

The Society for the Study of Egyptian Antiquities Newsletter

Editor: Jennette Boehmer

2008 - 09 #2

EGYPTOLOGY IN THE NAZI ERA

Thomas Schneider



Can Egypt be an academic topic in the NS State? The representative of Egypt at the celebration of the University of Göttingen's 200th anniversary, 1937

In a famous letter from 1946 now in the holdings of the Oriental Institute at Chicago, emigrant Egyptologist Georg Steindorff comments on the involvement of German Egyptologists in the twelve years of National Socialism (NS). He accepted a few “men of honour” but accused most of his former colleagues of complicity – a fact which would, as he believed, prevent them from being again admitted to academic positions in post-war Germany.

Quite to the contrary, however, many incriminated scholars rose to influential positions again in the two new German states, and as in other disciplines, the years from 1933-45 were passed over in silence. It is conspicuous to see that, more than 60 years later, the history of Egyptology in the Nazi Era and the impact of its ideology on Egyptian studies after the war still have not become the subject of academic inquiry.

The ideological restrictions struck many disciplines the purposes of which were redefined and adjusted to the new doctrine. Egyptology – dealing with a “non-Aryan” civilization – had to clash with the requirements imposed on higher education. In 1935, Helmut Berve, the leading Ancient Historian of the Third Reich and at the same time a high representative of the National Socialistic state at Leipzig, militated against global historiography in the vein of Leopold Ranke or Eduard Meyer.

He advocated national histories, and questioned the right of Egyptology to exist henceforth as a discipline.

Berve pleaded for a national history both committed to and committing German nationhood and tied the possibility of historical understanding to race ideology. Since, according to his view, humans can only understand what they love, and love only what is akin to them, “understanding the nature of a people of considerably different race (...) is largely impossible.” He anticipated that, in the future

Ancient Near Eastern Studies in Germany will automatically focus on the peoples akin to us in terms of race and mind; Egyptology and Assyriology will recede into the background.

The extraordinary reputation of German Egyptology is here totally disregarded in the interest of the new doctrine; gaining international prestige through academic excellence and acknowledging the inherent value of intellectual achievement was no longer accepted. This was a marked breakaway from the accepted tradition established in the 19th century whereby the educated elite regarded it as a cultural obligation of the modern state to serve as a benevolent patron for academic life.

Walther Wolf, successor to Georg Steindorff as a full professor of Egyptology at Leipzig after the latter's emigration and a member of the SA, authored a defense in 1937 (*Wesen und Wert der Ägyptologie*). Together with his earlier inaugural lecture of 1934 (*Individuum und Gemeinschaft*), it unveils the distinct will to align his discipline with Nazi doctrine.

It postulates for ancient Egypt a predominant significance of the racial collective, which Wolf believes to have been essential for the shaping of Egyptian culture and which he said was owed to “soil and blood.” The individual's role, by contrast, is granted but a dissolving and subversive effect.

In consequence, Wolf construes Pharaoh as the realizer of forces lying dormant in the national collective and waiting to be set free, and he explains the failure of Akhenaten's monotheism by the very fact that the king “did not uncover ideas that were lying dormant in the depth of their Volkstum, and fight for their full potential of development.” Ancient Egypt is not presented here as worth being explored for her otherness, but for having prefigured key ideas of National Socialism (such as



Führerprinzip, Volksgemeinschaft, Blut und Boden). At the same time, Wolf perceived humans as the passive object of a culture's predestined and inevitable destiny to which they have to subordinate themselves, hereby sanctioning implicitly the Nazi regime. In a similar vein, Hermann Kees characterised Akhenaten as the very opposite of the Egyptian ideal of a master race.

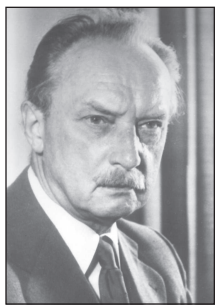
A major rejection of Berve's verdict was published in 1938 by the Munich anti-Nazi chair holder Alexander Scharff, who had the courage to dismiss in writing the defense authored by Wolf.

There is no question of "race" being a factor in the formation of Ancient Egypt (...). It seems to me that a political event, and be it of the scale of the German revolution of 1933, can not at this moment transform our understanding of a past civilization to the extent the author would like to make us believe with his treatise which to all appearances is meant to be programmatic. Academic arguing has always proceeded with measured steps, without being tied to particular dates.

The courage of rejecting Nazism in such a blunt way in one of the major periodicals devoted to Oriental studies becomes all the more obvious in the light of the repressive measures imposed on colleagues of Scharff's at other universities. The author of the Chicago letter, Georg Steindorff, wrote to the patron of German Egyptology and himself a victim of Nazi repressions, Adolf Erman, after the Nuremberg racial laws had been issued in September 1935 as follows:

The Nuremberg legislation has completely paralyzed us and cut our thread of life, it has annihilated our zest of life and my zest of work (...).

