A CATALOGUE
OF THE
EGYPTIAN COLLECTION
IN THE
FITZWILLIAM MUSEUM.
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CAMBRIDGE

BY

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DEDICATED TO

JOHN PEILE, LITT.D.,
MASTER OF CHRIST'S COLLEGE, CAMBRIDGE.

A MARK OF GRATITUDE AND REGARD.
The...
PREFACE.

The collection of Egyptian Antiquities in the Fitzwilliam Museum has been formed by donations from Members of the University of Cambridge and others, and by purchases made by the Syndics. The valuable mummy and coffin of Pa-kep, presented by H. R. H. the Prince of Wales, the granite cover of the Sarcophagus of Rameses III., by Belzoni, the granite sarcophagus of Hunefer, a scribe, by Messrs Hanbury and Waddington, and the coffins of Nesi-pa-ur-shefi by Messrs Yorke and Leake of Trinity College, give to this collection, though numerically small, an importance possessed by no other of the same size. During the last six years a considerable number of smaller but typical objects have been added to the collection. In December 1886, the Vice-Chancellor, Dr Swainson, Master of Christ's College, informed me while in Egypt that a sum of £100 had been voted by the University for the purchase of Egyptian antiquities and asked me to expend this money as advantageously as possible. With the permission of Dr Edward A. Bond, C.B., Principal Librarian of the British Museum, I did so, and purchased as large a number of good specimens of classes of objects which I knew to be unrepresented in the collection of the Fitzwilliam Museum as the funds placed at my disposal would allow. These were exhibited at a meeting of the Cambridge Antiquarian Society in May 1887, when I gave some account of them and submitted a list which was afterwards printed in the Report of May 17, 1887, No. 686. This attempt to fill up gaps in the collection was continued by the Rev. Greville J. Chester, who in 1890 and 1891 presented to the Fitzwilliam
Museum a considerable number of miscellaneous objects which have helped to make the Egyptian collection more representative. The expenditure of a comparatively small sum of money would now make it a valuable instrument for teaching purposes, and as complete as any collection without constant Government support, in the past or present, can hope to be. It is greatly to be hoped that every opportunity of adding typical objects to this collection will be embraced, for the prices paid for good Egyptian antiquities increases yearly by leaps and bounds, and a time must soon come, if, indeed, it has not already arrived, when institutions with limited means which have chiefly to be spent in antiquities other than Egyptian, will be unable to compete against wealthy collectors and dilettanti.

The usual plan of inserting long notes and historical and archaeological dissertations among the descriptions of objects in the Catalogue has not been followed, for both Prof. J. H. Middleton and I thought it better to give these in the form of chapters distinct from the Catalogue. These chapters are published in a separate volume by the Cambridge University Press entitled "The Mummy: Chapters on Egyptian Funereal Archaeology." The summary of Egyptian history and the list of the cartouches of the principal kings from Mena to Decius, may be of service to those who use both works.

E. A. WALLIS BUDGE.
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LIST OF THE PRINCIPAL BENEFACTORS TO THE FITZWILLIAM MUSEUM FROM WHOM ADDITIONS TO THE EGYPTIAN COLLECTION HAVE BEEN RECEIVED.

1. **His Royal Highness the Prince of Wales.**
   Mummy and coffins of Pa-kep, a water carrier at Thebes, about B.C. 500.

2. **Giovanni Battista Belzoni.**
   Granite cover of the sarcophagus of Rameses III, King of Egypt, B.C. 1200.

3. **H. B. Brady, Esq., F.R.S.**
   A wooden sepulchral chest for holding ushabtiu figures.

4. **The Rev. Greville J. Chester, B.A., Oxon.**
   A miscellaneous collection of Egyptian antiquities, consisting of beads, amulets, ushabtiu figures, and other objects in faience, scarabs, vases in stone and earthenware, etc., etc.

5. **J. Willis Clark, M.A., Trinity College.**
   Bronze figure of Isis suckling Horus.

6. **Dr Edward Daniel Clarke, Trinity College.**
   Inscribed basalt plinth from a statue of Psammetichus, an officer who lived during the reign of Amasis II., B.C. 550.
7. A. Hanbury, Esq., and His Excellency M. H. Waddington, B.A., Trinity College.
   A granite sarcophagus of Hunefer, a scribe, about B.C. 400.

   Two porcelain plaques and head of a bronze uræus.

   Coffins of Nesi-pa-ur-shef, a scribe in the temple of Amen-Ra at Thebes, about B.C. 1500.

    A limestone stele in the shape of a door of a tomb.

    A collection of faience figures, etc.

12. The Hon. George Townshend.
    A mummy and coffin of an unknown person.

13. His Excellency M. H. Waddington and A. Hanbury, Esq.
    Granite sarcophagus of Hunefer, a scribe, about B.C. 400.

    A limestone pyramidion from Thebes.

    Coffins of Nesi-pa-ur-Shef, a scribe in the temple of Amen-Ra, at Thebes, about B.C. 1500.
CATALOGUE.

1. Cover of the red granite sarcophagus of Rameses III., King of Egypt, about B.C. 1200.

This object, one of the most important of the Egyptian antiquities in the Fitzwilliam Museum, was presented to the University of Cambridge by Belzoni in 1823. It was brought by him from the tomb of Rameses III., which is situated in the Valley of the Tombs of the Kings, Bibân el-Mulûk, on the western bank of the Nile, opposite to the ancient Thebes. On the cover is a figure of Rameses III. in relief. He wears on his head the usual royal head-dress with an uræus over his forehead. Above the head-dress he wears the disk, feathers, and horns. The figure of the king is made to represent the god Osiris in the form of a mummy. The arms are crossed over the breast; in the right hand he holds the crook, emblem of dominion, and in the left, the whip or flail, emblem of rule. On one side of the king stands Isis, and on the other Nephthys; each embraces the king's body.


2 Belzoni was a native of Padua, although his family came originally from Rome. He left Italy in 1800 to visit various parts of Europe, and married soon after 1803. He arrived in Egypt in 1815, having gone there to build machines for irrigating the country. While there he was employed by Mr. Salt, His Britannic Majesty's Consul-General at Cairo, to remove Egyptian antiquities from Thebes to London, and his investigations at Thebes produced good results. He discovered the tomb of Seti I., and brought the magnificent sarcophagus of that king to England, where it was purchased by Sir John Soane for £2000. His excavations in Egypt lasted five years, 1815-1819. He died December 3rd, 1823, at Gato, in the kingdom of Benin, on the West Coast of Africa. For an account of his labours, see Narrative of the Operations and Discoveries in Egypt and Nubia, by G. Belzoni, London, 1820.

B. C.
Between the king and each goddess is a female figure, with raised hands, accompanied by a serpent. The cover is fractured in many places, and it appears that the damage was done to it in ancient times. Owing to these breaks a large portion of the two lines of inscription which run round the edges of the cover is wanting; each line begins at the head of the cover. The more complete line reads:

Äusár suten net neb taui

Osiris, {King of Upper and Lower Egypt,} lord of the two countries, {Usr-maat-Ra meri Amen}

se Rā meri neteru neb xāu Rā-messu heq Annu

son of the Sun, beloved of the gods, lord of diadems, {Rameses, prince of Heliopolis,}

maatßeru áu-k em neter un - nek em

triumphant! Thou art in the condition of a god, thou shalt arise as

Usr án xēfāt nek ū-nā nek maatßeru ām sen

Usr, there is no enemy to thee, I give to thee triumph among them,

unen - sen em

are they as . . . . .

The end of the line repeats the names and titles of the king. Of the second line only the first few words giving the prenomen of the king, the name Osiris, etc., remain.

1 The cover is figured in Les Principaux Monuments Egyptiens, par Charles Yorke et M. Martin Leake, Londres, pl. xiv., 1827. On pp. 20-25 of that work is printed a letter by Belzoni to Mr. G. A. Browne, of Trinity College, Cambridge, concerning the inscriptions on this cover.

2 The cover actually has . . . . .
The sarcophagus to which the cover above described belonged, is now preserved in the Museum of the Louvre; it is monolithic, and is in the form of a cartouche. The inside and outside are covered with scenes and inscriptions of great interest, and relate to the passage of the sun in the underworld; they are selections from the work entitled the "Book of being in the Underworld."

The mummy of Rameses III. was found among the royal mummies brought from Dér el-Bahari by MM. Maspero and Brugsch; it is now preserved at Gizeh. It was wrapped in orange coloured linen and bound round with four bands of ordinary linen. On the outer covering there was no inscription, but round the head was a bandage inscribed with vultures, uræi, etc. It had been deposited in the coffin of Queen Nefert-âri, and was for some time regarded as her mummy; but when it was unrolled on June 1st, 1886, it was seen from the hieratic inscriptions on the bandages that it was certainly the mummy of Rameses III., and that new linen bandages had been wrapped round it in the 9th year of "the chief priest of Amen-Râ, king of the gods, Pa-net’em I.," about B.C. 1100. M. Maspero has given excellent pictures of the mummy, and of the face and features of the king, and careful measurements of the body and its limbs; his general description of it is as follows: "Les cheveux et la barbe sont ras. Le nez, busqué comme celui de Ramsès II., a été légèrement déprimé par les bandelettes. La bouche est mince; cinq dents seulement sont visibles; la première molaire a été usée ou cassée. Les oreilles sont rondes; le tragus en est peu développé et l’ourlet très fort. Le lobe avait été percé, mais les pendants ont été enlevés dès l’antiquité. Les parties génitales ont été tranchées pour être embaumées à part." (P. 566.)


2 Les Monies Royales de Dér el-Bahari, pp. 563-566.
The tomb of Rameses III., situated in the eastern valley, on the west bank of the Nile, opposite Thebes, is commonly known by the name given to it by Bruce, "the Harper's Tomb." It is one of the most beautiful and interesting of the tombs which now remain. It was originally intended for Set-necht, [Set-necht], the father of Rameses III., who built the first room only. The sarcophagus stood in a large hall, the roof of which was supported by eight pillars at the end of the tomb. A description of the scenes painted on the walls of the chambers and corridors has been given by Champollion, *Notices*, t. i. pp. 404-424, and 744-752, and by Champollion-Figeac, *Egypte Ancienne*, p. 347, col. 2. The most recent description is by Lefèbure, Naville, and Schiaparelli, in *Les Hypogées Royaux de Thèbes*, seconde division, Paris, 1889, pp. 87-120 (*Les Annales du Musée Guimet*).

For a brief notice of the chief events in the reign of this king, see the sketch of Egyptian history at the beginning of this book.

2. Sarcophagus of Hunefer, a Scribe, about B.C. 400.

This grey granite sarcophagus measures 7 ft. 4 in. by 4 ft. by 2 ft. 7 in., and is one of a class of which comparatively few examples remain;¹ it is made in the shape of a mummy. It was presented to the Fitzwilliam Museum by Messrs. Hanbury and Waddington, of Trinity College, Cambridge, in 1835. The outside is decorated with short lines of roughly cut shallow hieroglyphs and figures of the more important gods of the underworld; these were originally painted red to make them more easily seen. The insides of the sarcophagus and cover are uninscribed. The hollow in the sarcophagus in which the mummy was laid is shallow, and the cover is but slightly concave. The edges of both cover and sarcophagus have been damaged in ancient times, and towards the head much injury has been done to the inscriptions either by weather or by rough usage during transport from Egypt.

¹ Compare granite cover No. 78, and a granite sarcophagus No. 18 in the Egyptian Gallery of the British Museum.
The face and features hewn on the cover are of a remarkable character. The ears and nose are large and flat, the lips are thick, and the general appearance of the face recalls to mind the sarcophagi of Eshmunazir and Tabnith. Under a broad necklace is a figure of Nut with outspread wings, and on each side of her is a figure of Anubis, and an ul'at. At the head of the cover is a figure of Nephthys, and a mutilated inscription stating that this goddess has come for the protection of the dead man; and at the foot is a figure of Isis, from each of whose arms hangs $\overline{\text{änx}}$, "life," and by each of whose sides is $\overline{\text{s}}$a, "protection." The inscription reads: "Says Isis, the mighty lady, divine mother, 'I have come to thee to protect thee, O Osiris, the $\overline{hâ}$, Hunefer.'"

The perpendicular line of hieroglyphics reads:

\[
\begin{align*}
\text{än} & \quad \text{Ausâr} & \quad \text{hâ} & \quad \text{Hu-nefer} & \quad \text{maâmuteru} & \quad \text{ha} \\
\text{Behold Osiris, the hâ Hunefer, triumphant! Hail,}
\end{align*}
\]

\[
\begin{align*}
\text{mut-à Nut} & \quad \text{pesés - s tenh} & \quad \text{en her-à} & \ldots \\
\text{mother my Nut} & \quad \text{spreads she wing[her]} & \quad \text{over me} & \ldots \\
\end{align*}
\]

This formula is also found on a granite cover of a sarcophagus of a high official called $\overline{\text{Setaa}}$, preserved in the British Museum (Egyptian Gallery, No. 78) On each side of this line are three divisions in which are figures of Hāpi, Mesthâ, Ānpu, Āpuat, Qebhsennuf, and Tuamāutef. The short lines of inscriptions which accompany each figure begin with $\overline{\text{met âmaxi}}$

---

1 See Corpus Inscriptorum Semiticarum, t. I., pars prima, tab. II., 3 c.
2 Preserved in the Imperial Ottoman Museum at Constantinople.
χερ, and contain the name of the god of whom the deceased is a "watchful adorer," and the name of the deceased. The inscription on the right hand edge reads:

"Says Seb, the prince . . . . the heir, prince of the underworld, to Osiris, the ḫā Hunefer, Horus, to wit, son of Isis, give to thee the mountains of the underworld their two hands." The corresponding line on the other side of the cover is mutilated.

On the head of the sarcophagus is a figure of Nephthys, with upraised arms, from each of which hangs ḫā "life." She says, "I come to protect thee, Osiris, superintendent of the house (temple), ḫā Hunefer, triumphant." On the foot are cut τ, i.e., signs of "protection" and "stability." Around these are inscribed:

1. [image of inscription]

2. [image of inscription]

Beginning on the right-hand side at the head, and reading towards the foot of the sarcophagus, are the

1 Compare cover, No. 78, B.M.
following deities:—ibis-headed god, Mesthit, Ânpu; Qebeh-sennuf, ibis-headed god, holding 𓊨, Hâpi, Âpuat, Tuamâutef, and Seb, the "prince of the gods." The lines of inscription relating to these figures are occupied chiefly with the titles of the offices held by the deceased, and the names of gods; they are of little interest.

From the inscription on the foot of the sarcophagus it is clear that the deceased Hunefer was a nobleman of high rank 𓊊 hâ, and that he held a number of important offices connected with the administration of the revenues of the temple of Âmen, and of many other gods. He was "royal scribe," 𓊊 suten nâ, "superintendent of the farms of all the gods," 𓊊 mer ahet en neteret nebu, "superintendent of granaries," 𓊊 mer sennet, "superintendent of the great house of Âmen," "superintendent of the treasury of Âmen," 𓊊 mer pau het' en Âmen, and "director of the festival of Âmen," 𓊊 sem heb en Âmen. The British Museum possesses a beautifully illuminated hieroglyphic papyrus (No. 9901), written for a "superintendent of the king, the lord of the two lands, Men-maât-Râ (Seti I.), superintendent of the cattle of the lord of the two lands, royal scribe, Hunefer"; but it is not possible that this papyrus and the sarcophagus described above were made for the same person.


I. The Cover which was laid upon the Mummy.

(Description of the Outside.)

This wooden cover, which was laid upon the mummy, measures 5 ft. 8\(\frac{1}{2}\) in. × 18 in., and is made in the shape of a
mummied man, with his hands crossed over his breast. The head-dress is painted blue, and over the forehead is a band painted with squares of green and red to imitate inlaid precious stones. The beard is wanting. The hands, which are made of solid pieces of wood, and which were glued to the coffin after it was made, probably once held wooden models of the crook ⌛, and whip ⌃, which the god Osiris is always represented as holding. On each arm are bracelets, and immediately above the wrist is a figure of the hawk of Horus with a whip ⌃ on a stand, on the front of which is an uraeus wearing the crown of Upper Egypt ⌃ het. Behind is a winged uraeus wearing a disk and having a sceptre ⌛, and υ'at ⌅. Above the hands is a ram-headed, winged beetle having ⌄ between his forelegs, and the emblems of the circuit described by the sun in the heavens ⌄ sen, stability, ⌃ fet, and two uræi between the hind legs. Above the beetle are winged uræi and υ'ats. Around the neck is a deep collar, composed of rows of lotus buds and flowers, painted green and red upon a yellow ground, as are all the scenes on the outside of this cover. Over the portion of the collar which falls under each shoulder is the head of the hawk of Horus.

Immediately below the arms is a ram-headed beetle wearing a disk, on each side of which is an uraeus; from each neck hang ⌃ ⌃ anx us anx, “life, power, life.” Beneath the beetle are the emblem of stability ⌄ fet, and the figure ⌄ hol, “myriads of years,” who has ⌄ sen, “the sun’s circuit,” upon his head, and ⌃ anx, “life,” hanging from one arm. On the left hand side is a figure of the god Osiris seated upon a throne wearing ⌄ and holding a ⌃ hεq and ⌃ χu in his hands. Before him, standing on ⌅, is the soul of the dead man in the form of a human-headed bird ⌅, making an offering of incense ⌄ and flowers. Behind the soul stands the goddess Isis, wife of Osiris, winged, having ⌃ Auset on her head, and ⌅ maat, the emblem of law, in her right hand; above her is written ⌃ ⌃ ⌄ ⌅ ⌅ ⌃ ⌅ ⌃ ⌅ neter aā Auset bent pεrxεru, “Great goddess, Isis, mistress of sepulchral meals.” On the right hand side is a repetition of this scene, but the goddess
there represented standing behind the soul is Nephthys, Nebt-het, the sister of Osiris.

Beneath these scenes, and under a star-spangled sky, holding $\hat{\tau} \dot{a} n\chi$ in each hand, is a winged female figure; this figure is the goddess Nut, who is here supposed to cover and protect the dead man with her wings. On each side of her are the usual $\ddot{Q} \; \ddot{s} e n$, winged uræus, and $n\ddot{t}\ddot{a} t$. To the left of the figure is a jackal god, Anubis $\dddot{A}npu$, who holds between his paws a sceptre $\dddot{\mathfrak{i}}$, to which is attached a double $m\dddot{e}n\ddot{a}t$ $\dddot{s}$. In front of the jackal is a standard, upon the top of which are a disk and plumes. Above it is a legend $\dddot{\mathfrak{A}}\dddot{\mathfrak{u}}\dddot{s} \ddot{\alpha}r n\ddot{e} \ddot{b} h \chi e n \ddot{A}m\ddot{e}\dot{r}t \ddot{e} \ddot{r} \ddot{t} \ddot{e} \ddot{t} \ddot{t} a$, “Osiris, lord of eternity, president of Amentet, maker of everlasting.” The jackal and the standard are repeated on the right hand side, but the legend over the standard reads $\dddot{\mathfrak{A}}\dddot{\mathfrak{u}}\dddot{s} \ddot{\alpha}r n\ddot{e} \ddot{b} h \ddot{h} e \ddot{g} \ddot{a} n\ddot{x} i u \ddot{t} \ddot{\alpha} - \ddot{f} \chi e t \; n\ddot{e} \ddot{b}$, “Osiris, lord of eternity, ruler of the living; may he grant all things.”

The remaining surface of the cover is divided into two halves by means of two perpendicular lines of hieroglyphics, and each half contains five scenes. The hieroglyphics read:

I. $\dddot{\mathfrak{A}}\dddot{\mathfrak{u}}\dddot{s} \ddot{\alpha}r \ddot{\alpha} \ddot{t} \ddot{\alpha} f \; n\ddot{e} \ddot{r} t \; e n \; \ddot{A}m\ddot{e}n \; \ddot{a} b \; \ddot{a} b t$

Osiris, divine father of Amen, priest of the fine art chamber,

$\dddot{\mathfrak{h}} \ddot{e} r \; \ddot{a} n \; \ddot{n}\ddot{e} \ddot{r} t \; h e t \; e n \; \ddot{A}m\ddot{e} n \; p a$

president of the scribes$^1$ of the divine house of the Amen temple

$^1$ Or “superintendent of the writings.”
MUMMY COVER OF NESI-PA-UR-SHEF.

Nesi - pa - ur - šef    maātšeru    her    seb

Nesi - pa - ur - shēf,    triumphant!    Chief of the doors of

sebexetet    ṣettat    em    tuat    šesi

the pylons    hidden in the underworld,    follower of

Sekeri en    Re-stettet    Ausār    em    Ṭētēt    āri - nēf

Seker in Re-stau, and of Osiris in Tētēt. May be made to him.

neter sentrā    qebh    embah    neteru    nebu

[offerings of] incense and libations in the presence of the gods all of

Āmentet    sēsep - k    sennu    per    embah

Āmentet! Mayest receive thou cakes, and come forth in the presence of

Āmen - Rā

Āmen - Rā!

II. Ausār    átf neter    en    Āmen    āb    ḫer    ān

Osiris, divine father of Āmen, priest, president of the scribes

neter ḫet    en    Āmen - pa,    Nesi - pa - ur - šef

of the divine house of the Amen temple, Nesi - pa - ur - shēf,

1 Or "superintendent of the writings."
maātṛeru em nebt i em neter-ḥert per

triumphant, as a lord cometh into the underworld. May come forth

ba-f em ḥeperu-f em mer-f mà un-nef

soul his in evolution his according to will his, as did he

ṭep ta er. maa āten em uben-f

upon earth, to see the Disk (of the sun) in rising his,

Temu em hetep-f ṭā-sen nek hetep

and Temu in setting his I May give they to thee offering of

tefau ḫer ẖaut en Un-nefer.

tchefau food upon the table of Un-nefer ²

The five scenes to the right of this inscription are as follows:—

I. Osiris seated in a shrine, wearing disk and holding

and a winged utʿat and uraeus. Behind him stands

“Nephthys the divine sister” Nebt-ḥet sent.

Before him stands the deceased, “Osiris, the divine father

of Amen, Nesi-ʿAmen,”

¹ The name of the sun as closer of the day.
² A name of Osiris.
Ausār neter atf en Amen, Nesi-Amen, offering incense.
Above the shrine is the inscription:

ámax Ausār neb ḫeb χent Amentet sebebi
Homage to Osiris, lord of eternity, at the head of Amentet, traversing

ḫeb em āhā-f ṭa-f ḥetep t'esau
myriads of years during life his; may give he offerings of t'esau food!

II. The hawk of Horus in a shrine, wearing the crowns of the north and south, standing on a pedestal, from the front of which spring a crowned uræus, a winged ut'at and uræus. Behind stands the goddess "Neith, the divine mother"

Nit neter mut, having ḫānḫ in her right hand and on her left arm. Before the hawk stands Nesi-Amen, bareheaded, offering

Above the shrine is the inscription:

ámax Ptah Sekeri Ausār ḫer āb ḫat ṭa-f
Homage to Ptah - Seker - Osiris, within the shrine. May he give

per-ḫeru āḫ apt xet neb
sepalchral meals, oxen, ducks, and things all.

III. Shrine in which stand "Osiris" in the form of a ram-headed god, with horns and uræus, and "Isis, the mistress of sepulchral meals," under the form of a lion-headed goddess. Before these gods stands the deceased with both hands raised in adoration, and above him is the legend

Ausār Nesi-Amen
em hetep, “Osiris, Nesi-Amen, with an offering.” Above the shrine runs:—

\[ \text{Homage to } \text{Hāpi, the great god, . . . . of the gods. May he give an offering day every!} \]

IV. Shrine in which stand the two children of Horus, Hāpi and Qebhsennuf. In front of these gods, near a table of offerings, is the soul of “Osiris, the divine father of Åmen, Nesi-Åmen,” making an offering of incense. Above the shrine is the inscription:—

\[ \text{Homage to Qebhsennuf, the god great, at the head of the underworld.} \]

V. The goddess Nephthys in a shrine kneeling. Above is the inscription:—

\[ \text{Homage to Nephthys, divine sister, mistress of offerings. May she give triumph! maāt} \]
The five scenes to the left of the inscription are as follows:—

I. Osiris seated in a shrine, dressed as before described, and standing behind him is ḏw ASET wṛt ḫent peryeru, "Isis, the great lady, mistress of sepulchral meals." Before him stands the deceased offering to the god 𓊔 and 𓊌. Above the shrine is the inscription:—

āmax 𓊔săr 𓊌b 𓊘h 𓊋xent 𓊒mente
Homage to Osiris, lord of eternity, at the head of the underworld,

Un-nefer ḫeq 𓊊nḫiu neter āa ḫeq t'etta
Un-nefer, prince of the living, god great, prince of everlasting.

