

INSCRIPTIONS

The Newsletter of the Friends of the Egypt Centre, Swansea

Issue 6

February 2001

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We need your help!

The Egypt Centre is holding an Easter Fun day on **Saturday April 7th** in aid of the **Sunshine International** project. We have had a positive response from sponsors and it looks to be a very successful day.



We have various stalls and raffle prizes but we need toiletries, Easter eggs, bottles, tins, books, toys, and any unwanted Christmas pressies!

We are also having an Easter Bonnet competition and Easter hunt in the galleries.

We need help to man the stalls and help collect prizes and look after the galleries. This is the last event we are holding for Sunshine this season so we want it to be a great success.

We are going to visit the Sunshine home in August and will take supplies out to the children. One thing they are keen to receive is a football shirt!! We are appealing for any unwanted football kits.

If you feel you are able to offer any help please let us know as soon as possible. Thank you!

Wendy Goodridge

For Your Diary

Just when you thought that we couldn't get any better we have!! As we didn't have a lecture for April we have now planned one for you! Professor Chamberlain, from Singleton hospital, has offered to give us a talk entitled 'Two babies who could have changed history'. 'What babies?' you may ask. Professor Chamberlain has recently returned from Cairo where he worked on the two foetuses found in the tomb of Tutankhamun. The date of the talk is Wednesday April 4th, time 7.30, the place, Callaghan theatre. We expect a big crowd for this talk so come early!!!



Maths for Mummifiers!

1. A baby crocodile is 12cm long and if the daddy crocodile is 3 times longer how long is the daddy crocodile?.....
2. The chief embalmer charges 3 bags of onions for a baby crocodile and 5 bags of onions for an adult crocodile. If he has an order to mummify 2 baby crocodiles and 1 adult crocodile how many onions did he earn?.....
3. This is a mummified crocodile. Imagine the crocodile is approximately 75cm long and is 45cm wide at its widest part. You are the chief embalmer and you need to get bandage ready for mummification. You want



- to wrap the crocodile with at least 7 layers of bandage and the bandage you are using is 5cm wide. What do you estimate is the maximum amount of bandage you need?
4. The chief embalmer used 1325 cubits of bandage to wrap the toes and fingers of a mummy and it took him 2 and a half days. How much bandage did he use on the second day?

Wendy Goodridge

The fun things about being a volunteer in the Egypt Centre

Hi all you visitors of the Egypt Centre! This is an article about the best things that the volunteers (co) enjoy.

In the morning on a Saturday the 'co' are told by Stuart Williams if they are to go to the House of Life or the House of Death.

In the House of Life people often love to touch ancient objects that are about 4000 years old. The 'co' tell the visitors about the objects. They enjoy answering the visitors' questions and they try to make it humorous for the children and the adults. Also there are computers and a game called 'SENET'. This is a game almost like snakes and ladders. There are about five green cups and five blue cups, you roll the pyramid die and look at the bottom numbers (1, 2, 3 or 4). Then you move the cups that number of places. Some of the 'co' sometimes show the visitors 'Egyptian maths'. It is easy and fun.

In the House of Death it is scary and fun. You can see a real coffin, bandages and woven masks. The 'co' show visitors how to mummify, and a plastic mummy.

At about 3.30 the 'co' go to dinner in the Taliesin. The co always can't wait to get back to work, (NOT). When

the 'co' come to the boring days they often bring their books and homework.

There are a lot of volunteers in the Egypt Centre. They are:

- Alex,
- Alisha,
- Charlotte,
- Abigail,
- Hanna,
- Francesca,
- Elizabeth,
- And loads more.

We still do need more people to join the 'co', so be free to ask. I hope you enjoyed my article and please enjoy yourself when you come to the Egypt centre.

Best wishes,

Sophia John (Age 11)





Editorial

Welcome to the sixth issue of our Newsletter. The Egypt Centre and its friends have recovered from the Christmas festivities and are back at work. The centre is mounting a special exhibition on “Women, Museums and Egyptologists” (see Carolyn’s article opposite). It is worth noting that the driving force behind the foundation of what is now the Egypt Exploration Society was a woman — Amelia Edwards — and many women have made, and are making, first class contributions to Egyptology. The exhibition should be most interesting.

You will have seen that we are having this year’s Fun-day in support of the Sunshine Project at Easter. The cause is a most worthwhile one and deserving of our support – can we beat last year’s record?

We look forward to Professor Chamberlain’s April lecture on the still-born babies which were found in Tutankhamun’s tomb. It promises to be a very interesting topic.

The Newsletter depends on contributions from you all for its continued success. Contributions do not have to be limited to matters Egyptological – see Merlys Gavin’s article on the Maya in this issue. All contributions to the newsletter are most welcome and should be sent to me at the Egypt Centre, marked FAO Mike Mac Donagh.

Mike Mac Donagh

Women, Museums and Egyptologists

This is our new exhibition opening on 8th March (International Women's Day) and ending on 28th April. We also have a 'matching' booklet and workshops. The booklet has been out for some time. If you can't afford the £3 to buy it, you can read it in the gallery for free. The exhibition is free. The workshops are £3 (we've got to raise money somehow)!

What's it all about?

The exhibition goes with a booklet produced in the Centre. The aim of booklet and exhibition is not just to tell people a few facts about ancient Egyptian women, I thought that would be too boring! Some people disagree. For those of you who prefer more 'conventional' approaches you might be better off sticking to the exhibition alone.

The main aim of the project has been to show how that which we usually read in Egyptology books is very influenced by our own cultural prejudices. It also tries to show how the past displayed in a museum, including our own Egypt Centre, is a 'selected past'.

