

Newsletter

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MACADAM'S COLLECTION IN THE SUDAN LIBRARY

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Davies' Notebook, Bug Eaten.

M. F. L. Macadam is known as a researcher of funerary cones and an archaeologist who excavated the Nubian site of Kawa. In 1957, he published a corpus of inscribed Egyptian funerary cones to fulfill the desire of Norman de G. Davies, who died in 1941. After Macadam's death in 1997, his family gifted almost all of his unpublished manuscripts in four large boxes to Professor Abdelgadir Mahmoud Abdalla at the Open University of Sudan. Subsequently, Prof. Abdalla divided the donated materials and kept them at different facilities, such as his own laboratory and the Sudan Library at Khartoum. Regrettably, the materials housed at the Sudan Library are still unknown to scholars, although 39 pieces that are kept at other places have been already mentioned by Samia Bashir Dafa'alla in 2010.

General Description of Funerary Cones

Funerary cones are conical pottery objects that were made for inclusion in Theban tombs (Fig. 1). At the flat end of the cone, which is typically circular or rectangular, a stamped

impression bears the name and title of the owner of the tomb, as well as of his/her relatives. These objects, whose purpose remains unknown, are characteristic of, if not exclusively from, the Theban Necropolis on the west bank of the Nile, and were used primarily during the New Kingdom period. The average length of the cones are approximately 15–25 cm, and the diameter of the face, or base, ranges from 5 to 10 cm. The inscriptions on these cones were made by stamping on the conical mud while it was still soft. This method allowed them to be mass-produced and some cones were duplicates, as multiple examples were made per one kind of stamp. Some cones were duplicated many times from one stamp: one cone was reproduced over 300 times.

Funerary cones can be found in many modern museums, universities, and private collections and they have been known since the beginning of Egyptology. Even in Japanese museums where an extremely small number of Egyptian items

are held, we can find in total 20 examples in eight museums. In spite of this world-wide richness, however, they have not been extensively studied and we do not even know their purpose.

One of the reasons for this lack of knowledge could be that the second volume of the Davies-Macadam 1957 catalogue for cones has never been published, although Macadam wrote the following in the 'Introduction' of the catalogue:

"Discussion of the texts themselves must wait for a future publication which the writer hopes to prepare, based largely on Davies' notes. In the meanwhile the publication of the drawings, to be followed by the indexes, paves the way for research & puts accurate copies at the service of scholars."

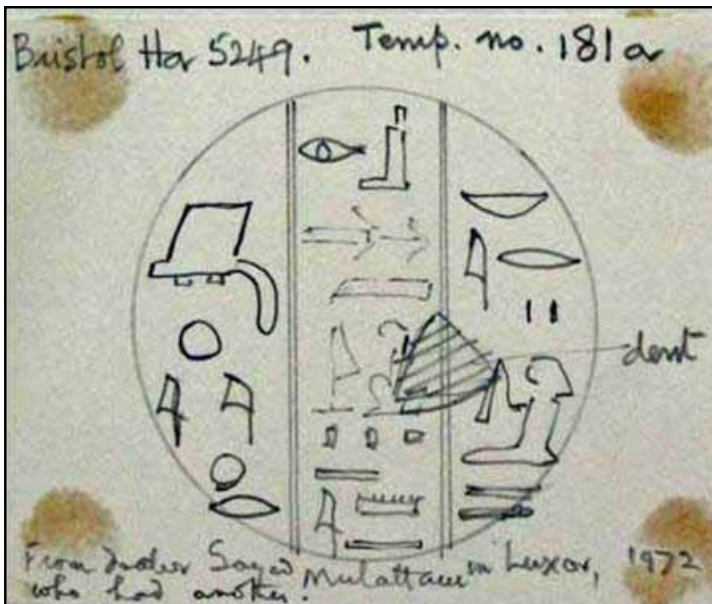
Therefore, Davies-Macadam Vol. 1 merely consists of the illustrations of each cone; no other information is mentioned.

The Importance of Studying Funerary Cones

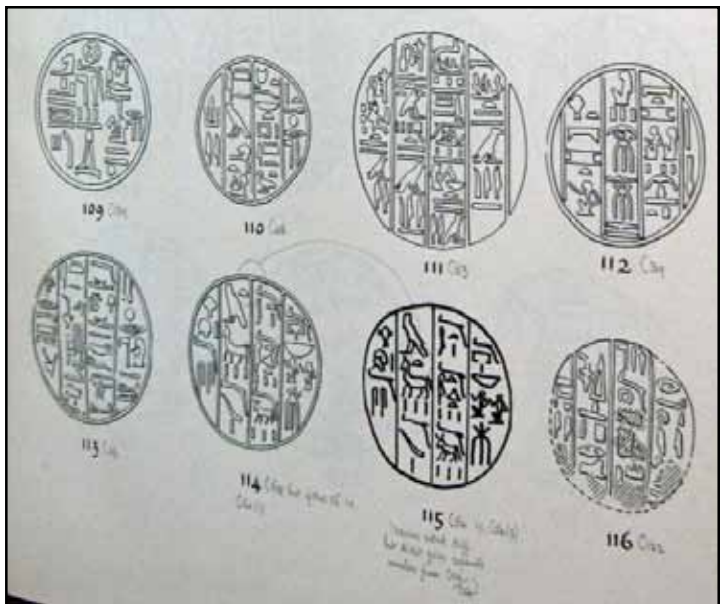
Amongst the many theories which have been proposed over the past 150 years, it has been suggested that funerary cones might have represented tomb markers as well as symbolic bread loaves offered to the deceased, symbolic representations of the sun, "visitor's cards", architectural ornaments which serve to reinforce the entrance wall or have some phallic symbolism.

Since their function remains mysterious, are funerary cones worth studying at all? Studying them has some benefits:

1. By investigating names on funerary cones, the total number of the lost tombs can be roughly calculated.
2. Distribution of the cones helps to place the location of the tombs of the cone-owners. In other words, it indicates where to excavate.



New Cone



Cones: Correction

3. Comparing the cone-titles and non-cone titles on the basis of the notion that the titles on cones were the most important ones the owners had can establish a hierarchy among the owners. This provides a fresh perspective on the society at that time.

How I Found Out About the Macadam Collection

In January of 2011 a junior colleague of mine who was then an international student to Khartoum University at Sudan told me that he found the materials in the Sudan Library quite by accident. I flew to Khartoum in April of 2011 and remained in Sudan until May. As the library did not have an OPAC, that is, an online catalogue, I had to manually delve through disordered heaps of dusty books in the hope of finding more material. In the end, I did find more. I had to take photos of the pages of materials since the library does not have photocopy machines.

