

A GUIDE

TO THE

FIRST AND SECOND EGYPTIAN ROOMS.

HARRISON AND SONS,
PRINTERS IN ORDINARY TO HER MAJESTY,
ST. MARTIN'S LANE, LONDON.

BRITISH MUSEUM.

A GUIDE

TO THE

FIRST AND SECOND
EGYPTIAN ROOMS.

Mummies, Mummy-Cases, and other Objects connected with the
Funeral Rites of the Ancient Egyptians.

WITH TWENTY-FIVE PLATES.

PRINTED BY ORDER OF THE TRUSTEES.

1898.

THIS Guide contains a description of the mummies, mummy-cases, and other objects connected with the Funeral rites of the ancient Egyptians, exhibited in the First and Second Egyptian Rooms. The plates which accompany it are photographed from the best examples of the mummies and mummy-cases in the Collection ; their order is chronological.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN
ANTIQUITIES, BRITISH MUSEUM,
October 8th, 1898.

LIST OF PLATES.

	PLATE
Mummy-case of Mycerinus, king of Egypt, about B.C. 3633. [No. 6647]	I.
Skeleton of Hēni, an official, about B.C. 2600. [No. 23,425]	II.
Mummy-case of Ān-Āntef, king of Egypt, about B.C. 2600. [No. 6652]	III.
Mummy of Thent-Mut-s-kebti, about B.C. 900. [No. 22,939]	IV.
Mummy of Pa-khat-khert-Hēru, about B.C. 900. [No. 6666]	V.
Mummy of Katebet, a priestess, about B.C. 800. [No. 6665]	VI.
Mummy-case of Katebet, a priestess, with pectoral, scarab, ushabti figure, etc., about B.C. 800. [No. 6665]	VII.
Mummy cover of a priestess, about B.C. 800. [No. 24,790]	VIII.
Mummy-case of Bak-en-Mut, about B.C. 700. [No. 24,792]	IX.
Mummy-case of Āmen-āri-ārit, about B.C. 650. [No. 6668]	X.

	PLATE
Mummy of Arit-Ḥeru-ru, about B.C. 550. [No. 20,745]	XI.
Mummy and mummy-case of Seshep-sesheṭ, about B.C. 650. [No. 22,814]	XII.
Mummy-case of Pen-sensen-Ḥeru, about B.C. 550. [No. 24,906]	XIII.
Mummy-case of Pen-Āmen-neb-nest-taiu, about B.C. 550. [No. 6676]	XIV.
Mummy-case of Tchēṭ-ḥrā, about B.C. 550. [No. 29,776]	XV.
Mummy-case of Ḥeru-netch-tef-f, about B.C. 500. [No. 6678]	XVI.
Mummy-case of Nes-Amsu, about B.C. 400. [No. 29,581]	XVII.
Painted cartonnage case, about B.C. 300. [No. 6686]	XVIII.
Mummy of Mut-em-mennu, about B.C. 100. [No. 6704]	XIX.
Mummy with amulets, about A.D. 100. [No. 6714]	XX.
Painted cartonnage case, about A.D. 100. [No. 29,583]	XXI.
Mummy of Artemidorus, with painted portrait, about A.D. 200. [No. 21,810]	XXII.
Painted papyrus mummy-case of a high official, about A.D. 200. [No. 29,584]	XXIII.
Painted papyrus mummy-case of a Græco-Egyptian lady, about A.D. 200. [No. 29,585]	XXIV.
Mummy and mummy-case of the Christian period, about A.D. 400. [No. 24,800]	XXV.

THE EGYPTIAN ALPHABET.



	A			H
	Ā			Ĥ
	Ā			KH
or	I		or	S
or	U			SH
	B			K
	P			Q
	F			K̄
or	M			T
or	N			DH
or	R and L		or	TH
	TCH			



A GUIDE

TO THE


FIRST AND SECOND EGYPTIAN ROOMS.



To the elaborate care bestowed by the ancient Egyptians on the preservation of their dead, and to their punctilious observance of funeral ceremonies and rites, and to the thoughtful provision which they made to ensure the well-being and comfort of the deceased, we owe very much of our knowledge of the domestic habits and usages of ancient Egypt. The collection of objects from the tombs of Egypt which has been gradually brought together during the present century in the British Museum, is the largest and most varied collection of its kind in Europe. It comprises mummied bodies, mummy-cases and coffins, and furniture for the funeral and the tomb; articles of dress and food, and of occupation or amusement, deposited by the living for the use or solace of the beloved dead in the last long journey or in the new life; figures of the protecting gods, and amulets prescribed by the religious belief of the people; and a multitude of miscellaneous objects which, for one reason or another, found their way into the sepulchral chambers, and have thus come down to us so marvellously well preserved. The collection is displayed in the four Egyptian Rooms of the Upper Floor of the Museum; but the scope of the present Guide is

limited to a description of the contents of the First and Second Rooms, which specially illustrate the methods followed in the preparation of the body for burial, and are more immediately connected with the funeral rites of the ancient Egyptian people, whose religious convictions had for thousands of years confirmed them in the belief of the immortality of the soul.

