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The Society for the Study of Egyptian Antiquities

Newsletter

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THE MUMMY OF AMENHOTEP III?

James Harris



Fig. 1. Mummy of Amenhotep III

The mummy of Amenhotep III (CG 61074) was found in the cache of New Kingdom royal mummies discovered by Victor Loret in the tomb of Amenhotep II (KV35) in 1898 (a second cache, found in a tomb at Deir el-Bahri, contained the remaining royal mummies of the New Kingdom kings, except Tutankhamen, who remained undisturbed in his tomb). The mummies, stripped of their valuables, had been re-wrapped, labeled, and re-located by priests in the late 21st Dynasty.

Questions remain as to whether the priests correctly identified the mummies during this process, and the much damaged and re-wrapped mummy of Amenhotep III is no exception. In 1905, when G. Elliot Smith unwrapped the mummy, he noted a hieratic inscription on the shroud, which, according to Edward Wente, “refers to the renewing of the burial of King Nebma ‘re’ (i.e., Amenophis III) by the Twenty-first Dynasty high priest of Amun Pinudjem I ...”. Although the lid of the coffin was intended for the reburial of Sety II it was inscribed in hieratic with the prenomen of Amenhotep III, while the coffin itself bore the names of Ramesses III. Wente concludes: “Here the evidence is by no means unequivocal” in reference to the identity of this mummy!

The mummy itself was badly damaged in ancient times, with the body held together through the use of bandages (see fig. 1), leading Wente to speculate as to whether the damage was not from grave robbers but by “willful desecration”. As well, Smith described the mummification process as very different from that of any other mummy of the 18th Dynasty, and noted the great difference between Amenhotep III (CG 61074) and the mummy of (CG 61075) from tomb KV55, believed to have been built originally for Tiye, the Great Queen of Amenhotep III, and ultimately usurped for the burial chamber of Amenhotep IV (Akhenaten) or his co-regent Smenkhare.

Recently, the mummy of Amenhotep III (CG 61074) and the mummy- skeleton (CG 61075) from tomb KV55 have been completely reviewed, as part of a project undertaken by the University of Michigan (1965 – 1985) to x-ray all the royal

mummies housed in the Cairo Museum. Although the anatomy of the post cranial skeleton and full anthropometric evaluations were repeated and the work of Smith re-examined, these investigations have focused on craniofacial variation as revealed by x-ray cephalometrics (the scientific study of the measurements of the head). Although the human morphology observed of the craniofacial skeleton consisting of the cranium, maxilla (upper jaw), mandible (lower jaw), and dentition is highly complex and variable, studies conducted by the Department of Orthodontics at the University of Michigan have confirmed that the skull, which is highly variable, is much more similar between family members than when compared to the population at large. Measurements of the craniofacial skeleton indicate that on average there is a .5 correlation between sibling pairs and between offspring and their parents, whereas the correlation between measurements of non family members approximates 0. The standardized cephalometric x-ray studies of the royal mummies provide the opportunity to measure and compare craniofacial variables of each mummy without disturbing the mummy and permit comparison of each individual in the collection. Cephalometric x-ray plates are traced and digitized by computer and the plots may be used to visually inspect craniofacial variation or the coordinate points may be used to generate an infinite number of linear and angular measurements.

After extensive investigation of the skeletal remains from Tomb 55 (CG 61075) and reconstruction of the skull the author and Fawzia Hussein determined this individual to be a male in his thirties, who for convenience will be referred to as Smenkhare.

Smith found the the mummy of Amenhotep III (CG 61074) to be typically Egyptian; however, our studies suggest that the skull of Amenhotep III is singularly different from that of any other royal mummy from the New Kingdom period. The cranium (length of 194 mm) is two standard deviations larger than would be expected for body size or height (149.6 cm or less than five feet). Even without examining measurable variables derived from the digitized computerized tracings of the craniofacial skeleton, the great differences in size and shape between the skulls of the mummies of Amenhotep III (CG 61074)



and his father Thutmose IV (CG 61073) and his grandsons (sons) Tutankhamon and Smenkhare (CG 61075) are apparent (see figs. 2 and 3).

As well, the mandible (lower jaw) of the mummy of Amenhotep III (CG 61074) has a more divergent growth pattern, with an anti-gonial notch not seen in the other 18th Dynasty mummies. By contrast Thutmose IV (CG 61073), Smenkhare (CG 61075) from Tomb No. 55, and Tutankhamon all represent similar craniofacial patterns much more typical of the 18th Dynasty, with craniofacial skeletons characterized by delicate features, as noted by Wilton Krogman (personal communication; see figs. 2 and 3). If the other

