

The Society for the Study of Egyptian Antiquities Newsletter

Editor: Jennette Boehmer

Summer 2006

HIDDEN TREASURES **IN THE STOREROOMS OF THE** **ROYAL ONTARIO MUSEUM –** **P. TORONTO ROM 978x43.1**

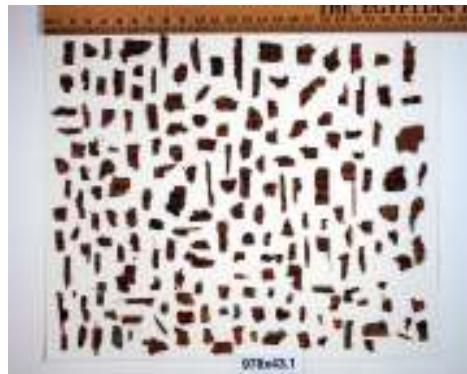
Christina Geisen

The text corpus known to modern scholars as the Book of the Dead, consisting of about 200 spells, was mainly written on papyrus or mummy linen and placed in tombs to provide the deceased with the necessary knowledge for the transition into the afterlife. Additionally, the spells protected the deceased against demons, allowed him to move freely, and provided him with sustenance in the afterlife. Drawings (vignettes) illustrating the content of certain spells could accompany the text, either integrated into or added above it. Sometimes the vignettes could even stand for themselves, representing a spell. Fragments of three different papyri containing spells of the so-called Book of the Dead are on display in the Egyptian exhibition in the Royal Ontario Museum (ROM). One of the displayed fragments belongs to a papyrus purchased for the burial of a certain Amenemhat who lived in Egypt at the beginning of the Ptolemaic Period (about 320 BC). The provenance is unknown.

Further unstudied Book of the Dead fragments are kept in the storerooms of the ROM. In February 2006, during her brief visit to Toronto, Dr. Irmtraut Munro of the Book of the Dead Project of the University of Bonn, Germany, intended only to make an inventory of these fragments. But additionally, she discovered the missing pieces of the papyrus of the



Fragment of papyrus ROM 978x43.1 (Amenemhat's Book of the Dead) currently on display at the ROM (photo Wolfgang Schade).



As yet unattached fragments (photo Bill Pratt).

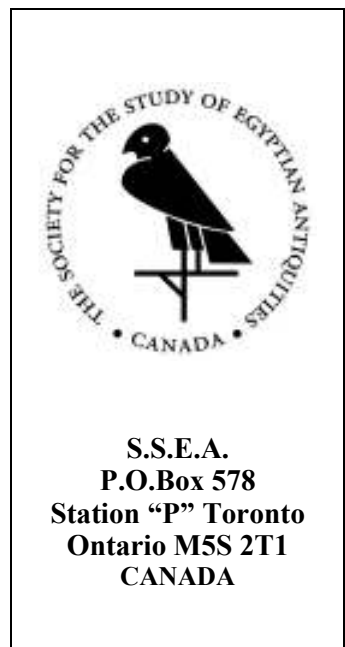
aforementioned Amenemhat, which she described as one of the most beautiful papyri she has seen in the twenty years she has worked on this text corpus.

When Dr. Munro started her work with this papyrus, it consisted of an unopened portion and numerous fragments (with an average size of 5 cm), which were preserved in various boxes. Dr. Munro found the condition of the roll containing the second half of the upper part with vignettes to be very fragile. Thus, this part of the papyrus has to be kept rolled until a proper conservation can be undertaken. However, Dr. Munro sorted the uncountable fragments from the boxes and photographed them while at the ROM.

Back in Bonn, she was able to place many of the pieces. Due to her immense effort the lower part and the beginning of the upper part of the papyrus have been reconstructed, apart from any missing pieces that remain in the unopened portion.

Therefore, Dr. Munro has been able to provide information about the original appearance of the entire papyrus. It had a height of about 25.5 cm and was 7.25 m long, of which about 6 metres are now almost complete. Unfortunately, only a few fragments of the beginning have survived, although the end is clearly delineated by a frame followed by a blank piece.

Continued next page



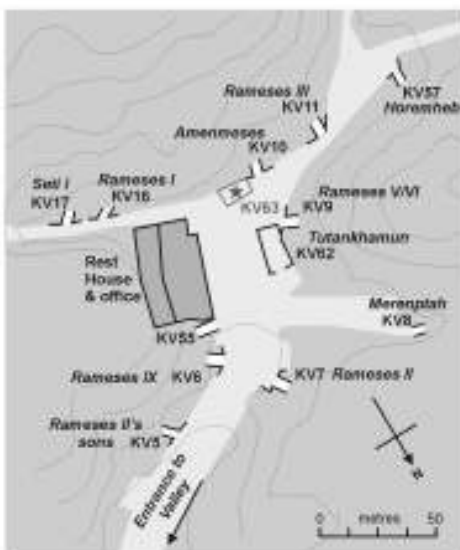
The papyrus contains 89 spells of the Book of the Dead. Vignettes appear not only above the spells, but are also included in the main text. In general, they show the outlines of figures and objects without being coloured. But for some vignettes a wide range of colours was used, showing not only the outlines, but also details. In many cases even gold leaf was applied, classifying this papyrus as a very precious document, and one of the most outstanding specimens of its time, as very few papyri have been discovered so far which show such a large usage of gold leaf. One can only hope that enough funding can be raised in the future so that a conservation of the entire papyrus will be possible. And maybe someday the complete papyrus can replace the fragment that is already on display.

