



Image 1: Scarab from above (Jones, 31-01-2023).



Image 2: Scarab beetle Right side (Jones, 31-01-2023).



Image 3: Base of scarab with hieroglyph symbols (Jones, 24-01-2023).



Image 4: Scarab Beetle Left side (Jones, 31-01-2023).



Image 5: Rounded ends on either side (Jones, 31-01-2023).



Blue Faience Scarab Amulet.

Cyfarthfa Castle Museum Merthyr Tydfil CCM 1725.004

Object Type: Scarab / Amulet.

Material: Blue/Green **Faience** (sintered-quartz ceramic).

Period: Eighteenth Dynasty ca. **1479 B.C.E** or later.

Provenance: **Egypt**. "Tomb spoils" from 'Cairo'? Originally belonging to **Major Harry Hartley Southey** from Merthyr Tydfil of South Wales. Donated by his family after his death during World War I (1917).¹

Dimensions:	Length	1.2 cm	Height	0.5 cm	Width	0.8 cm
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Object analysis by Julia Jones 2007994.

Description: An intricately carved **Scarab beetle** with a flat base featuring **incised Hieroglyph symbols** and **cartouche** of **Menkheperre** (mn) (hpr) (re) the **Royal/Throne name** of **Thutmosis III** (**Birth name**).²

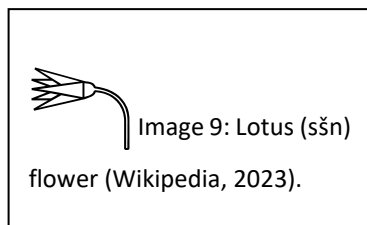
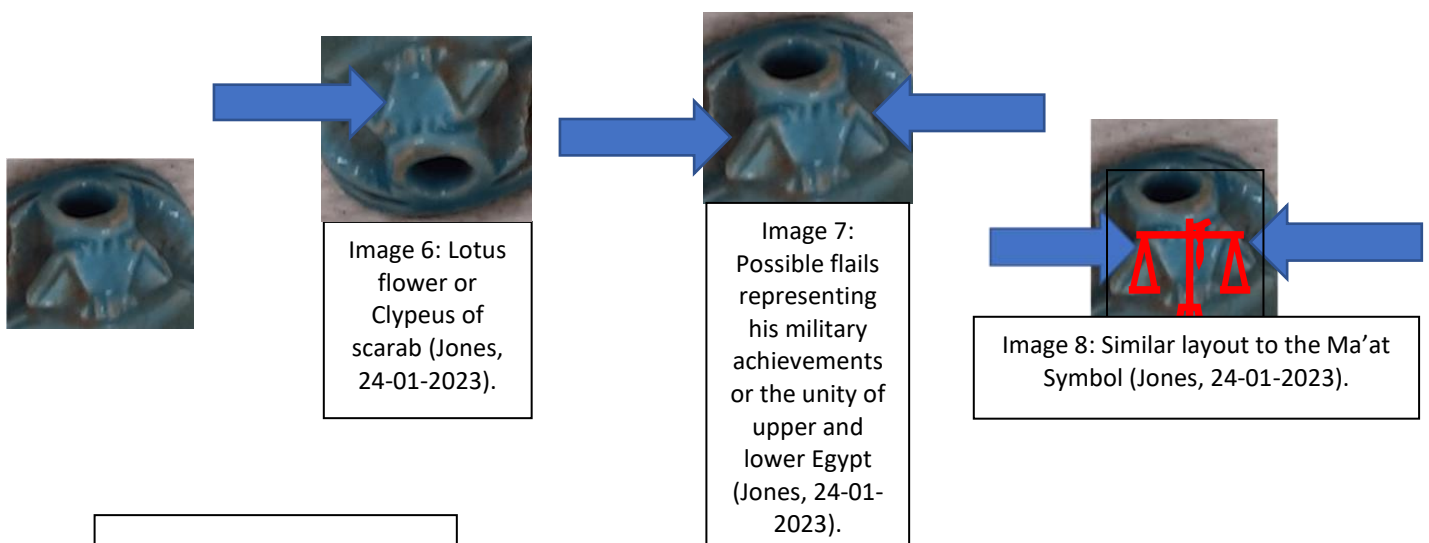
¹ The Collector, 2022; Enterprise, 2017; Hayward, 2017.

