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The Society for the Study of Egyptian Antiquities

Newsletter

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PETER LEWIS SHINNIE: *MUCH MORE THAN HIS ACCOMPLISHMENTS*



January 18, 1915 - July 9, 2007

Peter Lewis Shinnie, Africanist archaeologist, born January 18, 1915 of a Scots-Welsh family resident in London, died after a brief illness on July 9, 2007 in Calgary, Canada. He was educated at Westminster and Christchurch. At Oxford he studied Egyptology, and stayed on as an assistant in the Ashmolean Museum. This was interrupted by war service in the Royal Air Force. Being by inclination not a museum man but a field archaeologist, he joined the Sudan Archaeological Service in 1946 and succeeded to the Commissionership two years later. He was at the time a card-carrying member of the Communist party, in later life becoming a left-leaning member of the Scottish National Party.

His interest was not in prehistory – he was always candid about his ignorance of the African Stone Age – but in the later archaeology of the Middle Nile from the Khartoum region down river to Nubia and Egypt. His principal early excavations, the first to apply the best European standards of excavation and recording to Nile valley sites, were on town sites and churches of the now extinct Christian kingdoms. In this work, in which his first wife Margaret Cloake played a vital collaborative role, he “urged the integration of archaeology, social anthropology, ethnography and linguistics in a research effort to throw light on Sudan’s history”. Here too began a continuing fascination with Nubia past and present that led to the publication of *Ancient Nubia* (Kegan Paul International) in 1996 and much earlier to the editing of a grammar and lexicon of the Nubian language. At the time of his death he was working with Ali Osman on a Nubian dictionary.

With the Sudan’s independence in the mid-1950s, Shinnie’s post was classified ‘political’ and therefore ‘Sudanized’. He moved southward to be briefly Uganda’s Director of Antiquities;

and then in 1958 across the continent to take the chair of Archaeology at the University of Ghana. In short order he built a viable university department of archaeology active in both teaching and research, the first such in Black Africa. While undertaking a major project on the history of states on the southern fringes of African Islam, he also organized expeditions with Ghanaian students back to the Sudan, his excavations making a substantive contribution to knowledge of the mediaeval period on the Nubian stretch of the Nile before its flooding by the high Aswan dam. Then in the late 1960s he took a position with the University of Khartoum; and although he left in 1970 for his final permanent post at the University of Calgary in Canada, this return to the Sudan enabled him to embark on a new investigation of Meroë, the capital of ancient Kush, a hundred miles north of Khartoum. His name will always be associated with the Meroitic civilization; the final report on his excavations (P. L. Shinnie and J. R. Anderson [eds] *The Capital of Kush 2. Meroë Excavations 1973-1984*. Wiesbaden: Harrassowitz Verlag) appeared in 2004, capping an exemplary record of publication.

As fieldwork at Meroë neared completion his interests reverted again to Ghana where, both before and after his official retirement in 1980, he was running expeditions from Calgary, with Canadian funds and Canadian and Ghanaian assistants. His principal interest was initially in the north, notably the old market town and salt works of Daboya on the White Volta, a site that threw light both on Gonja settlement and state formation, and on the earliest food production in Ghana. His latest field project, again combining history, oral traditions – the responsibility of his second wife, Ama Owusua Nantwi – and archaeology, and undertaken with the moral and financial support of the late Asantehene, was into the origins of Ashanti, investigating the early history of the Asante state in the northern forest.

Shinnie was always concerned that knowledge of the African past should be comprehensible and freely communicated. Thus while in Khartoum, beside specialist reports on archaeological sites, he produced pamphlets on Sudanese archaeology and history that appeared in both English and Arabic. His book on Meroë for the ‘Ancient Peoples and Places’ series (Thames & Hudson 1967), while a useful and sober summary, was written before various new studies, his own included, began to revolutionize knowledge of that



civilization, with its complex reflections of Egyptian and inner-African cultures. He saw Africa as a whole, and opposed the tendency of some scholars to divide it for historical purposes into sub-Saharan and Mediterranean provinces. Thus the volume on the African Iron Age (Clarendon 1971) was a brave attempt to combine trans-continental contributions from a group of colleagues. In 1953 he founded the journal *Kush*, a priceless resource for all Sudanists and the first in a series of editorial services to archaeology that include the founding, editing, and publication of *Nyame Akuma*, the Newsletter (later Bulletin) of what was to become the Society of Africanist Archaeologists, and a series of Occasional Papers from the University of Calgary that make available the works of African archaeologists who would otherwise have gone unpublished. His insistence that copies of *Nyame Akuma* be sent free to colleagues in the Third World who lacked access to hard currency kept scholarly lines of communication open for many who would otherwise have been cut off.