The growing influence of NS-affiliated Egyptologists is best visible in the figure of Hermann Grapow, full professor at Berlin and Vice-President of the Academy of Arts and Sciences (and acting president) from 1943, who entertained close contacts with the inner circle of the Nazi regime and denounced Belgian



Hermann Grapow

Egyptologist Jean Capart to the Gestapo because the latter had criticized Nazism. Hermann Kees, professor of Egyptology at Göttingen, president of the extreme right-wing Deutschnationale Volkspartei and president of the Humanities division of the Academy of Arts and Sciences 1942-44, was instrumental in the expulsion of Jewish faculty at the University of Göttingen in 1934. Other leading Egyptological institutions were equally led by National

Socialists – Hermann Junker (the German Archaeological Institute Cairo), Günther Roeder (the Egyptian Museum Berlin). Although protagonists of the regime were dismissed in 1945, the 1950s and 1960s saw a return of former National Socialists to Egyptological professorships – including Alfred Herrmann (Cologne), Walther Wolf (Münster), Hellmut Brunner (Tübingen), Erich Lüddeckens (Würzburg), and Joachim Spiegel (Göttingen).

The range of personal and academic adaptation to the new doctrine was varied – from true political commitment to National Socialism in the case of Hermann Grapow or Walther

Wolf (the latter lectured in his SA uniform) to more superficial forms of alignment. For example, Heinrich Schäfer placed a motto from Hitler's *Mein Kampf* at the beginning of his study *Das altägyptische Bildnis* (1936): "I can fight only for something that I love, love only what I respect, and respect only what I at least know" – applied in what follows to Egyptian sculpture. More consequential is the introduction of National Socialistic ideology to the discipline itself, in particular ideas about race and society, or political leadership (as exemplified above). A prominent example is Alfred Herrmann's *Die Stelen der thebanischen Felsgräber der 18. Dynastie* (1940), where the author explains the (purported) disastrous end of Egyptian imperial aspirations in the Amarna Age by the "slackening, and even transformation of the Egyptian racial substance (Volkkörper)."

What aborted the grandiose historic attempt of the 18th dynasty [the building of an empire, TS] was the one danger that passed unheeded: the influx of foreign blood which did not benefit the substance of the Egyptian people and deprived it of the firmness to go ahead, without wavering, on the way it started.

It is essential to identify, through a critical reading of Egyptological publications from the time of the Third Reich and its aftermath, the legacy of such concepts in post-war Egyptology. On the personal level, Egyptology as a discipline was sensibly struck by the fact that scholars were prosecuted, dismissed, and forced to emigrate as a consequence of the Law for the restitution of Civil Service decreed by the new authorities in April 1933 in order to remove academic staff of Jewish origin or disloyal faculty, and further regulations of the following years such as the Nuremberg racial laws. This entailed an irreversible drift of German Egyptology off the path set out in 1930, and a loss of academic territory that could not be regained easily, in particular in the fields of linguistics, art, and calendrics (to mention only the names of Hans Jakob Polotsky, Bernard Bothmer, and Otto Neugebauer).

In general terms, Egyptology in the Nazi Era is an exemplary case study of how tenets of the academic pursuit of knowledge such as objectivity, freedom of enquiry, and methodological reasoning can be threatened and abandoned if exposed to ideological compulsion. It can no longer be passed over by Egyptology, or taken as irrelevant.



A native of Germany, Thomas Schneider studied Egyptology, the Old Testament, and Ancient History at Zurich, Basel, and Paris. From 2001-5, he was a research professor of the Swiss National Science Foundation at the Institute of Egyptology of the University of Basel, before taking the chair in Egyptology as a Full Professor at Swansea University, Wales, in 2005. He has been teaching Egyptology and

Near Eastern Studies at the University of British Columbia since 2007 where he has been appointed to the position of Associate Professor of Egyptology and Near Eastern Studies as of 1 August 2009. His main interests are in Egyptian history and philology and cultural relations in the Ancient Near East. He is the founding editor of the Journal of Egyptian History (Brill,

2008-) and the editor-in-chief of the series "Culture and History of the Ancient Near East."

Prof. Schneider presented this paper in Toronto on Oct. 31, 2008 at the SSEA Scholars' Colloquium. Photo credits: Göttingen's 200th anniversary (from *Die Universität Göttingen unter dem Nationalsozialismus*, ed. By H. Becker/H.-J. Dahms/C. Wegeler, Berlin/New York 1987, 2nd ed. 1998; Hermann Grapow (<http://...aawebwaw.de/wbhome/com/bg/img/Grapow.jpg>); Thomas Schneider (author)



Egypt 101: ON A SCROLL

Steven Shubert

With the "From the vaults" exhibit of the Book of the Dead of Amenemhat (ca. 320 B.C.) from March to May 2009 at the Royal

Ontario Museum, followed by the exhibit "Dead Sea Scrolls: Words that Changed the World" which opens at the ROM on June 27, 2009, it seems an appropriate time to review the background of the ancient scroll. The scroll is an ancient form of the book, written on papyrus, parchment, or leather which is rolled up like a diploma or blueprint. Scrolls written in the Egyptian or Hebrew languages would be read from right to left, but those in Greek or Latin would be read from left to right. In either case, one hand would hold the rolled up portion of the scroll that had already been read, and the other hand would hold the rolled up portion of the yet-to-be-read text. Egyptian scribes are depicted sitting cross-legged on the ground with a scroll spread across their lap. Our "scrolling" on computer screens takes its name from how these ancient books were manipulated. The continuous movement across a computer screen is likened to the sequential access of unrolling and re-rolling an ancient scroll. When finished, like a videotape or microfilm, the ancient scroll would need to be rewound.

