

# The Society for the Study of Egyptian Antiquities Newsletter

Editor: Jennette Boehmer

2008 - 09 #1



## TO CRUZ – WITH THANKS!

Eugene Cruz-Urbe – aka “Gene”, “Cruz”, or “the Egypt Guy” – was born in Green Bay, Wisconsin, which explains his lifelong passion for the Green Bay Packers, the local football team. Along with various Egyptological issues, he and I have spent many hours discussing the ups and downs of our

respective hometown football teams. He is married to Professor Kathryn Cruz-Urbe, who is currently Provost at California State University at Monterey Bay; they have two daughters, Alicia and Mariana, of whom Gene is enormously proud.

He received his Bachelor’s degree from the University of Chicago in 1975, then went on to do his graduate work there, receiving his Master’s degree in 1977 and his PhD in 1983. While in graduate school, he also worked as Project Egyptologist for the Treasures of Tutankhamun exhibition in both Seattle and New York, as well as on the University of Chicago’s Demotic Dictionary Project. After receiving his degree, he taught at Brown University for a number of years, after which he and his family traveled across the continent to Flagstaff, Arizona, where he and Kathy took up positions at Northern Arizona University. Gene worked in the Dean’s office, first as Assistant to the Dean, then as Assistant Dean, and ultimately as Associate Dean, until he was finally offered a teaching position in the College of Social and Behavioral Sciences, where he taught for many years.

His publications are many and varied. His chosen field is Demotics, an extremely challenging script from the late period of ancient Egyptian history (ca. 700 BCE to 200 CE), which demands thorough knowledge of the language. Most Egyptologists have a year of Demotic under their belt if they are fortunate enough to have had an instructor who was willing to teach the script, but few of us continue on with it. Gene is one of those dedicated few who have stuck to Demotic, bless him and his tired eyes. At last count – and I don’t have his latest CV before me – he had published five books, 46 articles, and 21 book reviews. The man’s been busy! You’ll know him well for his essay on “Khargah Oasis” in Kathryn Bard’s *Encyclopedia of the Archaeology of Ancient*

*Egypt* (1999) as well as his entries on “Script” and “Vocabulary” in the *Oxford Encyclopedia of Ancient Egypt* (2001). His article on the goddess Tayt (*Varia Aegyptiaca* 11 [1996]) can be said to fit into the “everything you ever wanted to know about” category; what is essentially a minor deity gets the full treatment there and one can safely say that henceforth, anyone investigating this goddess should quite simply look up Gene’s article. One also notes that he has been asked to contribute articles to no less than six *Festschriften* in honour of various colleagues, which says much for his international scholarly reputation. I could go on but I think you get the picture. His latest coup was receiving a Fulbright Scholarship in 2006-07, which allowed him to record numerous Demotic graffiti in the Aswan / Philae area as well as teach at Egypt’s South Valley University during that academic year. He showed us parts of this research during last year’s SSEA Scholars’ Colloquium.

And of course, mention must be made of his ten-year commitment as SSEA Trustee and Editor of the Society’s *Journal*. He was the driving force behind digitizing the *Journal*, for which we’re all grateful. He is now the editor of the *Journal of the American Research Center in Egypt*. We wish him well in this new venture; may his tenure there be as productive as it was with the SSEA. Along with Dolores Ward, he initiated the Missy Eldredge Fund, which has helped fund deserving undergraduate and graduate students for a good number of years, in memory of a longstanding friend of the Society. He also helped start up SSEA USA in 1994, which has also funded deserving students with travel grants. As can be seen, he has been an extremely active and helpful Trustee.

But the Toronto crowd also knows him as a convivial guest, who is always willing to help out graduate students and lend a hand whenever or wherever needed. He’s also terrific company and a great raconteur. If you ever get a chance, ask him about being at the famous “Ice Bowl”, the December 1967 football game between the Packers and the Dallas Cowboys. Or his adventures cycling – helmet and all, an object of great mirth among the local kids – in the Aswan area. Be sure to pay for the beer; it’ll be well worth your while.

Ronald J. Leprohon, U. of Toronto





## PROFILE: JEAN REVEZ

Jean Revez

I was born and raised in Montreal, where I obtained my BA in History (with a concentration in Liberal Arts Studies) at Concordia University and a certificate in teaching history at the high school level (Université de Montréal). I did my MA and PhD in Egyptology at the Sorbonne (Université de Paris-IV), with

Prof. Nicolas Grimal (who now holds the Chair in Egyptology at the Collège de France) as my director. During that time, I spent four years in Germany carrying out my doctoral research at the Karls-Ruprecht Universität under the co-supervision of Prof. Jan Assmann. After completion of my doctorate in 1999, I obtained a postdoctoral scholarship from the Quebec and then the Canadian government to work in the computer-aided design research group (GRCAO) at Université de Montréal, on a project dealing with the development of computer-aided devices for epigraphic and architectural surveys, using the temple of Amun-Ra in Karnak as the case study.

