

GLOSSARY

In this glossary, you'll be able to look up information on words or ideas that you read about in *The Secret of the Sacred Scarab*. We hope it will add to your enjoyment of Adam and Justin's incredible adventure. If you go on the Journey, you'll find additional material as well to increase your knowledge of the world of ancient Egypt, and help you uncover the meaning of the **Stone of Fire** and the secret of the sacred scarab.

ALABASTER: A fine-grained marble-like variety of gypsum, **alabaster** is a soft stone often white or translucent. Alabaster is quarried either in open pits or underground. In open pits, veins of alabaster are found 12 to 20 feet below the surface under a layer of shale which can be two or three feet deep. Alabaster has been synonymous with Egypt since before recorded history, and crafting the stone may well have been the country's first industry. Quarries and stone-working sites have been found dating back to 4000 BC. By the time Upper and Lower Egypt were united a thousand years later, alabaster carving was already a highly refined art form. Alabaster was also employed in Egypt for canopic jars and various other sacred and sepulchral objects.

AMULET: An **amulet** (meaning "an object that protects a person from trouble"), consists of any object intended to bring good luck and/or protection to its owner. Potential amulets include: gems or simple stones, statues, coins, drawings, pendants, rings, plants, animals, etc.; even words said on certain occasions to repel evil or bad luck.

ANCIENT EGYPT: Ancient Egypt was a civilization in eastern North Africa concentrated along the middle to lower reaches of the **Nile River** in what is now the modern nation of Egypt. The civilization began around 3150 BC with the political unification of Upper and Lower Egypt under the first pharaoh, and it developed over the next three millennia. Its history occurred in a series of stable periods, known as kingdoms, separated by periods of relative instability known as **Intermediate Periods**. After the end of the last kingdom, known as the **New Kingdom**, the civilization of ancient Egypt entered a period of slow, steady decline, during which Egypt was conquered by a succession of foreign powers. The rule of the pharaohs officially ended in 31 BC when the early Roman Empire conquered Egypt and made it a province. The civilization of ancient Egypt thrived in the Nile River Valley. Controlled irrigation of the fertile valley produced abundant crops, which fuelled social development and culture. With resources to spare, the administration sponsored mineral exploitation of the valley and surrounding desert regions, the early development of an independent writing system, the organization of collective construction and agricultural projects, trade with surrounding regions, and a military that defeated foreign enemies and asserted Egyptian dominance. Motivating and organizing these activities was a civil service of elite scribes, religious leaders, and administrators under the control of a divine pharaoh who ensured the cooperation and unity of the Egyptian people through an elaborate system of religious beliefs. The many achievements of the ancient Egyptians included a system of mathematics, quarrying, surveying, and construction techniques that enabled the building of monumental pyramids, temples, obelisks, faience (pottery) and glass technology, a practical and effective system of medicine, new forms of literature, irrigation systems and agricultural production techniques, and the earliest known peace treaty. Egypt left a lasting legacy: art and architecture were copied, and antiquities paraded around the world. The monumental ruins have inspired the imaginations of tourists and writers for centuries. A newfound respect for antiquities and excavations in the early modern period led to the scientific investigation of Egyptian civilization and a greater appreciation of its cultural legacy for Egypt and the world.

ANCIENT HISTORY: **Ancient history** is the study of the written past from the beginning of human history until the Early Middle Ages (around 500—1000 AD). The basic difficulty of studying ancient history is the fact that only a fraction of it has been documented (written down in some form) and only a fraction of those recorded histories have survived into the present day. It is also important to consider the reliability of the information obtained from these records. Literacy was not widespread in almost any culture until long after the end of ancient history, so there were only a few people capable of writing histories. Even those written histories which were produced were not widely distributed; the ancients, not having the luxury of a printing press had to make copies of books by hand.

ANKH: The **ankh** was, for the ancient Egyptians, the symbol (the actual hieroglyphic sign) of **life**. It is shaped like a cross with a loop at the top. Egyptian gods are often portrayed carrying it by its loop, or bearing one in each hand, arms crossed over their chest. It is also known as the **Egyptian Cross**, the **key of life**, the **key of the Nile**. It is one of the most powerful symbols in Egyptian art. The ankh seems to be an evolved form of, or associated with the Egyptian glyph for magical protection, “sa.”

ANUBIS: The jackal-god of mummification, **Anubis** assisted in the rites by which a dead man was admitted to the underworld. Anubis was worshipped as the inventor of embalming and it was he who embalmed the dead god **Osiris**, thereby enabling him to live again. Anubis is portrayed as a man with the head of a jackal holding the divine scepter carried by kings and gods; or also as simply a black jackal, or as a dog accompanying Isis. Anubis had three important functions. He supervised the **embalming** of bodies. He received the mummy into the tomb, performed the Opening of the Mouth ceremony, and then conducted the soul in the **Field of Celestial Offerings**. Most importantly though, Anubis watched over the **Scales of Truth, or the Great Scales** to protect the dead from deception, and eternal death. Early in Egyptian history, Anubis was a god of the dead. This role was taken over by Osiris later on. The god of embalming is probably associated with the jackal due to the habits of jackals of lurking about tombs and graves. One of the reasons the early Egyptians made their tombs more elaborate was to keep the bodies safe from the jackals lingering about the graves. It is only natural therefore that a god of mummification would be connected with them. By worshipping Anubis, the Egyptians hoped that he would protect their deceased from jackals, and later, the natural decay that unprotected bodies endure.

ARCHAEOLOGIST: **Archaeologists** study artifacts (any object/tool/weapon made or modified by a human culture, and later discovered by archaeologists) of the near and distant past in order to develop a picture of how people lived in earlier cultures and societies. Many in the profession are also involved in the preservation of archaeological sites. Though a popular idea of the archaeologist involves a khaki-clad explorer in an exotic location, who cleans sand off ancient crockery with a toothbrush, real-life archaeologists don't get to spend much time in the field. Because fieldwork is both expensive and destructive to the site, the majority of archaeological study takes place in the lab. In the lab, archaeologists analyze data, write reports, and interpret findings for the public. An archaeologist's natural curiosity about the past and the secrets it holds make the profession a fascinating one. However, the work can be slow and tiring. It may take months to examine thousands of tiny, nearly identical chipped stone axes. Some archaeologists work for a major research institution, such as a university or a museum.

ARCHAEOLOGY: **Archaeology** is the excavation and study of artifacts in an effort to find out about earlier societies. In the study of ancient history, archaeologists excavate the ruins of

ancient cities looking for clues as to how the people of the time lived. Some important discoveries by archaeologists studying ancient history include:

- The Egyptian pyramids: giant tombs built by the ancient Egyptians as the final resting places of their royalty.
- The study of the ancient cities of **Harappa**, **Mohenjo-daro** and **Lothal** in South Asia.
- The city of **Pompeii**: an ancient Roman city preserved by the eruption of a volcano in 79 AD. It was so well preserved that it gives amazing information about Roman culture as well as the cultures of the **Etruscans** and the **Saminites**.
- The **Terracotta Army**: the mausoleum of the First Qin Emperor in ancient China.

ATLANTIS: This is a summary of the story told by **Plato** around 360 BC. He claimed to have heard it from a **Solon**, an Athenian traveler, poet, and lawgiver, who lived from approximately 638—559 BC. According to Plato, Solon learned of the **story of Atlantis** from an Egyptian priest living in **Sais, Egypt** when he visited Egypt in 565 BC. The writings of Plato have prompted theories and debate for over two thousand years. Plato was not the only person to speculate about Atlantis. There are 24 references to Atlantis by ancient authors whose works date from 4000 BC to 450 AD (Egyptian, Greek, Roman and Indian writers). Many people believe the tale to be complete fiction; others believe that the story was inspired by catastrophic events that may have destroyed the Minoan civilization on the islands of Crete and Thera. Still others maintain that the story is an accurate telling of a long-lost and almost completely forgotten land.

