

Newsletter

SOCIETY FOR THE STUDY OF EGYPTIAN ANTIQUITIES

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PYRAMIDS AND MUMMIES THE BYU EGYPT FAYOUM EXCAVATION PROJECT

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Ceramic Coffins

Brigham Young University has been excavating at Fag el-Gamous, in the Fayoum, for thirty years. This out of the way site, on the edge of cultivation in the Fayoum, has yielded a surprising amount of spectacular archaeological finds. The first year of excavation was a joint UC Berkeley and BYU project. However, since that time Fag el-Gamous has been excavated solely by BYU. We are most grateful for the ongoing support of the Ministry for Antiquities in Egypt, for our university funding, and for the generosity of J. William Marriott Jr. and a number of other private donors who make our excavation possible. The excavation concession consists of three areas: a huge cemetery, a small pyramid, and a Greco-Roman township.

This town, Philadelphia, was first settled by the Ptolemies, but experienced much of its growth during the Roman era. It has not been excavated systematically, though in the early days of archaeology a few explorations were made by Grenfell and Hunt as they searched for papyri among various Greco-

Roman settlements. Their efforts ended up being concentrated elsewhere due to their spectacular find at Oxyrhynchus¹. While we hope to excavate Philadelphia at some point, it will have to wait until enough funds have been raised to erect a small storage magazine there. The township is too far from the cemetery and pyramid to make it practical to use the magazine located at the cemetery.

The cemetery, where Grenfell and Hunt found a few Fayoum mummy portraits², has been the focus of the bulk of excavation work. It covers approximately 125 hectares or 309 acres. While there were a small number of Middle Kingdom shaft tombs, the cemetery was primarily used in the Ptolemaic and Roman periods, or roughly from 200 BC to 800 AD. Some small tombs were carved into the shelf of some of the hills in the cemetery. However, most of the burials were made in vertical shafts dug into the compressed sand of the area. These shafts were reused for centuries. The lowest burial was typically interred during the

Ptolemaic period, while the uppermost burials were deposited in the late Roman era. The cemetery is densely populated. On average, it contains 1.6 bodies per square meter, or 160 bodies in a 10x10 meter area. Based on this density and the known parameters of the cemetery, we estimate over a million bodies to be interred there.

One of the more interesting cultural aspects of the cemetery is that it was in use during the rise and spread of Christianity. Some burials exhibit definite Christian markers, such as crosses³. However, for the most part it is difficult to determine whether a burial was Christian or not. There are two possible indicators which work in conjunction with each other. The earliest burials all have their heads to the east and thus face west. Throughout the cemetery each burial shaft witnesses a 180 degree reversal in burial direction. This shift to head west, facing east, did not happen at consistent strata or time periods. It instead seems to have been a sporadic yet consistent movement until it became universal.

When the burials change direction they also exhibit a change in textile customs⁴. West facing burials are typically shrouded in fewer and more coarse materials that show evidence of having been used. The east facing burials are consistently wrapped in more textiles of a higher quality that seem to have been created exclusively for burial. These interments average between five to twenty-five layers of clothing each⁵.

Since burial customs are particularly resistant to change, we surmise that some kind of significant cultural movement gave rise to these shifts in burial practice. While we cannot ascertain with certainty the reason behind the change, presently it seems the most likely explanation is conversion to Christianity.



Daughter of a Priest

A desire to face east in the resurrection may be the cause of the directional reversal, though we are currently researching this phenomenon and its possible cultural backgrounds more fully. The shift in mummy wrapping customs also indicates a change in belief about the afterlife, which is most likely explained by conversion to Christianity⁶.

Interesting finds from the cemetery include a few mummified cats buried alongside humans and a tomb which contained only mummified cats—158 of them. Some of the tombs carved into the limestone shelving contained beautiful ceramic coffins, and some of these held spectacularly dressed mummies. One such mummy was a male with gold leafing painted on each fingernail. Another was wrapped so tightly and extensively in a crisscrossing pattern that it caused the body to be covered by deep, three-dimensional diamond shapes.

The most spectacular find of the cemetery was a six to eight year old girl who had been wrapped beautifully and covered in a face mask made of gold. She was the daughter of a priest and was laid on a literal bed of flowers within a sturdy wooden coffin. She was also covered by a spray of flowers and four flower garlands. Orthographic, ceramic, and C14 analysis all place the burial to just before 200 BC.

The finds from the cemetery are currently the subject of a number of studies we believe will provide a wealth of data. The cemetery has yielded what is probably the largest Coptic textile collection in the world and is currently being amassed into a database which will be made available online⁷. We are analyzing the osteological remains and combining those results with DNA analysis in order to create a significant demographic study with a large enough sample base to produce significant results⁸. Among the things we should be able to tell are the birth and death rates of the population, as well as something in regards to their genetic background and overall health. C14 and pottery analysis is being performed in hopes of ascertaining verifiable dates for the burial directional shift which may provide insights into the rise of Christianity in Egypt⁹.

Analysis of other burial customs, such as the use of face bundles or certain types of ribbon work, is also being done¹⁰.

One of the most exciting aspects of the excavation is the pyramid, lying about 2 kilometers southeast of the cemetery atop the largest escarpment of the area. This pyramid is called the Seila pyramid, named after the nearest village. Two stelae were unearthed on the eastern side of the pyramid, one of which was inscribed with the name of Snefru, thus finally solving the question as to who had built the pyramid. While it has typically been identified as a step pyramid, excavation revealed a few smooth facing stones, indicating either that they began to make it into a true pyramid and never finished, or that it was a true pyramid which had its facing stones plundered. Due to the prevalence of pyramids having their facing stones plundered, this seems the more likely explanation. Comparison with Snefru's other pyramids lends credence to this assumption. Interestingly, depending upon when this pyramid was finished in comparison with Snefru's other structures, this may be the first true pyramid ever constructed.