Peter Shinnie consistently sought to build bridges between past and present, appreciating the relevance, and not just to archaeologists, of one to the other. Archaeologist by technique, he was at heart a historian, interested in how sites developed over periods of time, how material culture changed, in the building of chronologies. He learned from the New Archaeology while never accepting its claims to scientific generalization. He was at once central – combining in himself many disciplines and skills, realizing multidisciplinary investigations before these became fashionable – and marginal. He used this disciplinary and geographical marginality to great advantage and effect, to integrate the diverse historical records, material and linguistic, oral and written, of Meroë, Nubia, and Ghana, and to write accounts of them that are richer and more rounded than normal archaeological fare. To the end of his life he was an eloquent and popular lecturer. He brought many African students to Canada for MA and PhD degrees, and introduced dozens of Canadians to fieldwork in Africa.

While never realizing his early dream of becoming a professional Egyptologist, Shinnie achieved far more as an Africanist, scholar, administrator and builder of programs, teacher, facilitator, and publisher. The continent, its peoples, and the discipline are the beneficiaries of a notable African commitment recognized in 1990 by a special issue of *JSSEA*, in 1992 by a *Festschrift*,¹ and in 2006 by the conferral of Sudan's Order of the Two Niles.

He is survived by his wife and one son and a daughter by his first marriage, another son having predeceased him.



Memorial tribute contributed by Nicholas David, Faculty Professor of Archaeology, University of Calgary, Canada; Photographs courtesy of Ama Shinnie

¹ *Nubian Studies in Canada: Papers Presented to Peter L. Shinnie on his 75th Birthday*. The Journal of The Society for the Study of Egyptian Antiquities. Vol. XVII No. 1/2. Benben Publications. 1987; *An African Commitment: Papers in Honour of Peter Lewis Shinnie*. Judy Sterner, Nicholas David (eds); University of Calgary Press, 1992.

FOR THE RECORD: *The following are brief excerpts from a few of the many written testimonials read during memorials celebrating the life of Peter Lewis Shinnie, held on July 16, 2007 at McInnis & Holloway Funeral Homes, Calgary, and on September 14, 2007 at the University of Calgary.*

With Peter Shinnie's passing, we have lost a pioneer in Sudan archaeology. His extensive program of excavation, along with his numerous monographs, brought our knowledge of Sudan's past beyond its nineteenth-century beginnings into twentieth-century archaeological perspectives and techniques.

W. Y. (Bill) and Nettie Adams (Bill is Prof. Emeritus of Anthropology, U. of Kentucky)

The only condolence for us is that we managed last year to get his presidential decoration through [the] Sudan Embassy in Ottawa and [he was] decorated the first day of the SAFA [Society of Africanist Archaeologists] conference by her Excellency the Ambassador Dr. Faiza Hassan Taha.

Intisar ElZein, Head of Archaeology, U. of Khartoum

I am writing on behalf of the Egypt Exploration Society to say how sorry we all were to hear of your recent loss. Professor Shinnie had been a member of the Society since 1931 so had been with us for over 70 years, which is truly exceptional. He had also, of course, directed excavations for the Society at Amara West in Sudan in the late 1940s and I remember well his kindness and encouragement when I took on the publication of the Society's work from the site in the 1990s.

Patrica Spencer, Secretary-General, Egypt Exploration Society

Peter was a prime contributor to the establishment of the African Studies Program at the University of Calgary. He was also a member of the organizing committee of the eleventh annual conference of the Canadian African Studies Association (CAFA) at the University of Calgary. . . . Anthony Kirk-Greene, then a Fellow of St Antony's College, Oxford, who gave the opening address, later mentioned that in future members could well be divided into two groups: those who had attended this highly successful conference, and those who had not.

Donovan Williams, Professor Emeritus of African History, U. of Calgary

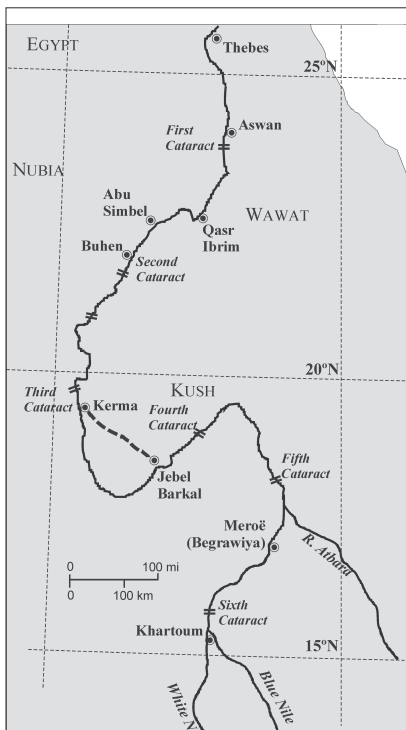
A fulfilled man is one who makes life meaningful for himself and for those he encounters irrespective of the environment and prevailing conditions. Professor Peter Lewis Shinnie was such a man. . . Throughout his career, Professor Shinnie put the benefits of his scholarship at the service of others especially those whose histories he studied. . . . To Africa in general, and Ghana in particular, Peter Lewis Shinnie will be fondly remembered as a humanist, a great Africanist, scholar, administrator, teacher, facilitator and publisher. His life showed an exemplary, passionate and humane commitment to Africa. His memory would always be with us, and we look forward to the publication of his memoirs.

