

An address on embalming generally, delivered at the Royal Institution, on the unrolling of a mummy / [John Davidson].

Contributors

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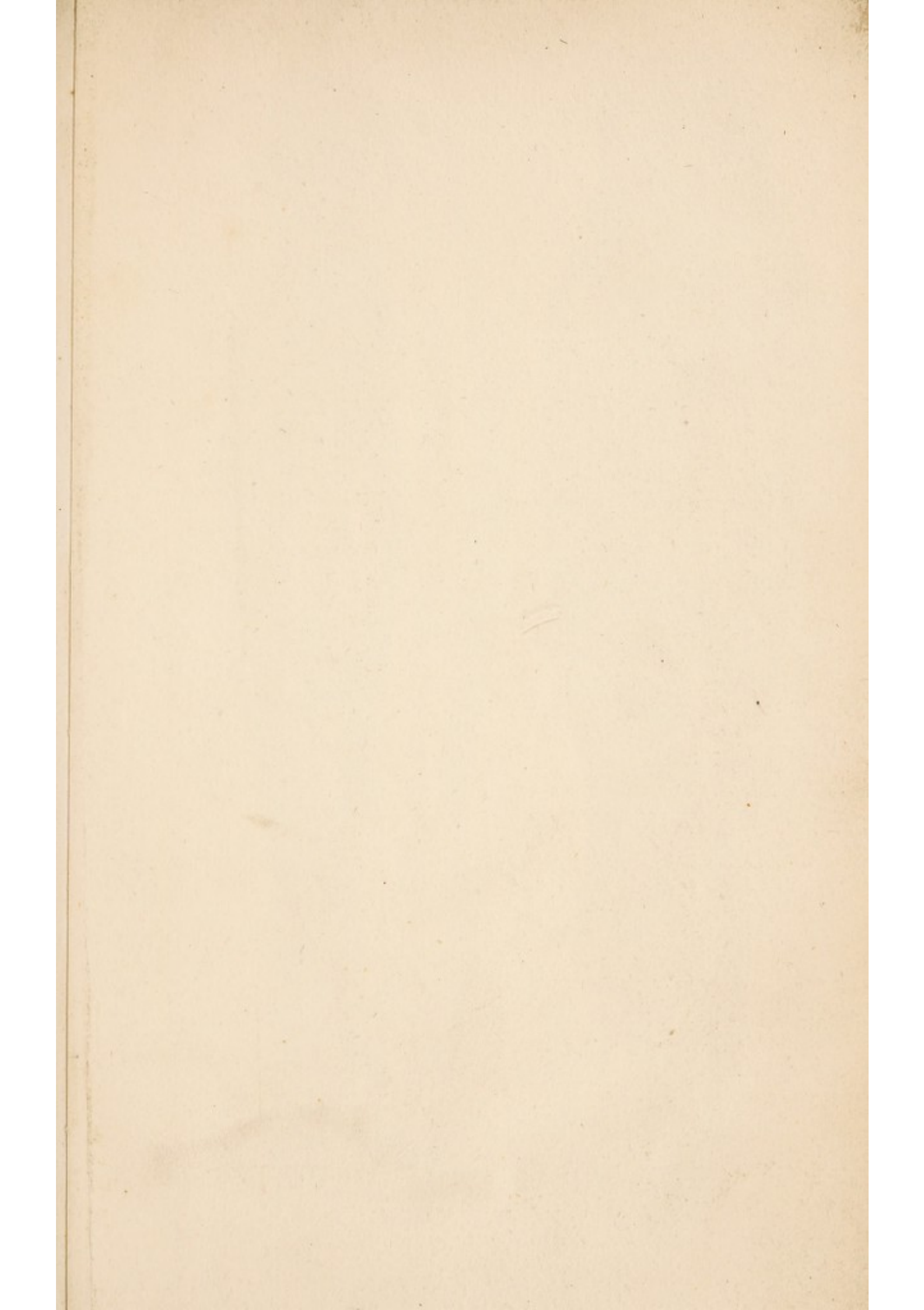
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#Bvivi - Quenoe beam or print in
the Temple of Ammon - from Thebes -







AN ADDRESS
ON
EMBALMING GENERALLY,
DELIVERED
AT THE ROYAL INSTITUTION,
ON THE
UNROLLING OF A MUMMY,
BY
JOHN DAVIDSON, F.A.S. M.R.A.S. &c.