I have worked in Egypt on several occasions, as site supervisor in East-Karnak and Mendes under the auspices of the Akhenaten Temple Project of the University of Toronto (summer 1990, 1991, 1993, 1994) and a whole year as co-registrar in charge of inventorizing the Cheikh Labib lapidary depot at the Centre franco-égyptien d'étude des temples de Karnak (CFEETK) in 1993-1994. Since 2002 I have been a member of the Karnak Hypostyle Hall Project headed by Prof. Peter Brand of the University of Memphis.

I have been a professor in Ancient Near Eastern Studies at the History Department of the Université du Québec à Montréal since 2007, after having been a lecturer there for many years, as well as a postdoctoral fellow in the History Department at Université de Montréal. Undergraduate courses that I teach deal naturally with ancient Egypt, but also with Mesopotamia and the Levant. A new course that I have just set up looks at Near Eastern architecture as a cultural marker. I also teach at the graduate level and have several students writing an MA and one about to finish her PhD. I admit that I feel thrilled at the prospect of making it possible for Egyptology and Near Eastern Studies to expand in my hometown Montreal, a city that, paradoxically, considering its size and history, does not have a very long cultural tradition in this field of study and research. This is the more surprising given that the Montreal Museum of Fine Arts and the Redpath Museum own and display Egyptian artifacts (which, incidentally, I try to use as much as possible as course material for homework dealing with primary sources).

My PhD (revised and updated for publication in Cairo at the Institut français d'archéologie orientale Press) focused on the identification and the role played by kings' brothers in ancient Egypt in connection with the royal succession, from the Middle Kingdom until the Nubian 25th Dynasty and the Napatan period. The main objective of my thesis was to show that royal kinship terms went far beyond describing mere biological ties; for instance, although it is quite obvious that the king had brothers, they were for the most part simply referred to as "king's sons". There were several reasons why they did not hold the title "king's brother" before the 25th Dynasty. On political grounds,

the absolutist nature of the Egyptian monarchy would have made it difficult to legitimate by an official title the existence of someone who would have been considered the pharaoh's equal (a figurative meaning conveyed by the term *sn* "brother"). In addition, the king's brother would have been associated with the unpredictable god of disorder, Seth, since the pharaoh is himself the incarnation of Horus. It thus comes as no surprise that the title "king's brother" comes regularly to the fore only during the Kushite period, when royal power is decentralized, the Horus-Seth mytheme tends to recede, and modes of transmission of power change quite radically.

In terms of research, I would describe my current fields of interest as being twofold:

1) Ethnicity and cultural identities in First-Millennium Kush through the study of the Enthronement Stela of the Napatan King Aspelta (6th Century B.C.).

This research project, funded by the *Fonds québécois de la recherche sur la société et la culture (FQRSC)* aims at studying the phenomenon of acculturation in First-Millennium Kush, an ancient African society based on oral tradition that had been exposed for a long period of time to the written culture of a mighty neighbour, namely Egypt. Key to this investigation are the mechanisms of appropriation by certain ethnic groups of a cultural legacy stemming from abroad. Through the synchronic and diachronic study of a major document dated to the 6th century B.C., namely the Enthronement Stela (Cairo JE 48866) of king Aspelta, an important ruler who reigned over a territory corresponding more or less to current Sudan, I wish to study how ancient Nubia inherited and adapted the political and religious discourse of pharaonic Egypt to suit its own needs.

2) Epigraphic survey of the Hypostyle Hall in the temple of Amun-Ra in Karnak: Investigation into the decorative program of a monumental religious complex of the Ramesside period (1300-1150 B. C.)

This project is carried out under the auspices of the Karnak Hypostyle Hall Project (KHHP) headed by Peter Brand of the University of Memphis, with close collaboration of the Centre franco-égyptien d'étude des temples de Karnak (CFEETK). Begun in the 1990s with the aim of publishing the scenes that adorn this huge 100 m x 50 m hall with its more than 130 columns (see photograph below), the current phase of the project concentrates on the war scenes carved by Ramses II on the southern side of the exterior wall of the Hypostyle Hall.





## EGYPT 101: *IT'S ALL GREEK TO ME*



Steven Shubert, at Mendes

Of particular interest is the palimpsest inscription of the Battle of Kadesh, which contains some variants that have no parallel on other monuments. The next step will be to publish the scenes already drawn and to survey the columns, a huge challenge considering their great number and height (some of them are close to 25 m high). The Université du Québec à Montréal (UQAM) will be actively involved in this part of the project, together with the GRCAO and organizations from the French private and public sector such as ATM-3D and the Institut géographique national. Of crucial interest is the use of computer-assisted devices (CAD) to record the scenes engraved on a surface that is cylindrical rather than flat.