Over 11,000 years ago, there existed an island nation located in the middle of the Atlantic Ocean, populated by a noble and powerful race. The people of this land possessed great wealth thanks to the natural resources found throughout their island. The island was a center for trade and commerce. The rulers of this land held sway over the people and land of their own island and well into Europe and Africa. This was the island of Atlantis. For generations the Atlanteans lived simple, virtuous lives. However, slowly they began to change. Greed and power began to corrupt them. The end of Atlantis came when a massive volcanic explosion rocked the island, creating gigantic tidal waves of destruction. Soon, in one violent surge it was gone. The island of Atlantis, its people, and its memory were swallowed by the sea.

When Laila translates a similar story from the hieroglyphics in the tomb of the Scarab King, Adam feels sure she is speaking about Atlantis. Plato describes the destruction of Atlantis as having taken place 9000 years earlier than the time he wrote. While this cataclysmic destruction sounds farfetched, the melting of ice caps and glaciers at the end of the last Ice Age (around 12000 BC) resulted in the Mediterranean Sea level rising by 200 feet or more, swamping coastal and island settlements. In addition, around 7500 BC extraordinary rainfall in the Middle East led to catastrophic flooding and other natural disasters, which again affected civilizations. The ancient Egyptians believed that their ten founder gods, the **Neteru**, came from Atlantis to bring civilization to Egypt. In the *Book of the Dead*, **Thoth** is referred to as a king, the “Lord of the West,” and his domain being on an island of fire (volcanic). He is described as being born in a distant country to the West, across a body of water. A catastrophe occurred that darkened the sun and disturbed the gods (a volcanic eruption), but Thoth brought the remaining survivors to a land in the East, Egypt. Can this be true? The Egyptian traditions that mention the “reign of the gods” (the **Turin Papyrus**, the **Palermo Stone** and the writings of **Manetho**) describe ten god-kings, said to have ruled in a foreign country; Manetho calls them “Auriteans,” a name that sounds very similar to Atlanteans. On Column 8 of the Great Hall in the **Temple of Rameses at Karnak**, there is hieroglyphic text memorializing the loss of a “drowned continent” in the Western Ocean.

BAZAAR: A **marketplace** where all kinds of goods, souvenirs, cosmetics, perfumes, jewelry, pottery, souvenirs, clothing, fabrics and carpets, and many different foods are sold. If you look hard enough, you can find just about anything in a bazaar. Another name for it is **khan** such as the famous **Khan el-Khalili** in Cairo. Part of the fun in shopping in Egypt is haggling with the shopkeepers. They expect it, and both buyer and seller end up enjoying a bit of bargaining before settling on a price that satisfies both parties!

BOOK OF THE DEAD: *The Book of the Dead* is the common name for the ancient Egyptian funerary text known as *The Book of Coming* (or “**Going**”) *Forth By Day*. The *Book of the Dead* was a description of the ancient Egyptian idea of the afterlife and a collection of hymns, spells, and instructions to allow the deceased to pass through obstacles in the afterlife. The *Book of the Dead* was most commonly written on a papyrus scroll and placed in the coffin or burial chamber of the deceased. When it was first discovered, the *Book of the Dead* was thought to be an ancient Egyptian Bible. But unlike the Bible, *The Book of the Dead* does not set forth religious theories and was not considered by the ancient Egyptians to be the product of divine revelation, which allowed the content of the book of the dead to change over time. *The Book of the Dead* was thus the product of a long process of evolution from the **Pyramid Texts** of the **Old Kingdom** to the **Coffin Texts** of the **Middle Kingdom**. About one-third of the chapters in *The Book of the Dead* are derived from the Coffin Texts.

CANOPIIC JARS: Canopic chests, and particularly canopic jars, represent some of the most beautiful artwork of the ancient Egyptians. They were used to contain the internal organs of individuals removed during the process of mummification. The most common form was four jars held within a chest, but canopic equipment could comprise, at times, miniature coffins and masks. Very often, canopic equipment was made from calcite (Egyptian alabaster).

CARTOUCHE: In ancient Egypt, kings, and sometimes other members of royalty, encircled their name hieroglyphs with a design that we now call a **cartouche**. The cartouche identifies the name it encloses as the king of Egypt or royalty. A cartouche is an oval ring that is a hieroglyph representation of a length of rope folded and tied at one end. It symbolized everything that the sun encircled and indicates the king’s rule of the universe. The term, “cartouche” was coined by the soldiers of **Napoleon’s expedition in Egypt, who saw in the sign the likeness of the cartridges, or “cartouche”** used in their own guns. The cartouche, known in ancient Egypt as the “shenu,” is derived from the Egyptian verb, “sheni,” which means, “to encircle.” The cartouche proved invaluable to early scholars such as **Jean-Francois Champollion** (who deciphered the **Rosetta Stone**), who were attempting to decipher the hieroglyphic script, because it made it easier to identify which groups of signs were the royal names.

CIPPI: Miniatures of amulets with hieroglyphs are called **cippi** and were for the protection of a single person. Both images and words are important in a cippi. Simple versions of longer spells are found inscribed on cippi and their power was considered to reside in these inscriptions.

CHICKPEAS: **Chickpeas** are the pea-like seeds of a bushy plant. They’re round with a nutty flavor and frequently used in Central Asian and Middle Eastern cooking.

COBRA: The **Egyptian cobra** is the most common cobra in Africa and is responsible for many deaths there. The Egyptian cobra, like all other cobras, raises its hood when in danger. The head is large and the eyes are also large with a round pupil. The Egyptian cobra may grow to 5’-6’8” (1.5-2m) in length and specimens as long as 8 feet have been seen in some

areas. It shows a preference for abandoned animal burrows, termite mounds or rock outcrops. If threatened it assumes the typical upright posture with the hood expanded. It has the third most toxic venom of any cobra, after the Philippine Cobra and the Cape Cobra. However, the Egyptian cobra is considered much **deadlier** than the other cobras because it is much larger, more aggressive, and can inject more venom in a single bite. It has neurotoxic venom that affects the nervous system, stopping the nerve signals from being transmitted to the muscles the heart and lungs as well, causing death due to complete respiratory failure.

COFFIN TEXTS: The **Coffin Texts** are a collection of ancient Egyptian funerary spells written on coffins beginning in the **First Intermediate Period (between the Old and the Middle Kingdom)**. The texts are taken partly from the earlier Pyramid Texts, reserved for royal use only, but they contain substantial new material related to everyday desires. This showed that the common people now used the texts. Because ordinary Egyptians who could afford to have a coffin now had access to these funerary spells, the pharaoh no longer had exclusive rights to the afterlife. As the modern name of this collection of some 1,185 spells implies, the texts are mostly found on Middle Kingdom coffins. However, they are sometimes inscribed on tomb walls, stelae, canopic chests, papyri, and even mummy masks. Because of the limited writing surfaces of some of these objects, the collection was often abbreviated, and this gave rise to long and short versions of some of the spells, a number of which were later copied in the *Book of the Dead*.

COUSCOUS: **Couscous** is a coarsely ground semolina pasta that is common in North African countries. It is also widely used in Middle Eastern countries and has become popular in American dishes. It is made of semolina, flour, salt, and water. Similar to rice in shape, color, and texture, it is used in many dishes, as rice would be. A grain of couscous is similar in size to a grain of sugar.