LONDON:
JAMES RIDGWAY, PICCADILLY.

M.DCCC.XXXIII.

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ON EMBALMING,

&c.

THE Egyptians appear to have surpassed all nations in the attention they paid to the obsequies of the dead ; and amongst them, even private individuals had the honour of an apotheosis ; on their houses, which were called Inns, from the short period they were occupied, little care or attention was bestowed ; whilst on their sepulchres, which were termed Everlasting Habitations, neither labour nor expense that could add to their embellishment, was spared. An idea of the magnificence of these stupendous monuments may be formed from the ruins which have survived the destructive fury of their Persian invaders, who, in their thirst for gold, or to glut their revenge, spared neither temple, monument, or tomb ; and as these barbarians believed that the bodies of the kings and persons distinguished for

their talents or virtues were adorned with jewels, the sarcophagi stayed not their impious hands; the tombs of the kings have all, as far as they have been discovered, been totally despoiled, and the chambers of the dead robbed of their silent tenants. I have been led from this, to class the Mummies which have been brought of late to Europe, amongst those of the Græco-Egyptian era; and presuming the one under examination to be of about that period, I shall, in alluding to the process followed, quote the observations of Herodotus, whose information was derived from the priests, the great depositaries of learning, and the general correctness of whose statements has been borne out by numerous examinations that have taken place.

“ Herodotus, in his ‘Euterpe,’ states that certain persons were legally appointed to this profession.* These had models in wood of the different kinds of Mummies, with their prices: the first, or most expensive, cost a talent, about £258. and upwards, (the magnitude of which sum may be inferred from the observations of the same writer, who states that the three governments of Asia paid a tribute of but 1470 talents; and Diodorus, at a much later period,

* We are told in Genesis, Chap. 50, that “ Joseph commanded the physicians his servants to embalm the body of his father.”

calls 1000 talents a prodigious sum for a government to pay as an annual tribute to Philip.)

The second class of Mummies cost 20 minæ, about £75.; and the third but a very small sum. In the most expensive process, the brain was extracted, by a piece of bent iron, through the nostrils, by breaking the ethmoid or sphenoid bones (as seen in a fine specimen lately examined by Mr. Pettigrew,) and infusing a portion of drugs (*φαρμακα*), this done, the *γραμματευσ*, or scribe, traced on the left side what portion of the body was to be cut for the purpose of extracting the intestines; the *παρασχιστης*, or cutter, made the incision with an Ethiopian stone; which done, he was obliged to flee for his life; the intestines being withdrawn, were washed with palm wine, and covered with spices. Here Herodotus leaves them; and as he does not state they were replaced, Porphyry shall take up, and his observations are highly interesting. This writer states, that in embalming a person of consequence they draw out the intestines, and place them in a chest; and amongst other ceremonies rendered to the dead, they take the chest, and calling the Sun to witness, one of the embalmers, on the part of the deceased, addresses that luminary as follows: “ O Sun, sovereign Lord; and you, all

ye Gods, who have given life to men, receive me, and permit me to reside with the eternal Gods; during all the time that I lived, I held to the worship of the Gods which I received from my fathers; I have always honoured those who engendered this body; I have killed no one; I have neither broken trust, nor done any other evil; if I have committed any other fault, either in eating or drinking, it was not for myself, but for these things." The embalmer, on finishing the words, showed the chest containing the intestines, and it was thrown into the river. Plutarch states the same in substance, by saying, the Egyptians, holding up the intestines to the Sun, throw them away, as the cause of all the faults the person has committed. I am here led into a digression; but being anxious to follow my first Author, and having made very free with his work, I feel I am bound to endeavour, if I can, to account for his apparent omission on this part of the subject. Between the writings of Herodotus and Plutarch, a period of about 600 years, and again, between those of Plutarch and Porphyry 250 more, great changes might have taken place, and the throwing away of the intestines might have been an innovation, in order to reduce the expense. The circumstance of the prayer, &c.