² Hart, 2005, p.129-130; Strouhal, 1992, p.82.

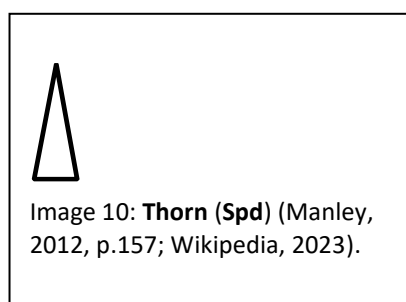
Colour: greenish blue (**Turquoise**). Displaying surface vitrification and a bright lustre of various shades, including brown and specks of red. The **colour turquoise** in ancient Egypt was **connected** to the **ocean** and **sky**. A popular colour used in jewellery to **protect against unnatural or premature death**, turquoise gemstones were considered **sacred** by some and believed to bring **good luck** and **fortune**.³ **Red** was the colour for **protection**, green for **re-birth** and **blue** represented Egypt's **Nile River**.⁴

Faience: A combination of **Nile sand**, **natron**, and **copper oxides**, which created a **clay** that was pressed into **moulds** and fired, bringing the colour out and giving it a **natural glaze**.⁵

Symbols on the head of the scarab:



The **Lotus** or blue lily represented **rebirth** in ancient Egypt and was commonly displayed on **funerary-related objects**.⁶



The two **triangles** on **either side** of the **lotus flower** could be a reference for '**giving**' or refer to a '**voice offering**'.⁷



³ Bowden, 2023; Petrie, 1914.

⁴ Australian Museum, 2023.

⁵ Ancient Resources Auctions, 2016; Noble, 1969; Webb, 2019.

⁶ Mc Dermott, 2001, p.29.

⁷ Manley, 2012, p.37, 54.

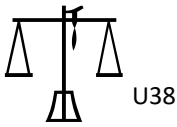


Image 12: Ma'at symbol (mḥꜣt)
"Scale" (Wikipedia, 2023).

'The 'Ma'at' symbol also follows a similar design and layout to the **triangles** and possible **flagellums** (flails).⁸



Image 13: **mat** (tmꜣ) Total or to assemble, unite lands, bring, or join as one together (Wikipedia, 2023).



Image 14: Oval
Base of scarab
(Jones, 24-01-
2023).

The **top symbols on the flat oval base** are slightly damaged on either side, more so on the right over the Cobra's head, however, it is in remarkable condition considering its age of approximately **3450 years**.



Image 15:
Single flowering
reed (Gardner,
1927, p.149;
Wikipedia, 2023).

Top left symbols: Cobra attached to a flowering reed:
The **flowering reed** leaves could represent the god's Maat, Shu, or **Re**. The (i), (mn), (ḥpr) and (re) **symbols** combined might be read as **(In the name or shape of the God Re)**, and the 'Plume' or 'Ma'at' feather can also have the same meaning.⁹



Image 16: Ma'at
feather
(Wikipedia, 2023)



Image 17: Erect cobra (jꜣrt)
Uraeus. (Gardner, 1927, p.32; Hart,
2005, p.162; Manley, 2012, p.32;
Wikipedia, 2023).

Representing dual expression of good and evil, fertility, rebirth, transformation, immortality, and healing. The "Four Noble Ladies," were four **powerful Goddesses** or rearing **cobras** that can be identified as **Isis, Nephthys, Selket and Neith**, or any other combination of the many **Gods and Goddesses** that took on its form. **Two cobras**

depicted together could also indicate that what is said on the scarab is to be **spoken**, as **knowing**, or

⁸ Hart, 2005, p.79.