Adjacent to the east side of the pyramid was a brick porch which contained not only two stelae, but also a number of other objects. A small libation altar was uncovered, as was the remains of a very small statue. Additionally, five round holes had been dug along the eastern face of the pyramid. On the eastern side of the porch, heading down the steep escarpment, the remains of a large causeway were found. This causeway led part way down the steep slope and ended abruptly, with no remains of a valley temple being unearthed. At the northeast corner of the causeway a sizeable jar was found. The opening of the jar was butted up against the large, final anchoring stone of the causeway. This appears to be the ritual foundation deposit that is often a part of cultic structures. Inside the jar was a layer of black silt that had been dried at an angle, and had then been covered by red sand. The angle of the black dirt made it clear that this had been deposited intentionally and somewhat artistically. We assume that it was a physical portrayal of the red land and black land which symbolically represented the entire earth



West Side of the Pyramid at Seila

to the Egyptians.

The northern side of the pyramid had been plundered in either ancient or recent antiquity. Presumably this is the result of a search for a burial chamber. The plundering has been so complete we cannot determine whether or not there was a burial chamber. There is now a gaping hole in the center of the pyramid due to this plundering. Despite the thoroughness of the plundering, the northern side also yielded several fragments of a small statue of a seated pharaoh.

Comparison of the physical structure and cultic remains of all four of Snefru's pyramids reveal striking similarities between each of the other three and that at Seila. We are currently researching what these similarities, and the differences, may mean and what the entirety of Snefru's building program may tell us about pyramids in general. Since Snefru's pyramids are the first true pyramids, and the beginning of what would become the typical pyramid complex, coming to understand the Seila pyramid and its place within Snefru's building program will help us understand the genesis of the pyramid complex in Egypt. ■

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Dr. Kerry Muhlestein is from Sandy, Utah. He received his B.S. in Psychology from Brigham Young University with a Hebrew minor. As an undergraduate he spent time at the BYU Jerusalem Center for Near Eastern Studies in the intensive Hebrew program. He taught courses in Hebrew and Religion part time at BYU and the UVSC extension center, as well as in history at Cal Poly Pomona and UCLA. His first full time appointment was a joint position in Religion and History at BYU-Hawaii. He received an M.A. in Ancient Near Eastern Studies from BYU, and his Ph.D. from UCLA in Egyptology. He now teaches at BYU, and is the associate Chair of the Ancient Scripture Department.

Kerry is the new director of the BYU Egypt Excavation Project, which excavates at Seila in the Fayum, and on which he presented at the 2011 SSEA Symposium. Photo Courtesy of BYU Photography.

ANCIENT EGYPTIAN DEMONOLOGY: AN INTRODUCTION Dr. Rita Lucarelli

The question of demons in ancient Egypt is still an unsolved matter within the studies of the ancient Egyptian religion. To start with, there is an objective difficulty to distinguish demons from gods; in ancient Egyptian there are only terms referring to the gods in general (*nTr.w*) and to the beatified spirits or roaring ghosts of the dead persons (*Akh.w*). Beside the *nTr.w* and the *Akh.w*, there are hundreds of epithets indicating a series of supernatural creatures populating the netherworld and occurring also in the magical spells of daily life, but whose ontological status remains unclear, in between the divine and the demonic. However, among these epithets there are collective names indicating gangs of helpers and emissaries of the gods that seem to be characterized clearly as demons, such as the *wpwty.w*, “messengers”, the *xAty.w*, “slaughterers” and the *SmAy.w*, “wanderers”.

However, can we speak about “demons” and “demonology” at all when dealing with pre-Christian polytheistic religions? Even if the English term “demon” comes from the Greek *daimon*, it does not exactly cover the semantic spectrum of the Greek equivalent, which indicates an “intermediate being” among gods and humankind, as in Plato’s Symposium, or in general a divine supernatural power as when used in the plural form *daimones* in Homer.

Later on, with the Neo-Platonism and Xenocrates, the idea of *daimon* as a lesser spiritual being of evil nature was developed, and such a pejorative semantic value is still present in the English word “demon”, especially in relation to the evil court of Satan in Hell. Therefore, we must keep in mind that speaking about “demonology” is just a scholarly convention when referring to supernatural creatures or minor deities of pre-Christian religions, whose nature and function is more complex and multi-faceted.

If the ontological status of demons is so shadowy, the function they play towards humankind and the place where they appear or act on earth and in the netherworld is instead easier to individuate. On this basis, I distinguish two main categories of demons: guardians and wanderers. Guardian demons are tied to a specific place, either in the netherworld or on earth, and protect their locality from intrusion and pollution. Wandering demons travel between this and the other world acting either as emissaries for deities or on their own accord. They can bring diseases, nightly terrors, and misfortune.

We can also individuate at least seven other sub-categories of demonic beings in order to refine our basic typology:

1. DEMONS OF THE NETHERWORLD

The netherworld is the abode par excellence of demons. Therefore this category groups together various sorts of supernatural beings, from the gatekeepers and other inhabitants of the Realm of the Dead to the gangs of messengers sent by the gods on earth. These demons appear mainly in mortuary texts and illustrations describing the afterlife or providing a magical help for the deceased. Mortuary texts are broadly attested in ancient Egypt: the Book of the Dead and the Guides of the Netherworld are the most famous examples.

2. GUARDIAN DEMONS

In many civilizations, doorways and sacred places on earth and in the netherworld are traditionally guarded by demonic figures. In ancient Egypt demonic gatekeepers are encountered

very frequently in the texts describing the Realm of the Dead, so that this can be considered as a kind of sub-category of the aforementioned group. However, the particularity of the guardians is that they can play the additional role of benevolent genii protecting temples on earth.

3. ILLNESS-DEMONS

The demonization of illnesses is common in many civilizations. It generates from the search for a cause or agent in order to explain and justify the sudden presence of certain diseases and physical suffering. Magical spells against illness-demons and exorcism rites to expel demonized diseases from the body are considered powerful remedies, whose influence is considered complementary to the medical knowledge. As illness demons are evil, there were numerous magico-medical spells to avert them. It seems that those illnesses not presenting visible physical symptoms, such as the headache and the epilepsy, were more commonly demonized than wounds provoked by the poisonous bites of insects such as scorpions and snakes, to which however other series of incantations were devoted.