MAY HIS SOUL REST IN PERFECT PEACE!

H. E. Dr. Margaret I. Amoakohene, Ghana High Commissioner

END OF MEROË: A REVIEW OF THE LITERARY AND ARCHAEOLOGICAL EVIDENCE

Peter L. Shinnie and John H. Robertson



Background

This report is a revised version of a talk given by Peter Shinnie and John Robertson at the SSEA Calgary Chapter on February 2, 2007. We had not meant to publish this talk but since it was Peter's last academic presentation before his recent passing, it was thought appropriate to Peter's memory to include it in the SSEA Newsletter.

Peter and I had written on the "End of Meroë" for the journal *Antiquity* (Shinnie and Robertson 1993) in response to opinions expressed by Patrice

Lenoble and Nigm ed Din Mohammed Sharif in that same journal. Basically, Lenoble and Sharif (1992) argued Meroitic has never ended and that tumulus burials, which are pre and post Meroitic, are really the same as Meroitic pyramid burials. At the 8th International Conference for Meroitic Studies held at the British Museum in 1996 (Welsby 1999), a session was held on the topic of the "End of Meroë" focusing on Lenoble and Sharif's ideas. Torok (1999) presented a paper in opposition to the idea that Meroitic culture continues to exist to this day, in terms that were similar to but more complete than our 1993 note. Lenoble (1999) responded with his own views. Torok is an extremely accomplished historian of the Middle Nile, which includes Kush and Meroë. However, as a historian, he is suspicious of archaeology, and he wrote:

As for most periods of Middle Nile history, the historian's view of the Late Meroitic and early Post-Meroitic periods is based for the dearth of textual evidence, principally on archaeological material. He is not only, directly or indirectly, dependent on the current ideologies which strongly influence the interpretation of archaeological finds, but is also expected to change his mind with every significant new archaeological discovery in a more radical way than he would be willing to do in the case of a culture which is documented in a more balanced manner. (Torok 1999: 133)

Torok expressed a slight criticism of our *Antiquity* note, stating "Shinnie and Robertson . . . repeatedly refer to unpublished evidence from their excavations at Meroë City" (Torok 1999: 135, footnote 26). What could we do? We were in the process of writing up the final Meroë report and we felt we had to respond

to Lenoble's ideas at the time. However, now that the final report has been published (Shinnie and Anderson 2004) we felt it was a good time for an update on the "End of Meroë". The information gleaned from the archaeological research appears to indicate that we must change our ideas about the end of Meroitic and Meroë; hopefully the change is not too radical. Archaeology is not history. Archaeological data requires an analysis of material remains which often only give vague hints about past events. Often it is impossible to correlate historical interpretation with archaeological interpretations but we try our best in this note.

Discussion

The ancient city of Meroë was the terminal capital of the kingdom of Kush. The city remains lie on the east bank of the Nile about 190 kilometers downstream from Khartoum. At the time of occupation, the city was fully urbanized; the core of the city, reflecting dense habitation, measures about 1 km north-south and .75 km east-west. Meroitic remains are strewn far beyond this both north and south along the Nile. This note is only concerned with the core of the city, which is comprised of four main areas (Fig. 1).

Area 1 is the royal enclosure, which contained the domestic quarters of the royalty and nobility plus temples and shrines. Area 2 is the public area, centered on the Amun temple and other small temples ranged along the processional avenue, where all the social classes of Meroë would mingle. Area 3 is the North Mound which is the largest feature in the city, representing the domestic habitations and workshops of the working classes. Area 4 is the South Mound, separated from the North Mound by the processional avenue. The South Mound has not been investigated, but it is assumed to contain domestic habitation materials similar to the North Mound.