DEITY: This word means **a god**.

DESERT: In ancient times, the Egyptians called the desert the “red land,” distinguishing it from the flood plain around the Nile River, called the “black land.” These colours reflect the fact that the desert sands have a reddish hue and the land around the Nile turned black when the annual floodwaters receded. The desert and the Nile River emerged millions of years ago when the ancient sea that covered most of Europe and northern Africa (45 million years ago) shifted, forming the Mediterranean Sea basin. This happened when the earth’s plates moved, creating the Himalayas and the Alps. Over thousands of years, the Nile River evolved into its present shape, surrounded by the Eastern and Western deserts. Before the river enters the Mediterranean Sea, it divides into several smaller tributaries in the delta region. The northern region of Egypt is bounded by two deserts, the mountainous Eastern, or Arabian, Desert and the sandy Western, or Libyan, Desert. Nomadic tribes continue to roam these desert regions as they have done for centuries, stopping at oases to replenish their water supplies. Around 5000 BC, when the climate became more arid, **nomadic groups retreated to the Nile Valley**, creating the first urban settlements. These communities were concentrated in the North and the South. As a result, Egypt became known as the “Double Land” or the “Two Lands” of Upper and Lower Egypt. Dualities, such as desert and river valley, Upper and Lower Egypt, life and death, were an important organizing principle of the Egyptian’s worldview.

DIODORUS OF SICILY: **Diodorus Siculus** was a Sicilian Greek historian who lived from 90—21 BC. He wrote a world history in 40 books, ending it near the time of his death with **Caesar’s Gallic Wars**. Fully preserved are Books I-V and XI-XX, which cover Egyptian,

Mesopotamian, Indian, Scythian, Arabian, and North African history, and parts of Greek and Roman history. His histories, while not considered great scholarly material in their own right, borrowed heavily from other writers whose works are now lost. In this regard, Diodorus Siculus is valuable as a historical record for those writers who came before him.

DIVINE: This word means of, relating to, or proceeding directly from **God or a god**, or being a deity or god.

EGYPT (MODERN): **Egypt**, officially the **Arab Republic of Egypt**, is a country in North Africa. The Sinai Peninsula is part of northeastern Egypt, which also forms a land bridge to Asia. Covering an area of about 1,001,450 square kilometers (3.8666×10^5 sq mi), Egypt borders Libya to the west, Sudan to the south and the Gaza Strip and Israel to the east. The northern coast borders the Mediterranean Sea; the eastern coast borders the Red Sea. Egypt is one of the most populous countries in Africa and the Middle East. The great majority of its estimated 75 million people live near the banks of the Nile River, in an area of about 40,000 square kilometers (15,000 sq mi), where the only arable agricultural land is found. The large areas of the Sahara Desert are sparsely inhabited. About half of Egypt's residents live in urban areas, with the majority spread across the densely populated centers of greater Cairo, Alexandria, and other major cities in the Nile Delta. Egypt is famous for its ancient civilization and some of the world's most famous monuments, including the **Giza** pyramid complex and its **Great Sphinx**. The southern city of Luxor contains numerous ancient artifacts, such as the **Karnak Temple** and the **Valley of the Kings**. Egypt is widely regarded as an important political and cultural nation of the Middle East.

EGYPTIAN DYNASTY: Egyptian dating is expressed by **ruling families or dynasties**. The historian **Manetho** (c.270 BC) wrote a history of Egypt giving the number of dynasties, the number of kings, their names, and the length of each reign.

EGYPTOLOGIST: An **Egyptologist** is any archaeologist, historian, linguist, or art historian who specializes in **Egyptology**, the scientific study of ancient Egypt and its antiquities.

EYE OF HORUS: The **Eye of Horus** is also known as the **Eye of Ra** (Udjat, Wedjat). Designed to resemble the eye of a falcon, this symbol is called the **Eye of Ra** or **Eye of Horus** and represents the right eye of the **Egyptian Falcon God Horus**. As the **udjat** (or **utchat**), it represented the sun, and was associated with the **Sun God Ra** (Re). The mirror image, or left eye, represented the moon, and the god **Thoth**. According to legend, the left eye was torn from Horus by his murderous uncle Set, and restored by Thoth, the god of magic. After this, some stories state, Horus made a gift of the eye to Osiris, which allowed this solar deity to rule the underworld. The Eye of Horus was believed to have healing and protective power, and it was used as a protective amulet, and as a medical measuring device, using the mathematical proportions of the eye to determine the proportions of ingredients in preparing medications. The **Masonic** all-seeing eye, the **Eye of Providence** symbol found on American money, and our modern **Rx** pharmaceutical symbol are all descended from the **Eye of Horus**.

FELUCCA: A **felucca** is a traditional wooden sailing boat used in the protected waters of the Red Sea and eastern Mediterranean including Malta, and particularly along the Nile in Egypt. Its rig consists of one or two lateen (triangular) sails. They are usually able to board ten-some passengers and the crew consists of two or three people. Despite being old-fashioned compared to more modern motorboats and ferries, feluccas are still in active use as a means of transport in Nile-adjacent cities like Aswan or Luxor. They are especially popular among tourists who can enjoy a quieter and calmer ride than motorboats have to offer.

GALABIEH: The **galabieh** is a long, loose, traditional cotton robe worn by both men and women in the Middle East. It can be plain white, or striped in a variety of colors. It sometimes has a hood attached.

HEKA (HEKAU): The belief in magic, (the power of magical names, spells, enchantments, formulæ, pictures, and amulets), and ceremonies using words of power, to produce supernatural results, formed a large and important part of the Egyptian religion. **Heka** was both the ancient Egyptian deity **Heka** and the action of performing **Heka, or magic**. Ancient Egyptians never differed between the ordinary and the religious world; to them every aspect of life was connected to the gods. The word “magic” itself came down to us via the Coptic word *hik* during the Christian period, which equalled to the Greek *mageia* and the Latin *magia*, by which was meant illegal sorcery. The Coptic *Hik* was developed from the pre-Christian, Pharaonic times and Heka had no illegal or evil connotations. Instead, it was a divine force necessary even for the gods to draw power from. The ancient Egyptians never divided Heka into “black magic” or “white magic” as Christian and other cultures did.

Words in themselves were regarded as divine, whether written or spoken and were to be treated with great respect. To know the name of something meant to have power over it. When Adam speaks the words of power to open the doors of the Forbidden Chamber he is using **heka**, even though he doesn't know it at the time. The ancients believed that with the help of **heka** they could influence the world of the gods and gain protection, healing and support. Priests were the main practitioners of magic in Pharaonic Egypt, where they were seen as guardians of a secret knowledge given by the gods. The most respected users of magic were the “**lector**” **priests**, those who were able to read the ancient books of magic kept in temple and palace libraries. All Egyptians expected to need heka to preserve their bodies and souls in the afterlife, and curses threatening tomb-robbers were sometimes inscribed on tomb walls. Amulets, hidden beneath its wrappings, protected the mummified body itself. Collections of funerary spells—such as the **Coffin Texts** and the **Book of the Dead**—were included in elite burials, to provide special magical knowledge. Though magic was mainly used to protect or heal, the Egyptian state also practised **destructive magic**. The names of foreign enemies and Egyptian traitors were inscribed on clay pots, tablets, or figurines of bound prisoners. These objects were then burned, broken, or buried in cemeteries in the belief that this would weaken or destroy the enemy.