What I found

The material I found was of three types: 1. A notebook of Davies. 2. Four of Macadam's notebooks, which were based largely on Davies' notebook; two of these notebooks are a catalogue for each cone, and the other two are indices of personal names and titles 3. A copy of a corpus of inscribed Egyptian funerary cones with Macadam's notations. An analysis of these can help us deduce how Macadam wanted to correct the errors. These six materials consists a total of 958 pages, now available online at <https://sites.google.com/site/macadamcollections/>

Importance of the Material in Khartoum

The rediscovered material in Sudan is valuable because:

1. We can trace the sources of the 'ghost cones', the ones that are published in the Davies-Macadam catalogue but not found in any museums or other institutions, and can eliminate the possibility of their existence.
2. A heretofore unpublished type of cone was found. According to the text, one example was in Bristol, and another was in the possession of a Luxor dealer.

3. The archaeological data are, in many respects, written and well organized. Davies and Macadam describe the numbers for the same cone in other lists and publications; the shape of the cone and of the impression; tombs to which each cone belonged; date; colours; length; manufacturing method; the number that Davies formerly possessed; museum holdings and their inventory numbers; transliteration and translation; and other information, such as unearthed places and their sources.

The presence of many 'personal communication' sources greatly enhances the value of the material. (Unfortunately, the exact number of such sources cannot be verified because of insect damage). The location of Ptahmes' cones is especially important. Ptahmes was the High Priest of Amun and the Vizier, the highest-ranking official next to the Pharaoh; Although his tomb is still undiscovered, many of his cones are found scattered around TT 11.

4. The material provides valuable insights on vocalization. Macadam knew Arabic, Coptic, Greek, Aramaic, and Hebrew; this linguistic knowledge helped his study of ancient vocalization.

Limitations

1. Davies' and Macadam's handwritings are difficult to read
2. Many pages (53%) of Davies' notebook are eaten by bugs
3. Some other materials may still be in Sudan or may have been lost.

Although Davies-Macadam 1957 contains 611 cones, Macadam's notebooks only contain 211 examples in two materials. That is, four more notebooks might be discovered. Professor Abdelgadir Mahmoud Abdalla at the Open University of Sudan inherited the Macadam collection from his family but there are no other copies in his laboratory.

Sources:

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Davies' Notebook



Davies' Notebook



Davies' Notebook: Dalex

Update

A video of the paper presented to the 2011 SSEA Scholars' Colloquium is available for viewing online at http://www.youtube.com/watch?v=v2_V5bKUIb4&feature=youtu.be

Should you have any questions, suggestions, or comments, please write to: kikyou.rindou@gmail.com

Materials discussed here are now out online: <https://sites.google.com/site/macadamcollections/>

About the author:

Kento Zenhiro holds an M.A. in Archaeology from Waseda University in Japan. He is the author of the English book *The Complete Funerary Cones* (2009), and various articles on funerary cones in Japanese and maintains the website www.funerarycones.com. In pursuit of these mysterious objects he has travelled to Göttingen, London, Oxford, Berlin, Cairo, Khartoum and Toronto. Last autumn, Kento became the winner of the inaugural Steven J. Larkman Travel Award for his paper on the Macadam Collection. While in Toronto, he not only presented his paper, but also researched unpublished cones in the collection of the Royal Ontario Museum.



Davies' Notebook



Funerary Cone

A BRIEF REPORT: THE UNIVERSITY OF MEMPHIS MISSION TO THEBAN TOMB 16 IN DRA ABU EL-NAGA *Suzanne Onstine*



Figure 1. Temple Pylon on Southwest Wall



Figure 2. Amenhotep I Oracle Carrying a Chair



Figure 3. Temple Pylon on North Wall

The University of Memphis team under the direction of Suzanne Onstine has been working in Theban Tomb 16 since 2008. TT16 originally belonged to a 19th Dynasty man named Panehsy and his wife Tarenu. Both were chanters in the cult of Amun. Panehsy was also a priest in the cult of Amenhotep I, specifically Amunhotep of the forecourt, an oracular cult. It is probably because of this title that their tomb was situated in this section of Dra abu el Naga. The mortuary temple of Amunhotep I and Ahmose-Nefertari was located nearby. It is also now speculated that K93.11 in the northern section of Dra abu el-Naga belonged to Amunhotep I.

These lovely Ramesside people were not the only occupants of the tomb however. During the most recent field season, we began to clear the rough-cut passage leading to the original burial shaft, about 70 meters winding into the hillside. This passage is full of wind-blown dirt and the broken remains of numerous later burials. The coffins and bodies have been smashed to pieces by looters, probably at the turn of the 20th century. The fragments indicate a history of re-use that spans almost 1000 years; from the Third Intermediate Period to the Roman era. The distinctive coffin styles used during these later episodes of post-New Kingdom Egypt help us to reconstruct a pattern of re-use that is extremely common in the Theban necropolis, but is often overlooked in favor of detailed examinations of beautifully carved and painted tombs. Fortunately for us, T16 has it all.

The decorative program in TT16 contains several features of historical interest. The most notable are the scenes of Amenhotep I and Ahmose-Nefertari, (see figure 5). Since Panehsy was a priest of the deceased king, he is shown carrying out his duties making offerings to him at an unnamed temple. Amunhotep was also regarded as an oracle figure and consequently there is a representation of the king's image in a carrying chair, (see figure 2). This chair would have been carried around Thebes, perhaps by Panehsy himself, to receive questions from the general populace. The priests then interpreted the god's answers for the petitioner.

The two scenes depicting temple pylons have also generated some speculation, (see figures 1 and 3). Which temples do they depict? It seems likely that the scene on the north wall represents the pylon of Karnak in the 19th dynasty (the 2nd?). The procession of priests carrying a sacred vessel of Amun fits well with that

interpretation. The other seems more associated with the worship of Amunhotep and may represent his cult temple or it may indicate that the king was also worshiped at Karnak. Indeed, a small chapel of Amenhotep I has been recovered at Karnak.

There are also more personal scenes. One of the best is a humorous agricultural scene of a donkey braying as he is about to get beaten. (see figure 4). The funeral cortege and religious themes round out the decorative program.

A full epigraphic publication is currently being prepared using digital methods that are not harmful to the delicate painted plaster surfaces of the tomb.

