

# History Happenings

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*The eastern wall of the Amun-Re chapel inside the Triple Shrine built within the Forecourt of Ramesses II at Luxor Temple. The first highly detailed photographic composite made of this unpublished monument.*

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# Letter from the Chair

It is tempting, in times like these, to see historians as failures.

Every ill-tempered, grammatically suspect 140 characters emanating from the White House is another repudiation of the traits that historians hold dear: *rational analysis, clear expression, empathy for human cultures, personal integrity*. The bluster and bile seems to carry into every arena of public discourse, from the television news to social media forums, and it does not seem to matter if the subject is nuclear Armageddon or statues of Klansmen in our public squares.

But then I take a look around me, and I see that historians are more important than ever. Our students are stepping into our classes with renewed passion, curious about how we got to this moment. The public is asking us to analyze the past as a way to understand the present. Now more than ever, those values – *rational analysis, clear expression, empathy for human cultures, personal integrity* – are craved by the overwhelming majority of Americans.

Contrary to stereotype, historians are a diverse group, with a wide range of political attitudes and academic interests. This is reflected in our courses and our scholarship. Take a class with Dennis Laumann or Catherine Phipps or Andy Daily, and learn about people, ideas, and developments that cross oceans. Take a class with Charles Crawford or Beverly Bond and learn about the history of your own backyard in Memphis. Did you know that you can't understand the history of the Roman Empire if you don't know the history of *olive trees*? Neither did I – until we hired Ben Graham.

My colleagues in the Department of History are inspiring in their intellectual energy, their commitment to our students' success, and their commitment to making a better world. In the pages that follow, you will get a taste of that flavor.

Beverly Tsacoyianis, our specialist in the history of the Middle East, takes us with her on journeys to Saudi Arabia, Jordan, Israel, and Palestine. Her work helps to foster human understanding across lines of religion and nation, reflecting both sadness and hope.

Scott Marler, one of our outstanding historians of the South, wrote an article for *The Nation* about the removal of the Robert E. Lee statue in New Orleans.



*Dr. Aram Goudsouzian, Professor and Chair*

In his piece here, he elaborates on a section that got cut from that article, about the “respectable,” suburban forces providing the financial and intellectual backbone for the movement to preserve the statues – a theme with sustained relevance in our current moment.

Speaking of the South, our graduate student Isabel Machado is writing a dissertation about the history of the Mardi Gras celebrations in Mobile, Alabama. She has also published a recent article about the popular 1972 film *Deliverance*. In her article, she relates her intellectual biography, explaining how a Brazilian living in Mexico came to be fascinated by the culture and people of the United States South.

If we go farther south . . . and cross the Atlantic Ocean . . . and jump back about 3500 years or so, then we may arrive at the Forecourt of Ramesses II at Luxor Temple in Luxor, Egypt, where our talented graduate student Erika Feleg has been immersed in a project to untangle its convoluted history, with implications for understanding the politics of the 18<sup>th</sup> Dynasty.

*Rational analysis, clear expression, empathy for human cultures, personal integrity.* As the articles in this newsletter reflect, we stand for these ideals in our classes, in our scholarship, and in our commitment to the community in Memphis and beyond.



*Dr. Guiomar Duenas Vargas and Ms. Amanda Lee Savage, editors of this fine publication.*



# On the Removal of Confederate Monuments

By Dr. Scott Marler



*Dr. Scott Marler, Associate Professor, US History*

As the famous axiom puts it, “All history is past politics, and all politics present history.” As a result, current affairs often provide historians with opportunities to speak out as public intellectuals, a role that many relish—though not always. Sometimes historians prove reluctant to enter into the messy political arena. Many try to avoid conflict entirely, while others assume the posture of wise arbiters trying to find a *via media* (middle way) between frequently irreconcilable positions. But they are not alone. The mainstream media is perhaps even guiltier of these ostrich-like behaviors.

Early last summer, I sought out and received an opportunity to report about ongoing controversies over the removal of Confederate monuments in New Orleans for the venerable progressive journal [The Nation](#). In mid-May, I combined an eight-day research trip to my hometown with the chance to serve as a credentialed journalist reporting on what already struck me as a seminal moment in twenty-first-century American race relations. Four statues had been slated for removal by the administration of New Orleans mayor Mitch Landrieu. I arrived the night that the third one was taken down, and the fourth, largest, and most symbolic of all—Confederate general Robert E. Lee sitting atop a towering sixty-foot marble pedestal at a busy traffic circle on the border between the Central Business District and the Garden District—came down two days later. I had booked a seventh-floor hotel room on Lee Circle facing the monument, so I literally enjoyed a birds’ eye view of the dramatic moment on May 19, all of which was described with commentary in my article “Removing the Confederate Monuments In New Orleans Was Only a First Step Toward Righting the Wrongs of History,” published in The Nation’s online edition of June 14, 2017. Now, three months later, I would like to follow up with two related points, because since then, much has changed, particularly after an “alt-right” anti-removal activist drove his speeding vehicle into a crowd of protesters in Charlottesville, Virginia, wounding nineteen and killing one young woman, Heather Heyer.

*Pictured right: NeoConfeds and Antifa converging on New Orleans Confederate Monuments, 18-May, 2017*



Before I left for New Orleans back in May, I researched what historians had been saying publicly about the monument removals to that point. The results surprised me. Mostly, they had been saying very little. Even most (but not all) local historians seemed to be steering clear of the fracas. However, there did seem to be an evolving position on the removals. Most of those who expressed an opinion took the position that Confederate monuments, while deplorable in their white supremacist origins, should actually remain standing. Historians like James Cobb, Blain Roberts, and Molly Mitchell, among several others, argued that such monuments should simply be “contextualized” in order to serve as object lessons about the past, as well as supplemented by new memorials to neglected heroes like Harriet Tubman and Frederick Douglass.

