

The Society for the Study of Egyptian Antiquities Newsletter

Editor: Jennette Boehmer

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EGYPT 101: OUT OF THE LAND OF EGYPT?

Steven Subert

Toronto has a long history and tradition of scholarship connecting ancient Egypt with the Bible. A number of early scholars in Toronto, such as Charles Trick Currelly (1876-1957), Samuel A.B. Mercer (1880-1969), and Ronald J. Williams (1917-1993), were ordained Protestant clergymen who brought an extensive knowledge of Old Testament literature to their Egyptological work. They looked at the biblical narratives within an ancient Near Eastern context that included Egypt, and in the case of Mercer and Williams also Ethiopia. By the latter part of the 20th century, Toronto scholars such as John van Seters (b. 1935) and Donald B. Redford (b. 1934) took a more critical look at the biblical sources and their Egyptian connections, questioning their historicity. In the last twenty years or so the pendulum has swung back a bit, and once again scholars such as James K. Hoffmeier (b. 1951), who earned his PhD in Religious Studies at the University of Toronto in 1982, have emphasized the usefulness of ancient Egyptian sources in biblical studies. The SSEA symposium on November 7th 2009 is an opportunity to hear scholars, such as Redford and Hoffmeier, debate the significance and historicity of the biblical sources dealing with ancient Egypt.

The tradition at the University of Toronto had always been for Egyptology students to study Hebrew before moving on to ancient Egyptian, so many Toronto educated Egyptologists, such as Williams and Redford, have an excellent knowledge of Hebrew language and literature. Sadly, this is not the case of the present writer. As an undergraduate Archaeology major at Bryn Mawr, when I expressed interest in studying Hebrew, my esteemed mentor replied: "if you must study a Semitic language, start with the original Akkadian." Put off by the cuneiform script in which Akkadian is written, I started ancient Greek that term, ancient Egyptian a term later and never looked back at Old Testament literature. From this vantage point, I present the following brief survey of biblical sources dealing with ancient Egypt, covering three

areas of interconnection: 1) the Joseph story (Genesis 37-50); 2) the Story of Moses in the Book of Exodus; and 3) wisdom literature, especially the relationship between the Instruction of Amenemope and the Book of Proverbs.

Joseph is the eleventh son of the patriarch Jacob who is favoured by his father with a "coat of many colours." Driven by jealousy, his brothers sell Joseph into slavery in Egypt where Joseph serves an Egyptian master with the name of Potiphar. The name "Potiphar" almost everyone agrees comes from the Egyptian *P3-di-p3-rꜥ*, which means "He whom (the sun god) Ra gives." Because this name (and this form of Egyptian name) is common in the Late Period, Redford (1970 *A Study of the Biblical Joseph Story*) suggests that it may be a later insertion into the Biblical text. K.A. Kitchen (2003 *On the Reliability of the Old Testament* p. 347) would probably agree, in that he suggests that Potiphar may be an updated form of the earlier name *Didi-Rꜥ*, which means essentially the same thing. Being good-looking, Joseph gets into trouble for rejecting the advances of Potiphar's wife, just like the incident in the Egyptian Tale of Two Brothers. Although put into prison, in a classic "rags to riches" tale, Joseph rises to the position of vizier and is able to help his brothers when they come to Egypt seeking to obtain grain in a time of famine. Redford emphasizes folkloric elements of the story and the fact that no high ranking dignitary of any sort from any period named "Joseph" is known from ancient Egyptian sources. Hoffmeier (1997 *Israel in Egypt*) emphasizes the evidence for Asiatics settling in Egypt in the Late Middle Kingdom and Second Intermediate Period and the fact that it was not unknown for Asiatics with Semitic names to act as viziers in Egypt, e.g. the vizier Aper-el from the reign of Akhenaten.

If the Joseph story explains the entrance of the Hebrews into Egypt, their exit under Moses is explained in the Book of Exodus, which is commemorated in the Jewish holiday of Passover (or Pesach). There is no direct evidence for the presence of Israel in the Egyptian Delta in the second millennium B.C.; but the land of Israel is mentioned in the victory stela of Pharaoh Merneptah of the 19th Dynasty (translation from R.J. Williams "Egypt and Israel" in



The Legacy of Egypt (1971) p. 259):

The princes lie prostrate, saying 'Hail!'
Not one lifts his head among the
Nine Bows.
Destruction for Libya! Hatti is pacified;
Canaan is plundered with every evil;
Askelon is taken; Gezer is captured;
Yanoam is made non-existent;
Israel lies desolate; its posterity is no more;
Hurru has become a widow for
Egypt.

