspects of Social Life*

4:30 p.m. - 5:00 p.m. Open Discussion

Session 5: Bloomberg 274

Mamluk Studies

Chair: Th. Emil Homerin (University of Rochester)

1:30 p.m. Jere Bacharach (University of Washington)

Numismatics as a Source for Islamic Art

1:50 p.m. Warren Schultz (DePaul University) *"This is an Innovation and a Calamity of Recent Origin": Al-Maqrizi's Monetary Screeds in Wider Context*

2:10 p.m. Daniel Beaumont (University of Rochester)

Hardball: Political Violence in Mamluk Society and Ideology

2:30 p.m. BREAK

2:50 p.m. Amila Buturovic (York University)

The Shadow Play in Mamluk Egypt: The Genre and its Cultural Implications

3:10 p.m. Li Guo (University of Notre Dame) *The Devil's Advocate:*

Ibn Daniyal's Art of Parody in his Qasida No. 71

3:30 p.m. Th. Emil Homerin (University of Rochester)

Living Light: The Mystical Writings of 'Ā'ishah al-Bā'ūniyah (d. 922/1516)

3:50 p.m. - 4:30 p.m. Open Discussion

**General Meeting and Members Forum:
Bloomberg 272-Auditorium**

5:00 p.m. Welcome, speakers include Everett Rowson, Acting President, ARCE; and Professor Daniel Weiss, Dean of Faculty, Zanvyl Krieger School of Arts and Sciences.

5:15 p.m. Update by Robert Springborg, ARCE Director

Reception at the Walters Art Museum, 6:30 p.m. - 9:00 p.m.

Transportation to the Walters is provided by ARCE. At 6:15 p.m. buses will begin transporting people from the Inn at the Colonnade. At 8:30 p.m. buses will begin transporting people back to their hotels (Colonnade, Carlyle, and Radisson).

Saturday, April 27, 2002

MORNING

**8:00 a.m. - 9:00 a.m. Powerpoint Preparation Period
(Bloomberg 274)**

**Session 6: Mudd 26-Auditorium
Interpreting Art and Architecture II
Chair: Rita Freed (Museum of Fine Arts, Boston)**

9:00 a.m. Kathlyn Cooney (Johns Hopkins University)
The Value of Funerary Arts in New Kingdom Egypt: The Material and Aesthetic Quality of Ramesside Coffins

9:20 a.m. Jocelyn Boor (University of Wisconsin-Milwaukee)
The Ubiquitous Ushabti: A Study in Regional Variation

9:40 a.m. Deborah Vischak (Institute of Fine Arts, New York University)
A Relationship of Context, Form, and Function Between the Pyramid Texts and Old Kingdom Tomb Decoration

10:00 a.m. Carol Meyer (Oriental Institute, University of Chicago)
The "Triumphal Arch" at Bahariya

10:20 a.m. Kristin Thompson (Egyptian Exploration Society Expedition to Tell el-Amarna) *Something New Under the Aten: Unpublished Statuary Fragments at Amarna*

10:40 a.m. BREAK

11:00 a.m. Heather Lee McCarthy (Institute of Fine Arts, New York University) *The Function of “Emblematic” Scenes of the King’s Domination of Foreign Enemies and Narrative Battle Scenes in Ramesses II’s Nubian Temples*

11:20 a.m. Dawn Landua-McCormack (University of Pennsylvania) *Evidence for Dynasty XIII Royal Mortuary Activity at South Abydos*

11:40 a.m. Laurel Bestock (Institute of Fine Arts, New York University) *The Ideological Significance and Societal Complexity of the Subsidiary Graves for Royal and Elite Monuments of the Early Dynastic Period*

Session 7: Bloomberg 272-Auditorium

Conservation and Preservation I

Chair: Robert Vincent (American Research Center in Egypt, Egyptian Antiquities Project)

9:00 a.m. Robert Vincent (American Research Center in Egypt, Egyptian Antiquities Project) *ARCE’s Conservation Projects*

9:20 a.m. Renée Friedman (British Museum) *Conservation and Documentation of the Dynastic Tombs at Hierakonpolis*

9:40 a.m. Ted Brock (American Research Center in Egypt, American University Cairo-Theban Mapping Project) *Remeses VI Sarcophagus Reconstruction Project*

10:00 a.m. David O’Connor (Institute of Fine Arts, New York University) and Matthew Adams (Institute of Fine Arts, New York University/University of Pennsylvania Museum) *The Conservation of the Shunet el Zebib Royal Mortuary Enclosure and of the Royal Boats of the Early Dynastic Period at Abydos*

10:20 a.m. Douglas Haldane (Institute of Nautical Archaeology) *Filling the Gaps: INA in Egyptian Conservation*

10:40 a.m. BREAK

11:00 a.m. Elizabeth Bolman (Temple University)

A Genealogy of Coptic Monasticism: The Painted Nave Program in the Monastery of St. Antony, Egypt

11:20 a.m. Debora Rodrigues (San Juan Capistrano Mission) and Seif El Rashidi (London School of Economics) *Preserving Cairo's Islamic Heritage: The Ayyubid City Wall in Context*

11:40 a.m. Cynthia May Sheikholeslami (American University in Cairo) *Ramesses II And Astronomy: Myth Vs. Science*

Session 8: Bloomberg 274

Religion

Chair: Ogden Goelet (New York University)

9:00 a.m. Erin Ann Nell (University of Arizona)

Ecliptic Awareness in Ancient Egyptian Astronomy

9:20 a.m. Ann Michelle Marlar (Institute of Fine Arts, New York University)

Exploring the Symbolism of Egyptian 'New Year's' Bottles

9:40 a.m. Susan Hollis (State University of New York, Empire State College)

Hathor and the Mistress of Byblos in the Early Third Millennium

10:00 a.m. Harold Hayes (University of Chicago)

Representations of Mortuary Ritual from the Old to the New Kingdoms

10:20 a.m. Nicholas Picardo (University of Pennsylvania)

Semantic Homicide and Ritual Decapitation: The Theme of the Headless Dead in Private Funerary Religion

Session 9: Bloomberg 274

Collections

Chair: Regine Schulz (Walters Art Museum)

11:00 a.m. Gayle Gibson (Royal Ontario Museum)

The MacSkimming Mummy: Artifact, Specimen, Human Remains

11:20 a.m. Denise Doxey (Museum of Fine Arts, Boston)

The Funerary Assemblage of Djehutynakht of Bersha

11:40 a.m. Lawrence Berman (Museum of Fine Arts, Boston)

A New Look at Egypt's Late Period in the Museum of Fine Arts, Boston

LUNCH 12:00 p.m. - 1:30 p.m.

AFTERNOON

Session 10: Bloomberg 274

Conservation and Preservation II

Chair: Robert Vincent (American Research Center in Egypt, Egyptian Antiquities Project)

1:30 p.m. Alaa El-Habashi (American Research Center in Egypt, Egyptian Antiquities Project) *The Preservation of Bayt al-Razzaz and the Conservation of its Historical Traces*

1:50 p.m. Agnieszka Dobrowolska (American Research Center in Egypt, Egyptian Antiquities Project) *From Preservation of a Building to Preservation of a Community's Historical Tradition: Architectural Conservation of the Muhammad 'Ali's Complex of Buildings in Cairo*

2:10 p.m. Salah Zaky Said (Misr International University)
Rehabilitation of Historic Cairo Houses

Session 11: Bloomberg 274

Philology and Literature

Chair: Doha M. Mostafa (Helwan University)

2:30 p.m. Sarah Parcak (Cambridge University)
The Story of Sinuhe and the Hero's Journey

2:50 p.m. Leo Depuydt (Brown University)
The Meaning of the Particle $j\dot{h}$

3:10 p.m. Cara L. Sargent (Yale University)
The Language of the Enthronement Inscription of King Irike-Amannote

3:30 p.m. Steve Vinson (State University of New York, New Paltz)
P. Brooklyn 37.1647: A Preliminary Assessment

3:50 p.m. Michael Rhodes (Brigham Young University)

Hôr Book of Breathings

4:10 p.m. John Gee (Brigham Young University) *Persian Period*

Funerary Inscriptions

Session 12: Bloomberg 272-Auditorium

Field Reports II

Chair: Janet Richards (University of Michigan, Ann Arbor)

1:30 p.m. Adela Oppenheim (Metropolitan Museum of Art)

Recent Excavations in the Mastaba Field North of the Senwosret III Pyramid Complex at Dahshur

1:50 p.m. Laurel Flentye (Institute of Fine Arts, New York University)

The Development of Art during the Fourth Dynasty: The Eastern and GIS Cemeteries at Giza

2:10 p.m. David Silverman (University of Pennsylvania) *Middle Kingdom Tombs*

in the Teti Pyramid Complex: The University of Pennsylvania Museum Saqqara Expedition, Summer, 2001

2:30 p.m. Daniel Polz (German Institute of Archaeology, Cairo)

King Nub-Kheper-Ra Intef: A Royal Tomb at Dra' Abu el-Naga

2:50 p.m. BREAK

3:10 p.m. Nozomu Kawai (Johns Hopkins University and Waseda University)

and S. Yoshimura (Waseda University) *Waseda University Excavation at North Saqqara in the Year 2001: A Preliminary Report*

3:30 p.m. Betsy Bryan (Johns Hopkins University)

Excavations in the Mut Precinct at Karnak

3:50 p.m. Raymond Johnson (University of Chicago)

Current Projects of the Epigraphic Survey in Luxor

4:10 p.m. Harold Hayes (University of Chicago)

A New Offering Table for Shepenwepet

Session 13: Bloomberg 278

Interpreting Art and Architecture III

Chair: Lawrence Berman (Museum of Fine Arts, Boston)

1:30 p.m. Earl Ertman (University of Akron)

Types of Winged Scarabs: Tutankhamun's Use of H-Winged Scarabs

1:50 p.m. Jacquelyn Williamson (Johns Hopkins University)

Body Cartouches of the New Kingdom: An Inquiry Into Meaning and Function

2:10 p.m. Melinda Hartwig (Georgia State University)

Who Painted the Elite Eighteenth Dynasty Tombs at Thebes?

2:30 p.m. Anna Pearman (Allan Hancock College)

Reading Egyptian Art: The Visual Element of Motion

2:50 p.m. BREAK

3:10 p.m. Mauricio Schneider (Department of Archaeology in the University of

São Paulo) *Shaft-Tombs: Innovation on Burial Practices in Saitic Egypt*

3:30 p.m. Patricia Butz (Savannah College of Art and Design)

Egyptianization at Delos: Spatial Configuration and Serapieion 3 on the Terrace of the Foreign Gods

3:50 p.m. Ian Begg (Trent University) *The Churches of Tebtunis*

4:10 p.m. Arielle Kozloff, *A Revision of Amenhotep III's Age at Coronation*

Session 14: Mudd 26-Auditorium

Round-Table Discussion on Egypt Since September 11

Chair: Joel Gordon (University of Arkansas)

1:00p.m. - 4:00 p.m.

Keynote Address: Bloomberg 272-Auditorium

5:00 p.m. Richard Fazzini (Brooklyn Museum of Art) *Aspects of the Architecture, Art and Iconography of the Third Intermediate Period*

**ARCE Reception and Banquet - John Hopkins Campus,
Bloomberg Physics Building**

6:15 p.m. Reception

7:00 p.m. Banquet

Sunday, April 28, 2002

Session 15: Bloomberg 272-Auditorium
Recent Trends and Advances in the Study of Late Period Egypt
Chair: Richard Jasnow (Johns Hopkins University)
25 minute talks - 5 minute discussion

8:30 a.m. Joseph Manning (Stanford University) *History*

9:00 a.m. Janet Johnson (University of Chicago) *Language*

9:30 a.m. Richard Jasnow (Johns Hopkins University) *Literature*

10:00 a.m. BREAK

10:30 a.m. Lorelei Corcoran (University of Memphis) *Art*

11:00 a.m. Robert Ritner (University of Chicago) *Religion*

11:30 a.m. *Open Discussion*

Session 16: Bloomberg 274
Early Modern and Contemporary Egypt
Chair: Everett Rowson (University of Pennsylvania)

9:00 a.m. Bernard K. Freamon (Seton Hall Law School)

*The 'Ulama' and the Abolition of Slavery in Nineteenth-Century Egypt:
Pristine Islam and Law Reform*

9:20 a.m. Karin J. Bohleke, *Nile Style: Clothing and the Crisis of Personal,
Religious, and Social Identity of Nineteenth-Century Women Travelers in Egypt*

9:40 a.m. Susan Auth (The Newark Museum)

A Garden of Islamic Spain: An Exhibit Commemorating September 11

10:00 - 11:00 a.m. *Open Discussion*

LUNCH 12:00 p.m. - 1:00 p.m.

AFTERNOON

Session 17: Bloomberg 272-Auditorium

Interpreting Art and Architecture IV

Chair: Peter Lacovara (Michael C. Carlos Museum, Emory University)

1:20 p.m. Gay Robins (Emory University)

The Significance of Beds in Ancient Egyptian Culture

1:40 p.m. Temy Tidafi (Université de Montréal)

Archaeological Reconstitution and Changing Attitudes: The Case of Karnak

2:00 p.m. Jean Revez (Université de Montréal) *Redefining the Historical and Archaeological Parameters Involved in the Virtual Restitution of the Temple of Karnak: An Egyptologist's Perspective*

2:20 p.m. Elizabeth Waraksa (Johns Hopkins University)

The Interchangeability of Dwarfs and Monkeys in Three-Dimensional Egyptian Art

2:40 p.m. Florence Friedman (Brown University)

Reconstructing the Menkaure Triads

3:00 p.m. Regine Shulz (Walters Art Museum) *Lunar Aspects in the Tomb of Tut-ankh-Amun*

3:20 p.m. Matthias Seidel (Walters Art Museum) *A New Mummy Mask from Aced in the Walters Art Museum*

3:40 p.m. Scott Morschauer (Rowan University) *Greater or Divided Loyalties?*

Session 18: Bloomberg 274

Science, Technology, and Anthropology

Chair: Donald Ryan (Pacific Lutheran University)

1:00 p.m. Chahira Kozma, M.D. (Georgetown University Medical Center)

Dwarfism in Ancient Egypt

1:20 p.m. Yasmin el-Shazly (Johns Hopkins University)

Twins in Modern and Ancient Egypt

1:40 p.m. Gonzalo Sanchez, M.D. (Dept. of Surgery,

University of South Dakota) *Injuries in the Battle of Kadesh*

2:00 p.m. Anthony Cagle (University of Washington)

Differential Consumption of Pigs vs. Sheep/Goats at the Old Kingdom Site of Kom el-Hisn

2:20 p.m. Robert Miller (University of London Institute of

Archaeology/American University of Beirut/Darwin College, Cambridge) *Shaduf and Bekhen: Summer Crop Watering in Ancient Egypt*

2:40 p.m. James Harrell (The University of Toledo)

Sources and Uses of Metaconglomerate from Wadi Hammamat

3:00 p.m. Sarah L. Sterling (University of Washington) *The Potential Use of*

Digital Photography in the Analysis of Old Kingdom Ceramic Assemblages

3:20 p.m. Kyoko Yamahana (Tokai University/Tokyo Institute of Technology)

Metallurgical Activity at Akoris

The Johns Hopkins University and University of Chicago Theban Symposium

The Johns Hopkins University and University of Chicago Theban Symposium will be held at JHU on Monday, April 29th, from 8:30 a.m. to 5:30 p.m. (Shriver Hall, Clipper Room). The theme is "Thebes in the Third Intermediate and Late Periods." The speakers will be Raymond Johnson, Richard Fazzini, Emily Teeter, Cynthia Sheikholeslami, Mamuduah El-Damaty, Jack Josephson, and Richard Jasnow.

Entrance is free of charge.

American
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Abstracts



**Matthew Adams, Institute of Fine Arts, New York
University/University of Pennsylvania Museum**

The Early Dynastic Enclosures and Boat Burials at Abydos: Recent Discoveries

Under the aegis of the Pennsylvania-Yale-Institute of Fine Arts, New York University Expedition to Abydos (co-directors: William Kelly Simpson and David O'Connor), the Early Dynastic Project for some years has been investigating the still mysterious enclosures built for many Early Dynastic kings there. The Project's Director is David O'Connor, and its Associate Director is Matthew Adams. Excavations directed by the latter over the last two years have revealed much important new information about these enclosures, and the royal boat-graves located near them. Amongst other discoveries the chapel of the enclosure of King Djer (the earliest yet known) has been located, and a hitherto unknown enclosure, and its chapel, found. Moreover, the partial excavation of one of the royal boats has opened the way for the excavation and conservation of a complete example (about 70' long) in 2002.

David Anderson, University of Pittsburgh

*Recent Investigations at the Predynastic Settlement of El-Mahâsna,
Southern Egypt*

In the fall of 2000, The El-Mahâsna Archaeological Project, working under the auspices of the University of Pennsylvania Museum-Yale University-Institute of Fine Arts, New York University Expedition to Abydos, conducted the first major excavations at El-Mahâsna since John Garstang's work at the end of the 19th century. This paper presents the preliminary results from these investigations.

The 2000 season resulted in the exposure of 450 m² of Predynastic settlement remains including a possible early religious/cultic structure. Additionally, portions of at least two other house structures and associated activity areas were exposed. Preliminary analysis of the ceramics suggest a late Naqada I-II date of the remains. In addition to domestic activity refuse, an assemblage of zoomorphic and anthropomorphic figurines was discovered and will be discussed.

Susan Auth, The Newark Museum

A Garden of Islamic Spain: An Exhibit Commemorating September 11

“Garden of Remembrance: A Commemoration of September 11” will be a recreation of a Spanish Islamic garden in the interior court of The Newark Museum. Elements include orange and palm trees, a fountain, doves, and tile patterns taken from the Alhambra. In a frieze around the walls an Arabic inscription will read, “The world is too narrow for those who hate one another.” The space will include description of the elements of the garden, including a translation of the inscription. An introductory gallery will interpret Islamic Spain in general, with an emphasis on the concept of “convivencia,” historical information on Spanish gardens, and on plants and foods, which came to Europe and the New World through Spain. Islamic science, medicine, mathematics, and art will be explored through an astrolabe, lustre-ware pottery, and patterned silk textiles. Programs will encompass the historical culture of poetry and music in Spain and contemporary issues raised by the exhibit. Since the exhibit opens on March 21, it will be possible by the time of the ARCE meetings to gauge the reactions of our audience and the success of the project.

Jere Bacharach, University of Washington

Numismatics as a Source for Islamic Art

This presentation will address the use of numismatics as a source for Islamic art during the Mamluk era relating the layout, script and other elements to other sources used for the study of Islamic art history.

Daniel Beaumont, University of Rochester

Hardball: Political Violence in Mamluk Society and Ideology

Political violence in the Mamluk era posed a problem for the historians faced with the task of explaining how the Mamluk system stayed in place for more than two and a half centuries despite the excessive violence. In recent years, however, a new view has emerged that attempts to understand the violence not as an aberration but rather as a fundamental part of politics. This view tends to end with the paradox “violent, yet stable.” The theoretical perspective of this essay, drawn from the work of Lacan and Slavoj Zizek, is that neither the individual human subject

nor his society can be understood in terms of some homeostasis or equilibrium. Rather both the subject and society are characterized by a constitutive discordancy. For contingent, historical reasons, Mamluk society was exemplary in this regard. In Mamluk society the effective abolition of the hereditary principle began a period of power politics almost unadulterated by ideological consideration. The winner/ruler was simply the strongest, craftiest, most ruthless player. Political violence in Mamluk society then is "excessive" in a different sense, in the Lacanian sense of *jouissance*, the pleasure-in-pain that escapes the homeostasis of the Freudian pleasure principle. The abolition of patriarchal politics opens the way for an imaginary politics in the Lacanian sense, a politics of pure rivalry whose result is the continual production of a surplus of violence. Ideology only comes into play in the representation of such violence in the chronicles in the ambivalence of the writers towards the violence, in the oscillation between fascination and disgust. Such "excessive violence" is, I argue, the fundamental fantasy to which the writers' ideology (medieval Sunni Islam) attaches itself; it is the "hard kernel of *jouissance*" that anchors the dominant ideology.

Ian Begg, Trent University

The Churches of Tebtunis

Tebtunis lies in the Fayum basin and was occupied continuously (as some have argued) for over a thousand years. Towards the end of its inhabitation, the largest structures were churches, possibly part of a monastic complex known as the scriptoria of Tutun. Excavated sporadically from 1899 to 1933, the churches were published in only the most preliminary fashion. Today few traces remain of any of them because they stood northeast of the Graeco-Roman town, closer to the fields now cultivated by the *fellahin* in need of fertilizer.