The artifacts found in the tomb during our first season of clearance are consistent with normal secondary use of the tunnel for post New Kingdom burials. Typical grave goods like pottery and shabtis are plentiful and are consistent with dates no earlier than the 19th dynasty. A pottery specialist will be consulted in future seasons to further refine our understanding of the ceramics, but a superficial investigation reveals a varied corpus of materials. There are thick walled coarsewares as well as very fine, thin walled Qena wares. Decorated sherds include rope impressed redwares as well as white slipped redwares decorated with black geometric designs. One base may still contain original contents.

The most notable artifact that gives us some clue as to the identity of the people being interred here are the shabtis. We have found scores of broken ceramic shabtis with faded blue glaze and painted black inscriptions all belonging to a woman named Tnt-Sd-xnsw. The name of the woman and the use of the 3-pronged flower in place of MAa xrw at the end of her name are typical Third Intermediate Period elements. The number and style of them are also consistent with a Third Intermediate Period date.

Massive quantities of fragmentary coffins were also discovered. These decorated bits of plaster on wood, linen, and mud are extremely small in most cases, but the general decorative type is still discernable on a large number of pieces. These fragments are also largely of Third Intermediate Period style. They consist of varnished pieces with small vignettes of deities and winged figures, but not enough of the inscriptions remain to comment on names or titles of individuals. Perhaps at least some of the fragments belonged to a coffin set of Tnt-Sd-xnsw.



Figure 4. Donkey Braying

Unfortunately, the pieces are very small and we have yet to determine the full extent of the exact decorative programs for any of the coffins. We can say that at least one male and one female coffin are represented as hands and parts of the face were found. These elements are gender specific in Third Intermediate Period coffins; open hands were attached to women's coffins (and were yellow in color) while men's coffins had hands with closed fists holding Dd pillars or other amuletic decorations (and were often painted darker red).

Significant numbers of fragments are also consistent with Roman era decorative styles, giving us a date range of nearly 1000 years between the 21st dynasty and the Roman period. Other small finds from the tomb include a decorated linen fragment with a partial crocodile in finely painted lines. One piece of painted plaster is of particular artistic merit. The scene depicted is of the Hathor cow wearing a menat necklace. Her yellow skin is dotted with quatrefoil stars. She receives offerings set out for her on a table. I believe this fragment may come from the wall of the tomb. A section of the



Figure 5. Ahmose Nefertari and Amunhotep I

southwest wall of the rear room contains an image of papyrus above a mountain similar to those of "Hathor of the western mountain" genre, but the scene is damaged exactly where the Hathor cow may have been depicted. The scale, painting style and colors are the same as the rest of this wall.

Future plans include further clearance of the tunnel and an examination of the human remains. Once this phase is finished and the dust has settled we will go back and do cleaning and restoration of the 19th dynasty reliefs. A full publication of the tomb's historical context as well as the epigraphic drawings is under way.

About the Author:

Suzanne Onstine is an Assistant Professor in the Dept of History at the University of Memphis. She received her doctorate in Egyptology from the University of Toronto in 2001 for a thesis on the role of the chantress in ancient Egypt, published by British Archaeological Reports in 2005. Suzanne currently serves as the President of the Tennessee Chapter of ARCE, and is also a former Trustee of the SSEA. In the summer of 2007 she began a new epigraphic field work project in Luxor, Egypt, in the tomb of Pa-nehsy and Ta-renut (TT16).

ON THE WAY TO THE BIRTH OF THE PHARAONIC STATE: PREDYNASTIC FUNERARY DATA AND ITS CONTRIBUTION TO OUR UNDERSTANDING OF EARLY EGYPT *Juan José Castillos*

I'll start by quoting from the Book of Genesis: "In the beginning God created the heaven and the earth. And the earth was without form and void and darkness was upon the face of the deep". We can hardly conceive a better description for the state of our knowledge at the end of the 19th century about ancient Egypt before the time of the great pyramids. Besides the sketchy and superficial notions transmitted to us by the classical authors, like for instance that of the first king of Egypt, Menes, after living for a number of years had been killed by a hippopotamus¹, there was little else to say except that a great darkness had descended over the millennia before the Old Kingdom.

It was a time that belonged to the realm of myth, when the gods had ruled over mankind, perhaps to hide the fact that Egypt had no settled population and was still waiting for the dynastic race that would bring permanent human occupation and civilization to the fertile Nile Valley. This was the widespread notion that found its way into the academic books² and when at the end of the 19th century the remains of the missing early population of Egypt

started to emerge from the ground, a whole world of new information became available, although unfortunately, it was not at first correctly understood.

Petrie, for instance, thought that the prehistoric cemeteries he discovered belonged to a New Race that had invaded Egypt between the 6th and 11th dynasties³, a concept that Jean-Jacques De Morgan had already shown to be wrong⁴, something that Petrie had to concede a few years later.

In the first half of the 20th century the concept that foreigners had invaded Egypt at the end of the 4th millennium BC and civilized the backward native population was widely accepted. It made sense in a world where big colonial empires still ruled vast areas of the globe and in which pushing this situation far into the past justified such a reality. The most likely origin for these invaders was Mesopotamia and as Hans Winkler, a German archaeologist working in Egypt between the two great wars suggested, the Wadi Hammamat was the most likely route to reach the Nile Valley from the Red Sea.

To what extent ideology shaped these approaches to the study of early Egypt is exemplified by the discovery of swastikas by Winkler, while he was recording rock art in the western and eastern deserts, perhaps left behind by those Aryans who long ago had brought civilization to this region of Africa. Winkler ended his publication of the desert rock art telling us that it was riders who carried out this great work, destroying kingdoms and founding empires⁵.

Although Winkler has been described as not having been supportive of the Nazi regime in Germany, the basic facts are that as an archaeologist he had a choice of what to publish of the vast collection of rock art he had assembled. If he had been critical of the current regime in his country, he could have omitted those irrelevant swastikas from his academic publication. He held views on the origin of civilization not very different from what national socialist archaeology was publishing at the time and also, when the Second World War began, he decided to return to his country,

origins of ancient Egyptian civilization. This work not only filled a vacuum that had forced authors at the time to start their books on the beginning of ancient Egypt with the pyramid age but also helped correct views that although popular at the beginning of the twentieth century, were in fact a prejudiced distortion of the way in which the Egyptians had started to advance on the path that would create one of the earliest and greatest civilizations.

Just as the funerary practices of the dynastic period offer insights into the lives, expectations and beliefs of the living, the funerary predynastic data provides even more important information in which no written sources can teach us about the hopes, beliefs and living conditions of the people who lived in Egypt between six thousand and five thousand years ago¹².

