

Newsletter

SOCIETY FOR THE STUDY OF EGYPTIAN ANTIQUITIES

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In Search of Ancient Egypt in Canada Update: Rescuing Egyptian Coffins

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CANADA

By Mark Trumpour and Amandina Anastasiades

In a talk at the SSEA Symposium in November 2015, Mark Trumpour referred to fragments of an ancient Egyptian coffin currently being studied in the Master of Art Conservation Program at Queen's University in Kingston. At the time of the Symposium, the Program had ten coffin fragments in its possession. The fragments had come via the Canadian Conservation Institute (CCI) in Ottawa, which donated them after having them in storage for two decades. Two of the pieces went on display in Kingston for three months during summer 2015 as part of the ROM's travelling exhibit, Egypt, Gift of the Nile.

Then in December 2015, the Program received a second lot of fragments, but what fragments they are! They include the virtually complete lid of a "Yellow" coffin, stylistically from the end of the Yellow Coffin period, after 1000 BCE. For unknown reasons, it had been cut in half. Also included are substantial but smaller fragments of at least two other coffins, one apparently that of a child.

Where did this material originate?

It was given to the CCI by Stanford University. San Francisco suffered a serious earthquake in 1989, which gravely damaged the University's Museum building but left the objects largely untouched. A period of deaccessioning followed, and the fragments were given to CCI in 1993. Although it is unclear when the coffins entered Stanford's collections, the earlier 1906 earthquake seems to be the strongest candidate for the cause of the major damage. Therefore the coffins would have entered the collection before 1906.



One of the coffin fragments

Photo: Amandina Anastasiades, Queen's University Art Conservation Program



Examining a coffin fragment in the lab

Photo: Amandina Anastasiades, Queen's University Art Conservation Program

What we know about the coffins is this. The Egyptian material at Stanford originated with the wealthy Stanford family, who founded the University. They did this after the death of their son, Leland Jr. in 1884 at the young age of 15. The Stanfords saw the University and Museum as a way to keep his legacy alive. Despite his youth, by the time he died Leland Jr. had acquired a collection of ancient material, not only Egyptian but also Roman, Greek and others. He had also learned to read hieroglyphs, taught by Georges Daressy. Not bad for a kid!

Shirley Wolfe indicates that Leland Stanford Jr collected two mummies between 1880 and 1884 that had been excavated by "Brugsch Bey [Emile Brugsch], assistant curator of the Cairo Museum... The mummies became part of the collection at Leland Stanford Junior University.¹"

His mother Jane Stanford travelled to Egypt in about

1904 and acquired more items for the museum collection, possibly including at least one of the coffins whose fragments are now in Kingston. One coffin that has remained with Stanford and is presently on display is to be identified with a coffin acquired via the Cooper Medical College². So at present, it seems also possible that the fragments from the other two Queen's coffins were what is left of those collected by Leland Jr. The process of sorting through the available information is continuing.

What are the next steps?

Plans are still in the early stages of being formulated, but the goal is to study and conserve the fragments, and to first virtually and then physically, reconstruct the coffins. The fragmentary nature of the material offers the possibility of additional research aimed at shedding light on the techniques

used to manufacture the coffins, the materials used (woods, pigments, textiles, varnishes), and more, while providing an exciting opportunity for Queen's conservation students to collaborate with a team of experts in different fields. Given the volume of material, it will be necessary first to secure resources to support the project.

Sources:

1. In Wolfe S.J. and , *Mummies in Nineteenth Century America*, 2009. 236. Her source was the Ninth Annual Register, 1899-1900, 1900. Leland Stanford Junior University, Stanford Ca. 27.
2. Manuel, Diane, "How to handle a mummy: Verrrry carefully, art museum curators agree", Stanford Report, September 23, 1998

Update from the field: Gebel el Silsila Project

Dr. Maria Nilsson & John Ward

Divided over three seasons (seasons 6-8, 2015-2016), the last year of archaeological work carried out at Gebel el Silsila was ruled by exciting discoveries and unique finds, including the re-discovery of the 'lost' Temple of Kheny/Sobek (see the SSEA newsletter Spring 2015, 1-4); six statues and well preserved reliefs in shrines/cenotaphs 30-31; and now latest the documentation of a New Kingdom Necropolis. Intriguingly, all finds relate to the early days of the 18th dynasty, some 3400 years ago, which goes hand in hand with the explosion of quarry activity at Gebel el Silsila. Certainly, this already tumultuous historical period that saw the female pharaoh Hatshepsut succeeded by the revengeful Thutmose III has left so many marks at Gebel el Silsila that it forms a red, uniting thread between our latest discoveries.