Christina Geisen is currently a doctoral candidate (Egyptology) at the University of Toronto, Dept. of Near & Middle Eastern Civilizations. She received her MA from the University of Bonn, Germany, where her thesis dealt with the Book of the Dead. Dr. Irmtraut Munro, an acknowledged Book of the Dead expert with over twenty years of experience, is a scientific employee of the Book of the Dead Project of the University of Bonn, Germany. Please see <http://www.totenbuch-projekt.uni-bonn.de> for additional information about this project. ROM members, through an additional \$50 donation, may join the "Friends of Ancient Egypt", whose inaugural initiative will be the conservation of this important papyrus. For further information please contact Roberta Shaw, Assistant Curator of the ROM, at robertas@rom.on.ca

HIDDEN TREASURES IN THE VALLEY OF THE KINGS

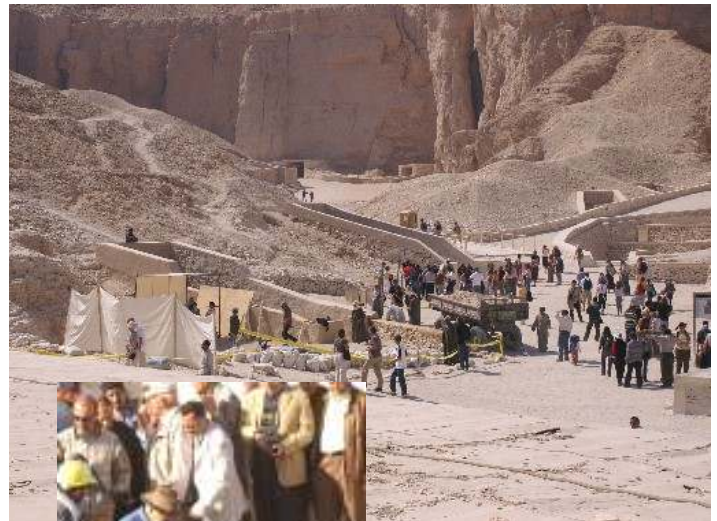
Peter Robinson

I had planned to visit Luxor earlier this year to accompany a few members of the Poynton Egypt Group. We were going to visit the usual sites in the Luxor area and I was hoping to



Central Valley of the Kings, showing KV-63

see new things as well as some familiar sites. When we arrived in Luxor we were unaware of the excavations going on in the Valley of the Kings at that time. Early on in the holiday we were told of a 'special event' that would be taking place later that week, and that it might be good to get to the Valley of the Kings early on the morning of February 10th. Imagine our surprise when we turned up and found out that we were standing around the new tomb amongst excited Egyptologists and the world's press, and that Zahi Hawass had come down from Cairo especially to open up the tomb that morning!



Location of KV-63



Zahi Hawass entering KV-63

Peter Robinson is an SSEA member, treasurer of the Poynton Egypt Group, and cartographic editorial assistant for the Ancient Egypt magazine. Peter has presented at past SSEA Scholar's Colloquiums (2004; 2005), and published articles related to ancient Egyptian religious perceptions. The Poynton Egypt Group is a local Egyptology society in north-west England founded by interested 'amateurs and Egyptophiles' – see www.poyntonegyptgroup.org.uk for more information. Zahi Hawass is secretary general of the Supreme Council of Antiquities, Egypt. A great deal has already been written about KV-63, the first new tomb found in the Valley of the Kings since 1922 (Tutankhamun). The project web site <http://www.kv-63.com/index.html> is regularly updated and includes information on new finds as well as the exciting initial discovery and tomb opening. It also contains numerous photographs (how many SSEA members can you spot?) and links to other web sites and published articles, including those in Ancient Egypt and KMT. Map and Photographs: Peter Robinson.

FULBRIGHT SCHOLAR GRANT

Congratulations to Dr. Eugene Cruz-Urbe, SSEA Trustee and Editor-in-chief of JSSEA (our Journal), who has been awarded a Fulbright Scholar grant. The grant includes both a teaching and a research component. Cruz-Urbe will teach ancient history at the South Valley University in Egypt for the 2006-07 year, as well as recording demotic graffiti dating from 600 BC to AD 300.

In a recent article published in *Inside NAU*, Cruz-Urbe is quoted as saying:

“The research portion of my Fulbright is a project to record graffiti at the temple of Isis on the island of Philae at Aswan. I visited the temple a number of times over the years and learned more than 150 graffiti images were missed in a 1932 effort to record them. My project is to go and finish the work by recording and translating them.”

