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MUMMIES
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SIR ERASMUS WILSON

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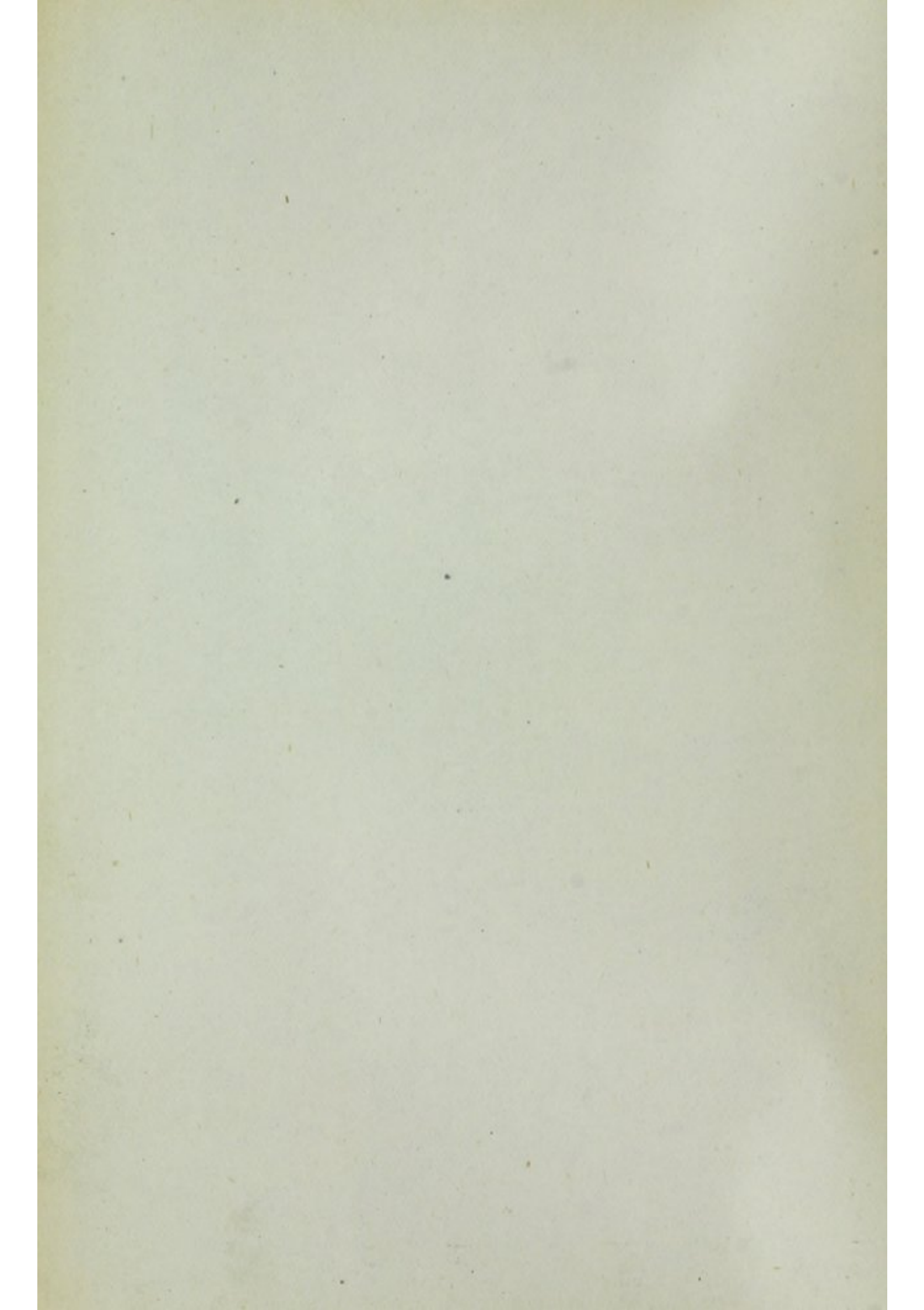


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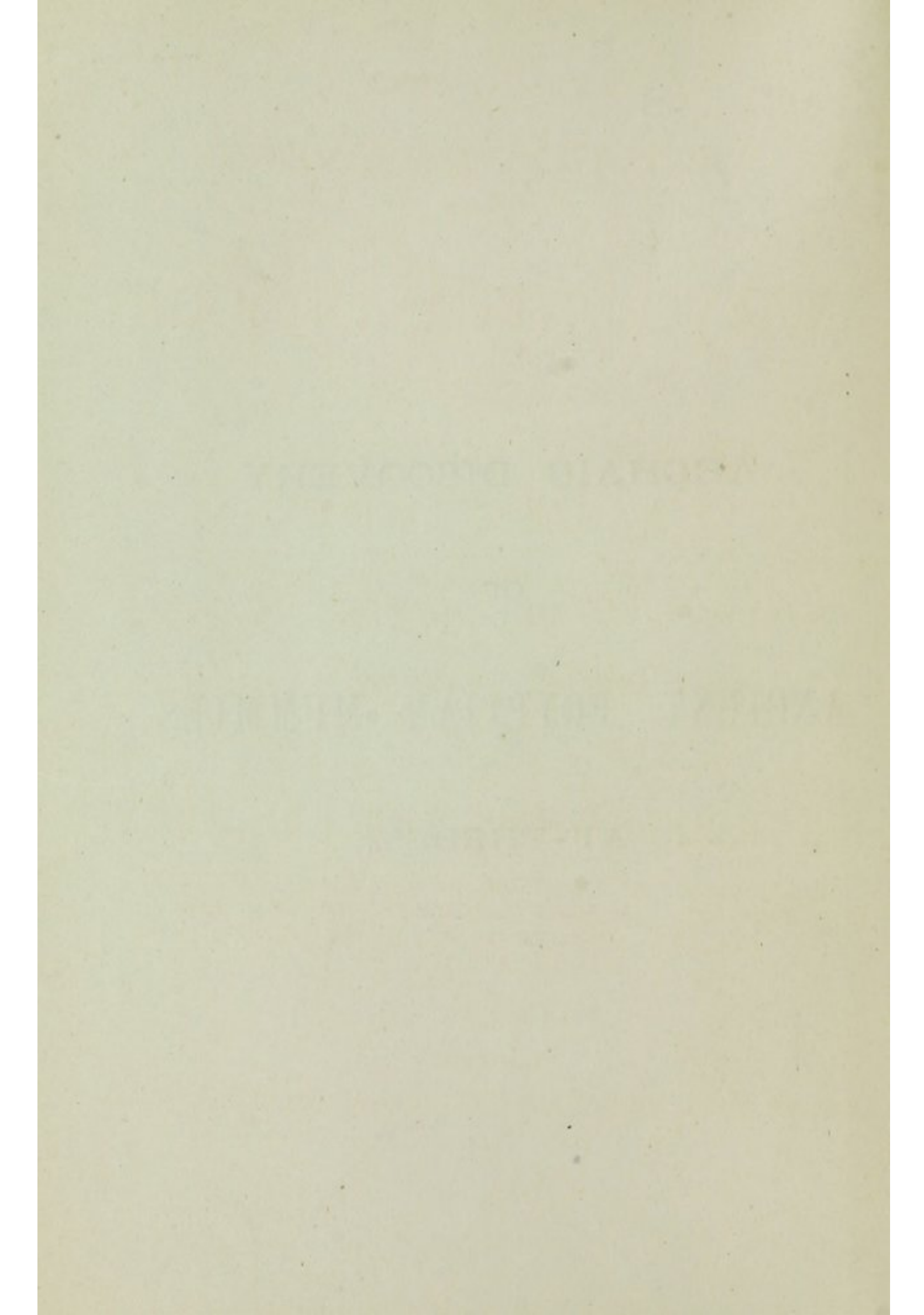
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ARCHAIC DISCOVERY
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ANCIENT EGYPTIAN MUMMIES
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THE RECENT
ARCHAIC DISCOVERY
OF
ANCIENT EGYPTIAN MUMMIES
AT THEBES.

A LECTURE

DELIVERED TO THE MEMBERS OF THE
YOUNG MEN'S CHRISTIAN ASSOCIATION, AT MARGATE,

February 15th, 1883.

BY

SIR ERASMUS WILSON, LL.D., F.R.S., F.R.C.S.,

VICE-PRESIDENT OF THE BIBLICAL ARCHÆOLOGICAL SOCIETY;
PRESIDENT OF THE EGYPT-EXPLORATION FUND;
AUTHOR OF "THE EGYPT OF THE PAST."