Evidence such as this mention of Israel suggests that the pharaoh of the Exodus was likely Merneptah's father Ramesses II. The name "Moses" is generally thought to derive from the Egyptian verb *msy*, meaning "to be born." Theophoric names with this verb, such as Ra-messes or Thoth-moses, are common in New Kingdom Egypt; Moses himself, or a later Hebrew scribe, may well have dropped off the name of an Egyptian god which originally prefixed the name. Redford ("An Egyptological Perspective on the Exodus Narrative" in *Egypt, Israel, Sinai*. Tel Aviv, 1987) emphasizes the role of Moses as the semi-mythical founder of his nation, like Aeneas of Rome, or Arthur of Britain. The exposure of an infant such as Moses in a basket on the river is a common folkloric motif, found, for example, in the birth narrative of Sargon of Akkad (2371-2316 B.C.). Whereas Redford sees a surprising lack of Egyptological detail in the Exodus narrative, Hoffmeier (1997 *Israel in Egypt* p. 224) sees ample Egyptian connections and finds much indirect evidence that "the main points of the Israel in Egypt and Exodus narratives are indeed plausible."

The poetic style and imagery of biblical texts like Proverbs, Job, and Ecclesiastes are similar to those found in Egyptian Instruction literature, and the term "wisdom literature" may be used to refer to both sets of texts. An example of the close similarities is found in the following invocation to pay attention to the teaching of the sage, which is common to both biblical and Egyptian wisdom literature:

Proverbs 22.17-18: Incline your ear, and hear the
words of the wise,
and apply your mind to my
knowledge;
for it will be pleasant if you keep
them within you,
if all of them are ready on your
lips.

Amenemope III. 9-11 Give me your ears! Listen to what
I have said.
Set your mind to understanding
them.
It being profitable to put them in
your mind ...
Amenemope III.16 May they act as a mooring post on
your tongue.

Such parallels have led scholars (e.g. Erman & Keimer) to suggest that the Hebrew text of Proverbs was derived from the Egyptian text of Amenemope, or conversely that the Egyptian text was derived from a Semitic original (Kevin & Drioton), or that both texts were derived from a

Semitic (Oesterley) or Egyptian (Grumach) original. Parallels are not uniquely limited to Amenemope and Proverbs, but extend to other Egyptian wisdom texts, such as those of Ptahhotep and Any, other biblical texts, such as Deuteronomy, and also Mesopotamian wisdom texts, such as Ahiqar. Thus, a common ancient Near Eastern wisdom tradition with repeated concepts and images explains the similarities between these texts.

In summary, the common ancient Near Eastern context of both ancient Egypt and biblical literature should be emphasized. One of the best sources for those interested in the biblical connections of ancient Egypt (and the rest of the Near East) is a book regrettably not found in this author's library, *Ancient Near Eastern Texts Relating to the Old Testament* (Princeton, 1969) edited by James B. Pritchard, which gives translations of ancient Mesopotamian, Semitic, and Egyptian texts with citations to Biblical parallels in the margins. Unfortunately, when dealing with specific historic events, comparing the biblical and Egyptian sources is a bit like comparing the proverbial apples and oranges. It is not surprising that there is no Egyptian account of the Exodus, for example, since one can hardly expect an Egyptian king to record the escape of his slaves in a written record in tomb or temple that was expected to repeat its depiction over and over, for ever and ever, world without end. Amen.

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 for research on the Egyptian Appeal to the Living texts. 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 Northern District Library in Toronto on Thursday November 12th 2-3:30PM on Tutankhamun's Curse: Chapter and Verse.



‘A DAY IN THE LIFE . . . ‘ -- PERSONAL DIG DIARIES

Rexine Hummel

Feb. 19, 09: I am finally here in Luxor and am settling in. It was a long and not too bad a flight. My cold was pretty bad and it was hard trying to pretend I wasn't sick so that I wouldn't be thrown off the plane. Thank goodness I am on antibiotics since I am now feeling much better. I flew straight through from Toronto to Luxor. Happily, all my luggage arrived with me and Ted [Brock] was at the airport door to meet me. It was around noon and the temperature was about 27 degrees. Ted took me to his and Lyla's apartment where I left my coat and luggage and then we walked over to the American Research Centre in Egypt (ARCE) office, met the man in charge, signed a contract to work for ten weeks, and then had a lunch in their dining room. Everything was very pleasant

and civilized. Apparently, since I am classified as a consultant I can eat all my meals there except on Fridays. When Lyla comes here to work with me in about two weeks I will move into the ARCE residence which sounds very interesting. As soon as the sun goes down it really cools off. I forgot to bring any blouses or tops with long sleeves (other than my work-in-the-sun-shirt) and I am regretting that now. Tomorrow Ted plans to take me to Chicago House library so we can start locating the books that we will need. We also have to shop for work supplies and a few breakfast groceries.