II. Hawk of Horus in a shrine as before; behind him stands Nephthys. Before the god stands the deceased bareheaded, offering 𓊔, a buckle. Above the shrine is the inscription:—

āmax Ptah Sekeri 𓊔săr ḫerāb ḫat ḫaf 𓊒yet
Homage to Ptah-Seker-Osiris within the shrine. May give he thing

neb nefer āb 𓊒yet neb nefer bener
every good, pure, thing every good, pleasant.

III. Shrine in which stand Osiris "prince of Amenta" (the underworld), in the form of a ram-headed god with horns and uræus, and 𓊔 𓊔 𓊔 𓊔 ḫeru neter āa, "Horus the great god," under the form of a jackal-headed god.
Before these gods stands the deceased offering incense.

Above the shrine is the inscription:

\[\text{âmax Mesthá neter ãa neb Amentet Mâk} \]

\emph{Homage to Mesthá, god great, lord of the underworld. Verily}

\emph{er tât hetep come to make an offering.}

IV. Shrine in which stand the bearded human-headed child of Horus \(\text{Mesothê, and a jackal-headed god.} \)

Before them is the soul of the deceased, “with an incense offering,” \(\text{em hetep} \). Above the shrine is the inscription:

\[\text{âmax Tuamàutef neter ãa se Åusår tâ-sen} \]

\emph{Homage to Tuamautef, god great, son of Osiris. May grant they}

\emph{perxeru sepulchral meals!}

V. Shrine in which kneels \(\text{Auset urt neter mut, “Isis, the great lady, divine mother.”} \)

Before her are \(\text{u tat and neferu.} \)

Above the shrine is the inscription:

\[\text{âmax Åuset urt mut neter ârit Râ hent perxeru} \]

\emph{Homage to Isis, great lady, mother god, made of Râ, \{mistress of sepulchral meals.\}}

The pillars of each shrine are formed by a \(\) placed above a lotus column.

The feet of this cover are wanting.
II. The Cover which was laid upon the Mummy.

(Description of the Inside.)

On the inside of this cover the following scenes are painted in yellow upon a purple ground:

I. The water of the sky, upon which is a boat 𓊨, under the boat at each end is a fish; one is called the 𓊨𓊩 fish, 𓊨𓊩, and the other the 𓊲𓊩 fish 𓊩𓊩. In the boat is a ram-headed beetle, under each wing is a serpent 𓊸, and between the hind legs is 𓊩𓊩, emblematic of the sun’s course through the heavens. Above is the disk of the sun with uraei 𓊩𓊩.

II. Bent female figure, with hands and feet touching the ground. On the back of this figure, which represents Nut, the goddess of the sky, sails a boat, on the front of which is 𓊨𓊩. In the boat are a beetle, the goddess Maat 𓊩𓊩, Rā the Sun-god, 𓊨, and a god 𓊩 who rows the boat with two oars 𓊨, on the blades of which are painted lotus flowers, 𓊩𓊩 and 𓊩𓊩. The heads of the oars, and the posts upon which they rest, are hawk-headed. Behind the god who rows the boat is 𓊩𓊩. The bent female figure is called 𓊩𓊩 𓊩𓊩 𓊩 Nut urt mes neteru, “Nut, the mighty lady, genetrix of the gods,” before and behind her is a winged 𓊨𓊩. Beneath her is the god 𓊩𓊩.

1 The 𓊨𓊩 and the 𓊲𓊩 fishes are referred to in the XVth chapter of the Book of the Dead. (Naville, Band I., Bl. xiv., ll. 13, 14) 𓊩𓊩 𓊩

2 E.M. coffin cover No. 15,659 gives 𓊩𓊩. 𓊩𓊩. 𓊩𓊩. 𓊩𓊩 maa-nu 𓊨𓊩 sep 𓊩𓊩 𓊩 𓊩. “May I see the Âbtu fish in the season of [his] coming into being, may I see the Ant fish in his evolutions.”
"Heka ta neter aa neb pt, Heka ... the great god, lord of heaven," having \( \) on his head. On each side of him is a bird in adoration with human head and hands.

III. Lion, couchant, with bearded human head at each end of his body; on each forehead is an uræus. This lion represents the day, and one head is called \( \) neter aa nebt tuat, "Great god, lord of the dawn," and the other \( \) neter aa nebt Ament, "Great god, lord of the west" (i.e., evening). In front of each is a winged uræus. Above is a boat in which is a figure of the sun on the horizon \( \) xut, and on the disk is Râ, the Sun-god, having disk and uræus on his head, and the sign for life \( \) änḫ in his hands. He is adored on each side by a cynocephalus ape with uplifted hands.

IV. Star-spangled sky on which lies the mummy of the dead man, which is here described as \( \) Ausâr neb Abtet, "Osiris, lord of Abydos." Above are a pair of arms \( \) embracing the disk of the sun \( \), which shines upon the mummy, and whose rays cause five plants to spring up from it. The sun is adored on each side by a kneeling ram-headed god with uplifted hands, who is called \( \) neter aa, "great god."

V. Shrine or ark, formed by a serpent, in which stand, 1, the goddess Isis, lion-headed, and wearing an uræus; 2, the god Cheperâ, beetle-headed; and 3, the god Osiris, ram-headed, and wearing an uræus.

There are in the British Museum two covers of coffins (Nos. 15,659 and 22,542), the decoration of which is similar to that of the coffins of Nesi-pa-ur-shef. No. 22,542 is painted on the inside a light purple colour, and is uninscribed; No. 15,659 is painted inside with a colour similar to that of the cover of Nesi-pa-ur-shef, but the arrangement of the scenes is different, both as regards contents and order; they are as follows:—

1. Winged beetle, with disk, in a boat sailing across the sky; at one end of the boat is the abîtu fish, at the other is the
ântu fish. II. The goddess Nut with upraised arms, from each of which hangs a bird; above her on her right Osiris, on her left Anubis; she stands on a bird. Below is inscribed, “Osiris, lady of the house, singing woman of Amen, Ta-sau-t-necht. Says she, ‘Hail mother Nut, spread [thy] two wings over me,'”

Ausär ñebt pa qemât en Amen Ta-sau-t next lêt-s hai mut Nut peâsest tenk her-â. III. To the left of this inscription is written:

\[
\begin{align*}
\text{r enpit emt âbêt ûtu ûet hru met' tua hru senem} & \\
\text{Year three, month four of sowing, day fifteen, the day} & \\
\text{\{f making a} & \\
\text{second time\}} & \\
\end{align*}
\]

\[
\begin{align*}
\text{qeres en Ausär Ta-sau(?) t-necht emñet qemtu - s} & \\
\text{the burial of Osiris, Ta-sau(?) t-Necht. After was found she} & \\
\text{au ðetî nai mesu xer nau} & \\
\text{carried away the children of the cemetery the} & \\
\end{align*}
\]

\[
\begin{align*}
\text{ut au fetta - u ren-u aus tu s - urt} & \\
\text{coffins were blotted out names their; one made grow} & \\
\text{em nem.} & \\
\text{them a second time.} & \\
\end{align*}
\]

III. The Inner Coffin of Nesi-pa-ur-shef.

(Description of the Outside. The Cover.)

The head-dress is painted blue, and over the forehead is a band painted in squares of red and green, with yellow
borders, to imitate the inlaying of precious stones. The face is painted yellow, the eyebrows green, the nostrils are hollow; the beard is wanting. The arms are crossed over the breast, and the hands, one of which is wanting, originally held models of the $\uparrow$ and $\wedge$, which the god Osiris, in whose form the coffin is made, is always represented as holding. A deep collar of five rows of lotus buds, flowers, etc., painted red and green upon a yellow ground, falls over the breast; the part of it which lies over each shoulder is ornamented with a head of the hawk of Horus. Above the arms are the figure of a ram-headed beetle wearing a disk, $\uparrow\uparrow$ $\text{heh}$, “millions of years,” winged uræi and $\text{ut'ats}$. The wrists and arms are ornamented with bracelets, and on each arm is a scene in which the deceased is represented lying on a bier $\mathfrak{B}$, by which stand Isis and Nephthys weeping and lamenting for the dead. Beneath one bier are the four “Canopic jars,” all human-headed (sic), in which the intestines of the deceased are preserved; under the other bier are two only, together with uræus $\uparrow\uparrow\uparrow$, $\text{ánx}$ $\uparrow$ and $\wedge$. Above each arm is the god Osiris seated in a shrine, wearing the atef crown $\mathfrak{B}$ and holding in his hands $\uparrow$ and $\wedge$; before him is the soul of the deceased, with both hands raised in adoration.

Below the arms are two scenes:

I. Ram-headed winged beetle, emblematic of Rā and Cheperā, wearing disk with uræi $\mathfrak{Qr}$. Between his hind legs is a seated female figure, with arms raised and having on her head $\uparrow\uparrow\uparrow$ $\text{šen}$, the sun’s course; by her side is her name $\mathfrak{O}$ $\text{Auset}$, Isis. Behind her are a standard $\uparrow$, with human hand and arm, and the signs $\mathfrak{O}$.

On the right hand side are “Osiris, great god, prince of the Amenta” (underworld), seated in a shrine, and “Isis, great lady, divine mother, daughter of Rā, mistress of sepulchral meals”; between them is the soul of the deceased offering incense $\mathfrak{Q}$ to Osiris. The same scene is repeated on the left
hand side, but "Nephthys, the divine sister, daughter of Rā
mistress of Amenta," takes the place of Isis, and the deceased,
himself offers incense. Round and about the goddess are
winged ut'ats, O sen, ãnχ, etc.

II. The goddess Nut, with outstretched wings, holding
ãnχ, "life," in each hand, winged uræi, uræi, O sen, and ut'ats;
over the right wing is inscribed Nut urt mest neteru, "Nut, the great lady, genetrix of the
gods," and over the left ¬árit
Rā hent perءeru ūat-s, "daughter of Rā, mistress of sepulchral
meals, may she give......" On the left hand side of the
goddess is a standing figure of the goddess Maât, pouring
out water from a vase for the deceased, "the divine father
of Amen, Nesi-pa-ur-shef, triumphant," who kneels below,
and receives it in his two hands, out of which he drinks.

Above the goddess are four lines of inscription, which
read:

án Maâ se Rā hent Ámentet
"Behold Maâ, daughter of Rā, Mistress of the underworld.

sesep-k qebh qebh ãb-k ãm-t
Receive thou cool water, may be refreshed heart thy therewith,

hetep-k embah nebu ãr-âba
be there offerings to thee in the presence of the lords of Cher-âba,¹

seqebh ãb-k ãr nehi en neb
may be refreshed heart thy under the sycamore tree of the lady of

¹ See Brugsch, Dict. Glog., p. 625. Cher-âba is an old name of Babylon,
near On-Heliopolis on the right bank of the Nile.
Heb, may be recited name thy day every in the house of
neb mer χennu ba - k tennu hru
the lord of the lake, may alight soul thy every day

χετ Re - stetet per ba - k
opposite Re - stetet, may come forth soul thy"!

In front of her is the inscription:

May give she food for body thy, air for nose thy,

[and] thing every.

On the right of the goddess Nut is a figure of Maāt pouring out water for the deceased, who kneels at her feet. Above her are four lines of inscription, which read:

"Behold Maā, daughter of Rā, mistress of the underworld

May give she sepulchral meals, cakes, oxen, ducks, thousands of

1 See Brugsch, Dict. Géog., p. 489.
2 Ibid., p. 273.
3 I.e., the passage to the tomb.
neter sentra
[offerings of] incense, thousands of cool libations, thousands of
menchet
linen bandages, thousands of wine, thousands of things
neb nefert abt
all, beautiful, pure; thousands of things all, beautiful, pleasant
en-ka en
to the ka of . . . . . 1 Nesi-pa-ur-shef.”

Beneath the goddess Nut are three perpendicular rows of scenes. Those of the centre row are:—

I. Beetle with human arms and hands, wearing disk and uræi, from the necks of which hang ; beneath are tet, “stability,” and sen, the sun’s course. On each side is Osiris bearded wearing disk.

II. Standard with plumes (i.e., Osiris), on each side of which stands a human-headed hawk wearing ; also winged ut’at and uræus with . Beneath are Isis and Nephthys.

III. Beetle with outstretched wings, between his fore-legs disk of the sun, with two serpents, and sen, in a boat; on each side , sen, and uræus with .

IV. Standard rising out of sen, with two menats; on one side winged uræus with disk, ut’at, and Nephthys kneeling; on the other winged uræus with disk, ut’at, and Isis. The division between scenes III. and IV. is made by a row of

1 Here follows a list of the titles of the deceased.
V. Beetle, with disk of the sun between his fore-legs; on each side is the hawk of Horus wearing the crowns of the north and south, and winged ut'at with uræus.

VI. Osiris with Isis and Nephthys in the form of winged uræi. Beneath are three mutilated lines of inscription which read:—

1. ἀν Νετ ὑρτ  μυτ  νέτερ  ἀρίτ  Ῥᾶ  ἱήντ

“Behold Neith, mighty lady, mother goddess, daughter of Ῥᾶ, mistress of

peria\(\nu\)  ὑτ-\(\sigma\)  ὑμ

sepulchral meals. May grant she to rise up Osiris, divine father of

Amen  Νεσἱ-\(\pi\)  ὑρ-\(\sigma\)\(\varepsilon\)φ

Amen,  Νεσἱ-\(\pi\)  ὑρ-\(\sigma\)\(\varepsilon\)φ,  

triumphant 1  Behold

Serqet  ὑρτ  σ\(\varepsilon\)  Ῥᾶ  ἁ\(\nu\)  \(\varepsilon\) σ her \(\alpha\)β

Serqet,  mighty lady, daughter of Ῥᾶ, living within

Gives she to enter Osiris, divine father of Amen, Nesi-\(\pi\)-

ur-\(\sigma\)\(\varepsilon\)φ  \(\mu\)α\(\varepsilon\)τ\(\nu\)\(\varepsilon\)ρυ\(\varepsilon\)ρυ  ἀν  Ἀσ\(\varepsilon\)ρ  ἁτε\(\nu\)\(\varepsilon\)τεβ  νέτερα  ἐν  Ἁ\(\varepsilon\)μν  Νεσἱ-\(\pi\)-

etc. . . .

ur-\(\sigma\)\(\varepsilon\)φ,  triumphant 1  Behold Osiris, divine father,” etc.

1 Here follows a complete list of the titles of the deceased as given on page 9. The speech, etc., which is put into his mouth runs round the edge of the foot of the coffin; it is much mutilated, and only enough of it remains to show that he prayed for sepulchral offerings.
The set of scenes on the right hand side of the cover is as follows:—

I. Osiris and Isis in a shrine. Inscriptions Ausar neb heh Un-nefer neter a’aa heq anK, "Osiris, lord of eternity, Un-nefer, god great, prince of life." Åuset urt hent Amentet tāt-s hetep, "Isis, great lady, mistress of the underworld. May she give an offering." Before the shrine stands Maat hent Amentet, "Maat the mistress of Amenta," giving the deceased his heart, 🕊.

II. The god Ptah-Seker-Ausar, wearing atef crown, and "Nephthys, divine sister, daughter of Ra, mistress of sepulchral meals, may she give an offering,"

Nebt-het neter sent ärît Ra hent perchezu tāt-s hetep, in a shrine. In front of the shrine is the goddess Maat¹ giving a vase of cool water to the deceased.

III. Ram wearing disk and plumes 🦃, and Isis in a shrine. In front of the shrine deceased adoring Maat.

IV. Standard, with disk and plumes, emblem of Osiris, and Nephthys in a shrine. In front of the shrine stands the lion-headed "goddess of Amenta," whose name is effaced, giving 🕊 to the deceased.

The set of scenes on the left hand side is as follows:—

I. Isis and Nephthys in a shrine. In front of the shrine stands the deceased by the side of an altar making an offering of incense 🎈 to Maat, who holds a sceptre 🤙 in her right hand, and 🕊 in her left.

II. The god Ptah Seker Ausar neter a’aa, “Ptah-Seker Ausar, great god,” in the form of a hawk, Maat hent Amentet tāt hetep, "Maat, mistress of the underworld, may she give an offering."
wearing the atef crown with plumes, disk, and uræi, and Isis in a shrine. In front of the shrine is the deceased adoring Maât and presenting offerings.

III. Horned ram wearing disk, plumes, and uræi, \( \text{neter āa ānkh maāt} \), "the great god, living by law," and Nephthys in a shrine. In front of the shrine is the deceased offering fruit, flowers, cakes, and jars of wine to Maât.

IV. Standard, with disk and plumes, emblem of "Osiris, lord of eternity," Isis, and three (sic) children of Horus, standing on a lotus flower, in a shrine. In front of the shrine is the goddess Maât, pouring out water upon a hand of the deceased. On the projecting foot of the coffin cover are two scenes in which Isis and Nephthys are represented kneeling by the side of a table of offerings before the god Osiris, "lord of Abydos, prince of Amenta" (underworld), who wears the atef crown. The five lines of inscription above Isis read:—["Behold Isis the divine sister,""]

tėt set ren - nek senti ur āu
says she, Weep for thee the two sisters mighty ones! Is

\( \chi \text{nem-k} \) āu ābt ren āri - nek
united with thee joy of heart! A weeping make for thee

\( \text{mesu en pa - k} \) \( \text{t'amu en nut - k} \)
the children of house thy, the young people of town thy

Uast āäu - ā ḫer nini en ḫrā - k nefer
Thebes. Two hands my [are] paying homage to face thy beautiful.
mer-k bener en χat-ā ter em ḫeq
Love thy is pleasant to body my, O hailed as prince

āu āb Merti ħer (Is)
of joy of the heart, Merti, president of  Is

šef-k em tāiu nebū em ḫeq tāiu
terror (awe) thy in lands all as prince of the world!

āu-ā em ha-k em sent χut-k
I am behind thee as a sister protecting thee."

The seven mutilated lines above Nephthys read:

ān Nebt-ḥet neter sent t’et-set ren- nek-ā
"Behold Nephthys, divine sister, says she, Weep for thee I,

en neb āb-ā χer ment nuk set-k
for the lord of heart my, with anguish. I am daughter thy,

mer-k rer-ā pa-k āāui-ā ħer ṭep-ā
beloved thy, go round I house thy, two hands my [are] on head my

mā ārit-ā en Un-nefer t’et-ā nek enti em
as did I for Un-nefer. Say I to thee what is in
INNER COFFIN OF NESI-PA-UR-SHEF.

The remaining space is filled with two scenes in which the soul of the deceased is represented adoring Anubis.

Above the two outside sets of scenes are ten lines of inscription which read:

Left side:


Right side:

No regular order appears to have been followed by the artist in painting the outside of this cover. We should expect pictures of the four children of Horus, and of Anubis and Apuat; neither of these two last gods is mentioned, nor Hāpi.

Around the edge of the cover are two horizontal lines of inscription which read:—

I. \(\text{\textit{Behold Seb, the erpā of the gods,}}\)

\(\text{\textit{glorifying}}\)

se-f Ḥeru, pui mes en āuset ūur en neb son his Horus this born of Isis, heir of the lord of

heh tā-sen xa em tà xa em āḫ eternity. May grant they thousands of cakes, thousands of oxen,

\(\text{\textit{em apt xa neter trā em xa met em}}\)

thousands of ducks, thousands of incense, thousands of oil,

\(\text{\textit{em merhet xa em ārp xa em}}\)

thousands of wax, thousands of wine, thousands of

\(\text{\textit{em menxet xa em renpet}}\)

milk, thousands of linen bandages, thousands of flowers of

\(\text{\textit{em xet neb nefer āḥ xet neb}}\)

all kinds, thousands of things all beautiful, pure; things all
nefer bener enti any neteru am-sen an Ausar
beautiful, pleasant which live the gods on them, to Osiris,

ätf netera her sesetet en Amen Nesi-pa-
divine father, president of the mysteries of Amen, Nesi-pa-

ur-šef maatšeru t'etta
ur-šef, triumphant for ever!

II. Met an Nut ur mes neteru ärit Ra
Behold Nut, mighty lady, genetrix of the gods, daughter of Ra,

heq t'aiu Heru pui mes en Äuset auuä
prince of the world, and Horus this born of Isis, heir

menx en Unnefer tâ-sen per ba-â
perfect of Unnefer, may grant they to come out soul my,

...... u ba-â ...... má neteru sesi
...... soul my ...... like the gods following

Horus, triumphant, to Osiris, divine father ...... Nesi

[pa-ur-šef, triumphant, for ever!]

Under the foot of the coffin outside are painted tet, emblem of stability, winged uræi, ut'ats, Nephthys with uplifted
arms and hands, seated on , winged ut'ats and uræi, double standard , and the four children of Horus, viz., Mes'â, "great god, lord of the underworld," human-headed; Hâpî, ape-headed; T̄uamāutef neter āa neb tuat, "Tuamāutef, great god, lord of the underworld," jackal-headed; and Qebhsennuf, Qebhsennuf, hawk-headed.

The inside of this cover is neither ornamented nor inscribed.

IV. The Inner Coffin of Nesi-pa-ur-shef.

(Description of the Inside.)

On the bottom of the coffin, inside, are inscribed:

I. Disk of the sun with uræi, , beetle, and two serpents in a boat sailing across the sky.

II. The "lady of the underworld" (tuat), winged, wearing upon her head. Above her are two winged uræi, and on each side of her head is the deceased with both hands raised in adoration of the goddess. The inscription reads:

Set ūfet neb-s tā-s ēpet Aūsār ētēf nēterā en Âmen-Rā, suten nēteru Nesi-pa-ur-shef, "Set (Amenta) opposite her lord. May she grant an offering to Osiris, the divine father of Âmen-Rā, king of the gods, Nesi-pa-ur-shef."

Behind each figure of the deceased is the goddess Maāt, and the inscription, "Maāt, mistress of the underworld, may she give an offering"! On each side of the "lady of the underworld" is a standard with disk and plumes: that on the right hand is described as "Osiris, lord of eternity, prince of

Maāt hēnut Amentet tāt-s ēpet.
everlasting,” and that on the left, “Osiris, lord of eternity, prince of everlasting, traversing millions of years during the period of his life.” Before the standard on the right hand is a table of offerings, by the side of which stands “Nephthys, divine sister, daughter of Rā, mistress of the beautiful house (i.e., the tomb), giving an offering of all fair and pure things”; and before the standard on the left hand is also a table of offerings, by the side of which stands “Isis, the great lady, divine mother, mistress of the beautiful house, giving an offering.” Beneath this, on each side, is the soul of Osiris (the deceased) in the form of a human-headed, bearded bird, with a hand raised in adoration of the goddess; by its side is a winged ur’ at with an uræus. The emblem of the east, ḫw’w, is on the right hand, and that of the west, ḫw’w, on the left hand. Beneath the right wing of the goddess of the underworld are: 1, Bearded, green-faced, human-headed god called ḫw’w, “Atmu, lord of Heliopolis, great god of the great house”; 2, bearded, red-faced, human-headed god called ḫw’w, Shu, Shu; 3, god with ḫw’w on his head, called ḫw’w, “the child of Rā”; 4, uræus ḫw’w, with ḫw’w on his head; and 5, soul of the deceased by the side of a table of offerings making an offering of incense ḫw’w. Beneath the left wing of the goddess are: 1, hawk-headed god ḫw’w, Horus, son of Isis, great

---

1. [Scribal symbol]
2. [Scribal symbol]
3. [Scribal symbol]
4. [Scribal symbol]
god, lord of law"; 2, god with on his head; 3, uræus with on his head; and 4, soul of the deceased offering incense.

