

VI.

NOTICE OF AN EGYPTIAN FUNERAL CANOPY, AND OF OTHER OBJECTS IN THE NATIONAL MUSEUM BEARING HIEROGLYPHIC INSCRIPTIONS. By WILLIAM FERGUSON MILLAR, EDINBURGH.

The National Museum is indebted to the late Alexander Henry Rhind, an Honorary Member of the Society, for the greater part of its valuable collection of Egyptian relics. The collection is the result of a series of excavations carried out by Mr Rhind during the winter and spring of 1856-57 in the vicinity of Thebes.¹ Of all the relics discovered, the most notable was the funeral canopy which forms the principal subject of this paper. It was found in the upper chamber of a tomb near the foot of the hill El Shekh Abd-el-Goorneh, overlooking the necropolis of Thebes. The tomb in which it was found dates from the period of the New Empire (B.C. 1600-1400); but in later years its sanctity seems to have been violated, the cases and lids of the coffins in several instances broken open, and everything of value carried off. Subsequent to this the tomb appears to have been neglected until about a century before the Christian era, when it was partially cleared and appropriated for the burial of a family whose mummies and their accompaniments were found by Mr Rhind. The canopy undoubtedly belongs to this last interment, and, considering its age, is in a remarkable state of preservation. It is the only specimen of its kind in any European or American museum, although there are two similar canopies in the Gizeh Palace Museum, near Cairo. One of these, also found at Goorneh, is of the thirteenth dynasty; and the other, found at Akhmin, is of the Græco-Roman period.

The canopy is constructed of sycamore wood, painted over in different colours, and is characterised by its symmetry of proportion and the lightness and elegance of its design. It represents the structure of an Egyptian temple, and has twelve brightly-painted columns—two placed at the

¹ For a detailed account of Mr Rhind's excavations, see his work *Thebes: Its Tombs and their Tenants*. London, 1862.

façade, with a like number at the rear, and four on either side. At each of the front corners there is also a tall parti-coloured pillar terminating in a campaniform capital, decorated underneath with a circumscribed petal and flower-leaf ornament. In conjunction with the two columns at the front, these corner pillars assist in giving a structural support to the entablature above.

Each of the twelve columns is formed in imitation of a papyrus stalk springing from the calyx of a lotus which rests on a cylindrical-shaped base, ornamented with concentric bands painted in polychrome. The shaft of each column rises from its base with a gradual swelling till near the neck, where it contracts and again expands into an inverted bell-shaped capital. Surmounting the corona of the entablature, there are sixteen figures of the *wreus*, or Egyptian cobra, painted over in yellow and blue, and having "hoods" of a deep red colour on their heads. Underneath this row of *wreus*, on the cornice, and also upon the frieze and architrave, are three solar discs or winged suns, flanked on either side by hooded serpents. Each design is larger than the one below it, and as a whole the symbolism has a very striking effect. On the inner sides of the two columns at the front are two pillars, square in section, and forming the doorway of the temple. The front side of each has a representation in black of a large spirally-twisted serpent, which is again repeated of a larger size on the front faces of the two angle frames of the canopy. On the head of one serpent is the conventional crown of Lower Egypt, and on the other the double crown of Upper and Lower Egypt. The ornamentation on the other parts of the canopy is simple though brilliant, being executed, notwithstanding some rudeness of detail, "with a rigid severity of line and a subtlety of curve somewhat conventional, but presenting, nevertheless, an agreeable richness, which does not injure either the general simplicity or the gravity of the whole." An ornate bordering consisting of a series of red, white, and blue vertical bands fills up the spaces in the cove mouldings, as well as those of the frieze and architrave, and also along the cornices at the sides and back. Along the base-course at the front, and along the architrave at the rear of the canopy, there is a row of octagonal rosettes painted white on a blue ground, and separated from each other by alternate black and

white bands. A facing of alternate blue and red squares, each dotted in the centre by a spot of white, and divided by black stripes, runs along the linteling beams and also along the base-courses on each side. The roof, which is disposed in the form of an arch, bears upon it a groundwork of a faint sienna colour, across which, and extending from one angle to another, is a diagonal pattern resembling a network studded in the interstices with stars. Figured in red upon the square tops of the angle-frames above where they pierce the roof are representations, repeated on two of the sides, of the symbol "*Tat*." This symbol consists of an upright standard, widening towards the base, and having four cross bars standing out on either side at the top. The "*Tat*" was the symbol of "durability" and of "immutability," and, according to the late Dr S. Birch, "the four horizontal bars represent the four foundations or establishments of all things," and it was, therefore, associated with Osiris, and when used as an amulet, it means "the resident in Amenti or Hades."

On the upper ends of two pillars which intersect the eaves of the roof at the back are two figures painted in red, and twice repeated, of Isis and Nephthys. The two goddesses are shown each with one wing raised and the other lowered, symbolising "protection." At the back of the canopy, there is a representation of an orb supported by two *uraxi*, and beneath it two crouching jackals.

No one examining the canopy can fail to be struck by the richness of colour displayed. The early Egyptians seem always to have followed fixed rules, and never to have compounded tints in order to produce a calmer variety. Notwithstanding this, the colours on the canopy harmonise wonderfully, and show a masterly execution both in detail and in general effect.

