

## V.

## CATALOGUE OF THE EGYPTIAN ANTIQUITIES IN THE NATIONAL MUSEUM OF ANTIQUITIES, EDINBURGH. By Miss M. A. MURRAY.

## AMULETS.

Amulets were used as protection from evil both for the living and for the dead. The amulets for the living are difficult to distinguish, but it is fairly certain that many of the scarabs, and all figures of gods, the sacred animals, and the ankh and nefer signs, with a hole or ring for suspension, were for the use of the living, and were hung on the person as pendants on bead necklaces. The specific use of the amulets for the dead is still obscure, and their positions on the mummy often vary considerably.<sup>1</sup> The materials also vary greatly, stone and glazed pottery being the commonest. In many amulets, though the material varies, the colour is fixed, *e.g.*, the Sacrificed Ox is always red, the Two Fingers always black or very dark, the Papyrus Sceptre generally green or greenish blue. Many types of amulets occur in very early times, and continue until the Ptolemaic and Roman period; the chief of these are, the Sacred Eye, the Scarab, the Pillow, the Girdle Buckle, the Papyrus Sceptre, the Hand either outstretched or closed, and the Foot.

*Sacred eye.* Amulet used for protection against the evil eye, the bites of serpents, and words spoken in envy or anger.

- 1 Blue glaze. Black eyebrow and eye.  $2\frac{1}{8} \times 1\frac{7}{16}$  inches.
- 2 Blue glaze. Openwork. Black eyebrow and eye.  $1 \times \frac{3}{4}$  inch.
- 3 Blue glaze. Right eye. Black eyebrow and eye.
- 4 Blue glaze. Incised.
- 5 Blue glaze. Black eyebrow and eye.
- 6 Blue glaze.
- 7 Green glaze, with ring for suspension.
- 8 Green glaze, with ring for suspension.
- 9 Green glaze. Black eyebrow and eye.
- 10 Green glaze. Eye on one side, Bes on the other.
- 11 Green glaze. Very small.

<sup>1</sup> The illustration of No. 519 shows their position on the Mummy of Seban.

- 12 Green glaze (broken).  
 13 Quadruple eye in blue glaze.  
 14 Diorite eye.  $1\frac{1}{8} \times \frac{7}{8}$  inch.  
 15 Diorite eye.  $\frac{3}{4} \times \frac{5}{8}$  inch.  
 16 Black basalt eye.  $1\frac{1}{8} \times \frac{9}{16}$  inches.  
 17 Brown stone eye.  $\frac{7}{8} \times \frac{3}{4}$  inch.  
 18 Alabaster eye, in raised work.  $1 \times \frac{3}{4}$  inch.  
 19 Red jasper eye.  $\frac{7}{8} \times \frac{3}{8}$  inch.  
 20 Eye in gold foil.  $\frac{7}{8} \times \frac{5}{8}$  inch.

*Pillow.* Symbolising rest for the dead.

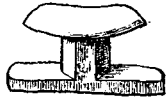
- 21 Black basalt pillow with octagonal pillar.  $1\frac{1}{2} \times 1\frac{1}{16}$  inches.  
 22 Black basalt pillow with circular pillar.  $1\frac{3}{8} \times \frac{7}{16}$  inch.  
 23 Diorite pillow with square abacus.  $1\frac{3}{8} \times 1\frac{3}{8}$  inch.  
 24 Pillow in pottery.  $\frac{5}{8} \times \frac{3}{8}$  inch.  
 25 Pillow in dark red glaze.  $\frac{1}{2} \times \frac{5}{16}$  inch.

*Pectoral.* This type of amulet is rare, and varies greatly in design and material. This pectoral possibly belongs to the scribe of Rameses II., whose statue is in the British Museum (No. 46).

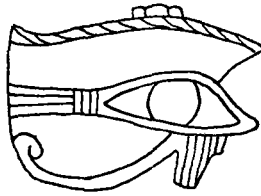
- 26 Pectoral in red-brown glaze. Inscribed for "The Scribe of the Lord of the Two Lands, Pyāay."

*Dad sign.* The emblem of Osiris, signifying stability and firmness. It represents a row of four pillars seen in perspective; the pillars on which the sky rests at the four corners of the earth. It has also been called the Nilometer, and the Backbone of Osiris. At Busiris ("the House of Osiris"), in the Delta, there was a great annual festival of the Setting-up of the Dad.

- 27 Dad sign in blue glaze, with plinth at back.  $2 \times 1\frac{9}{16}$  inches.  
 28 Dad sign in dark blue glaze, with plinth at back.  $1\frac{1}{4} \times \frac{1}{2}$  inches.  
 29 Dad sign in grey glaze, with plinth at back.  
 30 Lazuli dad sign, surmounted by Osiris-crown, feathers, and horns. Plinth at back.  
 31 Green glaze dad sign, with plinth at back.  
 32 Dad sign in grey glaze, with plinth at back.  
 33 Dad sign in carnelian, with plinth at back (broken).  
 34 Dad sign in blue glaze, flat.  $1\frac{3}{8} \times \frac{7}{16}$  inch.  
 35 Flat dad sign in lazuli, surmounted by Osiris-crown, feathers, and horns.  
 36 Flat dad sign.  $1\frac{1}{8} \times \frac{1}{2}$  inches.  
 37-38 Dad signs in red jasper, lazuli, and turquoise (broken).



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887B



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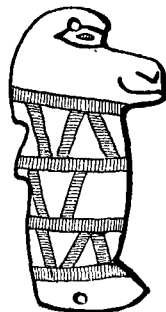
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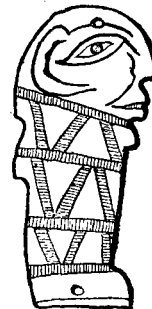
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EGYPTIAN AMULETS.

*Double feathers.* This amulet may possibly signify sovereignty; the straight feathers being worn only by Min, Father of the Gods, and Amen,<sup>1</sup> King of the Gods, and the curved feathers only by Osiris, chief God of the Dead.

- 39 Straight double feathers in basalt.  $1\frac{3}{8} \times \frac{5}{8}$  inches.  
 40 Double feathers curved at top, in white glaze.  $1\frac{1}{8} \times \frac{1}{2}$  inches.  
 41 Double feathers curved at top, in blue glaze.  $1\frac{1}{8} \times \frac{3}{8}$  inch.  
 42 Double feathers curved at top, in white glaze.  $\frac{1}{4}$  inch.  
 43 Double feathers in schist, curved top and bottom.  
 44 Double feathers in polished stone, curved top and bottom.  
 45 Double feathers in stone with traces of green glaze, curved top and bottom, with disk in the middle.

*Shen sign.* This amulet is not very common.

- 46 Shen sign in white glaze.  $\frac{3}{4} \times \frac{3}{4}$  inch.  
 47 Shen sign in granite.  $\frac{3}{8} \times \frac{1}{2}$  inch.

*Papyrus sceptre,* the emblem of eternal youth.

- 48 Papyrus sceptre in green glaze.  
 49 Papyrus sceptre in blue glaze.  $3\frac{1}{8}$  inches.  
 50-51 Papyrus sceptres in blue glaze.  
 52 Papyrus sceptre in green glazed alabaster.  
 53 Papyrus sceptre in black basalt.

<sup>1</sup> The pronunciation of ancient Egyptian is a very obscure question, especially as the language was written, like many other Eastern languages, without vowels. As it is impossible to pronounce a word written in consonants only, it is customary when transliterating to divide the consonants with the letter E. There are, however, three letters in Egyptian which are conventionally transliterated by A, but as they are quite distinct from one another it is necessary to differentiate them by other signs, viz. : a, â, â.

A is like the H-mute in French; it has no effect on the pronunciation, but serves to show that a vowel is to follow. In later times it indicated a long A.

A is perhaps nearer to the semi-consonant Y than to any other letter in the English alphabet.

Â is a "peculiar guttural breathing unknown to European languages." It is known in modern Arabic as Ain.

There are also three forms of H, distinguished as h, h̄, and kh.

H is pronounced like the English H.

H̄ is a slight guttural, as in the Scotch "loch."

kh is the hard guttural found in German, Dutch, and many Eastern languages.

*Heart.*

- 54 Red jasper heart, inlaid with lazuli (broken).  $1 \times \frac{3}{4}$  inch.  
 55 Heart in green basalt.  $\frac{9}{16}$  inch.  
 56 Heart in gold foil.  $1\frac{3}{8} \times 1\frac{3}{8}$  inches.  
 57 Basalt heart.  $\frac{7}{8}$  inch.

*Cartouche.*

- 58 Green glaze cartouche with the name "Nub-em-maät."  
 59 Cartouche in lazuli.

*Girdle buckle.* Emblematic of the blood of Isis, which washes away the sins of the wearer.

- 60 Girdle buckle in blue glaze.  
 61 Girdle buckle in red jasper.  $1\frac{9}{16} \times \frac{9}{16}$  inches.  
 62-63 Girdle buckles in blue glaze.  
 64 Girdle buckle in brown stone (broken).

*Square.* The Square and the Plummet-stand are always associated together.

- 65 Builders' square in dark stone.  
 66 Builders' square in dark stone.

*Plummet stand.*

- 67 Plummet stand in dark stone.

*The Menat* is usually called the Counterpoise, and is supposed to be placed at the back of the neck to keep the necklace in place. That this is not the case is shewn by the Menat being peculiar only to certain gods, e.g., Ptah, and sometimes *Khonsu*.

- 68 Menat in bronze, with heads of Bast and Osiris.

*Two fingers.* This amulet is one of the few whose position on the mummy never varies; it is always on the left side of the pelvis.

- 69 Two fingers in black basalt, with traces of gilding.  $2\frac{5}{8} \times \frac{7}{8}$  inches.

*Clenched hand.*

- 70 Clenched hand in blue glaze.  $\frac{3}{4}$  inch.  
 71 Clenched hand in bronze.  $1\frac{3}{8} \times \frac{7}{8}$  inches.

*Clothing amulet.*

- 72 Clothing amulet in red limestone.

*Plaque.*

- 73 Plaque in green glaze, with the figures of Horus, Isis, and Nephthys.  
 74 Plaque in green glaze, with figures of gods and sacred eyes.  
 75 Plaque in blue glaze, with the figure of an animal-headed god.  
 76 Plaque in black lignite.

*Aegis.*

- 77 Aegis of Bes in yellowish glaze.  $1\frac{3}{8} \times 1$  inches.

*Foot.*

- 78 Foot in crystal.

*Mummy on bier.* This seems to be a very late type of amulet; it is not known before the Ptolemaic period.

- 79 Mummy on bier in gold foil.

*Collar.*

- 80 Collar in light brown stone. 1 inch in height.

*Sacrificed ox.* This amulet, together with the vase and the clothing amulet, are probably intended to supply the material wants of the deceased in the underworld.

- 81 Sacrificed ox in red jasper.

*Vase.*

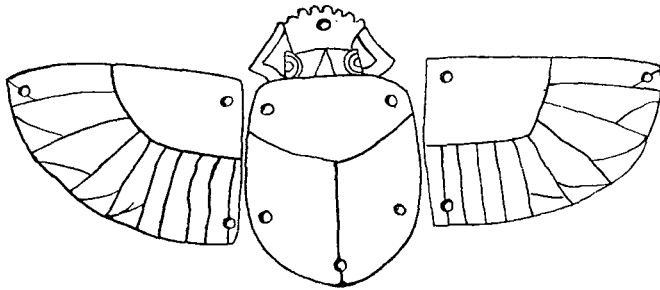
- 82 Vase amulet in blue glaze.

*Ankh sign.*

- 83 Ankh sign in blue glaze.

*Sacred animals.*

- 84 Scorpion in blue glaze. Sacred to Selk.  
 85 Ram in green glaze. Sacred to Kḥnum the creator.  
 86-87 Ram in bronze.  
 88 Vulture in green glaze (broken). Sacred to Mut the protectress.  
 89-91 Cat in green glaze. Sacred to Bast.  
 92 Ape in basalt. Sacred to Thoth.  
 93 Cow in sheet bronze. Sacred to the great goddess Ḥathor.  
 94 (?) Elephant in blue glaze.  
 95 Frog in diorite. Emblematic of renewed birth. Sacred to Ḥekt.  
 96 Uraeus in blue glaze.  
 97 Uraeus in bronze.



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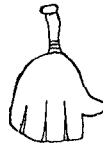
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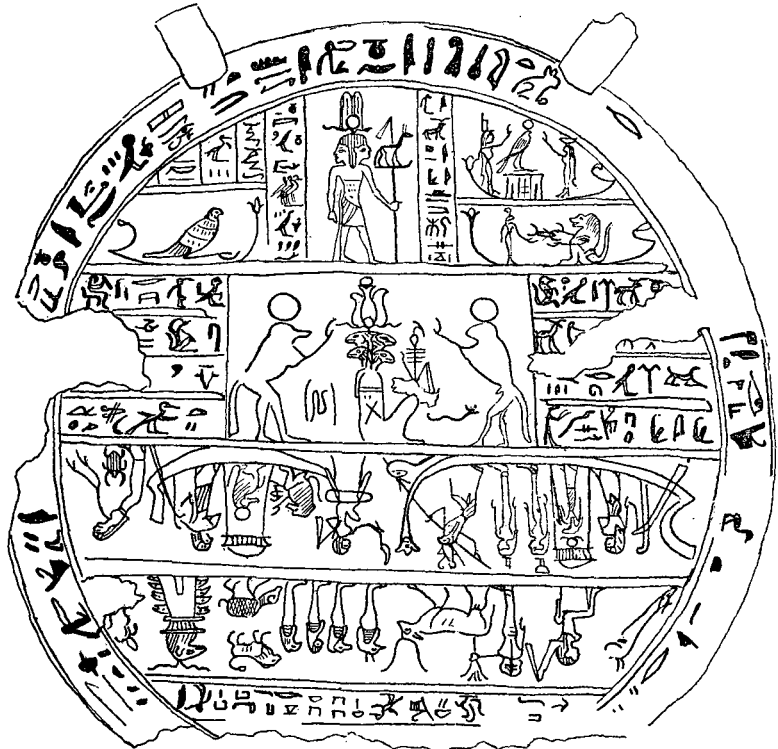


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EGYPTIAN AMULETS. ( $\frac{1}{2}$ .)

- 98 Double uraeus, wearing disks on the head.  
 99 Crocodile in green glaze.  
 100 Crocodile in blue glaze.  
 101 Crocodile in blue glaze with yellow spots.

*Genii of the dead.* These are the figures of the four sons of Horus, Amset (human-headed), Hápi (ape-headed), Qebhsennuf (hawk-headed),



No. 121. Hypocephalus. ( $\frac{1}{2}$ .)

Duatmutef (jackal-headed). They represent the four cardinal points, but have also a special duty towards the dead (*see* Canopic jars). These small figures are usually found associated on the mummy with the large



winged scarabs. They were threaded into the net-work of beads which was laid on the coffin over the breast and body of the mummy.

- 102-103 *Āmset* and *Hāpi* in light blue glaze.  $2\frac{3}{8}$  inches high.  
 104-105 *Qebhsennuf* in light blue glaze.  $2\frac{3}{4}$  and  $2\frac{3}{8}$  inches high.  
 106 *Duatnutef* in alabaster, inlaid with lazuli and turquoise. 2 inches high.  
 107 A similar figure (broken).  
 108-109 Bright blue glaze figures.  
 110-111 Gold foil figures.  
 112-119 Wax figures.  
 120 Alabaster figure (broken).

*Miscellaneous amulets.*

- 121 *Hypocephalus*. See Inscription, No. I. The *Hypocephalus* was, as its name implies, the amulet on which the head of the mummy rested. It was supposed to preserve the vital heat of the deceased. It is made of linen covered with stucco, and painted yellow with designs in black.  
 122-123 Paintings from the neck of a mummy.  
 124 Pieces of gold foil, probably parts of amulets.  
 125 Amulet wrapped round with cloth.

SCARABS.

*Scarabs* are small objects in the form of the sacred beetle, which symbolise the resurrection, and are sacred to the god *Khepera*, the Creator. They are made of various materials, and are invariably pierced as if for threading. The flat underside is inscribed with the king's name, the names of private persons, the figures of gods and sacred animals, charms, good-luck wishes, or purely ornamental designs.

*Heart-scarabs* were amulets placed over the heart of the mummy. They are generally of a dark colour, and are inscribed with the 30th chapter of the Book of the Dead. See Ins. No. L.

- 126 Heart scarab of black basalt.  
 127 Heart scarab of schist. Inscribed.  
 128-130 Heart scarabs of green basalt.  
 131 Heart scarab of green basalt, with traces of gilding.  
 132 Heart scarab of lazuli paste.  
 133 Heart scarab of green glaze.  
 134 Heart scarab of black basalt. Inscribed.  
 135 Heart scarab of green chert, ornamented with spirals (broken). XIIth Dynasty.  
 136 Heart scarab of stone.

*Winged scarabs* are laid across the breast of the mummy. They typify the resurrection of the dead, and are generally associated with the four genii of the dead. They are threaded into the beadwork which is laid on the coffin of the mummy. They occur from the XXIIIrd Dynasty onwards.

- 137-139 Winged scarabs in blue glaze. (137)  $6\frac{1}{8} \times 2\frac{3}{4}$  inches; (138)  $6\frac{1}{2} \times 2\frac{5}{8}$  inches.  
 140 Winged scarab of wood. The scarab itself is lost, the socket only remaining. The wings are gilded.  
 141-142 Winged scarabs of gold foil.

*Scarabs with legs underneath* are found from the XIIIth Dynasty.

- 143 Green glaze scarab.  
 144 Black glaze scarab.  
 145 Brown glaze scarab.