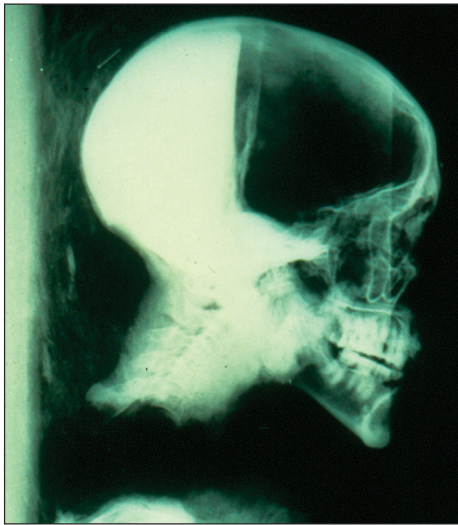
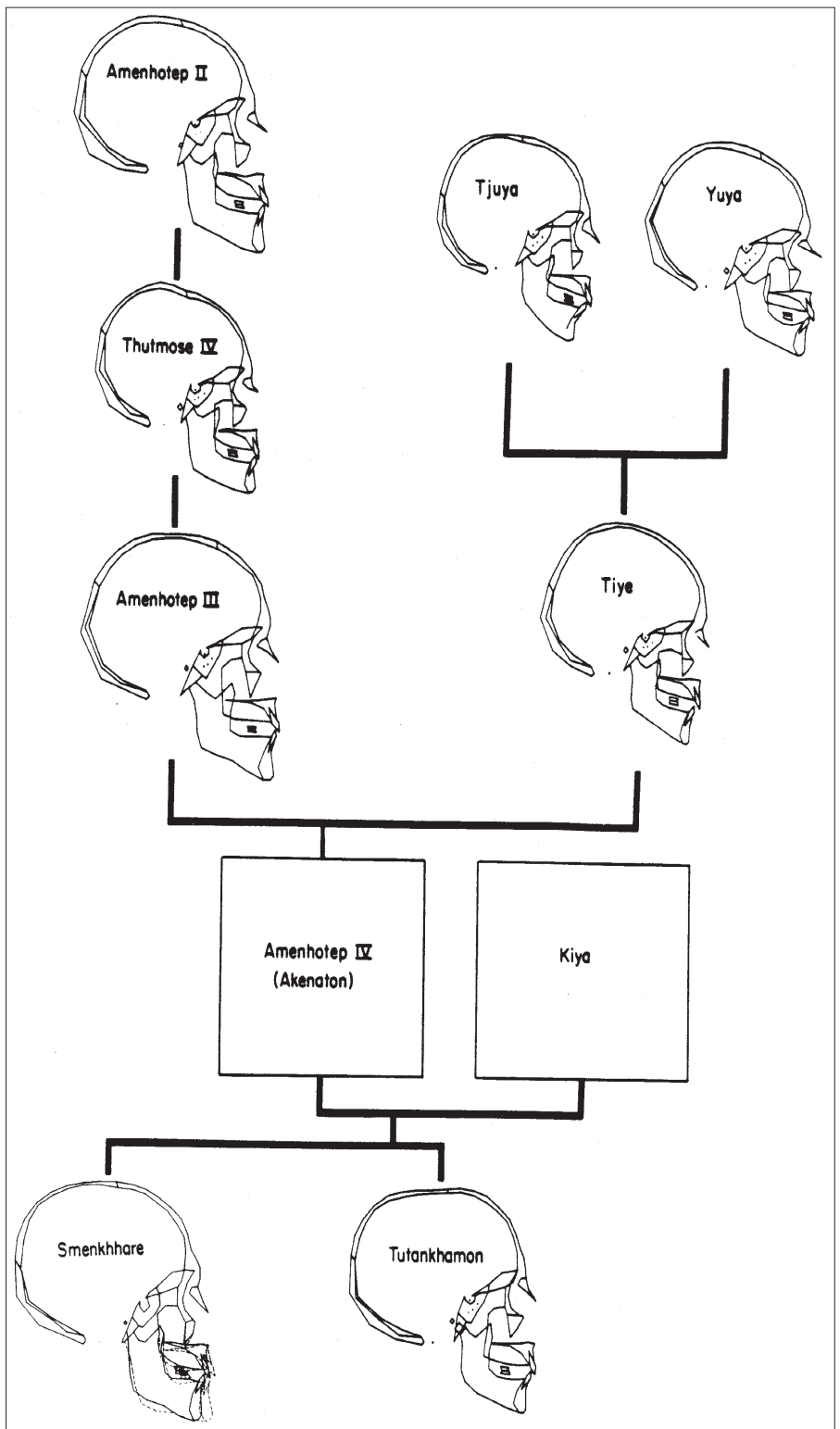


Fig. 2 (above) X-ray cephalogram of the head of Amenhotep III

Fig. 3 (right) X-ray cephalometric summary of all the royal mummies of the 18th Dynasty



royal mummies of the 18th Dynasty are considered as a baseline, the mummy of Amenhotep III (CG 61074) represents an atypical or aberrant growth pattern similar to that represented by the temple art and statuary of his son, the heretic pharaoh Amenhotep IV (Akhenaten).

How do we account for this biological discontinuity in the biological record of the late 18th Dynasty? Some scholars, including Cyril Aldred and Betsy Bryan, have argued that the change in *realistic* depiction of the Amarna period actually began with Amenhotep III. If this is true and the mummy of Amenhotep III (CG 61074) has been correctly identified, then Amenhotep IV is not uniquely biologically aberrant as assumed by Aldred and others, but explained simply by the fact that he was his father's son.

