

## FIFTH EGYPTIAN ROOM.

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THE collection of Egyptian antiquities exhibited in this room contains about nine thousand nine hundred and fifty objects, and they illustrate the arts and crafts of the Egyptians during the best periods of dynastic civilization. **Wall-Cases 246-248** and **205-207** contain a large and important series of **soul-houses**, *i.e.*, models of the houses in which the deceased hoped to live in the Other World; **mud bricks** stamped with the names of Thothmes I, Thothmes III, Amen-hetep III, and Rameses; **chairs** and other articles of **furniture**; rush-work **baskets** and **Cippi of Horus**, which were buried under or placed in houses to keep away evil spirits. **Wall-Cases 208-223** contain a splendid series of painted wooden **funerary memorial tablets**, models of **boats** for ferrying the dead across the Nile to the cemeteries on the Western Bank, a very fine and important collection of inscribed **portrait figures** dating from the IVth dynasty to the Roman Period; **agricultural implements**, etc. **Wall-Cases 224-229** contain a very fine comprehensive series of objects in blue- and green-glazed **Egyptian porcelain** of all periods. In **Wall-Cases 230-245** are series of figures of all the important **gods of Egypt** and sacred birds, animals and reptiles, in bronze, wood, porcelain and plaster. This collection of Egyptian gods is probably the finest in the world. On the top of the Wall-Cases are painted plaster casts of Isis and Osiris, large earthenware jars for wine and grain, and the framework of a wooden ceremonial boat. On the walls above the Wall-Cases are exhibited the following **painted plaster casts made by the late Mr. J. Bonomi** at the expense of Mr. Hay:—

1. King Seti I (XIXth dynasty) offering vases of incense to Amen-Rā, who promises to give him all "good and beautiful and pure things." From the Tomb of Seti I, in the Valley of the Tombs of the Kings at Thebes.

2. King Seti I, wearing the triple crown and receiving the gifts of life, stability and health from Rā the Sun-god. From his tomb at Thebes.


3, 5. Figures of Seti I dressed as a priest.

4. Seti I in his chariot attacking the Tahennu, or Libyans, and trampling them under his horses' hooves.

6. King **Seti I**, "lord of diadems, lord of the two earths" (about B.C. 1366) being led into the presence of Osiris, the judge of the dead, by Horus. Behind Osiris stands his sister Isis. From the tomb of Seti I, in the Valley of the Tombs of the Kings of Thebes.


7. King **Thothmes II** (about B.C. 1600) in the presence of a god. Above the heads of his followers are inscribed the king's titles.

8. Figure of an Egyptian king (Seti I?) wearing the White Crown.

Above Wall-Case 207 is a large **wooden door** from the hall of the tomb of the priest **Khensu-ḥetep** . On it is cut a scene in which the deceased is represented in the act of making offerings to Osiris Khenti Amenti, in the presence of the goddess Hathor, Lady of Amentett, or the Other World. The door is made of sycamore wood, and the planks are fastened to the cross pieces by wooden pegs. The door turned in a stone socket on the pivot which is seen projecting downwards on the right. From Thebes (?). XVIIIth dynasty. Length, 8 ft. 4 in.; breadth, 3 ft. 8 in. [705. Old number H.S. (*i.e.*, Henry Salt) 106.]

**TABLE-CASES A and C** contain **tools and weapons** in bronze, stone, and wood; in **Table-Case B** is a good collection of papyrus and leather **sandals and shoes**; in **Table-Case D** are glazed porcelain **necklaces and bead work**. In **Table-Case E** are **musical instruments**, inscribed **shells**, instruments for performing the ceremony of **Opening the Mouth**, and specimens of **modern imitations** of Egyptian antiquities. **Table-Case F** contains selected **figures of gods** in lapis-lazuli, crystal, gold and bronze; specimens of **foods and fruits**; and objects in **glass**, both opaque and transparent. **Table-Case G** contains objects connected with **spinning and weaving**, specimens of Egyptian **linen work**, spindles, reels, wheels, carding combs, etc. In **Table-Case H** is a fine selection of **decorated linen work** from the sepulchral mouthings found at Akhmim (Panopolis). On the east side of the case are specimens of **silk cloth** with Kûfi (early Arabic) inscriptions. In **Table-Case I** is a long series of inscribed Gnostic gems and amulets, and in **Table-Case J** are glazed porcelain amulets, beads, etc.

