

The Society for the Study of Egyptian Antiquities Newsletter

Editor: Jennette Boehmer

January 2006



PATRICIA (PAT) PAICE
1940–2005

After a year marked by illness and a successful lung operation followed by debilitating postoperative radiation and chemotherapy, Pat lost her heroic battle with cancer on 28 November 2005. She died peacefully with the love of family at her side; husband Jeffrey, sons Andrew and Mark, and brothers Keith and John, who came from London, England, to be with her during her last days. Pat will be missed also by parents Sydney and Patricia Hutchinson.

The funeral mass, attended by many friends and university colleagues was at her beloved parish church, St Bonaventure Roman Catholic Church, North York. Pat's last years witnessed times of fulfillment and great joy; the marriages of Mark (Linda) and Andrew (Mindy), and the recent birth of her grandson Rowan, as well as academic achievement as contributor (Chapter 6, *The Small Finds*, pp. 59–103) in Professor Timothy Harrison's award-winning publication *Megiddo 3*.

Born in Woolwich, England, Pat's early training at the University of London was in the sciences (Chemistry and Physics). She and Jeff emigrated to Canada in 1968 and Pat continued her education, entering the University of Toronto's Extension Programme in 1973 with a focus on Anthropology, the Ancient Near East, and Egyptology. She was actively involved in student affairs, and graduated with a B.A. in 1980. Undergraduate academic awards included the APUS Scholastic Award for Anthropology (1977), the Woodsworth College Students Association Scholarship (1979), and the Arthur M. Kruger Scholarship in Arts and the Arthur M. Kruger Gold Medal (1980). Pat immediately enrolled in the School of Graduate Studies, earning her M.A. in 1981 and completing coursework for her Ph.D. in 1983. In 1982 she received a prestigious three-year renewable Social Sciences and Humanities Research Council graduate fellowship in addition to an Ontario Graduate Scholarship (1980-81) and a University of Toronto Open Fellowship (1986). A treasured member of the Wadi Tumilat Project (John S. Holladay, Director) since 1978, Pat worked with other projects as well, including the Gezer Gate Project (J. S. Holladay, Director), the Tell Muqdam Project (Carol Redmount, Director), and the Megiddo Archival Project (Timothy Harrison, Director). She also served as ceramic advisor to several projects, including the Akhenaten Temple and Tell Qedwa Projects (Donald B. Redford, Director).

A frequent guest lecturer in Near Eastern Studies courses from 1985-1996, and a Sessional Lecturer in the Classics Department at Brock University (1985-1998), Pat published and presented numerous papers at the Annual Meetings of the American Schools of Oriental Research, the American Research Center in Cairo, and the Society for the Study of Egyptian Antiquities (SSEA), based on issues raised by her dissertation topic "The Reconstruction of Trade Patterns and Socio-Economic History of the Wadi Tumilat in the Egyptian East Delta from Excavations at Tell el-Maskuta," which remains uncompleted, and on related topics. She was an acknowledged authority on Egyptian pottery of the Late Period, in particular on the history and pottery of the elusive Persian Period in Egypt. A diligent researcher, Pat had a gift for simple and straightforward exposition, good

judgement and extreme clarity, such that her scholarship was highly regarded and often cited by the academic community.

Pat was one of the SSEA's earliest and most active members, serving in 1991 as Vice-President, and since then as Administrative Secretary, and since 1997 as a long-standing chair of the Membership Committee. She was Assistant Editor of the SSEA Newsletter from 2000 on, and Assistant Editor for Volume XXIX of the JSSEA. She gave a great deal to the SSEA and to the scholarship of Egyptian antiquity. Most of all, however, Pat will be remembered for her wonderful smile, and her generous nature. May her name be for a blessing!

*John S. Holladay, Jr., and
Loretta M. James, 13 Jan 2006*



S.S.E.A.
P.O.Box 578
Station "P" Toronto
Ontario M5S 2T1
CANADA

THE DAKHLEH OASIS PROJECT:

2004 – 2005 Field Season (A Brief Report to the SSEA Annual Meeting, October 22, 2005)

Peter Sheldrick for Tony Mills

The 27th field season of the Dakhleh Oasis Project was conducted from November 21, 2004 to March 24, 2005. The following is a very brief summary of activities.