of the embalmer, could not have escaped the notice of the Historian of Halicarnassus, who has been too often accused of adding to, rather than failing to record what he heard and saw. I am of opinion, either that the minor parts were passed over by him, and that, adopting the 'omne majus includit minus,' he still intended including the intestines with his history of the body; or that the priests purposely concealed this part of the process, as intimately connected with their mythology. According to this, the deities of Ament* claimed the intestines as their portion; and this would seem to have been the belief, as the Canopi, or jars containing the bowels, were always crowned with their heads.

Returning to Herodotus, the intestines having been withdrawn, the *ταριχευται*, or embalmers, fill the body with myrrh, cassia, and other perfumed gums, except frankincense; having sewn it up, the body was covered with nitre, for seventy days (the period of mourning probably consequent upon the body not being visible†), which time it was not by law allowed to exceed; it was then washed, and by

* Represented on the case of the Mummy Smof with the jackall's head, Amset, human head, Hapee, the cynocephalus head, and Nestonof, the hawk's head.

† Genesis; they mourned him threescore and ten days.

the *χολαχται*, or swathers, closely wrapped in cloth, soaked in gum, and returned to the relations, by whom it was placed in a coffin, and by them either consigned to the tomb, or kept in the house. Larcher, in his note on the word "*λιτρω*," has pointed out two errors; first, in the preparation used; and, secondly, in the order of using it. From personal observation, I am disposed to adopt his correction of the first; and from actual experiment to consider him right in the second.

What Herodotus calls *λιτρω*, translated "with nitre," should be "with natron," and alkaline, not a neutral salt: had it been a neutral salt, there would have been no necessity for a limited period; nor would there have resulted what we may consider to have been the object of this application, viz., the carrying off the fluid and fatty matter of the body, with which the alkali would have formed saponaceous compounds, and so, by ablutions, these would be got rid of; a circumstance which would not have happened, had nitre been used. I feel confirmed in the opinion, that the salt was natron, from finding the Bahar-belamà, natron lakes and saline incrustation of soil, confined to the Lybian side of the Nile, on which side the great Necropolies of Thebes, Memphis, and Abydos, are situated.

The Fayoum, to this day, and the natron lakes to the north, continue to furnish abundant quantities of this salt; and, about the period of, and previous to the visit of Herodotus, persons of consequence were buried on the borders and islands of Lake Mœris, situate in the Fayoum; whereas the nitre beds, combined with muriate of soda (common salt,) said to be of comparatively recent discovery, are situated on the Asiatic side, and where very few, if any, sepulchral ruins are to be found. The second objection is the order of the application. Assuming it to have been natron, it would have acted upon the odoriferous gums, (an expensive part of the process) which would also in part have been carried off by the ablutions. Diodorus confirms this, by stating, that the filling of the body with the gums, was the last process; he does not, however, mention the nitre.*

* Having presumed to differ with Herodotus, and to advocate the opinion of his commentator, I am bound to tender him my humble support in explanation of a point, on which he is reported not to have been sufficiently explicit, and more modern authors are said to have remained silent. I allude to the preparation of the bandages. They appear of a brownish colour, and by infusion give out tannin. A learned writer has stated his opinion, that probably oak bark was an article of commerce, or that gum kino had been used for this purpose. Herodotus simply states, “ the bandages were dipped in gum, which the Egyptians

