





## CATALOGUE.

I. Cover<sup>1</sup> 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<sup>2</sup> 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.

<sup>1</sup> See Birch, *Antiquarian Communications of the Cambridge Antiquarian Society*, iii. pp. 371-378.

<sup>2</sup> 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.

2 COVER OF SARCOPHAGUS OF RAMESES III.

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.<sup>1</sup> 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:—

Åusår	suten net	neb	taiu	
Osiris, { King of Upper and Lower Egypt, } lord of the two countries, { Usr-maåt-Rå } meri Amen				
se Rå	meri	neteru	neb	χåu Rå-messu heq Ånnu
son of the Sun, beloved of the gods, lord of diadems, { Rameses, prince of Heliopolis, }				
maåtχeru	åu-k	em	neter	un - nek em
triumphant! Thou art in the condition of a god, thou shalt arise as				
Usr	ån	χeft	nek	řå-nå nek maåtχeru åm 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 prenomens of the king, the name Osiris, etc., remain.

<sup>1</sup> The cover is figured in *Les Principaux Monumens 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.

<sup>2</sup> The cover actually has

## COVER OF SARCOPHAGUS OF RAMESES III.

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The sarcophagus<sup>1</sup> 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 Dêr 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 Âmen-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:<sup>2</sup> "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.)

<sup>1</sup> For a description of it, see *Notice des Monumens exposés dans la Galerie d'antiquités Égyptiennes . . . au Musée du Louvre*, par E. de Rougé, Paris, 1872, pp. 173-176. "C'est un magnifique monolithe en granit rose, . . . d'une largeur proportionnée, creusé pour recevoir la momie royale enfermée dans plusieurs riches cercueils, et couvert de sculptures sur toutes ses surfaces intérieures et extérieures." Champollion-Figeac, *L'Égypte*, p. 348, col. 2.

<sup>2</sup> *Les Momies Royales de Dêr el-Bahari*, pp. 563-566.

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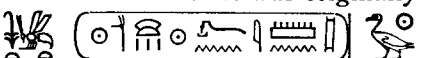
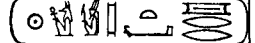
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Ernest Alfred Wallace Budge

Excerpt

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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,  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 Lefébure, 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.












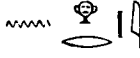
## 2. Sarcophagus of Hunefer, a Scribe, about B.C. 400.


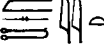

This grey granite sarcophagus measures 7 ft. 4 in. by 4 ft. by 2 ft. 7 in., and is one of a class of which comparatively few examples remain;<sup>1</sup> it is made in the shape of a mummy. It was presented to the Fitzwilliam Museum by Messrs. Hanbury and Waddington, of Trinity College, Cambridge, in 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.

<sup>1</sup> Compare granite cover No. 78, and a granite sarcophagus No. 18 in the Egyptian Gallery of the British Museum.

SARCOPHAGUS OF HUNEFER.

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 Eshmûnâzâr<sup>1</sup> and Tabnîth.<sup>2</sup> 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 *ut'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  *ân*χ, "life," and by each of whose sides is  *sa*, "protection." The inscription reads: "Says Isis, the mighty lady, divine mother, 'I have come to thee to protect thee, O Osiris, the *hâ*, Hunefer.'"<sup>3</sup> The perpendicular line of hieroglyphics reads:—

					
ân	Ausâr	hâ	Hu - nefer	maâtχeru	ha
"Behold Osiris, the <i>hâ</i> Hunefer, triumphant! Hail,					
					
mut - à	Nut	pesés	- s	tenh	en her - à . . . .
<i>mother my Nut spreads she wing[s her] over me . . . .</i> "					

This formula is also found on a granite cover of a sarcophagus of a high official called , Setaa, preserved in the British Museum (Egyptian Gallery, No. 78) On each side of this line are three divisions in which are figures of Hâpi, Mesthâ , Ânpu, Âpuat, Qebh-sennuf, and Tūamāutef. The short lines of inscriptions which accompany each figure begin with  *met âmaxi*

<sup>1</sup> See *Corpus Inscriptionum Semiticarum*, t. I., pars prima, tab. II., 3 c.

<sup>2</sup> Preserved in the Imperial Ottoman Museum at Constantinople.

<sup>3</sup> 

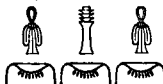
6 SARCOPHAGUS OF HUNEFER.

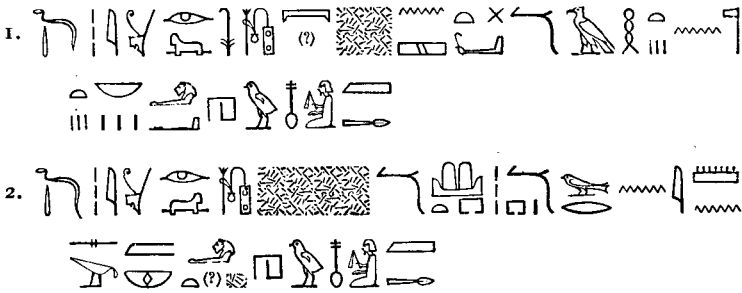
*ker*, and contain the name of the god of whom the deceased is a "watchful adorer," and the name of the deceased. The inscription on the right hand edge reads :—



"Says Seb, the prince . . . the heir, prince of the underworld, to Osiris, the *hā* 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  $\dagger$  *ānχ*, "life." She says, "I come to protect thee, Osiris, superintendent of the house (temple), *hā* Hunefer, triumphant."<sup>2</sup> On the

foot are cut , *i.e.*, signs of "protection" and "stability." Around these are inscribed :—



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



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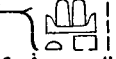

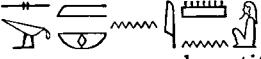
Excerpt

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## MUMMY COVER OF NESI-PA-UR-SHEF.