Who, then, was Amenhotep III? Did he come from Thebes or elsewhere? Scholars do not argue that he was the son of Thutmose IV, but the background of his mother remains an interesting question. Scholars (including Aldred and Wentz) have suggested that Thutmose IV may have married Mutemwia, a non-royal woman from Akhmim, whom Wentz further speculates may have been his first cousin. Amenhotep III in turn married

Queen Tiye, daughter of commoners Yuya and Tjuya, also from the region of Akhmim. Wentz speculates that "[i]f the similarly titled Yey was the father of Yuya as well as of Queen Mutemwia, then Amenhotep III's marriage to Tiye was a marriage to his first cousin (similar to that of Thutmose IV and Mutemwia).

If we assume the mummy of Amenhotep III (CG61074) to be correctly identified by the priests of the 21st Dynasty and the identification by Harris, *et. al.* of the mummy of his wife Tiye (61070) to be valid, then their son Akhenaten could easily have had the biological features depicting the heretic pharaoh, even assuming artistic liberties and exaggeration. However, it would

take a greater leap of faith to accept the mummies of Tutankhamon or Smenkhare (CG 61075) to be the sons or first degree relatives of either Akhenaten or Amenhotep III (CG 61074). As discussed above, the former are both very similar from the viewpoint of craniofacial variability to the mummies of Thutmose IV (CG 61073) or even earlier 18th Dynasty pharaohs. Tutankhamon and Smenkhare (CG 61075), particularly after reconstruction, demonstrate very similar craniofacial skeletons and it would be difficult not to accept them as first degree relatives, probably half brothers according to many Egyptian scholars.

Even the casual observer can note the great differences between members of the 18th Dynasty such as Thutmose III and Thutmose IV, Amenhotep II and Thutmose I, Thutmose IV and Amenhotep III. Cluster analysis (a multivariate approach used to examine similarities or dissimilarities between individuals) clearly demonstrates the similarity between Tutankhamon and Smenkhare while presenting the biological separation between Amenhotep III and the rest of the 18th Dynasty (see fig. 3).

Another problem in the study of mummies of the 18th Dynasty (along with the questionable identification of the mummies at the time of re-wrapping) is that, in the study of inheritance the polygenetic model is based on the availability of the mummy of the two parents, and in the New Kingdom Series there are very few queens. Utilizing the polygenetic model, where one expects the offspring to share 1/2 of his genes with either a fellow sibling or each of his parents, the similarity or dissimilarity of a pharaoh between his father or his son would depend to some extent on the biological difference between the queens or mother in the equation. Assuming again neither dominance or recessives in the inheritance of the craniofacial complex, the greater the biological distance or difference between pharaoh and queen, the further the son or next pharaoh may be from the father. If the pharaoh and the queen are closely related, the biological distance is small and the closer the midpoint value will be to the pharaoh. Nevertheless, it must be remembered that theoretically the son still has a .5 correlation with the measurable variables of his father.

Summary and Conclusions

Much of the literature pertaining to the Armana period has referred to the art of the period as realistic. The sculpture and portraits of this period have been characterized by the femininity of the body, prominent abdomen and hips, breast development, and long headed, distinctively distorted facial features. In reality the art work of the Armana period is every bit as stylized as those periods before it and afterwards, simply in a different way.

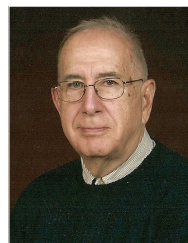
Aldred in particular has examined the art forms representing Amenhotep IV (Akhenaten) and concluded that it was indeed the abnormal physical appearance of this pharaoh that inspired this art form. Since this mummy has not been found, the evidence must be considered inferential. Much less attention has been given Amenhotep III, whose mummy (61074) was identified by the priests of the 21st Dynasty, although it has been suggested that some of the elements of the Armana art period were in place during the later periods of this pharaoh's long rule. The mummy of Amenhotep III (61074) upon recent examination reveals an individual who was morphologically dissimilar to the mummies of his predecessor Thutmose IV (61073) or heirs Tutankhamon or Smenkhare (61075). His facial features and stature reflect the stylized body and face often associated with the Armana period. There is considerable evidence that Amenhotep III's

mother was not from the Egyptian royal family or Thebes. If her face and skull were very different from that of Thutmose IV, then their son's midpoint distance from either parent may represent some difference from the father. Nevertheless, the degree of morphological difference between Thutmose IV and Amenhotep III stretches the imagination to accept this hypothesis.

Hence there is substantial evidence both from the historical and biological viewpoint that if the mummy of Amenhotep III (CG 61074) was correctly identified 3000 years ago by the priests of the 21st Dynasty, then his son Amenhotep IV was not uniquely biologically aberrant but simply a biological sum or normal variant of his father and mother. Alternatively, if the mummy of Amenhotep III (CG 61074) was incorrectly identified by the priests of the 21st Dynasty, then this mummy is an excellent candidate to be Amenhotep IV, the heretic pharaoh Akhenaten.