Our knowledge of the church uncovered by Grenfell and Hunt in 1899 is limited to a few photographs published only in 1989. There is now, however, more evidence available from the extensive Italian excavations of the 1930s in the notebooks and photographs in the Gilbert Bagnani archives recently discovered in Ontario. A few of the four dozen aerial photographs taken over the site in 1934 and 1936 cover the area of the churches. Unlabeled photographs in the University of Padua can now be identified and combined with the Canadian archival material to illustrate what evidence remains.

Bagnani briefly excavated two churches in 1931, but much more is recorded about the church covered with frescoes explored in 1933. The notebook describes the church, an unexcavated tower and parts of an earlier Ionic building incorporated within the church. Bagnani also excavated, described and sketched several houses adjoining the south and east sides of this church. Bagnani's wife Stewart painted a series of watercolors of some of the frescoes and their surrounding decorative patterns before they were removed. Two of these frescoes are on display in the Coptic Museum: Samuel, son of St. Stephen, and Adam and Eve before and after the Fall. Thanks to the new information, it is now possible to illustrate the locations of the frescoes and Coptic graffiti.

Lawrence Berman, Museum of Fine Arts, Boston

A New Look at Egypt's Late Period in the Museum of Fine Arts, Boston

The Late Period saw Egypt invaded by the Kushites, Assyrians, Persians, Greeks, and Romans, with intermittent periods of native rule. Amid so much political turmoil it may seem miraculous that Egyptian art survived at all, but not only did it survive, it flourished. The increasing attention being given to the Late Period nowadays by scholars and public alike, make this a fascinating time to reinstall a gallery of Late Period art.

The MFA's Egyptian Late Period gallery reopened in November after having been closed for five years. The works of art cover about 900 years from the mid-seventh century BCE to the mid-third century CE. The resulting definition of Late Period art is thus a broad one, rounding out the collection chronologically and bringing it into closer relation with the Greek and Roman galleries. At the same time it allows us to exhibit some of our greatest masterpieces, such as the Boston Green Head, arguably the finest Late Period portrait in existence. A number of recent acquisitions are on view for the first time, including a life-size granodiorite head of Nectanebo II. A composite column capital of floral design, collected in Egypt by Bostonian John Lowell in 1835 and presented to the Museum in 1875, has been newly restored for this installation to lend a sense of scale and to provide an architectural context for the smaller works of art. In addition to sculpture in stone there are exquisite luxury vessels of Egyptian faience and brilliant multicolored glass inlays.

Excavated objects include Ptolemaic reliefs from the EEF's digs at Tarrana and Behbeit and, from the Museum's own excavations, a painted and gilded column drum from Koptos and the north and south walls of a king's pyramid chapel from Meroe. The new installation, which presents the Late Period as one of reinvention, creativity, and responsiveness to inner and outer stimuli, not only reveals the objects' intrinsic beauty but also elucidates questions of style, date, and of context and function.

Laurel Bestock, Institute of Fine Arts

The Ideological Significance and Societal Complexity of the Subsidiary Graves for Royal and Elite Monuments of the Early Dynastic Period

The subsidiary graves forming an essential component in the overall layout of Dynasty I royal tombs and mortuary enclosures, and of elite tombs as well, have not been studied in depth. Here I undertake an initial analysis of these subsidiary graves in order to demonstrate their possible ritual significance and undoubted societal complexity. Features such as size, location, and contents, as well as inscribed items (e.g., stelae) studied by Kaplony, can all be shown relevant to these issues. In this connection, theories about who was buried in such subsidiary tombs are critically examined. Do they represent royal and elite households; units of ritualists, servants, or artisans; mixtures of all these; or yet other social units? Other important topics touched upon include the possible sacrificial natures of such burials and the possibility that high-ranking individuals (likely to have large and elaborate tombs if buried elsewhere than Abydos) were assigned atypically small and modest ones in the proximity of the royal tombs.

Briant Bohleke

Who Succeeded Tutankhamon's Chief Treasurer Maya?

The well-known chief treasurer Maya served in his high office under Tutankhamon, Ay, and Horemhab. The function of chief treasurer was one of primary importance, most likely only exceeded by that of vizier. For this reason it may seem odd that no immediate successor of Maya has been identified. From the time of Horemhab to the beginning of the reign of Ramses II there are significant gaps in our knowledge of the incumbents in a number of important administrative offices and the sequence in which these men served.

This talk will analyze two obscure monuments that elucidate a strong candidate for Maya's successor, consider the reason for his appointment, and suggest the length of his term in office. A third monument, from Beth Shan, provides a possible *terminus ad quem* for his demise. Chronological implications and the original provenance of each monument will also be discussed.

Karin Bohleke

Nile Style: Clothing and the Crisis of Personal, Religious, and Social Identity of Nineteenth-Century Women Travelers in Egypt

"Nile Style" studies women's writings about their travels in Egypt between 1815 and 1900 and how they adapted their clothing to the harsh realities of the Egyptian climate and landscape. Analysis of women's descriptions of their experiments with dress reveals several themes, including a frightening loss of personal, cultural, and religious identity, and an overt attempt to redefine Western clothing in Eastern terms through different adaptations. How the women handled the question of the impractical clothing of the time highlights their personal inhibitions, socially-ingrained gender roles and sense of adventure among the pharaonic ruins.

The nineteenth century is famous for its multitudinous layers of underwear and furbelows, which effectively immobilized the woman and underlined her ornamental status. The layers required to provide the necessary foundation of the elaborate dresses were frequently far too hot for the Egyptian climate, even in the winter. Careful examination of the texts reveals three important ways in which nineteenth-century women attempted to make themselves more comfortable while traveling in Egypt. None of these ways was considered acceptable in the home setting, and thus experimentation with dress was fraught with potential personal and social difficulties.

Elizabeth Bolman, Temple University

A Genealogy of Coptic Monasticism: The Painted Nave Program in the Monastery of St. Antony, Egypt

Secco wall paintings from the oldest church in the Monastery of St. Antony at the Red Sea have been invisible for centuries, under obscuring soot and overpainting.

A major conservation project has recently been undertaken by the American Research Center in Egypt, with funding from the United States Agency for International Development. At its completion, compelling and virtually unknown images were revealed. These paintings promise to revise dramatically our understanding of Coptic painting in the thirteenth century. They comprise the largest extant program of paintings from a Medieval Coptic church. Not only are they connected to early Byzantine art in a tradition that was never disrupted by Iconoclasm, but they also incorporate elements of Middle Byzantine and Islamic art.

The central focus of this presentation will be the thematic rationale for the subjects included in the nave paintings, which are dated by inscriptions to 1232/1233 CE. Included are two principal groups of figures: martyrs, at the western end, and monks, at the eastern end. Their general locations (west and east), and also their specific positions with respect to their painted neighbors, are meaningful. They express an overarching genealogical relationship between martyrs and their monastic descendants. Each figure also includes references to events in his life or spiritual afterlife. Some of these narrative references are obvious, and others are exceptionally subtle, coded into the hand gestures of the figures, or into their painted architectural frames. The nave program will be explained as being particularly appropriate for a church and monastery dedicated to St. Antony the Great, who is commonly known as “the father of monasticism.”

The painted program of the nave reads as a genealogy of monastic spirituality in Egypt, a path to salvation and everlasting life in Christ. The paintings did more than express the identity of the community, and the legacy of St. Antony the Great. They served several functions, including providing visual foci for imitation, or *mimesis*, an essential method for spiritual improvement and elevation. They were used to ward off evil, and keep it outside of the physical space of the church. These exceptionally important and virtually unknown paintings enrich our understanding of Coptic art under Arab rule, and add significantly to the known corpus of painting in the eastern Mediterranean region in the thirteenth century.

Monica Bontty, California State University at San Marcos

The Legal Status of Women in Ancient Egypt

Due to the abundance of written documentation, including autobiographies, letters, economic and legal texts, Egyptologists interested in women's studies have many valuable resources on which to base their analyses.

Subsequently scholars such as Gay Robins and Zahi Hawass have produced excellent works on the status of women in ancient Egypt. As a result many valuable insights on the status of women have been established. For example, in legal documents from the New Kingdom, especially Deir El Medinah, we find both men and women involved in the legal process. Taken at face value, juridical material implies that women could inherit, own and dispose of property, enter into business deals, and even appear in court as a plaintiff, defendant, or witness on equal footing with men.¹ While legal texts are of tremendous value, they are also restrictive since by their very nature they represent an abbreviation and textualization of reality. This paper will look for clues in non-traditional legal sources, such as literary texts, in order to see whether equality before the law for women is indeed fact, or merely legal fiction. Literary texts are useful because they provide information on daily life, social roles and expectations. Legal texts, because of their restrictive nature, are unable to portray the range of behaviors of the different actors.

¹ G. Robins, *Women in Ancient Egypt*, Cambridge, 1993, 136.

Jocelyn Boor, University of Wisconsin, Milwaukee

The Ubiquitous Ushabti: A Study in Regional Variation

Ushabtis are the funerary figurines created by the ancient Egyptians as magical objects to work for the deceased in the afterlife. They initially appeared during the First Intermediate Period (ca. 2195-2066 BCE), and displayed a variety of forms, iconography, and inscriptions. Several items in the afterlife assemblage of funerary equipment are known to exhibit regional variation, such as coffins and mummy wrappings. Ushabtis have not been analyzed for regional variation, and the potential exists for increasing our knowledge of the internal regional dynamics of ancient Egypt through an analysis of ushabti dimensions, iconography, material and production. This study represents a preliminary regional variation analysis of ushabtis. The three phases of research included an assess-

ment and dating of the unpublished collection at the Milwaukee Public Museum; the design and implementation of a comparative database using the published collections from the Allard Pearson (Amsterdam), Etnografisk (Oslo), Museen der Rhein-Main-Region (Germany), Kunsthistorisches Museum (Vienna), and the National Museum of Antiquities (Leiden); and a statistical analysis of 338 provenanced ushabtis from all five museums using three tests: MVDA (multivariate distance analysis), ANOVA (analysis of variances), and INDVAL (indicator value). Several iconographic features, or traits emerged as potential indicators for regional profiles, but did not provide sufficient information to identify internal regional dynamics. However, the results suggest that continued research in the area of regional variation should help reveal the internal complexities of ancient Egypt.

Ted Brock, ARCE, American University in Cairo-TMP

Rameses VI Sarcophagus Reconstruction Project

A grant for the restoration of the anthropoid sarcophagus of Rameses VI, provided by USAID and administered by the Egyptian Antiquities Project of the American Research Center in Egypt, has enabled the re-assembly of this sarcophagus to be carried out. Work began in the summer of 2001 and a description of this activity will be provided.

Betsy Bryan, Johns Hopkins University

Excavations in the Mut Precinct at Karnak

The Johns Hopkins University held its first independent field season at the Mut temple where we will be working in collaboration with the Brooklyn Museum's long active expedition. The aims of the Johns Hopkins research is to study the elements of the precinct in its earliest forms, both as a temple and an institution set within a major city. We are therefore investigating approaches to the temple, enclosures of the New Kingdom, architectural developments in the temple proper, and finally residential settings of the Second Intermediate Period and New Kingdom. The temple of Rameses III, now within the temenos wall, but originally outside it, may also have been built on a previously occupied site. We began investigation of that possibility through the assistance of Charles Van Siclen. This talk will highlight the work of the season.

Amila Buturovic, York University*The Shadow Play in Mamluk Egypt: The Genre and its Cultural Implications*

Drawing on Ibn Dāniyāl's trilogy al-Khayāl, the paper discusses the implications of the shadow play genre for the cultural life in Mamluk Egypt. The triangular mode of dramaturgic communication in the shadow theatre (the puppets, puppeteer, and audience) shifts emphasis from the textual to the performance production of meaning. As people and places are represented by one-dimensional leather figurines, the puppeteer translates the written text into a live performance with incomplete visual and auditory clues. That forces the audience to make its own associations between the projected shadows and real life. Since all three plays by Ibn Dāniyāl's are set in Baybar's Cairo, the challenge of relating the shadow images to actual people and events had satirical implications. The paper argues that playwriting was Ibn Dāniyāl's subversive strategy of displacing the authorial "I" in the production of meaning in favor of a more interactive and clamorous endeavor. As the figurines, the puppeteer, and the audience all took part in decoding Ibn Dāniyāl's text, satire was turned into a collective rather than individual responsibility.

Patricia Butz, Savannah College of Art and Design*Egyptianization at Delos: Spatial Configuration and Serapieion 3 on the Terrace of the Foreign Gods*

This paper examines the rise of the cult of Serapis, first introduced into Egypt during the 3rd century BCE reign of Ptolemy I Soter, and its major resonance in the Greek world at the site of Delos during the 2nd century BCE. While the strong, bicultural quality of the deity was initially expressed in Hellenistic Alexandria, it was arguably prepared for much earlier with the blending of Ptah, his animalistic manifestation as the Apis bull, and the god Osiris, all with strong funerary connotations, focused at ancient Memphis. Their ultimate amalgamation with those Greek deities most closely associated with physical welfare of the body and continuity of life beyond death, namely Dionysos and Asklepius, and capped by Zeus in his aspect as Soter, answers to a cult worthy of the royal patronage and state support it received.

Despite the claim that the worship of Serapis "never achieved any fundamental religious unity between the Greeks and the Egyptians" (R. David, *Handbook of Life*

in *Ancient Egypt*, Oxford, 2000, 130), at Delos one finds what may well be the exception. High on the slope of Mt. Cynthus, Serapieion C, official cult site of Serapis and related Egyptian deities, constitutes a major component in the Terrace of the Foreign Gods. Here, the hybrid nature of Serapis manifests itself architecturally, expanding beyond itself to include Isis, Anubis, and Harpocrates in the same sanctuary: the result, an elaborate group of interrelated monuments, celebrates this convergence in a complex juxtaposition and treatment of ritualized space. The avenue of miniaturized sphinxes will be shown to be a touchstone element in this configuration, deliberately evoking the avenue of the sphinxes at the Memphis Serapieion that was known to Strabo.

Inscriptions that document Delian support of the sanctuary, especially in the form of dedications, come in large numbers from this precinct, and their location and format will also be examined in the paper. As early as 1933, W. A. Laidlow recognized that there was more evidence for the Egyptian religion at Delos than any other Greek city (*A History of Delos*, Oxford 1933, 129); the current *Guide de Délos* puts the number of dedications from the Serapieion C alone at 170. One of the epigraphical highlights to come from the site is the metrical account of more than ninety lines, chronicling the founding of the temple of Serapis and dated to the late 3rd century BCE. In comparing the public expression of support for the cult of Serapis with the two earlier Delian Serapieia (A and B), which represented more private phases in the worship of the god, the paper concludes by addressing the reasons for overt Egyptianization in the public space of Serapieion C, the motivation for overt support of the sanctuary, and how such factors translate in its overall, concrete configuration.

Anthony Cagle, University of Washington

Differential Consumption of Pigs vs. Sheep/Goats at the Old Kingdom Site of Kom el-Hisn

Remains of pigs are common and in many cases very abundant in Old Kingdom sites, yet pigs are rarely shown in the reliefs of Old Kingdom tombs and generally only occur as offerings in tombs of poorer people. The keeping and consumption of pigs are thus considered to be restricted to the lower classes until at least the Middle Kingdom. Data from Kom el-Hisn, an Old Kingdom town in the western Delta, show that this hypothesis of differential patterns of consumption can be

supported archaeologically. In this case, pig remains are associated more strongly with features reflective of small, open cooking fires using a variety of fuels. These features are thought to represent short-term, temporary habitations that occurred during the use-life or shortly after abandonment of mudbrick structures. Sheep and goat remains, in contrast, are tightly associated with specialized hearth structures that show access to quantities of prepared animal dung for fuel. These structures seem to be part of a complex of rooms devoted to different aspects of food storage and preparation, presumably for the elite residents of Kom el-Hisn. The implication is that resident officials primarily consumed sheep and goats, while (possibly resident) support staff raised and consumed pigs.

Kathlyn Cooney, Johns Hopkins University

The Value of Funerary Arts in New Kingdom Egypt: The Material and Aesthetic Quality of Ramesside Coffins

The diverse quality of Ramesside funerary arts, particularly the coffins preserved in modern collections, suggests different conceptions of an object's value among the artisans and commissioners. These objects range from the high quality, gilded coffin set of Henut-mehyt in the British Museum to a cache of low quality coffins from the Saqqara tomb of Iurudef. The point of this study is not to decide which objects deserve the label "art", but rather to examine the *range* of value among Ramesside funerary arts, how different social groups might have *understood* the value of their funerary arts, and how aesthetics, religion, ritual, society, and economics are all intertwined in the value. It is asserted here that the value of a coffin was determined, in ancient times, by more than just surface aesthetics. By examining many different components of value including both materials and craftsmanship, this paper explores why a coffin might have been considered of higher or lower quality. A discussion of quality is, of course, subjective and to some, irredeemably individualistic; however, the range of prices in ancient records establishes that the Egyptians themselves were making these value judgments. Because it is not clear exactly how players in a given transaction arrived at these varied prices, this study of Ramesside coffins is considered worthwhile.

The study identifies various coffin categories in the 19th Dynasty that may correlate to social groups whose conceptions of funerary art valuation are unique,

influenced by their own socio-economic pressures. Each group chose accordingly how and where to place their limited wealth. The coffins in the first category show high material value as well as a high level of craftsmanship. The next category represents individuals whose limited wealth led them to emphasize the materials rather than craftsmanship, resulting in gilded coffins with poor craftsmanship. Another coffin category, belonging to individuals from the village of Deir el Medina, suggests even less wealth to spend on funerary arts but a varied understanding of value in which the quality of craftsmanship is quite high and outweighs that of materials. The final coffin category reveals that its owners had very little wealth to spend, limiting them to a rough emulation of the artistic forms found in the higher classes, with very little actual material or craft value.

Lorelei Corcoran, University of Memphis

Panel: Recent Trends and Advances in the Study of Late Period Egypt (Art)

The study of Late Period Egypt (roughly the Saite through Roman Periods) has undergone significant changes in recent years. Scholars have both vigorously published new material and, perhaps even more importantly, produced new reference tools making hitherto rather inaccessible texts and objects more readily available and usable. This combination of factors, together with a marked increase in the numbers of scholars studying the period, has resulted in more attention being paid to the cultural processes at work in the Late Period. Students are more actively confronting, for example, issues of continuity and cultural interaction, even if they have not resolved these fundamental problems. It is the purpose of this panel to explore the current state of Late Period Studies as reflected in the subjects of History (Joseph Manning), Language (Janet Johnson), Art (Lorelei Corcoran), Religion (Robert Ritner), and Literature (Richard Jasnow).

Leo Depuydt, Brown University

*The Meaning of the Particle *jh**

The imperfect way in which hieroglyphic writing represents the Egyptian language causes enough difficulties as it is for grammarians, especially in interpreting verb forms. But the interpretation of particles is affected by a problem of its own in which the script does not play a principal part. Particles are a kind of residual category. They are words that remain without a home after obvious categories such

as verbs, nouns, and adjectives have been classified. For identifying particles, as opposed to identifying verb forms, the hieroglyphic script generally provides as much information as any script could. The characteristic lack of vowels is not an obstacle. The problem in interpreting particles rather pertains to the type of meaning they express.

Other word types such as verbs, nouns, and adjectives typically form an interwoven and interdependent fabric of words. Particles are not part of this fabric. They are a kind of add-ons. They add a nuance to a string of words that already expresses a complete thought without them. The resulting problem is that particles contract no relations with other words in a sentence that might shed light on their meaning. English speakers naturally and effortlessly use words such as “also,” “but,” “even,” “for,” “furthermore,” “in fact,” “maybe,” “perhaps,” “then,” and “yet.” But defining the meaning of these words would be another matter. Likewise, what do Middle Egyptian particles such as *jsw*, *wn(n)t*, *ms*, *nḥmn*, *rr*, *(j)rf*, *ḥm*, *(j)ḥr*, *swt*, *smwn*, *(j)gr(t)*, and *tj*, mean?

It is tempting to postulate meanings of particles by relying on an advanced knowledge of Egyptian. The result is the necessarily provisional but rather impressionistic definitions of particles that one often finds in grammars. In proposing more permanent definitions, no level of knowing Egyptian can substitute for discrete arguments (preferably numbered for extra distinction) based on clearly identified and visible facts (also preferably numbered).

This paper focuses on one particle, namely *jḥ*. Its aim is to propose a new definition for the meaning of *jḥ*, but without trying to be more precise or detailed than visible criteria allow. The state of the sources is such that there are certain things about particles that we will probably never know.