Shrines/cenotaphs 30-31

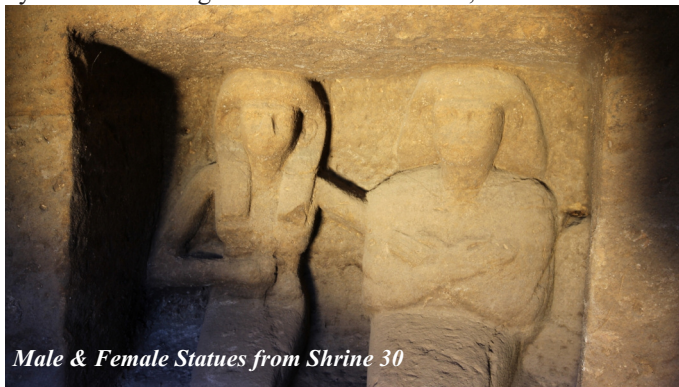
It was during the ongoing re-documentation of the shrines/cenotaphs at Gebel el Silsila, it was made obvious that shrines 30-31 required urgent attention because of the increased threat to their stability and preservation due to their submersion by the Nile during the flood season. Also, both shrines were

completely overgrown by wild trees and Nile grass. These shrines are located on the west bank, approximately 650 m south of the 'Speos of Horemheb' and c. 50 m north of the famous capstone (where the second guardians' house is today). The shrines face the River Nile, and are attached to each other, set within a sandstone area that has been quarried by the Romans, and have suffered from seismic activity and fracturing to the sandstone bedrock during antiquity.

Shrine 30, including the discovery of two 'new' statues:

Shrine 30 is in general well preserved in terms of its architectural elements. The doorway with its lintel, door jamb, threshold, interior walls and ceiling are intact. The interior of the shrine has retained its original floor and the walls have been prepared for their final dressing. The door jambs still retain their original inscriptions with dedications to "Horus Mekhentirty" and "Sobek, Lord of Kheny", but do not carry the name of the owner of the shrine. The inner walls where one would expect to find the names were left blank and never received any inscription (alternatively were painted and the paint has eroded). The door lintel carries the traditional emblem of Horus Behutet – the winged solar disk, and the names of the reigning monarchs, including the prenomen of Thutmose III, and an erased prenomen of Hatshepsut.

During the survey the team discovered two statues at the back of this shrine, which were not part of Caminos and James' previous publication (1963, 93f., with plates 72f.). The two statues show a male (left) and a female (right) seated on a couch, positioned slightly towards each other in a more personal and private embrace, within the inner niche. The male figure, and the owner of the shrine, is carved with his arms in the Osirian position. He wears a shoulder-length wig, with distinct facial features including enlarged and protruding ears, large nose and lips, and sunken eyes. The female statue embraces the male, with



Male & Female Statues from Shrine 30

one arm placed (from behind) on the male's shoulder, and the other hand placed in front of her chest, holding an item. She is decorated with a tripartite wig, and has equally pronounced facial features, including the enlarged ears, nose and mouth. The couple is overall far better preserved than those presented within the other shrines at Gebel el Silsila.

Caminos (p. 94) writes: "The interior of the shrine appears to have consisted of a single rectangular room of which only the upper part remains. The floor [...] has disappeared; the entire west end of the shrine is also gone." However, the recent work carried out by the current archaeological mission to Gebel el Silsila clearly shows that this is no longer true, and that the shrine is preserved in its entirety including two statues.



Shrine 31 including the discovery of four statues:

In accordance with Caminos and James' publication (p. 95), Shrine 31 was "...almost entirely destroyed in the rock slip which also brought about the ruin of its neighbor, shrine 30. The remains of these two monuments are so scanty and so placed that they may easily escape notice." Based on initial observations it appears that the shrine collapsed during antiquity, being pushed forward towards the Nile, and has since then fallen into complete decay.