I considered this “moderate” position—how shall I put this politely?—insensitive fence-sitting at its worst, and I said so in my article. Like the Take ‘Em Down and antifa activists who I met in New Orleans, it struck me that these memorials were a daily insult to the African American men, women, and children who had lived with them in their midst for several generations. (In fact, thousands of whites considered them little less insulting.) However, ever since the deadly Charlottesville incident, commenting on Confederate memorials has become a veritable



*Preparing to remove the monument, New Orleans, LA, 19-May 2017*

cottage industry among historians, with dozens if not hundreds weighing in on the matter. But I have yet to hear a single one propounding that former centrist position of leaving them up to be contextualized. I wonder where these professional voices were before the tragedy at Charlottesville? Events had teetered on the brink of violence in New Orleans months before. Did it take the death of a white woman to prompt so many to finally speak up? Were I more cynical, I might consider this sudden round of outbursts by historians to be a form of scholarly ambulance chasing.

Again, however, the media exhibit this kind of behavior even more often. What happened in Charlottesville made the term “alt-right” a household word, but many of us had been paying close attention to this developing extremist movement, which is mostly predicated on newly coded ways of asserting white supremacy, as it grew in tandem with the Trump presidential campaign, and even before then. Yet when I submitted my original draft article to my *Nation* editor, a weeklong argument ensued. He insisted on deleting two paragraphs—less than two hundred words—about my encounters and exchanges with removal opponents, most of whom were not the would-be menacing uniformed neo-Confederates “guarding” the statues. Although those poseurs numbered no more than several dozen, many from out of state, they had consumed

practically all the national and local media attention to anti-removal forces. What I had discovered instead were that the backbone and big money behind pro-monument forces in fact consisted of thousands of white suburbanites organized under the innocuous-sounding auspices of a long-time local preservationist group called the Monumental Task Force (MTF). This nonprofit organization had been hijacked and turned into a noisome political force by an unhinged octogenarian New Orleans billionaire, Frank Stewart, who was prone to writing rambling “communiqués” in the middle of the night and then publishing them as full-page ads in local papers. I attended one of their frightening rallies, at which racist, conspiracy-laden rhetoric was blasted from the stage to a rabid all-white audience of hundreds. I had also interviewed the president and founder of the MTF, a milder-mannered man who had nonetheless made jaw-dropping paranoid references to “evil, well-funded forces” behind removal who had purposely “made a popular issue out of white supremacy.”



*Off he goes—removal of a confederate statue, May 2017*

My editor wanted no part of these two brief paragraphs. They “interrupted the flow of the piece,” he said. Even worse, however, he insisted that descriptions of anti-removal forces “would not be of interest to *Nation* readers.” I couldn’t imagine why he thought so, and I argued strenuously for inclusion, to the point where I spent a weekend deciding whether to pull the article entirely. In the end, he would not back down, so I reluctantly capitulated, allowing the article to be published without what I thought were essential parts of the story. But in the wake of Charlottesville’s mob of well-dressed, torch-bearing, screaming white guys—at least one of whom was a murderer in waiting—it seems fair to speculate, with a certain *schadenfreude*, that readers of *The Nation* might now consider attention to anti-removal forces and their fellow travellers to be an important part of the story. Actually, I am still convinced that most would have been interested all along.



*The crowd cheers as Confederate Statues are removed, New Orleans, LA, 19-May 2017*



# Learning about art and conflict in the Middle East

By Dr. Beverly A. Tsacoyianis

In May 2017 I traveled to Saudi Arabia as part of a group of US-based museum experts and academics. We spent a total of 8 days visiting galleries, artists, and museums in Dammam, Dhahran, Riyadh, and Jeddah. Over the past few months I have been helping to curate a collection of Saudi art and to develop programming for events that will open as the Desert to Delta exhibit at the Art Museum of the University of Memphis on Sunday, October 8<sup>th</sup> and will run for several months. I look forward to the opportunity to discuss religion and politics in Saudi Arabia with attendees of the museum exhibit and with the experts we are inviting to the AMUM symposium on Sunday November 5<sup>th</sup>. The events are free and open to the public, though I especially encourage students and alumni to come and see all the exciting ways our Art Museum is making art an integral part of our intellectual community.



*Dr. Beverly Tsacoyianis,  
Assistant Professor, Middle  
Eastern History*



*As an invited guest of Tel Aviv University's Moshe Dayan Center, Dr. Tsacoyianis visited the Umm el-Fahem Art Gallery just outside of the West Bank on 18 July 2017 and had a brief tour of the exhibits after a presentation by the gallery director Said Abu Shakra.*

While my time in Saudi Arabia was brief, I made a lot of contacts and look forward to future projects that may develop from that travel experience. As a faculty member in the History Department, we have the opportunity to develop faculty-led study abroad programs to any country we've visited before, and my experiences this summer have given me a few ideas about that!

