

Newsletter

SOCIETY FOR THE STUDY OF EGYPTIAN ANTIQUITIES

Editor: Melissa Campbell

Spring 2013 #2



DEATH, DECAY AND DENTISTRY IN EARLY ANCIENT EGYPT

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Fig 1. A cavity on the side of a molar tooth.

Fig 2. Extreme wear of the upper teeth.

Ancient Egyptian tomb records are remarkably silent when it comes to dentists, with fewer than a dozen having been identified by the hieroglyphs of an eye over a tusk. The most notable is Hesi-Re (Third Dynasty, Saqqara), thought by some to be the oldest person in history to be called a physician, who is named “Chief of Dentists” on his tomb. Medical papyri refer to makers of teeth, who may have constructed the three dental “bridges” that have been recovered from archaeological contexts. All of these bridges were made from natural teeth that are connected to each other by gold wire. The Giza bridge has been dated to about 2500 BCE but, when found, the bridge was not attached to a skull. The el-Quatta bridge, also dated to about 2500 BCE, was similarly not attached to a skull and it is not constructed in a manner that is consistent with a functional bridge. Only one bridge, that from Turah el-Asmant, was found in situ, and has been dated to the Ptolemaic Period. These bridges may not, in fact, have been functional, but may have been constructed during the embalming process in order to make the body whole for the afterlife.

In addition to the makers of teeth, the medical papyri refer to tooth physicians, and provide a variety of prescriptions for treating tooth pain. But the texts do not describe surgical treatments. Thus, a purported example of dental surgery, in which a hole was supposedly drilled into a mandible in order to relieve an abscessed tooth, lacks relevant documentation; indeed, more recent examinations of the jaw suggest that the hole represents a drainage channel for pus produced by the abscessed tooth.

More often reported in the ancient texts are treatments for loose teeth, which involve concoctions of a variety of spices and minerals blended with a binder such as honey or beeswax. While it seems counterproductive

to prescribe the application of honey to a diseased tooth, honey inhibits bacterial growth and helps reduce inflammation. Other spices and medicaments in the compounded remedies, such as ochre, cinnamon, and cumin, may have imparted mild antiseptic properties.

Loose teeth result from destruction of their bony support, either by abscessed teeth or by gum disease. Gum disease is linked to a dental complaint that is known to many Canadians: the build-up of calculus, or tartar, on the teeth (Fig. 3). Calculus is caused by the mineralization of plaque, an invisible film, and most Canadians rely on a daily habit of flossing to keep plaque at bay. As calculus deposits form and increase in size, they cause an inflammation of the gums, which often retract and expose tooth roots. At the same time, this gum disease can lead to loss of the bone that anchors teeth in their sockets (Fig. 6), resulting in the loss of the tooth well before death.

The most common cause of tooth loss, however, is the destruction of the teeth by cavities. Although ancient Egyptian dentists developed a variety of treatments for toothaches (including the application of the still-warm body of a dead mouse to the offending tooth!) the high frequency of cavities in the teeth of mummies and skeletons show that their treatments were ineffective. Cavities in teeth are caused by caries, an infectious disease. Bacteria in the mouth (mainly *Streptococcus* sp.) metabolize food particles that are lodged in the pits, fis-



Fig 3. Large calculus deposits on the tongue side of the lower teeth.

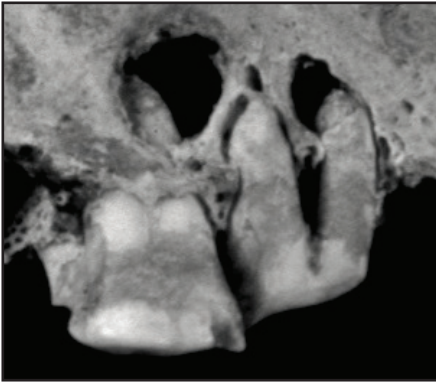


Fig 4. Drainage holes in the upper jaw bone.



Fig 5. Only five of the original 16 teeth survived decay.