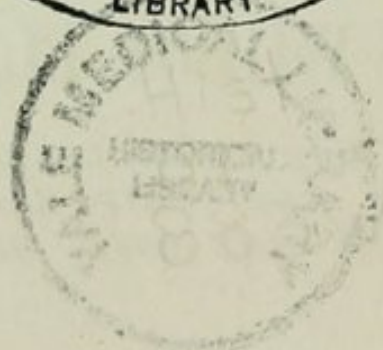
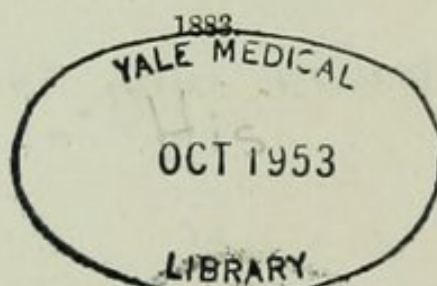
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P R E F A C E .

TO COMPREHEND Christianity fully, in all its grandeur and divine perfection, a knowledge of the history of the time of its origin and of that which preceded it will be found a useful, if not a necessary assistance. Ancient Egypt is the cradle of the religion of the Western World, and all people are interested in the nature and development of the early faith of mankind ; for not only the Christian but likewise the Jewish Religion, is a direct outcome of the original faith. Faith, Hope, and Charity are manifested at every step ; and, not least amongst human virtues—Love is inculcated towards all mankind.

Some such train of thought as this suggested to my mind the subject of my First Lecture, addressed to the Young Men's Christian Association, of which I have the honour to be Vice-President. And the co-operation of the Rev. Henry Woods Tindall, Mr. Drew, and other friends

of the Institution, confirmed me in the propriety of my intentions. The history of Ancient Egypt brings us into frequent contact with the Bible narrative ; and the archæic-trove discovered in a subterranean vault, at the foot of a rugged spur of the Libyan Mountains at Thebes, close to the convent of Bahree—founded on the ruins of a Temple of the Thothmes family—seemed well adapted to draw attention to the mysteries of those ancient times.

This marvellous discovery is due to the sagacity and perseverance of Professor Maspero, Chief Curator of the Egyptian Museum at Boulak. His Report has served as the foundation of that part of my lecture which relates to the objects themselves, and the illustrations employed were drawings in chalk from the photographs of Herr Emil Brugsch, Assistant Conservator, which accompanied M. Maspero's excellent paper.

But while I am still writing—news has reached us from Egypt which will interest very deeply every student and every reader of the Bible. Professor Edouard Naville, of Geneva, in unison with Professor Maspero, is at this moment prosecuting some researches on the part of the Egypt-Exploration Fund Committee, of the Bible cities of the Land of Goshen in Lower Egypt, which have

resulted in further discoveries of the most interesting kind. When in chapter i., verse 2; in chapter xii., verse 37, and in chapter xiii., verse 20, of the Book of Exodus, we read :—that the Israelites—“built for Pharoah treasure cities, Pithom and Raamses, * * * and the children of Israel journeyed from Raamses to Succoth, about six hundred thousand, on foot, that were men, besides children, * * * and they took their journey from Succoth and encamped in Etham, in the edge of the Wilderness.”—We naturally enquire : Where were Pithom and Raamses, and Succoth and Etham ? Now, this question has been triumphantly answered by M. Naville. Pithom and Succoth are identical; and this great “treasure city” of Pharoah is the Tell-el-Maskhuta of the present day. It lies on the track of the recent war in Egypt, and formed part of the late battle fields.*

Pithom, in Egyptian, Pa-tum, the “house of Tum,” is the name of the temple from which the city derived its *sacred* name; and Succoth, in Egyptian Thukut, was its secular name. Succoth was the first “station” of the people of the Exodus; so that, having discovered its exact

* See letters from Mr. Reginald Stewart Poole and Miss Amelia B. Edwards, in several daily papers of current dates, also, a fuller account in *The Academy*, February, 1883.

situation, the difficulties in the way of tracing the journey of the Children of Israel in their migration to the East, are removed. Another excavation will bring Raamses into being, and the position of Etham must follow soon. We shall no longer read words in the Holy Book which convey no significance to our minds ; but we shall be able to corroborate the Bible History by one of the most important facts of modern geographical science.

I most sincerely hope that this lecture, addressed to the People, may have the effect of leading many to take an interest in and pursue the study of one of the most attractive branches of human knowledge.

THE BUNGALOW, Westgate-on-Sea,

February, 1883.

S U B J E C T .

OUR popular knowledge of Egypt is taught us by the Bible ; the land of Egypt and its river, the Nile ; the Nile in Ethiopia ; the land of Egypt formerly an arm of the Mediterranean Sea.

The annual inundation of the Nile, the fertilizer of the soil, makes Egypt a garden of beauty and loveliness.

The King of Egypt is styled Pharoah, and derives his title from a "house" ; the first Pharoah, named Mena, builds the first city of Egypt, Men-nefer, or Memphis.

The Egyptians, a God-fearing and religious people ; nature of their religion ; their gods and their mythology.

Their faith in the resurrection of the body, and the provisions taken for its security ; the pyramid and the tomb.

Embalment and preservation of the body ; the mummy, its decorations and furniture.

The burial-places of Egypt ; the Valley of the Kings ; pillage of the tombs for sake of their riches ; depredations of scientific research ; empty tombs.

Unexpected discovery of the lost mummies in a rock-hewn tomb in western Thebes, near Dayr-el-Bahree.

Sarcophagi and mummies of the XVII. dynasty ; Sekenen-ra Taaken ; Queen Ansera in the coffin of the Lady Raai.

Sarcophagi and mummies of the XVIII. dynasty ; Aahmes, Amen-hotep, the Thothmes family ; Queens and Princesses of the XVIII. dynasty ; fictitious mummies ; masks and garlands.

Sarcophagi and mummies of the XIX. dynasty ; the Rameses and Seti family.

Memento of the XX. dynasty, the stool of Rameses IX.

Sarcophagi and mummies of the XXI. dynasty ; the Priest-king family ; change of fashion of the coffins ; Queens and Princesses of the Priest-king family ; Queen Makara and her new-born babe, the royal spouse.

Funereal furniture of the dead ; recovery of papyri ; conclusion.

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ARCHAIC DISCOVERIES IN EGYPT.

TO the greater part of my present audience ancient Egypt is known only by name, and then, indeed, only in association with the history of the Bible.

Thus it is that we all remember the journey of Abraham and Sarai with their flocks and herds to the land of Goshen: the arrival of Joseph in Egypt as a slave, the interesting story of Joseph, his unjust imprisonment, his interpretation of the dreams of his fellow prisoners, his interpretation of the dreams of the Pharoah, his elevation to office, his wise government, his forgiveness of his brethren, and his filial gratitude to his father Jacob. Then we remember the finding of Moses, his adoption by the daughter of Pharoah, his education in the temple of On, since called Heliopolis, his violence of temper, and flight.

Next, his return to his people in the land of Goshen after the death of the Pharaoh, the oppression and exodus of the Israelites, their repining for the "flesh pots" of Egypt, for the land whose river flows with milk and honey; and the stubbornness with which they recurred time after time to the bull-worship of Egypt. We also know that Jeremiah, the prophet, who speaks so very bitterly of Egypt, had his residence there at the time when he wrote. These things are familiar to every one of us, but our knowledge of ancient Egypt stops at this point, it goes no way beyond.

The land of Egypt may be compared in its figure to the long horn which we see frequently in use in the hands of the guard of a mail coach. The broad funnel-shaped end of the horn represents lower Egypt, commonly called the Delta, on account of its resemblance to the fourth letter of the Greek alphabet—delta. This portion spreads out like a fan towards the Mediterranean Sea. The mouth of the horn represents a broken barrier of rock, called the first cataract, through which the Nile pours its waters with impetuous force into the valley of Egypt. Between the first cataract and the Mediterranean Sea the country lies due south and north. Straight through its middle runs the Nile; on either side of the Nile the black Egyptian soil forms a band of no great breadth; outside this band is a strip of sandy desert, and then the level is bordered by a mountain ridge, in some places 1,000 feet high; so that we may fairly describe Egypt as a narrow valley between two ridges of mountain, or we might delineate it in sections thus—a figure like the letter