The special purpose for which the canopy was employed was no doubt to contain the mummy after embalmment, where it might lie in state for a short period in order that ceremonies prescribed by the *Ritual of the Dead* might be performed over the body previous to its being conveyed to the tomb. In Vignette 6 of the Ani Papyrus¹ there is seen a priest

¹ A facsimile of this papyrus is exhibited in the Museum of Science and Art, Edinburgh.

reading over the body the funeral service from a papyrus which he holds in his hands.¹

Along the ridge-plate of the roof of the canopy is an inscription in hieroglyphs, which read as follows :—

<i>Hai</i>	<i>Hsiri ntr</i>	<i>Mentu-Sebau</i>	<i>ef</i>	<i>maxeru</i>	<i>iri en</i>
Hail	Osirian	(proper name)	thysself	justified	child of
<i>neb-t-ha</i>		(determinative expressing		<i>Apt</i>	
mistress of the house		“sistrum-bearer”)		a district of Thebes	
<i>Rut-pi-mentu</i>	<i>ar en</i>	<i>Men-ka-ra</i>	<i>maxeru</i>	<i>ai en ek</i>	
(proper name)	born of	(proper name)	justified	thou hast come (to)	
<i>Ap en am</i>	<i>ut</i>	<i>neter mr shen</i>	<i>s</i>	<i>χm</i>	<i>nef</i>
father of	belonging to	of the	mummy wrappings	its	shrines
<i>ket uu ek tep</i>	<i>tat</i>	<i>ef</i>	<i>atop</i>	<i>ef</i>	<i>auf</i>
bones they thee chief	(to) prepare	himself	to anoint	himself	flesh
<i>ek ef ai en ek</i>	<i>her ru</i>	<i>s' mm</i>	<i>ret</i>	<i>neter hem</i>	
thy he has come	beyond the portal	to establish	a place	divine goddess	
<i>s</i>	<i>tef</i>	<i>en em fi en</i>	<i>neter aat</i>	<i>a-t</i>	<i>ek</i>
its (her)	pupil of the eye	of within her of	great goddess	part	thou
<i>hru</i>	<i>pe</i>	<i>ta-s</i>	<i>tekmu</i>	<i>em</i>	<i>ra-per</i>
shining	firmament	may she grant	establish	within	abode of the sun
<i>nen</i>	<i>shu ek</i>	<i>em</i>	<i>hotep</i>	<i>s</i>	<i>geta</i>
forbid	verily thee	in	peace	its (it)	for ever and ever.

Hail ! Osirian, Mentu-Sebau, thysself justified. Son of Rut-pi-mentu, (the) mistress of the house, sistrum-bearer of Apt (one of the districts of Thebes), born of Men-ka-ra, justified. Thou hast come to the father belonging to the mummy wrappings for him, the chief, its shrines thy bones to prepare (*i.e.*, to embalm), and for him (also) to anoint thy flesh. He (the embalmer) has come beyond the portal (of the tomb) to establish (or prepare) thee a place within the pupil of the eye of her the divine goddess (*i.e.*, Nu), (so that) thou (mayest become) a part of her the great goddess of the shining firmament. May she grant (and) establish thee within the abode of the sun, and verily forbid thee not in it in peace, for ever and ever.

¹ The canopy is shown on the coloured plate which forms the frontispiece of Rhind's *Thebes : Its Tombs and their Tenants*. The Hieratic inscription at the head of the canopy is too indistinct to be deciphered.

STATUETTE IN LIMESTONE.

Within the same chamber of the tomb in which the canopy was found, Mr Rhind also discovered a statuette in limestone about 2 feet in height, and representing two persons (a male and a female), seated side by side. The figures probably represent a brother and sister, and are sculptured in the conventional Egyptian style. The statuette has suffered a good deal of mutilation, the legs from the knees downwards, parts of the thighs, and an arm of each being broken off. Across the knees of the figures are several hieroglyphs which read as follows:—

*Amn-ra * * * neb ar pet xa* (= Amon-Ra gives food from heaven to all).

Upon the back of the tablet are six vertical columns of hieroglyphs, which read:—

- (1) *Shen-t mer-f en ast-hati hat.* (2) *Suten tu hetep*
 Sister beloved from the bottom heart. A royal offering give
- Amn Her-em-axu taf maa ar auf xr*
 Amon Harmachus may he give the view of to see the blood-red opening
- em wi-ra bu f ar pet ur tai*
 of light, sun's place (to) him be made foreigner the chief country
- ma. (3) Suten tu hetep Mut ur neb-t*
 from. A royal offering give (proper name) great mother
- atru Askeru tes hetep en ar*
 (of the) watered country (name of country) who gave food to (be) made
- pet ur tai ma. (4) Suten tu hetep Khonsu*
 foreigner chief country from. A royal offering give (proper name)
- em Uab (or Uas) Nefer-hetep det-f mah sntr*
 in Thebes (proper name) (who) gave to him water (and) incense
- en ar pet Ur-en-ma.*
 to be made foreigner (name of male figure on tablet).
- (5) *Suten tu hetep Is Iri tenu Un-nefer*
 A royal offering give Osiris part (or portion of) (proper name)
- tu-f pu-kar (determin. signifying nefu-u en*
 (who) gave (from) sun's orbit food, provisions) gentle breezes to
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<i>pet</i>	<i>Ur-en-ma.</i>	(6) <i>Suten tu hetep</i>	<i>Uasi</i>	<i>ur-t</i>
foreigner	(proper name).	A royal offering give	Isis	the great
<i>neter-t</i>	<i>tu-s</i>	<i>kabh nem</i>	<i>hru</i>	<i>neb en ar</i>
goddess	who gave	libations and incense	daily	all to be made
<i>pet</i>	<i>Ur-en-ma</i>			
foreigner	(proper name).			

(His) sister beloved from the bottom (of his) heart. A royal offering give Amon Harmachus, may he give the view to see the sun at its rising to him the foreigner chief from the country. A royal offering give Mut, the great mother, who gave food from the watered country (of) Askeru (to) the foreigner chief from the country. A royal offering give (to) Khonsu in Thebes, Nefehetep (another of his names), who granted water and incense to be made to the foreigner Ur-en-ma. A royal offering give Osiris, part of Unnefru, who gave (from the) sun's orbit food and gentle breezes to (the) foreigner Ur-en-ma. A royal offering give Isis, the great goddess, who gave libations and incense daily to be made to (the) foreigner Ur-en-ma.