Feb. 20, 09: I slept in until 8 this morning and it was wonderful. Ted laid out a plan of the Temple of Luxor showing the gates and walls of the ancient Roman army encampment. The Roman army took over the temple in the third century AD and used the inner most holy part as their administration centre. They found the walls, of course, covered with carved paintings of Egyptian pharaohs and their gods. The Romans promptly plastered over these scenes and painted some Roman Emperors in the apse over the altar and on the adjoining wall, pictures of soldiers and Roman courtiers. The little that is remaining has been cleaned lately and has proved to be the best example of extant Roman painting in the world. Surrounding the temple outside, they built a huge defensive wall with porticos, bastions, and impressive gates. The jumble of mud bricks and blocks piled inside this wall are all that is left of this era.

The town of Luxor began a dewatering project to draw away the water from the foundations of the temple and pump it back into the Nile. The rising ground water has been threatening the monuments for years. Ted Brock was hired by the project as its archaeologist and it is because of the digging by this project that large quantities of pottery and other artifacts were salvaged and housed in various sheds around the temple. The project dug deep trenches around the temple with the main pumping station at the back of the temple. On the map I was shown the main pumping station and the various areas along the trench where my pottery was found. Since all the bags of pottery are labeled with their find location it is hoped that I can find some clues to the date and function for the clusters of pots that were rescued. Many of them are fragments so we have hired an Egyptian to find matches and glue them together. He is Mohammed Farouk (Omar Farouk and Adel Farouk's brother with whom I have worked for many years).

On Fridays there is no food provided at ARCE so Ted took me to Chicago House which generously offers visiting archaeologists a free lunch while they visit the library on Fridays. Chicago House is my favorite place in Luxor. It is a very old stately mansion built years ago by the Rockefellers to provide a residence for staff who do epigraphic work on the monuments. They try to out-British the British by having English tea time and having very formal meals. Friday lunch was a sumptuous buffet. We all carried our over-full plates into the garden full of blooming bougainvillea and chatted pleasantly with the staff. Ted and I spent the rest of the day in the library. I took the opportunity to write down all the Late Roman reference books that I could find. In the library I met a girl I had once dug with at Mendes. Her name is Kelly Diamond and she is now married with two kids and staying in Luxor for five months as an ARCE fellow working on a project concerning the Theban tombs. It was a great day and now I look forward to another night's sleep to try to get rid of this cold.

Feb. 24: So much has happened I don't know where to begin. I am gradually getting used to the work day. The first day last Saturday almost did me in. Ted took me to the site at 8 in the morning while it was still cool. I was in a light blouse and the locals were wrapped up in jackets and scarves. It was probably around 20 degrees. Even when we take the service minibus we have to walk a long way to get it and then when we get out we have to walk from Karnak Street down to the corniche (they don't allow the local service minibuses on the corniche anymore), and walk about a long block to the Luxor Temple entrance. The corniche is beautiful in the morning. We walk past all the cruise boats when they are moored and there are few people on the streets. Ted knows everyone on the entrance desk so we say hello, shake hands and salaam everyone and sail past. In front of the temple we turn left and walk the length of the Avenue of Sphinxes on the ancient pavement. It is glorious. Then at the third sphinx from the end we turn left through a hole in the wall and continue up a small hill towards some dilapidated sheds beside the wall surrounding the whole site. We have left behind tourist land and here the ground is bumpy, dried dirt, with garbage strewn about.

The sheds which are exposed to the sun all day (not a tree or bush in sight) contain all the boxes of my pottery. One large table sits there covered in about an inch of fine Egyptian dust -- the kind of dust that you breathe in and that sticks to you. Two broken chairs appeared out of the shed and we surveyed our work area. With a long brush we tried to clean up the table and move some boxes of pottery out of the shed so we could look at it. Of course there is far more than I expected. It wasn't long before I was the colour of the landscape since the dust stuck to my sun block. By 2 pm I was dirty and exhausted and I staggered along behind Ted back to the corniche. We had to go back through the entrance just as the sparkling clean and perky tourists were coming through. Back at the flat I was too tired to wash or to eat. I just fell into my bed. About 5 pm I rose from my coma, had a shower, we went to eat at ARCE and then we all went to the Mummification Museum to hear a lecture from a French professor on Osirid chapels in Karnak Temple. It was extremely interesting and about 100 people were there.