**Harold Dibble, University of Pennsylvania, in collaboration with
Shannon McPherron University of North Carolina at Greensboro;
Deborah I. Olszewski, University of Pennsylvania; and Marie
Soressi, Institut de Géologie et Préhistoire du Quaternaire**
The Abydos Survey for Prehistoric Sites

Egypt's proximity to the Middle East has long been assumed to indicate that this region of northern Africa served as a staging area for hominid penetration into the

northern latitudes in both the timeframe of *Homo ergaster* and later of *Homo sapiens*. Despite this long-held research axiom, our understanding of the signature and meaning of these adaptations in Egypt is at best rudimentary, particularly for the areas north of Nubia. In January, 2000, a brief non-collection reconnaissance survey was conducted in the area west of Abydos. Over twenty Paleolithic sites were found, representing all of the major periods of Lower, Middle, and Upper Paleolithic. This paper will present some of the details of our finds as well as a general discussion of the potential of this area for further Paleolithic research.

Agnieszka Dobrowolska, ARCE, Conservation Architect

From Preservation of a Building to Preservation of a Community's Historical Tradition: Architectural Conservation of the Muhammad 'Ali's Complex of Buildings in Cairo

The architectural conservation of the complex of buildings founded by the ruler of Egypt, Muhammad 'Ali Pasha, and dating back to 1819, started in 1998 as one of the USAID – financed projects in the American Research Center in Egypt's conservation zone in historic Cairo. The project involves structural interventions to stabilize the building, which was on the verge of collapse, comprehensive repairs to the masonry and the roofs, and the wooden dome of unusual structure, as well as conservation of the lavish decoration in different materials, including mural paintings, carved marble, and gilded bronze grilles.

While work continued on the public fountain (*sabil*) and the school building, which are both listed monuments, the unlisted, much rebuilt neighborhood mosque forming another part of the complex partially collapsed. The local community appealed to the conservation project's director for help to prevent the permanent closure of the mosque that had been the focal point of the neighborhood. With funding granted by other donors, and with the community's contribution, it was possible to re-erect the mosque according to a new design. The project that started strictly as conservation developed to cover the entire complex of historic structures and acquired a new social and urban dimension.

Aidan Dodson, University of Bristol

The Career and Status of Amenirdis II

Amenirdis II, daughter of Taharqa, is a shadowy figure in the history of the God's Wives of Amun. Although heiress of Shepenwepet II, it has generally been agreed that she never actually reigned, either through premature death or her suppression in favour of Nitokris I, daughter of Psammetikhos I. However, a lintel in the tomb of Pabasa (TT279) at Thebes may shed further light on her role.

Denise Doxey, Museum of Fine Arts, Boston

The Funerary Assemblage of Djehutynakht of Bersha

The tomb of Djehutynakht at Deir el-Bersha (Reisner's number 10A), excavated by the Harvard University-Museum of Fine Arts Expedition in 1915, is well known for its superb painted coffin and large collection of wooden models, including the famous "Bersha procession." Yet, the full complement of burial offerings, all of which are now housed in the Museum of Fine Arts, Boston has never been published. Much of this material has recently been studied in detail as part of a 5-year project to re-house and catalogue fully the MFA's Egyptian collection in storage. This paper will present previously unpublished material from the tomb and attempt to reconstruct the burial assemblage and relate it to Middle Kingdom funerary beliefs and practices.

Seif el Rashidi, The London School of Economics and Political Science; and Debora Rodrigues, San Juan Capistrano Mission

Preserving Cairo's Islamic Heritage: The Ayyubid City Wall in Context

Not things ripped from their contexts but the contexts themselves are what evoke the past. Place, more than anything else, gives us what we seek in historic preservation: the sense of the past. Indeed, Henry James—in the unfinished novel the title of which gave us the phrase "the sense of the past"—declares, "There are particular places where things have happened, places enclosed and ordered and subject to the continuity of life mostly, that seem to put us into communication" with the past. It is difficult to say exactly why the possession of the sense of the past is a good thing. As Samuel Johnson once put it, "Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future

predominate over the present, advances us in the dignity of thinking beings” and thus distinguishes us from animals. Johnson may be wrong, of course, about why the sense of the past is good, but the fact that it is good is certain—and so we have a genuine interest in the preservation of place.

That interest, however, is in very real conflict with other interests. In Cairo, the Supreme Council of Antiquities (the organization responsible for protecting historic monuments) believes that monuments should be preserved in isolation. Current Egyptian law gives this belief force by requiring that a vacant zone be cleared around listed monuments, resulting in the irreversible destruction of the historic urban fabric of Cairo.

The focus of this paper deals with the current problems involved in preserving –al-Darb al-Ahmar, the southeastern district of historic Cairo, bordering the Ayyubid city wall. The eastern portion of the wall was partially buried underneath several centuries’ accumulation of debris. Its recent excavation presents a series of material conservation issues (such as finding the most appropriate methods to clean and treat the limestone) and urban concerns (such as the question of what to do about the houses in the immediate vicinity, most of which are in poor condition and inhabited by residents without the financial means to repair or even maintain their homes).

The eastern portion of the Ayyubid city wall is one of the most significant examples of a historic monument that the Supreme Council of Antiquities wishes to preserve at the expense of surrounding urban fabric. This paper argues for the adoption of a less myopic approach to preservation—one that preserves the wall in the context of the city it was built to protect. By studying the effect of widespread clearance around other portions of the city wall, this study develops a different approach to its preservation and encourages policies dealing with listed monuments as components of a larger entity: the historic urban context.

Alaa El-Habashi, ARCE/Egyptian Antiquities Project

The Preservation of Bayt al-Razzaz and the Conservation of its Historical Traces

A recent exhibition and its subsequent publication of the hand-drawn sketches of Pascale Coste, a French architect who practiced in Egypt at the beginning of the

nineteenth century, had revealed two of the architect's folios that were never published before. The commentators who wrote an introduction on Coste's sketches confirmed that those two folios were drawn in 1822, and annotated that the building shown in them belongs to "a house in Tabbana Street." The building itself was not identified. This study confirms that those drawings depict the main façade of "Bayt al-Razzaz," a historic residential building that had been used from the fifteenth century up until the late phases of the nineteenth century when it was registered as a monument of Arab Art. The identified sketches of Pascale Coste, along with some of his published drawings in his "*Architecture Arabe ou Monuments du Kaire*," reveal important historic information about the façade of Bayt al-Razzaz. The study correlates the findings to many historic facts noted in several sales and *waqf* (endowment) deeds, and investigates them throughout physical evidence preserved in the structure and the urban fabric that surrounds it. This study took those findings a step further to formulate a theoretical reconstruction of the different development phases that the building had witnessed during the nineteenth and twentieth centuries.

The presentation explains the challenges in dealing with such existing evidence that any conservation project faces while intervening in a historic building, such as Bayt al-Razzaz. On one hand, failure in recognizing them results in disfiguring the historicity of the monument, and on the other, exaggerating in revealing their existence in the architectural composition might disfigure their historic context and might overshadow other equally important historical facts. The slightest modification, the experience taught us, had its implication on the interpretation of the monument. The presentation concludes with selected conservation approaches followed by the Egyptian Antiquities Project of the American Research Center in Egypt during its on-going conservation effort at Bayt al-Razzaz, explaining the effect of each on the interpretation of the monument's preserved fabric.

Yasmin el-Shazly, Johns Hopkins University

Twins in Modern and Ancient Egypt

In 1982 Dr. John Baines presented a commendable ARCE paper entitled "Egyptian Twins" in which he discussed all the evidence available on twins in ancient Egypt and the changing attitudes towards this type of birth from the Old Kingdom to the Ptolemaic Period. The paper demonstrated that there is

exceptionally little evidence of twins in ancient Egypt. The stela of Suty and Hor, of the reign of Amenhotep III, is the only unambiguous reference to twins or multiple births from dynastic Egypt (except for the mythical birth of 3 kings in Papyrus Westcar). The conclusion was that:

“It is best to assume that there was a taboo on twins, whether expressed in a suppression of the fact that they were twins or of the twins themselves, which could be circumvented occasionally by treating the pair as far as possible as a single person; it is impossible to know why the particular pairs we have were singled out. They are required to exhibit an exaggerated reciprocity and affection, in keeping with the general idealisation of social forms on Egyptian monuments”

(J. Baines, “Egyptian Twins,” *Orientalia*, vol. 54, 1985, p. 479).

Baines cites cross-cultural material, which is invaluable for such a study, since the ancient Egyptians themselves have failed to leave us enough evidence. However, what Baines does not do, which I believe may yield some very interesting results, is conduct an ethnographic study of twins in Egypt. By interviewing some modern Egyptian people I have discovered that a taboo on twins still exists among superstitious Egyptians even today. Many believe that twins turn into cats at night and that one should never harm a cat, just in case it happens to be a twin “in disguise.” Since the records from ancient Egypt seem to be almost silent when it comes to the issue of twins, an ethnographic study may enable us to fill in some of the gaps. Does the evidence from ancient Egypt suggest any association with cats? Do some modern Egyptians perceive having twins as negative? If yes, then why? Is it for religious, social, cultural or economic reasons? Is there a difference in attitude towards same-sex versus different-sex twins? Is the ancient Egyptian record compatible with these results? All of these are questions that this study will attempt to answer.

Earl Ertman, School of Art, University of Akron

Types of Winged Scarabs: Tutankhamun’s Use of H-Winged Scarabs

My interest in winged scarabs started after viewing the pectoral worn by a royal child seated on the lap of a nurse that was excavated by Emery in the vestibule at the entrance to the baboon galleries at Sakkara. This dyad (Cairo JE 91301) was shown in an exhibition coordinated with the 8th International Congress of

Egyptologists in Cairo in April, 2000. The exhibition catalog that accompanied this special showing of excavated objects from various missions, entitled *The Egyptian Museum at the Millennium*, stated, "Limestone statue of nurse holding a prince, perhaps Maia and Tutankhamun..." The pectoral worn by this royal child looked distinctive enough that it might be stylistically datable.

Research has led to five classifications for winged scarabs. This paper will discuss and illustrate these types emphasizing the two types found in Tutankhamun's tomb. The focus of this paper will be on type 3 (HW) H-winged scarabs and their use in KV-62 on two and three-dimensional sculpture, in wall paintings and on an alabaster vessel found there.

Laurel Flentye, Institute of Fine Arts, New York University
The Development of Art During the Fourth Dynasty: The Eastern and GIS Cemeteries at Giza

This paper will discuss the development of art during the Fourth Dynasty in the Eastern and GIS Cemeteries at Giza. These two cemeteries are located to the east and south of Khufu's pyramid. During 1999 to 2000, an initial field season was conducted in the Eastern and GIS cemeteries to collect data for my doctoral dissertation. The decorative programs of a selected group of seventeen mastabas and rock-cut tombs were studied with emphasis upon the iconography, artistic styles, and carving techniques. These various factors are essential to tracing the development of the art in addition to the identification of specific styles and individual artisans.

This paper will first discuss the initial field season and the methodology used in the collection of data. These mastabas and rock-cut tombs were studied in groups based upon location within the Eastern and GIS cemeteries. How location and the expansion of the cemeteries affect the overall layout of the mastabas and rock-cut tombs will be addressed. The location of the individual tomb and the title of the tomb owner are also integral to a study of these two cemeteries. In addition, the relationship between the tombs and the pyramid complex of Khufu is another important factor in a discussion of the overall plan of the cemeteries and the decoration of the mastabas and rock-cut tombs.

The second part of this paper will discuss the similarities and differences among the decorative programs in the individual groups, particularly how location and family relationships may have influenced the decoration. The tombs in the Eastern Cemetery belong to members of the royal family while those in the GIS Cemetery are primarily the burials of officials. The mastabas and rock-cut tombs in the Eastern Cemetery include Khufu-khaf I, Meresankh III, Akhetetep and Meretites, while the mastaba of Khufudjedef is one of the burials of officials in the GIS Cemetery.

The analysis of the similarities in the decorative programs suggests that there is a standard layout of scenes within the offering chamber as it is intended for the perpetuation and rebirth of the tomb owner in the afterlife. The differences in the iconography, artistic styles, and carving techniques among the mastabas and rock-cut tombs may be attributed to various factors including the designer, tomb owner, and artisan as well as changes caused by the addition of certain features, such as the *Prunkscheintür*. The addition of these features alters the overall decorative program and may reflect changes in the ideology associated with the offering chamber.

The development of art in these two cemeteries will also be related to royal reliefs from Khufu's pyramid complex that were excavated at Giza in addition to blocks re-used in the pyramid of Amenemhat I at Lisht. The proximity of the pyramid complexes of Khufu, Khafra, and Menkaura to the Eastern and GIS cemeteries created a dynamic artistic environment in which an interchange between the royal and elite spheres was possible.

Bernard Freamon, Seton Hall Law School

*The 'Ulama' and the Abolition of Slavery in Nineteenth-Century Egypt:
Pristine Islam and Law Reform*

This paper critically examines the juridical impact of the abolition of slavery in Egypt in terms of traditional applications of Islamic Jurisprudence by prominent 'ulama' in Cairo at the end of the 19th century and the beginning of the 20th century. The conventional historiography posits that slavery and the slave trade were abolished in Africa and the Middle East only because European governments employed threats of military force, political and diplomatic ostracism, and eco-

conomic retribution to accomplish the goal of abolition. Specifically the British, acting through Lord Cromer and other colonial agents, pursued a vigorous anti-slavery policy in Egypt until well after the conclusion of World War I. This policy receives most of the historical credit for the abolition of chattel slavery in Egypt.

This paper questions this account of abolition. Using core texts of the *Shari'a*, the writings and *fatawa* of Muhammad Rashid Rida, and documents authored by other Egyptian and North African '*ulama*', the paper suggests there is an emancipatory and, arguably, abolitionist ethic in Islamic Jurisprudence that was of normative service to important reformist '*ulama*' in Egypt in the late 19th century.

While acknowledging that the ideas of the Enlightenment, changing economic conditions, and the anti-slavery policies of colonialist European governments had a profound impact on attitudes toward slavery in Egypt and elsewhere, the paper will suggest that there were also Islamic intellectual currents, drawn from the pristine jurisprudence of Ibn Taymiyya and others, that enabled 19th century '*ulama*' to rhetorically and perhaps actively advance the struggle to suppress the slave trade and abolish chattel slavery in Egypt.

The conclusions drawn in the paper about the normative impact of Islamic Jurisprudence on the question of abolition may enable the reader to draw important lessons about the problem of law reform generally in the Muslim world and the role of the '*ulama*' in that process.

Renée Friedman, British Museum

Excavations at Hierakonpolis

Since 1996 Predynastic research at Hierakonpolis has focused on three discrete localities: 1) the cemetery of the elite population at HK6, excavated under the direction of Barbara Adams; 2) the cemetery of the working class population at HK43, excavated under the direction of Renée Friedman; and 3) the domestic occupation at HK11, excavated by Ethan Watrall. The three localities are roughly contemporary, with remains spanning from Naqada IC to Naqada IIB, and excavations and analyses by a range of specialists have produced a variety of surprising, yet complementary, information.

Hierakonpolis is one of the few sites at which widely separated and distinct cemeteries for the different segments of society have been found. The research poten-

tial of Hierakonpolis derives from this clear evidence of a complex multilevel social structure. Investigation of the HK43 cemetery in conjunction with the on-going excavations at HK6 provides a unique opportunity to study the remains of individuals of different social status dating to the same time period and all from the same site. Thus, most differences between them in physical and ritual terms can with confidence be associated with difference in lifestyle concomitant with the social structure. In addition, the high level of organic preservation at HK43 has revealed evidence for early mummification and other ritual practices as well as unambiguous evidence for diet and food preparation, textile manufacture, etc. When compared with the complementary material recovered from the domestic complex at HK11, together the sites are providing fascinating new information on social and technological developments at the beginning of the Naqada II period. The recent discoveries at the elite cemetery of ceramic masks, a life-sized stone statue and elaborate funerary superstructure also afford a view of artistic and architectural developments at this formative time.

Renée Friedman, British Museum

Conservation and Documentation of the Dynastic Tombs at Hierakonpolis

Since 1996 the Hierakonpolis Expedition has undertaken a program of study and conservation of the decorated rock-cut tombs of dynastic date, which still contain a substantial portion of their painted and/or incised decoration. Four tombs have been the focus of this program, two of which are located in a low hill about a kilometer from the cultivation edge: 1) the painted mud plaster tomb of the Chief Priest Horemkhawef of Second Intermediate Period date; and 2) the tomb Itjefy of the late Old Kingdom, which was usurped in the early Middle Kingdom by the Prince and Sealbearer Ny-anekh-Pepy.

Two further tombs are located farther into the desert in the Burg El Hammam hill: 3) the highly painted tomb of the First Prophet of Horus of Nekhen Homose dating to the late New Kingdom (Ramses XI); and 4) the incised and painted tomb of the Chief of the Stone Masons Djehuty of early New Kingdom date (reign of Thutmosis I); the adjacent and contemporary tomb of Hormeni has also been examined with remarkable results. Tombs of these dates are generally rare and are not well represented at other sites like Luxor.

In 1996 all of the tombs were in an extremely poor state of preservation due to neglect, reuse, vandalism and theft. These tombs have since been intensively conserved, stabilized, protected and documented with the assistance of a conservation grant from ARCE-EAP. As this project reaches its conclusion, interesting new information has been revealed regarding the date and contexts of these rare tombs and the historical implications thereof. The conservation of the tombs has made it possible to study the methods of painting and the painters, as well as the variety of historical and environmental factors that led to their pre-conservation condition, with implications for the examination and treatment of other tombs cut into sandstone strata.

John Gee, Brigham Young University

Persian Period Funerary Inscriptions

During the Persian Period, hieroglyphic inscriptions are rare, demotic inscriptions are rarer, and funerary inscriptions are supposed to be even more rare. There is, however, a group of Persian Period funerary inscriptions that is consistently ignored. I will examine these Persian Period inscriptions. The implications of these inscriptions are fourfold: (1) they show continuity of practice with both earlier periods and later periods; (2) they provide the earliest example of a funerary formula hitherto known only from the Roman period; (3) they demonstrate particular examples of innovation; and (4) they also provide important clues about social conditions in the Persian Period.

Elizabeth Geno, University of California, Berkeley

Four Theories and a Funeral: the Burial of Queen Hetepheres I at Giza

There are three sets of explanations (Reisner, Lehner, and Munch) for the circumstances surrounding the burial of Queen Hetepheres I at Giza in G7000x, none of which completely addresses all of the anomalous features of the site. The problems of the "extra" sarcophagus and the furniture and other luxury items remain. This presentation will review these and propose a new interpretation that will tie up the remaining loose ends and provide a coherent motive for the unique circumstances of this burial.

G7000x was a deposit, not a grave (after Munch), associated with a reburial,

probably at G1a. The motive need not have been to recover from a robbery, but to adjust to a significant shift in religious beliefs. This presentation will show that the queen's original burial site was no longer sufficiently solar, and that the king (like the Apis bull) now needed to have his mother at his side for the afterlife.

The Fourth Dynasty was a time of great changes in beliefs about the afterlife and the role of the king, and of his mother. These changes can be attributed to the increasing importance of the cult of Ra at Iunu. The Pyramid Texts explicitly identify the king with Ra and his mother with Nut. Spell 2028 places Nut at her son's side: "Ra finds thee standing with thy mother Nut. She leads thee in the path of the horizon and thou makest thy abiding place there." The royal afterlife would be spent with Ra on his solar barque, rather than being a continuation of earthly life. Supplies for an earthly existence were unnecessary; instead, boat pits, perpetual offerings and cultic service were required. The queen's elaborate furniture and other grave goods will have been provided for an old-fashioned burial; now obsolete, all of the items, however beautiful would now be "funerary leftovers" and as such placed in a deposit near the new site.

The new east-west alignment of the burial chamber (beginning with the Red Pyramid) reflects a solar orientation. Even the choice of building stone is solar; the red granite lining (and matching sarcophagus) of Khufu's burial chamber alludes to the setting sun. The move to Giza may reflect a desire to be located within sight of the great temple of Ra at Iunu. The pyramids of Giza would have been visible from Iunu, but those of Meidum and Dahshur would not. If Hetepheres had originally been buried near or in the Bent Pyramid or the Meidum Pyramid (both burial chambers are north-south, too) her son may have wished to relocate her in accordance with the new religious orthodoxy. He may also have chosen to replace the calcite sarcophagus with granite or quartzite. The old one would have been ritually damaged and placed in the deposit.