*Jean Revez is a long-time member of the SSEA and has been on the Board of Trustees since last year. He has just been appointed assistant editor of the JSSEA and vice-president of the SSEA Montreal Chapter. He has also been president of the Montreal based Society for Near Eastern Studies since 2001.*

*This year, Prof. Revez will give a talk in Toronto at the SSEA symposium on Ancient Egypt and Nubia, as well as a paper on the cultural connections between Egypt and Mesopotamia for the SSEA Montreal Chapter. His publications include articles on newly published written material and the use of the computer as a digital tool in carrying out epigraphic surveys. Photographs courtesy of author.*

### Short bibliography:

« Une stèle commémorant la construction par l'empereur Auguste du mur d'enceinte du temple de Montou-Rê à Médamoud », *Bulletin de l'Institut français d'archéologie orientale* 104, 2004, p. 495 - 510.

« Une stèle inédite de la Troisième Période Intermédiaire à Karnak : une guerre civile en Thébaïde? », *Cahiers de Karnak* XI, 2003. Paris : Éditions Recherches sur les Civilisations, 2004, p. 535 - 570.

« Méthodes informatisées de relevés et de reconstitution archéologique : le cas du temple d'Amon à Karnak » (en collaboration avec T. Tidafi, C. Parisel, E. Meyer, N. Charbonneau, A. Semlali), dans J.-Cl. Goyon, C. Cardin (dir.), *Proceedings of the Ninth International Congress of Egyptologists - Actes du neuvième congrès international des égyptologues. Grenoble, 6 - 12 septembre 2004* (Orientalia Lovaniensia Analecta, 150). Louvain : Peeters, 2007, p. 1599 - 1610.

### Recent Presentations (spring 2008):

« Déconstruction intellectuelle et restitution virtuelle: le temple d'Amon-Rê de Karnak comme laboratoire d'idées » *Tenth International Congress of Egyptologists*, Rhodes, Greece.

« 'It was the decision of Ra'. Succession patterns in First-millennium Kush according to Cairo Stela JE 48866 », *59<sup>th</sup> Annual meeting of the American Research Center in Egypt*, Seattle.

« Looking at History through the Prism of Mythology. Can the Osirian Myth shed any Light on Ancient Egyptian Royal Succession Patterns ? ». *Workshop: In Search of Egypt's Past: Problems and Perspectives on the Historiography of Ancient Egypt*. University of British Columbia, Vancouver.

When we think of ancient Egypt, images of pyramids, obelisks, sphinxes, and pylons come to mind; what is less obvious is that all these English terms come from the ancient Greek rather than the ancient Egyptian language. The study of etymology is the branch of linguistics that deals with the origin and development of words. Although the literal meaning of a term may not define it in today's context, it certainly throws historical light on where that term came from and how it was used in the past. Egypt was already an old civilization when it was "discovered" by the Greeks. It is hard to know exactly how this discovery came about. Certainly there was contact between the Bronze Age civilizations of Greece and Egypt. Whereas there is no scholarly consensus about the origin of the Minoan language and how to translate it; the language of the Mycenaeans was clearly an early form of Greek. During the early 1<sup>st</sup> millennium B.C., the Greeks adapted their alphabet from the Phoenicians and established colonies throughout the Mediterranean and Black Seas. Their only colony in Egypt was the trading post at Naukratis in the Delta, probably founded in the 7<sup>th</sup> century B.C. at the beginning of the Egyptian 26<sup>th</sup> Dynasty.

When Greek sailors and traders began arriving in Egypt in the early 1<sup>st</sup> millennium they clearly lacked an adequate vocabulary to describe the wonders that greeted them. The Great Pyramid at Giza was over a thousand years old and would have been the largest man-made structure in the world when the first Greek-speaker caught sight of it. What term came into the Greek language to describe this structure? The English word "pyramid" is derived from the Greek *πυραμίδος*, genitive of *πυραμίς* (*pyramis*); the term in Greek designates a cake of wheat and honey that has a roughly pyramidal shape. The ancient Egyptian term for pyramid is *mr* (*mer*). Martin Bernal (*Black Athena* p. 46) connects the Egyptian *p3 mr* (the pyramid) with the Greek term *πυραμίς*, but most scholars do not accept such an etymology. Note that there is a metastasis in that the order of the "r" and "m" is reversed in the two examples. The Greek author Herodotus of Halicarnassus in Asia Minor included a description of the Great Pyramid in book II chapters 124-5 of his *The Persian Wars*. Herodotus was told by his Egyptian sources that it took some twenty years for a force of 100,000 oppressed slaves to

build the pyramid. Stones were lifted into position by the use of immense machines in order to construct this tomb for a king named Cheops.

