
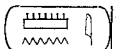


SIXTH EGYPTIAN ROOM.

IN this Room is exhibited a very large and important collection of **Predynastic antiquities** and objects of the Archaic Period (**Wall-Cases 280-289**). These are followed by series of groups of **Egyptian pottery** and earthenware vessels in general which illustrate the craft of the potter from the 1st dynasty to the Coptic Period, *i.e.*, from about B.C. 4000 to A.D. 600 or 700 (**Wall-Cases 249-268**.) The groups are separated by wooden divisions, and each group is distinctly labelled; this collection of Egyptian pottery is one of the most complete in the world. Following the pottery come the groups of antiquities which illustrate the **objects used in the toilet**, *viz.*, hair-tweezers, combs, razors, hairpins, stibium pots, toilet-boxes, vessels for scents and unguents, fans (handles only preserved) (**Wall-Cases 269-272**). In **Wall-Cases 273-279** are exhibited several examples of Egyptian **Hypocephali**; a series of miscellaneous antiquities of the Ptolemaic and Græco-Roman Periods, comprising **bronze figures** of men and animals, **terra-cotta figures of the gods**, goddesses and sacred animals (Osiris, Isis, Sarapis, Apis) that were worshipped during the later periods of Egyptian history; **terra-cotta lamps**; portions of sculpture and inscriptions; and some magnificent specimens of **Coptic embroidered linen shrouds** and **funerary cloths** decorated with coloured woolwork of the Christian Period. **Table-Cases A, B, C, D, E** contain smaller antiquities of the Predynastic Period; in **Table-Cases F and G** is a long series of mirrors and mirror-cases. In **Table-Cases H, I, J** is a fine series of sheets of **Egyptian Papyri**, inscribed in hieroglyphic, hieratic and demotic, illustrating the development of the **Book of the Dead** and the principal sections of **Egyptian literature** from the XIIth dynasty (B.C. 2400) to the Roman Period. **Table-Case K** contains a selection of **labels for mummies** inscribed in hieroglyphic, demotic and Greek, **receipts for taxes**, letters, etc. On the **tops of the Wall-Cases** are large, characteristic specimens of Egyptian, Roman and Nubian pottery for holding wine, oil, grain, etc. The objects exhibited in this Room are 4,920 in number.

WALL-CASES 280-289. Predynastic antiquities. These cases contain a representative collection of the oldest

known relics of Egyptian civilization, and date from the latter part of the **Neolithic Age** to the end of the **Archaic Period**. It is impossible, at present, to assign any date to the **Neolithic antiquities**, but it is tolerably certain that they belong to a period which is anterior to B.C. 4500; the date of the **Archaic antiquities** may be placed between B.C. 4500 and B.C. 3800, that is to say, from a time which preceded the establishment of the 1st historic dynasty of Pharaohs, or kings of all Egypt,¹ to the end of the IIIrd dynasty. The antiquities exhibited in Wall-Cases 280-285 all belong to the **Predynastic Period**, that is to say, to the age before the 1st dynasty, whilst those in Wall-Cases 286-289 all belong to the first three dynasties. The earlier predynastic antiquities belong to the Neolithic Age, when men in Egypt had no knowledge of the use of metal. In the latter part of the predynastic period **copper was introduced**, and was used side by side with stone. The antiquities of the later predynastic and the earlier archaic periods belong then to the stage of human civilization which is commonly known as Aeneolithic, or **Chalcolithic**. Under the IVth dynasty, *i.e.*, at the end of the **Archaic Period**, we find the first traces of the use of Bronze in Egypt, and henceforward the Egyptians remained users of bronze, though, since Iron was always well known to them, it is impossible to speak of a definite Bronze Age in Egypt. It is certain that iron was known to the Egyptians from the earliest times, for the oldest religious texts extant, which date from about B.C. 3500, and were copied from far older archetypes, speak of the heavens being formed of a plate of iron, and the Deity is said to sit upon a throne of iron, the sides of which are ornamented with the faces of lions, and have four legs, the feet of which are in the form of hooves of bulls. The Egyptian word for "iron" BAA, or BAA EN PET, *i.e.*, "Baa of heaven," is of course meteoric iron, and this phrase is the exact equivalent of the old Sumerian ideographic group $\rightarrow\text{†} \text{†}$ AN. BAR, "iron." The Coptic word for "iron," BENIPE, which is a direct descendant of BAA EN PET, conclusively proves that this expression means