III. Boat of the sun, accompanied by the ābṭu and āntu fishes, on the prow a bird. In the boat are the goddess Maāt, a goddess wearing disk and horns Shu the great god, the cynocephalus ape of Thoth, wearing emblematic of disk and crescent moon; Rā, seated, holding flail and in his hands; "Isis, divine sister, mistress of the underworld," and a god who rows the boat along with hawk-headed oars. Above the boat, on the right hand and on the left, is a winged uræus, and . The boat is supported by the hands of two ram-headed gods. The inscription relating to him on the right hand reads:

\[
\text{neter pen} \quad \text{her} \quad \text{āāt} \quad \text{neter āā}
\]

God this (is) chief of the sarcophagus, god great;

and that to the god on the left hand:

\[
\text{neter pen} \quad \text{ur em ūvat} \quad \text{neter āā} \quad \text{nēb} \quad \text{Āmentet}
\]

God this (is) great in the underworld, god great, lord of the underworld.

Beneath the boat are a beetle-headed god and disk adored by the soul of the deceased, and the hawk of Horus; above are winged ut āṭs. The beetle-headed god stands upon a circle in which the double disk of the sun is being adored by a number of apes, and is enveloped in rays of light which are poured forth from vessels held in the hands of "Nut, the

1 Ēn neter āā.
2 Ēnset neter sent ūnut Āmentet.
3 Ēnṣār neter ūf Nesi-Āmen maātɛrɛn.
great lady, genetrix of the gods,” and “[Isis], mighty goddess in the underworld, mistress of Amenta.” Below is repeated

\[ \text{ut'at neb neferu, “ut'at, lord of beauties,” and a lion-headed goddess stands on each side of the circle.} \]

IV. “Shu \( \text{ḥpt} \), great god, lord of the underworld.”\(^3\) On the right hand are Nephthys and a ram-headed god holding \( \text{ḥp} \), and on the left are Isis and a ram-headed god holding \( \text{ḥpt} \).

On the sides, at the head of the coffin, are painted:

The soul of the deceased in the form of a human-headed hawk, accompanied by Isis and Nephthys in the form of winged uræi wearing disks, and the four canopic jars which contain the intestines from the body of the deceased. Under each wing is Anubis, jackal-headed, wearing the crowns of the north and the south \( \text{ḥpt} \), with \( \text{khep} \), and before him is the sceptre \( \text{khep} \), with double menat \( \text{khep} \), offerings, and winged ut'at. The inscription above him reads, “May Anubis, great god, mighty one in the underworld, chief in Neter-ḥert (the underworld), and in the coffin, president of Amenta, give all things good and pure, all things good and pleasant and an offering of l'esau food.”\(^4\) On the right hand is Anubis seated, \( \text{khep} \), and on the left is the god Cheperā,\(^5\) the great god, the “self-produced,” beetle-headed.

---

1. Nut urt mest neteru.
2. Neb āa em ṭuat hemt Amentet.
3. Ṣu neter āa neb ṭuat.
4. Anpu neter āa ur em ṭuat ēr ṭem Neter-ḥert am ut ṭenti em Amentet ṣaf xet neb nefer ūb xet neb nefer bene ṭetep l'esau.
5. Cheperā neter āa.

B. C.
On the right hand side of the coffin are painted:—

I. The god Ptah-Seker-Ausar, hawk-headed, holding \( \wedge \); above him is inscribed, “Ptah-Seker-Ausar within the hidden chamber”; 1 “Thoth, lord of divine words, great god, lord of the underworld,” 2 ibis-headed, wearing crown \( \hat{\text{h}} \), and standing by the side of a table of offerings; and “Nephthys, divine sister, daughter of Rā, mistress of the underworld,” holding \( \varphi \) in her right hand. These three divine beings are asked to “grant offerings of flowers and fruit and \( \ell\) food, and all pleasant things” to the deceased. 3

II. 1, Horned lion-headed god \( \text{Qaba} \); 2, human-headed god \( \text{Net\text{'et}} \); 3, human-headed god \( \text{Amu-āa} \); 4, bee-headed god \( \text{Bennet} \); 5, cheph l'ese; 6, Bennet, the self-produced; 7, ape-headed god \( \text{Amen-en-tuat} \); 8, Auset neter sent, “Isis the divine sister”; and 8, \( \text{Nebt-het}, “Nephthys.”}"

III. Disk of the sun on the horizon, and in it deceased standing on steps adoring a ram-headed god, above which is written \( \text{Senek}. \) Behind is Isis or Nephthys, in the form of a winged serpent, wearing disk.

IV. The three gods Bennu, the self-produced, Hāpi and Qebhsennu, and inscriptions entreating them to give offerings
of food to the deceased. Each god holds the crook and flail, and has an altar with lotus flowers and before him.

V. "Horus, the avenger of his father," wearing crowns of the north and south, holding in his hands; "Nut, great lady, genetrix of the gods," in the form of a woman-headed buckle; Osiris ram-headed; and "Isis, divine sister, mistress of the [beautiful] house."

VI. Standard, with disk and plumes, emblem of Osiris and kneeling figure of Nephthys before a table of offerings.

Above are six lines of inscription which read:

```
ân Neb-ḥet neter sent ārit Rā ḥent pa

"Behold Nephthys, divine sister, daughter of Rā, mistress of the house

nefer t'et-set, ren-nek senti ur au
beautiful, says she,— Weep for thee the two sisters mighty, is

x̣nem-k āu ab ren-nek mesu en
united with thee joy of heart. Weep for thee the children of

Bennu xeper ḫeṣef
ṭāf ḥet ḫet ṭāf hepef lefau Qebsenu ṭāf
ṭa ārp.
```
Inner Coffin of Nesi-Pa-Ur-Shef.

"pa-k
t'äm
ten
Uast
house thy and the young men of town thy Thebes.

āäuitu-ā
her
nini
en hrâ-k
nefer
Two hands my are paying homage to face thy beautiful.

mer-k
benēr
en xat-ā
ter
em ḫeq
Love thy (is) pleasant to body my, O hailed as prince

āu āb
merti
her
.......
āu ṣef-k
of joy of heart, Merti, president of the . . . . Is awe thy

em taiu
nebu
em ḫeq
taiu
āu-ā
em
in lands all, as prince of the world. I am

ḥa-k
em
sent
se-k
Ḥeru
em
ne-ṭet
behind thee as a sister, and son thy Horus as an avenger

hrâ-k
er
ter
ḫeṣṭ-k
nebu
of thee, to destroy enemies thy all."

On the left hand side of the coffin are painted:—

I. Osiris, wearing crown with plumes and disk, to whom is offered by Anubis, a table of offerings, and Isis. The inscriptions read, "May Osiris, lord of eternity, prince of everlasting, traversing millions of years during the period of his life, grant an offering of t'ēfa food; may Isis, mighty lady,
divine mother, daughter of Rā, mistress of the beautiful house, grant all good and pure things, and oil and bandages for Osiris in the coffin, the great god; may Anubis, the great god, mighty one in the underworld, chief in Neter-yrert and in the coffin, at the head of Amenta, grant linen bandages for Osiris Nesi-pa-ur-shef! triumphant”!

II. 1, Man-headed god Amen-hā, surrounded by rays of light; 2, horned goat-headed god Serget, 3, bearded god wearing disk; 4, god Rekh, with head of flame; 5, the god Cheperā beetle-headed; 6, hawk-headed god Uben; 7, horned, man-headed god Keti; and 8, cat-headed god Mā.

III. Disk of the sun on the horizon, and in it deceased adoring a horned hawk wearing a disk, above which is written Ba en Rā, “the soul of Rā.” Behind are a winged serpent, ut'ats, and O.

IV. The three gods Nefer-Ātmu, Mesbā and Tuamāutef, and inscriptions entreating them to give offerings of food to

Ausār neb heb hq t'etta sebhe
ḥēb em āhā-f tāf ħetep t'ēf Auset wrt mut netert ārit Rā bent pa nefer tāt s xet neb nefer ābt mal menxet Ausār ḫer ūb ūat Ānpu neter āa ur em ḫat ħetep em neter xert ām ut xenti en Amentet tāf menxet en Ausār Nesi-pa-ur-dēf maārēru.
the deceased. Each god holds the crook and whip, and has an altar with lotus flowers and before him.

V. A tête, crowned with on each side of which is a table of offerings, Isis and Nephthys holding in each hand, and “Thoth, lord of divine words, scribe of the gods,” ibis-headed, wearing the atef crown.

VI. Standard, with disk and plumes, emblem of Osiris, and kneeling figure of Isis before a table of offerings. Above are five lines of inscription which read:

"Behold Isis, mighty lady, divine mother, daughter of Ra, mistress of the underworld, says she, Weep for thee, heart my hath pain. I am daughter thy, darling thy. Go round I house thy,

Nefer Temis xu tain Heru hekennu neb kau tā-sferxor tu ārt āb āpt āt neb nefer āb āt neb nefer xer beret Meisā neter āa neb Amentet tā-s helep tēf Tuamutef tā-s, etc."
INNER COFFIN OF NESI-PA-UR-SHEF.

two hands my [are] on head my as did I for Unnefer.

Say I to thee what [is] in heart my, I, the sister mighty.

Weeps for thee heaven, streaming with tears [is] it; lament for thee

the stars in it, and say they to thee, O lord of Egypt.

O prince beloved, adored art thou as king of gods, name thy

exalts greatly Horus this, diademed with the white crown.

Son thy speaketh with triumph".

At the foot are painted a ṭet, emblem of Osiris, wearing plumes, disk and horns, Isis and Nephthys each in the form of a buckle, a man-headed, and a rat (?)-headed god. The inscriptions entreat these gods to give gifts of t'efa food to the deceased.
V. The Inner Coffin of Nesi-pa-ur-shef.

(Description of the Outside.)

The outside of the coffin is inscribed and ornamented as follows. The top edge is ornamented with a row of uraei, beneath which are two lines of inscription which, beginning over the head and continuing along each side, read:

1. Ausār atef neterā en Āmen-Rā suten neteru hēr

"Osiris, father divine of Āmen-Rā, king of the gods, president

ān neter hēt en Āmen-pa Nesi-pa-ur-
of the scribes of the divine house of the Āmen temple, Nesi-pa-ur-

śef maātxeru t'ēt-f ānet' hrā-k Ausār xenti

shef, triumphant! Says he, Hail to thee, Osiris, at the head

Āmentet Un-nefer heq ānxiu suten hēh neb

of Āmentet, Unnefer, prince of the living, king of eternity, lord of

t'ētā sebebi hēh em ābā-f

everlasting, traversing millions of years during life his,

χāa-f Auset hēr unam-f Neb-hēt hēr
diademmed is he with Isis on right hand his and Nephthys on
left hand his, and the son of Rā as a protector of head his, to

nini en ḫrā-f nefer Anpu ẖenti sah

adore face his beautiful; [hail] Anubis, at the head of the hall

neter ḫet neteru nebu Ta-sert ṭa-sen

of the divine house; [hail] gods all of Tasert; may grant they

percheru ab apt menchet neter sentrā merh

sepulchral meals, oxen, ducks, linen bandages, incense, wax,

qebh ḥrp ḥrt ḫet neb nefert ḥbtet ḫet

libations, wine, milk, things all beautiful, pure, things

neb nefer bener em ṭat en pet qema

all beautiful, pleasant, of the giving of heaven, of the production

en ta ḫn en ḫāpi em tepḥ-f

of earth, of the bringing of Nile from cavern his,

en Ħūsār uā ḫten en tēba maat en Uast ēb

to Osiris, only one, vicar of the seal (?) of law of Thebes, priest,

ḥer abt em Apt ḫer ān

president of the fine art chamber in the Apts, president of the scribes
neter ḥet en Ṁen-Rā suten neteru Nesi - pa - ur -
of the divine house of Ṁen-Rā, king of the gods, Nesi - pa - ur -
ṣef maātxeru
shef, triumphant!

II.
Ausār ātēf nētēr ā en Ṁen-Rā, suten neteru ħer
"Osisr, father divine of Ṁen-Rā, king of the gods, president
ān neter ḥet en Ṁen - pa Nesi - pa -
of the scribes of the divine house of the Ṁen temple, Nesi - pa -
ur - ēf maātxeru tēt - f ānet' ḫrā - ten nāru
ur - shef, triumphant! Says he, Hail to you, O ye
nebu Āmentet paut neteru āāt āmi
lords of the underworld, and [you] cycle of gods great in
Neter-ẖert ḫetēpi enti em ḫuat
the underworld, and ye resting ones who are in the underworld,
ṣerī neteri bāiu ā₅ḫiu enti en
ye who are reposing, ye mighty souls, ye living ones who are in
Ānt saḥi enti em āāt neteru nebu
the grave, ye mummies who are in the tomb, [hail] gods all of
Ta-sert māi-ten āri-ten en Āusār ātef neterā en
Tasert, come ye, protect ye Osiris, father divine of

Āmen-Rā suten neteru Nesi-pa-ur-śef maāxeru
Āmen-Rā, king of the gods, Nesi-pa-ur-shēf, triumphant!

tāu-ten hetep-f mā hetep tāu-ten neteri
Grant ye that may rest he as those who rest. Grant ye might

ba-f mā neteriu xu-f user-f
to soul his like the mighty ones. May be mighty he, may be powerful he

xer paut neteru āat nebu het per
before the cycle of the gods great, lords of the temple. May come forth

āq-f ān šenā-f ēr sbau sebēxet
and enter he, may be without repulse he at the doors and the pylons

šeta ent tuat per ba-f āri
secret of the underworld. May come forth soul his to do

mer-nēf āb-f su em satet āten
what wishes he. May refresh he himself in the beams of the disk,
Osiris, priest, president of the fine art chamber, divine house of the

Ámen-pa átef neterá ab en Ámen Nesi-pa-ur-shef
Ámen temple, father divine, priest of Ámen, Nesi-pa-ur-shef."

On the rounded end of the coffin is painted a figure of Nut, "the genetrix of the gods," accompanied by Isis and Nephthys in the form of winged serpents. The line of inscription on the right hand entreats Nephthys to grant to the deceased sepulchral offerings of the best, and in that on the left Isis is entreated to do the same. Beneath Nut are the four children of Horus, Mesbá, Hāpi, Tuamautef, and Qebhsennuf, and two figures of Nefr Atmu xui taui, "Nefet Atmu, the strengthener of the two lands."

On the the right hand side, beginning from the foot, are the following scenes:

I. The goddess Nut standing in a Persea tree, before the tomb of the deceased Nesi-pa-ur-shef, pouring out water from a vase for his soul, which stands below drinking from its hands; behind kneels the deceased offering incense to the goddess. The inscription which relates to this scene reads:

*Behold Nut, mighty lady, genetrix of the gods [says she],

Receive [thou] offerings and cool water, may be refreshed heart thy

with them. May be offerings thy in the presence of the lords of Cher-āba.
seqebh ḥab - k xer neha en nebt
May be refreshed heart thy under the sycamore of the lady of

ḥebt ṭemtu ren - k hru neb em pa en neb
Ḥebt, may be recited name thy day every in the house of the Lord

mer xennu ba - k tennu en hru xeft of the Lake, may alight soul thy every day opposite

en Re - statet en Àusár átf neterá en Àmen
Re - staui, Osiris, father divine of Àmen,

Nes - pa - ur - șef maatăxern
Nesi - pa - ur - shef triumphant".

II. The deceased standing by the side of a table of offerings adoring the "mistress of Àmenta," who stands in a shrine holding a sceptre and a knife in her left hand, and ḫānḫ in her right hand; she has two faces, one that of a lion, and the other that of a crocodile. The deceased says:—

ānet’ hrá ḥent Àmentet árit Rā ḥeqt
"Hail to thee, mistress of the underworld, daughter of Rā, princess of

Hāṭ-ta nebt nerāu em Neter-ḫeret šeta xeper
Hāṭta, lady of terrors in the underworld hidden, who art

1 See Brugsch, Dict. Géog., p. 273.
at the head of the underworld, mighty one, guardian near the balance

on the day of testing hearts. May grant she that may come forth I

with triumph in the presence of the mighty ones in the underworld,

not may be turned back I at the gates of the underworld.”

III. Double shrine in which are seated the four children of Horus before tables of offerings; each god holds , and at his head is a winged ut'at. The two lines of inscription read, “O Meshtā, great god, lord of Ḍmenta, verily come, grant sepulchral meals of cakes, oxen, ducks, incense, libations, all things good and pure, all things good and pleasant, and an offering of i'esa food.”

IV. Scene in Ḍmenta. Rā, holding , and en-throned in a shrine in a boat, being rowed across the sky over the folds of the serpent of darkness, Apepi, which Horus, “the avenger of his father, great god, lord of Ḍmenta,” is piercing with a spear. Over the back of the boat
are seated, 1, the cynocephalus ape of Thoth, wearing disk and crescent, 2, the god Shu, and 3, the god. Over the shrine is the winged disk. The deceased stands adoring, and the inscription reads:—

Ausar t'et-f anet hrâ-k neb neteru Amen-Râ
Osiris, ... says he, Hail to thee, lord of the gods, Amen-Râ,

Haruchis. Risest thou, risest thou, shiniest thou, shiniest thou,

χu-k nut-k naï uâa-k tâ-k
makest splendid thou heaven thy, cometh boat thy, givest thou

hrâ-k her Amenet nefert setem-k ḫaïu
face thy over the underworld beautiful. Hearest thou the acclamations

en âmi-χet set ânχ af-k rût met-k
of those who follow after it. Lives flesh thy, germinates seed thy,

seq kesu-k renpâ ât-k neteri ba-k
may be joined bones thy, may grow limbs thy, may be strong soul thy

seps seχa (?)-k emsa χept-k qêtu uâa-k
sacred, mayest thou ... after enemies thy. The sailors of boat thy

1 Here follow the usual titles of Nesi-pa-ur set.

2 Sep sen, lit. "time second," indicates that the words before it are to be repeated.
em hennu sep sen âmi uâa-f âb-f net'emi are rejoicing, rejoicing in boat his. Heart his rejoiceth

neb pet ënem-nef reš ur em the lord of heaven. He joineth to himself joy, the mighty one in

tuat em âheh neter neb netert nebt âri the underworld is in rejoicing. God every, goddess every, make

âaiu en Amen-Râ Heru-chuti maa-ten su ënem acclamations to Amen-Râ Harmachis [when] see ye him diademed

em uâa-f sexer-nef Apep xer en Râ in boat his. Overthrown has he Apepi, enemy of Râ,

xer en ser Nuboi em has overthrown the flame

unnut-f Nek ân re-f ut'a hour his, of Nek (the devil), turned back is mouth his, traverseth

Amentet Re-stetet Amen-Râ Heru-chuti em the underworld and Restau, Amen-Râ Harmachis in

ânχ ut'a senb er t'etta sep sen ţâ-k pest'-k life, strength, and health for ever and for ever. Grant thou light thy
V. The goddess Nut separated from the embrace of the god Seb by "Shu, son of Rā, the great god, lord of Ma[nu]," who stands beneath her with upraised hands and arms. The god Seb lies prostrate at his feet. On the right hand side of Shu are:—1, "the living soul of Osiris," in the form of a man-headed hawk; 2, "the great god of Âments," ram-headed; and 3, Isis in the form of a winged serpent. On the left hand are also, 1, the "living soul of Osiris"; 2, the "great god of Âments," ram-headed; and 3, Nephthys in the form of a winged serpent. The inscription referring to the ram-headed god on the right reads:—

\[
\text{neter pen ur em pet, "this god (is) great in heaven"; that to the god on the left, }
\text{neter pen ur em āuat, "this god is great in the āuat" (underworld). On each side of the bent form of the goddess are, 1, a ram }\text{ "ba en pet, "the soul of heaven"; and 2, the deceased kneeling, with hands uplifted in adoration. To the right of this scene are two lines of inscription which read:—}
\]

\[
\text{án Seb erpā neteru }\chi\text{u }\text{se-f }\text{Hēru}
\]

Behold Seb, prince of the gods glorifying son his Horus,

I have omitted the titles.
VI. Thoth, ibis-headed, "lord of divine words, veritable scribe of the cycle of the gods," standing in a shrine, by the side of a table of offerings, holding in his hands. To the right are two lines of inscription which read:

Behold Thoth, lord of divine words, scribe veritable of

the cycle of the gods great, lives Ra, dies the tortoise,

is strong he that is in the coffin, Osiris, Nesi-pa-ur-shef, triumphant.

VII. Deceased offering incense, and pouring out libations before the god Osiris, seated in a shrine; behind the god stands Isis.

1 Coffin has
On the left hand side, beginning at the head, are the following scenes:—

I. Deceased offering incense and libation by the side of a table of offerings. Thoth, “lord of law,” ibis-headed, and Isis with outstretched wings, standing one on each side of a standard , with disk and plumes, emblem of “Osiris, lord of eternity.”

II. Thoth, ibis-headed, wearing , and holding by the side of a table of offerings. To the left two lines of inscription, duplicate of that on the right side, scene VI.

III. Osiris seated. To the right of him Isis, Nephthys, Shu and ; the first three of these gods have in the right hand, the fourth has a staff in the form of a serpent. To the left of Osiris are Thoth and Horus. Beneath these gods is a serpent, part of the body of which is erect on the left hand side. Beneath the serpent is a throne with steps on each side ; one side is ornamented with the sun's disk shedding rays of light , , , and . On it is also inscribed , “the beautiful house.” To the right of the throne is a crocodile-headed quadruped with horns, called , “Renenet, lady of the underworld”; to the left is a similar animal called , “Shanai, lord of the underworld.” Further to the left is a serpent-headed god holding a knife in each hand, and above is inscribed .

The inscription of the two lines reads:—

Hail to thee, Osiris, bull of the underworld, Unnefer, son of 4—2
IV. The scene of the weighing of the heart \( \bigcirc \) against Law \( \bigotimes \) in a balance. On the support of the balance sits a cynocephalus ape, the index is held in one hand of Anubis, and the chains to which the pans are attached, in the other. The chains are formed of links made of \( \text{tet} \) and \( \text{sa} \); the emblem of stability \( \text{maat} \) represents Osiris, and the buckle \( \text{isis} \), Isis. Under the right arm of the balance kneels the deceased, "Nesi-\( \text{amen} \), triumphant"! receiving his heart \( \bigcirc \) in his left hand, and his two eyes \( \bigodot \) in the right; above him is a rectangular man-headed object which is described as \( \text{maat} \), "Ma\( \text{a} \)t, mistress of Amenta." To the right of the balance stand the deceased, having \( \bigodot \) on his head, and \( \bigodot \) in each of his upraised hands; a \( \text{maat} \)-headed figure with one upraised arm and hand; \( \text{amentet} \), "\( \text{amentet} \), mistress of the house of life"; the goddess Ma\( \text{a} \)t holding deceased by the hand, and two tables of offerings. To the left of the balance is Thoth recording the result of the weighing; Horus "the avenger of his father, great god;" the beast Amemit (\( \text{i.e.} \), devourer), part hippopotamus, part lion, and part crocodile; all these stand before Osiris seated in a shrine accompanied by Isis. The speech of Thoth is as follows:—

\[ \text{Behold Thoth, lord of divine words, scribe of law of the cycle} \]
neteru χερ tef Ausār neb ḫeh māki

of the gods, before father Osiris, lord of eternity [says he], "Verily

Ausār áṭef neterá en Amen Nesi - pa - ur - šef maātxeru
Osiris, father divine of Amen, Nesi - pa - ur - shef, triumphant

em usext Maāt er ḫenā - k er sāpt
in the hall of double law is with thee for the trying of

āb - f er māχa embāḥ t'at'anut āāt
heart his in the balance before the divine chiefs mighty,

nebu ṭuat su qem maāti ān
the lords of the underworld. He is found right and true, not

qemtu seχef neb nu ta āb - f per
is found defect any of earth [in] heart his, he comes forth

em maātxeru em usext Neterxert ṭāṭā - nef āb - f
in triumph from the hall of the underworld. Gives to him heart his

Ānpu āmi ut χenti neter het ḫenā
Anubis in the coffin, at the head of the divine house, and

maa - f ḥāt - f er āuset trāt - f ba - f
two eyes his; heart his is upon seat [its] in season its. Soul his
er pet χατ-ε ρε τυατ μα سة
is in heaven, body his is in the underworld, like the followers of

Hen ammä χατ-ε τατα Anpu ами χент
Horus. Grant that body his may place Anubis in the inner most part of

ен па нефер аммä-неф ḫетеп ем Re-statet
the beautiful house, may be given to him offerings in Re-stau,

embaḥ Unnefer т'етта
in the presence of Unnefer, for ever”!