Each day I have felt a little less tired. My cold is going away and I guess I am getting used to the regime. We have ordered a canvas canopy. The guy finally came on day three to put it up and found he did not have enough canvas so we have a roof but the sun comes in all morning through the open side. This morning Ted hung up two reed mats and we got instant relief from the sun. We are still waiting for the canvas man to come. We have received two tables from ARCE and we have scavenged all over the site for wooden crates that we can use as table tops in order to lay out the pottery. Ted even took the door off of one of the sheds to use as a table but we have to hang the door back up when we leave every day.

We have to remember to carry enough drinking water with us because we get dehydrated. That's not such a bad thing since the closest washroom is the one for tourists back at the entrance of the temple. Each day I find some pieces of delightful pottery that make it all worthwhile. This is pottery that I am not too familiar with so it is kind of stressful having to publish it. It is getting late and I am using ARCE's internet facility and I have to go back to the apartment by myself.

Mar. 2: I moved into the ARCE residence yesterday and everything is going great so far. I am in apartment 5 in room B on the third floor which is really the fourth in Egypt. Each apartment has three bedrooms, a large living room with work tables, a huge bathroom and a small kitchen. There is a long balcony off the living room overlooking the Avenue of Sphinxes which is slowly being excavated and inching itself forward towards Karnak Temple.

My bedroom has a double bed with thick wool blankets and a duvet on it. Egyptians seem to think 18 degrees is cold. My windows that have both screens and wooden shutters look down on the entrance in the side alley. If I lean out and look left I can see the Avenue of Sphinxes. Straight ahead I am looking onto the balconies of another apartment building. All the ceilings are about 13 feet high so my room can accommodate a very tall wooden wardrobe for my clothes. Towels and housekeeping are provided so it is kind of like being in a hotel. I am very lucky because one of my roommates is Pam Rose who is a very famous British Egyptologist and ceramicist. She has published the pottery from Amarna and she runs the dig at Qasr Ibrim which some of us will be seeing next October when we cruise Lake Nasser. She has just come up from Asswan after finishing a study season on Qasr Ibrim so I must get her to tell me all about the place. I just hope some of her pottery knowledge will wipe off on me. She is now working for ARCE and is conducting excavations at the Khnum Temple at Karnak. Our project is the only pottery project.



I am sitting now in the large living room. We can actually get wireless internet here which is very convenient. There is a huge TV screen mounted on the wall but it has not been on yet since every moment seems to be spent working. We even have our own water cooler in the apartment. We eat our meals in a dining room on the first floor and the meals so far have been excellent. Of course anything that I don't have to cook myself tastes great. We have freshly squeezed grapefruit or orange juice very morning and there is always the Sudanese drink Karkaday in the frig. Since everyone has a different schedule the food is usually some kind of casserole that can be put out like a buffet and heated up in the microwave. At supper we have soup and salad as well as a main course. The vegetables are fresh and fabulous. I feel very spoiled. I have yet to find the laundry facilities but that will soon become a necessity as I run out of clothes.

The work is going fine although I am feeling a little overwhelmed, since Lyla has not yet arrived and I am working by myself. I am attaching some of the pictures that I took of the

site on the first days before we got the complete canopy. You can see the reed mat that we had to put up. It is still very dusty and dirty there but we are coping.



Mar. 15: I have attached some pictures of views taken from our work area to the mosque on the left, and the Avenue of Sphinxes. I am sorry that I have taken so long to write but I have been very busy working all day and into the evening. The job is much bigger than I expected and we have a deadline looming so every minute counts. I process the sherds in the field and then in the afternoons and evenings I enter the data into the database, try to organize it and get it ready to put on plates for the report and try and find parallels at other sites for the vessels that I have. It is a huge job. Thank goodness Lyla has arrived and is drawing up a storm. We have little time to see any of the sights or to even shop. I was forced into shopping one evening to buy some light cotton shirts with long sleeves to work in. Most of the ones I brought had short sleeves. We take public transportation every day so I am in the public much more than I realized I would be when I packed.