**WALL-CASES 206, 207. Shelf 1.** 1. Stele of Paṭa-  
Amen, priest and overseer of the artificers of the House of

offering to Osiris. XIXth dynasty [8484]. **2.** Painted stele without name [8490]. **3.** Painted stele of Hersanmehit (?), inscribed with a prayer for funerary offerings . XXVIth dynasty [29,422]. **4.** Stele in the form of a pylon made for Pen-nub, a legal official. On the back is cut a prayer to Ptah, lord of Maat. XXIIInd dynasty [8497]. **5.** Stele, with a scene representing the deceased, Aa-pehti, **adoring Set**, the Principle of Evil, who is here called "Aa-Pehti," "lord of heaven" [35,630]. On the back of the case is a series of funerary tablets of the late period.

**Shelf 2.** A fine collection of stone **Cippi of Horus**. Between the Saite and Roman Periods, *i.e.*, between B.C. 600 and B.C. 20, the Egyptians employed as **talismans for the protection of houses** and other buildings small rounded stone stelæ, with projections at the feet, whereon stood figures of Horus in the form of the "aged god who reneweth his youth." To this class of objects the name **Cippi of Horus** has been given. The god stands with each foot on the head of a crocodile, and in his hands he grasps serpents, scorpions, gazelle, etc., which typify powers of evil; on his right and left are symbols of Upper and Lower Egypt. Above his head is the head of Bes, who here symbolizes the aged Sun-god, who becomes young again under the form of Horus. On each side of the sculptured figure of the god is a series of mythological scenes, all of which have reference to the power possessed by Horus over noxious animals and reptiles and evil spirits. On the back and sides of the cippi are inscribed series of magical texts, which usually tell the story of how Horus was restored to life after he had been stung to death by a scorpion. The most interesting examples are:—**1.** Large wooden cippus, painted black with inscriptions in yellow, surmounted by a head of Bes. The texts are extracts from those found on the Metternich Stele [958]. **2.** Black stone (basalt?) cippus with well-cut figures of Horus, Isis, Serqet, Thoueris and other deities, and several extracts from magical texts cut in hieroglyphs. Ptolemaic Period [36,250]. Smaller typical examples with hieroglyphic texts are 959 and 27,374. **3.** A series of **baskets** for holding bread, fruit, etc. Of special interest are the two large baskets 6026, 6027; the small vase-shaped basket with decorations in coloured straw [38,552]; and the small basket decorated with blue-glazed beads [16,058].

**Shelf 3.** A fine collection of **models of very early Egyptian houses** with courtyards, dating from the Archaic Period. They were placed in the tombs, and it has been thought that by using magical formulas and spells, the deceased believed he would be able to cause them to increase in size and become suitable habitations for beings of the Other World. They are commonly known as "soul-houses," or "spirit-houses." The most interesting are:—

**4. Model of a house,** or half of a tomb, with the offerings in front of it; in the middle are two gutters for carrying off the blood of the slain beasts. VIth dynasty. [36,374.]

**5. Stone model of a maṣṭabah tomb** of the VIth dynasty. The roof is supposed to be removed, and the spectator to be taking a bird's eye view of the interior. The rectangular cavity represents the tomb chamber, and the round hollow on one side of it is apparently intended to represent the pit which leads to the mummy chamber. The meaning of the smaller perforations is not apparent. On the sides are modelled the false doors of the maṣṭabah and the characteristic crenellations of its brickwork. VIth dynasty. [36,903.]

**6. Baked clay model of the front of a tomb,** with a colonnaded entrance, and offerings in front. In the centre of the court is the rectangular tank for libations, blood from the victims, etc., with a single overflow gutter. VIth–XIIth dynasty. [32,613.]

**7. Model of a house with two rooms,** each having a separate entrance; above is a flat roof (not represented), with a staircase leading up to it on one side. Against the opposite wall stands a bench with three *zivat*, or jars for filtering water, and in front are the offerings and a tank with two gutters. VIth dynasty. [32,609.]