A problem that has plagued Egyptology for over a century in the study of early Egypt is the excessive emphasis on mortuary data. It is perhaps understandable that at a time when



Winkler, Rock Drawings II, Pl. IX



Passing Fashion of Foreign Art



Early Evidence of Tomb Robbing

while many other Germans remained abroad, fought in the Wehrmacht and died in action in 1945⁶.

Another example of inaccurate conclusions drawn by the pioneers of Egyptian archaeology when they were dealing with the earliest settled communities in the Nile Valley is supplied by Hermann Junker, a German scholar who worked at Merimde, situated near the point where the two main branches that go into the Nile Delta meet⁷. According to his results, the bodies of mainly small children had been buried within the neolithic village, an uncommon practice in the rest of Egypt, as if their loved ones had tried to keep them in close proximity to where they lived. This idea was quoted in the literature for many years and surprisingly, even in some contemporary publications⁸, when it had already been pointed out long ago⁹ that Junker's stratigraphy was incorrect. The burials had taken place after the village had been abandoned, and the location was then used as a cemetery. Those who still mention Junker's views on this as valid fail to realize that in no case were such graves in close proximity to dwellings, thus defeating the very meaning assigned to these burials.

Finally, the famous sequence date system of relative dating developed at the beginning of the 20th century and used for 50 years¹⁰, a brilliant accomplishment, suffered nevertheless of various shortcomings which led to its replacement by a better conceived system which is the one currently used by Egyptologists.

Over the last one hundred and twenty years almost ten thousand predynastic tombs excavated in Egypt throw light on the

scientific archaeology was in its infancy, the very complex excavation of villages and towns was generally avoided with the result that our understanding of the earliest communities in the Nile Valley was largely based on conclusions drawn from the realm of the dead. From this point of view, the results obtained after the excavation of almost ten thousand early graves, both in Upper and Lower Egypt, have provided a picture of constant development, which through one thousand years led to increasing social stratification, the appearance of hereditary chiefdoms, then of regional kings and finally of a unified Egypt under the rule of the first pharaoh.

The last three decades of the 20th century saw a very welcome change in the study of the beginning of ancient Egyptian civilization. The work of the pioneers had considerably increased our knowledge but by the middle of that century a kind of stagnation had brought to a halt such advances, not for lack of archaeological work but rather of interpretative models that could satisfactorily explain the evidence that had been brought to light.

Part of the blame for this situation lies on the divorce that for many years existed between Egyptology and other social sciences such as anthropology and sociology¹³. The attempts by some scholars in the first half of the 20th century to introduce elements of those sciences into Egyptology¹⁴ had failed to gain acceptance and the approach had continued to be of an antiquarian, particularist and elitist one, in which the museological interests prevailed, ancient Egypt had to be understood on its own terms, without bringing in examples from other cultures, which were seen as irrelevant

and inapplicable to the Nile Valley and also with a heavy emphasis on the most elaborate and refined objects belonging to members of the elite, rather than on the more abundant but less valuable artefacts belonging to the lower classes.

The appearance of what was then called the New Archaeology, changes within the other social sciences and a desire to break the stagnation brought about a most welcome renewal in Egyptology, and especially in the quest for the origins of this civilization that inaugurated the current period of growth and diversification.

I provide two examples of early graves that have stood out from the many thousands I have studied over the years.

The first one is a frequent type in most early cemeteries and the occupants were a young woman and a very small baby. When you deal extensively with mortuary evidence in search of patterns and regularities you tend to become jaded and in spite of being aware that each tomb contains a human tragedy, the end of a life, it all becomes a pit, bones, artefacts and their peculiar arrangement which you proceed to register and interpret following a scientific methodology in order to try to understand the intentions of the ancient people you are studying.

In archaeology, if we want to do our job efficiently we cannot dwell too much on the misadventures of people long gone which we happen to be studying, something we can perhaps indulge in after the work is done as part of the general picture we are conveying.

In this case and in spite of the tomb having been robbed in antiquity, there was evidence that both bodies had been wrapped in matting, it was a large elite tomb that had been originally endowed with many objects for the afterlife.

There is evidence of tomb robbing in Egypt as early as six thousand years ago. Graves were robbed very shortly after the burial took place and those responsible for the deed seemed to know exactly where to dig to get to the most valuable items¹⁵. Although there must have been terrible penalties for such a crime, nothing could prevent that most of the predynastic tombs in Egypt have come to us in such a condition.

The second example I would like to bring to your attention has to do with the affection we feel today for the small animals we share our life with.

Most people think that this special kind of relationship with our pets is something belonging to modern times, when an increased sensitivity and compassion, besides other characteristics of modern life, have made this kind of close relationship possible.

But in fact we can find examples of this thousands of years ago in early Egypt. For instance in a Naqada II tomb at Matmar, number 3128¹⁶, a large elite burial still containing 40 pots and many other objects was found to contain the body of a man and that of a dog, probably his favourite pet or hunting companion. The unusual detail was that the body of the man was found inside the remains of a wickerwork coffin but the dog was buried inside a wooden box made of thick boards, in the case of human occupants an infrequent mark of high status at the time.

Beyond the cultural differences between those ancient people and us, cases such as these two remind us of how in certain aspects we feel closer to them than it would seem possible given

the many other circumstances that place them in another kind of world far away from our own today.

Now I would like to briefly discuss some examples of recent discoveries in the archaeology of early Egypt. At Adaima in Upper Egypt both predynastic dwelling areas and cemeteries have

been properly excavated and published which allows us to compare the results from those different contexts and validate or modify previous conclusions based mostly on funerary data¹⁷. At Hierakonpolis¹⁸ a team of scholars has made significant discoveries that throw important new light on the place that was one of the centres of political and economic power in predynastic Egypt.

The discovery, among many others, of the earliest brewery in Egypt dating back to Naqada II times, of the graves of two elephants, as well as that of other animals, perhaps an expression of the control exercised by the local regional rulers over the chaotic world of nature, the discovery of evidence for the superstructure of an elite predynastic tomb, a poorly known aspect of funerary data and many other bits of extremely interesting information together with the valuable conservation work they are doing to preserve the ancient local funerary palace of king Khasekhemuy of the Second Dynasty (the so-called Fort), speak of the results this work has already brought about to improve our understanding of ancient Hierakonpolis.

Work at many Delta sites has provided evidence to show that Lower Egypt was far from being the backwater that many previously thought it was and Tell el Farkha is a good example¹⁹.

What was perhaps the second oldest brewery in Egypt was found there as well as remains of a settlement, cultic buildings, dwellings, tombs of which the elite ones exhibit a degree of wealth that rival the richest found in Upper Egypt, gold plated images of local rulers who enjoyed the benefits of the trade with Western Asia.