The inscription relating to Osiris reads:

 än Аусар neb ḫεAKE t'etta sebebi
Behold Osiris, lord of eternity, prince of everlasting, traversing

хран em āḥā - f ṭat - f per - ā
myriads of years in period of life his, “May grant he that may come forth I

em maatχερу еm useχт maat
with triumph in the hall of double law.”

The two lines of inscription to the left of the shrine state that Isis and Nephthys will give the usual sepulchral gifts to the deceased.

V. Shrine in which stand Anubis (?) jackal-headed, Osiris ram-headed, and Isis lion-headed.
VI. The entrance to the tomb of the deceased in the Theban mountain, above which the soul of the deceased is seated. From the mountain comes forth the goddess Hathor in the form of a cow, wearing disk and plumes, and a Hathor-headed āny round the neck. The inscription reads "west neb-set, "opposite her lord." Beneath is "Anubis, great god, lord of Amenta," jackal-headed, wearing . The scene is filled up by winged serpents, and .

On the foot of the coffin are painted the goddess Nephthys with upraised arms, from which hang ; the four children of Horus, Mesba, Hapi, Tuamautef, and Qebhsennu; the goddess Amentet, and a serpent-headed deity. The inscriptions at the extreme end of each side state that Isis and Nephthys will grant to the deceased the usual sepulchral offerings.

Length, 6ft 1¾ in.; width at shoulders, 1ft. 9in.; at foot, 1ft. 1½ in.

VI. Outer Coffin of Nesi-pa-ur-shef.

(Description of the Outside.)

This coffin, like that which was placed inside it, is made in the shape of a mummy; the head-dress is painted green, the face yellow, the hands are crossed over the breast, and the inscriptions and scenes upon it are painted in light and dark green, yellow, and red upon a white ground. The beard is wanting, as also are the objects which were originally held in the hands. The cover was fixed to the coffin by means of eight dowels into which pegs of wood were driven. The scenes upon it are painted on a larger scale, and with the inscriptions are substantially the same as those found on the inner coffin. The necklace is of the same pattern, the arms and wrists are ornamented in the same way; the arrangement of the scenes is the same, but many details are here omitted. Beneath the figure of Nut with outstretched wings are three lines of inscription, but large parts of them are effaced. The two scenes on the projecting foot of the cover

¹ N.B. The inside of the cover is neither painted nor inscribed.
lack the inscriptions which accompany the same scenes on the cover of the inner coffin. The inscriptions on the other parts of the cover, which are identical with those on the inner coffin, are not repeated here.

Around the outside edge of the coffin are two lines of inscription which contain the same text as those on the edge of the inner coffin. The scenes painted on the outside, beginning at the foot on the right hand side, are as follows:—

I. The tomb of the deceased in the Theban mountains and ḫes; on the top is written ḫAusār, "Osiris," Hathor in form of a cow, winged serpent (Isis), Anubis, the goddess Maāt, and standard ḫ; before these stands the deceased offering a vessel ṣ and ḫ, incense.

II. Deceased in a shrine standing by the side of a table of offerings, making an offering of ḫ to Mesē, ḫ, ḫ, and ḫ, the four children of Horus.

III. The goddess Nut raised from the embrace of Seb by Shu; on each side is the soul of the deceased by the side of a table of offerings.

IV. Thoth in a shrine.

V. Osiris, ram-headed, with horns and uraæus. The deceased in a shrine offers incense to him.

VI. Nephthys standing with upraised hands and arms, and double ḫ.

VII. Standard, with plumes and disk, emblem of Osiris, the goddess Isis and the deceased offering ḫḥḫ.

VIII. Thoth, ibis-headed, adoring Osiris, seated, behind whom stand Isis and Nephthys; serpent and serpent-headed god who holds a knife ḫ in each hand; throne, with steps on each side, ornamented with ḫ and ḫ.

IX. The goddess Maāt, the god Cheperā, Rā, ram-headed, and the god ḫeka in the boat of the Sun sailing across the sky. Beneath the mummy of the deceased, upon which fall rays of light, are disks and stars ḫ proceeding from an inverted head of the hawk of Horus. ḫ To the right are
offerings, uræus and stand ḫ, and a hawk-headed god; to
the left are offerings, a vulture, and a bearded man-headed
god. The deceased stands by the side of a table of offerings
and says:

\[\text{ānet' ḫrā-k Rā Ḫeru-ḫuti Temu ka ḫer āb Ānnu}\]
\[\text{Hail to thee, Rā Ḫarmachis Atmu, bull within Heliopolis!}\]

\[\text{uben-k sep sen pest-k sep sen čuu-k}\]
\[\text{Risest thou, risest thou, shinest thou, shinest thou, glorious art thou,}\]

\[\text{čii-k näi uā-k tā-k pest-k em}\]
\[\text{splendid art thou coming in boat thy! Cast thou radiance thy in}\]

\[\text{re en āsi-ā urḥ-k čat-ā em ānnu-k}\]
\[\text{the door of tomb my, anoint thou body my with colour (?) thy,}\]

\[\text{Āusār Nesi-pa-ur-šef maātcheru}\]
\[\text{Osiris, Nesi-pa-ur-shef, triumphant!}\]

X. Horus leading the deceased into the presence of Osiris,
behind whom stands Isis.

XI. The goddess Nephthys holding ḫ in her upraised
arms and ḫḫḫ.

Inside, on the bottom of the outer coffin, is painted on a
purple ground a figure of the god Osiris in the form of ḫ
with human face and arms and hands, holding ḫ and ḫ;
on the top of it are plumes and a disk. The perpendicular line of inscription reads:

Behold Osiris, father divine of Amen-Ra, king of the gods, priest

making offerings of incense all, coming into place his every,
councillor in the place mighty, president of the scribes of the divine house

of the Amen temple, triumphant!

4. Coffins of Pa-kepu, a Water-carrier at Thebes, about B.C. 500.

I. The Outer Coffin.

The painted wooden coffins of Pa-kepu were presented to the Fitzwilliam Museum by H.R.H. the Prince of Wales, in 1869. The outer coffin is 6 ft. 10 in. long, and the inner is 5 ft. 11 in. They are well made and strong, but the artist's work is poor.

The face is red, the beard is black, and the head-dress is painted with stripes of red and black, upon a yellow ground; the scenes on the cover are in green, black, purple, yellow and drab, and the inscriptions, arranged in short lines, are painted in black upon a white and yellow ground alternately.
The scenes painted below the necklace on the outside of the cover are as follows:—

I. Winged disk with uræi; by the side of each wing
   \[\text{Behutet}\].

II. The heart of the deceased being weighed against Maāt; Thoth leading the deceased into the presence of Horus and Osiris; the four children of Horus standing upon a lotus flower; Isis, Nephthys, Mesêa, Hāpi, Tua-mätef, Qebhṣennu, two crocodile-headed gods, Horus and Thoth; these last four gods represent some of the forty-two "assessors."

III. Inscription, which reads:—"May Osiris at the head of the underworld, great god, lord of Abydos, grant a royal offering; thousands of cakes, thousands of jugs of beer thousands of oxen, thousands of ducks, thousands of incense thousands of linen bandages, thousands of vessels of oil, thousands of vessels of wine, thousands of vessels of milk, thousands of offerings, thousands of offerings of tēsau food, thousands of all beautiful and pure things to the ka of Osiris, the water-carrier of the western part of Thebes."

IV. Mummy of the deceased lying on a bier, beneath which are the four Canopic jars containing his intestines; Anubis stands by the bier giving \(\frac{\Omega}{\mathrm{ān}}\) "life" to the mummy; on each side is a hawk wearing a disk. The inscriptions read, "Behutet, great god, lord of heaven, Shu, may he grant all offerings of tēfa food and things," "Behutet,
great god, lord of heaven, may he grant offerings of i'esa food."

V. An inscription which repeats the entreaty for sepulchral meals for "the ka of Osiris, the water-carrier of the Western part of Thebes, this Pa-kepu, triumphant, lord of watchful adoration, son of Amen-ḥetep-āu-ānt, born of the lady of the house, this Aāru, triumphant."

VI. Standard, in the form of a lotus flower, having menāts, disk, plumes and uræi; hawk of Horus and ut'at. To the right are Mesbā and Qebhšennuf, to the left Hāpi and Tuamāutef. The inscriptions are identical with those above.

VII. Repetition of inscription asking for sepulchral meals.

VIII. Rā, Cheperā, Thoth and two other gods sailing across the sky in a boat. Before and behind the boat are and a cynocephalus ape in adoration.

IX. On the projecting foot of the coffin are ut'at and hawk of Horus wearing disk and in a shrine. The inscriptions on each side ask for sepulchral foods.
The inside of the cover is blank; it was fastened to the coffin by means of eight dowels.

On the bottom of the coffin inside are painted: 1, The goddess Nut, standing in a persea tree pouring out water for the soul of the deceased, which stands beneath drinking it from its hands; 2, three lines of inscription in which Osiris is entreated to grant sepulchral meals to the deceased; 3, serpent, on the neck of which is \( \frac{1}{2} \); and 4, Horus (?), standing wearing crown and plumes, and holding in his hands the crook \( \wedge \), whip, \( \wedge \), and sceptre \( \wedge \). On the rounded end of the coffin are \( \wedge \), on the right hand side is Nephthys standing on \( \wedge \), on the left is Isis standing on \( \wedge \), and on the foot \( \wedge \).

On the outside of the coffin, between yellow and red lines, is a line of inscription, painted in green upon a white ground, which reads:

\[
\text{Give a royal oblation Rā Harmachis, chief of the gods coming forth from the horizon, Atmu, lord of the land of Heliopolis, Ptah - Seker -}
\]

\[
\text{Ausār ḫer āb ṣetat Ānpu šentī neter saḥ}
\]

\[
\text{Ausār within the tomb, Anubis at the head of the divine hall,}
\]

\[
\text{tā - f ḫetepu nebt t'esau nebt en}
\]

\[
\text{may give he offerings all, t'esau food all, to}
\]

\[
\text{ka en Ausār uah māu Pa - kepu.}
\]

\[
\text{the ka of Osiris, carrier of water, Pa - kepu.}
\]
The inner coffin, measuring 5 ft. 11 in. in length, which contains the mummy, has upon it the greater number of the scenes which are painted upon the outer coffin. The few inscriptions on the cover are of no interest, and the scenes are, if anything, more rudely drawn; the method of ornamentation is the same. On the outside of the coffin are two perpendicular lines of inscription which read:—

I. °
Ha Ûúsâr uh màu ěr Âmentet Ùast

"Hail, Osiris, carrier of water over the west of Thebes,

pa-kep màxêru mes Ûru
Pa-kep, triumphant, born of Ûru."

II. °
Ha Ûúsâr uh màu ěr Âmentet Ùast

"Hail, Osiris, carrier of water over the west of Thebes,

pa-kep se uh màu Âmen-ḫetep-ūt
Pa-kep, son of the carrier of water Âmen-ḫetep-ūt,

maxêru
triumphant."

On the head are disk of the sun ☀, beetle �ecycle, šen ☽, and emblems of the west ☼, and east ☽; on the foot is a bull (Osiris), wearing disk and uræus, carrying mummy of the deceased upon his back; before him is a vessel of incense ☼. The pedestal at the back of the coffin has the emblem of stability ☽ painted upon it.
5. MUMMY AND COFFIN OF A PERSON UNKNOWN.

Mummy, of a late period, enclosed in a cartonnage case, the greater part of which has disappeared; the cover of the coffin in which it was placed is also wanting. The pectoral, parts of which still remain, has painted upon it a scene in which the deceased is represented lying on a bier, beneath which are the four jars which contained the intestines of the deceased. The god of the dead, Anubis, stands by the side of the bier, and Isis and Nephthys stand at the head and foot respectively. Lower down, to the right, are two of the children of Horus, Isis, and Anubis, jackal-headed, with his whip ancock, seated on the tomb  Hancock; to the left are the other two children of Horus, Nephthys, and Anubis as before. Between two perpendicular rows of gods is a line of inscription which runs:

\[
\begin{array}{c}
\text{I am unable to read any more than the first few words, and it is tolerably clear that the writer either copied a text which he could not read, or that he invented what is here written. The mummy appears to belong to the very late Roman period about A.D. 350, and it is probable that the coffin in which it now lies once belonged to some one else.}
\end{array}
\]

Presented to the Museum by the Hon. George Townshend.¹

CANOPIC JARS.

6—9. Set of canopic jars made for "the lady of the house," Shepset-Âment, daughter of Nes-pa-qa-Shuti. The inscriptions on each are inlaid in blue, and the  Hancock, which is over each inscription, in dark sage-green colour.

6. Calcareous stone jar, for holding intestines, with cover in the form of a man’s head to represent Mesthâ; the face is painted yellow. On the front of the jar is inscribed:—

1. Hā Ausâr nebt pa Sepset - Âment
   Hail, Osiris, lady of the house, Shepset - Âment,

2. set sa sâb Nes - pa - qa - sûti maâtxeru
daughter of the councillor, Nes - pa - qa - shuti, triumphant!

3. ta . . . . . . . . meri set âuset-s
   Fashioneth thee he that loveth thee; may her place be

4. em het - ð her ârit hennu oes
   in house thy to make completion and resurrection.
   16 in. high.

7. Calcareous stone jar, for holding intestines, with cover in the form of a dog’s head to represent Hâpi; on the front of the jar is inscribed:—

1. Hā Ausâr neb pa Sepset - Âment
   Hail, Osiris, lady of the house, Shepset - Âment,

2. set mer nut t’at Nes-pa-qa-sûti maâtxeru
   daughter of the superintendent of the town, the governor, Nes-pa-qa-shuti, triumphant!
3. ḫep-ti-net-se-se-ā
Runneth to thee .... daughter my (?)

4. ēr āuset-f ām-t ḫer sam ḥat enti ....
upon seat its in thee to unite bodies of ....

17 in. high.

8. Calcareous stone jar, for holding intestines, with cover in the form of a jackal's head, to represent Ṭuamāutef; on the front of the jar is inscribed:—

1. Ḥā Ausār neb pa Šepset Āment
Hail, Osiris, lady of the house, Shepset-Āment,

2. set sāb Nes-pa qa-šuti maat-ḥeru
daughter of the councillor, Nes-pa qa-shuti, triumphant!

3. tua-māut-f en Rā ḫer-t
Rā over thee,

4. ḫer tem āb-f ām-t en t'etta
that may not depart he from thee for ever.

16½ in. high.

9. Calcareous stone jar for holding intestines, with cover in the form of a hawk's head to represent Qebhsennuf; on the front of the jar is inscribed:—

1. Ḥā Ausār neb pa Šepset Āment
Hail, Osiris, lady of the house, Shepset-Āment,
2.  
set  mer  nut  t'at  Nes-pa-qa-suti  maatxeru
daughter of the superintendence of the town the governor, Nes-pa-qa-shuti, triumphant!

3.  
iu  net  Qebh-sennu-f  bāh
Comes to thee Qebhsennuf, overflowing

4.  
em  qebh  ḫer  āuh  mā-f  hru  neb
with cool water, to scatter abroad libations his day every 17 in. high.

**Boxes for Holding Ushabtiu Figures.**

10. Rectangular wooden box, with raised rounded ends, for holding ushabtiu figures. On the outside of the cover is painted a boat, and round the outside of the box is written:

ān  Āusār  nebt  Tettet  tā-f  hetep
"Behold Osiris, lord of Tattu, may give he offerings

nebt t'efau neb en Āusār  Pa-χret-er-āā  maatxeru
all, tcheau food all to Osiris, Pa-chrat-er-āā, triumphant."

The sides of the box are kept together by wooden pegs.
Thebes, XIXth dynasty. 11½ in. x 11 in. x 64 in.

11. Rectangular wooden box, in the form of a shrine, on the sides of which are painted:—1. The doors of the tomb with bolts; 2. The four children of Horus, Mesthā, Ḥāpi, Tumautef, and Qebhsennuf; 3. Standard, with disk and plumes, emblems of Osiris, and Isis and Nephthys in the form of uraei; and 4. Two bearded men and two snake-headed
boxes for holding ushabtiu figures.

The figures are painted green and red upon a yellow ground. The sixteen small green glazed faience ushabtiu figures which are in it do not belong to the box. Each figure is $3\frac{3}{8}$ in. high, and is inscribed with one line of hieroglyphics which read:

\[ \text{Ausar Nesi-xensu-pa maat-xeru, "Osiris, Nesi-Chensu-pa-[chret], triumphant."} \]

Fifteen of the figures have both hands crossed over the breast, and one has the left hand only laid on the breast, while the right arm hangs straight by his side. A variant of the name which occurs is \[ \text{...} \]. In the bottom of the box are some fragments of a papyrus and the linen in which it was wrapped; the few traces of characters which remain on one of the pieces show that it was written during the Ptolemaic period.

Thebes, XIXth dynasty. $15\frac{1}{2}$ in. $\times 9\frac{1}{2}$ in.

12. Rectangular wooden box, in the form of a shrine on the sides of which are painted: 1. The doors of the tomb with bolts $\Rightarrow$; 2. Five bearded man-headed gods, each holding a knife $\swarrow$ in his hand; 3. $\text{tet}$, having horns, disk and plumes $\text{\text{"sekhkare\"}},$ emblem of Osiris, and Isis $\text{\text{"is\"}},$ and Nephthys $\text{\text{"nephthy\"}},$ in the form of serpents. Over the side on which doors of the tomb are painted are three winged disks with pendent uraei, and over the other three sides is a design composed of buckles and $\text{tet\"}$s.

Thebes, XIXth dynasty. $15\frac{1}{2}$ in. $\times 9$ in. (at base).

13. Uninscribed rectangular wooden box, with raised, rounded wooden ends; the inside and outside are covered with a thin layer of plaster. Thebes. $8\frac{1}{4}$ in. $\times 4\frac{1}{4}$ in. $\times 4\frac{1}{4}$ in.

(Presented by the late Rev. Greville J. Chester, B.A.)

14. Sepulchral wooden box, in the shape of a tomb, for holding ushabtiu figures, on the cover of which is inscribed in Demotic the name of the person for whom it was made. The wooden hawk which now surmounts it belongs to another box. On the sides are painted: 1. Two figures of

$^5-2$
Anubis, standing at the doors of the tomb, and three seated figures. 2. and figures of Amseth and Hāpi. 3. and figure of ṃett, having on the top plumes and horns, and on each side an uræus; that on the right wears the white crown, that on the left wears the red crown. 4. and figures of Qebhsennuf and Tuamæutef. The inscriptions are as follows:

1. [Hieroglyphic symbols]
2. [Hieroglyphic symbols]
3. [Hieroglyphic symbols]
4. [Hieroglyphic symbols]

The name of the man for whom the box appears to have been made seems to occur in line 1: Hā-ser-uāt. The hieroglyphic legends are of an unusual nature, and are very roughly written.

(Presented by the late H. B. Brady, Esq.)

Ptah-Seker-Áusár Figure.

15. Ptah-Seker-Osiris figure, man-headed, wearing horns, disk, and plumes; the face is painted yellow, the headdress blue, and the breastplate red and black upon a yellow and white ground. The figure is fastened into a rectangular stand, and is inscribed:

[Hieroglyphic symbols]

suten tā hetep en Áusár xentet Amentet neter āa neb Abtu tā-f perxeru dā apt en Áusár Neb-se-ā-merts set ut'eb t'ēx mes āhet . . . . . .
The front of the stand is ornamented with $\text{𓊲𓊳}$ and each side with a design $\text{𓊲𓊳𓊲𓊱𓊳}$. In the stand, in front of the figure, is a rectangular cavity, in which was placed a portion of one of the intestines of the deceased, mummified, and wrapped in linen bandages. The cavity was closed by a wooden cover, sealed with wax, on the top of which was a wooden figure of the hawk of Horus wearing a disk; the hawk faced the figure of the god.

Ahmim, about B.C. 400. 23\(\frac{1}{2}\) in. high.

**USHABTIU FIGURES.**

16. White limestone *ushabti* figure, with hands crossed over the breast; the face is painted red, the eyebrows and eyelashes black, and the head-dress blue with yellow stripes. It was made for $\text{𓊲𓊳𓊱𓊳𓊱𓊳𓊲𓊳} \text{Amen-em-uâa}$, and is inscribed in hieratic with a version of the 6th chapter of the Book of the Dead in six perpendicular lines.

Thebes. Height, 9\(\frac{3}{4}\) in.

17. White limestone *ushabti* figure of Sen-net'ém, an officer in the "seat of law," with hands crossed over the breast; the face is painted red, the eyebrows and eyelashes black, and the head-dress green. In the right hand is a plough $\text{𓊲}$, in the left a whip $\text{𓊲}$ and rope sack. The figure is inscribed with six lines of hieroglyphics in black, which contain a version of the 6th chapter of the Book of the Dead. They read:

![Hieroglyphic inscription]

Thebes. Height, 9 in.
18. White limestone ushabti figure of Mesu; the face is red, the head-dress black, and the hands are crossed over the breast. The inscription is Ausār Mesu, “Osiris Mesu.” Thebes. Height, $5\frac{3}{4}$ in.

19. Blue glazed faience ushabti figure of Pi-net’em II., king of Egypt, B.C. 1040. The right hand is laid upon the breast, and the left arm hangs by the side. The inscription reads:

```
het' Ausār suten Amen-meri Pi-net’em
Shine upon Osiris, King, Pi-net’em, beloved of Amen.
```
Thebes. Height, $4\frac{3}{4}$ in.

20. Blue glazed faience ushabti figure of Pi-net’em II., king of Egypt, B.C. 1040. The inscription reads:

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Thebes. Height, $4\frac{3}{4}$ in.

21. Blue glazed faience ushabti figure of Maāt-ka-Rā, a divine queen, about B.C. 1040. The inscription reads:

```
se-het’ Ausār netet hemt Maāt-ka-Rā.
```
Thebes. Height, $4\frac{1}{2}$ in.

22. Blue glazed faience ushabti figure of Men-χεπερ-Rā (Pi-net’em III.), king of Egypt, B.C. 1040. The inscription reads:

```
(\text{in}) se-het' Ausār suten Men-χεπερ-Rā er āri kat.
```
Thebes. Height, $5\frac{1}{2}$ in.

23. Blue glazed faience ushabti figure of the royal daughter and royal mother Hent-taiu, about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead.
Thebes. Height, 6in.

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1 For the history of the priest-kings, Pi-net’em II., Pi-net’em III., and the royal ladies Maāt-ka-Rā, Hent-taiu, Nesi-chensu, Åuset-em-χebit, etc., see Maspero, Les Momies Royales de Dîr el-Bahari, Paris, 1889.
24. Blue glazed faience ushabti figure of 𓊑 𓊓 𓊐 𓊔, Nesi-chensu, a lady of the college of Amen-Rā at Thebes, inscribed with part of the 6th chapter of the Book of the Dead.

Height, 6 3/4 in.

25. Blue glazed faience ushabti figure of 𓊑 𓊓 𓊐 𓊔 𓊒 𓊓 𓊔 𓊑 𓊐 𓊔 𓊒, Auset-em-ḥebit, a queen, about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead.

Thebes. Height, 5 3/4 in.

26. Blue glazed faience ushabti figure of 𓊑 𓊓 𓊐 𓊔 𓊒 𓊓 𓊔 𓊑 𓊐 𓊔 𓊒, Nesi-ta-neb-āser, a princess, about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead.

Thebes. Height, 5 3/4 in.

27-30. Four blue glazed faience ushabti figures, inscribed:

Ausār ḫer ḫn en Amen-pa Pen-Amen maāt-ḥeru

"Osiris, president of scribes of the Amen temple, Pen-Amen, triumphant!"

The inscription on No. 28 reads:

| sehet' | Ausār | ẖb Pen-Amen. |

Thebes. Height, 3 3/4 in.

31. Upper part of a green glazed faience ushabti figure made for a "divine father" of Amen, called 𓊑 𓊓 𓊔 Menḥ-em-ḥat, inscribed with a text different from that usually written on these figures. The fragments of the lines which remain are as follows:

1. 𓊑 𓊓 𓊔 𓊒 𓊓 𓊔 𓊑 𓊐 𓊔 𓊒

2. 𓊑 𓊓 𓊔 𓊒 𓊓 𓊔 𓊑 𓊐 𓊔 𓊒

3. 𓊑 𓊓 𓊔 𓊒 𓊓 𓊔 𓊑 𓊐 𓊔 𓊒
4. [Image of a figure]

5. [Image of a figure]

Thebes (?). Height, 7½ in.

