

جمعية الآثار بالأسكندرية

SOCIÉTÉ ARCHÉOLOGIE D'ALEXANDRIE

BULLETIN 46



ALEXANDRIAN STUDIES II
In Honour Of
MOSTAFA EL ABBADI

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ALEXANDRIA 2000

ALEXANDRIAN STUDIES II
In Honour Of
MOSTAFA EL ABBADI

CONTRIBUTIONS BY HIS FRIENDS



MOSTAFA EL ABBADI

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Foreword

In the summer of 1997, the idea occurred to a number of former students and friends of Professor Mostafa El Abbadi to issue a Festschrift in his honour on the occasion of his seventieth birthday. To honour Mostafa El Abbadi, in this way is to express the feelings of many who have known and appreciated him as a dedicated scholar and devoted teacher. No sooner did we announce this project in Egypt and abroad, than we received immediate and enthusiastic response. While proceeding with the preparation for the Festschrift, we were gratified by the happy coincidence that, in recognition of Professor El Abbadi's outstanding contribution to scholarship and culture, the Supreme Council for Culture, granted him the prestigious National Award for Merit in the Social Sciences.

El Abbadi deserves to be honoured for various attainments he has achieved in a diverse number of spheres throughout his life. As regards his scholarship, he counts among the topmost historians in Egypt and the Arab world as well as attaining international recognition due to his outstanding scholarly work and research in the history of Egypt and the Mediterranean in Greek and Roman times. His published work in both English and Arabic is distinguished by a remarkable ability to apply a rigorous historical method from an attitude of strict objectivity and scientific humanism. His sharp analytical mind has enabled him, in a number of cases to reach remarkably original conclusions and sound historical judgments. Another feature of El Abbadi's academic work is his interest in points of interaction between successive cultures in the lands of ancient Egypt and the Near East, namely, Pharaonic, Hellenistic and Arab.

It is not our intention here, to embark on a lengthy description of El Abbadi's list of publications that reveal his full command of classical literary sources, his thorough knowledge of papyrological documents as well as relevant modern scholarship; we merely wish to highlight the principal stages into which his academic work can be divided. In the sixties, he concentrated mainly on Hellenistic and Roman Egypt when he attained international recognition by his publication on the "*Alexandrian Citizenship*", "*The Gerousia in Roman Egypt*", "*The Position of Egypt in the Roman Empire*". In the seventies and eighties, he embarked upon a new track in historical studies, namely the transition from Byzantine to Arab times, a field in which he was able to reach remarkably original conclusions as in "*Historians and the Papyri on the Finances of Egypt at the Arab conquest*", "*Egypt in Transition from Byzantine to Arab*", "*Nessana, Before and in Early Islam*", "*Annona Militaris & Rizk of Nessana*" and "*The Poll Tax of Sergius of Nessana*". In the nineties, El Abbadi turned his attention to a field long neglected in Egyptian Universities, namely the history of science in which he tried to emphasize aspects of exchange and points of interaction between Ancient Egyptian and Hellenistic culture as for example, "*Geographical Explorations in East Africa and the Indian Ocean in Antiquity*", "*Alexandria and Ancient Egyptian Learning*", "*Alexandria, Crossroad of Cultures*".

One of the main features of El Abbadi's personality is his wholehearted devotion to his students. As a committed teacher, he has succeeded over the years in creating an academic school in the field of Greco-Roman studies. His numerous pupils, who worked with him on their M.A. and Ph.D. dissertations, fully appreciate his inspiring guidance and unflinching care and patience. The attachment that binds this great teacher to his pupils is not limited by the attainment of academic degrees, the friendship that unites them is lasting and he always continues to show keen interest in their work.

A glance at the details of El Abbadi's curriculum vitae, will reveal the wide range of his academic activities. Due to the high quality of his published work, he has, over the years, been invited to lecture at various universities spread over four continents, Africa, Asia, Europe and America. In addition to his brilliant academic achievement, El Abbadi also showed a keen involvement and commitment to the cultural development of the environment he lives in. This is evident in his well-known role in the initial creation and promotion of the project of the revival of the ancient Library of Alexandria. After a careful study of the nature, formation and history of the ancient edifice, El Abbadi, came forward with the proposition of resuscitating the ancient Library on modern lines. His aim was to create a cultural environment capable of embracing the bulk of human intellectual legacy as well as to provide the necessary library equipment for modern research. This suggestion was first embraced by the University of Alexandria in 1974, later on, it was accepted by the government of Egypt as a national project and adopted by Unesco in 1986. Ever since the inception of the project, El Abbadi has devoted every effort to promote it by writing and lecturing on the subject at home and abroad. These efforts culminated in his composition of a comprehensive book first published in English by Unesco in 1990 under the title of "*Life and Fate of the Ancient Library of Alexandria*". The book was well received and has already been described as a classic on the subject; it has now run into its third edition besides appearing in five different versions, Arabic, French, Japanese, Spanish and Greek.

