

# INSCRIPTIONS

*The Newsletter of the Friends of the Egypt Centre, Swansea*

## Issue 5

December 2000

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## Egypt Centre 'Fun Day'

The Egypt Centre, like many other University-based Museums, finds that many people don't visit their museum because it is on campus and therefore full of academics! Nothing could be further from the truth!

One day whilst surfing the net Stuart Williams, your Volunteer Liaison Officer, found a charity called 'Sunshine Project International'. He discovered that the Poynton Egyptological Society, together with the Manchester Ancient Egyptological Society, had raised £400 for the charity. The charity was founded in 1996 by Pearl Smith and Dr Amr Taha, Secretary General of the Egyptian General Medical Association, to improve the quality of life for children in Egypt with no family of their own. The organisation works closely with the community to provide needy children with shelter, food, care, education, love and affection.

The staff at the Egypt Centre believed that a 'Fun Day' would not only raise much-needed funds for this charity but would also bring in visitors who may not have thought about visiting, because of the unfounded belief mentioned earlier.

The whole event was organised in just over three weeks. Offers of help were given by local businesses, Friends and Volunteers at the Centre. The 'Young Volunteers', see the April issue, gave visitors guided tours for a very modest fee. There were fun stalls for children including 'Bang-a-balloon', the 'Gunk-Tank', 'Name the Egyptian', and 'Find the treasure in the Valley of the Kings' plus the usual home-made cakes and various other home-made products. The event attracted over 800 visitors to the Centre, its highest daily visitor number ever.

"So how much did they raise?" I hear you ask. Well, so far, the figure stands at £1100. A cheque will be sent as soon as possible. But that isn't the end of the story. The Egypt Centre plans to have a similar event next Easter, plus Stuart and Wendy Goodridge, the Assistant Curator, along with 18 Friends and Volunteers plan to visit the Sunshine orphanage on August 1<sup>st</sup> next year.

This isn't the only special occasion that the Egypt Centre has held. It regularly has 'Lights-up Hands-on' evenings for blind and partially sighted people.

*by Stuart Williams*



*(see overleaf for a letter of thanks from Stuart and Wendy)*



**To all volunteers and Friends of the Egypt Centre**

# *Congratulations!*

*Dear All*

On behalf of the Sunshine Project we want to thank you very much for the support you gave to our recent 'Fun-Day' which we held in order to raise funds for an orphanage in Luxor. The kind donations, offers of help, both before the event and on the day, and all the gifts you kindly donated, enabled our funds on the day to reach £819.

At present the fund stands at approximately £1100 and we will soon be making a presentation to 'Sunshine Project International'. We are holding a similar event at Easter and some of the staff and Friends of the Egypt Centre will be visiting the orphanage in August to take supplies and see the children that are benefiting from the help that you gave. On our return we will publish some photographs of the children and an update on how the project is going.

Once again thank-you for your support.

Yours sincerely

*Stuart and Wendy  
Fun-day Co-ordinators*



We thought you would all like to see a photograph of your Chairman (Stuart Williams), Vice-Chairman (Rebecca Shields) and Support Officer (Mair Bowen) who are dressed to kill in their cap and gown!! As you can see they were well supported and toasted by other 'Friends' (or were they just there for the free wine and nibbles?)

From left to right

Back row: Hazel Merriman, Wendy Goodridge, Stuart Williams, Carolyn Graves-Brown and Michael Griffin.

Front row: Mair Bowen and Rebecca Shields.

P.S. Hazel wasn't left out - she loaned her glass to 'someone' who had guzzled theirs!!!

### **My first day at work in the Egypt Centre**

It was the 4<sup>th</sup> of November and at the Egypt Centre there was a Fun day. I wanted to be early to help with the stalls and the organisation. I left at 9.45 in the morning and got there at 10.00. I went in and saw that everything was done and a lot of people were there already. The first person I saw was my friend Alisha.

Stuart, who looks after the volunteers, came up to us and said that we were needed in the House of Death where we taught people how the Egyptians would be mummified. Then, at 12.00, it was time for dinner.

After dinner we were asked to work on a sweet-stall. We were delighted. Not many people came to our stall but it was fun. Soon it was time for the raffle. A lot of people won, even staff! It was about 3.45 and we were tired when it all ended. We put the tables and chairs back, and we put left-over items away in boxes and left for home. I enjoyed my day at the centre.



