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The Society for the Study of Egyptian Antiquities

Newsletter

Editor: Jennette Boehmer

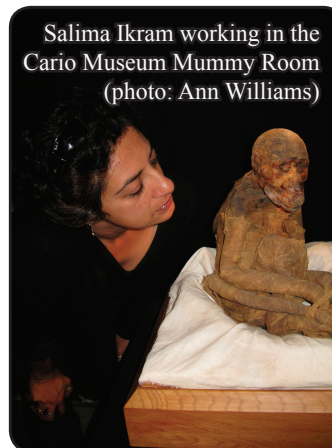
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LOOKING FORWARD: EGYPTOLOGY IN 2050 – DR. SALIMA IKRAM

INTRODUCTION: The second in our *Looking Forward* interview series features Dr. Salima Ikram. Dr. Ikram is Professor of Egyptology at the American University in Cairo, and has worked in Egypt since 1986. She has lived in Pakistan, the USA, UK, and Egypt. When asked how she became interested in Egyptology, Dr. Ikram replied :



Salima Ikram working in the Cairo Museum Mummy Room (photo: Ann Williams)

"I was interested in the Minoans because I had read the Theseus myth in a book I received on my seventh birthday. On my 8th birthday I got the Time Life book on ancient Egypt, and was torn between the two. When I was 9.5 I had the good fortune to go to Cairo with my family, and fell in love with the Grand Gallery of the Great Pyramid. Then, we visited the Cairo Museum, where I bumped into Rahotep and Nofret's

base-surround, turned around and thought they were real, and decided that I had found 'my' people and decided to become an Egyptologist. Thereafter I knew I was going to be an archaeologist/ancient historian, with a specialization in ancient Egypt. I guess that I, like many of my colleagues, never grew out of the childhood passion."

After double majoring in History as well as Classical and Near Eastern Archaeology at Bryn Mawr College (USA), Dr. Ikram received her M. Phil. (in museology and Egyptian archaeology) and PhD (in Egyptian archaeology) from Cambridge University. She has directed the Animal Mummy

S.S.E.A.
P.O. Box 578
Station "P" Toronto
Ontario M5S 2T1
CANADA

Project (Cairo Museum), co-directed the Predynastic Gallery Project (Cairo Museum), and is co-director of the North Kharga Oasis Survey. Dr. Ikram has worked on several excavations in Egypt as well as in the Sudan, Greece, and Turkey.

Her primary research interests are death, daily life, archaeozoology, ethnoarchaeology, rock art, experimental archaeology, and the preservation and presentation of cultural heritage. She has lectured on these and other subjects all over the world. Dr. Ikram has written several books (for adults and children) and articles, with subject matters ranging from mummification to the eating habits of the ancient Egyptians. She has also appeared on television.

Some of Dr. Ikram's many publications for adults include *Ancient Egypt, An Introduction* (New York. Cambridge University Press. 2010), *Death and Burial in Ancient Egypt* (London. Longman. 2003), and *Choice Cuts: Meat Production in Ancient Egypt* (Leuven. Peeters Publications. 1995). Children's books include *A Zoo for Eternity: Animal Mummies from the Cairo Museum* (Cairo. Supreme Council of Antiquities Press. 2004), and *Egypt: Land and People* (Cairo. Hoopoe Books. 1997).

Dr. Ikram was kind enough to conduct this email interview while on her summer vacation, and we thank her for her thoughtful consideration of a field that is both her profession and her passion.

The State of Egyptology

Newsletter: *What do you believe Egyptologists "must" do during the next 40 years, leading up to 2050?*

Salima Ikram: Improve communication between Egyptology and other disciplines, and between Egyptology and the public.

We should target holes in our knowledge and try to fill these, instead of endlessly revisiting old ground. Certainly there is a place (and a need) for reinterpretation of data, but we should also be looking to answer questions that have been ignored.

Publish, publish, publish! Too many people are sitting on excavations/surveys that should be made available. We are all somewhat guilty of this, in part due to over commitment, and in part sometimes, alas, to sheer laziness.

N: *How will these changes be brought about?*

SA: We have to liaise and engage in a constructive way with the media and attempt to have some control over what sorts of programs are made about ancient Egypt so that some substance is made available, in addition to some fluff. There is still too much in the way of misinformation and sensationalism in the media.

In terms of other disciplines, Egyptologists need to be aware of what other archaeologists and anthropologists are doing. We can then use tools, theories, and ideas that are appropriate to our discipline, and discard those that are not. We can also then engage in a meaningful discourse with other disciplines, many of which seem to have rather archaic ideas about Egyptology and Egyptologists.

Pressing people to publish is in part being done by the Supreme Council of Antiquities (SCA), as well as the current academic culture. Hopefully all this pushing will not compromise the quality of work.

N: *Are Egyptologists (past and present) themselves in some way responsible for misinforming the media, other professions, and the general public about ancient Egypt? If so, what do we need to do to remedy this?*

SA: I think that through negligence we are partially responsible. Some of the media and other claims are so patently absurd that we do not engage with them, thus they say what they please with no rational argumentation from our side. Of course, there is also the problem that on the whole, large parts of the general public prefer the more sensationalist interpretation of ancient Egypt to reality.

The Role of Technology

N: *Will technology change the way Egyptology is done in the next 40 years?*

SA: Technology is playing an increasing role in archaeology. Using satellite images and geomagnetic surveys is changing how we approach sites. Sometimes it makes archaeology less fun, but it is certainly very fruitful. DNA studies on human and animal remains will also change how we view the past with the possibility of clarifying relationships between groups of individuals and tracking diseases. SEM (Scanning Electron Microscopy), paint analyses GS (Gas spectrometry) or xray defraction or what have you, C14 (carbon 14 dating), TL (thermo luminescence dating) and other tests that can be performed on ancient Egyptian materials (resins, oils, paints, pots, woods, etc), are all helping us better understand and interpret the past by identifying the origins of materials, trade routes, and modes of exploiting these materials in antiquity.

However, we should always remember that technology does not provide an interpretation that is absolutely correct—indeed, it is often not an interpretation, but rather raw data, and we should remember that such data can be manipulated/presented just as any other data can.

Technology is a tool. Often it makes for better scholarship, but it depends on interpretation. It can also be quite dangerous as sometimes humanities/social science scholars feel that 'science' provides absolute answers. It is a bit like viewing technology as the magical 8-ball that will provide answers to all our questions. We must remember to use our brains as well as our common sense when using technology.

N: *Will increasing reliance on technology create inequities or impediments to good field archaeology?*

SA: Yes, it will. Not everyone has the same budget or access to technology, and it will make things very difficult for some scholars.

N: *Can anything be done to bring more equity to this situation, if not immediately then over time?*

SA: This is hard to answer. It would be lovely to say ‘yes,’ but I don’t know. Even now there are differences in field approaches depending on finances.

N: *You spoke about the importance of high quality scholarship. How can or should the discipline of Egyptology ensure that such quality is consistently achieved, now and over the next 40 years?*

SA: Egyptology, as with many other disciplines, often has less control over quality in face of the demands of university administration and funding bodies. Of course we should remain vigilant in terms of peer review for academic work, and a solid application of common sense to our analyses of the past. However, I fear that some of the rigor in terms of what is published will lapse due to the demands of ‘publish or perish.’

The Role of Egyptologists

N: *How do you envision the role of foreign Egyptologists who work in Egypt 40 years from now?*

SA: A good question. Hopefully there will be more true cooperative efforts between Egyptian and foreign scholars, and inshallah national pride will not mean exclusion or xenophobia, but rather a desire to do the best by the ancient Egyptians. After all, those are the people whom we are supposed to be looking after.

N: *What role will women have in Egyptology?*

SA: Women will continue to have a significant role in Egyptology. It is very interesting to see the changes in the discipline. When I was a student there were relatively few female scholars with positions—it was a predominantly male discipline, but less so than it was, say in the 1950s.

I was enormously fortunate to have gone to a women’s college, Bryn Mawr, where I was taught by some of the world’s foremost archaeologists and art historians, all of whom were women. I was also lucky in that I was taught by Fayza Haikal and took classes with Betsy Bryan and Candy Keller, so I had a plethora of female role models (who probably had a harder time than I, given the temper of the times when they were studying), in addition to male professors who never discriminated on the basis of gender (just stupidity). Now a majority of important positions in museums and universities are held by women, and many women direct archaeological projects. This number will continue to grow and, inshallah, the question of discrimination will not arise. I have to say that on the whole, despite what one might think, it is often easier being a woman digging in Egypt than a man!

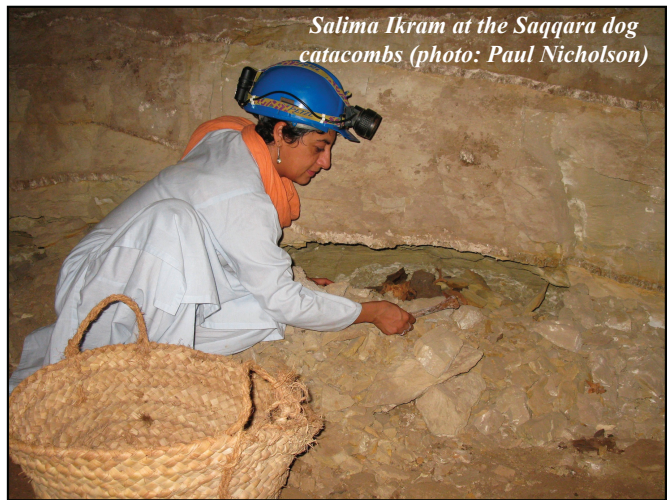
N: *Interesting. Can you say more about this?*

SA: Sometimes women are seen as less threatening, or men wish to oblige women, or if one approaches people in a less confrontational way, then it is often possible to achieve the result that one wants. I think that to be a slightly older woman might be best as culturally those are the people who are often highly respected, particularly in Egypt where so many of the inspectors have studied with women professors whom they highly respect, such as Fayza Haikal, Ola el Agozy, and Tohfa

Handoussa, to name but three.

N: *Are there specific areas where Egyptology would benefit from the contribution of women?*

SA: It might be useful if women who have had children and raised them write about female issues pertaining to childbirth, and issues related to infants and children.



Salima Ikram at the Saqqara dog catacombs (photo: Paul Nicholson)

Egyptian Cultural Heritage

N: *What are your views on Egypt’s cultural heritage, given the current discussion about repatriation of some pharaonic artefacts?*

SA: I think that Egypt’s cultural heritage is part of humankind’s heritage. I believe that stolen artefacts (post 1970s in particular) should be returned and a serious effort should be made to stop further looting and sales of Egyptian artefacts. The Nefertiti head might be an exception to the post 1970s concern as I am still not convinced that she left the country legally. In fact, it seems as if many German scholars at the time were also uneasy about owning her.