*Scaraboids* are amulets or ornaments in the shape of a scarab, but of different forms. They appear to serve the same purpose as scarabs.

- 146 Green glaze cowrie-shaped scaraboid, ornamented with Sam-sign (symbol of union). XVIIIth Dynasty.  
 147 Olive-green glaze oval scaraboid. XXVth Dynasty.  
 148 Dark blue scaraboid.  
 149 Flat green glaze scaraboid. Obverse, hawk-headed lion, cartouche of Thothmes IV., and the sign Heq (ruler). Reverse, hieroglyphs, reading "Mer-en-per-Amen . . . ." XVIIIth Dynasty.  
 150 Oval scaraboid of pale green glaze. XVIIIth Dynasty.  
 151 Green glaze scaraboid in shape of a duck (broken).  
 152 Green glaze oval scaraboid of the XVIIIth Dynasty. Hieroglyphs reading, "Ankhtet-nub-neb."  
 153 Rectangular scaraboid in green glaze. XVIIIth Dynasty.  
 154 Bright green scaraboid with figure of Bes. XVIIIth Dynasty.

*Inscribed.*

- 155 White glaze scarab. Cartouche of Men-kheper-Rá (Thothmes III. of the XVIIIth Dynasty).  
 156 Green glaze scarab, bearing figures of sacred animals. ?XXIIIrd Dynasty.  
 157 Green glaze scarab, with sacred signs and animals. ?XVIIIth Dynasty.  
 157a Blue glaze scarab with hieroglyphs.  
 158 Blue glaze scarab. XXVIth Dynasty.  
 159 Green glaze scarab, bearing sacred signs. XIIth Dynasty.  
 160 Blue glaze scarab, with the name Rá-men-kheper-s. XVIIIth Dynasty.  
 161 Blue glaze scarab, with figures of the god Set and a scorpion. ?XIXth Dynasty.  
 162 Green glaze scarab, with Nefer sign and spiral. XIIth Dynasty.  
 163 Blue glaze scarab. XIIth Dynasty.



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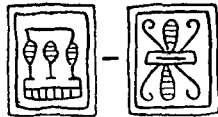
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EGYPTIAN SCARABS AND SCARABOIDS. (1.)

- 164 Dark green glaze scarab. XIIth Dynasty.  
 165 Brown glaze scarab, ornamented with a running deer.  
 166 Green glaze scarab, with two kneeling figures and sacred signs. ? XIIth Dynasty.  
 167 White glaze scarab, with name of Men-*kheper*-Rá (Thothmes III.). XVIIIth Dynasty.



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157 A



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151

Egyptian Scaraboids. (†.)

- 168 Green glaze scarab. Double cartouche of Men-*kheper*-Rá (Thothmes III.). XVIIIth Dynasty.  
 169 Blue glaze scarab. ? XXVth Dynasty.  
 170 Yellow glaze scarab, bearing winged scarab. ? XIth Dynasty.  
 171 Bright pale blue glaze scarab. Incised design. XXVth Dynasty.

*Uninscribed.*

- 172-174 Bright blue glaze scarabs, very small.  
 175-176 Blue glaze scarabs.  
 177-178 Blue glass scarabs.

RINGS.

- 179 Ring in blue glaze ; ornamented with Sacred Eye and uraeus.  
 180 Ring in blue glaze ; ornamented with Sacred Eye.  
 181 Ring in blue glaze ; ornamented with sleeping duck.  
 182 Ring in blue glaze ; scarab bezil.  
 183 Ring in blue glaze ; uraeus bezil.

- 184 Ring in blue glaze ; cartouche-shaped bezil.  
 185 Ring in blue glaze : cartouche bezil, illegible.  
 186 Double ring in blue glaze ; scorpion bezil.  
 187 Ring in blue glaze ; conventional lotus bezil.  
 188 Ring in light blue glaze ; sacred eye bezil.  
 189 Ring in green glaze ; uraeus bezil.  
 190 Bezil of blue glaze ring, inscribed Neb-*heperu-Rá*, the throne-name of Tut-*ánkh-Amén* of the XVIIIth Dynasty.  
 191 Bezil of green glaze ring, with the name of Tut-*ánkh-Amén*.  
 192 Bezil of blue glazed ring, inscribed "Amen-Rá, lord of eternity to everlasting."  
 193 Bezil of blue glaze ring, inscribed "Ámen-Rá. . ."  
 194 Bezil of blue glaze ring.  
 195 Green glaze ring, inscribed with crowned uraeus, ka and nub signs.  
 196 Bronze ring, with cartouche and inscription.  
 197 Bronze ring, inscribed "User maat *Rá*, setep en *Rá*," the throne-name of Rameses II. of the XIXth Dynasty.  
 198 Bronze ring, with very small bezil.  
 199 Bronze ring.  
 200 Metal ring, with figure of a god, probably Bes.  
 201 Ring in mother-of-pearl.

#### FIGURES OF GODS.

These were used as personal amulets, as household amulets, and probably as votive offerings in the temples.

*Osiris*. God of the dead ; the husband of Isis and father of Horus. Worshipped chiefly at Abydos and Busiris. He was murdered by his half-brother Set, who by a stratagem persuaded Osiris to place himself in a coffer. The lid of the coffer was nailed down, and molten lead poured in. The coffer was then thrown into the river. Isis sought and found it. Set, however, took it from her, and tore the body of Osiris into fourteen pieces, scattering the pieces over the length and breadth of Egypt. Isis, lamenting, never rested till she had discovered the remains, burying each piece where she found it.

- 202-206 Bronze figures of Osiris standing, with tang for inserting in a pedestal.  
 207 Small bronze figure of Osiris, with ring for suspending to a necklace as a charm.  
 208-210 Bronze figures of Osiris, with ring at the side for suspension.  
 211-212 Bronze standing figures of Osiris wearing the horns of *Khnum*.  
 213 Seated figure of Osiris in stone, headless.  
 214 Head of Osiris in bronze.

*Isis*, the great goddess, mistress of heaven; wife of Osiris and mother of Horus.

215 Head of Isis in blue glaze.

*Horus*, the Avenger of his father; son of Osiris and Isis. Represented as a hawk, or a hawk-headed man. After the death and dismemberment of Osiris, Horus fought with Set to avenge his father. The conflict between Horus and Set typifies the contest between light and darkness, between good and evil. Figures of Set are extremely rare, those of Horus are fairly common.



No. 221. Bronze Statuette, Isis and Horus. ( $\frac{1}{2}$ .)

216 Figure of Horus as a crowned hawk, in stone.

217 Figure of Horus as a crowned hawk, in bronze.

218 Standing figure of Horus, crowned, in blue glaze.

219 Standing figure of Horus, in blue glaze.

220 Standing figure of Horus, in green glaze.

*Isis and Horus*; a common form, the Mother and Child.

221-225 Figures of Isis and Horus, in bronze.

226 Figure of Isis and Horus, in pale green glaze, pierced for suspension as a charm.

227 Figure of Isis and Horus, in blue glaze, for suspension.

228-229 Figures of Isis and Horus, in green glaze, for suspension.

*Harpokrates*. The Greek form of the name meaning Horus, the Child. Represented as a boy wearing the lock of hair of childhood, and with the finger to the lips.

230 Stone figure of Harpokrates, seated on a throne adorned with two lions.

231-233 Bronze figures of Harpokrates, standing.

234-236 Bronze standing figures of Harpokrates, for suspension.

237 Standing figure of Harpokrates in bronze (headless).

*Khnum*, the Creator. Represented as a ram, or a ram-headed man.

238 Figure of *Khnum* in grey glaze.

239 Head of *Khnum* in green glaze.

*Amen-Râ*, the king of all the gods. Originally the local deity of Thebes; after the XVIIIth Dynasty worshipped throughout Egypt.

240 Figure of *Amen Râ* in blue glaze.

241 Figure of *Amen Râ* in bronze.

242 Bronze figure of *Amen Râ* on stand.

243 Bronze figure of *Amen Râ*.

244 Figure of *Amen Râ* in green glaze (broken).

*Ta-urt*, the hippopotamus goddess; the wife of Set.

245-248 Figures of *Ta-urt* in blue glaze, pierced for suspension to a necklace as a charm.

249-250 Figures of *Ta-urt* in green glaze, pierced for suspension.

251 Figure of *Ta-urt* in black glaze, wearing a blue crown; pierced for suspension.

*Nefer-Tum*, the son of *Ptah* and *Sekhet*. He represents the setting sun.

252 Bronze figure of *Nefer-Tum*, with ring for suspension, and tang for insertion in a pedestal.

253 Figure of *Nefer-Tum* in blue glaze (broken).

*Min*, the father of the gods:—one of the most ancient of Egyptian gods, and worshipped chiefly at Koptos. (Also called *Amsu* and *Khem*.)

254 Bronze figure of *Min*.

*Thoth*, the scribe of the gods. God of learning and magic. He is represented as an ibis or an ibis-headed man.

255-257 Figures of *Thoth* in green glaze.

258 Figure of *Thoth* in green glaze of the XXVIth Dynasty.

*Nephthys*. The Greek form of the name meaning the Lady of the House. Wife of Set, and sister of Osiris. Isis and *Nephthys* are the mourners for Osiris.

259 Figure of *Nephthys* in green glaze.

*Anubis*, Lord of the Sacred Land, one of the principal gods of the dead. He is represented as a jackal-headed man.

260 Figure of Anubis in blue glaze.

261 Figure of Anubis in bronze.

262 Figure of Anubis in blue paste.

*Ptah-Sokar*, one of the gods of the dead. Represented as a deformed dwarf.

263-264 Figures of Ptah-Sokar in blue glaze (one broken).

265-266 Figures of Ptah-Sokar in green glaze.

*Bes*, god of pleasure, dancing, and music. Represented as a hideous and grotesque dwarf.

267-268 Figures of Bes in bronze, pierced for suspension.

269-272 Figures of Bes in green glaze, pierced for suspension.

273-278 Figures of Bes in blue glaze, pierced for suspension.

279 Seated figure of Bes in blue glaze, pierced for suspension.

280 Figure of Bes in bright blue glaze, pierced for suspension.

281 Figure of Bes in blue glaze with green spots, pierced for suspension.

282 Figure of Bes in blue glaze.

283 Figure of Bes in wood, painted and gilded; of the XVIIIth Dynasty. Presented by Prof. Flinders Petrie.

*Bast*, the cat-headed goddess. Worshipped chiefly at Bubastis. Herodotus gives an account of the festivals at Bubastis.

284-285 Figures of Bast in blue glaze.

286 Figure of Bast in green glaze.

287 Seated figure of Bast in lazuli, inscribed.

288 Head of Bast in painted limestone.

*Apis*, the sacred bull of Memphis. When Apis died, he was called by the Egyptians Asar Hāpi, which was corrupted by the Greeks into Serapis.

289-292 Figures of Apis in bronze.

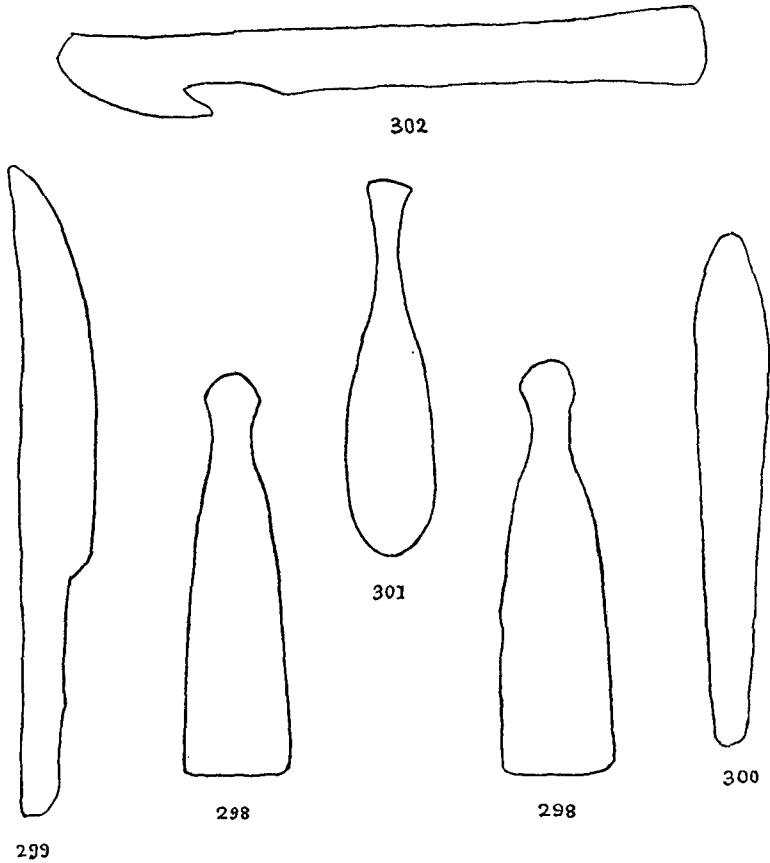
293 Head of Apis in red pottery.

#### TOOLS, FURNITURE, ETC.

Egyptian tools are made of wood, copper or bronze, and flint. Flint implements were used till the XIIth Dynasty for sacrificial and ceremonial purposes, and in the paintings in the tombs of Beni Hasan we see the



method of manufacture and the use of flint knives. Metal has been used from the earliest times; even in the prehistoric period we find copper or

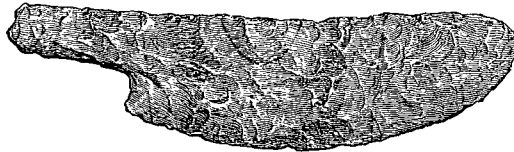


Egyptian Tools or Models of Tools. ( $\frac{1}{2}$ .)

bronze was well known and largely used. A custom existed in Egypt of making models of tools which were buried at the corners of the foundations of any great temple. These foundation deposits were always

accompanied by some object, generally a small glazed plaque, on which is inscribed the cartouche of the king in whose reign the temple was built. It is supposed that the models of the tools were made in order that the *ka* or double of the temple might be built by the *ka* of the builder with the *kas* of the tools in the next world.

- 294 Weaving comb of black lacquered wood, ornamented with concentric circles.
- 295-297 Mason's mallets.
- 298 Bronze chisels, probably models of tools buried under the foundations of a temple.  $3\frac{7}{16} \times \frac{1}{16}$  inches; *do.*  $3\frac{2}{8} \times \frac{1}{16}$  inches, nearly identical in the form of the handle.
- 299 Bronze knife,  $5\frac{3}{8} \times \frac{5}{8}$  inches, with curving blade.
- 300 Bronze spatula-shaped implement,  $4\frac{1}{4} \times \frac{5}{8}$  inches.
- 301 Bronze spatula-shaped implement,  $3\frac{1}{8} \times \frac{3}{4}$  inches, the handle very narrow.
- 302 Bronze implement,  $5\frac{1}{2} \times \frac{3}{4}$  inches, deeply-notched on one side.
- 303-305 Bronze saw, chisel, and piercer with wooden handles.
- 306 Bronze chisel with handle.
- 307 Curved bronze needle.
- 308 Bronze tweezers.  $4\frac{1}{4}$  inches in length.
- 309 Bronze nail.
- 310 Flint knife,  $8\frac{1}{4}$  inches in length, by  $2\frac{3}{8}$  inches across the blade.



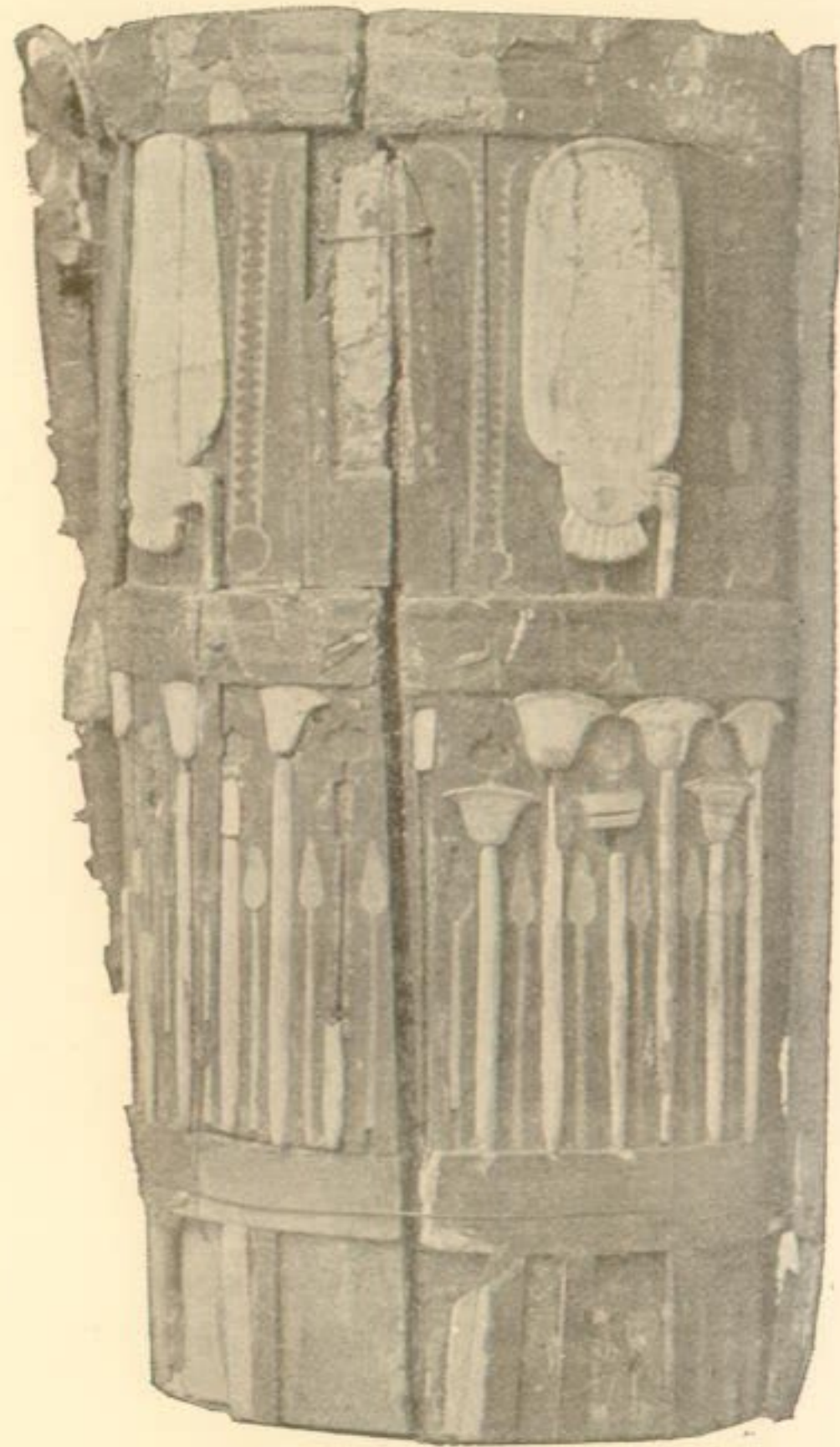
No. 310. Flint Knife. ( $\frac{1}{2}$ .)