As you can see, I am confident that every year, every decade will bring about dramatic new discoveries that will help fill many of the gaps we still have in our knowledge of the origins of ancient Egyptian civilization.

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About the Author:

Juan José Castillos, a Life member of the SSEA, has been working on the subject of Predynastic Egypt for the last forty years. He authored the first two publications of SSEA Studies in 1982 and 1983. In 1984, he became Professor of Egyptology at the Uruguayan Institute of Egyptology, a tenured position he still holds to this day. He is also Director of the Egyptian Museum of the Uruguayan Society of Egyptology.

IN SEARCH OF ANCIENT EGYPT IN CANADA

Mark B. Trumpour

Royal Ontario Museum founder and director C.T. Currelly often remarked upon the “incredible good fortune” that had attended him as he set about assembling the collection for the ROM. He recounted numerous examples of remarkable coincidences that had occurred to him over the years. Such things can happen even to lesser mortals such as we. In November I gave a talk to the Kingston Historical Society on some of the “In Search...” material that particularly related to Kingston. Dr. James Douglas was among the characters featured in my talk. His son had become chancellor of Queen’s University, and I argued for him as a likely source for a collection of “Egyptian alabaster” stoneware vessels and offering tables housed locally at Queen’s University’s Agnes Etherington Art Centre.

Almost two months after my talk I received a telephone call from the curator at the Art Centre. She had received a letter from a member of the Kingston Historical Society who had read the brief account of my talk in the Society’s newsletter - even though the

member resides in Ottawa. She offered an alternative source for the artefacts, but one also involving Douglas.

The member had married the grandson of a Queen’s professor, George Ferguson, who travelled to Egypt in 1857/8 with Dr. James Douglas and family, including a niece of Douglas, Mary MacDonald. She would later become Ferguson’s wife. The family still has a small collection of Egyptian items that Prof. Ferguson brought back with him from his trip, as well as letters that Ferguson’s Mary wrote home from Egypt, along with photos from the trip.

By way of follow-up, the collection includes two papyri, one with its original seal intact. Dr. Jitse Dijkstra, a papyrologist at the University of Ottawa, has been alerted to their nearby presence, and further examination is anticipated. Two of the photographs (courtesy of Mrs. Ferguson) will be gracing an article to be published within the next year, based on the talk that started this chain of events.

VANCOUVER CHAPTER REPORT

Thomas H. Greiner

We welcomed 2012 with a meet-&-greet event, where our attendees were treated to watching the original version of “The Mummy” featuring Boris Karloff. Our chapter president, Thomas H. Greiner, gave a brief presentation on who we are, to spread the word on the arrival of the SSEA in Vancouver. After the movie, one of our attendees enlightened us in the acting education of Mr. Karloff; where we learned that the actor spent parts of his education in British-Columbia.

In February, Barbara Richter, a PhD candidate from the University of California at Berkeley came to speak to us about her research on the myth of the Wandering Goddess as it is represented in the PerWer sanctuary in the Temple of Hathor in Dendera. Highlighting several puns, she gave us an enthusiastic window into her research - captivating the audience in the process.

Dr. James P. Allen from Brown University arrived in Vancouver in late March to prepare us for our event of the year - our trip to Seattle to visit the upcoming exhibit on Tutankhamun! Dr. Allen gave us a fascinating look into the personal family history of Tutankhamun and set out to answer a question, which has bothered us since the beginning of the year - who was the father of Tutankhamun? The audience surely learned an answer they did not expect. It sparked a frolicking discussion at the end of the evening. Afterward, Sanafir treated the speaker and the attendees to a most scrumptious meal. In the fourth month of 2012, Aïda fever hit the city as Vancouver Opera produced Verdi’s fabled opera.

In anticipation of the event, the SSEA organized a two-hour workshop exploring several perspectives of the 19th century opera from the historical setting to how orientalist is its music? Our very own Dr. Thomas Schneider set the stage placing Aïda within the context of ancient Egypt and solving the mystery that was Aïda’s name. Dr. Don Reid from Georgia State University placed the opera within its historical setting from its relations to the opening of the Suez Canal, to name one. From UBC’s School of Music, Dr. Verz Micznik investigated the orientalism of the music and left the audience more eager to watch the opera.

Natalie Anderson, a PhD candidate in the same department, gave us a quick overview of how Aïda was staged in different productions around the globe over the last few decades, it sure bode some surprises! Two weeks later, then, we were ready to take in Aïda as several members of the society went to see it - we were not disappointed. Backed by an impressive stage, nothing could have rivaled the marvelous voices of the singers as they gave true meaning to the grandeur that is Verdi’s Aïda. We are told that a musical version of the opera is on its way to Vancouver, yet that is a story for another day.

The SSEA Vancouver is aiming for some grandeur of its own. Tutankhamun - he is coming to Seattle in the end of May. We are organizing a grand trip, planning to visit the exhibit on the 26th. We will keep you updated on the outcome in our next update!

TORONTO CHAPTER REPORT Zoe McQuinn

Greetings and salutations from the Toronto Chapter! We started January with a bang this year: back to back lectures! On Friday January 13th we heard from Nathalie Lacoste a graduate student from University of Toronto who talked to us about the “*Sacred Waters of Roman Egypt: An Analysis of the Nile Flood through Egyptian Myth and Cult Practices*”. The following week we had the pleasure of being addressed by Prof. Mary-Ann Wegner regarding her “*New Research from Abydos*” where we got the scoop regarding her excavations last summer in Egypt, including some exciting news regarding the possibility of a new statue of Hatshepsut. It was all very exciting.

Our speaker for February was the Archaeological Illustrator Tamara Bower. On February 10th together with the University of Toronto we hosted an Archaeological Illustration Workshop for the graduate students at the Department of Near and Middle Eastern Civilizations under the direction of Tamara Bower. Our sincere thanks goes out to Prof. Mary-Ann Wegner and Dr. Tim Harrison (Chair NMC) who helped make this workshop possible. Following her workshop in the evening of February 10th, Tamara Bower gave a talk for our membership entitled “*The Why and How of Archaeological Illustration*”. Following her talk, the audience was given a brief presentation regarding the research of Dr. Christina Geisen, winner of the Nicholas B. Millet Memorial Scholarship for 2011 and no longer graduate student but successfully defended doctoral candidate. Congratulations Dr. Geisen on all your success! On March 16th, Dr.

Christina Geisen presented more original research with her talk “*An Introduction into Ancient Egyptian Medicine*”.

