



t h e
EGYPT
c e n t r e
y g a n o l f a n
EIFFTAIDD

Educational Leader Workbook

NAME: _____

START DATE: _____



Welcome to your training manual to become an EDUCATION LEADER

The primary function of the volunteer programme is to assist the Museum in the fulfilment of its mission; to provide education and entertainment to the public. Volunteers help us to do this by acting as a bridge between the Museum, the community and the public. Volunteers are our Ambassadors.

You now have another 20 hours (minimum) to complete before you can gain this role fully. This pack, together with training, aims to supply you with sufficient information to prepare you to carry out your duties and fulfil your responsibilities as a volunteer.

In this induction manual you will find the following pieces of information:

1. Your role description and criteria
2. A sign off sheet at the back
3. Key Tasks for you to complete
4. A record of your volunteering hours

It is your responsibility to complete the criteria and get it signed off. However, if you are struggling to complete it within the 20 hours, please do not panic – speak to the Volunteer Manager and they will be happy to help you and find a more flexible way of completing the requirements!

Volunteering here is fun and very rewarding. This manual and the criteria are designed to help you find your feet and give you confidence in leading the educational activities - not to be like school! Peer education and interacting with other volunteers are all part of the Egypt Centre experience, so please ask others to help you, this isn't an exam – as long as you get the knowledge we don't mind how you do it!!! As always, if you have any problems, or queries, speak to the Volunteer Manager!

Happy Volunteering!

Syd Howells
Volunteer Manager
01792 606065/295960

Statement of purpose:

All volunteer roles must actively support the museum's mission in the interpretation and care of Egyptian Archaeological material and related documentation for the education and entertainment of the public. They will do this by actively practising the three core roles of the museum in any role they undertake: **Preservation of the collection; Education and Widening participation.**

Responsible to: The Volunteer Manager

Purpose: To provide educational groups with a stimulating and enjoyable experience, through delivering key skill based activities centred on the Egypt Centre's collection and gallery. While there are no school groups, help the gallery supervisors and assistants in providing gallery supervision and visitor care.

Criteria to be completed prior to role being attained:

- 20 hours completion
- Completion of Educational Assistant Criteria
- Customer Care Refresher (30 min staff workshop)
- Key Skills and Curriculum Refresher
- Preventative Conservation Refresher
- Mentor for Education Assistant
- Familiar with all educational activities in chosen gallery and completed staff assessment
- Working knowledge of main cases in chosen gallery
- Completion of workbook
- MAINTENANCE OF ROLE: Educational refresher course attended every year

Key duties and Responsibilities	Outcome Expected
<i>Educational delivery (core job)</i>	<i>Confident delivery of activities in one gallery. Schools and visitors have the designated educational activities delivered</i>
<i>Gallery Maintenance (core job)</i>	<i>Ensure care of the gallery and collection</i>
<i>Visitor and customer care (core job)</i>	<i>Visitors have a stimulating and enjoyable experience</i>
Providing information when required	Meet specific needs of visitors
Attend pre-shift meeting for information of the days visitors and their needs and during the shift. Organise school groups in galleries to ensure smooth running of school groups	Teamwork, timekeeping, safety of children and providing appropriate levels of information
Cleaning/basic preventative conservation	Basic tasks to keep galleries clean tidy and collection safe
Signposting	To ensure visitors visit both galleries and get questions answered effectively, including hands-on activities

* **On occasions there may be times when small school groups arrive and you need to work as a team and divide activites between the leaders and assist some activities.**

* **Never delegate paying school activities to Education Assistants who have not been assessed.**

Skills Required

- Communication Skills
- Organisation
- Customer Relations
- Understand and follow procedures
- Reliable
- Positive manner and good sense of humour
- Teamwork

SIGN OFF SHEET

Write which gallery you will start to specialise in here

.....

CRITERIA	SIGNED	DATE
Completion of Educational Assistant Criteria		
20 hours completion		
Attended Customer Care refresher		
Working knowledge of main cases in your chosen gallery		
Completed all tasks in this task book		
Familiar with all the activities in your gallery		
Assessed in your gallery		
MAINTENANCE OF ROLE: Training courses e.g. 'Key skills'		

Record of Volunteering Hours for your Induction!

<u>DATE</u>	<u>Hours</u>	<u>Tasks done</u>

EDUCATIONAL ACTIVITIES

House of Life

(please indicate date of activity)

Activity	Observed	Delivered to public	Delivery (x1) to school	Assessed <i>(signed by staff)</i>	Trained another volunteer
Clothing					
Exploring					
Maths					
Measuring					
The Home					
Writing					
Materials	n/a	n/a			
Senet	n/a	n/a			

House of Death

(please indicate date of activity)

Activity	Observed	Delivered to public	Deliver (x1) to school	Assessed <i>(signed by staff)</i>	Trained another volunteer
Animals					
In Search of Gods					
Servants in the Afterlife					
Offerings for the Dead					
Survival in the afterlife					
Weighing of the heart					
Mummification	n/a	n/a			

Activities and the collection

Clothing

Objects in the gallery that relate to activity:

Object 1: Name

Description and information

How it links to activity

Object 2: Name

Description and information

How it links to activity

Exploring

Objects in the gallery that relate to activity:

Object 1: Name

Description and information

How it links to activity

Object 2: Name

Description and information

How it links to activity

Maths

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

Measuring

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

The Home

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

Writing

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

HOUSE OF DEATH ACTIVITIES

Animals

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

In Search of Gods

Objects in the gallery that relate to activity:

Object 1: Name	Object 2: Name
Description and information	Description and information
How it links to activity	How it links to activity

Servants

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

Offerings

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

Survival in the afterlife

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

Weighing of the Heart

Objects in the gallery that relate to activity:

Object 1: Name Description and information	Object 2: Name Description and information
How it links to activity	How it links to activity

Activity Guidelines

Some activities have worksheets for children to complete these are included with each activity guide.

List of School Activities House of Life

Activity	Gallery	Timing (guide only!)	Key Stages
Costume	Shared area	30-40 minutes 60 minutes 60 minutes	F.P1 Early Years F.P2 KS1 KS2
Exploring	Life	30 minutes 30 minutes	F.P2 KS1 KS2
The Home	Life	30 minutes 30 minutes	F.P2 KS1 KS2
Materials	Life	30 minutes 30 minutes	F.P2 KS1 KS2
Maths	Life	30 minutes 30 minutes	F.P2 KS1 KS2
Measuring	Life	30 minutes 30 minutes	F.P2 KS1 KS2
Senet	Life	30 minutes 30 minutes	F.P2 KS1 KS2
Writing	Life	30 minutes 30 minutes	F.P2 KS1 KS2

List of School Activities House of Death

Activity	Gallery	Timing (guide only!)	Key Stages
Animals & Gods combined	Death	30 minutes	F.P1 Early Years
Animals	Death	30 minutes 30 minutes	F.P2 KS1 KS2
Food and Drink only (no sheets)	Death	30 minutes	F.P1 Early Years
In Search of Gods	Death	30 minutes 30 minutes	F.P2 KS1 KS2
Mummification	Death	30 minutes 30 minutes	F.P2 KS1 KS2
Offerings to the Dead	Death	30 minutes 30 minutes	F.P2 KS1 KS2
Servants in the Afterlife	Death	30 minutes 30 minutes	F.P2 KS1 KS2
Survival in the Afterlife	Death	30 minutes 30 minutes	F.P2 KS1 KS2
Weighing of the Heart	Death	30 minutes 30 minutes	F.P2 KS1 KS2

Key to using this manual

The manual is set-out with a section for each activity with examples of the activity sheets available.

	<p>The clock symbol is a guide to the amount of time you should spend delivering an activity. You need to make sure you only spend the allotted time on an activity (most are 30 mins long). Do respect that your colleagues need time to deliver their activities and you are all working as part of a team. On the schools arrival allocate the time you have in the morning and then the afternoon to deliver the activities. Agree with those you are working with the amount of time you will spend on each activity. Where possible ensure you do at least spend the recommended minimum time and don't rush the activity. If it is a small school with no swap over for activities you can be more flexible with the timings.</p>
Foundation Phase KS1 KS2 KS3/4	<p>Education in Wales and England is split into a number of key stages. The Egypt Centre caters specifically for four key stages. FOUNDATION PHASE (Wales) 3-7 years of age (previously Early Years and KS1) We are still using the old categories along with the new one.</p> <p>F. Phase1 Early Years – 3-5 years of age F. Phase2 KS1 – 5-7 years of age KS2 – 7-11 years of age KS3 – 11-14 years of age KS4 – 14-16 years of age</p> <p>A visiting school will request in advance which key stage the pupils will attempt. You should ensure that you are following the correct key stage when delivering the activity. There is however still room for individual interpretation based on the capability of the class as the activity is delivered.</p>
	<p>You will find listed under this symbol the tasks which are considered core to delivering the activity. You should always try to deliver these tasks. If you realise there is an aspect of the core activity you do not understand then ask!</p>
	<p>Under this symbol are suggestions for further tasks you may undertake. This is left to your judgement based on the pupil's skill and the time you have left. Always try to fill the time, let the children look at the objects on display; don't finish earlier than expected unless the school have specifically requested this. Use your initiative.</p>
	<p>Under this symbol you will find some common questions and answers that you may be asked during the session. It is important to get the information as accurate as possible. Schools have requested quality not quantity. Ensure the school has a rewarding out of classroom experience.</p>

Access for All

One of the key aims for education in Wales is that the programme of study should be taught in a way that is appropriate to the developing maturity and abilities of the majority of the pupils in each key stage.

Within this framework provision should be made to select material from earlier key stages where it is necessary to enable an individual pupil to progress.

Material should be presented to gifted and talented pupils in a way that encourages creative thinking, enquiry, research and problem solving.

The Egypt Centre has linked its activities to the key skills requirements of education in Wales. These are represented by the following symbols that can be found throughout the activity guidelines:



Developing Communication Skills



Developing Personal and Social Skills



Developing Thinking Skills



Developing Number Skills

There are guidelines and suggestions for each of the key skills for you to bear in mind during the delivery of the activities.

Below are some of the other key goals to keep in mind when presenting an activity to a group of pupils:

- **Chronological Awareness**
Pupils should be able to show distinction between past and present in their own and other people's lives.
- **Historical Knowledge and Understanding**
They develop an understanding of aspects of the past and some of the main events and people that they have studied.
- **Interpretation of History**
They are beginning to give a few reasons for, and results of, and the main events and changes.
- **Historical Enquiry**
They ask and answer questions about the past by using historical sources.

School Visit Guidelines

The Egypt Centre aims to make each school visit a rewarding experience for the pupils, teachers and those working at the centre. The following section deals with some very simple but important guidelines to help you during a school visit.

Plan ahead

- **Before the school arrives** establish who is working in each gallery in the pre-shift meeting.
- **Establish which activities the visiting school wish to undertake.** Look at the choices on the board
- **Agree with full time staff who will lead each activity**, the order in which the activities will be undertaken and the time that is allotted for each activity. Please stick to the agreed time as it is not fair on your colleagues who then have less time to undertake the activities with their group.
- Some adjustment in timing may be required depending on when the school arrives; how long is taken for the lunch break and when the school wishes to depart. If the available time is severely affected, then you may need to consider negotiating with the school to leave an activity out. Quality, not quantity, is what we are aiming for.
- Ensure any **preparation** has been done so the resources to be used in each activity are ready for action!
- Agree who will be the **designated person to collect the school from their lunch break**. This task will ensure that the Egypt Centre can keep the school on time and the time allotted for the afternoon activities does not suffer. It will also be the task of the designated collector to request the school to put all rubbish in the bins provided and to leave tables and chairs as found (if the teachers do not do this automatically).

Welcome

- **On arrival** the pupils will generally place their bags on the trolley (will be taken to the upstairs area for lunch time) and coats on the hanging rail under the stairs in the gift shop.
- A member of the Egypt Centre staff (normally the Gift Shop Manager) will do a short introduction and request the school to divide the pupils into required groups. One group will be lead up to the first floor foyer area and will undertake the activities in the House of Life and the other group will remain in the gift shop before entering the House of Death. When groups over 40 attend we need to split the children into three groups and use the lunch area to deliver activities.
- When welcoming the pupils into a gallery for the first time, do explain why the rooms are dimly lit and that air-conditioning keeps the air cool so that the artefacts are not damaged. Such an environment maybe a new experience to quite a few of the pupils. Allow a minute or so for the pupils to have a walk around the gallery this will ensure you keep their attention during the activities as they won't need to wonder what is on display in the other end of the gallery!
- Split each group again as required to undertake each activity.

Behaviour of the children

- The main objective of the visit is that it is a hands-on experience. The children should not think they are in a classroom environment. They are at the Museum to have fun. **This**

means the children should actively participate, be allowed to ask questions, have fun and laugh! Ensure the activities are interactive and above all ensure the children are not just talked at. Interaction keeps the children alert and interested.

- Obviously common sense requests such as asking a child not to touch something or not to run can easily be undertaken by any volunteer.

You are NOT here to supervise or discipline any badly behaved children!

- If any child is not behaving/listening/responding tell the child to stand away from your group and tell the teacher/group leader immediately (or if they are not around get a member of Egypt Centre staff who will find them promptly!)
- **Any bad behaviour will not be tolerated.** The teacher/leader will be asked to take the child out of the gallery and may even be asked to take the child out of the Museum.

Remember these guidelines apply to all visitors, not just schools.

Infants (Foundation Phase/ Key stage 1)

- Infants have a **very short attention span** – maximum **5-10** minutes. Just standing and watching or sitting and listening palls very quickly.
- **Limited vocabulary** – use simple words and phrases.
- **Very basic skills** in reading, writing and number work. Drawing pictures is more rewarding than trying to write. At this age, the fine motor skills required for writing are not fully developed.
- **Very few infants can conceive numbers beyond 20.** Reception class pupils (5 year olds) can only go up to 20. Terms such as ‘addition’, ‘subtraction’, ‘multiplication’ and ‘division’ mean nothing to them. Use ‘add up’, ‘take away’, ‘times’ and ‘sharing’, though the latter two will be understood only by older infants. Children are taught metric measures. Yards, feet and inches, pints are, for them, archaic words. Use centimetres, metres, litres.
- Relate what they are doing to **what they already know**.
- Infants need plenty of **‘hands-on’** activities. Drawing, rather than writing, is more suitable, especially for the youngest classes.
- Concepts of **gods and the afterlife** are difficult to convey to infants, though often there is the appeal of the macabre. Nevertheless, some children may be frightened, so it might be better not to dwell too long on death. Also, remember, **few children today have a religious upbringing**.
- At this stage, children have **hardly any concept of time**. For example, ‘3,000 years ago’ will be completely beyond their comprehension. Try something like, ‘A long time ago, before you were born, before I was born, even before your Nan or Granddad were born there were . . . etc.’
- **Equally obscure to Infants is an idea of geography.** Some may have travelled abroad for holidays, so use this as a basis for explaining that Egypt is a long way from where they live.
- **Remember that at this age they are unable to deal with abstract concepts.**

Health and Safety

The Museum, as part of Swansea University, meets all the University statutory Safety, Health, Environment and Fire regulation requirements.

The Museum also has its own Health & Safety Policy and Safeguarding Policy in place. These are available for you to see outside the office. If you want your own copy please see the Volunteer Manager.

Emergency evacuation procedures are in place and Fire Exits clearly marked. Fire alarms are tested on Tuesday mornings between 8.00-9.30a.m. On hearing the alarm at any other time visitors should be told to leave via the marked Fire Exits and assemble as directed by staff.

Facilities for visitors with special needs:

- wheel chair access is possible in all the main Museum area
- torches and magnifying glasses are available to borrow
- pupils with hearing/sight impairment can sit at the front of workshop presentations
- special needs facilities will be booked in advance by the schools and volunteers on duty will be notified

First aid: There is a First Aid point in the office and shop area of the Museum and qualified first aiders on site during opening hours.

Public liability insurance: We have appropriate public liability insurance; a copy of our insurance certificate is available for inspection.

Medical needs: We are told in advance if any member of a school group has any specific or serious medical condition. We will, where it is safe to do so, aim to include fully pupils with specific or serious medical conditions within activities offered and volunteers on duty will be notified about any adaptations needed.

Staff identification: All staff, who will come into contact with school groups, wear a badge stating their name and role. The staff and adult volunteers who work with groups of children are all fully enhanced DBS police checked. All volunteers have signed a volunteer agreement.

Toilets: Toilets (male and female/disabled/baby changing facilities) are in the Taliesin first floor café. Care should be taken as floors can get wet and the water can be hot.

CCTV is used in the museum in the interests of our visitors, staff and collections.

Stairs: There are stairs linking the ground and first floor. There are warning notices on the stairs saying “**PLEASE DO NOT RUN ON THE STAIRS**”

The museum: The public area of the museum consists of 2 galleries, (*The House of Life* on the first floor and *The House of Death* on the ground floor), a seating area for schools to eat lunch (needs to be pre-booked) and a gift-shop. Each gallery contains cabinets of various designs and sizes, mostly wall-fitted around the perimeter and freestanding in the centre. All glass is regulation safety glass.

Hands-on activities: The activities for schools are mainly hands-on and include, mummification on a dummy mummy, dressing-up, playing games, using play-dough and artefact handling.

Appropriate advice will be given about handling fragile objects, which includes wearing gloves provided. Visitors will be expected to take suitable care and attention when handling objects, for their own safety and for the preservation of the object. If any member of a school group has an allergy or wishes not to come into contact with a certain material (e.g. play-dough), we will be told in advance and volunteers notified.

The gift shop: We recommend no more than 8 children per adult visit the gift shop. We offer the facility of preparing ‘goody-bags’ with items pre-chosen by the group leader booked in advance of the visit.

The guidelines given to the teachers of visiting schools

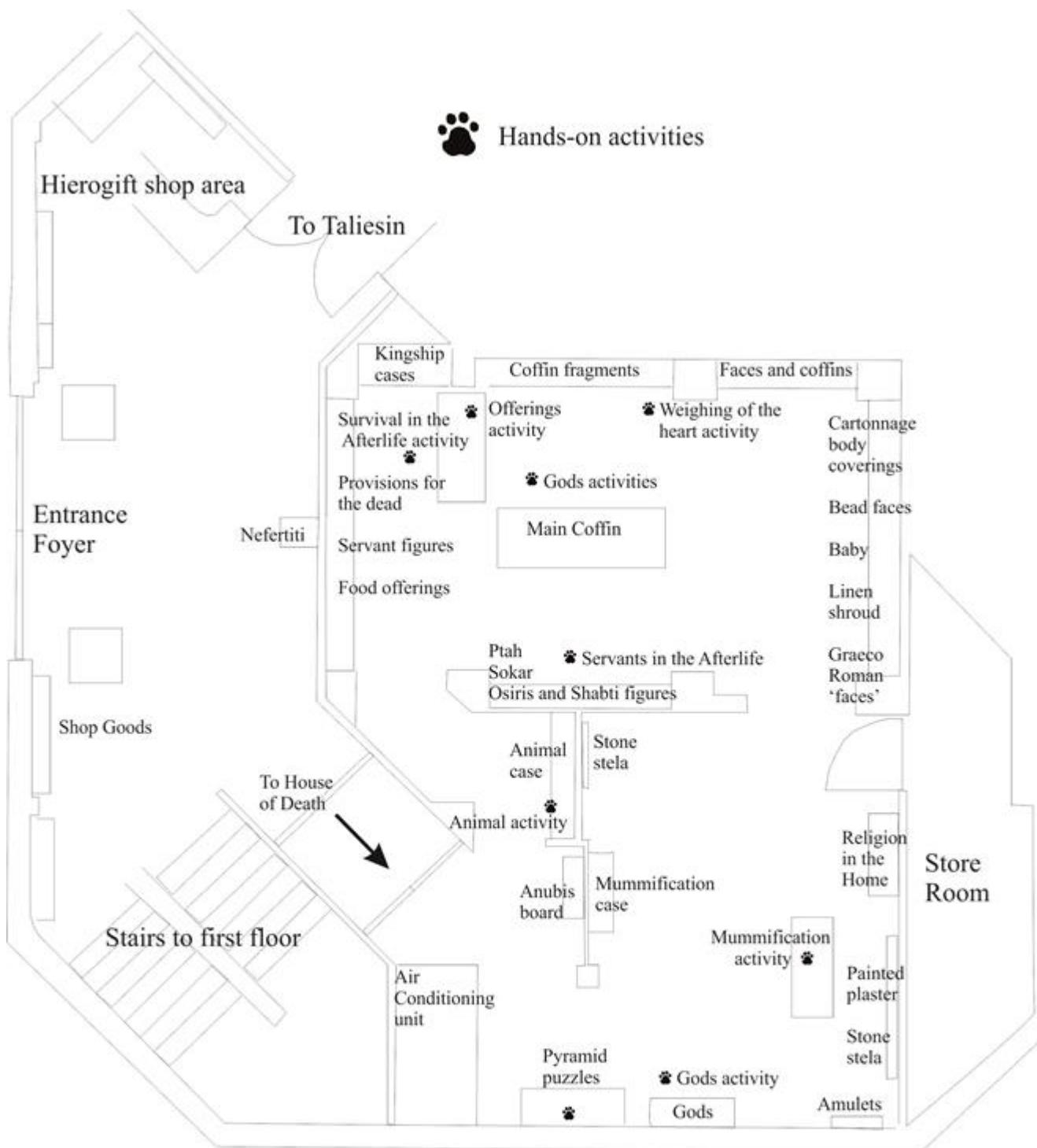
We want to ensure that your visit to the Egypt Centre is happy, safe and rewarding. In order to achieve this we want to explain our roles; what you can expect from us and what we expect from you.