*Furniture.*

- 311-313 Head-rests, one ornamented with a lotus pattern.
- 314 Chair.
- 315 Three-legged wooden stool.
- 316 Stool.
- 317-319 Framework of three wooden stools.

*Toilet objects.*

- 320 Ivory handle, ornamented with incised lines in diagonals of various patterns.  $4\frac{3}{4} \times \frac{1}{8}$  inches.
- 321 Chinese porcelain snuff bottle, green and white, inscribed.  $2\frac{1}{8} \times 1$  inches.

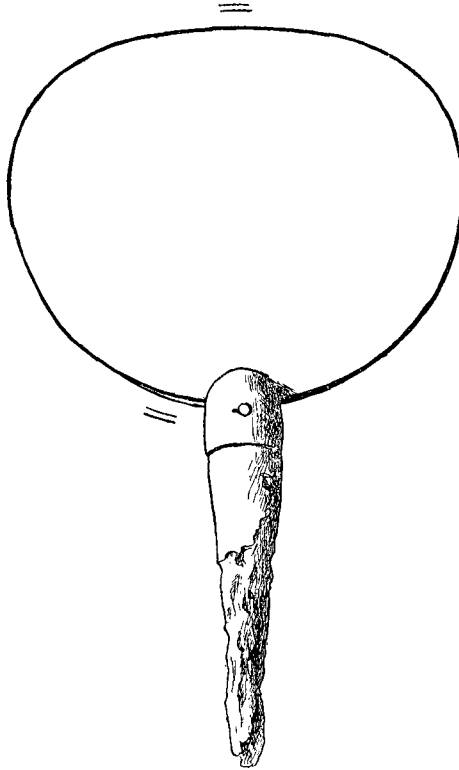


TWO SIDES OF CIRCULAR CASKET OF AMENHOTEP II. (Scale  $\frac{1}{2}$ .)

These are said to be found in Egyptian tombs, but no authentic case of such a discovery has been recorded.

322-323 Wooden combs. (322)  $3\frac{1}{2} \times 1\frac{3}{4}$  inches; (323)  $3 \times 1\frac{3}{4}$  inches.

324 Wooden kohl-pot with three sticks. The kohl or stibium for darkening the eyelids was an indispensable adjunct to the toilet of every Egyptian



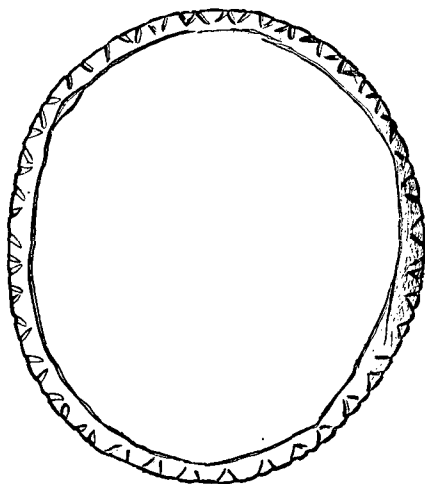
326

Bronze Mirror. ( $\frac{1}{2}$ .)

of position; it was kept in pots of various forms, both ornamented and plain, and was applied with a short stick with a rounded end.

325 Cylindrical casket of ebony,  $8\frac{1}{2}$  inches in height, inlaid with ivory and electrum, and having on one side a figure of the god Bes, and cartouche of Amenhotep II. of the XVIIIth Dynasty. Described by Prof. Flinders Petrie, and figured in *Proc. Soc. Antiq. Scot.*, vol. xxx. p. 30.

- 326-327 Bronze mirrors. (326)  $4\frac{3}{4} \times 3\frac{7}{8}$  inches, with handle  $4\frac{1}{4}$  inches; (327)  $4\frac{1}{8} \times 3\frac{3}{8}$  inches, broken. Mirrors are known in Egypt from the Vith Dynasty (B.C. 3503).
- 328 Wooden box with sliding lid, inlaid with ivory ornamented with concentric circles.  $1\frac{7}{8} \times 1\frac{3}{8}$  inches.
- 329 Toilet box in the shape of a bird, made of painted wood (broken).  $4 \times 1\frac{5}{8}$  inches.
- 330 Bamboo kohl-pot.
- 331 Bronze toilet vessel; cylindrical, imperfect.  $2\frac{5}{8} \times 1$  inches.
- 332 Slate palette, Prehistoric; oval,  $4\frac{7}{8} \times 4\frac{1}{4}$  inches, with notched triangles round the edge. The slate palettes are known only in the prehistoric times and during the first three dynasties. They vary greatly in size, form,



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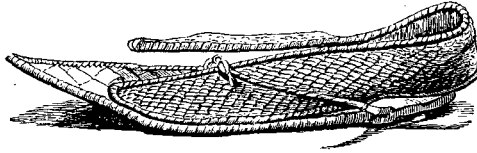
Slate Palette. ( $\frac{1}{2}$ .)

and design, many being very elaborately sculptured with figures of men and animals. They were used for grinding the green malachite eye paint which appears to have been used in early times before kohl or stibium came into vogue.

*Basket work.*

- 333-336 Baskets.  
337-341 Basket-work shoes.

- 342 A pair of reed and mat shoe-soles.  
 343 Rocking basket of palm-leaf.



No. 337. Basket-work Shoe.

- 344 Square palm-leaf basket.  
 345 Basket containing resin.

*Leather work.*

- 346-358 Leather sandals.  
 359-361 Leather shoes.  
 362 Embossed leather belt.  
 363 Fragment of embossed leather.  
 364 Stamped leather network.

*Textiles.*

- 365 Piece of string.  
 366 Rope.  
 367 Mummy cloth inscribed in hieratic. Ptolemaic.  
 368 Hank of yarn.  
 369 Mummy cloth.  
 370 Ring of rope for carrying a jar on the head.  
 371 Cloth of asbestos.  
 372 Painted cloth sandals.  
 373 Striped blue and white bag, made of fibre.  
 374-375 Pieces of mummy wrappings.  
 376 Mummy-bandage with hieroglyphs painted in black ink.

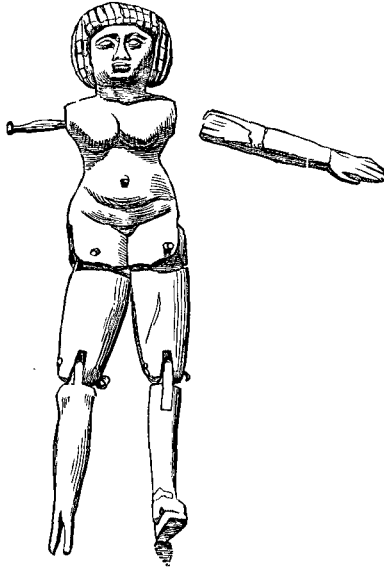
*Toys.*

- 377 Ball of blue glazed pottery.  
 378 Pottery ball with red and black stripes.  
 379-380 Balls of knotted palm-leaf fibre.  
 381 Leather ball, stuffed with husks.  
 382-383 Draughtsmen of blue glazed pottery.  
 384 Glass draughtsmen.  
 385-386 Jointed wooden dolls.  
 387 Doll's stool, wooden frame with string network seat.  
 388-389 Baskets containing fruit.

BEADS.

*Beads* are found in great numbers throughout the whole of Egypt, and are of all periods.

- 390 Carnelian, lazuli, and turquoise beads, very small. From Ekhmim. XIIth Dynasty.  
 391 Five carnelian beads. XIIth Dynasty.  
 392 Lotus-flower pendants in carnelian. XVIIIth Dynasty.  
 393 Lotus-bud pendants in carnelian. XVIIIth Dynasty.  
 394 Blue glaze beads, long bugle shape.



No. 385. Jointed Wooden Doll. (‡.)

- 395 String of glazed beads, red, yellow, blue, black, etc., mixed with stone beads, pendants, eyed beads, bunches of fruit. XVIIIth Dynasty.  
 396 Blue glaze bead in rude imitation of a shell.  
 397 Glazed beads, blue, green, yellow, and white (XIXth Dynasty). Presented by Prof. Flinders Petrie.  
 398 Blue glaze bead in form of a lion's head. XXIInd Dynasty. This is probably the large bead through which the many strings of the necklace were drawn.

- 399 Cowrie shells, cut at the back, and strung on double threads.  
 400 Shell, pierced as a bead.  
 401 Barrel-shaped stone bead.  
 402 String of glazed beads, black and white.  
 403 Blue glaze bugle-beads.  
 404 Network of blue-glazed beads from a mummy, with the original threading.  
 A network of beads was laid on the outside of the coffin. A winged scarab and the Genii of the dead in glazed pottery were often worked into the network and were so arranged that the scarab lay on the breast, and the Genii of the dead across the abdomen of the mummy.  
 405 Network of glazed beads, red, blue, black, and yellow.  
 406 Network of grey and red beads.  
 407 String of rough double-cone shaped, and small, blue-glazed beads.  
 408 String of yellow-striped glass beads. Roman.  
 409 String of small blue and black glass beads.  
 410 Paste bead rolled in chips of stone.  
 411 Green glaze rectangular bead. ?XVIIIth Dynasty.  
 412 Glazed rectangular bead, ornamented with double diagonal lines and fluted edge.  
 413 Blue glaze flat oval bead, ornamented with double diagonal lines and fluted edge.  
 414 Pale-green glaze oval bead, ornamented with diagonal (criss-cross) lines. These rectangular beads were probably for the same purpose as No. 398.

## SCULPTURE.

- 415 Black basalt statue of a man and his wife. Inscribed with the name of Uah-*ab-rà*. See Ins. No. II.  
 416 Fragment of a granite statue. See Ins. No. III.  
 417 Head of Osiris in green basalt.  
 418 Ram's head in steatite. From Denderah.  
 419 Fish in steatite.  
 420 Fragment of stone, inscribed with the name Dua.  
 421 Fragments of figures in alabaster and limestone.  
 422 Hands of granite statues.  
 423 Snake's head in alabaster.  
 424 Small fragment of cornice in obsidian, with lotus decoration. Probably Coptic.  
 425 Fragment of quartzite sculptured with two figures.  
 426 Fragment of granite, inscribed. See Ins. No. IV.  
 427 Fragment of limestone sculptured. In the front, the dog-headed ape, emblematic of worship; at the side, a priest worshipping; at the back, the inscription, which is illegible.  
 428 Fragment of sculptured limestone, bearing the cartouche of one of the Ptolemies.  
 429 Limestone head. Eyes and eyebrows painted black.  
 430 Limestone head.  
 431 Limestone statuette of a brother and sister seated. Inscribed at the back. See Ins. No. V.



- 432 Limestone statue of a man kneeling and holding a youthful king.  
433 Painted limestone statue of a man seated.



No. 431. Limestone Statuette of a Brother and Sister. ( $\frac{1}{3}$ .)

- 434 Fragment of sculpture of a man making offerings. Only two or three words of the inscription are legible.  
435 Granite Osiride figure. See Ins. No. VI.

#### STELAE.

*Stelae* may be of wood or stone, and bear inscriptions of various kinds. The funereal stelae in some measure answer the same purpose as our tombstones. On them are recorded the names and titles of the deceased, with prayers to the gods for funerary offerings to the *Ka*. The *Ka* is the mysterious entity which survives after death, and inhabits the tomb with the mummy. For its benefit, the funeral offerings were made, the statues sculptured, and the prayers made.

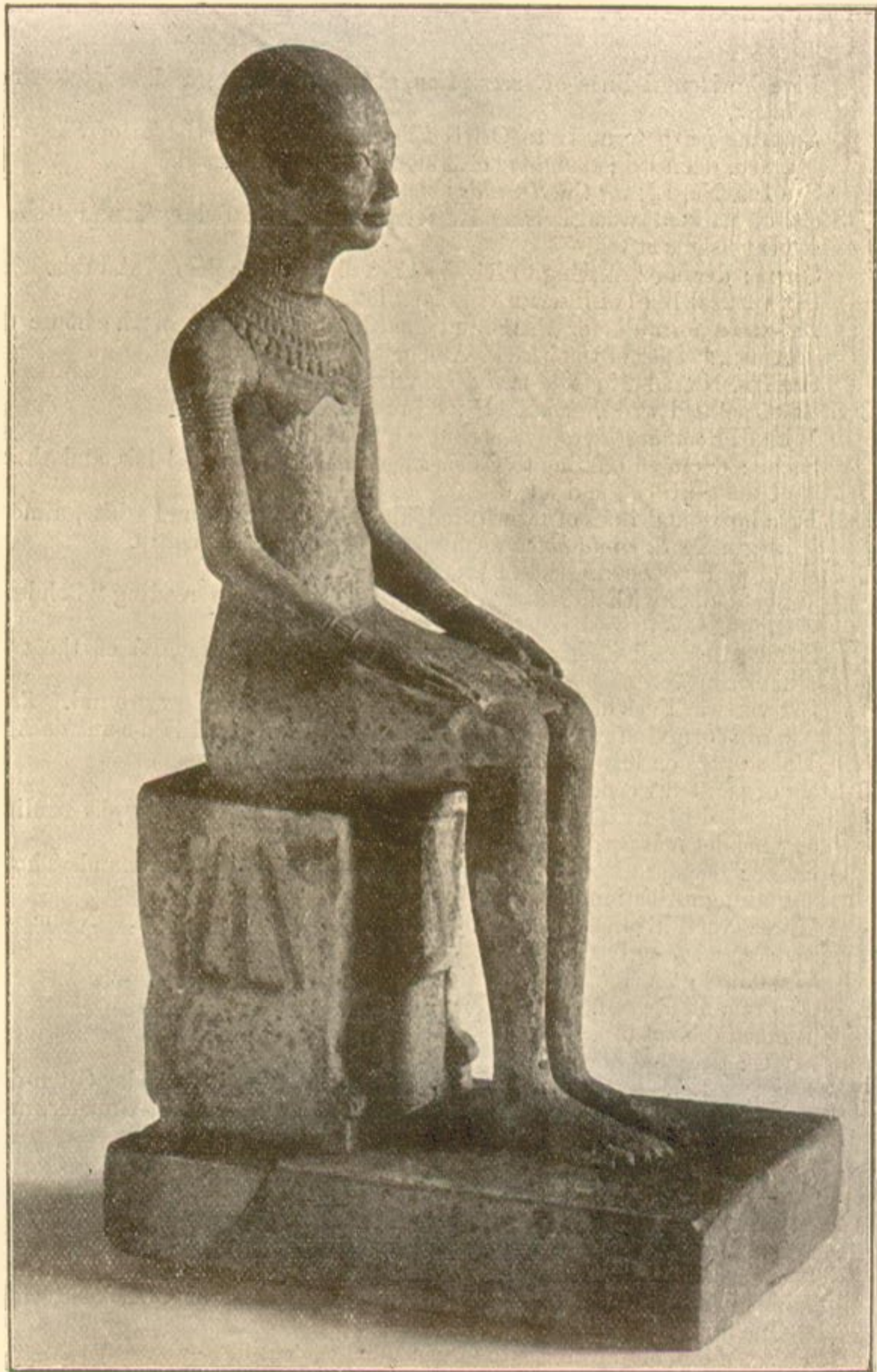
- 436 Stela of painted wood. Size  $12 \times 8\frac{1}{2}$  inches. Winged disk at the top. Double scene: on the left, deceased offering to *Rà*; on the right, offering to *Tun*.



No. 432. Statuette of a Youthful King held by a Man Kneeling. ( $\frac{1}{2}$ .)