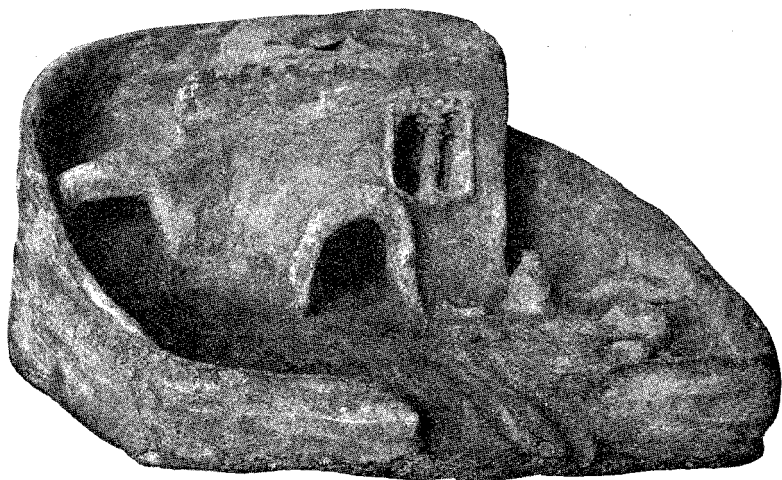
**8. Model of a two-storeyed house.** The main entrance is in the centre of the front, and admits to the lower storey only; the upper storey, which consists of a single small room, in front of which stands a water-jar, is approached by a staircase outside the house, and is drained by a gutter which passes through the side wall. The lower storey is lighted by a single window, having a single columnar mullion. In the courtyard are the offerings. XIIth dynasty. [32,610.]

**9. Model of a two-storeyed house,** with two staircases leading to the upper storey, and continued up to the roof;

the house is provided with a balcony. In the courtyard are the offerings. XIIth dynasty, or earlier. [22,783.]

10. Model of a **hut** with a rounded roof; against a wall in the courtyard is a bench with water-pots, and in the yard itself is a tank with a gutter by which the blood of the victims was removed. Near the tank are the offerings. VIth dynasty. [32,612.]

11. Model of a **house and courtyard**, enclosed by a high wall, with a staircase leading up to the roof. In the courtyard are the offerings, including an ox with the feet tied together, and a pillar altar. The gutter passes through the wall by two openings. VIth—XIIth dynasty. [32,611.]






Model of a House. [32,610]

12. Model of a **hut**, containing a bench, and supported by a central pillar. On the left is a stand for water-jars, and in the space before the hut is the figure of a man seated on the ground, and pouring out wine from a large vessel; round about lie the offerings. The courtyard is provided with a double gutter. XIIth dynasty, or earlier. [22,782.]

13-16. Four models of houses in stone and clay. After the XVIIIth dynasty. [2462, 18,324, 27,526, 36,904.]

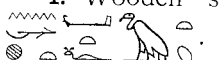
17. Model of a circular **Sûdânî** hut with a rectangular opening to serve as entrance; it is made of mud and chopped straw [47,374.]


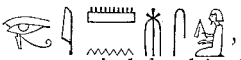

On the floor of the case is a series of baked earthenware models of **tablets of offerings** or **altars** of the Archaic Period. They are in the form of circular and rectangular plates or dishes with models of sacrificial offerings upon them, *e.g.*, oxen for slaughter with their feet tied together, haunches of meat, bread, cakes, etc. Typical examples are 43,444, 43,446 and 46,608.

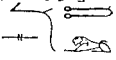

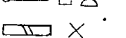
**WALL-CASES 208-222. Upper Shelf.** On this shelf, and on the back of the case, are exhibited a large and miscellaneous collection of painted wooden **sepulchral tablets**, and an important group of models of **funeral boats**. The **tablets**, or *stelæ*, are of a late date, *i.e.*, from about B.C. 1300 onwards, and the greater number belong to the period which lies between the XXVIth and XXXth dynasties. Being imitations of the fine stone *stelæ* of the earlier period of Egyptian history, they have rounded tops, which were intended to represent the vault of heaven, and have figures of the gods of the dead painted upon them, with dedicatory inscriptions beneath them after the manner of the costly stone *stelæ*. When of a large size, wooden *stelæ* were mounted on bases, and placed either at the head or foot of the coffin; and when small they were placed inside it. At the top of the stele we usually find the winged sun , the emblem of the god Horus of Behutet , *i.e.*, the Sky-god. Beneath this comes a representation of the deceased, who is seen making offerings either to Rā, or Osiris, or to the principal gods of the company of Osiris, or to the four children of Horus; he is often accompanied by his wife, and sometimes by his sons and daughters also. The texts beneath these scenes are of two kinds, that is, they are either hymns to Rā, in which the deceased asks the god for permission to enter the Boat of Millions of Years, and to travel with him, or prayers to Osiris, Anubis, etc., that the customary funeral offerings may be made to the *ka* , or "double," of the deceased at the


appointed seasons for ever. In the case of tombs which were visited by the relatives and friends of the dead, these were expected to repeat the prayers which were inscribed on the *stelæ*, for it was a matter of common belief that the repetition of such funerary prayers would bring an abundance of sustenance to the deceased in the next world. The elaborately painted pictures of offerings