Professor Tony Mills continued excavations at the Old Kingdom site of 'Ain el-Gazareen. Finds included a room with stacks of unbaked bread moulds of Old Kingdom type, and analysis of these may help us better understand the bread making industry.

At Ismant el-Kharab, the Romano-Byzantine town of Kellis, Dr. Colin Hope and his team focused work on residential sectors of the earliest centuries of occupation. They found many fragments of papyrus inscribed in Greek and Demotic as well as Greek ostraka from the early 2nd century A.D. Dr. Hope then moved operations to the temple of Seth at Mut el-Kharab. There they discovered 200 mostly Demotic ostraka, 5 reused stone blocks from a monument of Horemheb, a block with part of the cartouches of Ramesses II and other interesting objects.

Professor Roger Bagnall continued work at Amheida, where he uncovered evidence of a stone temple of Thoth, dating back at least as early as the 23rd Dynasty. A reused block contained the cartouche of the 23rd Dynasty Theban king Petubastis and this is the first time that a cartouche of this king has ever been found in a temple relief.

Professor Fred Leemhuis continued conservation work in the town of Qasr and found more legal documents from the 16th, 17th and 18th centuries.

Adam Zielinski continued excavation and conservation of the 'Ain Birbiyeh temple as he reported in the scholars' colloquium in Toronto.



Adam Zielinski ponders his next move in the restoration of the Temple of Amun Nakht in the Dakhleh Oasis.

Professor Rufus Churcher continued his investigations of spring mounds and in the process discovered a quarry that was probably the source of the sandstone used in some of the large temples in the oasis.

The physical anthropologists excavated about 89 skeletons from the Kellis 2 cemetery. One skeleton was of a premature infant that exhibited anencephaly.

Dr. Mary McDonald continued her work on Neolithic material. Many other individuals including archaeobotanists, ceramicists, conservators, geologists, geophysicists and prehistorians made great contributions too numerous to include in this brief report.

ABYDOS DIARY 2005

Kei Yamamoto

November 25, 2005: I am working at the archaeological site of Abydos (ancient *AbDw*), which was one of the most important religious centers in the pharaonic period. The Pennsylvania-Yale-IFA Expedition to Abydos, of which I am a member, owns a very charming Nubian-style house in the sandy, low desert, right in the *wadi* that connects the Temple of Osiris and Umm el-Qa'ab, the earliest royal cemetery, later thought to be the mythical tomb of the god Osiris. The dig house has domed bedrooms, and white-painted walls that shine brightly under the intense sunlight of Egypt.

I am currently working with Dr. Joseph Wegner of the University of Pennsylvania, who is reinvestigating the rock-cut tomb of Senwosret III in South Abydos. Charles T. Currelly, the co-founder and first curator of the Royal Ontario Museum in Toronto, first excavated this royal tomb in 1903.

The word 'tomb' here is somewhat controversial, as this powerful Twelfth Dynasty king also built a pyramid in Dashur (currently being reinvestigated by the Metropolitan Museum of Art), and as yet there is no absolute evidence of burial in either of these two funerary monuments. Previously, scholars believed the rock-cut tomb in Abydos was a cenotaph, or an empty tomb, built in connection with the cult of the funerary god Osiris. However, based on the architectural history and a few artifacts, Dr. Wegner argues that the tomb in Abydos was the ultimate resting place of Senwosret III, a theory that continues to gain support.

December 2, 2005: Several days ago, I began to work in North Abydos on my own project. Just to the west of the enclosure wall of the Temple of Osiris, many private individuals built mud-brick chapels (*maHAt*) during the Middle Kingdom. The stelae set up inside these humble chapels are now stored in museums around the world.

Unlike the contemporary chapels that were built further west in the cemetery, these chapels near the Temple of Osiris are not associated with any tomb shafts and seem to be purely commemorative in nature. Dr. David O'Connor's previous work has shown that there were two general types of these commemorative chapels – the chambered type, and the solid type. The distribution pattern shows that there may have been a chronological difference between the two, but it is still unclear which is earlier. One of my goals is to solve this issue based on ceramic and stratigraphic evidence.

SYMPOSIUM 2005: PHARAOH'S GOLD: TREASURES, GODS AND POWER

Gayle Gibson

Gold is to ancient Egypt as maple sugar is to Canada. Speakers at this year's symposium showed that this association is not accidental, nor imposed from the outside. Gold was, in ways both expected and surprising, essential to ancient Egyptian culture.