The English word “obelisk” comes from the Greek ὀβελίσκος (*obeliskos*), a diminutive of ὀβελός (*obelos*), meaning “needle” or “roasting spit.” An obelisk is a tall, narrow, four-sided, tapering monument which ends in a pyramidal top. The long narrow shape with a pointed end suggests a needle; obelisks are sometimes called “Cleopatra’s needles.” The Arabic term for obelisk is *messalah* (Habachi *The Obelisks of Egypt* p. 3) relating to a large needle. The ancient Egyptian word for obelisk is *thn* (*tekhen*), of unknown derivation. The form of both the obelisk and the pyramid may relate back to the *benben* stone, sacred to the sun god Ra in Heliopolis. The earliest of the twenty-eight known standing obelisks is that of Sesostris I at Heliopolis. Herodotus (Book II.111) describes how a King Sesostris dedicated a pair of obelisks at Heliopolis at the temple of the sun in thanks for having been cured from blindness. It is likely, therefore, that he had seen the obelisk that still stands in Heliopolis, whose mate was recorded as standing until the medieval period. Likely some Greek visitors with food on their minds came up with the terms “pyramid” (wheat cake) and “obelisk” (roasting spit) for these great architectural structures of ancient Egypt. There is a wry sense of humor in naming these huge monuments after quite small everyday objects which they resemble in form.

When Greek travellers first saw the Great Sphinx at Giza with its lion’s body and human head, they had exactly the right word for such an entity; the word “sphinx” is Greek with an etymology meaning “strangler” or “throttler.” It is fortunate that the Greeks had such a word, for as far as we know, the ancient Egyptians did not have a generic word for the human-lion hybrid sphinx! The Egyptians called the Great Sphinx “the living image of Harmakhis” (*šsp ḥḥ Hr-m-šḥt*) indicating that it was connected with the god Horus, but this is not a generic term for any sphinx. The Greek sphinx was a female monster with the head and breasts of a woman, the wings of an eagle, the tail of a snake and the body of a lion. The Egyptian sphinx was male and an image of kingship. Herodotus doesn’t mention the Great Sphinx, which has suggested to some scholars (e.g. O. Armayor in *JARCE* 15 1978 pp. 59f.) that he may never actually have visited Giza, or even Egypt at all.

The monumental temple entrance in front of which obelisks and sphinxes were placed is described by the simple Greek word for “gate.” More specifically “pylon” is a masculine Greek term for a gateway or gate house, related to the feminine ἡ πύλη (*pule*) used for an entrance or one wing of a double gate, and the neuter τό πύλωμα meaning the gate itself. The *Iliad* Book 9.381-384 refers to “Egyptian Thebes, where most of the wealth is stored in houses, and the city has a hundred gates (*hekatompuloi*), through each of which two hundred men drive out with horse-drawn chariots.” Egyptian Thebes was not encircled by a city-wall with gates, but its temples were provided with towered gateways; the temple of Amun at Karnak alone had ten double-towered gateways. With all the mortuary temples on the west bank included, there may well have been about a hundred temple gate towers in Thebes in the early first millennium. Even if the actual total falls short, the image used in the Greek text of Egyptian Thebes as multi-towered place of great wealth is still convincing. The ancient Egyptian term for the two-towered temple entrance is *bḥnt* (*bekhenet*). The two towers represented

the mountains of the horizon between which the sun rose every morning, represented by a winged sun disc carved in the middle of each gate lintel.

The fact that Greek terms are used to describe the most characteristic of ancient Egyptian monuments does nothing to detract from the great skill and artistic expression of the ancient Egyptians themselves. But it reminds us that knowledge of ancient Egyptian civilization has been preserved through the works of classical and biblical authors during the period when the knowledge of the ancient Egyptian hieroglyphic script was lost. Because the works of Homer, Herodotus, and other Greek authors were never lost in Europe, the terms they used to describe ancient Egyptian monuments came into English well before the decipherment of Egyptian hieroglyphs and the determination of the ancient Egyptian designations.

*Steven B. Shubert, a librarian with the Toronto Public Library, recently received his PhD degree in Egyptology from the University of Toronto, and holds a MA in Ancient Studies from the same university, 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). This article derives from a lecture Dr. Shubert presented in Toronto in July, 2008 as part of the SSEA Toronto Summer Lecture Series. Photograph courtesy of author.*

**Interested in More?:** *Are you interested in further articles in an EGYPT 101 series? For example, would you like to know more about the Greek heritage of some of the location names mentioned above, or the influence of classical authors on our interpretation of ancient Egyptian culture, just to name a few thoughts that arise from reading this article? The possibilities are numerous, and we welcome your comments and suggestions for further EGYPT 101 topics at [newsletter@thessea.org](mailto:newsletter@thessea.org).*

## Dakhleh Oasis Project

*The Dakhleh Oasis Project will be featured on the CBC program, **The Nature of Things** on:*