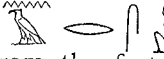


representing oxen, feathered fowl of various kinds, vegetables, fruit, flowers, wine, milk, incense, linen garments, unguents, etc., were believed to turn into food, etc., for the *ka*, or double, as soon as the proper words of power were uttered, either by the deceased in the Underworld or by his friends and relatives upon earth. The funerary tablet was a very important piece of tomb furniture, for the *Ba*, or heart-soul, of the deceased was supposed to take up its abode at times either in the tablet or in the figure of a human-headed hawk which was often placed upon it.


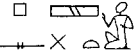

1. Wooden stele of a daughter of **Nekht-f-Mut** . XXIInd dynasty. [35,895.]

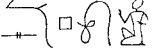
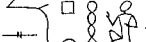
2. Wooden stele, with a figure of **Nekht-f-Mut** , a "divine father" of Amen, the son of **Utchat-Āmen-mes** , worshipping Rā-Harmachis; he is accompanied by his daughter, "the lady of the house," **Shepu-en-Āst** . XIXth dynasty. [37,899.]



3. Wooden stele of **Nes-ther-en-Maāt** , the daughter of the chief clerk of the works in the temple of Amen, **Ānkh-pa-khraṭ** , and **Theshepet** . XXIInd dynasty. [8450.]




4. Wooden stele of **Peṭa - Khensu** , an official of the temples of Amen-Rā and Khensu at Karnak; the deceased is represented with a large dish of offerings, and a cake in the form of a crescent moon, symbolic of Khensu, upon his head. XXVth dynasty. [35,896.]



5. Wooden stele, with a figure of the lady **Ḥetep-Āmen** , the daughter of the priest of Menthu, **Māpu** , and of **Nares** , addressing Rā-Harmachis and Osiris. From the feet of the former god springs a bearded serpent; the deceased is represented coming from the east  to the west , where the Underworld was supposed to be situated. XXth dynasty. [8453.]


6. Wooden stele of **Nes-Heru** , son of  **Peseshet** and **Qebáakhu** , with a similar scene. XXVIth dynasty. [21,636.]

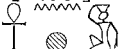



7. Wooden stele of the priest **Nes-pua** , son of **Nes-Ptah** . Ptolemaic Period. [8473.]

8. Wooden stele with a figure of **Pa-shere-Åset**  adoring Rā-Harmachis, Isis, and the four children of Horus, each of whom holds a palm branch instead of the ordinary sceptre . Early Ptolemaic Period [8459].

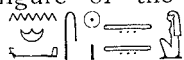
9. Wooden stele of the lady **Qeresà** , daughter of **Tha-en-rut** , and **Thes-Mut-per** , with a similar scene. XXXth dynasty. [22,918.]




10. Portion of a wooden stele, with a figure of **Åst-[em]-Khebit** , a sistrum-bearer of Åmen, the daughter of a lady who held the same office, adoring Rā-Harmachis, Kheperà, Shu and other gods. On the back is a scene in which light is represented falling from the sun on the horizon, with the signs for the East and West, , on either side. Ptolemaic period. [8481.]



11. Wooden stele of the divine scribe and governor **Heru-à** , who stands in adoration before Rā-Harmachis and Temu; each god stands in a shrine. The text below consists of two hymns, one to the rising and one to the setting sun. XXIInd dynasty. [8455.]

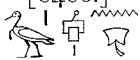



12. Wooden stele of **Ånkh-f-en-Khensu** , the son of **Bes-Mut** , and **Hetep-Åmen** , with figures of the deceased adoring Rā-Harmachis and Åtmu. Bes-Mut was a priest of Åmen-Rā and of . XXVIIth dynasty. [22,919.]

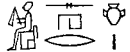



13. Wooden stele, with a figure of the sistrum-bearer of Bast, **Neḥem-s-Rā-tai** , adoring Osiris and five of the gods of his company. XXIIInd dynasty. [8477.]