Dr. Peter Brand of the Dept. of History at the University of Memphis, and Director of the Karnak Hypostyle Hall Project, opened the day with **Power Tool: Gold as an Instrument of Policy in the New Kingdom**. With images and anecdotes, Dr. Brand showed how gold could reward soldiers, cement treaties, and clad an entire ship as well as decorate the temples of the gods. Dr. Brand set the day's tone of scholarly excellence combined with energy and wit.

Ann Foster spoke next, and showed how ancient methods of gold recovery are still used in parts of the Sudan. **Mining for a Heart of Gold: Ancient Egyptian Gold Procurement** made very clear both the ancient technology and the human cost of gold. Many times the audience flinched or sighed to think of the blood, sweat, and tears in every lovely necklace.

Dr. Lawrence Berman, of the Museum of Fine Art, Boston, introduced us to an old friend of his, **Merymose: Viceroy of Nubia**. With Dr. Berman, we felt the glamour and excitement of the world of the Eighteenth Dynasty, and the glory of the court of Amenhotep III. Greed and folly came to life, too, in Dr. Berman's account of the King of Babylon's lust for gold; his constant demands sounded just like a child explaining to Santa exactly which toys he needs, and why he should get so many.

The luncheon break provided SSEA members time to visit with each other and our gracious speakers. Because of the ROM's renovations, the Symposium was held on the University of Toronto campus, in the new Bahen Centre for Information Technology. The central location made a wide variety of restaurants possible. The fact that the University of Toronto Bookstore was right beside the Bahen Centre was a treat for the bibliophiles. An all-day rain could not affect the spirits of the audience after so many good talks.

Rested and happy, we reconvened to hear Dr. Suzanne Onstine, President of the Arizona Chapter of ARCE, talk about **Hathor: the Golden Goddess**. "Golden" is a common epithet of the goddess of love, beauty, music, and intoxication, but nothing about her iconography seems to merit this. What makes her golden, Dr. Onstine proposed, was that, like gold, she is perfect, untarnished, gleaming with the light of her father, Re. Dr. Onstine showed that gold is not all that glitters.

Dr. Robert Bianchi's topic was **Ancient Egyptian Jewelry: Its Design and Symbolism**. After many hours of looking at Egyptian gold, one might have thought that there would be nothing left to say, but Dr. Bianchi delighted and astonished the audience with new and fascinating interpretations of the shapes and symbols used in Egyptian jewelry. Some of

Tutankhamun's pectorals, seemingly over-exposed in every medium, became new, fresh, and exciting when seen as the media by which a dead body could become a glistening illuminated body in Light Land. No one could think of a post-prandial nap with Dr. Bianchi in full flight, and at the top of his form.


Dr. Sally Katary of Laurentian University provided a fine finish to the day by considering how all that gold ended up. **Hidden Assets: Thieves, Loot, and the Recycling of Gold** took us from theology and symbolism to the grubbier, but equally fascinating, world of tomb robbers and bureaucrats. How and why the gold from the Valley of the Kings went back into circulation was as fascinating a story, and as full of pathos at times, as how the gleaming metal came out of the ground to begin with.

At the end of the day, many SSEA members described this symposium as the best they'd ever attended. Thanks to outstanding speakers, and the technical skill of Julianne Zdunich at the computer, it was a memorable and most enjoyable day. Next year, we'll be back at the Royal Ontario Museum, in a newly renovated theatre. Many suggestions have been submitted so far for next year's topic, with the *End of the Bronze Age* and the *World of Hatshepsut* as the current leaders. What would you like to learn about next year? Drop us a line, or better still, join the Programs Committee and help form next year's Symposium.

SCHOLARS' COLLOQUIUM 2005 & SYMPOSIUM IN MEMORY OF NICHOLAS B. MILLET

The resounding success of this year's symposium was preceded by an equally enjoyable and inspiring Scholars' Colloquium. One thought-provoking presentation after another had the audience buzzing with excitement, and during the breaks more than a little animated discussion could be heard in the corridors of the 4th floor of the Royal Ontario Museum, the lovely and elegant venue for this year's event.

And, to finish with a flourish, our third day was truly a fitting tribute to the personal warmth and enduring scholarship of the late Nicholas B. Millet, a day of fond memories and fine research. Some of the speakers from both these events provided brief abstracts of their proposed presentations, and below, we pass them on to you, as a way of celebrating their excellence and sharing the information.