4. GANGS OF DEMONS: CONTROLLED OR SENT BY GODS

This category is well represented in the magical and ritual temple texts, where demonic gangs with collective names such as the already mentioned *wpwty.w*, “the messengers,” *xAty.w*, “the slaughterers,” *SmAy.w*, “the wanderers,” occur as divine agents of punishment, and their popularity seems to increase with time. In the Late and Ptolemaic periods the apotropaic spells against these gangs are very often attested in temple texts, where some of these demonic legions are even represented together with the god or goddess who masters them, such as in the case of the so-called “Seven Arrows” controlled by the sphinx god Tutu or the lion-headed goddess Bastet.

5. ASTRAL DEMONS, DEMONS OF TIME, AND WINDS

Astral bodies can be demonized or divinized because of the influence they were believed to have on humankind. In Egypt, in particular, planets, stars and other celestial bodies are represented in the so-called “astronomical ceilings” of the temples and occasionally also in funerary compositions decorating the tomb walls. The decan-stars, for example, are often personified in the Ptolemaic and later texts as malevolent demons; moreover, the sky was considered to be the abode of supernatural creatures playing the role of guardians of those regions and whose appearance resembles that of demons of the netherworld, as those represented in the vignette of Spell 149 of the Book of the Dead.

Beside the astral bodies, there were also atmospheric phenomena that were demonized in Egypt, first of all the winds: wind-demons occur in the ritual texts of the Ptolemaic Period in Egypt and the god Amun can be represented with four heads symbolizing the four winds of the cardinal points, which he controls. However, the personification of the winds stands ambiguously between the divine and the demonic and it is not really clear from the sources whether these are to be considered minor gods (the so-called weather gods so popular in myths of



Guardian demons on the Book of the Dead of Anhai (21st Dynasty, Thebes)

many religions) or rather demons as they are instead clearly seen in Mesopotamian religion.

Finally, among demons related to astral phenomena we may include the so-called “demons of time”, symbolizing some challenging moments of the day or even some unlucky or lucky days in the calendar, as the epagomena, the last five days of the Egyptian calendar, which were considered a liminal time when demonic dangerous forces may attack humankind easier. We should also mention what we may call a midday-demon, who used to appear at noon and was later identified in the Greek folklore with Pan.

6. DEMONIZED ANIMALS

This category does not refer to demons themselves but rather to their theriomorphic manifestations. In Egypt also the gods can have composite or animal appearances, but there are a few animals, especially wild beasts and reptiles like serpents and crocodiles, which are more employed in the iconography of demons than in that of the gods. Moreover, demonic animals are often depicted as being mastered or annihilated by major demons or apotropaic gods, like in the representations of Horus the Child on the magical Horus stelas.

7. INDIVIDUALIZED DEMONS AND MYTHOLOGICAL MONSTERS

Apart from the above-mentioned categories of demonic gangs, a few figures of individualized demons stand on their own, such as Amemet, the devourer of the dead occurring in the vignette of Spell 125 of the Book of the Dead.

Moreover, under this category we shall also include hybrid and monstrous creatures, such as the giant dragons and serpents acting as arch-enemies of creation, which cannot be considered properly as demons although they share with the latter many iconographical and functional aspects, such as the giant snake Apophis.

8. FEMALE DEMONS

Compared to other pre-Christian Near Eastern civilizations, the ancient Egyptian sources offer poorer evidence on female demons. However, in general many illness-inflicting demons or demonized illnesses were female, and female demons were considered mostly evil or anyway easily irritable, following the character of angry goddesses with apotropaic function such as the lion-headed Sakhmet. In all the demons’ categories described above, the ethical issue of good versus evil or amoral demons is central since the ancient Egyptian religion, in contrast to Christianity, does not recognize an ethical dichotomy opposing demons to angels.

Demons, even more than gods, can be either benevolent or malevolent towards humankind and can behave amorally or even immorally to each other. Nevertheless, we can individuate a few categories of constantly evil demons, such as the illness demons and many of the wanderers occurring in apotropaic spells.

Apart from their function towards humankind and their more or less closeness to the good or evil sphere of behavior, demons can be defined also according to their appearance or modalities of manifestation. Scholars of ancient religion mainly use the terms *Mischenwesen* or *Zwischenwesen* in order to indicate the specific type of manifestation of demons. The first term, *Mischenwesen*, refers mainly to the physical appearance and indicates “mixed beings” with composite, hybrid bodies, while the term *Zwischenwesen*, “beings in between” recalls the spiritual dimension of creatures living in between earth and sky and not manifesting to humankind through a body. Within the context of ancient Egyptian demons, we may say that the *Mischenwesen* are those hybrid beings populating the netherworld and depicted in mortuary papyri, on coffins and on other mortuary objects, such as the guardian-demons, while the *Zwischenwesen* are those wandering spirits occurring mostly in spells of daily magic and hardly depicted in the sources.

As mentioned above, demons of the netherworld and guardians and door watchers of the regions of the Realm of the Dead in particular have a more detailed iconography compared to other categories of demons. This is because the deceased has to be able to recognize them and to know their names in order to get through the netherworld and reach the final assimilation to the gods.

The hybrid appearance of the demons of the netherworld is recurrent in all the papyri and the other sources where they are depicted; it seems to me that, similar to other ancient civilizations (Mesopotamia, Greece), in ancient Egypt the theriomorphic traits of the supernatural beings recall the demons’ wildest and most fearful aspects, their “otherness” in comparison to the anthropomorphic forms of appearance which denote their humanization and consequently their admittance into the civilized world. The animals which occur most often in the body of demons are reptiles, felines and canines, but also donkeys, baboons, hippos, bulls, birds, falcons and vultures can be part of a demonic or divine body. As a matter of fact, in ancient Egypt animals have always been connected to the gods’ characterization and inner identity. The animal and hybrid forms of the gods can resemble or even be the same as those of the demons, especially when dealing with apotropaic deities who have to fight against malevolent forces.