“ M ”—and this figure curiously enough forms one of the Egyptian hieroglyphs pronounced *men*; signifying “secure,” and representing a “mountainous country,” as though the mountains ensured its safety. In its centre, this valley encloses a strip of the most fertile soil to be found in the world, through which the river Nile pursues a pretty even course from the first cataract to the Mediterranean Sea, a distance in the straight line of upwards of 500 miles. Towards the upper end, in what is called Upper Egypt, the mountain ridges approach each other so nearly as in some places to close in the river between two rocky walls; further downwards the space is greater, but even at its widest the valley scarcely exceeds thirty miles in breadth (actually thirty-two): and at the lower part the mountains open out at either side like the funnel of the horn, and leave between them and the sea, the broad, flat, marshy, but richly productive plain—the Delta. The eastern side of the Delta is the land of Goshen, the “frontier” land between Egypt and Palestine, Judea and Canaan: and here a string of sea water lakes is met with, which connect the Mediterranean with the Red Sea, their site being at present occupied by the Suez Canal. On the opposite, the western side, are broad marshy plains which lose themselves on the shores of northern Africa. Alexandria is situated on the coast at this, the western angle of the Delta; Port Said occupies the eastern angle, and Cairo the apex of the triangle on the south. The mountain ridges already mentioned are called Libyan on the west, and Arabian on the east; beyond the western mountains is the great

African desert of Sahara; beyond the eastern range is the Red Sea and the Peninsula of Sinai where stands Mount Horeb, from which Moses addressed his followers, the Israelites; and nearer the Mediterranean Sea the widespread "desert of the wandering," where the children of Israel wandered hither and thither during forty years. To the south of the first cataract the country, in ancient times, was called "the land of Kush." More recently it was named Nubia, a word derived from the Egyptian *Nub*, which signifies gold, and has reference to the gold mines of that territory. The people of this south country, from the first cataract to central Africa, are characterised by the blackness of their skin; and their country, in consequence of the colour of the inhabitants, received from the Greeks the name of Ethiopia. The Egyptians themselves resembled at that time as they do at the present day, the people of Europe. In their pictures they colour their skin of a deep red for the men, and a yellow tint for the females.

In Ethiopia we find the Nile formed by the union of two great streams, the principal of the two coming from the lakes of central Africa, and named from the clearness of its waters, the White Nile; the other descending from the mountains of Abyssinia loaded with organic matter and dark in its colour, is the Blue Nile. At the point of meeting of these two great streams is the large town of Khartoom, once the chief emporium of the slave trade, and below Khartoom, the river, after making an immense loop to the west, pursues its journey northward to the first

cataract—the river gate of Egypt. From Khartoom to the first cataract the distance by the river is over 1,000 miles, and if to these we add the further distance of the sea, we are in presence of a river 1,800 miles in length, which, throughout that long course only receives one tributary, the Atbara, and that in upper Nubia not many miles below Khartoom.

In very early ages the valley of Egypt must have been an arm of the sea; but in progress of time the river brought down so much of the soil, *alluvium* as it is called, from central Africa, as to drive back the sea to the Mediterranean basin and to build up the broad plain of lower Egypt. The sandy flat or desert on either side of the valley bears evidence of having been once the bed of the ocean; accumulation of salts of soda are found at various spots, sea shells, looking as fresh as yesterday, are scattered all about the plain, and here and there vestiges of a fossilised forest are brought into view. Then we have that remarkable phenomenon, the annual inundation of the Nile, which begins in the month of June and reaches its height in that of October. This is the time of eager expectation to the Egyptians, for the inundation, after spreading over the country on either shore, up to the edge of the sand-bound desert, leaves behind it a black muddy sediment which fertilises the land for the rest of the year. Immediately after the inundation the soil is ready to receive seed, it requires very little preparation, merely the loosening of the thin crust with a hoe, and then it is capable of producing three abundant crops during the rest of

the year. Wheat, beans, melons, sugar cane, and cotton are its principal products, and these, almost by themselves alone, are sufficient for the sustenance and even for the clothing of the people. It very seldom rains, perhaps twice or three times in the year and then only for a very few hours, so that the watering of the soil is derived from the river and effected by means of water wheels, canals, and special modes of irrigation.

With a climate always pleasantly warm, with constant sunshine, a bright sky, and every spot of ground sparkling with divers hues of many coloured crops, the land of Egypt is indeed a lovely garden, producing all things necessary for the support of man without stint and without labour. How charmed must the first people have been who lighted on that delicious valley. They were wanderers like the Patriarch Abraham of later days, moving with their flocks and herds, their tents and families, from place to place, until the light broke in upon their minds, that the necessity for wandering had come to an end. Then the wandering tribes became united into a single body; they elected a leader who should rule them as a whole, and that leader became the first king, the first Pharoah of Egypt. It is curious that the word "Pharoah" in the Egyptian language, *per-aa*, should signify a house, a great house, and that it should be written by a hieroglyph, which is intended to represent the foundation of a house; hence, literally, the Pharoah was simply the first builder of a house, the first to exchange the tent for the more substantial dwelling, the wandering for the per-

manent home. The name of the first Pharaoh is also curiously suggestive; he was named *Men* or “Mena,” a word which has the signification of “firm,” the symbol of permanence and stability.

Now the first Pharaoh of Egypt, King Mena, lived nearly 6,000 years ago—4,000 years before the birth of our Lord Jesus Christ—and at that early period, as we are told by tradition, the Egyptians had a written language, a church, temples of learning and science, courts of law, and a thoroughly organised army; and that Mena founded a city not far distant from the apex of the Delta on the western bank of the Nile. To adapt the spot he had selected for his intended purpose, his first labour was to turn aside the current of the river. He erected temples, he built fortifications, and he called the city *Men-nefer*, a name composed of two words, which signify permanent, or secure and beautiful, a most appropriate name, modernized by the Greeks at a late period, into Memphis. His motive for founding his city on the spot where it was built is sufficiently obvious. This strong and splendid city was to be a defence to the country, a military post to resist invasion from whatever point it might approach, whether from the Libyan or from the Asiatic border, and a protection to the fertile and luxuriant plains of Lower Egypt.

The Egyptians were a highly religious people. Their religion may be termed *natural*, a religion that is developed in the minds and brains of all animals, brutes as well as human beings; the religion of the child, of the untutored intellect; the natural garden into which education,

experience, and imagination have imported many plants, until its pathways are made intricate and difficult to thread. Theirs was the original stock on which all subsequent forms of modern religious faith, pervading the whole world, have been engrafted. They believed in the immortality of the soul, in judgment and punishment after death, and in the resurrection of the body. Faith in a true and living God had not yet been revealed to them—that was the discovery of Moses, long after; but they worshipped everything in nature which to them seemed grand and beautiful. The glorious sun became their Sun-God; they called him Ra, and represented him by a point within a circle, which we call the sun's disc. They saw the sun rise and called him Horus, representing him by the Sparrow-Hawk, which they considered to be the bird of the sun, from its soaring higher, and consequently nearer the sun, than any other bird with which they were acquainted. They saw the sun go down in the west; there he was called Tum (pronounced *Toom*), and there he was lost to them for ever—he sank behind the golden mountains of the west and appeared to them no more. But on the morrow a new sun arose and took his daily voyage like his predecessor, mounted on his golden bark, the bark of the sun, filled with the happy souls of the justified, now become immortal. The sun of yesterday was the father of the sun of to-day: the sun of to-day becomes in his turn, the father of the sun of to-morrow. It was a pleasant faith that associated the rising sun Horus with the Pharoah, for such was the name they

gave to each newly elected Pharoah. As yet, you will perceive, the spherical form of the globe and its movements, were unknown; the world of the Egyptians was flat and the high mountains of Taurus in Asia Minor were described as the four props of Heaven. The Sun-God Ra, was worshipped at On, the Heliopolis of the Greeks, where rose the temple of the Sun, decorated with obelisks, and from this temple came the two splendid obelisks denominated Cleopatra's Needles, one of which is now on the Thames Embankment, the other in the city of New York.

Ra, the Sun-God, was the light of the world, but—Whence came the world? The intelligence of man responded: There must have been a Creator. Here then was a second God, the Creator-God, whom they named Ptah; and it was to the Creator-God that Mena, the first Pharoah, dedicated the first city of Egypt, Men-nefer. Ptah moulded the egg out of which the world was hatched, but the egg was lifeless without the warmth of the Sun; it was the God Ra who hatched the egg; as indeed he was the giver of life and animation to all the creatures of the world, vegetable as well as animal. But human intelligence soon discovered the want of a power which should unite and govern all other powers; invisible and incomprehensible, but which declared itself in everything. Here then was an inscrutable, a hidden deity, a God of Gods to use the language of the Egyptians, a God existing before all things else, a pre-existent God, whom they named Amen (corrupted into Ammon) and as connecting him with the Sun-worship, Amen-Ra. Amen-

Ra was the deity specially worshipped at Thebes, Ra at Heliopolis, and Ptah in Memphis, the three greatest and most ancient cities of Egypt. But the Gods of Egypt were not solitary personages, each, with rare exception, had his wife and his son and so was constituted a divine triad or trinity. Hence Amen-Ra has the Goddess Maut for wife, and Khons for a son; and Ptah, Sekhet for wife, and Imhotep for son. But, besides the Gods of the living there was likewise a very important divinity, the God of the Dead, named Osiris, the great Judge of the Dead in the netherworld. His wife was named Isis, and their son Horus, and thereon hangs a very interesting myth—the grand struggle between light and darkness, and between good and evil.