*Thursday, November 6, 2008 at 8:00 p.m.*

*The series is called “**The Adventurers**” and the episode is entitled “**The Everlasting Oasis (Egypt)**”*

*Best regards,  
Peter Sheldrick*





**'A DAY IN THE LIFE  
... ' – PERSONAL DIG  
DIARIES**

*Rexine Hummel*

***Moon Beach (Sinai) JUNE 6,  
2008***

A week has gone by and we still do not have access to internet. I am writing this on my computer in case we can find internet service. Today is our day off and I can finally reflect back on an amazing week of contrasts. Last Friday I was in beautiful Rhodes in a spectacular hotel, Saturday night I was in Cairo in the Garden City House. It was a big come down. I arrived at 4:00 a.m. in the morning and was taken up to the one supposed room that has air conditioning and which was already occupied by one of my team mates. We knocked and when she finally woke up she could not find either her glasses or the key to the door. I stood in the hall with my luggage for ages until a sleepy Fran [Cahill] opened the door to let me in. There were three slab-like beds, hard as wooden benches and the room was like a sauna. The air conditioner sounded like a motorcycle trying to get started but produced not a cubic inch of cool air. The windows were closed to keep out the mosquitoes and to cut down the Cairo downtown noise. We got very little sleep there but it was not for long since on Sunday we were off to the South Sinai and Moon Beach.

The Resort of Moon Beach on the Red Sea is famous for windsurfing. We stay in two-room bungalows with an intervening door. Beautiful young Kira [Christodoulou] and I share a room and I keep my computer in Fran's adjoining room where there is more room. We have AC thank goodness since the temperature down here can reach well over 50 degrees in the afternoon. So far the sea seems very cold but I do intend to go in. I managed to get a pair of water shoes from the little gift store and they are needed because of the spines on the sea urchins in the water.

Our typical work day begins at wake up time 5:00 a.m. We are in the van all packed by 5:30 and are off driving south to the dig site which is about a 50-minute drive away. The scenery along this road is spectacular. The rising sun turns all the mountains and curious rock formations gold and pink. There are only 6 of us plus the inspector and our foreman Omar [Farouk]. Omar comes from a long line of guftis. I have worked with his older brother Adel at East Karnak thirty years ago and I have worked with his baby brother on three other digs. He acts as our facilitator. The van goes through an army check point, we turn off the main road into the desert and soon we can see the mound in the distance and we park the van. We have to walk about 700 - 800 metres across a field that I have named Viper Park to reach our destination, carrying our water and cooler and supplies for the day.

Within two days we had our camp built which includes a biffy (most important) and five Canadian Tire gazebos strung out together. We have one large table (mine and Fran's for pottery and small finds) and two small tables for the artist and the photography. We set up a pup tent nearby to put all the supplies in at the end of work. A plastic carpet on the ground separates our feet from the desert. I do worry that other critters

will discover the cool under my carpet so we check the perimeter every morning looking for slithery tracks. We also have to check for tracks around the biffy since it offers a cool retreat for desert creatures. Men appeared from the local Bedouin village looking for work and so we were soon in business moving windblown sand that has accumulated since we were last here.

By nine o'clock, our breakfast time, a mighty wind begins to rise, making it difficult to keep our pages on the table and to draw or write. The wind, however, helps counteract the rising temperature therefore making it tolerable. At one o'clock we pack up and leave since it feels like we are in an oven and we are really drained and ready for a nap. Back at Moon Beach we nap and then some go for a swim while others work on their databases or reports. Unfortunately, dinner is not until 8:00 p.m., followed immediately by bed.

**JUNE 9**

Yesterday was a great day. When we got out of the van at the dig site one of the workers walked past us leading a very young camel. Of course all the girls jumped out and ran over to the camel. She was beautiful with brown eyes and eyelashes that were three inches long. She was only 11 months old and already her head was at the same height as our heads. She had very short soft fur on her face and longer fuzzy fur on her back. She was very gentle and gave kisses to any one who was interested. Her owner parked her by a camel thorn bush that was covered in red berries. They apparently were her favourite food. For the rest of the work day she shuffled around the site providing me with a wonderful backlog for my work.

We are still working on the backlog of samples of charcoal, copper nodules, slag, fish bones, clay, wood, and shells. They all have to be registered, counted, weighed, and photographed in readiness to be entered into the data base. I got to register the old (modern) debris that is found in the sand covering the site and tells the history of the site in the 20th and 21st century. I had fragments of an old beer bottle base with Arabic writing impressed in the glass. The Bedouin guard remembered that the particular beer company went out of business in the 1990s. I found two rusty land mine detonators, a lead bullet, a shotgun casing, and 5 remnants of tin oil cans that reflect the military history of the area. I also had to register tiny fragments of porcelain tea cups with blue decoration on the outside. I can picture some Bedouins having their tea on the mound with a lovely view of the Red Sea.