Therefore, in order to study the world of ancient Egyptian demons and to isolate them from the pantheon of the official gods, it is necessary to have a close look at the sources and to focus on each individual context where the demons appear: temple rituals, spells of daily magic, apotropaic incantations or funerary spells for the dead present different and variegated evidence about the whereabouts of the supernatural beings that we call “demons.” ■

Dr. Rita Lucarelli studied at the University of Naples “L’Orientale,” Italy, where she took her MA degree in Classical Languages and Egyptology. She holds her Ph.D. from Leiden University, The Netherlands (2005). Currently she works as Research Scholar at the Book of the Dead Project of the University of Bonn, Germany. She has been chosen as a Visiting Scholar for 2011-2012 at the Institute for the Study of the Ancient World at New York University. Dr. Lucarelli lectured to the Toronto Chapter of the SSEA on “Ancient Egyptian Demonology” on November 3rd, 2011.

Photo courtesy of ©Trustees of the British Museum.

THE ACCIDENTAL PHOTOGRAPHER

Patrick Carstens



Excavations at Mendes



Patrick up a Ladder

In the year 1996 I was assigned the position as site supervisor at the archaeological site of Mendes in the Egyptian Delta under the directorship of Professor Donald Redford (U of T) and the Akhenaten Temple Project. However, before the season started it ran into financial trouble, when expected funds were not forthcoming. Dr. Redford had a choice to either scrub the season or reduce the size of the team. I survived the cut, but now my duties included the position of site photographer, a position that I had no background for. I had taken many tourist photographs over the years and had an extensive collection, but other than that no qualifications for the position Dr. Redford had entrusted to me. I was aware of the role photography has played in archaeology, after all, the first images the world saw of Pharaoh Tutankhamun's tomb were through the lens of the camera.

The partnership between the archaeologist and the photographer dates back to the birth of photography, a partnership that exists to the present day. During my travels in Egypt I came across a small collection of black and white photographs taken by G. Lekegian, an Armenian who moved to Cairo from Istanbul. He set up a studio in Cairo (1887). Armenians dominated the early photographic industry in Egypt. Some of the best 19th century images of Egypt were produced by Lekegian. His work is found in many major photographic collections. He located his studio near the legendary Shepherd's Hotel. As his reputation grew, he turned the area between Qasr al-Nil Street and Opera Square into a golden triangle of Cairo photography. As my collection grew I became a fan of his work. Now, by circumstance I was asked to fill that role. That role included photographing what are called small finds: objects that require macro photography, an assorted array of intact and broken pottery (for the site ceramists), site photographs (as required by the site supervisors) and anything and everything as requested by the director. However, the biggest challenge was developing film and making contact prints. Before leaving Canada I was informed that at Mendes they had a fully equipped darkroom,

and everything I needed was at the site. Having no background in film processing, and knowing that it was not rocket science, all I thought I needed was a book on the subject that I picked up at Henry's. En route I read it a couple of times and felt secure that chemistry 101 was all I needed to mix the required chemicals to process exposed film and make prints. However, removing the exposed film from its cartridge and spooling onto the reel to be placed in a sealed container before adding the array of chemicals needed was another problem facing me. After arriving at Mendes I was assigned to a room I was going to share with two other site supervisors for the next ten weeks. I was then shown to the so called fully equipped dark room, and it was a mess. When excavation closed for the previous season, everything was left as it was. Chemicals that should have been dispersed off were left by the outgoing photographer. I soon found out that more than a few things were missing, including a timer! I soon got the gist of how it was supposed to work, but none of the controls worked smoothly. Finally I managed to beg, borrow or steal a product from one of my female co-workers that had a vaseline base to it, and it worked.

My imagination could not solve or come up with a substitute for rubber gloves and a breathing mask. In an enclosed room with a "do not disturb" sign on the door, if I passed out it would be hours before anyone would find me. It was show time, I was sweating more than normal based on the heat in the Delta, cloistered darkroom and fear of failing, my first role of film ended as a role of perfect negatives. I was more relieved than I can express. The contact print was equally gratifying.

An excavation season has its own pace, during the first couple of weeks not much is going on, but by the third or fourth week the excavators are hitting pay dirt and the ceramists, the registrar and photographer, were now working with backlogs growing by the day. It was now impossible for me to work in the dual capacity of site supervisor and photographer. However, all was not lost, I found one advantage the site photographer has over the rest of the



excavators and specialists. He sees through the lens of his cameras. Site supervisors are preoccupied with their corner of the world and ceramists can be limited to the dig house workshops, and that holds true for the registrar of small finds. My time was spent between the excavation sites and the darkroom and the area assigned for photography. My knowledge of the various specialties and their workload increased multi fold. By the end of the season I was qualified as the site's archaeological photographer by Dr. Redford and to my surprise, he asked me to return for the following season.

I continued working for Dr. Redford for three more seasons, investing in additions to make this darkroom almost functional and making jigs for macro and ceramic photography. At the end of the 1999 season Dr. Gregory Mumford asked me to join his team. And I accepted his offer. The necessary funds needed to equip a darkroom were forth coming. Although we had no fixed facility, washrooms were converted to darkrooms, and with the coming of digital photography, life has become easier for this accidental archaeological photographer. ■

Patrick Carstens was born in Woodstock, a suburb of Cape Town, South Africa, and educated in both South Africa and Canada. After graduating from Danforth Collegiate, he joined the Royal Canadian Air Force. During his military career, he served at several locations in Canada before joining the Federal Department of Transport, where he served in a number of capacities before taking early retirement to pursue his passion for archaeology. He has worked at the sites of Mendes in the Delta and Tell Kedwah in the North Sinai, under the directorship of Professor Donald Redford. He has also excavated at Tell Tebilla in the Delta and in el-Markah plain, Sinai Peninsula under the directorship of Dr. Gregory Mumford of

SEPE. With the late Dr. Larry Pavlish, he also participated in magnetometer surveys under the direction of Dr. Kent Weeks of The Theban Mapping Project. With a special interest in modern Egypt, he has researched and written The Encyclopedia of Nineteenth Century Egypt, which he hopes to publish. Patrick has been a member of the SSEA for 28 years and has been an enthusiastic supporter of the Society, often volunteering in various capacities in the 1990s. He has served as a Trustee of the Society For the Study of Egyptian Antiquities, and acted as Treasurer before leaving the Board in 2004. He has travelled in Egypt extensively, amassing a wonderful collection of photographs, many of which were taken while he was part of an excavation team.