**"WATCHING"- SCENES IN PRIVATE
TOMBS OF THE NEW KINGDOM:
THE  FORMULA:
Dr. Valerie Angenot, Dept. of Near
& Middle Eastern Civilizations,
University of Toronto.**

From the Old Kingdom to the end of Dynasty Eighteen, ancient Egyptian nobles were depicted on the walls of their tombs watching what former scholars called 'scenes of daily life'. What is the meaning of these compositions? Are they merely a reminder

of pleasures experienced when living, or do they have a deeper meaning, as is sometimes mentioned in the hieroglyphic formula? What is the meaning of vision in Ancient Egypt? This paper addresses these questions, based on a hermeneutical and semiotic analysis of about one hundred of these $\overline{m} \overline{w} \overline{s}$ compositions, mainly gathered from the Theban tombs of the Eighteenth Dynasty.

THE GOD'S WIVES OF AMUN AND EXPRESSIONS OF ROYAL AND DIVINE DOMINION: *Prof. Mariam Ayad, Assistant Director, Institute of Egyptian Art & Archaeology, University of Memphis.*

Over a period of about two centuries, spanning Dynasties XXIII to XXVI, and ending with the Persian conquest of Egypt in 525 BC, five women successively held the title of God's Wife of Amun. All five

were depicted in ritual scenes that were, prior to the Twenty-third dynasty, reserved for the exclusive use of the king. This paper focuses on four such rituals, considered to be expressions of royal or divine dominion: the ritual driving of the four calves (Hwt bHsw), the presentation of *Meret* chests, the rites of protection at the cenotaph, and the elevation of the Tst-column. The role of the God's Wives in these rituals is examined, as well as some implications of their iconography.

AFFECTION IN MARRIAGE: *Prof. John Gee, Institute for the Study and Preservation of Ancient*

Recently it has become a commonplace assertion in the Social Sciences that affection in marriage is a rather recent phenomenon, appearing only in the last

two hundred years. Social scientists who make such claims clearly have not looked at ancient Egyptian evidence. This paper examines the methodological issues of how one might determine whether there was affection in marriage in ancient Egypt, and then examines evidence for the phenomenon, demonstrating how ancient Egypt is in a position to falsify social scientific theories.

THE A28 POSE – WHAT DOES IT SIGNIFY?: *Kelly Reed, Brown University.*

The A28 pose, the “man with both arms raised,”¹ appeared regularly in Egyptian art and as a

determinative in hieroglyphs. While preparing my dissertation I needed to analyze the significance of this gesture in order to understand its use in conjunction with the word Hai, most commonly translated in terms of mourning.

At first glance its meaning appeared to be twofold: sometimes it occurred in contexts associated with mourning

and sometimes in contexts of rejoicing. Upon further investigation I discovered that the gesture was actually being used in a more specific manner and was intimately related to the word Hai. The A28 determinative appeared primarily in the word Hai and only extremely rarely in other mourning words. This is interesting because traditionally this pose has been identified as one of mourning.

Likewise, in funerary representations, people who were accompanied by the label HA(i) t/HA(i) w performed this gesture. However, the action itself is not easily linked to traditional mourning gestures, but instead appeared in more festive contexts. Moreover, when there were clear examples of mourners, this label was never present. So the A28 gesture is more complex than has been assumed previously. This paper presents the tentative results of my study.

SOME CONSIDERATIONS ON DIVINE LIGHT AND COLOR: *Prof. Katja Goeps, Dept. of Near & Middle Eastern Civilizations, University of Toronto.*

The significance of light in Egyptian religious contexts is obvious: The sun god “shines forth” every morning, mankind “lives” by seeing his rays, and gods as well as the living and the dead wish to “behold the beauty of his shine”. This paper looks more closely at the nature of Egyptian divine light, some of the contexts in which it appears, and the ways in which it can be acquired.

THE RITUAL LANDSCAPE OF THE FIELD OF HETEP: *Peter Robinson, Poynton Egypt Group / Manchester Ancient Egypt Society, Great Britain*

The Ancient Egyptians used ritual and art to ensure that their anticipated afterlives would be happy and successful beyond death. Such means were

often used to depict the afterlife activities they would hope to undertake and the landscapes they planned to inhabit. Many of these depictions occur in private tomb reliefs from much of dynastic Egypt, but a number of examples of afterlife landscapes appear within coffins from the First Intermediate Period and Middle Kingdom, in the so-called ‘Coffin Texts’. These texts provide many of the deceased’s daily needs, close at hand.