As the resurrection of the body in all its completeness, was one of the established articles of faith with the Egyptians, it may be conceived very easily that some provision became necessary for its perservation and protection. The necessity for perservation suggested the invention of embalmment; the necessity for protection became the parent of that complexity of tomb, which is one while a tunnel channelled in the hard rock and marvellous extent; and another while a mountain of prodigious height in the form of a pyramid. The most magnificent mode of burial known to man is that which was practised in the fourth dynasty, about 3,700 years before the birth of Christ, and more than 5,500 years from the present time. It consisted in the erection of a stupendous pyramid of such immense proportions as to be rightfully considered one of the seven

wonders of the world. Before that time we have not much knowledge of the nature of the tomb ; but, as at the period of which I am speaking the luxury of a pyramid could only be enjoyed by a Pharoah, we have many examples of tombs of the same age. These were subterranean structures intended to be hidden from view, and comprising a succession of halls, galleries, and chambers of various dimensions. The Egyptians did not look upon their tombs as places of corruption, but as permanent homes, as homes of the future, or homes of eternity. Their houses were temporary, homes of transitory existence, mere hostelries of temporary sojourn ; but the tombs were an enduring retreat where the body would lay at rest, and, as they hoped, in peace, until the justified spirit should return to the earth to occupy its former dwelling place. As a privileged home the walls of the interior were adorned with sculptured bas-reliefs, and were exquisitely painted, seemingly for the enjoyment of the defunct or of his spirit, for after the burial the tomb was closed up, all but a small grotto or building on the surface of the ground, where friends or relations might assemble at given periods. The Egyptians entertained a notion, singular to us, that every individual had a double soul or spirit, called Ka, and that while one Ka accompanied its owner into the nether world, the other Ka remained on earth abiding in one of the statuettes of the defunct deposited in his tomb, and watching faithfully over the mummy and its belongings.

The process of preservation of the body of the defunct gave rise to some awkward expedients. Of course, as the body was to live over again with all its proper tissues and normal organisation, the most desirable course to pursue would have been to leave it entire, or preserve it, as it were, in block; but there were impediments in the way of this simple procedure. The internal organs were soft and destructible, therefore they required to be preserved separately. Four vases or jars, termed canopic, were devoted to this special service, and these vases, distinguished by their covers, which represented the heads of a man, a monkey, a jackal, and a hawk, were dedicated to the four genii of the dead. They received the more decomposable parts of the frame; but the brain was too soft and too securely housed for removal as a whole, and therefore it was doomed to be broken up with a wire and then washed away with a powerful jet of water. It is not, however, to be assumed that brains were disregarded by the ancient Egyptians, nor that they deemed them to be unnecessary in the life to come; but the fact must be taken on its own merits as simply denoting a physical necessity, and if the operators had chosen to reflect, it might have conveyed to them a gentle lesson of humility. Thus, after disposing of the most perishable parts of the frame, the body was immersed in strong brine, and after soaking for many days it was stuffed with fragrant gums and other aromatic and sweet savoured substances, and subsequently carefully rolled up in linen bandages, each member separately at first, and then all were inclosed

in a well-adjusted packing. Such was the constitution of the Egyptian mummy.

The furniture of the defunct was more complex. The mummy was adorned with jewels of gold and silver beset with precious stones of a richness proportioned to the rank and wealth of the person; amulets and talismans were dispersed among the bandages, an amulet was deposited within the breast, to do duty for the heart; parts of the body, such as the face and soles of the feet, were frequently gilt, and scrolls of papyrus containing the prayers of the dead, and a programme of the ceremonies of the Hall of Judgment and the regions of purgatory and bliss, were enclosed amidst the wrappings. In the celebrated museum at Boulak in the suburbs of Cairo, is a remarkable display of treasures of this sort, objects of value and beauty which were found in the sarcophagus or coffin of a certain Queen Aah-hotep, who flourished seventeen centuries before the Christian era. The objects comprise a costly diadem, magnificent collars, armlets, bracelets, anklets, fans, mirrors; an axe, the symbol of the awful power of God; poignards, the blades damascened with gold; a golden boat with silver rowers, typical of the bark which conveys the sarcophagus of the dead across the sacred river, and many more besides.

The place of burial was also remarkable, namely:—The platform of rock which forms the basement of the Libyan chain of mountains and is covered by exhaustless sands, the widespread plain of the desert. Here were situated the great cemeteries or Necropoli of Egypt; they

were generally distant from the inhabited towns, and the site was selected with the two-fold purpose of shunning the flood of the inundation, and of sparing the arable land, which, never too abundant, was, as population increased, needed for the food supply of the people. Repose and security, likewise, bore no small share in the selection. The occupants of the vaults of the pyramids were believed to be safe, but for the great majority it was necessary to exercise contrivance. After the expulsion of the Shepherd Kings from Egypt, the Pharaohs of the eighteenth, nineteenth, and twentieth dynasties, during a period of 500 years, ranging between 1,700 and 1,200 years before the Christian era, sought out for their own burial a sterile sunburnt valley embosomed in the part of the Libyan range which constitutes the western boundary at Thebes. This has been named the Bab-el-Molook, or valley of the kings, and there, as also in the desert portion of western Thebes, the kings and queens, princes and nobles, officials and citizens of Egypt were entombed. It was in western Thebes that the sarcophagus enclosing the mummy and jewels of queen Aah-hotep was found, and I daresay it will occur to some of those present, as it did doubtless to others at that far distant age, that the cemeteries of Egypt, and especially at Thebes, could have been nothing less than a mine of wealth.

I have heretofore sketched Egypt in somewhat of a pastoral sense. I have pictured it as a land of peace and plenty, and so it might ever have been save for the restlessness and greediness of man. At the period about



which I am speaking, Egypt had many and successful wars, and war poured wealth into her coffers. In no other way can we explain the rich ornamentation of the tombs and of their inmates. But after Rameses II., the last great warrior of Egypt, had laid aside his javelin and bow, in the thirteenth century before Christ, luxury and indolence were followed by their usual concomitants, poverty and discontent. The artizans and labourers instead of joining in one common effort to improve the condition of the country had recourse to violence and robbery. The pillage of the tombs for the sake of their precious contents became a common practice, and in the reign of Rameses IX., of the twentieth dynasty, about the eleventh century before the birth of Christ, an enquiry was instituted to ascertain the extent of the depredations. The robbers were arrested and arraigned, and several of them were condemned to die by their own hands—a common mode of punishment in Ancient Egypt. It was discovered likewise that the tombs of the Pharoahs, which had hitherto been respected, were like the rest subjected to danger.

In later times the tombs have been the victims of another form of depredation, namely, scientific exploration. When, after much labour, the Pyramids were broken into and searched, the sepulchral chambers were found to be empty ; nothing left but a granite sarcophagus which could not be carried away on account of its bulk and weight, remained. When the herculean and energetic traveller Belzoni, whose jewels of office I have myself worn in the performance of masonic ceremonies, when it came to

my turn to be exalted to the throne which he so ably occupied in times gone by—when Belzoni explored the marvellous tomb of Seti I. in the valley of the Kings and discovered the magnificent sarcophagus of alabaster at present preserved with so much care in the Soane Museum in Lincoln's Inn Fields, he was struck with amazement at finding the mummy and its coffin gone. How could they have disappeared? The entrance of the tomb had been elaborately closed up with masonry. No evidence of the removal of the coffin could be detected. It had vanished without leaving a sign. The tomb as far as the sepulchral chamber, was 320 feet in length, but a long gallery ran further into the rock and there the passage became blocked up by the giving way of the roof and the accumulation of rubbish within, and it could be pursued no farther. It was already known that the tombs of Rameses I. and II., and of several other Pharaohs, had been ransacked in vain, all had been emptied of their contents, and then it was surmised that the arch depredator must have been the tyrant Cambyses; or perchance the merciless spoiler may have been Ptolemy Lathyrus, the ruthless destroyer of Thebes. What then will be the surprise and wonder of the world of the present day to be apprised that the coffin and mummy of Seti I. still exist, as well as the mummy of his son Rameses II., together with those of one of the patriot kings of the seventeenth dynasty; of Aahmes, the founder of the eighteenth dynasty; of Amen-hotep I., Thothmes, the second and third of the same dynasty, and several more besides, in the family tomb

of the Priest kings of the twentieth dynasty. Not the destroyers but the preservers had been at work, the Church herself had shielded the sacred remains of these great kings against the ravenous instincts of an impoverished and demoralised people.

