

Peter Dorman

Peter Dorman was invited to give a series of lectures at Macquarie University in Sydney in August 2001 as part of a symposium on the reign of Hatshepsut, presented jointly with Gay Robins of Emory University. Similar programs were given at Adelaide and at Monash University in Melbourne, and in all these cities he was able to visit the surprisingly fine and varied Egyptian collections that have been amassed Down Under. In April 2002 he also moderated one of the sessions of the Chicago-Johns Hopkins Theban workshop, held in Baltimore for this its fourth year, the theme of which was devoted to “Thebes in the Late Period.”

An article on a block in the Oriental Institute, entitled “The Biographical Inscription of Ptahshepses from Saqqara: A Newly Identified Fragment,” forthcoming in the *Journal of Egyptian Archaeology*, matches this piece to the mastaba facade of the High Priest of Ptah Ptahshepses at the British Museum and reconsiders the biography of this high official and the chronology of the end of the Fourth Dynasty in light of contemporary documents. Two other contributions were finalized as well: an article on “Family Burial and Commemoration,” to appear later this year in the proceedings of a British Museum symposium on the Theban necropolis; and a chapter entitled “The Early Reign of Thutmose III: an Unorthodox Mantle of Coregency,” to be included in a new volume on the reign of Thutmose III. During the past year he completed his commitments as a reviewer and contributor to the on-line listings on Egyptian history and religion for the Encyclopedia Britannica.

Dorman has now turned to a long-delayed project, the publication of the excavation records of the Metropolitan Museum’s Egyptian Expedition at Sheikh Abd el Qurna in western Thebes. The volume, which is a companion book to his earlier work on the funerary complex of Senenmut, is devoted to the intact burials and hillside deposits discovered on the slopes below Senenmut’s tomb chapel, including the burial chamber of his parents, Ramose and Hatnofer, the objects of which are presently shared between Cairo and New York.

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