The second method adopted, was injecting the body with oil of cedar, and covering it with natron for seventy days, at the end of which period the oil was withdrawn, which brought with it the intestines; it was then swathed. The third, or common process, consisted in passing the Surmaia (supposed a cathartic solution) through the body, and afterwards burying it in the natron. First class Mummies were inclosed in three cases: the inner composed of layers of byssus and plaister, preserving the form of the mummy, highly embellished; the second of sycamore wood, also embellished; and the third, the stone sarcophagus. The exterior, however, cannot be taken as a certain indication of the contents; some most valuable Mummies have

use as glue." Now the Egyptian or Arabian gum is the produce of an *Acacia*, which Strabo calls "*Spina Thebais*"—called by the Arabs "*Sount*." Theophrastus, in his *History of Plants*, states that it is very common all over Egypt and Arabia, growing to so considerable a size, that beams twelve cubits in length were cut from it; and Pliny, in his *Natural History*, observes, amongst its other uses, that its seeds and bark were employed, instead of galls, for tanning hides, &c. His own words will perhaps better convey his meaning, and I think bear out Herodotus: "*Spina celebratur in eadem gente, duntaxat nigra, quoniam incorrupta etiam in aquis durat, ob id utilissima navium costis. Candida facile putrescit; aculeus spinarum et in foliis, semen et in siliquis, quo coria perficientur gallæ vice. Flos el coronis jucundus et medicamentis utilis. Manat etgnmmi ex ea.*"

been taken from very poor cases, and males found in those, whose character would lead us to believe they contained female corpses. Amongst the more ancient Egyptian Mummies, the left hand was invariably closed, and bent across the chest, and most frequently contained a ring or amulet. Amongst those of the Græco-Egyptian era, the hands were always open, and laid along the sides of the body, portions of which were frequently gilt, a circumstance rare among the more ancient.

As to the origin of this custom, Herodotus states, that the Egyptians held it unlawful to expose the bodies of the dead to the attacks of any animal; and as we know but of two methods in use for disposing of bodies, viz. interring, or burning them; we may fairly infer they did not follow the first, from a fear of worms, nor adopt the other, in consequence of their belief, that fire was a devouring monster. Other ancient writers have given, as a reason, the doctrine of the metempsychosis, accompanied by a remark, that as long as they could preserve the body from decay, by so much did they shorten the migratory purgation of the soul, which they stated did not commence until the body decayed. Cassianus remarks, that it was owing to the inundation of the Nile; and that as they could

not inter the bodies until the waters subsided, or, as he states, only during the periods of low Nile, they were obliged to embalm them for the purpose of keeping them. I cannot imagine that this author paid much attention to the positions of the sepulchral depositaries of these ancient people; I found them, almost without exception, above the highest water mark, generally in the sides of mountains. I am disposed to think it was in imitation of the ceremonies performed by Isis, who, we are told, after the murder of Osiris, went about searching for the various parts of the body of her husband, and, as she carried them with her, must have embalmed them; and it is to this imitation of Osiris that Herodotus refers, when he states “the most perfect Mummies resemble one whom I do not think it religious to name in such a matter.” The period at which this art ceased, has not been ascertained; St. Augustine mentions it as being practised in the fourth century; the learned father states, they were called “Ghabara;” this word, as far as I can find, means simply burial, without any reference to embalming; and I cannot agree with the Saint in his interpretation of the word.

Embalming does not appear to have been practised amongst the Jews, although it may be fairly inferred

that they brought a knowledge of this art with them from Egypt; their principal anxiety appears to have been that they should repose in the sepulchres of their fathers.

We read, in the Second Book of Chronicles, in the obsequies of Asa, “they buried him in his own sepulchre, and laid him in the bed which was filled with sweet odours and divers kind of spices prepared by the apothecaries art;” and in the ceremonies of Zedekiah, recorded in Jeremiah, “so shall they burn odours for thee;” both which instances, I think, were more for the purpose of overcoming the effluvia of corruption, than for that of preserving the bodies. That they continued to follow a part of the Egyptian process, the swathing, we conclude, inasmuch as “Lazarus came forth, bound hand and foot with grave clothes;” and St. John relates, in reference to our Saviour, “they wound him in the linen bandages (*οθονια χειρια*) with the spices, as is the manner of the Jews to bury.”*

* These remarks gave rise to the following letter, dated Lansdown Crescent, Bath, addressed to the Editor of the Athenæum.