¹ The first ruler in Egypt who could call himself "King of the South" (\downarrow) and "King of the North" (\downarrow), *i.e.*, King of all Egypt, was MENA \downarrow \downarrow  ." data-bbox="160 950 475 986"/>

“iron,” and iron only. But, in order to avoid the conclusion that iron was known to the Egyptians at this early period, it has been supposed that BAA meant “crystal”; this, however, is disproved by the fact that representations of weapons, knives, tools, etc., which are of a blue colour, are found upon the monuments of all periods, and, as it is clear that they cannot have been made of crystal, they must be iron. The oldest specimen of iron from Egypt was found in one of the air passages of the Pyramid of Cheops (B.C. 3700), and may be seen in the Fifth Egyptian Room (Table-Case C, 29).

The predynastic antiquities in Wall-Cases 280-285 are those of the primitive, and probably indigenous, inhabitants of the Nile Valley, who seem to have belonged to the same Mediterranean race as the Libyans or Berbers and other inhabitants of North-East Africa. Before the establishment of the Dynastic Monarchy of Egypt a new element of population reached the Nile Valley, probably from the East, bringing with it a culture in some ways more highly developed than that of the aborigines. To this element may with confidence be assigned the introduction into Egypt of the knowledge of the use of copper, of cereals, of the sheep, and possibly of other domestic animals. Other elements in the Egyptian civilization of the archaic period, which were unknown to the primitive population, such as the **use of brick**, of the **cylinder seal**, and of certain types of weapons, *e.g.*, the **egg-shaped mace-head**, directly connect the culture of the invading people with that of ancient Babylonia; and when we consider that the ancient Egyptian language, though mainly non-Semitic in character, yet contains many verbal forms and parts of speech which are evidently early Semitic, it is difficult not to conclude that the newcomers came from Western Asia; for convenience' sake we may call them “Proto-Semites.” The most primitive people of Egypt dwelt in huts made of wattles and mud (compare 35,505 in Wall-Case 281); they wore the skins of animals, and they lived by fishing and hunting; the fish were pursued in flat-bottomed reed boats (see the models 50,695, 50,696 in Wall-Case 282), and caught with hooks and harpoons made of bone and flint, and gazelle and other wild creatures of the desert were shot with flint-tipped arrows, and cut up with flint knives (see Table-Case A), the use of which for this purpose was retained in Egypt until the time of the XIIth dynasty. In connection


with this it may be noted, that until the latest days of the Egyptian religion the dead body which was to be prepared for mummification was first opened by means of a knife made of "Ethiopian stone," *i.e.*, a kind of flint or chert, or even obsidian, and that various religious ceremonies, including the rite of circumcision, which was practised by the Egyptians in common with the Semitic nations, were performed by means of knives of flint. The chief arts of the predynastic Egyptians were **flint knapping**, which attained a pitch of perfection unrivalled elsewhere (see Table-Case A), and the manufacture of extremely graceful and elegant **pottery without the aid of the wheel**. The earliest pottery of all is usually red and black (Wall-Cases 281, 282), the red colour being derived from a salt of iron. Vases all red and all black also occur in early times, but are not so common. The surface of all three kinds of vases is highly burnished. At a later time an unburnished buff-coloured ware came into use, usually decorated with designs, which are more or less elaborate, in red, *e.g.*, boats, with banners and cabins, figures, oryxes, ostriches, and human beings, palm trees (?), and wavy lines to represent water. (Wall-Cases 284, 285.) Round, flat vases, with handles for suspending them, decorated with concentric circles, etc., also appear at this period, and seem to be imitations in clay of the great stone vases of similar shape which are characteristic of the chalcolithic period in Egypt. Another form of vase common at this time, and under the Ist dynasty, is of cylindrical, or semi-cylindrical shape, and is decorated with wavy handles, or a rope border (Wall-Case 283).