Otherwise, I think that objects that are abroad that have gone there prior to the 1970s legislation should remain where they are as they serve as superb ambassadors for Egypt and promote both scholarship and tourism. However, in those instances where a part of a statue is in Egypt and the other part abroad, I think it would be good for those pieces to be reunited in Egypt. Of course, using casts is also feasible (and has been done), but is less satisfactory. The return of fragments to be reinserted into walls, such as was done by the Michael Carlos Museum [Emory University] with the tomb of Seti I is to be applauded—at the very least, casts should be provided, as they are in the Memphite tomb of Horemheb.

Egyptology in the Broader Context

N: *So, looking forward, what advice would you give to current and future Egyptologists, and to the general public we serve?*

SA: I can only say that we should work hard, do our best, and remember that we serve the ancient Egyptians as well as the general public. As Egyptologists we are the ones who are responsible for giving the ancient Egyptians a voice today and we should take that duty seriously not only in how and what we research, but how we present our findings.

N: *This is a laudable goal, but is it achievable?*

SA: It is as feasible as it ever has been—depending on how much Egyptologists are willing to do. Plus—increasing technology will make it difficult for Westerners in particular to understand the technology of the past and to identify with some basic behavior patterns.

Even for the ancient Egyptians each person had their own version of the “truth.” As one of my favourite quotes from a college bathroom wall read: “Don’t mess with my reality.” Barry Kemp also puts this forward eloquently in his preface to *Ancient Egypt: Anatomy of a Civilization* where he states that each Egyptologist has his/her own vision of what the pharaonic past was like.

We are working within a constrained framework and can only do our best, but armed with the knowledge that many preconceptions exist, one can try to overcome these, and put a reasonable vision of ancient Egypt forward so that people can understand and appreciate the culture and society of the ancient Egyptians.

Your comments are welcome! They should be fairly brief (no more than 250 words please), respectful in tone, and signed (so that we can recognize your contribution). We'll read them all, and (with your permission) print some of those that enliven and extend the discussion. Send your comments to newsletter@thessea.org or Newsletter, The Society for the Study of Egyptian Antiquities, P.O. Box 578, Postal Station “P”, Toronto, Ontario, Canada M5S 2T1.



Mary-Ann Wegner surveying

PROFILE: DR. MARY-ANN POULS WEGNER

*Mary-Ann Pouls
Wegner*

My path to Egyptology was a circuitous one.

Although my father’s interest in the ancient Egyptians, Greeks, and Mayans instilled a sense of wonder at the achievements of those cultures in everyone around him, my history courses in school were disappointing in their emphasis on dates and isolated events rather than contextualized human interactions; hence I never seriously considered pursuing a career in things historical. In contrast, digging in the dirt was endlessly entertaining but was discouraged after my extensive excavations in the garden produced a collection of coprolites discarded by the neighborhood cats. An early interest in medicine ultimately led to an undergraduate program heavily weighted toward Science and Mathematics. At Amherst College in Massachusetts I was Physics major until my very last semester, when I shifted to English. After several summers of volunteer work in hospitals, I realized that medical practice didn’t suit me. The move to Humanities was wrenching but it was motivated by a desire to follow my natural abilities and inclinations. I was crazy about literature and critical theory. What exactly I would do with a BA in English I had not yet thought through... graduate school was the next stop on the trajectory. I managed to leave Amherst without having taken a single course in Anthropology or History.

Having commenced with real life, I moved to San Francisco and eventually got a real job as a paralegal in a firm that specialized in corporate law. The firm was like a bizarre parallel universe in which uncountable reams of paper were devoted to documenting and processing transactions between disembodied corporate entities and attention to detail was the mantra that guided our existence. Working there gave me the impetus to escape gainful employment as well as the means to do so; after a year I gleefully quit and embarked a year-long trip around the world—travelling alone but occasionally meeting up with friends living or working abroad. I was twenty-three.

That journey took me to England and France, Italy, Greece, Bulgaria, Romania, Egypt, India, and Nepal. In many ways it was the pivotal experience of my life: it was awe-inspiring, lonely, frustrating, intense, challenging, and incredibly fun. Amid many adventures, the arrival in Egypt for the first time still stands out in my memory as a powerful experience; I felt suddenly and unquestionably that it was the right place for me. At that point my interests lay in exploring human nature, and Egypt provided a rich tapestry of social and cultural traditions. I visited the ancient monuments but it was the people and the landscape that I fell in love with. Archaeological research was exactly the kind of work I wanted to do; it utilized many of my skills (language, art, critical analysis, problem-solving, mucking around in the dirt) without the abstraction of literary theory. I was already bound for a graduate program in Eighteenth Century Literature at the University of Chicago, but when a brush with cancer after my return to the US led me to re-evaluate my priorities, I moved back to San Francisco determined to study Egyptian archaeology.

Egyptological Training: from Berkeley to the University of Pennsylvania

At the Near Eastern Studies Department of UC Berkeley, it was Professor David Stronach who welcomed me and generously helped me draft a plan that would allow me to fulfill the requirements for admission to the graduate program in Egyptology. I started taking courses in Arabic and Egyptian language, history, and archaeology while also working full-time for a non-profit organization that provided free legal help to people with AIDS and HIV. The job was very difficult but rewarding. I remember walking down Telegraph Avenue to the subway and doing my Egyptian homework on the way to San Francisco every day. At Berkeley I studied with gifted teachers including Ann Roth, Reneé Friedman (who was still a grad student at the time), Candy Keller, Carol Redmount, John Hayes, and David Stronach. Shortly before the end of his life, George Dales gave me the opportunity to collaborate in the analysis of the ceramic material recovered from his survey of Harappan sites on the Makran Coast and thereby taught me the importance of involving students in substantive research.

When I had completed the necessary coursework, I applied to the doctoral program in Egyptology at the University of Pennsylvania and was accepted there with a William Penn Fellowship. Leaving San Francisco was hard, but Penn had an active program of fieldwork at Abydos under the direction of David O’Connor, so back east I went. Penn was a wonderful place to study; my professors and fellow students were engaged and stimulating, the library resources were great, and the

University Museum offered one of the greatest collections of Egyptian material in the world. Working with artifactual material was one of the highlights of my experience, and I have tried to foster the same excitement in my own teaching through the utilization of the Egyptian collection of the Royal Ontario Museum.

At Penn I studied under David O'Connor and David Silverman, both of whom were generous, involved, and enthusiastic mentors. Aside from coursework in Egyptian, Mesopotamian, Syro-Palestinian and Persian archaeology, history and material culture, the numerous collaborative programs, research centers, conferences, and seminars at Penn provided insights into cutting-edge research. For example Eliezar Oren's seminars on the Hyksos and the Third Intermediate Period brought leading scholars from different fields to Penn for rich and sometimes heated discussions in which students were able to participate fully. Working at the Museum Applied Science Center for Archaeology (MASCA) was another important facet of my life at Penn, giving me an opportunity to work with a team of researchers under Stuart Fleming on the development of a computer-assisted mapping program specifically designed to capture archaeological data. The combined force of the Department of Asian and Middle Eastern Studies and the University Museum fostered a strong and vibrant academic community during those years.



Mary-Ann Wegner in the field

Excavations and Fieldwork

I did my archaeological fieldwork training at the legendary Grasshopper field school in Arizona and was lucky enough to participate in fieldwork in Egypt soon afterward because of my experience as a land surveyor. The first project I worked on in Egypt was the 1992 Penn-MFA-Leiden expedition to Bersha under the direction of David Silverman, Rita Freed, Edward Brovarski, and Harco

Willems, which was in large part diverted to Saqqara that year due to security concerns in Middle Egypt (the intrepid Willems went to Bersha anyway). Training in epigraphic techniques was a highlight of that project, and the chance to work side by side with David Goodman (head surveyor for the Giza Plateau Mapping Project under Mark Lehner's direction and the Theban Mapping Project directed by Kent Weeks) was priceless. We worked together again the following year as members of the Ahmose-Tetisheri Project of the Penn-Yale-Institute of Fine Arts Expedition, carrying out the excavations that formed the basis for Stephen Harvey's dissertation. In 1994 I excavated with Josef Wegner in South Abydos at the Senwosret III temple and the Middle Kingdom town site. Interestingly, Joe was to become my brother-in-law four years later.

A new phase of fieldwork began in 1995, when I taught excavation and recording techniques to a group of Egyptian inspectors as a member of the first season of the Memphis Field School directed by Diana Craig Patch. Subsequently, teaching became a major component of my archaeological work. In

1999, I participated in the Early Dynastic project at Abydos under David O'Connor's direction, in which we located and excavated Petrie's 'western enclosure' dating from the First Dynasty. It was an incredible experience to stand on a surface bearing footprints of workers who plastered the enclosure walls at the very dawn of the Egyptian state.

Archaeological Research: the North Abydos Projects and the Chapels of Thutmose III

I initiated my own program of research at Abydos in 1996, focusing on the Votive Zone in which we expected to find evidence of a complex of Middle Kingdom offering chapels similar to those the Penn-Yale Expedition had unearthed under the 'Portal' Temple of Ramesses II in the 1960s and 1970s. The fieldwork took up where David O'Connor's earlier project had left off, and it comprised the first systematic investigation of the area just outside the Osiris Temple Enclosure. I was interested in the area because it formed a locus of votive activity along the route of a festival procession in which an image of Osiris was carried from his dwelling in the temple to his notional tomb at Umm el-Ga'ab. The god's journey re-enacted his death and subsequent resurrection, and since both the king and non-royal individuals aspired to a similar post-mortem transformation, evidence of royal patronage and private pilgrimage was attested in the inscriptional evidence from the site. I hoped to be able to trace some of this activity in the long-ignored archaeological record.



Osiris Fragment

We began the North Abydos 1996 project with an extensive topographical survey and surface collection in the Votive Zone site. Not long after excavations commenced in a location selected through careful analysis of the distribution of artifactual material across the topography, we began to find limestone fragments with preserved paint and raised relief that exhibited a carving style much finer

than that visible in the 'Portal' Temple nearby. I remarked that there must be another temple somewhere near where we were excavating. Ellen Morris and Dawn Landua MacCormack, who were site supervisors for the project, rejoined that perhaps I had been out in the sun too long! It was indeed highly unlikely that anything so significant as a temple could have been missed in the course of the frenzied digging activity that took place throughout the area during the late Nineteenth and early Twentieth centuries, when the recovery of inscribed objects was paramount and a cast of collectors and agents ransacked the site. But it turned out that such was in fact the case. On my birthday we exposed the remains of standing limestone walls of what was indisputably a temple structure. The builder of the structure was identified by means of the text stamped on bricks within the enclosure wall: Menkheperre (Thutmose III), beloved of Osiris.

The discovery of the small temple of Thutmose III in the North Abydos Votive Zone (more properly designated a 'chapel,' since it takes its architectural form from that of the Middle Kingdom private offering chapels) and the recovery of a multitude of relief fragments from its decorated walls dictated the research program for the remainder of the 1996 season and

the subsequent fieldwork of 1997. We articulated the unusual architectural plan of the chapel and traced its very long span of utilization into the late Ptolemaic period. One of the highlights of the fieldwork was the discovery of a beautiful decorated coffin belonging to an elite lady of the late Twenty-first Dynasty who was buried with her feet tucked under the enclosure wall of the Votive Zone chapel, deliberately situating her within its sacred precinct. Another evocative moment came with the exposure of the lower trunks and root systems of two sycamore trees that had flourished in the forecourt of the chapel. We recovered twigs, leaves, fruit, and even (the workmen joked) feathers of the birds that had lived in the trees. Somehow the remains of these living things breathed life into the dusty remains of the chapel and its cult.