Fig 6. Alveolar bone around a resorbed molar tooth.

tures, and crevices on tooth crowns and between teeth, and produce acids that destroy the tooth enamel and then the underlying dentin (Fig. 1). If the infection invades the pulp chamber of the tooth then the infection becomes chronic and an abscess usually results. Abscesses are easily recognized on x-rays or in dry bone (Fig. 4). The supporting bone of the tooth socket is eventually destroyed and, in the absence of dental forceps, the offending tooth can be extracted by pulling it out with the fingers. Once the tooth has been removed the infection may run its course and the remaining bone will heal over, leaving evidence of the tooth loss that can be seen thousands of years later (Fig. 5).

While the majority of individuals lost only their teeth to advanced dental decay, others may have lost their lives. Blood vessels (and nerves) are housed in the pulp chamber of a tooth and provide nourishment to the tooth as well as venous return of blood to the heart and lungs. An infection that spreads from the tooth to the blood vessels that serve the jaw can therefore lead to blood poisoning, and, without antibiotics to cure the infection, death.

Not only is tooth decay a common pathological condition observed in ancient Egyptian skeletons and mummies, treatments designed to sweeten the breath indicate that the consequent bad breath was a noticeable problem. Perhaps these problems developed because no one practiced an oral hygiene regimen in ancient Egypt. No toothbrushes, for example, have been found in tombs or settlements, although ancient Egyptians may have used frayed ends of twigs to clean their teeth, and then discarded them after use. Toothbrushes or not, the teeth tell a story of poor oral hygiene, with a variety of dental complaints reaching high frequencies among peasants and pharaohs alike.

The consumption of sugary goods that stick to the teeth, like dried fruits and honey, increased the frequency of tooth decay among high status Egyptians. Among the peasants, however, tooth decay was exacerbated by the extreme wear of their teeth. A number of studies have found that tooth wear was the single greatest dental problem for the ancient Egyptians, particularly as people aged. Adults often show teeth that are worn down to the root (Fig. 6). This extreme wear was caused mainly by a coarse diet and the contamination of food with grit. Fine particles can get into food as windblown dust, but grain that is ground with stone querns tends to acquire grit as well, and, if the flour is insufficiently sieved after grinding, that grit will end up in baked bread. X-rays taken of bread offerings from ancient Egyptian tombs have documented the presence of these inorganic inclusions, and at least one Egyptian text refers to Pharaoh firing the royal baker because his bread was gritty!

Many skulls show that severe tooth wear exposed the pulp chambers of teeth, leading to the trio of caries, abscesses,

and antemortem tooth loss, and the ancient Egyptians often suffered from multiple abscesses and many lost teeth. At predynastic Naqada, for example, one-third of adults had lost at least one tooth to disease before they died. The pain of infected teeth and jaws and the antemortem loss of teeth affect the biomechanics of chewing, and this likely caused arthritis at the temporomandibular joint in some populations. Overall, one-third of the population at Naqada suffered from arthritis at the TMJ, a frequency that is actually somewhat lower than that reported for some other ancient Egyptian and Nubian populations; notably, lower status adults had higher frequencies of antemortem tooth loss and of TMJ arthritis than did higher status adults.

Studies of thousands of skulls and mummies have documented the diversity and the severity of dental diseases that afflicted the ancient Egyptians. The archaeological record and the medical papyri provide no evidence for dental care, the latter instead offering only options for dealing with toothaches and loose teeth. Some of these options may have been somewhat efficacious but others were based on superstition. In the end, the evidence from the teeth and jaws from ancient Egypt tells us that infection and dental pain must have been widespread.

Dr Nancy Lovell joined the faculty of the Department of Anthropology at the University of Alberta in 1988, with four seasons of field experience at sites of the Indus Valley Civilization. But, after making her first trip to Egypt in 1989, she began bioarchaeological research on ancient Egyptians. In addition to directing the excavation of a Graeco-Roman period cemetery at Mendes during the 1990s, she has examined predynastic and archaic period human skeletons that were excavated by Petrie, Reisner, and other archaeological luminaries and that are now curated at museums and universities around the world. Her main research interests lie in the health of ancient Egyptians, particularly in the context of their social-cultural and physical environments.