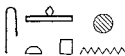

14. Wooden stele of the sistrum-bearer **Ta-heb** , the son of **Peta-Āmen-neb-nest-tai**. In the rounded portion of the tablet are:—The winged disk, with pendent uræi, and the two jackals **Ānu** and **Up-uat** . In the first register the soul of the deceased, in the form of a human-headed hawk , is making offerings to Rā, Kheperā, Shu, and five other gods, and in the second the deceased is standing in adoration before Osiris, Horus, and five other gods. On the back of the tablet is a scene similar to that already described under 10. XXIInd dynasty. [8465.]

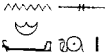
15. Wooden stele of **Tcha-set-ḥem** . Above the text the mummy of the deceased, with the soul hovering over it, is seen lying upon its bier, in the presence of Isis, Nephthys, and the four children of Horus; below it are the magical symbols *tet* and *thet* , the emblems of the East and West, and the gods Khnemu, Thoth, Shu, and Tefnut holding knives. Ptolemaic Period, [8486.]


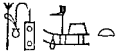


16. Wooden stele of **Basa-en-Mut** , a priest of Menthu, lord of Thebes, the son of **Nes-pa-sefi**  and **Shepset-āru-ru**  . The upper portion contains figures of the deceased adoring Temu and Rā-Harmachis, and beneath are two hymns to these gods. XXIInd dynasty. [22,915.]


17. Wooden stele of **Sheps-seher-āb-Āset**  , commander of the crew of the boat of Āmen, with figures of the deceased adoring Rā-Harmachis and Ātmu. XXIInd dynasty, or later. [8457.]


18. Wooden stele of a priest, who is represented in the act of adoring the dead sun-god **Āf**, who is seated in his boat, and a company of nine gods, with **Rā** at their head, and Osiris and five of the gods of his company. Late Saïte Period, about B.C. 400. [8466.]


19. Wooden stele of **Sehetep-Khensu**  a priest of Horus. In the upper portion the deceased, who is introduced by Anubis, is seen adoring Osiris, Isis, and Nephthys, and in the prayer below it is stated that he was attached to the service of all the gods and goddesses  of Edfu. Ptolemaic Period. [32,199.]

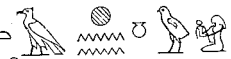


20. Wooden stele of **Neḥem - s - Rā - tauī** . In the upper portion are the two jackal-dogs of the South and North; a figure of the deceased adoring the dead sun-god **Āf**, who stands in his boat within a shrine formed by the Serpent-god **Meḥen**, and is piloted by Harpokrates; and two scenes in which the deceased is adoring Osiris at morning and evening. This stele was originally prepared for a man, the name of the deceased lady being added later. XXIIInd dynasty. [8470.]

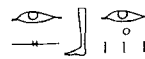
21. Wooden stele of **Pekha-Khensu**  a scribe in the service of the goddess Serg (Selk)  the son of the priest of Amen, **Peta-Amen-neb-nest-tauī**  and of the sistrum-bearer of Amen-Rā , **Neḥem-s-Rā-tauī**. In the upper register the soul of the deceased is seen adoring **Rā** and his company, who are seated in the Boat of Millions of Years, and below the deceased worships Osiris, Isis, Nephthys, Horus, the avenger of his father, and Hathor. XXIIInd dynasty. [8467.]

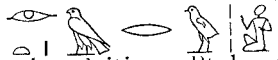
22. Wooden stele of **Uaḥ-āb-Rā** ; spaces are left blank for the names of his father and mother. In the upper part of the stele, below the winged

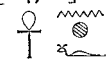

disk and jackals, the deceased is seen adoring the dead Sun-god *Āf* (*Hefu* ) and Osiris and his company of gods. XXVIth dynasty. [8464.]

23. Wooden stele, with a small painted tablet enclosed within a double pylon, in relief, in which the priest *User-ā-ḥarua* , the son of *Peta-Āst*, is represented adoring *Rā-Harmachis* and *Maāt*. XXth dynasty. [8482.]

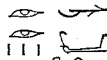

24. Wooden stele, with the figure of the lady *Ta-khenu* , the daughter of *Bakren*  and *Ta-bak-en-Khensu* , adoring Osiris, Isis, Nephthys, and the four children of Horus. XXIVth dynasty. [21,637.]

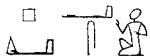


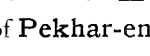
25. Wooden stele of *Āri-seb-āru* , with a similar scene. XXXth dynasty. [35,625.]