32. Green glazed faience *ushabtiu* figures made for a scribe called ∥ Asher, and inscribed with a version of the 6th chapter of the Book of the Dead. Height, 7½ in.

33. Parts of green glazed faience *ushabtiu* figures made for Uah-āb-Rā, ḫ ḫ ḫ, a prophet († neter ḫen) of Bast (†), and superintendent of . . . . . . . , inscribed with a version of the 6th chapter of the Book of the Dead. Heights, 6½ in. and 4½ in.

34. Green glazed faience *ushabti* figure made for

Äuśär ērpā ḫā Rā . . . . Heru mes en Ut'at-Šu maāt'šeru

"Osisris, prince, duke, Rā . . . . Heru, born of Utchat-Shu, triumphant"

Height, 6 in.

35. Green glazed faience *ushabti* figure with illegible inscription. Height, 5½ in.

36. Bluish-green glazed faience *ushabti* figure made for ∥ Sem-'Auset, daughter of († Renp-nefer.

Height, 4½ in.

37. Green glazed faience *ushabti* figure made for "Psemībek (Psammethichus)-Seṭeb, child of Áru-ru"

Height, 5 in.

38. Upper part of green glazed faience *ushabti* figure made for ∥ Ta-Rešēt, daughter of Ta-Āmen . . . .

Height, 4 in.
39. Green glazed faience ushabti figure made for Pe-ta-Nit, inscribed with the 6th chapter of the Book of the Dead. Height, 4½ in.

40. Green glazed faience ushabti figure made for son of Sta-at, triumphant mes Sta-at maātērnu. Height, 4½ in.

41. Green glazed faience ushabti figure. Part of the inscription is effaced, and the other part is badly written and illegible. Height, 4½ in.

42. Green glazed faience ushabti figure made for a woman whose name is illegible. Presented by the Rev. C. Beult. Height, 3½ in.

43. Fragment of green glazed faience ushabti figure.

44. Green glazed faience ushabti figure uninscribed. Height, 2½ in.

45. Green glazed faience ushabti figure with illegible name. Height, 4½ in.

46. Painted red terra-cotta ushabti figure made for "the lady of the house," Ėntmet (?). Height, 6½ in.

47. Painted red terra-cotta ushabti figure made for a man whose name is illegible. Height, 5½ in.

48. Twelve uninscribed, rudely made terra-cotta and faience ushabti figures.

49. Black, red, and yellow painted wooden ushabti figure made for Un-nefer, a priest of Chensu, ab en Chensu Un-nefer. Height, 7½ in.

50. Painted wood ushabti figure made for Pai-net'em. Height, 7½ in.

51. Painted wood ushabti figure inscribed. Height, 7½ in.
52. Painted wood *ushabti* figure, the characters on which appear to be modern. Height, $8\frac{1}{2}$ in.

53. Painted wood *ushabti* figure uninscribed. Height, $4\frac{3}{4}$ in.

54. Four uninscribed wooden *ushabti* figures.

**MODELS OF OFFERINGS.**

55. Red terra-cotta conical model of a cake or offering, inscribed, in relief, with the name and titles of Meri; portions of the colour with which the larger end was painted still adhere to the characters. The text reads:

1. \[
\begin{array}{cccc}
\text{neter} & \text{hen} & \text{hes} & \text{en} \\
\text{Meri} & \text{Amen} & \text{Prophet} & \text{singer of}
\end{array}
\]

2. \[
\begin{array}{cccc}
\text{mer} & \text{neter} & \text{hen} & \text{nu} \\
\text{resu} & \text{meht} & \text{Meri} & \text{President of the prophets of the south and north}
\end{array}
\]

3. \[
\begin{array}{cccc}
\text{mer} & \text{ahet} & \text{en} & \text{Amen} \\
\text{mer} & \text{set} & \text{Superintendent of the farms of Amen, superintendent of the estates}
\end{array}
\]

4. \[
\begin{array}{cccc}
\text{net} & \text{em} & \text{suten} & \text{pa} \\
\text{annx} & \text{ut'a} & \text{senb} & \text{Meri} \text{Chancellor in the royal house, life, strength, health}
\end{array}
\]

5. \[
\begin{array}{cccc}
\text{mer} & \text{ah} & \text{en} & \text{Amen} \\
\text{Meri} & \text{Superintendent of the cattle of Amen, Meri}
\end{array}
\]

Thebes. Length, 9 in., width $3\frac{3}{4}$.
56. Red terra-cotta conical model of a cake with three lines of inscription, in relief, which read:

1. \[\text{ṣeḥi} \quad \text{xer}\]
   \(\text{The watchful adorer before}\)

2. \[\text{Ausar} \quad \text{suten} \quad \text{se} \quad \text{en} \quad \text{Kesh}\]
   \(\text{Osiris, the royal son of Kush (Ethiopia)}\)

3. \[\text{Meri-mes}\]
   \(\text{Meri-mes}^1\)

XVIIIth dynasty. Thebes. Length, 6\(\frac{3}{4}\) in.

57. Red terra-cotta conical model of a cake inscribed, in relief, with figure of the deceased adoring the disk of the sun in the solar bark, and three lines of illegible hieroglyphics.

Thebes. Length, 6\(\frac{3}{8}\) in.

SEPULCHRAL STELÆ.

58. Fragment of a limestone tablet of Anch-meri (?), with figures of Anubis, Nephthys (?) and Thoth, in low relief, seated by the side of an altar, on which are laid three lotus flowers. Thoth is called “lord of the Horus of Cher-āba.” The inscriptions over the altar, and Anubis and Nephthys, are mutilated. Beneath this scene is a line of inscription which reads:

\[\text{Ausar ṣḥ en Men-ḥep-Rē, em māt Ḡn-meri āri en}
   \text{Osiris, priest of Men-ḥep-Rē (Thothmes III.), . . . . . Anch-meri, son of . . . . . . .}\]

XVIIIth dynasty, B.C. 1600. 9\(\frac{3}{4}\) in. \(\times\) 7 in.

59. Limestone fragment inscribed with \[\text{ḥā mā Rē Tehutī-mes, “Thothmes, diademed like Rē,” the}
   \text{prenomen of Thothmes I., king of Egypt, about B.C. 1633.}\]

1 The cover of the coffin of this dignitary is in the British Museum (Egyptian Gallery, No. 1001). For an account of him see Brugsch, Egypt under the Pharaohs, Vol. I., p. 472, and Wiedemann, Ägyptische Geschichte, pp. 380, 394.
This fragment appears to have been cut out from one of the tombs at Thebes. XVIIIth dynasty. 21½ in. x 10 in.

60. Fragment of fine limestone from the wall of a temple or tomb, on which, in low relief, is a figure of the hawk of Horus, wearing the crowns of Upper and Lower Egypt, standing over the signs **kaneXt**, "mighty bull," which formed part of the "banner" name of the kings of the XVIIIth (?) dynasty.

Thebes or Abydos, XVIIIth (?) dynasty. 14 in. x 6½ in.

61. Fragment of fine limestone stele, inscribed with the figure of a king making an offering to a god; behind him stands the son "of his body," **en χat-f**, with libation vase. The cartouche which contained the name of the king is unfortunately mutilated. 18 in. x 12 in.

62. Rounded limestone tablet of Åmen-em-heb, inscribed with the following scenes:

1. Winged disk with uraei. Boat of Åmen-Rā, in which is a sepulchral chest, ornamented with buckles and **tētS**, containing the mummy of the deceased lying on a bier; in the front of the boat, on a standard **mḥ**, is a bearded lion, having horns and plumes on his head. The ends of the boat terminate in rams' heads, each of which wears a disk, crown, plumes and uraei. The inscription reads:

```
Åmen-Rā suten neter neb nest taui em ren-fuefer Usr-hāu, "Åmen-Rā, king of the gods, lord of the thrones of the two lands, in his beautiful name Usr-hāu."
```

2. Boat of Mut, wife of Åmen-Rā, in which is a shrine as in scene 1. Each end of the boat terminates in a head of Mut, wearing crowns of Upper and Lower Egypt. The inscription reads:

```

```

3. Boat of Chensu in Thebes, in which is a shrine as in scenes 1 and 2. Each end of the boat terminates in a hawk's head, wearing disk and uræus **♀**. The inscription reads:
63. Limestone stele, rough hewn at sides and back, inscribed with the figure of a woman called Sent. Holding a lotus in her left hand, she stands before a table, upon which are laid a haunch of meat, , fruits, cakes , , and flowers. Above the table is a line of inscription, which reads:

\[\text{per } \chi \varepsilon \text{ } \chi \alpha \text{ } \delta \text{ } \varepsilon \text{ } \text{apt } \text{en } \text{am } \chi \varepsilon \text{et} \]

Sepulchral meals, thousands of oxen and ducks for the watchful adorer

Sent  mest  Hāpi
Sent  daughter of  Hāpi.

9 in. × 8\(\frac{1}{2}\) in.

64. Limestone pyramidion, on the four sides of which are inscribed:—1. The deceased Åmsu-em-heb kneeling, both hands raised in adoration. The inscription reads: \[\text{Ånsr Åmsu-em-heb } \tau \alpha \text{ Rā } \text{Hr} \text{-} \text{huti } \text{em } \text{uben-}f, \text{ "Osiris, Åmsu-em-heb. Adoration to Rā Harmachis when he shines."} \]

2. Deceased kneeling as before, repetition of his name and \(x \text{ } \tau \alpha \text{ Rā, Adoration to Rā."} \)

3. Scene as on side No. 2. 4. Heaven, and the sun’s disk on the horizon , and the name of the deceased \[\text{on each side of which is} \]

Thebes, XXVIth dynasty. Length of side, 20in.; base, 13in.

(Presented by the Dean of Ely, 1827.)
65. Rectangular soft stone stele, made and inscribed for Rāi; the inscriptions on the top right hand corner are mutilated. On the upper half is a figure of Osiris, seated, holding and in his hands; on the back of his throne is the hawk of Horus, and behind stands “Isis, great lady, mistress of Amenta,” wearing plumes. Before Osiris is a table of offerings, and by its side stands the deceased making an offering of lotus flowers and incense to the god. The inscription above reads, “May Osiris, at the head of Amenta, prince of the underworld, lord of Teḥet, within Abydos, lord of every god, give a royal oblation.”¹

The mutilated inscription above the deceased Rāi states that he was “superintendent of the storehouse,” and “triumphant before the lord of Amenta.”

On the lower half of the stele is represented a table of offerings, to the left of which sit Ausār her ........ en neb pet Rāi, “Osiris Rāi, chief of the storehouse of the lord of heaven,” and nebt pa Tābā, “the lady of the house Tābā.” The deceased Rāi and Pepi hold the xerḥ sceptre in their hands. To the right of the table sit Ausār Pepi maāt-xeru neb āmxi, “Osiris Pepi, triumphant, lord of watchful adoration,” and gemā en neb nehets resu Tāi maāt-xeru, “Tai, the lady of the college of the lord of southern sycamore, triumphant”!

XXVIth dynasty.  3 ft. 6 in. × 2 ft. 2 in.

66. Upper part of a rounded sandstone stele on which are inscribed:—1. Winged disk, with uraē, having hanging
from the neck of each; under each wing is inscribed \( \text{Behutet neter āa, "Behutet, great god."} \)

2. The deceased, a woman, standing by the side of a table, and a libation vase on stand, adoring Rā-Harmachis, who wears \( \text{Heqat} \) and holds \( \| \) and \( \text{Ka} \) in his hands. The inscription reads:

\[ \text{Hnu-\text{Hutu neter āa neb pet neteru, "Harmachis, great god, lord of heaven and of the gods."} } \]

3. The deceased adoring the god Tmu, who wears the crowns of the north and south, and holds \( \| \) and \( \text{Ka} \) in his hands.

The inscription reads:

\[ \text{Tmu neb tāw Annu, "Atmu, lord of the two lands and Heliopolis."} \]

These scenes are divided from the inscription which occupied the lower part of the tablet by a line of \( \text{Kakeru} \) ornaments.

This tablet was made during the period immediately preceding the Ptolemies.

67. Upper part of a rounded, roughly made limestone stele on which are inscribed \( \| \) \( \text{Sen, } \) and two lines of inscription which entreat the god Osiris to give sepulchral meals to the deceased, \( \text{Bḥḥ} \). Under this, the deceased stands by the side of a table of offerings, in the presence of Osiris seated; on the table are cakes, fruits, and flowers. In the scene beneath are “the father of his mother,” and “the mother of his mother, the lady of the house,” each by the side of a table of offerings. The inscriptions read:
68. Limestone stele of Er-ārit-ru (?) inscribed with winged disk and pendent uraei, and a scene in which the deceased lady is represented standing with her son (?) by the side of a table of offerings, with both hands raised in adoration to Rā, hawk-headed, and wearing 𝕐. The inscription reads:

\[
\text{Rā} \quad \text{Heru-ḫuti} \quad \text{neb pet} \quad \text{Seb} \quad \text{erpā} \quad \text{neteru}
\]
\[
\text{Rā Harmachis, lord of heaven, Seb, prince of the gods,}
\]

\[
\text{(. ) ṭa-f ṣet neb nefer āb en ka en Aūsār may give he things all good, pure to the ka of Osiris,}
\]

\[
\text{Er-ārit-ru (?) maātḫeru se en Heru, maātḫeru.}
\]
\[
\text{Er-ārit-ru (?), triumphant, son of Heru, triumphant!}
\]

On the side is \[
\text{Rā neter āa neb pet,}
\]

"Rā, great god, lord of heaven."

Aḥmim. Ptolemaic period. 11½ in. × 7 in.

69. Rounded limestone stele, on the upper part of which are inscribed Isis \(\text{ISIS} \), Osiris, lord of eternity \(\text{OΣIRIS} \), and the deceased, who says, "\(\text{āaui en Aūsār sen-ta ren-f en ka en ... en en ārit niāi maātḫeru}, \) "Adores Osiris, whose name be adored! the ka of ... . . . . triumphant." Beneath are the figures of three women and one man, and above them are nine lines of inscription which read:

\[
\text{...}
\]
Mut-f 3es en Âusâr Âuset xāθ maâtxeru neb pa-f Tabâh maâtxeru set-f Tahamu maâtxeru se-f Pa-unen se-f Unnefer maâtxeru se-f Pa-Bes. 1. His mother was Auset-chā-θh, a singer of Osiris, triumphant! Tabâh was the lady of his house, triumphant! Tahamu was his daughter, triumphant! Pa-unen was his son, Un-nefer was his son, triumphant! Pa-Bes was his son, triumphant!

Âhmim, Ptolemaic period. 16 in. × 8½ in.

70. Rounded limestone stele of Pekkem, on the upper part of which is a scene in which the deceased is standing by the side of a table of offerings adoring Osiris, Isis, and Nephthys. Above is the winged disk with pendent uræi, and below are four lines of partly erased inscription which read:

1. Suten hetep ta Âusâr xent Amenta neter âa neb Abtu Seker Âusâr her ab Âpu
2. Ptah-Seker-Âusâr neter âa her âatet Ânpu neb en ta-serta Âuset urt
3. neter mut â-tâ-s perxeru 3eq âk âpt âxet neb nefer ab en ka en p kekem
4. set P-menâs mes neb pa Âuset-rešt.

"May Osiris, at the head of the underworld, the great god, lord of Abydos, and Seker-Osiris within Apu (Pana-
polis), and Ptah-Seker-Osiris, great god, resident of the

B. C.
tomb, and Anubis, lord of the Holy Land, and Isis, great lady, divine mother, give sepulchral meals of beer, beef, ducks, and all good and beautiful things to the genius of P-kekem, daughter of P-mensh, born of the lady of the house, Äuset-reshet."

Aḫmîm, Ptolemaic period, 16 in. x 12 in.

71. Upper part of a stone stele. Deceased, seated, holding a flower ♀, to his nose, and his son, standing by the side of a table of offerings, pouring out a libation ♂ before him. Above are the two ul'ats ח and Ω sen.

From Karnak. 6 1/2 in. x 4 3/4 in.

72. Sandstone fragment, from one of the Ptolemaic temples of Egypt, with figures in relief of the three spirits of the dawn.

73 Sandstone fragment, from one of the Ptolemaic temples of Egypt, with parts of two lines of inscription in relief.

74. Sandstone fragment, from one of the Græco-Roman temples of Egypt, with a serpent wearing crown and plumes in relief, and an inscription which reads:

se-s mer-s meru. 20 1/2 in. x 15 in.

75. Rounded sandstone stele, the front of which has been painted a bright red colour. On it are inscribed: 1. The goddess Isis, wearing disk and horns, and holding in her hand the sceptre ♀uat' before her is a table loaded with offerings. Above is inscribed [Isis] lady of . . . . . . . .

2. The deceased standing by the side of a table of offerings, making an offering. Behind him stand his wife and son holding ♀ nif in the right hand, and a palm branch in the left. The names of all three are much effaced, but that of
the man for whom the tablet was made appears to have been ⲁ ⲟ ⲥ ⲙ ⲙ, Apepi. The right hand bottom corner of the tablet is broken away. 12 in. x 9 in.

76. Limestone tablet of Thatha, in the form of a door, the upper part of which is in the form of a cornice of palm leaves, painted in green and red. The first two lines of inscription read:

\[ \text{suten hetep tā Æsār neter āa neb Ăḥtu tā - f} \]

"May give royal oblation Osiris, god great, lord of Abydos, may give he

\[ \text{perxeru āh āpt sennu neter senbra merhēt} \]

sepulchral meals of oxen, ducks, cakes, incense, wax,

\[ \text{hetep t'efaut χet nebt nefer āb en ka en} \]

offerings of Tchefau food, things all good, pure, to the genius of the

\[ \text{net suten . . . . ses Šādā maāt\text{\text{\text{\text{\text{\text{\text{\text{\text{'}}}}}}}}}} \]

chancellor . . . . . . royal . . . . Thatha, triumphant!"

Beneath are the following scenes:—1. Table of offerings ⲁ, on the left of which is seated the deceased; on the right is a young man standing with one arm raised, and by his side an older man seated at a table of offerings. Over the standing figure is inscribed \[ \text{suten hetep tā en ka en āri āt ābu . . . . sems mes} \]
en Ki, "Give a royal oblation to the genius of the guardian of the hall, . . . . the controller, born of Ki"; and over the seated 6—2
figure behind him (?) suten ṭā ḥetep en ka en ēri āt ābu xent-ḫadi-ḥetep maāxeru mes en Tenkth (?)

2. Two men seated at table of offerings, above which is inscribed:

3. Scene as before. The inscriptions read:

4. Scene as before. The inscriptions read:

5. Scene as before. The inscriptions read:

6. Scene as before. The inscriptions read:
7. Table of offerings. On the left is and on the right

Presented by the late Very Rev. G. Peacock, Dean of Ely, 1840.

Sepulchral Statues of Karema and Abui.

77. Seated figure of the scribe Karema, surnamed Ker-Uast, "the landlord of Thebes," holding a palette and reeds in his right hand, and a whip in his left; both hands are crossed over the breast. By his side is seated "his sister Abui, the lady of the house," sent-f nebt pa

Abui. Between the two figures is inscribed

On the two sides of the seat are upright figures of his four sons in relief, each holding a lotus flower in one of his hands. The inscriptions read:

se-f Neb-neteru, "his son Neb-neteru."

se-f Se-mut, "his son Se-mut."

se-f Qen-Amen, "his son Qen-Amen."

se-f Ma-hu, "his son Mahu."

In front of the seat are the unnamed figure of a boy painted in red, and that of a woman holding a lotus flower; she is called

On the back of this group is inscribed:

May give a royal oblation, Osiris, at the head of the underworld

Anpu
and Anubis
2. \[ \text{ám ut neb Ta-ser tā-sen} \]
in the sarcoapagus, lord of the Holy Land, may give they

\[ \text{pert xerut ta ḫeq āb apt men xet neter sentrā merḥet} \]
sepulchral meals, cakes, beer, oxen, ducks, bandages, incense, wax,

3. \[ \text{xet neb nefert ābt xet neb net'emet bener tātā} \]
things all beautiful, pure, things all sweet and pleasant, of the gifts of

\[ \text{pet qem} \]
heaven, of the products of

4. \[ \text{ta ānnet Ḫāpi em tephet-f} \]
earth, of the bringing of Ḫāpi out of storehouse his,

5. \[ \text{en ka en ān Ka-re-mā maāṭxeru} \]
to the ka of the scribe Karema, triumphant!

6. \[ \text{t'ēt - nef kēr - Uast maāṭxeru xēr neter āā} \]
called is he, "landlord of Thebes," triumphant before the god great.

Above the inscription are \[ \text{♀} \] and \[ \text{𓊧𓊭𓊭} \]; the hieroglyphics are inlaid in blue.

Thebes. XIXth dynasty. Height, 15\(\frac{3}{4}\) in.
Scarabs from Mummies and Rings, etc.

78. Green stone scarab, with setting of gold, inscribed on the base with the 30th chapter (B) of the Book of the Dead. The text reads:

\[\text{Transliteration.}\]

1. T'et-f âb-â en mut-â sep sen
2. ūāti-ā ̣xeperu-ā em âhā er-ā
3. \[em\] meteru em se-χesefu er-ā em
4. t'at'anut em āritu āk er-ā em
5. bah āri māxait entek ka-ā âmi χat-ā
6. χnemu se-ut'a āt-ā per-k er bu
7. nefer ūen en n âm em χen ren-n en
8. ēniti āriu ret em āhāu
9. nefer en n nefer setem âu âb ut'ā t'eṭṭtu em qem-
10. ūtu ār er-ā erma neter māk
11. tent-k un-ṭā
TRANSLATION.

1. Says he, "O heart mine of my mother! O heart mine of my mother!
2. O heart mine of my evolutions! Let there be no obstruction to me
3. in evidence, nor stoppage to me by
4. the divine chiefs; mayest thou not fall away from me
5. before the guardian of the Scale. Thou art my genius in my body.
6. The god Chnemu makes strong my limbs. Come thou to the place of
7. happiness to which we go. May not make to stink our name
8. the Shenit, who make men strong.
9. Pleasant to us, pleasant is the joyful hearing at the weighing of
10. words. May not be made against me false accusation in the presence of the
11. great god!
12. Verily, exceedingly mighty art thou when thou risest!"

Thebes. 2 3/8 in. long.

79. White glazed steatite oval inscribed Che-
   pe-rā-men, "Chepera the stablisher."
   Length, 1/2 in.

80. Yellowish bronze glazed steatite scarab inscribed with
    a beetle, the emblem of the god Cheperā.
    Length, 1/8 in.

81. Red hard-stone scarab inscribed Rā ṭet, "Rā, the
    stable one."
    Length, 1/8 in.

82. Brown glazed steatite scarab inscribed Rā-ḫefer,
    "Rā the creator."
    Length, 1/8 in.

83. Yellow paste scarab inscribed Rā-neb, "Rā the
    lord."
    Naucratis. Length, 1/2 in.

84. Light blue glazed steatite scarab inscribed with kneeling
    king, and Rā ānḫ nefer hes, "Rā the bestower
    of a happy life."
    Length, 3/4 in.

85. Brownish-green glazed scarab inscribed Rā men
tau neferu, "Rā establishing the two lands [by his]
beauties."
    Length, 3/4 in.
86. Steatite scarab inscribed \( \text{Rā-neferu-uh} \), “Rā the bestower of beauties.” Around this name, or motto, are a double set of \( \text{ānāχ te tānāχ} \), “life, stability, life.”

Length, \( 1\frac{3}{4} \) in.

87. Yellow glazed steatite scarab inscribed \( \text{Āmen-Rā} \).

Length, \( \frac{3}{8} \) in.

88. Green glazed faience oblong plaque. Obverse, figure of god holding \( \text{ānāχ} \) in his right hand; reverse, the name \( \text{Āmen-Rā}, \) “Āmen-Rā.”

Length, \( \frac{4}{4} \) in.

89. White glazed steatite scarab inscribed \( \text{Āmen-Rā} \).

Length, \( \frac{3}{4} \) in.

90. Green glazed faience human-headed scarab inscribed \( \text{Āmen-Rā} \).

Length, \( 1\frac{1}{2} \) in.