Recommended Reading

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LOOTING IN EGYPT: THE UNFORTUNATE SITE OF ABUSIR EL-MALEK

Monica Hanna



Looting at Abu Sir el-Malaq

With the Egyptian revolution in 2011, and the unfortunate withdrawal of police from archaeological dig sites, Egyptian heritage fell as one of the main victims of the uprising. With the January 28th assault on the Egyptian museum, police focus was directed to protecting the museum, but plans to protect Egypt's archaeological sites were lacking. Several archaeological sites were looted right away following the museum events as soon as the police were withdrawn. The army attempted to cover several archaeological sites, but this proved insufficient immediately due to lack of training, and lack of adequate presence within the sites of the Delta, Middle and Upper Egypt. Archaeological sites all over Egypt were left with no security. In addition to the looting, land grabbing also arose. Land grabbing occurs on different scales through organized contractors who steal land and divide it to build houses, cemeteries, and agriculture and fish farms in the Delta.

The Ministry of Antiquities did not have the power to stop the land grabbing. Guards are only equipped with sticks and 9mm guns without ammunition. If guards want to use their guns, they must purchase their own ammunition, at their own expense. Up against looters and land grabbers with machine guns, guards are powerless.

With weapons flooding Egypt

from the conflict in Libya and other countries, looters and land grabbers with machine guns overpowered the custodians, whose calls for security forces went unanswered.

This resulted in a rapid loss of archaeological sites in Egypt. Websites have recently started selling artifacts that are looted by villagers and organized gangs, fueling the market for more illicit digging. These websites offer little ushabtis, amulets, linen fragments, cartonnage pieces, coins, papyrus and limestone fragments. Unfortunately, the current economic and political circumstances of Egypt are encouraging the looting and more people are joining the lucrative business of antiquities trade in Egypt. Each object that is looted loses 75% of its history, where it turns from a historical object to a mere artifact, resulting in the loss of Egyptian history and world heritage.

A site that has recently come to light is that of Abusir el-Malek. This site is located in Beni Suef towards the eastern outskirts of al-Fayum, approximately 5 km from the Coptic monastery of Deir el-Hammam. The village of Abusir, according to the Egyptian 2006 census, has approximately 20,000 inhabitants who mostly work in agriculture and is considered a province of al-Wasta. In the past few months, several reports of police arrests due to the antiquities trading, in particular objects relating to the 26th Dynasty, and "colored sarcophagi", hit the Egyptian news several times in the area. The archaeological cemetery in the village is around 500 acres forming a clear sandy hill on the outskirts of the village between St. George Coptic Church and the modern cemetery.

Historically, the site was considered the 20th Upper Egyptian nome and was associated with Herakleopolites in Ihnassiya el-Medina, and el-Hiba. It was called Bousiris in Greek with Egyptian roots of Pr-Wsir (House of Osiris), hence deriving its modern name. The site is as old as Naqada II predynastic culture and continued to be inhabited throughout the Saïte, Late Period, Graeco-Roman and Coptic times. Abu Sir el-Malak is mentioned in Greek papyri as early as the third century B.C. to as late as the sixth century A.D.

Under the Umayyad rule of Egypt, there is a connection between the death of the Caliph Marwan ibn Muhammad al-Ja'di (744-751) referring to his death in a monastery near Abusir al-Malaq. Even today a tombstone near the town is said to be that of Marwan.

The site is currently under systematic looting, carried out during the day as well as during the night. The 500 acres of land are filled with thousands of holes and the loot is left on site as can be seen from these images. Villagers and organized gangs have worked on emptying this site since January 25th, 2011. Long shafts, which could reach 15m in depth, are dug in search of objects to sell. Children assist in most of the looting operations as they would not be legally charged as adults in an arrest. Three children and two adults were also reported to have died while digging in the past two years.

The site has vast amounts of discarded mummy fragments, human remains, wrappings, cartonnage, and "colored sarcophagi" fragments. There is a cleared tomb which has had half of its inscriptions hacked out and possibly sold, as well as several other more elaborate burial shafts using limestone lining or mudbrick lining with reed matting. The looters work there peacefully and the amount of material coming out is very lucrative, to the extent that a substantial amount of unwanted material is left behind. This is changing the social structure of the village, more people are tempted to join the business. Looters use digging techniques such as geo-sonars and long metal bars.



Mummy fragments



Discarded human remains

Active shafts are usually covered with chaff until they have been completely cleared of loot.

The site was briefly investigated by a Polish mission some years ago, yet no systematic excavations were ever carried out. Unfortunately, this looting is destroying the historical evidence of this important archaeological site, which possesses a palimpsest of different historical periods.