The texts from the necropolis of Bersha in Middle Egypt give us a view of the landscape of the Field of Hetep, in the form of written text but also as a map like image. These texts (Spells 464 to 468) were placed in most examples on the inside of the inner coffin, within easy reach of the deceased. Their purpose seems to have been to provision the deceased for all eternity.

This paper looks at the text and imagery of the Field of Hetep from the coffins of Bersha and attempts to analyze this view of the afterlife as a ritual landscape constructed for the deceased, and also discusses the cartographic nature of the spell sequence.

¹ A. H. Gardiner, *Egyptian Grammar* (Oxford: Griffith Institute, Ashmolean Museum, 1994), 445.

TRENDS WITHIN THE FIGURATIVE FUNERARY PAPYRI FROM THE EARLY 21ST TO EARLY 22ND DYNASTY: Dr. Lisa Swart, Perkiomen School.

21st and 22nd Dynasties. The period from the early 21st and early 22nd Dynasties forms the pinnacle of the development of pictorial expression of religious thought of the Theban priesthood.

There is no indication of any decadence or decline of religious doctrine, and theological ideas were integrated into iconographic compositions, and reflected in the numerous papyri and coffins of the period. Therefore, the greatest diversity of types of the funerary papyri occurred as a result of the dynamic combination of numerous factors of religious and socio-economic nature.

All these papyri differed markedly in form, style and quality of execution. The vast majority of the papyri in the study selection were primarily pictorial, containing symbolic representations of condensed mythological conceptions and magical formulae, with little or no textual material.

EXPOSURE PROCEDURES AND CONSERVATION MEASURES AT THE TEMPLE OF AMUN NAKHT IN DAKHLEH OASIS: Adam Zielinski, Dakhleh Oasis Project.

The temple dedicated to Amun Nakht is an important site in the east end of the Dakhleh Oasis, and one which has been under archaeological

investigation since its discovery by the Project in 1982.

Virtually a complete temple complex buried to the roof in sand and clay is being carefully exposed, feature by feature. The stone fabric of the temple is badly deteriorated and an extensive conservation program must accompany any excavations. After several seasons of fieldwork it was determined that the original decorations in the gateway and front entrance into the temple building belong to times of Augustus Caesar and Hadrian. Presently the work concentrates on the sanctuary chamber and contra temple area. The explored parts of the complex are re-buried.



Contra temple - Upper part of the back wall of the temple. Preserved remains of a text panel. March 05

Sanctuary chamber – North wall. Preserved remains of original decoration. March 05



STRUCTURING GRAFFITI: THE CASE OF THE TEMPLE OF ISIS AT ASWAN: Prof. Jitse Dijkstra, University of Ottawa.

Graffiti appear to be one of the most direct ways through which people in Graeco-Roman Egypt communicated with the divine. From priests to pilgrims, people incised or painted graffiti on the walls of ancient Egyptian temples, and examples range from official inscriptions incised by the king to the names of ordinary visitors. Patterns discerned in the position of these graffiti on temple walls give rise to questions as to the relationship between the positioning of graffiti and building architecture.

The temple of Isis at Aswan is an excellent case in point. By looking at the position of the graffiti on the temple walls, their sizes, the different types, and the way they were incised or painted, one gains an impression of the way the architecture of the building influenced the position of the graffiti, and how this transformed as the building changed its function. As well, the position of the graffiti gives an idea of the architectural history of the temple. Although most ancient Egyptian temples at one time contained graffiti, they have rarely been studied together. In preparing a catalogue of more than 200 graffiti from the temple walls, attention is drawn to the benefits of such a study of all graffiti from one site for the architectural history of ancient Egyptian temples.

TEBTUNIS: INSULA OF THE PAPYRI REVEALED: Prof. Ian Begg, Trent University.

In 1934 Gilbert Bagnani began to excavate two large rectangular structures, referred to as insulae, along the west

of the processional dromos at Tebtunis. Following the depletion of government funding, Achille Vogliano, the papyrologist from Milan, financed the continuation of the excavations while visiting the dig. They then discovered the enormous hoard of papyri in the Insula of the Papyri, which they attributed to the so-called Grapheion.