In 1997 we also identified the extremely denuded remains of another similar structure incorporating bricks with the identical brickstamp, which was located across the processional route from the Votive Zone temple at the edge of the Middle Cemetery. Mariette had remarked on the existence of that structure but ascribed it to Thutmose IV (clearly he was not attentive to brick stamps). Ayrton and Loat, who made a passing reference to their examination of a church overlying the structure in 1908, unbelievably recorded nothing further about either the church or the Eighteenth Dynasty temple. Today not a trace remains of the church, but the existence of a second chapel of Thutmose III suggests that one aspect of the function of the chapels was to delineate the entrance to the processional route, along which the god Osiris travelled to his tomb and the triumphant transformation that all Egyptians sought to emulate after death. The chapels provide important insight into the role of royal agency in the development of the ritual landscape of North Abydos.

Current Research: the Abydos Votive Zone Project

The last ten years have been eventful: I took up a position at the University of Toronto, had a child, completed my dissertation, went through a tenure review, and analyzed much of the material produced during earlier fieldwork at Abydos. My current archaeological research program focuses on the interaction between royal and non-royal influences in the development of the Votive Zone.

Building upon the earlier fieldwork at the site and geographical data gathered with the able assistance of my husband Kurt Wegner, I am tracing ritual activity across the site through the examination of patterns in the distribution of specific types of artifacts. This work will be continued and expanded in the course of a new season of archaeological fieldwork planned for the summer of 2011 with funding from the Wenner-Gren Foundation. The participation of graduate students in the fieldwork and analysis of artefactual and archaeological material from the site is a major component of the program of research.

The project is exciting because it will focus on elements of religious practice that are often overlooked. The emphasis on texts that has traditionally informed the discipline of Egyptology is giving way to a more balanced approach, one in which archaeological data receives equal attention due to its ability to provide information about non-elite segments of the population and about aspects of ancient life that were not recorded in inscriptional sources.

The emerging methodology that I find most promising utilizes insights drawn from anthropology to understand ancient Egyptian culture and society.

Many colleagues from Penn are expanding the boundaries of Egyptology through a more theoretically informed approach; the work of David O'Connor, Janet Richards, Ellen Morris, and Josef Wegner is especially relevant in this regard. Influences also include John Baines, Barry Kemp, Stephen Seidlmayer, and my colleagues Ron Leprohon and Tim Harrison at the University of Toronto. My students also provide me with inspiration and fresh insights.

The impetus for organizing the upcoming multi-disciplinary conference on "The Archaeology of Performance," planned for March 2011 and supported by a grant from the Jackman Humanities Institute, is to participate in this dialogue at a deeper level, bringing together scholars who study diverse regions ranging from North and South America to the UK and Europe, the Near East, and the Mediterranean. The conference will form a fertile environment for both scholars and students to discuss the reconstruction of ancient performative activity from the archaeological record and the function of such activity in the societies in which it occurred. I hope that many of my fellow SSEA members will be able to attend and contribute to this discussion. 2011 promises to be a great year!

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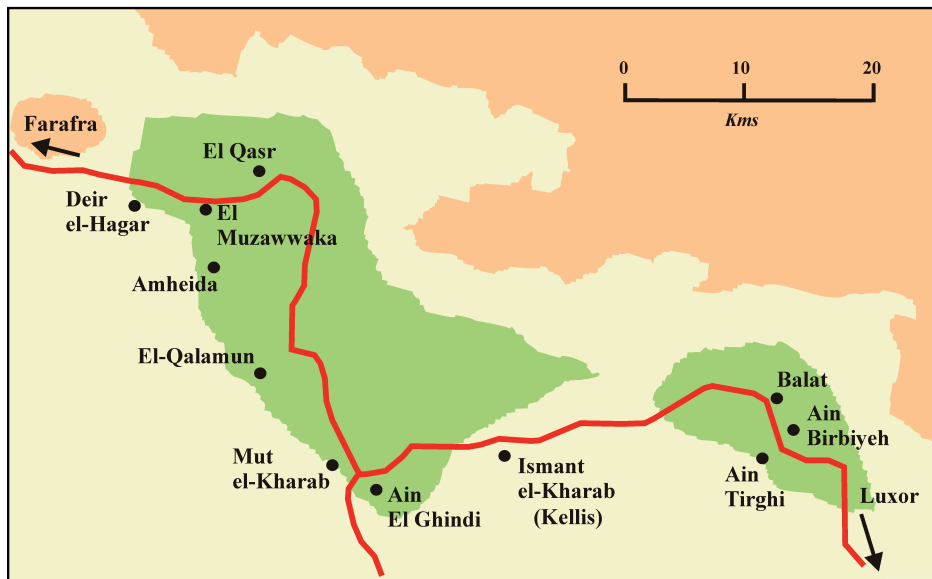
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Project Website: The North Abydos Votive Zone Project

<http://individual.utoronto.ca/NACZproject/>

DAKHLEH OASIS PROJECT: UPDATE FROM THE “BONE TEAM”

Peter Sheldrick



and family groupings as well as suggest racial and population characteristics. For example, the DNA profile of the Kellis people is unlike that of sub-Saharan Africans and more like those of the Nile Valley. Stable isotope studies, done by Dr.

Tosha Dupras of the University of Central Florida, tell us what groups of foods people were eating and even if an individual lived outside of the oasis for part of his life.

Palaeopathology is the study of disease in ancient mankind. Here we observe the changes left by disease and injury or “markers” and other evidence left on the bones. A good example of these markers has led to the diagnosis of leprosy in at least 8 of the people buried at Kellis. Their graves were not segregated but interspersed through the cemetery, possibly suggesting that the “lepers” were accepted in the community and not stigmatized. Similarly, tuberculosis has left its mark on at least 3 individuals at Kellis. DNA studies have confirmed both diagnoses.

In my three decades of annual participation in the Dakhleh Oasis Project my involvement has ranged through many categories such as site survey, lithics, palaeontology, excavation, physical anthropology, truck driver, and refrigerator repairman. Since 1992 my efforts have concentrated on the Kellis 2 cemetery, both its excavation and the analysis of the human remains found therein. Here I meet the people who built the nearby Romano-Byzantine town of Kellis, which flourished in the first four centuries A.D. I work with a group of physical anthropologists affectionately known as the “bone team.” With each skeleton it is our task to reconstruct the life of a human being.

Because preservation is so good and our “sample” size is so large (700 skeletons out of an estimated 2,000 to 3,000), we can even reconstruct many aspects of the population. With statistics Dr. El Molto of the University of Western Ontario was able to calculate that the average life expectancy of a person born in ancient Kellis was 16.7 years. This low figure is caused mainly by the fact that 50% of the children were dead before the age of 6 years. They probably died of infectious diseases that modern man has conquered with immunization and sanitation. But then, once a person lived to the age of 20, he or she could expect to survive to the age of about 38, and some even lived to be over 60.

Measurements of the bones from Kellis tell us the average man was 166 cm or 5’ 5” tall while the average woman 156 cm. or 5’ 1” in height. More useful in modern science is the observation of genetic variation, particularly in the skulls. These variations or “traits” consist of little openings, projections or other differences in the shapes of bones that are part of the inherited characteristics of individuals. The occurrence and combinations of these traits form a pool of statistical data that can imply family relationships and characteristics of this population in comparison to others such as Nile Valley groups.

The bone team uses other scientific tools such as radiocarbon dating. DNA studies help to confirm diagnoses

By far the most common pathology in this group is dental, and in particular, the “tooth abscess.” It was common in ancient Egypt to add sand to grain during milling, to hasten the grinding into flour. This grit in the bread had a similar abrasive affect on the teeth, causing them to wear down rapidly to the point of exposure of the centre of the tooth (pulp cavity). The pulp cavity was also exposed by deep decay from their high carbohydrate diet and from broken teeth from accidentally chewing on small stones. Pulp exposure provided a ready access for bacteria of the mouth to enter the blood vessels of the tooth and migrate to the tip of the root. Here they multiplied and formed an abscess or pocket of pus. Pain was not the only consequence. Bacteria from any abscess can scatter through the blood stream and lodge in just about any other organ, where they begin their destructive process again. It is highly probable that septicemia (generalized blood-borne infection) was a common cause of death for people with dental abscesses.



Fig. 1. Fractured bones of a 10-year-old child

Trauma, in the form of broken bones, both healed and unhealed, is another common finding in this population. Fractures of limb bones and spines suggest falls from donkeys or rooftops. One 10-year-old child had complete fractures of the lower leg bones of both legs, and the top 8 ribs on both sides (Fig. 1). This suggests a major catastrophe such as death by crushing under the collapse of a mud-brick house, an occurrence not unknown in Egypt even today.

Some injuries can be attributed to violence of one person on another. In one 2½-year-old, both humeri (upper arm bones) were broken at identical locations near the tops, and the right collar-bone was fractured. This almost certainly was caused by the child being grabbed by the upper arms by a strong adult and shaken with enough force to snap the humeri at the spot where the adult's thumbs would have been placed. The child died from what today would be called the "shaken baby syndrome."

Our most dramatic example is a clear-cut case of murder. A man in his early 20's had unhealed lacerations of adjacent borders of two ribs that could only have been made by the powerful thrust of a dagger to the left side of his chest (Fig. 2).



Fig. 2. Lethal dagger wounds

Osteoarthritis, which is the type of joint degeneration caused by "wear and tear" through aging, was as common then as it is today. Examination of its bone markers shows us patterns that give us clues on types of human activity. For example, arthritis in the lower spine is much more common in men than in women, and was probably associated with the use of the short-handled hoe similar to the type used by farmers in Egypt today. In women, the degeneration is much more common in the bones of the neck, probably reflecting the carrying of heavy loads like water jars or firewood on the head, just as is still seen today. Patterns of wear in the knees are consistent with hours spent in the squatting position, both at work and in social gatherings, another habit that persists in modern Egypt. The Kellis 2 sample has many examples of very severe arthritis, particularly in the knees; so severe, in fact, that the individuals were probably disabled by extreme pain, yet they continued to walk and work. In today's world, such joints would have been "replaced" at much earlier stages.

Of the 700 skeletons from the Kellis 2 cemetery, 42 were of postmenopausal women, judging by their age and the presence of osteoporosis. Of these, 7 showed unequivocal fractures of the hip, giving a prevalence rate of 17%, which is exactly the same rate that is quoted in modern medical sources (for American women). Incredibly, four women showed clear signs that they were walking with these unhealed and unstable broken hips (Fig. 3). We are presently studying this group intensively because it may have implications for modern medicine. These ancient Egyptian women had plenty of exercise, sunlight for Vitamin D, calcium from milk, Vitamin C from fruits and vegetables, and protein from meat. That leaves the loss of estrogen after menopause as the major factor.