- Five horizontal lines of inscription, alternately white and red, lettering black.  
*Seten de hotep* formula to Osiris *khent* *Âmentiu*, for the ka of *Shepset-araru*, deceased; daughter of *Amen-her-ubat*, deceased.  
 See Ins. No. LI. for the *Seten de hotep* formula.
- 437 Stela of painted wood. Size  $10\frac{3}{4} \times 8\frac{1}{2}$  inches. Sacred eyes and "shen hent" signs at top.  
 Scene: deceased offering to *Râ-Horâkhti* and the emblem of Anubis.  
 Six vertical lines of inscription, black lettering.  
*Zed-medu* formula for *Pedâ-mut*, guardian of the gate of the house of *Amen*, keeper of the lake of *Amen*.  
 See Ins. No. LII. for *Zed-medu* formula.
- 438 Stela of painted wood. Size  $14\frac{1}{2} \times 8\frac{3}{8}$  inches.  
 Winged disk and hieroglyphs reading "Behdet" at top.  
 Scene: deceased offering to *Osiris-khent-Âmentiu*, winged *Isis*, and three of the *genii* of the dead.  
 Five horizontal lines of inscription, alternately yellow and white, almost illegible. *Seten-dâ-hotep* formula to *Osiris-khent-Âmentiu*.
- 439 Stela of painted wood. Size  $9\frac{1}{8} \times 6\frac{5}{8}$  inches.  
 Winged disk with horns and uraei, and hieroglyphs reading "Behdet" at top.  
 Scene: deceased offering libations to *Râ-Horâkhti* (*i.e.*, *Râ* of the two Horizons).  
 Six vertical lines of hieroglyphs, black lettering on yellow ground. *Zed-medu* formula for the Singer of *Amen Ta-ka-sab* and *Zed-s-ankh s-Ast*.  
*Uas-sceptre* on left-hand side.
- 440 Stela of painted wood.  
 Winged disk with horns and hanging uraei, and hieroglyphs reading "Behdet neb pet."  
 Scene: deceased kneeling before *Râ-Horâkhti*; behind her stands *Thoth* making a libation.  
 Three vertical lines of hieroglyphs; *Zed-medu* formula. Name of deceased not given.  
 Standards of *Âmenti* on each side.
- 441 Stela of painted wood. Size  $9\frac{3}{4} \times 9\frac{5}{8}$  inches.  
 Winged disk at top.  
 Scene: deceased offering to *Hôrâkhti*.  
 Eight vertical lines of hieroglyphs, black on a yellow ground. *Seten-de-hotep* formula to *Hôrâkhti-Tum*, *Osiris-khent-Âmentiu*, *Unnefer*, and *Anubis*, for *Sennu*, son of *Nes-ken*.  
 Standard of the East on the left.  
 Standard of the West on the right.
- 442 Stela of painted wood. Size  $18\frac{1}{8} \times 7\frac{3}{4}$  inches.  
 Winged disk with two sets of uraei at top.  
 Scene: deceased offering to *Râ*, *Thoth*, and the four *Genii* of *Âmenti*.  
 Nine horizontal lines of hieroglyphs, divided by blue lines, black lettering.  
 One horizontal line above the scene.  
*a.* *Seten-de-hotep* formula to *Osiris-khent-Âmentiu*.  
*b.* *Seten-de-hotep* formula to *Osiris Unnefer* for the *Ka* of *Aha*,



No. 433. Painted Limestone Statuette of a Man Seated. ( $\frac{1}{2}$ .)

- deceased, daughter of Pedá-Aset, deceased ; her mother, Shepset-Hor-da-Amen, deceased.
- 443 Stela of painted limestone.  
Scene : Osiris-*khent*-Amentiu standing before a table of offerings.  
Four vertical lines of hieroglyphs painted in blue. "The superintendent of the house, Anná, deceased."
- 444 Stela of painted limestone.  
Double scene of deceased offering to Rá-Horákhiti. Winged disk at top with horns and uraei, and hieroglyphs reading Behdet.  
Vertical line of inscription. See Ins. No. VII. 1.  
Above the figures horizontal line of inscription : Hórákhiti, the great god. Osiris-n-menkh-Amen.  
Below the scene, six horizontal lines of hieroglyphs painted blue. See Ins. No. VII. 2.
- 445 Square-topped limestone stela.  
Scene of the king worshipping.  
Four vertical lines of inscription. See Ins. No. VIII.  
Cartouches of Sety I. of the XIXth Dynasty.
- 446 Limestone tablet. Size,  $2\frac{1}{8} \times 1\frac{1}{8}$  inches.  
Scene : deceased offering to Ptah.  
Four vertical lines of hieroglyphs. See Ins. No. IX.
- 447 Wooden stela.  
One vertical line of hieroglyphs giving the name Pedá-Ást.
- 448 Tablet of bright blue glaze. Size,  $11\frac{1}{4} \times 5\frac{3}{8}$  inches.  
Pointed top.  
At top Sacred Eye, and Anubis on an altar.  
Scene : deceased offering to Osiris Umnefer.  
Five vertical lines of hieroglyphs. See Ins. No. X.
- 449 Tablet of bright blue glaze. Size,  $11\frac{3}{8} \times 8\frac{1}{4}$  inches.  
Scene : deceased offering to Osiris Umnefer.  
Six vertical lines of inscription at top, one horizontal line below the scene. See Ins. No. XI.
- 450-463 Small wooden tesserae, which were tied on to the mummies as labels.  
Inscribed in hieratic. See Ins. No. XII.
- 464-466 Small wooden tablets inscribed in Greek characters in black ink. See Ins. No. XIII.
- 467 Small wooden tablet with incised inscription in Greek characters. See Ins. No. XIV.
- 468 Small wooden tablet inscribed in Greek characters. On the back is a rudely-drawn picture of a dog. See Ins. No. XV.
- 469 Terra-cotta slab inscribed in Coptic. See Ins. No. XVI.

FUNERAL OBJECTS.

- 470-484 Crouching hawks, of painted wood.
- 485-486 Double hawks of painted wood, with "menat" on the back.
- 487-488 Black wooden jackals, couchant.

489-490 Black wooden jackals, sitting.

The jackals and hawks were placed as guardians of the dead round the sarcophagus in the tomb.

491 Uraeus in painted wood, wearing the crown of Lower Egypt.

*Canopic jars* were placed in the tombs and contained the mummified viscera of the deceased person. Each jar was dedicated to one of the four Sons of Horus, and the cover was made in the shape of the head of the god to whom it was dedicated. Thus: Amset, man-headed; Hâpi, ape-headed; Duamutef, jackal-headed; and Qebhsennuf, hawk-headed. The sons of Horus, or Genii of the Dead, as they are also called, were also the gods of the Cardinal points; Amset, the South; Hâpi, the North; Duamutef, the East; Qebhsennuf, the West. It is possible that the head of Amset may in many cases be the portrait of the deceased person.

492-493 Heads of canopic jars in plastered clay. Amset and Qebhsennuf.

494 Head of a canopic jar in painted pottery. Amset.

495 Head of a canopic jar in blue and yellow painted pottery. Amset.

496 Head of a stone canopic jar. Hâpi.

497 Head of a canopic jar in painted pottery. Hâpi.

498 Head of a canopic jar in stone painted black. Amset.

499-500 Heads of canopic jars in composition, painted black. Amset. Qebhsennuf.

501 Canopic jar of plastered clay. Hâpi.

502-503 Dummy canopic jars. Amset. Qebhsennuf.

504-506 Canopic jars. Amset. Hâpi (inscribed). Duamutef. See Ins. No. XVII.

507 Canopic jar in wood.

*Ptah-Seker-Âusâr figures.* These figures are placed in the tomb. They are often hollowed at the back, or in the pedestal, so as to receive sometimes the mummified viscera of the deceased, sometimes rolls of papyri.

Ptah, Sokar, and Osiris are gods of the dead.

508 Ptah-Sokar-Osiris figure, painted wood, inscribed. See Ins. No. XVIII.

509 Painted wooden Ptah-Sokar-Osiris figure, inscribed down the back and front, clothed in a chequered garment. See Ins. No. XIX.

510 Painted wooden Ptah-Sokar-Osiris figure, wearing a chequered garment; on a stand with a crouching hawk. Inscribed back and front. See Ins. No. XX.

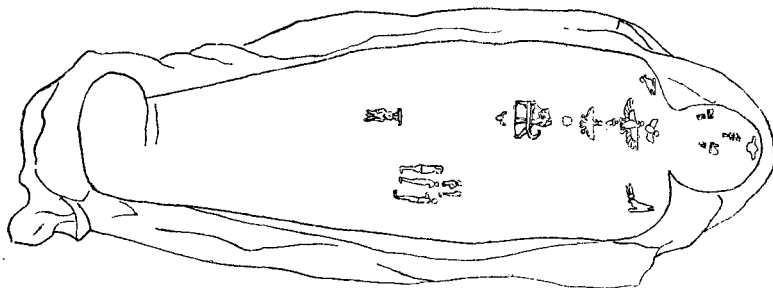




No. 510. Painted Wooden Ptah-Sokar-Osiris Figure on Stand. ( $\frac{1}{3}$ .)

- 511 Bitumenised wooden figure of Osiris on stand wearing the crown of Upper Egypt.
- 512 Painted wooden Ptaḥ-Sokar-Osiris figure on stand. Inscribed on stand. See Ins. No. XXI.
- 513 Ptaḥ-Sokar-Osiris figure on stand, with sliding lid.
- 514 Ptaḥ-Sokar-Osiris figure on stand, with space for a sliding lid. Inscribed back and front. See Ins. No. XXII.
- 515 Ptaḥ-Sokar-Osiris figure in striped wig and chequered garment. Inscribed back and front; the front inscription is illegible. See Ins. No. XXIII.
- 516 Ptaḥ-Sokar-Osiris figure. Traces of inscription back and front.
- 517 Wooden Ptaḥ-Sokar-Osiris figure, face gilded. Triple row of inscription down the front, which is illegible. The figure opens to form a box.
- 518 Wooden-Ptaḥ-Sokar-Osiris figure in chequered garment. Opens to form a box. Inscription back and front. See Ins. No. XXIV.

*Mummies.* "Mummy is the term which is generally applied to the body of a human being, animal, bird, fish or reptile, which has been preserved by means of bitumen, spices, gums, or natron" (Budge, *The Mummy*, p. 173). Mummification was not practised in prehistoric times in Egypt;



No. 519. Mummy from Thebes, showing position of amulets. (17.)

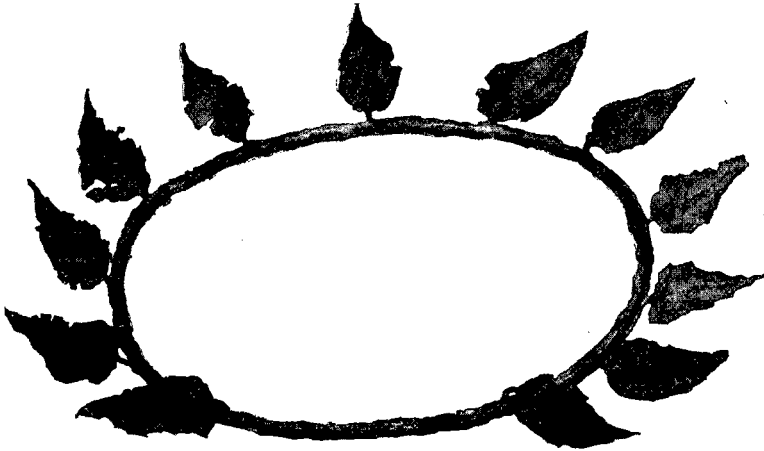
it appears to have been introduced by the civilising people who conquered Egypt at the beginning of the historic period. The process of embalming occupied seventy days; it was performed by means of natron (carbonate, sulphate, and muriate of soda) and various spices.

- 519 Mummy from the tomb of Sebau (Ptolemaic), at Thebes, partially unwrapped, and showing the manner in which the amulets were placed over different parts of the body.
- 520-521 Mummies of twin children (Greco-Roman).
- 522 Mummy of a human being.



- 523 Mummies of animals and birds.
- 524 Mummies of small crocodiles.
- 525 Mummy of a snake.
- 526 Mummy of a dog.
- 527 Mummies of birds made up in the shape of a crouching hawk.
- 528 Mummies of animals.
- 529 Ibis eggs.
- 530 Mummies of birds.
- 531 Locks of hair from mummies.

*Cartonnage.* After the XXIst Dynasty (B.C. 1100) it became the custom to place the bandaged mummy in a case or cartonnage. The cartonnage

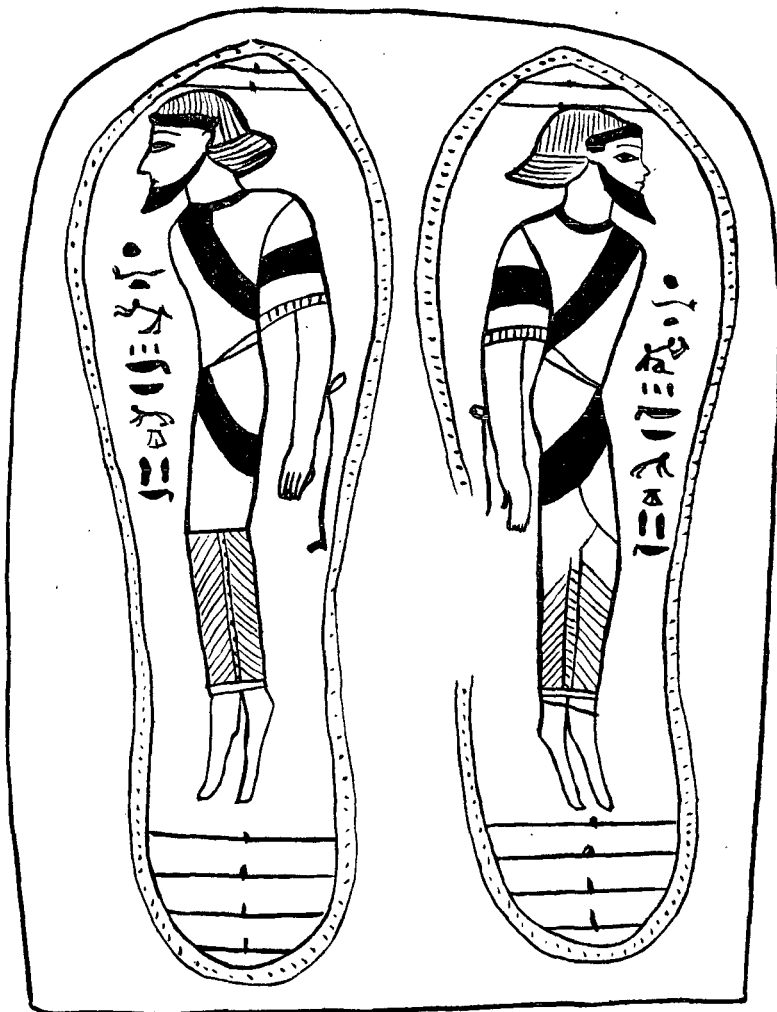


No. 538. Chaplet of Leaves made of Copper Gilt. ( $\frac{1}{2}$ .)

is made of stuccoed linen, painted, gilded, and inscribed. In many cases, cartonnage has been found lined and stiffened with papyri, the rubbish of ancient libraries, which are now of the greatest interest and value.

- 532-533 Cartonnage cases, painted and inscribed. See Ins. No. XXV.
- 534-537 Cartonnage heads. Roman period.
- 538 Cartonnage head, with a chaplet of leaves made of copper gilt.
- 539 Cartonnage head.
- 540 Fragments of cartonnage with black lettering. See Ins. No. XXVI.
- 540a *Cartonnage.*—Footpiece of coffin. On the underside is a painting of two captives, with an inscription (see Ins. No. LIV.); on the sides, a border of rosettes; on the front, groups of *ankh* and two uas.

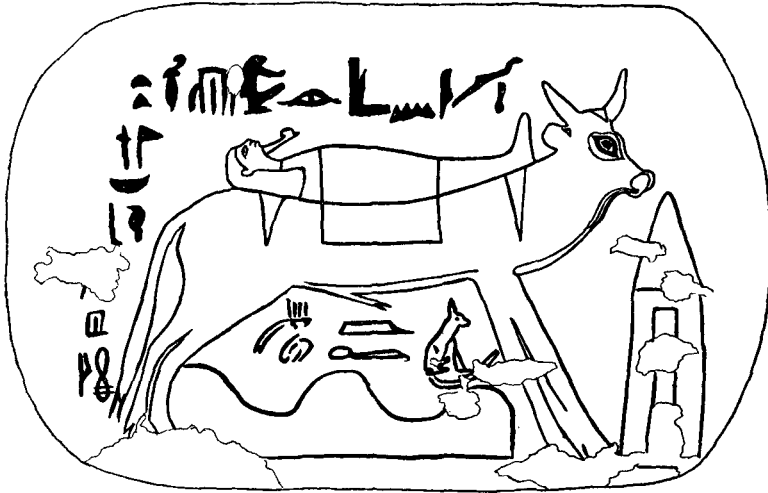
- 540b Breastpiece. Raised work, painted and gilded; figures of Osiris, Isis, and Nephthys; the Ba-bird, crowned with the disk, holding *ankh* (the sign of life) in each foot.



No. 540a. Cartonnage Footpiece of Coffin. (1.)

541 Cartonnage portrait. Roman period.

542 Cartonnage mummy-case, painted and inscribed.



No. 550a. Painted Footboard of Coffin. ( $\frac{3}{8}$ .)

543 Fragments of gilded cartonnage with raised hieroglyphs. See Ins. No. XXVII.



No. 551. Model Coffin with Model Mummy. ( $\frac{1}{4}$ .)

543a Fragment of cartonnage lined with an inscribed papyrus.

*Coffins* are made of wood, decorated and inscribed with more or less elaboration, according to the position of the deceased and the period at which he lived. Coffins are generally made in the form of a mummy



No. 557. Painted Wooden Panel—Front. (4.)