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James E. Harris (DDS, MS, MS) is a graduate of the University of Michigan with degrees in Anthropology, Human Genetics, Dentistry, and Orthodontics. He was professor and chairman of the Department of Orthodontics, School of Dentistry at the University of Michigan from 1967 to 1982. Dr. Harris was the principal investigator of a series of cephalometric x-ray studies supported by the National Institutes of Health to study craniofacial variation and the inheritance of malocclusion. These studies included the Nubian people of ancient and modern Egypt and the Egyptian pharaohs. He is the author of many articles and books concerning the inheritance of malocclusion and human craniofacial variability in America and Egypt, co-author of X-raying the Royal Mummies (with Kent Weeks) 1973, and co-editor of An X-ray Atlas of the Royal Mummies (with Edward Wente) 1980. This article is an excerpt from the 'members only' lecture entitled X-raying the Royal Mummies with the University of Michigan Expedition, which Dr. Harris presented in Toronto on April 11, 2008 as part of the SSEA Lecture Series. Photographs courtesy of author.

NOT THE CURSE OF THE PHARAOH: **The use of threats and imprecations in non-royal Egyptian monuments**

Steven B. Shubert

The curse of Tutankhamun in particular and the curse of the pharaoh in general are part of popular culture and help define the perception of ancient Egypt in the post-modern western world. These notions are basically the creation of the modern media and have little, if anything, to do with the reality of ancient Egypt. Yet the concept of a curse, and the use of a curse to protect one's tomb in particular, was part of ancient Egyptian culture. However, such curses were rarely, if ever, used in connection with royal tombs; the protective tomb curse is known from non-royal tombs starting with Dynasty Five in the Old Kingdom and continuing through to the end of the New Kingdom.

The concept of a curse, whether written or spoken, deals with the future negative consequences of current unsatisfactory actions or behaviours. Egyptian monuments, especially tombs, were constructed for all eternity and tomb inscriptions explicitly address future generations. In a genre of texts known as "Appeals" or "the Appeal to the Living," future visitors to tombs are asked to behave respectfully and to either provide offerings for the deceased or more realistically to say the offertory prayer (Htp-di-nsw) on behalf of the deceased. As motivations for these actions, tomb owners depend on expressions of their own good character, offers of assistance and protection in the Afterlife, promises of rewards from the king and gods, and the fact that saying the offertory prayer costs only the "breath of the mouth." Proper behaviour is supported by the Egyptian concept of mAat (truth and the right order of the universe) and the implicit promise of receiving proper treatment in return. These positive incentives for proper behaviour have their counterparts in threats, imprecations, or "curses" detailing the consequences of inappropriate actions.

For example, on the façade of the 6th Dynasty tomb of the chief justice and vizier Ankhmahor at Saqqara the following inscription (*Urk. I 202.3-9*) may be read:

*As for all people who shall enter into this tomb
(of mine) in their impurity,
having eaten things detestable to an excellent Ax-spirit,
since they do not purify themselves for me,
as they should be pure for an excellent Ax-spirit
who does what his lord praises.*

*I will seize him like a bird and will set fear of me in him
so that the Ax-spirits and those who are on earth
should see and should fear an excellent Ax-spirit.
I will be liable with him in the noble council of the great god.*

*But as for anybody who shall enter [this tomb of mine]
who is in a state of purity and who offers upon it,
I will be his protector in the necropolis
and in the council of the great god.*

The Appeal at the end of this quote to enter the tomb in a pure state and to make an offering is the positive counterpart to the earlier curse or imprecation against those who act improperly in the tomb by not following the dictates of purity. Eating certain foods, such as fish (Piankhy stela) or beans (Herodotus II.37), was deemed by the Egyptians as impure; otherwise ritual purity included washing, censuring, and dressing appropriately for entering a sacred space, which included tombs as well as temples.

The deceased tomb owner in Ankhmahor's inscription is referred to as an excellent Ax-spirit, meaning a transfigured being in the Afterlife who had undergone the appropriate burial rites. Good treatment of his tomb meant that the deceased, as an excellent Ax-spirit, would act as one's protector and provide help in "the council of the great god," meaning the judgment of the deceased in the Afterlife. With the specialized knowledge and power of an Ax-spirit, it is not supposed that there would be any chance of losing their case at the Afterlife tribunal. In addition to this judicial hearing, I believe that the threat of violence also appears. The deceased threatens to seize any transgressor against his tomb "like a bird," meaning in my opinion "to wring his neck." Other interpretations of this phrase are possible; for example, Edel *MDAIK* v.13 (1944) p.161 has suggested that treatment like a bird was "to peck on the back of the neck like a goose" and Morschauer "Threat Formulae in Ancient Egypt" (1987) p. 238 suggests that this seizure was the arraignment or arrest of the offender.

A significant development in the formulation of threats or curses is found in the First Intermediate Period tomb of It-ibi, sometimes called Tef-ibi, from Asyut in Middle Egypt. This tomb contains one of the longest and most fully developed curse formulae from ancient Egypt, first against those who would neglect the tomb and second against those who would damage the tomb. On the north jamb of the tomb entrance is the following inscription (*Siut III lines 62-64*):



*As for any chief, any son of a man,
any nobleman, or any commoner,
who shall fail to protect this tomb (of
mine)
together with its contents,
his god shall not accept his white
bread,
he shall not be buried in the West,
and their flesh shall burn
together with that of criminals,
they having been turned into ones that
do not exist.*

This passage is in fact only part of a series of curses at the tomb entrance. But it is enough to indicate essentially the worst punishment that the ancient Egyptians could think of to inflict on a malefactor. It-ibi makes it clear that the curse falls on anyone, no matter what their social standing – if they should fail to protect his tomb, they are to be rejected by the gods, refused burial in the necropolis, and then a complete annihilation is to be brought about by means of the burning of their flesh, so their physical remains will not exist as well as the non-remembrance of their name; hence there will be no form of continued existence.