We took things on the road on Saturday April 14th with a bus trip to McMaster University where we enjoyed a tour of the Ancient Egyptian Sky from Dr. Sarah Symons. In the McMaster Planetarium Dr. Symons enlightened us regarding “*Falcons and Crocodiles: the Ancient Egyptian Sky*”. Dr. Symons was the gracious hostess and inspiring speaker. All on the trip had a great time. Thank you to Dr. Symons for her time and Deirdre Keleher for leading the trip.

It has been an exciting year for us thus far and there are still many events to occur. 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 on Saturday May 12th for the day as we discuss how different ancient cultures contemplated the end of days. Speakers include Gayle Gibson (Royal Ontario Museum), Dr. John Marshall (Dept. Religious Studies, University of Toronto) and Prof. Lorne Dawson (Department of Sociology and Legal Studies, University of Waterloo). We are also running a course for four consecutive weeks starting May 1st: “*In Their Own Words: Ancient Egyptian Culture revealed through literary and nonliterary texts*” taught by Dr. Christina Geisen. Our summer series for members will also begin in May and our New Year’s Party will be held on July 21st. Thank you all for making Toronto Chapter so successful. Remember for current information regarding 2012 events please check the website (www.thesea.org).

CALGARY CHAPTER REPORT Nick Wernick

This winter (and spring) the Calgary SSEA decided to carry on with the chapter’s initiative to study the overall history of ancient Egypt. We continued with our in-depth study of the Old Kingdom. One of our speakers had to cancel their talk for our April meeting, so with a big “thank-you” that we show our gratitude to Julius Szekrenyes for stepping up and preparing a lecture for the group on such short notice. Our last talk this season was very notable in that our speaker, Dr. Kevin McGeough (University of Lethbridge), explored the topic of Egypt – Ugaritic relationships in a concise manner that was easy to comprehend. Going forward, the Calgary chapter has a clear and concise plan for acquiring speakers and increasing its membership for the upcoming season.

For our attendees, we presented a movie about a formative time in ancient Egypt, the Old Kingdom (2686 – 2181 BCE), Part 1 on 02-Dec-2012 and Part 2 on February 3rd. The film explored the aspects of the Old Kingdom’s hallmark administration and architectural feats. This film gave our chapter a good idea of how the Old Kingdom fits in with Egyptian history and why this period is seen by many to be the hallmark of ancient Egypt’s grandeur.

Finishing with our surveys of the overall history of the Old Kingdom, the lecture *Highlights of the Early Old Kingdom* by Julius Szekrenyes, from 7:30 – 9:00pm on March 2nd covered the main accomplishments of the Early Old Kingdom when the most complex and the very largest pyramids were built. We looked at how the ancient Egyptians were able to construct the pyramids, and how the development of these burial places developed through time. The speaker, Julius Szekrenyes, our Calgary SSEA president and president from our formation up to 1989. He has had a life-long interest in Ancient Egypt

and has taught Ancient Egyptian history at the University of Calgary’s Continuing Education Dept. for 15 years. In a previous life, he was a pathologist.

Our next talk, *The Decline of the Old Kingdom, Dynasties 5 and 6* from 7:30 – 9:00pm on April 13th by Julius Szekrenyes continued our study of the Old Kingdom. The waning years of the Old Kingdom are one that many researchers have investigated and speculated about, in attempt to answer the question of why the palatial economy & hierarchical society of Old Kingdom Egypt, which was strong enough to build the pyramid complexes and send trade missions to Asia, declined. The implications of the power vacuum and the rise of the nomarchs in the First Intermediate Period had a profound impact on Egyptian civilization.

On May 4th 7:30 pm – 9:00 pm Kevin McGeough lectured on *Egypt and Ugarit*. The Syrian city of Ugarit was a cosmopolitan city in the Late Bronze Age – a major hub in the larger eastern Mediterranean commercial and cultural networks that typified the period. Ironically, because the city was destroyed at the end of the Bronze Age, much of the remains from that time were preserved to an exceptional degree, including various cuneiform archives. In this talk, Dr. McGeough explored the shifting relationships between Ugarit and Egypt from the Middle Kingdom through the New Kingdom and explored how some of the material from Ugarit illustrate how Egypt acted and was perceived in Syria during the Bronze Age. Kevin McGeough is an Associate Professor of archaeology at the University of Lethbridge. A specialist in the Late Bronze Age city of Ugarit, McGeough has excavated at many sites throughout the Near East, including the Middle Kingdom town at Abydos.

MONTREAL CHAPTER REPORT

Jean-Frédéric Brunet

This past fall season was a busy one for the Montréal chapter. Most notable, perhaps, was a new venue for our mini lecture series and some special events, La Maison de l'Afrique Mandingo. Localised on a quiet street in the "Petite Patrie" borough, only a few minutes walk from the nearest Metro station (Beaubien), this wonderful house makes for a fantastic, albeit small, conference hall. The building also houses a charming museum of African art and regularly holds special exhibits which are certainly worth a good look before or after the conference. And during the breaks, we can gather in the small library, by the huge map of the African continent, and drink a tasty cup of bissap (a cold version of the modern Egyptian karkade) in the company of our lovable hostess Marian and her sons, Moussa and Abou.

The first SSEA event to be held in this new environment was a mini lecture given on September 15 by our member Benoît Carrier. His topic was Pharaonic Egypt through a philatelic, cartophilic and iconographic perspective. He laid down a complete illustrated history of Ancient Egypt using only stamps and cards from his own collection. These stamps were not only from Egypt itself, but also from a wide selection of countries around the world. Many of those international stamps had been issued on behalf of the UNESCO campaign to raise awareness, and sometime money, for the salvage of the Nubian temples. Through stamps, we could also peep into modern political history (United Arab Republic vs Egypt, or Egyptian stamps issued for Palestine) and economics (stamps for 2 millièmes). Two weeks later, we were back to the Maison de l'Afrique for a different type of event, Montréal's "Journée de la culture", a city-wide event of cultural happenings. Our chapter's modest contribution was to host a stand aiming to demystify Ancient Egypt, particularly its hieroglyphs, to the culture-avid public. Organised by our beloved secretary, Nicole Brisson, the event included a Power-Point presentation and a small hands-on workshop. Special thanks to all who volunteered for this special event.