This group may be as old as the eighteenth dynasty (B.C. 1525). From the names of the gods and goddesses mentioned, it has been dedicated to the Theban and Abydene Triads. The obverse and reverse are shown on plate iv. of Rhind's *Thebes*.

SEPULCHRAL TABLETS OF STONE.

There are several small stelæ in the collection, some of which are unfortunately imperfect. One of limestone, broken longitudinally, is $19\frac{3}{4}$ inches in length. It bears at the top the winged sun, emblem of the sun-god Ra. Below, to the left, is a female figure holding up her hands in adoration before a seated figure of the god Ra. Between them is a lotus-flower offering. The tablet appears to have been executed at Edfou, the Apollinopolis Magna of the Greeks. The text opens with the offerings proposed to be made to Osiris and Horus, followed by an acknowledgment of the beneficence of the former deity to all mankind, and concludes with an account of the funeral offerings in honour of the dead, made at the tomb of Shabatok and that of his wife Schap-en-ap. Sha-ba-ru-ka, as his name is here expressed, was one of the first of the Ethiopian or twenty-fifth dynasty and the So of Second Kings (xxiii. 4).

The inscriptions read :—

- (1) *Neb pet Hut Amn-Ra Kera-men en Uaser*
 Lord of Heaven Edfou Ammon-Ra Sanctuary offer to Osiris
*Har neter-ꜥꜣwi Uaser neb anꜥ tat hetep ak neb * * * *¹*
 Horus sacred oils Osiris living-Lord bestows table food all.

At Edfou, at the Sanctuary (of the) Lord of Heaven, Ammon-Ra, offer up sacred oils to Osiris and Horus. Osiris the living-Lord bestows (from his) table (celestial) food to all.

- (2) *Aptu ahu per ꜥꜣru f tat*
 Water-fowl and oxen sepulchral meals they contribute (Det. express.
*bu * * * (b) Neb hru neb ma neb bait.*
 foreign lands) place. all daily lords in every year.
 (c) *Api ap renpit * * * (d) * * * Suten ab neter-nefer*
 priest opening season. King priest the good lord
*Sha-ba-ru-ka maꜥꜣru. (e) * * * men ab neter hemet Schap-en-ap.*
 Shabatok justified. place of repose. priestless divine spouse (proper name)
 (f) * * * *ꜥetu ru she Kneph. (g) * * * ur sakti em ar teta*
 glorious portal reached Kneph. great now with to be for ever

(From) foreign lands and capital cities of the first rank they contribute sepulchral meals (comprising) water-fowl and oxen (to the) place (*i.e.*, the tomb). . . . (And at the) opening season of every year, the priest with all lords (bring those to the sepulchre) (of) the King Priest, the good lord Shabatok, justified (and to the) place of repose of the priestess, (the) divine spouse Schap-en-ap (who have) reached the glorious portal of Kneph (and) are now with the great (ones) for ever.

2. A second stele, in limestone, measures 21 inches by 10½, and bears a representation of Osiris standing on a pedestal, in the shape of a cubit, emblematic of the god *Ma* or Truth, facing to the right, and bearing on his head the white crown, *hut*, of Upper Egypt. He is draped like a mummy, and wears a broad collar, *usꜥ*, and counterpoise of a collar, *ma-ankh*. In his hands he holds the dog-headed sceptre, *uas*, the crook, *hak*, and the flail, *neꜥꜥꜥ*, emblematic of his power, rule, and protection. Placed

¹ These lacunæ, due to the fracture of the tablet, greatly interrupt the sense of the inscriptions. This stele must be at least 2550 years old.

in front of him is an altar, *χau*, having upon it cakes, meat, and other offerings; while upon the ground lies a calf's head, *ab*, and other objects ready for sacrifice. Beside these objects stands a censer, from which a tongue of flame issues. Four vertical lines of hieroglyphs are placed over the altar, and read as follows :—

- (1) A hawk, *bak*, emblem of Divine Land of Truth, *i.e.*, the West.
 (2) *Is Iri shen-t en-t* (3) *rat ma neter-hetep nebs-t, kabh*
 Osiris resides in the offerings sincere sacred things date-bread and cakes
ah apt en (4) *an nas per a Nan-i*
 oxen and water-fowl of says : belonging to abode hail ! Nan-i
maxru
 justified.

In the Divine Land of Truth (*i.e.*, the West), Osiris resides. The sincere offerings of sacred things, date-bread and cakes, oxen and water-fowl (made in offering to him, he accepts) (and) says "hail, Nan-i ! (the name of the female supplicant) (in my) abode (thou art) justified.

3. The third stele of granitic stone has been originally about 15 by 8 inches, and bears two figures, sculptured in high relief, facing to front. They are evidently *pyromi* or priests, the Egyptian name signifying "great and good," in reference to their nobleness of descent. Both have shaven heads, and one wears a closely-fitting skull-cap. Their loose garments leave the shoulders bare, while upon the breasts of each appears a *mska* or breast-plate of a square shape. The text, which is placed over their heads, records that the tablet was erected by the High Priest of Horus to the goddess Neith, begging for an abundant overflow of the Nile, accompanied by an increased warmth of the sun :—

<i>χerp pu</i>		<i>ref</i>		<i>nu</i>		<i>χerp pu</i>
consecrated casement		with regard to		this		consecrated casement
<i>χesep</i>	<i>nut</i>	<i>tat</i>		<i>mes</i>		<i>nnnu</i>
to turn back (avert)	city	to allow		the giving birth		abyss of waters
<i>shep</i>	<i>neter hent</i>	<i>Har</i>	<i>en</i>	<i>net</i>	<i>ts</i>	<i>nutu</i>
erected	High Priest	Horus	to	Neith	to transport	towns