According to the article, Cruz-Urbe sees himself as a “cultural ambassador”, hoping to “engage in activities involving local community leaders” and perhaps “develop a training program for local guides.” Sounds like it will be an exciting, full, and productive year!

Eugene Cruz-Urbe is a professor of history at Northern Arizona University. The above is a brief summary of an article published in the May 3, 2006 edition of Inside NAU, Northern Arizona University's online Newsletter, at http://www4.nau.edu/insidenau/bumps/2006/5_3_06/fulbright.htm. For information on South Valley University, Egypt, see <http://svu.edu.eg>.

BEST LECTURER NOMINATION

Kudos to Dr. Ronald J. Leprohon, past Chair and Honorary Trustee of the SSEA, who remains in the running for the title of Ontario's Best Lecturer 2006. TVOntario's *BIG IDEAS* programme launched the Ontario's Best Lecturer initiative in late 2004, wanting “to showcase outstanding lecturers among university and college teachers.”

This year, nominations were submitted by 258 students and alumni; after initial vetting 155 nominations remained, and on May 19th the 71 nominees who will proceed to the next stage were announced. Without a doubt, the many students and colleagues who have encountered Prof. Leprohon in classrooms and lecture theatres over the years wholeheartedly applaud his nomination and will enthusiastically support his well-deserved ascent to the top in the months to come.

*Ronald J. Leprohon teaches ancient Egyptian language and religion at the University of Toronto, Department of Near & Middle Eastern Civilizations (www.utoronto.ca/nmc/). The above information was garnered from TVOntario's website, http://www.tvonario.org/TVOSites/WebObjects/TvoMicrosite.woa?bi_best_lecturer, which also contains the *BIG IDEAS* program schedule.*

BOOK LAUNCH



On May 23rd 2006, Torontonians were treated to the launch of Dr. Robyn A. Gillam's newest book, *Performance and Drama in Ancient Egypt*, held at Gladstone Hotel's trendy Art Bar.

As Gillam states in her Preface, “[t]his book is intended as an intervention in an ongoing discussion on the relationship of archaeology to performance and seeks to extend this discussion to the arena of Egyptology.”

In *Performance*, Gillam examines ancient Egyptian performance-activities from late pre-dynastic to Greco-Roman times, based on text, image, architecture, and other forms of material cultural expression. The book was inspired by performance related activities Gillam devised with her York University students in a course about life in Graeco-Roman Egypt.

Robyn Gillam, an SSEA member, received her doctorate in Near Eastern Studies from the University of Toronto, and currently teaches at York University, Toronto, for Programmes in Mass Communication, Classical and Religious Studies. Performance and Drama in Ancient Egypt, published by Gerald Duckworth & Co. Ltd, London (Duckworth Egyptology Series; www.ducknet.co.net), is available at York University Bookstore, Toronto (www.bookstore.yorku.ca). Photograph by Chris Bonniere.

AMERICAN RESEARCH CENTRE IN EGYPT (ARCE) ANNUAL MEETING

Gayle Gibson

This year North American's largest annual gathering of Egyptophiles and Egyptologists met in Jersey City, just across the river from Manhattan, a venue which encouraged participation by more than twenty Canadian SSEA members. Come to think of it, a very high proportion of speakers, whether Canadians or Americans, were SSEA members!

The latest news about KV 63 was one hot topic, but other excavations provided information just as interesting. Betsy Bryan of Johns Hopkins showed photos of the artifact find of the year, a stunning life-size statue of Queen Tiye found just a foot below the surface at the Mut Temple in Luxor. Josef Wegner gave an astonishing presentation about a tomb of Senwosret III at Abydos. There were papers about paleopathology, about the possibility of human sacrifice, about previously unknown aspects of history, about religion and burial practices, and about technology.

After listening to as many talks as our ears could hear and our notebooks could contain, we returned home, some of us with impossible loads of books, and lots of good memories.

GENDER ROLES IN ANCIENT EGYPT

Edmond S. Meltzer

In my recent Toronto lecture for the SSEA, I covered a wide range of gender issues in ancient Egyptian myth, literature and society. What follows is a slightly streamlined version of the section on “Society.” My heartfelt thanks to Lyn Green and the SSEA for bringing about that delightful reunion.