Our present understanding about the end of Meroë relies almost totally on the epigraphic evidence (Welsby 1996: 196), which is not always as clear as we could wish. There are various interpretations. The epigraphic evidence has remained the same over the last few years, and Peter reiterated his view as first expressed in our *Antiquity* article:

It is also – not unreasonably, but perhaps wrongly – often supposed that the inscription of king Aezanes at Axum describes an attack on Meroë; it certainly deals with military activities in central Sudan and is to be dated to the middle of the 4th century AD. The presence of two fragments of Axumite inscriptions and one coin at Meroë certainly suggest that the Axumites were in the area. In any case, the Axumite inscription conventionally marks the end of occupation at Meroë. (Shinnie and Robertson 1993: 896)

Peter's understanding of the Greek-Axumite inscription (Hagg 2004: 106-8) recorded on a throne fragment found at Meroë, plus a coin of king Aezanes of Axum (Fig. 2) found in excavations along the 79-line at Meroë (Shinnie and Bradley 1980: Object 1295, page 248, Fig. 76) has led him to believe that Aezanes and Axumites may have provided the *coup de grace* to Meroë in approximately AD 350 but Meroitic had ended 100 to 150 years earlier. Hagg (2004: 106) translated the fragment and noted it was a boastful recording of Axumite victory. The interesting part is that Hagg is certain the inscription

is pre-Christian whereas the coin with the cross clearly reflects Christianity. Welsby (1996: 198-9) notes that the 1909 Axumite inscription found at Meroë by Garstang and translated by Sayce states that the Axumite king had already conquered “Kasu” [Kush] but was now fighting the Noba. It is possible there was more than a single military engagement between Axum and Kush/Meroë. A possible interpretation is that there was an original conflict in which a pagan Axumite army defeated the Kushite troops at Meroë while a later expedition saw a Christian, Axumite army led by Aezanes defeat the post-Meroitic Noba who now occupied Meroë. This interpretation suggests the end of Meroitic preceded the end of Meroë.

Robertson and Hill (2004: 126-7), analyzing the pottery from Meroë, noted the majority was in one of two traditions, which led to the development of a third tradition: a truly Meroitic tradition. This further implies that the Meroitic population was multi-ethnic. Wheel-made pottery served as the main domestic wares; and when decorated (which was relatively infrequent), was decorated using coloured slips (Fig. 3). These wares are thought to reflect Nile Valley pottery. The second kind consisted of hand-made vessels, usually black or red. Some of this pottery was domestic, while other vessels appear to represent fancy Sub-Saharan style pottery. Much of this late group was burnished and/or decorated by deforming the vessel surface with incision, punctation or comb-stamping (Fig. 4). A third kind – comprising mainly small cups and bowls called eggshell ware to reflect the extreme thinness of the vessel walls — was decorated both with coloured slips and surface deformation (Fig. 5), with both kinds of decoration often found on a single vessel. The egg shell ware reflects the coming together of the two above styles into a cohesive single style that represents Meroitic culture. Figure 6 shows a vase decorated in the Sub-Saharan style by surface deformation. Vases, however, are an “urban” form; their main function is to be looked at. Vases are not normally found in Sub-Saharan pottery collections. At Meroë, we have pottery that reflects a combination of Nile Valley-Egypt-Mediterranean Sub-Saharan Africa all on one vessel. Meroitic pottery tradition is neither a bit of this nor a bit of that, but a fusion of elements from many places, in a perfect harmony expressing a dynamic ancient culture.

Further indication of multi-ethnicity comes from an analysis of small figurines, mainly heads, found during the excavations. These heads come in two styles: A Nile Valley/Mediterranean style (Shinnie and Bradley 1980: 208, Fig. 73) and a Sub-Saharan style (Shinnie and Bradley 1980: 206-7, Figs. 71-72). The Mediterranean-style heads, made from faience, are frozen icons that are static and meant to be admired (Fig. 7). The Sub-Saharan heads, made from clay, require the viewers to bring their own interpretations to the art (Fig. 8). These two styles of heads are very different and express very different ways of looking at the world.

The key issue at hand is that the residents of Meroë appear to have lived peacefully together, each contributing to the dynamic culture we know as Meroitic. How would this be achieved? We do not know the answer to that question but we do know the society was not held together by force. Meroë was a wealthy city, peacefully governed by a ruling elite without obvious military force. One of the most unique aspects of the ancient city of Meroë is the lack of military fortifications. The wall around the royal enclosure is only a demarcation wall that

separates royalty and nobility from the working classes, and it is compromised anyway where the Amun Temple abuts on its eastern side. Further, there are no fortifications around the city proper. The west side is bounded by the Nile, which was the major transportation corridor and at which a quay has been found. The east side of the city wanders into the desert, edged with industrial workshops for butchering, pottery-making and iron-smelting, giving way to suburban temples and cemeteries. The city is defenseless. Yet Meroë contained great wealth, and the Meroites were noted warriors; as well there are indications of external tribes who were similarly warlike. We suggest that religion was the glue that held Meroitic society together. Military might was not needed.