In connection with his keen interest in public cultural aspects, Mostafa El Abbadi continues to be involved in the promotion of recent archaeological discoveries, notably in the new area of underwater excavations. Last but not least, the city of Alexandria will not forget El Abbadi's role in promoting the interests of the internationally well-known Archaeological Society of Alexandria (founded 1893) during the last forty years as active member, twice secretary general and finally president since 1995. Under his presidency, the Society has advanced further and has become a dynamic centre of cultural activity where distinguished scholars both, Egyptians and foreigners meet and lecture about their most recent discoveries in the fields of archaeology, history and culture. The premises have been enlarged and the Society is now capable of receiving larger numbers of students and scholars to benefit from its activities and specialized library. Furthermore, a newsletter is issued three times a year with the latest information about archaeological discoveries and reviews on recent publications. In recognition of both his achievements and services, it is not surprising that the Archaeological Society of Alexandria has decided to issue this Festschrift as volume 46 of its "Bulletin".

In conclusion, in the name of the Archaeological Society of Alexandria, and of his colleagues and pupils, we hope that Professor Mostafa El Abbadi, will enjoy good health for many more years and continue to contribute to the scholarly community and cultural life of the country as he has done so far.

Mostafa A. H. El-Abbadi

Professor Emeritus of Greek and Roman Studies
Faculty of Arts, University of Alexandria
Alexandria, Egypt.

I. Career :

Born, Cairo 10/10/1928; married with two children.

Education:

- 1951 B.A. Hons. In Ancient History, University of Alexandria.
- 1952 Granted Egyptian Government Scholarship to Cambridge University.
- 1956 B.A. Classics (affiliated special degree) Cantab.
- 1960 Ph.D. Cantab. Ancient History.

Professional Career:

University of Alexandria

- 1951 Demonstrator.
- 1961 Lecturer.
- 1966 Associate Professor.
- 1972 Professor of Greek and Roman Studies.
- 1973 Chairman of Dept. of Greek and Roman Civilization.
- 1976-1979 Vice-Dean of Faculty of Arts.
- 1990- Professor Emeritus.

Beirut Arab University, Lebanon.

- 1966-9 Associate Prof., Greek and Roman Studies (Seconded).
- 1980-4 Professor and Chairman of Dept. of History (Seconded).

Kuwait University, Kuwait.

- 1986-1990 Professor of Greek and Roman History.

II. Honours :

- 1-1997, The Cavafy Award for Classical Greek Studies.
- 2-1998, The National Award for Merit in the Social Sciences.

III. Membership of Learned Societies:

- 01- Membre titulaire de l'Institut d'Egypte (since 1992).
- 02- President of the Archaeological Society of Alexandria (since 1994).
- 03- Société Internationale de Papyrologie, Bruxelles.
- 04- American Society of Papyrology, N.Y.
- 05- Society of Roman Studies, London. (1956-1962).
- 06- Egyptian Society of History, Cairo (1970-).
- 07- Egyptian Society of Greek and Roman Studies, Cairo (1985-).
- 08- Egyptian Society of Coptic Archaeology, Cairo (1974-).

- 09- National Committee to record the history of the “July 23, Egyptian Revolution”. (1978).
- 10- Preparatory & National Committee for the Revival of the ancient Library of Alexandria (1974-1986).
- 11- Conseil International de Philosophie et Études Humaines, Unesco, Paris (observer) 1986.
- 12- Union of Arab Historians. Cairo 1992-
- 13- Supreme Council of Culture, Cairo 1993-
- 14- Comité de Direction du Projet “La Bibliothèque d’Alexandrie”, La Sorbonne- Paris I. 1994-
- 15- Supreme Council of Archaeology, Cairo. 1997-

IV. Academic Visits and Lectures:

- 01- 1969-70, Cambridge, England, to participate in the “Prosopography of the later Roman Empire”.
- 02- 1976, Baghdad and Mossul, Iraq.
- 03- 1977, Vienna, Austria.
- 04- 1978, Rostock, Germany.
- 05- 1980, U.S.A.: George Town; Columbia; Yale ; Harvard; Michigan; Stanford; Berkley; Utah ; Arizona.
- 06- 1982, 1986-90, 1992, Kuwait
- 07- 1985, Dammam, Saudi Arabia.
- 08- 1986, Algiers, Algeria.
- 09- 1988, Qatar.
- 10- 1993, Kosut, Hungary.