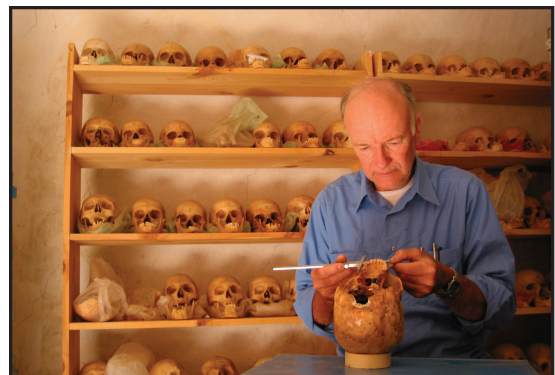
The Kellis 2 cemetery has produced only one case of cancer: a 5-year-old child who probably died of leukemia. An identical population of 700 people in modern times would have a much higher prevalence of cancer. Shouldn't we ask ourselves why?



Fig. 3. Worn and fractured hip bones

So what do the bones teach us about the people and their society? From our examples in the Dakhleh Oasis, we learn that interpersonal violence probably indicates a certain amount of psychological stress. Diseases like arthritis in different parts of the body supports the concept that men and women were performing different tasks and that some aspects of life have changed little from ancient to modern times. Arthritis is a painful and debilitating condition and victims usually show a diminishing capacity to work as they age. With more severe problems like a fractured hip, a person cannot work for weeks or months. This suggests that the community was resourceful and caring, because friends and relatives would have had to adjust their own work habits to compensate for the lost production. There may even be economic implications, for apparently there was sufficient wealth in the community to sustain these people. On the other hand, some of these individuals with severe disease were continuing to stress their bodies at work despite considerable pain and disability. It suggests they were hardy, conscientious people with high moral fibre, determination, and courage.

The bone team will return to the oasis in late December, 2010.



Peter Sheldrick at work

This research was partly funded by a SSHRCC grant awarded to Dr. J. E. Molto. For further information on the Dakhleh Oasis Project, readers may wish to consult the series of five articles in *Ancient Egypt Magazine*, starting in Vol. 7 no. 4, 2007. Peter Sheldrick is a Family Physician in Chatham, Ontario, whose lifelong interest is Egyptology. He has been a volunteer member of the Dakhleh Oasis Project since 1979 and a trustee of the SSEA since 1983. Map by Peter Robinson.

EGYPT 101: “MY FATHER THE ATEN”



S.B. Shubert in December 1977 “up close and personal” with fragments of the East Karnak colossal statues

– A COLOSSAL CONUNDRUM

Steven Shubert

When Akhenaten on the Amarna boundary stelae and elsewhere calls the Aten his father, he may well have had something more specific in mind than an “our father who art in heaven” type relationship. In the hymn to the Aten, the king addresses the god with the words “thou art in my heart, for none other knows thee, apart from thy son Neferkheperure-waenre” (i.e. Akhenaten). The unique nature of this father-son relationship is further elucidated in one of Akhenaten’s commemorative scarabs where the king is called “son of the Aten, who came from his flesh” and on architectural fragments in front of the Second Pylon at Karnak where, according to Lise Manniche *The Akhenaten Colossi of Karnak* (2010) p. 97, the king is described as “engendered of Aten” using the word *hnntyw* derived from the word for phallus, thus suggesting an actual physical relationship. In the last ten years or so, such scholars as Ray Johnson and Nicholas Reeves have explored the possibility that it may have been Akhenaten’s actual father, Amenophis III, who was deified as the Aten, becoming the centerpiece for Akhenaten’s religious revolution. How does one reconcile Amenophis III, the traditional pharaoh with his well documented piety to Amun-Ra and the other Egyptian deities, with the revolutionary theology of Akhenaten and his fanatical dedication to the Aten as his sole god? This is the colossal conundrum addressed in the Egyptological literature concerning Amenophis III, see especially John Baines in *Amenhotep III: Perspectives on His Reign* (1998).

Amenophis III has not been dubbed “the Magnificent” for nothing. During his reign in the Eighteenth Dynasty, Egypt was pre-eminent in both the Nile Valley south as far as the fourth cataract and north into the Levant. On the famous marriage scarab, Amenophis III’s consort, Queen Tiye, is called “the wife of a mighty king whose southern border is at Karoy (Napata in Nubia) and whose northern border is at Naharin” (the kingdom of Mitanni in western Syria/northern Iraq). Other royal scarabs commemorate the building of a lake 3700 x 700 cubits (possibly the Birket Habu on the west bank at Thebes), a large scale bull hunt in the area of the Wadi Natrun, the killing of 102 wild lions in the first ten years of his reign and the marriage of the king to a Mitannian princess named Gilukhepa. As the topics of these propaganda scarabs indicate, Amenophis III was more of a lover and hunter than a warrior.

The dedication of Amenophis III to Amun-Re is shown not only by his construction of the Third Pylon at Karnak, but especially by his construction of Luxor Temple as the god’s “southern harem.” In one chamber the king’s divine birth is depicted, where Amun incarnate as King Tutmosis IV visits Queen Mutemwiya, the mother of Amenophis III, and as the text records “love of him coursed through her limbs.” In this birth scene Amenophis III was echoing representations by Hatshepsut at Deir el-Bahari; at Luxor too Hatshepsut had established a barque shrine and Amenophis III was following her vision in establishing Luxor Temple and connecting it with Karnak. During the Opet Festival Amun, Mut, and Khonsu of Karnak would visit Luxor and participate in a ceremony to renew the royal *ka*, or divine spirit of the king.

The Egyptian king had been called son of the sun since Dynasty 4 of the Old Kingdom, but in the New Kingdom the sun cult gained steadily in popularity. This is best shown by the appearance of solar hymns at the entrance to 18th Dynasty Theban tombs. From the time of Amenophis III, the sun hymns of Suty and Hor are particularly close forerunners to the Aten hymns. For example, on the stela of Suty and Hor (*Urk. IV.1945.1*) we read “when you go to rest in the western mountains, then they sleep (as) in the condition of death” (*htp.k m M3nw hr kd.sn mi shrw mwt*). This is quite close to the following passage from the Great Hymn to the Aten: “when you set on the western horizon the land is in darkness (as) in the condition of death” (*htp.k m 3ht imntt t3 m kkw m shr n(y) t mwt*). Through his choice of names and epithets Amenophis III promoted his connection with the sun god; his favourite phrase seems to have been “Neb-maat-re is the dazzling sun-disc” (*Nb-m3t-r3 itn thn*). This name was applied to a company in the Egyptian army, a royal barge, and to the royal palace at Malqata.

The “palace of the dazzling Aten,” now called by the Arabic term “Malqata” indicating a “place where things are picked up” because it was littered with ancient debris, is on the west bank of Thebes beyond Medinet Habu; this site is about as far away from the Amun Temple as you can get and still be in Thebes. This situation might suggest that Amenophis III was trying to distance himself from the Amun clergy, but Arielle Kozloff (KMT Fall 2006) has suggested that the palace may have been established in this location due to the desire to find a clean site to avoid the bubonic plague which may have had an outbreak at this time. An outbreak of plague might also explain the hundreds of black granite statues of the lion-headed goddess Sekhmet known from the reign of Amenophis III; it is thought that this goddess, who in her aspect of “eye of Ra” was a protector of the sun god, would have acted to protect the royal family from the epidemic.

If there had been an outbreak of plague somewhere between his regnal years 12 and 20, it was something of a miracle that Amenophis III, his wife Tiye, his second son Amenhotep IV (=Akhenaten) and at least two of his daughters survived. The effect may have been increased self confidence in the king’s own powers. In any case, we know that sometime before year 30 Amenophis III deified himself; he is depicted at Soleb in Nubia in temple reliefs worshipping himself as “Nebmaatre Lord of Nubia.” An incredible amount of statuary was produced in his reign, much of it in preparation for

(continued on page 12)

RECOGNIZING LOYALTY

Lyn Green and Amber Hutchinson

The SSEA has always had reason to be grateful to our members, especially those who volunteer and those who have faithfully maintained their membership over the decades. At the end of this, our 40th year since founding, we would like to recognize the loyalty of our long-time members.

The list below begins with the surviving founding members of the SSEA, and continues year by year through our current members, down to those who completed their 10th year as a member of our society in 2009-2010.



FOUNDING MEMBERS (1969-70)

Maurice L. Bierbrier
Susan Turner Comstock
Taber James
Sally Katary
F. T. Miosi
Donald B. Redford



25+ YEAR MEMBERS

36—39 years

Alicia di Rodrigo (39 years)
Michel Guay (39)
Gerry Kadish (38)
Anthony J. Mills (36)

35 years

Juan J. Castillos
Mary Coker
Hans Goedicke
John S. Holladay
Gilbert McEwan
Kulli Milles
Roberta L. Shaw
William K. Simpson

33 years

Sylvia L. Anstey
Jo Barczynski
Robert Evans
J. Graham Esler
Kenneth A. Kitchen
L. Joseph Serio

32 years

George W. Armstrong
Hany Assaad

Peter Puraty
David J. Sanders
31 years

Elizabeth T. Leventhal
Steven B. Shubert
Robert S. Bianchi
30 years

Richard Fazzini
Ronald J. Fotheringham
Rexine Hummel
Krzysztof A. Grzymiski
Ronald J. Leprohon
Penelope Lipman
Edmund S. Meltzer
Peter Sheldrick

29 years

Lanny Bell

28 years

Kathryn A. Bard
Robert A. Chadwick
Gene Cruz
Trudy Dahl
Julius J. Freilich
Lyn Green
Lynne J. Nash (Charles)
Helen Smith
G. Hamilton Southam
Archie Chubb
Rita E. Freed
Barbara Sinyard

27 years

Manfred Bietak
Annette M. Boenke-Jarek
J. J. Jackson
Daniel Kolos
E. Anne McKillop
Karl-Theodor Zauzich
Julius Freilich
Joan Stark
Milton Wolfe

26 years

Bob Brier
Patrick Carstens
Hans Goedicke
Katherine Heydon-Michell
James E. Hoch
Jacke Philips
Dolores Ward

25 years

Florence Friedman
W. Benson Harer
Mary M. A. McDonald
Rachad Shoucri



10+ YEAR MEMBERS

24 years

Charles Churcher
Fay Louriv

23 years

Ed & Jocelyn Badinovic
J. Graham Esler
Robert Evans
James Beattie Morison
Gayle Gibson
Vince Tobin

22 years

Robyn Gillam
Hope Grau
James K. Hoffmeier
Maxine Kleindeinst
Greg Mumford
Clara C. Settlemire

21 years

Paul English
Susan Tower Hollis
Borje & Benita Lambert
Julius W. Szekrenyes
Linda Wilding