The Amun temple and those along the processional avenue show squatter occupation, indicating an extensive post-Meroitic occupation. Rebecca Bradley attempted to sort post-Meroitic from Meroitic pottery during her excavation of KC101, but found she could not do so. The best she could do was note the pottery on the temple floor was mixed because there was clear evidence of squatter occupation at that level, but the pottery was not distinguishable from Meroitic pottery; whereas there was no evidence of squatter occupation below the floor, so the pottery found in that level had to be Meroitic pottery. Clearly, the pottery at Meroë did not suddenly change. Also, the public area in front of the Amun temple and the others along the processional avenue (KC101, M720, and KC100) show domestic habitation, with C Group-like pottery dated by radiocarbon 14 to about the first century AD plus or minus 100 years (Shinnie and Anderson 2004: 364). The four age determinations are all from level 4 in front of temple M720. Domestic occupation in the public area, plus obvious squatter occupation in the temples, certainly indicate the gods were no longer feared or revered, and the priesthood no longer present. Torok (1999: 140) perceptively notes that such squatter occupation indicates more than just the collapse of the belief system. Squatter occupation in temples indicates the priests were no longer in residence; and in Kush and Meroë, like Egypt, the priesthood also served as the civil bureaucracy. If the priests were not in residence, it indicates that neither the gods nor the central government were operating.

The surface of the North Mound is littered with broken stones and broken fired brick (Fig. 9); and yet all structures within the mound are made from unfired mud brick. This may suggest a terminal occupation at Meroë that has been destroyed and removed from our view. The 79-line excavation is the top of the North Mound, the highest part of the site, and it was here that the Axumite coin was found. Possibly a post-Meroitic defensive structure made from robbed red brick scavenged from the royal enclosure was located here and subsequently destroyed by Axumite troops led by king Aezanes. Possibly much of the pottery on the surface of the North mound dates to the post-Meroitic period but, as Bradley found at KC101, is impossible to distinguish from Meroitic pottery.

Meroitic rulers were buried under pyramids. The earliest Meroitic royal burials are located in the cemetery Begrawiya South (Beg. S) while the later and terminal Meroitic burials are located at Begrawiya North (Beg. N) cemetery. Dunham (1957) provides details of the excavations of the pyramids, including building material; dressed stone, fired red brick, and/or rough stone. A Kushite king list has been compiled by a number of scholars, but the chronological order and actual burial site [s?] of

individuals on the list are very uncertain. The two most recent lists have been produced by Torok (1997: 200 – 206) and Welsby (1996: 207 – 209), which understandably differ, given the difficulties of interpreting the architectural sequence. Dressed-stone pyramid construction is a complex process requiring sound engineering principles, firm aesthetics, and competent workmanship, as elucidated by Hinkel (1982; 2000). However, the terminal pyramids at Beg. N. are not made from dressed stone but are rude interpretations of pyramids made from red brick or rough stones, and their inferior nature is covered with plaster (Fig. 10).

There are at least 14 brick pyramids at Begrawiya North. Using Torok's king list the earliest brick pyramid is Beg. N. 36 which contains the remains of the 55th king, Amanitaraqide, dated to the 2nd half of AD 1st century (Torok 1997: 205). Welsby (1996: 209), on the other hand, suggests the brick pyramid Beg. N. 36 is the burial of the 69th king, Aryesboke, dating to AD 215 – 225. According to Welsby's king list, the first brick pyramid at the site is pyramid Beg. N. 40, for the 59th king, Teritnide, dated to AD 85 – 90. Torok's list does not refer to a king Teritnide, nor to pyramid Beg. N. 40. This discussion demonstrates that the actual dating of the king list and the pyramids, especially the late brick pyramids, is still only roughly understood. It is clear, at least to us, that the brick and rough-stone pyramids are a pale reflection of the previous greatness of Meroitic engineering and art.

Conclusion

On the basis of the Greek-Axumite inscriptions, the Axumite coin, the pottery, the figurines, the lack of military fortifications, the squatter occupation in the temples and public area, the unusual litter on the surface of the North Mound and the terminal rude brick pyramids, we suggest the end of Meroitic and the end of Meroë are separate events. We date the Meroitic end roughly at AD 200 and the end of Meroë at AD 350. We do not think Meroitic ended because of some external force but rather that a series of things internally derived led to the collapse of Meroitic and the subsequent occupation of Meroë by the Noba who then boasted they were Meroitic rulers. At around AD 200 the social order at Meroë shifted from a state system to a tribal one.

In our earlier article (Shinnie and Robertson 1993), as in this note, we argue against Lenoble and Sharif's (1992) claim that Meroitic culture has survived to the present day. However, we do agree with Lenoble that there is continuity from the Meroitic period to the present, and we base this observation on the archaeological evidence. Figure 11 is of a full figurine from the Sub-Saharan style, with three scars clearly incised on each cheek. The same feature is seen in, for example, the clay heads in Figure 8; and on a Meroitic block #(681) recovered from Garstang's tip (Yellin 2004: 417), depicting an individual (king?) with three facial scars on the cheek and fat folds on the neck (Fig. 12). Figure 13, taken by Robertson in 1976, shows the young daughter of one of the excavation workers, marked in an identical fashion. Such scarification evidently goes back thousands of years along this part of the Middle Nile – a clear demonstration of cultural continuity.