The site has poor burials as well as elaborate wealthy ones, and includes some animal mummies which are very important to the study of diversified bioarchaeology of different Egyptian historical periods. The Ministry of Antiquities is responsible for the area, Nadia Ashour, Director of the Beni Suef Inspectorate, believes the best solution is to construct a wall around the site. This would cost approximately 10M Egyptian pounds; however, under the current financial circumstances of the ministry and of Egypt, this is an impossible feat.

A grass roots effort with the locals years ago could have

saved it, however sadly, this was never the case. Unfortunately, the site is in desperate need of a salvage archaeological campaign to study what is left behind, and save what can be protected.

Losing Egyptian heritage affects the future of Egypt as well as the whole world. Egypt must save its past to save its future.

Monica Hanna was born in Heliopolis, and did her undergraduate degree in Egyptology and Archaeological Chemistry at the American University in Cairo. She later went to University of Pisa in Italy to complete her doctorate. From July 2011 until November 2012, she was a post-doctoral fellow in the Topoi Cluster of Excellence in the Department of Egyptology and North African Studies in Humboldt University. Her research focuses on space, knowledge and identity of archaeological sites, with particular interest on different meanings and reflections of heritage on identity of space and communities. She has been working on a project in al-Qurna, Luxor on the different narratives of the multiple worlds of the Theban Necropolis and its meanings to the various stakeholders. Her results will appear in a forthcoming monograph. Recently, she has been working with media to bring publicity to the plight of various archaeological sites in Egypt, including and especially Dashur.

More of Monica's photos of the site can be seen online: <https://www.dropbox.com/sh/88u04coc3ruecbo/b2RFsrDL3s>

THE HAREM HOAX: A POSSIBLE MURDER-SUICIDE STORY AND AN UNLIKELY ADNA RESULT

Francesco Tiradritti

INTRODUCTION

Ramses III is sometimes described as the last great warrior-pharaoh of the New Kingdom, based on his victory over the Sea Peoples. However, he was apparently beset by enemies within his court, as well as foreign invaders. The transcripts of the trial of those who conspired to kill him were discovered in the 19th century, and eventually translated and published in their entirety. These texts recount an attempt to assassinate Ramses III and replace him on the throne with a prince called Pentawere. The mummy of Ramses III was discovered in 1881 in a cache of royal mummies at Deir el-Bahri.

Unknown Man E was also discovered in 1881 in the same cache of royal mummies. His identity has been the subject of much speculation: as discussed below, over the years many scholars have suggested that he might have been the prince involved in the Harem Conspiracy, although other candidates, such as the Hittite prince Zannanza have been put forward.

Last December the British Medical Journal¹ (BMJ 2012) hosted an article whose objective was to investigate the truth about the conspiracy against Ramses III (1184-1153 BCE). The study was authored by an international team of scholars headed by paleopathologist Albert R. Zink (Institute for Mummies and the Iceman, European Academy, 39100 Bolzano, Italy). The investigation was carried on through an anthropological, forensic, radiological, and genetic study of the mummies identified with those of Ramesses III and of "Unknown man E", both found in the Royal Cachette of Deir el-Bahri (TT 320).

Computed tomography (CT) scans revealed a deep cut in the throat of Ramesses III's mummy that was interpreted as having been made by a sharp knife. The theory was strengthened by the fact that CT also revealed the presence of an object – whose shape

strongly recalls that of an udjat-eye amulet – inside the wound. According to the authors of the article it was inserted during the mummification for healing purposes.

Forensic examination of “Unknown Man E” showed compressed skin folds around his neck, a thoracic inflation and unusual mummification procedure. That led to the revival of a theory firstly expressed by Maspero, in which the body belonged to prince Pentawere, the son of Ramesses III who would have succeeded to the throne of Egypt if the Harem conspiracy against his father had succeeded. According to genetic analyses, both mummies had identical haplotypes of the Y chromosome and a common male lineage. The conclusions drawn in the *BMJ* article were that Ramesses III was murdered by the cutting of his throat and that “Unknown Man E” was a possible candidate as Ramesses III’s son Pentawere.