20 years

Nicole Brisson
Earl Ertman
Margaret Mirka

19 years

Brigitte Ouellet

18 years

Charles Diltz
Jackie Jay

William K. Miller
Gay Robins
Lisa Sabbahy
Janice Yellin

17 years

Brenna-Leigh Bosch
James Falls
James Roberson
Catherine Ukas

16 years

James Roberson
Ronald Smeaton
Eleanor I. Toplak

15 years

Bruce Rabe
Sabrina Rampersad
John Wallace

14 years

Ihab Khalil
Arlette Londes
Robert Peister
Troy Sagrillo

13 years

Ted Brock
Deirdre Keleher
Beryl Myddleton
Suzanne Onstine

12 years

David Berg
David + Lea George
Helga Khambatta
Jean McGrady
Jean Revez
Ed Wappes

11 years

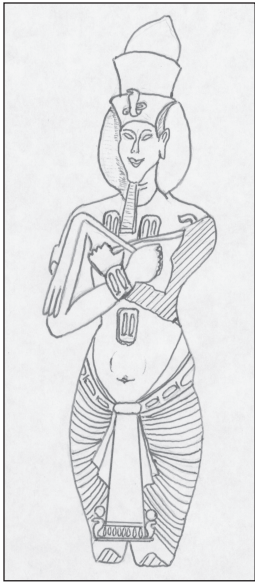
Maureen Britsch
Karen Evans
Marjorie M. Fisher
Tim Harrison
John H. Morris
Linda Nemeth
Caroline Rocheleau

10 years

Lise Cayer
William J. Dietrich
Martine Dumais
Andre Grandchamps
Renee Lemieux
Valérie Martin
Mark Trumpour

(continued from page 9) Amenophis III's first jubilee (*hb-sd*) festival in year 30. The best known of his statues are the Colossi of Memnon from the front of his mortuary temple at Kom el-Heitan, but other colossi include the family group in the atrium of the Cairo Museum (CG 610) and individual standing statues from the Luxor Temple cachette and outside the Tenth Pylon at Karnak. These colossal statues were used by Amenophis III to express his royal power and to support his enhanced divine status.

The royal connections of the sun god and the divine status of the king are both expressed in the early part of Akhenaten's reign by a series of standing statues in the Theban



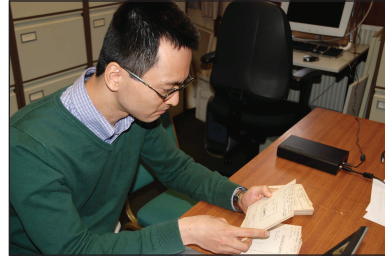
Colossal statue from East Karnak in the Cairo Museum (JE49529) -- Representation of Akhenaten or Amenophis III as the Aten?

Gem-pa-aten temple. The pose of the East Karnak colossi, holding the crook and the flail, reflects earlier royal statuary equating the deceased king with the ruler of the underworld, Osiris. The royal iconography, including the kilt with the uraeus sporran associated with the jubilee festival and the cartouches of the Aten decorating the East Karnak sculptures, suggests that Akhenaten may very well have been honouring his father Amenophis III with these larger-than-life-size statues. Another possibility is that he may have usurped at least some of them from his father; for Ray Johnson has noticed that whereas the carved navels of Amenophis III are generally round, those of Akhenaten tend to be fan-shaped. The Cairo Museum Colossus (JE49529) contains navels of both shapes, suggesting that it was first carved for Amenophis III and then altered under Akhenaten for use at East Karnak.

In summary, Akhenaten in many respects, such as choosing the Aten as his personal god and in establishing his palace at a virgin (i.e. free from plague) site, was following in the footsteps of his father Amenophis III. Yet in king lists and elsewhere, the reigns of Akhenaten and his immediate successors are ignored in the following periods of Egyptian history. It is to the reign of Amenophis III that pharaohs like Ramesses II look back for inspiration, as can be seen in that king's own self deification, fondness for colossal statues (including usurping some originally made for Amenophis III), and love of grand scale architecture at Karnak and Luxor. How ironic to think that in the post Amarna Period when the Ramesside pharaohs trace the legitimate royal lineage back to Amenophis III, they may be indicating their direct descent from the prototypical Aten deity himself! Attempting to reconcile the conflicting traditional and revolutionary legacies of Amenophis III is indeed a colossal conundrum.

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, 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 for the Toronto Chapter of the SSEA on Friday November 12th at 7PM on For the Love of Petrie: An Assessment of the Egyptological Career of Margaret A. Murray, as well as at the Wychwood Library's Tea and Murder series on Thursday February 17th 2011 at 2PM. Photo and drawing courtesy of author.



Kei Yamamoto studying tomb cards from Cemetery F at the EES office in London

DIGGING IN THE ARCHIVES: AN UNPUBLISHED CEMETERY IN ABYDOS

Kei Yamamoto

In the fall of 1908, two British Egyptologists named Edward R. Ayrton and William L.S. Loat were conducting an archaeological excavation at Abydos on behalf of the Egypt Exploration Fund (now Egypt Exploration Society). They spent about 50 days on an area they designated as "Cemetery F," uncovering and recording nearly 200 tombs (at a never-recommended speed of 4 burials a day!). The majority of the tombs here dated from the late Old Kingdom, and the significance of the site lies in the fact that these tombs belong to the lower and middle class denizens who were contemporary to the local elites who were also buried nearby. Since the tombs of the lower tiers of society are usually less well-preserved, these burials provide us with a rare glimpse into their funerary practice in a provincial town in the late Old Kingdom. A typical burial contained a simple wooden coffin, a wooden headrest, and a few red polished pots, while more elaborate ones included some alabaster jars and copper mirrors.

In January 1909, Ayrton and Loat shifted their work from Abydos to el-Mahasna, an important Predynastic cemetery site. While their investigation of el-Mahasna was fully published only two years after the excavation, their work at Abydos Cemetery F remained virtually unpublished until 1923 when Loat wrote up a meagre 3-page report. As was the practice at that time, the objects collected from this field season were first shipped to London for an annual exhibit and then distributed to various institutions that funded the project. As a result, the artefacts from Abydos Cemetery F are now housed in various museums in Australia, Belgium, Canada, Ireland, New Zealand, the UK, and the USA. In particular, the Royal Ontario Museum (Toronto), the Oriental Institute Museum (Chicago), and the Museum of Fine Arts, Boston received the largest shares of objects from Cemetery F.

Following the philosophy of "better late than never," I initiated a project to fully publish Ayrton and Loat's excavation of Cemetery F, supplemented with a catalogue of all known museum objects from that fieldwork that are now dispersed around the world. With generous funding from the SSEA (USA) Research Travel Grant, I recently visited the Egypt Exploration

Society (EES) office in London in order to study the archival documents relating to Ayrton and Loat's excavation. The surviving documents include tomb cards of 124 burials, Ayrton's manuscript describing selected tombs in more detail, 50 photographs, the object distribution list, and a few other miscellaneous papers. I could not locate any field notebook or site map, either because such documents were lost at some point or never created in the first place. In addition, I have so far examined and recorded the Cemetery F objects in the Royal Ontario Museum, the Ashmolean Museum (Oxford), Bristol City Museum and Art Gallery, the British Museum (London), and the Museum of Fine Arts, Boston. I will pursue this project over the next few years and plan to present progress reports at the SSEA Scholars' Colloquium on a regular basis.

Kei Yamamoto received his PhD in Egyptian archaeology at the University of Toronto. He has participated in a number of archaeological projects at Abydos and written several articles about the site. In 2010-2011, he will be working at the Supreme Council of Antiquities in Egypt, preparing exhibition texts for the new Grand Egyptian Museum at Giza. While in Egypt, we are delighted that Dr. Yamamoto has agreed to author a new SSEA Newsletter column entitled Cairo Calling. He is a SSEA trustee (2004 –) and chairperson of the fundraising committee. Photograph courtesy of the Egypt Exploration Society.



“A DAY IN THE LIFE . . .” -- PERSONAL DIG DIARIES

Rexine Hummel

July 24 (Luxor): So much has happened I am beginning to forget the details. We left

Moon Beach (a very comfortable Red Sea Resort near Ras Budran) as planned, last Saturday at 6 AM in a 25-seat bus that had to hold our luggage plus dig stuff and about 15 cases of water. We headed north along the Sinai coast until we reached the tunnel that goes under the Suez Canal and entered Suez city. From there we headed south again, following the Red Sea coast toward Hurghada. Our bus was air-conditioned and we made frequent rest stops so that although the trip was long we were as comfortable as was possible.

The scenery was spectacular. For many miles we had the turquoise sea on our left and the mountains, tinted with shades of sand, pink, and gold by the sun on our left. We passed the road which went to the ancient Coptic monasteries of St. Anthony and St. Mark. The land was so desolate and unforgiving it was hard to imagine those ancient hermits searching out caves and hermitages back around the 3rd and 4th century CE. I know that they were escaping persecution in Alexandria, but to choose this wilderness option required courage, profound hope, or a bit of insanity. As we drove for hours I thought about the ancient miners of 4,500 years ago who had to travel many days from the ancient capital near present day Cairo by donkey caravan through ancient dry water ways

in the mountains to reach the sea. They then had to embark on a sea voyage across the Red Sea to land at our fortified anchorage and mining camp at Ras Budran (our archaeological site). It put our travelling by air conditioned bus into perspective.

We made good time, ate an early dinner in the tourist area of Hurghada and continued south to Safaga where we had to turn inland. It was important to fill our gas tank and get through the mountains to the Nile Valley as much as possible before dark. The highway followed an ancient river bed that wound in a zigzag through the mountains. It was very dangerous because of the crazy drivers all trying to be first. The mountains were gorgeous in the setting sun; they were close to the road enclosing us and reminded me a little of the passage way into Petra. The driver drove as fast as he could on the winding road trying to get to the river before darkness fell. It was a two and half hour drive without seeing a single building or sign of life except for one rest stop in the middle before we reached vegetation.

Soon we saw the river Nile, the life blood of Egypt. By then it was dark and my knees were anxious for our journey to end. We arrived at our little hotel “The Amoun” around 9:30 PM and began unloading the bags and boxes of water. The hotel, located on the West Bank in Luxor, is very picturesque with a beautiful garden courtyard. The only problem was the heat. It was at least 46 degrees and the air conditioner was struggling.

July 27: Another hot night and everyone is grumpy. Today, however, is a very special day and I am incredibly fortunate to be here in Luxor during the festival of Abu Hagag. This festival has taken place every year in Luxor for centuries and very likely for thousands of years. Abu Hagag was a holy man who lived here in the twelfth century and for whom the present day mosque of Abu Hagag was built. It was constructed on top of the 13th century ground level of the Luxor Temple and now that the temple has been excavated the mosque seems to hang high in the air perched on some temple pillars just inside the entrance and to the left. The mosque was renovated just last year when they removed some inside walls to reveal the ancient hieroglyphs on the pillars. Tourists are welcome to visit the mosque and it is certainly worth a visit. When we arrived on the east bank to wait for the festival we decided to visit the mosque. It was very busy getting ready for the festival and it appeared that there were families sleeping in some of the side rooms. The caretaker took us around and made sure that we saw everything archaeological. There were lots of little kids singing out “hello” or “what your name” as we looked into all the little rooms. The place is very small so our visit was very short.