Papyrus scrolls are known almost from the beginning of Egyptian history, with the earliest extant example being from the Saqqara mastaba of Hemaka from the first dynasty. The triangular stalk of the papyrus plant was cut or peeled off in thin strips which would be lined up together; a second layer would be placed at right angles to the first and the two layers compressed. The juice of the pith joined the two layers (called the recto and verso) together. After they were dried, smoothed and trimmed, the individual papyrus sheets were joined together with a flour paste to form a roll or scroll. The joins (called *kolleseis*) were generally so smooth that the text inscribed in columns (called *paginae* in Latin, from which the English "page" is derived) was written right across them (see Fig. 1). Parchment rolls constructed by stitching together animal skin sheets were never joined together as smoothly as papyrus sheets; their joins were not written over. Although scrolls of almost any length could be constructed, the standard length seems to have been about twenty sheets amounting to 3.5 meters. The longest of the Dead Sea scrolls is the Temple Scroll which is made of 8.2 meters of leather. Amenemhat's papyrus

Book of the Dead in the ROM is about seven meters long, but scrolls can be much longer. For example, the great Harris Papyrus of Ramesses III is a remarkable 41 meters in length.

The English word "papyrus" comes from the Greek word *πάπυρος* (*papiros*) meaning "reed." It seems to be a foreign word introduced into Greek, and it has been suggested that it could have originated with the Egyptian **p3 n(y) pr-ʿ3* (*pa en per-aa*), meaning "the material of Pharaoh." As the asterisk indicates, however, no such term is attested in ancient Egyptian texts. The Egyptians had a number of words for papyrus, such as *w3d*, used for the papyrus plant, papyriform column or an amulet in that shape indicating health and fortune. Book of the Dead spells 159 and 160 indicate that a *w3d* amulet of feldspar was to be placed at the throat of the deceased. The ancient Egyptian word for papyrus flower or papyrus marsh is *tjwfy* (*tjufy*). The Egyptian word for papyrus scroll (*dmʿ*) came into Coptic as *δωωμε*, meaning papyrus sheet, papyrus roll, or book (see Fig. 2).

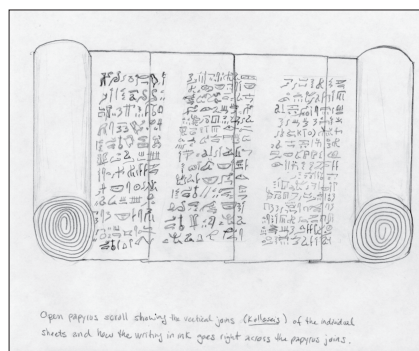


Fig. 1. Open papyrus scroll showing the vertical joins (*kolleseis*) of the individual sheets and how the writing in ink goes right across the papyrus joins

When the fifth century B.C. Greek historian Herodotus writes of papyrus, he uses the term *βύβλος* (*biblos*), which seems to refer to the inner pith of the papyrus plant; Herodotus (Book ii 92) writes that it was baked in an oven and eaten, as well as being used to caulk the seams of ships (Book ii 96). Again *βύβλος* (*biblos*) seems to be a foreign term introduced into Greek, most likely from the name of the Phoenician city of Byblos on the Levantine coast. Byblos was a major trading center and major point of contact between the Greeks around the Aegean Sea and the peoples of the Near East, including Egypt. Its Greek name suggests that Byblos was seen as "the papyrus place" by the Greeks, as it is not connected with the Phoenician (*Gubla* or *Gebal*) or Egyptian (*Kpn* or *Kubna*) names of the city. A diminutive of *βύβλος*, *βιβλίον* (*biblion*) was used by the Greeks to refer to a sheet of papyrus, a papyrus scroll, or a book. Both Jews and Christians referred to their scriptures in Greek as *τά βιβλία τὰ ἅγια* (*ta biblia ta hagia*), meaning "sacred texts," which became *biblia sacra* in Latin. Thus, it is from the Greek word for papyrus that we get the English word "Bible" referring to an authoritative or sacred text, especially the Christian scriptures.

The Dead Sea Scrolls contain some of the earliest biblical texts that have been preserved. The scrolls date from the mid second century B.C. to the first century A.D. They were found buried in clay jars (see Fig. 3) in caves in the Qumran region northwest of the Dead Sea. They were written mostly in the Hebrew and Aramaic languages, but also in Greek. Most were written on parchment, but some were written on papyrus, and one was written on copper. The Bible refers to burial in a jar as an appropriate way to store such written documents;

Jeremiah 32: 14 reads: “Thus says the Lord of hosts, the God of Israel: take these deeds, both this sealed deed of purchase and this open deed, and put them in an earthenware vessel that they may last for a long time.” Other important finds of early biblical texts, such as the Nag Hammadi Library from Egypt, were also preserved in pottery jars. Typically each scroll held the text of only a single document. Thus the chapters in the Bible or the works of classical authors, such as Homer and Herodotus, are called “books.” Each of these “books” would have originally been written on a single scroll.