Very interesting, very plausible. Unfortunately the study is completely biased from the very beginning by some wrong assumptions and its conclusions are jeopardized by a lack of application of an accurate scientific methodology and also partially because of a poor knowledge of the French language. The major points that invalidate the *BMJ* article are the following: In the publication by Elliot Smith² the mummy of Ramesses III is shown already unwrapped. In the pictures is clearly visible a scarf of bandages around the neck. In the account given by Maspero³ there is no mention of the scarf and it is likely that it was placed around the neck of the mummy after the unwrapping session. In addition, Maspero does not mention the throat wound of 7cm in width which certainly could not have escaped his notice. Taken together, these pieces of evidence lead us to another conclusion, which demonstrates that both must be attributed to something that went wrong during the unwrapping of the mummy. Maspero’s account (p. 565) can be of some help in understanding what had happened: “... la face était noyée dans une masse compacte de goudron. Ce masque enlevé au ciseau par M. BARSANTI ... (“... the face was drowned in a solid mass of tar. This mask removed by Mr. Barsanti with a scalpel...”)⁴. The text does not say anything more than that and there is no picture of what was covering the mummy’s face and removed by Alessandro Barsanti, a functionary of the Antiquities Service in charge of various tasks. He proceeded with a scalpel (the translation of the French “ciseau” as “hammer” adopted by the authors in *BMJ*⁴ is a mistake) and it is highly likely that he went too deep in trying to remove the “masque” from the neck⁵. The bandages/scarf was then placed to cover the damage. In that perspective also the insertion of the udjat-eye inside the wound can be understood as part of the camouflage. The amulet has a generic meaning of “regeneration” and only a modern Egyptologist could have thought that it possesses healing power. An ancient Egyptian embalmer would have rather chosen the “two-finger” amulet, commonly used to cover the cuts open on the left hip to eviscerate the corpses.

DNA has the tendency to degrade faster in countries where the climatic environment is extremely hot. This means that, after three thousand years, it is extremely unlikely that the analysis of Egyptian mummies could give reliable results. That was also made clear by a recently published study⁶. The authors Elizabeth Matisso-Smith and K. Ann Horburgh stress several times that any ancient DNA (aDNA) analysis on samples taken from human remains discovered in hot and humid climates is useless. They also suggest bringing a small beer fridge on excavations if one intends to carry out aDNA analysis in spite of their warning. Matisso-

Smith and Horburgh also affirm (Box 3.1.6) that the rate of aDNA degradation increases when the remains are extracted from the ground where the climatic situation is stable. Temperature fluctuations are also indicated as a factor of aDNA degradation. The Deir el-Bahri Cachette’s mummies have remained in Cairo for more than one hundred years. They were also transferred from the Egyptian museum in the mausoleum of Saad Zaghloul following the decision of the Prime Minister Ismail Sidki Pasha to transform the building into an Egyptian pantheon. Before going back to Midan el-Tahrir they were moved to a temporary location near Heliopolis. Matisso-Smith and Horburgh (pp. 78-79) also suggest taking DNA samples from all the persons involved in the analysis. This is done so that it can be determined if the analyzed DNA samples belong to the analyzed specimen or to one of the staff. In the case of the Deir el-Bahri mummies, it is no longer possible to get DNA samples from Maspero, Smith, Barsanti, Fouquet, Bouriant and Insiger. They all, according to Maspero’s account (p. 565), came in sight of the mummy attributed to Ramesses III. In addition, they are the only persons that have come close enough to breathe on the mummy. DNA is transmittable like a disease.

Describing their methods,⁷ Zink’s team affirms that they used sterilized biopsy needles (HS Trapsystem) to take bone samples from the mummies and that they immediately transferred them into sterile tubes. The bone sampling was done under sterile conditions in a dedicated room of the Egyptian Museum in Cairo. Unfortunately the article does not state if the surface of the bones was freed from the mummified skin and accurately bleached before inserting the needle. The minimum contact with an unbleached surface is enough to compromise the analysis. Staff involved in the sampling wore protective clothing, sterile gloves, and facemasks. Were the protective clothing all-covering overalls? Did they also wear caps covering their hair? A hair, some dandruff, unsterilized clothes are all factors that can compromise the tests’ results.

The analysis took place in a dedicated laboratory inside the Cairo Museum and was replicated in a second laboratory at the Faculty of Medicine in Cairo. In which moment of the day were they carried on? This is an important piece of information to know because, according to standard rules, laboratories for aDNA tests have to be accurately cleaned and no other analysis can be carried on beforehand. The possibilities for contamination are simply enormous. Furthermore Cairo’s Egyptian Museum and Faculty of Medicine are accessed by too many persons and both are not ideal candidates to host an aDNA laboratory.