The festival involves a parade that harkens back to the ancient Egyptian Festival of Opet which took place every year in Luxor. At that time the statue of the God Amun, seated in a sacred boat, was carried on the shoulders of white-clad priests from the temple of Karnak all the way to the Temple of Luxor to greet his wife the goddess Mut. It was one of the rare moments in which the populace could actually see their god and there is a scene on the Luxor temple showing crowds of cheering and dancing people accompanying the procession. It was obviously a joyous occasion. I strongly suspect that this ancient festival continued through the Roman and Christian into the Islamic period with each religion attaching an appropriate god, saint, or holy man to the occasion. Abu Hagag fits the job description.

We crossed the river around 9:30 AM to try and get a good viewing stand along with the rest of the population. We chose the second floor of a restaurant that had a balcony overlooking the entrance to the mosque of Abu Hagag. Although no one could agree on the starting time of the parade or where it would go, I decided to grab a front chair and stay there all day if necessary. It was on an outside balcony and the temperature was already 40 degrees and rising. But this was a unique opportunity and I was not going to miss it. I gently attached myself to a table with two English ladies, Hazel and Cassandra, who were also seeing the parade for the first time. They both live in Luxor and from them I learned that the parade would begin after 1PM prayers.



In the meantime the square in front of us was filling up with crowds of excited people and children with fancy hats and balloons, as well as camels, horses and donkeys, decorated in coloured scarves and tassels. It had the same party atmosphere as the CNE with food stalls and hawkers and loud music. The special holiday sweet carts were doing a roaring business. Floats from the various surrounding villages began to arrive. Most of them were trucks loaded with young people, surrounded by plants or boxes of fruit, with loud speakers booming out Arabic music. The people on the floats along with their entourage surrounding the float danced, sang, and threw handfuls of chickpeas into the crowd. Many were waving sticks and others were actually doing the traditional Egyptian stick dance. Many floats were merely donkey carts. In fact the most interesting floats were four donkey carts with actual small sailboats on them, filled with children. This surely reflects the Opet festival of ancient times. Strings of brightly decorated camels arrived and strode majestically by our balcony along with dancing Arabian horses. The most amazing sight to me was the 10 large camels with huge coffin-shaped boxes balanced tenuously across their backs. It took two men on both sides of the boxes to help balance them. I thought they were coffins of famous sheiks, each with a coloured cloth over them decorated with koranic prayers. The wait seemed to be forever and it was getting hotter and hotter. Our group was impatient and wandered about the market while they waited.

Finally the call to prayer came, a silence came over the crowd, the doors of the mosque were thrown open and a crowd

of white-clad men came down the steps, stopped and filled the staircase. I learned that these were the present day descendants of Abu Hagag. They obviously take genealogy seriously here. They were waiting for the 10 camels with boxes to rise to their feet, a very complicated maneuver even when you don't have a large oversized load on your back. When the final beast was on his feet the ancestors began the parade, chanting as they walked, camels with boxes followed, 6 camels with riders next, and then the multitude of floats. Unfortunately, they headed out a street to the left and disappeared from view leaving a huge crowd of bewildered onlookers who promptly picked up their picnics and fancy hats and rushed off to follow the parade. We were told that they would come by our balcony in about 2 or 3 or 4 hours after they had wound around the city. I decided to stick it out no matter what. The rest of our group left to tour Luxor Temple.

I was lucky. After about two hours, all of a sudden the parade came around the corner and underneath our balcony. The descendants arrived marching in a circular motion (some walking backwards) and still chanting. Obviously only the really fit descendants need apply. The camels swaggered by, looking a little tired and a little hot in all of their finery, still hanging on to their precious boxes. The ladies told me that they were not coffins but vehicles to hold the embroidered cloths to show off to the crowds before they were presented to the



mosque. After that came a whole melee of horses, trucks with music at top volume, donkey carts weaving in and out between the trucks and crowds of young men dancing. I am sure the temperature was in the high forties and since I was wilting just sitting and watching I was amazed at the stamina of the dancers and marchers out in the sun. The parade wound its way back to the mosque, the camels with their precious cargoes sat down and the fabric coverings were removed. Some men ran out from the mosque to gather up the clothes and carried them back to the mosque. The rest of the parade did not appear to want to stop so the floats, singers, and dancers continued promenading around the square. It was worth the day long wait in the heat.

Rexine Hummel has over 30 years of experience as a ceramicist, with expertise in periods from the late Old Kingdom to the Saite Persian Period, as well as early and late Roman Periods. She

has participated in numerous archaeological digs, including: the Akhenaten Temple Project (Don Redford); Tel Borg (James Hoffmeier); Ras Budran (Greg Mumford); Temple of Tausert (Richard Wilkinson); and the Luxor and Karnak Temples Dewatering Project (Ted Brock, archaeologist). These diary entries describe the experience of travelling from Ras Budran to Luxor, as part of Greg Mumford's team. As these are Rexine's personal 'daily life' experiences, they do not include excavation activities or results. Photographs by Joshua Harden.

WISDOM LITERATURE: MORAL AND ETHICAL VALUES OF THE ANCIENT EGYPTIANS

Christina Geisen

The ancient Egyptian literary genre of wisdom texts illustrates the moral, behavioural, and ethical values of ancient Egypt, and hence allows us to throw a glance at this ancient society. The classification of "wisdom" literature goes back to Biblical Studies, specifically to the studies of the Old Testament, in which the word "khokhma" (wisdom) plays an important role. Based on similarities between wisdom texts in the Bible and a certain group of ancient Egyptian texts Egyptologists adopted the term. Recently, however, the terms "instruction" or "didactic literature" replaced the expression "wisdom literature," as the ancient Egyptian documents rather provide a guideline on how to live life correctly and successfully, exemplified by situations taken from areas of daily life.

Fifteen classical instructional texts – called *Sebait* (instruction) in ancient Egyptian – have survived from Egypt, dating from the Old Kingdom to the Late Period; the most famous ones are the "Instruction of Ptahhotep," probably from the Middle Kingdom, as well as the "Instruction of Ani," and the "Instruction of Amenemope," dating to the New Kingdom. Based on two New Kingdom sources, pChester Beatty IV and a tomb relief from Saqqara, the so-called lamentations have to be added to the genre of didactic literature. Those two documents include an enumeration of wise people who lived in Egypt, and hence show us whom the ancient Egyptian themselves classified as authors of instructional texts. These lamentations are speeches or soliloquies mainly describing the lawless times of the First Intermediate Period, when Egypt was not a unified country. They focus on the nation's loss of Maat – the Egyptian world order – and stress the need for a strong kingship. It can be said that classical instructions and lamentations broach the aim of Maat in different perspectives. Instructions are testamentary advices, given by an aged father to his son, while lamentations are admonitions, where the alternation of generation is irrelevant. In this article I will focus on the classical instructional texts.

The didactic texts were part of the school syllabus in ancient Egypt. The pupils had to copy the documents, but at the same time the texts were used as a vehicle to indoctrinate the rules of conduct to the future officials of the country. Via school, and probably also via oral tradition the content of these texts has been passed on for millennia and has found entry in other ancient Egyptian literary genres like royal, funerary, and ritual texts. But the didactic texts also influenced works like the Old Testament, especially the Proverbs.

The teacher or father giving the advice in the didactic texts was usually a member of the elite or the middle class. He

was legitimized by his knowledge of old scripts and his own life experience to advice the son or pupil, i.e. the youth of the country who will enter into the civil service, how to manage his life without unnecessary difficulties or failures. Accordingly, the texts do not contain laws or commandments like in the Old Testament. They rather want to turn uneducated people into educated ones.

All instructions show a similar layout. The title contains the genre designation *Sebait* as well as the name of the author, often followed by the name of the pupil. The main corpus consists of maxims of different topics highlighting the right behaviour in a certain situation in daily life. Mostly the wrong behaviour and its effects follow directly after. Most instructions end with a warning to follow the teachings or describe the remuneration, which an obedient son will receive.

As mentioned above the theme of the instructions is a guideline to a successful and righteous life. They give advice on how to avoid offensiveness, failure, and misdeeds. Depending on the time span the texts were written down, the topics differ. The documents of the Old Kingdom, or referring back to that time span, focus on the future of high officials describing official behaviour in office, marriage, table manners, contact with children and pupils, as well as petitioners. A slight change can be seen in the works of the Middle Kingdom – probably based on the experience of the First Intermediate Period. The instructions insist on the loyal attitude towards kingship, rather than a rightful behaviour towards fellow men, superiors, etc. A political correct attitude and the support of the ruling king and his politics were more important. The two royal teachings – The "Instruction of Amenemhet I" and the "Instruction to Merikare" (referring to the First Intermediate Period) are political or even propagandistic treatises on how to establish a successful kingship and were used to legitimize the son as the valid ruler. During the New Kingdom we see a total change of the subject. Kingship is no longer mentioned. The focus lies now in the personal sphere. The new topic is the personal god, with which a person associated himself. The realization of Maat is now to fulfill the will of god. The texts are not concerned anymore with high positions in the state, fortune, and richness, or prestige, but with inner security and contentment.

As different as the foci of these instructions are, they all share one main theme: the preeminent goal to give guidelines on how to preserve Maat, the Egyptian world order. The one who violates Maat, consciously or unconsciously, will offend and suffer. The texts oppose the good (silent) and the bad (tempered) person. Virtues highlighted are self-control, modesty, discretion, honesty, fairness, kindness, generosity, and diligence. Vices include calumny, boasting, cheating, gluttony, lust, and greed. The one who follows the teachings, and hence lives according to Maat, will be close to god and will live a long life without misfortune.

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Christina Geisen finished her MA in Egyptology, Islamic Science and Pre- and Early History at the University of Bonn, Germany in 2002. She worked at the University of Bonn as a student assistant and tutor for the Egyptian language at the Egyptological Department as well as a scientific assistant



and guide at the Egyptian Museum. Since 2005 she has been a PhD student in Egyptology at the Department for Near and Middle Eastern Civilizations at the University of Toronto. She is the current TA instructor for the course "Introductory Middle Egyptian" and is a Research Assistant in the project "Divine light in Egypt and Mesopotamia," headed by Prof. Dr. Katja Goebis. She gave Mini-Lectures for the SSEA, and she has presented at the SSEA Scholars' Colloquium twice. She also taught the first SSEA course ever offered in Toronto.

THE SSEA WEB SITE: NOT AS SIMPLE AS IT LOOKS!

A Thank-you note to Chris Irie

Peter Robinson

I am sure that many of you who are "plugged in" to new technology have often visited the SSEA web site <http://www.thessea.org>. I hope that you find the site useful as a way of keeping up with developments and news from the various chapters across Canada, and also of forthcoming events that the chapters and the national organisation are planning. Although the web site looks simple in its layout and information, behind the scenes it actually is quite complex. After some years as web master, Chris Irie decided to hand over the running of the site to someone else, and as assistant web master I was asked if I'd like to help. I said yes, and so it really falls to me to add my appreciation of the work that Chris has done over the years in building, supporting, and maintaining the site.