7

following deities:—ibis-headed god, Mesthit, Anpu, Qebh-sennuf, ibis-headed god, holding , Hāpi, Apuat, Tuamāutef, 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  *hā*, and that he held a number of important offices connected with the administration of the revenues of the temple of Amen, and of many other gods. He was “royal scribe,”  *suten nā*, “superintendent of the farms of all the gods,”  *mer ahet en neteret nebu*, “superintendent of granaries,”  *mer sennet*, “superintendent of the great house of Amen,” “superintendent of the treasury of Amen,”  *mer pau het' en Amen*, and “director of the festival of Amen,”  *sem heb en Amen*. 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-maāt-Rā (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.















3. The Coffins of Nesi-pa-ur-shef, superintendent of the scribes in the Temple of Amen-Rā, at Thebes, about B.C. 1500. Presented to the Fitzwilliam Museum by the Right Hon. Charles Philip Yorke and William Martin Leake, Esq.

I. *The Cover which was laid upon the Mummy.*

(Description of the Outside.)

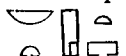
This wooden cover, which was laid upon the mummy, measures 5 ft. 8 $\frac{3}{4}$  in. × 18 in., and is made in the shape of a


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 uræus wearing the crown of Upper Egypt  *het'*. Behind is a winged uræus wearing a disk and having a sceptre , and *ut'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,  *tet*, and two uræi between the hind legs. Above the beetle are winged uræi and *ut'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 uræus; from each neck hang   *ānχ us ānχ*, "life, power, life." Beneath the beetle are the emblem of stability  *tet*, and the figure  *heh*, "myriads of years," who has  *sen*, "the sun's circuit," upon his head, and  *ānχ*, "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  *heq* 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  *maāt*, the emblem of law, in her right hand; above her is written     *neter āa Auset hent perχeru*, "Great goddess, Isis, mistress of sepulchral meals." On the right hand side is a repetition of this scene, but the goddess






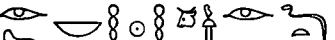
there represented standing behind the soul is Nephthys,

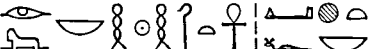
 *Nebt-het*, the sister of Osiris.

Beneath these scenes, and under a star-spangled sky, holding  *ānχ* 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  *sen*, winged uræus, and *ut'at*.







To the left of the figure is a jackal god, Anubis  *Anpu*, who holds between his paws a sceptre , to







which is attached a double *menät* . In front of the jackal is a standard, upon the top of which are a disk and plumes. Above it is a legend 

*Āusār neb heh χent Āmentet āri t'etta*, "Osiris, lord of eternity, president of Āmentet, maker of everlasting." The jackal and the standard are repeated on the right hand side, but the legend over the standard reads 

*Āusār neb heh heq ānχiu tā-f χet neb*, "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. 					
Āusār	āt̄f neter	en	Āmen	āb	ābt
<i>Osiris,</i>	<i>divine father</i>	<i>of</i>	<i>Āmen,</i>	<i>priest of the fine art chamber,</i>	

					
her	ān	neter het	en	Āmen	pa
<i>president of the scribes</i> <sup>1</sup>	<i>of the divine house</i>	<i>of the</i>	<i>Āmen</i>	<i>temple</i>	

<sup>1</sup> Or "superintendent of the writings."

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10

MUMMY COVER OF NESI-PA-UR-SHEF.



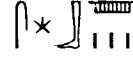
Nesī - pa - ur - séf

*Nesī - pa - ur - shef,*

maātχeru

*triumphant!*

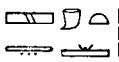
ḥer

*Chief of the doors of*

seb



sebexetet

*the pylons*

šettat

*hidden*

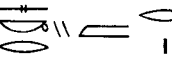
em

*in the underworld,*

ṭuat



šesi

*follower of*

Sekeri en

*Seker in Re-stau,*

Re-stettet

*and of Osiris in*

Áusár

*Ṭeṭet.*

em

*May be made to him*

Ṭeṭet



ári - nef



neter sentrà



qebḥ

*[offerings of] incense and libations*

embah



neteru

*in the presence of the gods*

nebu



Ámentet

*Ámentet! Mayest receive thou cakes,*

sésep - k



sennu



per



embah



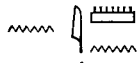
Ámen - Rā

*Ámen - Rā!*

Áusár

*Osiris, divine father*

átf neter

*of Ámen,*

en Ámen



āb

*priest, president of the scribes<sup>1</sup>*

ḥer



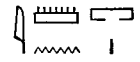
ān



neter ḥet

*of the divine house of the Ámen temple,*

en

*Ámen - pa,*

Nesī - pa - ur - séf

*Nesī - pa - ur - shef,*

Nesī - pa - ur - séf

*Nesī - pa - ur - shef,*<sup>1</sup> Or "superintendent of the writings."