With all these variables left undeclared, the published results on genetic kinship analysis are completely unreliable. Another question without an answer is how many DNA sequences were discovered during the analysis? It is simply impossible that such manipulated human bodies returned only one.

The identification of the mummy of “Unknown Man E” with Pentawere has been asserted on the basis that on the body were found traces of strangling or hanging and the texts tell us that Pentawere was asked to commit suicide. However, no document states that Pentawere committed suicide by strangulation (which is unlikely unless someone strangled him and, in that case, it cannot be considered suicide) or by hanging himself. Also Maspero (p. 551) interpreted the contorted pose of the mummy as deriving by a suicide committed through ingestion of poison. Elliot Smith (p. 116) discarded that theory and considered the contorted pose the result of a finished mummification. That “Unknown Man E” was carelessly embalmed is a point on which all studies agree. The

viscera were not removed from the body and its contorted position was likely derived by the gas that formed inside his body during the putrefaction process. It is also important to say that the body was not covered with a goat skin as stated in BMJ (p. 2) but rather with that of a sheep. Maspero (p. 548) says that the mummy “était cou-sue dans une peau de mouton à laine blanche” (“was sewn inside a white-haired sheep skin”. Thus, there is no proof that Pentawere’s corpse was ever truly mummified and that assumption is only a matter of surmise. For the time being, the only examples of individuals who, having been found guilty of a crime, underwent the mummification process are in Hollywood movies⁸.

Dr. Francesco Tiradritti studied at Sapienza University of Rome and University Paris IV, “La Sorbonne” Paris. He has held many positions, including the Dorothy Kayser Hohenberg Chair of Excellence in Art History at University of Memphis and Erasmus Professor at University of Ljubljana. He is currently Director of the Italian Archaeological Mission to the tombs of Harwa (TT 37), Akhimenru (TT 404) and Pabasa (TT 297) in Luxor. He is also an Assistant Professor at University of Enna “Kore” and a Research Scholar at Getty Research Institute.

The work of the Italian Archaeological Mission to Luxor (or L’associazione

Culturale “Harwa 2001” ONLUS) may be followed online, in Italian and Arabic, at <http://www.harwa.it/>.

SOURCES

1. BMJ 2012;345:e8268)
2. G. Elliott Smith, *Catalogue Général des Antiquités Égyptiennes du Musée du Caire. Nos 61051-61100: The Royal Mummies (Cairo: 1912), Pl. L-LII.*
3. G. Maspero, *Les momies royales de Deir El-Bahari (Paris: 1889), pp. 563-567.*
4. BMJ 2012;345:e8268, 2
5. Sharp cuttings on mummies are not that rare. Some derive from the attempts of unwrapping them made by robbers and physicians. The cuts can attributed to scalpels and sword blades. During the 2008 excavations in the Funerary Complex of Harwa and Akhimenru we found two mummies with traces of sharp cuttings. A first we were unable to explain them. Then we noticed that the second mummy had also a severed hand. That brought us to infer that someone had used a very sharp sword to unwrap the mummy. With the very same sword they had also cut the hand. The hypothesis was then confirmed by the subsequent autopsy.
6. E. Matisso-Smith and K. A. Horburgh, *DNA for Archaeologists, (Walnut Creek, CA: 2012).*
7. BMJ 2012;345:e8268, p. 2
8. According to these movies, the worst sinners amongst them were wrapped alive in company of a horde of carnivore scarabs (e.g. Stephen Sommers, *Movie “The Mummy”, 1999, 00.05:12-00.05:35).*

IN SEARCH OF ANCIENT EGYPT IN CANADA: SUPPORTING THE DEVELOPMENT OF ONLINE EXHIBITS Mark Trumpour

Readers of the *Newsletter* will know that *In Search of Ancient Egypt in Canada/À la recherche de l’Égypte ancienne au Canada* has been involved in the cataloguing and study of the small Amice Calverley collection in Oakville. Amber Hutchinson delivered a presentation at the Scholars’ Colloquium last December, and a scholarly article is in preparation.