It was only when I was "given the keys" to the site, so to speak, that I realised just how much effort Chris had put into its running. For the technologically-minded, the web site currently consists of over 100 separate program files, one or two of which consist of almost 4000 lines of PHP code! The database that lies behind the content of the web site and the

records of your and my membership history consists of 30 tables. All of these were set up and developed, I was surprised to find out, by Chris himself. What is more remarkable than these facts and figures, however, is that all this work was done by Chris in his spare time as a volunteer.

Many companies employ programmers to design and maintain web sites and databases, and the cost of this can run into thousands of dollars over the years. So it is only fitting to acknowledge that the SSEA owes Chris many thanks for the work he has done to help keep the society in touch with its members and also develop and promote the society, not only in Canada, but also around the world in this age of global communication.



Chris Irie at Deir el Medina in 2003

Four Years of Gradual Improvement

Chris Irie

I was a SSEA trustee in the 2005/2006 year. As an organization, we were coming to grips with

the loss of our long time secretary Pat Paice and with the loss of a number of trustees. We were behind on the *JSSEA*, and I worked with the [then] journal editor (Gene Cruz-Uribe) to proof read and print the journals, and within about 18 months, we were caught up.

I started work on the web site in March 2006. At the time, my goals were to make the site easier to navigate, and to make it easy for us to keep the content current, so now old items automatically drop off the events calendar. The newsletter and journal are now available online, as are the annual symposium speakers' lists. We also have Caroline Rocheleau's blog and the "Ask an Egyptologist" column, as well as reading lists of books for those who want to learn more about ancient Egypt.

As part of the web site work, I redesigned the membership database and made it available to the secretaries and the SSEA executive, even if they were not physically in the office. Now, we can easily get reports on membership numbers and trends from year to year. It has been a long process of gradual improvements. I am glad to have had the opportunity to work with the SSEA on such a project, and am grateful to the executive for their kind patience and feedback.

Activities and interests: I travel from time to time. I take a lot of pictures, and I buy a lot of books, many about ancient Egypt, but also about the history of space exploration. And decorative arts. And anything else that looks interesting. I am easily distracted by shiny things, but can also lose myself for hours studying hieroglyphs or organizing any of the libraries in my home. Maybe the account profile for my flickr site <http://www.flickr.com/ckirie> says it best: "If fortune favors the bold, then it was bold of me to be born in the second half of the 20th century, in time to have a career in computer programming, and in a culture that thinks programmers are worth paying for." It finances my unlikely interests of space exploration history and the study of ancient Egypt. I'm no expert in either, but I can quote you a lot of vague trivia, and I can also supply you with photographs of both. *Photograph by Valerie Irie.*

THE 36TH ANNUAL SYMPOSIUM OF THE SSEA: *EGYPT'S SUN KING, AMENHTOEP III*

Lyn Green

Before Tutankhamen, Egypt's 18th Dynasty was ruled by another "golden" king, a pharaoh so extravagantly wealthy that his allies asked for statues of solid gold, for "gold is like dust in Egypt" – Amenhotep III. This wealth, harvested from the largest empire in the Bronze Age, supported a grandiose construction program.

Amongst his projects was a gorgeous, gleaming palace on the banks of the Nile that rivaled the baroque castles of Europe for interior design with painted and inlaid walls, and an artificial lake nearby. Now, Dr. Catharine Roehrig (Metropolitan Museum of Art), one of the archaeologists trying to record and preserve this lost Versailles, will present an overview of the palace and of their work.

Ruling an empire that stretched from modern-day Sudan to Syria, and dealing with the envy of other states was no easy feat. Archaeologist and historian Prof. Eric Cline (George Washington University) will reveal ancient political maneuverings as he outlines Egypt's foreign relations in the 14th century BCE.

International diplomacy and intimate relationships converged in the family of Amenhotep III, especially in the person of his chief wife, Queen Tiye and the foreign princesses he married. Gayle Gibson (Royal Ontario Museum) will offer us a brief reconstruction of the royal family tree. Then, Dr. Lyn Green will look at the power of the queens, its religious basis, and its political implications.

The art of Amenhotep III is some of the most accomplished and beautiful ever produced in the ancient world. Prof. Besty Bryan (Johns Hopkins University) will examine the art of the reign.

To find out more about one of Egypt's most magnificent and fascinating pharaohs, please join us on the campus of the University of Toronto on Saturday November 6th while an international panel of scholars and archaeologists reveal the mysteries of Egypt's Sun King, Amenhotep III.

This event is presented in association with the Royal Ontario Museum (ROM). To register, visit the ROM's website, www.rom.on.ca/programs Keyword: Egypt Program ID 6303. Phone 416-586-5797 to register by phone. The symposium costs \$90 for the general public; \$80 for ROM and SSEA members; and \$40 for students (online prices). The secretaries of the SSEA will be present to take renewals and answer other membership questions.

The symposium will be held in Rm. 1050, the Earth Sciences Auditorium, at 5 Bancroft Ave., Toronto. For assistance or directions on the day of the symposium, please phone the SSEA at 647-520-4339.

THE 2010 SCHOLARS' COLLOQUIUM

Lyn Green

The Royal Ontario Museum (ROM) and the Society for the Study of Egyptian Antiquities will also be collaborating to present a day and a half of scholarly papers on many other aspects of ancient Egypt, in the SSEA Scholars' Colloquium 2010. The first day, Friday, November 5th, will be held in the Lecture Theatre of the ROM, 100 Queens' Park Cres., Toronto. The second day of papers, lasting from 1pm onwards, will be held at 5 Bancroft Ave., in Rm. 1050. Attendance at the Scholars' Colloquium is free, but when entering the ROM, do so by the South (Group) Entrance on Queens' Park Cres. and tell security that you are attending the SSEA event. David Brown Books will once again be on site this weekend for all three days. They will be joined on Saturday and Sunday by other vendors.

THE ANNUAL GENERAL MEETING

Lyn Green

The annual general meeting of the SSEA will be held on the evening of Friday, November 5th, in Rm. 323 of the Dept of Near & Middle Eastern Civilizations, 4 Bancroft Ave, from 6:30pm onwards. Please read the information enclosed in this mailing, and return your proxy to the head office if you are unable to attend. A short reception will follow the annual meeting.

FUNDRAISING

Kei Yamamoto

The SSEA held a used book sale on April 9th, 2010 on the University of Toronto campus. The bulk of the books were donated by Mr. Jeff Paice, whose wife Pat served the SSEA for many years as the secretary and the newsletter editor. Additional books were provided by former trustees Ms. Roberta Shaw and Dr. Sally Katary.

Eager buyers lined up even before the tables had been set up, in order to find the best deals. Thanks to the generous donors, the SSEA was able to raise close to one thousand dollars, all of which will be used to support various SSEA events and activities.

More books are expected to be available during the symposium weekend this fall. In addition, the SSEA will be selling original goods, such as tote bags featuring an Egyptian floral motif, which are perfect for carrying groceries and of course Egyptology books!

Corrections: In our last issue (2009 - 10 #1) the title of Steven Shubert's *Egypt 101* column should have been *Those Post-Amarna Blues!*, and copyright for Frank Nissen's drawing of Tutankhaten's coronation belongs to Hany Assaad and Daniel Kolos In Mark Trumppour's *Egypt in Canada* article *More Hidden Treasures*, credit for the painting of Calverley's Car belongs to Myrtle Broome.

MONTREAL CHAPTER REPORT

Jean-Frédéric Brunet

Last spring saw our chapter's 10th anniversary celebration reach its climax. Besides the annual pique nique which provided it a fitting conclusion in June, last season's activities were especially concentrated in mid April. This unusual burst in activities came about as the result of a long awaited visit, that of our honorary member, Dr. Bernard Mathieu, an expert in ancient Egyptian literature from Paul-Valéry University, Montpellier, France. Back in January 2002, a delegation from our chapter had met Dr. Mathieu, then director of the IFAO, in his Cairo office. He had proudly accepted the honour of becoming our first honorary member and has ever since provided encouragement and moral support to the chapter. Our 10th anniversary seemed a fitting time to finally have him cross the pond. And he made his visit count.

Dr. Mathieu's first lecture for the chapter was held on April 15th and entitled *Love and Poetry in Ancient Egypt*, a topic echoing Michel Guay's full day seminar from the previous winter. Dr. Mathieu focussed mainly on eroticism, both in sacred and profane sources, ranging in style from the mythological to the satirical. Through these texts, a more intimate picture of the ancient Egyptians emerges. Less than 48 hours later, Dr. Mathieu was in the spotlight again with a full day seminar on ancient Egyptian literature. He began the day studying an impressive and diverse array of Old Kingdom texts in pursuit of the origins of literature. He then set out to describe the features of classical texts of the Middle Kingdom. Literature from this period, he told us, must be seen as one of Pharaoh's tools to spread his ideology and form the elite; in other words, as essentially propaganda. After lunch, he traced the further evolution of Egyptian literature through the New Kingdom, a period during which new styles were introduced and more liberties were taken. The day's last presentation brought the attendees back to the Old Kingdom with a thorough presentation of the Pyramid Texts. And as if Dr. Mathieu's busy schedule wasn't busy enough, a further lecture was added on short notice. Taking place on April 20th, this additional presentation dealt with "creator hieroglyphs," describing the powerful relationship between the image and the meaning of these little drawings. On a lighter note, Dr. Mathieu was also invited to join us for some fun and not-so-healthy food at a sugar shack in St-Paul d'Abbotsford.

In the following month, a mini lecture was also given by Martin Girard and our President, Dr. Brigitte Ouellet at the Librairie Monet up north in Montreal's Bordeaux neighbourhood. Together with the museum conservator of the Saint-Hyacinthe Seminary, they introduced us to that institution's small but remarkable Egyptian collection, a collection only recently "rediscovered" by the Ancient Egypt in Canada Project. Beautiful amulets from the collection had been brought to town, as well as a case of very recently restored Ptolemaic-period coins.

Finally, another important event took place last spring. The first presentation of a new scholarship, themed "Héritage de l'Égypte ancienne, de la préhistoire à l'ère chrétienne" was a success. On the evening of the 16th of April, the four finalists were convened at the Egyptian consulate cultural and educational office in Canada, located at 1 Place Ville-Marie,

Montréal in order to present their projects to the contest jury and all interested bystanders. This jury was composed of Dr. Amany Fouad of the Consulate, Mrs. Nagwa Korashy (Director, Egyptian tourist office in Canada), Mr. Hodhod (EgyptAir), Dr. Bernard Mathieu, Dr. Jean Revez (our chapter's vice-president) and Dr. Brigitte Ouellet.



L. - R.: Madam Korashy (ETA), Dr. Brigitte Ouellet (Montreal chapter president), Madam Perrine Poiron (1st prize scholarship winner), Dr. Bernard Mathieu (Univ. Paul Valéry), Dr. Jean Revez (Montreal chapter vice-president and AEPOA president)

The runner up prize, also called the "prospect" scholarship, \$400 in cash and a \$100 Librairie Monet gift certificate, was awarded to Laurence Ferland, an undergraduate student from Université Laval's archaeology department, whose topic was *Synchrétisme à sens unique*. The first or "excellence" prize, \$1,000 in cash and a one week trip to Egypt, was awarded to Perrine Poiron (enrolled in M.A. programme at the Université du Québec à Montréal's history department). Her presentation was entitled *La Monarchie lagide: une monarchie métissée*. Congratulations to the winners!