Our own personal views and prejudices are bound to be reflected in how we see other cultures. For example, archaeologists studying the past (in Britain as well as Egypt) often assume that women worked at home while men worked away from home. This gender division is in fact quite new and mainly a product of the west. Even in early Victorian Britain both sexes went out to work in the fields. There are more examples of this sort of thing in the booklet.

The Egypt Centre, like other museums, can only ever show a small part of the past. In the case of Egypt, the history of the majority who did not read or write, is not usually represented in museums. This bias is made worse by obsessive interest in royalty, by collectors only collecting 'pretty' objects, by museums only displaying 'pretty' objects etc.

In short, the aim of the booklet/exhibition is to get 'you' to question what 'we' tell you.

There will be a questionnaire available during the exhibition. The curator would be grateful for any feedback. Even if you hate it all please let me know. Forms are anonymous!

Carolyn Brown

British Museum Trip

Just a quick notice to all of you out there who have signed up for the British Museum trip in April. Could you please get in to me the remaining balance owed BEFORE the 22nd March. This is so that I can get everything organised. We are also hoping to get enough people together to hire another coach, because of the popularity of the trip, so far we have 20 names and we need another 15 names for the second bus to become possible. If you would like to sign up for this please let me know before 22nd March as well, and enclose full payment.

Thank you

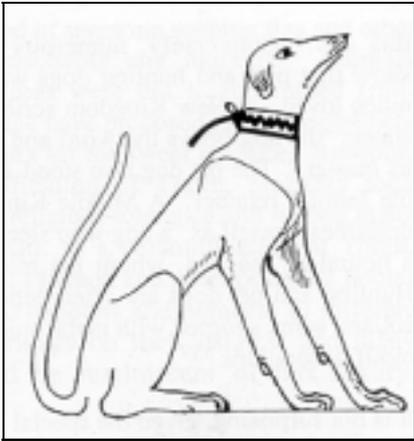
Rolava Shields (Nios-shaiman)





Ancient Egyptian Greyhounds: the Tjesem

Did you know that both Wendy and Stuart have dogs from Greyhound Rescue Wales? Stuart has a lurcher called Angus and Wendy has an ex-Irish racer called Rosie. As there are numerous depictions of this breed

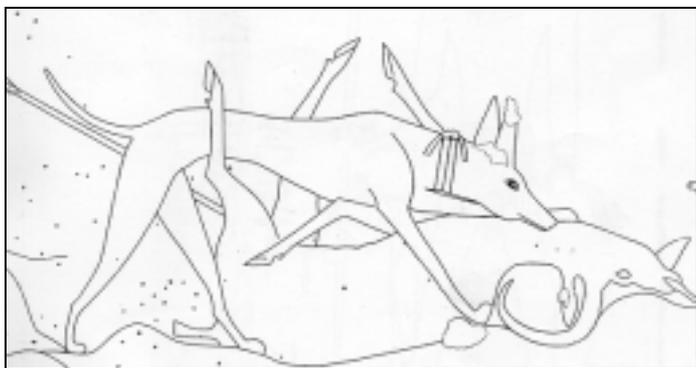


on the walls of Egyptian tombs we thought it would be nice to find out a little more about the breed. Greyhounds can be seen in various scenes from very early periods of Egyptian history around 4000BC, right through to

the Roman period. The commonest breed is the Tjesem, pronounced 'chesem'. This dog has a curved tail and floppy ears, see above. The Tjesem could be found in all areas of Northern Africa and was imported into Egypt from Nubia, present day Sudan, and the mysterious 'Land of Punt', thought to be present day Ethiopia.

It is thought that the breed was introduced to Africa from western Asia, but this, as with many aspects of egyptology, is still uncertain.

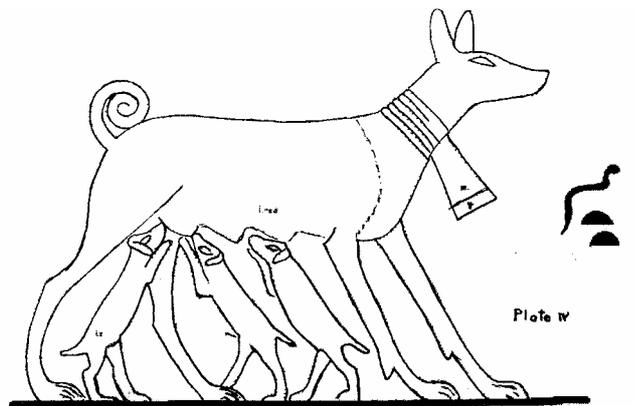
Tomb owners are sometimes depicted hunting in the desert with their favourite dogs, see below. Many depictions of the Tjesem show the dog, or dogs, relaxing underneath the chair of their owners.



Very often the name of the dog is written in hieroglyphs next to the animal. Names such as 'The Brave-one', 'Good Herdsman' and 'Reliable' were used to show how reliable and faithful the dog was. The dog above belonged to a man called Ti who lived in Egypt around 2300 BC but unfortunately we do not know the name of the dog.

As well as being used as hunting dogs, the Tjesem was often used as a guard dog or even as a police dog. I don't know about your dog but my dog, Angus, would be completely useless at all three!

In the picture below you can see the name of the dog written in hieroglyphs. Her name is Djetet and she belonged to a man called Djau who lived in a province which is now called Deir-el-Gebrawi, around the same time as Ti in the top picture. Djetet has a curlier tail and the pointed ears, which was a characteristic of the Saluki type dog that was also bred in ancient Egypt.