Of course the project team is obliged to document its work in this way, but what about the general public? In an effort to ensure that the collection is more generally available, two developers have begun to design a web-based “virtual museum” for the collection. Egyptophile Daniel Downey, an information technology project leader with training in website design, volunteered to undertake this phase of the project. He was able to recruit his nephew, Toby Perez, a student at Centennial College who is pursuing a career in web-design and computer programming. The plan is to pattern the virtual museum on the one developed for the collection at St. Hyacinthe, a fine piece of work spearheaded by the SSEA’s Montreal Chapter under Brigitte Ouellet. The developer team is presently in the process of

loading information – pictures and text - into the framework they have built. Completion of a pilot version is being targeted for June, which will then be reviewed and revised before going “live”. We will keep members advised of our progress, and let everyone know when the Calverley collection is available for online viewing. Below is a “screenshot” of the “home page”, under development.



Screen Shot: Amice Calverley Collection Website

“PYRAMIDS: THE MOUNTAINS OF PHARAOH”

OUR 39TH ANNUAL SYMPOSIUM

This winter, The SSEA/SÉÉA will hold our Annual Symposium on the topic of “*Pyramids: The Mountains of Pharaoh*”. This year’s symposium, held in conjunction with our Annual General Meeting and Scholars’ Colloquium has been tentatively scheduled for January, 2014. More information on speakers, venue and ticketing will be announced in our next *Newsletter*.

Cet hiver, la SÉÉA/ SSEA tiendrons notre Symposium annuel sur le thème des «Pyramides: les montagnes du le Pharaon». Notre 39e symposium, qui s’est tenu en conjonction avec l’assemblée générale annuelle et le colloque annuel a été provisoirement prévue pour le janvier 2014. Plus d’informations sur les conférenciers, le lieu et la billetterie sera annoncé dans notre prochain bulletin.

THE SOCIETY FOR THE STUDY OF EGYPTIAN ANTIQUITIES-
LA SOCIÉTÉ POUR L’ÉTUDE DE L’ÉGYPTÉ ANCIENNE 2013
SCHOLARS’ COLLOQUIUM FIRST 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 FIRST deadline for submission is AUGUST 31st, 2013. Those who need early acceptance to apply for travel grants are urged to apply before this deadline, and to indicate the reason for needing early notification in their covering email.

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 pre

dynastic, 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 a 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 39th 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.

NEW THIS YEAR: We will be having a poster session as well. For more information, email scholarscoll@thessea.org or scholarscolloquium@thessea.org.

STEVEN LARKMAN MEMORIAL TRAVEL GRANT

Once again 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 2013 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.

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 2013

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 2013 de son colloque annuel qui se tiendra à Toronto. 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 2013.

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 nubiennes ou dans tout autre domaine dont le cadre spatio-temporel est l'Égypte pré-dynastique, 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.

Veillez prendre note que la SSEA organise également la 39e édition de son symposium annuel le samedi 28 janvier 2014, 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.

NOUVEAU CETTE ANNÉE: Nous aurons une séance d'affiche à notre colloque. Pour plus d'informations, e-mail ou scholarscoll@thessea.org scholarscolloquium@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 Chapitre SSEA à Calgary qui nous a malheureusement quittés. Gracieusement 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 2013 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

TORONTO CHAPTER REPORT

Christina Geisen

Since my last message, the members of the Toronto Chapter enjoyed the last two talks of our annual lecture series. The first one was given by Dr. Katja Goebis of the NMC department of the

University of Toronto. She presented on "Is it possible to 'think mythically'? Gods, myths, and semantic memory". Sarah Schellinger, a PhD candidate in Toronto, took us then to Nubia and

informed us about “*Nubia’s Grandeur: Meroitic Palatial Architecture*”. In addition to the presentations, the Chapter offered a four week course by Gayle Gibson from the Royal Ontario Museum, focusing on “*Ancient Lives, Hard Times: Egyptian Mummies in the Royal Ontario Museum*”.

The highlight of this spring was a trip to Montreal, in the framework of which our members were invited by the Egyptian Consul Dr. El-Sayed Mahfouz to the Bureau des Affaires Culturelles et de l’Éducation au Canada for a talk as well as a reception. Dr. Jean Revez of the Université du Québec à Montréal presented on “*The Use of Royal Cartouches as a Dating Criterion: The case of*

the Early Ramesside Kings”. I would like to take the opportunity to thank Brigitte Ouellet, the Montreal Chapter president, for her help organizing the trip, as well as Dr. Mahfouz for his very kind invitation.