I love Egyptians. Can you visualize a packed streetcar or elevator in Toronto? The doors open and the people inside act as if you are invisible. Not in Egypt. The public transportation consists of hundreds of minibuses with about 4 rows of seats

and jump seats in the aisle. They all have a special coloured band along the side that indicates vaguely the route that they are taking. I take the blue banded minibuses. You put your arm out and hail them like you hail a taxi. They come up to you. The sliding door remains constantly open and although it looks completely full everyone inside rearranges themselves: some crawl into the back section, others shift kids or bags to laps and squeeze over just to fit you in. They do all this with a smile. When we are all seated everyone passes up their fare money to the persons ahead who then pass it on up to the driver. The driver makes change and passes it back all the while driving wildly in and out of heavy traffic. The fare is 50 piastres (one half an Egyptian pound or 10 cents). I am getting used to being stared at by children who are on their way to school in their school uniforms. The young women in high school gently giggle at me. I am a little unnerved by the open door if I am beside it so I brace my feet when the driver goes around curves. No one else seems to worry about it. When the vehicle is very full some of the young men stand in the doorway holding on to the roof. I am not ready to do that yet.

Coming back from the temple is more of a challenge since only some of the blue minibuses go along my street. The destination is written in Arabic on the front window. I haven't practiced written Arabic in years so I was rusty at first but now I can recognize my destination. I think the buses are privately owned and then permitted to operate by the state. The driver yells out his destination at each stop, trying to entice people into his bus. The buses are not allowed along the corniche or the touristy main street along the river, so after I leave the bus I have a long walk down to the corniche and along to the temple entrance. Every day the hawkers along the way are trying to sell me tours to the West Bank, caleche rides, or souvenirs. I guess to them I still look like a tourist. It is beautiful at 7 in the morning. The tour boats are moored at their docks and the little people ferry goes back and forth from the West Bank. The temple is usually empty in the morning and looks magnificent as I pass it and head down the Avenue of Sphinxes to work. This is a wonderful place to be. This weekend there is a conference in Aswan commemorating the work done by UNESCO to rescue the Nubian temples from the watery grave of Lake Nasser. I am expecting Chris Grymsky from the ROM to pass by Luxor and visit us.

Mar. 25: The last 36 hours here have been so eventful that I can hardly remember it all. My roommate Lindsay and I were just happily working away at our computers in our apartment living room late yesterday afternoon. At one point we were distracted by a lot of noise coming from the other side of the Avenue of Sphinxes and looked out to see a huge lineup of caleches (horse and buggies) getting ready to travel into the town. They probably had a gig to pick up a group of tourists and take them to the sound and light show at Karnak Temple. We took pictures and watched them gallop away. I guess most of the drivers live in this area. We see plenty of livestock over there (donkeys, sheep, goats and chickens). Around 6:30 Lindsay said to me: "Do you think it is extra dusty in here?" I looked up and did think the air was quite heavy with dust and the computer and table were coated in more dust than usual. We went out on the balcony and were shocked to see that a huge sandstorm was raging in the west. We couldn't see the other

side of the Avenue of Sphinxes for the sand in the air. That rather explained all the noises of banging and crashing over our heads on the roof that we had heard and ignored. It is always noisy here anyway. We closed up all the windows but not before our beds had a thick coating of fine silt. We are in the middle of the Hamseen Season (the word means fifty) – these winds traditionally blow for 50 days in March and April, bringing very hot, dry, and often dust-laden southerly winds periodically across Egypt from the Sahara desert. They come up suddenly, reducing visibility, causing airports to close and everyone to run for cover. Everything that isn't battened down flies and it is dangerous to walk in the streets because of flying objects. The power went off across the avenue and so we closed down our computers and went down to dinner to exchange personal Hamseen stories.

Later when the winds had calmed down Lindsay and I went up to the roof to see the damage. Our roof is set up like a patio with potted plants and gazebo-like canopies over tables and chairs. When we opened the door to the roof we had to crawl under a pole that had fallen across the doorway. The floor was littered with sand and broken glass from the light fixtures. And the canopies were ripped to shreds. I wonder what happened to the people in the buggies going to Sound and Light. The storms at least clear the air and bring cooler weather. This morning we were quite anxious to see how our little ceramic camp had fared in the wind. Luckily the posts had given way and the canvas had not ripped. Our boxes of sherds were filled with sand and the wind had even blown some sherds off the table. Ted put my table in the shade of one of the sheds and I set to work.



excavation. I did not want to be away from my work too long.