The Role of the Egypt Centre

- All activities are museum led. We will provide trained activity leaders to work with small groups of children. Activity leaders are not expected to discipline children. All staff working with your children are fully-enhanced DBS checked
- We will endeavour to provide as many of the activities chosen by the school in the time available
- We will provide all materials and equipment needed for each activity, which are safe to use
- We will provide each child with a clipboard, pencil and work-pack for their use during the visit
- If required we can provide a safe area for lunch near to toilet facilities
- We provide a gift-shop that caters for school children and is relevant to areas of study
- We welcome feedback from schools and each school is given a questionnaire to return

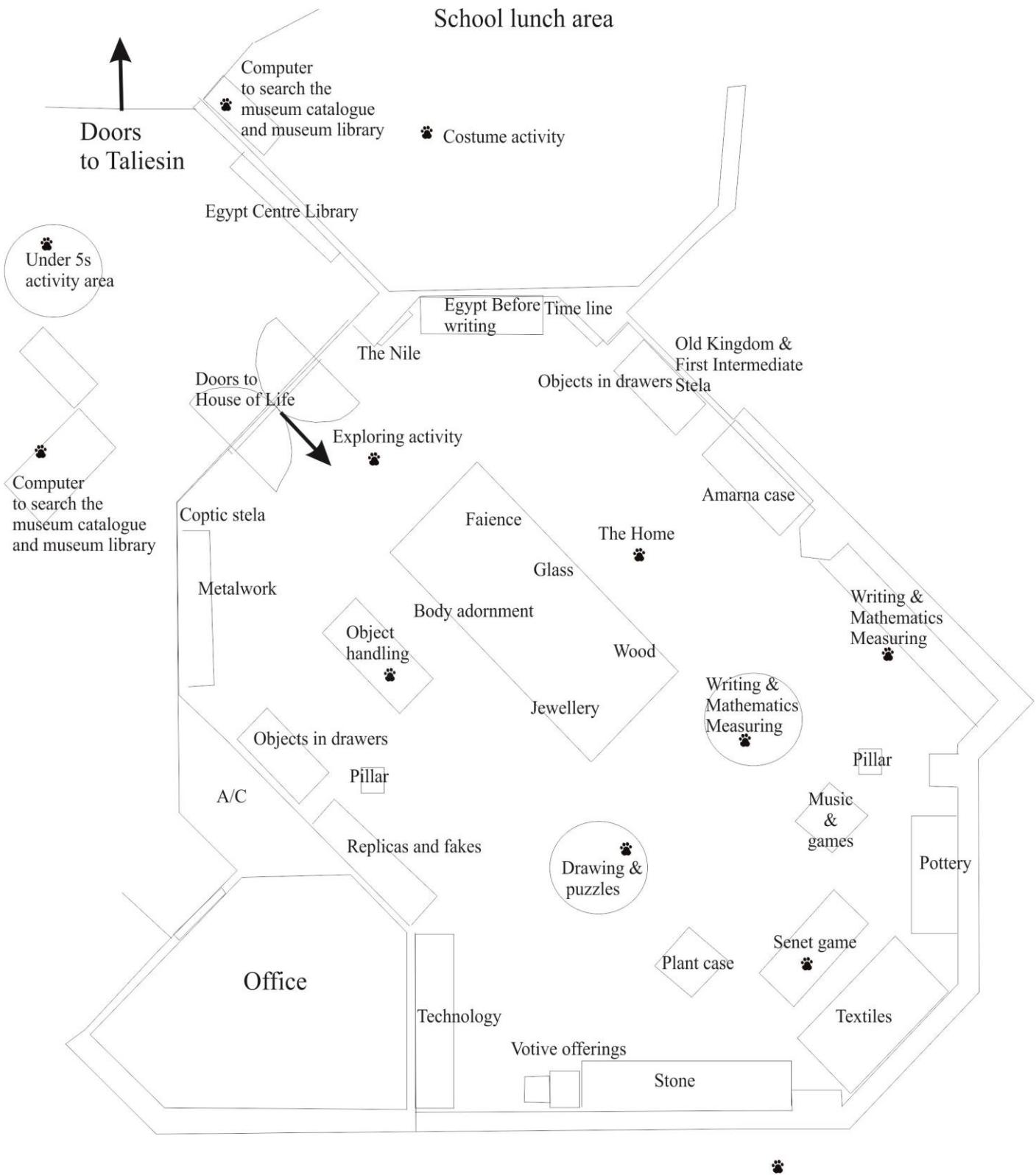
The Role of the School

- The school should try to arrive at the agreed time
- The school will pay a £2 for each child and 50p to cover the cost of the work packs for any child that doesn't turn up. (Please make cheques payable to Swansea University)
- A member of school staff should supervise each group of children at all times and ensure good behaviour
- Ensure the equipment and materials that are to be used for subsequent school groups and the public are not being misused
- Respect other visitors to the museum
- If the school has any concern please report it to a member of the Egypt Centre staff



Egypt Centre Ground floor plan

Hands-on activities



Egypt Centre First floor plan
█ Hands-on activities

Remember

- ✓ Don't just talk and give facts - ask questions throughout the activity
- ✓ Listen to pupils and encourage them to listen to each other
- ✓ Pitch things at their level
- ✓ Prepare them for what's going to happen
- ✓ Role play / dressing up
- ✓ Encourage – a “can do” attitude e.g. we can all draw, we all draw differently
- ✓ Gallery Leaders/Assistants work as a team with school activities and Education Leaders/Assistants
- ✓ Quality not Quantity
- ✓ Adapt/react/ flexibility to the needs of the group
- ✓ Humour
- ✓ Drama
- ✓ Splitting into manageable size groups
- ✓ Involve the children
- ✓ Timing to provide a variety of activities
- ✓ Volume of voice! Remember that there is another group doing activities in the gallery too! They may get distracted if you are too loud!
- ✓ Enquiring if there are any learning disabilities within the group – from teachers
- ✓ Imagination
- ✓ Hands on
- ✓ Fun!

House of Life school activities (see Assistant workbook for public activities)

Clothing KS2



60 Minutes

EQUIPMENT NEEDED:

- Costumes
- Map on wall
- Resource Box

Key Stage 2

During this activity the children will get the chance to dress up as ancient Egyptians. Through role-play they will learn about the social structure of ancient Egypt from the peasants to the Pharaoh. They will discover what materials and manufacturing techniques were used to make clothes and what garments were worn by adults and children. This activity is about understanding that in different cultures and countries people dress differently. This is not only to do with fashion but also to do with the practicality of the climate and tradition. Above all this activity is about having fun.

The essential difference between Foundation Phase/Key Stage 1 and Key Stage 2 is the amount of detail. After all the fun part is the dressing up!

One volunteer can lead this activity but another is needed to help dress the children.

KEY SKILLS

 developing thinking	Children encouraged to ask and answer questions about the costume and the types of materials used and expressing opinions. Make links with prior knowledge. Encourage children to show curiosity and explore the textile cases in the upstairs gallery to help generate their ideas.
 developing communication	Listening and discussing different types of clothes worn by men, women and children in ancient Egypt and how they compare to today. Children are encouraged to guess types of clothes, make up and jewellery worn by the ancient Egyptians. Encourage children to increase confidence speaking using a growing vocabulary e.g. linen, flax etc. If children can read get them to read out loud the info card about the character they are dressed up as.
 personal and social education	Children need to listen to others and wait their turn, developing interpersonal skills. Encouraged to help each other with costumes. They are also being told about personal hygiene of the ancient Egyptians which well stimulate thought about their own personal hygiene. Helping children recognise and gain a positive awareness of their own and ancient cultures. Children will be dressing themselves if possible this will encourage dexterity and motor skills doing the fastenings!

The children will be sat in the upstairs lunch area for this activity.



- Begin by asking if any children have been on holiday? Where have they been? How did they get there (train, car, plane etc)?
- Have a look at the map can you find Wales (if they are too young show them where Wales is) Can you find Egypt? How would we travel to Egypt? Encourage as many ideas as you can! e.g. by plane, ship, car, walk, swim, hot air balloon!
- What do they think the climate is like in Egypt: hot? cold? dry? wet?
- Answer- it would have been very hot in the day, Egypt is surrounded by desert...but could get cold at night

- So the clothes they wore had to be cool and light in the day, but warm at night.
- What do you think ancient Egyptian clothes would have been made of?
- Answer - They used a plant called flax to make clothing!
- Show visual aids of workers in the field and the flax plant and the stages to make thread. Explain that it is from flax that linen is made - Manufacturing techniques: linen had to be grown, pulled, spun and woven
- Hand out flax fibres & linen thread for the children to feel.
- Split the class into four even groups (Max 20 children so 4 groups of 5)
- Hand each group one resource pack. Each pack will contain one of each piece of clothing (a dress, a kilt, and a pair of underwear.) **Don't tell them what they are!**
- Ask them to work together to see if they can figure out how ancient Egyptians would have worn these items of clothing. Give them **5 minutes** to dress themselves up in the clothing as they see fit.
- Ask one child from each group that is wearing the **bag tunic** to step forward in front of the class. Congratulate them on the effort and explain what this item of clothing actually was. Women mainly wore linen dresses some were wrap around design. These were mainly plain but sometimes the rich people could afford the dyes to colour their clothes. (Allow teacher to take photo)
- Ask one child from each group that is wearing the **kilt** to step forward in front of the class. Congratulate them on the effort and explain what this item of clothing actually was. Kilts would have been the basic and most common item of clothing for men from poor farmers to the Pharaoh himself. The richer you were the more linen you could afford and the more elaborate your kilt would have been with folds and pleats etc. (Allow teacher to take photo)
- Ask one child from each group that is wearing the **underwear** to step forward in front of the class. Congratulate them on the effort and explain what this item of clothing actually was. Men and women would have worn these. (Allow teacher to take photo)
- Collect all the items of clothing back and put the resources packs away. Tell the class that those clothes were the very basic clothes the ancient Egyptians would have worn, but we have all been invited by the Pharaoh to a festival in royal palace, so we need to dress our best!

Now for the fun bit. The class is going to dress up and take the role of ancient Egyptians:

- Get the children to line up and hand them each a costume. It doesn't really matter if it's a boy costume or girls costume but try to give boy costumes to boys and girl costumes to girls.
- Ask them to get into their costumes!
- Don't be afraid to help a child dress. REMEMBER TO ASK FIRST AND EXPLAIN WHAT YOU ARE DOING. NEVER UNDERTAKE THIS ACTIVITY ON YOUR OWN, ENSURE THERE ARE OTHER ADULTS PRESENT!
- Ensure when you dress the children you have the key Egyptian people who represent the hierarchy of the society, and that they have their script cards!

Role Play

- **Leader:** Pharaoh has ordered a festival to take place today so he may meet his entire subject. Once you are called up please read your cards and the give your best description of your costume! – they may need help depending on age and ability:
- Ask the Pharaoh to step forward and read his card:
"My name is Tut –ank-amun, and I am King of Egypt..."
- *This is the great Pharaoh Tutankhamun! Lord of all Egypt. He wears the finest linen with gold and jewels. With his crook he guides the people of Egypt and with his Flail he punishes those that misbehave.*
- Ask the Great Royal Wife to step forward and read her card:
"My name is Nefertiti, and I am the Great Royal Wife..."
- *This great Pharaoh is your Great Royal Wife, Nefertiti. She is the most important of all your queens and her son will be pharaoh after you. She has a loose dress of the finest linen with the most beautiful jewellery made of gold and gemstones.*
- Ask the Queen to step forward and read her card:
"My name is Tashay, and I am queen of Egypt..."
- This great Pharaoh is your Queen, Tashay. You have as many queens as you like, but all would need to be given the finest crowns and dresses made of linen and gold to wear.
- Ask the Vizier to step forward and read his/her card:
"My name is Ay, and I am the Pharaohs Vizier..."
- This great Pharaoh is your Vizier Ay. He/she gives you advice and helps you rule Egypt. He/she wears a kilt with an embroidered apron and beaded collar of gold.
- Ask the Priest to step forward and read his/her card:
"My name is Hotep, and I am a High Priest..."
- This great Pharaoh is your high Priest, Hotep. He/she works in the temple of Amun, makes offerings to please the gods and interprets their will for you. The high Priest wears a pleated kilt and a leopard skin and shaves all hair off.
- Ask the Princesses to step forward and read their cards:
"My name is Tia and Iset, and we are Princesses of Egypt..."
- These great Pharaoh are your daughters, Princesses Iset and Tia. They will become great queens one day. They wear bag dresses of fine linen decorated with amethyst and gold.
- Ask the Prince to step forward and read his/her card:
"My name is Moses, and I am the Prince of Egypt..."
- This great Pharaoh is your son Prince Moses. He is heir to all your lands and will one day be the next great Pharaoh. Until then he will concentrate on fighting wars with Egypt's enemies and try to take over new lands to make Egypt a bigger and stronger country. He wears a kilt as he will be fighting but it will have a large apron of rich fabrics and gold to show he is the Kings son.

- Ask the Soldier to step forward and read his/her card:
- **“My name is Ahmose, and I am a Soldier...**
- This great Pharaoh is a soldier in your great army, his name is Ahmose. He fights for your glory and defends your lands, following the Prince into battle. He wears a plain tunic with a padded panel and a leather loin cloth.
- Ask the Architect to step forward and read his/her card:
- **“My name is Imhotep, and I am an architect...**
- This great Pharaoh is your chief architect, Imhotep. He/she designs and builds your great temples and monuments like the pyramids. He/she wears a kilt with a stiffened apron and a collar.
- Ask the scribe to step forward and read his/her card:
- **“My name is Paneb, and I am a scribe...**
- This great Pharaoh is one of your chief scribes, Paneb. He/she is one of the most educated people in your kingdom able to read and write. He/she records all the information for your kingdom like harvesting grain or the flooding of the river Nile. He/she wears a kilt trimmed with a braid and a sash.
- Ask the Painters to step forward and read their cards:
- **“My name is Djed and Zozer, and we are artists...**
- Great Pharaoh here are your royal artists Djed and Zozer, painters responsible for decorating the royal tombs and temples to the gods of Egypt. They wear plain bag tunics with a simple sash.
- Ask the Astronomer to step forward and read his/her card:
- **“My name is Ani, and I am an Astronomer...**
- This great Pharaoh is your chief Astronomer, Ani. He/she is well educated in the observation of the stars, and can calculate when the best time is to plant crops or hold festivals. He/she wears a simple bag tunic tied with a belt.
- Ask the Physician to step forward and read his/her card:
- **“My name is Iry, and I am a doctor...**
- This great Pharaoh is your chief physician Iry. He/she is a doctor, an expert in many special types of medicine such as surgery and spells. He/she looks after the health of all your royal family and manages the other physicians in your land. He/she wears a long bag tunic with a collar. (ointment bottles)
- Ask the Midwife to step forward and read her card:
- **“My name is Khata, and I am a midwife...**
- This great Pharaoh is the high Midwife, Khata. She helps your wives have their babies and sees they are healthy. She is specially trained and well respected. She wears a simple bag dress of plain linen with blue trim.
- Ask the musician to step forward and read her card:

- “**My name is Nieth, and I am a musician...**
- This great Pharaoh is one of your court musicians, Neith. She entertains you and your guests in your court with delightful music and pleases the gods at festivals. She wears a simple dress with embroidered straps and a jewelled collar.
- Ask the dancer to step forward and read her card:
- “**My name is Tuaa, and I am a dancer...**
- This great Pharaoh is one of your court Dancers, Tuaa. She dances to Neith’s music to entertain you and your guests as well as the gods at festivals and banquets. She wears a short kilt with a jewelled collar and headdress.
- Ask the Farmer to step forward and read his/her card:
- “**My name is Hor, and I am a farmer...**
- This great Pharaoh is a farmer from your fields, Hor. He/she works hard tending to livestock and planting fields of grain and flax. Farmers like Hor harvest enough food to feed all the people of Egypt, and trade with foreign lands. He/she wears a simple kilt and carries a rope to measure your fields.
- Ask the Trader to step forward and read his/her card:
- “**My name is Arion, and I am a trader from Greece...**
- This great Pharaoh is Arion, a trader from the far off land of Greece. He/she brings luxurious goods from foreign lands to Egypt and buys our goods to take back with him. He/she wears a tunic tied with a belt and a cloak.
- Take the children to the two replica chairs from Tutankhamun’s tomb. Sit the pharaoh and queen on the chairs and arrange the others around them.
- The school may wish to take a photograph of the children at this stage.
- **WE ARE NOT ALLOWED TO TAKE PHOTOGRAPH’S OF THE CHILDREN WITHOUT THE PARENTS CONSENT.**
- Group the children into teams of 2 or 3 and hand each an object card related to clothing in ancient Egypt.
- Tell the children we are going to enter the House of Life and you need to search for the item on your card. Once you’ve found it come back and stand with the leader.

Artefacts:

Tweezers, razor, linen dress, make-up pot, bead collar, ...

- Once all the items have been found, ask each team to lead the entire group to their item and explain what it is that they have found.
- When this is finished collect the item cards and ask the group to return to the shared area to remove their costumes. Ask each child to place their costume on a separate chair with their correct bag; this makes it easier to put the costumes away.
- Ensure there is someone to fold the clothes and put them back into the correct bags. The shared area needs to be ready for lunch or the next session.

ANCIENT EGYPTIAN COSTUME

Most clothing in Egypt was made of linen. Until the New Kingdom almost all textile production was controlled by women. It was the second largest industry in Egypt after agriculture. Occasionally leather or wool was used. Papyrus could be used for sandals. Cotton wasn't regularly used until the medieval period. Although women made the clothes (until the New Kingdom) as far as we know only men washed them. Both sexes wore lots of jewellery. Clothing was not the same throughout Egyptian History. So for example, the V-neck shaped dress is not worn after the New Kingdom. The elaborately folded garments were largely used in the New Kingdom.

Cloth was expensive so rich people would wear a lot more than poor people. People didn't just throw out clothes when they were bit worn but items were darned and mended. At the head of the state was the king. He would have a number of wives, one of which was the Chief Royal Wife. The Vizier would carry out the work for the king. Each territory was governed by nomarchs. Within nomes, mayors were responsible for individual cities. Most people in Egypt would have been farmers or housewives. Other people would be soldiers, priests, administrators, midwives, scribes, weavers, etc. There were very few slaves compared with other countries at the same period. Most people worked on the land. People would be old aged 40.

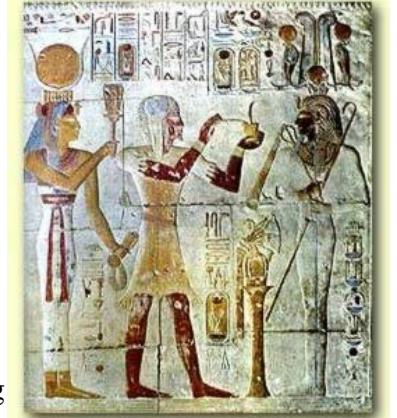


Cosmetics- mainly eye makeup worn by men and women.

Eye make-up was partly worn to look attractive. It is also theorised that it was worn to keep off the glare of the sun or to act as a sort of ointment against eye-diseases. There are lots of cosmetic items found in graves.

Wigs expressed social status. It would also have been easier to take off an elaborate wig than to constantly redo one's own hair. If you shaved your head (which some Egyptians did) it would also cut down on lice. Poor people wouldn't have been able to afford wigs. They were generally made from real human hair which was very expensive (at Kahun hair is listed alongside gold and incense!).

The *sem*-priest outfit is shown downstairs. The *sem*-priest would wear a sidelock (like the sidelock of youth) from the New Kingdom. Priestesses also had special outfits; at least until the Middle Kingdom (they seem to have worn streamers in their hair). Priests shaved their body hair as well as their heads as they had to be ritually pure. Eyebrows even had to be shaved off. Women priests also sometimes shaved their heads.



Clothing found in tombs does not always look the same as that depicted in tomb paintings. Pictures on tomb walls were to help rebirth in the afterlife and so because birth is similar to rebirth, women are shown sexualised wearing very little. Additionally tomb paintings would show people wearing their best clothes so as to look their best for eternity. Gods and goddesses tend to be portrayed wearing slightly old fashioned garments.

To do: Look at the swimming girl figurines. Would one really go swimming wearing a heavy wig?! On tomb paintings too children are sometimes shown without clothes. However, children's clothing has been found. It seems to have been similar to clothing worn by adults.

To do: Look at the children's clothing in the Vogelsang-Eastwood book

Manufacturing techniques: linen had to be grown, pulled, spun and woven. Very little stitching was involved in clothes compared to modern garments. Also very little cutting (clothes just tended to be square, not shaped).

Personal hygiene -no deodorant! Natron would have been used as soap. Washing in the Nile (watch the crocodiles!). Problem of lice (slightly cut down by wearing wigs but lice could have lived in wigs!)

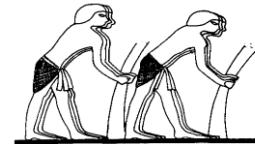
Perfumes-liked nice smells-it covers horrible ones! Perfumes were used on people but also gods and the dead were anointed. Some pictures show women and men wearing perfume cones on their heads. Some Egyptologists say these were lumps of scented fat which melted as the evening progressed. Others say the cone just symbolises the smell.

Nudity: Who didn't wear clothes? Low status people (servants and children) Gods or people engaged in sexual activity or depicting re-birth.