In July I traveled to Amman, Jordan for several days of research at the Institut Français du Proche-Orient. It was on this trip that I managed to supplement the research I've completed for my current book project (on conflict and trauma in Lebanon and Syria) by interviewing a Syrian refugee psychologist who had lived in the Zaatari refugee camp for

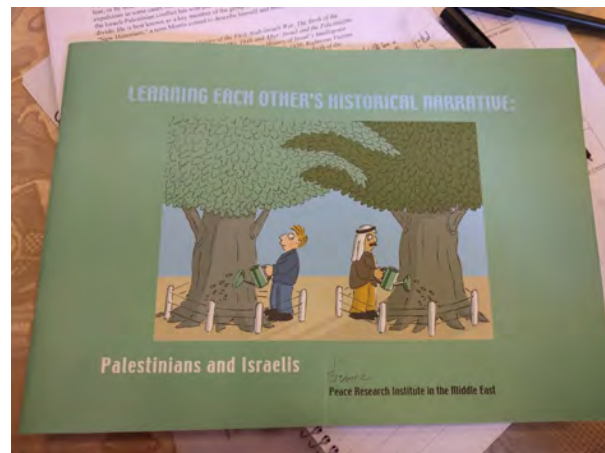
two years but is now running his own office in Irbid, close to the Syrian border. After my brief research trip to Jordan I entered Israel via the northern land border crossing, and spent 11 days as an invited scholar for Tel Aviv University's Moshe Dayan Center's workshop on Israel and the Middle East. The TAU staff arranged the transportation, accommodations, meals, guided tours, and networking with local experts as we travelled to various hotspots in the Palestinian-Israeli

conflict as well as to various locations known for a history of coexistence. I was one of 18 university professors from more than 10 different countries – each of us engaged in research and teaching in history, anthropology, or international relations. We met with Knesset members from the Joint List, the Zionist Union, and Likud. We had meetings with Israeli military officials and police near Gaza as well as with an anti-war social psychologist who is an expert on trauma and on training first responders to humanitarian disasters worldwide, and who has developed programs to de-radicalize militants. We had guided tours of the Temple Mount and parts of the West Bank with Palestinian scholars, and mourned with the Druze families who lost their relatives in the terror attack at the Temple Mount during our trip. We met with Christian, Muslim, and Jewish peace and coexistence activists as well as with West Bank Zionist settlers who refuse to negotiate on land for peace.

The country is a place of contradictions, and the legacies of harrowing episodes of the past as well as the ideological and practical obstacles in facing current and future challenges were painfully visible in the sites we visited and the people with whom we spoke. We foreign academics (variously self-identifying as Christians, Muslims, Jews, agnostics, and atheists) spent hours discussing and debating with one another and with local politicians, educators, and residents about the damage caused by national and community

agendas that perpetuate prejudice and skewed narratives through a willful refusal to engage with each other's communities on their own terms. Our travel experiences were at times a sad reminder of the conflict's seeming intractability, and at other times a point of inspiration for spirited debate and desire to empathize with the other in order to arrive at a common understanding of facts, a deep respect for the pain and power of lasting trauma, and a willingness to move ahead in a way that acknowledges space for difference while addresses urgent humanitarian and security concerns on all sides.

While I have been to Israel and Palestine several times before, this was my first time visiting as part of a group of academics specifically focused on the conflict. I appreciated the opportunity to discuss competing Palestinian and Israeli narratives and to contemplate the practical steps toward shared futures and social justice with experts from around the world as we explored the history of the 19<sup>th</sup> and 20<sup>th</sup> century through site visits to Haifa, Tel Aviv, Jerusalem, Ashkelon, Sderot, a West Bank settlement, Abu Gosh, Umm el-Fahem, the Golan Heights, and Beit Jala. One of the most powerful visits was to the Umm el-Fahem Art Gallery shortly after the news spread that the Druze police officers had been killed by an Umm el-Fahem resident. The only big problem with the trips to Israel and Saudi Arabia (aside from the logistical nightmare that I imagine it must



*Dr. Tsacoyianis found that one of the most powerful aspects of the conference was the discussion among the visiting professors of the ways that Palestinian and Israeli textbook censorship perpetuate the skewing of historical narratives. In one of the Tel Aviv University workshops, speakers referred to the PRIME (Peace Research Institute in the Middle East) publication Learning Each Other's Historical Narrative: Palestinians and Israelis as a glimmer of hope in addressing the disparate narratives with the goal of mutual understanding and recognition of collective traumas on all sides, rather than placing all the blame of the ongoing conflict on specific communities, political parties, or leaders.*



have been for our handlers to arrange our meetings in Jerusalem during the Israeli government's reaction to the Temple Mount attack, and to stick to our schedule in Riyadh as the current US President was arriving there) was that the trips didn't leave me enough time with any one local expert or at any one location. But as we all know, it is the nature of research trips abroad that we've all got too much to do and too little time in which to do it!



*Just before flying back to Memphis after the 11-day workshop hosted by Tel Aviv University's Moshe Dayan Center, Dr. Tsacoyanis had the opportunity to visit the famous Baha'i Gardens and to contemplate religious tolerance and political possibilities in Israel and Palestine from a place of serenity in the carefully landscaped terraces around the Shrine of the Bab on Mount Carmel overlooking the port of Haifa on the Mediterranean coast. The Baha'i, who believe in the unity and equality of all people regardless of religion or sex, have their World Center in Haifa."*

# Finding My Way Through the South

By Isabel Machado



Ms. Isabel Machado,  
PhD candidate

In 1998, I accompanied my mother who was invited to work as a Fulbright scholar in residence at Savannah State University. Although I was a history undergraduate, I did not know much about U.S. history. I had never heard of Savannah and had only a vague idea about the Civil War that divided and devastated the country in the 19th century. So I dug into my mental archives of films set in the region and my first reaction was: “Oh, great, *Gone With the Wind*!” Unfortunately, that was immediately followed by: “Oh my God, *Deliverance*!” After living in Georgia, Alabama, and Tennessee for almost a decade, I now understand that the South is neither and also a little bit of both. But back then, I couldn’t understand how such disparate images could represent the same region and inhabit the popular imaginary of people who never even set foot in Dixie. Hence, when I decided to write [my M.A. thesis](#) at the University of South Alabama years later, it is no wonder that the question I wanted to investigate was how/when/why did southern white men become quintessential horror movie villains and monsters. But I am getting ahead of myself, to write that I first had to earn an M.A. in film studies...