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- John (Jack) Robertson has degrees in anthropology specializing in physical anthropology (primarily human osteology) and archaeology (primarily African archaeology working in the Sudan and Zambia). He started teaching anthropology at Mount Royal College in Calgary in 1972 and retired in 2004. In the 1970s he worked four field seasons at the ancient city of Meroë where he was assigned to analyze the pottery and he subsequently has become a potter in his own right. From 1977 to 1980 he was the director of the Zambian National Monuments Commission where he carried out primary archaeological research into the origin and development of the Early Iron Age in Zambia. All of his archaeological research has been published; map by Peter Robinson.*

Figures

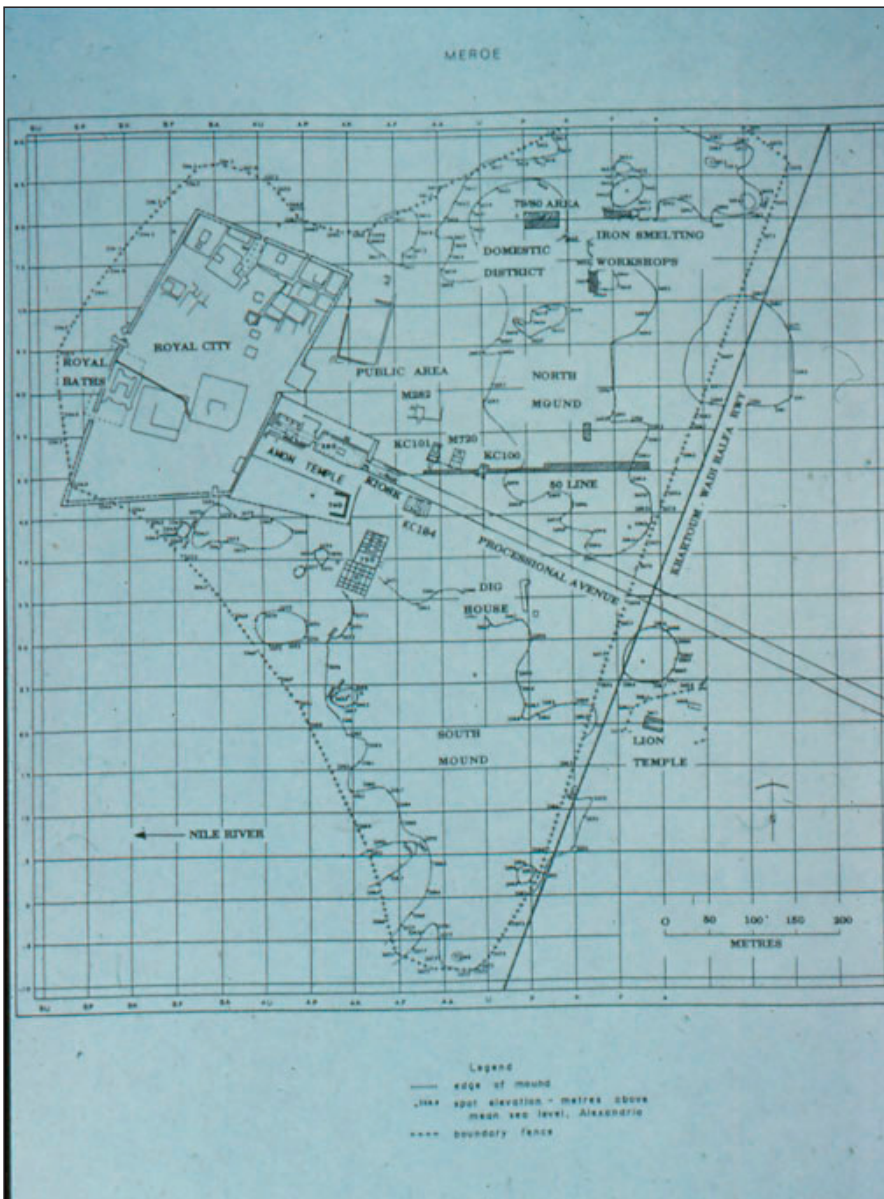


Fig. 1: Map of core area, Meroë

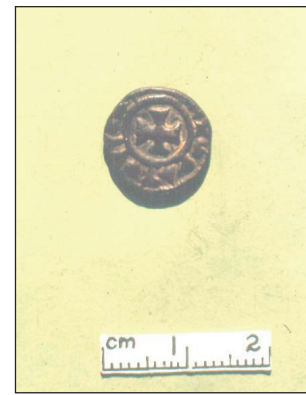


Fig. 2: Coin of King Aezanes of Axum



Fig. 3: Domestic wheel made pottery

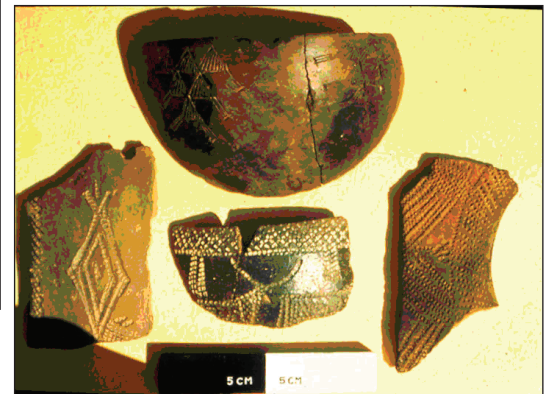


Fig. 4: High quality hand made pottery

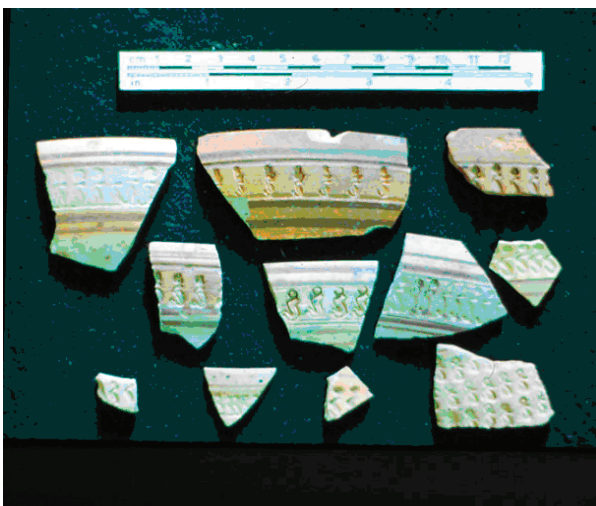


Fig. 5: Egg-shell ware



Fig. 6: Vase decorated in Sub-Saharan style



Fig. 7: Faience heads, Mediterranean style



Fig. 8: Clay heads, Sub-Saharan style



Fig. 9: North mound surface rubble