Top Left: Patrick photographing on site
Top Right: Mendes skeletal remains
Bottom Left: Family
Bottom Right: Mendes Pottery Deposits
Biographical Image: Patrick on the Nile

Photo Credit: All photos courtesy of Patrick Carstens.

THE 2011 ANNUAL GENERAL MEETING OF THE SSEA/SEEA

The SSEA held its Annual General Meeting in Toronto on Friday, November 4th, 2011. Changes in the Board of Trustees and new Bylaw amendments were voted upon and ratified, audited statements for previous fiscal year and a budget for the upcoming year were also presented for approval. (The Bylaw amendments voted upon this year were presented in the third issue of the 2010/2011 Newsletters. All were passed without changes).

The Board of Trustees for 2011-2012 is: Dr. Lyn Green, President; Dr. Kei Yamamoto, Vice-President; Dr. Brigitte Ouellet, Vice-President/Montreal Chapter representative; Mme. Arlette Londes, Treasurer; Mr. Mark Trumpour, Asst Treasurer; Mr. Paul English, Calgary Chapter representative; Ms. Zoe McQuinn, Toronto Chapter representative; Ms. Elizabeth (Ruoying) Zhou, Vancouver Chapter representative; Prof. John Gee, Editor, JSSEA vol 37; Prof. Katja Goebis, Editor, JSSEA vol 38; Prof. Jean Revez, French-language Editor, JSSEA; Mr. Peter Robinson, Webmaster; Dr. Peter Sheldrick, Dakhleh Oasis Project; Mr. Archie Chubb; Ms. Rexine Hummel; Ms. Jean McGrady; Prof. Mary-Ann Wegner.

This year, we lost two Secretaries: Lance Bohaker and Amber Hutchinson. Our new Secretaries are Gabriele Cole and Adriana DiSalvo.

Many thanks are due to all the members of the Board for 2010-2011, most of whom actively participated in several committees. We would also like to acknowledge the work of Peter Sheldrick, who

has been working with the President and Vice-Presidents to review our Bylaws and policy. We would also like to acknowledge the contributions of Mark Trumpour and Deirdre Keleher, who began this task a few years ago. The Board also wishes to thank Mr. Les O'Connor for his aid in creating various legal documents which will be used by the SSEA.

We have also been greatly aided by the work of our Honorary Trustees, who serve on the Symposium and Colloquium Committees and on the Editorial Board of the JSSEA. Last, but certainly not least, we would like to acknowledge the wonderful work done by our Newsletter Editors, and by our many hard-working volunteers who help with mailings and with the execution of events like our Annual Meeting and Symposium.

As is customary, the winner of this 2011 Missy Eldredge Scholarship, funded by SSEA-USA, was announced: it was Meredith Brand, a doctoral candidate at the University of Toronto. The winner of the inaugural Steven J. Larkman Travel Award was Kento Zenihiro, who presented at this year's Scholars' Colloquium on Macadams archive in Sudan. We are always pleased to award these scholarships and grants and would like to thank the generous donors who make them possible.

After the meeting, everyone adjourned for a reception organized by our extraordinary Treasurer/Hospitality Coordinator, Arlette Londes.



SSEA members enjoy the banquet provided by SSEA Hospitality Coordinator Mme. Arlette Londes.



SSEA member Trudy Dahl and Benben Publications' Loretta James pose with a papyrus donated by Loretta

2011 SSEA SYMPOSIUM: Death Along The Nile

SSEA/SEEA Symposium Committee

The 37th Annual Symposium of the SSEA was held on November 5th, 2011 on the campus of the University of Toronto. There were many changes to the symposium lineup before the final roster of speakers was settled: Prof. Suzanne Onstine (University of Memphis), Dr. Peter Sheldrick (Dakhleh Oasis Project); Prof. Juan José Castillos (Uruguayan Institute of Egyptology/ Egyptian Museum of the Uruguayan Society of Egyptology), Dr. Heather Lee McCarthy (NYU Epigraphic Expedition to the Ramesses II Temple at Abydos), Mr. Edwin Brock (Royal Ontario Museum), Dr. C.

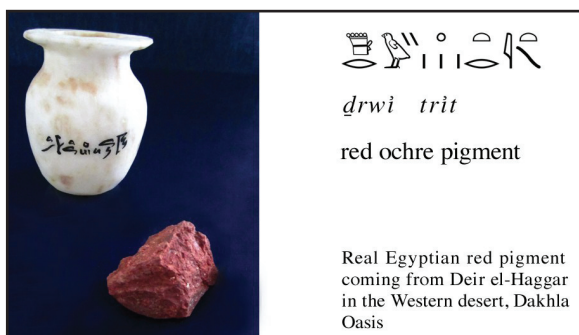
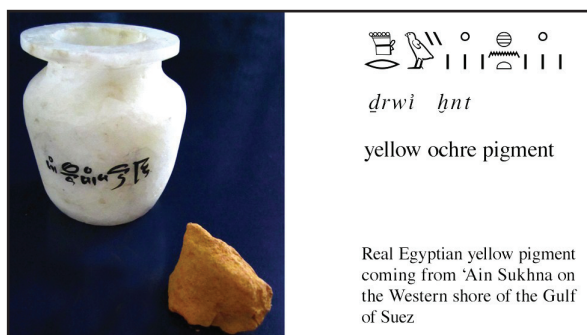
Nicholas Reeves (Metropolitan Museum of Art) and Prof. Kerry Muhlestein (Brigham Young University). The first speaker was Prof. Castillos, whose presentation (*On The Way to the Birth of the Pharaonic State: The Predynastic Funerary Data and its Contribution to Our Understanding of Early Egypt*) will be summarized in an upcoming number of the Newsletter. The next speaker was Prof. Muhlestein, on *Golden Mummies and a Lost Pyramid in the Fayum: the BYU excavations at Seila*. You can read his report on the work of BYU at Seila elsewhere in this issue.