It was an extraordinary discovery not only for Egyptian archæology but likewise for Egyptian history, and the fortunate discoverer was Professor Maspero, chief conservator of the Egyptian Museum at Boulak. The discovery bears date so recently as July, 1881, and it came about in the following manner. For some years past, so far back as the time of Mariette, it had been observed that objects of value and interest, tablets, papyri, &c., had found their way into the museums of Europe, and some into private hands. You must know that there exists a law in Egypt that tombs and cemeteries are not to be explored except by direct permission of the Khedive, and all traffic in objects of archaic interest is strictly forbidden. Nevertheless a kind of contraband was in existence, the actual source of which was unknown. Another observation had also been made, namely, that the large majority of the objects were of about the same period, and seemed to have a common origin. When His Royal Highness the Prince of Wales was in Egypt he was presented by a certain Mustapha Aga of Thebes with a valuable papyrus, which the Prince has very generously deposited in the British Museum. It was subsequently ascertained that the document in question is only half a papyrus,* the other, the

* This curious discovery is due to the acute research of my valued friend, Miss Amelia B. Edwards, joint Honorary Secretary, with Mr. Reginald Stuart Poole, of the Egyptian Exploration Fund.

hinder half, being in the possession of the Museum of the Louvre at Paris. The Prince of Wales' papyrus was written for a queen, Notem Maut, related to the great Priest-King of the twenty-first dynasty, Her-Hor, possibly his wife, but more probably his mother. Another and a remarkably fine papyrus was bought by Colonel Campbell in 1876, for the large sum of £400. The latter had evidently been obtained from the mummy of the High Priest Pinotem, descendant of Her-Hor. The coincidence was striking, and led Professor Maspero to the conclusion that a tomb of the Priest-Kings was in the possession of the Arabs of the district of Thebes, a class of persons who live in the tombs and gain a living out of the produce of their search. Suspicion quickly pointed to the parties implicated. The chief Ahmed Abd-er-Rassoul, one of five brothers engaged in the traffic of antikas (antiques), was arrested, and, shortly afterwards, another of the brothers made a confession and conducted the authorities to the hiding place in which all these treasures were concealed.

At the foot of a rugged mass of precipitous rock, so hidden from view that it might be passed by a hundred times without being seen, was a perpendicular shaft 35ft. deep and 6ft. square. At the bottom of the shaft in its western corner was an opening a little more than 2ft. high and 5ft. wide, the entrance of a narrow passage tunnelled in the rock. This passage, or tunnel, led due west for 25ft., and then turned abruptly to the north for 200ft., ending in an oblong chamber 260ft. long, the entire length of the tunnel being nearly 500ft. Throughout the

whole of this extensive area the floor was encumbered with coffins and funereal gear, packed together so closely that for some distance it was necessary to crawl upon hands and feet to make any progress. The collection within this strange hiding place consisted of sarcophagi, coffins, mummies, funereal furniture, and funereal ornaments, the gathered fragments of four or five dynasties, more particularly of the 17th, 18th, 19th, and 21st, comprehending a period of more than 500 years, and ranging between the 16th and 10th centuries before Christ. Near the entrance was the coffin of Nebsenu, of the 21st dynasty, next to that the coffin which contained the mummy of Queen Ansera, of the 17th dynasty. After Queen Ansera followed Queen Tauhathor Hontau of the 21st dynasty, and further on that of Seti I., of the 19th dynasty. It was a hot forty-eight hours' work under the burning sun of Egypt, to bring all those objects to the surface, and a toilsome labour, enlisting the services of 300 Arabs, to convey them to Luxor, and subsequently to pile them on the deck of the museum steamer which had journeyed up the river to receive them. The passage down the river partook of the character of a funereal ovation; women with dishevelled hair ran along the banks uttering shrieks and funereal chants, others threw dust upon their heads, men discharged guns, and the funeral of a defunct of to-day could not have excited more apparent emotion. Whether the exuberant demonstration were one of grief at the loss of so much material wealth, or whether it were sympathy with the royal mummies which had over-

slept their period of re-appearance on earth in their ancient forms, and were therefore condemned to be buried no more, it would be somewhat difficult to determine.

The admirable photographs of Herr Emile Brugsch enables us to describe the various objects most accurately. The sarcophagi were several of them huge in dimensions, and one, that of Masahertha, was so ponderous that it required the united efforts of sixteen men to lift it from the ground. They were modelled in the shape of the mummy. At the top of the lid was a head and face intended to resemble the defunct. There was the capacious wig with pendant lappets, sometimes the head dress of striped cloth (*klaft*) as on the coffin of Sekenen-Ra; the wig was painted black and sometimes blue; the eyes formed of enamel, glittered like life; on the brow was the threatening basilisk (*uræus*) shining with gold; on the chin the royal beard with the solid straps that hold it in its place; around the neck was a collar of many rows of jewels, sometimes the hands were shown; a bird, probably a vulture, with outspread wings, indicating the sovereignty of the south, clasped the front of the chest, and a broad band ran down the middle line to the foot and across the foot to the heel; and bore a legend in hieroglyphic characters. The sarcophagus of Sekenen-ra-Taaken is remarkable for its ponderous form; originally it had been coated over with a thin layer of stucco and gilt; but the gilding was gone, picked off piece-meal by the Arabs, excepting on a few spots which their superstition deemed sacred. Such were, the *uræus* or basilisk, the emblem of

divine and regal power, the royal bird of the south, the vulture, and some of the figures of gods found among the hieroglyphs. Within this outer coffin was a second, and within the latter the mummy of the king enveloped in a shroud of coarse linen cloth.

Seken-en-ra-Taaken was one of a valiant family, the gallant patriots of the 17th dynasty (about 1,750 B.C.). The name of these distinguished soldiers was Taa. The successor of Taa the First, was surnamed "The Great," that is Taa-aa, *aa* signifying "great;" the third of the name was called the brave-Taaken. And a pleasant story relating to him has been handed down to us in one of the papyri. It tells how he succeeded in accumulating a considerable fleet of galleys for the defence of his country during the long war of Independence, and how these galleys, commanded by a certain Admiral Aahmes, did good service in chasing the Hyksos or shepherd-kings, out of Lower Egypt. Taaken was probably the father of King Kames, who succeeded him on the Theban throne, and Kames was the father of Aahmes, the founder of the 18th dynasty. The wife of Kames and mother of Aahmes, was the Queen Aah-hotep, in whose coffin, now at Boulak, was found that treasure of jewels which forms one of the attractions of the wonderful Egyptian Museum. But Taaken was not the only representative of the 17th dynasty. Amidst the archaic gathering at Dayr-el-Bahree there was the coffin of a certain Dame Raai, nurse of Nefertari, the Queen of Aahmes I., but the mummy of Dame Raai, could nowhere be found, and that of the

“royal mother and royal spouse,” Queen Ansera, had taken its place. It was customary in rolling a mummy, to begin with the finest kind of linen first and to finish with the coarsest; hence we find Queen Ansera enveloped in a coarse shroud, her name written across her breast, but bedecked with garlands of flowers, which filled up the hollows of the case and gracefully entwined themselves around the body of the mummy.

The 18th dynasty, one of the two most distinguished of the reigning periods of ancient Egypt, is represented by Aahmes I.—the founder of the dynasty, and five of his successors, namely, Amenhotep I., Thothmes I., II., III., and the sister and wife of Thothmes II., the great Woman-King, Hatasu, or, as her name is at present proposed to be read, Hatshepsu. The coffin of Aahmes is coloured yellow, the head dress and ornaments blue, and the features shaded with blue. On the breast is a kind of collar called “pectoral” on which are delineated the ovals of the King and of Amen-ra. The coffin of Amenhotep I. is white, the face yellow, wig black, and uræus painted in colours. Down the front is a vertical band, covered with hieroglyphs and crossed by three bands inscribed with writing in hieratic characters; to the breast clings a vulture with outstretched wings, and immediately above the vulture are two other inscriptions. The mummy is enveloped in a shroud of orange red, fastened with transverse bands; a painted mask of cardboard and wood resembling the figure on the coffin, covers the face; and the body is surrounded from head to foot with garlands of flowers. The colours

of the flowers—red, yellow, and blue—are strangely preserved; and a wasp, which had intruded itself during the decoration of the mummy and was shut up in the coffin, was found entangled amidst the blooms, as perfect as if it had been preserved in an entomological cabinet. We noticed in the case of Queen Ansera the habit of introducing garlands of flowers into the coffin, but the mask presents some novelty, although by no means an unusual custom. Sometimes instead of being painted to represent flesh, the mask was resplendent with gold, and several specimens of gilded masks are to be found in our museums.