However, during the current archaeological team's routine cleaning project, it was discovered that the shrine in fact is the best preserved of all 32 cenotaphs at Gebel el Silsila. The shrine has retained, contrary to previous publication, its original architectural details, including its threshold, floor, door jambs, internally dressed walls, and four well-preserved statues, dedicated to the owner of the shrine, Neferkhewe, and his family. Neferkhewe, who is described within the shrine as "the overseer of the foreign lands" and "chief of the medjay", was active during the reign of Thutmose III.

The four statues show two females and two males. All four are seated and placed within a niche, facing east. The main male figure and the owner of the shrine, Neferkhewe, is set centrally (left) depicted with his arms in the Osirian position. Similar to the owner of shrine 30, he wears a shoulder-length wig, and has retained personal characteristics, such as enlarged ears, sunken eyes and large nose and lips, all set within a rounded face. His wife, Ruiuresti, is seated to the far left, next to her husband, in a position of personal embrace (with her arm around his shoulder), while holding an object (possibly a sistrum) in her other hand, close to her chest. She wears a tripartite wig, and is

equally well preserved with facial features similar to those of her husband.

The two remaining statues, seated on the right side, presumably depict the couple's children, including a daughter (to the right of Neferkhewe) and a son (far right). The female figure is seated in a position similar to Ruiuresti, with her hand placed upon the shoulder of Neferkhewe. Her second arm is no longer in its original position, and has received some form of remodeling or restoration work during antiquity. The younger age of the son is indicated by his size and stature compared to that of his father. He wears a shoulder-length wig, and shares facial features similar to that of the other three statues. Comparable to that of the daughter, his upper body and arms are no longer representing their original features, and the statue has received remodeling during antiquity due to severe damage caused by fracturing to the sandstone.

The team is currently working on the translations of the hieroglyphic texts and titles, but preliminary results indicate that the names of the two children are not previously known, and that the identity of the son is not that of the famous son of Neferkhewe and Ruiuresti, Menkheperresonb, as previously suggested by Caminos and James (1963, 96). Instead, the son's name reads "Djehuty-nefer".

Both the northern and the southern walls of Shrine 31 are preserved with raised relief scenes that follow the same style and composition as those of other well preserved cenotaphs at Gebel el Silsila. The main focus of the reliefs is Neferkhewe and his wife, Ruiuresti, who are seated upon thrones receiving offerings from their children. The archaeological team will continue the study of the hieroglyphic text and the iconographic scenes during the coming months.

In addition various architectural details were discovered in front of the shrine, including the collapsed lintel, ceiling and parts of the southern door jamb. Also, an empty round-topped stele was discovered on the northern exterior wall to the shrine.

The New Kingdom Necropolis

Since the beginning of the Gebel el Silsila project the team has been aware of the presence of a series of tombs located in the north of Gebel el Silsila's East Bank, in the area immediately to the north of the famous stele of Amenhotep IV and stretching westwards to the Nile. The tombs have been described by a few previous visitors to the site, but no comprehensive survey had been conducted and neither any proper archaeological work. Now the tombs are under an immediate threat caused by the rising water table combined with the natural salt in the ground, and the site is in risk of losing important information about what appears to be an extensive necropolis. It should be stated that these tombs are not the predynastic tombs that were excavated to the north of Gebel el Silsila by G. Legrain in the beginning of the 20th century (Legrain 1903; those are tombs located in the village of Nag el Kageorge).

In the initial survey (carried out during the winter of 2015), 34 tombs were identified. This came as a response to a brief visit and consultation by Thomas W. Nichols, project

manager of the groundwater lowering project on behalf of US Aid, regarding the clearly visible increasing problem with high salt and water-related issues, steadily eroding the natural cliffs in the northern part of Gebel el Silsila (similar/identical to those at Kom Ombo and Edfu Temple areas). Mr. Nichols recommended the team to clear a selection of tombs of driven sand and accumulated debris around and inside of the rock-cut burial chambers. Another 9 tombs have been identified during the 2016 spring season, including also a shrine. The mounds and sandstone cliffs into which the tombs have been cut, further display a series of ancient graffiti from the Predynastic throughout all subsequent ancient periods.