*by Sophia John Age 11*





## Editorial

You will have seen that the "Friends" have been most successful in raising funds for the orphanage in Luxor. Those of you who have been to Egypt will realise how desperate the situation in such institutions can be and will understand just how much can be done there with a sum of £1100. It is particularly pleasing to note that Swansea has managed to outdo Manchester in its fund-raising effort for this most worthy cause! Well done Stuart, Wendy, the staff of the Centre and all Friends and visitors who contributed so much, both in time and resources (financial and otherwise) to making the fund-raising effort such a success.

The editor would like to thank the Friends of the Egypt Centre on behalf of his wife and himself for their generous gift of life membership (production of "Inscriptions" is a joint effort of us both). We were delighted to find the letter telling us of the gift when we returned from holiday and assure the Friends of our best efforts for the foreseeable future.

Since this is the last issue of the year the staff of the Centre and the editor wish all our Friends a happy Festive Season and a happy and prosperous New Year.

## AGM and Chairman's Lecture

How wonderful it was to see so many familiar friendly faces, and to welcome new members, at the AGM on September 27<sup>th</sup>. We were all enthralled (once again!) by our Chairman Stuart Williams' interesting and very entertaining talk *Egypt II - the Return*.

During the talk Stuart vividly took us on a journey to Aswan when we saw slides of the Tomb of Harkhuf. Harkhuf was a nomarch and traveller from the Sixth Dynasty. He undertook four journeys into Nubia, mainly to secure the trading routes and bring back to Egypt the products which were always sought from the south. As a boy Pepi II, in particular, was fascinated by tales of Harkhuf's adventures, especially when he brought back a dancing pygmy.

We also heard of Sehel Island, home to many of Egypt's Nubian population. They were forced to move from their homelands as the waters of the Nile began to rise, due to the building of the 'Aswan High dam'. Sehel Island is home to the famous 'Famine Stela.' This purports to be a decree of Djoser of the 3<sup>rd</sup> Dynasty recording his concern over a seven-year famine. Stuart treated us to his photograph of 'an underfed local' at the Famine Stela. Doesn't he look familiar?



*(The inscription is, in fact, Ptolemaic and is held to be an ancient forgery! - Ed.)*

We saw fascinating slides of the Tomb of Sirenput II where the colour of the paintings was as fresh as the day it was applied over 4,000 years ago. Stuart was most excited by the elephant hieroglyphs! My favourite was the slide of Rosie and Murphy, alias Sirenput's dogs, pictured below. They look so much like my two dogs (one of whom is a greyhound) that I thought Stuart had doctored the slide!

We also saw spectacular slides of Elephantine island, in the middle of the Nile, especially the Old Kingdom settlement.

It was also wonderful to see Stuart and his family having such a brilliant holiday. They deserved it after putting up with Stuart revising for his finals!! Anyway we thought Stuart was very proud of the fact that his 'Very Best Friend, Captain Ahmed', is sailing along the Nile with a Welsh Flag, donated by Stuart himself!



*Wendy Goodridge*







Are you as stuck  
with your  
Christmas lists as  
Santa?



Why not try the Egypt  
Centre shop for an unusual  
gift this year!



We have  
everything from  
stocking fillers to  
larger presents &  
Egyptian cards to  
send.

The Egypt Centre. University of Wales Swansea  
Open Tuesday to Saturday, 10am to 4pm.





# Museum Efforts before Wellcome

by Professor J. Gwyn Griffiths

Professor Gwyn Griffiths is Vice President of the Friends, and was instrumental in bringing Egyptology to Swansea University through the Classics Department teaching courses. The curator of the Centre asked him if he would agree to write a piece for us on the predecessor to the Wellcome Museum. We thank him for this reply:

What I do recall is the attempt made by George Kerferd, who preceded John Gould and Chris Collard as head of the Department, to set up a small collection of Greek and Roman objects as a teaching aid. His main interest was Greek philosophy (in particular the Sophists), but he seemed to feel that Classical art and archaeology should not be utterly neglected.

He would study catalogues from London art shops, and my wife Kate and I, at his request, occasionally visited these places to check the objects chosen and to bring them, if they passed the test, to Swansea. Greek vase-painting was at first the favoured target, and Kate was especially interested in this choice, as she was once a pupil of Buschor in Munich. Kerferd, however, was later able to get his things direct from his suppliers. Some statuary may have been included, casts perhaps rather than originals.