Two very important, yet very different, events occupied last October: the chapter's AGM and a "giant" mini-lecture by our vice-president. Held on the 5th, the annual assembly took place in our own Robert Chadwick library. It was good to hear that our Chapter is in good financial health, but certainly the evening's most anticipated affairs were the elections of the executive committee members. Four offices were open: the presidency and 3 councillorships. Brigitte Ouellet was unanimously re-elected as president. Likewise, Marie Gagnon and this reporter were also reinstated in their respective councillor seats. Due to increased day-job loads however, André Grandchamps decided not to run for elections again. Audrey Ravoux seized the occasion and was chosen to replace him on the executive committee; congratulations, Audrey! André has been a strong presence and a true pillar for the Chapter for almost a decade now and we were all glad that he accepted the request to remain a distant, but special, consultant. Thank you André! Two weeks elapsed and we gathered back to the Maison de l'Afrique Mandingo for well-tailored mini-lecture entitled "*Was the Ancient Egyptian Civilisation African?*" A huge crowd, many of diverse African origin, joined us for a well balanced and objective presentation by Professor Jean Revez (Université du Québec à Montréal [UQAM]) of both the Euro- and Afro-centrist views on the origins and evolution of the Egyptian people. The ensuing discussion turned out to be much more passionate and evolved into a heated debate. The last words were given

by an Egyptian native. His country, he said, is at the confluence of three continents, Africa, Asia and Europe; Egyptians thus evolved in this special environment and, influenced by all three, mixed it all into something absolutely unique. End of discussion.

A surprise conference was added to the events list for November 10; thanks to collaborations with the Association pour l'Étude du Proche-Orient Ancien and UQAM's Institut du patrimoine. Ted Brock came to Montréal for an additional lecture (in English!) titled *Reversing Chaos – Reconstructing Royal Sarcophagi in the Valley of the Kings*. It was originally to be held on the UQAM campus but, due to a major student strike, it was moved to the Maison de l'Afrique. Ted described in details his restoration of the sarcophagus of Ramses VI as well as his current work on two such monuments from the tomb of Merenptah.

On December 7, we flocked back to the Maison de l'Afrique for one last time in 2011. This time, however, it wasn't for academic presentations, but rather all fun and games! Our latest benefit supper was titled "*An African Adventure*" and demonstrated once more the versatility of our new home. An all-Egyptian buffet was prepared by Jounieh, and the evening hosts, Brigitte and Nicole, invited us to play a very special, Ancient-Egypt-themed bingo game as well as to partake into a mock archaeological dig into endless strata of Christmas paper wrappings! Only a few days later (December 10), we were back into serious stuff, with a very well attended study day on Deir el-Medineh "*One hundred years of discovery on the daily life of the tomb workers*", hosted by Dr. Cédric Gobeil. This event was held on the UQAM campus, by-then empty of demonstrating students. Dr. Gobeil was thus right at home for not only is he now doing his post-doctoral research in that institution's History Department, he is also the current director of the IFAO mission at Deir el-Medineh, no less! His intimate knowledge of the area made his complete panorama of the archaeological site go down all too quickly, leaving all looking forward for even more!

Our final event of 2011 was also, coincidentally, our first public lecture of the 2011/2012 season. As per past years, this was held in the lofty offices of the Egyptian consulate in downtown Montréal. Unusually though, it was given by one of the staff, the cultural attaché, Dr. El-Sayed Mahfouz. His topic? Egyptian Egyptology. Dr. Mahfouz gave us fascinating portraits of some of the leading Egyptologists originating from Egypt itself. He began with the well-known Zahi Hawass, and then looked back into the past (Kamal, Fakry, etc.) before gradually making his way back to the present. Finally, he hinted at what the future may hold for a still nascent, but already growing, truly Egyptian Egyptology. The New Year kicked in with a blossom of additional events, including three public lectures in a row and a visit from France. But I will postpone their description until the next issue of the Newsletter. In the mean time, however, Québec's students have renewed their protestations against the education fee hikes, leading into a province-wide strike movement. For our little chapter, this meant the announcement of the second instalment of our scholarship for local Egyptology students has to be postponed until a more favourable time, probably September. This year, winners (one undergraduate and one graduate student) will get to travel, all expenses paid, to Toronto for the annual Symposium week-end. If however, it happens to be you, my dear reader, who travels, and whether you are on strike or not, be sure to check our schedule and join us at one of our numerous 2012 events! See you there!

2012 SSEA SCHOLARS' COLLOQUIUM CALL FOR PAPERS

The Society for the Study of Egyptian Antiquities/Société pour l'Étude de l'Égypte Ancienne invites all doctoral level graduate students and senior scholars to submit proposals for papers to be given at this year's Scholars' Colloquium. The deadline for submission is AUGUST 31st, 2012. The Scholars' Colloquium will be held on Friday, November 30th, 2012 and on Sunday, December 2nd, 2012 at the Royal Ontario Museum in Toronto, Canada. Proposals for Scholars' Colloquium papers will be accepted from graduate students and senior scholars in the fields of Egyptology, Anthropology, Classics, Fine Arts, Archaeology, Nubian Studies and related fields on ANY topic connected with predynastic, pharaonic, Hellenistic, Roman or Coptic Egypt, but must represent an original contribution to the field. Presentations may be given in either English or French. Papers may not exceed 20 minutes in length.

Since a limited number of proposals will be accepted, papers will be vetted by committee. Interested scholars should send a title and

brief abstract of their proposed paper to the Scholars' Colloquium Coordinators at scholarscolloquium@thessea.org or scholarscoll@thessea.org. Please note that only proposals submitted in electronic format [i.e. via email] will be considered. Abstracts must not exceed 350 words in length. Acceptances of papers will be issued in September. As noted elsewhere in this Newsletter, the SSEA/SÉÉA is also holding its 38th Annual Symposium that weekend. Papers accepted for the Scholars' Colloquium are not limited to the topic of the symposium, and no preference will be given to proposals based on topic. Please also note that the SSEA is soliciting proposals for the Scholars' Colloquium only. There is no charge to speak in the Colloquium and registration is not required. Attendance at the Scholars' Colloquium is free and open to all. A registration fee is required to attend the Saturday symposium, however. For more information on the Symposium, email info@thessea.org or visit www.thessea.org.

COLLOQUE ANNUEL DE LA SOCIÉTÉ POUR L'ÉTUDE DE L'ÉGYPTE ANCIENNE/THE SOCIETY FOR THE STUDY OF EGYPTIAN ANTIQUITIES APPEL À COMMUNICATIONS POUR L'ÉDITION 2012

La Société pour l'étude de l'Égypte ancienne/The Society for the Study of Egyptian Antiquities a le plaisir de vous annoncer qu'il prépare l'édition 2012 de son colloque annuel qui se tiendra à Toronto les vendredi 30 novembre et dimanche 2 décembre 2012. À cette occasion, la Société invite les doctorants, les chercheurs postdoctoraux, les professeurs et les autres membres de la communauté scientifique à soumettre leur proposition de communication avant la date limite du mercredi 31 août 2012.