A unique example of the curse as a tomb protecting device appears on a limestone flake from the Ramesside Period, now in the Royal Scottish Museum (Edinburgh 1956-316). Though we don't know the exact tomb from which it came, or the precise date, the hieratic text written in ink on the stone indicates that it was put inside the tomb passage and informs the finder "if you find this stone, you are trespassing against it" (*Černý Oriens Antiquus* v.6 1967 pl. 16 lines 4-5). The motivation to respect the tomb is given a few lines further down (*Černý Oriens Antiquus* v.6 1967 pl. 18 lines 13-15):

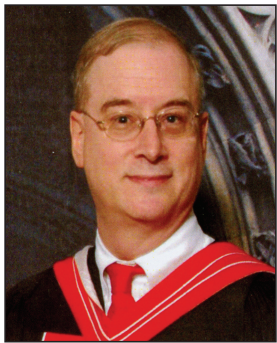
*As for the one who will be successful,
you should be aware of removing this stone from its
place.*

*As for the one who will drive it from its place,
the great lords of the West will reproach him
exceedingly.*

As with the other tomb curses, success is promised to those who respect the tomb and punishment in the Afterlife is threatened to those who disrespect or mistreat the tomb and its occupants. A warning “not to crowd the deified dead in their own dwellings” (Černý *Oriens Antiquus* v.6 1967 lines 9-10) may refer to the practice of placing coffins inside tombs constructed in previous eras, which became widespread in the Third Intermediate Period, when few new tombs were constructed.

The curses or threat formulae found on Egyptian non-royal monuments from the Old through New Kingdom show that the ancient Egyptians were well aware of the problems of preserving a funerary monument for all eternity. Their attempts to deal with these problems indicate a wide range of strategies varying from violence and recourse to judicial punishment to royal and divine retribution.

Although it is a matter of some debate, I would argue that the tomb curses are basically meant to call the transgressors to account in the Afterlife, although some effects may be felt among the living. Thus, unlike the perception invoked in the popular genre of horror movies, the ancient Egyptians did not expect mummies to come to life in this world and avenge any who have disturbed their rest. Instead the mummies, or physical remains of the deceased, were intended to rest quietly in their tombs; each properly buried deceased would be transformed spiritually into an excellent Ax-spirit, and either reward respect or punish disrespect of his tomb from the Afterlife.



Steven B. Shubert is a librarian with the Toronto Public Library, who has recently received his PhD degree in Egyptology from the University of Toronto with a dissertation, entitled Those who (still) live on Earth: A Study of the Ancient Egyptian Appeal to the Living Texts. Steven also received his MA in Ancient Studies from the University of Toronto, where he has taught a variety of courses

related to ancient Egypt.

As well, Steven has worked on excavations sponsored by the University of Toronto in Egypt (East Karnak, Mendes, and Tell el-Tebilla) and on Crete (Kommos), in addition to participating in several seasons of work with the Epigraphic Survey of the University of Chicago. He has published several articles in the Journal of the Society for the Study of Egyptian Antiquities, as well as contributing to The Oxford Encyclopedia of Ancient Egypt (2001) and the Routledge Encyclopedia of the Archaeology of Ancient Egypt (1999). Dr. Shubert presented this lecture in Toronto on May 11, 2007 as part of the SSEA Lecture Series.



‘A DAY IN THE LIFE . . .’

— PERSONAL DIG DIARIES

Rexine Hummel

APRIL 28, 2008 (Sham en – Nessim)

Having been deprived of sleep for about 48 hours in planes and airports Linda Wilding and I finally dragged ourselves and our bags into the Baron Hotel in Heliopolis Cairo. It was 2:00 a.m. so we were very surprised to see a scene of frantic activity going on in the lobby. Men were scurrying about carrying huge bouquets of fresh flowers and arranging them in strategic places in the lobby and in the entrance of the restaurant. A chef in a tall white hat ran by us with a tray of eggs painted in pastel colours of pink, blue, yellow, and violet. Other men had just finished constructing a wire pen in the middle of the lobby, which was to be a house for seven chickens and three rabbits. On almost all the walls were large posters of cartoon-like rabbits. We marvelled at the “Easter bunny” décor and went to bed.

Later the same day (around noon) we got up feeling a little more alive and went downstairs for something to eat. That is when we learned that this day was a major Egyptian holiday called Sham en-Nessim, which translates as “the sniffing of the breezes”. The holiday has been set by the government to fall on the Monday following Coptic Easter (a day itself that changes each year as our Easter in the West does). For Christians in Egypt, Easter Sunday is a religious day while the Monday is a holiday celebrated by all Muslim and Christian Egyptians. They claim it is based on a spring festival that goes back to pharaonic times. Somehow along with it they have adopted all the commercial paraphernalia that we in the West associate with Easter, such as coloured eggs, egg hunts, chocolate bunnies, new clothes, and special foods. Any Cairene who can afford it heads for the Red Sea or Mediterranean beaches to sniff the breezes or to the big hotels for special banquets. The less wealthy take their families for a picnic to the pyramids or the various private parks that dot Cairo. Every green spot in Cairo, if only the median strip in the middle of a highway, is covered with families enjoying the outdoors.