91. Brownish-gray glazed steatite scarab inscribed \( \text{Āmen-Rā (?)} \).

Length, \( \frac{2}{4} \) in.

92. Lapis-lazuli oval. Obverse \( \text{Āmen-Rā} \).

Reverse \( \text{Amun-Ra} \).

Length, \( \frac{1}{4} \) in.

93. Gray glazed steatite scarab inscribed \( \text{Āmen-Rā neter nefer neb tain}, \) “Āmen-Rā, beautiful god, lord of two worlds.”

Length, \( \frac{3}{4} \) in.

94. Green glazed faience scarab inscribed \( \text{Āmen-Rā neb maāt, Āmen-Rā, the lord of law.”} \)

Length, \( \frac{6}{8} \) in.

95. Brown glazed steatite scarab inscribed \( \text{Heru} \).

Length, \( \frac{1}{2} \) in.

96. Gray glazed steatite scarab inscribed with \( \text{Âmsu} \), and curved line ornament.

Length, \( \frac{7}{8} \) in.
97. Greenish-yellow glazed steatite scarab, inscribed with the names of the gods Ptah and Maat, Length, $\frac{9}{16}$ in.

98. Light blue glazed faience scarab, inscribed with Neith and two uræi Naucratis. Length, $\frac{7}{8}$ in.

99. Brown glazed steatite scarab inscribed Chensu em sa, “Chensu is protector.” Length, $\frac{1}{2}$ in.

100. Whitish glazed steatite scarab inscribed with two uræi, double Ankh, emblem of the god Cheperâ, and the name Nefer hetep. Length, $\frac{4}{16}$ in.

101. Yellow composition scarab inscribed with figure of the god Bes Naucratis. Length 1$\frac{1}{2}$ in.

102. Yellow glazed steatite scarab inscribed with a figure of the god Bes and two uræi. Length, $\frac{7}{8}$ in.

103. Dark brown glazed steatite scarab inscribed with figure of the god Bes, and a lion-headed god, wearing the feather on his head. Length, 1$\frac{1}{8}$ in.

SCARABS INSCRIBED WITH NAMES OF KINGS.

104. Black stone cylinder, pierced, inscribed with the name of Saḫu-Ṛā, the second king of the Vth dynasty, about B.C. 3533.

Saḫu-Ṛā. Ḥethert tua nefert nebt Nehet

“Saḫu-Ṛā. . . . . Hathor, beautiful, lady of the Sycamore.”

Length, $\frac{4}{8}$ in.
105. Gray glazed steatite scarab inscribed with cartouche containing \( \text{Rā-neb-xeru} \), the prenomen of Menthu-hetep V., king of Egypt, about B.C. 2500. Length, \( \frac{1}{2} \) in.

106. Light green glazed Egyptian faience scarab inscribed \( \text{ka-xeper-Rā} \), on each side of which are \( \text{wearing plumes and head-dress. The characters on the cartouche are probably meant to recall those forming the prenomen of Usertsen I,} \( \text{Rā-xeper-ka} \), the second king of the XIIth dynasty, B.C. 2433. Length, \( 1 \frac{1}{8} \) in.

107. White glazed steatite scarab inscribed \( \text{i.e. xeper-ka-Rā}, \) prenomen of Usertsen I. (?) Length, \( \frac{1}{9} \) in.

108. Steatite cylinder inscribed \( \text{Nub-kau-Rā}, \) the prenomen of Ámenemhāt II., third king of the XIIth dynasty, B.C. 2400. Length, \( \frac{3}{4} \) in.

109. Gray-green glazed steatite scarab inscribed with figure of an animal holding a sceptre, child with his finger in his mouth, and cartouche containing the prenomen of Ka-mes, \( \text{Uat-xeper-Rā}, \) king of Egypt about B.C. 1700. Length, \( \frac{1}{4} \) in.

110. Green glazed steatite scarab inscribed \( \text{Men-xeper-Rā hetep her maāt,} \) "Men-xeper-Rā resting upon Law." The cartouche contains the prenomen of Thothmes III., king of Egypt, B.C. 1600. Length, \( \frac{5}{8} \) in.

111. Cobalt-blue glazed steatite scarab inscribed \( \text{Suten Rā-xeper-men,} \) "king Rā-xeper-men" (Thothmes III.?). Length, \( \frac{1}{2} \) in.

112. Yellowish-gray steatite plaque. Obverse, title of Thothmes III., \( \text{änx Horu ka}, \) "living Horus,
bull [mighty],” and seated figures of Rā and Horus. Reverse, double prenomen of Thothmes III. 1 1/2 in. x 1 1/4 in.

II3. Gray glazed steatite scarab, inscribed with prenomen of Thothmes III., figure of the goddess Maāt, and o men t'ai u setep en Rā, “establisher of the two lands, chosen of Rā.” Length, 3/4 in.

II4. Brown glazed hard-stone scarab, inscribed with the prenomen of Thothmes III., [prenomen image] Rā-men-ḥepet. Above it are a lion, and uraeus, and on each side is an uraeus wearing a disk. The scarab is ram-headed, and on each wing is a winged uraeus. The hieroglyphics are lighter in colour than the groundwork of the base. Length, 1 5/8 in.

II5. Yellow glazed steatite scarab, inscribed with:
1. ḥepet, ḫeq, and ārat, i.e., the emblems of creation, rule, and divinity; 2. cartouche containing prenomen of Thothmes III., [prenomen image], on each side of which is a vulture; and 3. beetle, on each side of which is an uraeus. Length, 1 3/8 in.

II6. Gray glazed steatite scarab inscribed with cartouche containing the prenomen of Thothmes III., [prenomen image], and the title = neter neb taiu, “god, lord of the two countries,” and a bearded, man-headed sphinx, and an indistinct object. Length, 1 1/8 in.

118. Yellow glazed steatite scarab inscribed with the prenomen of Thothmes III., double maāt, and the name of the god Amen-Rā, “Amen-Rā.” Length, 5 in.

119. Brown glazed steatite scarab, inscribed with the figure of a king, crowned and holding the emblem of rule, in his left hand, the prenomen of Thothmes III., Ra-men-ḥeper, and the name of the god Amen-Rā. Length, 1/2 in.

120. Green glazed steatite scarab inscribed Ra-men-ḥeperā, the prenomen of Thothmes III. Length, 1 1/8 in.

121. Brown glazed steatite scarab inscribed with double prenomen of Thothmes III., and Ḫeper wā Ḫeper, “Cheperā, only one, creator.” Length, 1 1/8 in.

122. Green glazed steatite scarab inscribed with the prenomen of Thothmes III. on each side of which are two uraei. Length, 1/2 in.

123. Yellow glazed steatite scarab, inscribed with double prenomen of Thothmes III., and netjer nefer neb tāiu, “Beautiful god, lord of the two lands.” Length, 1 1/2 in.

124. Brown glazed steatite scarab inscribed with prenomen of Thothmes III., and Ḫetep Ḫer maāt, “resting upon law.” Length, 1 1/8 in.

125. Yellowish-green glazed square steatite plaque. Obverse, a tree, on each side of which are two apes. Reverse, Ra-men-ḥeper, enclosed in a square border.

1 1/8 × 1 in.
126. Light brown glazed steatite scarab inscribed with the prenomen of Thothmes III, \( \text{Ra-men-\( \kappa \)eper} \), scarab \( \kappa \)eper, and double \( \text{\( \kappa \)} \). Length, \( \frac{3}{4} \) in.

127. Brown glazed steatite scarab inscribed with a winged disk, cartouche containing the prenomen of Thothmes III, figure of the god Bes, and two prisoners. Length, \( 1\frac{1}{4} \) in.

128. Dark gray glazed steatite scaraboid with two winged disks and the prenomen of Thothmes III. On the upper side are spiral ornaments. Length, \( 1 \) in.

129. Green glazed steatite scarab inscribed with winged disk, cartouche containing the prenomen of Thothmes III, \( \text{\( \kappa \)} \), and beetle \( \text{\( \kappa \)eer} \), emblem of the god Chepera, on each side of which are an uræus \( \text{\( \kappa \)} \) and \( \text{\( \kappa \)} \) neb. Length, \( 1\frac{3}{4} \) in.

130. Gray glazed steatite scarab inscribed \( \text{Ra-men-\( \kappa \)eper} \), the prenomen of Thothmes III., enclosed in border of spiral ornament. Length, \( \frac{1}{4} \) in.

131. Brown glazed steatite scarab inscribed with the prenomen of Thothmes III, \( \text{Ra-men-\( \kappa \)eper} \), a sphinx \( \text{\( \kappa \)} \), and an indistinct sign. Length, \( \frac{2}{4} \) in.

132. Brown glazed steatite scarab inscribed \( \text{Ra-men-\( \kappa \)eper} \) and the emblem of Law, \( \text{\( \kappa \) ma\( \text{\( \kappa \)} \)tt} \). Length \( \frac{3}{4} \) in.

133. Dark gray steatite cowroid inscribed with the prenomen of Thothmes III. and floral ornaments. Length, \( 2\frac{1}{2} \) in.

134. Light yellow glazed scarab inscribed with the prenomen of Thothmes III., jackal (Anubis), and mouse (?). Length \( \frac{3}{4} \) in.

135. Green glazed steatite scarab inscribed with the prenomen of Thothmes III., and winged disks with uræi. Length, \( \frac{3}{4} \) in.
136. Greenish-gray steatite scarab inscribed with the prenomen of Thothmes III., on each side of which is an uræus, below is a winged beetle with asps. Length, 6 in.

137. Yellow glazed steatite scarab inscribed with the prenomen of Thothmes III. and vulture. Length, 1/2 in.


139. Blue glazed steatite plaque. Obverse, figure of the god Set and king; reverse, slightly rounded, inscribed Rā-taiu(?)(men-ḫep)er. Thothmes III(?). Length, 1/4 in.


143. Green glazed steatite scarab inscribed with cartouche containing the prenomen of Amenophis III., Neb-maat-Rā, on each side of which is an uræus wearing a disk. Length, 3/8 in.
144. Blue glazed steatite scarab inscribed with cartouche containing the prenomen of Amenophis III., \(\frac{\pi}{\nu}\) Neb-maat-Ra, and \(\frac{\aleph}{\text{neb suti}}, \text{“lord of plumes.”}\)
Length, \(\frac{3}{8}\) in.

145. Green glazed steatite scarab inscribed with cartouche containing the prenomen of Chut-en-aten or Amenophis IV., \(\frac{\pi}{\nu}\) Raa-neferu-xefer-uau-en-Raa, king of Egypt, about B.C. 1500.
Length, \(\frac{1}{2}\) in.

146. Yellow glazed steatite scarab (broken), on which is inscribed the figure of a king offering two vessels \(\circ\) \(\circ\) to a cynocephalus ape wearing disk and crescent; above is \(\frac{\pi}{\aleph}\) Usr-maat-Ra, perhaps part of the prenomen (?) of Rameses II., king of Egypt, B.C. 1333.
Length, \(\frac{3}{4}\) in.

147. Pink glazed steatite scarab inscribed \(\frac{\pi}{\nu}\) Raa-usr-Maat-setep en [\(\Lambda\)] men-Ra, perhaps the prenomen of Osorkon II., king of Egypt, B.C. 866.
Length, \(\frac{9}{16}\) in.

148. Gray glazed scarab inscribed with \(\frac{\pi}{\nu}\) Raa-het-xefer, perhaps a part of the prenomen of Oekeleth II., \(\frac{\pi}{\text{Het-xefer-Raa setep-en-Raa}},\) the sixth king of the XXIIInd dynasty, B.C. 833.
Length, \(\frac{3}{8}\) in.

149. Brownish yellow glazed steatite scarab inscribed \(\frac{\pi}{\text{Raa-men-aa-nefer}},\) double \(\frac{\pi}{\text{double uraeus}}\), and \(\frac{\aleph}{\text{}}\)
Length, \(\frac{3}{4}\) in.

150. Dark gray steatite scarab inscribed \(\frac{\aleph}{\text{Nefer em xet maat.}}\)
Length, \(\frac{1}{4}\) in.

151. Yellow glazed steatite scarab inscribed \(\frac{\pi}{\nu}\) Raa-neb-maat.
Length, \(\frac{1}{4}\) in.

\(^1\) We might read \(\nu\text{ut}^1\).
SCARABS—MISCELLANEOUS.

SCARABS INSCRIBED WITH THE NAMES OF PRIVATE PERSONS.

152. Gray glazed steatite scarab inscribed on base with \( \text{Ra-Sebek} (?) \text{ neb.} \) Found at Ephesus.

Length, \( \frac{7}{16} \) in.

153. Light green glazed scarab inscribed \( \text{suten rex}, \) "royal kinsman."

Length, \( \frac{9}{10} \) in.

154. Light gray glazed steatite scarab inscribed

Length, \( \frac{3}{6} \) in.

155. White glazed steatite scarab inscribed on base

Length, \( \frac{3}{8} \) in.

156. Light gray glazed steatite scarab inscribed

Length, \( \frac{7}{16} \) in.

157. White glazed steatite scarab inscribed \( \text{net mer pa ser (?)} \ \text{Aka, "Aka, the chancellor, president of the temple. . . ."} \)

B. C.

Length, \( \frac{7}{8} \) in.
158. Brown glazed steatite scarab inscribed

[Diagram]

Length, $\frac{1}{4}$ in.

159. Composition scarab inscribed

[Diagram]

Length, $\frac{3}{8}$ in.

160. Yellow glazed steatite scarab inscribed

[Diagram]

Length, $\frac{3}{8}$ in.

161. Yellow paste scarab inscribed $\square \textbf{P} \text{sa} \text{n}\text{t} \text{b} \text{ek}$, "Psammetichus." Naucratis. Length, $\frac{1}{2}$ in.

162. Yellow glazed steatite scarab inscribed $\text{n} \text{hes} \text{A} \text{m} \text{n}\text{(?)} \text{uat} \text{p} \text{uat}', "favoured one of Amen...." Length, $\frac{1}{4}$ in.

163. Gray glazed steatite scarab inscribed $\text{ab} \text{A} \text{m} \text{n}\text{R} \text{a}\text{, "a priest of A} \text{m} \text{n}\text{R} \text{a.}" Length, $\frac{1}{2}$ in.

164. Light blue glazed steatite scarab inscribed $(\text{sc}) \text{ab} \text{A} \text{m} \text{n}\text{R} \text{a}\text{, "priest of A} \text{m} \text{n}\text{R} \text{a.}" Length, $\frac{1}{2}$ in.

165. Steatite scarab inscribed $\text{n} \text{hes} \text{A} \text{m} \text{n}, "the favoured one of Amen." Naucratis. Length, $\frac{7}{10}$ in.

166. Yellowish-green glazed paste scarab inscribed $se \text{R} \text{a}, "child of R} \text{a.}" Naucratis. Length, $\frac{7}{10}$ in.
167. Gray glazed steatite scarab inscribed \( \text{hes} \ldots \) flower(?), and a figure of some animal. Length, \( \frac{1}{4} \) in.

168. Light yellow glazed steatite scarab inscribed with cynocephalus ape of Thoth \( \text{hes} \text{H} \text{es} \text{H} \text{es} \), "favoured one of Horus," and sphinx \( \text{hes} \text{maat}, "favoured one of Maat." Length, \( \frac{3}{16} \) in.

169. Dark yellow steatite scarab inscribed with couchant animal wearing double plumes \( \text{hes} \text{maat}, "favoured one of Maat." Length, \( \frac{1}{2} \) in.

170. Yellow paste scarab inscribed on base \( \text{hes} \text{Aah}, "the favoured one of the Moon-god." Naukratis. Length, \( \frac{1}{2} \) in.

171. Light green glazed steatite scarab inscribed \( \text{neter neb hes}, "favoured of the great god." Fine workmanship. Length, \( \frac{3}{16} \) in.

172. Brown glazed steatite scarab inscribed with and four wings (?). Length, \( \frac{3}{8} \) in.

173. Yellow stone plaque or bead, square, and pierced, inscribed \( \text{Rä-bener(?)-Auset.} \) Length, \( \frac{1}{8} \) in.

Scarabs, etc., inscribed with devices, emblems, mottoes, etc.

174. Brown glazed flat steatite bead. Obverse \( \text{reverse} \text{Aes} \text{Aes} \text{Aes} \) Length, \( \frac{1}{2} \) in.

175. Green glazed steatite scarab inscribed on base Length, \( \frac{3}{8} \) in. 7—2
176. Light blue glazed faience oval inscribed

Length, $\frac{9}{16}$ in.

177. Light gray glazed scarab inscribed on base

Length, $\frac{9}{16}$ in.

178. Dark brown glazed steatite scarab inscribed

Length, $\frac{3}{8}$ in.

179. Light yellow glazed steatite scarab inscribed

Length, $\frac{8}{12}$ in.

180. Brown glazed steatite scarab inscribed $\text{ba} \ldots \text{tā āny.}$

Length, $\frac{5}{8}$ in.

181. Brown glazed steatite scarab inscribed $\text{ba} \ldots \text{tā āny.}$

Length, $\frac{5}{8}$ in.

182. Blue composition plaque on which is inscribed

Length, $\frac{3}{4}$ in. $\times \frac{5}{8}$ in.

183. Lapis-lazuli scarab inscribed $\text{ma} \array{1}{7} \text{am} \array{1}{7}.$

Length, $\frac{1}{8}$ in.

184. Brown steatite scarab inscribed

Length, $\frac{7}{16}$ in.

185. Green glazed steatite scarab inscribed on base $\text{n(?) n(?) ka.}$

Length, $\frac{11}{16}$ in.

186. Yellow paste scarab inscribed on base $\text{Naukratis.}$

Length, $\frac{9}{16}$ in.

187. Green glazed steatite scarab inscribed $\ldots \ldots \text{menyhet.}$

Length, $\frac{1}{4}$ in.

188. Stone scarab (broken) inscribed

Length, $\frac{9}{16}$ in.
189. Yellow glazed steatite scarab inscribed

_Hui neb (?)_ ........

Length, _\frac{3}{8}_ in.

190. Yellow glazed scarab inscribed with winged disk, male figure adoring the god Amen, ram-headed, and wearing _\text{û}_, the crown of Upper and Lower Egypt, _i.e._, of the North and South; above is the sign _\text{men}_.

Length, _\frac{3}{8}_ in.

191. Dark yellow glazed scarab inscribed with _\text{i, ë, änyø}, on each side of which is an uraeus _\text{û}, 2, double _\text{ut'at}_.

Length, _\frac{5}{8}_ in.

192. Purple glazed steatite scarab, inscribed with figures of a deity wearing _\text{û}, Amen _\text{û}, Rā _\text{û}, and _\text{per heb mā Mentu}, “lord of festivals like Mentu” (Rā).

Length, _\frac{3}{8}_ in.

193. Brownish-yellow glazed steatite scarab inscribed with winged beetle, wearing double plumes and two vultures.

Length, _1\frac{1}{4}_ in.

194. Light yellow glazed steatite scarab inscribed the beetle representing the god Cheperā, and the two uraei Isis and Nephthys.

Length, _\frac{11}{16}_ in.

195. Yellow glazed steatite scarab inscribed with _\text{ka net nefr}, surrounded by a spiral ornament.

Length, _\frac{9}{10}_ in.

196. Gray glazed steatite scarab inscribed with _\text{û} and _\text{ø}, the emblems of royalty and dominion; on the upper part are a fish and an ornament composed of triangles and dots.

Length, _\frac{9}{16}_ in.
197. Green glazed steatite scarab inscribed

Length, $\frac{1}{4}$ in.

198. Light yellow glazed cowroid inscribed on base with emblems of royalty,

Length, $\frac{3}{8}$ in.

199. Brown glazed steatite scarab inscribed with plants, double $\Gamma$, "life," and a beetle, emblem of Cheperâ

Length, $1\frac{3}{8}$ in.

200. Gray glazed steatite scarab inscribed on base

These signs represent "power," "good luck," and "giver of life," or "may he give life."

Length, $\frac{3}{4}$ in.

201. Glazed steatite scarab inscribed

Length, $\frac{3}{4}$ in.

202. Steatite scarab, inscribed with $\Omega$ and ornament composed of $\bullet\bullet\bullet\bullet$ repeated.

Length, $1\frac{3}{8}$ in.

1 The broken space represents characters which I cannot read.
203. Green glazed steatite scarab inscribed on base
\[\text{neter neb tain, "god, lord of the two countries."} \]
Length, 1\(\frac{1}{8}\) in.

204. Yellow glazed steatite oval. Obverse, the goddess
\[\text{Tu-urt} \quad \text{and} \quad \text{nefer. Reverse,} \quad \text{Amen nebt(?)} \]
\[\text{sänx-k en nif ánāx.} \]
Length, 6 in.

205. Glazed yellow faience scarab inscribed on base
\[\text{tā Rā neb (?), "a gift of Rā, the lord" !} \]
Length, 1\(\frac{1}{8}\) in.

206. Brown glazed steatite scarab, inscribed
\[\text{trenpit hék Rā Heru, "[May give] Rā and Horus millions of years of life."} \]
Length, 1\(\frac{1}{8}\) in.

207. Dark blue paste scarab inscribed \[\text{maāt-en-āb,} \]
“heart of law.”
Length, 1\(\frac{1}{8}\) in.

208. Brown glazed steatite scarab inscribed \[\text{uræus wearing disk} \quad \text{and} \quad \text{Men-nut (?), "the stablisher of the town" (?)}, \]
enclosed \[\text{in a rope border.} \]
Length, 6 in.

209. Gray steatite scarab inscribed with \[\text{ul'at} \quad \text{Length, 3 in.} \]

210. Gray glazed steatite scarab inscribed with double
\[\text{ul'at, and diamond ornament.} \quad \text{Length, 6 in.} \]

211. Green glazed steatite square plano-convex plaque inscribed with \[\text{maāt}, \text{double "Law," } \text{nefer, "beautiful,"} \]
and \[\text{nefer, "good (luck)."} \quad \text{Length, 1\(\frac{1}{2}\) in.} \]
213. Light yellow glazed steatite scarab inscribed \( \text{suten änx nefer, "royal, fair life."} \) Length, \( \frac{3}{4} \) in.

214. Light green glazed scarab inscribed \( \text{Length, } \frac{7}{8} \text{ in.} \)

215. Gray steatite plaque, on which is inscribed \( \text{an obelisk, uræus and lotus flower; on the other side is a fish.} \) Length, \( \frac{3}{4} \) in.

216. Green glazed faience plaque, rounded at one end. On one side is inscribed a sphinx \( \text{an} \) and \( \text{neb ū men;} \) on the other is a fish. Length, \( \frac{11}{16} \) in.

217. Gray glazed steatite plaque in the shape of a tablet \( \text{a tablet} \). On one side is a cynocephalus ape \( \text{a} \), on the other winged disk \( \text{disk} \), Rā \( \text{Rā} \), Amen \( \text{Amen} \), hare \( \text{hare} \), and two illegible signs.

218. Brownish-gray steatite scarab inscribed with ornament composed of lotus buds, double \( \text{double nefer} \), beetle \( \text{beetle} \), and two uræi \( \text{uræi} \). Length, \( \frac{3}{8} \) in.

219. Light yellow glazed steatite scarab inscribed with \( \text{ka}, \) on each side of which is a hawk \( \text{hawk} \); disk of the sun \( \text{sun} \), on each side of which is an \( \text{ut’at} \); beetle \( \text{beetle} \), emblem of the god Cheperá, on each side of which is \( \text{kat} \); below is \( \text{(?)} \). Length, \( \frac{3}{8} \) in.

220. Light gray glazed steatite scarab inscribed with ape, holding \( \text{nefer} \) in his two forepaws, and wearing on his head \( \text{maāt}, \) and an unknown sign. Length, \( \frac{11}{16} \) in.

221. Brown glazed steatite cowroid, inscribed with the hieroglyphic signs for "stability," \( \text{let}, \) "life," \( \text{änx}, \) "gold," \( \text{nub}, \) and "royalty," \( \text{suten}. \) Found at Ephesus. Length, \( \frac{3}{4} \) in.
222. Gray glazed steatite scarab inscribed with the figure of a king seated upon a throne, holding in his right hand $\text{āny}^\text{i}$, and in his left a libation vase $\|	ext{i}$; before him is the sceptre $\|$. Length, $\frac{1}{10}$ in.