Les candidats doivent démontrer que leur proposition constitue une contribution originale à l'avancement du savoir dans les champs de l'égyptologie, de l'anthropologie, des études classiques, de l'histoire de l'art, de l'archéologie, des études nubienues ou dans tout autre domaine dont le cadre spatio-temporel est l'Égypte prédynastique, pharaonique, gréco-romaine ou copte. Les présentations, qui peuvent être faites en anglais ou en français, ne doivent pas excéder une durée de vingt minutes.

Les propositions seront évaluées par un comité de sélection et seul un certain nombre de propositions pourra être accepté.

Les personnes intéressées à faire une communication au colloque sont invitées à envoyer le titre et le résumé (maximum de 350 mots) de leur présentation au comité organisateur à l'adresse courriel suivante: scholarscolloquium@thessea.org ou scholarscoll@thessea.org. Les candidats recevront une réponse à leur demande en septembre. Veuillez prendre note que la SSEA organise également la 38e édition de son symposium annuel le samedi 1 décembre 2012, au courant de la même fin de semaine que se tient son colloque. Le présent appel à communications ne vaut que pour le colloque et les sujets proposés par les candidats ne doivent pas obligatoirement être liés à la thématique principale du symposium.

Aucun frais n'est associé au Colloque, tant pour les conférenciers que le public; le Colloque est d'ailleurs ouvert à tous, sans inscription préalable. Des frais d'admission s'appliquent cependant dans le cas du Symposium. Pour de plus amples renseignements à ce sujet, veuillez écrire à info@thessea.org ou visiter notre site web à www.thessea.org

STEVEN LARKMAN MEMORIAL TRAVEL GRANT

This year a special travel award has been set up in memory of Steven J. Larkman, former President of Calgary Chapter, by his friends and colleagues. This award will be available to aid scholars wishing to travel to Toronto to present at the 2012 SSEA Scholars' Colloquium. This award will be given to aid scholars who would not otherwise have funding to travel to the event, and will be given as partial reimbursement of travel costs upon presentation of original receipts. Scholars wishing to apply for this award must be members of the SSEA and must have submitted an extended abstract of their presentations for consideration in advance of the date of the Colloquium. If you would like more information about this award, or if you would like to make a donation, please email info@thessea.org.

LA BOURSE DE MOBILITÉ STEVEN LARKMAN

Une bourse de mobilité est offerte cette année en mémoire de Steven J. Larkman, ancien président du chapitre de la SSEA à Calgary qui nous a malheureusement quittés. Gracieuseté de ses amis et collègues, cette bourse a pour but d'aider financièrement les chercheurs ne bénéficiant pas autrement de sources de financement leur permettant de venir à Toronto pour faire une communication à l'édition 2012 du colloque annuel de la SSEA. Les récipiendaires pourront obtenir un remboursement partiel de leurs frais de déplacement sur présentation de leurs reçus. Les chercheurs désirant postuler pour cette bourse doivent être des membres en règle de la SSEA et avoir soumis préalablement un résumé détaillé de leur conférence avant le début du colloque pour être admissible. Pour de plus amples renseignements au sujet du colloque ou si vous souhaitez faire un don, veuillez écrire à info@thessea.org.

ANNOUNCEMENTS

38th ANNUAL SYMPOSIUM: “CITIES IN THE SAND”

From November 30th to December 2nd, 2012, The SSEA/SÉÉA will once again hold our Annual General Meeting, Scholars' Colloquium and Annual Symposium. Our Symposium topic for 2012 is “*Cities in the Sand*”, which focuses on the towns and settlements along the ancient Nile. This year we will be partnering with the Royal Ontario Museum's Friends of Ancient Egypt to present an exciting lineup of international speakers who will talk about recent discoveries about ancient urban life. More information will be announced in our next Newsletter.

“WALLS OF THE PRINCE”: FESTCHRIFT ANNOUNCEMENT *Stanley Klassen*

At a recent reception held in the Glass Room at the Royal Ontario Museum as part of the board meetings for the American Schools of Oriental Research (ASOR), the W.F. Albright Institute of Archaeological Research (AIAR), and the Cyprus American Archaeological Research Institute (CAARI) and co-sponsored by the SSEA/SÉÉA, Timothy Harrison (Chair of the Department of Near and Middle Eastern Civilizations at the University of Toronto) announced the upcoming Festschrift in honour of Dr. John S. (Jack) Holladay Jr. The title of the book, to be edited by Edward B. Banning and Timothy P. Harrison, will be: *Walls of the Prince: Egyptian Interactions with Southwest Asia in Antiquity. Essays in Honour of John S. Holladay Jr.* It will be published by E. J. Brill and will appear in their Culture & History of the Ancient Near East series.

PAPERS IN HONOUR OF JOHN S. HOLLADAY, JR. AT THE 2012 SSEA SCHOLAR'S COLLOQUIUM

Dr. John S. (Jack) Holladay, Jr., now a professor emeritus at the University of Toronto, is a long-time member and former trustee of the SSEA. Not only has he been a colleague of virtually every President of the SSEA since the 1970s, he has also been a mentor to numerous former Trustees. As his colleagues in other organizations have decided to honour him this year with a Festschrift (see below), the SSEA/SÉÉA also wished to celebrate his career and achievements. Therefore, we have decided to allow those accepted for presentation at the 2012 SSEA Scholars' Colloquium to dedicate their papers to Dr. Holladay if they so wish. There will also be no specific theme (except the general Scholars' Colloquium theme of ancient Egypt & Nubia) for the papers in his honour. Those wishing to present a paper in honour of Jack Holladay at the 2012 Scholars' Colloquium must follow all the regulations set out in the Call for Papers published elsewhere in this Newsletter. For more information, email 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/SÉÉA has Chapters in Calgary, Alberta, Montréal, Québec, Toronto, Ontario and Vancouver, British Columbia. These Chapters host lectures and events on Egyptological topics. Full Individual and Student Membership in the Society includes a volume of the scholarly Journal of the SSEA and the SSEA Newsletter, and free or discounted admission to SSEA events. Associate Membership in the SSEA includes the Newsletter and free or discounted admission to events. Associate Membership is only open to members in provinces which have a Chapter. All categories of membership, excluding institutional members, are entitled to vote at the Annual General Meeting. To apply for membership, write to the address on the front of this Newsletter or email us at info@thessea.org For updates, schedule changes, and further information, see the SSEA Website at: www.thessea.org.