V. Participation in Congresses and Symosia:

- 01- 1971, Symp. Cairo “Land and Peasant in Egypt”.
(Land & Peasant in Roman Egypt).
- 02- 1973, Symp. Alexandria “Taha Hussein”.
(Taha Hussein and the Classics).
- 03- 1974, Oxford XIVth Int. Cong. of Papyrology.
(P. Flor. 50, Reconsidered)
- 04- 1974, Symp. Cairo “The Historian Ibn Abdel Hakam”.
(Ibn Abdel Hakam & pre-Islamic Egypt).
- 05- 1975, Symp. Alexandria “Alexandria through the Ages”.
(Roman Alexandria).
- 06- 1977, Symp. Catania, Sicily “Sicily of the Arabs”.
(Sicily, Island of Commerce and Culture).
- 07- 1978, Symp. Alexandria “Studies to Archaeologist A. Fikry”.
(Phoenician immigrations in the Western Mediterranean).
- 08- 1979. Symp. Alexandria “Homeric Studies”.
(Alexandria and Homer).
- 09- 1980, N.Y. XVI th Int. Congress of Papyrology.
(Finances of Egypt at the Arab Conquest).
- 10- 1983, Riadh, II nd Int. Congress of the History of Arabia.
(The Papyri and the History of Nessana).

- 11- 1983, Napoli, XVII th Int. Cong. of Papyrology.
(Annona Militaris and Rizk of Nessana).
- 12- 1984, Dublin, Int. Cong. of Classical Societies.
(Egypt in transition from Byzantine to Arab).
- 13- 1985, Delphi, Athens, II nd Int. Cong. of Greek & Arabic Studies.
(A code of Navigation on the Nile in Greco-Roman Egypt).
- 14- 1985, Amman, II nd Int. Cong. History of Syria.
(Papyrological evidence on the early Arab Administration).
- 15- 1985, Washington, Annual Cong. of Am.Philological Association.
(Source material on Greco-Roman Alexandria: discussion).
- 16- 1986, Athens, XVIII th Int. Cong. of Papyrology.
(Grain Supply of Alexandria in Byzantine Times).
- 17- 1987, Athens, III rd In. Cong. of Greek & Arabic Studies.
(The Arabs and Greek Heritage).
- 18- 1987, Amman, III rd Int. Cong. History of Syria.
(Taxes of Nessana under early Arab Administration).
- 19- 1987, Bologna, Int. Colloquio, "Egitto e Storia Antica".
(Arabic Contributions to the Study of Greco-Roman Egypt).
- 20- 1989, Paris, Unesco, Seminar on the ancient Library of Alexandria.
(The Universality of the ancient Library of Alexandria).
- 21- 1989, Cairo, IX th Int. Cong. of Papyrology.
(*Phoros Probaton* : Rent or Tax ?) .
- 22- 1991, Granada, Int. Seminar on Mediterranean Civilization.
(Alexandria and the Mediterranean in Antiquity).
- 23- 1991, Cairo, Seminar "India and Egypt".
(Geographical Explorations in the Indian Ocean in Antiquity).
- 24- 1991, Cairo University, Seminar " Life in Egypt in the Light of Papyri".
(The Arabs and Alexandrian Scholarship).
- 25- 1992, Copenhagen, XX th Int. Cong. of Papyrology.
(The Poll-Tax of Sergius of Nessana).
- 26- 1992, Alexandria, "Centenary of the Greco-Roman Museum of Alexandria".
(The Water-clock : Pharaonic and Alexandrian).
- 27- 1993, Alexandria, "Centenary of the Archaeological Society of Alexandria".
(A Festival Day in Ptolemaic Alexandria).
- 28- 1993, Malibu, California, J.Paul Getty Institute, "Alexandria & Alexandrianism".
(Alexandria and ancient Egyptian Learning).
- 29- 1994, Alexandria, Int. Cong. of Mediterranean Civilizations.
(Intellectual Life in multi- Cultural ancient Alexandria).
- 30- 1994, Alexandria, Sem. The School of Alexandria through the Ages.
(A Philosophic Episode in Alexandria, early 1st cent. B.C.).
- 31- 1994, Alexandria, Symp. Europe and Egypt, Cooperation in Archaeology.
(The Papyri as Evidence on Egypt in Early Arab Rule).
- 32- 1995, Rome, Int. Con. "l'Egitto in Italia".
(Philosophic Dispute within the Academy, centred in Rome & Alexandria).
- 33- 1995, Cairo, Ann.Con. of Union of Arab Historians.
(The Fate of *Ancient Books* during the Crusades).
- 34- 1996, Cairo University, Anthropology of Egypt.
(Marriage in Greco-Roman Egypt in the light of Greek Papyri).
- 35- 1996, Alexandria, Alexandria and Mediterranean Civilization.
(Synesius of Cyrenae and his connections with Alexandria).