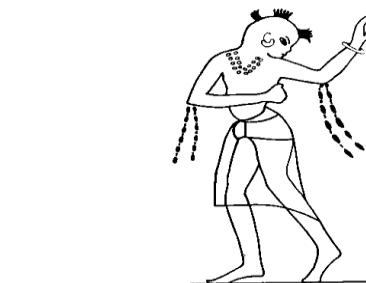
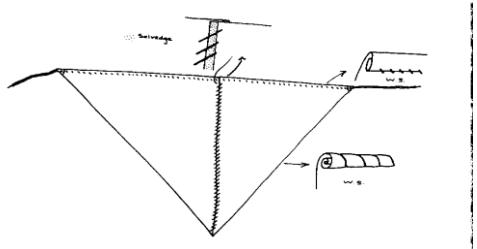
Loin Cloths



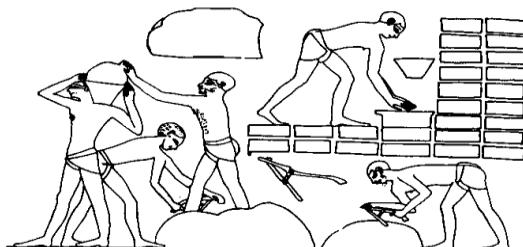
Man wearing a loin cloth open at front,
Saqqara, 5th Dynasty



Men harvesting flax wearing leather
loin cloths, tomb of Rekhmire.
18th Dynasty.



Female dancer wearing loin cloth
under a short skirt.



Brickmakers wearing leather
loin cloths, tomb of Rekhmire,
18th Dynasty

Cloth loincloths were used by most people throughout Pharaonic history leather loin cloths are worn from the Middle Kingdom and were only worn by men.

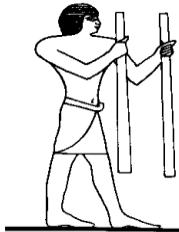
Kilts

In the Old Kingdom the kilt was worn alone. In the New Kingdom it was worn beneath or over other items. It was often pleated or decorated with tassles.



New Kingdom depiction of a man wearing two kilts (Egypt Centre, House of Death)

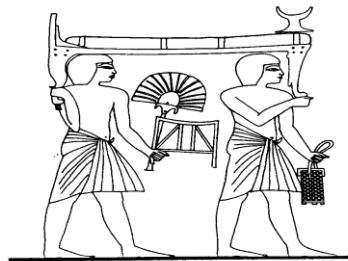
The kilt may appear rounded as less cloth is used around the waist than the hips. This is a typical Old Kingdom kilt (Vogelsang-Eastwood fig 4.1).



Some Egyptologists believed that the apron was part of the kilt, Vogesang-Eastwood believes it was separate.

Kilts may be pleated or tasseled. Cross-bar pleating was used in the Old and Middle Kingdom, perhaps to show that the owner had a chest full of clothes.

Sash Kilt A sash kilt is simply a large sash, often arranged in elaborate folds. These date from the New Kingdom.



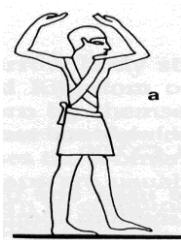
Offering bearers with sash kilts, Tomb of Ramose, 18th Dynasty



Sashes

Practical and decorative. Used to keep loin cloths, kilts, skirts, etc. in place. For men these were essential but for women they are usually only worn for strenuous activity.

Labourer wearing a short kilt with long sash, tomb of Menna, 18th Dynasty.



Body Straps

Worn around or across the body. These were usually worn by officials or dancers, perhaps to stop sweat dripping down the body.

Straps worn by a female dancer.

Shoulder strap worn with dress



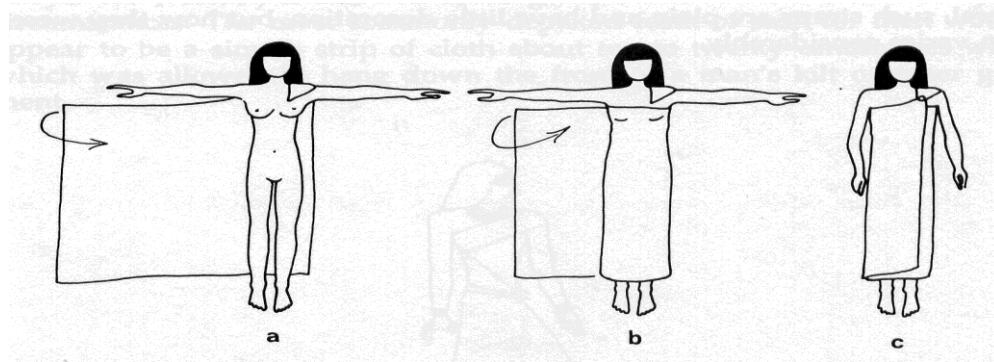
Skirts

(Wrap around, mid thigh to ankle length). Generally, the lower the social status the greater the chance she would be depicted in a skirt rather than a sheath dress. These were usually plain.

Wrap-Around Dress

Archaic Wrap-Around

Continued until at least the Middle-Kingdom for women. Worn by men until the 5th Dynasty. Longer for women..

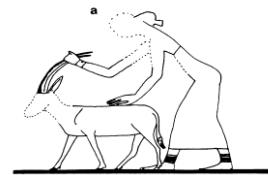


Simple Wrap-Around dress

Vogel-Eastwood argues that the so-called sheath dress was actually a wrap around. No examples of sheath dresses have been found. A wrap-around would explain why the dresses look close fitting. Vogel-Eastwood believes the so-called shoulder straps were body straps.

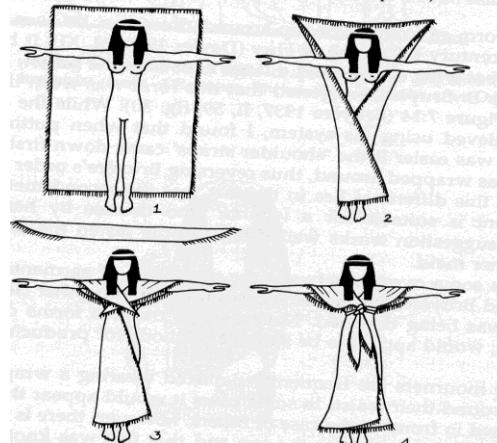
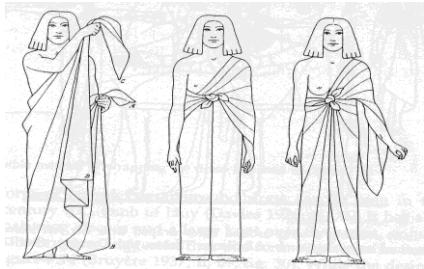
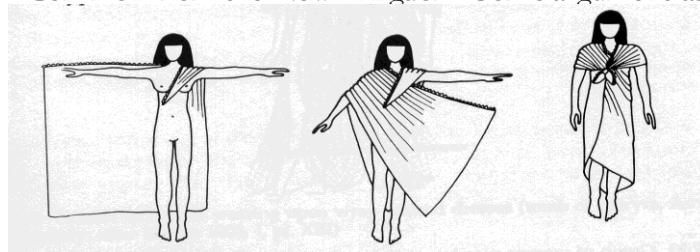
May be indistinguishable from bed linen or curtains. Creases, wear patterns can show these are worn.

Woman wearing wrap-around dress, 12th Dynasty



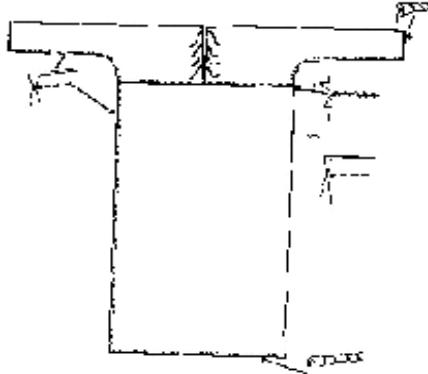
Complex Wrap-around dress

Common from the New Kingdom. Some argument as to how these would be tied.



V-necked dress

The sleeveless version is known from illustrations though no actual examples have been found. They are usually worn by older women.

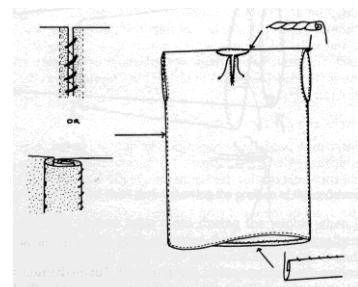


Over 15 examples of the sleeved examples are known. Some are pleated. These date from the First to the Eleventh Dynasty. All are from female graves.

Hall (1982:33) says these are too narrow and long to be worn everyday. Vogelsang-Eastwood (1993:125) disagrees on the narrowness and says the length may be due to incomplete pleating.

Bag Tunics

These were worn by men as well as women, though the short version was worn only by men. The full length version is perhaps the most common garment of both sexes. Sometimes separate sleeves were added. These could be decorated with beads, gold and faience sequins, applied bands, etc. Only one coloured example has ever been found. Men often wore these with kilts. Men wore them for best and women for every day.



Bead-net dresses

Only two of these have been found, one Fourth and one Fifth Dynasty. They were usually worn over a wrap-around dress. By the New Kingdom, few bead dresses are shown, except worn by goddesses and queens. Their use at this date may have been more symbolic, perhaps protective like the bead shrouds.

Shawls

Worn by men as well as women.

Cloak

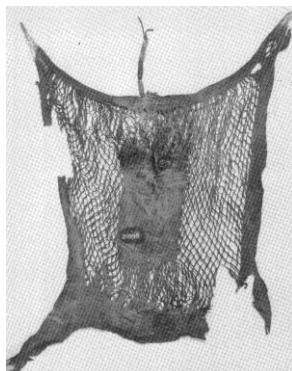
?or blankets. Worn by men and women. Long cloaks may be elaborately tied.
Some wrapped, some knotted.

Headgear

Skull cap
With beadwork

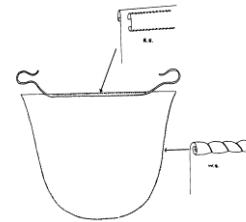


Children's Clothing



Kerchiefs

Worn by men and women



kerchief found in the
tomb of Tutankhamun

Further reading:

Hall, R. 1982 Garments in the Petrie Museum of Egyptian Archaeology, Textile History 13 (1) 27-45.

Vogelsang-Eastwood, G., 1993 Pharaonic Egyptian Clothing. EJ Brill.

Exploring KS2

KS2



**30
Minutes**

EQUIPMENT NEEDED:

- Hats/props
- Torches
- Resource book
- Object to find card

Key Stage 2

During this activity children are encouraged to take on the role of early 20th Century explorers using props from our 'Hat Box'. Through role play the children will re-enact the story of the discovery of Tutankhamun's tomb and pretend they have discovered a tomb full of ancient Egyptian treasures! They will have an opportunity to explore the House of Life gallery, searching for their favourite object on display to write about and draw. Later the children will share their work with others in their group and talk about the object they chose. At key stage 2 this activity it is all about understanding that all the objects in the galleries were discovered by explorers.

Older children can be given more in depth information and encouraged to write about the object and talk top the group about their choice and adults might like to see the MODES catalogue (if time) to find out more information about their object.

 developing thinking	<p>Children encouraged to ask and answer questions, express opinions. Creative skills (expressing ideas and imagination; get them to imagine life as an explorer and how they would feel if they discovered treasure.) Also to imagine what the object they have chosen was used for. Get them to think about ‘why’ they chose it and to express this on their worksheet as well as telling others about it. The main part of the activity is the session at the end where they share their work with the group.</p> <p>Problem-Solving Skills (ability to ask appropriate questions, make predictions and come to informed decisions); you ask the children rather than tell them about being an explorer and choosing an object for display in a museum. How would they feel if the object had been stolen from Egypt? Should the objects be given back?</p>
 developing communication	<p>Communication skills (to listen and speak) so encourage children to speak don’t just tell them facts, encourage responses. To build on vocabulary with unfamiliar words e.g. Tutankhamun. To encourage them to draw their object and write a label for it developing drawing and writing skills. Children tell the rest of their group about their chosen object developing speaking skills.</p>
 personal and social education	<p>Personal and Social Education (Get them to help one another, being polite, putting their hands up to answer/ask questions, highlight positive behaviour such as showing respect for the activity leader.) The children need to be given confidence to answer questions and ask questions too as well as share with others why they chose that particular object! All participation with the ‘sharing’ work session at the end should be encouraged and lots of praise given to raise self esteem.</p>



- At key stage 2, the pupils enjoy a story and play acting as long as it does not seem too unreal.
- It is suggested that you start this activity with the children in the upstairs foyer area outside the House of Life. Ask the children if they have heard of the discovery of Tutankhamun’s tomb and do they know who discovered it? If they don’t know you can tell the class ‘We are going to all pretend we are a great explorer called Howard Carter and we are going to discover the tomb of Tutankhamun!’

Point out to the class the picture of Howard Carter entering the tomb of Tutankhamun on their worksheets. Depending on the ability of the children you can give more information if appropriate. (see info on discovery of tomb)

- Use the pictures in the resource book to tell the children the story of the discovery. (no more than 5 mins)
- Use the props and get one child to be:
 - Howard Carter the explorer
 - Lord Caernarfon the benefactor
 - Egyptian official from the Dept of Antiquities
 - Lady Evelyn
 - Reporter from the Times!
- Others can also pretend to be archaeologists digging for the buried tomb!
- Give the explorer a lantern/torch and get them to peer into the doors of the gallery
- Ask the other children to all say together ‘what do you see’?
- The Explorer responds: ‘I can see wonderful things’!
- Ask the children to work in pairs
- Give each pair a torch and a laminated yellow coloured card with a material type. (or if the children are less able use the laminated salmon coloured card with a type

of object on it) Send them into the gallery as they are now great explorers to discover a ‘treasure’ to draw on their worksheet. You can also not give cards and let the children choose freely their favourite discovery.

- Tell the class not to forget to write on the sheet what
 - The object is
 - What it is made of
 - Why they like it
- If you have time you could show the laminated sheet of an object that has been catalogued in a museum in the resource book.
- You should go around the gallery giving guidance and helping the children so that after 10 minutes (maximum) they have drawn an object.
- Once the drawing has been completed ask the class to sit at the tables in the gallery and explain that as a class we are now going to look at the ‘treasure’ they have drawn.
- Get each child to come in turn and stand between the obelisks and show the rest of the group their drawing and to explain why they chose it and what they think it is made from. If the children are too shy they can just show the group on their table their work instead of the whole class.
You will probably need to encourage them!
- Keep asking each child in turn, until you run out of time!

**Pretend you are a great explorer
and have just found a tomb in
Egypt.**

**Find an object you like and draw
it.**

This object
is _____

1



The basics of the discovery of Tutankhamun's tomb

After several hard years, Howard Carter was introduced, in 1907, to Lord Carnarvon, an eager amateur who was prepared to supply the funds necessary for Carter's work to continue. Soon, Carter was supervising all of Lord Carnarvon's excavations.

Lord Carnarvon financed Carter's search for the tomb of a previously unknown Pharaoh, Tutankhamun, whose existence Carter had discovered. After a few months of fruitless searching, Carnarvon was becoming dissatisfied with the lack of return from his investment and, in 1922, he gave Carter one more season of funding to find the tomb.



Carter's house in the Theban Necropolis

On 4 November 1922, after 15 years of searching and being funded, Carter found the steps leading to Tutankhamun's tomb (subsequently designated KV62), by far the best preserved and most intact pharaonic tomb ever found in the Valley of the Kings. He wired Lord Carnarvon to come, and on 26 November 1922, with Lord Carnarvon, Carnarvon's daughter, and others in attendance, Carter made the famous "tiny breach in the top left hand corner" of the doorway, and was able to peer in by the light of a candle and see that many of the gold and ebony treasures were still in place. He did not yet know at that point whether it was "a tomb or merely a cache", but he did see a promising sealed doorway between two sentinel statues. When Carnarvon asked him if he saw anything, Carter replied: "Yes, wonderful things".

When in 1922 he discovered the tomb, it was said he found as well 150 gold amulets and even a death mask weighting 11 kilograms, with which the pharaoh was buried. Carter was thought to have used an axe to get the gold charms and the mummy was broken into 18 pieces. Due to the poor archaeological knowledge at the time, Carter left the mummy for hours without protection under the sun (in November, more than 35 degrees Celsius).



KV62 in the Valley of the Kings

The next several weeks were spent carefully cataloguing the contents of the antechamber. On February 16, 1923, Carter opened the sealed doorway, and found that it did indeed lead to a burial chamber, and he got his first glimpse of the sarcophagus of Tutankhamun.

Carter's own papers suggest that he, Lord Carnarvon and Lady Evelyn Herbert entered the tomb shortly after its discovery – without waiting for the arrival of Egyptian officials (as stipulated in their excavation permit). Artefacts and jewellery from the tomb were found in Carter's home after his death, suggesting that he had violated his permit.

Maths KS2



30 Minutes

**EQUIPMENT
NEEDED:**

- Whiteboard
- Resource book
- Laminated A3 Temple Accounts

Key Stage 2

Children will examine the way numbers were written in ancient Egypt, learn about unit value rather than place value and complete simple calculations using this base-10 system. They will be able to write their age, the number of their house and even the date before being encouraged to search the *House of Life* gallery counting specific objects on display and recording the data in ancient Egyptian numerals. This activity enables children to practice an activity which is considered an essential requirement to their education, whilst understanding how the ancient Egyptians approached mathematics and measuring. Older children can be encouraged to add subtract, multiply and divide and see the connections between them.

The group of children should be sat at the tables facing the whiteboard. You should use the whiteboard extensively during this activity. Encourage the children to come and write on the whiteboard!

 developing thinking	<p>Children encouraged to ask and answer questions, express opinions. Encourage children to: ask questions, explore alternative ideas and make links with previous learning in order to solve problems. Take time to answer them. Gather, select, organise and use information, and identify patterns and relationships. Predict outcomes, reason mathematically when investigating, and analyse and interpret mathematical information. Describe what they have learned; reflect on their work by evaluating their results. Don't just 'talk at' the children and tell them the answers. Encourage them to select the appropriate numerical sign. If possible illustrate the relationship between addition and subtraction Calculating problems using the Egyptian numeral system, bartering etc. Encourage children to check over their work</p>
 developing number	<p>Learners develop their number skills across the curriculum by using Mathematical information, calculating, and interpreting and presenting findings. In mathematics, learners use their number skills throughout the programme of study when solving problems in a variety of practical and relevant contexts and when investigating within mathematics itself. Encourage children to calculate simple addition and subtraction problems. Encourage children to work out problem and tell you know the answers Encourage children to develop their number skills by learning a new number system. Encourage children and give them an opportunity to learn more about handling data (writing down calculations).</p>
 developing communication	<p>Learners develop their communication skills across the curriculum through the skills of oracy, reading, writing and wider communication. In mathematics, learners listen and respond to others. They discuss their work with others using appropriate mathematical language. They read and extract information from mathematical texts. When solving problems, they present their findings and reasoning orally and in writing, using symbols. Explain any mathematical terms/symbols in a simple way. Listen and respond to the children's questions and ideas Encourage them to discuss their work Encourage them to use the correct mathematical language e.g. numbers Encourage them to read their work sheets and write their answers using correct symbols.</p>

 personal and social education	<p>Learners should be given opportunities to promote their health and emotional well-being and moral and spiritual development; Mathematics contributes to learners' personal and social education by providing opportunities to apply mathematics to real-life problems. Encourage children to think about real-life problems e.g calculating simple mathematical sums working out how many items they have or need. Encourage them to listen and help one another, being polite, turn taking, highlight a positive attitude and positive behaviour.</p> <p><u>The children need to be given confidence to answer questions and ask you questions too!</u></p>
---	---



- Ask the children to turn to Page 1 of the Egyptian Mathematics worksheet.
- First explain that the ancient Egyptians did not use numbers like we do today, 1, 2, 3, 4 etc. They used symbols, essentially hieroglyphs.
- The class are now going to learn the symbols and you should step through each one on the first page of the worksheet. Draw examples on the whiteboard showing the children how to draw each symbol. Encourage the children to come and draw an example on the whiteboard (depends on group size).
- On the second page of the worksheet it gets more difficult when the children have to combine symbols to represent a number.



- Give an example on the board of a number such as 44. 4 hobbles, $4 \times 10 = 40$ and 4 units = 44.

This may seem complex to the children at first but assure them they will soon get the idea and you will help them.

- Ask the children to have a go writing their house number in Egyptian. Suggest a number such as 35 for those children that do not have a house number. Remind the children they can ask for help by raising their hand.
- Once the children have finished this task, ask a couple of the children what their house number is and ask them to tell you what Egyptian symbols they used. Ensure you write this on the whiteboard for the whole class to see.
- Carry on in the same manner with the number of days in the year, this year and the number of students in Swansea University.

Answers: *Days in the year 365 = 3 Pieces of Rope, 6 Hobbles and 5 units.*

The year 2016 = 2 Lotus Flowers, 1 hobble, and 6 units.

The number of students 14,000 = 1 Finger and 4 Lotus flowers.



- If you have time, continue onto the Egyptian sums and exploring. If the class have struggled with understanding the numbers you may wish to skip the sums and go straight onto the exploring on page 3 of their worksheet. If you are short of time you should at least go through the examples of the sums given on the sheet and suggest the class continue the remainder of the sheet back at school.