Once there he introduced me to everyone on the team. They were about to have their breakfast and even though I had already had my breakfast and said that I was fine they did not take "no" for an answer and insisted that I partake. In a blink of an eye cardboard boxes that had held mineral water became a makeshift table and a newspaper tablecloth was spread on the table. Out came plastic containers filled with soft goat cheese, kibbeh (Egyptian small hamburgers), Ful (a popular Egyptian bean dish) plates of sliced tomatoes and cucumbers and three different kinds of fresh bread. It was a feast. Men arrived from everywhere to join in the breakfast. They put the table inside a

Our inspector came to visit and Ted asked him if he would take me to show me the sherds coming out of an Egyptian Excavation of the Sphinx Avenue near the location that my pottery had come from. Off I went with Mohammed to see the other



small shed to be out of the sun and all sat on the floor around the table. I just stood there like a dummy. My days of sitting cross legged are long past and out of nowhere a chair was brought just for me. I squeezed into the doorway with my chair. Everyone dug hungrily into the food. There were no plates or utensils so I just sat there wondering how to proceed. Everyone kept pointing to the food and urging me on. So I took a bold step and tore off a piece of the bread and gingerly dipped it into the soft goat cheese. Then I asked Mohammed to put a scoop of beans onto my bread. The first mouthful was delicious so I dug in with my bread and my hands like the others. I wasn't as skilled as they were unfortunately and I was the only one with cheese and tomatoes sliding down my arms onto my lap. Hot tea finished the meal and people slowly got back to work. I then went over to see their potsherds, which they had washed and carefully laid out on the ground between brick dividers. Their pottery resembled mine in many ways so it was very interesting for me to look at. In some cases they had more intact pieces that allowed me to see the original shape of the vessel. I finally got back to my own pottery with only a few hours of work time left. Our camp is being repaired and it should be back in shape by tomorrow.

Apr. 10: I had hoped to be finished processing the pottery by the end of March and spend all of April analyzing and writing the report. Fate intervened. Just when I thought that I had a handle on the wares and time periods of the sherds everything changed. New and very different pottery began to appear on my table and I had to do a lot of scrambling through books at the Chicago House library to find out what they were. I not only have 4th to 6th century AD Roman pottery I now have Byzantine, Medieval and almost modern. The stuff is beautiful, it is painted with designs, and demands to be noticed. There is just too much of it.



Rexine Hummel has over 30 years of experience as a ceramicist. She has developed expertise in the daunting hidden mysteries of the pottery of numerous time periods, including late Old Kingdom, First Intermediate Period, Middle Kingdom, Second Intermediate Period, New Kingdom, Third Intermediate Period, Saite Persian Period, and early and late Roman Periods!

Little wonder then that Rexine has participated in a variety of digs under the tutelage of a number of internationally respected scholars. Examples include: the Akhenaten Temple Project (Don Redford); Mendes (Don Redford); Tel Borg (James Hoffmeier); Tel Tebilla (Greg Mumford); Ras Budran (Greg Mumford); Temple of Tausert (Richard Wilkinson); and the Luxor and Karnak Temples Dewatering Project (Ted Brock (archeologist)).

In 2006 Rexine worked on ceramics recovered from trenches around Karnak Temple during the dewatering project. In this issue she describes her days while working on the ceramics salvaged from trenches around the Luxor Temple. As these are Rexine's personal 'daily life' experiences, they do not include excavation activities or results. For more information about this significant project see the ARCE web site at <http://www.arce.org>. All photographs by the author except the final two, which were taken by Lyla Brock.

35TH ANNUAL SSEA SYMPOSIUM: ANCIENT EGYPT AND THE BIBLE

Lyn Green

The SSEA's 35th Annual Symposium, entitled *Ancient Egypt and the Bible*, will take place on Saturday, November 7th, 2009. Once again, the Symposium is held in association with The Royal Ontario Museum (ROM). The Scholars' Colloquium will be hosted by the ROM and the Symposium will take place on the campus of the University of Toronto.

Egypt is intimately connected to three great religions: Judaism, Christianity, and Islam. It is the backdrop for some of the most well known stories of the sacred books of all three, including the Exodus, Joseph, and Abraham. Egyptology, and archaeology in particular, can help us provide context for these accounts. Join a panel of distinguished scholars as they illuminate the history behind the holy texts. Speakers include Prof. Donald B. Redford of Pennsylvania State University (author of *Egypt, Canaan and Israel*), Dr. John S. Holladay, Prof. Emeritus of the University of Toronto, Prof. James K. Hoffmeier of Trinity International University (author of *Israel in Egypt*), and Henry T. Aubin (author of *The Rescue of Jerusalem*), in addition to other international scholars. The location of the Symposium is the University of Toronto, 5 Bancroft Avenue, Room 1050. Prices for the Symposium are \$85 for SSEA and ROM members (\$80 online) and \$45 for students with valid ID (\$40 online). The price for non-members is \$95 (\$90 online). The cost does not include lunch. To register online, go to http://www.rom.on.ca/programs/lectures/index.php?ref=showinfo&program_id=5022. If registering by mail, cheques must be made payable to **The Royal Ontario Museum** and mailed to the Programs Dept, Royal Ontario Museum, 100 Queens Park Cres. Toronto, M5S 2C6. For information please phone 416.586.5797 or email programs@rom.on.ca. To become a member of The SSEA, go to <http://www.thessea.org>.