## Why *The South*?

The U.S. South has fascinated me since that visit to Savannah. The palpable sense of regional identity, complex race relations, and a connection with a traumatic and problematic past somehow seemed familiar to this Latin American. As a “nordestina”<sup>1</sup> I could definitely identify with people who were perceived by the more economically developed parts of the country as “lazy,” “festive” folks who, despite being responsible for the country’s cultural matrix, do not “contribute” their fair share. We also have a “funny accent” that is mocked by the national media. Coming from a city that is almost 80% afro-descendent, we fit in very well at the Savannah State campus, where my mother taught Afro-Brazilian history, culture, and religion. Yet, even though some of my best friends (and even a boyfriend) were white southerners, I was still instinctively afraid of that demographic.

My subsequent visit to the U.S. began in Iowa City where, as I was told, the “good whites” lived. Thanks to a Fulbright scholarship I was able to earn a Masters in Film Studies at the University of Iowa. It was a wonderful experience at a great school and program, where I met amazing people. Yet, I never really felt at “home” there. Therefore, when we had to decide the location of the job opportunity my partner Daniel should pursue, North Michigan or South Alabama, I did not even research the particulars about the job offer, city, or school. All I needed to know was

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<sup>1</sup> A nordestina (fem) or nordestino (masc) is a person who was born in the Northeast of Brazil. A Northeasterner.

that one place had snow, the other was hot and humid, had beaches, more people of color, and Carnival. So off we went, following the Mississippi until we reached the Gulf Coast. The irony is not lost on me. As a Latina, I was supposed to feel uncomfortable in a place that passed laws trying to keep “my kind” away. Yet, after a period of adaptation, Mobile became “home.” Then again, years of studying U.S. history and southern identity revealed a much more nuanced picture of the country and challenged my assumptions about its race relations.

Despite my fancy degree, I could not find a job in the Azalea City so I went back to school. As I was miserably failing a Communications M.A., I took a Modern South class with Dr. Clarence Mohr, who was then the History Department’s chair. Dr. Mohr convinced me to transfer to their master’s program, which was a decisive move. If I haven’t met him it is unlikely that I would be finishing a history Ph.D. and writing this piece. He came into my life at a moment when I was completely lost and helped me find my purpose. Some of my fellow students were afraid of him. I’ve even witnessed a few leave in tears from his classroom discussions. But the Clarence I knew had a wonderful sense of humor, the quickest wit, and the most impressive intellectual curiosity and generosity. So much so, that he embraced wholeheartedly my weird thesis project and my heterodox methodology. One summer, while he was out on sabbatical, we spent hours discussing bad movies and good scholarship in Mobile’s coffee shops.



*Bianos practicing Capoeira during the protests (referenced on the next page) in 2016*

Thanks to Clarence’s mentorship, my impatience with disciplinary boundaries became a skill. Thanks to his guidance, a thesis on “The Redneck Nightmare Film” was awarded the University of South Alabama Outstanding Thesis of the Year in the Field of Humanities and Fine Arts. And, with a chapter of that thesis as my writing sample, I applied and was accepted in the Ph.D. program at the University of Memphis. I was now a truly interdisciplinary scholar, who would contribute to the scholarship on the celluloid South. (Well, I have since moved on to a completely different project... hopefully the folks who accepted my application are not too disappointed.)

### **How did that thesis become a *Study the South* article?**

It took a village. On my first semester in the program I took 3 classes. Dr. Sarah Potter’s History of Sexuality class provided a more solid theoretical framework for my discussion of masculinity. In U.S. Historiography to 1877, Dr. Susan O’Donovan patiently taught this insubordinate student that being a good storyteller is not enough: good writing is a craft that



requires mechanics and methodology (I'm still working on that one). Finally, Dr. Goudsouzian helped me rein in my impulse to go into a million different directions at once and focus on a manageable project (He's still working on that one). I initially resisted his suggestion that I should concentrate on a single film but am now very thankful for the advice and cannot think of any better way to write that article. I cannot forget to mention also my fellow first semester comrades, Andrea Ringer and Troy Halsell, who read and commented on different incarnations of this and many other projects. By the end of the semester, the final paper was interesting, but not exactly publishing material. While I struggled to survive my doctorate classes I never found the time to edit it.



*Ms. Machado and her niece, Anita, at Anita's first protest, 2016*

Then, the road called again. This time, U.S. immigration policies decided there was no “home” in that country for us. So, as soon as I was done with classes, I had to go back to a “home” that had not been mine for over 12 years. Back in Salvador I reconnected with friends and family, recharged my batteries with lots of palm oil and ocean breeze, and took a breath just long enough to defend my Comps and Prospectus via spotty conference calls. Oh, and I also arrived while the country was undergoing one of its worst political upheavals in recent history and a parliamentary coup. (At least I got there in time to protest).

Things didn't seem very promising, when my partner was offered a job at the Universidad de Monterrey in México. I followed him as soon as I became ABD and took the semester off to concentrate on the dissertation and settle into our new life. I also found some free time to revisit my *Deliverance* project so I asked Dr. Michele Coffey for advice on where to send it. She suggested *Study the South* and, to my surprise, they accepted it without much alteration. Thanks to Jimmy Thomas' interest and editorial support this long trajectory found its happy conclusion.