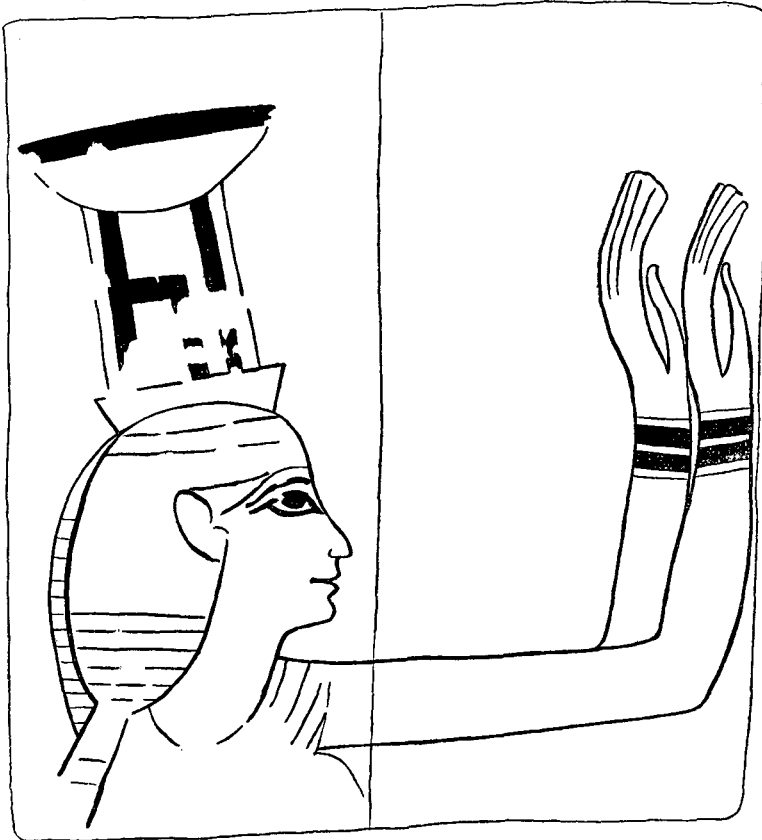
with a human face; the hands, carved in relief, are crossed over the breast.

544 Coffin painted and inscribed. See Ins. No. XXVIII.

545 Coffin of plain wood, pillared sides.

546 Coffin, with twin children. Greco-Roman period.

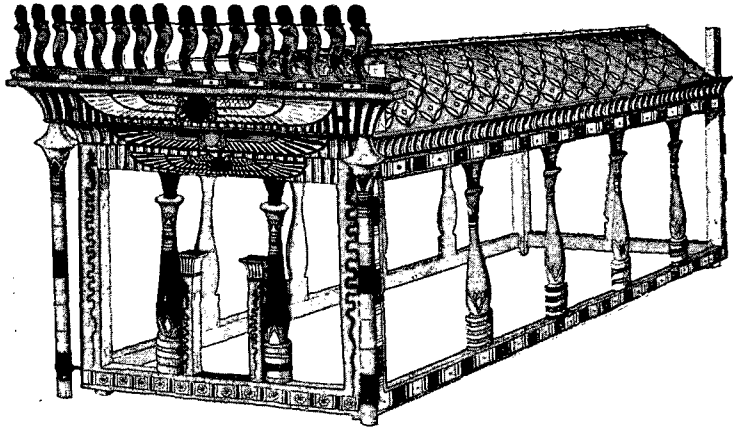
- 547 Bottom part of a highly decorated coffin, bearing the cartouche of Amenhotep II. of the XVIIIth Dynasty.  
548 Coffin lid, inscribed. See Ins. No. XXIX.



No. 557. Painted Wooden Panel—Back.

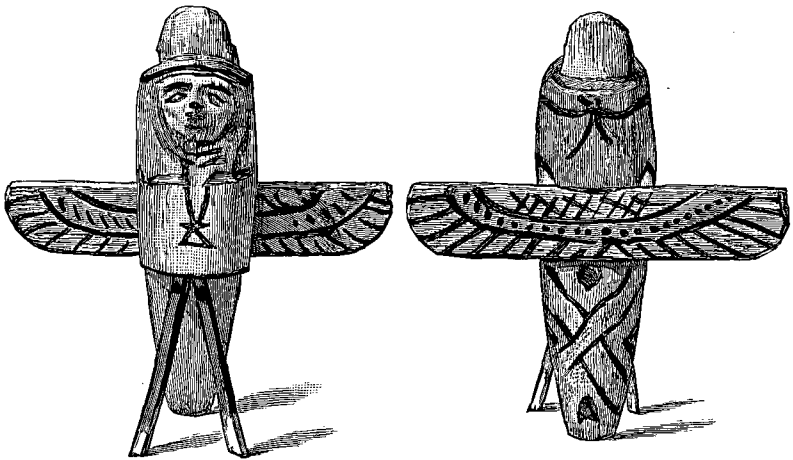
- 549 Head of a wooden coffin. The eyes are inlaid, and there are traces of gilding on the face.  
550 Head of a wooden coffin. Face painted red.  
550a Footboard of coffin. Painted wood. Hathor cow carrying the mummy. See Ins. No. LV.

550b Footboard of coffin. Painted wood. Bull with menat amulet and bag.



No. 559. Funeral Canopy of Painted Wood.

550c Footboard of coffin. Painted wood. Bull galloping.



No. 565. Painted Wooden Figure of a Ba-bird.

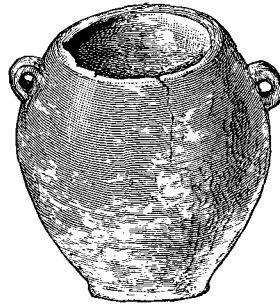
551 Model coffin containing model mummy. See Ins. No. XXX.

- 552 Model coffin of painted wood, inscription illegible.  
 553 Model coffin of pottery, inscribed. See Ins. No. XXXI.  
 554 Black bitumenised wooden hands from a coffin.  
 555 Wooden beard, painted green and yellow, to imitate plaiting. From a coffin.  
 556 Wooden beard, painted black and yellow. From a coffin.  
 557 Painted wooden panel, in two pieces. Scene of deceased offering to Osiris enthroned, Isis, and Nephthys. Border of alternate feather and snake.  
 558 Glaze eyes for inserting. From a coffin.  
 559 Canopy of wood, painted and inscribed. See Ins. No. XXXII.  
 560 Model sarcophagus of painted wood; hawk and jackal at either end. See Ins. No. XXXIII.  
 561-562 Red and black glazed plaques. See Ins. No. XXXIV.  
 563 Pieces of papyrus wrapped in mummy cloth. Used probably as amulets.  
 564 Bitumen from a mummy.  
 565 Painted wooden figure of a Ba-bird. The Ba, which is represented as a human-headed bird, is the form which the Egyptians believed the soul took at death.  
 566 Ichneumon box, containing a mummy. Gilded ichneumon on top.  
 567 Ichneumon box of painted wood.

STONE VESSELS.

*Stone vessels.* Stone vessels have been known from the earliest period. In prehistoric and early historic times the hardest stones—such as diorite and basalt—were used, in later times the softer stones—alabaster and limestone—were more popular.

- 568 Prehistoric jar of black basalt. Presented by the Rev. Greville Chester.  $2\frac{1}{4} \times 2\frac{3}{8}$  inches.  
 569 Black basalt jar.  
 570 Jar of diorite.  
 571-575 Alabaster jars.  
 576-577 Diorite jars.  
 578 Black basalt jar.  
 579 Alabaster jar filled with clay and nuts.  
 580-581 Egg-shaped alabaster jars.  
 582 Alabaster jar, shaped like a mace head.  
 583 Alabaster jar, with rim.  
 584 Alabaster jar, mortar-shaped.  
 585 Limestone jar, with rim.  
 586 Alabaster jar, with rim.  
 587-588 Long and narrow alabaster jars.  
 589 Alabaster jar, with rim.



No. 568. Jar of Basalt.

## POTTERY.

*Prehistoric.* The method of computing dates in Egyptian history is by three means—(1) by adding together the years of the reigns of the kings as given in Manetho's History and in the Turin Historical Papyrus; (2) by astronomical calculations based on phenomena mentioned in contemporary inscriptions; (3) by the dates given on contemporary monuments. The basis of Egyptian chronology is, however, the history written by an Egyptian priest named Manetho in the time



No. 591. Jar Ornamented with Spirals. ( $\frac{3}{4}$ .)

of Ptolemy Philadelphus. Manetho appears to have had access to records which have since been destroyed, and his chronology, when checked by the testimony of contemporary monuments and of astronomy, has been found correct. By means, therefore, of this history, we are able to date objects and events of a high antiquity with a degree of certainty quite impossible in other civilisations. The first king of Egypt is Mena, whose date, as calculated from Manetho's History, is B.C. 4777. Before Mena, there was in Egypt a civilisation very different from that which came after it. Of this prehistoric civilisation little is known at present, though every year adds to our knowledge. The pottery vessels,



shaped by hand and not on the potter's wheel, are among the most characteristic objects of the prehistoric civilisation of Egypt.

- 590 Jar, ornamented with boats and trees.  
 591 Jar, ornamented with spirals, painted in red, from Ballas.  
 592 Small jar, ornamented with concentric circles.  
 593 Small jar, ornamented with horizontal and slanting lines.  
 594 Small jar, glazed red and black. Presented by Rev. Greville Chester.

- |                                       |   |  |   |                            |
|---------------------------------------|---|--|---|----------------------------|
| 595-621                               | } | Jars of red and black glaze from Neqada. | } | Presented by Prof. Petrie. |
|                                       |   | Red glazed jars from Neqada.             |   |                            |
|                                       |   | Red glazed bowls from Neqada.            |   |                            |
|                                       |   | Jars of unglazed coarse clay.            |   |                            |
|                                       |   | Bowls of unglazed coarse clay.           |   |                            |
|                                       |   | Bowls of unglazed fine clay.             |   |                            |
|                                       |   | Fine clay jar, unglazed.                 |   |                            |
| Cylindrical jar, with diagonal lines. |   |  |   |                            |
|                                       |   | Large coarse clay jar.                   |   |                            |

*Middle and New Kingdom and Late.*

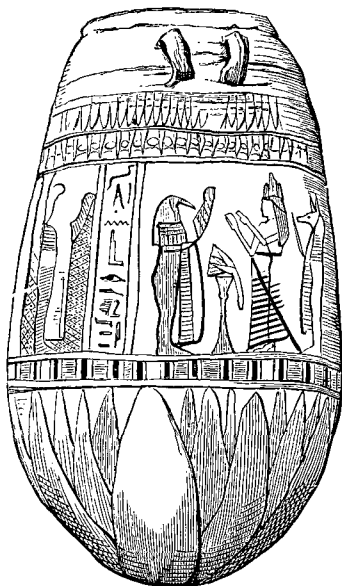
- 622 Painted jar, with handles.  
 623 Red glazed jar, broken.  
 624 Jar with rim. XIIth Dynasty.  
 625 Jar containing resin, plugged with fibre. XIIth Dynasty.



No. 645. Flat Vases, with Figure of St Menas.

- 626 Red glazed jar with long neck. XIIIth Dynasty.  
 627-629 Jars. XIIth Dynasty.  
 630 Blue-glaze jar. XVIIIth Dynasty.  
 631 Jar with short spreading neck. XVIIIth Dynasty.  
 632 Brown glaze jar with cartouche of Amenhotep III. (B.C. 1414-1379). XVIIIth Dynasty.

- 633 Jar of blue, black, and white. XVIIIth Dynasty.  
 634 Blue jar with red and yellow lines. XIXth Dynasty.  
 635 Two-handled glazed jar. XXIInd Dynasty.  
 636 Four-handled decorated jar. XXIInd Dynasty.  
 637 Large cone-handled jars. XXVIth Dynasty.  
 638 One-handled jar. XXVIth Dynasty.  
 639 Long-necked jar.  
 640 Blue jar with cloth round the neck.  
 641 Red, ribbed, two-handled jar. Roman.



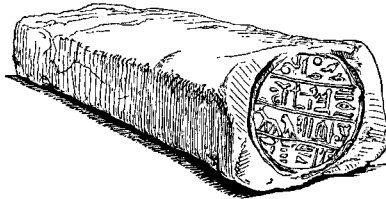
No. 662. Painted Jar.

- 642 Covered jar with one handle, ribbed red pottery.  
 643 One-handled jar. Roman.  
 644 Lamp shaped like a frog. ?Roman.  
 645-649 Flat vases, ornamented with Christian symbols. Two-handled. Described and figured by Dr Joseph Anderson in *Proc. Soc. Antiq. Scot.*, vol. xii. p. 98.  
 650 Two-handled jar. ?Roman.  
 651 Square jug, ornamented with crosses. Coptic.  
 652 Bowl.  
 653 Stand.  
 654 Saucer. XIXth Dynasty.  
 655 Flat bowl, red, with white spots.  
 656 Fragments of painted jar. Ptolemaic.  
 657 Saucer.  
 658 Flat bowl of coarse red pottery.  
 659 Potsherd, hieroglyphic inscription in red.  
 660 Potsherd, hieratic inscription in black.  
 661 Saucer.  
 662 Large painted and inscribed jar. Ptolemaic. Published by Rhind in *Thebes: its Tombs and their Tenants*, p. 160.  
 663 Red and yellow long-necked ribbed vase. ?Roman.  
 664-665 Fruit-shaped objects. Roman.  
 666 One-handled jug, painted in red to imitate stone.  
 667 Ring stand.  
 668 Glazed red long-necked vase. XVIIIth Dynasty.  
 669-671 Jugs of grey clay, ornamented with lines. XVIIIth Dynasty.  
 672-674 Pilgrim bottles, one glazed red. XIXth Dynasty.  
 675 Yellow jar inscribed. See Ins. No. XXXV.  
 676 Red jar of the same shape.  
 677 Red glazed jar.  
 678 Yellowish jar ornamented with black and red lines, containing resin.

- 679 Four lipped grey pottery jar. XIIth Dynasty.  
 680 Double vase of red pottery. ? XIXth Dynasty.  
 681 Jar of grey pottery, ornamented at neck with dots and lines. ? XVIIIth Dynasty.  
 682 Black long-necked double vase. ? XXth Dynasty.  
 683 Red long-necked vase. XVIIIth Dynasty.  
 684 Saucer of fine pottery.  
 685 Red saucer.  
 686 Saucer of fine yellow pottery, broken.  
 687 Rough red jar.  
 688 Red jar. XIIth Dynasty.  
 689 Black vase. ? XXth Dynasty.  
 690 White vase. Ptolemaic.  
 691 Globular red vase. ? XIIth Dynasty.  
 692 Long-necked vase, painted in red to imitate stone, inscribed. See Ins. No. XXXVI.  
 693 Red glazed vase, inscribed. See Ins. No. XXXVII.  
 694-697 Arabic pottery.  
 698 Jug, covered with beads.

FUNERAL CONES.

*Funeral Cones* are of pottery, and represent in imperishable material



No. 699. Rectangular Funeral Cone.

the offerings to the dead. They are stamped with the name of the deceased, that they may be his own property throughout all ages.

- 699 Rectangular funeral cone. Circular stamp of four horizontal lines of inscription. See Ins. No. XXXVIII.  
 700 Circular funeral cone. Three vertical lines of hieroglyphs. See Ins. No. XXXIX.  
 701 Circular funeral cone. Cartouche-shaped stamp read vertically. See Ins. No. XL.  
 702 Rectangular funeral cone. Rectangular stamp of three vertical lines of hieroglyphs, and the figure of the deceased. See Ins. No. XLI.  
 703 Rectangular funeral cone. Rectangular stamp, scene of deceased and his

- wife seated before a table of offerings. Five vertical lines of hieroglyphs. See Ins. No. XLIII.
- 704 Circular funeral cone. Three horizontal lines of inscription. See Ins. No. XLIII.
- 705 Circular funeral cone. Three horizontal lines of inscription. See Ins. No. XLIV.
- 706 Circular funeral cone. Three horizontal lines of inscription. See Ins. No. XLV.

## PERSONAL ORNAMENTS.

- 707-709 Ivory hairpins.
- 710 Carnelian earring.
- 711 Alabaster earring.
- 712 Stone earring.
- 713 Necklace of cloves.
- 714-715 Ivory bracelets, flat vertically.
- 716-717 Small ivory bracelets, flat horizontally.
- 718 Shell earring.
- 719 Bronze necklet.
- 720-721 Wooden rings.
- 722-725 Bronze Coptic crosses.

*Modern.*

- 726 Metal necklace with pendants.
- 727 Necklace of cloves and beads.
- 728 Necklace of shells.
- 729 Necklace of stone and flat shell beads.
- 730 Metal ring set with carnelian.
- 731-732 Brass earrings.
- 733-734 Copper earrings.
- 735 Earring of mother-of-pearl, shells, coins, and red beads.
- 736 Earring of mother-of-pearl, shells, and red beads.
- 737 Metal earring.
- 738 Earring of black and yellow beads, coins, and shells.
- 739 Earring of green and blue beads, and shells.
- 740-741 Gilded metal hairpins with long pendants.
- 742-744 Silver armlets.
- 745 Brass armlet.
- 746 Wooden armlets from Nubia.
- 747 Bracelet of bead-work.
- 748 Bracelet of shell and beads.
- 749-750 Bracelets of red coral.
- 751-753 Metal bracelets.
- 754 Metal bracelet with long pendants.
- 755 Glass bracelet.
- 756 Metal bracelet.
- 757-759 Brass bracelets and necklet, cable pattern.

## USHABTI FIGURES.

These are the figures of the farm-servants which are placed in the tomb to work for the deceased in the fields of Araru, in the kingdom of Osiris, *i.e.* the world of the Dead. The duty of the Dead was to till the fields, to fill the canals with water, and to carry the sand from east to west; and these tasks were fulfilled by the ushabti, thus leaving the deceased master free to enjoy life in the underworld in the same manner that he passed his time in the world of the living. The word "ushabti" means Answerer, for he answered his master when the master called on him to fulfil his tasks. These small mummy-shaped figures are known from the XIIth Dynasty, taking the place of the models of servants which were buried in the tomb in the earlier times. It is supposed that the models of servants replaced the living slaves who were sacrificed at their masters' graves.