Tomb 2 Exterior

To follow the advice given, the Gebel el Silsila team has now studied the larger area, and five tombs (nos 1-2, 14-15, 37) that were clearly affected by the salt and water problem were chosen as examples from which driven sand and debris were cleared. The tombs consist of one to two undecorated rock-cut chambers, with one or more crypts, some preserved with parts of their original lid. The entrance of the tombs consist of a squared semi-dressed portcullis that would have facilitated a slab closure. The tombs are generally accessed via a series of steps that descend into a rough-cut squared chamber. Due to the lack of exterior or interior decoration, the identity of the persons buried remains unknown.

The general archaeology and the stratigraphy of the tombs suggest that they were plundered already during antiquity, and again during the early-to-late 19th century, resulting in very mixed layers containing foremost pottery, bones, some beads and Nile silt. Similar composition of archaeology was documented outside the tombs. The ceramic material has been identified as traditional New Kingdom funerary ware, including storage vessels, beer jugs, and a selection of votive vessels. Preliminary



analysis of the bones suggests burials of men, women and children of all ages. Importantly, this indicates a more permanent habitation at Gebel el Silsila than previously thought.

Among the more important findings was a reversible seal ring, which depicts the cartouche of Amenhotep II “Aa-kheper-re”, and a scarab bearing the name of Thuthmosis III “Men-kheper-re” (comparable

with seal UC61144: <http://www.ucl.ac.uk/museums-static/digitalegypt/seals/archive/uc61144.jpg>). Fragments of detailed, painted mud-plaster indicate decorated coffins, which together with fragments of mummy wrapping and various beads and amulets suggest individuals of considerable status.

Already, the work has proven successful as both external and interior walls and to some extent also the ceiling, have become stabilized and secured by exposing them to the sun, drying previously wetness, and by removing the damaging layer of salt.

The (Thutmosid) uniting thread of Gebel el Silsila

All three major discoveries (four if including the discovery of the superimposed barge scene that changed the chronology of the Speos of ‘Horemheb’ to the time of Hatshepsut) during the past year can be related with the Thutmosid era, and in a way the Temple of Kheny with its initial limestone structure acts as the key to understanding the overall change in the socio-religious as well as politico-economic change in the landscape.

The importance of the existence of limestone fragments within a sandstone quarry may actually mark not only an enormous change within the activity at Gebel el Silsila as related to the beginning of the extensive extraction work, but can also be related to the overall transfer in monumental building in Egypt at large. Because up to the early 18th dynasty, temples were mainly built in limestone (and there was a form of activity at Gebel el Silsila at least from the Middle Kingdom), but during the time of Hatshepsut and Thutmosis III there is a clear change into sandstone structures. Thus (hypothesis explained here very simplified), could it be that while erecting a limestone temple at Gebel el Silsila, the viziers and architects realized the great potential within the site, after which there is a literal explosion of quarry activity taking place? Certainly, the archaeology of the site suggests this.

Being a bridge between two great styles of temple construction, with a development from limestone to sandstone, Gebel el Silsila formed a foundation of fame for all the architects and officials who were involved in these explorations, which ties in perfectly with the initiation of monumental architecture also within Gebel el Silsila itself. Going hand in hand with the earliest phase of the Temple of Kheny are the 32 cenotaphs that were made to receive the soul of the officials on their daily journey in the afterlife. It also relates to the earliest scenes within the rock-cut temple (speos) on the west bank. It further ties in perfectly with the discovery of the Necropolis, with its archaeological material that belongs to families who were active during the Thutmosid era. As the excavation work continues, especially in the Necropolis and the temple area, more information will be added to this larger jig-saw puzzle of Gebel el Silsila.

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Our 41st Annual Symposium

This fall, the SSEA/SÉÉA will hold our Annual Symposium on the topic of art in ancient Egypt. This year's symposium, held in conjunction with our Annual General Meeting and Scholars' Colloquium has been scheduled for NOVEMBER 5th, 2016. This event is ticketed; a fee for entry is required: \$85 SSEA Members; \$95 non-members; \$45 student non-members; \$40 student members. There is a discount of \$5 , applicable to all fees for early registration. All events will be held on the campus of the University of Toronto, Toronto, Canada. For more information about the symposium, email info@thessea.org

The Society for the Study of Egyptian Antiquities/ La Société pour l'Étude de l'Égypte Ancienne 2016 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, to be held **November 4th and 6th** in Toronto. The deadline for submission is **AUGUST 31st, 2016**. 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 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 sseacolloquium@gmail.com. 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 41st 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.