I am currently working on my dissertation while teaching writing and Philosophy of Design (in English) to young Latin American and European students pursuing their own dreams of exploring the world. This would be a great place to stop this narrative, as it would bring the story full circle... Yet, as I write this, the beautiful country that so warmly welcomed me is going through tremendous hardships. So, if you'll excuse me, in lieu of a heart warming and/or witty conclusion, I will just end with: FUERZA MEXICO.



*Celebrating Mexican Independence, 2017*

# Raising the Roof at Luxor Temple

By Rosa Erika Feleg



*The main entrance to the Forecourt of Ramesses II at Luxor Temple with its two pylon towers.*

Thanks to the Dissertation Writing Fellowship granted by the History Department, I was able to spend the spring semester of 2017 doing research at the Forecourt of Ramesses II at Luxor Temple in Luxor, Egypt. Although visited by hundreds of thousands a year, this monument remains unpublished to this day, overlooked by most Egyptologists due to biased views regarding its historical merits, its true significance glimpsed by only a few. In essence the Forecourt is akin to an isolated archive with only short nondescript notes acting as a catalogue.<sup>2</sup> I extensively studied and catalogued all the ritual scenes on the Forecourt's pylon gateway, its inner and outer walls, columns, architraves and statues. In many cases, this was the first time the scenes have been studied and photographed in any detail. One such example is the Battle of Kadesh reliefs on the Forecourt's pylons, the most extensively recorded conflagration between two of the most powerful empires of the Middle Eastern Late Bronze Age. The scribes and artists of Ramesses II were



*Ms. Erika Feleg, PhD candidate, next to the head of one of the colossal standing statues of Ramesses II in front of the Forecourt pylon and in process of restoration.*



tasked with immortalizing this battle in unprecedented detail on two towers twice the height of the University Center on campus. The trials and errors of the craftsmen's efforts are still visible today in the form of recarved reliefs, some observable from ground level, others only with the use of powerful binoculars, high resolution digital photography and lighting conditions that are optimal briefly during a certain time of day (fig.1)



*Fig. 1: Detail of the eastern half of the North face of the Western pylon with the traces of the earlier version of the Egyptian encampment and the silhouettes of some of the soldiers and charioteers highlighted in blue.*

Meticulous examination of the reliefs and architectural features of the Triple Shrine inside the Forecourt yielded some of the most interesting findings. This shrine was built adjacent to the south face of the western pylon tower to serve as a resting place for the processional barques of the god Amun-Re, his wife the goddess Mut and their son the Moon god Khonsu. The shrine has three chapels accessed through a portico with red granite papyrus columns.

Despite its relatively small size compared to other religious structures, it has a surprisingly convoluted history. Egyptologists have long debated when the Triple Shrine was built and by whom. Some even argued that Ramesses II built the Forecourt around the Triple Shrine, constructed in its entirety by Hatshepsut during the 18<sup>th</sup> Dynasty, which also explained the noticeable tilt in the Forecourt's axis. This conclusion was based on the fact that the red granite columns and architraves were indeed of 18<sup>th</sup> Dynasty origin, as were some of the reused blocks visible at the tops of the chapel walls with decorated sides that became exposed over the centuries (fig. 2). After closely examining and recording all the reused blocks of the chapels, my conclusions were quite different.



*View of the entrance to the Triple Shrine inside the Forecourt.*





*Fig. 2: View of reused sandstone blocks at the top of the Amun chapel's west wall, with the original decoration visible.*



*Fig. 3: Rectangular pillar extending above the west wall of the Amun chapel with alterations made to accommodate the raising of the chapel's roof.*

There is architectural evidence that the Shrine was built contemporaneously to the rest of the Forecourt. The shrine's rear wall is incorporated into the pylon while the blocks of the larger Forecourt columns were cut as half drums to form part of its sidewalls. The shrine's central walls were constructed to support rectangular pillars extending high above the shrine. Architraves rested on top of these pillars holding up a roof and continuing the peristyle of the Forecourt in order to seamlessly integrate the shrine into its architectural surroundings. When the Triple Shrine was originally built its only recycled elements were the ones used to build its portico, formed by the smaller red granite columns and red granite architraves they supported. The Shrine's inner decoration consisted of one large register of ritual scenes showing the king offering to the patron deities of each chapel, a frieze with rebus writings of Ramesses II's name forming a top decorative border for each wall. The reused 18th Dynasty sandstone blocks, that led Egyptologists to conclude that the *entire* shrine was built prior to Ramesses II, were in fact added later to the structure and are only found above the decorative rebus frieze. Once these blocks were added they were decorated with reliefs forming a new top register, suppressing the earlier rebus frieze (fig. 4, next page).



*Fig. 4: Left - Main register of the E wall of the Amun chapel showing the king censuring before Amun-Re Kamutef with the rebus decoration visible at the top. Right – Detail of the top of the same wall showing the rebus frieze (highlighted) carved over with a later set of ritual scenes.*

What is even more noteworthy is that in order to add this new top register, the entire roof of the chapel was raised. The evidence for this comes from the rectangular columns of the two central walls of the shrine. When the roof blocks were raised a niche had to be carved higher up into the blocks of the rectangular columns to accommodate the roof. However, this meant that part of the decoration on these rectangular pillars had to cut into (fig. 3). Besides the architectural features, the chronology of the forms of Ramesses II's royal names and the discrepancy between the artistic styles of the two sets of ritual scenes form the primary evidence. These alterations occurred sometime after Ramesses' 21<sup>st</sup> regnal year, in preparation for one of his royal jubilees. The drastic level of alteration the Triple Shrine underwent is unparalleled among all other monuments of Ramesses. There are other temples with reliefs that were modified or augmented in preparation for one of many royal jubilees, however, in none of these was a preexisting structure altered at an architectural level to such an extent.