## XVIIIth and XIXth Dynasties.

- 760 Ushabti in painted wood.  
 761-762 Ushabti in painted wood.  
 763 Wooden ushabti with black lettering. Name, Tehuti-sat(?).  
 764 Alabaster ushabti. Name, Neb-maät-rá-nub.  
 765 Blue glaze ushabti, inscribed with a cartouche (broken).  
 766 Limestone ushabti. Name, Amen-em-án-esh. Inscribed with the sixth chapter of the Book of the Dead. See Ins. No. LIII.  
 767 Wooden bitumenised ushabti. Name, Pa-ur.  
 768 Wooden bitumenised ushabti, inscribed with the royal name Men-kheper-Rá in a cartouche.  
 769-770 Wooden bitumenised ushabti.  
 771 Wooden bitumenised ushabti. Inscription obliterated.  
 772 Alabaster ushabti. Inscription illegible.

## XXth to XXVth Dynasties.

- 773 Ushabti in painted pottery. Name, Amen-em . . .  
 774 Painted pottery ushabti, with Ba-bird on breast.  
 775 Ushabti in painted pottery.  
 776 Pottery ushabti, painted red, yellow, and blue.  
 777-778 Ushabti in painted pottery.  
 779 Blue glaze ushabti. Name, Bák-en-set.  
 780 Blue glaze ushabti. Name, Hor.  
 781 Blue glaze ushabti. Name, Nesi-scten-nect.  
 782 Blue glaze ushabti. Name, illegible.

783 Blue glaze taskmaster ushabti. Name, Osiris.



Ushabti Figures.

784 Green glaze ushabti (discoloured). Name, Nes-pa-her-ef-hât.

- 785 Green painted ushabti. Name, . . . . Ast.  
 786 Blue glaze ushabti, painted inscription now illegible.  
 787 Green glaze ushabti. Name, Tehuti(?) -mes.  
 788 Blue glaze taskmaster ushabti. Name, Ast-ären(?).  
 789 Blue glaze ushabti. Name, Sh . . . . Ast.  
 790 Blue glaze taskmaster ushabti. Name, Then-Åmen.  
 791-794 Blue glaze ushabti. Name on each, Then-Amen.



Ushabti Figures.

- 795 Blue glaze ushabti. Name, At (?).  
 796 Blue glaze ushabti. Name, Uáb-un.  
 797 Granite ushabti, broken. Name, Pedá-Åmen-Apt.  
 798-799 Blue glaze taskmaster ushabti.  
 800 Green glaze taskmaster ushabti.  
 801-803 Blue glaze ushabti.  
 804 Green glaze ushabti.  
 805-812 Blue glaze ushabti.  
 813-814 Glazed ushabti.

## XXVIth Dynasty.

- 815-816 Green glaze ushabti. Name, Psemthek, born of Ta-*khered-Ānhkt*.  
 817 Green glaze ushabti. Name, Hor, born of Mert-Neith.  
 818 Green glaze ushabti. Name, Bāku(?)-Hāp, born of Senth-Āmen.  
 819-820 Green glaze ushabti. Name, Nefert-her, born of Ta-netert-hes(?).  
 821 Green glaze. Name, Pedā-Āst.  
 822 Green glaze ushabti. Name, Hora . . . His mother, Mer-Nubtet.  
 823 Green glaze ushabti. Name, Uatet-iu-em-hesep, born of Merut.  
 824 Green glaze ushabti. Name, Her-f, born of Ta-*khered-Min*.  
 825-826 Green glaze ushabti. Name, Pa-bāk-en(?), born of Neter-*shest*(?).  
 827 Green glaze ushabti. Name, Hor-har-ābu, born of U(?)-ka-mertet.  
 828 Green glaze ushabti. Name, Ēm-nebu-pehti, born of Ta-*khered-Ast*.  
 829 Green glaze ushabti. Name, Hor-āb, born of Pedā-Osiris.  
 830-831 Green glaze ushabti. Name, Psemthek, born of Ta-se(?)-tanī.  
 832-833 Green glaze ushabti. Inscribed down the back. Name, Psemthek-se-Neith, born of *Ānhk-es-tes* (?).  
 834-835 Green glaze ushabti. Name, Pedā-Āmen . . . , born of Āā.  
 836 Green glaze ushabti. Name, Hor, born of T-rā-neter (?).  
 837 Green glaze ushabti. Name, Hor-*neht* (broken).  
 838 Blue glaze ushabti.  
 839 Blue glaze ushabti, inscribed (broken).  
 840 Green glaze ushabti. Inscription illegible.  
 841 Very small green glaze ushabti.  
 842 Green glaze un-inscribed ushabti.  
 843 Ushabti box, inscribed with Seten-dā-hetep formula for *Ānhk-Khensu*. Contains a hundred rude clay ushabtis, and sixteen terra-cotta ushabtis.  
 844 Ushabti box, inscribed with Seten-dā-hetep formula for . . . Amen. Contains nineteen red and black pottery ushabtis, one being inscribed.  
 845 Ushabti box, inscribed with the name of Pedā-Āst. Contains sixteen glazed ushabtis.  
 846 Ushabti box, painted and inscribed. Name, Pa-mer(?)Tehuti.

## MISCELLANEOUS.

*Bronze* is found in use from the earliest prehistoric times.

- 847 Bronze arrow-head with long tang. From Ekhmīm.  
 848-852 Bronze arrow-heads.  
 853 Fragment of inlaid work in bronze. Part of a bird's wing. Presented by Prof. Petrie.  
 854 Fragment of bronze work. Disk and horns.  
 855 Bronze figure wearing the double crown.

*Wood.* The woods commonly used by the Egyptians are sycamore and acacia.



- |         |                               |   |  |
|---------|-------------------------------|---|--|
| 856     | Presented by Prof.<br>Petrie. | } | Piece of wood carved with the cartouches of Rameses II. of the XIXth Dynasty. See Ins. No. XLVI. |
| 857     |                               |   | Fragment of wood, inscribed. See Ins. No. XLVII.   |
| 858     |                               |   | Fragment of wood, inscribed.   |
| 859-860 |                               |   | Hieroglyphs ( <i>hes signs</i> ) carved in wood for inlaying.                                    |
| 861-863 |                               |   | Fragments of carved wood.  |
| 864     |                               |   | Fragment of carved wood ; feather dress.   |
| 865     |                               |   | Fragment of carved wood ; part of head-dress.  |
| 866     |                               |   | Wooden figure. XIXth Dynasty.  |
| 867-868 |                               |   | Uraei of painted wood, crowned with disks.   |
| 869-870 |                               |   | Painted wood uraei, wearing the crown of Upper Egypt.  |
| 871-872 |                               |   | Painted wood uraei, wearing the crown of Lower Egypt.  |
| 873     |                               |   | Pierced wooden object of unknown use.  |
| 874     |                               |   | Painted wooden figure. See Ins. No. XLVIII.  |
| 875     |                               |   | Wooden figure, much damaged.   |
| 876     |                               |   | Wooden box lid.  |
| 877-878 |                               |   | Double feathers in painted wood.   |
| 879-881 |                               |   | Walking-sticks.  |
| 882     |                               |   | Fragment of gilded wood with raised hieroglyphs.   |

*Pottery*, glazed and unglazed. The art of glazing pottery in various colours was known in Egypt from very early times. The favourite colours were blue and green in all shades ; red, violet, and yellow are not so common.

- 883 Blue glaze plaque, inscribed on both sides with the name of Queen Hâtshepsut, of the XVIIIth Dynasty (B.C. 1516-1481). Probably from a foundation deposit. See Ins. No. XLIX.
- 884 Blue paste cylinder with square hole.
- 885 Rosette of blue glaze, pierced for sewing.
- 886 Fragment of pottery. Ear.
- 887 Green glazed object. Possibly an amulet.
- 887<sup>a</sup> Blue glaze object, probably an amulet.
- 887<sup>b</sup> Green glaze object, possibly an amulet.
- 888 Grey glaze pendant.
- 889 Pair of moulds, in shape of Amset, for casting a figure in glazed ware.
- 890 Terra-cotta figure.
- 891 Terra-cotta figure in shrine.
- 892 Female figure in terra-cotta, standing between two lotuses.

*Stone.*

- 893-894 Scribes' palettes in basalt.
- 895 Fragment of stone, painted in a hexagonal pattern.
- 896 Fragment of alabaster dish with handle.
- 897-898 Stone objects, possibly amulets.

*Bricks.*

- 899-900 Bricks stamped with the name of Queen *Hatshepsut* of the XVIIIth Dynasty (B.C. 1516-1481).  
 901-902 Bricks. These were made of Nile mud mixed with chopped straw, and dried in the sun. When used for royal buildings, they were stamped with the name of the reigning king.

*Various.*

- 903 Brush made of fibre.  
 904 Fragments of glass.  
 905 Clay Seal. *Râ*, *Maât*, and *Anubis* in a cartouche.  
     Hieroglyphs reading "Beloved of *Anubis*." Published by Birch in the Rhind Papyri, pl. xii.  
 906 Lump of wax covered with grains of corn.  
 907 Iron key. From Thebes.  
 908 Scarabaeus beetle.

*Papyri and Ostraka.* Papyrus is made from the pith of a reed which grew in the marshes near the Nile. The character used for writing was the cursive or hieratic, and in later times the demotic, which was merely a modification of hieratic. The hieroglyphic characters were used chiefly for monumental inscriptions. Papyri are of all kinds: literature, domestic accounts, religious texts, charms, legal documents, medical prescriptions, are found written on papyri.

*Ostraka* (from the Gr. *ὄστρακον*, an oyster-shell) are flakes of limestone or other stone inscribed in hieratic, demotic or Coptic. They are generally of late date, and the inscriptions on them are of the same varied character as those on the papyri.

- 909 Papyri. Published by Birch.  
 910 Scraps of inscribed papyrus.  
 911 Cast of the Rosetta Stone.  
     The Rosetta Stone, now in the British Museum, is a tri-lingual inscription in Greek, demotic, and hieroglyphics. By its means, Jean François Champollion discovered in 1822 the true method of reading Egyptian hieroglyphics.  
 912 Limestone ostrakon, inscribed with fifteen lines of Coptic.  
 913 Limestone ostrakon, inscribed with eight lines of Coptic.  
 914 Limestone ostrakon, inscribed on both sides with twenty-two lines of Coptic.  
 915 Limestone ostrakon, inscribed with seven lines of hieratic.  
 916 Limestone ostrakon, inscribed with fifteen lines of hieratic.  
 917 Ostrakon, inscribed with sixteen lines of hieratic.  
 918 Ostrakon of wood covered with plaster, inscribed in hieratic.  
 919 Wooden tablets, waxed, and having remains of a Coptic inscription.

The following objects from the site of Hierakonpolis are chiefly of the prehistoric and early dynastic periods. Presented by Professor Flinders Petrie.

*Glazed ware.*

- 920 Ape in green glazed pottery.
- 921 Scorpion in green glazed pottery.
- 922 Hawk in green glazed pottery (broken).
- 923 Oryx in green glazed pottery.
- 924 Blue glazed spiral tubular beads.
- 925 Blue glazed model of a stand for curved jars.

*Pottery.*

- 926-928 Pointed jars of coarse pottery, with rims. 18, 16, and 15 inches high.
- 929 Pointed jar of coarse pottery, with rim. 12 inches high.
- 930 Red and black glaze jar.  $8\frac{1}{4} \times 6\frac{3}{8}$  inches.
- 931-934 Conical red and black glaze jars.  $7\frac{3}{4}$ , 7,  $5\frac{1}{4}$ , and  $4\frac{1}{2}$  inches in height.
- 935-940 Jars with line of waved ornament. A series showing degeneracy of form and design.
- 941 Cylindrical jar, ornamented with waved line, and with painted black diagonals.  $8\frac{1}{2} \times 4\frac{1}{2}$  inches.
- 942 Unglazed jar.
- 943 Bowl of unglazed red pottery.
- 944-947 Saucers of coarse unglazed red pottery varying from  $7\frac{3}{4}$  to  $4\frac{1}{2}$  inches in diameter.

*Stone.*

- 948 Cylindrical alabaster jar, with line of waved ornament. Filled with aromatic fat and sealed with clay.  $8\frac{1}{4} \times 3\frac{3}{4}$  inches.
- 949 Cylindrical alabaster jar.  $3\frac{3}{8} \times 2\frac{3}{8}$  inches.
- 950 Cylindrical alabaster jar.  $12\frac{1}{4} \times 5$  inches. Nos. 935-940 are of the same period as Nos. 948-950, and show the same degeneracy of form and design.
- 951 Flattish alabaster bowl-shaped jar, with movable ring.  $7 \times 7$  inches.
- 952 Alabaster bowl. 8 inches in diameter  $\times 3\frac{3}{4}$  inches in height.
- 953 Pierced alabaster circular disk.  $5\frac{1}{8}$  inches in diameter.
- 954 Alabaster saucer inscribed with scorpion and two arms hanging down.  $4\frac{3}{4}$  inches in diameter.
- 955 Alabaster saucer.  $4\frac{3}{8}$  inches in diameter.
- 956-959 Mace-heads of white stone, pear-shaped.
- 960 Mace-head of diorite, disk-shaped.
- 961 Oval-shaped fragment of fine-grained black granite; possibly a weight.  $4\frac{1}{4} \times 5\frac{1}{8}$  inches.
- 962-964 Oblong, polished, whetstone-like implements of green stained quartz.
- 965 Very large flint flake,  $31 \times 10\frac{1}{2}$  inches, worked to a sharp edge along both sides.
- 966 Pebble, for rubbing green malachite on a slate palette for eye-paint.

*Sculpture.*

- 967 Figure of Osiris, seated ; in slate (broken).  $3 \times 1\frac{1}{4}$  inches.
- 968 Figure of a hawk, in red granite (broken).  $4 \times 3$  inches.
- 969 Fragment of the head of a colossal hawk, in black granite.  $8 \times 6$  inches.
- 970 Female figure, in black granite (broken).  $11 \times 4$  inches.
- 971 Head of a bearded man, in black granite.  $5\frac{1}{2} \times 3\frac{1}{2}$  inches.
- 972 Figure of a man, in limestone (broken).
- 973 Torso of a priest wearing a leopard's skin ; with plinth at back, in black granite.  $8 \times 5\frac{1}{2}$  inches.
- 974 Corner stone of slate with mouldings of cornice (broken).  $5\frac{1}{2} \times 4$  inches.
- 975 Fragment of limestone. Inscribed. See Ins. No. LVI.
- 976 Fragment of red granite, shaped to form a corner. Inscribed. See Ins. No. LVII.
- 977 Limestone fragment. Inscribed. A sign here and there is all that is legible.
- 978 Portion of limestone ushabti. Inscribed. See Ins. No. LVIII.
- 979 Fragment of limestone, shaped to form a corner. Inscribed. See Ins. No. LIX.
- 980 Curved fragment of slate. This has been used at some period as a palette ; the back is worn in a deep hollow with rubbing. Incised design of the Boat of the Sun ; only the stern with rudder and part of the sky-sign remain. The inscription, with the exception of a few signs, is illegible.
- 981 Slate stela (broken). Incised design on both sides.
- a. Figures of the deceased and his wife worshipping ; the latter holds a sistrum. Inscribed. See Ins. No. LX.
- β. Figures of Isis wearing disk and horns, and Horus as a mummied hawk wearing the double crown. Hieroglyphs giving the names of the two deities.
- 982 Fragment of limestone, probably the base of a statue or statuette of the king. Inscribed. See Ins. No. LXI.
- 983 Fragment of black granite ushabti. Inscribed. See Ins. No. LXII.
- 984 Fragment of black granite, shaped to form a corner. Inscribed. See Ins. No. LXIII.
- 985 Fragment of black granite, shaped to form a corner. Inscription very fragmentary.
- 986 Limestone stela (broken). Inscribed. See Ins. No. LXIV.
- 987 Limestone stela (broken). Inscribed. See Ins. No. LXV.
- 988 Fragment of limestone. Inscribed. See Ins. No. LXVI.
- 989 Limestone stela.  $9\frac{1}{4} \times 7$  inches. Scene, deceased, holding a lotus, seated before a table of offerings. At the top, the two sacred Eyes and the Shen sign. Inscribed. See Ins. No. LXVII.
- 990 Part of a lintel in limestone.  $2.5 \times 9\frac{1}{2}$  inches. Inscribed. See Ins. No. LXVIII.
- 991 Limestone stela. At the top, the two Eyes and Shen sign. Scene : Hor-*nekt* and his wife Ahmes worshipped by Hor-*nekt*. Inscribed. See Ins. No. LXIX.
- 992 Fragment of limestone, inscribed with part of a royal ka-name, beginning Ka-*nekt*, "Mighty Bull."

- 993 Fragment of limestone, inscribed with the cartouche of Rameses II. of the XIXth Dynasty. See Ins. No. LXX.
- 994 Fragment of limestone, engraved with two hieroglyphs.
- 995 Fragment of limestone inscribed. See Ins. No. LXXI.
- 996 Portion of limestone stela, carved in low relief on both sides.  $18 \times 11\frac{1}{2} \times 3$  inches. Curved at the top.
- α. Râ, seated before table of offerings, holding the uas-sceptre and the sign of life; crowned with disk and uræus. See Ins. No. LXXII.
- β. Part of table of offerings.

### INSCRIPTIONS.

These Inscriptions are upon the several objects enumerated under the respective numbers in the previous portion of the Catalogue.