SSEA SCHOLARS' COLLOQUIUM 2009

Lyn Green

Enjoy a wide variety of short papers on all aspects of ancient Egypt, from reports on recent digs to careful consideration and re-evaluation of religion, art, history, literature and politics. Everyone is welcome to these free events, held in The Theatre of The Royal Ontario Museum on Friday, November 6th and Sunday, November 8th. The Friday session will last from 9am to 5pm, and the Sunday session from noon until 5pm. Entry is via the Group Entrance, located 1/2 block south of Bloor St. West on Queens' Park Crescent.

2009 SCHOLARS' COLLOQUIUM FINAL 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 final 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 info@thessea.org or ssea@byu.edu. Please note that only proposals submitted in electronic format [i.e. via email] will be considered.

MONTREAL CHAPTER REPORT

Jean-Frédéric Brunet

The 2008/09 season finished in beauty with a wonderful pique nique under the sun (yes, there were a few nice days in June!). Wonderful food and good company are always great ingredients for a wonderful time, but when such company is united by its love for all things Egyptian a very special day is guaranteed. Egypt-themed activities tested our knowledge, physical might, and strategic ability, especially during the boomerang hunt for the golden bird! Our annual fundraising auction was also held on that occasion, the auctioneer being none else than our Pharaoh Amentonphis himself (see last report!).

Our spring season also included two lectures, one public and one for members. We first heard our chapter's

vice-president, Jean Revez, discussing three different aspects of the numerous contacts that existed between Egypt and her Near Eastern neighbours, including commerce, diplomacy, and warfare. Then, François Foley taught us about the multiple faces of Akhenaton in both modern French and Anglo-Saxon fiction. These faces reflected our modern preoccupations as much, if not more, than historical facts. Two special events completed last spring: l'Octogone, the LaSalle Borough's public library, held a one day discovery activity with a group of us (including this reporter!) wearing ancient Egyptian costumes and presenting replica artefacts and answering questions from an eager public. The activity was much fun and already other venues have shown interest -- watch for us in St-Leonard Borough this fall!

Finally, a very different kind of party left Montreal for Gatineau back in late March. Co-organised with the Association des études du proche orient ancien (AEPOA), the objective of this field trip was to visit the *Tombs of Eternity: The Afterlife in Ancient Egypt* special exhibit at the Canadian Museum of Civilization. Vice President Dr. Revez acted as our tour guide. The party was also greeted and guided by Ms. Karine Lelièvre, the exhibit's senior program planner. Finally, they played a huge "spot the (scientific) error" game during an IMAX film presentation.

We are now looking forward to the 2009/10 season, our tenth anniversary season, no less! The celebrations will involve many special activities and lecturers from abroad! At the time of writing, some fine points still need ironing, so please visit regularly the Society's web sites for all the details! The Chapter's tenth anniversary will also be emphasized through the creation, in collaboration with the Egyptian consulate, the AEPOA and EgyptAir, of a new bursary for Québec students with full details to be disclosed soon. So stay tuned!

TORONTO CHAPTER REPORT

Deirdre Keheler

We are at the end of another successful year in the Toronto Chapter. Last year the chapter decided to hold lectures over the summer. These lectures were offered free for members as a special extra (there was a small charge for non-members). The series was so popular we decided to move to a bigger room and hold the Summer Series again this year. This summer's theme, "Ancient Egypt's Mightiest Bulls" was selected based on a survey of last year's attendees. We have enjoyed focused lectures on some of the most important reigns in Egyptian history. And the battle was on to determine who ancient Egypt's mightiest bull was. The contenders were Mentuhotep II (lecture given by Dr. Kei Yamamoto), Hatshepsut (lecture given by Deirdre Keheler), Akhenaten (lecture given by Dr. Lyn Green) or Rameses II (lecture given by Zoe McQuinn). After careful consideration, the enthusiastic audience chose Akhenaten by a slim margin, followed closely by Hatshepsut and Rameses II.