Pottery of all the above-mentioned classes is found in great abundance in graves of the predynastic period. Such graves, which are usually shallow and oval in shape, are found in very large cemeteries, and are packed so closely together that one interment frequently intrudes into the other. As a result of such intrusions the bones of the occupants of the graves are often found in a scattered state within the grave, and at times important bones are missing. This fact has led some archæologists to declare that the bodies of the early Egyptians were often cut up before burial, and even that the flesh of certain limbs was sometimes eaten as a religious act at the funeral feast. That such a custom existed among the early Egyptians there is no evidence to show, and it seems that these

disturbances and mutilations of bodies are simply due to intrusive burials. At this period the dead Egyptian was buried lying on his side with his knees bent up to his chin (see the man and woman in the First Egyptian Room, Cases A and C); his body was not mummified in the style common in later days, but was dried in the sun and carefully wrapped in reed mats, or gazelle skins, remains of many of which have been found with the vases in these graves. The presence in the graves of vases filled with food, flint implements for the chase, etc., proves that the early Egyptians believed that the deceased would enjoy a **future life** similar to that which he had led on earth. Of the details of their **religious beliefs** we have no knowledge, but there is little doubt that much of the religion of the later Egyptians, especially that part of it which relates to the cult of the dead, was derived from the beliefs of the primitive Nilotic tribes rather than from those of the immigrant, "Proto-Semites." From the earliest to the latest times the Egyptians believed in the **resurrection** of a spirit body from the dead material body. And the chief aim and object of every religious ceremony in Egypt was to bring about the resurrection of that spirit body, and to secure its **immortality**.



But though the greater part of the religion of the dynastic Egyptians was indigenous to the Nile Valley, much of their material civilization was due to the immigrant tribes from Asia, who brought into Egypt not only the arts of **metal working, brick-making**, etc., as has already been said, but also, apparently, the **art of writing**, which was unknown to the Neolithic Egyptians. These Asiatic immigrants were known in legend to the later Egyptians as the **Mesniu**, or "**Metal-workers**," and the chiefs who established their rule in the country were known traditionally as the **Shemsu-Heru**, or "**Followers of the Sky-god Horus**," who, with **Rā** and the other deities of the heavens, appears to have been introduced by the invaders. The advent of the followers of Horus was followed by a rapid political development. The more civilized newcomers formed principalities, which after the lapse of time tended to coalesce into larger political divisions, and eventually two kingdoms were established in Southern and Northern Egypt, with capitals at **Nekheb-Nekhen** (Hierakōnpolis) and **Per-Uatchit** (Buto) respectively. Of these predynastic kings we appear to possess

names on objects found at Abydos, and on an important monument of the VIth dynasty, known as the **Palermo Stele**, which chronicles the celebration of various festivals of the gods in the reigns of the most ancient kings of Egypt.