My friend, Miss Amelia B. Edwards, so well known to the world as a zealous and indefatigable Egyptologist, gives us a very pleasing and instructive account of the garlands with which the mummies were wont to be adorned. In an Article from her pen in *The Academy* (Sept. 23, 1882), she says, with reference to the Boulak Museum, "it will not be amiss to note that a priceless addition had been made to the treasures of that famous collection shortly before the breaking out of the late rebellion. Several of the royal mummies discovered last year at Dayr-el-Baharee were, it will be remembered, found garlanded with flowers, those flowers being for the most part in as perfect preservation as the specimen plants in a 'Hortus Siccus.' M. Arthur Rhoné, in a recent letter to *Le Temps*, has described the extremely curious way in which these garlands are woven. They consist of the petals and sepals of various flowers, detached from their stems, and enclosed each in a folded leaf of either the

Egyptian willow (*Salix salsaf*) or the *Mimusops Kummel Bruce*. The floral ornaments thus devised were then arranged in rows (the points being all set one way) and connected by means of a thread of date leaf fibre, woven in a kind of chain-stitch. The whole resembles a coarse "edging" of vegetable lace-work. Among the flowers thus preserved are the bright blue blossoms of the *Delphinium orientale*, or larkspur; the blue lotus, or *Nymphoea coerulca*; the white, or *Nmmphoea lotus*, with pink-tipped sepals; the blossoms of the *Sesbania Aegyptiaca*; and the orange-hued flower of the *Carthamus tinctorius*, or safflower, so largely employed as a dye by the ancient inhabitants of the Nile valley. The dried fruit as well as the dried yellow blossom, of the *Acacia Nilotica* is likewise present; and mention is also made of the blossom of a species of water-melon now extinct. The foregoing are all interwoven in the garlands in which the mummy of Amenhotep I. was elaborately swathed. With others of the royal mummies were found fine detached specimens of both kinds of lotus, the blue and the white, with stems, blossoms and seed pods complete. Still more interesting is it to learn that upon the mummy of the priest Nebsenu, maternal grandfather of King Pinotem II. (XXIst Dynasty,) there was found a specimen of the lichen known to Botanists as the *Parmelia furfuracea*. This plant is indigenous to the Islands of the Greek Archipelago, whence it must have been brought to Egypt at, or before the period of the Her-Hor Dynasty (B.C. 1100 or B.C. 1200).

Under the Arabic name of 'Kheba,' it is sold by the native druggists in Cairo to this day.

These frail relics of many a vanished spring have been arranged for the Boolak Museum with exquisite skill by that eminent traveller and botanist Dr. Schweinfurth. Classified, mounted, and so to say, illustrated by modern examples of the same flowers and plants, they fill eleven cases—a collection absolutely unique, and likely ever to remain so. The hues of these old-world flowers are said to be as brilliant as those of their modern prototypes; and, but for the labels which show them to be three thousand years apart, no ordinary observer could distinguish between those which were buried with the Pharaohs and those which were gathered and dried only a few months ago."

The coffins and mummies of the Thothmes family were not so well preserved as those of their predecessors. The coffin of Thothmes I. was found to be occupied by the mummy of a Priest-king, Pinotem, of the 21st dynasty, the mummy of Thothmes having been lost. The coffin of Thothmes II. was in good preservation; the outer case is white, the mask yellow, the wig black, and the name of Thothmes the King is recorded upon it in hieratic characters. The mummy is enveloped in white cloth, on which an inscription is written in the region of the breast. The coffin and mummy of Thothmes III. were equally a wreck. Originally the coffin had been gilt, but all the gold leaf had been picked away; the interior had been daubed over with pitch, to the utter destruction of the hieroglyphic writing, and the mummy had been broken into three pieces,

which had been rudely put together and kept in place by means of wooden splints and small bundles of rushes tied firmly to the sides. On the outer coverings were hieroglyphic inscriptions, some being passages from the 17th chapter of "The Book of the Dead," and others from "The Litanyes of the Sun." Of the great Queen Hatasu there was neither coffin nor mummy, but strange to say her liver was found enclosed in a small cabinet of wood inlaid with ivory, which was marked with her name; the liver having doubtless been removed from its proper depository, the canopic vase dedicated to the hawk-headed genius of Hades. In the same collection was another liver, dried like Hatasu's, and enclosed in a small mummy-shaped sarcophagus.

Besides the Pharoahs already mentioned, there were likewise present in this strange repository, the coffins and mummies of several queens, princes and notabilities of the 18th dynasty; for example, Nefertari, Queen of Aahmes I.; Queen Aah-hotep II. wife of Amenhotep I.; Queen Meritamen, daughter of Aahmes I., and Queen Hontemha, daughter of Amenhotep I. There were also, a Prince Se-amen, and Princess Sit-amen, children of Aahmes I., and two other princesses, Sitka and Mashontemha. The coffin of Queen Nefertari is gigantic in stature, measuring with its feathered crest, thirteen feet long. It is made of cloth-board and modelled into the shape of a statue, resembling, with arms crossed upon the chest, one of those architectural columns which are denominated caryatid. The sort of sceptre grasped in her hands is the sign of

life, in reality a looped cross (*crux ansata*), and in Egyptian denominated Ankh. The coffin is coloured yellow; the wig, features, and collar are blue; the eyes are formed of enamel; and a broad band runs down the front on which is inscribed the usual form of appeal to the gods in favour of the defunct. The inner coffin is painted of a bright crimson colour, and the mummy is enveloped in a shroud of orange red, tied into shape by three transverse bands of cloth. On the breast is inscribed the name of the Queen in hieratic characters, and a band around the head is covered with mystical figures intended as an amulet to keep away evil spirits.

The coffin of Queen Aah-hotep (II.), wife of Amen-hotep I. is identical in appearance with that of her mother, Nefertari, but has no inner case. Prince Se-amen was the eldest child of Aahmes I., and although the coffin exactly resembles that of his father, the mummy was that of a child. His name affixed to his breast was written in the hieratic character. The coffin of Sit-amen, his sister was of the smaller size, suited to infants, but the mummy, strange to say, was fictitious, although bearing the name of the Princess on its breast. To the outward eye there was nothing unusual about its appearance, but its cloth envelope contained only a bundle of sticks, with what seemed to be the skull of a child at one end. We must presume that the real mummy had been pillaged and destroyed, and that the substitute was an ingenious device of the priest. The mummy of the Princess Sitka was found in a coffin of the fashion of the 21st dynasty. It

was broken at the foot, and the name of its previous owner had been carefully effaced, but enough of the writing remained to show that the coffin had belonged to a chantress of Amen. Sitka is entitled "royal mother, sister and principal spouse of the King," whence it may be inferred that she was married to her brother, possibly a half-brother, as was the case with Queen Hatasu. The mummy was adorned with garlands, as in the instances of Queen Ansera and Amenhotep I.

The Princess Mashontemha presents us with another example of the violence of the tomb breakers, and the fictitious reparations of the priests. The coffin is much damaged, but had been mended in ancient times. The effigy of the mummy was made up of a piece of coffin wood of a yellow colour and highly varnished, after the fashion of the 21st dynasty, the handle of a mirror, and sundry other objects; whilst a bundle of rags served for the head and another for the feet. The make-up was so completely artistic that its false character would have escaped notice but for the suggestion of some Arab experts. Not unreasonably, therefore, the question is asked by M. Maspero, whether the spirit of the defunct would be likely to be satisfied with such a deception, seeing that the Egyptians believe a bodiless soul could on no account be admitted into the regions of bliss.

Our archaic discovery furnishes three representatives of the 19th dynasty, namely; Rameses I., its founder; his successor, Seti I, and Rameses II., the renowned soldier, son of Seti I. The mummy of Rameses I. failed to be

identified, unless indeed in common with Maspero, we regard as such, a body excellently embalmed, but divested of wrappings of every sort, which was found amidst the miscellaneous heap of accumulated mortalities; but there was one coffin of the fashion of the 21st dynasty, from which the name of the original owner had been carefully scraped off, which bore the substituted name of Rameses I. The coffin had the figure of an osiris column, the arms crossed over the chest, a sceptre in each hand, and the back of the right hand inscribed with the name of Rameses I., in the hieratic character; and, in a second case within the outer coffin was a piece of wood on which was a long inscription, repeating the name of that king.