When we stepped from the elevator to the lobby we almost tripped over the wire coop holding the seven chickens and the three rabbits. They were apparently unperturbed by all the commotion in the lobby. When we arrived in the restaurant looking for coffee and a light snack three waiters rushed up to us to tell us that the whole room had been set up for a special sumptuous buffet to celebrate the holiday. Families, dressed in all their finery, were beginning to arrive to enjoy the special foods.

We couldn’t face a huge meal after just getting up, but they allowed us to browse around and look at all the dishes. Apparently various kinds of fish are peculiar to this holiday and whole fish, heads and all, were displayed around the room. Other featured specialties were small fresh green onions (grown all over Egypt just for this occasion), and fresh green chick peas (instead of the dried yellow ones that we know) made into a green hummous. I wish I had been hungrier since, if you could ignore the fish heads, it sure looked interesting.

MAY 31, 2008 (Egypt)

I am so glad I took the opportunity to attend the International Congress of Egyptologists (ICE) on the island of Rhodes [Greece] It was pricey, but I learned a tremendous amount and met all the famous ceramicists. The Europeans are lucky there are so many of them: they can consult each other, they are attached to institutions, and they stay on a site for about 6 months at a time. The German and Polish ceramicists travelled in groups and seemed very intimidating, although alone they were very friendly and approachable. I exchanged email addresses with a lot of them and I plan to keep in touch. It was kind of fun putting faces to all the names I know so well.

The hotel is one of the most beautiful I have ever seen. The floors are marble or mosaics, fabric wall hangings decorate the large walls, and there are stained glass ceilings in many rooms. As you enter the lobby there are large glass pillars holding museum quality Greek vases. There are many large rooms with groupings of attractive furniture where one can sit and chat. In the garden swimming pools join each other with little water falls or canals. Jasmine, frangipani, bougainvillea, hibiscus, and oleander perfume the air.

I met Jennette [Boehmer], a lovely student at U. of Toronto, on the second day and we agreed to share a room to cut costs. We spent 4 nights sharing my beautiful room that had a balcony facing the sea. The lectures were gruelling, going from 9:00 a.m. to 6:30 p.m. every day for six days but I was in heaven since many of the talks included pottery studies. I even got some printed pages from a few of the ceramicists. The price of admission to the Congress included a first night plenary speaker and reception, a tour of the old walled town of Rhodes and the palace of the 14th century knights of St John, and a reception hosted by the mayor of Rhodes. We were also taken one night to a taverna in the mountains where we enjoyed a great meal, lots of wine and beer, and a folk dancing group. Gay Robins even did a solo dance on the dance floor, followed by some young females who performed belly dances on the tables. The crusty old archaeologists sat up and paid attention then. We got home late and my boss Jim Hoffmeier had one of the early lectures the next morning.

We also had a whole day boat trip to Lindos. They let us loose in the town for two hours, and when I was faced with a climb up a steep hill to the town and then on to the acropolis I made a decision to take a donkey up. It was interesting, although a little alarming, when he started up the staircase to the acropolis. I got off before the poor donkey had a heart attack and walked around the town with some of the Canadian contingent: Jennette, Jean Revez, and Archie Chubb. We had a great time walking around the cobblestone streets of this mediaeval and very touristy town. Back on the boat they brought out wine and a whole dinner of salads and souvlaki and moussaka. After the meal the boat anchored and people were invited to jump into the water and swim. I was a little surprised when many of my pottery colleagues (the very young shapely ones) doffed their clothes and had bikinis on underneath. If I looked like them I would have jumped in too. Many of the men, including Jim and Archie, jumped in still in their clothes. I hope we have lots of pictures. It was a great day, but most of us got sunburned on the boat. The food in Greece is wonderful and of course my diet took a holiday as well. I am so glad I took in the conference.



Rexine Hummel, a long-time SSEA member and current trustee, is an experienced ceramicist who has worked on numerous projects. In this issue Rexine regales us with her personal memoirs and impressions of the Tenth International Congress of Egyptologists, held at the Rodos Palace Hotel, Rhodes, Greece, from May 22 – 29, 2008. For further information about the Congress see www.rhodes.aegean.gr/tms/congress2008.htm. Photographs: (top): Katja Goebis, Valerie Angenot, Jennette Boehmer, and Rexine Hummel enjoying the reception in the old town of Rhodes (photo. courtesy of Valerie Angenot); (above): Rexine Hummel, Archie Chubb, Jennette Boehmer, and Jean Revez taking in the sites at Lindos (photo. courtesy of Archie Chubb).