- No. 121. Hypocephalus.
- I. I am Amen in the secret places. Behold, I am . . . . . the divine father, the prophet . . . . . Pa-enti.
- No. 415. Black basalt statue of a man and his wife.
- II. (Read from right to left in vertical columns.)
1. . . . . the Saite nome (?).
  2. . . . . the Saite nome (?), the city Buto.
  3. . . . . of the palaces . . . . . of the southern city, the prophet Uah-âb-râ.
  4. His father, the chief of the palaces, Pedâ-Her-res-net.
  5. Born of . . . . .
  6. . . . . Neith-âkert.
- No. 416. Fragment of a granite statue.
- III. Front. (Five lines read from right to left horizontally.)
1. . . . . Nes-nefer-her, deceased, born of the lady of the house, Shepset hâr s-h-r, deceased.
  4. . . . . the disk of the sun. May he give him while living. . . . . It is thou that art like.
  5. . . . . joining the two Lands in following him, at the time of millions of . . . . .
- Top. 1. (Read from right to left vertically.)  
Lord of Crowns, beloved of Amen, Osorkon. (This is the name of Osorkon II. of the XXIIInd Dynasty, about B.C. 866-833.)
2. (Read from left to right vertically.)  
Given by favour of the king.
- Side. (Read from left to right vertically.)
1. . . . . Pa-de-Her, deceased.
  2. son of the beloved of the god, the commander of the soldiers
  3. of the House of Amen, the scribe of . . . . .
  4. of the House of Amen, Nes-Ptah-nefer-her.
- (Read from right to left vertically.)
5. Loved and favoured . . . . . beloved of the god
  6. Amen-Râ, king of the gods, lord of heaven.

No. 426. Fragment of granite.

IV. 1. (Read from right to left horizontally.)

The *erpá-há* Se-Her-em-*ákht*-heh, the great god . . . . .

2. (Read from left to right vertically.)

. . . . . *Khensu*, son of the judge, the superintendent . . . . .

No. 431. Limestone statuette of a brother and sister seated.

V. *α*. (Read from right to left vertically.)

1. . . . . His sister beloved from the depth of his heart.

2. May the king give an offering to *Amen-Rá-Horákhiti*; may he give the sight of the Sun at its rising to *Ur-en-m*. . . . .



No. 431. Back of Limestone Statuette of a Brother and Sister, showing Inscription.

3. May the king give an offering to *Mut*, the great one, mistress of *Asheru*; may she give an offering of flowers for the *Osiris Ur-en-m*. . . . .

4. May the King give an offering to *Khensu* in *Thebes*, *Neferhotep*; may he give water and incense to the *Osiris Ur-en-m*. . . . .

5. May the king give an offering to *Osiris Unnefer*; may he give food and air to the *Osiris Ur-en-m*. . . . .

6. May the king give an offering to *Isis*, the great one, the divine mother; may she give water and incense daily to the *Osiris Ur-en-m*. . . . .

*β*. (On the dress of the figures.)

All food off the tables of *Amen Rá* and *Mut* is given to the deceased.

No. 435. Granite osiride figure.

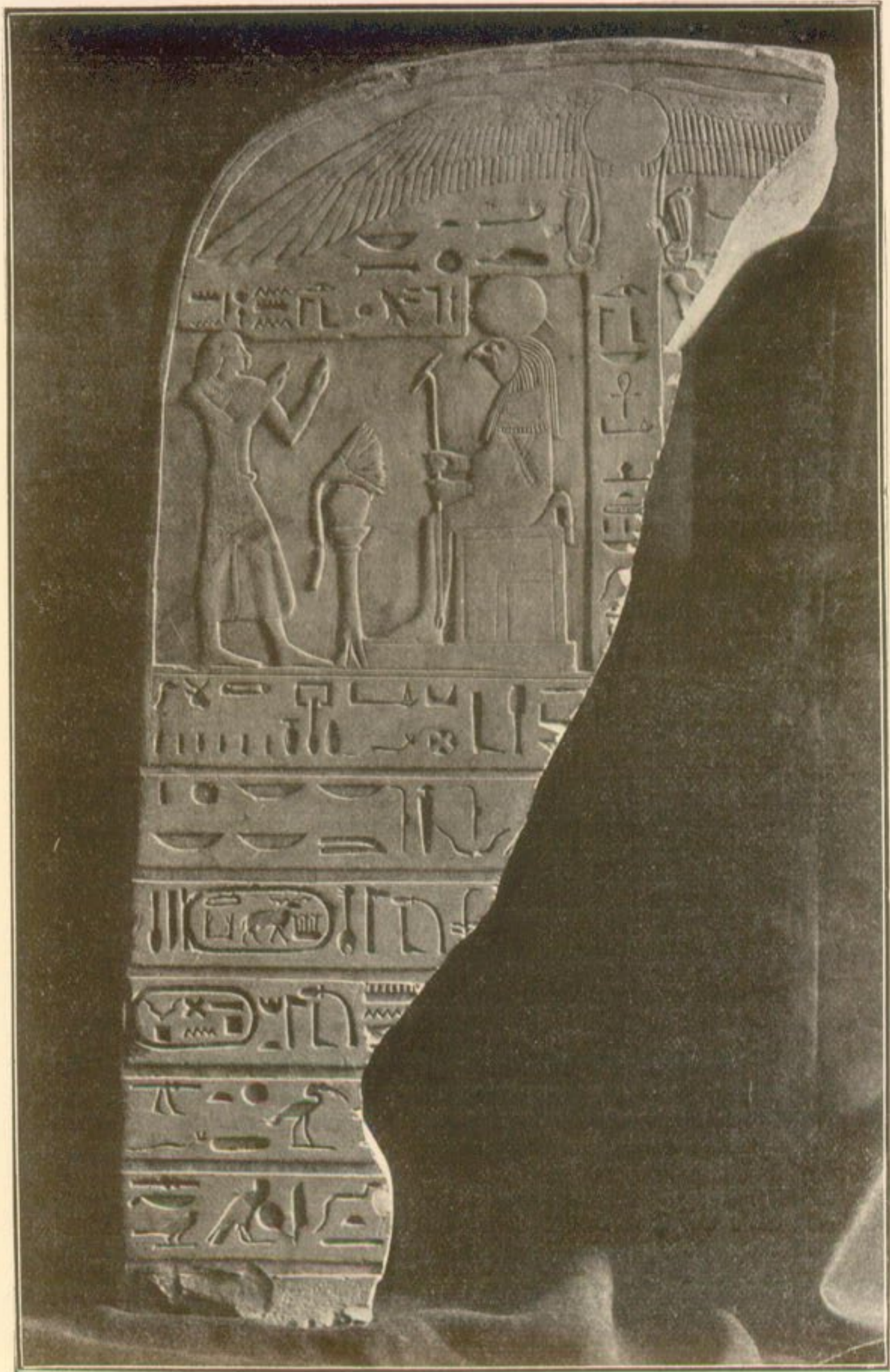
VI. . . . . Living for ever . . . . .

- No. 444. Stela of painted limestone.
- VII. 1. Osiris, Lord of life. May (he) give offerings of all food . . . . .
2. *a.* . . . . . great, Lord of Abydos, may he give funeral offerings of bread, beer, oxen, birds . . . . .
- β.* . . . . . at the opening of the year, and the New year, in every feast of every day.
- γ.* . . . . . the royal uáb-priest, the good god, Shabataka, deceased.
- δ.* . . . . . the uáb-priest, the divine wife, Shepemenap.
- ε.* . . . . . the horizon, he brings
- ζ.* . . . . . those who fail not (*i.e.*, the seven stars of the south).
- No. 445. Square-topped limestone stela.
- VIII. 1. Amen . . . . . Lord of the thrones of the Two Lands.
2. The good god, Men-maât-Râ, giving life,
3. Son of the Sun, Sety Mer-Ptah, like Râ,
4. For ever, eternally.
- No. 446. Limestone tablet.
- IX. Ptah, Lord of the Two Lands . . . . . *Nekht en Ast*, Amen Râ.
- No. 448. Tablet of bright blue glaze.
- X. 1. Osiris Unnefer.
2. the great god, ruler of Thebes,
3. lord of eternity, making? for ever.
4. Made by Thoth, by Amen.
5. Ka-re . . . . . deceased.
- No. 449. Tablet of bright blue glaze.
- XI. *a.* 1. Osiris, Lord of Eternity,
2. Unnefer,
3. Ruler of Eternity.
4. The Osiris, maker
5. Of the lazuli of Amen,
6. *Rekh* Amen.
- β.* The Osiris, maker of the lazuli of Amen, *Rekh* Amen.
- Nos. 450-463. Small wooden tesserae.
- XII. 1. Nebâu, daughter of Sâ Tum.
2. Tauî. Servants' names: Neferu-em-hât-ef, Nefer-renpet.
3. Tâta. Servants' names: Ta, Neferu-em-hâtef, Nefer-renpet.
- 4 and 5. Pet-ka-âa.
- 6, 7 and 8. Pet-puy.
9. Ptah-meryt.
10. Sât-Hor.
11. Nefer-Amen.
12. Uâay.
- 13, 14. Hent-An.

These are the names of the princesses of Thothmes III. of the XVIIIth Dynasty (B.C. 1481-1449).

These tesserae are published by Birch in the *Rhind Papyri*, pl. xii., and the translations by Wiedemann in the *Aegyptische Zeitschrift*, xxi. 123.





No. 444. Stela of Painted Limestone.



- Nos. 464-466. Small wooden tablets inscribed in Greek.
- XIII. *a.* Orion [son of] Psemonthes [set up this monument?] to Tsaïs, aged (?) 20 years (?).  
*β.* Orion [son of] Pamon [thes?] died (?) he lived 38 years.  
*γ.* Tsose [daughter of] Pecusis lived 46 years.
- No. 467. Small wooden tablet.
- XIV. This is illegible except for the word "Panēs," which is probably a proper name.
- No. 468. Small wooden tablet.
- XV. To [or for] Taltis. Lord, have mercy on me.
- No. 469. Terra-cotta slab inscribed in coptic.
- XVI. For the memory of the blessed Victor. He entered into rest on the twenty . . . . . of Mesore in the 8th indication.
- No. 505. Canopic jar.
- XVII. The Osiris Amsēt, the Osiris born of Horus. . . . .
- No. 508. Ptah-Sokar-Osiris figure, of painted wood.
- XVIII. May the king give an offering to Osiris, Lord of Life. May he give all offerings [for] Besy.
- No. 509. A similar figure.
- XIX. (Read vertically from right to left.)  
*a.* Words spoken by the Osiris Peh-ta (?).  
*β.* May the king give an offering to Osiris *Khent* Amentiu, the great god, Lord of Abydos. May he give . . . . .
- No. 510. A similar figure, on a stand with crouching hawk.
- XX. (Read vertically from right to left.)  
*a.* Words spoken by the Osiris Dā-es-Ment, deceased, son of Pedā-Bast, deceased . . . . .  
*β.* May the king give an offering to Osiris *Khent* Amentiu, the great god, Lord of Abydos. May he give funeral offerings of thousands of oxen, birds, and incense.
- No. 512. A similar figure, on a stand.
- XXI. . . . . *Khent* Amentiu, the great god, Lord of heaven. May he give all things.
- No. 514. A similar figure, on a stand.
- XXII. (Read vertically from right to left.)  
*a.* Words spoken by the Osiris, the lady of the house, Ru-ru, deceased.  
*β.* The same as *a.*
- No. 515. A similar figure, in wig and chequered garment.
- XXIII. (Read vertically from right to left.)  
 Worthy before Osiris, the great god, lord of Restau. The Osiris, the divine father, the royal acquaintance, the high-priest of Min, great god of Koptos . . . . . Seker, son of . . . . . born of Ar-rut, deceased.

- No. 518. A similar figure, in chequered garment.
- XXIV. (Read vertically from right to left.)
- a. May the king give an offering to Osiris *Khent Amentiu*, the great god, lord of Abydos. May he give . . . . . every day upon the altar for the *ka* of
  - β. the Osiris, the divine father of Amen in Thebes of the house of Amen, *Auf-Amen*, deceased. His son, the divine father of Amen in Thebes of the house of Amen. . . . .
- No. 532. Painted cartonnage case.
- XXV. The nineteenth chapter of the Book of the Dead refers to the Crown of Justification.
- a. The glorious chaplet of the House of the Son of the Sun in the district of Pega. || Hail, Osiris, the sistrum-bearer of Amen-Râ, Nest-netert-ten, deceased, daughter of the divine . . . . . *Ahmes*, deceased, born of the . . . . . of Amen-Râ, *Ta-kush*, deceased. Arranges || for thee thy father Râ, father of the gods, this beautiful chaplet of justification.
  - β. . . . . the great cycle of the gods in the palace, the great one in Heliopolis, he takes the crown of Râ. || Hail to thee! Thy face is beautiful and shining. Arranges *Ptah-Seker* . . . . . thy, *Thoth*, he raises thy beautiful face to see the beauties of thine eye . . . . . as the *matet-boat*; thy two eyebrows are as the cycle of the gods; the back of thy head is as *Tum* || as *Anubis*, thy forehead as Râ who stands upon it . . . . .
- No. 540. Fragments of cartonnage.
- XXVI. Gives a woman's name "Ka-beh"; and a man's titles, "the Osiris, the divine father, prophet of Amen," and the name ? *Au-âna*.
- No. 543. Fragments of gilded cartonnage.
- XXVII. a. 1. (Read vertically from right to left.)  
 . . . . . The Osiris, the divine father, the prophet of Amen in Thebes, *Pe-thesem-Hor*, deceased. Son of the divine father, the prophet of Amen in Thebes, *Hor*, deceased. Born of the lady of the house, the sistrum-bearer of Amen, *Ta-senni*, deceased.
2. (Read horizontally from right to left.)  
 . . . . . of *Nephthys*. Make numerous for thee thy . . . . .
  3. (Read horizontally from right to left.)  
 . . . . . It is the funeral offerings of bread and beer, oxen and birds.
  - β. The Royal acquaintance . . . . .
  - γ. (Read from right to left in vertical columns.)  
 Hail, Osiris, the divine father, the prophet of Amen in Thebes, *Pe-thesem-en-Hor*, deceased. Son of *Hor*, deceased. Born of the lady of the house, the sistrum-bearer of Amen.
- No. 544. Painted coffin.
- XXVIII. The greater part of the inscriptions consist of a repetition of prayers, chiefly to Osiris and Anubis. The horizontal inscription on the

left-hand side reads:—May the king give an offering to Osiris, lord of eternity and of Amenti, the great god, lord of Abydos, Unnefer, ruler of life, king of the North and South, ruler of eternity; to Ptah-Seker, lord of . . . . ., (to) Anubis, lord of the Sacred Land, chief in the shrine, resting in the hall (lit. place) of Truth, going forth from the two horizons, crowned with the Atef crown, making light the two lands, the two eyes being in splendour. May they give funeral offerings, thousands of cattle, thousands of birds, thousands of incense and of clothing, thousands of offerings (hetepu), thousands of food offerings (zefu), of all things good and pure, of all things sweet and growing, wine and oil, [for the *Ka* of] the Osiris, the lady of the house, the singer of Amen-Rá, Nest-ta-tep, daughter of the lady of the house, the singer of Amen-Rá, king of the gods, Zed-*khensu-áus-ánkh*, deceased, daughter of the lady of the house, the singer of Amen-Rá, king of the gods A . . . . . deceased.

No. 548. Coffin lid.

XXXIX. This is either a forgery or a very late inscription in which hieroglyphs are strung together without sense or meaning.

No. 551. Model coffin containing model mummy.

XXX. *a.* Words spoken by the Worthy before Hâpi.

*β.* Words spoken by Hâpi.

*γ.* Words spoken by the Osiris Au . . . . .

*δ.* Words spoken by the Osiris Piâa. He says: Hail to Horus . . . . .

The other columns give the names of the gods, Anubis, Duatmutef, and Geb.

No. 553. Model coffin of pottery.

XXXI. (Read vertically from right to left.)

May the king give an offering to Osiris . . . . . lord of Deddu, the great god, lord of Abydos . . . . . like Râ.

No. 559. Painted canopy of wood.

XXXII. Published by Rhind in *Thebes: its Tombs and their Tenants*.

No. 560. Model sarcophagus of painted wood.

XXXIII. May the king give an offering to Osiris *khent* Amentiu, the great god, lord of heaven.

Nos. 561-562. Red and black glazed plaques.

XXXIV. The Osiris *Akh-mennu*, deceased, lord of devotion.

No. 675. Yellow jar.

XXXV. . . . . Son, Amen . . . . .

No. 692. Long-necked vase, painted red to imitate stone.

XXXVI. (Read from right to left in vertical columns.)

The Osiris, the scribe, M . . . . . deceased, (born of) the lady of the house (?) beloved by him, Amen-nefer, justified before Osiris.

No. 693. Red glazed vase.