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 2016 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/SÉÉA 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

Notre 41e Symposium Annuel

Cet automne, la SÉÉA/SSEA tiendra son symposium annuel sous le thème de l'art dans l'Égypte ancienne. Le symposium de cette année, qui aura lieu en marge de notre réunion annuelle des membres et du Colloque, se déroulera le 5 NOVEMBRE 2016 sur le campus de l'Université de Toronto à Toronto au Canada. Ceci est un événement payant. Des frais d'entrée seront exigés : \$85 SSEA Membres; \$95 non-membres; \$45 non-membres étudiants; \$40 membres étudiants. Il ya un rabais de 5 \$ \$, applicable sur toutes les catégories, lors d'une inscription précoce. Pour en savoir plus sur le symposium, écrivez-nous (info@thessea.org)

Colloque Annuel de la Société pour l'Étude de l'Égypte Ancienne /The Society for the Study of Egyptian Antiquities, Édition 2016 Premier Appel à Contributions

La Société pour l'étude de l'Égypte ancienne/The Society for the Study of Egyptian Antiquities a le plaisir de vous annoncer qu'elle prépare l'édition 2016 de son colloque annuel qui se tiendra du **4 au 6 novembre 2016** sur le campus de l'Université de Toronto à Toronto au Canada. 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 présentation orale avant la date limite du **31 août 2016**.

Les candidats doivent démontrer que leur proposition constitue une contribution nouvelle et non publiée 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 devraient pas durer plus de vingt minutes.

Le temps de présentation étant limité, seul un certain nombre de propositions pourra être accepté, suite à leur évaluation par un comité de sélection. Les personnes intéressées à faire une communication au colloque sont invitées à en envoyer le titre et le résumé (d'un maximum de 350 mots) au comité organisateur à l'adresse courriel suivante: scholarscolloquium@thessea.org ou scholarscoll@thessea.org. Les candidats recevront une réponse à leur soumission en septembre. Ceux qui auraient besoin d'une réponse plus rapide, pour obtenir une subvention, par exemple, sont invités à soumettre leur proposition bien avant la date limite du 31 août, tout en prenant soin de bien indiquer la raison nécessitant un traitement plus rapide.

Veuillez prendre note que la SSEA organise également la 41e édition de son symposium annuel **le samedi 5 novembre 2016**, soit la même fin de semaine que le colloque. Le présent appel à contributions ne vaut que pour le colloque et les sujets proposés par les candidats n'ont pas à être en lien avec la thématique principale du symposium.

La Bourse de Mobilité Steven Larkman

Une bourse de mobilité est offerte cette année en mémoire du regretté Steven J. Larkman, ancien président du chapitre de Calgary de la SSEA. 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 présentation orale à l'édition 2016 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, pour être admissible, être des membres en règle de la SSEA/SÉÉA et avoir soumis préalablement un résumé détaillé de leur conférence avant le début du colloque. Pour de plus amples renseignements au sujet de cette bourse ou si vous souhaitez faire un don, veuillez écrire à info@thessea.org

Call for Posters

SSEA/SÉÉA Annual Meeting

November 4th - 6th, 2016

The Society for the Study of Egyptian Antiquities/Société pour l'Étude de l'Égypte Ancienne is now inviting proposals for poster contributions for its Annual Meeting, to be held **November 4th - 6th, 2016** on the campus of the University of Toronto, Toronto, Canada.

Proposals for Poster Session will be accepted from organizations, projects, expeditions, graduate students and senior scholars in the fields of Egyptology, Anthropology, Classics, Fine Arts/Art History, Archaeology, Nubian Studies, ancient Coptic Studies and related fields on must represent an original contribution to the field. Posters may address any aspect of ANY topic connected with predynastic, pharaonic, Hellenistic, Roman or Coptic Egypt. However, poster presentation is best suited to material with a strong visual impact, rather than a great reliance on text. Posters may be in either English or French. (Ideally, posters will be available in a bilingual version.)