To Seti I. belonged a coffin of considerable dimensions, broken at the foot; its colour is white, the mask shaded with black, the features are joyous, the eyes enamelled and the breast is crossed by three hieratic inscriptions denoting the priestly offices performed for its conservation. The coffin before us with its mummy are especially interesting as recalling the magnificence of the tomb of this Pharaoh, and the superb sarcophagus of the Soane museum, in which they were formerly contained. The sepulchral history of Rameses II. is less satisfactory, his coffin would seem to have been lost, but the mummy was found deposited in one of the 21st dynasty coffins of osiris form, like that in which Rameses I. had been enclosed; the arms were crossed over the breast, the eyes were formed of enamel, and the features were shaded with black. The chief peculiarity of the coffin was the presence of three

hieratic inscriptions crossing the region of the chest, as on the coffin of Seti, relating to the care with which the mummy of the defunct king had been superintended. The wrappings of the mummy were loose, and when removed, the ovals bearing the double name of Rameses were found delineated in ink upon his breast, whilst an inscription badly written was discovered on the summit of his head.

To this series, likewise, belong three additional coffins, some canopic jars, and some fragments of bronze, ivory and wood; whilst amongst other miscellaneous objects was a stool which bore the name of Rameses IX. of the 20th dynasty, fitting and suggestive memorial of the investigation of tombs which we know to have been set on foot during the reign of that Pharaoh.

Among the notabilities of the 21st dynasty are two—the queen Notem-Maut and the king Pinotem—who are remarkable for the excellent workmanship and richness of ornament of their coffins. The coffin of Notem-Maut was double, it had been superbly enamelled and jewelled, and thickly covered with gold-leaf. The hieroglyphs and decorations were formed of fragments of precious stones and vitreous paste set in gold. The general effect was astonishing for brilliancy and splendour. But all this display had been fatal to its preservation, the greater part of the gold and jewels having been picked off until only the bare wood remained. Within, the treatment of the queen was in no degree gentler; her mummy had been ransacked, and her papyrus taken away. This is the papyrus which, by a curious fate, is now divided between

France and England, as if to cement the scientific unity of the two nations. The other coffin, that which contained the mummy of king Pinotem, had very evidently belonged to Thothmes I., but at the time of its appropriation by Pinotem had been decorated according to the style of that of his great-great-grandmother, Notem Maut. It had been subjected to a like and even a worse fate as far as its decorations were concerned. The head and face of the mummy were uncovered and exposed to view.

In the early part of the 21st dynasty there would seem to have been a change of fashion with regard to the coffins. They were constructed of a less massive material, generally cloth-board instead of solid wood, and were packed in cases one within the other. All were adorned by the effigy of a human head, represented with an enormous wig, sometimes black and sometimes blue, and not unfrequently the face and hands were gilt, or, for economy's sake, coated over with copper leaf. Every part of the case, inside as well as outside, was decorated with emblematical and symbolical devices drawn in colours and heightened in brilliancy by a thick yellow varnish. All the coffins of this period had the appearance of being constructed on the same pattern, perhaps, as Maspero, observes, at the same time, and both mummies and colours are remarkable for their freshness and complete preservation.

Queen Notem Maut heads the list of royal personages of the Priest-king dynasty; it is assumed that she was the mother of the most distinguished of the Priest-kings, Her-Hor. Then follows Pinotem, the High Priest, grandson of

Her-Hor, two important persons being absent, namely, Her-Hor, himself and his son, the High Priest Piankhi. After Pinotem, the High Priest, we have Pinotem, the king, the Pinotem who had been domiciled in the coffin of Thothmes I.; and finally Masahertha, another High Priest, grandson of King Pinotem. The High Priest of ancient Egypt had all the power of a king; he was commander-in-chief of the army as well as priest, and in fact was the prototype of the Pope of the present day. Besides kings and High Priests, there were coffins or mummies of other persons of inferior rank—for example, the coffin and mummy of the scribe Nebsenu, and the coffins of Nesithonnopi, third priest of Amen. Within these latter was found the mummy of a certain Rameses To'tptah-ef-ankh, whilst on the braces of the latter, in embossed writing, was the name of Wooapoot, first prophet of Amen; thereby leaving us somewhat in doubt as to the real name of this intruder, and suggesting the presumption that at the time of his embalmment the braces of the prophet must accidentally have fallen into the hands of the hurried operator.

The ladies of this series were Queen Notem Maut, Queen Tauhathor Hontau, wife of the High Priest Pinotem, Queen Makara, wife of King Pinotem, with her new-born babe Mautemhat, Queen Isimkheb, wife of King Menkheperra, Princess Nesikhonsu, the Lady Tauhert, chantress of Amen, and the Lady Nesitnebashru, another chantress of Amen; to which must be added two or three anonymous coffins, one of them being that of an infant.

An affecting story, which brings home to us very

vividly the universal kinship of humanity, is revealed by the contents of the coffin of Queen Makara. A little coiled up bundle lay at the feet of the Queen, her infant daughter, in giving birth to whom she gave likewise her life. Thus, and so touchingly, are we led to participate in the affliction of the sick chamber of nearly 3000 years ago. Already has this still born babe of a Queen received a name, Mautemhat, the firstling of the goddess Maut, wife of Amen; and not a name alone, for she is born to a title strange to our ears, namely, "principal royal spouse." With good reason may Maspero remark:—What if we had never seen Mautemhat, but only stumbled upon her name in the midst of inscriptions? Might we not pardon a zealous Egyptologist, who may have given to the "principal royal spouse" a husband, and not unnaturally a thriving family of princes and princesses? But thanks to the cautious method of enquiry at present observed, and the thoroughness of scientific research, such a danger is escaped.

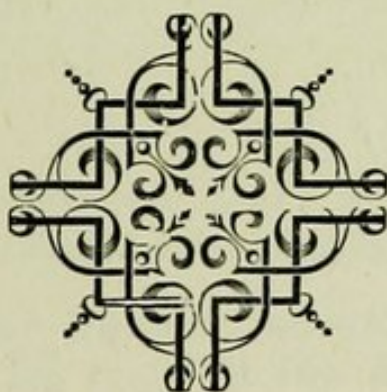
It is a special characteristic of the present series that each coffin is accompanied by its funereal furniture. In the former series, to Nefertari alone was preserved the canopic jars, which like the urns of the Greeks, contained a part of the mortal remains of the dead. But as appertaining to the present group have been found the statuette cases and statuettes of the High Priest Pinotem, King Pinotem, Tauhathor Hontau, and Nesikhonsu. The most complete set of furniture, however, is that of Queen Isimkheb, which comprehends statuettes, libation vases, goblets of glass, blue and enamelled, baskets of wigs of enormous

bulk and exquisitely dressed for immediate use, a hamper of meat offerings, consisting of shoulders and haunches of gazelle, trussed geese, and a calf's head. Then there were grapes and dates and the doum palm fruit, and most striking of all, the highly decorated leather pall of coloured patchwork, which enveloped the ark in which the mummy of the Queen was conveyed to its home of the future, from the eastern to the western shore of the Nile. Moreover, a pet gazelle came in for its share of notice and care; it was neatly embalmed and deposited in a sarcophagus near to its royal mistress. How joyous must be the awakening and recognition of the mistress and gazelle whenever the time shall arrive!

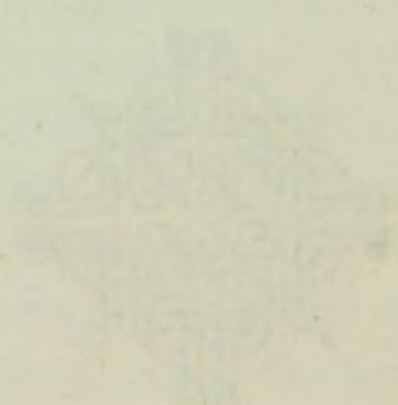
The papyri of the mummies, those valuable records of the history of the past, have been sadly dispersed, only four have been recovered from the priestly hiding place, namely, the Ritual of Queen Makara, the Ritual of Queen Isimkheb, and the ritual and decree of the gods in favour of the defunct, of Nesikhonsu. Then we have coming from the same source the Ritual of Notem Maut, which is divided between France and England, two papyri, now at Boulak, which had been purchased at Suez by Mariette; and the Pinotem papyrus of Colonel Campbell, more recently acquired, at an extravagant price.