Gayle Gibson, Royal Ontario Museum, Education Department

The MacSkimming Mummy: Artifact, Specimen, Human Remains

A million people have wanted to see her, but no one wanted to take care of her. Thousands of miles and two thousand years from home, in a borrowed coffin, an Egyptian lady had already spent thirty years in a barn north of Ottawa, Canada,

part of a facility geared to teaching about life on the farm.

Unprovenanced, some felt she was of little scientific interest, her simple coffin of no artistic merit. What was to be done with this stranger? What can she tell us of her life and times? Where does her coffin fit into the history of art and iconography?

Now that she has found a home with the Education Department of the Royal Ontario Museum, some of these questions are being answered. Perhaps more important are the questions being asked about her future.

Robyn Gillam, York University

The King and the Scribes: Class Identity and the Althusserian Concept of 'Hailing' in the Amarna Period

This paper will examine the possible role of class conflict and consciousness as a contributing factor to the Amarna revolution. Particular attention will be paid to the "addresses to the living" found in Amarna tombs and their relation to similar texts from the earlier 18th Dynasty.

Lyn Green, Royal Ontario Museum

Some Observations on Ritual Banquets in the Reign of Akhenaten

In the Late Bronze Age, ritual banquets of various types are frequently attested in Near Eastern cultures. Some of these, as suggested by Jack Sasson in a recent lecture and forthcoming publication, were politically significant, re-enacting symbolically the relationship between vassals and overlords or amongst allies. While ancient Near Eastern banquets are better attested in text than in art, Professor Sasson's work raised the possibility that similar types of ritual banquets might exist in Late Bronze Age Egypt. At the same time, cultural anthropology offers a number of models for assessing the meaning of various types of commensal events. Focusing on the reign of Akhenaten, this paper examines Egyptian royal ritual meals in the light not only of evidence for Near Eastern ritual banquets, but within the framework offered for analysis of communal feasting in traditional and "prehistoric" societies.

Gary Greenberg, Biblical Archaeology Society of New York*Manetho's Twelfth Dynasty and the High Egyptian Chronology*

Pick up any routine history of Egypt and look at the dynastic chronology. You should find that the Twelfth Dynasty dates to about 1991 to 1786. This chronology, worked out by Edgerton, Parker, and others, has been called the Standard Chronology of the Twelfth Dynasty. It has been built up on the basis of a Sothic Date for the seventh year of Senwosret III, along with other chronological data about this dynasty. It is widely accepted that the Sothic Date falls between 1876 and 1864, with Parker supporting 1872 as the most likely.

In recent years, a number of scholars have challenged the Standard Chronology and argued for a shorter Twelfth Dynasty that begins at a later date. The main proponents of that arrangement, such as Beckerath, would date the Twelfth Dynasty to 1976-1794/3, with a Sothic Date of 1866. This view has gained enough support that one scholar has recently written, "the standard chronology for the Twelfth Dynasty has largely been abandoned."

For purposes of discussion, I will refer to the Standard Chronology as the High Chronology (starting in 1991) and the alternative chronology as the Low Chronology (starting in 1976). Although this debate is connected to a secondary debate about the time frame for the Second Intermediate Period and the starting date for the Eighteenth Dynasty, I will not be discussing these additional matters in this paper.

A chief area of disagreement between the two chronologies concerns the length of reign of Senwosre III. A damaged entry in the Turin Canon gives him a reign of 30+ years but outside of the Turin Canon the highest generally accepted year-marker for his reign is Year 19. Some recent finds, which do not mention the king's names but have a debatable chronological context, indicated a possible reign as long as 39 years.

In order to resolve this issue I will look at Manetho's troubling account of the Twelfth Dynasty chronology and show that Manetho originally had a chronology that precisely traced the High Chronology but was misinterpreted and distorted in the lines of transmission from Manetho's text to its present preservation in Africanus and Eusebius.

Li Guo, University of Notre Dame*The Devil's Advocate: Ibn Daniyal's Art of Parody in his Qasida No. 71*

For the student of medieval Arabic literature and popular culture, Ibn Daniyal (1248-1311), the flamboyant Cairene eye doctor turned poet/entertainer, is an enigma of sort. Anecdotal accounts about this Marquis de Sade-like Arab "libertine poet" have remained an enduring source of fascination, yet his poems—some among the finest and most exciting in Arabic literature—have largely been left inaccessible and understudied. This self-imposed taboo is perhaps a reflection on the reluctance, and perhaps resistance, on the part of scholars, medieval and modern, to tackle the "dirty stuff" for which Ibn Daniyal's works are famous, or infamous. Case in point is a *qasida* Ibn Daniyal wrote in response to Mamluk sultan Lajin's campaign against vice in Cairo. Among the several poems by the same poet on the similar subject matter, the poem in question, numbered 71 in Ibn Daniyal's *Mukhtar* anthology, is the least known and has never been studied before. Filled with bawdy language and plain sexual references, the poem is so overtly pornographic in outlook that most of the medieval anthologies simply ignored it. The full text, which has survived in a sole manuscript, was published once in recent times, but only to be amputated badly: one fifth of the text, that is, thirteen lines out of a total of fifty, were omitted on the grounds that they were too "obscene." This paper takes the position that despite the fact that poem in question might be controversial for its indecent exposure, it nevertheless merits a fair treatment. This is not only because of its social and historical significance, a point on which all the scholars seem to agree, but also because of its artistic features. It represents, arguably, a high point in the art of satire and parody, in the form of *mujun*, or "licentious verse," of the post-classical, or post-Abu Nuwasian era. Based on a close reading of the text, this paper will demonstrate that the poet's outburst of "trash talk" has less to do with a conscientious effort aimed at social satire than a compulsory desire to relive suppressed memories and a playful trick to poke fun at canonical motifs and topoi. Through an analysis of certain elements of the text and by comparing them to selected samples from Abu Nuwas' verses, this paper further suggests that Ibn Daniyal's, and for that matter Abu Nuwas' art of *mujun* is perhaps better understood and appreciated if it is to be viewed as a parody of the classical *ghazal* genre.

Douglas Haldane, Institute of Nautical Archaeology*Filling the Gaps: INA in Egyptian Conservation*

In 1993 the Institute of Nautical Archaeology established a branch in Egypt to explore Egypt's maritime heritage. Early on, INA-Egypt established two operating parameters to perform this objective: that we would operate year-round in Egypt to respond more quickly to the needs of keeping projects on-track and, secondly, whatever we did would benefit the country as a whole to the degree we were able to make that possible. These parameters in combination with our commitment to conservation and the objectives the ARCE's Egyptian Antiquities Project (EAP) have and are producing remarkable results. The combination has also led us into areas where one would not normally expect to find an underwater archaeological organization operating.

The creation of the Alexandria Conservation Laboratory for Submerged Antiquities in The Egyptian National Maritime Museum in Stanley, Alexandria led to our conducting four training courses in the lab and the instruction of approximately 90% (c. 130 trainees) of the Supreme Council of Antiquities' (SCA) permanent, degreed conservation staff in low-cost wet-artifact conservation techniques. The wet-artifact training was designed in response to the problems created by rising groundwater levels in Egypt and its effect on antiquities. The experience INA-Egypt gained in laboratory construction and equipping and conservation training led the EAP to request that we conduct a nationwide conservation needs assessment of the SCA. The planned projects that have developed from the needs assessment's conclusions, so far, are the creation of climate controlled storage; a new, expanded conservation laboratory; training in saline conservation for degraded limestone in the Greco-Roman Museum in Alexandria; and a renovated, expanded, equipped conservation laboratory and training for SCA museum conservators nationwide in papyrus, metal, and textile conservation in the Egyptian Museum.

James A. Harrell, The University of Toledo*Sources and Uses of Metaconglomerate from Wadi Hammamat*

A beautiful and much-prized metaconglomerate was quarried anciently at two sites in the Eastern Desert's Wadi Hammamat. The first of these, herein named the 'Eastern Quarry', has long been known for its many rock-cut inscriptions and its

principal product, the greenish *bekhen*-stone or metagraywacke. The second site, about 1 km southwest of the first, was discovered by the author in July 2001. This 'Western Quarry' includes a workers' settlement, rock-cut inscriptions, numerous hillside slipways, and many worked blocks of metaconglomerate.

Wadi Hammamat's metaconglomerate is the traditional Italian *breccia verdeantica* or *d'Egitto* ('ancient or Egyptian green breccia') and the Roman *lapis hexecontalithos* ('stone of sixty stones'). The latter name was inspired by the wide and colorful variety of rock types among the metaconglomerate's gravel clasts. In pre-Roman times the metaconglomerate was used sparingly in Egypt with six examples known, including most notably three royal sarcophagi of the 20th and 30th Dynasties, and the famous Shabaqo Stone of the 25th Dynasty. It was, however, during the Imperial Roman period that this rock was mainly quarried with most of it used for columns, twenty-three of which have been located. The rest was employed for basins, *opus sectile* wall veneer and floor tiling, and at least one statue.

The Eastern Quarry was previously thought to be the sole source of metaconglomerate, but it now appears that this rock was worked here only during the New Kingdom and again to a minor extent in Roman times. The much more extensive workings in the Western Quarry date to both the Late Period and especially the Roman period, and consequently supplied the material for the vast majority of metaconglomerate objects now extant.

Melinda Hartwig, Georgia State University

Who Painted the Elite Eighteenth Dynasty Tombs at Thebes?

A great deal of speculation has focused on the painters who decorated elite Theban tombs of the Eighteenth Dynasty. Statistical and demographic studies argue for the presence of a separate, permanent group of craftsmen on the West Bank who were charged with the manufacture and decoration of elite Theban tombs during the New Kingdom. Unfortunately, most of the documentation we have about artisans on the West Bank comes from the Ramesside period, and primarily from the workman's village of Deir el-Medina. After a brief review of the literature, I will present a multi-faceted approach that takes into account the rate of tomb production as well as the stylistic affinities of the decoration with painting attributed to institutional workshops. The lack of specific documentation about a

separate group of artisans and their movements suggests a situation by which tomb owners may have used their position and its access to craftsmen and resources to decorate their tombs. The similarity between the style and iconography of paintings in tomb chapels belonging to certain administrative groups with paintings in either temple or palace contexts lends support to this practice. Furthermore, the stylistic consistency among the painted chapels belonging to specific officials argues strongly for a semi-permanent gang of painters formally affiliated with institutional workshops who were grouped and regrouped to decorate elite Theban tombs. Often elite tombs were painted in a relatively short amount of time, but some tombs show an extended work schedule where several different gangs of painters were employed. Many other tomb chapels, particularly those with the image of a king seated in a kiosk, display accomplished and distinct renderings that are different in style from the rest of the chapel decoration. Could this noticeable method of painting suggest an additional detail of painters whose work required special sanction of the royal image? This paper will discuss the problems inherent in deciphering workshop practices in elite Theban tombs and offer suggestions that incorporate the complex array of influences that went into the decoration of painted Theban tombs of the Eighteenth Dynasty.

Harold Hayes, University of Chicago

Representations of Mortuary Ritual from the Old to the New Kingdoms

Beginning in the Middle Kingdom and continuing into the New Kingdom, Pyramid Texts are found alongside images of mortuary ritual, including offering lists and pictorial depictions of ritual acts. The texts and images are separately traceable back to tombs of nobles and kings of the Old Kingdom, and there the items of the offering lists are already keyed into offering rituals of the Pyramid Texts. For the last reason especially, the post-Old Kingdom juxtaposition of Pyramid Texts with representations of mortuary ritual may be seen less as an adaptation of the old texts to a new purpose and more as a greater degree of explicitness in indicating words always recited during the cultic exaltation of the dead.

Harold Hayes, University of Chicago

A New Offering Table for Shepenwepet

During the 2001-2002 season at the Small Temple at Medinet Habu, the Epigraphic Survey recovered a large, black granite offering table dedicated to the God's Wife Shepenwepet (II). In decoration and textual content, it closely matches another such table recovered in the 19th Century, also dedicated to Shepenwepet, and also found at Medinet Habu. In each case, the offering table is inscribed with a late version of Pyramid Texts utterance 44. The offering tables are compared to each another and to a pair of very similar offering tables from the tomb of Montuemhat, and the phenomenon of Pyramid Texts appearing on offering tables is discussed.

Jane A. Hill, University of Pennsylvania

Signed, Sealed and Delivered: Cylinder Seal Glyptic in Predynastic Egypt and Neighboring Regions

The author examines the development of the glyptic imagery of cylinder seals and sealings in late Predynastic Egypt and its periphery in light of recent discoveries made at the Upper Egyptian Cemetery U at Abydos. Seals and sealings from Lower Nubia and the southern Palestinian site of 'En Besor are also examined to trace the development of the Predynastic Egyptian glyptic style from the Naqada II d period through to the beginning of the First Dynasty. This development is used to suggest a sequence for other Predynastic art works without provenance such as ivory knife handles, greywacke palettes, and other cylinder seals heretofore assigned to the Dynastic period or designated as foreign imports.

This study reevaluates the stylistic development of seals and sealings in the period during the gradual coalescence of the Egyptian dynastic state by comparing cylinder seals and sealings found in the U Cemetery at Abydos, A-Group Lower Nubian sites, and the Egyptian trading post at 'En Besor in southern Palestine. This material provides a continuum of glyptic development beginning in the Naqada II d period (ca. 3480 BCE), and continuing to the end of Dynasty 0 (ca. 3110 BCE). This continuum reflects early contact with southern Mesopotamia and her colonies, but also the spread northward of Upper Egyptian culture, the

development of the Egyptian hieroglyphic writing system, and the eventual ascendancy of an all-powerful monarchy.

This glyptic seriation system was reached by dividing the images of the Abydos Cemetery U cylinder and stamp seal impressions into categories based primarily on dates determined by radiocarbon and archaeological evidence, and secondarily, on the basis of composition, style and motifs. These groups are then examined to determine whether different groups might indicate different semiotic meanings using a system suggested by Mesopotamian cylinder seal studies. The sealings are then compared and contrasted with other glyptic material recovered from Abydos and with other Predynastic Egyptian artworks. The stylistic development of cylinder seals and sealings at Abydos is used as a base from which to discuss other Predynastic seals and sealings from sites with Egyptian-related material in Lower Nubia (dating to the Naqada III b-c period) and southern Canaan (dating to the late Dynasty 0 to the beginning of Dynasty I).

Finally, this stylistic progression is used to propose Predynastic dating criteria for seals and sealings previously thought to be Early Dynastic, and to suggest dates for carved bone and ivory objects and greywacke palettes without provenance. This stylistic evolution is characterized in the Naqada II d period (ca. 3480 BCE) by Mesopotamian stylistic influences, which Egyptians adapted to their existing symbolic and social templates. Similarly, the use of the seals, which carried these images, was adapted to trade networks with Nubians to the south and Canaanites to the north. From these beginnings, Egyptian glyptic design developed its own repertoire of symbols and compositions.

James Hoffmeier, Trinity International University

Tell el-Borg in North Sinai: The 2002 Season

The third season of excavations at Tell el-Borg took place in March-April of 2002. Work concentrated in Field III, the New Kingdom cemetery and in Field IV, the fort. The work in Field IV sought to establish the dates of the three building phases and attempted to determine the exact configuration of the different building phases. Work also concentrated on clearing the fosse in Field IV (C and D), which represents the earliest phase of the fort.

**Susan Hollis, State University of New York (SUNY),
Empire State College**

Hathor and the Mistress of Byblos in the Early Third Millennium

Initial research asked if Hathor was identified as the Mistress of Byblos. The earliest attestations of the latter have suggested that the Mistress of Byblos had an existence independent of Hathor and was attested earlier than any certain evidence of the Egyptian goddess, even in Egypt. One of the questions that arises from this information asks why the Egyptian goddess became associated with the Byblite deity in the first place, while a second one queries who made this association and why. After review of the nature of the earliest attestations for each deity, this paper will review the earliest evidence for the identification of the two deities and begin the exploration of why Hathor was the Egyptian deity who appears in Byblos.

Th. Emil Homerin, University of Rochester

Living Light: The Mystical Writings of 'Ā'ishah al-Bā'ūniyah (d. 922/1516)

'Ā'ishah al-Bā'ūniyah died in 922/1516, the same year that her sultan al-Ghawrī and the Mamluk dynasty passed away. Yet, 'Ā'ishah's prose and poetry continued to be admired and copied for centuries, thereby preserving the extraordinary legacy of one of the greatest woman poets and writers in Islamic history, and a fitting testimonial to the vibrant literary culture of the Mamluk period. By any standard, 'Ā'ishah's religious writings were extensive, but for a pre-modern woman, they were simply extraordinary. While a number of women were respected scholars and teachers in Mamluk domains, they rarely composed works of their own. 'Ā'ishah, however, was a prolific author of both religious prose and poetry, and she probably wrote more Arabic works than any other woman prior to the twentieth century. In this paper, based on manuscript research at Cairo's Dar al-Kutab, I will review 'Ā'ishah's life, her stay in Cairo, and her literary and religious legacies. I will then focus on mystical elements in several of her poems and in her "al-Muntakhab fi Usūl al-Rutab," a compendium of selections 'Ā'ishah made from earlier works on Sufism. This work, in particular, testifies to 'Ā'ishah's extensive reading on Sufism, and records some of the mystical writings circulating in Sufi circles of her day.

Salima Ikram, American University in Cairo*The North Kharga Oasis Survey*

The American University in Cairo's North Kharga Oasis Survey (NKOS), co-directed by Corinna Rossi and Salima Ikram, is locating and documenting the sites in the northern part of Kharga Oasis. The project is focusing on understanding how the extant remains tie in to ancient trade routes that connected the Nile Valley to its outlying oases and its neighbours to the south and the west. Routes such as the Darb al Arbæen, leading to the Sudan, and other routes leading to Uweinat and Libya, are being retraced and any archaeological evidence found in the vicinity is being recorded. In date, current findings span the prehistoric to the Roman periods, and include encampments, fortresses, churches, temples, graffiti, and extensive irrigation systems using qanauts.

Richard Jasnow, Johns Hopkins University*Panel: Recent Trends and Advances in the Study of Late Period Egypt (Literature)*

The study of Late Period Egypt (roughly the Saite through Roman Periods) has undergone significant changes in recent years. Scholars have both vigorously published new material and, perhaps even more importantly, produced new reference tools making hitherto rather inaccessible texts and objects more readily available and usable. This combination of factors, together with a marked increase in the numbers of scholars studying the period, has resulted in more attention being paid to the cultural processes at work in the Late Period. Students are more actively confronting, for example, issues of continuity and cultural interaction, even if they have not resolved these fundamental problems. It is the purpose of this panel to explore the current state of Late Period Studies as reflected in the subjects of History (Joseph Manning), Language (Janet Johnson), Art (Lorelei Corcoran), Religion (Robert Ritner), and Literature (Richard Jasnow).

Raymond Johnson, Epigraphic Survey, University of Chicago*Current Projects of the Epigraphic Survey in Luxor*

The Epigraphic Survey of the Oriental Institute, University of Chicago is currently documenting, cleaning, and conserving (in part with ARCE/EAP funding) the

reliefs and inscriptions of the Thutmoside small Amun temple at Medinet Habu and its later additions. In addition to the cleaning of the painted reliefs, the roof has been sealed against incursions of rainwater, new flooring in the sanctuaries is being laid down where the original stone blocks are missing; and a colossal granodiorite dyad of Amun and Thutmosis III, recovered from the floor debris, has been reassembled in the first chamber, its original architectural setting. At Luxor Temple the work of the Epigraphic Survey has focussed on the development of a wall fragment storage and treatment area along the eastern side of the temple, which will double as an open air museum of the material. This season the Survey completes the ARCE/EAP-funded documentation, consolidation and monitoring of the two thousand decorated wall fragments in the core Epigraphic Survey blockyard, many of which will be published in the third volume of the Luxor Temple series dedicated to the Colonnade Hall upper register fragment groups.

Janet Johnson, University of Chicago, Oriental Institute

Panel: Recent Trends and Advances in the Study of Late Period Egypt (Language)

The study of Late Period Egypt (roughly the Saite through Roman Periods) has undergone significant changes in recent years. Scholars have both vigorously published new material and, perhaps even more importantly, produced new reference tools making hitherto rather inaccessible texts and objects more readily available and usable. This combination of factors, together with a marked increase in the numbers of scholars studying the period, has resulted in more attention being paid to the cultural processes at work in the Late Period. Students are more actively confronting, for example, issues of continuity and cultural interaction, even if they have not resolved these fundamental problems. It is the purpose of this panel to explore the current state of Late Period Studies as reflected in the subjects of History (Joseph Manning), Language (Janet Johnson), Art (Lorelei Corcoran), Religion (Robert Ritner), and Literature (Richard Jasnow).