“ Sir,

“ In the excellent account given in a recent Number of the Athenæum, No. 299, of the Address delivered at the Royal Institution, by Mr. Davidson, on the custom of embalming amongst the ancients, that gentleman makes the following re-

The Chinese, who vie in antiquity with the Egyptians, according to Du Halde and the Propagandists, never even permitted the body to be

mark: "Embalming does not appear to have been practised amongst the Jews, &c." Permit me, Sir, to state, there is no reason whatever to doubt that embalming was practised amongst the Jews, because the custom is recorded in both the Old and New Testament. In Genesis, chap. l. "Joseph commanded his servants the physicians to embalm his father; and the physicians embalmed Israel; and forty days were fulfilled for him: for so are fulfilled the days of those which are embalmed." And we read that "Joseph died, being one hundred and ten years old; and they embalmed him." We also read in St. John, chap. xix. "And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pounds weight. Then took they the body of Jesus, and wound it in linen cloths with the spices, as is the manner of the Jews to bury." The above Scripture passages clearly defining the custom of embalming amongst the Jews.

Signed, AN OLD ISRAELITE.

This letter had nearly escaped me. I have to offer my thanks to the writer for affording me an opportunity, by his own argument, of strengthening my first position. To this letter I returned the following answer, which appeared in the 304th Number of the same Journal.

"Sir,

"In answer to the letter signed 'An Old Israelite,' published in your Journal of the 10th instant, you will oblige me by informing your Correspondent, that I consider his observations (to each of which I alluded) as materially supporting, rather than in the least weakening, the opinion I offered, and to which I hold, "that embalming was not practised amongst the Jews." The Patriarch Jacob enjoined his sons to carry back his body,

washed; it was richly dressed, and consigned to the sepulchre.

The custom of embalming was not confined to the East; the Guanches (of the Canary Isles) em-

and deposit it in his own tomb: he died in Egypt; and for the purpose of fulfilling his commands, it was a matter of necessity that his remains should be embalmed; the process was performed by Egyptians; "Joseph commanded his servants," &c. To Joseph, ranking as he did first in favour of the King; and himself a ruler over Egypt; the greatest honours were offered; he was not only embalmed, but put into a coffin; he also died in Egypt; and it was in agreement with the customs of the Egyptians that these ceremonies were performed. Further in support of my opinion, the sepulchres of Canaan present no evidences that could lead us to believe that embalming was practised amongst the Jews; nor have any Mummies been found there. The word "embalm" occurs in no other part of Scripture but this single chapter (Gen. l.), whilst "burial" is mentioned in almost every book of the sacred writings; and in the Patriarchal ages, "they hastened to bury the dead out of their sight." Thus much for the Old Testament, to which your Correspondent refers. I differ with him also on the point he has taken up from the New Testament, and which I also quoted, as being merely a portion of the process of the Egyptians, not of embalming, but of swathing. I cannot conceive the winding up a body with spices can be construed into embalming; which, according to all the definitions of the word, I find to be a filling or saturating the body with gums and spices; nor do I think the Evangelist intended to convey this meaning. Again, the time (only one day) would not have allowed it, or even the most simple process, to have been gone through; it certainly had not been practised in the case of Lazarus.

"By inserting these hasty remarks, you will oblige,

Sir, your's, &c.

Cork Street, 21st August.

J. D."

balmed their dead, following very closely the manner of the Egyptians; these people were, however, supposed to be a colony of Phœnicians. Many of their Mummies, called Xaxos, have been examined, and the similarity of character is most striking; they are of a dark tanned colour, somewhat agreeable odour, the features distinct, the belly sunk. The Peruvians desiccated the bodies of their illustrious dead; extracting first the intestines, which were buried apart from the body enclosing with them a gem to serve for a heart, a custom of very extensive practice. Acosta states, that the Peruvians embalmed their Incas with a "certain rosin;" but Garcilazo, who examined some of their bodies, said he could perceive no such substance. It is a fact worth mentioning, that the desiccating power of the air at Cuzeo is such, that if a piece of meat be exposed to the wind there, it becomes dried, similar to a mummy. The Mexicans enclosed a gem with the ashes of their dead; the same is the practice with the Hindoos: and Mr. Pegge, in his valuable information on the Staunton Moor urns, remarks, that he found with the burnt bones a piece of mountain pitch cut into the shape of a heart, probably to serve the same purpose. It was a very general custom amongst the American

Indians, to desiccate the bodies of their Chiefs; they are, however, not embalmed: the process, as far as I could learn, consisted in depositing the bodies in saline caves for some time, and then drying them. The leaden cellars at Bremen produce the same effect; the crypts of the Cordeliers at Toulouse, the catacombs of the Capuchins at Palermo, the vaults of St. Michans, Dublin, all possess a power of ridding the body of its fluids; a leading feature in the Egyptian process. It is not my intention to go into analogies; I confine myself to general observations.