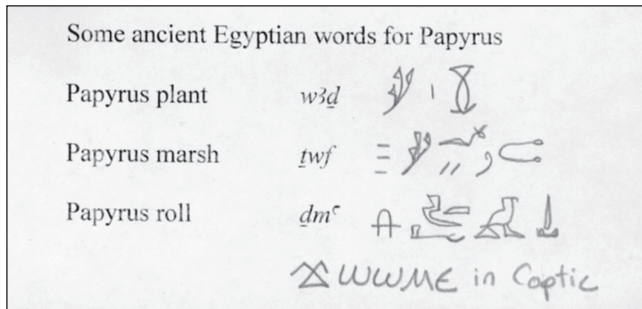


Fig. 2. Some ancient Egyptian words for Papyrus

Interestingly enough, the advent of Christianity seems to have been the deathknoll for the use of the scroll as the most common book format. The codex or leaf-book first appeared in the first centuries of the Common Era. The prototypes for the new format were wooden tablets which would be covered with wax held in by small ridges around the perimeter. These wax-tablets were typically used for taking notes or for school exercises, since the wax surface could easily be erased and re-used. A draft document composed on a wax-tablet would be transcribed unto a papyrus scroll when finished. Notebooks of parchment (and probably papyrus as well) called *membranae* were also used; in II Timothy 4.13, the Apostle Paul asks Timothy to bring “the books in scroll format (τά βιβλία), particularly my parchment notebooks” (μάλιστα τά μεμβράνας). These tablets and notebooks led to the development of the codex book in the format with bound pages and covers that we know today.

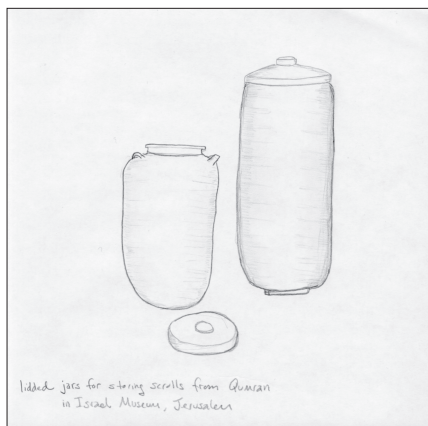


Fig. 3. Lidded jars for storing scrolls from Qumran in Israel Museum, Jerusalem

From the evidence of manuscripts recovered from Egypt over the last century or so, it seems that prior to the third century A.D. about 98% of classical texts were produced on scrolls, but almost that same proportion of Christian texts were

being produced in codices. The subsequent displacement of the scroll by the codex parallels the expansion of Christianity and its establishment as the official religion of the Byzantine Empire. It is not clear why the codex was preferred by Christians. Scholars have suggested practical reasons, such as ease of use, portability, the ability to contain larger amounts of text in a single volume, and random access capability, but none of these reasons are particularly convincing. So scholars have suggested a “big bang theory,” namely that some early Christian use of the codex became an identifying factor in establishing the new method of manuscript manufacture. Suggestions of what this cosmic event might have been include the introduction of the Gospel of St. Mark to Egypt, the production of a codex with the four canonical Gospels, and the publication of an early edition of the epistles of the Apostle Paul. Whatever the reason, Christians adopted the codex as the physical format for their scriptures, perhaps to distinguish them visually from those of the Jews and Pagans (both classical and Egyptian). The scroll remains the established form of the Jewish scriptures (the Torah) to this day.

Steven B. Shubert has been a librarian with the Toronto Public Library since 1989. He received his PhD in Egyptology from the University of Toronto in 2007. He has participated on archaeological excavations in England, Egypt, and Greece and has contributed to such publications as The Oxford Encyclopedia of Ancient Egypt (2001) and The Encyclopedia of the Archaeology of Ancient Egypt (1999). He will be speaking at the Toronto Reference Library on June 9th 2PM as part of the GreyMatters Lecture Series. His topic is “The Destruction of Libraries: The Library of Alexandria.” At 2PM on June 23rd also at the Toronto Reference Library, he will present a session in the TPL @ your fingertips series on Ancient Egypt. Drawings and photograph courtesy of the author.

TOMBS FOR ETERNITY AND THE ROM-SSEA CONNECTION

Mark Trumpour

A previous article in the Spring 2008 issue of the Newsletter (“Ancient Egypt in Canada Project Gets Results”) spoke of the unique coffin of Hetep-bastet in Montreal, in poor condition, which was to be conserved and exhibited in a show coming to the Canadian Museum of Civilization in Gatineau (Hull, to some of us old-timers).

This 26th Dynasty Memphite coffin, in storage at the Galerie de l’UQAM in Montreal and in pieces, is in fact now on display as part of the very fine show *Tombs for Eternity*, due to run until August 16, 2009. The coffin is one of the items in the final room of the display, the “Canadian content” room, which includes:

- a mummy from the ROM, scanned last summer by Dr. Andrew Nelson of Western University
- an animation of the mummy scan
- “Lady Hudson”, rescued by Gayle Gibson (ROM, past SSEA president) and for some time now the subject of study at Western
- a brief film, “Virtual Mummies”, produced by the Museum and featuring interviews with Andrew Nelson

(the star) and SSEA members (supporting cast) - Roberta Shaw, Gayle Gibson and Mark Trumpour (I am not sitting by the phone waiting for movie offers!)

The rest of the exhibition consists of material from the Boston Museum of Fine Arts, much of it excavated by George Reisner. It starts with wonderful Old Kingdom pieces – a false door stele, statues, reliefs – and goes on to cover a whole range of items from small (jewellery, amulets) to large (a giant bust of Ramesses II in pink granite and a massive sarcophagus lid), and from all eras, pre-dynastic to Roman. Some are very special indeed, such as a “reserve head.”