The next stage in the political development of the country was the **unification of all Egypt** under one sceptre, and, according to tradition, this event was brought about by a king called **Menâ** , or **Menes**, who seems to have flourished about B.C. 4400. It has been supposed that a king of the Ist dynasty called **Ahâ-Men**, of whom monuments have been discovered at Naḳâdah and Abydos in Upper Egypt, is to be identified with Menâ or Menes, the great unifier of Egypt. Menâ is said to have founded **Memphis** in Northern Egypt, and this city remained the capital of Egypt for over a thousand years. The names of the kings of the great first three dynasties who succeeded the legendary Menâ on the throne of Egypt were known to the later Egyptians by tradition only; hence we find considerable differences between the forms of their names as given in the official king-lists of the time of the XIXth dynasty and by the Ptolemaic historian **Manetho**, and on their own contemporaneous monuments which have been discovered in recent years at Abydos, Naḳâdah, and elsewhere. The most important of the kings of the archaic period were:—1. **Semti**, whose ka-name was **Ṭen**; in his time a great religious development seems to have taken place, for the redaction of certain parts of the Book of the Dead is ascribed to his reign. Semti is the Hesepti of the king-lists, the Usaphais of Manetho. 2. **Mer-pe-ba**, whose ka-name was **Ātchab**; he is the Merbapen of the king-lists, and the Miebis of Manetho. A tradition, which was followed by the compiler of the king-list of Şakkârah, makes Mer-pe-ba to be the first king of Egypt. 3. **Hu**, or **Nekht**, whose ka-name was **Smerkhat**, often erroneously read Mersekha, a form which has no meaning. The hieroglyphic which stands for his first name was misinterpreted by the scribes of the XIXth dynasty, who took it to represent a priest of Ptah; Manetho also misread it as the sign *Shemsu*, i.e., "follower," from which, by a mistake of the copyist, the Manethonian form of his name, "Semempses," was derived. 4. **Sen**, whose ka-name was **Qâ**; the name of this king was

curiously misread under the XIXth dynasty as "**Qebh.**"¹ 5. **Besh**, whose ka-name was **Khā-sekhem**, modified later to **Khā-sekhemui**; this king was the founder of the IInd dynasty, and was a powerful monarch. He waged wars against the barbarians of the north, and when he had firmly established his power in the kingdoms of the north and south he changed his ka-name from **Khā-sekhem**, "manifestation of the power," to **Khā-sekhemui**, "manifestation of the two powers." This king is probably the **Betchau** of the later king-lists, the Boethos of Manetho. The only other king of this dynasty of whom we have important remains is **Per-âb-sen**, who possessed two ka-names; as the god Set in the north he bore the name **Per-âb-sen**, and as the god Horus in the south he was called **Sekhem-âb**. His personal name was also **Per-âb-sen**. Of the IIIrd dynasty the most important king was **Tcheser**, for whom two tombs were built, viz., the step-pyramid at Saḳḳârah, and a large brick *maṣṭabah*² tomb in the desert west of the villages of Bêt Khallâf and Raḳaḳnah, which lie about nine miles from the modern town of Girgâ. Near this tomb of Tcheser is a similar sepulchre of another king of the same dynasty, called **Hen-nekht** or **Sa-Nekht**. The last king of the IIIrd dynasty was **Seneferu**, the builder of the pyramid of Mêdûm; with his reign the archaic period of Egyptian history comes to an end.

The chief characteristic of the archaic period is the rapid development of Egyptian civilization, which, in a period of about 300 years, passed from a state of comparative barbarism into the highly organized condition in which it continued during the remainder of the Pharaonic Age. With the beginning of the IVth dynasty Egyptian culture ceased to develop so fast, and in many respects, *e.g.*, in the sphere of art, became stereotyped, and under later dynasties improved only at spasmodic intervals. The rapid growth of culture during the archaic period is well illustrated by the antiquities preserved in Wall-Cases 285-289, and in Table-Cases C-E in the Sixth Egyptian Room. During the Ist dynasty the influence of the knowledge of

¹ The scribe confused the sign  SEN with  QEBH.