Answers:

$$13 + 8 = 21$$

$$\begin{array}{r}
 n \quad ||| \\
 \quad ||| \\
 \hline
 n n \mid \\
 \hline
 n
 \end{array}$$

$$\begin{array}{r}
 + \\
 \hline
 \end{array}$$

$$34 + 42 = 76$$

$$\begin{array}{r}
 n \quad ||| \\
 nn \quad ||| \\
 \hline
 n n n \mid \quad ||| \\
 \hline
 n n n
 \end{array}$$

$$\begin{array}{r}
 + \\
 \hline
 \end{array}$$

$$49 - 18 = 31$$

$$\begin{array}{r}
 nn \quad ||| \\
 nn \quad ||| \\
 \hline
 n \quad ||| \\
 \hline
 \end{array}$$

$$\begin{array}{r}
 - \\
 \hline
 \end{array}$$

$$\begin{array}{r}
 \hline
 n n n \mid
 \end{array}$$

If the class are doing well, ask them to continue with the four Egyptian sums at the bottom of page 2 on their worksheets.

$$67 - 53 = 14$$

$$\begin{array}{r}
 n n n \mid \quad ||| \\
 n n n \quad ||| \\
 \hline
 n n \quad ||| \\
 \hline
 n \quad ||| \\
 \hline
 \end{array}$$

$$\begin{array}{r}
 - \\
 \hline
 \end{array}$$

$$54 + 33 = 87$$

$$\begin{array}{r}
 n n n \quad ||| \\
 nn \quad ||| \\
 \hline
 n n \quad ||| \\
 \hline
 n n n \quad ||| \\
 \hline
 n n n \quad ||| \\
 \hline
 \end{array}$$

$$\begin{array}{r}
 + \\
 \hline
 \end{array}$$

$$322 - 211 = 111$$

$$\begin{array}{r}
 \varrho \varrho n \mid \\
 \varrho \quad n \mid \\
 \hline
 \varrho \varrho n \mid \\
 \hline
 \varrho n \mid \\
 \hline
 \end{array}$$

$$\begin{array}{r}
 - \\
 \hline
 \end{array}$$

$$54 + 46 = 100$$

$$\begin{array}{r}
 n n n \quad ||| \\
 nn \quad ||| \\
 \hline
 nn \quad ||| \\
 \hline
 n n n \quad ||| \\
 \hline
 n n n \quad ||| \\
 \hline
 \varrho \\
 \hline
 \varrho \quad n
 \end{array}$$

$$\begin{array}{r}
 + \\
 \hline
 \end{array}$$

- In the exploring section ask the children to walk around the gallery and count the number of objects they can find against each category on page 3 of their worksheets. Ask the children to ensure they write their answers in Egyptian.
- You may need to direct them to the correct cases!
- Do not worry about them not counting the correct number of items in the cases. It is the child's interpretation that matters as long as the Egyptian corresponds to what they say the number is!
- Show the children the objects in the maths case.

We are going to look at the way the Ancient Egyptians wrote numbers using hieroglyphs over 4,000 years ago.

	1	<i>These are the units 2 is 3 is </i>	<input type="text"/>
	10	<i>This is a Cattle Hobble</i>	<input type="text"/> Write the number 30 in the box
	100	<i>This is a Piece of Rope</i>	<input type="text"/> Write the number 400 in the box
	1,000	<i>This is a Lotus Flower</i>	<input type="text"/> Write the number 2000 in the box
	10,000	<i>This is a Finger</i>	<input type="text"/> Write the number 30,000 in the box
	100,000	<i>This is a Tadpole</i>	<input type="text"/> Write the number 200,000 in the box
	1 Million	<i>This is a God, holding up the sky</i>	<input type="text"/> Write the number 1 million in the box
Using Egyptian numbers can you write your age in this box		<input type="text"/>	
The number of your house?	<input type="text"/>	The number of days in the year (365)	<input type="text"/>
This year	<input type="text"/>	The number of students at Swansea University (14,000)	<input type="text"/>

Here are some examples of Egyptian sums

$$\begin{array}{r}
 28 \\
 44 + \\
 \hline
 72
 \end{array}$$

Diagram illustrating Egyptian addition:

The diagram shows the addition of 28 and 44. The first row has two 'nn' symbols above three vertical bars. The second row has two 'nn' symbols above four vertical bars. A box contains the text: "Add the units first. These make 12 which is nn || | down, carry nn". The third row shows the sum: two 'nn' symbols above five vertical bars, with a 'nn' symbol below it.

Add the units first
These make 12
which is nn || |
| | down, carry nn

$$\begin{array}{r}
 42 \\
 21 - \\
 \hline
 21
 \end{array}$$

Diagram illustrating Egyptian subtraction:

The diagram shows the subtraction of 21 from 42. The first row has two 'nn' symbols above four vertical bars. The second row has two 'nn' symbols above three vertical bars. The third row shows the result: two 'nn' symbols above three vertical bars.

We are now going to find and count some objects in the gallery.
Remember to write your answers in Egyptian!

- 1 Look in the metal-work case, how many axes are there?

- 2 How many arrow-heads can you find?

- 3 Look in the faience case, how many shabtis can you find?

- 4 Look in the Amarna case, how many collars can you find?

- 5 How many head-rests can you find?

- 6 Look in the jewellery case, how many necklaces can you find?

- 7 How many marbles can you see in the games case?

Measuring KS2



30 Minutes

EQUIPMENT NEEDED:

- Whiteboard
- Resource book
- Resource box

The children examine the measuring units used by the ancient Egyptians and decide which ones to apply in order to measure various objects of different lengths. They will compare ancient measuring units with modern measuring units and recognise the imperfections of the ‘non-standard’ units used by the ancient Egyptians. They will be encouraged to work in pairs to measure things around them including each other, and even the length of the House of Life gallery itself.

Older children can be encouraged to measure more complex objects.

 developing thinking	<p>Children encouraged to ask and answer questions, express opinions. Encourage children to: ask questions, take time to answer them, explore alternative ideas and ask them what they already know about measuring to make links with previous learning in order to solve problems. Gather, select, organise and use information. Encourage them to select the appropriate unit of measurement. Don't just ‘talk at’ the children and tell them the answers get them to make predictions and analyse and interpret information. Describe what they have learned, reflect on their work by evaluating their results in line with the original problem, and justify their conclusions and generalisations. Look for ways to overcome difficulties (odd shaped object - which way can it be measured?) Encourage children to check over their work</p>
 developing number	<p>Learners develop their number skills across the curriculum by using Mathematical information, calculating, and interpreting and presenting findings. Get children to calculate simple measuring problems. Get children to work out problem and let you know the answers Encourage children to develop their skills by learning a new measuring system. Encourage children and give them an opportunity to learn more about shapes and space (when measuring them), more about measuring (choose different size objects) and handling data (writing down measurements and calculations).</p>
 developing communication	<p>Learners develop their communication skills across the curriculum through the skills of oracy, reading, writing and wider communication. In mathematics, learners listen and respond to others. They discuss their work with others using appropriate mathematical language and increase their vocabulary learning new words e.g. shabti, cubit etc . They read and extract information from mathematical texts. When solving problems, they present their findings and reasoning orally and in writing, using symbols, diagrams, tables and graphs as appropriate. Explain any measuring terms/symbols in a simple way. e.g. cubit Listen and respond to the children’s questions and ideas Encourage them to discuss their work. Encourage them to use the correct mathematical language e.g. units of measure Encourage them to read their work sheets and write their answers using correct symbols etc.</p>
 personal and social education	<p>Learners should be given opportunities to promote their health and emotional well-being and moral and spiritual development. Measuring contributes to learners' personal and social education by providing opportunities to apply mathematics to real-life problems. Encourage children to think about real-life problems e.g measuring a building or the play ground. Encourage them to listen and help one another, being polite, turn taking, highlight a positive attitude and positive behaviour. The children need to be given confidence to answer questions and ask you questions too!</p>

The group of children should be sat at the tables in the upstairs gallery facing the maths case.



- Ask the children to turn to Page 1 of the Egyptian Measuring worksheet.
- First look at how we measure things today and relate it to the rulers they use at school. Ask the question of how many centimetres are in a metre. **Answer: 100**
- You should next explain the Egyptian measurements demonstrating with your hands, fingers and arm. Suggest to the class that they should have a go and show you their digit, palm, span and cubit's.
- Ask for a volunteer (small child!) who will come and stand at the front of the class next to you. Now measure your cubit against the child's cubit. Ask the class what would happen if we both built a wall starting at different ends 6 cubits high. Would the wall be okay? Would it be straight? The answer is no as the child's cubit will be much shorter than yours. This will highlight the problem of using non-standard units. Ask how the ancient Egyptians got over this - any ideas?

Answer: to agree and standardise the length of the measurement. Explain the Ancient Egyptians solved this problem by using the **Pharaoh's Cubit**. (The Royal Cubit = 52.4cm) This was very important for measuring fields so that everyone got taxed fairly and couldn't claim that their fields were smaller than they actually were!
- Ask the class to turn over to page 2 of their worksheet.
- You are now going to complete an exercise to decide which type of measurement (digit, palm, span or cubit) to use.

The first box asks which method could you use to measure the length of your pencil, and the second box asks which method could you use to measure the width of your clipboard?

Get the children to predict which measurement will be best.
- They then have to measure their pencil and clipboard using their chosen measurement and write down their answers. (**Note: they don't all have to arrive at the same answer!**)
- Next move onto the section where the children should measure objects around the gallery. In pairs, give the children about 10 minutes for the children to answer the next four questions.

The height of your chair.
The height of the maths case.
The height of yourself.
The height of your partner.

Bring the class back together and explain that now we are going to measure the length of the gallery. Ask which measurement should we use?

Answer: Cubit. Remind the class the problem with using non-standard units. My cubit or your cubit? Prompt them to Answer by saying **The Pharaohs Cubit**.

Using a knotted rope with the **Pharaohs Cubit** (The Royal Cubit = 52.4cm). Explain this would have been used by the Egyptians for big projects such as buildings or measuring a field in Ancient Egypt.

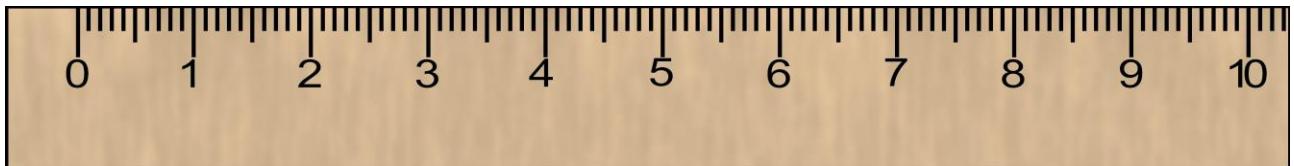
Hold one end, and get an education assistant to hold the other end. Then ask the children to go along the rope counting the knots and see what answers they get. It is likely to be one or two out, don't worry about this, it just demonstrates how easy it is to make a mistake counting knots on a rope.



- If there is time ask the group to work in pairs and measure objects using the 4 different units of measure.
- Show the children the rope in the maths case

How do we measure things today?

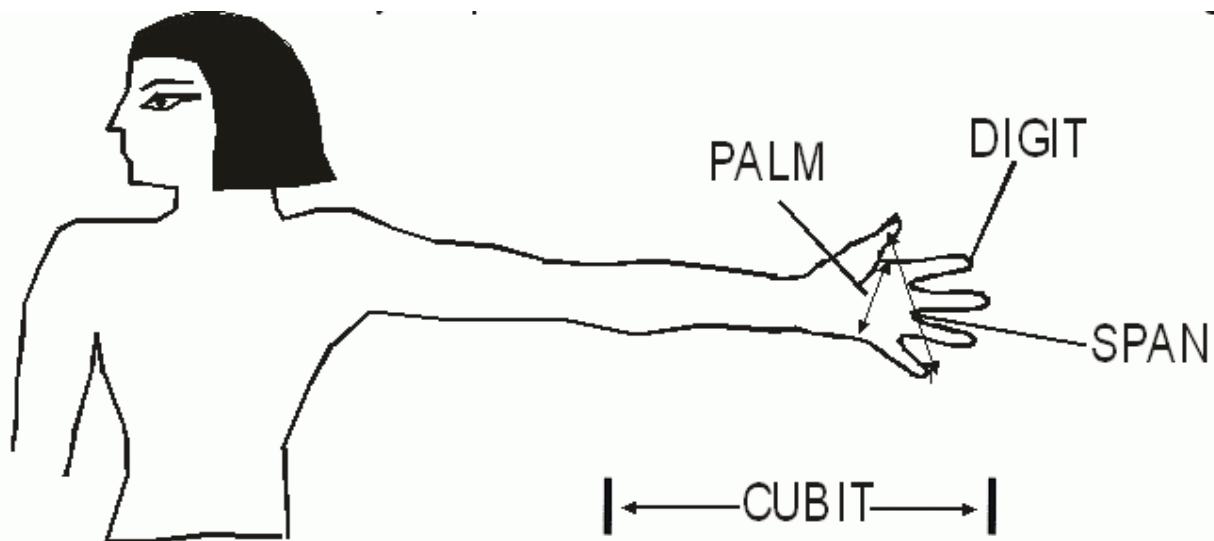
This ruler shows centimetres (cm).



Do you know how many centimetres are in a metre?

100

But how did the Egyptians measure things **over 3,500 years ago?**



The ancient Egyptians used their arms and hands!

There are four measurements that the ancient Egyptians used.

DIGIT The width of a finger

PALM The width of your palm

SPAN The widest your hand can spread from thumb to little finger

CUBIT The length from your elbow to the end of your middle finger

PHARAOH's CUBIT The length from the Kings elbow to the end of his middle finger

What could you use to measure the length of your pencil?

Using this measurement, how long is your pencil?

What could you use to measure the width of your clipboard?

Using this measurement, how wide is your clipboard?

In pairs have a go at measuring the following. Make sure you write down which measurement you have used. Digit, Palm, Span or Cubit.

The height of your chair

The height of the Maths case

Your height

Your partners height



Did you know that the ancient Egyptians used a knotted rope to measure long distances like fields? Each knot was a cubit apart.

The Egyptians used **the Pharaoh's cubit** for the knotted rope so that everyone used the same length cubit when measuring their fields.



The PHARAOH'S CUBIT = 52.4cm

Now measure the length of gallery using the knotted rope. **Count the knots!**



30 Minutes

EQUIPMENT NEEDED:

- Work sheets
- Colouring pencils
- Torches
- Resource book
- Pop up house sheets

Key Stage 2

This activity is all about understanding that people of a past civilisation lived in a home just as we do, and although some of the materials were different the basic necessities are the same as today e.g. shelter from the elements, light, somewhere to rest, a place for cooking etc. During this activity children are encouraged to look around the gallery and find items that would have been used in the ancient Egyptian home, making links to modern equivalents. Later the children have the opportunity to make their very own pop-up ancient Egyptian home to take back to school! At key stage 2, pupils enjoy discovering things and answering questions about what they already know. Older children can be given more in depth information and encouraged to write more detail about the objects they have discovered.

 developing thinking	<p>Children encouraged to ask and answer questions, express opinions. Creative skills- expressing ideas and imagination; get them to imagine life in an ancient Egyptian house. Encourage children to imagine using one of the artefacts in ancient Egypt. For example with the headrest ask them if they think it would have been comfortable – let them try out the replica headrest!</p> <p>Make links with prior knowledge - imagine what the objects they discover were used for and do we use anything similar today? Encourage children to show curiosity and explore cases in the upstairs gallery to help generate their ideas.</p> <p>Problem-Solving Skills- ability to ask appropriate questions, make predictions and come to informed decisions; you ask the children rather than tell them about the differences and similarities of the ancient Egyptian house and its construction.</p>
 developing communication	<p>Communication skills - to listen, speak, read and write. Encourage children to make responses don't just tell them facts. To build on vocabulary with unfamiliar words e.g. mud-brick. Encourage children to read and write their answers on the work sheets and to colour and construct their pop-up home to take back to school. Encourage children to tell the rest of the group about what they have discovered - developing speaking skills.</p>
 developing number	<p>Developing number skills - calculating, interpreting and presenting findings. Encourage children to look around the galleries to find and count objects and record the data they have collected.</p>
 personal and social education	<p>Personal and Social Education – encourage children to help one another, being polite, putting their hands up to answer/ask questions, highlight positive behaviour such as showing respect for the activity leader. The children need to be given confidence to answer questions and ask questions too as well as share with others what they have discovered. All working together in the craft activity making the house and encourage children to ‘share’ their work at the end and give praise to raise self esteem. Children recognise and gain a positive awareness of their own and ancient cultures. Dexterity and motor skills are developed while assembling the pop-up-house!</p>



The number of children in a group for this activity should ideally be between 6 and 20.
Everyone should be seated around the table(s) in House of Life to begin this activity.

Explain the richest people in Egypt including the Pharaoh would have lived in large houses made of stone, with many rooms and gardens, and they would have been highly decorated with scenes painted with many different colours. The poorer people in Egypt would have lived in much smaller houses built using mud, with only one or two rooms for the entire family. They would not have been highly decorated with paintings, and would not have lush gardens.

Use the visual aid of the ancient Egyptian house to explain various characteristics of an ancient Egyptian home. Ensure to make comparisons with modern day homes.

Points of interest: Cooking on the roof, flat roof made of reeds what shape roof do they have is it pitched? Why? To enable rain to drain off the roof.

Question 1 - asks the children to look at the images of four different artefacts that are connected to the ancient Egyptian home and to guess what they think they might be (three possible answers given). The education leader should ask for one of the children to read out the three possible answers, and then ask the group as a whole to predict the correct answer. When the correct answer is found, the children should then be asked to circle it on their worksheets. You should explain what each artefact is, its significance to a rich or poor home, and make modern comparisons.

Answers: **Brick Mould** - The Egyptians used mud from the Nile to make bricks to build their houses. These bricks were made by mixing the mud with chopped straw which made the brick stronger. The mixture was then poured into a wooden brick mould just like this one, and placed in the hot sun to dry out and harden the brick. **Modern bricks are made from a mix of clay, sand, lime or concrete and then fired in a kiln.**

Pottery Stool - Stools to sit on were made of different things like wood, stone or pottery. They could be highly decorated or left plain. This pottery stool was made to look like one made of wood. **Modern stools and chairs are usually always made of wood or metal as well as plastic especially for outdoor chairs. We don't use pottery to make stools anymore.**

Headrest/Pillow - The poor people slept on mats on the floor while the rich had wooden beds with a headrest like this, which were mostly made of wood. They could sometimes be wrapped with linen to make them more comfortable. **Modern pillows are soft and cushioned, made to gently support the head. They are sometimes made using feathers, cotton or even memory foam.**

Oil Lamp - Oil lamps like this would have been used to light people homes. Oil made using animal or vegetable fats would be poured into the lamp and a wick would have been placed inside. Sometimes the wick would have been covered in salt to produce a brighter flame. **Modern homes are lit with energy efficient light bulbs powered by electricity. These can be really bright and there can be many used in one room. However in case of power cuts some people still keep candles in their homes to light up the darkness.**

After all four items have been correctly identified, the question then asks the children to go around the gallery and count how many of each artefact they can see on display.

Answers: 1, 5, 5, 2

Pop up house: Once the worksheet is complete, hand the children the pop up house.

If there is time allow the children to colour in their houses. As they are colouring point out features of the house e.g the doors, the grain stores, painted columns, fig tree, etc what were these features used for and do they tell us about the occupants - would this house have belonged to a rich or poor person? **Remember to tell them to write their names on the back!**

When the house is decorated, demonstrate step-by-step to the group using the template where the children need to fold in order to make the house pop up. When all the children have successfully made their pop up house, instruct them to flatten them again so they can be safely taken back to school.

Page 1

The Home (Key Stage 2)



The ancient Egyptian built their homes out of bricks made of mud that they gathered from the Nile. If they were rich they could build big houses with many highly decorated rooms and lots of furniture, but if they were poor then their homes would usually be very small, and very plain.

1. The four pictures below show items that would have been found in an ancient Egyptian home. Try to guess what you think they might be and circle the correct answer.



Then look around the gallery and count how many you can find on display!



- a. Musical Instrument
- b. Bread Mould
- c. Mud Brick Mould

How many can you find in the gallery?

1: in technology case



- a. Stool
- b. Pot
- c. Brick

How many can you find in the gallery?

5:
1 pottery and 2 stone in Amana case, 1 replica in technology and wood work case



- a. Pot Stand
- b. Headrest/Pillow
- c. Seesaw

How many can you find in the gallery?

5:
2 in wood case 1 in technology 1 handling tray 1 replica



- a. Flower petal
- b. Cup
- c. Oil Lamp

How many can you find in the gallery?

2:
pottery case

Writing KS2



30 Minutes EQUIPMENT NEEDED:

- White board
- Rosetta Stone replica
- Resource book

Key Stage 2

During this activity children will take part in scribe school as they learn the basic ancient Egyptian alphabet. They will work out which direction to read hieroglyphs, find out why vowels were often omitted and learn how to write their name phonetically. Children are also taught the religious significance of hieroglyphic writing and will discover why the king's name was always written inside a cartouche. This activity is all about picture association and children are encouraged to think more about the alphabet they use everyday. It challenges them to think that not everyone (particularly in ancient times) wrote in the same way. With the use of the pupil's first name, an educator at KS2 can bring alive the Egyptian writing system.