The Forecourt of Ramesses II at Luxor Temple is proving to be a remarkable monument in more ways than previously imagined. The findings described above only scratched the surface. The results of my research would not have been possible without the support of the History Department and the encouragement and support of my advisor, Dr. Peter Brand, who taught me everything I know about Egyptian Epigraphy.

# Race and Medicine in Memphis

By Dr. Richard Nollan

When looking for a dissertation topic, Richard Nollan looked no further than to telling a story from the rich and largely untold history at the University of Tennessee Health Science Center. In June 2016, he published *Blood Picture: L.W. Diggs, Sickle Cell Anemia, and the South's First Blood Bank* with the University of Tennessee Press. This biography presents an account of how Diggs' as a white physician pursued a research interest in a black disease, how he opened the first blood bank in the South, and then went on to be one of the founders and organizers of St. Jude Children's Hospital. In particular Dr. Nollan became interested in one physician, Lemuel Whitley Diggs, who was well-known for his work of over 60 years to find a cure for sickle cell disease, which was first described in 1910 and characterized by skin ulcers; by episodic, excruciating periods of pain; and the mysteriously and bizarrely shaped red blood cells. He had been hired as a clinical pathologist to teach medical students, coordinate autopsies, and to organize the clinical laboratories.



*Dr. Richard Nollan, Executive Director, TTUHSC Libraries of the Health Sciences*

When Diggs began his career in 1929, he was surprised to find that he could easily identify a significant number of patients with the disease at the Memphis City Hospital, a much higher number than he had been taught in medical school where it was considered a rare disorder. His training at Johns Hopkins University and afterward at the University of Rochester, two of the best schools of medicine at the time, led him to believe that scientific research would find a solution to this problem. This anomaly piqued his interest. Clinicians, and scientists in general, are intrigued by anomalies, but at the end of the day, the clinician's goal is to resolve them, and this is what Diggs set out to do for the remainder of his career. He could only wonder if he had either discovered an unexplained concentration in Memphis, or if sickle cell was much more common than previously thought.

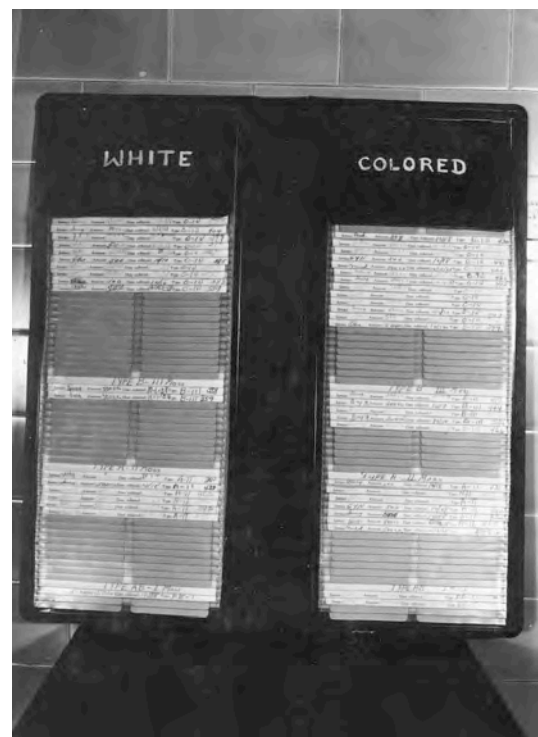
Medicine is often portrayed as a science. After all, physicians all wear white lab coats that symbolize the laboratory, and thus science, and they carry stethoscopes. However, for the clinician, it is more about the art of listening to and understanding the patient to determine a diagnosis and then to intervene with the appropriate science that can help the patient. Clinical medicine is an intellectual and analytical profession that utilizes science to benefit the patient.

Sickle cell was not rare because the incidence was so low, but rather because a greater effort was required by physicians to understand what to look for. He probably understood race to be the reason, which was reinforced by the lack of interest among his colleagues. In the 1920s, sickle cell could only be diagnosed on the basis of a blood smear viewed microscopically. However,



few physicians in Memphis (or elsewhere) were comfortable using the microscope or a clinical laboratory for patient care. With the poor state of knowledge of sickle cell at this time, the disease could masquerade as many other non-hematological illnesses, which led Diggs to publish both as a way to communicate new knowledge and to inform others of the importance of putting sickle cell on the differential diagnosis list. Once he saw sickle cell in a new light, his response was to set about creating a clear definition of the disease, and to establish the prevalence of the disease in the general population. Until the late 1960s, Diggs would pursue research without funding from granting agencies, and despite the discouragement of his colleagues.

