Two directions were pursued in Bruce Williams' personal research in the last year. The publication of "Narmer and the Coptos Colossi," in Journal of the American Research Center in Egypt XXV, and "An Early Pottery Jar with Incised Decoration from Egypt," in Essays in Ancient Civilization Presented to Helene J. Kantor (SAOC 47), explored the emergence of Egyptian images in ages beyond the First Dynasty. The first article dealt with objects that were late (Dynasty 0, c. 3200 B.C.) and monumental, the second, with images that were early (Naqada I, c. 4000-3800 B.C.), small, crude, and magical; both articles are part of an expanding body of evidence that links the period once known as "Predynastic" so firmly to the ages of the pyramids and later, that the term should be abandoned. A generation ago, such a proposal would have seemed inconceivable, but pioneer work in Germany by Werner Kaiser, followed by Wolfgang Helck, and in England, by John Baines, has gradually taken up a cause proposed by Helene J. Kantor in 1944 to find Egypt's origins its own earlier periods. It can now be foreseen that the comparison of images, objects, and even contexts from this early Naqada period will produce a network of evidence dense enough to extend our knowledge of Egypt's historical culture backward several centuries.

The first direction continued an exploration provoked by the discovery of early documents in Cemetery L at Qustul. The second was also an extension of research in Nubia and dealt with the geographical and cultural frontier between the two countries as a problem in continuity. Because Nubia's cultural phases are often isolated in time and space, and sometimes overlaid with Egyptian influence, this is one of the most persistent and difficult ques-
tions in the history of Nubia. The occasion for
the second direction was a colloquium on
Nubia at the British Museum entitled “Egypt
in Africa.” The raw material was provided sub­
stantially by discoveries of the Oriental Insti­
tute, notably Cemetery L at Qustul, various C-
Group tumulus cemeteries, the transition be­
tween tumulus and pyramid at Serra East in the
early New Kingdom, and the Noubadian X-
Group royal complexes at Qustul dating to c.
A.D. 375. These discoveries provided formal
links with other phases, at Kerma (c. 1650-
1550 B.C.) and the great pyramid cemeteries of
Napata and Meroe (c. 800 B.C.- c. A.D. 350), to
indicate that the most important cultures near
the Nile in Nubia and Sudan shared the basic
elements of a great pharaonic impulse. This
impulse may be characterized tentatively—
and too simply—as two great poles of funerary
expression: the one oriented toward the elabo­
rate and celestial symbolism of Egypt, the other
toward a more archaic, but also Nubian em­
phasis of action in this world.