The problem was finding space to display things. The College offered no help, but the Library was sympathetic, and parts of the foyer space were used in this way – not always very fittingly, as when space near the toilets was deployed (not then in the basement, but near the main entrance). Some slight vandalism resulted; but the Library, as ever, merited our fervent gratitude. I gather that Kerferd's small collection was eventually subsumed into the Wellcome Museum. It is also covered, probably, in the valuable paper on 'Classical Antiquities in Swansea' by David Gill and Rosalyn

Gee in the Museum Supplement of the *Journal of Hellenic Studies* 116 (1996), 257-61; allusion is made on p.257 to a 'teaching collection' acquired by the Department, and several items of pottery are assigned to this collection.

Egypt did not figure in these plans, but a decisive first step was taken as early as 1946 by Ben Farrington, then a new head of the Department. For 25 years before that Ancient History was taught in the Department with reference only to Greece and Rome. Farrington inaugurated an Ancient History course which retained the Classical component but embraced also the cultures of Egypt, Mesopotamia, and India. In his first book, *Writing and the Alphabet* (London, 1946) the late lamented Alfred Moorhouse was contributing to the series *Past and Present*, of which Farrington was the editor. The book has a wide scope, sketching as it does all the main systems which evolved in the ancient world. 'Bringing out the unity of man's history' is said by Moorhouse to be one of the aims, and Farrington was at that time launching an Ancient History course with a similarly wide scope. I had the honour of lecturing on Egypt in that course, and also in extra-mural classes where I used visual aids. There were practical difficulties, naturally, in maintaining a College syllabus with so wide a scope, but the impetus of the vision was not lost; the Department's later enlarged title, 'Classics and Ancient History', is an indication of that. Eventually, indeed, Egypt became a fully fledged option in the scheme developed by Alan Lloyd with a due emphasis on the study of the language.

For Egyptian antiquities, the Swansea Museum was the pioneering centre, and my wife had been active there, as well as for archaeology in a wider sense. In College the big event was the arrival in 1971 of a large part of the London Wellcome Collection, following an offer which the College could scarcely resist. The Wellcome

Trustees had appointed Dr David Dixon, of University College, London, as arbiter of the distribution. He opted for Swansea and Liverpool as the two main recipients. Kate and I had long since enjoyed his friendship, seeing him regularly in meetings of the Egypt Exploration Society. There was a closer link too: Dixon was then Hon. Secretary of the Society and is a fluent Welsh speaker. It would be wrong to suggest, however, that a 'Taffia' bond explained his favouring of Swansea. He realised fully that our Department contained three qualified Egyptologists with doctorates in the subject, one of whom had considerable museum experience (in Munich, Berlin, London and Oxford) – a quite rare academic combination. The Trustees naturally imposed stipulations, which Dr Dixon spelled out. One was a ban on any selling of the items. This was fully understandable, for the Collection's market value would obviously reach several millions of pounds. Another stipulation was that a bilingual policy should be implemented. This centre was clearly going to be the one place in Wales devoted to studies of Ancient Egypt and parity of English and Welsh was clearly needed.

The problem of adequate space, which Kerferd had earlier faced, was now desperate. Many were surprised to hear that the Chemistry Department came to the rescue by offering the use of a large laboratory room which was to be vacant for a year. It was not such a surprise to me. Professor Purnell and I had been friends for many years; we had even attended the same Sunday School in the Rhondda Valley. I need hardly add that he was also deeply interested in Egyptian antiquities.

By now, with the support of the Taliesin and its officers and several other resources, the Egypt Centre has produced a happy contrast to the early anxieties. *O quae mutatio rerum!*

J. Gwyn Griffiths





# The Invincible Stone

The Egypt Centre has a number of objects which are made from 'flint'. Of course this is not surprising since, until the New Kingdom, Egypt was very much a civilization of flint. It was used everyday alongside metal for tools as well as being specially chosen for certain rituals.

The importance of flint is particularly clear in the Predynastic and early Dynastic periods when it was used to manufacture beautiful knives sometimes partly covered in sheet gold (for example the knife in the Myers collection at Eton College). Fragments of such knives are displayed in the Centre (unfortunately without the gold covering). Bracelets too were skilfully crafted from flint into the Old Kingdom, as was the instrument used in the opening of the mouth ceremony.