SSEA SYMPOSIUM 2008

ANCIENT EGYPT AND NUBIA: GOLDEN KINGDOMS OF THE NILE

Lyn Green

Ancient Nubia and Egypt, two great kingdoms “alike in dignity,” flourished side by side along the banks of the Nile, contending for supremacy in northeast Africa and producing some of the most stunning art and architecture in history. On Saturday, November 1, 2008 join a panel of international scholars as they unravel the complex relationship between these magnificent civilizations. Confirmed speakers so far include: Prof. Krzysztof Grzymiski (Royal Ontario Museum and the U. of Toronto); Prof. David O’Connor (Institute of Fine Arts at New York University and U. of Pennsylvania); Prof. Ronald J. Leprohon (U. of Toronto); Prof. Stuart Tyson Smith (U. of California at Santa Barbara); Dr. Mariam Ayad, (Assistant Professor of Art History and Assistant Director of the Institute of Egyptian Art & Archaeology at the University of Memphis); and Prof. Jean Revez (Université du Québec à Montréal). Thanks to the gracious and generous offices of the Egyptian Consul and Cultural Attaché in Montreal, we will also have a special guest: Dr. Ali Hassan, Director of Antiquities for Pharaonic Monuments and president of the Supreme Council of Antiquities in the 1990s.

Krzysztof Grzymiski excavates at the Nubian capital of Meroe and is the author of "Meroe Reports", published in *SSEA Publications*. David O'Connor is the author and general editor of many books, including *Ancient Nubia: Egypt's Rival in Africa*. Ronald Leprohon has written a number of articles on Nubia, most recently "La conquête de la Nubie au Moyen Empire", to appear in *Inventaire de l'Égypte*. Stuart Tyson Smith is a specialist in the area of Nubian/Egyptian relations and has written several books on Nubia and Egypt in the Middle and New Kingdoms, including *Wretched Kush: Ethnic Identities and Boundaries in Egypt's Nubian Empire*. He excavates at Tombos in Sudanese Nubia. Mariam Ayad has just finished a study of the priestesses known as God's Wives, an office held by the sisters of the Nubian pharaohs of Egypt. Jean Revez has written numerous articles on the 25th Dynasty in Egypt and on Nubia, including "L'élection du roi napatéen Aspalta d'après la Stèle de l'Intronisation". Ali Hassan is the author of many books and articles on ancient Egypt, especially the Old Kingdom cemeteries at Saqqara.

The Symposium is presented in association with The Royal Ontario Museum, and will be held on Nov. 1st, 9:00 a.m. - 5:00 p.m. in the ROM Lecture Theatre, 100 Queens' Park Cres., Toronto, Canada. \$95 (online \$90) ; ROM and SSEA members \$85 (online \$80); Students with valid ID \$45 (online \$40): Cost does not include lunch. To register: Tel.: 416.586.5797 E-mail: programs@rom.on.ca or register online at <http://www.rom.on.ca/programs/lectures>, program id is 3326.

SCHOLARS' COLLOQUIUM 2008:

SUBMISSION DEADLINE APPROACHES

Lyn Green

The SSEA Scholars' Colloquium will be held on Friday, Oct. 31st, and on Sunday, Nov. 2nd, 2008 at the Royal Ontario Museum, 100 Queens' Park, Toronto, Canada. Attendance and participation in the colloquium is free.

There is still time to submit proposals for papers to be given at this year's scholars' colloquium. The deadline for submissions is OCTOBER 1st, 2008. Proposals for Scholars' Colloquium papers will be accepted from graduate students and senior scholars in the fields of Egyptology, Anthropology, Classics, Fine Arts, Archaeology, Nubian Studies and related fields on any topic connected with pharaonic, Roman, or Coptic Egypt, but must represent an original contribution to the field. Papers may not exceed 20 minutes in length. Interested scholars should send a title and brief abstract of their proposed paper to the Scholars' Colloquium coordinators at ssea@byu.edu. Only proposals submitted in electronic format [i.e. via e-mail] will be considered.

SSEA TORONTO CHAPTER REPORT

Deirdre Keleher

This has been an unusually busy summer in Toronto. The new Summer Lecture Series was an unqualified success. The series was so well attended that the lectures were standing-room-only,

including many faces new to the SSEA. Gayle Gibson spoke about ten great discoveries in Egyptology, Deirdre Keleher spoke about love and sex in ancient Egypt, and Steven Shubert spoke about how the ancient Greeks have influenced our understanding of ancient Egypt. Lastly, in an effort to get members in the mood for our September trip to the Stratford Shakespeare Festival to see "Caesar and Cleopatra", Lyn Green spoke about the decadence of the Ptolemaic rulers. A big thank-you to speakers Gayle Gibson, Steven Shubert, and Lyn Green for making the experiment a success!

Furthermore, on the 26th of July members of the Toronto Chapter met for our annual New Year celebration. About two dozen members met for dinner and drinks at the Genghis Khan Mongolian Grill. We enjoyed an excellent meal and spent a wonderful evening in the company of old and new friends.

Planning for next season is well underway. September is packed, with lectures by Sherine el-Sebaie, a doctoral candidate at the University of Toronto, on September 26th, and by Dr. Dorothea Arnold, Metropolitan Museum of Art, on September 29th. Keep your eye on the website <thessea.org> for details about upcoming events!

Most importantly, if you are a member residing in Ontario, please join us for our Annual Meeting of Ontario Members (AMOM) on Friday, October 17th, 2008.