² *Maṣṭabah* is an Arabic word, which means "bench, couch, divân," etc.; this appellation is given to certain tombs because their outward forms resemble those benches.

metal working made itself rapidly felt, and vases, bowls, etc., in hard stone were made and polished with an accuracy and perfection which would have been impossible in the Neolithic period. Vases, vase and lamp stands, etc., made of hard stone of various kinds, and often of great beauty, are highly characteristic of early Egyptian civilization; fine specimens of these are exhibited in Wall-Cases 155-159 in the Fourth Egyptian Room. Vessels of all kinds made of copper now supplement those made of earthenware, with the result that the potter's art declined from the high pitch of perfection which it had reached in predynastic times. The built-up vases of the archaic period are neither so well made nor so well shaped as those of the preceding age, though we find that vessels of a larger size were in common use. Many of these were found in the tombs of the 1st dynasty at Abydos, and a fine specimen is exhibited in Wall-Case 286 (27,737); this vase possesses the fine baked clay covering with which it was originally sealed, the name of the king for whose tomb it was intended, in this case TĒN (whose personal name was SEMTI), being impressed upon the clay by means of a cylinder-seal before baking. Clay coverings of this kind are built up on an actual saucer-shaped earthenware stopper, which was fastened in the mouth of the jar; they were used in all periods of Egyptian history, though their forms varied at different periods. Examples of the XXVIth dynasty will be found in the Sixth Egyptian Room, Wall-Case 256 (22,356, 23,791). Jars so sealed were used for holding wine and, on the specimen of the first dynasty referred to above, we find the word for "wine," *erp*



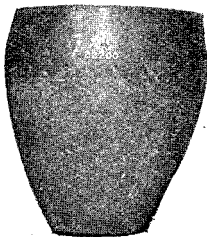
, actually inscribed in archaic linear hieroglyphs.

□ The introduction of the **art of writing** as exemplified on this vase, and as distinguished from the mere painting of pictures which we find in neolithic times, appears to be coeval with the beginning of the archaic period, and many specimens of the archaic inscriptions of Egypt will be found upon funerary stelæ (see Wall-Cases 285, 286), and on **ebony and ivory plaques**, etc. (see Table-Case D in the Sixth Egyptian Room (107-113, 1136, 1137, etc.). Though simple in character, such early inscriptions are very difficult to interpret, on account of the unusual forms and general appearance of the signs; like sculpture and painting, the art of writing was at this time passing through a period of

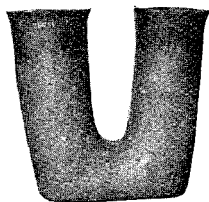
rapid change and development, and it is not until the end of the IIIrd dynasty that the Egyptian hieroglyphic system became stereotyped in respect of the *form* of the characters.

WALL-CASES 281, 282. Here are a series of **black and red** predynastic pottery from Abydos and neighbouring sites, and a collection of antiquities from the prehistoric site of Khizâm in Upper Egypt. Among the latter are several models of kneeling and standing steatopygous women with pendent breasts and with their arms raised in an attitude of adoration. All belong to the predynastic period, with the exception of 53,876, 50,861, 50,682, which probably date from the XIIth dynasty, though they are also from Khizâm. Other objects of interest are: 1. Seated figure of a youth with his head bent forward over his knees; this is the oldest

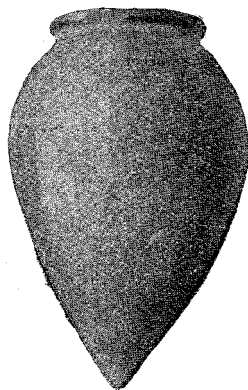
Specimens of Black and Red Pottery.



[22,200.]



[26,651.]



[30,936.]



[27,754.]

model of the human figure in the Egyptian Collection [50,945]. 2. Shell of an **ostrich egg** with traces of linear decoration [36,377]. 3, 4. Models of **boats** [50,695, 50,696]. 5, 6. Models of **animals** [50,693, 50,694].

7. A group of four **models of oxen** made of mud, with the patches on the sides of the animals painted in black; these are the earliest Egyptian models of animals known. From Al-'Amrah, a village to the south of Abydos [35,506].