Hetep-bastet coffin - “Before”

... And “After”



For those who love inscriptions, there are plenty of inscribed stelae. One nice feature is the photographs of items *in situ* at Reisner’s excavation sites, beside each item itself. For children, every room has an activity of some sort to occupy them. It is a show well worth seeing, and to accompany it is the film “Mummies: Secrets of the Pharaohs” at the IMAX theatre.

The Canadian Museum of Civilization website is <http://www.civilizations.ca>. Further information about the Galerie de l’UQAM can be found at <http://www.galerie.uqam.ca>. Photographs courtesy of the Canadian Museum of Civilization.

EGYPT AND NUBIA: GOLDEN KINGDOMS OF THE NILE

Lyn Green

The 34th Annual SSEA Symposium on Ancient Egypt was held in the Lecture Theatre of the Royal Ontario Museum on Saturday, November 1, 2008. A wide variety of topics were covered by speakers working in the field of Nubian Studies and Nubian-Egyptian relations.

The day began with an overview entitled *Separate but equal: Egypt and Nubia from the 4th Millennium BCE to the Roman period* (Prof. R.J. Leprohon, U. of Toronto). This was followed by a reading of Ann Foster’s presentation *Beyond the Door to the South: Egyptian Expeditions and Installations in Nubia during the Old and Middle Kingdom* (read by Dr. Kei Yamamoto, U. of Toronto). Sherine ElSebaie (U. of Toronto) followed with another paper on Nubian-Egyptian relations in the Middle Kingdom, entitled *The Semna Stela of Senwosret*

III: Was it More than Just a Boundary Marker? Prof. Stuart Tyson Smith (U. of California at Santa Barbara) followed with *Death at Tombos: Colonization and “Egyptianization” in New Kingdom Nubia*.

After lunch, Prof. Jean Revez (Université de Québec à Montréal) spoke to us about *History and Religion in First-Millennium Kush*. The theme of religion and rule was also followed by Dr. Mariam Ayad (Institute of Egyptian Art & Archaeology in Memphis), who presented on *Amenirdis, First Nubian God’s Wife of Amun, and the transition to Nubian rule*. The ROM’s own Dr. Krzysztof Grzymiski presented us with the results of *Excavating Meroë, the Capital of Kush*. Finally, Dr. Gene Cruz-Urbe offered a look at *Nubia, Philae and the Rebirth of a Language*. A day of excellent presentations ended with a panel discussion.

The SSEA would like to thank the Royal Ontario Museum, our co-presenter, and all the volunteers who helped make this event so enjoyable.

2008 SCHOLARS’ COLLOQUIUM

Lyn Green

The 2008 Colloquium took place in the Lecture Theatre of the Royal Ontario Museum on Friday, October 31st and Sunday, November 2nd. It featured speakers from the United States, Canada, and elsewhere. We would like to thank all the speakers who came such a distance to present their work and all those who attended the sessions.

Friday’s speakers were: Prof. Thomas Schneider, U. of British Columbia (*Egyptology in the Nazi Era*); Dr. W. Benson Harer, M.D. (*Sexually Transmitted Diseases in Ancient Egypt*); Dr. F.T. Miosi (*Dndrw – A Little-Known Manifestation of Osiris*); Christina Geisen, U. of Toronto (*Communicating with the Dead – Requesting ancestral help as a last resort during the First Intermediate Period?*); Lisa Swart, Stellenbosch University, South Africa (*The Role and Representation of Meskhenet in the Book of the Dead of the Third Intermediate Period*); Prof. John Gee, Brigham Young University (*Two Notes on the Documents of Breathings Made by Isis*); Prof. Mariam Ayad, U. of Memphis (*The Death of Coptic? A reprisal*); Dr. Michael Kaler, McMaster University (*Spiritual Athletes in Upper Egypt: Putting the gnostics in context*); Dr. Brigitte Ouellet, SSEA/SEEA-Montréal (*L’enseignement du ba à l’homme désillusionné: une praxis en rapport avec le sens de la vie*); Dr. Vincent A. Tobin (*Did Sinuhe Have Something to Hide?*).

On Sunday afternoon, the speakers were: Dr. Kei Yamamoto, U. of Toronto (*The Ancient Egyptian Sledge: In Objects, Words, and Art*); Gayle Gibson, Royal Ontario Museum (*The Wab Priest’s Coffin*); Dr. Lyn Green, SSEA (*The iconography of some Ptolemaic queens and some unidentified pieces in the Royal Ontario Museum*); Prof. Suzanne Onstine, University of Memphis (*TT16 the tomb of Panehsy and Tarenut at Dra abu el-Naga*); Prof. Stuart Tyson Smith, U. of California at Santa Barbara (*Pyramids, Iron and the Rise of the Nubian Dynasty*); Prof. Gregory Mumford, U. of Alabama at Birmingham (*Recent discoveries at Tell Ras Budran: a late Old Kingdom fort in South Sinai*).

2008 ANNUAL GENERAL MEETING

Lyn Green

The Annual General Meeting of The SSEA was held in Toronto on October 31 2008 in the Dept. of Near and Middle Eastern Civilizations (NMC) at the University of Toronto.