Over the past couple of decades the consensus (if we can use that word of a developing and very volatile field) has been that women in ancient Egypt were not “equal” but did have considerable autonomy and were not a downtrodden class. They had property, inheritance and marital/divorce rights and apparently had equal access to the courts. Terence DuQuesne has drawn attention to patterns of tomb ownership indicating that as early as the Old Kingdom, independent women were a well-established phenomenon, and his analysis of the Salakhana Stelae also indicates a considerable role for women’s autonomy in the provincial New Kingdom. Ann Macy Roth’s analysis of tomb iconography (*JARCE* 36) regards at least some of these cases as the result of patterns of artistic taboos excluding a spouse, rather than of the woman’s autonomy (an analysis which interfaces with Heather McCarthy’s study of Nefertari’s tomb in *JARCE* 39) – an argument which is rejected by DuQuesne. The “flip side” of this picture, the vulnerability of women and the disadvantages they faced in apparently frequently volatile relationship situations, is emphasized by Lynn Meskell (*Private Life In New Kingdom Egypt*, pp. 99-110), who suggests that theoretically or legally equal status was not a safeguard against exploitation – a sobering parallel to the modern world. Meskell writes (p. 101):

“Numerous texts recording the breakdown of marital relations demonstrate that these ruptures were chiefly to the detriment of women. . . . Economically and socially, the exclusion of women from their familial home meant a life of insecurity and poverty. Divorce sealed their fate, and, unless their own children provided for them or they remarried, the rest of their lives was guaranteed to be difficult.”

She proceeds to note some options that they had for supporting themselves, such as cloth production and trade in vegetable and dairy products (p. 109). The Old Coptic Schmidt Papyrus, though much later, can be cited as an example of a woman in a desperate and dysfunctional situation, who has no “champion son.”

It has likewise been the prevailing impression that women were not prominent in official positions – except for the remarkable position of the “God’s Wives of Amun” c. 1100-525 BCE, powerful women based in Thebes in Upper Egypt. Also uncharacteristically for Egypt, they were celibate and adopted their successors. The limits of their power are indicated by the fact that the successors were often princesses of a new royal dynasty consolidating its power. Still and all, the God’s Wives had very high status and controlled their own bureaucracy of officials. Their title “Hand of the God” shows that they were identified with the deified hand of the Creator-God mentioned earlier. These certainly powerful women are easy to regard as the “exception that proves the

rule.” But, concentrating on the Old Kingdom, Hedda Küllmer argues that women were not “excluded from administrative positions within the Egyptian society,” and that the impression (or assumption) that they were is the result of inadequate methods of analysis. Analogously, Rosalind Janssen has investigated women at Deir el-Medina, concluding that “[b]eing a woman and old [i.e., over 30 – ESM] at New Kingdom Deir el-Medina therefore implied considerable rights, freedom, and even an authoritative status.” Meskell, who paints a generally less rosy picture, acknowledges that there were “marked discrepancies of women’s experience” (*Private Life*, p. 109).

There are many unanswered or highly debated questions about women in ancient Egyptian society, including fundamental questions about marriage. Was there a ceremony? Sparse evidence suggests this possibility, at least a dinner and quite possibly an oath. In an ARCE paper (Boston, 2005), Nicole Hansen has attempted to identify the wedding as the setting of the Love Songs.

One significant development in Egyptology has been a reassessment of “harems” in the early periods (starting with an article by Del Nord in *Serapis* 2). A consensus has arisen that the word commonly translated “harem” should be understood as “private/inner apartments,” and other associated words have also been reinterpreted. In the earlier periods, multiple royal as well as common wives are overwhelmingly regarded as successive, although probable examples of polygamy have been noted and there was a word (*hbswt*) apparently meaning “additional wife.” For commoners, monogamy predominated in later periods as well. In the later New Kingdom there are attestations of children borne by female servants (as in the Bible). In the case of kings, multiple concurrent wives with numerous female attendants, something like the familiar “harem” idea, are characteristic of the New Kingdom, the age of international diplomatic marriages to cement political alliances. The Egyptians did not castrate captives or functionaries to serve as eunuchs during the Pharaonic period! The women of the royal household performed music and dances for the worship of Hathor, as did other women with priestly functions honoring that goddess. Some of these performances certainly had erotic significance. Women frequently have the title “singer” or “chantress” of a deity, about which Suzanne Onstine has published a recent book.

Another question not yet conclusively answered is that of the place of women in education: Was scribal education open to girls and women? To what extent? How comparatively widespread was female literacy? Betsy Bryan’s identification of bags under the chairs of some women as scribal kits belonging to those women (*BES* 6) has been challenged, though it seems reasonable to me. The fact that there was a goddess of writing, Seshat, suggests that a literate female was not an outlandish idea to Egyptians, even very early in their history. (There was also a god of writing, of course, namely Thoth.)

An aspect of Egyptian society about which we would like to know a great deal more is same-sex relationships. From the 5th Dynasty, we have the tomb at Sakkara of two men with somewhat parallel names, Nyankhkhnum and Khnumhotpe, who are depicted in art much like a man-woman couple.