HERODOTUS: Herodotus of Halicarnassus was a Greek historian who lived in the Fifth Century BC (c.484 BC—c.425 BC) and is regarded as the “Father of History” in Western culture. He was the first historian to collect his materials systematically, test their accuracy to a certain extent, and arrange them in a well-constructed and vivid description. Herodotus provides much information concerning the nature of the world and the status of the sciences during his lifetime. He was possibly our first real historian, and certainly the first to travel methodically around the known world in an effort to write more accurately.

HIEROGLYPHICS: Hieroglyphs are characters in any system of writing in which symbols represent objects (such as tools, animals, or boats) and ideas (such as motion, time, and joy). The ancient Greeks first used the term *hieroglyph* (meaning “sacred carving”) to describe decorative characters carved on Egyptian monuments. The term is now mainly used to refer to the system of writing used by the ancient Egyptians. Archaeological discoveries suggest that Egyptian hieroglyphs may be the oldest form of writing, dating from 3200 BC. Only royalty, priests, and civil officials, used hieroglyphs because they were difficult to learn and time-consuming to create. Egyptians wrote hieroglyphs in long lines from right to left and from top to bottom, without spaces or punctuation. The Egyptians did not write vowels, so it is impossible to know exactly how they pronounced hieroglyphic texts. The ancient Egyptian

word for hieroglyphs, literally translated as “language of the gods,” indicates their importance. Priests used hieroglyphs to write down prayers, magical texts, and texts related to life after death and worshiping the gods. Civil officials used them to write royal documents of long-term importance, to record historical events, and to document calculations. The Egyptians also used hieroglyphs to decorate jewelry and other luxury items. Hieroglyphs were very time-consuming to create, so the Egyptians developed a cursive script called “**hieratic**.” The characters of the hieratic script were based on the hieroglyphic symbols, but they were simplified. Hieratic was used for the bulk of writing done with reed pens and ink on papyrus. In the Seventh Century BC, the Egyptians began using a script called “**demotic**,” which was even more simplified than **hieratic**. After this point, hieroglyphs continued to be used in carved inscriptions on buildings, jewelry, and furniture, but hieratic was used for religious writings, and demotic for business and literary texts. After the Romans conquered Egypt in 30 BC, the use of hieroglyphs declined, and eventually their use died out. The last firmly datable hieroglyphic inscription was written in 394 AD.

HORUS: **Horus** is a god of the ancient Egyptian religion. The most well known name is the Greek “*Horus*,” representing the Egyptian **Heru/Har**, which is the basic element in most of the other names of Horus. Horus is the god of the sky, and the son of **Osiris**. His mother is **Isis**. Since he was god of the sky, Horus became depicted as a falcon, or as a falcon-headed man, leading to Horus’ name, (in Egyptian, **Heru**), which meant “*the distant one*.” Horus was so important that the **Eye of Horus** became a potent Egyptian symbol of power. He had a man’s body and a falcon’s head. He only had one eye because after Osiris was murdered by his evil brother **Set**, Horus fought with Set for the throne of Egypt. In this battle, Horus lost one of his eyes and later this became a sign of protection in Egypt. Horus united Egypt and bestowed divinity upon the pharaoh. The pharaohs were viewed as the reincarnation of Horus.

ISIS: **Isis** is a goddess in ancient Egyptian mythology and is celebrated as the ideal mother and wife, patron of nature and magic; friend of slaves, sinners, artisans, the downtrodden, as well as listening to the prayers of the wealthy, the maiden, the aristocrat and emperor. In union with her husband **Osiris**, she conceived **Horus**. **Isis** was instrumental in the resurrection of Osiris when he was murdered by **Set**. The goddess Isis was the first daughter of **Geb**, god of the Earth, and **Nut**, the goddess of the Overarching Sky. She is also known as the goddess from whom All Beginnings arose, and as the Lady of bread, of beer and of green fields. Ancient Egyptians believed that the Nile flooded every year because of her tears of sorrow for her dead husband, Osiris.

KARNAK LIST OF KINGS: The **Karnak List** occurs on one of the walls in the **Temple of Karnak** at **Thebes**. It dates to the reign of Thutmose the Third (1490—1436 BC), and originally included the names of 61 kings, but when it was discovered in 1825 AD, only 48 names were still legible. The list gives the names of some kings not mentioned in other lists, but it does not provide an accurate sequence of their names. Finally, the **Table of Saqqara**, found at Saqqara on a wall in the tomb of Tjuneroy, an overseer of works, included the names of 57 previous rulers whom **Rameses the Second** had selected to receive worship, but only 50 of these are now visible because the wall has been damaged. Therefore, although the king lists are a very important chronological source, there are limitations in using them as accurate historical records. Essentially, they were placed in the temples or tombs to play a part in the rituals and offerings, and were never intended to be historical records. It was not therefore necessary for them to be complete; for, while evidently they included only the names of rulers from **Menes** down to the king in whose reign the list was prepared, they also excluded rulers whom later generations did not regard as “legitimate” or acceptable to the gods. No

lists have yet been discovered which are of a later date than the reign of Rameses the Second, and even the existing tables are damaged or incomplete.

MANETHO: **Manetho** (or **Manethon**) was an Egyptian historian and priest from Sebennyptos (ancient Egyptian: *Tjebnutjer*) who lived during the Ptolemaic era, ca. Third Century BC. Manetho recorded *Aegyptiaca* (*History of Egypt*). He wrote three volumes called *The Gods*, *The Demi-Gods*, and *The Spirits of the Dead and Mortal Kings*. His work is of great interest to Egyptologists, and is often used as evidence for the chronology of the reigns of pharaohs.

MENES: **Menes** also known as **Aha** and the “**Scorpion King**,” Menes was the first pharaoh of the First Dynasty in Egypt, ruling from 3100—2850 BC. He has also been identified as the historical figure, **Narmer**, because the famous **Narmer palette** (now in the Egyptian Museum in Cairo) that depicts two images of a king, one wearing the crown of Upper Egypt and the other the crown of Lower Egypt, is thought to depict King Menes. Thus, King **Menes** and King **Narmer** may have been the same person, the first king of Egypt. This time period was characterized by firm political structure of the land which was unified by the pharaoh. Menes was credited with unifying **Upper and Lower Egypt** into a single kingdom. He may have accomplished this with military force and/or by peaceful means such as marriages or good administration. Besides unifying Egypt, Menes also founded the city of **Crocodopolis** where he built the first temple to Ptah, and also the city of **Memphis**, which he made his capital. The city of Memphis was situated 28 km south of modern day Cairo on an island on the Nile River. This location was most likely chosen because it would make it easier to protect the city from invading armies, and also because it would allow the pharaoh to control the river delta and trade routes to Sinai and Canaan.

MORTAL: This word means having **human form** or attributes, subject to death, not able to live forever.

MUMMIFICATION: A **mummy** is a corpse whose skin and dried flesh have been preserved by either intentional or accidental exposure to chemicals, extreme cold, very low humidity, or lack of air when bodies are submerged in bogs. Mummies of humans and other animals have been found throughout the world, both as a result of natural preservation through unusual conditions, and as cultural artifacts to preserve the dead. The best-known mummies are those that have been deliberately embalmed with the specific purpose of preservation, particularly those in ancient Egypt, where not only humans but also crocodiles and cats were mummified. Although mummification existed in other cultures, eternal life was the main focus of all Ancient Egyptians, which meant preserving the body forever. Egyptian culture believed the body was home in the afterlife to a person’s **Ka** (life force) and **Ba** (soul), without which it would be condemned to eternal wandering.