Nozomu Kawai, The Johns Hopkins University and Waseda University and Sakuji Yoshimura, Waseda University

Waseda University Excavation at North Saqqara in the Year 2001:

A Preliminary Report

The Institute of Egyptology at Waseda University has conducted excavations in the North Saqqara under the overall direction of Sakuji Yoshimura since 1991. The excavation has mainly focused on the monument of Khaemwaset, fourth son of Ramesses II of the 19th Dynasty, on the summit of a limestone outcrop at the extreme northwest of the Saqqara plateau. This paper will report on the tenth season of the excavation carried out at the monument and its vicinity from July to September 2001, directed in the field by Nozomu Kawai.

The excavation was concentrated in two parts: the monument of Khaemwaset and the eastern slope of the hill. In the monument of Khaemwaset, several sondages were made in order to understand the foundation and the architectural construction of the monument. In the course of the excavation, a foundation deposit, several inscribed blocks with hieratic dockets, and a number of reused pieces, including stelae of Tuthmose IV and Old Kingdom mastaba blocks, were discovered. The excavation at the eastern slope yielded a number of blocks, which were once architectural elements of the monument of Khaemwaset. Several of them have fine relief decoration. It is notable that a previously unknown rock-cut chamber was found cut into the eastern slope. Finds from the rock-cut chamber included several statues bearing the names of Kings Khufu and Pepy I. This paper will especially discuss the newly found rock-cut chamber and its findings.

Nozomu Kawai, The Johns Hopkins University and Waseda University

The Tomb of Ramose (TT 46) in Thebes

According to the *Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs and Paintings* by Porter and Moss, the tomb of Ramose (TT46) has been mentioned as probably belonging to “the time of Amenhotep III(?)”. This tomb was first recorded by John Gardner Wilkinson in the 19th Century. On the basis of his manuscript, Helck described some titles of Ramose in his *Urkunden* IV. Graefe later made a brief communication concerning Ramose’s titles based on

this limited information. In 1991 Bohleke assumed that Ramose belongs to the reigns of Tutankhamun, Ay, and perhaps, the first year of Horemheb. Most recently, Kampp discusses tomb 46, mainly focusing on architecture. She dates Ramose to the reigns of Amenhotep III and Amenhotep IV as the secondary owner.

As a part of my study on the reign of Tutankhamun, I had an opportunity to study the tombs of officials under Tutankhamun and his successors from the late Eighteenth Dynasty in the Theban Necropolis while I was an ARCE fellow from 2000-2001. I visited TT46 because a certain Ramose who has the title of Overseer of Granaries of Upper and Lower Egypt is mentioned in the year 3 stela of King Ay from Giza. Since Ramose, the owner of TT46, has the title of Overseer of Granaries of Upper and Lower Egypt and the date of his tomb seems to be dubious, I included TT46 in the list of the tombs to be visited. During my study in TT46, it became clear that this is a tomb from the Post-Amarna period for the following reasons: 1. Ramose has a title as the Steward of the temple of Aten as well as the High Priest of Amun in *Mn-st* in the same time. The names of Amun were not hacked out at all but those of Aten were clearly chiseled out on the tomb walls. This strongly indicates the tomb was decorated after the Amarna period. 2. The artistic style also suggests that the tomb was decorated in the Post-Amarna period. 3. A headless block statue of Ramose, Overseer of Double Granaries, may support this date. We know Khaemhat was the Overseer of Granaries during the later part of the reign of Amenhotep III. Thus, Ramose could not have served as the overseer of double granaries of Upper and Lower Egypt at that time.

In conclusion, it is most likely that Ramose served in the Post-Amarna period, most probably under Tutankhamun as well as Ay, as the Overseer of Granaries of Upper and Lower Egypt. If so, his title is the first Theban evidence that the temple of Aten was still functioning even after the Amarna period, supplementing the evidence from the contemporary Memphite Necropolis.

**Shomarka Omar Keita, Research Associate of the Field Museum
and the Smithsonian Institution**

*Biological Variation in Dynasty I Thinite Cemeteries: Possible Additional
Evidence for Aspects of Social Life*

Aspects of cranial biology were studied in samples from royal and non-royal ceme-

teries in Dynasty I Abydos. The goal was to determine biological variation in relationship to burial locale and explore possible social interpretations of any resulting patterns. The material examined, all of adults, was from the subsidiary burials of the royal tombs (RT) and funerary palaces (FP) of Kings Djer and Djed but primarily the former. A sample from non-elite (NE) tombs from the region was also studied. Analyses of selected health ("stress") markers and biological distance-based craniofacial morphometry using seven variables were carried out. Skull porosities of the superior vault and the orbits and linear enamel hypoplasias (LEH) of the first and second molars were assessed if sample sizes were adequate; the former are generally believed to be commonly indicative of anaemias related to iron deficiency or the early destruction of red blood cells, and the latter of episodic generalized growth disruption in childhood. The porosity lesions are hypothesized to occur also in childhood by some researchers. It was found that FP sample has a statistically lower frequency of affected individuals with skull porosities, which are less severe than in the RT or NE groups, who are similar in both measures. There was no significant difference in group or individual frequency for LEH between the FP and RT samples. (LEH for the NE group was not assessed due to insufficient numbers of teeth.) The biological distance analysis indicates that the RT and FP samples are craniofacially more similar to each other than either is to the Thinite sample from the non-royal context; interestingly they also show a greater resemblance to material from both Hierakonpolis and Saqqara. The palaeopathology results indicate that the FP group had an occupation and/or social status which shielded it more from conditions responsible for porosities, although without protecting it from general early childhood insults producing LEH. This latter observation tends to favor an occupation versus class distinction in origin given that neither group connotes high officials. The biological distance data suggest that groups somewhat distinct (for unknown reasons) from the local Thinite population served in the lower positions of the royal court. The results raise interesting questions about the role of biology versus archaeology in the understanding of early societies, or parts of them. Possible problems with the study include treating the FP and RT series as samples of real and distinct social entities, and absolute sample sizes. These and other issues are to be discussed.

Arielle Kozloff

A Revision of Amenhotep III's Age at Coronation

In 1992, in the introduction to *Egypt's Dazzling Sun: Amenhotep III and His World*, I wrote, like many authors before me, that Amenhotep III was a child when he ascended the throne. Since then, I have re-examined the evidence and come to the conclusion that he was actually a full-fledged adult at the time of his coronation.

The evidence reconsidered includes the Konosso graffiti from the final years of Thutmose IV's reign, Theban Tomb 226 with its kiosk scene of Amenhotep III and his mother Mutemwia, and a kneeling statue in the Fitzwilliam Museum.

In addition, since Amenhotep III's grandfather attests to being 18 years of age at his coronation, and both Amenhotep II and Thutmose IV claim to have been driving chariots well before they ascended the throne, we will discuss the adult physical size, i.e. the age, necessary for such a feat. It follows that both kings were fully able to sire children before they ascended the throne. The paper argues against equating the years of a king's reign, as some authors have done, with the period during which he would have produced children.

The outcome of the assembled evidence is an upward adjustment of Amenhotep III's age at coronation by only a few years—perhaps 8 or 10—but this makes him an adult, not a child. This age difference is interesting for several reasons:

- 1) it substantiates Betsy Bryan's argument that Mutemwia was not Thutmose IV's Mitannian princess, since Amenhotep III must have been born well before the arrival of this princess;
- 2) it explains why there is no regnal year date on the series of commemorative scarabs proclaiming Tiy as queen—because the union occurred during the previous reign;
- 3) it changes the reasoning for Mutemwia's prominence in the early years of the reign;
- 4) it compels us to look once again to see if prince Amenhotep may have held a position in his father's reign, since we now recognize that he was old enough to have served;

- 5) it explains why this king was able to accomplish so much during his reign, and how he was able to develop such a mature and complex plan for his building scheme as recognized and described by Bryan in *Egypt's Dazzling Sun*;
- 6) finally, it explains why Amenhotep III looks so old in some works of art from the end of his reign—because he was.

Chahira Kozma, M.D., Georgetown University Medical Center
Dwarfism in Ancient Egypt

The objectives of this lecture are to discuss dwarfism in ancient Egypt, the various roles of dwarfs, and the attitudes toward disabilities in this ancient civilization. The evidence of medical conditions comes from a vast range of biological, written, and artistic sources. The study of pathological tissues in mummies and skeletal remains, the examination of the artistic appearance in tombs, the identification of diseases by their names and from description in medical texts, constitute the recently defined discipline of Paleopathology.

Congenital deformities are well represented in ancient Egypt because of their persistence in mummified and skeletal remains and from depictions in tomb chapels and temples. One of the best-documented genetic conditions is achondroplasia (a form of short stature), with Egypt being a major source of skeletal remains, as well as artistic evidence for this disorder in the ancient world. Artistic evidence for dwarfism is well established and there are more than 300 iconographic representations of dwarfs in Egyptian art. Artistic evidence however, could be subject to bias interpretation; thus skeletal remains provide the most informative evidence of diseases.

The skeletal remains of dwarfs, including complete skeletons, range from the Predynastic period to the Twenty-first Dynasty. There was a significant value placed on dwarfs in ancient Egypt. They were employed as personal attendants, overseers of linen, animal tenders, jewelers, and entertainers. There were several high-ranking dwarfs from the old kingdom who achieved important status and have a burial place close to the pyramids. They were Seneb, Pmyankhw, Khnumhotep, and Djeder. There were at least two dwarf Gods, Ptah and Bes. The God Ptah was associated with regeneration and rejuvenation. The God Bes

was a protector of childbirth, women, and children. The God Bes was a favored deity particularly during the Greco-Roman period. His temple was recently excavated in Baharia oasis. Other documented types of dwarfism include osteogenesis imperfecta and different types of short statures.

The artistic sources provide glimpses of the positions of dwarfs in daily life in ancient Egypt. Dwarfs were accepted in ancient Egypt; their activities reveal integration in daily life, and their disorder was never shown as a physical handicap. Ancient Egyptians demonstrated significant sympathy for “those affected by reversal of fortune.” Sayings in the Book of the Dead and Wisdom Literature give a positive image of attitude towards human limits and developmental disabilities, and that caring for the old, sick, and malformed is a moral duty.

*Do not laugh at a blind man
Nor tease a dwarf
Nor cause hardship for the lame*

Dawn Landua-McCormack, University of Pennsylvania
Evidence for Dynasty XIII Royal Mortuary Activity at South Abydos

Weigall excavated two mastaba tombs (S9 and S10) at South Abydos in 1901-02. These monuments had distinctive characteristics that were later found in five Dynasty XIII pyramids in the Memphite region (two each at Mazghuna and Sakkara, and one at Dahshur). However, the mastabas have not been recognized as being possible late Middle Kingdom royal funerary structures, except for a brief discussion in a University of Pennsylvania dissertation by Dr. Josef Wegner.

During Dynasty XIII, over 50 kings ruled in a time span of approximately 150 years. However, only six tombs (the pyramids mentioned above and one shaft burial at Dahshur) have been found which date to this period. Thus, the addition of mastabas S9 and S10 into the small, recognized corpus of late Middle Kingdom funerary monuments is of the utmost importance for both their architectural and political implications.

In this paper, a description of royal Dynasty XIII architecture and funerary equipment will be given. Late Middle Kingdom royal activity at Abydos will be outlined, showing significant concern with the festival of the king of the dead, Osiris, as well as participation in the cult of the Dynasty XII ruler, Senwosret III. Then, the architectural features and funerary objects that allow for the preliminary

identification of S9 and S10 as Dynasty XIII royal monuments will be discussed. Plans for a future archaeological project, which could confirm the royal status of the mastabas, will be mentioned.

Thomas Logan, Monterey Peninsula College

The El-Hibeh Archaeological Project: Epigraphic Material from the 2001 Season

The first field season of the University of California, Berkeley, at the site of El-Hibeh, Middle Egypt, was conducted in May-June of 2001. A sub-team of the project, consisting of Cynthia Sheikholeslami and myself, focused on a preliminary determination of epigraphic problems of the temple (dedicated to a local Amon, begun by Sheshonq I, continued by his son Osorkhon I and others?) and on blocks found in the general temple area. In addition, trial excavations undertaken just to the southeast of the temple revealed limestone blocks, presumably from the temple, reused in the construction a much later structure (possibly late Roman). Two of these blocks, used for flooring, contained relief in remarkably good condition. This report will focus on those two blocks and on one found south of the temple in a "dump" with several other loose blocks. Two of the three blocks contain royal representations while a third perhaps contains a royal name. Determining the identity of the pharaohs will help the understanding of the building.

Colleen Manassa, Yale University

The Great Karnak Inscription of Merneptah: Grand Strategy in the 13th Century BCE

The Great Karnak Inscription of Merneptah has received only modest scholarly attention, despite its enormous implications for the events behind the end of the Bronze Age. The Karnak Inscription describes the invasion of Egypt in Year 5 of Merneptah's reign by a combined coalition of Libyans and Sea Peoples, including the Ekewesh, Tursha, Lukka, Shekelsh, and Sherden. Unlike the more poetical Israel Stela and shorter documents, like the Amada Stela, the Karnak Inscription gives detailed information concerning the route of the Libyans and the subsequent six-hour battle at Perire. Although the basic events described in the inscription have previously been accessible through the translation of J.H. Breasted, much of the information which it contains has remained unrecognized.

After completing a new translation and thorough grammatical analysis of the Karnak Inscription, it is possible to demonstrate that grand strategy was employed as early as the 13th century BCE. Like the Senussi in WWI, the Libyans gained control of the oases and the routes that connect them. The southern oasis routes, such as the Darb el-Arba'in, enabled Merer, the Libyan chief, to form an additional alliance with the Nubians, whose southern thrust in the great invasion is attested in the Amada Stela. The main northern thrust crosses the Nile south of Memphis and enters the eastern Delta; the route of at least one Libyan contingent can be determined by a previously unrecognized reference to a road entering the pyramid fields around Dashur. Although these movements might seem inexplicable, it allowed the invaders to cut off the major military bases from one another: Thebes, Memphis, and Pi-Ramesse. Such an "indirect approach" is clear evidence for the use of grand strategy.

Despite Merer's sophisticated use of strategy, Merneptah crushed the Libyan and Sea People army at the battle of Perire. In order to defeat the armored Sea Peoples and the long swords used by Merer's infantry, Merneptah employed a strategy that deployed archers along the wings, preventing the enemies' close-combat force from actually engaging. Although the deployment of the bowmen is not specifically described, the use of archers against more heavily armed opponents has parallels in the battles of Taginae, Crécy, and Agincourt, and like the number of Libyan and Sea People dead after battle at Perire, all result in enormous casualties for the forces that rely on close-combat tactics.

The grand strategy behind the invasion and the tactics on the battlefield at Perire are supported by further details in the seemingly "non-historical" portions of the text that have been most ignored previously. Due to the complex theological underpinnings of Egyptian historiography, some of the religious images in the text can also shed further light upon the historical events to which they refer. A broad-based analysis of the Karnak Inscription thus contributes to our knowledge of Egyptian and Libyan history in particular and ancient military history in general while further explaining the radical changes brought on by the Sea Peoples who would change the face of the Mediterranean world.

Joe Manning, Stanford University*Panel: Recent Trends and Advances in the Study of Late Period Egypt (History)*

The study of Late Period Egypt (roughly the Saite through Roman Periods) has undergone significant changes in recent years. Scholars have both vigorously published new material and, perhaps even more importantly, produced new reference tools making hitherto rather inaccessible texts and objects more readily available and usable. This combination of factors, together with a marked increase in the numbers of scholars studying the period, has resulted in more attention being paid to the cultural processes at work in the Late Period. Students are more actively confronting, for example, issues of continuity and cultural interaction, even if they have not resolved these fundamental problems. It is the purpose of this panel to explore the current state of Late Period Studies as reflected in the subjects of History (Joseph Manning), Language (Janet Johnson), Art (Lorelei Corcoran), Religion (Robert Ritner), and Literature (Richard Jasnow).

Ann Michelle Marlar, Institute of Fine Arts, New York University*Exploring the Symbolism of Egyptian 'New Year's' Bottles*

The study explores the symbolism present in Egyptian "New Year's" bottles. Through an in-depth analysis of the iconographical and cosmological associations of these bottles, a more precise understanding of the deeper meaning inherent in them is possible. The results of this study, which formed the basis for my Master's thesis at the University of Memphis, demonstrate that each element of iconography present on "New Year's" bottles conveys a solar symbolism. This symbolism, along with inscriptional references to the New Year, associates these bottles with the festival of the rising sun celebrated on New Year's day. This association allows for the postulation of various uses for "New Year's" bottles in ancient Egypt, confirmation of which warrants further research and new discoveries.

The ideas in this paper are supported by an extensive visual study of a number of "New Year's" bottles from collections in the United States and Europe. Textual references include inscriptions from the temples of Edfu and Dendera and ancient Egyptian religious texts such as the *Pyramid Texts*, *Coffin Texts*, and *Book of the Dead*.

**Heather Lee McCarthy, Institute of Fine Arts,
New York University**

The Function of “Emblematic” Scenes of the King’s Domination of Foreign Enemies and Narrative Battle Scenes in Ramesses II’s Nubian Temples

Over the course of five decades, Ramesses II built eight temples in Nubia. Seven of these temples, Beit el-Wali, the Great and Small Temples of Abu Simbel, Gerf Hussein, Wadi el-Sebua, Derr, and Aksha, are located in Lower Nubia; and one temple, Amara West, is located in Upper Nubia below the Third Cataract. The decorative programs of all eight Nubian temples include representations of the pharaoh dominating foreign enemies.

This paper will demonstrate that these representations can be grouped into two main types: 1) abbreviated, “emblematic” scenes that lack historical specificity and depict the pharaoh smiting foreign enemies or leading bound captives; and 2) complex narrative battle scenes, many of which can be correlated to real historical events. In addition to formal differences, these two categories of scene can be distinguished from each other because each type has a specific pattern of distribution within the temple.

The primary purpose of this paper is to define the function of “emblematic” and narrative battle scenes through an examination of their patterns of distribution. Furthermore, the significance of these patterns (and the function of each scene type) will be explained by a discussion of the cosmological and cosmographic values accorded to the Egyptian temple and its specific architectural components.

Carol Meyer, Oriental Institute, University of Chicago
The “Triumphal Arch” at Bahariya

That Bahariya Oasis flourished in the Ptolemaic and Roman periods is amply attested by the now-famous gilded mummies recovered from a vast cemetery near Qasr, and also by a large number of less well-known forts, “palaces,” temples, hydraulic works, and other structures. The only “triumphal arch” outside of perhaps Alexandria existed in Qasr, once the capital town of the oasis. It was described in some detail by early travelers and drawn by Caillaud in 1820, but it has long since been destroyed. Reviewing the existing data, we suggest that it is not a triumphal arch with a gate 33 feet above ground level but rather the propy-

leum of a major Roman-style precinct whose monumental stairs had been removed by Caillaud's time. Egyptian temples built in the Roman style of architecture are attested but not common, but a full precinct with a propyleum is rarer still. We assemble what evidence there is for such structures and for their possible significance in Bahariya and in Egypt.

**Robert Miller, University of London Institute of
Archaeology/American University of Beirut/Darwin College,
Cambridge**

Shaduf and Bekhen: Summer Crop Watering in Ancient Egypt

Calculations of the area cultivated in traditional and ancient Egyptian agriculture may perhaps have been misled by misunderstanding Willcocks' statement that only about 1 acre could be cultivated with a shaduf. This calculation applied to capital and labor-intensive cash crops such as cotton, which required ten waterings. In contrast, an ancient food crop such as barley required only two waterings to a total depth of 15-20 cm. Even allowing for 25% evaporation loss in Upper Egypt, an area of about 5 arouras of grain could have been readily cultivated from one shaduf. Additional estimates of ancient shaduf efficiency can be taken from the figures given in the *Description de l'Egypte*.

Ancient Egyptian perennial cultivation may perhaps have also used outlying bekhen temple pylons/country estates as regulator dams raised above the level of the flood plain and impounded basin flooding to control the outflow of flood water, particularly where basin cultivation involved multiple interlinked basins. While most of the flood water could be let onto the next basin either at the regulator spillway or from an outlet closer to the desert, Willcocks noted that allowing all of the water impounded at the base of the regulator to flow away directly would destroy the foundations of the regulator dam; groundwater had to be extracted from wells nearby. The muddy well pits left following the extraction of such a pond are represented, in my opinion, within the top plan of the well known Offering Field estate of Sennedjem (TT1).