While some scholars see them as a same-sex conjugal pair, John Baines suggests that they could have been twins. David O'Connor has now suggested (in a paper presented both at Swansea and the ARCE in New Jersey) that Nyankhkhnum and Khnumhotpe were conjoined twins. The debate about this tomb has been quite spirited. Nicole Hansen of Glyphdoctors.com (who connects the love songs with a wedding ceremony) has dismissed the same-sex relationship idea as a perception that could be expected of Americans (evoking an indignant response from Greg Reeder, author of the major article showing the correspondences between the depiction of the two men and a conjugal pair), while Egyptian SCA spokespersons have emphasized that outside the Euro-American and West/North European cultural sphere, casual physical closeness among male friends is commonplace. This response seems a bit disingenuous, as the pertinent question remains, "Yes, but how often is it depicted in Egyptian art?" (Perhaps it is in literature, in the Doomed Prince, where, when the Egyptian prince arrives among his fellow princes in Naharin, they embrace him and kiss him all over his body.)

In a paper presented, like O'Connor's, at the Swansea conference on Sex and Gender in Ancient Egypt, Terence DuQuesne notes that it is also a possible inference, but no more, that two military men named Ramose and Wepimose or Wepwawetmose who dedicated Salakhana Stela CM004 might have been a couple. Steven Shubert, of our own Toronto Egyptological community, has in a way turned the tables on the "twins" approach by suggesting (in the *Redford Festschrift*) that Suty and Hor of the famous stela, often regarded as a *locus classicus* of twins, could have been a male couple, with a suggestive use of the term *sn* "brother," as is found in the Love Songs. Much later, at Sheikh Fadl, there is a tomb dating to the 6th or 5th Century BCE with an Aramaic inscription apparently written by one member of a male couple to another, in which (according to the transcription and translation of Aimé-Giron) the speaker says "I cannot abandon him, I shall rest with him; I love Lekhi (personal name?) very much." The assessment of this burial is complicated by the overwhelming likelihood that at least one of the two men was of foreign origin.

R. B. Parkinson, seconded by Deborah Sweeney, thinks that same-sex couples were not well accepted in ancient Egypt, but that nevertheless people were not identified or stigmatized by sexual orientation. Altogether, as Lyn Green and others have suggested, the surviving Egyptian sources bearing clearly on this question are rather sparse and seem to convey an ambivalent or complex attitude, an attitude that perhaps fluctuated over time (though that too is not really clear). To me, this is in keeping with the complexity of Egyptian thought itself and its encompassing of paradox and what we narrowly perceive as contradictions.

In the male-female complementarity, as well as other apparent polarities, Egyptian culture often shows us what DuQuesne calls by the alchemical term, "the conjunction of opposites." For the ancient Egyptians, stereotypes to the contrary notwithstanding, things were not static or black and white, but complex, paradoxical and full of potential for transformation. This can also be said of the Egyptological puzzles that continue to fascinate us and draw us, hopefully, further into the heart of that civilization. Ancient Egypt

entices and dares us, in Shakespeare's words, to "pluck out the heart from (its) mystery." I hope that I have succeeded in sharing some of this fascination with you.

Edmund Meltzer received his doctorate from the Near Eastern Studies Dept. at the University of Toronto. Dr. Meltzer is a former professor at Claremont Graduate School, California; he also taught in China for many years, holding the title 'Foreign Expert in Egyptology, Institute for the History of Ancient Civilizations' in Changchun, China. Dr. Meltzer presented his lecture "Gender Roles in Ancient Egypt: Perspectives From Myth, Literature And Society" in Toronto on April 26, 2006, as part of the SSEA Lecture Series. For more on the Swansea Conference on Sex and Gender in Ancient Egypt, including the above-cited quotations from Hedda Kuellmer and Rosalind Janssen, see <http://www.swan.ac.uk/egypt/infosheetgen/Conference2005.htm>. For more on the fascinating and controversial tomb of Niankhkhnum and Khnumhotep see www.egyptology.com and follow the links.

A SIMPLE NARRATIVE?

Lloyd Kropp

My lecture was an inquiry into what modern narrative theory might reveal about ancient narratives. My special focus was the tale of Sinuhe, which been called the "crown jewel" of Middle Kingdom literature by Miriam Lichtheim and generally praised by other scholars as the most sophisticated and interesting story from this period.

I was attempting to explain this story's success by analyzing the ratio between scenic and narrative episodes, the movement between exterior and interior points of view, and the contrast between linear and poetic passages, which I compared to the use of aria and recitative in early Italian opera.

I also briefly discussed, among other things, Wolfgang Iser's concept of narrative gaps as a way of controlling focus and emphasis and creating meaningful ambiguities that draw the reader or listener more deeply into the experience of the story. All of these alternations create a dynamic rhythm that imitates the subject of a story, which concerns a man who is uncertain, who does not understand his motives, and who moves between two worlds.

Lloyd Kropp is the Director of the Creative Writing Department at Southern Illinois University, author of several novels, and keenly interested in ancient Egyptian literature. Dr. Kropp presented his lecture "How Does the Story of Sinuhe Mean? A Structural Approach to ancient Egyptian Tales" in Toronto on December 9, 2005, as part of the SSEA Lecture Series.

