**“Magic Wands” and Faience Hippos: Racing Turtles, the Grapefruit is Winning**

**Magical Wands**: Name for a certain class of objects that are also named as “magical knives” and “apotropaia”. These are magical objects with 2D iconography. The whole array of functions associated with these objects is not known in detail, but their principal function was to be used in protective rituals of pregnancy, childbirth and early childhood.

Their iconography is related with the successful transfer of a newborn sun-god into the newborn human.

Magic wands are preserved in large numbers in the material culture of the Middle Kingdom. They are mostly yielded from burial assemblages, which is a sign that their association with birth was extended also towards rebirth.

Magical wands were owned both by specific women and also magical practitioners. Many of the inscriptions on wands name specific women, indicating individual ownership. However, a group of uninscribed wands from the so-called “magician’s tomb” in Ramesseum led to the discussion of the possibility of practitioners using the wands on behalf of the others.

Birth bricks, both functional and magical counterparts of the labour of giving birth, were also among important apotropaia. More significantly, miniature versions of these bricks could be combined together so as to form a wand. Four bricks, associated with the divine symbolism of the four creator goddesses Isis, Nepthys, Nut and Tefnut, would act like a wand when four of them are put together in a linear fashion.

The role of the magic wand, however, was not constrained to birth. Many bricks bore inscriptions written in a similar formula, and translating into “protection by night and protection by day”. It is even possible that they continued to serve later against disease.

Copenhagen 7795 : “Recitation: Cut off the head of the male and female enemies who enter the chamber of the children born to the lady Sekhty-re”

Workshop evidence

**Faience**:

The excavations led by Petrie at Tell-Amarna and Naucratis have reported finding workshop evidence.[7] Lucas documented a large number of molds at the palace area of Amenhotep III, at Qantir from Dynasties 19-20 and at the palace area of Naucratis also described in different sources as a scarab maker's and faience factory.[7][11] However, seeing there is a lack of carefully documented archaeological evidence as to the nature of faience factory sites, direct information about the glazing process does not exist.

Although recent excavations at the archaeological sites of Abydos and Amarna have supplemented our knowledge of the ancient production of faience gained from the earlier excavated sites of Lisht, Memphis and Naukratis, the differentiation of glass furnaces from faience kilns still remains problematic.[4] Replication experiments, using modern kilns and replica faience pastes, indicate that faience is fired in the range of 800-1000°[22][23]