We have a tea boy for the workers. The guards gather up dead camel thorn and make a fire to boil water for their tea and coffee and the tea boy delivers it to the workers and also to us. Most of us decline since we are wusses and are afraid of the local water and of getting sick. The wind here is a problem for us when we try to measure or photograph stuff like charcoal, tiny copper nodules or decayed and powdered wood. Poor Fran has to take them into the hot stuffy little supply tent and rest on her knees to weigh them with an old balance scale with weights. With so many samples it is a hard job. The wind is a great nuisance but without it the temperature would be unbearable. We are still afraid of vipers getting into our biffy so we all choose to be the second person to use it. It means a lot of us get very uncomfortable before we make the trip.

## **JUNE 10**

Yesterday was a killer day. We should have suspected that something was up when we came out of dinner the night before around 9.00 p.m. and encountered windless heat. The next morning when we left our air-conditioned rooms at 5:30 a.m. the same heat was there. It started out hot and continued hot. The wind that usually began at 9:00 a.m. and about which we constantly complained never came. It got hotter and hotter. The owner of the camel had brought her again. She seemed to cry and grumble a lot and I guess she was hot too. Some of us work under a gazebo and although we were drinking plenty of water we became more and more uncomfortable. Around 12 noon, Greg [Mumford]'s wife Sarah [Parcak] came down to the gazebo from the site with a bright red face and feeling dizzy and we had to send her down to the Red Sea to immerse herself. It made her feel immediately better and she prepared wet cloths to put around the back of our necks to cool down our bodies. How Greg stood it kneeling and trowelling in the sun all day amazes me. He seems to be indestructible. He also won't ask his workers to do what he isn't prepared to do himself. None of us had a thermometer but it must have been over 50 degrees. Greg finally ended the workday a half hour early. We were a sorry looking bunch straggling across Viper Park to the van. I don't think any of us will complain again about the wind.

Back at the hotel most of us got into our bathing suits and ran for the water to take down our temperatures. A little later the sky turned yellow, a terrific wind came up across the water whipping up the sand and from our bungalow windows we watched a mild sandstorm. As expected the storm cleared away the intense heat and this morning we were back to our normal temperature and grumping about the wind. We are still registering the backlog of samples. Today and tomorrow we will type, count, and register bags and bags of shells. The diggers have reached the floor of the [building we are digging] and I should expect pottery within a few days. Then my work will begin in earnest.

## **JUNE 15**

The days are passing so fast I can hardly keep track. They are all melting together. They have reached the floor in some areas and the pottery is starting to come up in quantity. The sherds seem to cluster in greasy ash layers. Some of the sherds retain a strong smell of hotdogs or charcoal-broiled meat. This is strange since we have not found a single bone of any fish or animal. The Bedouin must think I am crazy when I sniff all the sherds. Every day we have problems with the wind. It starts after breakfast and gets stronger until everything is blowing off our table. One day the wind started about 7:00 a.m. and we suspected that we were in trouble. By nine it was a gale and we worried about the fate of the tents. It blew stronger and stronger so that all the workmen wrapped their heads up with their head scarves so they looked like mummies. I was trying to write descriptions and draw pottery but even the sherds were blowing away on me. We were constantly running, chasing our belongings across the desert. The wind was so bad that the workers who were shovelling dirt into the sieves were getting injured in their eyes by flying sand. Many of them had to be sent home early. The tent pegs and struts were straining and groaning and the roof of the tent was flattening out and hitting me on the head at regular intervals. The

wind roaring in our ears along with the snapping and the flapping of the tent gave us all severe headaches. We were all a mess when we finally called it quits and staggered across Viper Park to the van. I stayed back at the hotel the next day to catch up on all the pottery drawings.

We found a baby burial in the sand over the wall which probably dates within the last hundred years. The workmen re-buried the body beside the burials of the other shipwrecked victims that we found last time here. The graves are marked with a ring of stones. The place is beginning to look like a cemetery. We haven't seen any signs of vipers yet and I am happy about that but we try and keep our guard up especially when we visit the loo.

Back at our resort in the late afternoon we live a different life. After a snack that we have taken from the buffet at dinner the night before and a nap we are ready to face the written work from the dig and then about 5 or 6 o'clock we have a swim in the sea, a shower and then more dig work until dinner at 8:00 p.m. One afternoon Greg came banging on our door to come out and see the dolphins swimming out in front of our beach. We all ran down and enjoyed the spectacle of the dolphins jumping out of the water for about an hour. They have not been back since but we keep looking for them. Today I was out swimming and an army officer on a tall elegant camel marched the length of the beach. The camel knew she was being watched and held her head high and looked straight ahead. Perhaps the officer heard there was a French female tourist who swam topless about the same time every afternoon. I was in the sea swimming one day at the same time as the French tourist when the two foot soldiers marched by. With great effort they kept their eyes straight ahead passing her. I bet they suffered great eye strain trying to see out of the sides of their eyes. Life is good here. We work hard but there is no place where I would rather be.