The fields, gardens and orchards of the ancient Egyptian elite would, in this model, have been concentrated near regulator-top temple pylon/bekhen estate buildings with the sound of water storage, use or extraction noted in a literary text. By using

water lifting to irrigate an area of a few aoura near the semi-permanent basin regulator dam pools, the tomb exhortations to finish harvesting before the flood comes into the field can be seen as ecologically appropriate, in addition to being funerary literary conventions. Just before the summer grain harvest in the bekhen-enclosures, the fields closest to the regulator dams would have been surrounded by water covering the already flooded and higher upriver land and kept off the estate until the last minute by internal cross-dykes with auxiliary canals.

An additional calculation of field productivity can be reached by estimating the size of Sennedjem's field using traditional (ca. 1910) intervals between fruit trees to calculate the linear area of the fields and levee bank represented. Using this area plus estimates of labor and water required to cultivate it derived from Napoleonic and Khedival era water engineering reports, as well as the author's earlier work on counting calories in Egyptian salary-distribution accounts (JESHO 1991), it can be demonstrated that returns on labor used in summer cultivation allowed yields well within the 2 to 3-fold returns economically viable according to Eyre.

Scott Morschauer, Rowan University

Greater or Divided Loyalties?

Quotations of the so-called Loyalist Instruction are frequently found in display texts of the New Kingdom. Not surprisingly, the purpose of such allusions is to instill the virtue of allegiance to the sovereign, with the reader being reminded of the rewards inherent in obedience to the king and misfortune towards those who would oppose the monarch's will. However, a striking exception to this occurs in the biographical inscription of Nebwennef. Here, a passage from the Loyalist is applied, not to the current king, Ramesses II but rather to the god Amun, in direct contradiction to its original usage in the Middle Kingdom. The effect of the quotation is to qualify or even undermine, the authority of the ruler. Inasmuch as it is utilized to explain why Nebwennef has been chosen by divine fiat to the office of High Priest at Karnak over and against the expressed desire of the king, this "subversive" usage of the Loyalist is indicative of political friction between Ramesses II and the religious establishment at Thebes at the beginning of this monarch's reign.

Ellen Morris, University of Chicago*Sacrifice at Saqqara: First Dynasty Tombs and the Distribution of Power in the Immediate Aftermath of State Formation*

Egypt is one of only a handful of civilizations for which the process of primary state formation may be traced in any detail. Although “divine,” the first kings to unify Egypt and to consolidate power under their mantle required the support of individuals who possessed the ability to mobilize large populations for the benefit of the state. In return for their support, such earthly power-brokers were rewarded with some of the highest offices in the newly created state and a position in the hereditary nobility.

In contemporary discussions of Early Dynastic Egypt, the massive mastabas that dominated the skyline of the newly created capital at Memphis are almost uniformly assigned to the most influential elites of the First Dynasty. This paper seeks to explore and to problematize this now commonly accepted idea. By focusing specifically on Mastaba 3504, assigned to a contemporary of Djed named Sekhemkasedj, some of the most important issues relevant to these prominent mausoleums can be addressed in detail. Specifically, this paper raises questions about the role of human sacrifice in the establishment of the state and the position of the divine king *vis-à-vis* even his most powerful subjects.

Sekhemkasedj, like the majority of the accepted owners of the tombs at Saqqara, held a position of authority over the funerary estate of the king. It is thus proposed that the repeated attestations of specific officials in Saqqara mastabas can be explained away by the obligation of these individuals to oversee the furnishing of the royal tomb. Consequently, this paper argues for a reconsideration of the older idea that the all-important cult of the divine ruler, the Lord of the Two Lands, possessed both a southern *and* a northern focus. The “elite” mastabas, then, should perhaps be reassigned to the First Dynasty pharaohs and to the most important members of the royal family.

Stephen O. Moshier, Wheaton College*Reconstructed Geography of the Eastern Frontier for New Kingdom Egypt, Northeast Sinai.*

The physical geography of the eastern frontier of New Kingdom Egypt is emerging from field mapping and satellite remote sensing studies in Northeast Sinai, Egypt.

This study is part of the Eastern Frontier Archaeological Project and includes the area containing Tells Habua, el Borg and Herr. Examination and mapping of Holocene stratigraphy in the area are facilitated by extensive exposures of sediments to depths of up to 3 meters in trenches, quarries, and irrigation canals that are part of the Al-Salam Canal Agricultural project.

The present geomorphological setting of the study area includes broad sand-sheets with plant-stabilized dune hummocks and broad, flat, and muddy sabkhas, which are subject to seasonal flooding by local drainage or marine inundation. Holocene sedimentary facies are discontinuous, reflecting the deltaic-coastal depositional setting that was present in the area up until 1000 years ago.

A sand dune ridge runs along the north edge of the study area from NE to SW between ancient Pelusium and modern Qantara. This ridge is interpreted as a system of dunes that formed a barrier strand-line along the ancient Mediterranean coast (before it was landlocked by Pelusiac delta plain sediments). New Kingdom archaeological sites are located around a muddy depression (sabkha) of about 7 km. in diameter, located south of ancient coast. This feature is interpreted as an ancient lagoon in which dense, olive-gray clay with sparse shells accumulated. The paleo-lagoon was filled with sediments delivered by local drainage, but predominantly by defunct distributaries of the Pelusiac branch of the Nile River. This filling probably began prior to New Kingdom settlement in the area (about 3500 years BP). Hebua I was located on the barrier strand along the seashore. Hebua II and el-Borg are located on a broad sand ridge behind the barrier coast. A dry route probably existed between the two sites. A buried channel has been identified passing through the El-Borg site that extends eastward toward the axis of the paleo-lagoon. The channel appears to be related to mud deposits mapped in the southwest part of the study area. These deposits may represent marsh and lake environments along the course of the channel.

Gregory Mumford, University of Toronto

The 2001 Season at Tell Tebilla (East Delta)

The 2001 season (funded by SSHRCC and ARCE) included the recording of all surface monuments, salvage operations within a water filtration plant (on the mound's western side), and investigations along Tell Tebilla's northern side. The

mound yielded 357 *ex-situ*, large architectural pieces, consisting mostly of limestone items from a Third Intermediate Period to Late Period temple and elite burials: wall blocks, paving stones, column bases of two sizes, a papyrus-form capital, a drainage channel, statuary fragments, mortars, basins, four bathtub-style sarcophagi, a rectangular sarcophagus, sarcophagus lids, and an anchor stone. Two dozen granite pieces included a corner from a large naos (a base measuring at least three by three meters) and gateway fragments. One diorite piece represented a sarcophagus. Construction workers reported that a small 15 by 15 meter patch of the temple survived, composed of paving stones, a drain channel, and some column bases (on the western side of the mound). The elite sarcophagi came from the area immediately to the south of the temple. Salvage work in the water pipe trenches and spoil heaps revealed Old Kingdom pottery, flints, grinding stones, a sherd of Tell el-Yahudiyeh ware, much Late Period pottery, human bones, an anthropoid sarcophagus lid, funerary jewelry, burn debris layers, limestone vessels and block fragments, and massive mud brick walling systems.

Prior to excavation work, a grid of 37 by 172 meters was extended East-West across the northern side of the mound, consisting of a series of 76 excavation units (8 by 8 meters) separated by 1 meter wide baulks. The surface soil was scraped from the baulks, revealing closely placed square and rectangular, mud brick structures with casemate chambers, ash, red burnt soil, disarticulated human bones, Late Period pottery, funerary amulets, beads, and stone items. A unit (H-3) excavated in the western area yielded a disturbed mud brick burial chamber with several Late Period burials and one thinly plastered and painted coffin (e.g., a floral collar) and remnants of a wooden coffin.

Several units in the east part of the grid encompassed a large 12 by 14+ meter mud brick structure (Building A) that extended at least 5.60 meters in depth. The structure had been used as a burial place, with mummified bodies stacked successively within its chambers. Several chambers had been left unfilled or had been plundered, yielding traces of intense burning and wall collapse. The pottery dated mainly to the Late Period, including the highest deposit at the top of undisturbed chambers. The latest pottery from disturbed chambers dated to the Roman period. The wall tops and chambers of other buildings were traced around this structure and contained human bones, Late Period pottery, several Bes jars, bronze figurines (Osiris; crook; flail), female figurines, amulets, beads, a signet

ring, a plaque seal, and other items. At some point after the Roman period disturbance, a new wall was built across Building A. This wall was later cut into by four pits, which contained ash, much glass slag, and some glass vessel fragments.

Erin Ann Nell, University of Arizona

Ecliptic Awareness in Ancient Egyptian Astronomy

At what point in history did people finally become aware that celestial objects such as the sun, moon and stars had reliable motions which could not only represent divine religious authorities, but also be used to predict seasonal changes and act as foundations for annual calendars and daily clocks? The ancient Egyptians are believed to have been the first civilization to create the 24-hour day and the first reliable civil calendar, a calendar so dependable that our current calendar, the Gregorian, is based on it. This calendar (initiated in 2773 BCE) was astronomically represented by 36 constellations known as “decans” just as the 12 months of our Gregorian calendar are each represented by a constellation of the Zodiac. However, the decanal and Zodiac constellations are dissimilar in more ways than quantity (twelve months to thirty-six decans); the Zodiac is located along the ecliptic which is the path the sun follows in the sky and whose discovery is attributed to the Mesopotamians in 687 BCE. The ancient Egyptian decans are situated along the “decanal belt” which is just south of, but parallel to the ecliptic. I intend to present information which suggests the ancient Egyptians were aware of the ecliptic at the commencement of their Civil Calendar in 2773 BCE and, that 29 of their 36 decans were located on it.

One of the most complete sources of ancient Egyptian decans are the Carlsberg Papyri: specifically Nos. 1, 1a and 9. In those papyri, all of the 36 decans are listed in order but only 2 have been positively identified: *S3h* (Osiris/Orion) and *Spdt* (Isis/Sirius). Sirius, the last decan of the year, was the most important as its heliacal rising was concurrent with the summer solstice and inundation of the Nile in 2773 BCE. Carlsberg Papyrus No.9 states that “29 decans were on the road/path of the Sun,” and that the motions of the other decans were similar to Sirius. If we assume that *every* motion of the other decans mimics Sirius, then as Sirius lies 40 degrees south of the ecliptic, none of the 36 decans could be located on the ecliptic. One of those two statements would have to be false or incorrectly interpreted. I suggest the ancient Egyptians were fully aware of the location of the

ecliptic, that 29 of the 36 decans were located on it and that some, but not all of Sirius' motions were replicated.

The final decan of the 36 (moving backwards from Sirius) was named *knmt*. The translation of *knmt* is not clear; it could be either a bird or an animal. Following the proposed ecliptic pattern, *knmt* would have been located in the portion of the constellation Leo containing the star Regulus, the brightest star in the sky after Sirius. Sirius and Regulus are not located along the same plane; Regulus is along the ecliptic and Sirius is approximately 40 degrees south of the ecliptic. There is a physical gap between the two stars of 40 degrees, which is represented by a temporal gap (between their heliacal risings) of 5 days. Each of the decans measures 10 degrees; collectively they account for 360 degrees of the celestial sphere. As the length of a year is a little over 365 days, the decanal system would have been approximately 5 degrees or 5 days deficient. The 5-day time lapse between the heliacal risings of Sirius and Regulus would have accounted for the missing 5 days.

I propose that a repositioning of 29 of the 36 decans along the ecliptic would not only agree with the specifications of Carlsberg Papyrus No. 9, but would also resolve the time-discrepancy issue between the length of the decanal belt and the 365-day year. Because of this, I conclude that the ancient Egyptians were aware of the ecliptic plane at the inception of their civil calendar in 2773 BCE.

David O'Connor, Institute of Fine Arts, New York University

Aspects of the Early Dynastic Royal Monuments of Abydos: Tombs, Enclosures, and Boat Graves

Over the last several years, the excavations of Günter Dreyer of the Early Dynastic royal tombs at Umm el Qa'ab, and of David O'Connor and Matthew Adams of the mortuary enclosures and boat graves contemporary with these rulers have revealed much significant new information about all these types of monuments. A preliminary synthesis of the significance of these materials seems appropriate, and in my talk I will suggest a reconstruction of the surface features of the royal tombs substantially different from that suggested by Dreyer; and discuss the significance of our own recent discoveries about the enclosures and boat burials. Finally, I will relate my suggestions to the much-disputed issue of the transition

from these early monuments to their immediate successors, the Step Pyramid of King Djoser at Saqqara. Arguing for close adherence to the actual evidence rather than overly speculative hypotheses, I will suggest that the pivotal features in the transition are the poorly known Dynasty II royal tombs and enclosures at Saqqara, which are best interpreted with reference to the Abydos evidence from the same general period. The overall conclusions differ substantially from other current theories about the transition.

**David O'Connor, Institute of Fine Arts, New York University
and Matthew Adams, Institute of Fine Arts,**

New York University/University of Pennsylvania Museum

The Conservation of the Shunet el Zebib Royal Mortuary Enclosure and of the Royal Boats of the Early Dynastic Period at Abydos

The great mortuary enclosure of king Khasekhemwy at Abydos (the Shunet el Zebib) and his other enclosure at Hierakonpolis are the two earliest royal monuments to survive as freestanding structures in Egypt. Built of mud-brick at the end of Dynasty 2, the enclosure is massive, and its survival over such a long time span is amazing. The Early Dynastic Project (Director: David O'Connor; Associate Director: Matthew Adams) of the University of Pennsylvania-Yale-Institute of Fine Arts at New York University Expedition to Abydos (Co-Directors: William Kelly Simpson and David O'Connor) has undertaken the conservation and stabilization of the Shunet el Zebib and the conservation of one or more of the Early Dynastic royal boats which are buried nearby (but date to Dynasty 1). These initiatives are funded by a grant of USAID (Egypt) funds through the Egyptian Antiquities Project of ARCE, as well as through other resources. The documentation and conservation of the Shunet el Zebib involve the services of International Preservation Associates of Boston, directed by William Remsen while the work on the boats has as conservators Lawrence Becker of the Worcester Art Museum and Deborah Schorsch of the Metropolitan Museum of Art, New York with Professor Cheryl Ward of Florida State University in Tallahassee as the expert consultant on ancient Egyptian boats. Over the last two years, a great deal has been achieved in connection with both initiatives. The conservation and stabilization needs of the Shunet have been assessed, revealing that major collapse is imminent in several areas. In addition, a complete photogrammetric record has been made.

Conservation and stabilization measures, both temporary and permanent, have begun and excavation necessary to fully reveal the Shunet and document its history is revealing important new information about its initial appearance and its subsequent history, including the Coptic period when a religious community occupied part of it. As for the royal boats, in Spring 2000 part of a boat was excavated and conserved, in order to establish the recording, conservational, and storage techniques that were best suited to the future excavations and conservation of an entire, 70-foot long boat.

Adela Oppenheim, Metropolitan Museum of Art

Recent Excavations in the Mastaba Field North of the Senwosret III Pyramid Complex at Dahshur

The Middle Kingdom mastaba field north of the pyramid complex of Senwosret III was first explored in 1894 by Jacques de Morgan, who opened all or part of thirty structures and shafts. In recent seasons, the Egyptian Expedition of The Metropolitan Museum of Art has opened all or part of four mastabas in this area (Sobekemhat, Nebit I, Nebit II ?, and Khnumhotep), revealing both unknown structures and areas excavated by de Morgan. All four of the mastabas were covered with large-scale inscriptions executed in finely rendered hieroglyphs. This talk will provide a summary of the work that the excavation team is undertaking in the area and discuss the recent restoration of the mastaba of Nebit I. The stylistic development of the mastaba inscriptions will be explored, along with their possible relationship to the large-scale exterior inscriptions of Senwosret III's pyramid temple and south temple.

Sarah Parcak, Cambridge University

The Story of Sinuhe and the Hero's Journey

The story of Sinuhe is an invaluable source to Egyptology and related fields concerning the literature, history, and socio-cultural, political, and international relations of early Dynasty 12 and Middle Bronze Age Palestine. Despite the story's contributions within these topic areas, however, it is beneficial to consider other aspects such as literary theory and its applications to this story. For example, the "hero's journey" plays a major role in literary and mythological theory. This theme is prevalent in the story of Sinuhe, and a re-assessment of the story from

the perspective of the hero's journey illuminates its mythological and literary significance within a broader context.

The "hero's journey" has been discussed by scholars such as Claude Levi-Strauss and Joseph Campbell, and represents a universal theme found in many stories from ancient through modern times. Outlined briefly, the "journey" is cyclical in nature and progresses through a series of standard stages. The first stage, which is often designated "the calling," revolves around a hero who is called to action from an often peaceful situation. The next phase involves an extended journey in which the hero meets many challenges and often battles forces of an evil nature. A figurative or literal "death" occurs after this phase, and is followed by a rebirth and re-acceptance of the hero to a new life, or a higher awareness of his surroundings.

Although the foregoing simplifies greatly the stages and nuances of the hero's journey, this theme is discernable in the story of Sinuhe. After hearing of King Amenemhet I's death, Sinuhe (a royal bodyguard and warrior) flees from Egypt to northern Palestine (Byblos, Qedem, and Retjenu), reflecting the first phase: "the calling." In his extended journey and personal growth he becomes acculturated to Canaanite life, marries a chieftain's daughter, battles foreign tribes, gains property and wealth, and reaches the peak of his career when he is challenged by and defeats a mighty Palestinian warrior. The transition point in his life comes afterwards, when he realizes his mortality and desires to return to Egypt. This wish is facilitated by the permission of Senwosret I, who hears of Sinuhe's deeds and arranges for his return to the country of his birth and cultural heritage. The final stage of rebirth occurs upon his return to Egypt and appearance at Pharaoh's court, where he prostrates himself before Senwosret, but "did not know himself" due to his great fear. After the king's daughters shake the sistra before him, he is stripped symbolically and physically of his Palestinian garb, is cleaned, and is reclothed (i.e., "reborn") as an Egyptian. He is rewarded with all the material accoutrements of a nobleman. Thus, at the culmination of his career and in old age he realizes his good fortune and makes preparations—following Egyptian custom—for an ideal Egyptian burial.

Other applications of the "hero's journey" will be discussed in detail accompanied by a brief discussion of the historical significance of the hero's journey in ancient through modern literature and mythology.

Anna L. Pearman, Allan Hancock College*Reading Egyptian Art: The Visual Element of Motion*

Twentieth and Twenty-first century art historians regard the visual element of motion as a contemporary phenomenon, largely because inventions and technology enabled mobility, thus making societies more dynamic. For this reason, it is rare to find motion included in a formal analysis of earlier works of art.

Many scholars measure ancient Egyptian art by how well it conforms to various canons of proportion and a prescribed set of characteristics that fit a given period, i.e., Old Kingdom, First Intermediate Period, etc. As a result, they generally conclude that it was rigid and that it avoided movement altogether.

Using a thematic approach, this paper analyzes motion in ancient Egyptian art and arrives at the following conclusion: while “great culture” in ancient Egypt is evidenced by court art, which projected constant images of power that supported and perpetuated the ideology of the Egyptian state, “folk culture” is attested to by artifacts that exhibited not only variety, but continual conscious efforts to communicate and integrate motion into the visual language of both two and three-dimensional art. The artistic innovation and persistence of “folk culture” over “great culture” may hold certain implications for ancient Egypt.

Nicholas Picardo, University of Pennsylvania*Semantic Homicide and Ritual Decapitation: The Theme of the Headless Dead in Private Funerary Religion*

The theme of headlessness or decapitation appears pictorially or textually in both the Coffin Texts and the Book of the Dead, the primary corpora of private funerary literature of the Middle and New Kingdoms, respectively. It is exemplified most explicitly by images of the headless dead. Fundamentally such figures represent deceased individuals who failed or were unworthy to reach the Afterlife successfully. In these images, then, the semantic field encompassed by “headlessness” or “decapitation” merges with notions of “oblivion” or “obliteration,” perhaps the most abhorrent of fates that could befall the Egyptian in his hopeful journey to the afterlife. The corollary to this equation is that avoidance of decapitation in these post-mortem travels was, at least in part, tantamount to succeeding in that pursuit. The overall import of the theme of decapitation in the context of funer-

ary literature is, simply stated, that a headless state is a condition to be avoided at all costs, as its effects are terminal. Indeed, the function of funerary texts was essentially to assist the deceased in circumventing such a demise and to realize his full potential in the afterlife.

The encapsulation of such hefty religious concepts in the image of the headless is based in a logic that is consistent with the Egyptians' beliefs about the composite constitution of humans, common ritual motifs, and conceptions of the deceased's situation after death. Additionally, the choice of headlessness as symbolic condition in the mortuary sphere may relate to concerns about the preservation of individuality in the tomb, fears of corporal damage to the deceased, and the *ba*-concept.