- 36- 1996, Alexandria, Archaeological Society, Engineering and Archaeology.
(Ctesibius and the Water-Clock).
- 37- 1996, Cairo, Symp. Supreme Council of Culture, Terrorism in History.
(The Conspiracy of Catilina).
- 38- 1997, Cairo University, Hellenim in the Arab World.
(The Arabs and the Sciences of Alexandria).
- 39- 1997, Alexandria, Symp. Submarine Archaeology & Coastal Management.
(*The Greatest Emporium in the Inhabited World*).
- 40- 1997, Budapest, XXXV th Int. Con. On Asian and North African Studies.
(Papyrological Evidence on the Water-Clock).
- 41- 1997, London, Int. Con. Images of Alexandria.
(The Alexandria Library in History).
- 42- 1997, Alexandria, Int. Con. Alexandria: Dialogue of Cultures.
(Alexandria: Interchange between Egyptian and Greek Cultures).
- 43- 1998, Cairo University, II nd Con. Anthropology of Egypt.
(Synesius of Cyrenae in an Age of Transition, Paganism to Christianity).
- 44- 1998, Cairo, Supreme Council of Culture, Southern Frontiers of Egypt through
the Ages.
(Egypt's Southern Borders in the Greco-Roman Period).
- 45- 1998, Alexandria, Supreme Council of Culture, The Northern Coast of Egypt.
(Ancient Alexandria at the Cross-roads of International Sea Routes)
- 46- 1999, Cairo, Supreme Council of Culture, Role of Coptic Church in Egyptian
History. (Early Arab Administration and the Copts of Akhmim).
- 47- 1999, Paris, Colloque, " Des Alexandries, du Livre au Texte " .
(Alexandria, Cross-road of Cultures).
- 48- 1999, Alexandria, Supreme Council of Antiquity, " Underwater Archaeology
at Qaitbey & the Eastern Harbour of Alexandria " .
(On the Future Development of Underwater Arch. Sites at Alexandria).
- 49-1999, Alexandria, Bibliotheca Alexandrina, II nd Int. Symp. Colloque " Des
Alexandrines, Les Metamorphoses du Lecteur " .
(Readers and Texts in Greco-Roman Egypt, the Testimony of the Papyri).

VI. Books :

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Roman Black – and- White Mosaics From Alexandria

Baheya.Shaheen.

The Italian black – and white ⁽¹⁾ tradition was a unique contribution to the art and history of Roman Mosaic . Ever since the early first century the tradition of Italian *Black – and - white* technique in Mosaics has become developed ⁽²⁾ that it may be seen everywhere .

At Ostia , its entire history is represented by nearly 450 mosaics mostly dated .⁽³⁾ It is noted that the pavements of Ostia are strictly geometric . Besides, Italian *Black – and - white* patterns and motifs are versions of polychrome geometric patterns. It has been remarked that *Black – and - white* geometric mosaics of Italian character were also laid in Africa at least well into the second century A.D as it is shown in the Antonine Baths of 145 A.D at Carthage.⁽⁴⁾

In Egypt , examples of that tendency are marked on tessellated mosaics from the early second century A.D onwards ⁽⁵⁾, when the mosaicists began to prefer the reduction of polychromy and its substitution by *Black – and - white*. It was particularly liked and more frequent on geometric mosaics from Roman times in Alexandria as it is indicated by the examples excavated in Kom – El – Dikka dated to the late third and early fourth centuries ⁽⁶⁾.