XXXVII. . . . . in heaven.

- No. 699. Rectangular funeral cone.  
 XXXVIII. Overseer of the royal harem, User-hât, born of Sab(?)-nekht, born of Sennu, the lady of the house, *Shetet-mâ(? shâ)-u-ap(?)*.
- No. 700. Circular funeral cone.  
 XXXIX. The second prophet of Men-*kheper-Râ*, Amen-em-ka. His wife Remai-Râ-mery.
- No. 701. Circular funeral cone.  
 XL. Overseer of the house, Râ-en-su.
- No. 702. Rectangular funeral cone.  
 XLI. Royal chancellor, second prophet of Amen, . . . . em-Amen, deceased . . . . second prophet of Men-*kheper-Râ*.
- No. 703. Rectangular funeral cone.  
 XLII. . . . nu, Seten-annu (?) deceased. The lady of the house, Sennu.
- No. 704. Circular funeral cone.  
 XLIII. Worthy before Osiris, the prophet . . . . men.
- No. 705. Circular funeral cone.  
 XLIV. Royal . . . . Superintendent of the house of lions. Scribe of . . . . Superintendent of the granary, Amen-neb, deceased.
- No. 706. Circular funeral cone.  
 XLV. The Osiris, the divine superintendent, *Nekht-men-kheper*. The lady of the house, Hennut.
- No. 856. Piece of carved wood.  
 XLVI. User-maât-Râ, chosen of Râ, Son of the Sun, Lord of Crowns, Rameses.
- No. 857. Fragment of wood.  
 XLVII. . . . . Horus *khent Khetyt*, for the *ka* of . . . .
- No. 874. Painted wooden figure.  
 XLVIII. Priest of Amen in Thebes, *Nekht-ef-Mut*.  
 (This figure is published in Quibell's *Ramesseum*, pl. ii. 4, and page II.)
- No. 883. Blue glaze plaque.  
 XLIX. The divine wife, Hatsheps . . . .
- L. 30th chapter of the Book of the Dead. From the papyrus of Ani and the papyrus of Nebseni.

My heart, my mother ; my heart, my mother ! my heart whereby I came into being ! May naught stand up to oppose me at [my] judgment ; may there be no opposition to me in the presence of the sovereign princes ; may there be no parting of thee from me in the presence of him that keepeth the Balance ! Thou art my *ka*, the dweller in my body ; the god Khnemu who knitteth and strengtheneth my limbs. Mayest thou come forth into the place of happiness whither we go. May the *Shenit* (*i.e.*,

the divine officers of the court of Osiris), who form the conditions of the lives of men, not cause my name to stink. Let it be satisfactory unto us, and let there be joy of heart unto us at the weighing of words. Let not that which is false be uttered against me before the great god, the lord of Amentet. Verily how great shalt thou be when thou risest in triumph.

Budge, *Book of the Dead*, Translation, p. 79.

LI. The *Seten dá hetep* formula was an address to the gods to grant sustenance to the *ka* (or double) of the deceased. Originally, sacrifices were offered at the tombs, but in time pictures and inscriptions took the place of sacrifices, and were supposed to have the same effect on the *ka* as the original sacrifices.

There are two forms of the *Seten dá hetep* formula which are repeated continually, varying in length, and in the names and titles of the gods and of the deceased.

a. No. (442). May the king give an offering to Osiris Unnefer, the great god, Lord of Abydos. May he give thousands of offerings, thousands of beer, thousands of oxen, thousands of birds, thousands of linen-cloths, thousands of clothing, thousands of incense, thousands of oil, thousands of wine, thousands of milk, thousands of every offering, thousands of foods, thousands of everything good and pure, thousands of everything growing and sweet, for the *ka* of the Osiris Ahat, deceased.

b. (No. 436). May the king give an offering to Osiris *khent Amentiu*, the great god, Lord of Abydos. May he give glory in heaven, strength on earth before Geb, and a good burial in the underworld for the *ka* of the Osiris, the lady of the house, Shepset-áráru, deceased.

LII. The *Zed-medu* formula differs from the *Seten dá hetep* only in the opening words.

Words spoken by *Horákhiti*. May he give funeral offerings, consisting of bread and beer, thousands of birds and oxen, etc., for the *ka* of (Name of deceased).

LIII. From the Papyrus of Nebseni. O thou *shabti* figure of the scribe Nebseni, if I be called, or if I be adjudged to do any work whatsoever of the labours which are to be done in the underworld—behold, [for thee] opposition will there be set aside—by a man in his turn, let the judgment fall upon thee instead of me always, in the matter of sowing the fields, of filling the watercourses with water, and of bringing the sands of this east (to) the west.

[The *shabti* figure answereth] Verily I am here [and will come] whithersoever thou biddest me.

Budge, *Book of the Dead*, Translation, p. 27.

LIV. May all thine enemies fall under thy feet.

LV. Words spoken by Osiris *khent Amentiu*, the great god, lord of Abydos . . . . Pemá, deceased, the worthy one.

- No. 975. Fragment of limestone.  
 LVI. (Read from left to right in vertical columns.)  
 The Worship of Horus of the Two Horizons, living . . . . .  
 (The name of the God is in a cartouche.)
- No. 976. Fragment of red granite.  
 LVII. (Read from right to left horizontally.)  
 1. . . . . for the ka of Pedu . . . . .  
 2. . . . . in his office, great in his (?) nobleness.  
 3rd line unintelligible.
- No. 978. Limestone ushabti.  
 LVIII. (Read from right to left horizontally.)  
 1. . . . . the chief prophet of . . . . .  
 2. Amen . . . . . the ka of . . . . .
- No. 979. Fragment of limestone.  
 LIX. (Read from right to left in vertical columns.)  
 a. . . . . Repeater of life, lord of devotion, the sculptor, Neb,  
 repeater of life . . . . .  
 ß. . . . . may he give funeral offerings of bread, beer, oxen,  
 fowls, and all things, for the ka of . . . . .
- No. 981. Slate stela.  
 LX. (Read from left to right in vertical columns.)  
 1. Over the man :  
 Penen-*shed*-eh.  
 2. Over the woman :  
 (?) Nefert-Men-nefer.
- No. 982. Base of statuette.  
 LXI. (Read from right to left horizontally.)  
 The good god, Râ-men-peht, beloved of Râ in the midst of *Nekhen*.  
 This is the throne name of Rameses I. of the XIXth Dynasty.
- No. 983. Granite ushabti.  
 LXII. (Read from right to left horizontally.)  
 Shine, Osiris, Great One of the South (?) Nes-seten.  
 The rest of the inscription is the VIth chapter of the Book of the  
 Dead. See No. LIII.
- No. 984. Fragment of black granite.  
 LXIII. (Read from left to right in vertical columns.)  
 . . . . . for the ka of Bâk-nefer . . . . .
- No. 986. Limestone stela.  
 LXIV. (Read from left to right horizontally.)  
 1. . . . . for the ka of the uâb-priest . . . . .  
 2. . . . . mennu . . . . .

No. 987. Limestone stela.

LXV. *α.* (Read from left to right horizontally.)

. . . . . born of (?) Sennu.

*β.* (Read from left to right vertically.)

The Osiris Bāk . . . . . born of (?) Sennu . . . . .

No. 988. Fragment of limestone.

LXVI. (Read from left to right in vertical columns.)

This is much mutilated, but appears to belong to the heretical times at the end of the XVIIIth Dynasty.

A few isolated sentences are legible; *e.g.*, Union with the earth (*i.e.*, burial) before him who is praised. Satisfaction of heart for the god, duration (of life) for the King of the North and South, . . . . . The cartouches are completely destroyed.

No. 989. Limestone stela.

LXVII. (Read from right to left horizontally.)

1. May the king give an offering, and Horus . . . . . and Osiris within [?] *Nekhen*. May he give funeral offerings of beer,
2. oxen, fowls, . . . . . deceased, born of . . . . . Sat—
3. Amen . . . . . *Aḥmes*.

No. 990. Limestone lintel.

LXVIII. (Read from right to left horizontally.)

Lord of the Two Lands, King of Upper and Lower Egypt.

*Kheper-ka-Râ*, beloved of (?) Horus of *Nekhen*, giver of life.

Under the inscription can be traced the remains of an older inscription of the same king.

*Kheper-ka-Râ*, giver of life.

This is the throne-name of Usertesen I. of the XIIth Dynasty.

No. 991. Limestone stela.

LXIX. *α.* (Read from right to left horizontally.)

1. Favour given by the king, and (?) Horus of *Nekhen*, the great god, Lord of heaven, and Osiris in the midst of *Nekhen*. They give thousands of bread, thousands of beer,
2. thousands of oxen and fowls, thousands of clothing and linen cloths, thousands of incense and oil, thousands of all things good and pure,
3. on which the god lives, which heaven gives, which earth produces, and which the Nile brings from its cavern . . . . .
4. . . . . the sweet breeze of the North-wind, to drink water at the swirl of the river,
5. for the ka of the *uâb*-priest, the enterer of (?) Horus of *Nekhen*, *Aḥmes*, deceased. It is his son, *Ḥor-necht*, who causeth his name to live.
6. The *uâb*-priest, the enterer of (?) Horus of *Nekhen*, excellent [is he] upon following his god, loud of voice in the place of . . . . .
7. keeping silence, penetrating-of-face (*i.e.*, quick) in doing righteousness; he who holds the book of the worship of *Râ*, the *uâb*-priest, *Ḥor-necht*.

8. His son, the uâb-priest, Naâ-nefer. His son . . . . . Neb. His daughter, *Theneb*. His daughter, Hent-ta. His daughter, Naâ.
9. [His daughter] Mây. His daughter, Aḥmes. His sister, Aâh-hotep. His sister, Zares (?).
- β. 1. (Read from right to left vertically.)  
The uâb-priest, the enterer of (?) Horus of *Nekhen*, Ḥornekht.
2. (Read from left to right vertically.)  
The uâb-priest, the enterer of Horus the Avenger, Ḥornekht, deceased.  
His wife, the lady of the house, Aḥmes, born of the lady of the house, Nay.

No. 993. Fragment of limestone.

LXX. Râ-messu, beloved of Amen.

This is the personal name of Rameses II. A second cartouche is visible, giving the throne name (Usermaât-Râ, setep en Râ), but the second Râ is all that is distinctly legible.

No. 995. Fragment of limestone.

LXXI. (Read from right to left vertically.)

Appearing (or crowned) in Thebes.

This is part of the "banner" or *ka* name of Thothmes III. The *ka* name is inscribed on the false door of the tomb through which the *ka* was supposed to come forth to partake of the funeral sacrifices. The conventional rendering of the false door in hieroglyphs caused earlier Egyptologists to suppose that it represented a banner.

No. 996. Limestone stela.

LXXII. α. (Read from right to left vertically.)

The good god, lord of the Two Lands, lord of action . . . . .

The two cartouches which follow have been obliterated purposely.

β. The good god, lord of the Two Lands, lord of action, lord of crowns, king of Upper and Lower Egypt . . . . .

Son of the Sun . . . . . like Râ.

Both cartouches are obliterated, except for the sign for Thebes in the second.

Probably an inscription of Amenhotep III.

#### NAMES AND TITLES OF GODS MENTIONED IN THE INSCRIPTIONS.

*Amen-Râ*—King of the Gods.

Lord of Heaven.

Lord of the Thrones of the Two Lands.

The great God.

*Anubis*—Lord of the Sacred Land.

? Chief in the shrine. (Nella sala divina.—*Lanzone*.)

*Behdet*—The Winged Disk.



- Geb*—  
*Hathor*—*Khent Amentiu*.  
 Lady of Heaven.  
*Horus of the Two Horizons*.  
*Horus*—The great God Lord of Heaven, The Avenger.  
*Isis*—The great Mother.  
 Mistress of the Gods.  
 Lady of Heaven.  
 The great One.  
 The Divine Mother.  
*Min* (or *Khem*)—Great God of Koptos.  
*Mut*—The great One.  
 Mistress of *Asheru*.  
*Osiris*—Lord of Life.  
 The great God.  
 Lord of Abydos.  
*Khent Amentiu*.  
 Ruler of Thebes.  
 Lord of Eternity.  
 Unnefer (the good Being).  
 Ruler of Eternity (*neheh*).  
 Lord of Heaven.  
 Lord of Restau.  
 Ruler of Life.  
 King of the North and South.  
 Ruler of Eternity (*Zet*).  
 Lord of Daddu (*Busiris*).  
*Ptah*—Lord of the Two Lands.  
*Ptah-Seker* (one of the gods of the dead).  
*Râ-Horâkhti-Tum*—Lord of the Two Lands and of Hermonthis.  
*Râ*—Father of the gods.  
*Tum*—Lord of Hermonthis.  
 Lord of the Two Lands.  
*Thoth*—

NAMES, DATES, ETC., OF KINGS WHOSE NAMES OCCUR IN THIS  
 COLLECTION.

- \*XIIth Dynasty.  
*Usertsen I.* Throne name, *Kheper-ka-Râ*. B.C. 2758-2716.  
 \*†XVIIIth Dynasty. B.C. 1587-1328.  
*Hâtshepsut*. Throne name, *Maât-kâ-Ra*. Daughter of *Thothmes I.*,  
 sister and queen of *Thothmes II.*, sister of *Thothmes III.*, who  
 succeeded her. B.C. 1516-1481.\*  
*Thothmes III.* Throne name, *Men-kheper-Râ*. Conqueror of Syria  
 and Ethiopia. B.C. 1481-1449.\*

\* *Petrie's History*, vols. i. and ii.

† Budge (*The Mummy*) gives only approximate dates; B.C. 1700-1400.

- Amenhotep II.* Throne name, Aâ-kheperu-Râ. Son of Thothmes III. B.C. 1449-1423.\*
- Thothmes IV.* Throne name, Men-kheperu-Râ. Son of Amenhotep II. Builder of the temple of the Sphinx. B.C. 1423-1414.\*
- Amenhotep III.* Throne name, Neb-maât-Râ. Husband of the great Queen Tyi, and father of Akhen-âten, the Heretic-King. B.C. 1414-1383.\*
- Tut-ânkh-Amen.* Throne name, Neb-kheperu-Râ. Also called Tut-ânkh-ten. Successor and son-in-law of Akhen-âten, the Heretic-King. B.C. 1353-1344.\*
- †XIXth Dynasty. B.C. 1400-1200.
- Rameses I.* Throne name, Men-peht-Râ. B.C. 1400.
- Sety I.* Throne name, Men-Maât-Râ.
- Rameses II.* Throne name, User-Maât-Râ, Setep en Râ. Supposed to be the "Pharaoh who knew not Joseph."
- †XXIIInd Dynasty. B.C. 966-766.
- Osorkon II.* Throne name, User-Maât-Râ, Setep-en Amen. The personal name as given in the cartouche is Amen-mer se-Bast Osorkon (Beloved of Amen, son of Bast).
- †XXVth Dynasty. B.C. 700-666.
- Shabataka.* Throne name, Ded-kau-Râ. Mentioned in the Bible under the name of So (2 Kings xvii. 4).

## TITLES.

- Beloved of the god.* Ins. V.  
When used of a private person, the "god" in question is usually the king.
- Chief of the palaces.* Ins. I.
- Chief Prophet of Amen.* Ins. LVIII.
- Commander of the soldiers* of the house (or temple) of Amen. Ins. V.
- Divine father.* Ins. XXIII., XXVI., XXVII.  
Priestly title.
- Divine superintendent.* Ins. XLII.  
Priestly title.
- Divine wife.* Ins. VII., XLVI.  
Title of the High-priestess.
- Enterer of Horus.* Ins. LXIX.  
This is an unknown title.
- Erpâ.* Ins. III.  
A hereditary title, and one of very high rank.  
The heir to the throne was the erpâ *par excellence*.
- Great One of the South Thirty.* Ins. LXII.
- Guardian of the gate* of the house of Amen. No. 437.
- Hâ.* Ins. III.  
Leader or chief. Not hereditary, but very often combined with the title erpâ : erpâ-hâ.

\* *Petrie's History*, vols. i. and ii.† Budge (*The Mummy*) gives only approximate dates.

*High-priest of Min.* Ins. XXIII.

The title in this case is obscure. It is the name of the high-priest of Letopolis, of the god Horus, but is here undoubtedly coupled with the name of the god Min of Koptos.

*Judge.* Ins. III.

*Keeper of the lake of Amen.* No. 437.

*Lady of the House.* Ins. V., XXII., XXVII., XXVIII., XXXV., XLII., XLVIII., LXIX.

This is a very common title of women, and its precise meaning is not yet fixed. Knowing that property in Egypt always descended in the female line, and judging by the analogy of the title "Lady of the Two Lands" always held by the heiress to the throne, it would seem that "Lady of the House" means the heiress of the house, or property.

*Lord of Action.* Ins. LXXII.

Title of the king.

*Lord of Crowns.* Ins. V., XLIII.

*Lord of the Two Lands.* Ins. LXXII.

Title of the king.

*Maker of the lazuli of Amen.* Ins. XI.

Lazuli probably means the bright blue lazuli-coloured glaze, of which this tablet is a specimen.

*Overseer of the royal harem (Khennu).* Ins. XXXV.

*Prophet.* Ins. I., XXVI., XXVII., XXXVIII.

Literally "servant of a god" or "divine servant." One of the orders of the priesthood.

*Royal acquaintance.* Ins. XXIII., XXVII.

A very common title. It may mean a relative of the king.

*Royal chancellor or seal-bearer.* Ins. XXXVIII.

*Royal uab-priest.* Ins. VII.

The priest who offered libations or performed the ceremonies of purification. This was probably a hereditary office.

*Scribe of the Lord of the Two Lands.* No. 26.

This is probably a variant of the title "Royal Scribe"; Lord of the Two Lands being one of the many designations of the king.

*Second prophet of Menkheper Râ (Thothmes III.).* Ins. XXXVI.

Every king built and endowed for himself a funerary temple in which he was worshipped, after his death, as a god. The names of the priestly orders in these temples were the same as in the temples of the gods.

*Singer of Amen.* Ins. XXVIII.

*Sistrum-bearer of Amen.* Ins. XXVII.

*Son of the Sun.* Ins. XLIII., LXXII.

Title of the king.

*Superintendent of the granary.* Ins. XLI.

*Superintendent or overseer of the house.* Ins. XXXVII.

Apparently a position of great trust. Joseph was made superintendent or overseer of Potiphar's house. (Gen. xxxix. 4.)

*Superintendent of the house of lions.* Ins. XLI.

*The good god.* Ins. VII., VIII.

Title of the king.

*Uab priest.* Ins. LXIV. and LXIX.