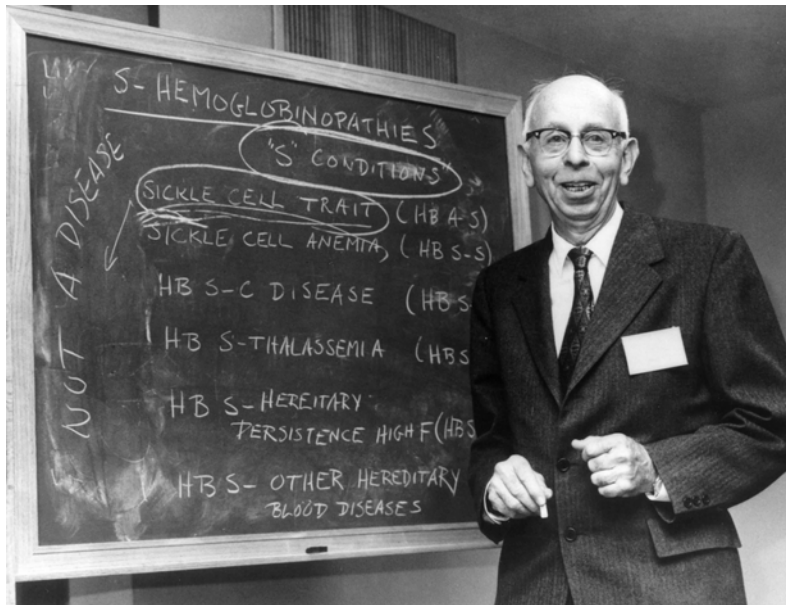
In 1938, sickle cell research nationwide was slowing down. New publications reflected only what had been done in earlier research with little or nothing to add to what was already known. While continuing to study the disease, Diggs turned his attention to a rapidly growing interest in creation of blood banks. He travelled to the one created a year earlier at the Cook County Hospital in Chicago by Bernard Fantus, and used the ideas he learned to create the first blood bank in the South at the John Gaston Hospital in 1938. At this time, hospitals were best suited to implementing blood banks, because they had the expertise, the equipment, and the facilities to manage donors and recipients. Since blood banking was new, there were no guidelines for them and no one making the equipment that they needed, which provided Diggs and his staff ample opportunity to test new ideas for blood storage (milk bottles proved to be best suited), needle size and positioning for optimal blood flow, and other equipment. From the beginning the Memphis blood bank was a reflection of Jim Crow laws and assumptions. By policy, all blood units were segregated, and black blood could only be given to blacks and white blood to whites. This was reported in the local press and reflected social expectations in Memphis. Many healthcare professionals believe that black blood was contaminated, and believed the transfusion of black blood to a white patient, or vice versa, could only lead to an adverse outcome. However, Diggs knew as many did that there was no medical reason for this policy. As long as blood units were properly typed and cross matched, any unit of blood could be transfused into any appropriate recipient. Knowing this, Diggs followed the policy as long as there was enough supply. When supplies were short, he and his staff would offer a suitable unit of blood and, with the patient's permission, administer it. While his work in sickle cell was fairly anonymous, apart from his communications through the scientific literature, Diggs' work on the blood bank raised his profile through his scientific publications and in reports in the local media through World War II, which shaped his reputation as a local expert.



*The card index in the blood bank in 1938 used to segregate blood units in compliance with hospital policy.*

In the 1950s, Diggs started the first Sickle Cell Center in the country in a room provided by the university with what equipment he could gather together. But its purpose was to concentrate the research of his staff and anyone he could interest on finding a cure for sickle cell. True to his

training, he was not only interested in the physiological aspects of the disease, but in the patient's ability to learn in school, to hold a job, and in their home life. To this end, he created a database on 4x6 inch index cards of everyone in the Memphis region, including Tennessee, Arkansas, and Mississippi. The thousands of cards created for this project were assembled over many year and with much attention to detail, and it would be unwieldy except for an army of assistants, much less one physician with staff support. Today, we would see this as something only a computer could organize, but Diggs' persisted despite limited success in finding the answers to this disease. As a tribute to his endeavors and those who worked for him, the center was renamed the Diggs-Kraus Sickle Cell Center in 1994 as the oldest center of its kind in the country.



*L.W. Diggs at a 1973 meeting in Arkansas presenting on the range of blood diseases including sickle cell*

A crowning achievement for Diggs was his participation in the founding and organizing of St. Jude Children's Research Hospital. In the mid-1950s Danny Thomas approached Memphis city leaders about building a world-class pediatric hospital with an international reach. Diggs was one of the UTHSC faculty placed on the steering committee. Finding a model to achieve this goal proved daunting. However, based on his training and his medical experience suggested that the new hospital be a children's research hospital specializing in catastrophic illnesses. The

committee and Thomas like the idea so much they incorporated it into the name of the hospital. Diggs also insisted that no child be rejected on the basis of religion, ethnicity, or race.

# Welcome to Our New Faculty Members



***Dr. Brian Kwoba, Assistant Professor,  
African-American History***

I was born in Manchester, Connecticut to a Black Kenyan father and white American mother. My parents separated when I was only around one year old so my mother and I moved in with my grandmother in Boulder, Colorado. Growing up in Boulder instilled me a real appreciation for nature and the outdoors. Especially mountains. I have many fond memories of camping, rock climbing, skiing, snowboarding, hiking, running, cycling, and skateboarding as a youngster. My mother eventually got a job as an instructor in French at Xavier University, so my first through fourth grade years were spent in Cincinnati, Ohio. There I experienced a crash course in Black urban youth culture, which I had never encountered before. Believe it or not, I never liked history. Not in elementary, middle, or even high school. Then, between my junior and senior years as an undergraduate at Cornell University, I undertook a 6-week summer trip to Havana, Cuba to do a research project on Salsa, Latin Jazz, and Afro-Cuban folkloric music. That experience brought me face to face with questions about the US embargo on Cuba, African inheritances in the Americas, the

recently-begun war on Iraq, and conditions of life for ordinary Cubans over a decade after the Cold War had ended. All of this sparked my political curiosity and a growing desire to engage in social justice activism, which in turn led me to an appreciation of history, as the best way to explain how our society got to where it is today.