Two new honorary trustees were appointed: Prof. Sally Katary of Laurentian University, who was present at the founding of the Society in 1969; and Prof. Vince Tobin, Emeritus of St. Mary's University (Halifax), a member of more than 20 years standing. They join past president and chair Gayle Gibson and Prof. Ronald Leprohon as honorary trustees. With the change in status of Professors Tobin and Katary, two new trustees were elected: Christina Geisen and Jennette Boehmer, both doctoral candidates at the University of Toronto and SSEA volunteers. Jennette is also editor of this *Newsletter*. The presidents of all three SSEA chapters were present: Steven Larkman (Calgary), Deirdre Keleher (Toronto), and Dr. Brigitte Ouellet (Montreal). In addition, recently retired trustee and *JSSEA* editor Gene Cruz-Urbe represented SSEA-USA.

The returning 2008-9 board trustees are Nicole Brisson, Prof. John Gee (new editor of the *JSSEA*), Rexine Hummel, Deirdre Keleher, Steven Larkman, Jean McGrady, Prof. Jean Revez, Peter Robinson, Dr. Peter Sheldrick (of Dakhleh Oasis Project), Mark Trumpour (of *Ancient Egypt in Canada*), Prof. MaryAnn Wegner, Dr. Lyn Green (President), Dr. Kei Yamamoto (Vice-President), and Arlette Londes (Treasurer). A second Vice-Presidential position was added for Dr. Brigitte Ouellet.

Prof. Cruz-Urbe presented the awards for the first SSEA Research Prize Competition to Jennette Boehmer (U. of Toronto) and Melissa Zabecki (U. of Arkansas). He was then himself presented with a pin commemorating his 25-plus years of membership, as well as, from Dr. Yamamoto, an award for his generous donations to the Missy Eldredge Scholarship. Dr. David Berg was also recognized for his generous donations over the years, but was unfortunately not present to accept in person.

The two new secretaries of the Society were introduced to the members present. They are Amber Hutchinson (membership secretary) and Tracy Spurrier (administrative secretary). Both are graduate students in Egyptology at the U. of Toronto.

The following 2007-8 membership distribution report was also presented.

Member Type	Toronto	Montreal	Calgary	Other Canada	USA	Inter-national	Total
Life	27	1	1	0	9	7	45
Individual	75	36	11	3	39	7	171
Student	23	11	1	1	4	0	40
Associate	0	20	19	0	0	0	39
Institutional	0	0	0	9	29	55	93
Total	125	69	32	5	81	69	388

The SSEA would like to thank NMC for once again hosting our annual meeting and Arlette Londes and her volunteers for putting together a lovely reception.

And we would like to thank all our trustees and volunteers for their tireless hard work, and all of the out-of-town members who travelled so far and at considerable cost to attend.

THE DAKHLEH OASIS PROJECT: 2007-8 FIELD SEASON (A Brief Report to the SSEA Annual Meeting, October 31, 2008)

Peter Sheldrick for Tony Mills

The 30th season of the Dakhleh Oasis Project was in the field from November 13, 2007 to March, 2008. The following is a very brief summary of activities.

Director Anthony Mills continued work on the Old Kingdom site of 'Ain el Gazzareen. He continued to trace the extensive northern and western enclosure walls but has not yet been able to discover the entrance to the compound. The physical anthropologists continued excavation in the Kellis 2 cemetery, dating from the first 4 centuries A.D. The cumulative "body count" has now reached a total of 700 individual skeletons, which is a significant statistical sample size. The pre-historians Maxine Kleindienst, Marcia Wiseman and paleontologist Rufus Churcher continued analyzing previously collected flints and further explored areas of the palaeolakes, dating from 100,000 years ago.

The expedition was visited by a TV film crew from the Canadian Broadcasting Corporation for 2 weeks. They filmed various activities of several team members. Their work will be broadcast on CBC television on Thursday, November 6, 2008 at 8:00 p.m. as part of the series "The Nature of Things". It will be distributed in Europe sometime later. Dr. Colin Hope and his team from Monash University in Australia began work at Deir Abu Metta, an early church which is part of a study of Christian sites undertaken by Dr. Gillian Bowen. Later they moved to the temple of Seth at Mut el-Kharab. There they recovered a block of Thutmosis III, the only occurrence of this pharaoh from the Western Desert. Discovery of Old Kingdom pottery here added this to the list other O.K. sites of 'Ain Aseel (Balat) and 'Ain el Gazzareen. The three sites are roughly equidistant and about a day's walk from each other and were probably the beginning of a caravan route westward towards the Gilf Kebir and beyond. Evidence for this route is accumulating from our work and that of German and French colleagues. The nature of the trade and the extent of the exploration are as yet unknown.

Professor Olaf Kaper continued his conservation of the plaster of the decorated Mamissi chapel of the temple of Tutu at Kellis. Adam Zielinski continued his conservation and restoration of the temple of Amun-nakht at 'Ain Birbiyeh. He uncovered a third gateway leading to what seems to be a shrine niche, where some paving stones had foot-shaped indentations filled with lead. The area surrounding the temple was surveyed and the whole site seems to cover an area of 1 ½ square kilometers. Professor Fred Leemhuis continued his restoration of houses in the medieval village of el-Qasr. Some of the houses are almost ready for re-inhabitation by the local people. Dr. Roger Bagnall and his team from Columbia University continued work at the town of Amheida, ancient Trimithis. They concentrated on excavation and conservation of a 4th century A.D. house, a Roman tomb and the Temple of Thoth, which dates from the 26th Dynasty. Blocks bearing the cartouches of King Amasis were found there.