<i>Ra uah hati</i>	<i>res-n-t</i>	<i>nut</i>	<i>hns</i>
sun's increased heat	(from the) south	quarter	steered (or diverted)
<i>ateru</i>	<i>matau</i>		
watercourses	cultivated fields		

With regard to this consecrated casement. This consecrated casement (is) erected by the High Priest of Horus to Neith (goddess of the firmament) to avert from the city, (but) to carry to the towns (along with) an increased heat of the sun (or with benign sunshine), the giving birth of the abyss of waters from the south (or the *hapee-mu* = the inundation of the Nile) (so that its waters may be) transported throughout the regions and be steered by the watercourses or canals to the cultivated fields.¹

4. A blue porcelain stele of square shape, $11\frac{1}{2} \times 8\frac{1}{4}$ inches, bears a representation in black outline of Osiris seated on a throne wearing the tall cap and bearing in his hands the crook and flail. In front is a heaped-up altar of offerings, beside which is a male figure holding up his hands in adoration, and giving utterance to the following supplication :—

<i>Heh teta</i>	<i>rr tawi</i>	<i>Unnefer</i>
Ruler, living for ever !	encircles the two countries	(a name of Osiris)
<i>ru ra shennu</i>	<i>Uaser ur</i>	<i>Ra ta ber su ar</i>
portal of the sun's orbit	Osiris great	sun world the eye corn permit
<i>ta rez tawi ar-ta rut.</i>		
earth fructify	the two countries	let sown.

Eternal Ruler who encircles the two countries [Upper and Lower Egypt]. Unnefer [one of the titles of Osiris, meaning "Good Being"]. Portal of the sun's orbit ! (Thou) great Osiris, the sun's eye of the world, the corn of the two countries permit to fructify (which) we have sown (in the) earth.

5. This stele is also of porcelain of a blue colour, and is designed in the outline of an Egyptain sepulchre. It measures $11\frac{1}{4} \times 5\frac{3}{4}$ inches.

At the apex is the following :—

<i>fi ar Anapu</i>
it made Anubis, = "It was made by Anubis" (the god of the dead).

¹ A festival called *Nilva* was celebrated at the summer solstice, when its rising waters gave the first promise of abundance to the land. On several inscriptions at Denderah, the Nile is called *s-as-amen* = "that which multiplies food."

On the body of the tablet is Osiris seated and holding his insignia. In front is an altar bearing a lotus flower and a kettle. A male figure with shaven head stands in front, holding in one hand a libation vase (*kabh*), and in the other a nest of young birds (*s-x*). The hieroglyphs are a prayer and read as follows:—

Neb heb ar tetu neter hega ta ement.
 Lord of Eternity existing for ever Divine ruler country west.
s Uaser ru an en Unnefer aran xu neb Amn.
 Thyself Osiris portal existing of Good Being of spirit lord Ammon.
ek neter ur ma-xeur.
 Thou great god justified.

Lord of Eternity, existing for ever, Divine Ruler of the country of the West. Thyself Osiris, Unnefer, Thou the existing portal of the spirit of lord Ammon, Thou great god of the justified!

6. A small fragment of a limestone stele, with an almost defaced inscription, bears the head of a king with his hands raised in an attitude of adoration. The figure is probably intended for Seti I., of the nineteenth dynasty, as both his name and *prænomens* cartouches and his various titles occur to the right of the figure. With the exception of the name and titles, and a reference to the erection of three gate-towers to Amon, the inscription is too illegible to be made out.

SEPULCHRAL TABLETS OF WOOD.

Sepulchral tablets, *hutu*, formed of wood, are of later introduction than those of stone, and appear not to have been introduced earlier than the twenty-second dynasty. They are made of acacia wood, generally rounded at the top and square below, and are covered with a thin coating of plaster on which the inscriptions and vignettes are painted in distemper. Seven specimens are in the National Collection, of which two are too illegible to be read satisfactorily.

1. The first specimen is $9\frac{3}{4} \times 9\frac{5}{8}$ inches. At the top is the orb with extended wings. Below is a seated figure of the god Ra, before whom a female wearing a parti-coloured head-dress, and loose flowing garment is presenting an offering of lotus flowers on an altar. Eight vertical lines of hieroglyphs occupy one side, and read as follows:—

- (1) *Suten ta hetp* *Ra tem neb tawi* *χeher nut uu.*
 An act of homage to Ra perfect lord of the world encompassing cities and fields.
- (2) *Uuser ru Ka semit net Kebt an.*
 Osiris from throne in the West inclines Egypt towards.
- (3) *Nefer-netr neb Ma ser tat apa*
 Divine goodness lord Truth resplendent (country) bestows compassion
- neb ta au tat tata nn ta, (4) perχru*
 all earth himself causes particularly to regions of the land, spiritual meals
- menχ hebs srr ar netr hetep ta su Amn, (5) per*
 clothes fabrics sheep give god table in offering to Ammon, palace
- en su χu nu maχeru, (6) ak (7) neb ser*
 of him (his) spirit of justified, (and) enter lord extend the hand
- nefer het, (8) Amn per nas Amn.*
 beautiful crown, Ammon palace to be attached to Ammon.

A royal oblation grant Ra, the perfect lord of the world (with its) encompassing cities and fields, (for) Osiris from his throne in the West, inclines towards Egypt, (and he) the divine goodness, Lord of Truth, bestows compassion from his resplendent abode (upon) all the earth, but more particularly to the regions of the land (*i.e.*, Egypt), sepulchral meals (including) clothes and fabrics and sheep give (therefore) to the table of the god Amon-Ra, (so that) the spirit of him (the departed) may be justified, (and) enter (his abode) (and to) the departed (he may) extend his hand (with) the beautiful crown, (and that in) Ammon's palace he may be attached to Amon-Ra.