The intriguing ethos of decapitation in the private funerary religion of the Middle and New Kingdoms makes it tempting to search for manifestations of similar concepts in the Old Kingdom, a period without an accessible corpus of non-royal funerary literature similar in character to the later sources. The primary body of evidence is the distinctly Old Kingdom assemblage of so-called Reserve Heads, known mainly from Giza and exclusively from the broader Memphite region. Discussions of the Reserve Heads have conjectured variously about their general nature, function, and the significance of the injurious markings inflicted upon them. Drawing on and extending from important advancements made by recent treatments, it is argued that the religious trope of the headless dead is alive and well in the archaeological repertoire of the Old Kingdom, albeit executed in a manner somewhat different from later incarnations. The possible placement and violent treatment of the heads places them in the arena of ritual, and they comprise a short-lived experiment in funerary practice that, although abandoned fairly quickly, testifies to semantic associations of "headlessness" that experienced considerable longevity. Far from being expressions of violence against the tomb owner – ritual or otherwise – they may be linked to the intention of the deceased to avoid perishing as one among the headless dead.

Peter Piccione, University of Charleston*The Women of Thutmose III in the Stelae of the Egyptian Museum*

This paper reexamines several stelae in the Cairo Museum that identify and depict important women in the life of King Thutmose III. At issue is the specific identity of these women, since their names are actually inscribed over palimpsests, and the original names in the erasures are still open to question. Significantly, the titles of the royal ladies were not altered, so that the later names appear with the original titles. Compounding the issue is that the text and decoration of at least one stela were subsequently erased during the Amarna Period, then restored in the reign of King Sety I.

Among others, the paper will examine stelae CGC 34013 from the temple of Prah at Karnak, which depicts the cartouches of "God's Wife" Satiah inscribed over the name of what might be Neferure, and CGC 34015, from the mortuary temple of Thutmose III, on which the cartouche of "King's Great Wife" Isis (mother of Thutmose III) is inscribed over what is either Neferure or Merytre. By analysis of these stelae and comparison with other inscriptions of these royal ladies, the paper seeks to determine which women were originally depicted, the historical ramifications of the titles, and the circumstances surrounding their erasures.

Lyla Pinch-Brock, Society for the Study of Egyptian Antiquities (SSEA)*Stamped Pottery from Tel Borg, Sinai*

A number of stamped jar handles and stamped pottery bearing the cartouches of Smenkhkare, Tutankhamun, and Amenhotep II, as well as pottery with unusual markings have been found during the excavations of the Tel Borg Project in the Sinai from 2000-2001. This material has bearing on trade and industry in the Sinai during the Amarna Period and the historical implications will be discussed.

Kathryn Piquette, University College London, Institute of Archaeology*The Bone, Ivory and Wooden Labels of the Late Predynastic-Early Dynastic Periods of Egypt: The Iconography of the Name and Body of the Ruler*

The small bone, ivory and wooden labels of the Late Predynastic and Early

Dynastic Periods contain a developing form of the earliest iconography of 'kingship'. Originally attached to funerary equipment in royal and high status tombs in both Upper and Lower Egypt, these objects are inscribed with the first writing as well as a range of important scenes and symbolic motifs. At this early date Egyptian artisans were already adhering to a very particular style of depiction, rendering visual representation within the perimeters of specific artistic and symbolic conventions. This paper examines representations on the labels specifically associated with the body and name of the king. Through an analysis of the format of epigraphic and pictorial representations as well as visual markers associated with the human figures, including pose, dress, and regalia, I will explore tentative interpretations. The symbolic meanings of this iconographic material demonstrate that these objects are not merely administrative documents, but embody a much wider range of social phenomena.

Elena Pischikova, The Metropolitan Museum of Art

The Tomb of Nespakashuty (TT 132) Revisited: October 2001

The tomb of Nespakashuty (reign of Psamtik I, Dynasty 26), excavated by the Metropolitan Museum's Egyptian expedition led by Herbert Winlock in 1922-23, was in a ruined condition. Since 1926 when the majority of the limestone relief fragments from the first chamber of the tomb were shipped to New York, the tomb was considered to be empty. Only the sandstone blocks of the façade were known to remain *in situ*. Some time later entrances to both chambers of the tomb were blocked by walls composed of stone chips.

The survey of the tomb that became possible after demolishing the blocking walls in October 2001 brought to light new material. The first chamber still has a few sections of the topmost register *in situ*. The remaining inscriptions will be very helpful in reconstructing the original relief decoration.

Furthermore, even preliminary observation of the tomb helped to recover a considerable number of sandstone fragments with inscriptions and images from the entrance structure. The quantity of sandstone fragments, the quality of carving, and their state of preservation gives hope for the reconstruction of the entrance to the tomb. Although fragmentary, the sections of inscriptions on recovered blocks allow a preliminary reconstruction of the textual program of the entrance.

The top section of the false door found in the debris presumably came from the second chamber and is the only finished piece of carving from this generally unfinished room.

These outlines of the reconstruction may be developed in the future by adding new fragments hopefully recovered as the result of cleaning the debris in the first chamber and the side rooms of the second chamber.

Daniel Polz, German Institute of Archaeology Cairo

King Nub-Kheper-Ra Intef: A Royal Tomb at Dra' Abu el-Naga

In the Spring of 2001, an archaeological expedition of the German Institute of Archaeology in Cairo (DAI) discovered the remains of a pharaonic royal burial on the West-Bank of Luxor, in the Theban necropolis of Dra' Abu el-Naga.

The tomb is located in the northern portion of that necropolis, at the entrance of the Valley of the Kings. This area has long been taken to be the cemetery of kings and private individuals of the 17th and early 18th Dynasties.

The newly discovered remains of the royal tomb consist of the lower part of a small mud-brick pyramid, which was surrounded by an enclosure wall. In front of the pyramid lies a huge burial shaft in which the rather damaged head of a life-size royal sandstone statue was found. The pyramid-complex and the burial shaft can be ascribed to king Nub-Kheper-Ra Intef, one of the more important kings of the 17th Dynasty. The tomb is mentioned and partially described in Papyrus Abbott, one of a series of hieratic papyri of the late New Kingdom, known as "Tomb-Robber Papyri."

Adjacent to the pyramid but outside the enclosure wall, a small funerary chapel of a private individual was discovered. The decorated inner walls of this chapel include the depiction of its owner, as well as his name and titles. The owner of the tomb, Teti, held the position of "treasurer" or "chancellor" of the king. On one of the walls, remains of a large cartouche (the royal name-ring) show the name of this king, Nub-Kheper-Ra Intef.

The pyramid-complex of Nub-Kheper-Ra Intef is the first royal tomb of the 17th Dynasty ever discovered in controlled excavations. Its location, architecture, and contents shed new light on the hitherto unknown burials of those Egyptian kings who laid the foundations of Egypt's "Golden Age," the New Kingdom.

Carol Redmount, University of California, Berkeley

The 2001 Field Season at El-Hibeh, Middle Egypt

The University of California, Berkeley, undertook its first, exploratory season of fieldwork at El-Hibeh in Middle Egypt for three weeks in May-June, 2001. El-Hibeh lies on the east bank of the Nile, approximately 55 kilometers south of Beni Suef. It appears to have been occupied for much or all of the first millennium BCE and for a number of the early centuries CE. The site comprises a large, comparatively well-preserved tell mound that is surrounded by thick mudbrick walls on three sides. The fourth side originally fronted onto the Nile River. Within the town walls we can presently identify a limestone temple dating to Sheshonq I that is surrounded by a mudbrick temenos wall that is badly in need of study and conservation, industrial installations, domestic structures, and tomb shafts. To the east of the tell lies desert, in which one or more necropoleis are located. The expansion of cultivation into this desert area, along with the rising ground-water table, actively threatens the site.

Prior work at Hibeh was undertaken in the late 1800s and early 1900s by a succession of Egyptian, English, German, and Italian archaeologists. The most recent investigation of the site was by a University of Washington team in 1980. Much of this prior work concentrated on excavating the temple structure and the burials lying both within the tell mound and in the desert to the east. As a result, our overall knowledge of the site is limited. El-Hibeh is perhaps best known as the reputed find spot of the papyri containing the Tale of Wenamon and the Petition of Petiese. The site also seems to have marked the northern border of the territory controlled by the High Priests of Amon in the Third Intermediate Period.

Our first season of archaeological fieldwork concentrated on a preliminary exploration of the site and an assessment of the condition and conservation needs of the Dynasty 22 temple. We cleared the temple of vegetation, including a palm tree growing in the middle of the structure. Augur cores indicated that the water table is now some 60 centimeters above the limestone floor of the temple. We initiated trial excavations in a high area immediately south of the temple, and discovered, just below the surface, the remains of an enigmatic structure with a limestone floor. In this floor we found two well-preserved relief blocks, evidently from the temple. (Thomas Logan will present a separate paper on these blocks.)

A preliminary assessment of coins and pottery associated with the enigmatic structure suggests that it dates to the third or fourth century CE. It appears that earlier investigations did not stray far from the temple itself; the remainder of the temenos area should therefore contain significant archaeological deposits that we will investigate in future seasons. We also began mapping the entire site with an Ashtec Locus GPS Survey System.

Jean Revez, Université de Montréal

Redefining the Historical and Archaeological Parameters Involved in the Virtual Restitution of the Temple of Karnak: An Egyptologist's Perspective

Whereas the previous presentation deals with the technical challenges involved in the computer modeling of the temple of Karnak by the GRCAO, this presentation gives the Egyptologist's outlook on a tool that will enable the restitution in all its complexity of a monument that went through major architectural transformations in the course of its two thousand years of history.

One of the main objectives of the project is indeed to redefine the historical and archaeological parameters that go into the development of an instrument that will reconstitute the temple not only on the architectural plane, as it is usually the case, but also on the epigraphic one. Which of these parameters ought to be considered by the Egyptologist in the elaboration of a software program of this nature, and how to integrate these criteria in such a fashion as to make the temple as a whole more comprehensible to the professional, are key issues that I wish to address in this paper. In this respect, particular attention will be paid in the elaboration of this software to the widespread practice of dismantling older parts of the temple in order to reuse them in newer structures. Emphasis will also be placed on the importance of paleography and lexicography as means to date architectural features. The interrelationship between texts, scenes and temple layout will also be examined in order to gain a better insight into the way ancient Egyptians apprehended the temples they built.

Michael Rhodes, Brigham Young University

Hôr Book of Breathings

The *Hôr Book of Breathings* is one of several papyri buried with mummies discovered in Thebes in the early 19th century. The surviving papyrus is badly damaged. It contains an initial vignette and parts of four columns of text, which make up about one third of the total text of the *Book of Breathings Made by Isis*. The papyrus has previously been the subject of studies by John Wilson, Richard Parker, Klaus Baer, Hugh Nibley, Jan Quaegebeur and Marc Coenen. The later two have argued that the *Hôr Book of Breathings* contains the oldest known copy of the *Book of Breathings Made by Isis*.

I have just completed a detailed translation and commentary of the *Hôr Book of Breathings*. In this paper I will examine many of the results of this republication including:

1. New readings of key passages.
2. The relationship between the *Hôr Book of Breathings* and Louvre Papyrus 3284.
3. The reconstruction of the papyrus.

Robert Ritner, University of Chicago

Panel: Recent Trends and Advances in the Study of Late Period Egypt (Religion)

The study of Late Period Egypt (roughly the Saite through Roman Periods) has undergone significant changes in recent years. Scholars have both vigorously published new material and, perhaps even more importantly, produced new reference tools making hitherto rather inaccessible texts and objects more readily available and usable. This combination of factors, together with a marked increase in the numbers of scholars studying the period, has resulted in more attention being paid to the cultural processes at work in the Late Period. Students are more actively confronting, for example, issues of continuity and cultural interaction, even if they have not resolved these fundamental problems. It is the purpose of this panel to explore the current state of Late Period Studies as reflected in the subjects of History (Joseph Manning), Language (Janet Johnson), Art (Lorelei Corcoran), Religion (Robert Ritner), and Literature (Richard Jasnow).

Gay Robins, Emory University*The Significance of Beds in Ancient Egyptian Culture*

It has been suggested by David O'Connor, among others, that beds had an erotic meaning for the ancient Egyptians, and to support this contention, there indeed exist a number of images where beds are the site of sexual intercourse. To modern western Egyptologists this seems quite natural, because in modern western culture, the bed is also considered as a place where sex occurs. Thus, in both ancient Egyptian and western culture, the bed can symbolize sexual activity. However, since symbols rarely translate exactly between cultures, this apparent correlation deserves a close examination, especially as the connotations of sexual activity differ between the two cultures. In this paper, I shall explore more deeply the significance of beds for the ancient Egyptians.

Ann Roth, Howard University*Reisner's 1912 Excavations at Giza Revisited*

In the week between Christmas 1912 and January 2, 1913, George Andrew Reisner and his Harvard-Boston Expedition to Giza cleared the northern false door niche of Mastaba G 2000 (= Lepsius 23), the huge mastaba that bisects the northern half of the Western Cemetery. In the process, the expedition cleared a group of much smaller mastaba tombs along the northern part of the eastern face, to which Reisner assigned the numbers 2501 through 2515. The notes and drawings recording these excavations total less than two pages, but the northern mastabas of this group, 2501-2509, were studied again in April 1939 by Alexander Floroff, who prepared a map of the area for Reisner. These nine tombs were the subject of a more thorough investigation by the Howard University Giza Cemetery Project during the autumn of 2001.

Unlike G 2000, which is of Fourth Dynasty date, the small mastabas date to the late Fifth and possibly Sixth Dynasty. They were largely undecorated, and very badly preserved. However, investigation has shown that the area has a more complex architectural history than Reisner's team believed, and that the mastabas' shape and development were influenced both by the proximity of the northern niche of G 2000 and by the path which runs north of the area. One of the main features of the mastabas is the density of their shafts, many of which contained

intact or partly intact human remains. Although the analysis of these remains is still very preliminary, some of the obvious features of the bodies recovered are suggestive. In addition, the Project has thrown some new light on the excavation methods employed by Reisner's team during this period.

Gonzalo Sanchez, University of South Dakota

Injuries in the Battle of Kadesh

The injuries depicted in the reliefs of "The Battle of Kadesh" at the temples of Luxor, the Ramesseum, and Abu Simbel have been evaluated for their appropriateness and accuracy as it relates to percentages of wounded and dead, wound locations and direction from which they were inflicted, body position and reactions to being wounded.

This data was compared with that obtained from "The Battle Reliefs of King Sety I" at the temple of Karnak, from a former study by the author. These injuries were found consistent with the various conditions of warfare at the different settings portrayed, and consistent with the weaponry and tactics employed at the time of Egypt's New Kingdom.

In the author's opinion, the above facts favorably reflect on the overall historical validity of "The Battle of Kadesh." Parallel to the study of injuries, certain patterns were observed that suggested associations between the sites chosen by Ramesses II for the battle reliefs location, important annual ceremonies, and provided with another interpretation as to Ramesses II's intended message.

Cara Sargent, Yale University

The Language of the Enthronement Inscription of King Irike-Amannote

Irike-Amannote ruled the kingdom of Kush in the second half of the 5th century BCE. He is known from four texts found at Kawa, the longest and most important of which is his Enthronement Inscription (Kawa IX). This lengthy text, dated to regnal years 1 and 2, records the king's coronation journey, and describes the "refounding of districts," which he accomplished upon his succession, the revolts of the desert dwellers with which he had to contend, the restoration work that he undertook at the Amun temple of Kawa, and the offerings he made to the gods.

Despite the late date of this text and the fact that Egyptian was not the native language of the Napatan kings or their subjects, the scribes responsible for drafting Irike-Amannote's Enthronement Inscription were fully capable of expressing themselves in Egyptian; they attempted to write "pure" Classical Egyptian, and were largely successful. In contrast, the inscription of Harsiotef, Irike-Amannote's second successor, as well as that of Nestasen from the late 4th century BCE, show a pronounced influence from the colloquial language of Egypt.

My discussion of Irike-Amannote's Enthronement Inscription will concentrate largely on the grammar, and most particularly on the verbal forms, with a comparison of the language of the Enthronement Inscription to that of other Napatan texts and to contemporary texts written in Egypt. The questions I wish to raise and attempt to answer are: Do affinities between Irike-Amannote's inscription and contemporary Egyptian texts show evidence of linguistic sharing between Egypt and Nubia? Or does a comparison of the Napatan texts suggest that Egyptian was learned through a written tradition maintained through the centuries by Nubian scribes?

Mauricio Schneider, University of São Paulo

Shaft-Tombs: Innovation on Burial Practices in Saitic Egypt

Egyptian burial practices underwent considerable innovation during the 26th Dynasty (664-525 BCE) or Saite Period. Known as a time of "art renaissance," when artists were inspired by ancient works, the Saite Period also produced many novelties, as in the typology of coffins and shabtis, mummification techniques, the first appearance of certain objects such as the hypocephalus, etc. The most intriguing contribution was the last thing to maintain a burial safe from thieves: the shaft-tombs, the best examples of which were found in the Saqqara necropolis. The biggest of them belongs to Amen-tef-nakht, a military official during the reign of Pharaoh Apries (589-570 BCE.). On the bottom of a very deep shaft was built a vaulted burial chamber, and the shaft filled with sand. A narrow secondary shaft connected with the main shaft through a little corridor. After the interment, the burial chamber was filled with sand pouring down through holes on the roof, liberated by workers who could escape by the secondary shaft. Such a procedure made it impossible to enter the burial chamber unless the enormous amount of sand in the shaft was completely removed. If robbers wanted to gain

access to the burial chamber via the secondary shaft, they needed to remove the sand. However, the more sand they cleared, the more poured in, until eventually they would have been forced to abandon their enterprise, leaving the burial intact. Our paper focuses on this architectural stratagem, and describes the discovery of shaft-tombs, the decoration and what was found in them.

Warren Schultz, DePaul University

'This is an Innovation and a Calamity of Recent Origin': Al-Maqrizi's Monetary Screeds in Wider Context

This paper provides an overview of a related set of issues and problems that have not been adequately discussed in the context of Mamluk monetary history. It is no surprise that the works of al-Maqrizi have been one of the most important sets of resources used by scholars of the economic and monetary history of the medieval Middle East in general, and for the Mamluks in particular. When it comes to al-Maqrizi's comments on the money and monetary policy of the Mamluks, however, I believe we would be well served to adopt a critical attitude, for al-Maqrizi was not an impartial observer. While it is obvious, it has not been emphasized in monetary discussions: al-Maqrizi and his writings must be placed in the intellectual milieu of medieval Islamic thought. This paper begins that process by analyzing al-Maqrizi's economic thought as found in his *Ighatha* and *Shudur*—what John Meloy has adroitly termed his “economic Sunna”—and then comparing those principles and concepts to what is found in some contemporary *hisba* and *fiqh* materials. It argues that al-Maqrizi's attitudes are firmly based on the more restrictive economic precepts of the Shafi`I madhhab. The paper then moves to a discussion of the repercussions of this, and implications for future research. It does this by the analysis of two different case studies, one of a modern analysis of an al-Maqrizi anecdote, and the other addressing al-Maqrizi's favorite whipping currency, the copper *fulus*. The paper concludes by suggesting an alternative paradigm for approaching Mamluk monetary history.

John Seeger, Northern Arizona University

The 2001 Season at Marsa Nakari

Marsa Nakari is the site of an ancient port city on the coast of the Red Sea. The city may be *Necesia* recorded in *The Geography of Claudius Ptolemy*. The ruins

are on a bluff next to the sea. Outlines of buildings and walls can be seen in the sand covering the surface of the bluff. Evidence found during two seasons of excavations indicates the port was active in the Ptolemaic and Roman periods.

During the 2001 field season two large trenches were excavated and a section of the wall surrounding the city was cleared. One trench was in an area believed to be the main gate to the city. Very little of the gate structure could be identified. Structures from a later period were uncovered. The second trench was an extension to one excavated during the first season. Walls of a building along with many fallen blocks of stone were found. The section of the city wall that was cleared provides information on the wall structure. Adjacent to the wall is a gateway.

A study was made of the pottery from both seasons. Most of the sherds are from amphorae. There were also some imported examples including Campanian amphorae. Imported fine ware included eastern sigillata A and Italian terra sigillata. One complete ceramic lamp can be dated to the 2nd century BCE. Other identifiable lamp fragments include 1st century CE volute types and 3rd to 4th century CE frog lamps.