## **JUNE 20**

Yesterday was the nineteenth of June and I turned 71. I was dreading the date but as it turned out it was a spectacular day. The evening of the 18th we had a beer on the terrace of the resort while we watched the sunset and celebrated the ending of 70 years of an interesting life. The next day at work was typical with pottery coming and lots of labelling and bagging of pot sherds and finds. Around 12 noon I looked up and saw a tall, gorgeous camel with a beautiful hand woven rug on its back, standing close to my tent. Greg came down from the mound and told me that she was my birthday camel and I must take a ride on her.

These local camels are one person camels and she knew from the start that I smelled different and was not her owner. She eyed me up and down and gave one mighty gurgle-y growl. Her owner sweet-talked her into sitting down so that I could get on to her back. At 71, getting my leg up that high and then trying to follow my leg up there was not an easy task. With a lot of jiggling, oomphing, and grunting I managed to get myself up and then we went through the procedure of being thrown violently forward and then backward while the camel got up. The hand holds appeared to be cut from thick tree branches and were quite high but easy to hold on to. Off we went around the fort and down toward the Red Sea. We couldn't go all the way since the camel hated salt water and wouldn't go near it, but I didn't care. I was happy to go wherever she wanted to go. She would stop at every bush and chow down. She obviously was in control.



After a stroll around the fort we came back and prepared for dismount. Unfortunately, just as she lowered her front half the saddle came undone and began pushing me down the camel's neck head first. I got conked in the chest by the wooden hand hold -- and then as the camel felt me sliding down her neck she countered by raising her head and we knocked heads. She let out a mighty indignant roar that brought a lot of people running to my rescue. They thought she was going to bite me. I continued to slide down until I landed on my shoulder on the ground with my foot caught up in the camel saddle right beside her head. Someone helped me untangle my foot while I was upside down and then I was able to do a slow, arthritic scramble to my feet. It wasn't the most glorious ending to a camel ride but it isn't every day you get to fall off a camel. I thanked the camel driver and the camel, limped away and did a bit more work, tidied up and got ready to leave. By this time the baby camel had arrived to join her mother. They galloped around a little and then Greg told me I could ride her across Viper Park to the van. I asked the driver if the saddle was on tight and we were off again. This time all went well and the baby camel strutted along beside us. The saddle stayed put when I had to dismount and I retained my dignity. Even the camel seemed happy.

Back at the resort I was more exhausted than usual and I lay down for a nap in my grubby dig clothes. I fell fast asleep. I think falling off the camel took more out of me than I realized. When I woke up all was quiet and the door to the adjoining room opened and Kira called me in to help Fran with one of her dig samples. When I walked in the whole crew was gathered there along with Adel Farouk and his wife and kids from Suez (as I mentioned, Adel is Omar's older brother with whom I had worked many years at East Karnak and Mendes). They all sang Happy Birthday and then we tucked into a huge feast of giant Red Sea shrimps and calamari with rice and salad. Apparently Adel's wife had cooked it in Suez and warmed it up on a hot plate in Ali's room as a surprise. You could have knocked me over with a feather. I could not have been more surprised. Dessert was fruit cocktail in a huge watermelon made by Kira and Sara. How can you top that for a birthday? It sure took the sting out of getting a year older.



*Mother & Daughter*



*Happy Birthday!*

*Rexine Hummel, a long-time SSEA member and current trustee, is an experienced ceramicist who has worked on numerous projects. In this issue Rexine entertains us with her personal experiences while working under the directorship of Gregory Mumford (University of Alabama-Birmingham) at his concession at Ras Budran in the South Sinai. Photographs by Kira Christodoulou.*

## IN SEARCH OF ANCIENT EGYPT IN CANADA: *WHOSE MATERIAL ENDED UP WHERE?*

*Mark Trumpour*

The information gathered for In Search of Ancient Egypt has reached the point where new approaches to analyzing it are emerging. We are beginning to look at locations in Canada where objects excavated by particular excavators can be found, and which specific excavations produced the material. The number of artefacts at each location and from each site can vary from one or two items to large numbers of items, and from details as to the exact find spot to little or no information on the find spot. The following is a brief summary of what we have found to date.



*Setting Up Camp at Ras Budran*

Excavator	Museum with his Material*
W.M.F. Petrie	CMC, ROM, VM
Edouard Naville	ROM, RED
John Garstang	ROM, RED, VM
H. W. Seton-Karr	AEAC, CMC, RED, ROM
W. B. Emery	ROM
Robert Mond	ROM
Oliver Meyers	ROM
N. deGaris Davies	ROM
Nick Millet	ROM

### \*Key to Museums

AEAC	Agnes Etherington Art Centre, Kingston, Ont.
CMC	Canadian Museum of Civilization, Ottawa
NBM	New Brunswick Museum, St. John N.B.
NG	National Gallery, Ottawa
RED	Redpath Museum, Montreal
ROM	Royal Ontario Museum, Toronto
VM	Vancouver Museum, Vancouver B.C.