Bagnani arranged to have a series of aerial photographs taken of the excavations in 1934 and 1936. Upon his subsequent immigration to Ontario, and after a lifetime of teaching classics, he bequeathed his papers to Trent University. Before his widow died, she donated several cartons of letters and photographs to the Art Gallery of Ontario in the hope that they would one day be published.

The Insula of the Papyri contained six houses of similar plans, though on different scales, together with storage magazines and granaries, all within a large rectangular enclosure wall. The aerial photographs now at Trent provide stereo coverage of the excavations and surrounding area, revealing the walls as then cleared in three dimensions when viewed through a stereoscope. Photographs in a large album now at the Art Gallery of Ontario illustrate the excavations of 1934. Many of the walls seen in the photos are no longer visible today. This paper illustrates the architecture of the Insula of the Papyri as it was uncovered, utilizing the newly discovered unpublished terrestrial and aerial photos. Suggested interpretations of the function of the structure are offered for consideration.

**DISCOVERIES AT EL-LAHUN
FROM PETRIE TO MILLET:
Rosa Frey, freelance
archaeologist.**

from ancient Egypt.

In 1989 N. B. Millet gained concession of the site for a renewed consideration of its remains, and was subsequently joined, from 1993 to 2003, by architect James Knudstad and myself. Together we re-cleared and examined various features of the town, including the so-called "Acropolis and Guard House", Mansion 1 and the East Gate. The site was found to have suffered considerably in the century following Petrie's excavations and our initial expectations were modest.

However, we found ourselves surprisingly fortunate in some aspects of the effort. Considerably more of the plan of the "Acropolis" was recovered, revealing a fairly standard mansion plan, albeit with anomalies. The "Guard House" is most probably a small temple. The East Gate was found much better preserved than as Petrie described, giving a glimpse of what went on outside the enclosure walls. The remains of two mud brick stairways, as well, found built against the north enclosure wall and apparently rising to doorways to granaries within Mansions 2 and 3, can be associated with stratified material indicating activities peripheral to the city walls.

During the final 2003 season we examined the east face of the pyramid, uncovering substantial courses of limestone (below the mud brick courses) that add further intriguing complexity to its construction.

COMMUNITY SPIRIT

Arlette Londes

This is an anecdotal story that highlights the community spirit of Egyptology across international borders. Following the example of Katrina, hurricane Rita seemed set to cause additional devastation in the Gulf Coast region. I am a member of the North Texas Chapter of ARCE, currently residing in Toronto, Canada. I lived in Houston for a few years and have nothing but positive feelings about the warmth of the people, their down to earth mentality, and their can-do attitude. My daughter, who still lives in Houston with her husband, witnessed the eye of the hurricane coming uncomfortably close to their part of the country. She frantically called me and we discussed the best course of action in the face of a potentially dangerous situation.

By this time people were already leaving the Greater Houston Area and heading north. Fully aware of the situation, and knowing Texan generosity well, I looked in my North Texas Chapter members' directory, since northern Texas would be a potential area for an evacuation. I came across the name of Clair and Eleanor Ossian, whom I had met several times at ARCE conventions. My daughter, who also had a couple of dogs and a cat to evacuate, called the Ossians, who already had a dog in their house. Without hesitation, they invited my daughter, her husband, and the pets (not necessarily in that

order) to come to their place as a starting point before deciding how best to shelter everyone.

Fortunately the Ossians were able to house everyone under their roof. By the time the family arrived in the Dallas area, neighbors were fully aware of what was happening on their street. In true Texas spirit, they even brought food to the Ossian's house. All it took was a directory, clear thinking, a phone, and one member helping another across international borders. Let's hope that in the future we can have other warm and generous exchanges between societies.

MYSTERY OF THE NILE

The SSEA would like to thank the Ontario Science Centre (OSC) for giving so many of our members a chance to see the IMAX film '*Mystery of the Nile*' for free. The OSC invited our members to preview showings of this film on Oct. 12, 2005. These advance showings, which a considerable number of our Toronto area members attended, also included an additional presentation and question and answer exchange with expedition leader Pasquale Scaturro.