SSEA CALGARY CHAPTER REPORT

Steven James Larkman

Last year the Calgary Chapter had one of its most impressive years to date. We had nine presentations that were well attended and well received by Calgary members.

Starting in September 2008, the chapter will commence its fall lecture series with the presidential lecture, and is looking forward to hosting Dr. Aly Hassan, former head of the Supreme Council of Antiquities of Egypt, for our November lecture. We will also present a Bad Egyptian Movie Night. The first movie of this series will be *Bubba Hotep*. *Bubba Hotep*, which stars Bruce Campbell as Elvis Presley and Ozzie Davies as JFK. The lectures series will take a break over the holidays and our winter lectures will resume on February 6th, 2009.

The Calgary Chapter is also preparing to hold an Egyptian Hieroglyphic Day School, which will be open to chapter members and interested parties who might be interested in getting an introduction to the language of ancient Egypt. For any members interested in participating in the day school, please email the Calgary Chapter at james_b_morison@hotmail.com for more information.

The chapter board and I hope to see all our members out for another exciting lecture series in the coming year.

2008 Fall Lecture Series:

12 September 2008

The Geography and Chronology of Ancient Egypt

Steven James Larkman

November 2008:
Presentation *TBA*

Dr. Aly Hassan, former Secretary General of the Supreme
Council of Antiquities

5 December 2008
Bad Egyptian Movie Night
Bubba Hotep

Venue: The Moot Court, EA 1031, Mount Royal College,
Calgary, Alberta, Canada,

Website: <http://www3.telus.net/public/james135/CalgarySSEA.htm>

Email: james_b_morison@hotmail.com

Time: 7:30 p.m., doors open at 7:00 p.m.

MONTREAL CHAPTER REPORT

&

AN INVITATION TO JOIN US IN EGYPT

Jean-Frédéric Brunet

Our chapter had a wonderful 2007-2008 season with well attended public conferences, mini lectures and special events. Highlights of the Public Lecture Series (for this reporter, at least!) included riveting lectures by Key Yamamoto (U. of Toronto) on Sixth Dynasty Abydos, and by Robert David (U. of Montréal) on the Biblical plagues of Egypt.

As well, we enjoyed wonderful accounts by some of our members in Mini Lecture format. With a day-long seminar on daily life by Michel Guay (Égypte Éternelle website and SSEA life member) and a jewellery-making workshop, last season's special events certainly deserved their title! Our November benefit supper (hosted by Pharaoh Amentonphis of the 2007th Dynasty) and June's annual pique-nique in the garden also allowed our members to socialise in more informal settings as well as to replenish the chapter's granaries.

But the time has now come to look forward to the new season and the chapter's board has again arranged a wonderful lineup of public conferences and mini-lectures, many of them related to the "Egypt and Nubia" theme of this year's symposium. Planned special events will also include a day-long seminar on Nubia, with the special participation of Montreal Gazette columnist Henry Aubin, who has a special interest in the 25th Dynasty, our chapter's secretary, Nicole Brisson, who recently traveled to Napata and Meroe, and two other speakers. I therefore

urge everyone to consult the chapter's website for details of what promises to be a wonderful year in Montréal.

But certainly, the upcoming season's highlight will be a chapter-organized trip to Egypt itself. Slated for departure from Montréal's PE Trudeau airport on February 23rd, this 25 day odyssey will take you from Cairo to Abu Simbel, with stops at popular sites such as the Giza pyramids, the Egyptian Museum, the Valley of the Kings, Philae, and many others, but also some less well tread paths including the Meidoum and Dashour pyramids, the Tuna el Gebel necropolis, and El Tod temple. A Lake Nasser cruise is included and you get a day free in Cairo to catch your breath... or take one of two possible side trips.

Full details (including a day to day itinerary, costs and application form) of this dream journey can be found on the chapter's website. All SSEA members are encouraged to join us on this once-in-a-lifetime occasion. The chapter's president even promises a special treat for our English-speaking SSEA members a day before departure!

SSEA (USA) RESEARCH COMPETITION

The SSEA (USA) wishes to announce that the winners of this year's competition are Jennette Boehmer, University of Toronto, *The Funeral in Old Kingdom Egypt: Ritual Mechanisms of Transformation in Becoming an Ax*, and Melissa Zabecki, University of Arkansas, *Musculoskeletal Stress Markers and their Relation to the Spinal Trauma Endured by the People Buried at the South Tombs Cemetery at Tell el-Amarna*.

Each successful applicant received \$3000 to help underwrite the expenses associated with carrying out their research projects. The recipients are to be congratulated for their successful applications and we look forward to hearing about the results of their research at a future annual meeting of SSEA or ARCE.

The review panel wanted to extend congratulations to all of the individuals who submitted proposals. They were uniformly of an excellent nature and this bodes well for the future of the field. The SSEA (USA) also wishes to note that our efforts to fund next year's competition have been successful and we will announce the next competition after the New Year.

Sincerely,
Eugene Cruz-Uribe, PhD
Sec'y-Treas. SSEA (USA)

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, Montreal, Quebec, and Toronto, Ontario 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: www.thessea.org