⁹ Petrie, 1914.

saying a name activated the magic (**Heka**) harnessing its power to make the offering to the **Gods** and insuring **immortality**,¹⁰ possibly by a resolute and highly **skilled craftsman** gaining **favour** or **acceptance** into the **afterlife** by assisting and **nourishing** the deceased through **ritual** and **magic**.¹¹



Image 18: (**šn**) or (**rn**) Vertical **Cartouche** (Manley, 2012, p.139-140; Wikipedia, 2023).

Top Centre: A Vertical **Cartouche** meaning “**encircle**” containing three symbols. The inscription is encircled by a single line, **doubling its protection**.¹²



Image 19: **Sun** (**ra**)/(**re**) - **Sun God** (Manley, 2012, p.149; Wikipedia, 2023).

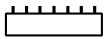


Image 20: **Senet board** (**mn**) permanence or **endurance** and a common Pharaonic **epithet** (**Kings logo**) (Manley, 2012, p.153; Wikipedia, 2023).



Image 21: (**hpr**) **Scarab beetle** - Form, **being**, to become or **emerge** (Manley, 2012, p.149, 157; Wikipedia, 2023).

Top right: The Flowering Reed attached to the Cobra is a **mirror image** of the other side.

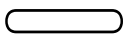


Image 22: Sandy tract (**horizon**) (Gardner, 1927, p.33, 149; Wikipedia,

The top and bottom groups of hieroglyphs are divided with a **flat oval symbol** that may represent land or a **sandy tract**. Combination of a cobra and sandy tract (**Eternity**).¹³

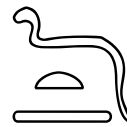


Image 23: (Gardner, 1927, p.32; Wikipedia, 2023).

¹⁰ Baines, 1995, p.9-19; El Mahdy, 1989, p.13; Hart, 2005, p.66.

¹¹ Ikram, 2010, p.87-92; Zinn, 2016.

¹² Spieser, 2010, p.63.

¹³ Mc Dermott, 2001, p.90.



Image 24: W16 (qbh) or (qbb) water jar with rack – libation (Wikipedia, 2023).

The lower symbols: Two Rearing or Erect Cobras known as **Uraeus** are attached on either side of a central **Hes vase**, a symbol of ‘praise,’¹⁴ associated with death, rituals, and purification.¹⁵ The vase is similar in appearance to the **Djed pillar** portraying **strength, endurance, and the God of the underworld**



Image 25: W 15 (qbh) water jar with rack – pure (Wikipedia, 2023).

Osiris.¹⁶

The snakes (**Uraeus**) on the lower section are so detailed that you can even see the fangs and an opened mouth on the one on the right if you look closely. Their duty was to **defend** and **protect** the **king** and all his **sacred areas** with their **magic, glow** and **belching fire**. **Wadjetw** was a stylised Egyptian **cobra Goddess** in the form of the uraeus and represented an important deity used as the **symbol of sovereignty** for the **Pharaohs**, who incorporated it into their **diadem** (crown) using it up until **(30 BCE)**.¹⁷ In ancient Egypt snakes could be deadly, the **shedding of their skins** was **linked to rebirth and regeneration**.¹⁸

The scarab, modelled on the **Dung beetle** appears both as a **hieroglyph** and as an **amulet** and is a combination of **art, language, spirituality, magic, ritual, funerary and afterlife** beliefs. The beetle **rolling the ball of dung** was seen as a metaphor to the ancient Egyptians for the **sun moving across the sky**. Their burrows resembled the layout of the **tomb** and the beetle **larvae hatching from the dung** represented **rebirth and regeneration**. Many thousands have been found over the centuries even being placed within the wrappings of the deceased’s mummy for **protection and good luck**.¹⁹ The Scarab is also the symbol for **Khepri**, the **creator sun god** popular in the Middle Kingdom (2500 BCE).²⁰

An amulet could be carried, **left in a sacred place**, or worn in a ring, charm bracelet, or necklace, they were sometimes **placed in tombs** with a **spell** wrapped up in the central void to attain **protection, power, or both** from the dead **ancestral Gods**.²¹ Scarabs from ca. **1479-1425 B.C.E** were

¹⁴ Metropolitan Museum, 2023a.