Prof. Muhlestein was able to be present thanks to the generosity of Brigham Young University and the SSEA greatly appreciates their help. Finishing the morning, we had a report from Dr. Peter Sheldrick on his decades of work with the human remains of Dakhleh Oasis.

While the morning focussed on tombs and cemeteries from various areas and time periods, the afternoon's presentations were all drawn from the New Kingdom and Theban area. Edwin Brock gave an overview of the history of excavation in the Valley of the Kings, drawing on his many decades of work there, in *"Digging for Pharaohs. The Archaeology of the Valley of the Kings"*. In another paper relating to the Valley, Dr. Nicholas Reeves (made available to the symposium through the good offices of the Toronto Chapter) spoke on the mask of Tutankhamun and its origins in the burial equipment of another Egyptian ruler. Dr. Heather McCarthy took us to the adjacent Valley of the Queens (where she has done her own seasons of field research) for a look at "mortuary hierarchy" amongst the women of Ramesses' II family. The day ended with a

report by Prof. Suzanne Onstine on *"The Life Cycle of a Theban Tomb"* from creation to looting and re-use. She used as an example her own excavation, Theban Tomb 16, the "house of eternity of Panehsy" and his wife TaRenut. We hope to have an article on her work in an upcoming SSEA Newsletter. A copy of the symposium booklet containing the abstracts and bios of the speakers is available for download in the members area of the SSEA website: http://www.thessea.org/for_members.php.

The organizers would like to thank all the volunteers who attended and helped with the set-up, take down and the hospitality. The Symposium Committee would also like to acknowledge the generosity of those who donated items for our raffle, including Valerie Angenot, who donated two lovely alabaster jars filled with pigment that she collected herself. We were quite pleased by the turnout, and the response to our symposium questionnaire, and would especially like to thank those attendees who came from far away, including a delegation from the Chapitre de Montréal. We hope to see you all again next year!



Alabaster Vases with Red and Yellow Pigment Donated for Silent Auction at the 2011 SSEA Symposium by Valerie Angenot

2011 SCHOLARS' COLLOQUIUM SSEA/SEEA Symposium Committee

This year's Scholars' Colloquium saw submissions from around the world: from Argentina to Uruguay and from Belgium to Japan. Of those whose submitted abstracts this year, 40% were new presenters – about the same percentage as in 2010 - although regrettably 4 withdrew for lack of funding or personal reasons. Some of the new speakers were local, such as Prof. Douglas Frayne, of the University of Toronto (*"Thutmoses III's Great Syrian Campaign: Tracing The Steps Of the Egyptian Pharaoh"*), Andrew D. Wade and Prof. Andrew J. Nelson of the University of Western Ontario (*"The Egyptian Mummification Tradition: Classical Stereotypes And Medical Imaging"*), and Cody Koykka, who co-authored a paper on *"Science or ritual? Star tables from the First Intermediate Period and Middle Kingdom"* with Dr. Sarah Symons of McMaster University. Other new presenters came from locations as varied as New Haven, New York and New Zealand. These included Julia Hsieh of Yale University (*"Literacy in the Netherworld?"*), Dr. Rita Lucarelli (ISAW – New York University / Book of the Dead Project – Bonn) presenting on *"The so-called vignette of Spell 182 of the Book of the Dead"* and Dr. Jennifer Hellum, University of Auckland (*"Piety in the Old Kingdom: A Case Study"*).

However, the new scholar who may have come the farthest to present was Kento Zenihiro, winner of the inaugural Steven Larkman Travel Award. We hope to make at least a part of his presentation on *"Macadam's Collection in the Sudan Library"* avail-

able for download on the SSEA website, and an excerpt will be printed in an upcoming Newsletter issue.

This year's symposium also saw papers by some scholars whom we had not seen for several years: Prof. Jean Revez (Université du Québec à Montréal), Dr. Brigitte Ouellet (SSEA/SÉÉA) and Dr. Valérie Angenot (University of Liège /University of Louvain) and Prof. Gene Cruz-Urbe (California State University Monterey Bay), all of whom last presented in 2007. Prof. Revez spoke on his work with Prof. Peter Brand of the University of Memphis, in a talk entitled *"The Karnak Hypostyle Hall Project 2011 Fieldwork Hyacinthe"*. Fieldwork was also the subject of Prof. Cruz's paper, *"Some Notes on Demotic Graffiti from Philae"*. Dr. Ouellet gave us a presentation on *"Les petits Trésors de la collection de Saint-Hyacinthe"*, reporting on work done as part of the *In Search of Ancient Egypt in Canada/À la recherche de l'Égypte ancienne au Canada Project* of the SSEA. Dr. Angenot's topic was *"Space, Time and Space-time in Ancient Egyptian Iconography"*. Dr. Steven Shubert and Prof. John S. Holladay also made rare appearances in the Colloquium lineup with presentations on *"Mandrake and Lotus: The Decoration of a Blue-Painted Vase in the ROM (948.34.55)"* and *"New Light on Siamun's (Possible) Relationship to Solomon"* respectively. Prof. Juan Castillos (Uruguayan Institute of Egyptology) and Dr. Lyn Green (both of whom we last saw in 2009), gave presentations this year on their ongoing research.

Dr. Green gave what may be the first in a series of studies of the use of multiple uraei in period between Amarna era and the Ptolemaic Period. Prof. Castillos spoke on “*Migration Of Elites In Early Egypt?*”. Presenting from last year’s roster were Dr. Heather McCarthy (NYU Epigraphic Expedition to the Ramesses II Temple at Abydos) and Christina Geisen. Dr. McCarthy spoke on “*The Sate-Re Repertoire: A Ramesside Decorative Scheme and Its Use in Royal Tombs*”, while Christina Geisen of the University of Toronto gave us “*A new interpretation of the Ramesside Dramatic Papyrus*”.