NETERU: Ancient Egyptians described the “First Time,” the **Zep Tepi**, when the gods ruled in their country, as a golden age during which darkness was banished and humanity, emerging into the light, was offered the gifts of civilization. They describe the gods as strong and beautiful beings called the **Neteru** who lived on earth with humankind and ruled from Heliopolis and other temples up and down the Nile. All possessed a range of supernatural powers that included the ability to change into animals, birds, reptiles, trees, or plants. Their words and deeds seem to have reflected human emotions and preoccupations. Likewise, although they were portrayed as stronger, and more intelligent than humans were, it was believed that they could grow sick—or even die, or be killed—under certain circumstances. The ancient Egyptians viewed the **Neteru**—the ten founder gods—and their descendants, the

Shemsu Hor as to be actual historical personages, who formed an ancient prehistory of which we know very little. One primary source of information regarding the ancient history of Egypt, the **Turin Papyrus**, contains a chronology of the predynastic period in Egypt. This list mentions the reigns of ten **Neteru**, or “gods,” who reigned for hundreds of years each, for a total of 23,200 years. After this comes a list dedicated to the **Shemsu Hor**, who reigned a total of 13,400 years. The papyrus then goes on to list the historical kings, those that are commonly accepted as real by mainline archaeology.

NILOMETER: The agricultural cycle revolved around the Nile flood. Measuring gauges known as **Nilometers** were used to record the flood levels so that suitable precautions might be taken in the event of a lower or higher inundation than usual. **Nilometer** is the name given to one of several devices that are different in design but that all serve the same function: measuring water levels in the River Nile and thus allowing the keeping of comparative historic records. The simplest nilometer design is a **vertical column** submerged in the waters of the river, with marked intervals indicating the depth of the water. One that follows this simple design, albeit housed in an elaborate and ornate stone structure, can still be seen on the island of Roda in central Cairo. While this nilometer dates only as far back as 861 AD, when the Abbasid caliph al-Mutawakkil ordered its construction, it was built on a site occupied by an earlier specimen. The second nilometer design comprises a **flight of stairs leading down into the water, with depth markings along the walls**. The best-known example of this kind can be seen on the island of Elephantine in Aswan. This location was also particularly important, since for much of Egyptian history Elephantine marked Egypt’s southern border and was therefore the first place where the onset of the annual flood was detected. The most elaborate design involved a **channel or culvert that led from the riverbank**—often running for a considerable distance—and then fed a well, tank, or cistern. These nilometer wells were most frequently located within the confines of temples, where only the priests and rulers were allowed access. A particularly fine example, with a deep, cylindrical well and a culvert opening in the surrounding wall, can be seen at the **Temple of Kom Ombo** to the north of Aswan.

OASIS: An **oasis** is a fertile spot in the middle of a desert, an island of life in an ocean of temperature extremes. Any oasis always contains one or more springs. Oases make it possible to survive long treks through the desert. In large deserts such as the **Sahara**, towns cluster around sources of water such as oases and rivers. What causes an oasis? An oasis is actually a spot in the desert where the elevation is low enough that the water table is right underneath the surface, resulting in the presence of springs. Even in a desert, it rains occasionally, and this produces a water table just above the bedrock, usually several hundred feet below the surface. Sand is very porous, so most water runs right through it and down to the bedrock. Deserts consist of many millions of tons of sand. There is only one natural force capable of moving it in appreciable amounts—the wind. Although, in an average dust storm, ten cubic feet (3.05 cubic meters) of air only holds about an ounce of sand, a cubic mile (1.6 cubic km) of air can move about 4,600 tons of it, leading to appreciable erosion. A severe storm is capable of moving as much as 100 million tons of sand and dust. In certain areas where large quantities of sand are moved by storms, erosion burrows all the way down to the water table, putting it just beneath the surface. Seeds planted in the ground there are capable of sprouting and extending roots into the moist land, producing an oasis. Sometimes, the oasis produced by the wind can be very large when vast tracts of desert are wiped clean by storms. The great **Kharga Oasis** in the **Sahara**, for example, is over 100 miles (161 km) long and 12 to 50 miles (19.3 to 80.5 km) in width. The oasis was produced when erosion caused the margins

of a great depression to sink down to the water table. Egypt is mostly desert but has eight major oases.

OBELISK: An **obelisk** is a tall, narrow, four-sided, tapering monument that ends in a pyramidal top. Ancient obelisks were made of a single piece of stone (a monolith); however, most modern obelisks are made of individual stones, and can even have interior spaces. The original form is Egyptian and all subsequent versions are derived from the original Egyptian pattern. The term *stèle* (plural: *stelae*) is generally used for other monumental standing inscribed sculpted stones. Because of the association of Egypt with mortuary arts, (and generally with great antiquity), obelisks became associated with timelessness and memorialization. Twenty-eight ancient Egyptian obelisks are known to have survived, plus the “**Unfinished Obelisk**” found partly hewn from its quarry at Aswan. These obelisks are now dispersed around the world, and only eight remain in Egypt. The earliest temple obelisk still in its original position is the 20.7 m / 68 ft high red granite obelisk of **Senusret the First** of the Twelfth Dynasty at Heliopolis. The obelisk symbolized the sun god Ra, or Re.

OSIRIS: **Osiris** (in Greek language, also **Usiris**) is the ancient Egyptian god of life, death, and fertility. Osiris is one of the oldest gods for whom records have been found and first appears in the **Pyramid Texts** around 2400 BC, when his cult is already well established. He was widely worshipped until advent of Christianity. The information we have on the myths of Osiris come from the **Pyramid Texts**, and, much later, from the writings of **Plutarch** and **Diodorus Siculus**. Osiris was not only the savior and merciful judge of the dead in the afterlife, but also the ruler of the underworld that granted all life, including sprouting vegetation and the fertile flooding of the Nile River. The Kings of Egypt were associated with Osiris in death—as Osiris rose from the dead they would, by uniting with him, inherit eternal life through a process of magic. Osiris is the oldest son of the Earth god, Geb, and the sky goddess, Nut, as well as being brother and husband of **Isis**, with **Horus** being considered his son.

PHARAOH: The title taken by the rulers of ancient Egypt who assumed the dual duties of king and god. Each line of **pharaohs** formed a dynasty, 31 in all. The title originates from the Egyptian term “*per-aa*” which means “great house.” This word developed from Greek, into the word we now use today. “Per-aa” was originally used to describe the royal court or the state itself, in the sense that the “great house” was the body responsible for the taxation of the lesser houses (“perw”), which were the temple lands and private estates. From the late Eighteenth Dynasty and onwards, “per-aa” was used to refer to the actual king himself. This title applied to Egyptian kings from c. 1500 to 343 BC. The term later evolved into a general term for all ancient Egyptian kings. Pharaohs were regarded as gods, retaining their divine status even after death. A pharaoh’s will was supreme, and he governed by royal decree, with the assistance of **viziers**, or administrators. The common people nevertheless judged a pharaoh by his deeds; many were criticized, plotted against, and even deposed and killed.

PLATO: **Plato** was a Greek philosopher who lived from 427—347 BC. Plato traveled extensively, including journeys in Egypt. In 387 BC, he returned to Athens and founded the **Academy**, a school of science and philosophy that became the model for the modern university. Due to the Academy’s safekeeping, many of Plato’s works have survived. His writings cover subjects ranging from knowledge to happiness to politics to nature. Two of his dialogues, *Timeas and Critias*, make reference to the island of Atlantis.