This scholarship was made possible thanks to the generosity of SSEA members and some of their friends, as well as of the Egyptian consulate cultural and educational office in Canada, Egyptian tourist office in Canada, EgyptAir, the Association des études du proche orient ancien, Voyages Innovation, and Librairie Monet. Our warmest thanks are extended to all who donated and contributed to the success of this first awarding occasion of the «Héritage de l'Égypte ancienne, de la préhistoire à l'ère chrétienne» scholarship! After a quiet summer, the chapter now looks forward to new season, which promises to be full of surprises. Stay tuned!

TORONTO CHAPTER REPORT

Deirdre Keheler

We have reached the end of another incredibly successful year in the Toronto chapter. The chapter was privileged to host a record-breaking 16 lecturers in the course of the 2009-2010 season. The chapter was especially fortunate as the Main Series consisted of a very diverse range of topics this year. The lecturers were: Dr. Kei Yamamoto (*The Egyptian Potter and the Goblet of Secrets: A Study of the Middle Kingdom Ceramic Assemblage at North Abydos*), Amber Hutchinson (*New Kingdom Royal Cities: The Palaces of Deir-el Ballas, Malqata and El-Amarna*), Lyla Pinch Brock (*KV 55 A Hundred Years Later*), Sarah Schellinger and Sherine el-Sebaie (*The Golden King and the Great Pharaohs*), Dr. James Allen (*The Birth of Ancient Egyptian Literature*), Dr. Ronald J. Leprohon (*The Royal Titulary of the 18th Dynasty: Change and Continuity*), Dr. J. Jay (*Demotic Tales and the Oral Tradition*), Christina Geisen (*Wisdom Literature- moral and ethical values of the ancient Egyptians*), Dr. Martina Minas-Nerpel (*Ptolemaic Queens in Egyptian Temple Reliefs: Guarantors of Kingship or Rivals for Power*), Dr. John Baines (*Who Were the Artists in*

Ancient Egypt and What Audiences Did They Address?), and Dr. Andrew Bednarski (*Recent Work in Luxor by the American Research Centre in Egypt*). The Summer Series this year was very well attended and more popular than ever. This year's theme was "Vilest Villains." The lecturers were Zoë McQuinn (*Wicked Workmen of the Pharaohs: Life, lust and law in Deir el-Medina*), Deirdre Keleher (*To Kill the King: Considering Conspiracies in the Ancient Egyptian Royal Harem*), Dr. Lyn Green (*Plundered pharaohs and pillaged patricians: Tomb Robberies in Ancient Egypt*), and Gayle Gibson (*Gaston Maspero: Founding Father...off to a bad start?*). I would like to thank all the speakers for helping to make the 2010-2011 lecture season so successful!

The social club was also very active again this year. On Dec. 16th the club organized a group visit to see the travelling exhibit *King Tut: The Golden King and The Great Pharaohs*. Forty members of the chapter joined the trip to the Art Gallery of Ontario. On May 8th the chapter held a *Senet* tournament at a local Toronto pub. The event was well attended and the tournament was hard fought. The final match came down to a contest between Maureen Britch and Lance Bohaker. Alas, there can be only one master and the first ever winner of the title "Toronto Chapter *Senet* Champion" is...Lance Bohaker! Congratulations Lance. Finally, on July 24th the chapter held its



Egyptian New Year's celebration at the Novotel

annual New Year celebration, which continues to be one of our most popular events. This year the thirty celebrants enjoyed a North African-inspired feast at the Novotel in downtown Toronto. There was plenty of bread and beer on hand to bring in the New Year in style.

Of course planning for the 2010-2011 season is well underway. The Toronto chapter's annual meeting (open to all Ontario members) will take place on October

22nd, 2010 at 7:00 pm in Room 215, 4 Bancroft Ave. The budget for 2010-2011 must be considered and a new executive must be elected. Please attend if at all possible. As usual refreshments will follow the meeting. For current information relating to planned 2010-2011 events please check the website (www.thessea.org).

VANCOUVER CHAPTER REPORT

Thomas Schneider

The Vancouver chapter started with its lecture program on March 29th – only two weeks after the chapter's incorporation in British Columbia – with a guest presentation by Martina Minas-Nerpel (Swansea University, Wales, UK) on *Establishing Roman Rule in Egypt: Augustus between Egyptian Ideology and Political Reality*. At the centre of her lecture was the sparkling figure of the first prefect of Egypt, C. Cornelius Gallus, and the Gallus stela from Philae where his deeds and actions were commemorated in hieroglyphic Egyptian, Latin, and Greek. The stela is not only a crucial source for Gallus (who was dismissed,

convicted by the Roman Senate, and in consequence committed suicide in 26 BCE) and for the period when Roman rule was established in Egypt in general, but also for Augustus' position, especially in the eyes of the indigenous priests at the first cataract region of Egypt. On June 22nd *Katja Goebis* (University of Toronto) presented the chapter's second lecture on *The Golden King – Kingship and its paraphernalia in the time of Tutankhamun*. She demonstrated, on the basis of objects from the treasure of Tutankhamun, how basic principles of Egyptian kingship ideology are underpinned by the symbolism, the imagery, the materials, and colours of the artefacts.



Prof. James Hoffmeier

The chapter's first true year opened on September 16th with an inaugural lecture given by James Hoffmeier (Trinity International University, Divinity School) on *Egypt's New Kingdom East Frontier Defense System Revealed*, based on a decade of archaeological work at Tell Borg. David George, long-time photographer of Donald B. Redford's Excavations at Mendes, will offer a special treat on September 30th and October 1st 2010: a lecture on

Mendes for the general public and a workshop on *Photography in Archaeology* on the following day for SSEA members and graduate students of UBC's Department of Classical, Near Eastern, and Religious Studies. On November 2nd 2010, Carol Redmount (UC Berkeley) will give us an account of her recent excavations at the site of El-Hibeh in the first millennium BCE – the first joint lecture with the Vancouver chapter of the Archaeological Institute of America (AIA). At the close of the academic term, Jane Roy (UBC) will take us to Nubia's A-group for the final lecture of the 2010 calendar year: *Visiting the Neighbours: Contact and exchange between Egypt and Lower Nubia in the 4th millennium BC*.

The chapter is currently preparing the annual general meeting in September, a fundraising event, and the lecture program for the 2011 calendar year. All of these activities would not have been possible without the administrative and financial support of the SSEA headquarters, and in particular, a generous donation from Canadian Professional Management Services (Vancouver), made possible by the company's Senior Partner, Mohamed Doma. Our thanks go to all of them!

CALGARY CHAPTER REPORT

James Morison and Paul English

The Calgary chapter began its 2009-10 year in June 2009 with the election of a new executive – Julius Szekrenyes (president); Paul English (vice-president); Dr. Mary McDonald (executive member); and James Morison (secretary). The members elected Kristal Turner as our new treasurer, but circumstances forced her to relinquish the position. Although he had intended to step down, Gary Lloyd agreed to stay on as treasurer for another year.

At our October 2nd meeting David George presented *Death on the Nile*, a short video on Mendes. He also showed a short version of his film *Mendes 2000*. On November 13th our president, Julius Szekrenyes, gave a talk entitled *A Tour*

of *Ancient Thebes*. In this talk, Julius gave a virtual tour of the ancient temples, palaces, towns, and tombs in and around ancient Thebes (modern Luxor and surroundings). In late 2009 we learned that we would no longer be able to use the Mount Royal College (now University) location where we had been holding our meetings for several years now. We now have a new location: room 162 of the Earth Sciences Building at the University of Calgary (back where the chapter started some 25 years ago!). Our first meeting in this 'new' room was the March 5th meeting. We held our February 5, 2010 meeting in the Nickle Arts Museum at the University of Calgary. Our speaker, Geraldine Chimirri-Russell, Curator of Numismatics at the museum, talked about the coins of the Ptolemies, and brought out some of the collection for the members to look at.

For our March 5 meeting we had two visitors from Edmonton speak. Rosalind Park and her husband Gordon Falconer teamed up to present *Horemheb & the genesis of 'Mithraism' in Ancient Egypt*. Gordon Falconer is a lawyer with an abiding interest in astronomy. He began by telling us about some aspects of astronomy related to the subject of the talk. Madame Park has UK degrees in Archaeometry [B.Sc], & Cultural Astronomy [MA]. Her part of the talk focused on some speculations about Horemheb, and his 'tomb' at Saqqara not being a tomb, but a type of clandestine meeting place for his army generals. She argued that the funerary texts of his later tomb in the Valley of the Kings suggested the practice of an Egyptian style type of 'Mithraism' some 1,500 years before Roman soldiers took hold of the ideology. At our May



Egypt Rocks: Calgary members learning about Egypt's Geology

7th meeting our vice-president, Paul English, presented *Egypt Rocks: Buildings, Statues, and the Geology of Egypt*. Paul, a professional geologist, provided a review of the various rocks used in the statues and buildings of ancient Egypt. On

June 4th David George, the archaeological photographer for the Mendes dig with Donald Redford from 2000 – 2004, showed his video *Mendes 2001*. *Mendes 2001* is a one-hour film that follows students and staff through the 2001 season and reveals interesting finds as well as daily life on the dig. Mendes was the capitol of the 16th nome of Lower Egypt and originally the sacred city of the fish-goddess of the Delta, Hat-Mehit. In later times, the city became the centre of the cult of the four-faced ram god. Jānis Svilpis will be joining us as the new treasurer beginning in September 2010. Thank you to Gary Lloyd for his work over the last three years.

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WORD ON THE STREET

Lyn Green and Paula Gheorghide

On September 26th, 2010 downtown Toronto will be invaded by book lovers. "Word on the Street" is an annual book and magazine event that draws up to 250,000 individuals of all ages and from all walks of life, often attending as families. The Archaeological Institute of America (AIA) Toronto chapter will be sponsoring a booth at this year's event, and has generously invited the SSEA to join them.

The AIA has newly established the "Digging the Past" Youth Outreach Program, a non-profit initiative founded with the goal of raising awareness about Ontario heritage and ancient civilizations of the world, by fostering the study of past history and archaeology through interactive lectures and workshops aimed at school children and youth from the Greater Toronto Area. They are eager to have participation from other organizations (like the SSEA), and **would particularly like to invite students in archaeology-related disciplines to participate**. For more information please contact Paula Gheorghide by email at [paula.gheorghide@utoronto.ca](mailto:Paula.gheorghide@utoronto.ca).

The SSEA (head office and Toronto chapter) will be taking part in "Word on the Street" for the first time, thanks to the generosity of the AIA. We will help to staff the AIA booth, participate in their outreach program, and display brochures for our upcoming events, membership forms, and order forms for our journal and other publications. **Watch our website for more information on the location of our booth** or email info@thessea.org for more information. Should you wish to volunteer to pass out flyers and brochures, please contact thessea@gmail.com.

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 Vancouver, British Columbia, 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