Further details may be learned from our website, reached through the link from the SSEA website.

2009 SSEA SYMPOSIUM: *EGYPT AND THE BIBLE*

The topic for this year's Symposium is **Egypt and the Bible**. The SSEA Symposium is presented in association with the Royal Ontario Museum (ROM) and will be held on **Saturday, November 7th** on the campus of the University of Toronto. Confirmed speakers include Donald B. Redford, James Hoffmeier, John S. Holladay, Henry Aubin, and a special guest speaker provided by the Egyptian Consulate. Discounted student rates and rates for SSEA members are available.

Please note: The SSEA Symposium and Scholars' Colloquium will take place during a special exhibition at the ROM entitled *Dead Sea Scrolls: Words that Changed the World*. This exhibition and special lectures associated with it are separately ticketed. Attendees are invited to check out the newly renovated ROM for themselves and visit the exhibition while in Toronto. For more information, email info@thessea.org.

2009 SSEA SCHOLARS' COLLOQUIUM CALL FOR PAPERS

The SSEA invites all doctoral level graduate students and senior scholars to submit proposals for papers to be given at this year's Scholars' Colloquium. The deadline for submission is **OCTOBER 1st, 2009**. The Scholars' Colloquium will be held on **Friday, November 6th, 2009 and on Sunday, November 8th, 2009** in the Royal Ontario Museum, 100 Queens' Park, Toronto, Canada. 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.

Since a limited number of proposals will be accepted, papers will be vetted by committee. Interested scholars should send a title and brief abstract of their proposed paper to the Scholars' Colloquium Coordinators at ssea@byu.edu. Please note that only proposals submitted in electronic format [i.e. via email] will be considered. Please also note that scholarly papers do NOT need to be restricted to the topic of the Symposium.

MONTREAL CHAPTER REPORT

Jean-Frédéric Brunet

Last fall and winter activities were plentiful in Montreal. Following last November's national symposium, Nubia was on all local members' lips. First, archaeologist Caroline Rocheleau left her warm Carolina museum and the hot sands of the Sudan in order to visit her cold and snowy home town and revisit with us the Nubian temples, particularly those devoted to Amon. Then, under more inviting weather, we held a full day seminar on the subject, beginning with our secretary Nicole Brisson, who contrasted her own journeys to these wonderful temples with those of a XIXth Dynasty explorer William John Bankes, whose accounts were only recently published. Your reporter then gave a talk on the history of the XXVth Dynasty, with

special focus on the dynasty's origins and Piankhy's conquest of Egypt. The day concluded with Henry Aubin, a Montreal Gazette columnist, discussing his theory of how king Taharqa's armies saved Jerusalem from the grips of the Assyrians, thereby allowing monotheism to flourish. All in all, the event was a success -- great lectures, great audience, lots of discovery and fun in a wonderful venue (special thanks to Prof. Pascale Rousseau of the UQAM (Université du Québec à Montréal)).

Of course, other topics were also presented last season. The 2008-9 season kicked off with our president, Brigitte Ouellet, giving us a wonderful introduction to the ancient Egyptian vision of death. Ancient spirituality was also a theme for our second speaker, Prof. Rachad Shoucri (Kingston Military School) who taught us about the god Thot and his influence, through Hermes, Enoch, Idriss, and others, on modern thought. As announced in the previous issue of this Newsletter, we also had the pleasure of receiving her excellence Dr. Nebal el-Tanbouly, consul of Egypt in Montreal, lecturing to us about Egyptian medicinal plants, her area of expertise (warmest thanks to Prof. Pierre Haddad and the Pharmacology Department of the Université de Montréal for co-hosting this event). Finally, Marie Gagnon treated us with excerpts from *Kâ*, a wonderful musical inspired by the life of Hatshepsut that had been presented back in the late 80's. Still upcoming are talks on ancient Egypt's contacts with her neighbours, and Akhenaten's presence in modern fiction. Please consult our website for details. Next season, which will be our tenth, is also presently on the drawing board and the chapter's executive committee is looking forward to your suggestions.

Besides these scholarly events, our members also know how to have fun . . . and why not do it while replenishing the chapter's granaries? So we again answered the summoning of Pharaoh Amentonphis and gathered for our annual benefit supper. Themed around the Heb-sed Jubilee, we all witnessed (and participated for the most daring of us) in Pharaoh's trials. The event was a success and Amentonphis was rejuvenated; enough, we hope, to ensure many more similar evenings! To finish on a more formal note, we also held our annual general meeting early last October. Of special note were the creation of specially focused committees and the election of our new vice president and head of the scientific committee, Prof. Jean Revez, of the UQAM. Other members of the Montreal Executive are Brigitte Ouellet (president and public relations), Nicole Brisson (secretary and treasurer), Marie Gagnon (marketing), André Grandchamp, Elizabeth Daimsis (finances) and this reporter (communications). Unfortunately, the nomination of a new vice president also means that one stepped down. So we extend our warmest thanks to Prof. Robert Chadwick, a true pioneer of the Montreal chapter and a constant support since its foundation. Robert, you will be missed!