CORRECTION

The correct spelling of Dr. Wegner's name in the January 2006 *Newsletter* article *Abydos Diary 2005* is Dr. Josef Wegner (ed.).

‘A DAY IN THE LIFE . . .’ – PERSONAL DIG DIARIES

Rexine Hummel

MAY 9 (Finishing up): It's about 8 AM, and as we leave the flat where I am currently staying, I realize this is my last day on this project, and this afternoon I will move to the hotel where the new dig team is staying. New people and new pottery. It's kind of scary. We drive along the Luxor cornice past all the cruise ships to the temple gates. The temple is nearly empty at this time of day and it is almost eerie as you walk by the giant statues and among the towering columns.



Rexine at her work table (photo Ted Brock)

We walk straight down the main access and turn left just before we get to the back sanctuary. Ted [Brock] showed me the sanctuary wall where the ancient Romans, who later occupied the temple area, had replastered the wall and had painted figures of their gods. An Italian team of conservators has started cleaning and restoring the paintings, and the small test area that they have begun is spectacular. We continue left, go through a small door and we are in the block yard where they keep all the odd decorated blocks that have fallen down or have been reused elsewhere and have been brought here to be photographed, restored and registered. It is a giant puzzle and an American team at Chicago House is trying to put them back into their original places in the temple.

My work table is set up beside a wall surrounding the temple area, under a palm tree in this block yard. It is very hot here now (about 40 degrees) but the sun is off my table until about 12:30. It will be fun trying to research the sherds when I get home [to Toronto]. I am usually alone but often a guard or inspector will pass and say “Good Morning, doctora Rexine”. Cute little lizards and geckos run around my feet and a bird one day landed on my table and hid behind one of the boxes. One of the guards caught it and when I urged him to let it go he told me that a big bad black bird was chasing it to eat it. So we kept it a while before we let it fly away safely.

The guards include me in their tea breaks and bring me tea liberally laced with sugar several times each morning. If I ignore the heat, the flies and the constant dust I can think that I am in paradise. The temple columns are behind me, back of me and to the right I can see the mosque of Abu Hagag (an old Islamic holy man), which was built on top of the ruins of the temple in the Middle Ages and still operates today. It also serenades me with the call to prayer at noon.

MAY 14 (A Lovely Flat): My stay with Lyla [Brock] (gourmet cook) has been a lot of fun. Her flat is big and airy and takes up the whole fifth floor of the building. Therefore you can have a great view out the back and the front windows as well as catch any cross breeze. The 80 marble stairs to reach the flat door are a challenge. On stair 42 I stop and rest; on stair 62 I feel like I am in heart failure, and by stair 80 I am on my hands and knees leaning against her door. It must be nice to be young and in shape, Lyla and Ted skip up the steps without a break. I rue those forty years of bungalow living – they have caught up with me now. Carrying up about 4 kilos of groceries is even a greater challenge. I tend to stay put once I have arrived.

Lyla has a great view from her long balcony looking over the street. I spend many evenings looking at the lights of Luxor. To my right I can see the mountains of the west bank and though I can't see the Nile I can see the tops of the masts of the feluccas as they criss-cross the river. On my right is an Egyptian amusement park with merry-go rounds and other rides. My favorite ride is the "Whirling Dervish". It is a giant figure of a dervish with a long skirt spread out as he whirls. The seats are along the hem of his skirt and he whirls around as well as up and down to some happy Egyptian tune. We are planning a tentative cocktail party that begins with a whirl at the amusement park and then the guests can climb the steps for drinks and snacks.

Out the kitchen and dining room window there is another 5-story apartment building across another alley. It reminds me of a wall of TV sets all tuned to different soap operas. Straight across, the balcony is being used as a pigeon coop with an escape door so the pigeons can fly in and out. The flat owners keep the pigeons for food, but I am getting quite fond of them. Every morning when I slide open the window for a breeze I am greeted with chirps and coos. The male pigeons chase the female ones; they groom each other and constantly compete for a better perch. In the afternoon heat they kind of wilt on the balcony railing.

Along with the balconies there are shuttered windows and they remind me of [the 60s TV show] "Laugh-In", with shutters popping open and shut and different faces appearing. In ‘fifth floor left’ three smiling little girls regularly appear and wave to me. Of course It didn't take me long to realize that they were all as interested in me as I was in them. On the street they are all waving to me. It is a very friendly place. I am going to miss the drama, but I am on to a new adventure.

Rexine Hummel, long-time SSEA member and current trustee, is an experienced ceramicist who has worked on numerous projects. Readers will remember excerpts culled from her personal ‘dig diaries’ written while working in the Sinai. Now Rexine (with some gentle coaxing and editorial assistance from Lyn Green) once again enchants us with her personal memoirs and impressions of ‘dig life’, this time while in Luxor. Rexine used a two-week ‘break’ between projects to take a preliminary look at pottery she will return to this fall, under the guidance of (SSEA member) Ted Brock, archaeologist with the Luxor Pumping Station project, part of an extensive project aimed at lowering the water table in the area in an effort to mitigate related damage to monuments. As these are Rexine’s personal ‘daily life’ experiences, they do not include excavation activities or results.