PYRAMID TEXTS: The **Pyramid Texts** are a collection of ancient Egyptian religious texts from the time of the Old Kingdom. Written in Old Egyptian, the pyramid texts were carved on the walls and sarcophagi of the pyramids at Saqqara during the Fifth and Sixth Dynasties

of the Old Kingdom. Unlike the **Coffin Texts** and **Book of the Dead** into which parts of the Pyramid Texts later evolved, the Pyramid Texts were reserved only for the pharaoh and were not illustrated. The Pyramid Texts mark the first written mention of the god Osiris, who would become the most important deity associated with afterlife. The spells, or “utterances,” of the Pyramid Texts are primarily concerned with protecting the pharaoh’s remains, reviving his body after death, and helping him ascend to the heavens, which are the emphasis of the afterlife during the Old Kingdom. The spells describe all of the ways the pharaoh could travel, including the use of ramps, stairs, ladders, and most importantly ... flying. The spells could also be used to call the gods to help, even threatening them if they did not obey.

PYRAMIDION: In archaeological terms, a **pyramidion**, (pl. **pyramidia**), is the uppermost piece, or capstone, of an Egyptian pyramid. They were called *benbenet* in ancient Egyptian, which associated the pyramid as a whole with the sacred benben stone. In Egypt’s Old Kingdom, pyramidions were generally made of diorite, granite, or fine limestone, which was then covered in gold or **electrum** (a naturally occurring alloy of gold and silver), while during the Middle Kingdom and through to the end of the Pyramid building era, they were built from granite. A pyramidion was covered in gold leaf to reflect the rays of the sun; during Egypt’s Middle Kingdom, they were often inscribed with royal titles and religious symbols. Very few pyramidia have survived into modern times. Most of those that have are made of polished black granite, inscribed with the name of the pyramid’s owner. A total of four pyramidia—the world’s largest collection—is housed in the main hall of the **Egyptian Museum** in Cairo. Among them is the pyramidion from the so-called **Black Pyramid** of Amenemhet the Third at Dahshur.

RA: Re (Ra) was the Egyptian sun god who was also often referred to as **Re-Horakhty**, meaning “*Re (is) Horus of the Horizon,*” referring to the god’s character. The early Egyptians believed that he created the world, and the rising sun was, for them, the symbol of creation. The daily cycle, as the sun rose, then set only to rise again the next morning, symbolized renewal and so Re was seen as the supreme force of creation and master of life. His closest ally is **Ma’at**, the symbol of order and truth. Re was also closely connected to the pharaoh, Egypt’s king. While the king ruled earth, Re was the master of the universe so they were of the same nature and represented each other. Re became more and more associated with the king, who was both human and a god at once (semi-divine), embodied in the falcon-god **Horus**, later referred to as the son of Re. Re’s early worship really became very significant during the Fifth Dynasty, when kings not only erected pyramids aligned to the rising and setting sun, but also built solar temples in honor of Re. This was a different sort of temple because his image was the sun itself, so the sun temples were centered upon an **Obelisk** over which the sun rose. In front of the obelisk would be an altar for his worship.

SARCOPHAGUS: A **sarcophagus** is a funeral receptacle for a corpse, most commonly carved or cut from stone. The word “sarcophagus” comes from the Greek *sarx* meaning “flesh,” and *phagein* meaning, “to eat,” so *sarkophagus* means “flesh-eating.” The word came to refer to the limestone that was thought to decompose the flesh of corpses interred within it. **Sarcophagi** (plural) were most often designed to remain above ground, and thus were often ornately carved, decorated or elaborately constructed. Some were built to be freestanding, as a part of an elaborate tomb or series of tombs, while others were intended for placement in crypts. In ancient Egypt, a sarcophagus formed the external layer of protection for a royal mummy, with several layers of coffins nested within, and was often carved out of alabaster or made from painted wood. The ancient Romans also used sarcophagi—sometimes metal or plaster as well as limestone—until the early Christian burial preference for burial underground, often in a limestone sepulchre, led to their disuse.

SCARAB: The scarab was linked to **Khephri** (“he who has come into being”), the god of the rising sun. The ancient Egyptians believed that Khephri renewed the sun every day before rolling it above the horizon, and then carried it through the other world after sunset, only to renew it, again, the next day. The scarab was based on the image of the dung beetle, or *Scarabeus Sacer* (sacred scarab), and it was used by the ancient Egyptians for many purposes such as recording historical events or inscribing prayers to be placed on mummies for protection against evil. Scarabs were also used as seals by officials. The writing would be inscribed on the base (flat side) of the scarab, and sizes varied from several centimeters to several meters long. It was not really until Pharaoh Amenhotep the Third’s reign that the scarabs were made extra large (up to 2.5 metres long in the Karnak Temple!). Scarabs were made from a wide variety of materials such as carnelian, lapis lazuli, basalt, limestone, schist, turquoise, ivory, resin, steatite, and bronze. Most scarabs were made of **steatite** (soapstone), which was then covered with a turquoise coloured glaze. The stone was soft and easy to work, but when glazed, it became hard and durable. In the Twelfth Dynasty, amethyst was used for the first time (a very hard material). Gold and silver scarabs have also been found, but are much rarer, because of grave robbers. The Greeks used onyx, agate, and quartz in making their scarabs. These materials were not used in Egypt until the Ptolemaic period, when Greek influence on Egyptian life was at a peak. The Greeks also had more advanced technology (in some areas) and could therefore work hard materials with greater ease than the Egyptians could. **Heart scarabs** were placed next to the heart after the body was mummified. The scarabs were usually made of green stone, and could range in size from 3 to 10 cm. On almost all of the scarabs, Chapter 30B from the **Book of the Dead** was inscribed. In this chapter, the dead person asks his heart not to testify against him during the **Weighing of the Heart Ceremony** (whether he has committed a sin or not). In other cases, heart scarabs were used for just general protection from evil during the journey to the afterlife. Heart scarabs were always made of some green material, usually green jasper. This stone is actually quite rare and difficult to cut, so in many cases other types of rock were used as substitutes, for example green feldspar, basalt, and serpentine. The reason why green was used was that it symbolised resurrection and health.

SCIMITAR: A **scimitar** is a sword with a curved blade design, originating in Southwest Asia and Middle East).

SEMI-DIVINE: This word means displaying both divine and human aspects.

SET: In ancient Egyptian mythology, **Set** is an ancient god, who was originally the god of the desert, storms, and chaos. Set was viewed as immensely powerful, and was regarded consequently as the chief god. Set carried the epithet, “His Majesty” shared only with Ra. Another common epithet was, *of great of strength*, and in one of the **Pyramid Texts**, it states that the king’s strength is that of Set. As chief god, he was patron of Upper Egypt (in the South, upstream), where he was worshiped, most notably at Ombos. The myth of Set’s conflict with Horus, Osiris and Isis appears in many Egyptian sources, including the **Pyramid Texts**, the **Coffin Texts**, the **Shabaka Stone**, inscriptions on the walls of the **Temple of Horus at Edfu**, and various papyrus sources. These myths generally portray Osiris as a wise king and bringer of civilization, happily married to his Isis. Set was his envious younger brother, and he killed and dismembered Osiris. Isis reassembled Osiris’ corpse and another god (in some myths **Thoth** and in others **Anubis**) embalmed him. As the archetypal mummy, Osiris reigned over the afterworld as judge of the dead. Isis conceived Osiris’ son Horus with Osiris’ corpse, or in some versions, only with pieces of his corpse. Horus naturally became the enemy of Set, and many myths describe their conflicts. In one of

their fights, Set gouged out **Horus's left eye**, which represented the moon; perhaps this myth served to explain why the moon is less bright than the sun.