A copy of the abstract booklet for the colloquium is available for download in the members area of the SSEA website: http://www.thessea.org/for_members.php. (You must log in to access this material).

The SSEA would like to thank all the speakers who expressed their interest in presenting their work at our event. We would also like to acknowledge the generosity of the donors to the Steven Larkman Travel Award, which we will be offering again next year.

In Search of Ancient Egypt in Canada: An Update

The Calverley Artefact Project (CAP) *Mark Trumpour*

A study team has been established for the cataloguing and study of material from the Amice Calverley collection at the Joshua Creek Heritage Centre (see SSEA Newsletter, January 2010). The team consists of Meredith Brand, Amber Hutchinson and Gabriele Cole, with Dr. Mary-Ann Pouls-Wegner as academic advisor. All are both SSEA members and students in the University of Toronto’s Department of Near and Middle Eastern Civilizations (NMC). An initial planning meeting plus a visit to the Oakville site have already taken place. Actual on-site work is planned to commence in February.



Joshua Creek Heritage Centre. Photo Courtesy of Mark Trumpour.

At present, the scope of the work is limited to the artefact collection, which will be catalogued, photographed and studied. Advice will also be offered on the proper storage and conservation of the items in the collection. Expected products are an excel database for the Joshua Creek Heritage Centre, an academic article on the collection, and possibly a follow-up exhibit that includes some of the items. NMC has kindly agreed to cover miscellaneous costs such as transportation to and from the site. The possibility of an online presentation of the material is also being explored. In addition, scans of over 130 black and white slides taken by Calverley in the 1930s have been digitized by the Centre, and await more complete identification. About 70 additional slides await digitization.

For future consideration is the collection of paintings and drawings, as well as rubbings of the temple walls. The team is seeking advice regarding conservation and storage of the graphic materials.

The least-explored material at the Centre is archival, documents consisting of letters exchanged between Calverley and various of her associates. Sybil Rampen, Calverley’s niece, has prepared an index for this material, which among other things presents accounts of life in Egypt at the time Calverley worked there documenting the Seti Temple.

With so much potential interest, it remains to be seen how far the project can extend beyond its initial focus on the artefacts themselves. This will be evaluated on an ongoing basis as work progresses.

CALGARY CHAPTER REPORT *Nicholas Wernick*

We’ve made some executive changes. Janis Svilpis has stepped down as treasurer due to health problems. James Morison has moved over to the treasurer’s position and Nicholas Wernick will take over as secretary and handle communications. The 2011 – 2012 executive is now: Julius Szekrenyes (President) Paul English (Vice President), Mary MacDonald (Executive Member), Nicholas Wernick (Secretary/Communication), James Morison (Treasurer). Some of the executive will step down at the end of the year.

We moved to a new location this fall. Room EDC 287 in the Education Block at the University of Calgary has provided a good venue for the lectures thus far.

We have decided that it will be easier for the executive if members send their membership fees directly to the national office. You can find more information at the national website: www.thessea.org. Please let the treasurer know that you have submitted your fees, so we know who is a member. Lectures held so far include: *Ancient Egyptian Scarabs – An Overview*. Date: 07-Oct-2011 7:00 pm – 9:00 pm. The image of a scarab beetle has come to represent ancient Egyptian civilization in modern times. Given that scarabs were produced throughout the course of pharaonic history, their development and material context can tell us a lot about an

archaeological site or find. Looking first at how the scarab beetle was integrated into the ancient Egyptian “cosmic deity” pantheon, we examined their artistic (and textual) development. The aim of this lecture was to provide attendees with a few rough guidelines on how to date scarabs and differentiate commemorative scarabs in museums. About the Speaker:

Nicholas Wernick is a Calgarian currently studying for his Ph.D. in Egyptian Archaeology at the University of Liverpool as well as being this year’s SSEA-Calgary Chapter Secretary. The main topic of his thesis is ancient Egyptian fortifications in the Late Bronze

Age and what the nature of ancient Egyptian imperialism in the Levant was like during the 19th & 20th Dynasties. In addition to his Ph.D. work, he has been published in academic journals and Ancient Egypt Magazine.

Website: The Calgary Chapter, following the Vancouver Chapter of the SSEA, launched their website through the powerful Wordpress engine. This enables several new features to be utilized on the site and so far, we’ve only had positive feedback from our members regarding its use. Please have a look: <http://calgaryssea.wordpress.com/>.

TORONTO CHAPTER REPORT Zoe McQuinn

Greetings and salutations from the Toronto Chapter! We began our 2011-2012 season with our traditional September movie night. It featured “*The Mummy*” (1999) starring Brendan Fraser and Rachel Weisz, good snacks and even better conversation regarding the historical inaccuracies found in the movie. Thanks for all the great laughs! The fall schedule of the Toronto Chapter was filled with exciting events. On Friday September 30th, our first lecture of the season was given by Prof. Ronald J. Leprohon (University of Toronto) entitled “*Performance and Orality in Autobiographical Texts*”. In October we held the first meeting of the Hieroglyphs Club, which now meets regularly to translate texts and enjoy deep discussions about grammar. It was all about nature of Demons in Egypt on Thursday November 3rd when Dr. Rita Lucarelli from Bonn University came to lecture us on “*Ancient Egyptian Demonology*”. On Friday November 25th, Darren Joblonkay, a new graduate student at the Department of Near and Middle Eastern Civilizations, University of Toronto introduced us to the use of drugs in ancient Egypt with his talk entitled: “*Cypriot Base Ring Wares in Egypt: Vestiges of the Late Bronze Age Opium Trade*”.