As every year, our summer lecture series will run from May to August; the theme of this year is “Pleasures and Pastimes in ancient Egypt”. Deirdre Keleher (Royal Ontario Museum), Dr. Lyn Green, Amber Hutchinson and Meredith Brand (both University of Toronto) will present on sexuality, music and dance, toys and games, as well as festivals in ancient Egypt. An additional event of this summer will be our annual New Year’s Party.

TORONTO CHAPTER VISIT TO MONTREAL

Rexine Hummel and S.B. Shubert

On April 28th, eight very happy and tired SSEA members returned home from Montreal; we were happy because we had just had a wonderful time and we were tired because we tried to see as many tourist sites as possible during a short trip. We arrived in three separate groups by train and one by plane on Friday April 26th and met up at the Quality Inn on Park Ave. The highlight of the trip was an English language lecture Saturday April 27th by Jean Revez, Professor of History at Université de Québec à Montréal. Dr. Revez spoke about his ongoing work at the hypostyle hall of Karnak Temple and the royal cartouches used to decorate some 134 huge sandstone columns (<http://www.memphis.edu/hypostyle/>). The festivities were introduced by Dr. Brigitte Ouellet, President of the Montreal Chapter of the SSEA. The speaker was presented by El-Sayed Mahfouz, the Consul of the Egyptian Consulate in Montreal. Afterwards there was a lively question and answer session led by Les O’Connor, who thanked the speaker on behalf of the Toronto Chapter of the SSEA with words and a bottle of wine. The lecture was followed by a lovely reception hosted by the Egyptian Consulate on Saturday evening. Here we were warmly greeted by Brigitte, other Montreal SSEA members including Nicole Brisson, and many of Jean’s students while we nibbled on many delightful Egyptian delicacies.

The God Re provided us with a weekend of sunshine enabling us to walk to many venues in the beautiful city of Montreal. At the Notre Dame Basilica, some of us enjoyed a sound and light performance which enhanced the natural wonder and beauty of this very old church. Some of the group enjoyed a three hour tour of the city which gave an overview of the whole city, including the site of expo ‘67 and the site of the 1976 Olympic Games. Montreal is a city of museums and we were impressed by the Pointe-à-Callière Museum (an archaeological presentation of old Montreal), the Musée de beaux-arts (Montreal Museum of Fine Arts) and the Redpath Museum of McGill University. The Redpath with its display of ancient Egyptian pottery and other antiquities was a particular favourite of the group.

VANCOUVER CHAPTER REPORT Thomas H. Greiner

We finished our last report with a summary of our History of Egypt course. Since then, we have organized two lectures, which dealt with markedly different topics. For the first, Guy Immega presented “*Ancient Egypt in the Modern World*” on Thursday, 21 March. He had served as part of the US Peace Corps on the shores of Lake Chad in the late 1960s, where together with his team they restored a hospital. There, he got to know the peoples of the modern Buduma tribe and made many of the observations that he mentioned in his talk. He remarked upon some possible links between these peoples today and the ancient Egyptians. Though tantalizing, we nonetheless got the picture of some of these links possibly persisting through the millenniums. For our next lecture, Joel Walker from the University of Washington in Seattle spoke to us on “*Cleopatra and her Pearls: Exploring Trade in the Ancient Mediterranean*”. Settled in Roman Egypt, Prof Walker considered these pearls in their wider context. First, he spoke about the origin and locations of these pearls and then explored Egypt’s role in this trade. For our last event of the season, we hosted our Annual Meeting, where members were presented with the Executive’s report and we also developed our very first Annual Report, which will be available for download on our website momentarily. We want to extend a warm thank you to our two main sponsors: the SFU Department of Archaeology and UBC’s Department of Classical, Near Eastern and Religious Studies. We look forward to another exciting year of lectures, workshops and social events.

CORRECTION NOTICE: The SSEA Newsletter would like to acknowledge that Thomas Greiner’s biography was mistakenly left out of the Winter 2012/2013 issue. The SSEA Newsletter would also like to acknowledge that Thomas Greiner was the recipient of last year’s Steven Larkman Memorial Travel Grant. *Thomas Greiner took an M.A. in Egyptology at the University of Liverpool in the UK. He currently resides 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.*

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.