As if free preview passes were not generous enough, the OSC also supplied us with some 'run-of-engagement' passes to the regular showings of the film. While the invitations to the advance showing were only distributed via the SSEA's emailing list (due to time constraints), the free passes have been raffled off at a number of SSEA events, including our Symposium, Annual General Meeting and November 18th Mini-Lecture. '*Mystery of the Nile*' chronicles the first modern expedition to make a full descent of the Blue Nile from source to sea, and is playing at the Ontario Science Centre **until January 31, 2006**. For up-to-the-minute Society news, join the SSEA's emailing list by sending an email to ssea@bigfoot.com

SSEA ELECTIONS AND STAFF CHANGES

This year's Annual General Meeting, held October 22nd in Toronto, saw some changes to our lineup of Trustees and Chapter representatives. Ronald J. Leprohon returned from sabbatical to resume his place as Chair of the Board of Trustees, but Patrick Carstens, Steven Shubert and Roberta Shaw tendered their resignations. Dr. Shubert's position as Treasurer is now shared between Kei Yamamoto and Arlette Londes. Kei is also Coordinator of the Mini-Lecture Series and Arlette is the head of our Hospitality Committee.

Alwyn BurrIDGE, a graduate student at University of Toronto, Nicole Brisson, Secretary of the Quebec Chapter, and Member Chris Irie of Waterloo were also elected to the Board. Stephen Larkman, an instructor at Mt. Royal College, replaced Dolores Ward as Trustee representative of the Calgary Chapter, which is headed by William Glantzman.

We would like to thank our outgoing Board members for their years of service. Steven Shubert was our long-time Treasurer and was a great help this past summer during the

illness of our office staff. Patrick Carstens served as Treasurer, head of the Publicity Committee and member of the Fundraising Committee. Roberta Shaw served as Donations Officer and Dolores Ward was our longtime Calgary Chapter representative.

Finally, we would also like to thank Ms. Deborah Donnelly, who was an able and dedicated assistant to our Administrative Secretary Patricia Paice for the past few years. During Pat's illness she assumed many of her office duties and kept things running. Deb went above and beyond the call of duty many times and we wish her every success in her personal and professional life. The hard-working and reliable Deirdre Keleher, a former trustee who is very knowledgeable about many SSEA matters, now staffs our office. We would also like to thank member Shirley Enns for her offer to help with SSEA office accounting.

S.O.S. SUSTAIN OUR SOCIETY

Would you like to be more involved in the SSEA? The Society would be stronger and probably more fun, too, if more members took an active role in the organization. So far, committees have been struck to work on Finance, Programs (including the Symposium), Publicity, Membership, and the Journal.

If you think you could spare some time to share your expertise with your fellow Egyptophiles, please get in touch with the SSEA at ssea@bigfoot.com, or write to the SSEA at Box 578, Station P, Toronto Ontario M5S 1T2.

Think of the possibilities!



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Montreal Chapter 2006 Program

Public conferences

At the Consulate-general of Egypt
BACEC, 1, Place Ville Marie, stage 19, office
1936
Montreal- free entry
Please reserve

Wednesday, January 11 2006 at 18h30
Restoration of antiquities
(to be confirmed)

Wednesday, March 22 2006 at 18h30
L'imaginaire de l'Égypte ancienne dans le
Roman de la momie de Théophile Gautier
Par François Foley, doctorant en Littérature,
UQAM

Mercredi 17 Mai 2006 à 18h30
Néfertiti, un nouveau visage
Par Marie-Claude Monette ,2 cycle,Histoire,
UdM

Réunions des membres ***
À l'espace culturel de la librairie Monet
Situé aux galerie Normandie,
2752 de Salaberry à Montréal

Mercredi 19 avril 2006 à 19h00
Les statues-cubes
Par Michèle Sylvestre

Voyage en Égypte
Sur le thème de l'astronomie
Du 11 mars au 3 avril 2006

Voyage à New York
Exposition Hatchepsout
Metropolitan Museum of Art
Du Samedi 20 Mai au Lundi 22 Mai 2006

Pique -nique annuel
Samedi 10 Juin 20

LECTURE SERIES UPDATE

Lyn Green

On December 9th, 2005, The SSEA presented a lecture by Prof. Lloyd Kropp of Southern Illinois University at Edwardsville. This lecture was entitled "*How Does the Story of Sinuhe Mean? A Structural Approach to ancient Egyptian Tales*".



Prof. Lloyd Kropp, Dec. 9, 2005

A keen student of Egyptian literature, Prof. Kropp is the author of several novels as well as being Director of the Creative Writing Department at Southern Illinois University. This intellectually stimulating lecture will hopefully be available in print sometime in the future.