During this activity children will look at different forms of writing systems. Older children can be shown a more complicated grammatical structure. Older children and adults might like to see the offering formula on the Tjenti stela and be encouraged to find more in the museum. You could point out the cartouches in the Amarna case and mention the ones in the Kings case in the House of Death.

 developing thinking	Children encouraged to ask and answer questions about scribe school and ancient Egyptian writing. Make links with prior knowledge and discuss the types of hieroglyph signs used, what they represent and their sound value (phonetics). Encourage them to express opinions, show curiosity and explore the writing case in the upstairs gallery to help generate their ideas.
 developing communication	Listening and discussing different types of hieroglyph signs used and who did the writing! Discuss the type of sound value for each symbol and compare with the sound value used today. Encourage children to increase confidence speaking using a growing vocabulary e.g. hieroglyphics, cartouche etc. Children are encouraged to write their name in hieroglyphs inside their cartouche, thinking of the religious significance of the writing and cartouche as well as the phonetic sound value in contrast to writing it out as it is spelt in modern times.
 personal and social education	Children need to listen to others and wait their turn, developing interpersonal skills. Encouraged to help each other with writing. Helping children recognise and gain a positive awareness of their own and ancient cultures

YOU WILL NEED TO USE THE WHITE BOARD FOR THIS ACTIVITY.



- First set the scene explain you are all in 'scribe school' in ancient Egypt. Ask who knows what a 'scribe' is? Q. Would all children in ancient Egypt go to school? Ans. No! Q. How many children out of 100 would go to school? Ans. 1! Q. Would this child be a girl or a boy? Ans. Boy! Tell them how *lucky* they are that they can go to school!!! However, life in scribe school is very hard! (Read info sheet on writing) Only give enough info as appropriate to the ability of the children!
- The first section on page 1 is all about finding out about the capabilities of the pupils. This will give you a better understanding of their capability for the more advanced exercises
- Ask the class how many letters there are in the Alphabet they use every day.
*Answers: English, 26 Welsh, 28*²
- Next how many Egyptian hieroglyphs are there? *Answer: At least 6,000*

² <http://www.bbc.co.uk/wales/catchphrase/catchphrase1/lessons/lesson1.shtml>

- How many vowels are in the English Alphabet? **Answer: 5**
- What are the vowels? Consider asking the class to shout them out as a group.
Answer: A E I O U
- Ask the class if they can name the stone that allows us to read hieroglyphs today. *Don't forget you can show the class the replica stone we have with the hieroglyphic, demotic and Greek writing* **Answer: ROSETTA Stone. This is on display in the British Museum**
- Frenchman called Champollion could read the other languages so deciphered the hieroglyphs
- Ask the class where we might find hieroglyphs. **Answer: All are correct; Tombs, Pyramids, Coffins, Temples and Statues.**

Don't forget to use the resource book with the photo's of hieroglyphs



If you have greater than 25 minutes with the class, consider asking the class in pairs to look around the gallery and find objects with hieroglyphs written on them. Ask them to note the material it is made from e.g. stone, wood, papyrus etc. Bring the class back together in a group and ask them what they have found.

- Ask the class if they can read R U CMNG 4 T **Answer: Are you coming for tea**
Explain that the Ancient Egyptian also took short-cuts in writing in the same way we do today when texting with a mobile phone. This was to cut down the number of symbols the Egyptians had to paint and carve, as it was very time consuming task.
- On page 2, first ask the class what the shape is where they are going to write their names. *Suggest drawing it on the board.* **Answer : Cartouche**
- Ask the class whose name they think would be written in a cartouche **Answer: Pharaoh**

Explain that the cartouche outline represents a length of knotted tope. The Kings' names were written inside for their name to be protected forever. (see info sheet)

- Ask the class to guess the name in the first cartouche. (answer Wendy)
- Ask the class to write their first name in English on the line above the blank cartouche
- Ask the class to find the letters of their name in the Egyptian hieroglyphs and draw the symbols. Do not ask the class to take vowels out at this point. If a pupil cannot find a letter such as U, V or X , then just explain it should be omitted at this point.
Don't forget to give plenty of help. Ask the pupils to put their hand up if they need help.
- If the class are advanced and there is time, explain that the Ancient Egyptians did not use vowels.



- Write the vowels on the board.
- Explain the example using SIMON. Essentially when the vowels are taken out, some names no longer sound right, so other letters would be substituted. In this case a Y to make SYMN.
- Ask the class to write their first name in English and take the vowels out. Then get them to say their names, if it no longer sounds right, ask them to consider what other letters could be used. Then finally draw the hieroglyph symbols for their adjusted first name in the bottom cartouche.
- Emphasise that they are going to write their name how it **SOUNDS** (phonetics) NOT how it is **SPELT!**

You could consider doing this exercise as a class rather than individually. Ask for a volunteer and get the pupil to call out their first name without the vowels, next ask the class if it sounds right and what other letters could be substituted.

You may find some names still do not work with substituted letters, in that case explain that

Egyptians had quite different names from our modern ones today

- You could consider asking the class what a particular hieroglyph picture represents
 - Point out some objects in the gallery with hieroglyphs (writing case, stela)
 - Point out objects of different materials that can be written on
- Q&A**
- If you are asked what the picture of a particular hieroglyph represents, there is a glossary at the end of this section. There is also a picture resource book available to show the class.
 - The Rosetta Stone (see info sheet)
 - It was found in 1800 by Napoleon's troops in a village called Rosetta
 - It now resides in the British Museum
 - It was a French man Jean François Champollion who interpreted the hieroglyphs in 1822. Thomas Young was Champollion's English counterpart.

Egyptian Alphabet

The alphabet we use in the Egypt Centre is based on what are known as the Uniliteral signs. The names of the symbols have been taken from Gardiner³.

Symbol	Letter	Object	Symbol	Letter	Object
	A	<i>Egyptian Vulture</i>		O	<i>Lasso</i>
	B	<i>Foot</i>		P	<i>Stool</i>
	C/K	<i>Basket with handle</i>		Q	<i>Hill slope</i>
	D	<i>Hand</i>		R	<i>Mouth</i>
	I/EE	<i>Flowering reed</i>		S	<i>Folded cloth</i>
	F	<i>Horned viper</i>		T	<i>Loaf</i>
	G	<i>Stand for jar</i>		W	<i>Quail chick</i>
	H	<i>Reed shelter in a field</i>		Y	<i>Double flowering reed</i>
	J	<i>Snake</i>		Z	<i>Bolt</i>
	L	<i>Lion</i>	Other	useful	sounds

³ Gardiner (1963) *Egyptian grammar; being an introduction to the study of hieroglyphs*. Oxford: The Clarendon Press
©The Egypt Centre October 2017

	M	<i>Owl</i>			SH	<i>Pool</i>
	N	<i>Water</i>			CH	<i>Tethering rope</i>

Are you as clever as an Egyptian Scribe?

1. How many letters are there in the alphabet you use everyday?

2. Roughly how many Egyptian hieroglyphs do you think there are?

3. How many vowels are there in the English alphabet?

4. What are the vowels? Write them down here

5. Do you know the name of the stone that allows us to read hieroglyphs today?

R

6. Tick the places where we might find hieroglyphs?

- a) Tombs
- b) Pyramids
- c) Coffins
- d) Temples
- e) Statues

7. Can you find an object in the gallery with hieroglyphs written on it? Write what it is here.

8. What is this object made from?

Did you know that the Ancient Egyptians also took short cuts?

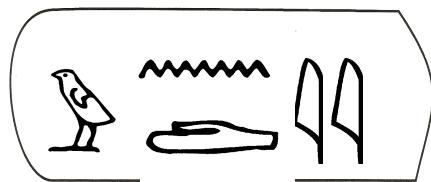
They would miss out letters in the same way as we do when we text someone today using a mobile phone.

Can you read the following message? What does it say?

R U CMNG 4 T

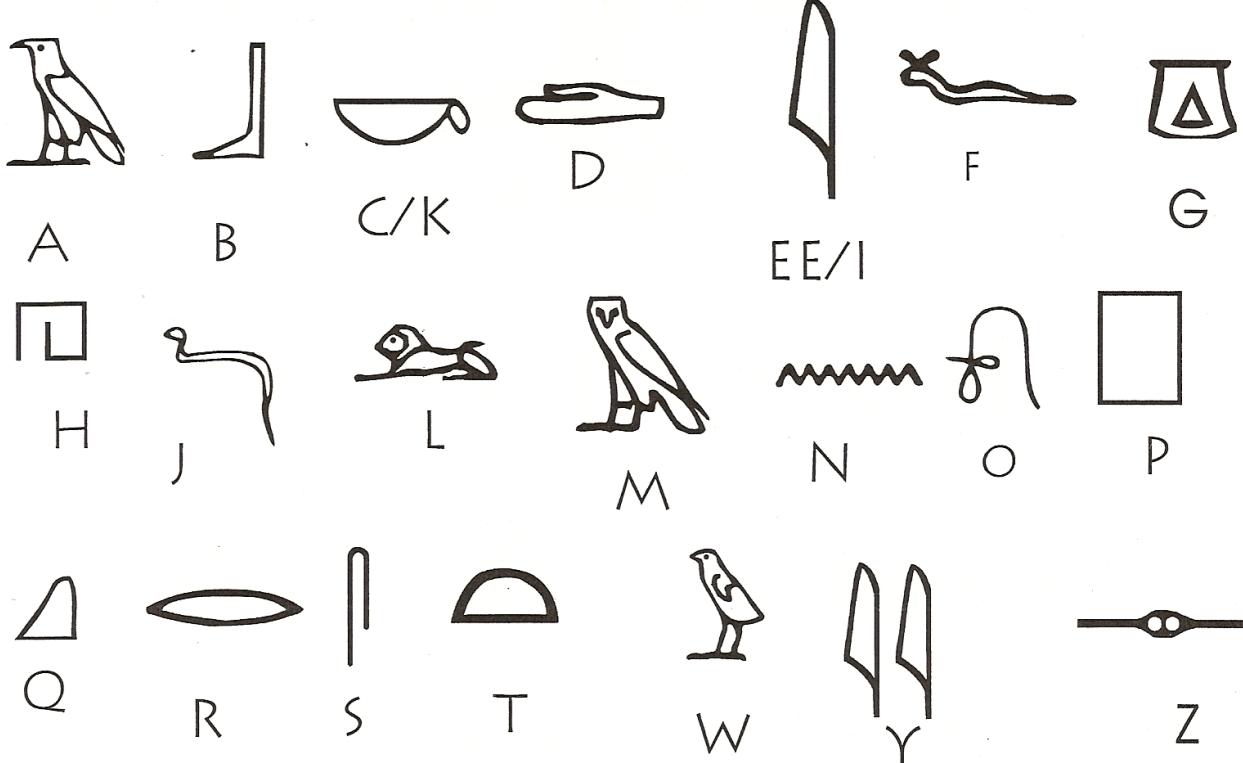
The Ancient Egyptians did not use vowels. The problem is that without vowels some names no longer make sense. Example: **SIMON** without vowels becomes **SMN**. The Ancient Egyptians would substitute letters to make the name sound right. For **SIMON** we could use a **Y** so we end up with **SYMN**.

Now try and guess the name in the cartouche:



Now try and write your first name without the vowels. Remember it is how your name **SOUNDS** not how it is spelt!

Here is the alphabet in Ancient Egyptian Hieroglyphs.



Ancient Egyptian Writing Information

Literacy

During Egypt's ancient past very few people could read or write. It has been estimated that in Pharaonic Egypt less than 1% of the population would have been literate with about 10% in the Graeco-Roman Period. Further more, evidence suggest that only elite boys would have gone to scribal school. These included the scribal bureaucracy, whose jobs would have included collecting taxes, recording documents related to law and order as well as writing religious texts. New Kingdom school texts show that reading and writing was learned by copying out well-known 'classics', at first in cursive hieroglyph and then in *hieratic* script. Papyrus was too expensive for beginners, so potsherds and flakes of limestone (*ostraca*) were used. Training to be a scribe took 12 years. Scribes had certain privileges including relief from taxes. Scribes were therefore regarded as important members of the elite class, and it was popular for tomb owners to be shown in the typical cross-legged scribal pose, with papyrus scroll in front of them, even if they had never been scribes! Indeed the title 'scribe' was proudly displayed on funerary monuments.

The ancient Egyptian wrote on and used various media, including inscriptions incised in stone, script painted on stone, linen and papyrus and impressions made in clay. Brushes, chisels and reed pens were used. Papyrus is perhaps the most well known medium. Papyrus paper comes from the papyrus plant which grows along the Nile. Strips of the stalk are laid across each other and pressed together. In the downstairs gallery you can see a piece of ancient papyri with part of the *Book of the Dead* written thereon.

The hieroglyphic symbol for the scribe was the palette of ink in black and red. In the case you can see fragments of two stone ink palettes, probably used in a funerary setting. Most scribal palettes would have been made of wood.

We usually associate Egyptian writing with hieroglyphs. However, several types of written scripts were used in Egypt. We will look at 4 of them.

The four different scripts

When we think of Egyptian writing, we usually imagine the picture writing known as hieroglyphs. However, by the late period of Egyptian civilisation, there were four main types of script: *hieroglyphic*, *hieratic*, *demotic* and Coptic. *Hieratic* and *demotic* are shorthand types of hieroglyphs. In the Roman period, all three were superseded by Coptic, which is based on the Greek alphabet.

Hieroglyphs

The word hieroglyph comes from the Greek word *hieros* (sacred) and *gluptein* (to carve in stone). The earliest hieroglyphs appear around 3100-3000BC. They are short label-texts on stone and pottery objects. The latest dateable types are found in a temple inscription on the island of Philae cAD394. Hieroglyphs were increasingly confined to religious and monumental contexts. For this reason, the ancient Greeks called the script *ta hiera grammata*, 'the sacred letters'.

The signs of the hieroglyphic script are mainly pictures, some of which stand for a meaning or idea, others stand for a sound. Some words were also put together from two or more words which had a similar sound. For example, in English we might write the word 'belief' by drawing a bee and then a leaf. There are also symbols which give the general sense of the word coming before it. Only the consonants are written down. This means it is often difficult or even impossible to guess how the words would have sounded.

The number of hieroglyphs varied from time to time. Although there was a core of standard signs, new signs were invented as required while others fell out of use. For example the New Kingdom saw the introduction of the horse and chariot and so a sign was produced for it. Throughout Egyptian history six thousand signs are known, though at any one time only about a thousand were used.

Hieroglyphs were written either in columns or in horizontal lines. There are no punctuation marks or spaces dividing words. Usually signs are read from right to left and from top to bottom. A clue to the direction of reading is check to see where human or animal hieroglyphs are looking. Usually the convention was to start from the direction in which the humans and animals are looking (though very occasionally there are exceptions). They were grouped into imaginary squares or rectangles so as to appear pleasing. To reduce the occurrence of gaps, sometimes a word would be written in full or abbreviated, occasionally two hieroglyphs are switched round to make the spacing better. Words for high status items such as king or god would come before other words, even though they would not do so in speech.

The Egyptians called hieroglyphs 'writing of the divine words' and the word given to the individual hieroglyph was the same name as that sometimes used to mean a picture of an item in Egyptian art.

The ancient Egyptians believed that the act of saying or writing something could make it become true.

Hieroglyphs were believed to have the power to bring to life what they depicted; therefore to destroy the name of a dead person was to destroy their existence in the afterlife. At various times in Egyptian history, names of previous rulers are mutilated or removed by vengeful successors. Hieroglyphs could also be mutilated to prevent them harming the dead. Thus dangerous animals like snakes would often have their heads omitted, or shown with a knife through them. Other hieroglyphs were supposed to be lucky and were worn as amulets by the living and dead.

Hieratic

The word *hieratic* comes from the Greek word *heiratika*, meaning 'priestly writing'. *Hieratic* is a simplified version of hieroglyphs, and early forms look very similar.

Hieratic seems to be as early as hieroglyphic script. It was used for administration and business though in Greek times it was only used for religious texts, hence the Greek name *heiratika*. It was used for 'day-to-day' script for nearly two and half thousand years until taken over in the secular realm by demotic in about 600BC. The latest known *hieratic* documents are religious papyri of the third century AD.

Demotic

The name demotic comes from the Greek *demotika* 'popular' script and was used for 'day-to-day' purposes from about 600BC. The script developed out of Egyptian *hieratic*, the latest demotic inscription is a graffito in the temple of Philae dated to AD 450.

Coptic

During the Roman and Christian phase, Coptic was used. The name 'Copt' is from the Arabic *gubti* which is a corruption of the Greek *Aiguptios* meaning 'Egyptian'. It consists of twenty-four letters of the Greek alphabet with six added characters representing Egyptian sounds not known to Greeks. The earliest form of Coptic, dated to the end of the first century AD was used to write magical texts, probably because it was thought that Coptic would show as accurately as possible how to pronounce the magic words.

There are very many surviving Coptic texts, many of which come from monasteries and concern Biblical topics. Coptic is always written from left to write with no gaps between words and little punctuation.

History and decipherment

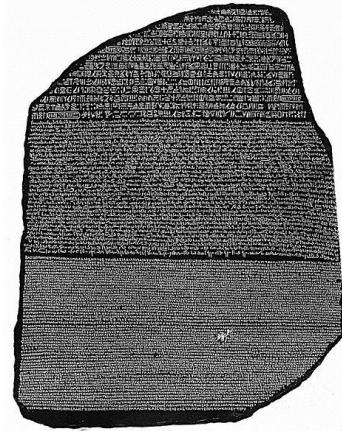
Part of the reason why we know so much about ancient Egypt is because so much written material survives. Many texts were written on potsherds, wooden boards or flakes of limestone. Papyrus was also used, from which word we get the word 'paper'. The long stems of the plant, which grew by the Nile, were cut into pieces about 30cm long. The rind was removed and the pith cut into thin slices. The strips were placed side by side and then a second layer placed on the top at right angles to the

first. The two layers were pressed or beaten together and the sap from the pith meant they stuck together. Once dry the sheets could be used or several sheets pasted together to make a role.

Scribes would carry their reed brushes in a palette. The ends of the reeds would be chewed to make a brush. This would hold black ink, made out of carbon, and red ink made out of ground red ochre. The solid cakes of ink would be mixed with a solution of gum so that they stuck when dry.

For thousands of years the picture language of the ancient Egyptian Civilisation could not be read. The priests who had formed the script were long dead and despite extensive study of scholars it seemed their secrets had died with them.

Then, in 1799, a large black basalt stone was discovered near the town of Rosetta by a gang of soldiers. **Rosetta Stone** (Discovered in 1799 text honours Ptolemy V 196BC). This key to unlocking the secret of the hieroglyphs had been built into an old wall. The same inscription was written in three different scripts, hieroglyphic, demotic and Greek. Since Greek was a known language, it was clear that the stone would be useful in deciphering the other two texts.



For twenty years various scholars attempted to de-code the script. Some success was achieved when several names were recognised as being written in oval rings (cartouches) in the hieroglyphic texts and could be matched up with their Greek equivalents. However, it was not until the Frenchman, Jean-Francois Champollion (1790-1832) took up the challenge that the code was cracked. It has been on display in the British Museum since 1802.

The basic (simplified) Egyptian alphabet

The number of hieroglyphs varied from time to time. Although there was a core of standard signs, new signs were invented as required while others fell out of use. For example the New Kingdom saw the introduction of the horse and chariot and so a sign was produced for it. Altogether over 6,000 signs are known, though at any onetime only about a thousand were used.

- The basic writing system consists of approximately 500 signs called hieroglyphs.
- All hieroglyphs are pictures of a real thing that existed in the Egyptian world, e.g. house 

The hieroglyphic writing system was used in three ways:

1. As **Ideograms or sense-signs**. These represented the things that actually depicted e.g. mouth  r  , Sun  r^c  . In Middle Egyptian usually written with just one hieroglyph and a unit stroke e.g. for house pr  . They may also depict something closely related e.g. day  Think of examples where you may use ideograms. e.g.  I  Mum! However ideograms cannot express concepts. 

2. **Phonograms or sound-signs** are used to represent the sounds that ‘spell-out’ individual words. The hieroglyph stands for consonant sounds of words rather than pictures of things. This is sometimes called the ‘Rhebus Principle’ e.g. the picture of an eye  , a bee  and a  leaf can be put together to make the English ‘I believe’.

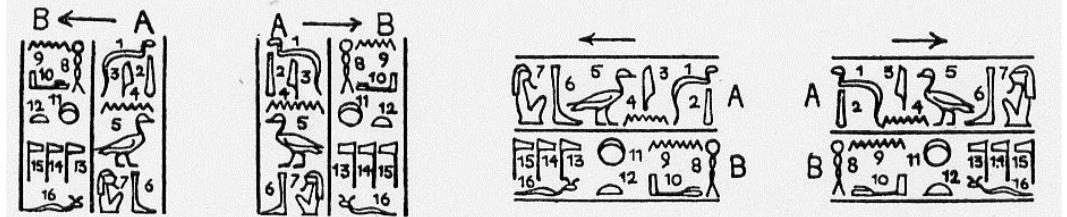
- Vowels were not written the scribes ignored these. e.g. Wendy could be Windy, Wandy, Wendy, Wundy, Wondy!

3. Direction of writing

Left to right, right to left (most common), top to bottom, NEVER bottom to top!

- The flexibility was very useful in order to produce symmetrical inscriptions. When the writing accompanies figures they always face in the same direction as the individual they refer to.
- Signs have a front and back e.g. the face of an animal and they *normally* face the beginning of an inscription. Read ‘into’ the signs.
- Signs are grouped together and arranged depending on their shape. Tall signs tend to stand alone while flat and small signs are arranged to form a block e.g. Ptah *Pth*

There are no spaces or punctuation marks and this can make reading very difficult!