¹⁵ Egypt Museum, 2023; Metropolitan Museum of Art, 2022; Stupko-Lubczyńska, 2014; Stupko-Lubczyńska, 2015.

¹⁶ El Mahdy, 1989, p.152; Hart, 2005, p.114, 121.

¹⁷ Hart, 2005, p.162; Josephson, 1992.

¹⁸ Gardner, 1927, p.32.

¹⁹ El Mahdy, 1989, p.151.

²⁰ Bentum, 2013; El Mahdy, 1989, p.153; Hart, 2005, p.84; Wiedemann, 1902, p.63.

²¹ Borghouts, 1978, p.8.

reportedly amongst the finest ever made and there was a repetition in popularity and belief in the **Twentieth to the Twenty-Sixth Dynasty**²² when 'craftsmen increased the use of a pastel blue pigment that had been created during the reign of Thutmose III.'²³

Thutmosis III: Individual; Ruler; Royal; Imperial; Egyptian; Male.

Trained in the **army** from a **child** and **never lost a battle**. He **educated his enemy's children**, suppressing their mistrust of Egyptian society in return. Thutmosis III **reigned** for an impressive **54 Years**, had several wives, and was **revered for at least a thousand years after his death**.

Similar objects:

1. The Israeli Museum, 2023a. Royal-name scarab of Thutmose III flanked by Ma'at feathers and uraei (Appendix 1: Image: 30).
2. The Israeli Museum, 2023b. Royal-name scarab of Thutmose III flanked by uraei (Appendix 1: Image: 31).
3. Medusa Ancient Art, 2026a. Egyptian Greywacke Scarab 26th-30th Dynasty with similar legs: (Appendix 1: Image 24).
4. Medusa Ancient Art, 2023b. Egyptian blue Heart scarab. Late period, 26th-30th Dynasty: (Appendix 1: Image: 28).
5. Metropolitan Museum of Art, 2022. Scarab of Thutmose III 1479-1429BCE: (Appendix 1: Image: 27).
6. Metropolitan Museum of Art, 2022d. Scarab New Kingdom 18th Dynasty. Reign: Joint reign of Hatshepsut and Thutmose III (Appendix 1: Image: 29).
7. Metropolitan Museum of Art, 2022c Blue faience Scarab Inscribed with a Hathor emblem (Appendix 1: Image: 32).

²² Novus, 2014.

²³ Brandl, 2004; Cooney, 2005, p.19; Schulz, 2020, p.367, 814; Teeter, 2003.

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Appendix 1: Similar Images:

Similar legs.



Image 26: 2023. Egyptian Greywacke Scarab. 26th-30th Dynasty, 688-343 B.C. pierced through horizontally. (Medusa ancient Art, 2023a) (Accessed 28-01-2023).

Hes-vase attached to two cobras.



Image 27: Scarab of Thutmose III. New Kingdom. ca. 1479–1429 B.C.E. Metropolitan Museum of Art, 2022 (Accessed 28-01-2023a).

Blue faience scarab with a Similar head design and traces of red.



Image 28: Item No: M1090 Egyptian blue Heart scarab. Late period, 26th-30th Dynasty, 688-343 B.C.E (Medusa ancient Art, 2023b) (Accessed 28-01-2023).

Similar incised and encircled carvings of Urias.



Image 29: Scarab New Kingdom 18th Dynasty. Reign: Joint reign of Hatshepsut and Thutmose III. Date: ca. 1479–1458 B.C (Metropolitan Museum of Art, 2022b) (Accessed 28-01-2023).



Image 30: Royal-name scarab of Thutmose III flanked by Ma'at feathers and uraei (The Israeli Museum, 2023a) (Accessed 28-01-2023).



Image 31: Royal-name scarab of Thutmose III flanked by uraei and "nefer" signs (The Israeli Museum, 2023b) (Accessed 28-01-2023).



Image 32: Blue faience Scarab Inscribed with a Hathor emblem. **Djed pillar** (top centre) is **vastly different** to the symbol on Merthyr Tydfil's scarab. Date: ca. 1635–1458 B.C. (Metropolitan Museum of Art, 2022c) (Accessed 28-01-2023).