Fig. 10: Rough stone, red brick pyramid

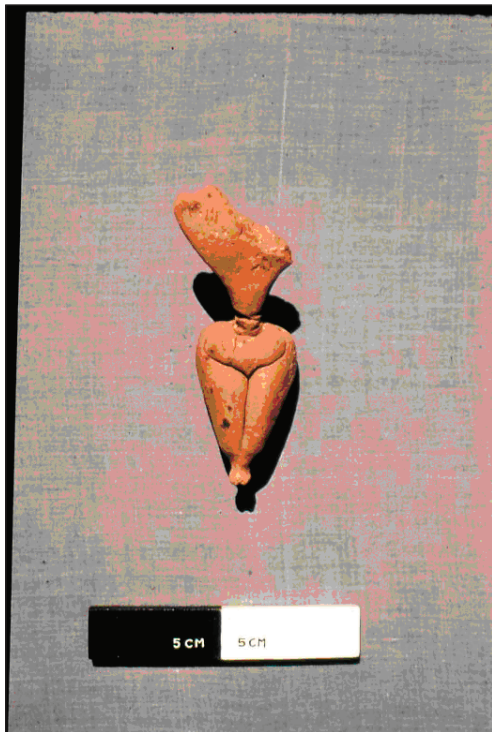


Fig. 11: Clay figurine with facial scars



Fig. 12: Sandstone block, king? with facial scars



Fig. 13: Young girl with facial scars

SSEA SCHOLARS' COLLOQUIUM 2007

Lyn Green

The 2007 SSEA Scholars' Colloquium was held in the newly refurbished theatre of the Royal Ontario Museum and was well attended on both Friday, November 2nd and Sunday, November 4th. Scholars from Canada, the United States, Great Britain, and Uruguay presented papers.

The first speaker of the Colloquium was SSEA lifetime member Prof. J. J. Castillos of the Uruguayan Institute of Egyptology, with his paper *Further Research on the Origin of Inequality in Early Egypt*. Prof. Thomas Schneider, formerly of Swansea University and currently at the University of British Columbia, presented a paper entitled *The Herdsman's Dangerous Encounter*, and Dr. Brigitte Ouellet, President of SSEA-Montréal, followed with a presentation on *Eliade's Hermeneutical Approach in the Study of Ancient Egyptian Texts*. Dr. Valérie Angenot of the Oriental Institute, Oxford University presented on *Egyptian Semiotics. A deictic indicator in Theban tomb iconography* and Dr. Steven M. Stannish of SUNY-Potsdam spoke about *Akhenaten and Monotheism: Differences Between the Egyptian Heresy and the Desert Faiths*.