Why the king's name is written in a cartouche

The cartouche outline represents a length of knotted tope. The Kings' names were written inside for their name to be protected forever.

Pharaoh's titulary

At his coronation each Egyptian Pharaoh was given five names:

1. The **Horus** name shows the king as the falcon god Horus. It was believed that while the pharaoh lived he *was* the god Horus. At the time of his death he became Horus' father Osiris 'Lord of the Afterlife'.

 This is a Horus name. The hieroglyphs are preceded by the Horus hieroglyph. It reads: Horus 'Life-of-Births'

2. The **Nebti or Two Ladies** name shows us that the pharaoh was protected by **Nekhbet**, the vulture goddess of Upper Egypt and **Wadjyt**, the snake goddess of Lower Egypt; this also means that Egypt was a unified country. This is of particular importance when one thinks of one of the main purposes both of ancient and modern religion, the binding together of a community.

 This is the 'Two Ladies' name. The hieroglyphs are preceded by the two goddesses. It reads: Two Ladies 'Life-of-Births'

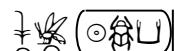
3. The third name again projects the pharaoh as the god Horus, but this time as a **Golden Horus**. The connection with gold is important as gold, *nbw*, was the colour and nature of the gods.

 This is the Golden Horus name. Horus sits upon the hieroglyph for gold. It reads: Horus of Gold 'Life-of-Births'

4. It is the fourth name that we find most often produced. It is known as the Throne or ***nsw bity*** meaning the '**King of Upper and Lower Egypt**' it is also known as the prenomen.

The sedge plant is a symbol of Upper Egypt and the bee is a symbol of Lower Egypt. This name is again of particular importance as it shows a unified Egypt. Remember we saw earlier how important this was. This name was written inside a cartouche in order to protect the name further.

This is the prenomen of the pharaoh Senwosret I.



5. Finally we have the **Birth, ‘Son of Re’** name or as it is usually called, the nomen. This name proclaimed the pharaoh as the son of the god Re. This name was also written inside a cartouche. It is this name that spells out the name of the pharaoh that we are most familiar with.

This is the nomen of Senwosret I.



The religious significance of Egyptian writing

Hieroglyphs were believed to have the power to bring to life what they depicted; therefore to destroy the name of a dead person was to destroy their existence in the afterlife. At various times in Egyptian history, names of previous rulers are mutilated or removed by vengeful successors. Hieroglyphs could also be mutilated to prevent them harming the dead. Thus the heads of snakes would be omitted.

Other hieroglyphs were supposed to be lucky and were worn as amulets by the living and dead.



The beginning of the offering formula appears on lots of things in the Egypt Centre. It is written above and sometimes occurs from left to right and sometimes right to left. It reads *hetep di nesu*, ‘an offering which the king gives’.

The first sign above, the plant like glyph on the right, is the sign for *nesu*, king. The sign for the king comes first even though the Egyptians would have said it *hetep di nesu* because the king is very important. The two signs in the middle, one above the other, read *hetep* which means offering. The word comes from the word meaning to be satisfied. The glyph at the bottom shows an offering mat with a piece of bread upon it. The triangular sign on the right is *di*, meaning to give.

The king was called upon to give offerings on behalf of his people since only he could intercede on their behalf with the gods.

The full offering formula then goes on to ask the various gods, usually Anubis and Osiris, to make sure the deceased are provided for in the afterlife. Bread and beer and nearly always mentioned. You can see simplified versions of the formula on the display boards in the Egypt Centre such as the one to the left of the case in which the reserve head is displayed.

The Egyptians believed that the *ka* soul of the deceased had to be fed in the afterlife. This could be done by providing food and drink at the tomb, through making depictions of food and drink, through writing down offering formula or simply by reciting the offering formula.

See Tjenti Stela info sheet

Selected further Reading:

Allen, J.P. (2000) *Middle Egyptian: An Introduction to the Language and Culture of Hieroglyphs*. Cambridge: Cambridge University Press.

Davies, W.V. (1987) *Egyptian Hieroglyphs*. London: British Museum Press.

Kemp, B.J. (2005) *100 Hieroglyphs: Think Like an Egyptian*. London: Granta Publications.

Parkinson, R.B. (1999) *Cracking Codes: The Rosetta Stone and Decipherment*. London: British Museum Press.

House of Death school activities (see Assistant workbook for public activities)

Animals KS2



30 minutes

EQUIPMENT NEEDED:

- Animal bags
- Mummified cat replica

At key stage 2 this activity it is about understanding how important and sacred animals were to the Ancient Egyptians and how some animals were linked with gods. Many different types of animals on display in the animal case are discussed and this includes statues of animals as well as mummified animals! Children will predict which types of animals existed in ancient Egypt, comparing them to the animals we know are found in Egypt today. Children will count the types of animals seen on display and are then encouraged to guess the ancient Egyptian name for each animal using the principle of onomatopoeia. They will also get the chance to play ‘Guess the Animal’ as they try to determine what animal toy is hidden in the goody bags using their sense of touch, developing their motor skills

A greater understanding of the activity is possible if the group has just completed the gods and goddesses activity, although having done the gods and goddess's activity is not essential.

	<p>Developing Thinking</p> <p>Children are encouraged to ask and answer questions about animals, express opinions and thoughts on the types of animals. Identify prior knowledge of animals in general and use new information to make links with previous knowledge. Encourage children to develop their ideas and opinions. The children gather information, by giving options of animals to count and by suggesting how this can be done. Creative skills (expressing ideas and imagination); in the activity where children place their hands in the bags to guess the animal there is plenty of room for imagination! Problem-Solving Skills (ability to ask appropriate questions, make predictions, and come to informed decisions; you ask rather than tell the children about animals in ancient Egypt), guessing the sounds that the animals make, counting the animals and guessing what animal is in the bag are all developing how a child thinks. Helping children to identify obvious patterns and differences by making comparisons and explaining relationships.</p>
	<p>Developing Communication</p> <p>Communication skills (to read, write, listen and speak) so encourage children to speak don't just tell them facts, encourage responses and make the activity fun the more fun it is the more answers you will get. Build up vocabulary of new words e.g. zoomorphic.</p>
	<p>Personal and Social Education</p> <p>Taking turns in asking and answering questions, getting the children to help one another and be polite. Highlight positive behaviour such as showing respect for activity leader and their peers. The children need to be given confidence to answer and ask questions too as well as share with others how they guessed what animal was in the bag.</p>
	<p>Developing Number</p> <p>The children develop their number skills by counting the different types of animals; they are also using mapping skills when looking for the different types of animals/mummified animals/animals in coffins.</p>

Start this activity sat at the table in the House of Death, if however another group needs the table move over to the animal case and sit the children on the floor before you start.



- The purpose of this activity is to show how important and sacred animals were to the ancient Egyptians, using guessing games, mapping skills and the principle of Onomatopoeia.
- Hopefully the children will have seen pictures of Egyptian gods in animal form prior to doing this activity (this is not essential). Explain that the gods took on animal forms so they could take on the characteristics/behaviour/personality of that animal.
- Start by asking what animals lived in ancient Egypt, there is then a check list to fill out. Ask the group in turn to name the animals on the sheet and then ask them if they think it did/didn't exist in ancient Egypt. You may wish to ask the group to raise their hands to indicate their preference.

Answer: *The only animals that did not exist were camels, dinosaurs and giraffes (although Chickens were only found from the Ptolemaic Period onwards).*

- Next, ask the group to name and count the number of animals in the animal case based on the pictures on the worksheet. You should count part animals as well, such as just a foot.

Answers: *Cat (7), Bull (4), Ibis (4), Hawk (3), Cobra (6), Crocodile (4), Baboon (5), Lion (2) and Frog (1)*

- If you have lots of time ask if the group can spot any other animals in the case.
Answers: *Shrew, Duck, Hedgehog and Goose*

- The next part is not written down but looks at the names of the animals in ancient Egypt. It deals with the naming of animal based on the sound that it makes known as **onomatopoeia**. Ask the class to guess what each of the animals was called in Egyptian; ask them to think about the sound each animal makes. **If they need help use KERER and frog as an example.**

Other choices are: Cat = Miw, Donkey = I'a Dog = Yaw Yaw.

- The next question on the worksheet deals directly with the concept of the Egyptian gods in animal form. Use the term 'zoomorphic' and ask the group to write down the name of the animal that each of the Egyptian gods has taken the form of.

Answers: *Sekhmet – lioness, Anubis – jackal, Bastet – cat, Sobek – crocodile, Taweret – hippo, Horus – hawk.*

- Explain to the class that the ancient Egyptians considered some animals sacred they were often mummified and placed in tombs. Favourite pets might also be mummified.
- Make it clear to the class that the ancient Egyptians did not worship or pray to animals. They were considered sacred because of their characteristics, behaviour or personality.
- Remind the class that the ancient Egyptians mummified the animals they considered sacred. Pass round the replica of the cat mummy, ask then if they can find this in the case and ask if they see any others. Ask the group to write one example on the sheet.

Answers: *Hawk, Crocodile and Cat*

- The next question is name an animal that has a coffin.

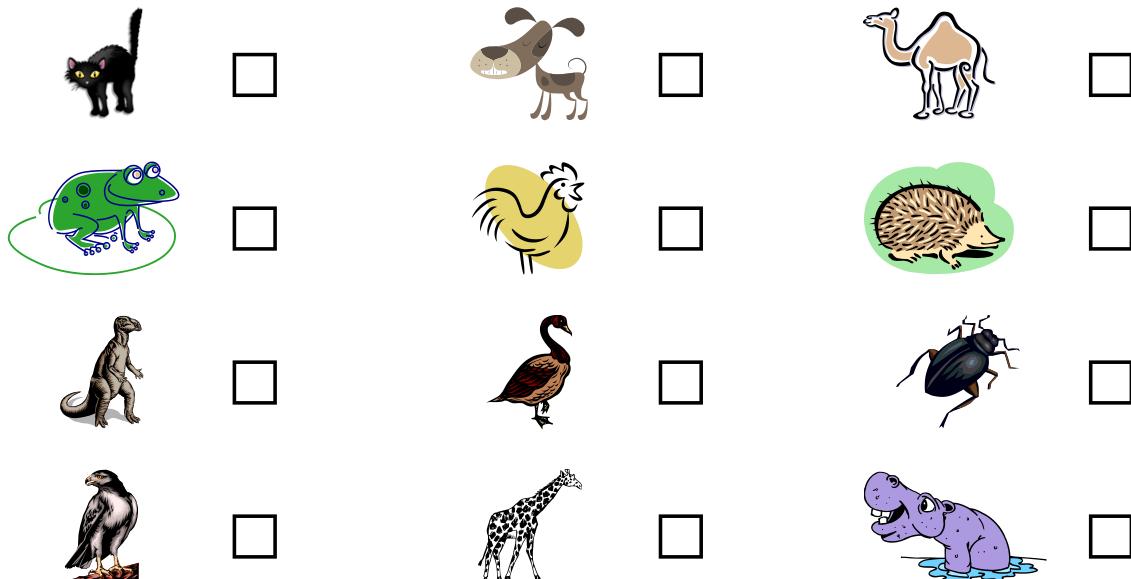
Answers: *Hawk or Shrew*

- Finally (please don't forget to do this as it is just as important as the other parts of the activity) ask the group to stand/sit around in a circle so everyone can see you. In turn, ask each child to put their hand in a bag and guess what the animal is (without telling the others). Lay the bags out in front of each child the order they were used and get the children to stay in the right order to avoid any confusion!
- Once each child has had a turn, go back through the group asking each child to tell you and the class what they thought their animal was and why. Take the animal out of the bag to reveal if they are correct GIVE CHILD PRAISE!

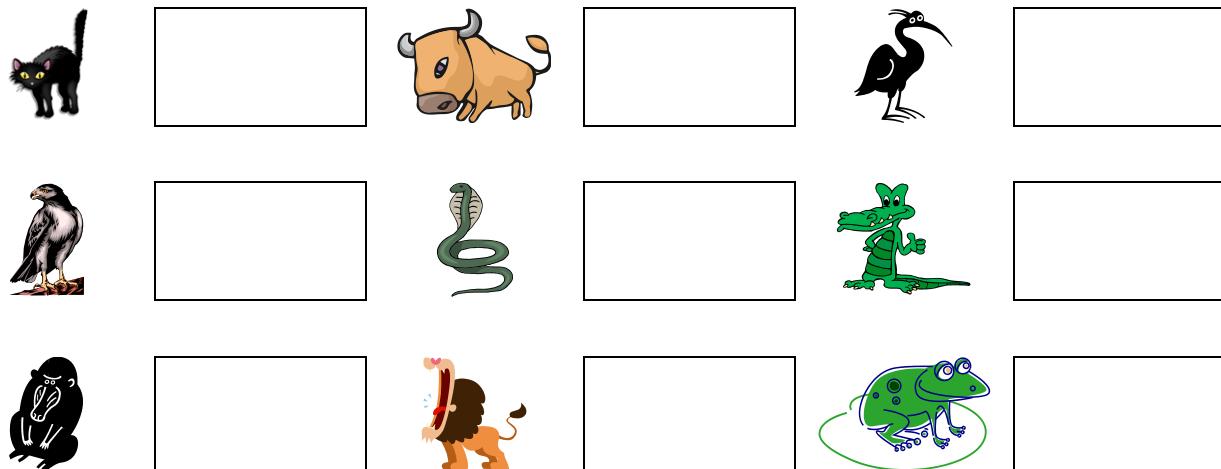
There shouldn't be more than 10 children doing this activity and if there is enough space it is best to do this activity where the children can sit in a circle or sit at the table.

There were lots of different animals that lived in Egypt, but not all of the types of animals we see today lived in Pharaoh's Egypt.

As a class we will try and guess what the animal is. We will put a ✓ in the box next to the animals that lived in Ancient Egypt and a X for those that didn't.



Look at the different animals in the display case. How many of these can you find? Write the number in the box. Include parts of animals as well.



Now we have looked at the animals in the cases, what do you think some of them were called in ancient Egypt? We'll give you one clue- a frog was called KERER, say it out loud what does it sound like?

The Ancient Egyptians believed many of their animals were sacred because their gods could take animal form and behave like the animal.

The Egyptian gods were often shown as part animal, part human (zoomorphic). Can you work out the animal that each of the following Egyptian gods have transformed into? Write the name of the animal beside each picture.



Sekhmet



Anubis



Bastet



Sobek



Taweret



Horus

The animals that were considered sacred were mummified when they died. Animals as small as beetles and as large as bulls have been found mummified. If you were rich even your favourite pet could be mummified!

In the case there are three animal mummies can you name one of them?

Name an animal that has a coffin?

It is important to remember that the Ancient Egyptians did not worship animals. They believed that the god had taken the form of the animal.

The last question is a game where you have to put your hand in a bag and guess what the animal is. Once you have guessed write your answer here:

In Search of Gods KS2



30 Minutes

EQUIPMENT NEEDED:

- **Headdresses**
- **God laminated sheet**
- **God Cards**
- **Torch**

Using role-play and wearing our ‘Gods hats’ children will become the gods and goddesses of ancient Egypt as they re-enact the myth of Osiris and Seth. In pairs, the children will be encouraged to look closely at the artefacts in search of a god or goddess, counting how many they find and drawing their favourite example. They will then share with the rest of the group what they have learned about the god or goddess they were hunting for. Children will discover the many gods and goddesses of ancient Egypt including how they could be shown in animal form. The children take part in a role play activity; wearing the headdress of a god and reading out loud information about the god they are depicting. The children are given a god to search for which encourages them to look closely at objects and record their findings. This activity enables a child to appreciate the variety of beliefs in the world, including some that are no longer practiced.

	Developing Thinking	Children are encouraged to think, by asking and answering questions about the ancient Egyptian gods and goddesses. Encourage children to express opinions, show curiosity and explore the ancient Egyptian idea of gods having animal forms and helping with things like toothache etc.
	Developing Communication	Children develop listening skills by listening carefully to the leader and the other children in the group. Encourage children to increase confidence in speaking and using a growing vocabulary. E.g. hearing and saying a god’s name for the first time. The children also tell the rest of the group in turn which god or goddess they were searching for, what they were the god of, and how many they found in the gallery. The children develop reading skills by reading the information cards out loud as well as reading their worksheets. Children develop writing skills recording answers.
	Developing Number	Children develop number skills by counting and recording the number of gods they can find. Children also use mapping skills by looking at images of gods on visual aids and finding the god in the gallery. Children also copy the god on their worksheet.
	Personal and Social Education	Children need to listen to others and wait their turn to read their god description card during role play or explain to the group which god they were looking for and how many they have found, developing interpersonal skills. They also have to work in pairs to search for a particular god, and record how many times their god appears in the gallery, developing team working skills.



- *First of all quickly show the children images of gods on coffin fragments etc and ask them questions about what they can see: Do they look like gods? Explain to the group that the ancient Egyptians had a religion with different rituals and beliefs than we might be familiar with today and that this was hugely important to people’s lives throughout ancient Egyptian history.*

- Ask the children to volunteer to read to the group the first question on the worksheet – ‘*how many gods do you think the Ancient Egyptian worshipped?*’
Answer: *Approximately 1500! Ensure the class circle this on their worksheet.*
Note- *They had 100's of gods for the same thing like the sun!*
- Next ask another child to read the second question – ‘*where did Ancient Egyptians pray to the gods?*’
Answers: **B) In Temples C) At Home**
Note- *Different gods were worshipped in different place, personal and state!*
- Then ask another child to read out the third question to the group – ‘*who do you think prayed to the gods?*’
Answers: **A) Pharaoh B) People**
Note- *The Pharaoh was a living god and was responsible for keeping all other gods happy for the people of Egypt. The people could pray to household gods.*
- We are now going to become some very important gods and goddesses as we learn about a story called the **Myth of Osiris and Seth**. **Role Play!**
- You should give each child a god/goddess headdress to wear and hand them the corresponding laminated sheet.** Only use the headdresses of gods and goddesses from the story below
- MAIN GODS YOU NEED ARE:** 1.Osiris 2.Isis 3.Seth 4.Nephthys 5.Anubis 6. Horus
- If there are more than 6 children they can easily be added in the story (Thoth, Bastet, Sekhmet, Ra, Amun)
- You will narrate the story and encourage the children to read their god/goddess lines and act out the story, **using actions**, moving off and sitting down when appropriate.

Condensed version of the Osiris and Seth Myth

At the beginning of Egyptian history the first king was **Osiris**. Osiris was a good king and he taught the people of Egypt how to grow crops. He was married to **Isis**.

- **Osiris** says ‘My name is **Osiris** and I am the first king of Egypt loved by all my people!’
- **Isis** says ‘My Name is **Isis** and I am Osiris' Queen. I have magical powers and can heal sick people!’

Osiris had a jealous brother called **Seth**

- **Seth** says ‘My Name is **Seth** and I am Osiris' brother. I am very jealous and want to be king instead!’

Seth became so jealous that he came up with a plan to get rid of **Osiris** and become king. Seth built a beautiful coffin to fit **Osiris**'s body perfectly, and then at a banquet **Seth** said to all who were there that if anyone could fit perfectly inside the coffin they could have it. Because the coffin was so beautiful lots of people tried to fit in it, but only **Osiris** fitted in it perfectly. When **Osiris** had climbed in, **Seth** quickly shut the lid and threw the coffin into the Nile.

Osiris's wife **Isis** was so sad she asked her sister **Nephthys** to help her look for the coffin and her husband.

- **Nephthys** says ‘My Name is **Nephthys** and I am **Isis**' sister. I help my sister protect others.’

Isis and **Nephthys** looked and looked and then found the coffin, but it was too late **Osiris** had died. Because **Isis** could do magic and she hoped to bring **Osiris** back to life the next day. But while **Isis** and **Nephthys** were sleeping **Seth** found **Osiris**'s body and cut him up into pieces, scattering the pieces all across Egypt. **Isis** and **Nephthys**

changed themselves into birds called Kites and managed to find all but one of the pieces of Osiris and they put him back together.

They called on **Anubis** to help them mummify **Osiris** to become king of the Afterlife or Netherworld.

- **Anubis** says ‘My Name is **Anubis** and I am the god of mummification.’ **Seth** then became king of Egypt and **Isis** went into hiding and had a baby boy called **Horus** who was the rightful heir to the throne of Egypt. **Isis** raised **Horus** in a marshy area of Egypt until he was old enough to challenge his bad uncle **Seth** for the throne of Egypt.

- **Horus** says ‘My Name is Horus and I am the son of Osiris. I will fight my bad uncle and take my throne back!’

Horus went before the **Council of the gods** and told them that he was the rightful ruler of Egypt. (Use these if there are more children or you want extra girls or boys)

- **Thoth** says ‘My Name is **Thoth** and I am the god of wisdom and writing. I look after scribes.

- **Bastet** says ‘My Name is **Bastet** and I am goddess of love. I protect children and will help look after the baby!

- **Sekhmet** says ‘My Name is **Sekhmet** and I am goddess of war. I am very fierce and can give you toothache!

The **Council of gods** decided that Horus and Seth must do battle with one another to decide who shall have the crown of Egypt. They battled for 80 years and in this time Egypt is plunged into chaos. Eventually the gods challenge the two to sail boats of stone down the river Nile. (Use if extra children)

- **Ra** says ‘My Name is **Ra** and I am god of the sun. I challenge **Horus** and **Seth** to sail a boat of stone down the Nile!