8. Model of a **young bull** [50,692]. 9. Model of a **bedstead**, similar to the *ankarib* now in use in the Sûdân.

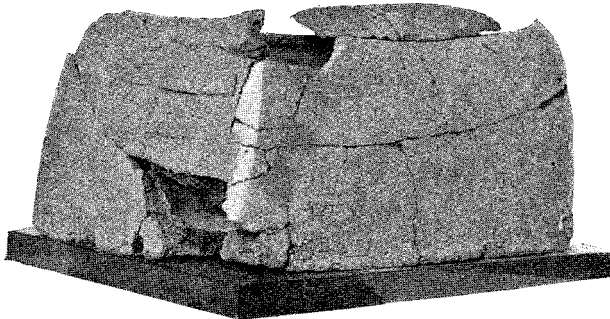
[50,691.]

10. Earthenware box in the form of a **dwelling house**, with sides inclining inwards; only a portion of the lid, which represents the roof, is preserved, and it is possible that this belonged to another model of a house. At one end is the door, with a massive lintel, and at the other, high up in the wall, are two small windows. From Al-'Amrah.

[35,505.]

11. Cast of a green slate ceremonial object, sculptured with hunting scenes, etc., in relief. Two large fragments of the original are exhibited in Table-Case D, 73.

WALL-CASE 283. The vessels in this Case are made of similar ware, but are either **all red or all black**.



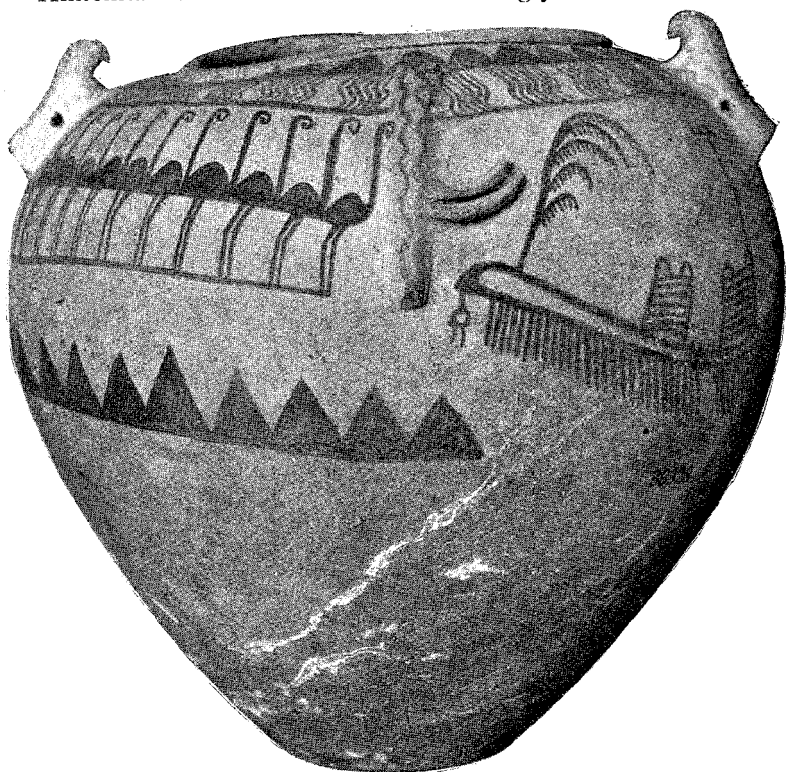
Model of a house. From Al-'Amrah. [35,505.]

Among the black vases may be noted 35,350 and 35,352, which are imitations of black basalt vases, with suspension-handles; and among the red 30,936, of ovoid shape; 30,943, a spherical vase; 27,758, a bottle, with a short neck; 30,945, 30,948, flattened, bag-shaped vases; bowls of various sizes and shapes stand against the back of the Case. On the **floor of the Case** are five vases, 12-16, made of unburnished, buff-coloured ware, with peculiar **wavy handles**.

[30,897, etc.]