Friday afternoon's papers dealt primarily with the New Kingdom and later, and were delivered by Prof. Peter Brand, University of Memphis (*The Wars of Seti I in Western Asia: A Reassessment of the Scale and Scope of New Kingdom Imperialism*), Prof. Sally Katary, Dept. of Classical Studies, Laurentian University (*Distinguishing Sub-classes in New Kingdom Society on the Evidence of the Wilbour Papyrus*), Dr. Kelly-Anne Diamond, Villanova University (*mDyt: The Bone Collector*), and Prof. Jean Revez, Université du Québec à Montréal (*From Ra to Amen-Ra of Napata: Paradigm shift in solar mythology during the reign of King Aspalta*). The day ended with papers from Jennette Boehmer, University of Toronto (*Dramatic Rituals of Transformation in Old Kingdom Funerals*) and Dr. Vincent A. Tobin, Emeritus of St. Mary's University (*Ritual Myth in the Pyramid Texts*) to set everyone up thematically for the following day's SSEA Symposium.

The Scholars' Colloquium re-commenced on Sunday afternoon, preceded in the morning by two performances of a modern re-interpretation of *The Contendings of Horus and Seth* created by Anna Thompson and Daniel Kolos. The Sunday session of scholarly papers included papers on grammar (*Fronted Adverbials*, by Prof. John Gee of Brigham Young University), Demotic graffito (*In Search of the Elusive Demotic Graffito: How Christians and Arabs Came Between Me and My Mummy?*, presented by Dr. Gene Cruz-Uribe, Emeritus of Northern Arizona University), *Observations on the status of Theban Women in the 21st and 22nd Dynasty* (Dr. Lisa Swart, University of Stellenbosch, South Africa), *Egypt, the Bible and Some Insects* (Prof. Robyn

Gillam, York University), and *Evidence for 'Ecstatic' Dance in Ancient Egypt* (Dr. Lyn Green, SSEA President). Prof. Greg Mumford of the University of Alabama at Birmingham was unable to attend to give his paper entitled *Egypt and the Incense Trade*, which was read by Dr. Steven Shubert of the University of Toronto. A successful Scholars' Colloquium was brought to a close by Peter Robinson of the Poynton Egypt Group (UK)/SSEA), with his paper on *Book of the Dead Chapters 149 and 150, and their Coffin Text origins*.

SSEA SYMPOSIUM 2007

On the morning of Nov. 3, 2007 Gayle Gibson, ROM/SSEA Symposium Coordinator, warmly welcomed an eager and enthusiastic audience to the SSEA's 2007 Symposium entitled *The Rite Stuff: Religion and Ritual in the Age of the Pharaohs*, setting the tone for the enjoyable and educational day that followed in the ROM's Lecture Theatre.

Prof. John Gee (Neal A. Maxwell Institute for Religious Scholarship, Brigham Young University) began the day with "*But Sweeter Far Thy Face to See and in Thy Presence Rest*": *Egyptian Temple Rituals*, followed by Prof. Peter Brand, Dept. of History, University of Memphis, who provided *Epigraphic Evidence for Popular Worship in Egyptian Temples: 1500 BC - 200 AD*, and Prof. Robyn Gillam of York University, who discussed *Acting out: Egyptian Ritual Drama*.

Prof. Katja Goebes of the Dept. Near & Middle Eastern Civilizations, University of Toronto began the afternoon session with *Divine Pharaohs? Royal and Divine Rituals in Ancient Egypt*, followed by Dr. Geraldine Pinch of Oxford University, who spoke about *Women and Children First: Animated objects and protective rituals*. The final two speakers of the day were Prof. Kerry Muhlestein, Brigham Young University, who presented on *Smashing, Stomping and Spitting: The Protection of Egypt Through the Execration Ritual*, and Peter Robinson, Poynton Egypt Group (U.K.)/SSEA, who spoke about *Feeding the Dead: Offerings for the Afterlife*.

The logistics of this most successful day were handled beautifully by ROM employees and a dedicated group of friendly and helpful SSEA volunteers (organized by Vice-president Kei Yamamoto and Administrative Secretary Deirdre Keleher) who ensured that presentations ran smoothly and all who attended were well-equipped and informed. The lobby was a flurry of lively discussion and activity, with tables hosted by the SSEA, David Brown Books, and Benben Publications.

Mark your calendar - SSEA Symposium 2008, devoted to the topic 'Egypt & Nubia', will be held on Nov. 1, 2008, with the Scholars' Colloquium taking place on Oct. 31st & Nov. 2nd.

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For updates, schedule changes, and further information, see the SSEA Website at: www.thessea.org