Horus is clever and he makes a boat of wood and paints it to look like stone and **Seth** makes one of stone that is so heavy it immediately sinks in the Nile. It is agreed that **Horus** will have the throne of Egypt and **Seth** is banished to the desert where he becomes god of chaos, foreign lands and of thunder and lightning. (Use if extra children)

- **Amun** says ‘My Name is **Amun** and I am the god of creation. I declare **Horus** the winner and banish **Seth** to the desert!’

• When the story is complete, ask the teacher if they would like to take a photo of the children in their god’s hats (the stairs by the gift shop are a good place for a quick photo). Then return hats to basket and direct children back to their worksheets.

• **Split the group into pairs and hand each pair a god’s card and a torch: Osiris, Isis, Nephthys, Anubis, Thoth, Horus**

• The children will have to search for their particular god or goddess in the offerings case, coffin fragments case, coffin case and the coffin shrouds case.

Each pair will have to record on their worksheet the name of the god they are hunting, what the god is important for, and how many images of this god they can find (**There is no wrong answer here**). They are also asked to draw the god on the worksheet, copying the image from the artefacts. (offer a torch to help them see clearly)

• **Bring the children back as a group.** Ask each pair to share with the group which god or goddess they were on the hunt for, what they were the god or goddess of and how many they found (**Remember no wrong answers here**). They can also show the group what they have drawn.

IN SEARCH OF GODS

(Key Stage 2)

1) Can you guess how many gods the Ancient Egyptians worshipped?

- a) 1 b) 30 c) Over 500

2)

3) Where do you think that the Ancient Egyptians prayed to the gods?

- a) At pop concerts b) In temples c) At home

4) Who do you think prayed to the gods?

- a) Pharaoh b) The People c) Animals

Role play...

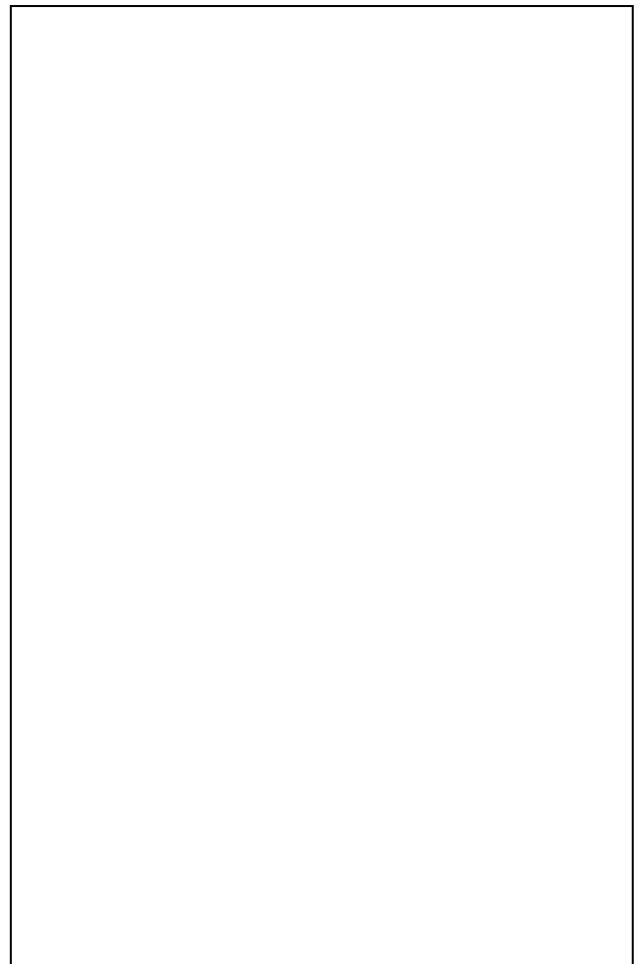
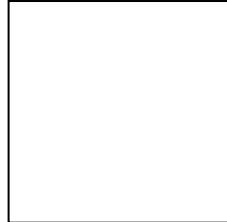


On the hunt...

Today I am in search of:

This was the god or goddess of:

How many can you find?



Draw your god here!

Offerings for the Dead KS2



30 Minutes

Equipment Needed:

- Play dough
- Resource book
- Herbs and spices
- Worksheets

Just as food and drink are essential for life, the ancient Egyptians believed both food and drink were essential for the dead in the afterlife. If real food and drink could not be provided for the dead, a varied range of models and spells were offered as substitutes, and rituals were performed to enable the deceased to receive the sustenance needed to survive. Each method of providing food and drink offerings to the dead are discussed in turn, using examples that are on display in the House of Death. Children are then encouraged to design and create their own offering tray out of play dough, as well as the food they would like to receive if they were in the afterlife. Children then 'bring the food to life' by reciting a real ancient Egyptian spell. Focussing on food and drink, this activity enables a child to understand the concept that the Egyptians believed that they needed everything in death that they had in life. The group will discuss the different methods of offering used and the types of food and drink available to the ancient Egyptians compared to modern day diets. If the group has done Survival in the Afterlife they will not need extra information regarding ancient Egyptian beliefs in the afterlife, such as the Ba and the Ka. If they haven't done this activity a basic overview will be needed. Children are encouraged to design and make their own 'offering tray', of ancient Egyptian food and drink offerings.

 Developing Thinking	<p>Plan: Children encouraged to ask and answer questions about food and drink, as well as climate and the growing and preparation of food. Identify and build on existing skills and prior knowledge - comparing and contrasting the food and drink available to the ancient Egyptians with our diet today.</p> <p>Develop: Encourage them to express opinions, show curiosity and explore the provisioning of the dead to help generate imaginative ideas. Making links – e.g. if the ancient Egyptians had cows they would also have milk and cheese etc. Cause and effect- if the river floods it brings fertile soil. Identifying similarities and differences. Encourage them to consider the 'evidence' and info and ideas they have seen and heard to distinguish between 'facts,' beliefs, and opinions.</p> <p>Reflect: Encourage children to describe what they have done and learned. Review the outcome of their tray was it successful?</p>
 Developing Communication	<p>Oracy: Developing information and ideas. Presenting information and ideas. Communicate with increasing confidence to peers and leader, using a growing vocabulary e.g. flooding, grinding, pomegranate, radishes, Ba and Ka. Recite a spell. Discussing different types of food and drink in ancient Egypt.</p> <p>Listening: Listen carefully and respond to a brief discussion on the type of climate/resources in ancient Egypt. Listen to contributions of others, considering their point of view.</p> <p>Reading: Locating, selecting and using information using reading strategies. Locate and reorganises ideas and information from different sources. Responding to what has been read expressing opinion about ideas and make connections between reading and own experiences. Read work sheet and words on visual aids.</p> <p>Writing: Organising ideas and information. Writing accurately and check work on work sheet.</p> <p>Wider skills: Communicating information, ideas and emotions in craft activity through drawing a plan of an offering tray and then making a clay offering tray and <i>hes</i> vase and chanting a spell.</p>

	<p>Using numbers: Read, write and understand value of whole numbers. Count the different representations of food items seen in the cases.</p> <p>Gathering information: Observe, count and record representations of food in the cases. Draw a plan of an offering tray on worksheet.</p> <p>Measuring: Compare size of representations of food seen in the cases. Make a model from the plan previously drawn on worksheet to scale using clay. Spatial awareness - Need to plan the space available on the size tray made and make right size model food to go on it.</p>
	<p>Specifically the aims of PSE are to:</p> <ul style="list-style-type: none"> • develop learners' self-esteem and a sense of personal responsibility • promote self-respect, respect for others and celebrate diversity • prepare learners for the choices and opportunities of lifelong learning • foster positive attitudes and behaviour towards the principles of sustainable development and global citizenship <p>We need to deliver the activity at a level appropriate for the learner's age, experience and understanding with reference to the learners prior knowledge. Learners can be helped to enjoy successful relationships with their peers and friendship groups, developing interpersonal skills valuing others and respecting differences. They are encouraged to listen to others and wait their turn, not shout out and put hand up to speak.</p> <p>Children suggest the sorts of food and drink the ancient Egyptians would have had and listen to their peers talk about what food they made for their tray.</p> <p>Working with others is a key element where the value of collaborative working in learning is especially recognised:</p> <ul style="list-style-type: none"> • 'Listen to the contributions of others, considering their points of view...' • 'Make significant contributions to discussions...' • 'Consider others' views to inform opinions and decisions.'

The number of children in a group for this activity should ideally be between 6 and 10. Everyone should be standing in front of the Offerings for the Dead case to begin this activity. Then seated at the table to design and make their offering tray.



- Explain that the ancient Egyptians believed that they needed everything in death that they had in life, and that this includes food and drink. If you were very rich or important (such as a Pharaoh) you would have real offerings of food and drink left at the temple linked to your burial place. (At this point you may need to explain about the concept of the Ba and the Ka.)
- Question 1 of the worksheet - Asks the group in turn to name the items of food and drink on the sheet and then ask them if they think it would have been offered to the dead or not (point out the real food and drink in the case as a clue). You should explain the significance of each item of food and drink on the worksheet and make comparisons with food and drink today. E.g. everyone would have drunk beer, but it wasn't like what we have today – would have been very thick and warm.

Answers: The only two that would not have been offered would have been water and chickens – (Water wasn't widely drunk as it was heavily polluted and chickens weren't found in Egypt until the Ptolemaic period.)

- Leaving real offerings of food and drink every day was not practical for the average person and this would have been very expensive, so other methods of offering to the dead were needed. The ancient Egyptians could use hieroglyphs

to write magical spells in order to offer food and drink to the dead. (Point out the Stela in the case.)

- Question 2 of the worksheet – Ask the children to look at the hieroglyphs on the sheet and write down what items of food and drink they represent. You should explain each type of food and drink and make comparisons with our food today. E.g. although the ancient Egyptians didn't have chickens, they did have ducks...and this means they also had eggs. (The last one will be harder to guess so you may need to provide the answer for them.)

Answers: Ox – beef, Fowl – duck, Beer.

- As well as using hieroglyphs to write food and drink offerings for the dead, the ancient Egyptians also used painted images. At this point you should direct the children to the painted scene on display. Show the A3 visual aid too showing a complete tomb painting of offerings.
- Question 3 of the worksheet – gives the children a list of four different items of food and drink, and ask the children to draw an arrow from the word to the image of the food and drink painted in the scene. With each word discuss the significance of the food or drink and make links to modern day versions. The only item listed that does not appear in the painted offering scene is the banana. Explain that although the ancient Egyptians had fruit (such as dates, grapes and dom palm fruit etc) they didn't have bananas.
- The ancient Egyptians could also offer food and drink to the dead by making models called 'Offering Trays'. Point out the offering trays and soul houses on display. These would have been made out of stone or clay and would contain many different types of food and drink for the dead. Ask the children if they can guess what types of food and drink they can see on the offering trays in the case (or on the worksheet.) Again when an item of food or drink is mentioned ensure to explain and make links with modern food and drink. Also explain the shape that these items of food and drink take on these trays e.g. the bread is often round and disc shaped, or even triangular, not like the sliced bread or French baguette we're familiar with today.
- At this point identify the *hes* vases that are on display and mention how these were very important to the ancient Egyptians as they were used to magically make the food and drink on these trays come to life for the dead.
- Question 4 of the worksheet – Ask the children to design their own offering trays full of the different types of food and drink we have learnt about.
- Once the children have designed and drawn their offering trays on their worksheets, sit them around the table and split them into two groups. Hand out the play dough and allocate different roles for each child – one to make the tray, one to make the *hes* vases and others to make items of food and drink.
- Give the children about 8-10 minutes to make their food. As the children work you can use the resource book and the herbs and spices to encourage creativity. You can add interesting facts like gritty bread and bad teeth and washing in the Nile etc!
- Once complete each group can explain to the other(s) what items of food and drink they have made to offer to the dead. Then as a group read out the magic spell as the children pretend to pour a libation over the trays to make the food and drink real for the dead.

'Rise yourself to this bread of yours that does not grow mouldy, and to your beer that does not grow sour'

Please ensure you clear up all the play dough and place it back in the containers. Please make sure the container is air tight so that the play dough does not dry out. Also check if the herbs and spices need to be replaced.

IF THE CLAY IS DRY TAKE IT TO THE OFFICE FOR STAFF TO ORDER NEW CLAY AND THROW IT OUT. Please do not open a new clay pot if one is still being used.

The ancient Egyptians believed that when you died, you could pass over to the afterlife and live for ever. It was believed the afterlife was just like life in Egypt, so what you need in life you also need in the afterlife. It meant the dead still needed food and drink.

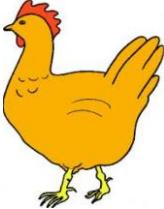
There were four main ways to give food and drink offerings to the dead.

1. They could place real food and drink offerings inside the tomb.

Tick the box of the food and drink you think the ancient Egyptians would have offered to the dead.



– see if you can spot any clues in the case!

		
<hr/> <input type="checkbox"/>	<hr/> <input type="checkbox"/>	<hr/> <input type="checkbox"/>
		
<hr/> <input type="checkbox"/>	<hr/> <input type="checkbox"/>	<hr/> <input type="checkbox"/>

2. They could use hieroglyphs to write a magic spell and list the food and drink offerings for the dead.

Here are some hieroglyphs from the stela in the case – can you spot it?



Write the words for the food and drink next to the hieroglyphs.







3. They could paint images of the food and drink to be offered to the dead.



If you look in the case you will find a painted scene showing different types of food and drink to be offered to the dead.

Look closely and see if you can spot the different types of food and drink listed below. Draw an arrow from the word to the picture of the food or drink in the scene. One of the words is wrong! Which one is it?



Fish

Jar of wine

Banana

Grapes

4. They could carve different food and drink in stone or mould clay to make offering tables and soul houses.



Below you can see an offering table and a soul house. Can you find these in the case?

What types of food and drink can you see on these trays?



Draw your own offering tray full of ancient Egyptian food and drink offerings in the box below.

In groups, use modelling clay to make the offering tray you designed, as well as different items of ancient Egyptian food and drink to place upon it.

Don't forget to make a special *hes* vase as well – You will need this to magically make the food and drink real for the dead!



Can you spot thesees *hes* vases in the case?



Once complete pretend to pour a libation over your trays using your *hes* vase and chant this real ancient Egyptian magic spell:

*"Raise yourself up to this bread of yours that does not grow mouldy,
and to your beer that does not grow sour."*

Servants in the Afterlife KS2



30 Minutes

EQUIPMENT NEEDED:

- Resource book
- Blue Play dough

At key stage 2 this activity it is all about understanding the ancient Egyptian belief in the afterlife and how they believed life carried on after death just as it was on earth e.g. seeds needed to be sown and crops needed to be harvested. The children look at servant and shabti figures and discuss the type of work they would have been engaged in. This activity links the past with the present by comparing work that was performed by these figures with work that is done today. The children are encouraged to examine the objects on display, draw their own shabti, make one out of play dough and decide what work they would like it to do for them! **Remember, few children today have a religious upbringing.**

Developing Communication	<p>Encouraging the children to listen and speak, don't just tell them facts, encourage responses. Make the activity fun- the more fun it is the more answers you will get. What does everybody need to live? (food and drink), what sort of things to you have to do everyday? (make bed etc). Increase vocabulary e.g. shabti, overseer, faience. Encourage children to read the spell and read over their worksheets. Children record answers on their worksheets and use their creativity, imagination and observation skills designing their shabti.</p>
--------------------------	--

	<p>This activity contributes to learners' personal and social education by providing opportunities to help them to analyse and interpret information regarding what sort of tasks were important to the ancient Egyptians as well as what work is important now.</p> <p>Encourage children to think about real-life problems e.g. how would clothes have been washed in ancient Egypt? What were the dangers? Encourage them to listen and help one another, being polite, turn taking, highlight a positive attitude and positive behaviour. The children need to be given confidence to answer questions and ask you questions too!</p>
	<p>Children are encouraged to ask and answer questions, express opinions. Get children to imagine that they have a servant figure or shabti ask them what jobs they would like their shabtis to do for them.</p> <p>Problem solving- don't just tell children the facts but try to encourage them to work things out for themselves. Getting children to think what types of jobs the ancient Egyptians would have done as well as the jobs needed to be done now...tidying bedrooms, washing up.</p>



- Explain that the Ancient Egyptians believed that when you die you go to an afterlife. This was sometimes called 'The Field of Reeds' and was just like Egypt with fields and marshes.
- It was also believed that everything you had on earth you also needed in the afterlife. So you need food and clothes etc.
- Use the resource book to show the children models of people working. Explain some examples and ask the class to guess some.
- Ask the class to answer question 1 on their worksheet.
Answer: All of them. You must plant seeds, bake bread, make beer and row boats.
- Show the class the models in the case, ask them to try and guess what some of them are doing.
- Ask the class to answer question 2 on their worksheet.
Answer: Grinding grain for flour
- Take the class over to the Shabtis case. Explain that the Shabtis were servants for the ancient Egyptians when they went to the afterlife.
- The ancient Egyptians decided to make Shabtis instead of all the models (that the class saw before) as they were easier to make. There were 365 in Tutankhamun's tomb? Why? *Answer: One for every day of the year!*
- Ask the class to look carefully at the shabtis and see if they can spot anything different about some of them.
Answer: The children should see that some are made of different materials.
- Ask the class to look even closer and see if they can spot the shabtis wearing kilts, explain that these were called foremen or overseers and their job was to make sure the other shabtis did their jobs. Get the children to count how many shabti bosses they can spot and write the number on their sheet as question 3.
Answer: 2 wooden ones but at least 3 others in faience section
- Explain that each shabti has a spell written on it in hieroglyphs, the spell comes from the *Book of the Dead*.
- Ask the class to make their own shabti using the blue play dough. Ask them to write down what work or jobs they would like the shabti to do for them and then show the shabti to their classmates.

Example Answers: Homework, Make Bed, Wash Teeth, Walk the Dog etc.

Q&A

- Now get the children to read out spell 6 from the *Book of the Dead*.
- Remember to help with some of the pronunciation of some of the more difficult words.
- Shabtis developed in the Middle Kingdom (2055-1650 BC), over 3.5 thousand years ago⁴.



- Initially the deceased was provided with only one shabti but by the New Kingdom people may have up to 365 shabtis, one for every day of the year.
- Also up to 36 overseers have been found bringing the total up to 401.

- In the tomb of Sety I (Rameses II father) there were 700 shabtis found.
- If the tomb contained many shabtis they were often kept in shabti-boxes.
- The use of shabtis died out in the Ptolemaic period (332-30 BC).

SERVANTS IN THE AFTERLIFE (Key Stage 2)

The Ancient Egyptians believed that when you die you go to ancient Egyptian heaven- the afterlife. It was believed heaven was like life on earth, so lots of jobs needed to be done by lots of people. After all you couldn't expect Pharaoh to do these jobs himself!

1. Tick the jobs that you think need doing in afterlife?

- | |
|-------------------|
| a) Planting Seeds |
| b) Baking Bread |
| c) Making Beer |
| d) Rowing a Boat |

As a class look in the case with the servant figures and try and work out what they are doing.

2. What do you think this woman is doing?

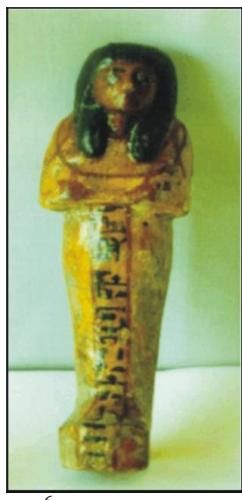


5

- | |
|-----------------------------|
| a) Waiting for a bus |
| b) Sleeping |
| c) Grinding grain for flour |
| d) Drinking Tea |

⁴ Shaw, I. And Nicholson, P. (1995) The British Museum: Dictionary of Ancient Egypt. London: The British Museum Press.