Fragmentary mosaics of the same type have been found in Alexandria and now among the stock of the Greco- Roman Museum, they are unpublished and never have studied before. It will be possible here to sketch in the barest outline their history, general characteristics and significance.

It is well – known that pure geometric pavements do exist in Africa but they date from the early Antonine ⁽⁷⁾ period and are relatively infrequent even then. Therefore,concerning the dating of the geometric examples from the Greco- Roman Museum we must rely on analytical comparisons with the rare dated mosaics. Moreover,except the examples of Kom – El – Dikka , no dated examples are on independent evidence .

As far as my study here is concerned, I'll deal with two large pavements that were perhaps originally part of a larger series of pavements not excavated yet . In style and technique, they are rather impressionistic.

The first one ⁽⁸⁾ comes from tell Sakha (Xois) It is a large geometrical pavement, its dimensions ca. 4 x 2.07 m. Technically speaking, as mosaics tend to become coarser as time goes on, here the pavement is executed in opus vermiculatu; the large intersecting circles are linear in character and thus rather modest but very unusual.Irregular shape-tesserae are often of large size.

The filed design is formed by intersecting white circles with small black squares in the corners of each one (fig 1), black triangles joined together giving a shape of a star leaving a small white square in the filling space .

The joining shapes of the black triangles in the whole pavement give a unique figure of the cross. The representation is very unusual. The pattern of intersecting circles with the addition of the squares seems to take off in the early christian period and spreads widely straight away⁽⁹⁾ as it is indicated through many examples from Cyprus (from Basilica in Nea Paphos) dated to the fourth century A.D according to Michaelides⁽¹⁰⁾ . However, according to Daszewski ⁽¹¹⁾, the interesting circles seem of later Roman date and there is no mosaic of the Hellenistic or Early Roman period in Egypt with such motif . For this reason, I can consider

this geometrical pavement at the Graeco – Roman Museum of great importance and worthy of being studied

It is a remarkable example of a totally different character marked on tessellated mosaics in Egypt. Continuously repeated patterns are all based up on the circles, squares, equilateral triangles which are the only geometrical figures that fit together and have no gap. The complex repeated pattern, made up of a number of geometrical figures, so arranged as to produce a simple effect of perspectival views, seems to have been introduced during the first century A.D.⁽¹²⁾ Recently, the newly found items at the site of cinema Diana excavated by *le Center d' Etudes Alexandrines (CEA)*⁽¹³⁾ in 1994 and dated to the second half of the second century A.D.⁽¹⁴⁾ reveal many important facts :

- 1) The geometric style was very popular in Roman Alexandria from the second century A. D. onwards.
- 2) Concurrently with *Black – and – White* tradition there were also polychrome geometric patterns in Alexandria from The second century A.D I must add that the parallelism of both polychromy and *Black – and – White* geometrics in mosaics is noticeable even in Ostian examples which represent the apogee of the *Black – and – White* mosaics⁽¹⁵⁾ until 300 A.D
- 3) The essential change is easily discernible and here in the pavement of the Greco-Roman Museum *Black – and – White* patterns are versions of polychrome geometric patterns

Exact repetitions of complete designs and geometric divisions in Black – and – white in mosaics from Kom – El – Dikka⁽¹⁶⁾ dated to the fourth century A.D give another proof of the faithfulness of mosaicists in Roman time to the *Black – and – White* tradition and the popularity of the tendency to revert to geometric patterns

I may guess that the formed black cross in the center of each four circles indicates the date of a fourth century A.D to the geometrical pavement in the Graeco–Roman Museum. Moreover, this is similar to the circles with geometrical ornamental filling found on pavements in the British Museum⁽¹⁷⁾ dated to the fourth and fifth centuries A.D.⁽¹⁸⁾ The general arrangement resembles that of our example but those in the British Museum are not in Black – and White only but they are representing a combination of polychrome⁽¹⁹⁾ and *Black – and – White* in such a later date especially in the presence of the cross figures which reflect a pure christian taste.