26. Wooden stele, with a figure of *Maat-Ḥeru-Ru* , adoring *Rā-Harmachis*, Isis, and other deities. Ptolemaic Period. [8478.]

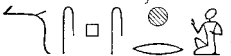



27. Wooden stele of *Ānkh-f-Khensu* , son of *Bes-Mut* , with figures of the deceased adoring *Rā-Harmachis* and *Ātmu*. The text below consists of two hymns addressed to these deities. XXVIth dynasty. [22,914.]

28. Wooden stele, with a figure of a deceased person, whose name is illegible, adoring the god Osiris and a number of the gods of his company. Ptolemaic Period. [8469.]



29. Wooden stele of *Āri-āru-nekht-tcha* , son of *Menth-āri-ṭas*  and *Shepset-Āset-urt*, with a similar scene. XXXth dynasty. [8458.]


30. Wooden stele, with a figure of the "divine father," **Petaās** , surnamed **I-em-ḥetep**   
, the son of **Pekar-en-Khensu** ,  
 adoring **Rā-Harmachis** and **Ātmu**, the Sun-gods of the morning and evening. XX1st dynasty. [8456.]




31. Wooden stele of **Pa-ḥep-ḥa - Menthu** ,  
, son of **Āmen-āri** , and **Tchet-Āst-āri-āst** , with a figure of the deceased adoring Osiris and some of the gods of his company. XXXth dynasty. [8476.]

32. Wooden stele, with a figure of the priest **Nes-p-sekher** , the son of **Tchet-Teḥuti-āuf-ānkh** , and **Set-āri-bā-ur**   
, adoring **Rā-Harmachis** and **Ātmu**, *i.e.*, the morning and evening sun. The deceased and his father held the same offices of keeper of the beer cellar and poulterer, and each was the chief cook in the temple of **Āmen**. From Akhmîm. XXth dynasty. [36,504.]

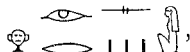
33. Wooden stele of a priest of **Āmen-Rā**, with a figure of the deceased adoring **Rā-Harmachis**. XIXth dynasty. [8451.]

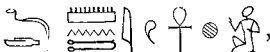
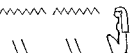
34. Wooden stele, with figures of **Neb-Āmen** , a judge of appeal, and his brother **Āui** , adoring "Āmen-Rā, the beautiful prince," who is represented in the form of a ram. XIXth dynasty. [8485.]

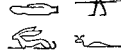
35. Wooden stele, with a figure of **Ta-qes** , a singing woman of **Āmen-Rā**, adoring the triune form of the Sun-god. XXth dynasty. [27,332.]

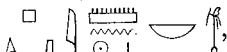
36. Wooden stele of **Nes-qa-shuti** , son of **Qāḥa**  and **Mut-ā** , with a figure of the deceased worshipping **Osiris**, **Isis**, **Neḥeb-kau**,


Nephthys, and the four children of Horus, who stand on a lotus flower. XXVIth dynasty. [8479.]


37. Wooden stele, with a figure of the lady **Hēr-āri-su** , adoring Osiris and four solar gods. Late Ptolemaic Period. [8472.]


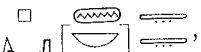
38. Wooden stele, with a figure of the priest **Tchet-Menthu-āuf-ānkh** , the son of **Nini** , adoring Rā-Harmachis, Isis, and the four children of Horus. XXIInd dynasty. [8460.]


39. Wooden stele of **Ṭunf-pa-nefer** , son of Peṭa-Āsar, with a figure of the deceased adoring Rā-Harmachis and Isis. XXVIth dynasty. [21,639.]

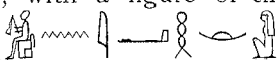
40. Wooden stele of **Peṭa-Āmen-Rā-neb-Uast** , with figures of Osiris and the four children of Horus. Ptolemaic Period. [8471.]

41. Wooden stele of **Maatiu-āriu** , with figures of the deceased and his wife adoring Rā and the four children of Horus. XXXth dynasty. [8474.]

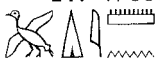
42. Wooden stele of **Tchet-ḥrā** , with a figure of the deceased adoring Osiris and certain of his gods. XXXth dynasty. [8475.]

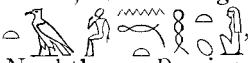
43. Wooden stele, with a figure of the lady **Neḥems-Bast** , the wife of **Peṭa-Āmen-[neb]-taui** , who had predeceased her, worshipping Rā-Harmachis. XXIInd dynasty. [22,916.]