The remaining lecture events for the year are Prof. **Donald B. Redford**, speaking on his excavations in "*The Temple of the Ram at Mendes*", at 8 pm, Thursday **March 9th** in Rm. 108, Koffler Pharmaceutical Management Building, Spadina Ave. Prof. Redford is an internationally celebrated scholar, who is perhaps best known for his work on the temple of Akhenaten at Karnak in the 1970s and 1980s. However, he has been excavating the site of Mendes in the Delta for over a decade and will be presenting his latest discoveries from this site.

That will be followed by a **Friday** night lecture (**April 7th**) by **Prof. Kathryn Bard** of Boston University. Her lecture, entitled "*Excavations at the Pharaonic Seaport of Saww (Mersa/Wadi Gawasis)*" details her recent discoveries of the timbers and riggings of pharaonic seafaring ships inside two man-made caves on Egypt's Red Sea coast. No other remains of pharaonic Egyptian seagoing vessels have ever been found, and along with hieroglyphic inscriptions found near one of the caves, they promise to shed light on an elaborate network of ancient Red Sea trade. After an early career interest in Predynastic Egypt Kathryn Bard excavated at the site of Axum in Ethiopia for more than a decade, but has now returned to sites in Egypt. Her discoveries at Mersa Gawasis gained international attention last spring.

The final lecture of the year, "*Gender Roles In Ancient Egypt: Perspectives From Myth, Literature And Society*", will be given by Dr. Edmund S. Meltzer on **Wednesday, April 26th**. Dr. Meltzer is a former professor at Claremont Graduate School but taught for many years in China, holding the title of Foreign Expert in Egyptology, Institute for the History of Ancient Civilizations (Changchun, China).

Both April Lectures will take place at 8 pm in Rm. 323 of 4 Bancroft Ave.

GOD OF CONFUSION FORCES MINI-LECTURE MOVE?

The first Mini-Lecture of the year, "*The Process Of 'Becoming' In Old Kingdom Egypt*", was given on September 23rd by Jennette Boehmer, a doctoral candidate at the University of Toronto. This paper explored the Egyptian process of 'becoming', particularly the process of 'becoming an akh' that occurs after breath has left the physical body.

On November 18th, Sherine Elsebaie, a doctoral candidate at the University of Toronto, presented a Mini-Lecture entitled "*Vanquishing The Beast: Hunting Hippopotami In Ancient Egypt*". This paper looked carefully at scenes of hippopotamus hunts to explain the technique used by the ancient Egyptians to hunt this large mammal, and compared those scenes with the royal representations of hippo hunting. Mythological, mortuary, and secular ancient Egyptian texts were used to demonstrate how these scenes had both a religious significance and a strong political implication.

As our title jokingly indicates and, as might be expected for a Mini-Lecture about the Lord of Chaos, "*Order in the Cult of the God of Disorder: The Temples of Seth*" would not stay in its originally publicized time-slot in January. **Zoe McQuinn** will now present a discussion on the changing role of Seth in Egyptian society on Friday, **February 10th**, 2006. Ms. McQuinn, a doctoral candidate at the University of Toronto, and also a teacher at The Royal Ontario Museum, has been devoting her attention to the cult of Seth for some time. Her lecture will provide an overview of the archaeological remains of various cult sites dedicated to Seth from the Early Dynastic Period, at Saqqara, the cult site of the Hyksos Seth at Tell el-Dab'a, royal cult of Seth of Ramesses at Piramesses, and the cult of Seth in the Dakhla and Kharga Oases during the Roman Period, to gain insight into the function of these sites during different periods of Egyptian history and create a portrait of the nature of Seth worship in Egypt.

Replacing Zoe on **January 13th**, 2006 was **Alwyn Burridge**, who spoke on "*The Artists in the Service of the Aten*". Alwyn is a doctoral candidate at the University of Toronto, with a special interest in the Amarna Period. Therefore it was no surprise that her January 13th Mini-Lecture discussed how the work produced by the artists of Akhenaten's reign is so distinctive that in many cases the images can be attributed to particular individuals.

Mini-Lectures begin at **6:30 pm** in **Rm. 323** in the Dept. of Near and Middle Eastern Civilizations, **4 Bancroft Ave.**

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