In conclusion, let me say that this is but a brief and scanty narrative of the archaic trove of ancient Thebes, a discovery which throws a brilliant flood of light over the history of the most glorious epoch of Egyptian ascendancy, a period which comprehends the zenith and the decline of

Egyptian greatness ; which, beginning with the expulsion of the shepherd kings or Hyksos invaders under whose reign Abraham and Joseph flourished, embraces the era of the great conquerors of Syria and Nubia, the birth of Moses, the Exodus of the Israelites ; and which includes the parentage of the Shishak of the Bible, who was the conqueror and spoiler of Jerusalem. It will be apparent that all we know of the subject corroborates very powerfully the Bible story, and that fuller and further search cannot but have the effect of developing and confirming the truth, and consolidating the bonds which unite science with religion.



The first of these is the fact that the United States is a young nation, and its history is therefore a history of growth and development. It is a history of the struggle for independence, of the struggle for the establishment of a new form of government, and of the struggle for the expansion of the territory of the United States. It is a history of the growth of the United States from a small colony to a great nation, and of the growth of the American people from a small group of immigrants to a great people.



T A B L E

Of the Dynasties, with the principal Pharoahs and Events, and their probable Chronology.

I. DYNASTY, 4000 B.C.

MENA, the first Pharoah of Egypt, founds the city of Memphis.

ATA, fourth Pharoah, builds the first Pyramid, about 3900 B.C.

II. DYNASTY.

KAKAU and BAIENNETER, tenth and eleventh Pharoahs, institute Bull-worship and Ram-worship.

SENTA, thirteenth Pharoah, about 3600 B.C. A monument of his reign in the Ashmolean Library at Oxford.

III. DYNASTY.

SENEPERU, twentieth Pharoah, about 3400 B.C., builds the Pyramid of Meydoom, his reign celebrated for remarkable statuary.



IV. DYNASTY.

KHUFU, KHAFRA, and MENKARA, twenty-first, twenty-third, and twenty-fourth Pharaohs, builders of the great Pyramids of Gheeseh, at Memphis; about 3300 B.C.

V. DYNASTY.

More Pyramids built at Memphis; Pyramid of UNAS, thirty-third Pharaoh, lately explored by Professor Maspero, his mummy discovered.

VI. DYNASTY.

MERIRA-PEPI, thirty-sixth Pharaoh invades Syria with a combined army of Egyptians and Ethiopians, about 2800 B.C.; his Pyramid recently opened and explored by Maspero.

VII. VIII. IX. DYNASTIES.

A great gap in Egyptian History, scarcely anything known.

X. XI. DYNASTIES.

Pharaohs ANTEF, MENTUHOTEP, SANKHARA. Returning light appears towards the end of this period.

XII. DYNASTY.

USERTESSEN, I., sixtieth Pharaoh, sets up the colossal obelisks of Heliopolis.

AMENEMHAT, III., sixty-fourth Pharaoh, erects hydraulic works in the Fayoom to regulate the inundation of the Nile; the Biblical Deluge occurs about 2400 B.C.

XIII. to XVII. DYNASTIES.

Another gap of more than five hundred years; the Hyksos, or Shepherd Kings, hold possession of Egypt. Abraham visits Egypt about 2000 B.C. and Joseph rises to high office. In the latter part of the seventeenth dynasty, about 1750 B.C., SEKENEN-RA-TAAKEN, whose coffin and mummy were found at Thebes, distinguishes himself as a patriot in the War of Independence.

XVIII. DYNASTY, about 1700 B.C.

AAHMES founds the new dynasty, and is succeeded by AMEN-HOTEP, I., Thothmes, I., II., and III., and by the Woman-King HATASU; coffins, mummies, and relics of these sovereigns were discovered amidst the great archaic trove at Thebes.

XIX. DYNASTY, about 1450 B.C.

RAMESES I., founds the dynasty, and is succeeded by SETI I., and RAMESES II. Relics of these sovereigns were found in the tomb of the Priest-Kings, near Dayr-el-Bahree, at Thebes. RAMESES II., about 1400 B.C., the great conqueror of this dynasty was the Pharoah of the oppression of the Israelites. Moses is found by Pharoah's daughter. His son MENEPTAH was the Pharoah of the Exodus.

XX. DYNASTY, about 1300 B.C.

RAMESES III., defeats a large northern army supplemented by Europeans, his successors sink into the lowest depths of superstition and feebleness. The tombs are inspected in the reign of RAMESES IX.; a relic of this Pharoah found in the tomb of the Priest-Kings.

XXI. DYNASTY, about 1100 B.C.

HER-HOR the Priest-King and his successors :—Piankhi, Pinotem, Masahertha, Menkhper-ra, with their Queens :—Notem-Maut, Hont-tai, Makara, Isimkheb, etc.; coffins, mummies, funereal furniture, ornaments, and relics of these personages found in the concealed vault of the Priest-King family.

XXII. DYNASTY, about 950 B.C.

SHESHENK, the Shishak of the Bible, conqueror of Jerusalem.

The remaining dynasties have no bearing on the present investigation.

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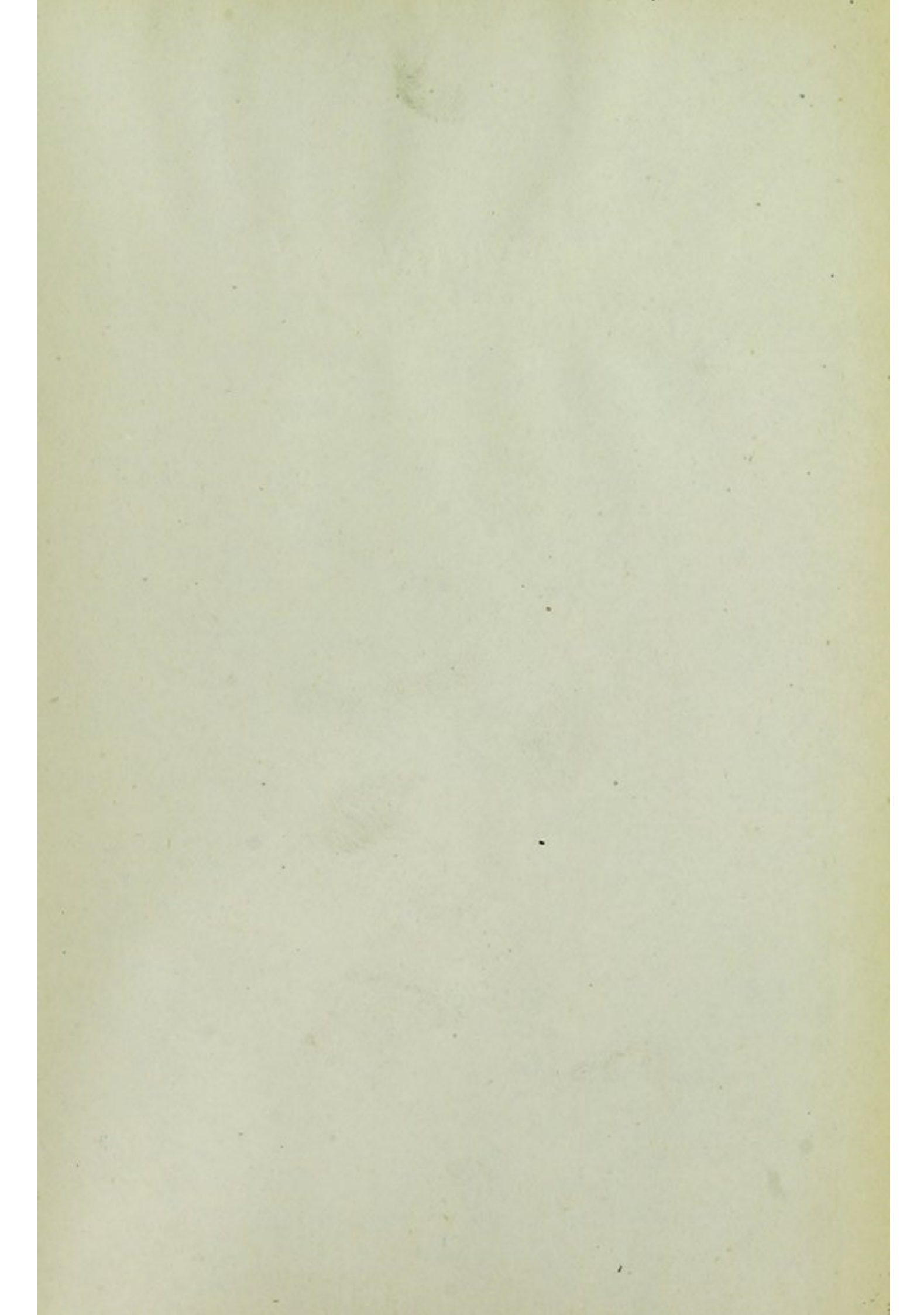
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