44. Wooden stele of **Taiāu-khraṭ** , a singing woman in the temple of Āmen. XXth dynasty. [8447.]


45. Wooden stele, with a figure of the priestess of **Āmen Sheps-en-Āāḥ** , worshipping Rā-Harmachis. XIXth dynasty. [25,262.]

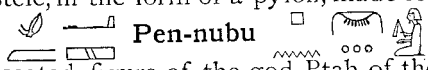
46. Painted stone stele, with the figure of an unnamed priest adoring Osiris, Isis, Nephthys, Mestā, and Tuamutef. Ptolemaic Period. [8490.]

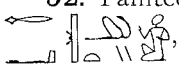

47. Wooden stele, with a figure of **Pa-ta-Āmen** , a priest of Āmen, and the overseer of the artificers of the temple of Amen, offering incense to Osiris. XXth dynasty. [8484.]


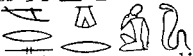
48. Painted stone stele, with a figure of the lady **Ta-sheret-en-Meḥet** , adoring Rā-Harmachis, Isis, and Nephthys. Persian Period. From Abydos. [29,422.]

49. Wooden stele, with a painted figure of the lady **Nes-Ḥether** , worshipping Rā-Harmachis. XIXth dynasty. [22,917.]

50. Wooden stele, with a figure of the lady **Tcheṭ-Bast** , worshipping Rā-Harmachis and Osiris; the deceased was a temple woman of Amen. XXIIInd dynasty. [8452.]



51. Painted stone stele, in the form of a pylon, made for the judge of appeal **Pen-nubu** ; within the shrine is a seated figure of the god Ptah of the "Beautiful Face." XXIst dynasty. [8497.]






52. Painted stone stele, with a figure of **Āa-peḥti** , adoring the god **Seti-thi-āa-peḥti** . This is one of the very few examples on a stele of this kind of adoration being paid to the god Set. XIXth dynasty. [35,630.]












53. Stone stele with a figure of the lady **Āi-em-ta-pet** , adoring the goddess **Mer-seger** , *i.e.*, "Lover of silence," the tutelary deity of the necropolis on the western bank at Thebes. XIXth dynasty. [8501.]

54. Painted stone stele, with a figure of a man, whose name is illegible, adoring Rā-Harmachis, Mer-seger, and another god. XVIIIth dynasty. [8493.]

Presented by the late Sir J. G. Wilkinson.

55. Wooden stele of **Ḥeru-utcha**  , with a figure of the deceased adoring Rā; the text is a prayer for sepulchral offerings. XXVIth dynasty. [8448.]

56. Wooden stele, with a figure of **Pa-nes**   , "president of the secrets of the seat of Maāt," *i.e.*, a high judicial official, adoring Osiris, Isis, Nephthys, and a child of Horus; his father **Ḥeru**   held the same office. The figures are white, painted with red lines and gold, upon a blue ground; the use of gold on wooden sepulchral stelæ is most unusual. XXIIInd dynasty. [8504.]

57. Wooden stele, with a figure of **Emma-Bastet**    , daughter of **Tchet-ḥrā**   , and **Ta-uaru**    , adoring the deities of the sunrise and sunset. XXXth dynasty. [35,897.]

Standing on the **First Shelf** is a series of **Funeral Boats**.—The fine collection of painted wooden boats with their crews here exhibited is of two classes, *viz.*, those which are made in the form of the ordinary funeral or divine bark (*baris*) as represented on the monuments, and those which are models of the ordinary river boats that were in common use at the time they were made. In the former the deceased is seen lying upon his bier under a canopy, sometimes accompanied by Isis and Nephthys; sometimes such boats contain figures of rowers, and sometimes they do not. Boats of this class are found in all periods, and are of various sizes, but those of the second class usually belong to the period of the XIth and XIIth dynasties, about B.C. 2500-2200, and are, relatively, of large size; they are always provided with a large crew, the members of which are often dressed in garments made of real linen cloth, which is contemporaneous with the figures themselves. Each boat was furnished with masts, sails (which have now perished), and elaborately decorated oars, and steering posts, the ends of which are often in the form of the heads of hawks. The use of the funeral boat dates from the earliest period, those of the first class represent the actual funeral boat in which the body of the deceased was ferried across the Nile from the east to the west bank, where the majority of the cemeteries were situated, and those of the second class are to be regarded

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