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### Book Review: Karanis: An Egyptian Town in Roman Times

Lisa Sabbahy Dr.

*The American University in Cairo AUC*, lsabbahy@aucegypt.edu

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the right, third paragraph, line 3 should read 'Amenophis III' instead of 'Alexander', and the reference p. 39 n. 24, last line remained obscure to me. Note 40, which should have been on p. 60 instead of on p. 59 refers to p. 38 pl. 11, and p. 55 n. 34 should read 'Abschnitt C 1 c (2)' instead of 'Abschnitt D 1 c'.

A critical remark is required concerning the pictorial material of the southern wall of the sanctuary. Probably this southern wall could not be photographed properly, because it is built too closely against the wall of the room of barks. Of it, the author remarks on p. 40 that the king in scene E 174 is wearing the crown of Upper Egypt, which does not correspond with pl. 12. The reason is that pl. 12 is the only piece which turned out badly in this otherwise carefully written book. Research suggests the following conclusion: the text of Abd el-Raziq is correct for all descriptions and inscriptions of the southern wall, and as far as can be made out from the material available to the reviewer all differences between them and the drawing of pl. 12 are due to the person who drew the draft of pl. 12. To make things even more complicated the drawing of pl. 12 in print was printed in reverse. Once this mistake is recognized, the king in scene E 174 does wear the crown of Upper Egypt. The fact is not without importance, because, as Abd el-Raziq stresses correctly, the whole eastern section of the sanctuary is associated with Upper Egypt, while the western half is connected with Lower Egypt.

Plate 16 is excellently drawn, but not easy to join to the text. The upper three lines correspond with p. 41 right column 'Inscripfen (a)-(d)'. The next three lines (of pl. 16) are from the inner side of the same door (of the sanctuary) and are to be found again on p. 56. The lowest two lines of pl. 16 refer to pp. 41 f. '(c) Die Tür'.

With the exception of this southern door, all scenes and inscriptions can be verified on the plates on excellent photographs, and we can only combine our thanks with those of the author, who in his introduction expresses his gratitude to the Chicago Institute of Luxor for letting him print these photographs. The Zabern-Verlag added to this its editorial technique, resulting in a documentation which will be gladly accepted by scholars. We can only hope for further temple editions of this quality.

E. WINTER

*Karanis: An Egyptian Town in Roman Times*. Edited by ELAINE K. GAZDA. 215 × 280 mm. Pp. vi + 50, figs. 75. Kelsey Museum of Archaeology, Ann Arbor, 1983. Price not stated.

*Karanis: An Egyptian Town in Roman Times* was produced as an exhibit catalogue for a 1983 show of the same name at the Kelsey Museum in Ann Arbor, Michigan. It is a nicely produced, short work with numerous plans and photographs. The catalogue begins with a general discussion of the ancient city of Karanis and its excavation by the University of Michigan in the 1920s, and then focuses on the three main aspects of daily life in Karanis presented by the exhibition: the economic, domestic, and religious life of the community.

The economy of Karanis was based on agriculture, particularly the production of durum wheat, and granaries played a dominant role in the life of the city. Second in importance to grain was the textile industry, the most important craft practised in Karanis. The catalogue section on domestic life centres on the house and its furniture, as well as on objects of daily life. A corpus of daily life objects from Egyptian sites of the Roman period would be enormously helpful, as the authors had to fall back on New Kingdom parallels. Hundreds of multi-storied houses were unearthed, permitting a rather clear reconstruction of the Karanis type of town house. The third section on religious life and the gods, describes the temples, the gods worshipped, and the ceremonies involved. As a town in the Fayum, the crocodile god was, of course, the most important deity in Karanis.

Specific studies on objects from Karanis such as coins, glass, pottery, lamps, and textiles have already appeared. The stated purpose of this exhibit catalogue is to present ancient life at Karanis to the community at large. The catalogue attempts not only to present objects, but to place them in their context in ancient life as well. Most popular works on Roman Egypt are based almost exclusively on written evidence, i.e. deeds, wills, tax lists, bills of sale. *Karanis: An Egyptian Town in Roman Times* is balanced in favour of the archaeological evidence from the site. The addition of object numbers would have made the catalogue more useful to scholars.

L. K. SABBAGH