After graduating college, I decided to do the Americorps VISTA program, working with a local non-profit organization focused on addressing educational inequity in Ithaca. Following that year, I worked as a teaching assistant in the downtown elementary school, and then got a Master's degree in teaching at Tufts University. After teaching high school and middle history for a few years, I became convinced that I could have an even greater impact by teaching at the college level.

In Oxford, England, where I did my doctoral studies, I learned a great deal not only about my dissertation subject, the unsung "father of Harlem radicalism" Hubert Henry Harrison. I also had a Black immigrant experience, met some amazing people from all over the world, and developed a deeper understanding of both my own maternal British heritage and the impact of British imperialism on social, political, and intellectual life in the UK today.

In my free time, I'm a big fan of jazz and slam poetry. To decompress, I like tennis, yoga and meditation.

Going forward, I'm working on revising my dissertation into a book, and I am co-editing a volume on the student movement for decolonizing education in Britain. I'm grateful to be teaching African-American history in such a historically-rich city as Memphis, and look forward to getting to know the department and the larger community better with each passing day!





***Dr. Aaron L. Beek, Instructor,  
Ancient History***

I grew up on a small farm on the high prairie of southwestern Minnesota. In high school, I worked extensively in construction on projects including barns, sheds, sidewalks, and grain bins. I knew in high school that I wanted to be a professor, but that was an ambition I kept to myself. Upon graduation, I bucked family trends and expectations by going to college, in my case, travelling 200 miles to Macalester College in Saint Paul, MN. There I found degrees in classics, history, and linguistics. I also met my wife Everett at Macalester (and we married in 2006). In 2004, I travelled to work on an archaeological dig at Kenchreai, Greece (near Corinth).

Following my undergraduate education, I began graduate work at the University of British Columbia in Canada focusing on the history and religion of Phoenicia and Carthage. After two years there, we left for the University of Minnesota, where my wife and I both pursued our PhDs. I found that the historical narrative on bandits and pirates matched politicians' desires far too closely, and so I wrote a dissertation on piracy and historiography in the Ancient Mediterranean. Our son, Sebastian, was born in 2012, and he has been happily "helping" me with my research since. (He loves to explain maps of the ancient world to me...not very accurately, I'm afraid).

After receiving my Ph.D. in 2015, I taught at Massey University (Palmerston North, New Zealand), where I taught classes in Greek History, Roman History, and Ancient Philosophy. It was very interesting to teach at an institution with the UK model rather than the US model. After the first semester, I was offered the opportunity to telecommute from the US, and so I moved back to the US while still working online "in" New Zealand. I then had the opportunity last summer to work in Chapel Hill, NC on the topic of migration in antiquity before coming here to Memphis. I am currently enjoying my classes in World Civilizations, Ancient World, and Greek Experience, and look forward to my upcoming spring classes such as "Piracy in the Ancient Mediterranean" and "the Hellenistic States".

My current research interests are rooted in the period when the Romans began conquering the Greek states (roughly the third-first centuries BCE), but I am mainly interested in the ways pirates and mercenaries affected society (beyond their relevance to warfare). In this period, studying political invective is particularly important, as it remains an important method by which those in power try to justify their actions. I am now working on a book on ancient piracy, which I now hope to complete sometime in 2018.

Beyond research, teaching, and parenting (admittedly, I sometimes forget that other things exist), I enjoy playing board games and reading fantasy and sci-fi novels.



**Dr. Greg Mole, Instructor, *Early Modern Empire, French History***

I was born in Maple Shade, NJ, a small town just across the river from Philadelphia. Almost my entire extended family still lives there, and I continue to identify with the region. There is no better example of this South Jersey imprint than my abiding love of all Philadelphia sports—an exercise in futility and, more often than not, self-punishment. During high school, I was fortunate enough to participate in two short language-exchange programs in Chartres, France. In addition to improving my French, these experiences left me with an enduring interest in European culture and history.

My academic biography has been defined more by coincidence and the accidents of timing than by any real Road-to-Damascus moment. As an undergraduate at Colgate University, I began to think about history less as a passing interest and more as something I wanted to spend my life studying. A semester abroad in London, sponsored by Colgate's history department, exposed me to the rigors—and sporadic epiphanies—of independent archival research, whetting my appetite for more serious scholarship. I gravitated toward France mostly because of my existing language background, only discovering after the fact how much I

enjoyed the history of the Enlightenment and the French Revolution.

Contingency continued to play a formative role during graduate school. When I entered the University of North Carolina, I was interested mostly in studying the political culture of the revolutionary and Napoleonic eras. Some timely collaboration with Duke Faculty—a difficult proposition for a Carolina basketball fan—helped shift my focus outside the Hexagon and toward the problems of French empire. By my third year of graduate school, I had left the metropole behind entirely to focus on the history of the *Compagnie des Indes*, or French East India Company, the privileged corporation that oversaw French commerce and administration in India during the eighteenth century. This project, now in progress as a book manuscript titled *Monarchy on the Margins: Empire, Scandal, and the Making of Modern France*, has taken me across the world, from France and Great Britain to various archives in India, with another trip planned for Réunion Island in the near future. It has also inflected my teaching. At every course level, I focus on integrating the experience of subalterns, go-betweens, and other “outsiders” into the conventional narratives of European history.

Beyond my current project, I am interested in exploring the intellectual life of piratical communities (pirate havens) in the seventeenth and eighteenth centuries. This project investigates the unique set of regulatory practices that developed within these settlements before spreading across the Atlantic World: a combination of English common law, Protestant moral precepts, and distributive justice that emerged alongside the more recognizable models of natural and positive law embraced by contemporary European states. I am excited to pursue both these research and teaching interests at the University of Memphis.