Both Wendy and Stuart would highly recommend the greyhound as a pet. There are numerous dogs up for adoption right now!! If you are interested contact Greyhound Rescue Wales for more information on 07071 88 10 68 or see their web-site at grw@greyhound-rescue.demon.co.uk

Stuart Williams

*Editor's note:
Tjesem is written in hieroglyphs thus:*





ANCIENT EGYPTIANS DOWN TOOLS!!

The First Recorded Strike And Sit-In

For some 500 years the pharaohs of ancient Egypt were buried in the Valley of the Kings, interred in huge tombs carved out of rock by gangs of workmen under their employ. Succeeding generations have frequently portrayed these workmen as slave labour, living out a miserable existence under brutal exploitative conditions. But were the Egyptian workers really as down-trodden, and were the pharaohs always as cruel and harsh as they are so often made out to be?

In fact, according to written records found in the tombs, a group of these tomb builders (who were skilled workers and craftsmen rather than slaves) organised the first recorded strike and sit-in in history; using now common-place methods, they actually obtained all they demanded. But were they discontented because of truly unbearable conditions?

They were housed in a specially constructed village called Deir el-Medineh, on a barren site in the desert. (This village still exists and the 20th century visitor can walk about its streets and see what remains of it - 70 odd mudbrick houses.) The houses were in lines facing directly onto the street, each single-story house consisted of four rooms, one behind the other. Although none had its own water supply, there was a public tank outside the main gate of the enclosure wall.

More detailed knowledge of the living conditions of the workmen stems from thousands of ostraca, fragments of limestone and pieces of broken pottery covered with hieratic writing (a shorthand form of hieroglyphs) and, in some cases, with drawings. They were

discovered by French archaeologists excavating the site between 1922 and 1947. Among the information on these "pages" are detailed records of the workmen's names and duties, and the progress of work on various tombs. (On one ostrakon, it was even noted that a workman was absent because he had an argument with his wife). Organised into two gangs, each under a foreman, his deputy, and the inevitable scribe, the men worked a eight hour day for eight days at a stretch, during which period they slept in simple huts close to the tomb they were working on. Every ninth and tenth day was a holiday, when they went home to their wives and children in the village. There were also holidays on the great festivals of the principal gods.

Wages were paid in kind, wheat for bread and barley for beer, and were issued monthly from the royal treasury. A few female slaves were allocated to each gang to grind the wheat into flour. Washermen were employed to do laundry and potters to replace the vessels the workmen seem to have broken with such abandon. The men were also supplied with rations of fish, vegetables, wood for fuel, medicine and doctors, as well as body oil, which was in great demand by men working in dusty conditions. From time to time, the pharaoh himself would reward his skilled tomb workers with luxuries, such as meat, wine, salt, and Asiatic beer.

Isolated in the desert and unable to grow their own food, the villages relied on the prompt delivery of supplies, normally on the 28th day of each month, but occasionally, the laden donkeys failed to arrive on time. In the 29th year of the reign of Ramesses III, no supplies had reached the village for several

weeks, and eventually the workmen threw down their tools and made their way to the great mortuary temple of Ramesses II. There they sat down in orderly fashion, refusing to go back to work until the pharaoh had been informed of their desperate plight. A temple scribe was consulted who, after hearing the men's case, ordered that the workers should be given a month's supply of grain from the supplies allotted to the official scribes. The men staged further strikes over the next few months, until the backlog of monthly payments had all been delivered.

As far as we know, no one was punished for daring to dictate terms to the establishment in this way. It seems from the evidence of these records that, far from being the ruthless despots portrayed in many Hollywood films, the rulers of ancient Egypt were less tyrannical and the workers less docile than we have sometimes been led to believe.

These men did not work as 'slave labour', but as free men with the pharaoh as the head of the Egyptian state taking care of his citizens' welfare!

Mick Bardell

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ANUBIS

God of the Dead

Anubis, a very ancient Upper Egyptian God of the Dead, was usually represented as a jackal-headed man. In southern Egypt, jackals are found to this day roaming the high ground at the desert edge, the very place where the ancient Egyptians buried their dead. The jackal has a habit of prowling around cemeteries, scavenging. So the ancient Egyptians associated the animal with death and revered jackals out of fear they might molest the dead in their graves.

Although he was the totem deity of the 17th Upper Egyptian Nome (el-Qeis in Middle Egypt, which the Greeks called Cynopolis or City of the Dogs), from a very early date his worship extended throughout the whole of the land. It was also at an early date that Anubis became identified with an ever older deity, Imy-wt, 'He-who-is-in-his-wrappings'.

[**Note:** Faulkner, in his dictionary, suggests that the name means *He who is in the place of embalming* - Ed.]

Before the advent of Osiris, Anubis may have been the great funerary god and Judge of the Dead. In many old Kingdom mastaba tombs, the prayers for survival after death that were carved on the walls were addressed to Anubis in his capacity as the god who led the deceased to the after life. When Osiris rose to prominence as chief mortuary god, the priest of Heliopolis gave Anubis a place in their scheme of things as the bastard son of Osiris and Nephthys and the faithful protector of Isis. It was Anubis who embalmed the dead Osiris' body and wrapped him in bandages, thus making the first mummy.