2. The second tablet is $12 \times 8\frac{1}{2}$ inches, and bears in one place a female figure in the act of obeisance before Amon-Ra, and in another the same female before Osiris, accompanied by the following words:—

arritu Amon-Ra tem netr rut rut
 actions Amon-Ra divine perfection, *i.e.*, Osiris, repeated, repeated =

(Her) actions are twice repeated, (before) Amon-Ra and Osiris

The text which follows the foregoing refers to an oblation to Osiris, and also alludes to Seb (the lord of the Earth) as the guardian of wells and cultivated fields, but more particularly as the protector of the good spirit. Then follows an allusion to the sudden death in early life of *Ora-nu-t*, a priestess of the Temple of Amon at Thebes, whose spirit (*kha*)

is now in the region of the underworld, and to which Osiris has granted a glorious felicity.

(1) *Suten tu hetep Uaser Apt rast hesept netr aa ma*
A royal oblation give Osiris Thebes southern district god great spreads

hetep neb Abnt pet ta if bꜣ
table all Abydos heaven may be grant splendour, or illumination.

(2) *Em her-t pet s ari ta uu*
In circuit heaven himself guardian wells and cultivated fields
uꜣ neb Seb hre tes sti ta nefer rer ꜣu.
illuminates all Seb and enfolds vesture earth good encircles spirit.

(3) *Ker-ntr hesept kha Uaser ar per kras*
Hades region of shade or spirit Osiris beholds palace embalmed one

ar art uts kar
saw eyes of Horus (*i.e.*, light) go out half course of sun's orbit

tat at neter ta. (4) *Amn hati neb*
put a moment of time, suddenly priestess. Amon heart all

*ari ꜣpn * * * Ari-nu-t maꜣeru uu neter ta Amn*
great majesty Ari-nu-t justified cultivated lands priestess Amon

pet amtut Amn met-uai (5) *neter ha se ma eft ꜣb*
favourite of heaven Amon eleven temple her granted borne felicity

* * * *se-t se neb per tat Amn maꜣeru*
daughter she lord abode made Amon justified.

A royal oblation give Osiris in the southern district of Thebes. The great god (who) spreads a table (for) all at Abydos,¹ may he grant (from) heaven splendour. (For) Seb in his circuit (in the) heavens is himself the guardian of the wells and the cultivated fields, and illuminates (blesses) them all, and enfolds a vesture (round) the earth, and encircles the good spirit. In the region of Hades the spirit of the priestess, the embalmed one, now beholds the palace of Osiris, (she) who saw the eyes of Horus go out during the half-course of the sun's orbit in a moment of time (or who died suddenly and in early youth) (whom) Amon all great of heart and of majesty * * * (her) Ari-nu-t, justified, (she who was one of the) eleven priestesses of the cultivated lands of

¹ Abydos was the favourite burial-place of the wealthy inhabitants of Egypt, who were brought from all parts to be interred there, in order that they might repose close to the reputed tomb of Osiris.

Amon, the favourite of heaven and of Amon, (who) granted her to be borne to his temple in felicity * * * she the daughter (now) made of the lord Amon's abode, triumphant.

3. This tablet measures $18 \times 7\frac{3}{4}$ inches, and is ornamented with a border of black, white, red, and green squares. At the top is placed the following lines of dedication to Osiris:—

Hetep suten Uaser shent reset ta hesept am
 A royal offering give Osiris dwelling southern region province belonging to
neter neb anχbu perχeru ta-f sh apt
 divine lord residence sepulchral meals may he grant oxen and water-fowl
χet neb-t nefer ar pa-t.
 all good things procured frontier.

A royal offering give Osiris, dwelling in the southern region and province belonging to the residence of the divine lord. May he grant sepulchral meals (comprising) oxen and water-fowl, and all good things procured (from the) frontier.

The vignette below this inscription shows a figure with upraised hands standing before six gods, each carrying a sceptre. Between is an altar with a lotus-flower offering. The six deities are evidently Harmachis, Pthah, Khnum, Anubis, Isis, and Thoth. The text beneath consists of nine lines, and is an early Egyptian harvest thanksgiving.

(1) *Hetep suten Uaser χu ta nem tet neb-t neter ntr*
 A royal offering give Osiris ruling earth again hand all divine god
ef ar-t nef bu er nut tuta (2) χa em
 it give breezes place to district gift thousands in
ta-uu hespu χa em det r-mat χa
 lands and cultivated fields thousands in quadrupeds also thousands
a hi χa su em (3) ap her χa
 ah! sickles mowing thousands corn in reckoned tens thousands
em mr hetep arr χa em bet hnt-u
 in bunches tables grapes thousands in sheaves of barley onions
χa em se ark-nefer-let (4) hesbu-t
 thousands in its (their) beautiful binding of polish revenue of

neb tati *hru* *χα* *mer* *bti*
 the lord of the two countries days thousands delightful barley
bener *χα* *em* *arp* *χα* *em* *ar* (5) *hetep-t*
 choice thousands in wine thousands in milk numerous tables
Ma *bu* *nebt* *χα* *em* *tef* *her* *χα* *em*
 Truth place mistress thousands in offerings tens thousands to
 (6) *ra neb-t* *nefer* *nen* *ab* *χα* *em* *heb-t* *tat*
 lady of the sun perfect type purity thousands in festivals celebrate
uah *tut* *Kau.* (7) *Uaser* *a* *neter* *ha* *χu* *neter*
 augmented to divine essence Osiris ah! god oh! spirit god
Ma *ma* *u* *neb* *ab* *mer-t* *ab* *χer* *neter* *nefer*
 Truth destroy him any thirsty well purity in regard to good god
 (8) *pu χu* *she* *ma* * * * *neter* *Ma* *neter* *nefer* * * * *
 the spirit reservoir give god Truth good god
 (9) *Ma* *ab* *neb-t* *χu* *s.* *neb* *per* *kras*
 Truth purity goddess soul thyself all heaven embalmed ones
Ma *uta.*
 Truth be established firmly.