The planning for the 2009-10 season is well underway! The current 2009-10 lecture schedule is:

Fri., September 11: *The Egyptian Potter and the Goblet of Secrets: A Study of the Middle Kingdom Ceramics Assemblage at North Abydos* (Dr. Kei Yamamoto, U. of Toronto)

Fri., October 23: *New Kingdom Royal Cities: The Palaces of Deir el-Ballas, Malqata and El-Amarna* (Amber Hutchinson, U. of Toronto)

Tues., November 10: *Title TBA* (Lyla Pinch-Brock, Royal Ontario Museum)

Fri., December 11: *The Golden King and the Great Pharaohs* (Speakers TBA)

Fri., January 8: *The Birth of Ancient Egyptian Literature* (Dr. James Allen, Brown University)

Fri., February 12: *The Royal Titulary in the 18th Dynasty: Change and Continuity* (Dr. Ronald J. Leprohon, University of Toronto)

Fri., March 12: *Demotic Tales and the Oral Tradition* (Dr. J. Jay, Eastern Kentucky University)

Fri., April 16: *Wisdom Literature -- moral and ethical values of the ancient Egyptians* (Christina Geisen, University of Toronto)

The social club has also been very active over the spring/summer. Our main event of the year, "Roaming the ROM" took place on May 8th. Members followed a scavenger hunt around the Royal Ontario Museum in order to locate Egyptian related artifacts and specimens tucked away all over the building. The winner of the scavenger hunt was member Helen House -- Congratulations Helen! During the hunt members paused to enjoy tours of the ROM's Ancient Egypt gallery. I would like to thank Lyn Green and Erin Kerr for conducting the tours.

Members also gathered at the Pear Tree restaurant in Toronto for bread and beer to celebrate the chapter's annual New Year's Party on July 25th. A good (and slightly boisterous) time was had by all.

The next event planned by the social club is a welcome back movie night. The movie night will take place on Friday September 18th, at 4 Bancroft Avenue, Rm. 200B, 7pm. Join us for fun and free popcorn! The social club has several other events planned for the 2009-2010 season. On Wednesday December 16th the club has planned a visit to the *King Tut: The Golden King and the Great Pharaohs* exhibit at the Art Gallery of Ontario (AGO). If you would like a ticket to join the visit to the AGO please send a cheque to the SSEA office (PO Box 578, Postal Station P, Toronto ON, M5S 2T1) payable to "SSEA Toronto" in the amount of \$26 (**to be received by October 16th**). Please write "Tut trip" in the memo line and include a telephone number. Please note that our ticket supply is limited and if demand is high we may run out. The major undertaking of the social club in 2009-2010 is a *Senet* Tournament, which will take place on May 8th, 2010.

The Toronto Chapter is pleased to offer courses in the 2009-10 season. University of Toronto doctoral candidate

Christina Geisen will offer "The Royal Tombs of the New Kingdom in the Valley of the Kings" beginning Thursday, October 1st. In November, Dr. Kei Yamamoto will offer "Middle Kingdom Art", and in January, Sherine El-Sebaie will offer "A Virtual Tour of Egyptian Masterpieces around the World."

Mark your calendars! The Annual Meeting of Ontario Members (AMOM) will take place on Friday October 16th at 4 Bancroft Avenue, Rm. 215 at 7 pm. This meeting is necessary to approve the 2008-2009 chapter financial statements and the budget for the 2009-2010 events -- please attend if you are able. Refreshments and *senet* will follow the meeting!

For more information about the events or courses of the 2009-10 season please keep your eye on the web site www.thessea.org. If you do not have access to either e-mail or the internet and are having trouble getting updates of events in the Toronto area please send a note to the Toronto Chapter at SSEA office with your contact information (PO Box 578, Postal Station P, Toronto ON, M5S 2T1).

RESULTS OF 2009 SSEA RESEARCH COMPETITION ANNOUNCED

The Review Committee for the SSEA (USA) Research Competition for 2009 has announced the winners.

The Review Committee has selected the applications of Eric Wells (UCLA) "The Iconography and Material Culture of Personal Piety" and Kei Yamamoto (U. of Toronto) "Archaeological Materials from Ayrton's Cemetery F in Abydos" for funding in this year's competition.

There were a number of exceptional applications and the review committee had to make some difficult decisions because of the excellent applications from which to choose. Each recipient will receive an award of \$3000 (USD) to support their research projects. We want to thank all of the students who participated in this year's competition. Pending fund raising the announcement for the 2010 competition should be made in the early spring. This year's grants were made possible by the generous contributions of the Logan Family Trust and Mr David Berg.

If you are interested in donating to next year's Research Competition, please contact: eugene.cruz-uribe@nau.edu. All Canadian and American donors will receive a tax receipt in the amount of their donation. For more information on the Research Competition, visit http://www.thessea.org/research_competition_2009.php.

Eugene Cruz-Uribe, PhD
Professor Emeritus
Department of History, Northern Arizona University
on behalf of the Review Committee

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