In the beginning, Anubis, as mortuary god, was chiefly concerned with the king; however, gradually he became the god of death for everyone. His four most important titles reflect his role: he was 'He-who-is-set-upon-his-mountain'; 'Lord of the Necropolis'; 'Chief of the Divine Pavilion'; and 'He-who-belongs-to-the-mummy-wrappings'. Because Anubis has prepared the mummy of Osiris, he became the patron of embalmers. In the necropolis of Memphis at Sakkara, the embalmers quarter of at least the Late Period and Ptolemaic era were specifically under the guardianship of Anubis.

The priests in charge of preparing the body for burial are thought to have worn jackal-headed masks in order to impersonate Anubis. It is probable that the priests who conducted the burial ceremonies at the tomb also impersonated him, for on funerary papyri such as those inscribed for the scribe, Ani, and for the priestess of Amen-Re, Anhai, both of which are now

among the finest papyri in the British Museum, Anubis is depicted holding the mummy of the deceased at the door of the tomb. It was Anubis who supervised the weighing of the heart before Osiris at the Judgement of the Dead: he read the scales, and the fate of the deceased depended upon his report, which was accepted without question by Osiris and the Assessor Gods.

Thoth acts for the gods, so Anubis appears for the dead man, whom he also protects against the "Eater of the Dead". He also guided the souls of the dead through the underworld, being assisted in this duty by Up-uaat, another jackal-headed deity, whose name signifies "Opener of the Ways". These gods have sometimes been confused, but in certain texts they are separately alluded to. The name of the latter deity is significant of his probable early function. Anubis, thinks Dr Budge, was the opener of the roads of the north, and Up-uaat of those of the south. In fact, he says "Anubis was the personification of the summer solstice, and Ap-uat (Au-uaat) of the winter solstice."

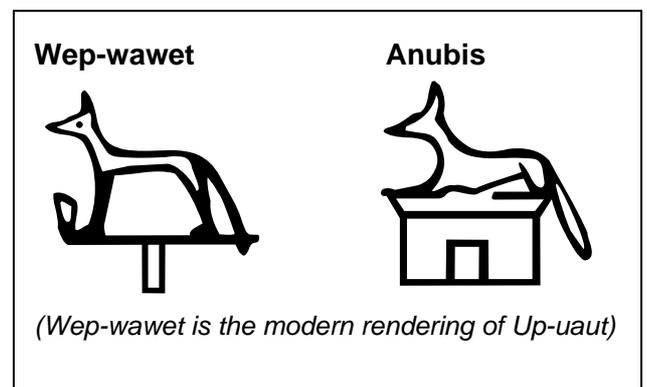
The cult of Anubis continued during Greek and Roman times. According to Plutarch, the Egyptian jackal god was common to both the celestial and infernal regions. This dual role was reinforced in Roman times by Apuleius, who described in *The Golden Ass* (Book 11) a procession of the Goddess Isis in which Anubis appeared with his jackal head and neck, a "messenger between heaven and hell, displaying alternately a face of black as night and as golden as day".

Sandra Hawkins

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A Different Kind of Pyramid

Last March I had the good fortune to visit the Land of the Maya, a vast empire which spread over most of central America. One of my objectives, apart from enjoyment, was to contrast and compare Mayan pyramids with Egyptian.

The origin of the Maya goes back to about 2500 BC, but their great classical epoch reached a peak between 600 and 900 AD. Like the Egyptians, the understanding of their hieroglyphs was lost to the world. Their libraries were burnt by the Spaniards, who hounded them almost to extinction with their religious fervour. Only three books of their writings exist, each called a "codex" and written on folded tree barks [but there are numerous inscriptions on stone and other more enduring materials - Ed.]. Many wooden sculptures rotted or were eaten by termites, and temples were eroded by dense jungle growth.

Believe it or not, thousands of sites have been discovered and hundreds excavated. Aerial photography has helped these last few years, but many were discovered in the 19th century by naturalists and artists. Each city seems to contain several squares or plazas,



Chichen Itza, El Castillo

surrounded by important buildings such as temples, palaces and essential public buildings with the well-publicised ball courts close by. The Maya had no metals but gold, panned in the rivers. They used jade and obsidian by the ton. Carvings with obsidian or flint tools are more rounded than their Egyptian counterparts, with many strange heads and mythical beasts with elephant-like snouts.

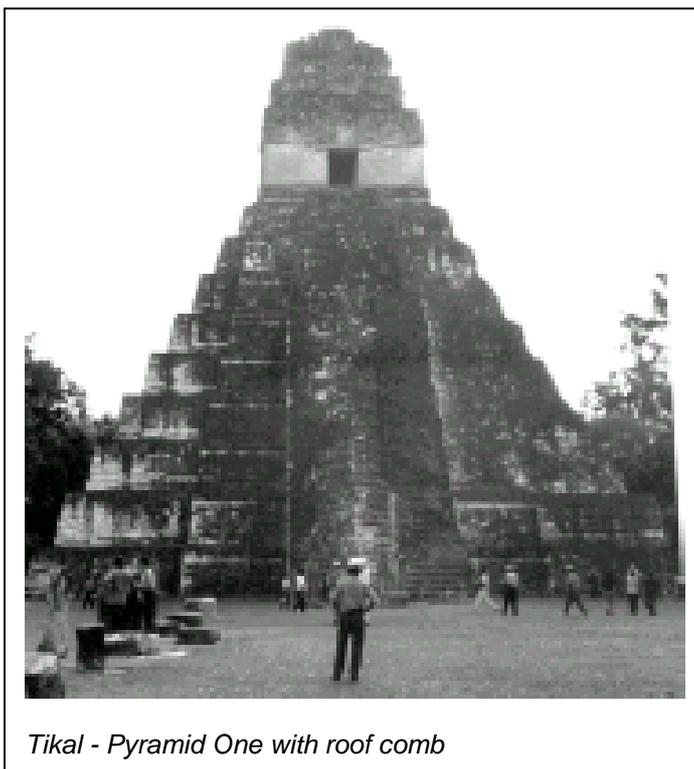
Their pyramids were built of local stone, sandstone, volcanic basalt or lava and limestone, never carried from any great distance. They fall into two main categories:

- Those at each end of a plaza, facing each other, with frontal steps only and a decorated roof comb on the square temple at the top. Many of these appear as grotesque animal heads from which the priest would emerge dressed in feathered cloak or jaguar skin; and
- Those built in the centre of a plaza with four sets of steps leading to the temple at the top.

and narrow and can only be climbed sideways-on. Some guides say this is so that you do not turn your back to the god in the temple. The main frontal stairs are often adorned by two serpents with their heads at the base. The number of steps is often of mathematical and astronomical significance: the number 9 figures prominently and at El Castillo and Chichen Itza there are 91 steps up each of the four sides plus one at the top into the temple, making a total of 365. Also at El Castillo at sunset on the spring and autumn equinox, these great serpents' heads appear to be joined to the tails with an undulating body of shadow, an event that lasts just a few hours.

Some temples grew higher and higher as each hundred years or so they would build right over the old. This is true again at El Castillo where the older pyramid has survived almost wholly intact and in which is an altar or throne in the form of a jaguar, painted bright red and inset with jade spots and eyes, the teeth being real jaguar teeth. At Copan also, in Honduras, under pyramid 16 an intact and highly ornate and colourful building (named the Rosalila Temple from its colour) has been discovered, built around 580 AD during the reign of Copan's 11th ruler Smoke Serpent. After excavations are complete, this is to be resealed, but an exact full size copy is on display in the museum.

Continued overleaf ...



Tikal - Pyramid One with roof comb

In all cases the steps are steep





A Different Kind of Pyramid

continued

At first, archaeologists believed that no burials took place in the pyramids, but recent findings have proved them wrong. In 1952 at Palenque, a floor slab seemed to be different from the others in the temple on top of one pyramid. After four years of removing rubble and clearing a stairway, a tomb was uncovered at the heart of the pyramid. It was of the ruler Pacal from the 7th century AD. An intricately carved sarcophagus was discovered in the dank and dark chamber; this contained the deified king's skeleton, his face covered by a jade death mask made up of hundreds of small pieces linked together with gold. So that he would not be cut off from the world of the living, a hollow tube in the form of a serpent runs up the side of the staircase from tomb to temple. Another temple tomb was found close by in a separate pyramid in 1994, with three burials and a number of jade and obsidian grave goods and food and drink vessels. The bodies, all buried together, were of a male of about 40, a female and an adolescent female.

There are probably many more discoveries to be found, but with encroaching forests in some areas, plus the usual lack of funding, who knows what is left to be discovered.

The faces on the carvings can still be seen in the present populace, especially in small villages where children still speak the Mayan language and learn Spanish only when they reach the age of 11 years. The Mayan features bear no resemblance to the Egyptian so the likelihood of a spin-off tribe of Egypt to me is far-fetched. A more logical attitude is that the two cultures evolved independently. If you have a chance to visit this area, I would advise you to take it. For the wary traveller, I saw no snakes, mosquitoes or bandits and the food was delicious and the people delightful. I will certainly hope to go again.

Meryls Gavin

Debbie's Recipe

As you all know we are not only known for putting on one of the best lecture programmes in the country but also for the refreshments provided afterwards. Many of you who attended the lecture by David Gill wanted to know what the unusual 'tart' was that was offered afterwards. It was called 'Breton Far', an old peasant recipe from Brittany. It was given to Debbie by the Molac family who live in Brittany. They have seven children and this dessert is quick to make, extremely inexpensive, and feeds lots of hungry mouths. Debbie has kindly agreed to give us the recipe!!

- 3 eggs
- 100g (4oz) sugar
- 125g (5oz) plain flour
- Half a litre of milk
- Butter for greasing the dish (not marg!!)
- Pinch of salt

Beat the eggs and sugar together then fold in the flour. Slowly add the milk and salt, until you have a smooth batter. Grease an earthenware dish and pour in batter. Now for the best bit. Traditionally chopped prunes are added to the batter but you can add just about anything. My favourite is a sprinkling of coconut and glacé cherries. Dried apricots are really good. But for that Egyptian touch try dates!!!

Bake in a preheated oven for 30 minutes (200° F).

Eat either hot or cold. Hot, with fresh cream, as you can see that there aren't too many calories in this recipe. Cold, with a cup of tea!!

Stuart Williams

Book Review

Akhenaten by Dominic Montserrat. London and New York, Routledge, 2000 ISBN 0 415 18549 1

When I first saw Dominic Montserrat's book I thought 'yet another book on the life and times of Akhenaten'. However, this is much more interesting. It is quite different from other Egyptological books – a provocative and critical look at scholarly and popular interest in 'the heretic pharaoh'. As Dominic points out, Akhenaten is one of the most written about Egyptian kings. He has been used to support very many different causes including homosexuality, Spiritualism, Fascism and family values. He has been portrayed as black, as white, as the first monotheist, a monstrous persecutor, an effete hero, a dreamy idealist. Each 'cultural group' remakes Akhenaten in its own image.