In later times the skill displayed in the manufacture of flint artefacts seems to decline, but the use of the material was far from over. Flint knives, for example, continued to be used into the New Kingdom for the ritual slaughter of cattle. In the Egypt Centre we have flint sickle blades from the New Kingdom town of Amarna. We do not know if such blades were used in the actual cutting of corn or if they were used for ritual purposes. Perhaps they were used for both. Stone knives were also used to make the incision for embalming. (Spurrel noted from the New Kingdom site of Amarna that there was a tendency to consider translucent flint as semi-precious stone (Petrie 1891, 51).)

Stone tools were also used for more secular activities. Stone tools are mentioned as barbers' knives in the Amarna Letters and excavations at Karnak, Amarna, Kahun and other Egyptian settlements have shown that flint was widely used. We have a Middle Kingdom flint pick from Armant in the Egypt Centre. The material even appears in Middle Kingdom cosmetic boxes, perhaps used for shaving. Thousands of flint tools were found on the Middle Kingdom town site of Abu Ghalib, perhaps used in bead manufacture.

Modern Egyptologists tend to distinguish flint by its shape into typologies. The Egyptians were interested in its colour and distinguished three types: clear (*ḥd*); dark or black (*km*); and shiny (*tḥn*). The knives mentioned above tend to be made of pale flint, at least until the Middle Kingdom. Certain amulets of Osiris and Taweret are of black or brown flint.

Sometimes the material occurs in strange contexts for which it is difficult to see a purpose. New born

infants for example, were buried at Deir el-Medineh in clay pots with a flint. Perhaps the flint was used to cut the umbilical cord. It is also mentioned in medical papyri and for circumcision. All these aspects would require a clean, sharp cut, which flint is better suited to deliver than blunter metal. Indeed, even today, some forms of eye surgery are performed using obsidian, as it is sharper than steel.

The 'magical' qualities of flint, known to the Egyptians as *ds*, are shown in Egyptian literature. Deities often have teeth or claws of flint. Many of these same divinities also spit fire. A sceptre of *ds* is mentioned in Chapter 125 of the Book of the Dead. In the same book, the enemies of the gods may be defeated with flint. For example, the serpent Apophis is killed with a *ds* lance.

Flint is also used outside 'magical' realms to indicate invincibility and durability. For example at a stele of Seti I at Beth Shan, 'wings of flint' are mentioned and soldiers are said to be 'like a wall of flint'. 'Mountains of alabaster and of flint' are mentioned in a papyrus of Rameses III (Aufrère: 568).

The Egyptians, it seems, used flint tools longer than other Mediterranean civilizations. This may have been partly due to the availability of the material or perhaps it was due to its perceived special qualities of durability and invincibility.

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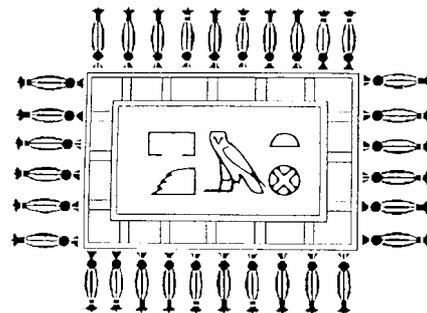
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by Carolyn Brown





# THOTH - the god of Wisdom and Knowledge

Thoth, or Tehuti, was a highly composite deity. His birth was coeval with that of Ra. He is alluded to as the counter of the stars, the measurer and enumerator of the earth, as being twice great and thrice great lord of books, scribe of the gods, and as possessing knowledge of divine speech, in which he was "mighty".

In general he was depicted in human form with the head of an ibis, but sometimes he appears in the shape of that bird. In hieroglyphs, his name was written:



and is thought to mean 'he of Djhut', Djhut presumably being his place of origin. The whereabouts of Djhut is unknown but it was probably in the Delta. He wears upon his head the crescent moon and disk, the Atef crown, and crowns of the North and South. In the Book of the Dead he is drawn holding the writing reed and palette of the scribe, and placing on his tablets the records of the deceased whose heart is being weighed before him.