WALL-CASES 284, 285. 17. Small buff-coloured, burnished ware vase, of primitive shape, with twelve pierced projections or "lugs," and two perforations in the rim; the object of such perforations was to enable the lamp to be suspended by a network of cords like a modern church lamp. This is an interesting and probably unique

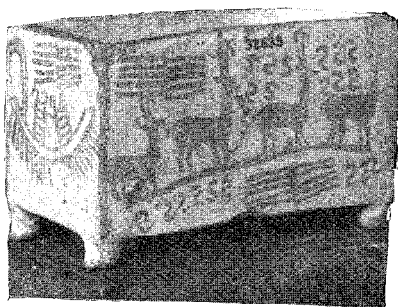
object [30,758]. 18. Unique buff-coloured ware vase, which was originally provided with four small vases, arranged at equal intervals on the outside of the rim; two of these still remain. The outside of the vessel is decorated with a representation of a row of Barbary sheep, an animal which afterwards became the emblem of the god Khnemu. This animal has been wrongly identified with



[36,328.]

the KUDU, which it in no way resembles [37,274]. In this Case is a fine series of buff-coloured ware vases, some having suspension handles, decorated with red painted representations of **boats having cabins and banners**, and figures of **ostriches, antelopes**, and human beings. Wavy lines representing water, triangular figures representing mountains, and objects which are, apparently, intended to

represent palm trees, are also found upon these vases. The fringe-like lines depending from the body of the boat cannot be intended to represent oars, but probably indicate the water through which the boat is passing. Judging by the size of the cabins and the masts, the original boats were of small size, being, in fact, the prehistoric representative of the ordinary Nile boat. The pictures of these boats afford no proof whatever of the existence in predynastic Egypt of large sea-going galleys, with heavy banks of oars; the theory of the existence of such galleys was founded on the supposition that the fringe-like lines referred to above were intended to represent oars. Of special interest is the picture of a boat on vase 19,



[32,639.]



[35,508.]

for here we have a boat with high bows and stern, and a large square sail hoisted on a short mast [35,324].

20. Unique buff-coloured ware vase, in the shape of a rectangular box, standing on four feet. The sides are decorated with figures of a boat, wavy lines to represent water, fish, antelopes, and S-shaped lines. [32,639.]

21. A group of cylindrical vases of buff and red-coloured ware, ornamented with simple linear designs in black or red, which are intended to represent basket-work, and scalloped or rope-work lines below the projecting rim. 35,508 is inscribed, in black ink, with the ka-name of a predynastic king of Upper Egypt, named KA; this is the oldest known Egyptian inscription in ink, and is one of

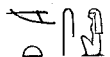
the most ancient examples of the Egyptian hieroglyphic system. [30,903, 22,185, etc.]

22. Portion of an unburnished, oblong, red-ware trough, originally supported on four feet; it is ornamented with a cross-hatched design painted in dark red. From Al-'Amrah. [35,504.]

23. Flattened, spherical bowl, with heavy suspension handles, made in imitation of stone bowls of the type exhibited in Wall-Cases 158, 159 in the Fourth Egyptian Room. [30,908.]

WALL-CASES 286-288. The following objects are of special interest:—


24. Fragment of a sepulchral stele of the lady **Mertes**



Ist dynasty.

[35,020.]

25-32. An interesting series of small clay sealings for small wine-jars, stamped with the names of the kings **Āha**, **Khent** (*or*, **Tcher**), and **Merpeba** (**Ātchab**), of the archaic period.

33. Tall earthenware wine-jar, of the type already referred to, with its original seal cap of baked clay, stamped with the cylinder-seal of King **Ten**; on the front of the vase is incised the word *erp*  "wine." From Abydos. [27,737, 27,741.]



Bowl with painted circular ornaments. [30,908.]




34-49. A valuable group of clay wine-jar sealings, stamped with the names of kings **Āha**, **Khent**, **Tcha**, **Semti**, **Merpeba**, **Sen**, and **Khā-sekhemui**, kings of the Ist and IInd dynasties. The royal names were impressed by means of a cylinder-seal, of the same character as those found in Babylonia, which was rolled over the clay whilst moist. [35,521, 35,522, 32,671, etc.]