It is with great diffidence that I take up this part of my subject, viz. the Hieroglyphics, which, but for its intimate connection with Egyptian history, I should willingly have passed over; not being one of the initiated, but ranking low on the lists of the catechumens, I am neither presuming to advocate or refute any particular theory; my care shall be, in this attempt, to raise the mystic veil which has for so many ages shrouded their arcana, not to add to its folds.

The Egyptians employed three modes of writing: the epistolographic, hieratic, and hieroglyphic, which may be designated, the vulgar, sacred, and

mysterious ; to this third class I confine my remarks. Hieroglyphics are of three kinds—the phonetic, when the Hieroglyph stands for a letter ; the symbolic, when the emblem is used ; the figurative, when the object itself is represented. The names of their Kings were contained in two ovals (cartouches) preceded by King of Men, Divus Bonus, or the like ; in the first oval the titles were recorded ; in the second the name. The Queens had but one oval, preceded, in like manner, by Queen of the World, Rectrix, &c. Individuals had merely the phonetic letters necessary to form their names ; sometimes with, but more frequently without the voyels, followed by the figure of a man, woman, or child. They made great use of what are termed expletive signs, to denote the force or power of words ; their plurals were formed by repetition of the character or perpendicular lines ||| ; their numbers were expressed by lines for units ; and arches either round or square for tens. In their writings they do not appear to have followed any general rule, sometimes commencing from right to left, *v. v.* and in perpendicular lines ; their reading, however, was always towards the faces of the objects represented.

Give homage to Osiris, the manifestor
of good.

Give homage to Osiris Sothar, the Lord of the Shrine.

$\frac{1}{2}$ $\frac{1}{4}$ $\frac{1}{8}$ $\frac{1}{16}$ $\frac{1}{32}$ $\frac{1}{64}$

a kindly
Chorus etc

20

Ogiris.

Reader of
the West.

Lord of
Or. 25

Give Offering

of
Prayer.

for

Osiris.

the Lady
of the house.

Nashenopsis ●

Daughter

of the Press

of the sacred adobe

Perognath

deceased

Sum of

Pachomutzi.

deceased

Their historical tablets commenced with the reign of a King, but no dates have as yet been found in their sculptures.*

I have touched on this mysterious subject for the purpose of adverting to the inscription before us. A very general opinion exists, that the hieroglyphics are a history of the person embalmed; this I conceive to be erroneous. I have, in the annexed plate, placed against each symbol its meaning, as handed down to us by the Savans; and I think you will agree with me, that in this case (and they are all of a similar character) the hieroglyphics are neither more nor less than a collection of homages offered by the deceased to Osiris; the deceased, in some instances taking the name of the God. There is one leading peculiarity which strengthens me in the opinion I have offered, viz. they all, as far as I have seen them, commence in the same manner the "ex voto." Cosmas, the Egyptian, says, they are not letters, but symbols, which have a general meaning, but of which no connected discourse can be formed; very trifling addenda, however, would

* I am happy in this opportunity of expressing my obligations to Mr. Wilkinson, for his great civilities during my stay in Cairo, and to whose great proficiency, in this mysterious science, I am indebted for my humble knowledge.

connect the inscription before us; and when we remember, that the more perfect languages of Greece and Rome were deficient, the one in the definite, and the other in the indefinite article, we ought to grant some license to this, probably the most ancient forms of record. Hieroglyphicorum usus vetustus admodum, et in veneratione quadam habitus; præcipue apud Ægyptios gentem valde antiquam: adeo ut videantur hieroglyphica fuisse scriptio quædam antenata, et senior ipsis elementis literarum, nisi forte apud Hebraeos. Lord Bacon, lib. iv.