There is no reason to suppose that Thoth was totemic in character, as he belongs to the cosmogonic or nature deities, few or none of whom were of this type. Another form of Thoth is that of a baboon, which, it has been stated, symbolizes his power of equilibrium. His principal seat of worship was Hermopolis, where Ra was supposed to have risen for the first time. To Thoth was ascribed the mental powers of Ra, and, indeed, the pronouncements of Ra seem to have come from his lips. He was the Divine Speech personified.

It is pretty clear that Thoth is originally a moon god. He is called the "great god" and "lord of heaven". In early cosmologies the moon is the great regulator of the seasons, hence the expressions "seed moon", the "deer moon", the "grain" or "harvest moon", and so on. A lunar calendar is invariably in use prior to the introduction of the computation of time by solar revolution.

The moon is thus the "great measurer", and Thoth was a measurer because he was a moon-god. As Aah-Tehuti he symbolizes the new moon, as it is from the first appearance of the moon that time is measured. His eye signifies the full moon in the same manner that the eye of Ra signifies the sun at mid-day. But it also symbolizes the left eye of Ra, or the cold half of the year, when the sun's rays are not so strong. It is sometimes also called the "black eye of Horus", the "white eye" being the sun. As he was a moon-god, so he was to some extent connected with moisture, and we find him alluded to in Chapter 95 of the Book of the Dead as a rain and thunder god.

It is, however, as the recorder of souls before Osiris that Thoth was important in the eyes of the Egyptian priesthood. He held this office because of his knowledge of letters and his gift of knowing what was right or in equilibrium. Again, he had the power of imparting the manner in which words should be correctly spoken. The mode of speech, the tone in

which words were pronounced, spelt success or failure in both prayer and magical incantations.

The secret of this, Thoth taught to men; and this, it was, that the Egyptians especially desired to learn. Through the formula of Thoth the gates of Duat were opened to the deceased, and he or she was safeguarded against its terrors. The Book of the Dead was indeed believed to be the "Book of Thoth", as was the Book of Breathing, a much later work. The Egyptians ascribed to Thoth the invention of the sciences of astronomy and astrology, mathematics, geometry, and medicine. The characters of the script were also his invention, from which sprang the subsequent arts of reading and writing.

From early dynastic times, the main cult-centre of Thoth was a town in Middle Egypt that the ancient Egyptians called Khemenu, or 'The Town of the Eight', which is today called el-Eshmunein. When Thoth first arrived there, he found several ancient deities already installed: a hare, a baboon, and the four frogs and four serpents after whom the town was named. Thoth rapidly absorbed or replaced these indigenous deities of Khemenu.

The hare, a goddess named Wenet, who was sometimes regarded as a demon of the Underworld, survived largely as the name of the nome of which Khemenu was the capital, the hare, or 15th, Nome of Upper Egypt. The baboon became a representation of the spirit of Thoth and was incorporated into his cult. The eight frogs and serpent-deities became his Company of gods or Ogdoad.

Ogdoad, which means 'group of eight', is the name given to the four pairs of deities who, according to tradition at Khemenu, represented the elemental forces that were in play before the creation of the world. The male halves of these pairs were frog-headed, the female halves serpent-headed, and their names were: Nun and Nunet, the male and female personifications of the Primeval Waters; Heh and Hehet, the male and female personifications of infinite space; Kek and Keket - darkness; Amun and Amunet - indivisibility. At Khemenu they were said to be the oldest gods in the world, the fathers and mothers of the Sun-god, for whom they created the sacred mound at Khemenu so that he could rest upon it.

Thoth was credited with having written with his own hand forty-two books containing all the wisdom of the world. Some of these books contained the laws of Egypt, of which Thoth was the guardian; others were books of magic, for Thoth was a great magician, rivalled only by Isis; yet others contained the annals of Egypt.

Thoth was also a royal god who attended the coronation of the king and, together with Horus, purified him before that and other ceremonies in the ritual known as 'The Baptism of Pharaoh', in which Thoth and Horus pour water over the king in order to purify him.

Thoth played an important part in the mythologies of several other deities. At Memphis he was said to be the tongue of Ptah; at Heliopolis he was the mind and tongue of Re personified as Sia and Hu respectively; and also the messenger who brought back the Eye of Re and restored it to its rightful place. In the Osiris legend it was Thoth who





taught Isis the spell for restoring Osiris' ability to procreate and helped to reassemble the pieces of Osiris' dismembered body; and it is Thoth who expelled poison from her son, Horus.