SHABAKA STONE: The **Shabaka Stone** is a relic from the Twenty-fifth Dynasty of Egypt. It is a stone slab measuring 66 cm in height and 137 cm in width and was incised with the remaining hieroglyphs of a worm-ridden, decaying papyrus. This papyrus was found as **Pharaoh Shabaka** was inspecting the **Temple of Ptah** in **Memphis**, Egypt. The Pharaoh Shabaka, concerned about the loss of the information on the papyrus, had the rest of the text written into this stone. However, in later years, the stone was used as a millstone and so some of the hieroglyphics were damaged. Nevertheless, it has been a fruitful source of insight into the culture and religious doctrines of the ancient Egyptians. The Shabaka Stone places Ptah as the center of existence and as the creator god. Memphis was the first capital of Egypt following its unification by the first pharaoh Menes. In the area around Memphis, at sites such as **Saqqara** and **Dahshur**, pharaohs and important officials were entombed over many centuries. During the Greco-Roman period, Memphis lost much of its importance to **Alexandria**. With the **Edict of Theodosius the First** (379—95 AD), Christianity was established as the official religion of the Roman Empire. The sites in and around Memphis became quarries for building projects in Cairo and the Temple of Ptah was destroyed. Thus, most of the information about the Memphite religious beliefs has been lost. What we do know is that the people of Memphis believed that their god Ptah was the most ancient and greatest of all the gods. Ptah was seen as the creator of all the other gods, the sun, and was responsible for the ripening of vegetation. The gods of **Heliopolis** were considered to be just forms or manifestations of Ptah. He was called the “heart and tongue” of the **Ennead** (group of gods). To the Egyptians, the heart and tongue were the seat of the human soul and intellect. Ptah was more than just the creator of the physical world; he also created the spiritual world. He created the **Ka** (life force) of each being. He was the creator of all good things, such as food, drink and the offerings of the gods. Ptah also created political order in the world by founding the cities and **nomes** (provinces) of Egypt.

SHEMSU-HOR: The greatest of the ancient centers of astronomical wisdom was the temple city of **Heliopolis**, also called the “City of the Sun.” It now lies completely buried under the Al Matareya suburb of modern Cairo. The Heliopolitan priests were very well informed in the mysteries of the heavens since they spent most of their time recording and observing movements of the sun and the moon, the planets and the stars. Over thousands of years, the Heliopolitan priesthood had kept careful records of the movements of these astral bodies. Even the Greeks and Romans were in awe of the level of astronomical knowledge these priests had acquired. And such great minds as **Herodotus**, **Aristotle**, and **Plato** credited the Egyptians with the invention of the **solar year** and the **zodiac**, and also noted that they had accumulated thousands of years of astronomical records, possibly over 10,000 years' worth. It was at Heliopolis that the **Shemsu-Hor** kept the knowledge of the ancient Egyptian astronomical religion alive for thousands of years. This ancient priesthood, some believe, had lived in Heliopolis for thousands of years before even the beginning of the historic period in Egypt (from 3100 BC). There they carefully guided the local population, teaching them the arts of astronomy, mathematics, agriculture, and especially architecture, in order to ensure that the ancient astronomical knowledge would continue. The result of their efforts were what we now know as the pyramids and Sphinx—hieroglyphics in the form of architecture, the ancient astronomical knowledge frozen in stone. The **Shemsu-Hor** were not kings, but rather powerful and enlightened individuals practising their skills at the sacred site of Heliopolis-Giza thousands of years before history began.

SPHINX: The **Great Sphinx** that Justin and Adam visit at **Giza** is not the only sphinx in Egypt, just the most famous. In ancient Egyptian mythology, a sphinx is a figure, usually a crouching lioness or lion with a human head, but occasionally with the head of a falcon, hawk, or ram. The figure had its origin in the Old Kingdom and is associated with the **sun goddess Sekhmet**, the daughter of Ra. She was also a fierce war goddess and protector of the pharaohs. Generally, the roles of sphinxes were as temple guardians and they were placed in royal tombs or religious temples.

STELAE: In ancient Egypt, **stelae** are slabs of stone or wood, of many different shapes, usually bearing inscriptions, reliefs, or paintings. There are several ancient Egyptian expressions for the term **stela**, which reflect its different purposes. “Wd” is the most general expression, and it means “monument of any kind,” “tombstone,” “boundary stone,” “monument in a temple.” As tombstones, they were originally erected outside the tombs, to mark the offering place and to name the tomb owner. In temples and sanctuaries, they were set up by individuals to worship the gods, but also to commemorate special events, such as successful expeditions to the mines in the desert, or victories over foreign powers. In addition, stelae were also used as boundary markers for fields, estates, administrative districts or even countries.

TEMPLES: The temples were considered the homes of the Gods and Goddesses the ancient Egyptians worshipped. Although temples were dedicated to specific deities, in fact each temple represented a different aspect of the one god who was Amun-Ra. All was to be kept clean and in order according to the laws of **Ma’at** (truth and order). The most important task of the priesthood was to see to it that the god was well cared for. They were indeed “servants of the god.” Their duty was to ensure that the god wanted to remain in his home and in Egypt so that all would be well. If not, the god or goddess would leave and great unrest would result for Egypt. Each city had a temple built for the god of that city. The purpose of the temple was to be a cosmic center by which men had communication with the gods. There are two parts of the temple; the outer temple where worshippers are allowed, and the inner temple where one can enter only after proven worthy and ready to acquire the higher knowledge and insights. The arch-high priest for all gods was of course Pharaoh, who in his turn appointed high priests and other priests to perform his duties to the gods. It was only Pharaoh or the priest on duty who was ever allowed into the innermost chamber of the temple, where the **naos** was kept (the shrine built of wood), where the statue of the god was situated. This they did only at the morning ceremony, the midday and evening ceremony. At all other times no one entered that part of the temple. The rest of the priesthood were the only ones who were allowed beyond the outer court. The worshippers were never allowed further than the outer court, where they could leave their offerings to priests who brought them into the temple. So although the temple was indeed considered the home of the god, it did not function like the temples of other cultures where people come and go more or less as they please. These temple precincts were the domains of the god, who was believed to be resident. But the relationship between the average Egyptian and his god was nevertheless an intense one. Those who lived near an important cult center or even a smaller temple could always go to the outer court and leave their offerings. There was also a backdoor behind the main building where they could hand in their **ostraca** (thin fragments of limestone) on which they had scribbled prayers and questions, or they could whisper their troubles to an attending priest. The priests took care of it and usually provided the questioner with an answer of sorts. Then there were the festival days when the god was carried on his barge in procession through the city. At those occasions, the processional route was lined with worshippers and residents who came to get a glimpse of the statue, even though it was usually hidden with hangings and shaded with great ostrich feathers.