A royal offering give Osiris ruling the earth! Again may all the hand of the divine god give the breezes as a gift to the place of the district, (so that) thousands (*i.e.*, abundance) may be in the lands and cultivated fields! Thousands in quadrupeds, also thousands of * * * Ah! sicklers mowing corn in thousands! Bunches of grapes (on) tables to be reckoned by tens of thousands! Sheaves of barley and (baskets) of onions in thousands, and thousands of (cereals and fruits) in their beautiful binding of polish! so that the day's revenue of the lord of the two countries (may be) thousands of (gallons) of choice oil and perfumes, thousands of (jars) of wine, and thousands of measures of milk! (and that) numerous tables in the place (may be spread) to the Mistress of Truth, with thousands of offerings, (yea) in tens of thousands! (To) celebrate augmented festivals to her divine essence, to her the lady of the sun, the perfect type of purity.

Ah! (thou) god Osiris! Oh, spirit of the God of Truth! Destroy him (who) any thirsty well (*i.e.* partially dried-up cistern) its purity in regard to (or who defiles it) good lord! Thou spirit of the reservoir, give * * * God of Truth! Good lord! Goddess of Truth and Purity (Ma)! Thyself the soul of all heaven, establish (thou) firmly the embalmed ones in Truth!

4. The fourth tablet measures $9 \times 6\frac{5}{8}$ inches, and bears a representa-

tion of Amon-Ra seated, wearing the tall cap, and holding in his hands the crook and flail. Before the god is an altar with a lotus offering. In front is a female crowned with flowers, and pouring water from a vase upon the offering. In one hand she holds the *kebek* while the other is raised in adoration. At the top of the tablet is the name of the city Edfou (*Hut*).¹ Below are five lines of hieroglyphs.

(1) *f* *neter* *ma* *ta* *ra* *Ra* (2) *neter* *net* *neb*
 he god on earth made a work Ra divine inclined all
mefek *hetep* (3) *tef* *ta* *ar* *ks*
 rejoiced in regard beneficence land witnessed throne
neb-t-ha (4) *sua* *amn* *aximu* *kha*
 mistress of the house priestess Amon guide of the stellar barge spirit
tata-nn *Amn* (5) *teta* *axru* *s* *Aset* *maxeru*.
 appointed to Amon eternally living herself Isis justified.

He, the god Ra, on earth made a work (*i.e.*, performed an action) (and) the divine (ones) inclined (acquiesced) and rejoiced in regard (to it). (For) the beneficence in the land (of her) the mistress of the house (from his) throne he witnessed (and) appointed the spirit of her, the priestess of Amon, to be one of the guides of the stellar barge of Amon, herself living eternally, justified in Isis.

5. A small tablet of wood, $11\frac{1}{4} \times 6\frac{1}{4}$ inches, contains the pious injunctions of a devout agriculturist incised perpendicularly down the middle.

Am *abut* *Ra* *tep* *sa* *nu* *pu* *ta* *Hesi*
 in month sun commences warmth second the consecrate . Isis
a-t-hr *ta-t*.
 goddess earth.

In the second month (of the year) (when) the sun commences (to give) warmth, consecrate to Isis, goddess of the earth.

6, 7. Two small oval tablets of wood, bear each a representation of the sacred bull (Apis). As the embodiment of the soul of Osiris in the lower regions, the bull was the principle which revived everything dead, and these ovals have been affixed to the walls of a sepulchre. On one tablet

¹ *I.e.*, the place where the tablet was made.

the bull is represented walking, and in front of it are the following words:—*Heshor Hapi aa ak* (=The Great Osirian Bull walking). Beneath the belly of the bull is a symbol implying “Ruler over the North, South, and East.” Above the bull’s back are the words *ti ka ast ra* (=the Bull [is the] leader of the place [path] of the sun [in the city]).¹

On the second tablet is a bull bearing a mummy strapped on its back which it carries towards a tomb shown at the right corner. On the left of the oval is the following inscription:—

Tat! Amn ꞖꞖ ru det shent Ament neter-ta
Say! Amon extend portal great one resides in Holy West priestess

*ab * * **
person.

Say! (oh!) Amon! extend the portal (of the tomb) of the great one (Anubis), who resides in the Holy West, to the person (or mummy) of the priestess * * *

Under the belly of the bull is *ba maxeru teta* (= [Her] soul is [now] justified for ever).

Several small votive offerings, found within mummy cases, are in the Museum. They are in the shape of small mummy figures from 3 to 6 inches in height. Translations of the inscriptions on three of them are here added:—

(1) *Ar meri se-t anepu maxeru.*
Made beloved daughter Anubis justified.

(Our) beloved daughter (is now) made justified by Anubis.

(2) *Ar meri tes hetep sua heb.*
Provided beloved he table abode of the south festival.

(He) our beloved (one) has been provided a table at the festival in the abode of the south.

(3) *En-nuti mes s se-t nts.*
God-like engendered she daughter little.

(To her) our god-like engendered little daughter.

¹ The word “city” is represented by a determinative symbol not translated in the readings of hieroglyphic inscriptions.

USHABTI.