It is accepted that from the middle of the second century A.D. polychrome was revived and it became gradually rich through the early christian era and reached its climax in the Byzantine period when the color effect played the dominant part in the composition.⁽²⁰⁾ Those later examples of combination of the *Black – and – White* and the polychrome traditions focus our attention on the next development represented on pavement dated to the fourth and fifth centuries A.D. A striking example is our second example available at the Graeco – Roman Museum (fig 2). Concerning the first geometrical pavement previously mentioned from the Graeco – Roman Museum, I may suggest the fourth century A.D as a date depending on the comparative studies It is difficult not to conclude that the geometrical pavement of the Graeco–Roman Museum illustrates the style developed in Alexandria from Italian *Black – and – White* tradition. This tradition became settled and popular by the third century A.D.⁽²¹⁾

While it seems clear that the previous example may be regarded as an important one of *Black – and – White* tradition from Alexandria due to its unusual artistic feature the next one I am going to examine in the collection of the Graeco–Roman museum and not exhibited is also rather rare and unusual A large geometrical pavement (its dimensions 2.095 4.030 m)

it was found in abu kir district ⁽²²⁾. There was a tendency to divide up the area of the pavement with geometrical patterns components of the design :

- a) Adjusting border of a white bead and reel on black background
- b) Rows of white triangles in a continuously repeated manner
- c) Rows of octagons in dark red – brown with a floral element in its centers alternately as follow :
 - Quateifoil – rosette in black on a white circled border inside the dark octagon
 - Rosette formed of small ivy-leaves in yellow – ochre framed by a whitish circle upon the dark background inside a limed white circle Here, the rosette is shaped like a cross.
- d) Black squares between each pair of triangles.

It is an opus vermiculatum pavement The technique of execution is generally good as a result of the correct setting of small irregular tesserae. It is characterized by a generally very high standard of execution With regards to the polychrome here the mosaicists used multi – colored tesserae such as creamy – white dark – brown yellow - ochre, variations of brown dark – red, black and white. In fact, this is a striking example from Alexandria of a combination of the *black – and white* and the polychrome traditions as previously mentioned.

Generally, however, in Italy many types, having originally sprung from the black – and – white tradition in the second century A.D have been developed in colour in North Africa where they were becoming widely accepted ⁽²³⁾ , as it is indicated by many examples dated to the fourth century A.D ⁽²⁴⁾

To sum up, the examples of multi-designs from Kom-El-Dikka dated to the fourth century A.D give another emphasized proof that the mosaicists of Roman Alexandria, after becoming highly trained in *black – and white* tradition, attempted to render in color typical geometrical pavement of *black – and white* tradition.

Examples of this contribution are infrequent. Hence, the example here from the Graeco – Roman Museum is of great importance in the history of Roman mosaic art in Alexandria.

Moreover, the pavement is relatively infrequent because it is a pure geometric one. Firstly, the bead – and – reel border which is rare ⁽²⁶⁾ , provides an opportunity to examine the way in which the Roman artists adpot this Hellenistic pattern . Secondly, the triangles set apex to base which seem to have been used more in the north of the Mediterranean than in Africa, ⁽²⁷⁾ are here so elaborated . Thirdly, rosettes , that are considered as semi- geometric motifs appear here both as a cross-like shape and rosettes . It is noted that they frequently appear on plain ground because they are self centered as a typical embroidery motif.

Its style is a compartmental style which is characterized by using schemes in which small figures were set within a geometric framework. The style is most frequently paralleled to two examples from the British Museum dated to the fourth and fifth centuries A.D ⁽²⁸⁾

Consequently, I can date that unpublished mosaic pavement available of the Graeco – Roman Museum in Alexandria to the late fourth century A.D It is a fully developed tessellated pavement, obviously , referring to the superiority of Alexandrian ateliers in mosaic art in a later Roman time.

I can conclude that, the Roman mosaicists , who cleverly inherited the *black – and white* tradition and later combined it with polychromy in their pavements established a flourishing school of that tradition in Alexandria from the third century A.D ⁽²⁹⁾