QUEBEC CHAPTER REPORT

Brigitte Ouellet

Le chapitre du Québec à Montréal est le dernier né de la SSEA, il a été créé à la fin de 1999. Les activités des membres sont supervisées par un comité exécutif de huit membres. Cette année, l'équipe se compose de Dr Brigitte Ouellet, la présidente, Dr Robert Chadwick, le vice-président, Nicole Brisson, la secrétaire, Valérie Martin, la trésorière, et les coordonnateurs, André Grandchamps, Sylvie Roy, Archie Chubb et Jean-Frédéric Brunet.

Nos membres, à quatre-vingt-quinze pour cent francophones, proviennent de tous les horizons et formations, et ce qui les réunit, est une passion commune pour connaître et partager sur la civilisation de l'Égypte ancienne. Notre chapitre compte actuellement quatre-vingt-six membres dont quarante et un membres individuels, un membre individuel (Toronto-Montréal), vingt-sept membres associés, quinze étudiants et deux membres à vie. Nous avons aussi deux membres honoraires, Dr Bernard Mathieu, ex-directeur de l'IFAO et Dr Fathi Saleh, directeur du Centre pour la documentation du patrimoine culturel et naturel (CULNAT).

Notre chapitre est très dynamique et surtout très actif. N'ayant pas de programme d'égyptologie au Québec, nous cherchons à favoriser au maximum des toutes les opportunités pour combler le besoin de nos membres. Pour ce faire, nous entretenons des relations amicales avec le Consulat général d'Égypte, surtout avec son Bureau des Affaires culturelles d'Égypte au Canada (BACEC), l'Office du tourisme d'Égypte et la communauté égyptienne ainsi que ses représentants.

Une saison régulière d'activités propose au moins une activité mensuelle de septembre et de juin. Nous tenons donc, trois à quatre conférences publiques, offertes par des spécialistes ou des étudiants gradués, des réunions de membres où un membre présente le fruit d'une recherche personnelle et des cours d'apprentissage du moyen égyptien. Des événements spéciaux viennent aussi se greffer au calendrier, tels le symposium annuel et le scholars day de Toronto, des visites de collections égyptiennes, ou encore des journées spéciales comme notre Journée Cléopâtre à l'Office National du Film, en collaboration avec l'association du Tiers que nous renouvelerons l'an prochain avec une Journée sur la Momie au Cinéma. Nous y ajoutons aussi quelques séminaires ponctuels, comme ce sera le cas en septembre, avec Dr Valérie Angenot qui viendra nous entretenir sur l'iconographie thébaine. De plus, pour répondre aux besoins insatiables de nos membres, nous publions annuellement un petit bulletin régional, L'Escribe, et maintenons nos membres au courant des nouveautés et des nouvelles égyptologiques par le biais d'un petit bulletin électronique mensuel nommé l'e-Scribe. Pour clore notre saison d'activités, nous avons notre pique-nique thématique annuel qui nous permet de s'amuser tout en ramassant quelques fonds avec un encan afin de subvenir aux dépenses du secrétariat régional.

Finalement, en parlant de dynamisme, nos membres nous ont suggéré d'ajouter à tout ceci, la reprise de nos soirées cinéma pour visionner des films et des reportages, la création d'un club de lecture et aussi un projet commun In Search for Ancient Egypt in Canada qui sera lancé en septembre

prochain avec l'aide de Mark Trumpour et Denis Goulet. Ce projet vise à rassembler les informations sur les artefacts égyptiens conservés au Canada et d'analyser l'influence pharaonique sur nos propres réalisations.

Dr. Brigitte Ouellet is President of the Quebec Chapter of the SSEA in Montreal. Phone/fax 514-353-4674; send email to ssea_mtl@hotmail.com ICQ# 1559646. For more information and current schedules see http://go.to/ssea_mtl or <http://sseamontrealvip.homestead.com/>, following the links of <http://www.geocities.com/ssea.geol>, the main SSEA website.

CALGARY CHAPTER REPORT

Steven J. Larkman

The fall lecture series was a success for the Calgary Chapter. The series started off on October 7, 2005 with a presentation by our president Dr. William D. Glanzman. Dr. Glanzman discussed the search for the tomb of Alexander the Great, highlighting the problems surrounding the three possible theories and locations for the tomb. The November lecture was held in conjunction with the Glenbow Museum's lecture series supporting the touring exhibit of Petra. In December, Dr. Julius Szekrenyes presented a lecture on Medicine, Health and Disease in Ancient Egypt.