Poster abstracts will be published in the conference abstracts booklet. Authors of posters will have the option of uploading a pdf of their poster to the SSEA/SÉÉA website. **Please note that the production and delivery of posters to the conference is the responsibility of presenters. If they wish the SSEA/SÉÉA to deal with printing and mounting the posters on their behalf, they must cover the costs.**

There will also be a limited number of poster positions available for notices of scholarly projects or organizations in Egyptology, Nubian Studies, Coptic Studies, Near Eastern Studies or Ancient Mediterranean Studies.

Since a limited number of proposals will be accepted, posters will be vetted by committee. Interested scholars should send a title and brief abstract of their proposed poster 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. Proposals must not exceed 350 words in length. Acceptances of posters will be issued beginning in mid-October.

The final deadline for receipt of proposals for posters is **September 15th, 2016**.

The Society for the Study of Egyptian Antiquities/Société pour l'Étude de l'Égypte Ancienne is also holding its Scholars' Colloquium and 41st Annual Symposium on the same weekend in November, 2016. Papers accepted for the Scholars' Colloquium and the poster sessions 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/SÉÉA is soliciting proposals for the Scholars' Colloquium and poster sessions only.

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www.symposium.thessea.org

Recherché: Propositions d’Affiches

Réunion Annuelle de la SÉÉA/SSEA

4e - 6e Novembre 2016

La Société pour l’Étude de l’Égypte Ancienne / The Society for the Study of Egyptian Antiquities est présentement à la recherche de résumés de présentations scientifiques sous forme d’affiches en vu de sa réunion annuelle qui se tiendra du 4^e au 6^e novembre 2016 sur le campus de l’Université de Toronto à Toronto au Canada.

Les propositions acceptées auront été soumises par des étudiants universitaires des cycles supérieurs ou par des chercheurs seniors œuvrant dans les domaines de l’égyptologie, de l’anthropologie, des études classiques, des beaux-arts, de l’histoire de l’art de l’archéologie, des études nubiennes ou coptes, ou encore de tous domaines reliés. Les affiches elles-mêmes pourront porter sur n’importe quel thème relié à l’Égypte prédynastique, pharaonique, hellénistique, romaine ou copte, pour peu qu’elles présentent une nouvelle contribution à la discipline n’ayant jamais fait l’objet d’une publication antérieure. Considérez de plus qu’une présentation sous forme d’affiche est particulièrement appropriée pour du contenu à forte teneur visuelle et sied moins bien à une quantité importante de textes. Les affiches pourront être en français ou en anglais ou, encore mieux, bilingues.

Les résumés des affiches seront publiés dans le livret de l’événement. Les auteurs des affiches auront aussi l’option de télécharger une version pdf de leur affiche sur le site web de la SSEA/SÉÉA. **Veillez s’il-vous-plaît noter que la production et l’envoi de l’affiche jusqu’au site de la conférence relèvera de la responsabilité du présentateur. Si celui-ci veut que la SSEA/SÉÉA s’occupe de l’impression et de l’installation de l’affiche, il devra en défrayer les coûts.**

Il y aura aussi un nombre limité d’emplacements d’affiches disponibles pour la présentation de projets académiques ou d’organisations œuvrant en égyptologie, études nubiennes, coptes, proche-orientales ou des antiquités méditerranéennes.

Puisqu’un nombre limité de propositions pourront être acceptées, les soumissions seront choisies par l’entremise d’un comité. Les intéressés doivent faire parvenir un titre et un bref résumé (d’un maximum de 350 mots) de leur proposition d’affiche au comité organisateur, à scholarscoll@thessea.org ou à scholarscolloquium@thessea.org. La date limite pour la réception des résumés est fixée au **15 septembre 2016**. Les réponses aux soumissions commenceront à être annoncées dès la mi-octobre.

La Société pour l’Étude de l’Égypte Ancienne / the Society for the Study of Egyptian Antiquities tiendra aussi son Colloque et son 41^e symposium annuel lors de cette même fin de semaine. Les soumissions acceptées pour le Colloque et la session d’affiches ne sont pas limitées au sujet du symposium et aucune préférence ne sera accordée aux soumissions sur la seule base de leur sujet. Veillez enfin prendre note que la SSEA/SÉÉA n’est à la recherche de soumissions que pour le Colloque ou les affiches.

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. The Chapters host lectures and events on Egyptological topics. Full Individual and Student Memberships 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.