NOTES

- 1) The essential feature of *black – and white* technique in Roman Mosaics is that the irregular tessellae which are adjusted to the form they have to express are in black. The background is of white color.
- 2) Blake, M.E. The Pavements of the Roman Building of the Republic and Early Empire *Memories of American Academy in Rome*, 8, 1930, pp. 78-124.
- 3) Meiggs, R., “Roman Ostia “, Rome, 1960, pp. 446-454.
- 4) Ennaifer, A.M. “ Corpus des Mosaiques de Tunisie”, Tunisie, 1973.
- 5) Daszwurski, W.A “ Corpus of Mosaics from Egypt : , Mainz, 1985, p. 82.
- 6) Rodziewicz , M , “Une Quartier d’habitation Greco – Romaine a Kom – El – Dikka “, *Etudes et Travaux*, IX, 1976, p.177.
- 7) Blake, op. cit. p. 13.
- 8) Graeco – Roman Museum , Inv. No. 8472
- 9) Michaelides , D. “ Cypriot Mosaics “ , Nicosia , 1992, p. 68.
- 10) Ibid, loc. cit.
- 11) Daszewski , op. cit. , p. 175
- 12) Blake, op. cit., p. 111.
- 13) Empereur , J. Y., “ Alexandria , *Lumiere du Monde Antique* , Paris, 1995, p.86
-Le ABC daire d’ Alexandrie , Paris , 1998.
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- 14) The excavated mosaics from the site of cinema Diana represent
(a) great emblema of Medusa, (b) an U-shaped pavement decorated with rows of octagons in white –on- black , smaller squares in white black , smaller squares in white joining each group of four octagons forming a star shape , (c) the rest of the pavement is divided into three geometrical parts decorated with interlacing circles filled with geometric shapes, squares , triangles, flowers, octagons , and lozenges .
- 15) Blake, M.E. “ Roman Mosaics of the Second Century in Italy. *MAAR*, 13, 1936, pp. 139-154.
- 16) Rodziewicz, op. cit. pp. 180-190.
- 17) Hinks , R.P. “ Catalogue of the Greek , Etruscan and Roman Paintings and Mosaics in the British Museum, London, 1993.
- 18) Ibid , fig, 132, 133 , pp. 116-118
- 19) Ibid , Loc. cit.
- 20) Hinks , op. cit. p. LIVI
- 21) Haswell , M. “ Mosaics “, London , 1973, p. 194.
- 22) Greco – Roman Museum , Inv. No. 8470
- 23) Dunbabin , M.D. , “ The Mosaics of Roman North Africa “ Oxford, 1978, pp. 212-222.
- 24) Hanoune , R., “ Reherches Archeologiques Franco – Tunisiennes , a Bulla Regia , IV, Rome, 1980 , p. 10.
- 25) Rodziewicz , op. cit. Fig28, p. 190
- 26) Blake , op. cit., p. LXXII

- 27) Ibid, p. 106.
28) Hinks , op. cit. Fig133 No. 556
29) cf: Loncha , J. “ Mosaiques Geometriques , Rome , 1977,
pp 191-193.

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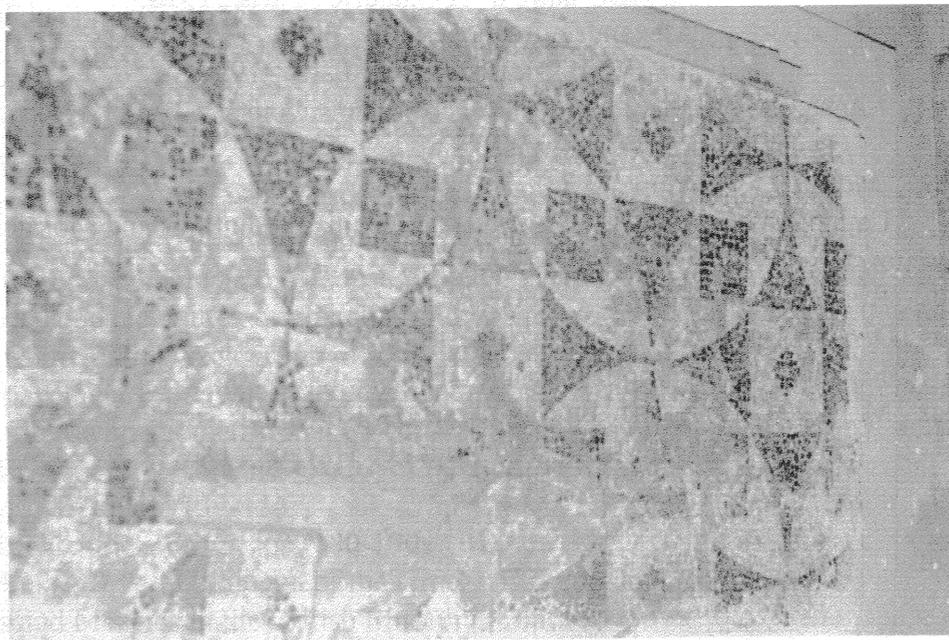
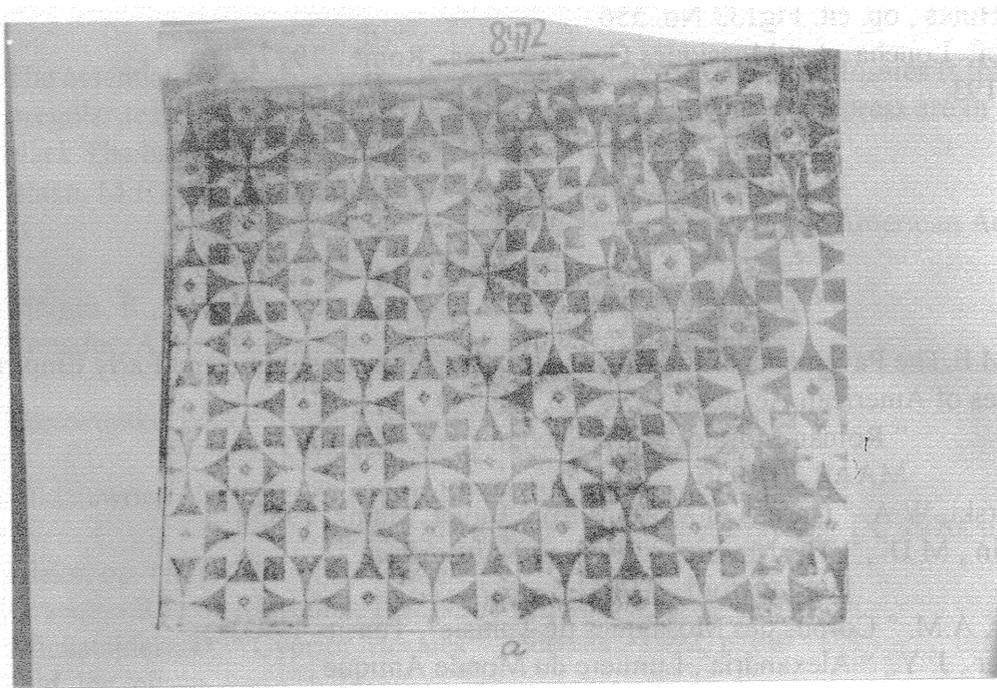