The **Religion** of the Egyptians developed in two directions, *i.e.*, towards monotheism, and towards polytheism. They believed in the great and supreme power which made "the earth, the heavens, the sky, men and women, animals, birds, and creeping things, and all that is and all that shall be"; and to this power they gave the name NETER . But side by side with Neter, or God, they believed in a number of beings, or existences, which, because they were thought to have something of the nature of God in them, they called *Neteru* , or "gods." Some of these were mythological personifications of natural phenomena and whatever is permanent or subject to fixed rule in time and space: such as Earth, Sky, Sun, Moon, Stars, Light and Darkness, the Inundation, the Year, the Seasons, and the Hours. The goddesses Nut, Neith, Isis, Nephthys, Hathor, Uatchit, Nekhebit, etc., are names of the Sky, especially at sun-rise or sun-set. The Sun has countless names, Ptah, Tmu, Rā, Horus, Khnemu, Sebek, Amen, etc.; and some of them, such as Osiris and Seker, are names of the Sun after he has set, or, in mythological language, has died and been buried. Seker signifies "the coffined," and Amen, "he who hideth himself," just as Horus signifies "the one above," and Ptah, "the opener," and Tmu, "the closer." All gods, as such, were absolutely equal in their might and in their divinity; but, mythologically, Osiris might be said to be slain by his brother Set, the personification of Night, who, in his turn,

was overthrown by Horus (the rising sun), the heir of Osiris. The cosmic gods were usually represented in animal shape, or part human and part animal; only one god, Tmu, appears always in human form.

Another view is, that the Egyptians reduced everything to one kind of primæval matter, which they believed contained everything in embryo; this matter was water, , which they deified, and everything which arose therefrom was a god. The priests of Heliopolis assumed the existence of a company of nine great gods, which they

called *paut neteru* ; another group of nine great gods formed the "lesser *paut*"; and a third group of nine gods is also known. When the three companies are to be understood, the idea was expressed by writing the axe or hatchet, which is the common symbol for god, twenty-seven times, thus: .

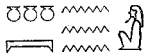
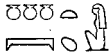
In the primæval matter or water lived the god Tmu, and when he rose for the first time, in the form of the sun, he created the world; and it is stated in an early text that "while as yet there was neither heaven nor earth, and "when neither gods had been born, nor men created, the "god Tmu was the father of human beings, even before "death came into the world." The first act of Tmu was to create from his own body the god Shu and the goddess Tefnut; and afterwards Seb the earth and Nut the sky came into being. These were followed by Osiris and Isis, Set and Nephthys.


Yet another view is, that creation came into being through a word spoken by the god Thoth, who was believed to be a form of the divine intelligence; when Thoth gave the word, what he commanded at once took place by means of the gods Ptaḥ and Khnemu, the visible representatives of the power which turned Thoth's com-

mand into deed. Khnemu made the egg of the Sun, and Ptaḥ gave to the god of light a finished body.

In the latter days of the Egyptian religion the worship of the people degenerated into a superstition of the grossest kind ; but it cannot be too strongly insisted upon, that the accounts of it given by the Greeks and Romans are utterly untrustworthy.


The following are the principal gods mentioned in the Book of the Dead (see pp. 10, 11):—

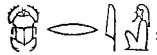
Nu , the primæval watery mass from which the gods were evolved ; **Nut**  is a female counterpart of this god.



Ptaḥ  carried out the mandate of Thoth at the creation ; he was the “Opener” of the day.

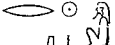
Ptaḥ-Seker , *i.e.*, Ptaḥ joined to the incarnation of the Apis bull at Memphis.


Ptaḥ-Seker-Åusår , the triune god of the resurrection.

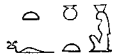
Khnemu  carried out the mandate of Thoth at the creation ; he set the earth on its four pillars, and it was he who fashioned man upon a table as a potter fashions a vessel.


Kheperå , a form of the rising sun, and a type both of matter which is on the point of passing from inertness into life, and also of the dead body which is about to burst forth into a new life in a glorified form.

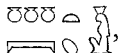
Tem  or **Åtmu** , the head of the gods of Heliopolis ; he was a form of the night sun, and was the “Closer” of the day.


Rā  the sun-god, and the “king of all the gods”; he was the visible emblem of God, to whom sacrifices and offerings were made daily.


Shu  , the first-born son of Rā, typified the light; he supported the sun and the heavens upon his shoulders, and it was he who lifted up the sky from resting upon the earth-god Seb.

Tefnut  was the twin sister and female counterpart of Shu.

Seb  , the son of Shu, was the personification of the earth.

Nut  , a female counterpart of Seb, was the personification of the sky.

Āusār or Osiris  , the son of Seb and Nut, husband of Isis, and brother of Set and Nephthys. Osiris was a form of the sun-god after he had set, and as such became the emblem of the motionless dead. He became the type of eternal existence, and the symbol of immortality; and as judge of the dead he was believed to exercise functions similar to those attributed to God. Through the sufferings and death of Osiris, the Egyptian hoped that his body might rise again in a transformed, glorified, and incorruptible shape, and the devotee appealed in prayer for eternal life to him who had conquered death and had become the king of the underworld through his victory and prayer.

Seker  , the Socharis of the Greeks, was the “closer” of the day, and subsequently became a god of the dead. He was associated with Ptaḥ, the creator, and with Osiris, the god of the resurrection, and thus became

END OF SAMPLE TEXT



The Complete Text can be found on our CD:
Primary Literary Sources For Ancient Literature
which can be purchased on our Website :
www.Brainfly.net

or

by sending **\$64.95** in check or money order to :
Brainfly Inc.
5100 Garfield Ave. #46
Sacramento CA 95841-3839

TEACHER'S DISCOUNT:

If you are a **TEACHER** you can take advantage of our teacher's discount. Click on **Teachers Discount** on our website (www.Brainfly.net) or **Send us \$55.95** and we will send you a full copy of *Primary Literary Sources For Ancient Literature* **AND** our *5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt))* plus our *Wholesale price list*.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to:

webcomments@brainfly.net