The book is written in an entertaining and readable style making extensive use of new material. It is different from most other Egyptological books in that it shows how our views of Egyptian history are a 'cultural hallucination' rather than fact. I would definitely recommend it. The only drawback is the price – £30 hardback. However, you could order it from the library or volunteer at the Centre and read it there (volunteers at the Centre can read books from the Centre's library).

Carolyn Brown





The Slaying of Men

The following story (after Lewis Spence) reveals the goddess Hathor in her most fearsome aspect, as the Eye of Ra - in this case almost certainly the moon, felt by the Egyptians to be capable of holding back the Nile flood. The vengeance of Ra is doubtless the plagues and starvation that accompany the dry season immediately before the flood, the beer represents the flood itself. The Festival of the Intoxication of Hathor was held in the month of Thoth, the first month of the flood.

Long ago there dwelt on earth Ra, the sun-god, the creator of men and things, and ruler over the gods. For a time men gave him the reverence due to his exalted position, but at length he began to grow old, and they mocked him, saying; "Behold! his bones are like silver, his limbs are like gold, his hair is like unto real lapis-lazuli". Ra became angry when he heard their blasphemy, so he called together his followers, the gods and goddesses of his train, Shu and Tefnut, Geb and Nut, and Hathor, the Eye of Ra.

The gods assembled secretly, so that the race of mankind might know nothing of their meeting. And when they were all gathered about the throne of Ra, he said to Nun, the oldest of the gods: "O Nun, thou first-born of the gods, whose son I am, I pray thee give me thy counsel. The men whom I have created have conceived evil against me, even those men who have issued forth from mine eye. They have murmured in their hearts, say, "Behold! the king has become old, his bones are like silver, his limbs like gold, his hair like unto real lapis-lazuli" Tell me, what shall be done unto them? For this have I sought thy counsel. I will not destroy them till thou hast spoken."

Then Nun answered: "O thou great god, who art greater than he who made thee, thou son who art mightier than his father, do thou but turn thine eye

upon them who blasphemed thee, and they shall perish from off the earth."

Ra turned his eye upon the blasphemers, as Nun had advised. But the men fled and hid in deserts and rocky places. Then all the gods and goddesses gave counsel to Ra that he should send his eye down among men to attack them. The Eye of Ra descended in the form of the goddess Hathor, and struck the men in the desert, killing them. Then Hathor returned to the court of Ra, and when the king had given her welcome she said, "I have been mighty among mankind. It is well pleasing to my heart."

All night Sekhmet waded in the blood of those who had been slain, and Ra feared that on the next day Hathor would kill the remnant of the human race, so he said unto his attendants, "Fetch to me swift messengers who can outstrip the wind." When the messengers appeared, Ra bade them bring a great number of mandrakes from Elephantine. These Ra give to Sekhmet, bidding her to pound them, and when this was done he mixed the mandrakes with some of the blood of those whom Hathor had slain. Meanwhile servant-maids were busy preparing beer from barley, and into this Ra poured the mixture. Seven thousand jars of beer were made.

In the morning Ra ordered his attendants to carry the beer to the place where Hathor would seek to slay the remnant of mankind, and there pour it out. The sun-god had said to himself, "I will deliver mankind out of her hands."

At dawn Hathor reached the place where the beer lay, flooding the fields four spans deep. she was pleased with her beautiful reflection, which smiled at her from the floods; and drank so deeply of the beer that she became intoxicated, and was no longer able to destroy the humans. Thereafter, festivals were celebrated with great revelry in commemoration of this event.

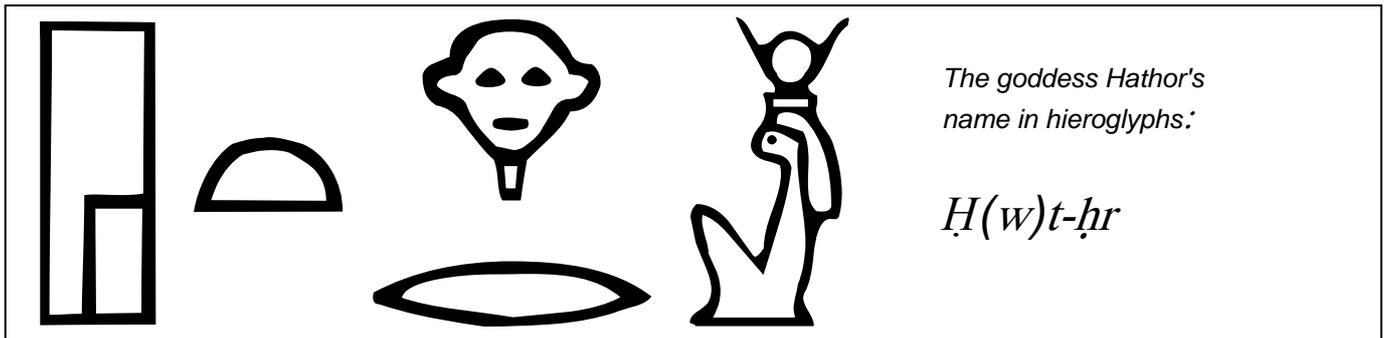
Sandra Hawkins

Bibliography

The Illustrated Guide To Egyptian Mythology
by Lewis Spence, introduced By James Putman