223. Greenish-brown glazed steatite scarab inscribed with the $\text{uat}^\text{i}$ sceptre, $\|$. On one side is a figure wearing $\|$, on the other is a figure $\|$. Length, $1\frac{3}{10}$ in.

224. Yellow glazed steatite plaque, square, and pierced. Obverse $\text{ḥḥ}^\text{i} \text{men neb neb}$. Reverse partly effaced. $1\frac{3}{10}$ in. $\times 1\frac{3}{8}$ in.

225. Light blue glazed steatite scarab inscribed $\|$. Length, $1\frac{3}{8}$ in.

226. Green glazed steatite cowroid inscribed with sign for “goddess” or “lord” $\|$. Tell el-Amarna. Length, $\frac{3}{8}$ in.

227. White glazed steatite scarab inscribed $\|$. $\text{ḥepr-ša-neferu}$. Border, a triple line. Length, $\frac{3}{8}$ in.

228. Whitish-yellow steatite scarab inscribed with figure of $\text{Ra}^\text{(?)}$ wearing disk, and $\|$. Length, $\frac{3}{4}$ in.

229. Yellow glazed steatite scarab inscribed with figure of Horus $\|$, sphinx $\|\|$, and winged uræus. Length, $\frac{3}{4}$ in.

230. Yellow glazed steatite scarab inscribed with figure of a man on horseback holding the whip $\|\|\|\|\|$ and crook $\|$. In the background is the figure of a young man. Length, $\frac{3}{4}$ in.

231. Blue composition scarab inscribed on base $\|$. $\text{Ra neb}$. Length, $\frac{1}{4}$ in.
232. Green glazed steatite scarab inscribed with \( \text{ut'at, } \text{xeper, and double } \text{änx} \). Length, \( \frac{3}{8} \) in.

233. Yellow glazed steatite scarab inscribed, in outline, with the figure of a man wearing a tunic, \( \text{nefer, } \text{"good luck," and } \text{usr, } \text{"power."} \) Length, \( 1\frac{1}{16} \) in.

234. Grayish-brown steatite scarab inscribed with two uræi and kneeling figure holding a palm branch, emblem of long life, in each hand. Length, \( \frac{3}{4} \) in.

235. Green glazed steatite scarab inscribed on base with hieroglyphic characters for “beautiful,” \( \text{nefer, } \text{"divinity" } \text{ārat, and } \text{"lordship," } \text{neb.} \) Length, \( \frac{3}{8} \) in.

236. Greenish-gray steatite scarab inscribed with gryphon, \( \text{änx, } \text{"life," } \text{Ra, } \text{"Ra," and } \text{nefer, } \text{"good luck."} \) Length, \( \frac{3}{8} \) in.

237. Yellow glazed steatite scarab inscribed and double spiral ornament. Length, \( \frac{3}{8} \) in.

238. Green glazed steatite scarab inscribed with figure of Horus, \( \text{Heru, } \text{crowns of Upper and Lower Egypt, } \text{sekhet, and } \text{ut'at} \). Length, \( \frac{3}{4} \) in.

239. Yellow glazed steatite scarab inscribed with \( \text{ut'at, papyrus sceptre, } \text{uat', and crown, } \text{written twice.} \) Length, \( \frac{7}{16} \) in.

240. Gray glazed steatite scarab inscribed on base with two crocodiles and \( \text{neferu.} \) Length, \( 1\frac{1}{8} \) in.

241. Dark green stone square plaque, with sphinx and \( \text{änx hes.} \) Length, \( \frac{3}{4} \) in.
242. Light brown glazed steatite scarab inscribed with sign for “beauty,” \( \hat{\text{n}} \) nefer, on each side of which are \( \text{\footnotesize \( \hat{\text{h}} \)} \) hā, two \( \text{\footnotesize \( \hat{\text{u}} \)} \) ut'ats \( \text{\footnotesize \( \hat{\text{r}} \)} \), sign for life, \( \text{\footnotesize \( \hat{\text{a}} \)} \) ānkh, and two crowns \( \text{\footnotesize \( \hat{\text{u}} \)} \), \( \text{\footnotesize \( \hat{\text{s}} \)} \). Length, \( \frac{3}{8} \) in.

243. White glazed steatite scarab inscribed with obelisk \( \text{\footnotesize \( \hat{\text{h}} \)} \), uræus \( \text{\footnotesize \( \hat{\text{a}} \)} \), and lotus flower \( \text{\footnotesize \( \hat{\text{n}} \)} \). Length, \( \frac{3}{8} \) in.

244. Light yellow glazed steatite scarab inscribed with hawk \( \text{\footnotesize \( \hat{\text{h}} \)} \), winged uræus, ape, human figure in adoration, hawk wearing crown \( \text{\footnotesize \( \hat{\text{h}} \)} \), winged uræus, and winged figure. Length, \( \frac{4}{10} \) in.

245. Green glazed Egyptian porcelain scarab inscribed on base \( \text{\footnotesize \( \hat{\text{h}} \)} \) nefer, and cynocephalus ape. Length, \( \frac{7}{10} \) in.

246. Yellow glazed steatite bead, in the shape of three scarabs, on which are inscribed two \( \text{\footnotesize \( \hat{\text{u}} \)} \) ut'ats \( \text{\footnotesize \( \hat{\text{r}} \)} \), the emblem of “stability,” \( \text{\footnotesize \( \hat{\text{t}} \)} \) tet, and double \( \text{\footnotesize \( \hat{\text{b}} \)} \) neb. Length, \( \frac{9}{10} \) in.

247. Yellow glazed steatite scarab inscribed with cynocephalus ape wearing disk and crescent, and uræus. In front is an obelisk \( \text{\footnotesize \( \hat{\text{h}} \)} \). Length, \( \frac{8}{9} \) in.

248. Yellow glazed steatite scarab (broken) inscribed with figure of an animal and \( \text{\footnotesize \( \hat{\text{x}} \)} \) xen (? \) hetep. Length, \( \frac{9}{10} \) in.

249. Green glazed steatite scarab inscribed \( \text{\footnotesize \( \hat{\text{t}} \)} \) \( \text{\footnotesize \( \hat{\text{a}} \)} \) nefer xen. Length, \( \frac{3}{5} \) in.

250. Yellowish-green glazed faience scarab with figure of jackal having his head turned behind him, \( \text{\footnotesize \( \hat{\text{h}} \)} \), \( \text{\footnotesize \( \hat{\text{e}} \)} \), \( \text{\footnotesize \( \hat{\text{e}} \)} \), and \( \text{\footnotesize \( \hat{\text{f}} \)} \). Length, \( \frac{3}{5} \) in.

251. Green glazed faience scaraboid (broken) inscribed \( \text{\footnotesize \( \hat{\text{f}} \)} \). Length, \( \frac{1}{10} \) in.
252. White glazed steatite scarab inscribed with \( \text{𓆋} \), and seated figure having \( \text{𓆊} \) on its head.
   Naucratis. Length, \( \frac{1}{2} \) in.

253. Dark stone plaque; obverse, figure of a man fighting \( \text{𓊝} \); reverse, man seated, before him flowers.
   Length, \( \frac{1}{2} \frac{3}{8} \) in.

254. Light yellow glazed steatite scarab inscribed with the figure of a man adoring Rā \( \text{𓊤} \).
   Length, \( \frac{5}{16} \) in.

255. White glazed steatite scarab inscribed \( \text{𓊝} \text{𓊤} \text{𓊦} \text{𓊤} \)
   nefer en nefer neb.
   Length, \( \frac{5}{8} \) in.

256. White stone scarab inscribed with a growing plant \( \text{𓊝} \).
   Length, \( \frac{7}{8} \) in.

257. Gray glazed steatite scarab inscribed with the figure of a man holding a flower to his nose, and four rudely made hieroglyphic characters, two of which are \( \text{𓊝} \) and \( \text{𓊝} \).
   Length, \( \frac{3}{8} \) in.

258. Light yellow glazed steatite animal inscribed with \( \text{𓊝} \text{𓊝} \) \( \text{𓊝} \text{𓊝} \), and an animal.
   Length, \( \frac{5}{8} \) in.

259. Light yellow glazed steatite scarab inscribed with sphinx, palm branch, and \( \text{𓊝} \text{𓊝} \) \( \text{𓊝} \) life.
   Length, \( \frac{1}{2} \) in.

260. Green glazed Egyptian porcelain scarab inscribed \( \text{𓊝} \text{𓊝} \) "life."
   Length, \( \frac{1}{2} \frac{3}{8} \) in.

261. Gray glazed steatite scarab inscribed with annular ornaments, two uræi, and \( \text{𓊝} \text{𓊝} \).
   Length, \( \frac{1}{2} \frac{1}{6} \) in.

262. Gray glazed steatite scarab inscribed on base with cynocephalus ape, wearing disk and \( \text{𓊝} \text{𓊝} \) "life."
   Length, \( \frac{1}{2} \) in.

263. White glazed steatite scarab inscribed with hippopotamus \( \text{𓊝} \text{𓊝} \) and uræus \( \text{𓊝} \).
   Length, \( \frac{3}{4} \) in.
264. Yellow glazed steatite scarab with hawk-headed lion, uræus 𓊬, and crocodile 𓊷. Length, $\frac{13}{16}$ in.

265. Yellow glazed steatite scarab inscribed with uræus 𓊬 and gryphon. Length, $\frac{3}{4}$ in.

266. Light yellow glazed steatite scarab inscribed 𓊬 uah nefer, and a line ornament. Length, $\frac{3}{4}$ in.

267. Yellow glazed scarab inscribed . . . . . . . . . en Amen. Length, $\frac{1}{2}$ in.

268. Square lapis-lazuli plaque inscribed with the figure of a man having both arms raised, and a cartouche in which are inscribed illegible hieroglyphics; above it is 𓊬. Length, $\frac{13}{16}$ in.

269. Lapis-lazuli oval. Obverse, two upright figures. Reverse, 𓊬. Length, $\frac{3}{4}$ in.

270. Light yellow steatite scarab inscribed with a crocodile and ram 𓊷. Length, $\frac{3}{4}$ in.

271. Bluish-gray stone oval, inscribed with vulture 𓊬. Length, $\frac{1}{2}$ in.

272. Yellow glazed steatite scarab inscribed with vulture and 𓊬 men. Length, $\frac{6}{8}$ in.

273. Light yellow glazed steatite scarab inscribed with a lion 𓊬. Length, $\frac{9}{16}$ in.

274. Brown glazed steatite scarab inscribed 𓊬. Length, $\frac{3}{4}$ in.

275. Yellow glazed steatite scarab inscribed with a growing plant 𓊬. Length, $\frac{3}{8}$ in.

276. Light yellow glazed scarab inscribed with the figure of a man adoring a serpent. Length, $\frac{11}{16}$ in.

277. Green glazed steatite scarab inscribed with a mounted horseman riding over a prostrate foe. Length, $1\frac{1}{4}$ in.
278. Green glazed faience scarab inscribed with figure of a king seated on a throne. Length, 1\(\frac{1}{4}\) in.

279. Light gray glazed steatite scarab inscribed with a crocodile(?)-headed god holding a flower and two uraei. Length, 1\(\frac{3}{8}\) in.

280. Gray glazed steatite scarab inscribed with crocodile and a king holding a flower. Length, 1 in.

281. Dark brown glazed steatite scarab inscribed with the figure of a man riding upon a lion, and a boy riding a donkey. Length, 1\(\frac{3}{8}\) in.

282. Green glazed steatite scarab inscribed with ornament formed of lines and lotus buds. Length, 1\(\frac{9}{16}\) in.

283. Brownish-yellow glazed steatite scarab inscribed with line ornament. Length, 1\(\frac{3}{8}\) in.

284. Green glazed porcelain scarab inscribed with a bird (eagle?). Length, 1\(\frac{3}{8}\) in.

285. Brown glazed steatite scarab inscribed with design composed of leaves and spirals. Length, 1\(\frac{1}{4}\) in.

286. Green glazed porcelain cowroid inscribed with a design formed of lotus buds. Length, 5 in.

287. Light brown glazed steatite scarab inscribed with a design formed of lotus buds. Length, 1\(\frac{7}{8}\) in.

288. Yellow glazed steatite scarab inscribed with a line ornament. Length, 3\(\frac{1}{2}\) in.

289. White glazed steatite scarab inscribed with spiral ornaments. Length, 1\(\frac{1}{4}\) in.

290. White paste scarab inscribed with winged, bearded lion, standing. Naucratis. Length, 1\(\frac{3}{8}\) in.

291. White glazed steatite scarab inscribed with two uraei. Length, 1\(\frac{7}{16}\) in.

292. Yellow glazed steatite scarab inscribed with two uraei and a hawk (?). Length, 1\(\frac{9}{16}\) in.
293. Blue glazed faience scarab inscribed with line ornaments. Length, \( \frac{9}{10} \) in.

294. Yellow paste scarab inscribed with illegible sign and figure of a bird (?). Naucratis. Length, \( \frac{3}{10} \) in.

295. Yellowish-brown glazed steatite scarab inscribed with annular ornaments. Length, \( \frac{1}{10} \) in.

296. Sard scarab, uninscribed. Length, 1 in.

297. Green glass scarab, uninscribed. Roman period. Length, \( \frac{1}{10} \) in.

298. Grayish-green stone scaraboid, uninscribed. Length, \( \frac{7}{10} \) in.

299. Blue glazed faience scarab, uninscribed. Length, \( \frac{3}{8} \) in.

300. Green glazed faience scarab, uninscribed. Length, \( \frac{5}{8} \) in.

301. Cobalt-blue faience scarab, uninscribed. Length, \( \frac{1}{4} \) in.

302. Dark gray stone scarab, uninscribed, from the breast of a mummy. Length, 1\( \frac{3}{4} \) in.

303. Green basalt scarab, uninscribed, from the breast of a mummy. Thebes. Length, 1\( \frac{3}{4} \) in.

304. Brown and green glazed steatite scarab inscribed \( \overline{\text{O}} \text{�} \). From the hand of the mummy of a female. Length, \( \frac{5}{8} \) in.

305. Black obsidian scarab, uninscribed, from the beadwork of a mummy. Aḥmīm (?). Length, \( \frac{3}{4} \) in.

306. Blue glazed faience scarab with outspread wings; from the beadwork covering of a mummy of a late period. The wings are not a pair. Thebes. Width, 5\( \frac{1}{4} \) in.

307. Blue glazed faience scarab, with outspread wings; from the beadwork covering of a mummy of a late period. The wings are not a pair. Width, 4\( \frac{3}{4} \) in.
Miscellaneous Objects in Faïence, Alabaster, Wood, etc.

308. Painted wooden figure of a hawk \(\text{hawk}\) wearing a gilded disk; from the cover of the square cavity in the base of a Ptah-Seker-Áussár figure, in which the mummified heart of a human being was placed. *Ahmim.* Length, 5 in.

309. Painted wooden human-headed bird \(\text{bird}\), from a corner of the cover of the square cavity in base of a Ptah-Seker-Áussár figure, in which the mummified heart of a human being was placed. *Ahmim.* Height, 2\(\frac{1}{8}\) in.

310. Bronze axe-head \(\text{axe-head}\) with rounded cutting edge. *Thebes.* Length, 4\(\frac{5}{8}\) in.; width at cutting edge, 3\(\frac{1}{4}\) in.; width at end where fastened to blade, 4 in.

311. Pair of ivory hands and arms, ornamented with bracelets and lines, and pierced at one end. *Thebes.* Length, 7\(\frac{3}{4}\) in.

312. Red terra-cotta bowl filled with dried aromatic herbs, from a tomb at *Ahmim.* *Diameter, 4\(\frac{1}{2}\) in.

313. Fine white marble jar \(\text{jar}\) for holding stibium. 2\(\frac{3}{8}\) in. high.

314. Fine alabaster sepulchral jar with square edge. *Thebes.* 9\(\frac{1}{2}\) in. \(\times\) 4\(\frac{5}{8}\) in.

315. Fine alabaster jar with rounded edge. *Thebes.* 7\(\frac{1}{8}\) in. \(\times\) 4\(\frac{3}{8}\) in.

316. Fine alabaster unguent vase with flat projecting rim. *Thebes.* 8\(\frac{1}{2}\) in.

317. Fine alabaster vase with handle \(\text{vase}\). *Thebes.* 6\(\frac{1}{2}\) in. high.

318. Fine alabaster vase with cover. *Thebes.* 4\(\frac{1}{4}\) in.

319. Fine alabaster bowl \(\text{bowl}\). *Thebes.* 7\(\frac{3}{4}\) in. diameter.
320. Round alabaster table, placed in the tomb to hold vessels of alabaster filled with unguents, preserves of fruit, etc. Thebes. 13 in. diameter.

All the above alabaster objects were made from the limestone mountains opposite Thebes.

321. Green and black porphyry kohl pot; the stick is wanting. Memphis. 2½ in. high.

322. Dark porphyry vase and cover. Thebes. 4 in. high.

323. Black diorite bowl . Thebes. 9½ in. diameter.

324. Black basalt slab and muller for grinding paint. Thebes. 6½ in. × 3½ in.

325. Painted and glazed red terra-cotta jar, with flat projecting rim inscribed \( \text{Ausār heq nefer maāt-xernu, "Osiris, Ḫeq-nefer, triumphant"!} \)

Thebes, 22nd dynasty, about B.C. 1200. Height, 5½ in.

326. Flat, rounded, calcareous stone box, the cover of which is painted blue and yellow. The two parts of the box have square, pierced projections, and were fastened together by wooden pegs driven through them; the cover is inscribed \( \text{Ausār Ḫeq-nefer maāt-xernu, "Osiris, Ḫeq-nefer, triumphant"!} \)

Thebes, 22nd dynasty, about B.C. 1200. Diameter, 3½ in.

327. Bronze vessel with handle, four feet, and flat projecting rim.

Aḥmim, Arabic period. Depth, 2½ in.; diameter, 5 in.

328. Oval bronze mirror, gilded on one side. It was originally fixed in a wooden handle, which fell to pieces on exposure to the air. From a tomb of the 26th dynasty, about B.C. 550.

Thebes. Greatest diameter, 7½ in.; least diameter, 7 in.

329. Bronze figure of the god Harpocrates (\( \text{Hēru p xrat, i.e., "Horus the child"} \)) wearing disk, plumes of B.C.
uræus \[\text{\textcopyright}\], and curl on the right side of his head. The eyes are inlaid with gold. The base is inscribed:

\[
\text{Harpocrates, mighty one first of Amen, giver of life, Chonsu-}
\]

That is to say, it was dedicated to Harpocrates by Chonsu-Petā-res, grand-son of Nesi-Horus. This figure is a piece of very fine Egyptian bronze work, and is a good example of the best productions of this class during the XIXth or XXth dynasty.

Thebes. Height, 6½ in.

330. Bronze figure of Isis suckling Horus. She wears horns, disk, and uræus on her head.

Ptolemaic period, about B.C. 200.

Presented by J. W. Clark, M.A.

331. Four pieces of blue and yellow glazed faience bead work. The beads were found in the coffins of the Middle Empire, and have been re-strung on modern thread by modern Egyptian women.

Thebes.

332. Strings of blue, white, and red glazed faience beadwork re-strung on modern thread. The small, rudely made, uninscribed ushabtiu figures tied to them are of a much later period.

Thebes.

333. String of blue, green, red, and yellow faience flat beads, some with serrated edges. Thebes. Length, 12½ in.

334. Necklace of light green and dark blue glazed faience beads.

Thebes.

335. White glazed faience draughtsman. Height, 1 in.
336. Fragment of a green glazed faience model of a boomerang, inscribed with the prenomen of Thothmes III., Rā-men-xeper, and ornamented with on each side. Thebes. Length, 6 in.

337. Green glazed rectangular faience pendant, pierced with figures of four deities, in hollow-work. Length, \(1\frac{1}{2}\) in. \(\times 1\frac{3}{4}\) in.

Presented by Prof. W. Robertson Smith.

338. Blue glazed faience model of a fruit. Length, 1 in.

339. White glazed faience ring. Diameter, \(\frac{7}{8}\) in.

340. Blue glazed faience ring. Diameter, \(\frac{13}{8}\) in.

341. Fragment of blue glazed faience ring. Diameter, \(\frac{5}{8}\) in.

342. Green glazed faience ring with bezel, in the shape of head of Hathor. Diameter, \(\frac{3}{8}\) in.

343. Blue glazed faience ring with bezel, inscribed with the name of Amen-Rā, \(\text{[Inscription]}\). Diameter, \(\frac{7}{8}\) in.

344. Three white and green glazed faience ut'ats. Length, \(\frac{3}{8}\) in.

345. Green glazed faience. Length, \(\frac{13}{8}\) in.

346. Four green glazed faience uat' sceptres. Lengths, \(2\frac{1}{4}, 2, 1\frac{3}{8}\), and 1 in.

347. Blue glazed faience uræus. Height, \(\frac{1}{2}\) in.

348. Circular, flat glazed faience bead, on one side of which is a line device.

349. Green glazed faience leaf-shaped pendant. Length, \(1\frac{3}{4}\) in.

350. Green glazed faience tef. Height, \(\frac{3}{8}\) in.

351. Green glazed faience figure of Harpocrates. Length, \(1\frac{1}{4}\) in.

8—2
352. Green glazed faience figure of Isis suckling Horus.
Length, 1¼ in.

353. Green glazed faience figure of Chnemu, ram-headed.
Height, 1½ in.

354. Green glazed faience figure of Ptah-Seker-Osiris.
Height, 1¼ in.

Presented by Prof. W. Robertson Smith.

355. Green and black glazed faience pendent figure of Thoth, ibis-headed, on the base of which is inscribed

Lord of Chemennu . . . .” Height, 3½ in.

356. Green glazed faience pendent hare ☥, emblem of Osiris.
Length, 1 in.

357. Dark blue glazed faience figure of Qebhsennuf, from the beadwork of a mummy.
Height, 3½ in.

358. Blue glazed, black striped faience figure of Hāpi, from the beadwork of a mummy.
Height, 2¼ in.

359. Fragment of a linen bandage from a mummy, inscribed in hieratic with parts of the 113th and 114th chapters of the Book of the Dead. These chapters are entitled respectively

The Chapter of knowing the spirits of Chen,” and

For the hieroglyphic text, see Lepsius, Todtenbuch, Bl. XLIII., and Naville, Das Aegyptische Todtenbuch, Bl. CXXV.; for translations, see Birch in Bunsen’s Egypt’s Place in Universal History, Vol. V., pp. 246, 247, and Pierret, Le Livre des Morts, p. 341 ff. This fragment belongs to a mummy of a late period, and was probably inscribed about B.C. 300.
Length, 8½ in. × 3½ in.

360. Flat, cylindrical paste bead, inscribed on one side

Diameter, ½ in.
361. Yellow steatite figure of the god Bes wearing plumes. 
   Height, 1 in.

362. Blue glazed paste bead, inscribed Length, \( \frac{3}{4} \) in.

363. Green glazed faience bead, obverse reverse scorpion. Length, \( \frac{7}{16} \) in.

364. Yellow steatite figure of the god Shu with hands raised, supporting the disk of the sun. Height, 1\( \frac{1}{8} \) in.

365. Flat cylindrical paste bead inscribed on one side "Chepera, lord of the two worlds." Nos. 360–365 are from Naucratis. Diameter, \( \frac{1}{2} \) in.

366. Green stone pendent figure of the god Thoueris. Height, 2\( \frac{1}{2} \) in.

Presented by Prof. W. Robertson Smith.

367. Wax figure of Ḥāpi. Height, 2\( \frac{3}{4} \) in.

368. Red glass split ring. Diameter, \( \frac{1}{2} \) in.

369. Red jasper buckle Length, 1 in.

370. Black stone plumes Length, 1\( \frac{8}{10} \) in.

371. Mummied snake.

372. Part of an arrow in the head of which is a flat flint, fastened by being inserted in a slit, and bound round with gummed linen. Thebes. Length, 8\( \frac{3}{4} \) in.

373. Necklace of carnelian, and blue, yellow, and white glazed faience beads, strung on modern thread. Thebes. Length, 9\( \frac{3}{8} \) in.

374. Fragment of plaster hand from a coffin, on one of the fingers of which is an imitation ring. Part of the mummy cloth to which it was fastened still adheres to it. Thebes. Roman period.
375. Upper part of bronze figure of Osiris, wearing crown and plumes, and holding \( \wedge \) and \( \uparrow \) in his hands, which are crossed over the breast. Height, \( 5\frac{3}{4} \) in.