THE PALERMO STONE: The **Palermo Stone** is the common name for a fragmentary ancient Egyptian stele made of black basalt that was engraved toward the end of the Fifth Dynasty, around 2500 BC. It lists the ruling pharaohs of Lower Egypt, beginning with several thousands of years of mythological rulers up until the time of the god **Horus**, who then handed the throne to the first human pharaoh listed, **Menes**. It then goes on to list the names of historical pharaohs who ruled Egypt up until the early Fifth Dynasty, the time of the pharaoh Neferirkare Kakai, though the original stele may have recorded events past his reign. It also tabulates such information as the height of the flooding Nile, the Inundation for some kings (see **Nilometer**), and information on the festivals (such as the “sed” festival, an ancient Egyptian ceremony held to celebrate the continued rule of a pharaoh), taxation, sculpture, buildings, and warfare. The stone is inscribed on both sides with what is probably the earliest known Egyptian historical text. The stele was originally about 2.1 meters tall by 60 centimeters wide, but has broken into a number of pieces, many of which are missing. The original location of this stele is unknown. The original and largest fragment of the **Palermo Stone** first came to light in 1866 and resides in the Salinas Regional Archaeological Museum in Palermo, Italy, from where it gets its name. Further pieces of the stele are in the Egyptian Museum in Cairo and the Petrie Museum in London. Manetho may have used it to construct his dynastic chronology in the Third Century BC. He was Egyptian, and his topics dealt with Egyptian matters, but he wrote in Greek for the Ptolemaic period. Many king lists that exist from later dates, such as the **Turin Canon** (Thirteenth Century BC) and the **Karnak List of Kings**, identify Menes (c. 3100 or 3000 BC) as the first king of the first dynasty and credit him with unifying Egypt. However, the **Palermo Stone**, which is substantially older, lists rulers who predate Menes. It seems to indicate that the unification of Egypt occurred earlier than Menes’s rule and that he simply reunited the nation after a period of fragmentation. The works of Manetho show that he used the information contained on this stone as a source for his history of Egypt prior to his time.

THE ROSETTA STONE: The **Rosetta Stone** was the key that unlocked the mysteries of Egyptian hieroglyphics. Napoleon’s troops discovered it in 1799 near the **seaside town of Rosetta in Lower Egypt**, and it eventually made its way into the British Museum in London where it resides today. It is a slab of black basalt dating from 196 BC inscribed by the ancient Egyptians with a royal decree praising their king Ptolemy the Fifth. The inscription is written on the stone three times, once in hieroglyphic, once in demotic, and once in Greek. **Thomas Young**, a British physicist, and **Jean-Francois Champollion**, a French Egyptologist, worked together to decipher the hieroglyphic and demotic texts by comparing them with the known Greek text. From this paltry starting point, a generation of Egyptologists eventually managed to read most everything that remains of the Egyptians’ ancient writings. The **Rosetta Stone** is 114.4 centimeters (45 in) high at its tallest point, 72.3 centimeters (28.5 in) wide, and 27.9 centimeters (11 in) thick. Weighing approximately 760 kilograms (1,676 lb), it was originally thought to be granite or basalt but is currently described as **granodiorite** and is dark blue-pinkish-grey in color. The stone has been on public display at The British Museum since 1802.

THOTH: The wisest of the Egyptian gods was **Thoth**, the ibis-headed god of the moon. Thoth was the god who helped Isis work the ritual to bring Osiris back from the dead, and who drove the magical poison of Set from her son, Horus with the power of his magic. He was Horus’ supporter during the young god’s deadly battle with his evil uncle Set, helping Horus with his wisdom and magic. When Ra retired from the earth, he appointed Thoth and told him of his desire to create a Light-soul in the **Duat** (afterlife) and in the Land of the Caves, and it was over this region that the sun god appointed Thoth to rule, ordering him to keep a register of those who were there, and to mete out just punishments to them. Thoth

became the representation of Ra in the afterlife, seen at the judgement of the dead in the “Halls of the Double Ma’at” (Justice). The magical powers of Thoth were so great, that the Egyptians had tales of a **Book of Thoth**, which would allow a person who read the sacred book to become the most powerful magician in the world. The Book, which “the god of wisdom wrote with his own hand”, was, though, a deadly book that brought nothing but pain and tragedy to those that read it, despite finding out about the “secrets of the gods themselves” and “all that is hidden in the stars.” Thoth was one of the earlier Egyptian gods, thought to be scribe to the gods, who kept a great library of scrolls, over which one of his wives, **Seshat** (the goddess of writing) was thought to be mistress. He was associated by the Egyptians with speech, literature, arts, learning. He, too, was a measurer and recorder of time, as was Seshat. Believed to be the author of the spells in the **Book of the Dead**, he was a helper (and punisher) of the deceased as they try to enter the underworld. In this role, his wife was **Ma’at**, the personification of order, who was weighed against the heart of the dead to see if they had lived a moral and good life. In keeping with his many attributes, he was depicted with a variety of symbols. As a god of Egypt, he carried the **ankh**, the symbol of life, in one hand, and in the other, he held a **scepter**, the symbol of power. In the **Book of the Dead**, he was shown holding a writing palette and reed pen to record the deeds of the dead. As voice of the sun-god Ra, he carried the “utdjat,” or **Eye of Ra**, the symbol of Ra’s great power. Thoth was variously depicted wearing a crescent moon on his headdress, or wearing the Atef crown, or sometimes, the crown of Upper and Lower Egypt. Originally, Thoth was a god of creation, but was later thought to be the one who civilized men, teaching them civic and religious practices, writing, medicine, music and magic.

TROY: **Troy** is a legendary city and center of the Trojan War, as described in the *Iliad*, one of the two epic poems attributed to Homer (an ancient Greek epic poet). **Trojan** refers to the inhabitants and culture of Troy. Today, Troy is the name of an archaeological site, the traditional location of Homeric Troy, in Hissarlik in Anatolia, Turkey. However, in modern times, historians dismissed Troy and the Trojan War as legend. In 1822, the Scottish journalist Charles Maclaren identified the position of the **acropolis** (highest point) of an ancient city in northwestern Anatolia. In 1866, Frank Calvert made extensive surveys and published in scholarly journals his identification of the hill site of ancient Troy. The hill, near the town of Chanak, was known to the Turks as **Hissarlik**. In 1868 the German, self-taught archaeologist Heinrich Schliemann secured permission to excavate Hissarlik. Later excavations revealed several cities built in succession to each other. One of the earlier cities is often identified with Homeric Troy. In the 1870s (in two campaigns, 1871–73 and 1878/9) he excavated the hill and discovered the ruins of a series of ancient cities dating from the Bronze Age to the Roman period. After Schliemann, the site was further excavated, showing that there were at least nine cities built one on top of each other at this site. In 1988, excavations were resumed and possible evidence of a battle was found in the form of arrowheads found in layers dated to the early Twelfth Century BC. In August 2003, following a magnetic imaging survey of the fields below the fort, a deep ditch was located and excavated among the ruins of a later Greek and Roman city. Remains found in the ditch were dated to the late Bronze Age, the alleged time of Homeric Troy. The archaeological site of Troy was added to the UNESCO World Heritage list in 1998.

TURIN PAPYRUS: The **Turin King List** also known as the **Turin Royal Canon** or the **Turin Papyrus**, is a unique papyrus, written in hieratic (priestly script), currently in the Egyptian Museum at Turin, to which it owes its modern name. The text dates to Rameses the Second and mentions the names of all Egyptian rulers preceded by the register of gods that, as it was believed, ruled over Egypt before the Pharaonic era. It is broken into over 160, often very small, fragments, many of which have been lost. When it was discovered in **Thebes**

(modern day **Luxor**) by the Italian traveler Bernardino Drovetti in 1822, it seems to have been largely intact, but by the time the King of Sardinia donated it to the museum, its condition had severely deteriorated. The importance of this papyrus was first recognized by the French Egyptologist **Jean-François Champollion**, who, later followed by Gustavus Seyffarth, took up its reconstruction and restoration. Although they succeeded in placing most of the fragments in the correct order, their efforts came too late and many pieces to this important papyrus still remain missing. The papyrus contains a list of gods, demi-gods, spirits, mythical and human kings who ruled Egypt from the beginning of time presumably until the time it was written.