50. Massive grey granite **boundary stone**, inscribed with the ka-name of King **Sekhem-āb Per-āb-sen**, in his capacity of King of Lower Egypt, who was under the special protection of the god Set. The inscription has been partially eroded by the desert sand. From Abydos. IInd dynasty. B.C. 3900-3800.



[35,597.]

51-53. Limestone sepulchral stelæ of the Ist dynasty, which were dedicated to the *kau* or "doubles" of deceased persons. 51 is inscribed **Ap**, "steward of the palace,"

kherp hā ; 52 was set up in memory of a dwarf called **Nefer** ; and 53 is inscribed "*Hetch aakhu*" .

[35,017, 35,018, 35,021.]

54. Cylindrical ivory vase for holding unguents; it is interesting to note that the outside has been scraped, and an attempt made, apparently, to polish it. [32,145.]

55. Alabaster cylindrical vase, filled with the charred remains of some kind of food, which was intended for the sustenance of the *ka*, or double. From the tomb of **Khent**, at Abydos. [35,546.]

56, 57. Alabaster and stone vases from the tomb of **Khā-sekhemui**, a king of the IIInd dynasty.

[35,569, 35,570.]

58-64. Seven stone models of vases from the tomb of **Qā** (**Qebh**), the last king of the Ist dynasty. [32,677-32,683.]

65, 66. Two tall vases, without handles, and of irregular shape, of the period of the Ist dynasty. [27,746, 30,879.]

67-69. A group of three vases from the tomb of **Khent**, each bearing marks of the conflagration in which the tomb



33. Wine jar, with original seal cap. [27,737, 27,741.]

was destroyed; these vases, on account of their peculiar shape, have been thought to be of non-Egyptian origin, but there is no evidence in favour of this supposition, and a vase of similar shape, found in the tomb of **Sa-nekht**, a king of the IIIrd dynasty, may be seen in the Ashmolean Museum at Oxford. [35,547, 35,549, etc.]

70. Portion of an earthenware object, supposed to have served as a hearth fender. Ist dynasty (?). From Abydos.

[37,284.]

71, 72. Copper libation vase, with bent double spout, of a type persistent in all periods of Egyptian history; and a copper handleless bowl with cover. On the spout and one side of the vase are remains of the linen in which it was wrapped before it was placed in the tomb. These objects were found in the tomb of **Khā-sekhemui (Besh)** the first king of the IInd dynasty, at Abydos. In the reign of this king (B.C. 3900) the art of working copper had arrived at a high state of perfection. [35,571, 35,573.]

73, 74 (WALL-CASE 285) are casts of the obverse and reverse of a green slate ceremonial object which was found at Gabalên in Upper Egypt, and is now in the Ashmolean Museum at Oxford. The original is probably contemporary with the object 20,790 in Table-Case D, in the Sixth Egyptian Room.

The circular hollow in the centre of the **Obverse (73)** is placed between the grotesquely elongated necks of two animals (lions?) sculptured in high relief. In lower relief, grouped round the circular hollow, are hyenas, an antelope, and an ostrich, and the whole of the upper portion is enclosed by the figures of two jackals, or more probably hunting dogs, in high relief, each of which stands on his hind legs, and has his fore paws joined to those of the other animal. The space below the main design is occupied by a group of goats, antelopes, lions, and other animals. The **Reverse (74)** has likewise a jackal on each side, in high relief, and between them are the figures of a number of animals, among them being some fabulous monsters which the Egyptians believed to inhabit the desert. The animals that can be identified are depicted with great fidelity to nature, especially the giraffe, hyena, ibex, oryx, and gazelle. [35,715.]

75, 76. (WALL-CASE 286.) Plaster casts of the obverse and reverse of a large green slate ceremonial object which was found at Gabalên in Upper Egypt, and is now

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