Of *Ushabti*, the Museum possesses a larger number. These are small figures of earthenware in the form of a mummy, from 3 to 9 inches in height, and coated with a blue or green glaze. They belong mostly to the period of the twenty-fifth and twenty-sixth dynasties. On some the hieroglyphics are painted in black colour, but on the majority the inscriptions are incised. These small images were generally placed within the coffin, or buried near it, to act as "respondents" for the deceased. They were said to have been decreed by Osiris himself (see cap. x. *Ritual of the Dead*); and are mostly all inscribed, either down the back or front, with the following text from the sixth chapter of the *Ritual of the Dead* :—

<i>Ru</i>	<i>en</i>	<i>reta</i>	<i>ar</i>	<i>Ushabti-u</i>	<i>kat</i>	<i>em</i>	<i>neterχasti</i>	<i>tel</i>	<i>an</i>
Portal	of	allow	make	Ushabti	work	in	lower world	say	it is not
<i>Asar</i>	<i>au ef anχ</i>	<i>maχeru</i>	<i>a</i>	<i>Ushabti-u</i>	<i>apen</i>	<i>ar</i>			
Osiris	he is, who is living	justified	ah!	Ushabti	this	it is			
<i>ap</i>	<i>tu</i>	<i>Asar</i>	<i>au ef</i>	<i>anχ</i>	<i>maχeru</i>	<i>pen</i>	<i>ru</i>	<i>kha</i>	
take account	to be	Osiris	he is	living	justified	this	by	spirit	
<i>tash</i>	<i>neb</i>	<i>ar</i>	<i>am</i>	<i>em</i>	<i>neterχasti</i>	<i>as</i>	<i>hi</i>		
frontiers	every	make	with	in	lower world	when	passes along		
<i>menχ</i>	<i>am</i>	<i>ma</i>	<i>sa</i>	<i>ru</i>	<i>χu neteri</i>	<i>maka</i>	<i>ka tenu</i>		
naked	with	by side of	person	towards	lower world	verily	say ye		
<i>sap tenu</i>	<i>ru</i>	<i>menu</i>	<i>neb</i>	<i>ar</i>	<i>am</i>	<i>s'rut</i>	<i>ma</i>	<i>she</i>	
reckon ye	towards	moment	all	make	with	engrave	side	fields	
<i>ru</i>		<i>seshet</i>			<i>ab bi men</i>		<i>χen</i>		
towards	round a hole for	water			work (to go round)		navigate		
<i>she</i>	<i>en</i>	<i>semit</i>	<i>ru</i>	<i>Ibt</i>	<i>maku</i>	<i>ka tenu</i>			
lake, with corn	by	towards the west	from	east	verily	call on the name			
<i>Asar</i>	<i>au-ef</i>	<i>anχ</i>	<i>maχeru</i>						
Osiris	he is	living	justified!						

Oh! Ushabti! allow the portal of work to be opened (for the deceased) in the lower world! Say! is it not the place of Osiris, the living, the justified! Ah, Ushabti! that it is, take knowledge of Osiris, (for) he is the living one

now justified! Give (therefore) place for the spirit at the frontiers of the lower world when it passes along naked by the side of the person (*i.e.*, Anubis) towards the under world. Reckon ye! towards the moment to make with the engraving (ploughing) by the side of the fields round holes for water about, and navigate the lakes (bearing) corn towards the west from the east; (and) verily say, "Call on the name of Osiris, for he is the living one of the justified!"

SHRINES.

Three small shrines (*xem*) or arks (*sxe-t*) claim special interest on account of their great antiquity, as they may safely be assigned to the period of the nineteenth dynasty. The ancient Egyptians believed that the spirits of some of their deities resided at times in these shrines, and they therefore placed an image of the deity in each as a votive offering, presented to the god for the granting of any special favour the supplicant might ask. They are of rectangular shape, and vary from 12 to 15 inches in length by 8 to 10 inches in height, and are covered with a coating of stucco, on which various subjects and hieroglyphics are painted. The little opening over the top of each admitted the offerings, and was afterwards closed by a folding lid. These shrines are mentioned in the sixth chapter of the *Ritual*, and they have been compared by Egyptologists to the Ark of the Covenant (*Exodus*, xxx. 10-16).

1. Upon one of these shrines is a representation of a Nile Boat, traced over a groundwork of greyish white. Hieroglyphs are painted on each side, but in a very irregular and cumbrous manner, as follows:—

<i>Am</i>	<i>tat</i>	<i>hetep</i>	<i>Ra</i>	<i>rx</i>	<i>Ra</i>	<i>neter ta neb</i>
Belonging to	given	offering	sun-god	spirit	sun	divine lord of the earth
* * *	<i>neter</i>	<i>ser</i>	<i>hetep-t</i>	<i>neb</i>	<i>tef</i>	<i>neb</i>
	god	diffuses	abundance of food	all	fragrance	every

shep bu.
blind place.

The offering belonging to given (or the gifts herein enclosed in this shrine) they are made to the spirit of Ra, the divine lord of the earth * * * (For) the god diffuses abundance of food to all, and fragrance (*i.e.*, sunshine) to every blind place (desolate abode) * * *

2. The second shrine has the following inscription :—

<i>Hetep</i>	<i>neb</i>	<i>nefer</i>	<i>ef</i>	<i>ru</i>	<i>ab</i>	<i>netr</i>	<i>pet</i>	<i>ab</i>	<i>aka</i>	<i>uχa</i>
An offering	good	lord	him	to	pure	god	heavenly	sanctity	bread	
<i>neter</i>	<i>a</i>	<i>neter</i>	<i>neter</i>	<i>ma</i>	<i>ef</i>	<i>* * *</i>	<i>men</i>			
divine	ah !	The most	divine	bestows	himself		a territory			
<i>am</i>	<i>tat</i>	<i>hs</i>	<i>er-tut</i>	<i>es</i>	<i>a</i>	<i>su</i>	<i>bu</i>			
his hand	causes	a throne	to be given	him	ah !	son	place			
<i>ari</i>	<i>repa</i>	<i>neter.</i>								
companionship	illustrious	divine.								

An offering (is herein made) to Unnefer, to him the pure god of heavenly sanctity. Ah ! bread for the divine one ! (That) the most divine himself (may) bestow * * * (and) ah ! from his hand a territory be given to him (our) son in the place of companionship of the illustrious divine (ones).