376. Pendent bronze figure of Osiris, as above; the pedestal on which it stood is wanting. Roman period. Height, \( 3\frac{1}{4} \) in.

377. Bronze figure of Osiris, as above. Roman period. Height, \( 3\frac{1}{4} \) in.

378. Bronze figure of the god Bes, wearing plumes, with right hand raised. Pedestal wanting. Roman period. Height, \( 2\frac{3}{4} \) in.

379. Bronze kneeling figure of a man with both hands raised in adoration. XXVIth dynasty. Height, \( 1\frac{3}{4} \) in.

380. Bronze figure of the hawk of Horus. Height, \( 2 \) in.

381. Bronze head and neck of ibis, \( \arius \), sacred to Thoth. Height, \( 1\frac{3}{4} \) in.

382. Green glazed porcelain pendent plaque with \( \textit{ut'at}, \) in relief. \( 1\frac{4}{8} \) in. \( \times \) \( 1 \) in.

383. Green glazed porcelain pendent plaque with \( \textit{ut'at} \), in hollow-work. \( 8 \) in.

384. Bronze uræus inlaid with lapis-lazuli and carnefian from the head of a statue. \( 1\frac{4}{8} \) in. Nos. 382–384 were presented by H. H. Harrod, Esq., of Peterhouse.

385. Two wooden pillows which were buried with mummies in a tomb. Thebes. Height, \( 9 \) in. and \( 8\frac{1}{4} \) in.

386. Gray granite \( \textit{ut'at} \). Naukratis. Length, \( 1\frac{1}{2} \) in.

387. Bone pendant, on one side of which is a Coptic saint on horseback spearing a dragon (?). Length, \( 2\frac{3}{4} \) in.

388. Terra-cotta vase, the opening of which has been closed by linen and bitumen. Outside, at nearly equal
intervals, are three impressions of a scarab \( \text{\textcircled{\( A \)}} \); inside are three fruits.

389. Roughly made sycamore wood model of a coffin containing a wooden ushabti figure made for \( \text{\( \text{\textcircled{\( M \)}} \)} \) Next-Mentu, and inscribed in hieroglyphics with a version of the 6th chapter of the Book of the Dead.

Thebes. Length of coffin, 11\( \frac{1}{2} \) in.; height of figure, 8 in.

390. Limestone altar with rectangular hollow, on which are inscribed representations of a number of offerings, fruit, flowers, meat, cakes, etc., made for \( \text{\( \text{\textcircled{\( J \)}} \)} \) t'a em àuset maat Pepia, "Pepia, the flabellum bearer in the seat of law." The flat raised edge is inscribed with two lines of hieroglyphics which contain the usual prayers to Osiris, Anubis, Hathor, and Maât; on the front edge are three lines which read from the middle to the right and left respectively, and on the side edges and the rounded back edge are two lines. The characters are very rudely cut, and the many breaks in the lines make it difficult to give a connected text. On the right hand, at the top, the prenomen and name of Amenophis I., and the name of Aḥmes-nefer-āri, are mentioned.

\[ \text{Suten Ser-ka-Rā} \]
\[ \text{maāt} \text{xeru} \]
\[ \text{se Rā} \]
\[ \text{Amen-hetep} \]

\[ \text{King Ser-ka-Rā, triumphant, son of the sun, Amen-hetep} \]

\[ \text{maāt} \text{xeru neter ḫemt Aḥh-mes-nefer-āri} \]
\[ \text{triumphant, divine spouse, Aḥhmes-nefer-āri, triumphant} \]

The inscriptions on the sides mention the names of his sons and daughters.

Early XVIIIth dynasty. 18\( \frac{1}{2} \) in. × 12\( \frac{3}{4} \) in.
391. Sandstone fragment of irregular shape, inscribed with the fragments of five lines of hieroglyphics, which contain the following cartouches:—

\[
\begin{array}{c}
\text{šnh} \\
\text{mr} \\
\text{Rā} \\
\text{Amen meri} \\
\text{Usārken (I).}
\end{array}
\]

\[
\begin{array}{c}
\text{Usr-maāt} \\
\text{Rā setep} \\
\text{Āmen se} \\
\text{Rā Āmen-meri Šašaq (III).}
\end{array}
\]

\[
\begin{array}{c}
\text{Usr-maāt-Rā setep} \\
\text{Āmen se-Rā Āmen-meri} \\
\text{Usārken (II).}
\end{array}
\]

14\(\frac{1}{2}\) in. × 8\(\frac{1}{2}\) in.

392. Fragment of sandstone stele, of irregular shape, inscribed with the fragments of six mutilated lines of hieroglyphics; it appears to have been written for a scribe, and set up in the "sixth day of the first month of the season of inundation in the eighteenth year of the reign of Osorkon II. or Shashanq III."

12 in. × 10\(\frac{1}{2}\) in.

393. Black basalt base of a statue of Psammetichus, of which nothing but parts of the feet remain. This dignitary lived during the reign of Amāsis II., king of Egypt, about B.C. 550. It was found among the ruins of Sais by Dr. E. D. Clarke,\(^1\) and was presented by him to the Fitzwilliam Museum, Cambridge.

\(^1\) This inscription was published by E. D. Clarke, in his *Travels in various Countries of Europe and Asia*, 3 pts. (printed at Cambridge, Broxbourne, and London respectively), 6 vols., 1810–1823, 4to., vol. 3, p. 218. He also gave an account of it before the Society of Antiquaries, together with a statement of some remarkable views about the meaning of the hieroglyphics. In modern times it has been published, with interlinear translation and transliteration by Prof. Alex. Macalister, in *Proc. Soc. Bibl. Arch.*, 1887, pp. 98–100.
A royal offering may give the god great within the temple of Neith!

An offering may give the gods all of the underworld! May an offering

be given, sacrificial meals, cakes, oxen, ducks, to him at the beginning

renpit tep renpit uak mà

of the year, at the festival of the new year, { at the Uaka festival, a sacrificial gift }

Tehuti seker heb ur

at the festival of Thoth, at the Seker festival, at the great festival,

perṣeru àp reu het

sepulchral meals at the festival of opening the doors of the temple of Neith,

mà neteru per perṣeru

a sacrificial gift { at the festival of the coming forth of the two gods, } sepulchral meals

åbet smat heb

at the festival of the month, at the festival of half month, at festival

neb hru neb t'etta em neb àmax

every, on day every, for ever, lord of watchful devotion to

1 For the festivals see Brugsch, Thesaurus Inscriptionum Agyptiacarum, page 242.
Part of a black basalt statue of Psammetichus II., King of Egypt, about B.C. 596. On the band of his garment, in front, is inscribed "neter nefer Nefer-āb-Rā se Rā Psemēk Rā mā, "Beautiful god, Nefer-āb-Ṛā, son of the sun, Psammetichus, like the sun." On the square column, at the back, are inscribed the "banner name" and titles of this king:—mēnḫ (?) āb suten net . . . . . . . . us.

XXVIth dynasty. Height, 20½ in.

Black basalt head and shoulders of a seated statue, upon which is inscribed...

XXVIth dynasty. Height, 14 in.

Sandstone fragment from a Ptolemaic temple, inscribed in relief:—

20½ in. × 21 in.

The following objects were presented to the Fitzwilliam Museum by the late Rev. Greville J. Chester, B.A. (Oxon.):

Mummied cat, seated.

Beni Hasan. XXVIth dynasty. Height, 9½ in.
398. Brown and gray porphyry pot for kohl. Thebes. Height, $\frac{3}{4}$ in.

399. Bronze case for holding small mummied serpent. Lower Egypt. $2\frac{1}{4}$ in. $\times 1\frac{3}{16}$ in. $\times \frac{3}{8}$ in.

400. Bronze spear head. Kurnah. 3$\frac{5}{8}$ in.

401. Two bronze fragments of some instrument. Thebes.

402. Haematite weight. Karnak. 1$\frac{3}{8}$ in.

403. Thirteen glazed faience roundels, ornamented with rosettes, for inlaying in walls.

From the palace of Rameses II. at Tell el-Yahudiyyeh.

404. Glazed faience paint holder, with two holes, in the form of a cartouche. Šakkārah. Length, 2$\frac{3}{8}$ in.

405. Square calcareous stone mould for making figures of the benu bird. 3$\frac{3}{4}$ in.

406. Red terra-cotta vase. Gizeh. 2$\frac{1}{8}$ in. high.

407. Glazed faience vase. Šakkārah. 2 in. high.

408. Cobalt-blue glazed faience fragment, with annular ornament. Tell el-Amarna. 2$\frac{1}{2}$ in. $\times 1\frac{3}{8}$ in.

409. Green glazed faience draughtsman. Thebes. Height, $\frac{3}{4}$ in.

410. Green stone object (disk of sun?). Thebes. Diameter, $\frac{3}{4}$ in.

411. Fourteen blue, green, yellow, and red glazed faience pendants, fruits, &c. Tell el-Amarna.

412. Blue glazed faience left eye. Tell el-Amarna. Length, 1$\frac{1}{2}$ in.

413. Blue glazed faience pendent Hathor head. Tell el-Amarna. Length, $\frac{1}{2}$ in.

414. Green glazed faience uât at. Tell el-Amarna. Length, $\frac{5}{8}$ in.

415. Five blue glazed faience scarabs, uninscribed. Tell el-Amarna. Length, $\frac{5}{16}$ in. to $\frac{3}{10}$ in.
416. Blue glazed faience scarab, inscribed $\tilde{\text{n}}\chi$. Tell el-Amarna. Length, $\frac{3}{4}$ in.

417. Blue glazed faience bezel of a ring, inscribed

Tell el-Amarna. Length, $\frac{3}{4}$ in.

418. Fruit of the dûm palm, placed with a mummy in a tomb. Length, 2 in.

419. Three imitation dates, placed with a mummy in a tomb. Kurnah.

420. Red terra-cotta mould for making faience models of bunches of grapes. Tell el-Amarna. $1\frac{1}{8}$ in.

421. Leather shoe for right foot. Thebes. Length, $7\frac{1}{4}$ in.

422. Three shell split rings $\bigcirc$. Thebes, $1\frac{1}{8}$, $1\frac{1}{16}$, $\frac{5}{8}$ in.

423. Two carnelian split rings. Thebes, $\frac{1}{2}$, $\frac{7}{16}$ in.

424. Phœnician glass bottle. Aḥmîm. Height, $2\frac{7}{8}$ in.

425. Red terra-cotta ostrakon, inscribed with seven lines of Greek. Karnak. $5\frac{1}{8}$ in.

426. Red terra-cotta ostrakon, inscribed with four lines of Demotic. Karnak. $4\frac{3}{4}$ in.

427. Red terra-cotta ostrakon, inscribed with three lines of Demotic. Karnak. $3\frac{1}{4}$ in.

428. Red terra-cotta ostrakon, inscribed with five lines of Coptic. Karnak. $3\frac{3}{4}$ in.

$\lambda\epsilon\lambda\sigma\tau$ $\epsilon\epsilon\omicron\chi\chi$

$\pi\epsilon\tau\epsilon\epsilon\epsilon\epsilon\iota\omega\phi\iota\iota\iota\iota\iota$

$\sigma\tau\rho\omicron\lambda\epsilon\omega\omicron\sigma\omicron\tau\omicron$ (?) $\epsilon\epsilon\epsilon$

$\nu\chi\epsilon\iota\omicron\pi$ (?) $\alpha$ (?) $\pi\epsilon\epsilon\epsilon\epsilon\omicron\tau$

$\lambda\epsilon\lambda\sigma\tau$ $\epsilon\epsilon\omicron\chi\chi$
429. Iron key with fragment of linen cord attached.  
   Thebes. Length, 5 in.

430. Bronze key.  
   Thebes. Length, 1½ in.

431. Grotesque terra-cotta head.  
   Menshiyeh. Length, ¾ in.

432. Upper part of terra-cotta figure of a female.  
   Fayyûm. Height, 2½ in.

433. Bronze key ring.  
   Diameter, ¾ in.

434. Pendent bronze Coptic cross.  
   Abûsîr, near Saqârah. Length, 1¼ in.

435. Bronze Coptic lamp, with cross on the handle, and cover in the form of a shell.  
   Length, 3½ in.


438. Two glass roundels for inlaying. Arabic period.  
   Aḥmîm. Diameter, ¾ in.

   Upper Egypt. Diameter, 3⅛ in.

   Upper Egypt. Diameter, 2½ in.

441. Five fragments of variegated glass beads. Aḥmîm.

442. Fragment of Egyptian fishing net. Aḥmîm.

443. Red terra-cotta vase, in the shape of a pomegranate. To fill this vessel it was necessary to invert it, and to pour the liquid down the funnel which runs into its interior. On the side is a grotesque mask, the mouth of which forms the opening through which the liquid was poured out.  
   Height, 4 in.

444. Red terra-cotta two-handled bottle, neck wanting, on one side of which is a figure of Mâr Ménas and two camels’ heads; on the other side is a cross, etc.  
   Alexandria. Height, 2½ in.

445. Yellow terra-cotta two-handled bottle, on one side of which is a figure of Mûr Ménas and two camels’ heads; on the other, enclosed in a palm-leaf border, is inscribed ΑΓΙΟΥ ΜΗΝΑ ΕΥΛΟΓ.  
   Alexandria. Height, 3¼ in.
446. Light terra-cotta two-handled bottle, on one side of which is a figure of Mâr Mênâs and two camels' heads; on the other, enclosed in a palm-leaf border, is inscribed ΕΥΛΟΓΙΑ ΤΟΥ ΑΓΙΟΥ ΜΗΝΑΚ.

Alexandria. Height, 3¼ in.


448. String of fifteen amber beads.

449. String of carnelian and amethyst beads.

450. String of carnelian beads. Abydos.


452. String of hæmatite beads.

453. Necklace of black terra-cotta, and green and red glazed porcelain beads.

454. Necklace of small blue and black glass beads.

455. Six strings of green and yellow, blue and yellow glass, garnet, black clay, and other beads.

456. String of amulets, consisting of mother-of-emerald, carnelian, and faience figures of Horus, carnelian ṣ, steatite ṣ, and faience figures of gods.

457. Yellow glazed steatite scarab, inscribed on base se Râ Apep âny sa. 8 in.

458. Blue glazed faience cowroid inscribed on base neser “good luck.” ½ in.

459. Thirty-three glazed faience beads, bezels of rings, disks, fruits, etc., etc., in green, blue, violet, yellow, and red glazed faience. Tell el-Amarna.
460. Fragment of alabaster, inscribed \[ \text{\textligature{mert-f neb \ldots \ldots \ldots Aten neferu Nefert-ith, "Royal wife, mighty lady, loving him, the lady of \ldots \ldots \ldots Nefert-ith, the beauties of the disk." Nefert-ith was the wife of Amenophis IV., King of Egypt, B.C. 1500.} \] 4\(\frac{1}{2}\) in. \(\times 3\frac{1}{2}\) in.

461. Three bronze plates from a coat of armour. \hspace{1cm} Length, 1\(\frac{3}{4}\) in.

462. Portion of an arrow with flint head. \hspace{1cm} Length, 9 in.

463. Blue and white glass heart, fragment of a ring, flower, and oval object. \hspace{1cm} From Tell el-Amarna.

464. Wooden ring from a mummy. \hspace{1cm} Diameter, 1\(\frac{5}{8}\) in.

465. Two stone objects in the shape of almonds. \hspace{1cm} Length, 1\(\frac{1}{4}\) in.

466. Wooden object in the shape of the beak of a duck(?) \hspace{1cm} Length, 3\(\frac{3}{4}\) in.

467. Wooden model of a date. \hspace{1cm} Length, 2 in.

468. Alabaster peg(?) \hspace{1cm} Length, 2\(\frac{1}{4}\) in.

469. Haematite pillow, uninscribed. \hspace{1cm} Length, 1\(\frac{1}{2}\) in.

470. Haematite \(\bigtriangleup\) \hspace{1cm} Length, 1\(\frac{1}{8}\) in.

471. Stone heart. \hspace{1cm} Length, 1\(\frac{3}{4}\) in.

472. Stone menat. \hspace{1cm} Length, 1\(\frac{1}{4}\) in.

473. Basalt fingers. \hspace{1cm} Length, 3\(\frac{3}{4}\) in.

474. Gray granite ut\'at, pierced, to be worn as a pendant. \hspace{1cm} Length, 1\(\frac{3}{8}\) in.

475. Three stone and shell split rings. \hspace{1cm} Diameters, 1\(\frac{1}{4}\) in., \(\frac{7}{8}\) in., \(\frac{1}{2}\) in.

476. Three red glass objects. \hspace{1cm} Diameters, \(\frac{3}{8}\) in., \(\frac{3}{16}\) in., \(\frac{1}{8}\) in.

477. Stone \(\mathbb{S}\) \hspace{1cm} Length, 1\(\frac{5}{8}\) in.
478. Stone fingers. Length, 1 in.
479. Steatite Thoueris. Length, 8 in.
480. Carnelian Thoueris. Length, 4 in.
481. Fragment of painted cartonnage of a mummy, Anubis seated on a tomb. Length, 1 1/4 in. x 1 1/2 in.
482. Steatite stamp, on base two crocodiles. Diameter, 1 1/2 in.
484. Upper part of pendent male figure. Length, 1 1/2 in.
485. Clay seal from a roll of papyrus. Diameter, 1 in.
486. Black basalt rectangular slab and muller for grinding paint; the hollow in the slab is in the form of a cartouche. 3 3/8 in. x 2 3/8 in.
487. Rectangular stone slab for grinding paint. 1 3/4 in. x 1 1/2 in.
488. Veined marble jar. From Abydos. Height, 2 1/2 in.
489. Alabaster jar with two handles. From Abydos. Height, 2 1/2 in.
490. Black basalt jar with two handles. From Abydos. Height, 2 1/2 in.
491. Diorite jar for holding stibium. Height, 1 1/2 in.
492. Blackish-green, glazed faience jar for holding stibium. Height, 2 1/2 in.
493. White calcareous stone head of a spindle. Tell el-Amarna. Diameter, 2 1/2 in.
494. White calcareous stone mould for making faience figures of the god Mesthä or Amset. 3 3/4 in. x 1 1/2 in.
495. White calcareous stone mould for making faience figures of a bird. 2 in. x 2 in.
496. Red terra-cotta mould for making faience figures of the god Bes. 2 1/2 in. x 2 in.
497. Red terra-cotta mould for making faience figures of the god Bes. Length, 1 in.

498. Red terra-cotta mould for making faience figures of a seated deity. Length, 1 in.

499. Red terra-cotta mould for making faience figures of a god. Length, 2 1/8 in.

500. Red terra-cotta mould for making faience figures of 1 1/8 in. x 1 1/8 in.

501. Red terra-cotta mould for making faience figures of the god Sebek. Length, 1 1/8 in.

502. Red terra-cotta mould for making a bunch of grapes. Length, 1 1/4 in.

503. Red terra-cotta mould for a bezel of a ring, inscribed with a lotus flower and two buds. Length, 1 3/8 in.

504. Red terra-cotta mould for the bezel of a ring. Length, 1 1/2 in.

505. Red terra-cotta mould for a semicircular object. 1 1/2 in. x 1 1/2 in.

506-515. Ten Greek ostraka.

516, 517. Two Demotic ostraka.

518. Three fragments of Egyptian glass vases, two glass pendants, a glass bead, circular glass object, and part of brown and white glass jar (?)


520. Rectangular wooden stamp, inscribed ΛY. 2 1/4 in. x 1 3/8 in.


522. Bronze pin, one end in the shape of a spoon. Length, 4 1/2 in.

523. Stone pin, one end in the shape of a spoon. Length, 4 3/8 in.

B.C.
524. Wooden tablet, inscribed in Greek and Demotic, for attaching to a mummy. Length, 3 in.

525. Reed or papyrus sandal. Length, 12½ in.


527. Two terra-cotta saucers. Diameter, 2½ in.

528. Terra-cotta painted vase, with two handles. Height, 2½ in.

529. Terra-cotta lamp, the upper part in the shape of a frog. Length, 3 in.

530. Fragment of a blue glazed faience head-dress. Length, 3½ in.

531. Cobalt-blue glazed fragment, with annular ornaments. 2¼ in. × 2 in.

532. Green glazed faience ut'at. Length, 1¼ in.

533. Green glazed faience ut'at. Length, 1¾ in.

534. Green glazed faience papyrus sceptre. Length, 2½ in.

535. Green glazed faience papyrus sceptre. Length, 1¼ in.

536. Green glazed faience Thoth. Length, 1¾ in.

537. Green glazed faience Anubis. Length, 1¼ in.

538, 539. Two green glazed figures of Bes. Length, ½ in.

540. Green glazed faience uræus. Length, 1¼ in.

541. Green glazed faience Shu. Length, 1¼ in.


543. Green glazed faience buckle. Length, 3¼ in.

544. Green glazed faience teshert crown. Length, ¾ in.
545. Green glazed faience figure of a woman seated. Length, $\frac{3}{4}$ in.

546. Blue glazed faience bezel of ring inscribed $\text{Ra}$ $\text{heh}$ $\text{nub}$. Tell el-Amarna. Length, $\frac{3}{4}$ in.

548. Blue glazed faience bezel of a ring inscribed $\text{Râ-yeperu-neb}$. Tell el-Amarna. Length, $\frac{3}{4}$ in.

549. Blue glazed faience fruit. Length, $\frac{3}{4}$ in.

552. Cobalt-blue glazed faience bezel of ring, inscribed $\text{Râ-ānḫ-yeperu}$. Length, $\frac{3}{4}$ in.

551. Green basalt pendant in the shape of a bird. From Abydos. $3\frac{1}{2}$ in. × $3$ in.

552. Green basalt pendant in the shape of a fish. From Meshaiach. $4\frac{3}{4}$ in. × $2\frac{3}{4}$ in.

553. Green basalt pendant, in the shape of a sheep (?). From Abydos. $5\frac{1}{2}$ in. × $4$ in.

554. Green basalt diamond-shaped object. From Abydos. $10\frac{3}{4}$ in. × $3\frac{1}{4}$ in.

555. Light blue glazed faience ushabti figure made for Pa-tâ-mehtet, a divine father of Âmen-Râ. The inscription reads:

\[\text{Abydos. Height, 4}\frac{1}{2}\text{ in.}\]

556. Green glazed faience ushabti figure for $\text{Ausâr Uah-āb-Râ mes en Nes-nub-θēb (?)}, \text{"Osiris, Uah-āb-Râ, born of Nes-nub-theth" (?)}. Height, $6\frac{1}{2}$ in.

557. Green glazed faience ushabti figure for Âmâsîs, son of Hétep-Bast. The inscription reads:

\[\text{Height, 4}\frac{1}{2}\text{ in.}\]
558, 559. Two blue glazed faience ushabti figures, uninscribed. From Abydos. Height, 5 in.

560. Green glazed faience ushabti figure, uninscribed. Height, 2½ in.

561. Wooden ushabti figure, inscribed "Osiris, priest of Mut, Amen-ḥetep." Height, 7½ in.

562. Wooden ushabti figure, uninscribed. Height, 5 in.

563. Wooden ushabti figure. Late Roman period (?). Height, 6¼ in.

564. Bone covering for the corner of a box, with leaves and fruit in relief. Graeco-Roman period. Height, 3½ in.

565. Bone doll (?). Height, 2½ in.

566. Two bone spindle heads with annular ornaments. Diameter, 1 in. and ⁷⁄₈ in.

567. Bone spindle head. Diameter, ⁸⁄₉ in.

568. Bone spindle head, inlaid in red with figures of birds on the wing. Diameter, ⁷⁄₈ in.

569. Wooden spindle head with annular ornaments. Diameter, 1⁵⁄₈ in.

570. Bronze tweezers for the hair. Length, 2⁴⁄₅ in.

571. Bronze tweezers for the hair. Length, 1⁷⁄₈ in.

572. Bronze kohl stick. Length, 6⁴⁄₅ in.

573. Bronze kohl stick. Length, 6 in.

574. Bronze kohl stick. Length, 5 in.

575. Bronze pin (?). Length, 4⁴⁄₅ in.


577. Bronze bodkin. Length, 6⁴⁄₅ in.
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