Fig. 1 Roman Black and White Mosaico

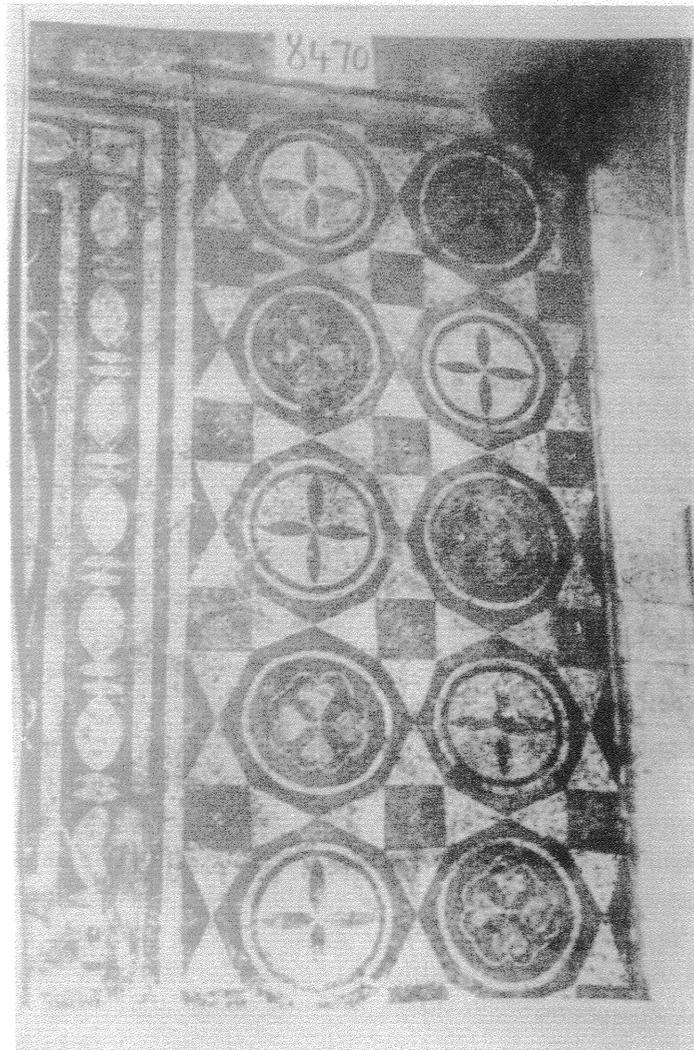


Fig. 2 Roman Black and White Mosaico