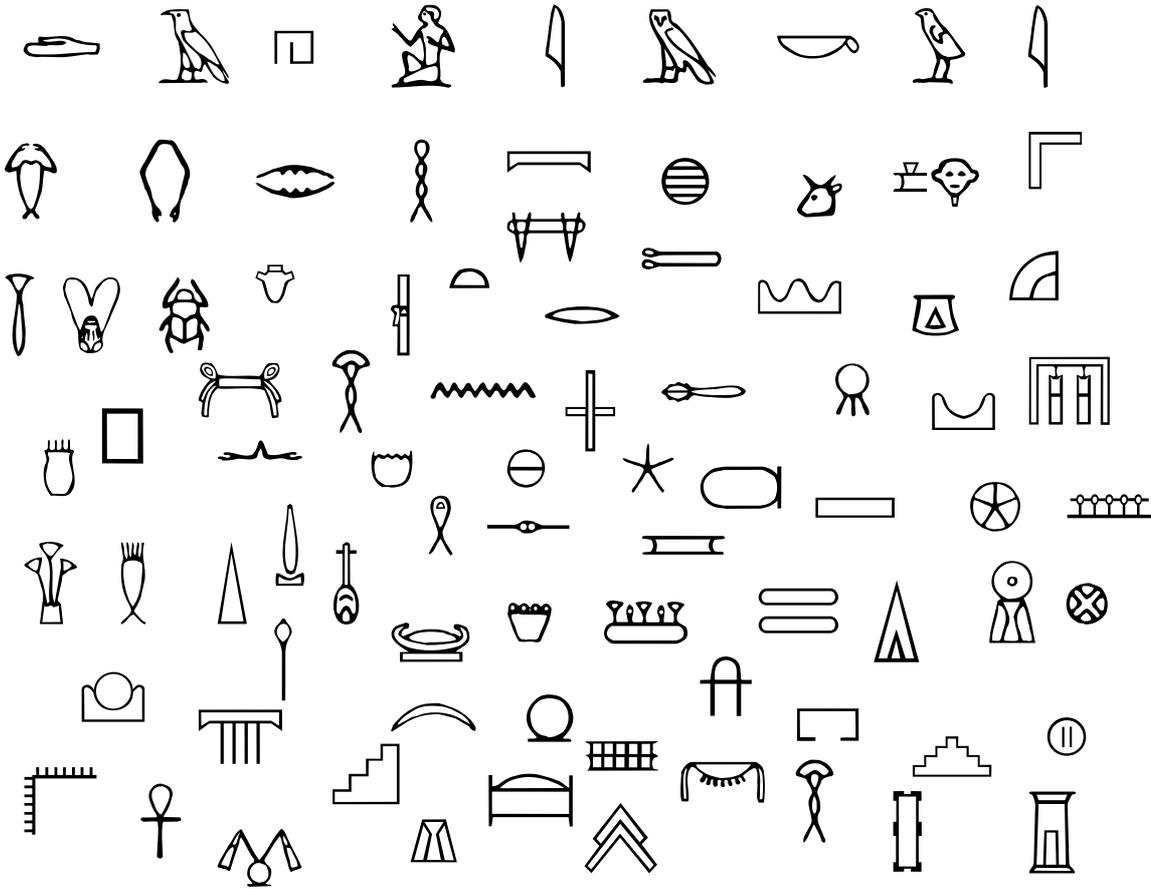
The goddess Hathor's name in hieroglyphs:

H(w)t-hr





Symmetrical Hieroglyphs



Look at the hieroglyph shapes to see how many lines of symmetry you can find and draw the symmetry lines on each shape. Mark your answers in the boxes below.

Horizontal	Vertical	Diagonal	2 or more	None

Merlys Gavin





Anubis and the Sem-Priest

Those of you visiting the Egypt Centre during a "mummification ritual" may have noticed one child dressed up with a leopard-skin cloak and another wearing an Anubis mask. 'What is going on?' you might have thought. Apart from lots of fun and an educational activity, the children are acting the parts of the main ancient Egyptian funeral participants. The one dressed in a leopard skin is a Sem-priest carrying out 'The Opening of the Mouth Ceremony', the other with the jackal mask is the priest responsible for mummification.

Other priests involved in mummification included: the assistant, the 'seal-bearer of the god' (*hetemw netjer*); and the 'lector priest' who read the spells (*hery heb*). The opening of the mouth ritual was carried out by the 'Sem-priest', while the words were recited by the 'lector-priest' (though it seems that the role of the lector-priest was introduced after that of the Sem). There were also the 'bandagers' (*wetyw*).

Anubis the Embalmer

According to Egyptian stories, the first 'person' to carry out mummification was Anubis. So, the priest, the 'overseer of mysteries' (*hery seshta*) who was responsible for mummification is connected with Anubis. His connection with the god is shown in ancient representations either symbolically with an Anubis head or perhaps by his wearing an Anubis mask (Egyptologists are divided as to whether the jackal head is actual or symbolic. While masks have been found — a pottery mask of Anubis is now in the Museum at Hildesheim — one might imagine the wearing of a mask throughout the mummification process to be cumbersome. Perhaps a mask was worn at certain important points. A chapel at Dendera seems to depict a priest wearing a jackal mask, as the picture presents the mask as though transparent.)

The jackal is frequently associated with rebirth, usually either as Anubis or as Wepwawet, 'the opener of the ways'. Terence DuQuesne has written on this topic. Anubis is also the guardian of Ro-Setawe, which is both a mystical and physical place. A Ro-Setawe existed at Saqqara and another at Thebes. It is also the gate between this world and the other. The jackal could be either the form which the deceased/initiate took to reach Ro-Setawe or the guide and guardian. One could imagine 'shamanistic' overtones.