5 Servant Figure, Giza Tomb 1213, 5th Dynasty, *Pheobe Hearst Museum of Anthropology*: 6–19766
©The Egypt Centre October 2017



6

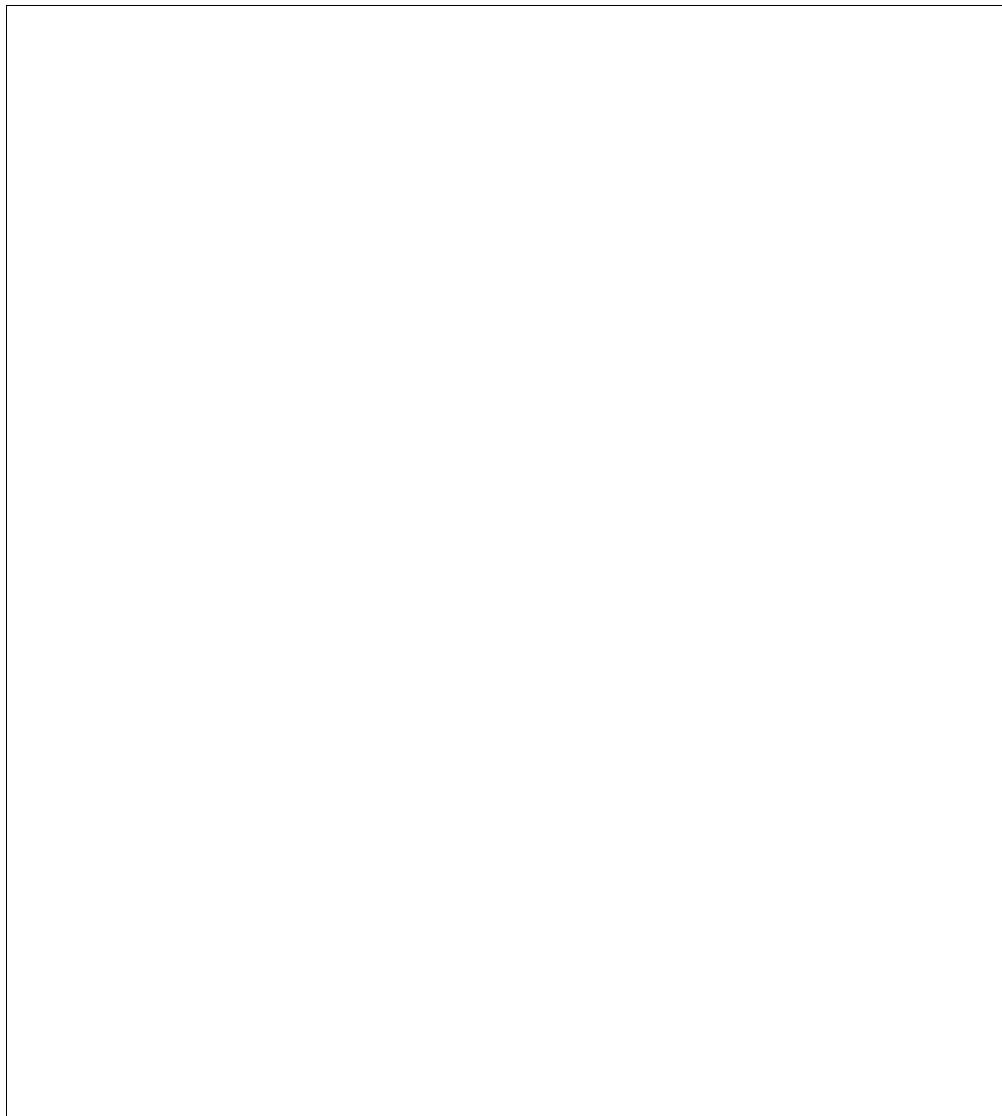
The Ancient Egyptians realised after some time that they could make the servant figures simpler, so they made Shabtis. These could be made of wood, pottery, stone or Faience. Can you spot these in the case?

Shabti servants did jobs like planting seeds and cutting corn.

Sometimes there was a Shabti Boss, called an overseer.

3. How many Overseers can you spot in the case?

Now can you draw a Shabti?



Now can you make a Shabti?

What would you like your Shabti to do for you?

Now we want to make the Shabti do the work for you, so we have to all say Spell 6 from the Book of the Dead.

“Oh shabtis, if the Osiris [the dead person] is commanded to
Do any of the work which is to be done in the underworld
‘Here I am’ when you call
You must watchful [ready] to work, to
Plough the field, to fill the canals with water
To carry the sand of the east to the west
‘Here I am’ when you call.”

Survival in the Afterlife KS2



30 Minutes

EQUIPMENT NEEDED:

- Resource Book

The ancient Egyptians believed that a human being was made up of six different elements, and that it was important that all these things survived in the afterlife. Children will be told the importance of the person's body, heart, name, Ka (life force), Ba (personality), and shadow, all of which needed to be preserved in order for the deceased to survive in the afterlife. Children are encouraged to ask and answer questions about each of the essential elements and record their answers on a work sheet. At key stage 2 this activity is about understanding that the ancient Egyptians had a firm belief in the afterlife and they took a number of practical steps to ensure they survived in the afterlife. This activity relies on the interaction with the objects in the galleries; it is not suitable to sit around the table filling in sheets. **Remember, few children today have a religious upbringing.**

Don't forget to point out objects in cases such as canopic jars, ba-bird, stela, offering trays.



Developing Communication

Communication skills includes both listening and speaking, so encourage children to speak don't just tell them facts, encourage responses. To build on vocabulary with unfamiliar words e.g. life force or personality. To encourage children to look for the names on the coffin and stela and then to write their own name, developing mapping and writing skills. The children also as a group discuss what sort of offering would have been given. This will involve the children listening to one another.

	The children need to be given confidence to answer and ask questions as well as share their own opinions on what sort of offering would have been given. Personal and Social Education (Get them to help one another, being polite, putting their hands up to answer/ask questions, highlight positive behaviour such as showing respect for the activity leader.)
	Children encouraged to ask and answer questions, express opinions. Creative skills -expressing ideas and imagination; encourage children to imagine life as an ancient Egyptian and think about what they believed. Children need to use problem solving skills -ability to ask appropriate questions, make predictions and come to informed decisions.



- First of all explain to the children that the ancient Egyptians believed that the afterlife was very much like their day-to-day life on earth. They would still need to eat, sleep, work and play and so they needed very much the same things as they do every day.
- The ancient Egyptians believed that there were three types of beings:
1. the gods, 2. the living 3. the blessed dead - immortal (*Akh*)
- However to survive in the afterlife six parts of the individual had to be present to ensure they become an *Akh*. (*The Body, The Heart, The Name, The Ka, The Ba and The Shadow*)

The Body and the Heart

If the children have completed the Mummification activity or the Weighing of the Heart activity then some of the questions will probably be much easier to answer.

- First ask the children if they can remember what they did to prepare the body. Talk about the different aspects of Mummification, Opening of the Mouth and the Weighing of the Heart and see what they can remember. Finally answer the first question on the worksheet.

Answer: Mummification, Opening of the Mouth and Weighing of the Heart.

- In the unlikely event that the Mummification with the Opening of the Mouth ceremony was not completed prior to this activity, you should give a very brief overview using the relevant sections from this handbook as guidance. Likewise with the Weighing of the Heart give a very brief overview.

The Name

- Ask the children if they think their name is important and what would be the problems if we did not have a name. What would people call us? How would we be able to prove something belonged to us if we did not have our name written on it? How would we be remembered?
- Explain that the ancient Egyptians believed it was important for your name to survive in the afterlife and it was thought very bad if your name was rubbed out. Names were so important that if as baby was born weak they would name it Nakht-meaning strong one!

Ask the children using the pictures as clues to find the coffin and stela and to find where the ancient Egyptians name would have been. Once they have found them, they can write their own names in the blank spaces.

- You may need to explain to the children what a stela is. One approach to this is to ask the children if they have ever seen a written prayer or inscription on a gravestone? Explain that a stela is like this and can be made of stone or wood and a hammer and chisel or brush and paint was used to write on it.

The Ka

- Explain to the children that the ancient Egyptians believed in the *ka*. The *ka* is a person's life force. We need food to survive on earth and so does the *ka*, so food would be left to feed the dead person's *ka*.⁷
- Look at each item of food on the worksheet. Ask the children to write the names of the item on the worksheet. Next get them to put a tick against the items that would have been given as offerings to the *ka*.

Answer: Bread, Beer, Fruit.

The Ba

- Explain that the *ba* was considered very special as it was what makes everyone different. Do use the word 'personality' and then explain with examples what you mean. You could for example explain that 'I am sure some of you like playing sports such as football and others don't'. Some people like writing, others like music or reading. All these things make us all different and make up what is called our 'personality'.⁸
- The ancient Egyptians therefore believed their *ba* was their personality and it remained with them in the afterlife. But not only did it remain with them it would go out of the tomb every day as a bird and fly to meet all the other people's *ba*'s.
- Explain to the children that the *ba* bird has a face of a person and then suggest they can draw a *ba* bird as a follow up activity when they get back to school. If you have plenty of time it may be possible to allow them to draw the *ba* bird now.

The shadow maybe the most difficult to understand as we do not clearly know what the ancient Egyptians believed. It is best to just approach it from the angle that the ancient Egyptians believed the shadow was always with you.⁹

- Ask the children if they have noticed when they are outside in the sunshine they have a shadow?
- See what shadows you can find cast in the gallery.

Finally see if the children can recall the six things so far that you have looked at that were important for an ancient Egyptian's survival in the afterlife.

Answer: The Body, The Heart, The Name, The Ka, The Ba and The Shadow

Explain that once all these things were provided the ancient Egyptians believed that they would live forever. They became immortal or in Egyptian '*Akh*'.¹⁰ This was the seventh thing that was important to survive in the afterlife.

⁷ Shaw, I and Nicholson, P. (1995) *The British Museum Dictionary of Ancient Egypt*, London: The British Museum Press. p. 146.

⁸ Taylor, J.H. (2001) *Death and the Afterlife in Ancient Egypt*, Chicago: The University of Chicago Press. p. 20-23.

⁹ Taylor, J.H. (2001) *Death and the Afterlife in Ancient Egypt*, Chicago: The University of Chicago Press. p. 23-24

¹⁰ Taylor, J.H. (2001) *Death and the Afterlife in Ancient Egypt*, Chicago: The University of Chicago Press. p. 31-32.

SURVIVAL IN THE AFTERLIFE

(Key Stage 2)



Osiris

Ancient Egyptians believed that in the universe there were three types of beings: the gods, the living and the dead.¹¹

It was important to the Ancient Egyptians that once their life on earth was over that they should survive in the afterlife and join Osiris who was the king of the afterlife.

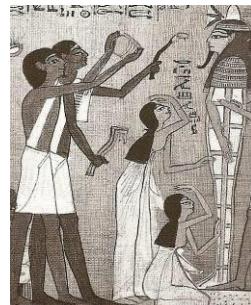
There were seven things that made up a person during life and it was important these things survived in the afterlife.¹²

The Body and the Heart

Let us see if you can choose the things which were important to prepare the body and heart so they would survive in the afterlife. Tick the boxes against the correct things:



Mummification



Opening of the Mouth¹³



Picking flowers



Weighing of the Heart¹⁴

It was essential for the body and the heart to survive on earth so offerings of food could be received and spells that were written on the walls of the tomb or on the coffin could be used. Egyptians believed that you thought with your heart.

¹¹ Taylor, J.H. (2001) *Death and the Afterlife in Ancient Egypt*, Chicago: The University of Chicago Press. p. 15-39.

¹² Shaw, I and Nicholson, P. (1995) *The British Museum Dictionary of Ancient Egypt*, London: The British Museum Press. p. 47.

¹³ Ikram, S. and Dodson, A. (1998) *The Mummy in Ancient Egypt*, London: Thames and Hudson Ltd. p 17.

¹⁴ Wilkinson, RH (2003) *The complete Gods and Goddesses of Ancient Egypt*, London: Thames & Hudson Ltd. p 84-85.

The Name

It was important that your name survived into the afterlife. The person's name would be written on a number of objects and it was considered very bad if your name was rubbed out. See if you can spot the name on the objects below in the gallery and then fill your name in the boxes below.



Draw a picture of yourself!



Everyone knows the name Tutankhamun, but did you know it contains the name of a god called Amun? Amun was one of the greatest gods that existed in Egypt. It was a good thing for the king to have the name of a god as part of his name.

The *Ka*

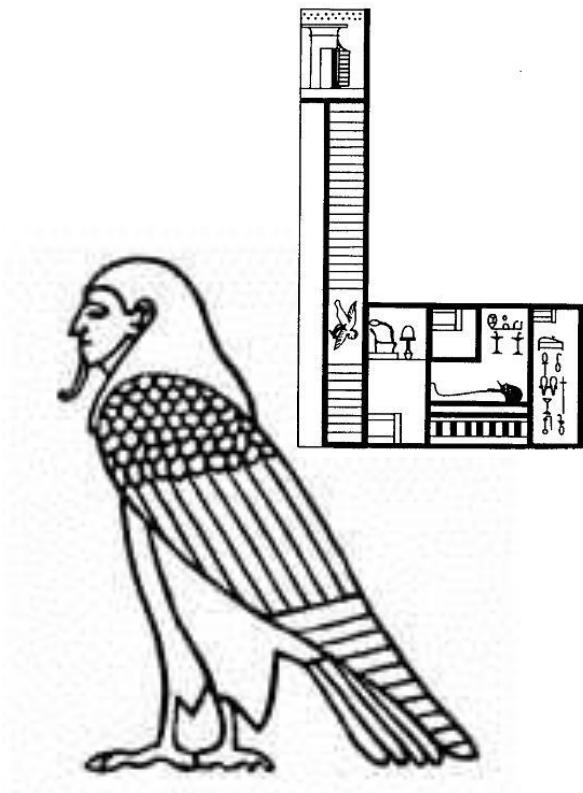
The *ka* is the ‘life force’ or spirit of the person. It stayed with them from the moment they were born and remained with them in the afterlife.¹⁵ The *ka* however needed food to survive so offerings were made to feed the dead persons *ka*. See if you can name the following and put a tick beside the ones that may have been given as offerings.



¹⁵ Shaw, I and Nicholson, P. (1995) *The British Museum Dictionary of Ancient Egypt*, London: The British Museum Press. p. 146.
©The Egypt Centre October 2017

The Ba

The *ba* is thought to be the personality of the person.¹⁶ So it is all the things that make each of us different. It was believed that a dead person's *ba* could leave the tomb as long as it returned by night. To do this the *ba* took the form of the *ba* Bird. It had the body of a bird and the face of a human. **When you get back at school you can draw your own *ba* bird in the box below.**



The Shadow

A persons shadow was also an important part of a person as it followed them everywhere.¹⁷ It was thought that the shadow followed the *ba* bird from the tomb every day. Have you ever noticed how your shadow follows you about? When you get back to your school playground why don't you have a look at your shadow and your friends?

Let us go back and see if you can remember the parts that make up a person and then you can write them down below.

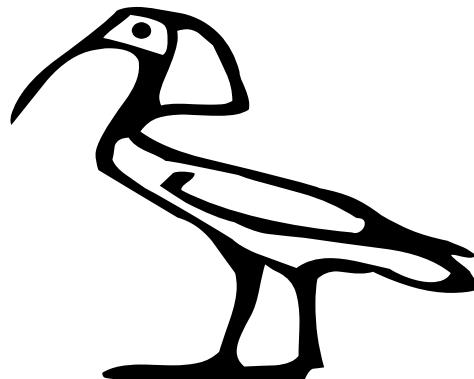
<input type="checkbox"/>	_____
<input type="checkbox"/>	_____
<input type="checkbox"/>	_____

<input type="checkbox"/>	_____
<input type="checkbox"/>	_____
<input type="checkbox"/>	_____

¹⁶ Taylor, J.H. (2001) *Death and the Afterlife in Ancient Egypt*, Chicago: The University of Chicago Press. p. 20-23.

¹⁷ Taylor, J.H. (2001) *Death and the Afterlife in Ancient Egypt*, Chicago: The University of Chicago Press. p. 23-24

Finally the seventh part was the Ancient Egyptians belief that if all these things were in place the blessed dead became immortal (an *Akh*).¹⁸



The **Akh** was shown as a type of bird called a crested Ibis

Weighing of the Heart KS2



30 Minutes

Equipment Needed:

- Role play costumes
- Visual aids
- Scales, feathers and hearts
- Torch for leader

During this activity the children will re-enact the journey made by the deceased after mummification to the afterlife. One of the most important aspects was the symbolic ‘Weighing of the Heart’ ceremony. The children take the role of the gods and the deceased (wearing headdresses). They will meet Ammut the Devourer, a demon made of the three most dangerous animals in ancient Egypt, and decide whether a symbolic heart will be heavier than the ‘Feather of Truth’. Children will be asked to identify different objects in the gallery as well as scenes that appear on the main coffin on display and decide themselves what they thought ‘happened next’. They will then design and name their own Devourer creation based on three different animals of their own choosing. If there is time at the end the children will have an opportunity to share their work with the group. This activity is a great continuation from the mummification activity and the opening of the mouth ceremony. It shows one of the key tests that the ancient Egyptians believed they had to go through to proceed into the afterlife. Two objects in the House of Death show the weighing of the heart- the coffin and Tashay’s shroud.

Concepts of the afterlife can be difficult to convey to children, though often there is the appeal for the macabre. Nevertheless, some children may be frightened, so it might be better not to dwell too long on death. **Remember, few children today have a religious upbringing.**



Developing Communication

Listening to the story and each other’s responses, asking and answering questions, reading the spell and their work sheets, writing responses on the worksheets as well as role play all help to develop children’s communication skills. By showing each other the ‘devourer’ they have designed children are developing their communication with their peers as well as with activity leaders. Use of language to explain and predict outcome of weighing of the heart and also learning new vocabulary i.e. devourer, balance, afterlife.

¹⁸ Taylor, J.H. (2001) *Death and the Afterlife in Ancient Egypt*, Chicago: The University of Chicago Press. p. 31-32.

	Children learn to take turns and listen to one another as well as the activity leader, this helps to develop understanding of social interaction. They share their work with others and help each other look for answers to questions e.g look for the weighing of the heart scenes on the coffin and Tashays shroud.
	Children are encouraged to ask and answer questions, express opinions. Thinking of other children's beliefs in the afterlife. Thinking about consequences i.e. the weight of the heart verses weight of the feather. The whole activity including dramatisation, drawing and showing of drawings uses planning, developing and reflection skills. Children develop use of imagination by thinking of the ancient Egyptian judgement and my inventing their own devourer.
	Children develop their number skills by counting the number of Ammuts as well as thinking about weights whilst weighing the heart and the feather. Children also use mapping skills by looking for the devourers and weighing of the heart scenes of the coffin and shroud.

You should carry out this activity whilst stood around the replica weighing of the heart scales.



- The visual aid book that accompanies this activity is essentially a story that you can read through with the group.
- There are also headdresses that the children wear to reinact the weighing of the heart. It is best to pick out children to act the parts such as the deceased, Anubis, Thoth and Ammut, there are also headdresses for Osiris, Isis and Nepthys. Get two other children to place the heart and feather on the scales. Everyone else can be one of the judges.
- Ask the class what they think the result is. Has the person been good? Please note we have different sets of hearts and feathers, some that weigh the same and others that are heavy, ask the children to pick a set or use all and get the children to guess on the weights of the different sets. The spell for the children to read is on their worksheet.
- Ask the class if they can find the weighing of the heart scene on the coffin behind the scales and also point out Tashay's shroud and see if they can spot the weighing of the heart scene on that. Spend about 10-15 minutes reinacting the weighing of the heart and looking at the coffin and shroud.
- Now ask them how many pictures of Ammut they can find on the coffin.
Answer: 3
- Next ask the class to sit at the tables and think of three scary animals and write their names on page 3 of their worksheets.
- Ask the class to draw their own devourer based on the three animals. Give them about 5-10 minutes. Also ask the class to name their creature.
- Go around the group and ask the children to explain what animals they have drawn and why and show the rest of the class. **(This part isn't optional it is just as important as the other elements to the activity)**
- If there is still time you can tell the children the other ways the deceased could get into the afterlife, i.e. the Book of Gates.



WEIGHING OF THE HEART

(Key Stage 2)

The weighing of the heart is very important! To get into the afterlife your heart has to show whether it's been good in life.

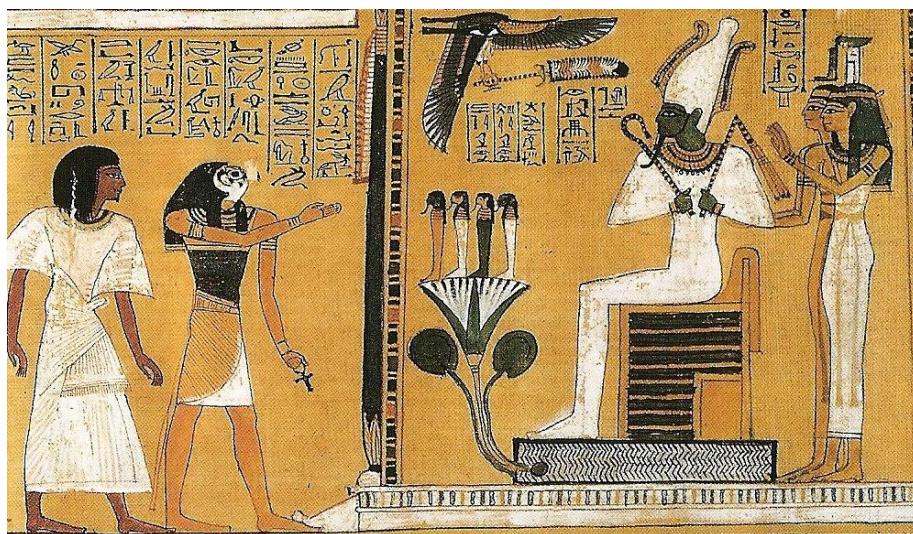
You are going to help us decide whether the person who has been mummified has been good during their life and may join the god Osiris in the 'Field of Reeds'.

As a class we are going to act out the weighing of the heart.

We have to say the magic words...

Hail to you, great god, Lord of Justice!
Behold I have come to you and brought you truth.
I have done no wrong, I have done no evil.
O Fire-embracer I have not robbed.
O Nosey I have not been greedy.
O Bone Breaker I have not lied.
O You of the darkness I have not argued.
O Water Smiter I have not spoken loudly.
O Nefertum I have not been naughty.
I am pure, pure, pure¹⁹.

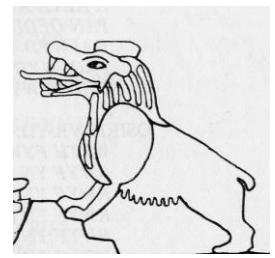
If the person has been good then the god Horus will lead the person to meet Osiris and his sisters.



¹⁹ Andrews, C (Ed.) (1972) The Ancient Egyptian: Book of the Dead, (Trans. Faulkner, R), London: British Museum publications. p. 29-32



Ammut who is part crocodile, lion and hippopotamus is known as the devourer.



Look around and see if you can find anymore devourers:

How many are on the coffin? _____

Can you think of three animals and write their names here:

What are you going to call your devourer?

See if you can draw your devourer here