Our Annual Meeting of Ontario Members was held on Friday October 21st. At the meeting a new board was elected for the 2011-2012 Season: Zoe McQuinn (President), Arlette Londes (Vice President-Hospitality), Christina Geisen (Vice President-Lectures), Lyn Green (Vice President-Publicity), Les O’Connor (Vice President), Deirdre Keleher (Secretary), Erin Kerr (Treasurer), Ihab Khalil (Member at Large), Maureen Britsch (Member at Large), Jean McGrady (Member at Large) and Stephen Bouijikian (ex officio). Thank you all who are involved and we hope for a very successful year!

At our annual meeting we also announced the winner of the Nicholas B. Millet Memorial Scholarship, Dr. Christina Geisen. The Toronto Chapter established this scholarship to honour the

memory of the late Curator of the ROM Egyptian Collection, Professor at the Department of Near and Middle Eastern Civilizations and former Trustee and Multi-term President of the SSEA, Professor Nicholas B. Millet. Members will have the pleasure of hearing about Christina’s research after Tamara Bower’s lecture on February 10th as well as her original research on March 16th.

Dr. Christina Geisen finished her M.A in Egyptology, Islamic Science and Pre- and Early History at the University of Bonn, Germany in 2002. Her Master’s thesis, dealing with the texts and dating of the lost 13th Dynasty coffin of Queen Mentuhotep, was published as a book in the series *Studien Zum Altagyptischen Totenbuch*. Christina 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. In 2005 she joined the the Department of Near and Middle Eastern Civilizations at the University of Toronto for her doctoral studies, graduating in 2012. Her focus is ancient Egyptian language and religion, and especially The Ramesseum Dramatic Papyrus, which is the subject of her Ph.D. thesis. In Toronto she has been a TA and Instructor for the University of Toronto and has taught for the SSEA.

Other important events include our SSEA-Toronto Chapter trip on Saturday April 14th to McMaster University to enjoy a tour of the Ancient Egyptian Sky from Dr. Sarah Symons. This event has limited availability. You can sign up for this trip starting at the January lectures. Also, in anticipation of 2012, we will be hosting a Mini-Symposium in the spring: “*Apocalypse Now? How people in the past viewed the end of the world*”. Join us for the day as we discuss how different ancient cultures contemplated the end of days. And remember for current information regarding 2011-2012 events please check the website (www.thessea.org).

VANCOUVER CHAPTER REPORT Thomas H. Greiner

In our second year as a chapter in Vancouver, we have had many adventures and have exciting events to report.

For our first event of the 2011-2012 academic year, the Vancouver chapter of the Archaeological Institute of America brought Dr. Lanny Bell to Vancouver to speak on “*The Art and Magic of Egyptian Writing*” on September 27, 2011. We were very grateful for their support, and they also invited Dr. Bell to give a talk to our chapter, which he graciously accepted.

On Thursday, September 29, 2011, Dr. Lanny Bell talked to

us about *Tutankhamun: the Life and Death of a God King* - a fascinating look into the family history of the young king as well as an examination of his personal life. The talk initiated a sparkling discussion afterward and was a success throughout.

Prior to our next lecture, we welcomed ‘Sanafir’ Restaurant (<http://www.sanafir.ca>) as our first sponsor. Being our Restaurant sponsor, we are looking forward to a successful and fruitful relationship. Next, on November 24, 2011, we welcomed Dr. William Durham, currently our Treasurer in Vancouver, to the podium to

talk to us about his doctoral research, namely *Who Are the Meshwesh?* Accordingly, the Meshwesh are a tribe that is commonly associated with Libya, but Dr. Cooney's research provoked a new look at the evidence, seeking the answers to this question to be found outside Libya. Suffice to say, his audience is eagerly looking forward to more research into this topic.

In anticipation of the holiday season and for most a very busy part of the year, we organized our 1st Annual Holiday Dinner. Taking place on December 8, 2011 at Sanafir restaurant, we aimed to not only celebrate the holidays in style, but also come together as a chapter to celebrate an excellent 2011 program for the SSEA Vancouver. All participants were treated to a scrumptious meal in a Middle Eastern atmosphere, sitting on the floor with appropriate music. Guests also partook in our first of many more raffles, where we raffled off Jaromir Malek's publication *"The Treasures of Tutankhamun"*. William Cooney was the lucky winner!

Riddle of the Chocolate Sphinx

Thomas H. Greiner

This is an Egyptologist's review of *"The Boy King of Egypt"*, an exhibit at Aberdeen Shopping Center in Richmond, British Columbia (July 29 to Sept 5, 2011).

Sometimes you do find out about an event in the oddest manner. For me, it was the end of July and I was at Richmond Centre. Waiting for a friend in the food court, I caught sight of the Richmond News and grabbed it. You can picture the surprise upon my face, when I saw the article on an exhibit on ancient Egypt opening in the Vancouver area. Housed at the Aberdeen Centre, a shopping mall located in Richmond, BC, the exhibit was set up in the central atrium surrounding a fountain. Daily, starting at 12 pm and on an hourly basis thereafter, one could witness a water show in the fountain, in tune with the music from the film *'The Mummy'*. Among the other interactive events planned for this exhibition were Egyptian-styled entertainment weekends, where the king comes alive to guard his treasures as well as pose for photos, to quote the event's website.

As the replica pyramid and the sphinx are the focal points of the exhibit, you are immediately drawn to them, only to realize they are made entirely out of M&Ms ©. Little chocolates in all sorts of colors make up the surface of these great sculptures and special signs are put up instructing the visitor not to eat any.



Richmond Centre Exhibit

Thomas Greiner took an M.A. in Egyptology at the University of Liverpool in the UK. He currently resides in Vancouver where he teaches for UBC Continuing Studies and is a Curatorial Volunteer Assistant at the Museum of Vancouver, which houses a Egyptian collection of around 500 artifacts. Thomas is currently president of the Vancouver Chapter of the SSEA, and maintains both the SSEA Vancouver site [<http://sseavancouver.wordpress.com/>] and a personal blog: *Ancient Egypt and a Maple Leaf: random writings about the two lands*. This article is an excerpt from that blog.

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