The winter lecture series included Prof. David Johnson, Steven J. Larkman, Dr. Valerie Angenot, Nicholas Wernick and Dr. Mary McDonald. Prof. David Johnson of Brigham Young University, who traveled from Provo, Utah, presented a lecture titled *Harpocrates, Bes, and Bastet: Recent Evidence for Egyptian Dieties at Petra* to both Calgary's Glenbow Museum and the Calgary SSEA Chapter. Steven J. Larkman's presentation titled *I Rule this Egypt - Great Overlords of the First Intermediate Period and Middle Kingdom*, discussed the position of the Great Overlord in the context of the period, how some of the Great Overlords competed with the king and other overlords for power and position, and finally what happened to the Great Overlords during the final years of Dynasty XII. Dr. Valerie Angenot's presentation discussed new and interesting ways to view and discuss tomb scenes. She presented a holistic view of how to interpret or re-interpret the various scenes from tombs. Nicholas Wernick presented on *Military Campaigns of Dynasty XIX: Conquering the Chaos of the Amarna Period*. Our final presentation was from Mary McDonald, who spoke about her work with the Dakhleh Oasis project, the Sheik Mufta culture, and its relation to Nile Valley history from the Pre-Dynastic period to the late Old Kingdom.

We had a great year, and we hope next year will be even better – things look good for us out here in Calgary as we start to plan for next year's lectures.

Steven Larkman is Vice President of the Calgary Chapter of the SSEA. Lectures are held monthly from October to May at Mount Royal College Building East A, Rm. EA 1031, Mount Royal College. Send emails to sjlarkman@yahoo.com. More information and current schedules can be found at <http://www3.telus.net/public/james135/CalgarySSEA.htm>.

SSEA SYMPOSIUM 2006

Gayle Gibson

Thanks to all who gave suggestions for the topic of this year's Symposium. **Hatshepsut, the Woman King** conquered all others. Mark your calendars for **November 4th**, 2006. The list of speakers will be on the website as soon as it's finalized.

CALL FOR PAPERS – SSEA SCHOLARS COLLOQUIUM 2006

Lyn Green

The Society for the Study of Egyptian Antiquities invites proposals for papers to be given at this November's Scholars' Colloquium. The deadline for submissions is **OCTOBER 1ST, 2006**. The Colloquium will be held on **Friday November 3rd**, 2006 at the Royal Ontario Museum, 100 Queens' Park Crescent, Toronto.

Proposals for Scholars' Colloquium papers are accepted from graduate students and senior scholars in Egyptology, Anthropology, Archaeology, Classics, Nubian Studies, Fine

Arts and related fields on any topic connected with ancient Egypt, but should represent an original contribution to the field.

Presentations cannot be longer than 20 minutes in length and may be illustrated by slides or other materials. Since a limited number of proposals will be accepted, a vetting process will be used. Interested parties should send a title and brief abstract of their proposed paper to Dr. Lyn Green (SSEA Scholars' Colloquium Coordinator). All proposals must be submitted in electronic format [e.g., via e-mail to ssea@bigfoot.com].

Please note that the SSEA is soliciting proposals **ONLY** for the Friday Scholars' Colloquium, and that no funds are available to cover expenses for speakers at the Friday Colloquium. Participation in the Colloquium is free and attendance is free and open to all. A fee is required to attend the Saturday Symposium, however. For more information, e-mail ssea@bigfoot.com or ssea.geo@yahoo.com

SSEA BOARD INITIATES AN ORGANIZATIONAL REVIEW & RENEWAL PROCESS

Gayle Gibson (President)

Hold onto your nemes ...the SSEA has begun a review of its mandate, organizational structure and member benefits, in a major revitalization exercise. Assisting your Board in this process are two SSEA members, Karen Gray and Mark Trumpour, both of whom are experienced in the strategic planning process for the not-for-profit sector.

The objective of the strategic planning exercise is to help the SSEA be more intentional and pro-active about the allocation of its resources and to better serve its current and future members. Two focus groups held this spring brought forth a wealth of ideas and suggestions that will inform the process. We have also solicited input from our Chapters. Thanks to the SSEA friends who have contributed to the process.

The Board, which has already been actively involved in two mini-workshops, will continue the strategic planning process with a full-day workshop on Saturday, June 24. After that, a report will be written outlining priorities, objectives, timeframe, and accountability. Results will be published in the SSEA Newsletter and outlined at the AGM meeting in the fall. It is an exciting venture that will help us in our quest to spread the word in all aspects of Egyptian history and culture.

If you wish to provide your ideas and suggestions, please forward them to Mark and Karen at trumpoma@msn.com.



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The opinions expressed in the Newsletter do not necessarily represent the views of the Society for the Study of Egyptian Antiquities. ARE YOU A MEMBER OF THE SSEA? The SSEA, with headquarters in Toronto, Ontario and Chapters in Calgary, Alberta and Montreal, Quebec, holds meetings from September through May and features guest lectures on Egyptological topics. Membership includes a volume of the scholarly SSEA Journal and the SSEA Newsletter. To apply for membership, write to the address on the front of this Newsletter.

For updates, schedule changes, and further information, see the SSEA Website at: <http://www.geocities.com/ssea.geo>