3. The third shrine bears representation of the goddess *Nu* or *Nut*, and a sycamore tree. The goddess is represented pouring water over a lotus-flower offering placed upon an altar, before which is a female kneeling and holding up her hands as if in supplication. Only the following line of hieroglyphs remain :—*Mer neter se* (= [To our] beloved divine child).

4. The fourth shrine bears the following inscription :—

<i>s</i>	<i>tebu</i>	<i>neb-t-ha</i>	<i>hab</i>	<i>s</i>	<i>men</i>
herself	sandal-maker	mistress of the house	wishes	herself	gift
<i>ma-utu</i>	<i>neter pet</i>	<i>aa</i>	<i>χu</i>	<i>bu</i>	<i>χu</i>
gazelle	mistress of heaven	engender	spirit	place	spirit
<i>am</i>	<i>teb</i>	(determinative sign	<i>se-t</i>	<i>ma</i>	<i>Pu-es-ta</i>
amiable	penetrate	signifying "deceased")	daughter	within	(proper name)
<i>maχeru</i>	<i>er-tut</i>	<i>hetep</i>	<i>ef</i>	<i>teta</i>	<i>Uaser</i>
justified	to give	celestial food	her	eternally	Osiris
<i>heb</i>	<i>su</i>	<i>an</i>	<i>det</i>	<i>χaa</i>	<i>nem</i>
sent a message	her	by	goddess	chief	again
<i>a</i>	<i>ar</i>	<i>ap</i>	<i>neter</i>	<i>nχt</i>	<i>er-enti</i>
immediately	it is	head	god	of power	when
<i>rer</i>	<i>det</i>	<i>ma</i>	<i>shet</i>	<i>ru</i>	<i>am</i>
encircling	country	caused	acted upon		

She, the mistress of the house, (widow) (of the) sandal-maker, desires herself (that this gift) of a gazelle to the goddess of heaven (may) engender her (daughter's) spirit in the place (*i.e.*, tomb) (so that) the spirit of the god (*i.e.*, Osiris) may again penetrate within her amiable deceased daughter, Pu-es-ta justified! (and thus) be given to her celestial food for ever? Osiris from his vestibule sent a message by the chief goddess (Isis) to her the Osirian (saying), "Come, do" (or, Come, thou), and immediately the head god of power, the portal belonging to the encircling country, was caused to be acted upon (or opened).

SEPULCHRAL CONES.

The Museum has also a number of sepulchral cones, which were found in a tomb near Thebes, of the eighteenth dynasty. They average about 9 inches in height by 3 inches in diameter across the base. On the base is sometimes the name of the deceased, along with the cartouche of the king then reigning. These cones were generally embedded in the upper part of the wall of the tomb, leaving only the inscription visible. Translations of four of the inscriptions are here given; two of which contain the cartouche of Thothmes III., showing that the individuals commemorated had been buried during his reign:—

- | | | | | | | |
|-----------------|----------|-----|------------------|---------------------|------------|-----------|
| 1. <i>Hem t</i> | <i>i</i> | *** | <i>neter hen</i> | <i>Men-khepr-ra</i> | <i>Amn</i> | <i>em</i> |
| Wife | she | | prophetess | (Thothmes III.) | Amon | of |

Ka as.
Apis great.

She, the wife *** The prophetess of Amon (and) of the great bull (Apis), during the reign of Thothmes III.

- | | | | | | |
|-----------------------|-----------------|---------------|-----------|------------|----------------|
| 2. <i>Uaser</i> | <i>neter</i> | <i>Hu-ba</i> | <i>ma</i> | <i>men</i> | <i>xeper</i> |
| Osiris | divine | (proper name) | gave | place | transformation |
| <i>neb-t-ha</i> | <i>kar-heb.</i> | | | | |
| mistress of the house | priestess. | | | | |

The divine Osiris gave (to) the (deceased) Hu-ba, the mistress of the house, priestess, a place of transformation.

- | | | | | | |
|--------|------------|-------------------|-----------|-----------|------------------------|
| 3. *** | <i>anx</i> | <i>neter-ha-t</i> | <i>nu</i> | <i>am</i> | (determin. meaning *** |
| | holy | temple | second | as | "priestess") |

Se-amen-ma (determin. meaning *maxeru* *neter ha-t nu*
 (proper name) “deceased”) justified the second temple
men-khepr-ra
 (Thothmes III.)

* * * (To her) the priestess of the second holy temple (at Thebes) * * *
 Se-amen-ma, deceased, justified (during the reign of) Thothmes III.

4. *Tet Ra su* = The sun (is now) his eternal home.

MUMMY FIGURES.

An upright figure of Isis, in the form of a mummied body, 14 inches high, attached to one end of an oblong box, bears the following inscription down the front :—

Shent *ement* *ta* *neter han* *neb-t* *pu* *pet*
 Resides western region divine person (priest) lady the heaven
tat *f* *Ra* *neb-t.*
 consecrated him sun lady.

The divine person (priest) of the western region (has) consecrated (this) to the lady of heaven, the lady of the sun (*i. e.*, Isis).

Another mummied figure, of similar size, also attached to an oblong box, is probably a representation of the “Black Osiris,” one of the most ancient forms of the god. The image may therefore be of great antiquity. The following inscription runs down the back :—

Suten-tu-hetep *Uaser* *neb anx* *tu-f* *hetep-t*
 A royal offering give Osiris the ever-living god may he grant a table
neb *neter-bu* *tat.*
 all divine place establish.

A royal offering give Osiris, the ever-living god. May he grant (for) all a table to be established (provided) in the divine-place.

These mummy figures are hollow, and have a small slit on the crown of the head or at the back, in which a papyrus seems at one time to have been inserted.