It will not surprise anyone to see that the Royal Ontario Museum is the most widely represented. However, the number of other museums listed may raise the occasional eyebrow, and it is possible that we may eventually be able to add more to this list, since we are learning more all the time. Thanks are tendered to Vancouver researcher Teresa Schultz, whose own work on the Vancouver Museum's collection has helped prod us further along this particular path, as well as to Bill Pratt at the ROM.

## MONTREAL CHAPTER REPORT

*Jean-Frédéric Brunet*

On November 27<sup>th</sup>, 2008, the Montreal chapter, in collaboration with the pharmacology department of the Université de Montréal, will host a very special event as the Consul for cultural and educational affairs in Canada, Dr. Nebal El Tanbouly, will give two conferences on Egyptian medicinal plants. Diplomacy and medicinal plants forming a rather unusual combination, we asked Dr. Tanbouly to introduce herself and her work:

My current job is professor of phytochemistry in the Faculty of Pharmacy, Cairo University and I am just in a diplomatic mission for three years as Consul for cultural and educational affairs in Canada in the general consulate of Egypt...this is a temporary post trying to develop cultural and educational relationships between both countries.

I got my PhD from Université Louis Pasteur, Faculty of Pharmacy, Strasbourg, France and I did my post doctorate as a Fullbright scholar in the School of Pharmacy, Chapel Hill, North Carolina, USA in the field of natural products chemistry...I worked for many years as a consultant to pharmaceutical companies in Egypt in the developing of drugs from natural origins for the Egyptian market. I am convinced that Egypt has a great heritage of folkloric medicinal use of plants since the pharonic dynasties and also the flora of medicinal plants in the country is very diverse. It is the role of scientific people to find scientific evidence of the use of these plants and to prepare Egyptian monographs with the aim of having an Egyptian herbal pharmacopea.

While both conferences will cover similar grounds, the morning one will focus essentially on the scientific aspect of Dr. Tanbouly's research while her evening presentation will be more historical in nature. SSEA members are of course welcome at both!

## TORONTO CHAPTER REPORT

*Dierdre Keheler*

The Toronto chapter is off to a fantastic new season. Forty members of the Chapter participated in our trip to the Stratford Festival to see "Caesar and Cleopatra". The event was an amazing success. Special thanks to Zoe McQuinn and the social committee for organizing the event and to Lyn Green for giving a lecture over desert and coffee about the historical Cleopatra. I am pleased to report that the trip raised \$500 for the Chapter! The proceeds have been used to purchase our own digital projector. The Chapter will now be able to save the cost of renting a projector for each lecture.

The first two lectures of the season were very well attended. Sherine El-Sabaie's (University of Toronto) lecture about birds in ancient Egypt was attended by several ornithologists. It was wonderful to see the unusual mix of people. The slides from Dr. Dorothea Arnold's (Metropolitan Museum of Art) lecture about Hatshepsut's sculptures at Deir-el-Bahri elicited gasps of amazement from the assembled crowd. On October 17<sup>th</sup> the Chapter held its Annual Meeting of Members (AMOM). Please see the website for up-to-date information about the election of officers for the new year.

Also on the horizon for the Toronto chapter is an event on November 3 entitled, *An Egyptian Priestess in Life and Death: the Career, Coffin and Post-Mortem of Djedmaatesankh, Priestess of Amun*. Djedmaatesankh is a mummy located in the Royal Ontario Museum. There will actually be three papers that evening: Dr. Suzanne Onstine (University of Memphis) will discuss the Priestesses of Amun, Gayle Gibson (Royal Ontario Museum) will discuss the decoration on the cartonnage coffin, and Stephanie Holowka (Toronto Sick Kids Hospital) will discuss Djedmaatesankh's C.A.T. scan.

November will also bring an eagerly awaited lecture by Prof. Ian Shaw (University of Liverpool) entitled *Excavating a Harem City: Fieldwork at Medinet el-Gurob* (November 21<sup>st</sup>). Finally, our first movie night of the season will take place on Friday, November 14<sup>th</sup>. We will be watching "Death on the Nile". The social committee this year has put together a wonderful mystery play/game that will run the entire season and culminate in an event at the Royal Ontario Museum ("Roaming the ROM") in May, 2009. Over the course of the year there will be a story line to follow and puzzles to solve. The first episode of the story will be revealed during the movie night. The game is afoot, don't miss it!

*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](http://www.thessea.org)*