Although no complete glass vessels were found, there were a number of fragments of quality glass ware. Vessels that could be identified include bowls, cups and unguentaria. A fragment of mosaic glass was also found. Other finds include a number of beads and copper alloy nails.

A geological study of the area was carried out by Dr. James Harrell. A stratigraphic analysis of the bluff was made. Geo-samples from both seasons were identified. Among these were beryl, basalt, selenite, schist, and porphyry. Dr. Harrell also discovered a quarry about 5 km inland from the site. This was probably the source of many of the stone blocks used in the structures of the city.

Matthias Seidel, Walters Art Museum

A New Mummy Mask from Aced in the Walters Art Museum

The mummy masks of the Middle Kingdom from the necropolis of Aced belong to the earliest and most interesting of their kind. Although several of these painted masks have survived, they have never been investigated in detail. Therefore, the talk will concentrate on certain art-historical and chronological aspects of this type of object, focusing upon the recently acquired mask of the Walters Art Museum.

Cynthia May Sheikholeslami, American University in Cairo

Rameses II And Astronomy: Myth Vs. Science

One of the most complete and best known yet least studied astronomical ceilings in New Kingdom Thebes is the one in the second hypostyle hall of the Ramesseum. Although it has been published several times, most recently by Neugebauer and Parker in EAT III, its function in the decorative program of the temple has been largely ignored. There has also been little attention paid to the representations of Rameses II within the framework of this "map of the sky" (an exception is Goebis 1999) and in relation to other aspects of the "cosmic" iconography of the king in the Egyptian New Kingdom.

This paper will suggest the functioning of the ceiling in the ideological program of Rameses II and focus on particular aspects of the representations of Rameses II in the Ramesseum, Wadi es-Sebua, and Abu Simbel. In so doing, the paper will point to the scientific vs. the mythic value of the Ramesseum astronomical ceiling and its relationship to the northern chapel of the great temple at Abu Simbel.

Regine Shulz, Walters Art Museum

Lunar Aspects in the Tomb of Tut-ankh-Amun

The jewelry in the tomb of Tut-ankh-Amun seems well known; some of these pieces have been repeatedly published. However, numerous objects still lack, in fact, a proper publication, and many aspects of the jewelry have not been recognized or investigated. One can observe, for example, in several pieces motifs showing the moon as part of an icon or a writing of the name of the king. The lecture will focus on these lunar ideas and on their special meaning in the Post-Amarna Period.

David Silverman, University of Pennsylvania

Middle Kingdom Tombs in the Teti Pyramid Complex: The University of Pennsylvania Museum Saqqara Expedition, Summer, 2001

This season's work took place under the auspices of the University of Pennsylvania with the kind permission and support of the Supreme Council of Antiquities. The expedition staff included faculty, staff, and students from the University of Pennsylvania and its Museum, as well as a student from Yale University and an

Inspector from the Saqqara Antiquities Department. We concentrated on the eastern side of the pyramid of Teti, and our focus was the tombs of the Middle Kingdom officials of the cemetery, Sahathoripy and Sekweskhet. Unlike their predecessors Ihy and Hetep, who constructed their burial chambers underneath the temenos wall of the north side of the pyramid, these later priests of the mortuary cult moved squarely within the confines of the walls, at the mortuary temple of the king, locating their chambers totally within sacred royal space.

Epigraphic and photographic recording of the text and decoration took place. Lists of paleographic, iconographic, orthographic, and grammatical features were compiled, and subsidiary chambers and a subterranean corridor were excavated. Some preliminary information that has resulted from this work includes data (1) to discern the chronology of construction of the two chambers, (2) to indicate a further encroachment on royal prerogatives—but with an attendant decorum, (3) to suggest the presence and location of an above-ground chapel, and (4) to discuss a variety of stylistic distinctions in both text and image.

Sarah Sterling, University of Washington

The Potential Use of Digital Photography in the Analysis of Old Kingdom Ceramic Assemblages

Digital imagery offers Egyptologists and archaeologists a faster, more precise and easily replicable approach to analyzing and curating images of artifacts when compared to traditional pen and ink illustration. Images collected as scaled digital photographs allow modified photogrammetric analysis of artifacts, which in turn allows for more precise classification of artifacts based on metric measurement if for no other reason than that the analyst is not constrained by having to conduct all measurements in the field. Although photogrammetry is a term associated with the analysis of aerial photography, the principles can be applied to object scale analysis as well, with careful leveling of the photographic environment. In this example, paradigmatic classification is applied to digital images of Old Kingdom ceramic profiles, which are then measured using a computerized drafting program. It is argued here that such an approach to ceramic analysis allows for more precisely defined typologies based on metric dimensions which would otherwise be time consuming to conduct on site. Such typologies can in turn be implemented for a larger number of cross-site comparisons of ceramic assem-

blages, a crucial step in describing the archaeological record of the Old Kingdom at a regional scale. This technique allows for multiple studies to be conducted from any location because storage of digital images is cheaper than storage of paper images. Images stored in a public web-based database can be accessed by scholars to independently evaluate analytical conclusions drawn. This technique has potential not only for ceramic analysis but also other classes of archaeological material such as faunal remains and stone tools.

Kristin Thompson, Egyptian Exploration Society Expedition to Tell el-Amarna

Something New Under the Aten: Unpublished Statuary Fragments at Amarna

Although most of the statuary fragments discovered at Amarna since the nineteenth century have been dispersed to museums, in the past decade several hundred pieces have been discovered in previous excavators' dumps and retained in the magazine at the site. In addition, a small number of pieces have been discovered *in situ* during the Egypt Exploration Society's excavations. Although most of these are small and relatively uninformative, some may provide new evidence relating to old issues, and others perhaps even raise new questions.

This paper briefly introduces the two dump sites where most of the fragments were found, then presents three examples of statuary fragments and touches on their possible implications.

The first example includes pieces from two important statues of nearly life size, a slate one of Akhenaten standing, and a black-granite seated pair statue probably representing him and Nefertiti. These statues suggest that alongside the more familiar "solar" colors of stone frequently used by Amarna artists, darker stone may have played a more significant part in the statuary program at Amarna than previously suspected.

Second, a small pair of hands from a quartzite group discovered in the Kom el-Nana provides a small clue concerning an old question about the kinds of statuary used in the Amarna temples.

Third, a mysterious pink-granite piece from the EES dump of the 1930s suggests that the Aten may in some fashion have been represented in statuary in the round.

Temy Tidafi, Université de Montréal*Archaeological Reconstitution and Changing Attitudes: The Case of Karnak*

There are many reconstitutions of monuments done with computers. However effective and realistic they may be, these models often merely tend to introduce the general public to the end results of an archaeological project, failing along the way to help in any significant manner the professional in carrying out his research as it unfolds.

The fundamental question we ask at the Computer Aided Design Research Group (GRCAO) of Université de Montréal is the following: How can computer models be of real aid during the process of archaeological reconstitution? What computer tools and modeling methods are required in order for archaeologists to benefit most from the latest technology dealing with the reconstitution of ancient monuments?

In order to answer these questions, two steps have been taken: (1) we are actively collaborating with archaeologists working in the field, in the event, the Centre Franco-Egyptien d'Etude des Temples de Karnak (the French CNRS mission-UPR 1002) and (2) we are considering anew computer modeling concepts and fundamentals. The first step has led to a better understanding of the way archaeologists try to reconstitute a monument, the type of data they work with, the sort of hypothesis they formulate and the different ways they meet their objectives. We are thus already in a good position to help the profession. The second step has meant adapting the existing computer modeling approaches to serve the goals we wish to achieve.

The project is currently underway and the first promising results have been reached. This paper, divided in three parts, will examine how far we have gone in our research and the strategy we have chosen to adopt. The first part will give a general understanding of archaeological reconstitution. Then, a review of computer modeling principles and their origins will be presented. These two parts will show how preferable it is in archaeological restitution to model processes rather than their results, as it is currently practiced. It will also be shown how a revision of some geometrical concepts may lead to much greater accuracy in the treatment of architectural shapes. Finally, the third and last part of this presentation will demonstrate how such a new outlook in computer modeling will offer more alternatives to archaeological reconstitutions and what impact these changes may have on data processing and the way information is stored.

Robert Vincent, American Research Center in Egypt, Egyptian Antiquities Project

ARCE's Conservation Projects

The American Research Center in Egypt's Egyptian Antiquities Project and Antiquities Development Projects are funded by the United States Agency for International Development and conducted in collaboration with the Supreme Council of Antiquities. They consist of over 45 conservation projects in most areas of the country and span Egypt's long cultural heritage: pre-historic, Pharaonic, Greco-Roman, Coptic, Islamic and Jewish. Over half of these projects have been completed while most others are under implementation. An illustrated presentation will provide an overview of these projects, particularly recent developments in existing ones, and details of ones that have newly-commenced.

Steve Vinson, State University of New York, New Paltz

P. Brooklyn 37.1647: A Preliminary Assessment

P. Brooklyn 37.1647 is an early Ptolemaic papyrus, originally a single roll, but cut up in modern times. The papyrus combines both documentary and non-documentary material. The verso of the papyrus (that is, the side with vertical fibers over the horizontal fibers) has upon it a set of agricultural and other accounts in Demotic, connected with the economic activities of a large Memphite temple establishment. The papyrus' recto bears an unusual set of images of Egyptian gods, originally lined up in a procession before Ptah. The roll was cut up in modern times such that each fragment has on it one of the divine figures; the unfortunate result is that most columns of the Demotic text are at least partially mutilated. Nevertheless, the surviving Demotic accounts give us an unusually detailed glimpse into the administration of a large-scale Egyptian economic enterprise of the early Ptolemaic period, a time in which most of the information we have on economic matters comes from Greek papyri, especially the more or less contemporaneous Zenon papyri. Our Demotic texts offer interesting information on prices, wages, accounting techniques, and the relationships between various land-owning entities. The images on the recto, on the other hand, are practically unique among Egyptian paintings on papyrus in that they are unconnected with any text. The only text visible on the recto consists of a few traces of erased documentary material, presumably originally much like the

documents preserved on the verso. Considering these two aspects of the papyrus together gives us the opportunity to address a number of interesting questions, including the provenance of the papyrus, the interrelationships between a temple establishment's economic and religious functions, and the function and purpose of these peculiar vignettes.

Deborah Vischak, Institute of Fine Arts, New York University

A Relationship of Context, Form, and Function between the Pyramid Texts and Old Kingdom Tomb Decoration

Attempts to decode the imagery used in Old Kingdom elite tombs and thus to explicate the function of these decorative programs in the mortuary context, have resulted in a variety of often contrasting yet cogent interpretations. An under-utilized tool in this process is the Pyramid Texts (PT), our primary source of Egyptian ideas in the Old Kingdom of death and the afterlife. On a textual level, the meaning of the PT is less disputable than that of the images, given the constraints of the language's system; however, the PT exist in one specific physical form and context: carved and painted on the walls of a mortuary monument. In this form they are similar to the carved and painted scenes that cover the walls of elite tombs; this parallelism of mode implies a similar process, at some level, of encoding meaning. Thus it is likely that a context-specific analysis of meaning in the PT would provide a useful model with which to decode the correlative aspects of meaning and function of the images in the elite tombs.

James Allen provides such an analysis in his article, *Reading a Pyramid*¹, in which he discerns a pattern to the disposition of groups of spells in the burial chambers of the pyramid of Unas, whereby the meaning signified by the texts in turn signifies meaning about the space in which they are placed. Dr. Allen's analysis reveals that the plan of the burial chambers replicates the conceived plan of the netherworld through which the king will travel, and the texts clarify the phases of space and time that comprise the king's process of rebirth and successful passage to eternal life. His persuasive conclusions inspire a similar examination of the decorative program of an elite tomb.

The tomb of Ankhmahor at Saqqara provides a solid example in which to test this model. The images comprising the decorative program can be broken down

into type in much the same way as Pyramid Text spells, and some images share content and compositional characteristics with individual spells. More convincingly, scenes on one wall, adjacent walls, or within a room share as a group elements of concept and imagery with sequential (or nearly sequential) groups of spells in the Pyramid Texts. Most significantly, the overall layout of the decorative program in Ankhmahor's tomb follows a similar pattern of organization, in which the integrated architecture and wall embellishment create a replicated plan of the netherworld through which the deceased Ankhmahor will travel.

Scenes related to offering and mortuary-cult ritual activity dominate the western half of the tomb (rooms 3,4,5, and burial chamber) as content-similar spells fill the sarcophagus chamber of Unas' pyramid, which Dr. Allen interprets as the Duat, the place of initial rebirth. The eastern half (rooms 1 and 2) is characterized with water/marsh scenes, and includes scenes of creative processes and inherent dangers; they comprise the Akhet, equivalent to the antechamber in Unas' pyramid, the marshy space of passage, magic, and initial ascension. The northern part of Ankhmahor's tomb, room 6 and the staircase to the roof, functions as does the passage rising from the antechamber out of the pyramid of Unas, and can be interpreted as the final phase in the deceased's progress: leaving the Akhet and ascending to the sky.

This paper is only a test of the model, comparing one royal tomb to one elite tomb, and is not meant to be definitive. Nonetheless, the results are highly suggestive and perhaps reveal the natural relationship between the two spaces and two forms of wall-decoration, both emerging from the perceived needs of a deceased individual and from the ritual activity (especially oral) associated with those needs and rooted in a unified concept of the cosmos.

'J. Allen, "Reading a Pyramid," in *Hommages à Jean Leclant*. BdE 106/1, 1993, p. 5-28.

Elizabeth Waraksa, The Johns Hopkins University

The Interchangeability of Dwarfs and Monkeys in Three-Dimensional Egyptian Art

In her 1993 book *Dwarfs in Ancient Egypt and Greece*, Véronique Dasen notes several instances in which dwarfs and monkeys interchange in Egyptian tomb paintings and reliefs. This paper will extend the analysis of the dwarf/monkey interchange in considering three-dimensional Egyptian art, focusing in particular

on objects of daily life. The parameters in which both monkeys and dwarfs appear will be discussed, as will the symbolism attached to them within these parameters, in an effort to deepen our understanding of their iconographic uses.

Bruce Williams

New Evidence for the Town on Hierakonpolis Kom in Naqada II

The primary current issue in the Naqada Period is the nature of its relation to the numbered Dynasties. The old construction assigned the development of Egypt's formal culture to the last generations of the period before—called in support of that hypothesis “Predynastic”—and attributed the achievement to foreign, especially Mesopotamian, influence or even the foreigners themselves. This is now being abandoned in favor of a reconstruction that sees the Naqada Period as essentially Egyptian. Most of the arguments for continuity have been developed from the pharaonic symbolic complex, images, hieroglyphs, and buildings, but some arguments have been derived from archaeological evidence, which illuminates some of the less symbolic developments that are no less important. None of the evidence comes from actual towns.

Much of the difficulty may be found in the specialized nature of the putative settlement sites so far published in Upper Egypt. Hemamiya, Khattara, the Gebel Tarif, Armant, and even the Naqada Period Hierakonpolis sites explored in the last three decades were all located on the desert edge, or even fairly deep in the desert. Structures were often insubstantial, and sometimes lacking altogether. Some sites were industrial, and others may have been large-scale ceremonial complexes. Large Naqada Period deposits in the alluvium have barely been noted.

In season 2000, the Pennsylvania State University mission to Hierakonpolis found Naqada Period, including early Naqada Period, remains in cores taken between two and four meters below the modern surface, a depth whose highest point was at or below the water table in 1900, and below it in 2000. The cores with these remains were found toward the western side of the main kom in a concentration that indicated the existence of a substantial deposit. Although not as conclusive as an area excavation like that of Buto, the cores clearly indicate that compact occupation of the Naqada Period existed in the alluvium and the remains are at or below the water table. In 2001 clearance of a narrow drain to a sump added

much stronger evidence of the type of occupation to be found on the mound and this evidence will do much to illuminate the relationship between the pottery of occupation and the pottery of tombs in the Naqada Period.

The dense deposit of pottery consisted primarily of coarse vessels, bowls and jars, produced very quickly and in the stereotyped pattern familiar in post-Naqada Period ceramics. However, key chronological markers indicated the deposit dated primarily to Naqada II and may well have begun earlier. There was also evidence of some processing that involved fire applied to vessels embedded in earth that contained organics, rather like installations found in the desert. The vessels indicate that the workshop methods used later to produce Egyptian goods were already in use. The density of the deposit also clearly indicates that Hierakonpolis *korn* in Naqada II was already a town, confirming a hypothetical reconstruction based on representations and the later town of Elephantine.

Jacquelyn Williamson, The Johns Hopkins University

Body Cartouches of the New Kingdom: An Inquiry Into Meaning and Function

This paper intends to examine the cartouches carved upon the torsos of some statuary during the New Kingdom. Initial research suggests that in the 18th Dynasty these elements appeared only on non-royal statues that derived from a temple environment. The Late Period Songs and Lamentations of Isis and Nephthys (BM 10188 and p.Berlin 3008) will be discussed to demonstrate that this initial stage of the motif may have been intended as a form of ritual adornment.

During the Amarna Period the applications and implications of these body cartouches metamorphosed. Not only did the number of the cartouches placed on the body increase, they migrated from the non-royal sphere into the exclusive province of the royal family. The possible ritual implications and symbolic locations of these cartouches will be examined. If time allows, there will be a brief review of changes to the motif subsequent to the Amarna Period.

Kyoko Yamahana, Tokai University

Metallurgical Activity at Akoris

Akoris, one of the major limestone quarries in Middle Egypt, served as a garrison town both in the Late and Roman periods. The extent of the quarry along the river Nile stretches 6 kilometers and is now recognized as the largest quarry in ancient Egypt.

A Japanese team led by Dr. Hiroyuki Kawanishi has been excavating the archaeological site at the foot of the quarry for twenty years. Rock-cut tombs from the Old Kingdom to the Graeco-Roman period, temples, and architectural ruins from the ancient town have been investigated.

Our latest excavation at the edge of the town revealed numerous remains of metallurgical activity, which probably took place during the Coptic period, and possibly dates back to the Roman period. The furnace structures that we discovered are in a poor state of preservation due to recurrent floods from the nearby wadi, but the presence of glassy slag, metallic lumps, crucible fragments, and widespread ash shows that there was metal industry in the area. The scientific analysis of these metallurgical finds reveals that these are the remains of copper production, although the geographical setting of the site is nowhere near copper mines nor is it near an abundant supply of wood. The location of a copper smelting site at Akoris presents a puzzle. Why did they build furnaces in a place where neither the raw material nor the fuel was obtainable?

The attitude and mode of existence of small rural towns in ancient Egypt have not yet been clarified, but the site of Akoris provides a good example. Besides metal production, we found remains of an olive oil press, deformed glass rods suggesting glass working, and possible signs of pottery production. The inhabitants of Akoris seemed to be quite independent, being able to promote production by themselves rather than depending on traded goods. The study of Akoris, one of many small towns in Roman and Coptic Egypt, may contribute to a reconstruction of rural society, a society that may have been economically independent of larger urban centers such as Alexandria.

Salah Zaky Said, Misr International University

Rehabilitation of Historic Cairo Houses

Lately there has been a large effort towards the restoration of Islamic, Coptic and Jewish monuments in Historic Cairo. This activity has been prompted greatly by the government in Egypt after a growing concern about the monuments of Historic Cairo. Such a concern has grown considerably after the last Cairo earthquake of 1992, which devastated the fragile monuments of Historic Cairo as well as the surrounding fabric of the monuments that are basically old residential

buildings in a state of decay and neglect. Due to dilapidation, pollution, and density of population that has been steadily growing lately, the well to do population has left the center of old Cairo to live in the suburbs. To maintain and restore the world famous monuments of Historic Cairo, it is essential to upgrade its total environment including the traditional and historic houses of old Cairo, which constitute the old urban fabric around the monuments.

Old houses of the 19th and early 20th century, whether listed or not as monuments, nevertheless deserve great attention including restoration and rehabilitation that will permit the revival of the old city and its social structure. The pilot project for this idea has been implemented under the project of three houses of old Cairo. The project was supervised by the American Research Center in Egypt (ARCE) and the Supreme Council of Antiquities (SCA) during the years 1998-99. The project was funded by ARCE's USAID grant for restoration and preservation, the Egyptian Antiquities Project (EAP). The project was a rehabilitation of three houses in al-Darb al-Ahmar. The owners of the . houses have participated in the rehabilitation activity by effort and cooperation in decisions, which have been instrumental in carrying out the project. The paper will focus on the positive and negative sides of this pilot project in anticipation of a wider application of its main principles to upgrading the residential environment of Historic Cairo.



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