At one time Thoth was accused by the god Babi (who was the executioner of the damned) of pilfering offerings for the god Re. The story is worth telling. A clever, well-informed dead man wanted special protection from Thoth. To force the god to grant him this favour, he threatened to reveal a dirty secret if Thoth failed to comply with his request. "If you do not listen to what I say, I won't hesitate to reveal that you stole the offerings of the gods of the Ennead on the day of their festival, the night Thoth was completely hidden" (i.e. the night of the new moon).

Thoth, god of the moon, had in fact manipulated time so as to cut the lunar month back to less than the ideal thirty days. He was thus able to divert all unattributed offerings to his own use in the time that elapsed between the shortened and the thirty-day month. We learn, moreover, that the affair was more serious than it appears. Thoth was alleged to have served as Seth's accomplice in stealing certain parts of Osiris' dismembered body, doubtless with an eye to putting off the day when it would be reconstituted, thus disturbing the flow of time.

One sees, then, that Babi did not make anything up and also that the Ennead could not have been ignorant of Thoth's misdeed. The Lord of the Universe, who presided over the tribunal, and Thoth, who acted as court clerk and arbitrator, could assume one another's roles. It seems that, without them, court sessions could not legally take place. It seems that the god Babi was not highly thought of so after a long and lengthy case, Thoth actually got away with it.

Thoth's role as god of writing connected him closely with scribes. It was the custom for scribes to make a small libation to Thoth at the start of each day's work. They simply poured out a drop of water onto the ground from the pot in which they dipped their brushes. In a bureaucratic society such as ancient Egypt scribes enjoyed positions of great power, and the immense popularity of Thoth at all times was due in no small measure to his role as their patron deity. Thoth was the greatest scribe of all.

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**Daily Life of the Egyptian Gods**

by Dimitri Meeks and Christine Favard-Meeks

*by Sandra Hawkins*

## *Keep them coming!*

All contributions to the newsletter are most welcome and should be sent to the Egypt Centre, marked FAO Mike Mac Donagh.

## *The Disturbing Disturbed*

Can you hear their voices

Whispering

Of ancient Kmt,

Their eyeless gaze haunting you

While wandering between their

Glass cubicles

Should they not be airtight?

And yet you may be able to

Smell them,

A smell of millennia,

Disturbing and disturbed

They have been taken out of their tombs

Carried across the waters

Just to be locked up in

Glass boxes

Having to endure your stare

And returning it

And feeling misunderstood

Thousands of years have passed

A thousand faces being

Shoved along

Your resting place each day now

And no one ever wondered

If your Ba is able to

Pass through that security glass...

(24/03/96)

*by Sandy Velten*





# FINANCES

## Year ending 30 June 2000

Those of you who were unable to attend the AGM might like to be aware of the state of the Friends' finances for the first year of our existence as reported by our Hon. Treasurer (Sheila Nowell) at the AGM - Ed.

Sheila reported that the accounts showed a surplus of £1,242.29 for the year and that the main sources of income were membership fees, trips and raffles, and money from the sale of cakes.

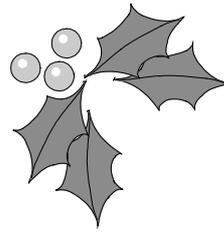
Expenditure had been quite low. Postage and stationery expenditure was mostly on the Newsletter and about the largest other item was £30 for a flask to use where coffee-making is difficult.

The Treasurer gave special thanks to Lloyds Bank who had donated £100 at the start of the year to finance raffle prizes, to Debbie Williams without whose cake-making skills our funds would be much lower, to Mrs Payne for donating the ingredients and to all those who gave raffle prizes. She noted that any donations for future raffle prizes would be very welcome - perhaps after Christmas?

Sheila drew attention to the fact that one of the main objectives of the Friends was to raise money to support the work of the Egypt Centre. As we were still feeling our way financially, she proposed, and the AGM agreed, that around £400 of last year's surplus be held back as a reserve for coming year. For the rest, Carolyn and Wendy were asked for a shopping list of suitable items.

A cheque (in the shape of a Mummy!) for £810 was presented to the staff of the Egypt Centre for the purchase of a much needed new "body" for use in the Centre's demonstrations of mummification which are so popular.