TORONTO CHAPTER REPORT

Dierdre Keheler

The winter season was very successful for the Toronto Chapter. We have enjoyed four fantastic lectures so far in 2009: In January Roberta Shaw (Royal Ontario Museum) spoke about her work, *Theban Tomb #89, Amenmose: It's a Wrap*; in February Ian Cox-Leigh (U. of Toronto Doctoral Candidate) spoke about *Foreigners Depicted in Egyptian Private Tombs*;

in March James Elliot Campbell (U. of Toronto) spoke about *A Cuneiform Legal Presence in the Report of Wenamun*; and in April Alwyn Burrige (U. of Toronto Doctoral Candidate) spoke about *The Edwin Smith Medical Papyrus: The First Aid Notes of an Ancient Egyptian Combat Medic*.

Following the April lecture members adjourned to the GSU Pub for bread (pizza), beer, and conversation. The chapter has been playing a murder mystery game through the course of the year and the social marked the “wake” of our heroine, Dr. Nubia Venator (played wonderfully by former SSEA president Gayle Gibson).

We also have a busy program scheduled for the rest of the summer! Our Summer Series this year is entitled *Ancient Egypt's Mightiest Bulls*. The series lectures are:

May 20: Dr. Kei Yamamoto, *Nebhepetra Mentuhotep: Uniter of the Two Lands*

June 17: Deirdre Keleher, *Hatshepsut the Great, King of Egypt*

July 15: Dr. Lyn Green, *Akhenaten and Nefertiti: Rulers of the Horizon*

August 19: Zoe McQuinn, *Ramses II: A Lover, Not So Much a Fighter*

All summer lectures begin at 7:00 pm and are free for SSEA members, but there will be a \$5.00 charge for nonmembers at the door. The May and June lectures will take place at 100 St. George St. (Sidney Smith Hall), Rm. 1073. The July and August lectures will take place at 5 Bancroft Ave. (Earth Sciences Centre), Rm. B142.

We are nearing the end of 2008-9 and planning for the 2009-10 season is well underway. As president of the Toronto chapter, I would like to take this opportunity to thank the members of our executive for 2008-9 for their hard work and dedication: Maureen Britch (vice president), Cara Heath (vice president), Arlette Londes (vice president), Les O'Connor (vice president), Shirley Enns (treasurer), Zoe McQuinn (secretary), Lyn Green (member-at-large), Jean McGrady (member-at-large), and Mark Trumpour (member-at-large).

THE SOCIETY FOR THE STUDY OF EGYPTIAN ANTIQUITIES (USA) 2009 RESEARCH PRIZE COMPETITION

The SSEA (USA) is pleased to announce the 2009 competition for two research prizes. The awards are made possible by the generous contributions of the Logan Family Trust and Mr David Berg. Each prize (in the sum of approximately \$3000 US) will be awarded to the individual who presents the best application.

The competition is open to doctoral students, and recent post doctoral students, from universities in the United States and Canada who study any aspect of ancient Egypt. The subject of the research may cover any area of ancient Egypt from pre-dynastic times through Coptic Egypt. This year one of the prizes is reserved for an application conducting research in an area which was of interest to the late Professor Cathleen Keller (University of California - Berkeley).

The intent of these prizes is to assist in the completion of significant Egyptological research. For doctoral students it is often the case that some additional travel to Egypt or to one or more research collections housed in museums is needed to complete work. These prizes hope to support applicants who need to conduct that type of research travel. Applicants who are just beginning their research are also eligible to apply.

Students must be a member of either the Society for the Study of Egyptian Antiquities, or the American Research Center in Egypt, at the time of application.

An application will consist of:

- a) a single sheet with name and complete contact information of the applicant, title of the proposal, institution attending or just finished, name - daytime phone number - email address for 1 or 2 references, indicate membership in SSEA or ARCE;
- b) a two to three (2-3) page narrative description of the topic of the proposal and research plan. This should include details on whatever travel is intended and what preparations have been made and/or permissions have been applied for to conduct this research;
- c) a one (1) page bibliography; and
- d) a one (1) page budget.

If needed, applicants may attach 1-2 pages of drawings or photographs in .pdf format.

All applications will be submitted in electronic form as a single Corel Word Perfect (.wpd) or MS Word (.doc) file (with optional .pdf attachment). Applications will be in 12 point type (Times Roman font), single spaced, and 1 inch margins. Any application not following these requirements will not be acknowledged or judged.

All applications and questions should be sent to: eugene.cruz-uribe@nau.edu. **Application deadline: midnight PDT, JUNE 1, 2009.** It is anticipated that the prizes will be announced by the middle of July 2009.

Applications will be judged on the clearness of the narrative, the quality of the research planned, the practicality of completing the research in a reasonable time frame, and the comments from the references. Judging from last year's application pool, the quality of all applications will be high, so it is anticipated that the quality of comments from the references will play a significant part in determining the recipients. Applicants are urged to discuss their application with their references prior to the time of application.

Recipient(s) of these prizes are expected to present the results of their research at the annual meeting of either the Society for the Study of Egyptian Antiquities (Canada - normally held in November) or the American Research Center in Egypt (USA - normally held in April).

Please pass this information on to colleagues and students who may be interested. This announcement will be posted on the SSEA web site: www.thessea.org.

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