The leopard-skin clad Sem-priest

The Sem-priest often wore a leopard-skin. He performed the Opening of the Mouth ceremony, which incidentally was not only carried out on mummies but also on statues. Blackman has suggested that since the title *Sem* was a title of the high-priest of the Memphite Ptah, the ceremony may have originated from sculptors' workshops (Ptah was a god of craftsmen). The purpose of the opening of the mouth was to revive the senses of the mummy/statue to make it come alive. One of the most important ritual objects in this elaborate ceremony was the *pesesh-kef*, probably originally a flint knife, but later an adze. The ritual also involved offering the deceased the foreleg of a cow, perhaps removing the joint while the animal was alive (though Salima Ikram believes that the animal was probably not vivisected: 1995 p50-51).

The eldest sons, it seems, may have originally acted as Sem-priests, officiating at their fathers' funerals. Later, others could officiate as Sem-priests in funeral contexts.

Helk believed that originally the Sem-priest performed a kind of shaman's role. This was later overtaken by more formulistic ritual involving the lector-priest. Shamanism, or perhaps using the less/differently loaded term/word 'mysticism', is an ecstatic practice involving flights into and communications with 'other states of being' and is widely known in various religions and secular practice. Personally, I believe it is very probable that shamanism was a feature of Egyptian religious practice at various periods in Egyptian history, but that's another story!

References

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Helk, W., 1984. 'Schamane und Zauberer' in *Mélanges Adolphe Gutbub*. Montpellier: Université Paul Vatery de Montpellier. pp103-108.

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Carolyn Brown





Puzzle page

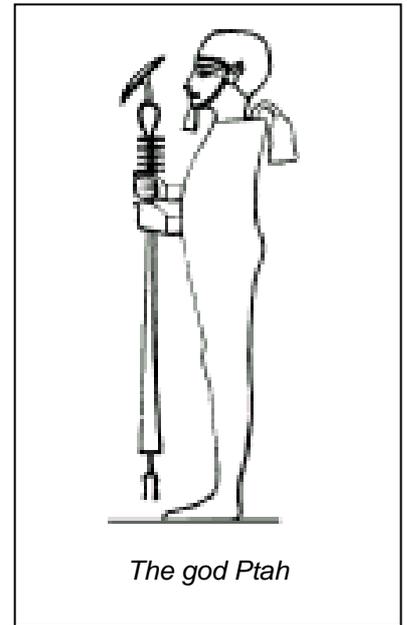
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By James Garbutt
Hart

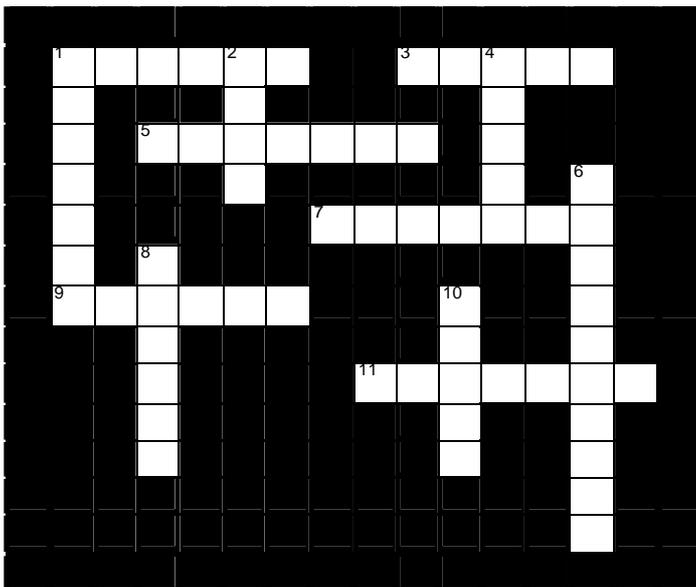
Bishopston Comprehensive

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

- Pyramid
- Osiris
- Horus
- Sokar Hawk
- Duamutef
- Hapy
- Imset
- Qebhsenuf
- Shabtis
- Anubis
- Imset
- Egypt centre
- Hieroglyphics
- Tutankhamun
- Senat
- Rosetta stone
- Nefertiti
- Mustaba tomb



The god Ptah

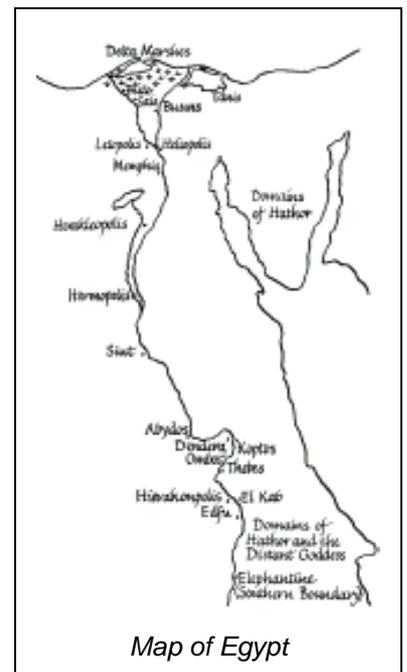


Across

- 1) God of Mummification
- 3) One of the four sons of Horus
- 5) An artificial material, often blue
- 7) The stone which has ancient Egyptian, demotic, and Greek writing on it
- 9) Servants that worked on the land in the afterlife
- 11) The name of the building where mummified people were placed

Down

- 1) Special charms found under wrappings of mummy
- 2) Wife to Osiris and mother of Horus
- 4) Ancient Egyptian board game
- 6) During mummification, the lungs, stomach, liver and intestines are wrapped and put into these
- 8) Items placed on the coffin which were thought to bring food to the dead
- 10) The child god that had four sons



Map of Egypt