The Treasurer recorded her gratitude to Bruce Rees, our honorary auditor, for his help with the accounts. She also thanked our Chairman, Stuart Williams, and the other committee members for their help and support during the year.



## Egypt Centre Christmas Closing!

The Egypt Centre will be closed from  
Thursday 21<sup>st</sup> December  
for the Christmas and New Year period  
and will re-open on  
Wednesday 3<sup>rd</sup> January 2001.  
A Merry Christmas and Happy New Year  
to all our readers!

## Forthcoming events

Here are a few dates for your diary in 2001:

**17<sup>th</sup> January**  
**Esso Theatre**  
**7.30 p.m.**

*From Knossos to Armarna and  
back again: The Excavations of  
John Pendlebury*  
Dr. David Gill

**21<sup>st</sup> February**  
**Esso Theatre**  
**7.30 p.m.**

*The Genesis of the Egyptian  
Royal Tomb*  
Dr. Aidan Dodson

**14<sup>th</sup> March**  
**Esso Theatre**  
**Time to be advised.**

*The Monuments of Nubia*  
Martin Davies

**21<sup>st</sup> April**

Trip to British Museum

**16<sup>th</sup> May**  
**Esso Theatre**  
**7.30 p.m.**

*The Ostrich in Ancient Egypt  
(and beyond)*  
Dr. Steven Snape

**13<sup>th</sup> June**  
**Room 303, North Arts**  
**7.30 p.m.**

*Treasures of the Pharaohs*  
Staff of Egypt Centre Social  
evening





# Puzzle page



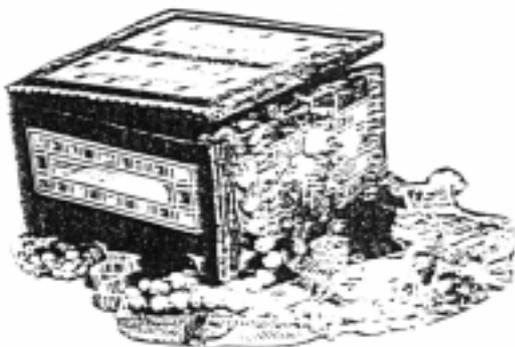
## WORDSEARCH

### JEWELLERY OF THE ANCIENT EGYPT

These are the semi-precious gemstones you will find in Ancient Egypt jewellery in the word search-grid, reading in straight lines, horizontally, vertically or diagonally, either backwards or forwards.

Tutankhamun's Pectoral

L	S	N	A	I	D	I	S	B	O	Z	X	W	Y
A	M	E	T	H	Y	S	T	Q	W	E	R	T	R
P	A	S	D	U	F	G	H	J	K	L	Q	W	E
I	Q	W	E	R	R	Y	T	O	D	I	R	E	P
S	I	L	V	E	R	Q	A	S	D	D	F	G	S
L	Z	X	C	V	B	N	U	M	L	A	C	X	A
A	S	D	G	F	H	G	K	O	L	P	A	C	J
Z	R	T	A	U	Q	P	G	O	I	U	R	H	N
U	A	S	R	D	F	G	H	J	K	S	N	A	E
L	W	E	N	R	T	Y	U	F	I	O	E	L	E
I	S	T	E	A	T	I	T	E	Z	X	L	C	R
E	A	E	T	I	H	C	A	L	A	M	I	E	G
T	S	R	E	P	S	A	J	D	E	R	A	D	M
I	Q	W	E	R	G	T	Y	S	U	I	N	O	Z
C	A	S	D	A	F	G	H	P	J	K	L	N	M
L	G	H	T	J	K	L	X	A	C	V	B	Y	N
A	Q	E	N	I	L	A	M	R	U	O	T	W	B
C	O	L	O	U	R	E	D	G	L	A	S	S	H



Wooden box inlaid with coloured ivory and a selection of typical Egyptian jewellery and amulets.

AGATE  
QUARTZ  
SILVER  
STEATITE  
GOLD  
GARNET  
PERIDOT  
CALCITE  
FELDSPAR  
OBSIDIAN

CARNELIAN  
MALACHITE  
TURQUOISE  
RED JASPER  
AMETHYST  
TOURMALINE  
LAPIS LAZULI  
COLOURED GLASS  
CHALCEDONY  
GREEN JASPER

Jackie Hanford