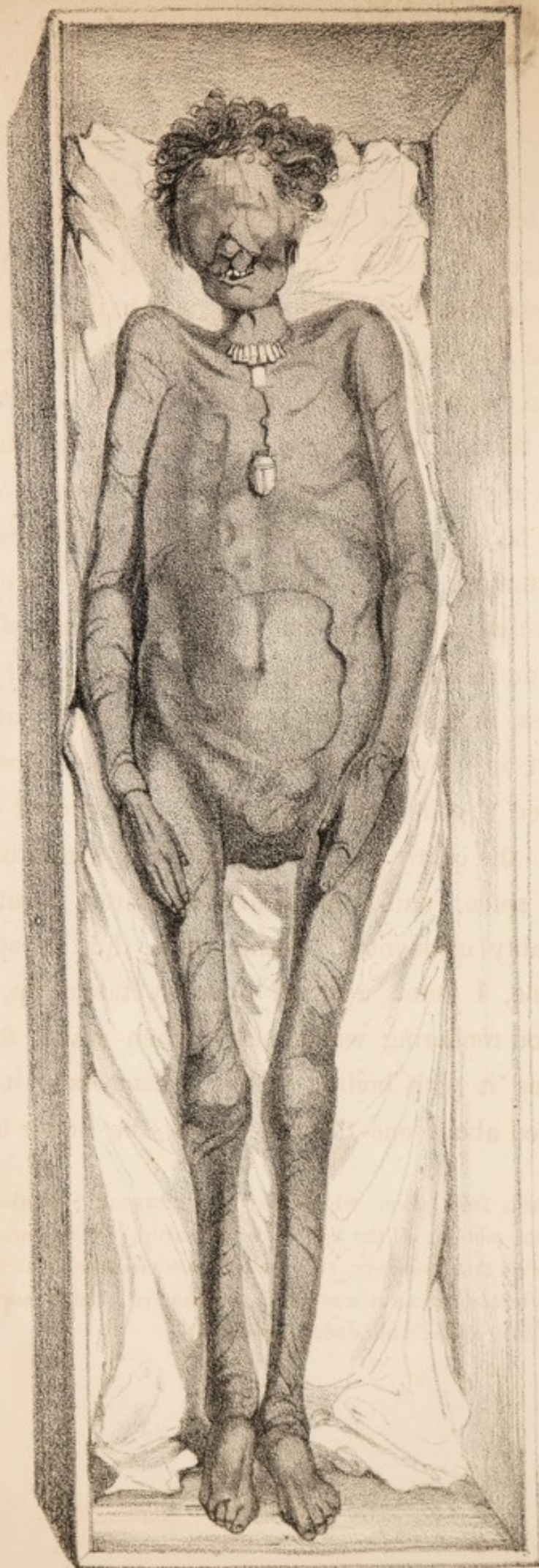
Taking advantage of the assistance of Mr. Pettigrew, we commenced unrolling the body; the outer covering consisted of a kind of sheet, of coarsely manufactured cotton, of a brown colour, tied at both ends, and laced up the back with the same materials; on removing this, we came to the bandages, which were applied with a neatness and regularity quite surprising; these were from six to nine yards in length, four to five inches in breadth, and terminated at each extremity by a species of fringe; they were of a finer texture, and lighter colour than the outer covering; all the cavities were filled up with pledgets of cloth, to preserve a uniform smoothness of surface. Having

unwound above 200 yards, we found, on approaching the body, that the bitumen had been applied so hot, and in such quantity, to the bandages on the upper part of the face and chest, as to resist all our efforts to remove them ; we succeeded better with those portions covering the abdomen and extremities. We found the arms and legs separately bandaged ; the hair retaining its curl ; the teeth preserving their whiteness ; and the nails giving evident traces of the stain of the Henna. An incision had been made in the abdomen, the intestines had been withdrawn, embalmed, swathed, and replaced. Finding that considerable time would be requisite for the removal of the remaining portions of bandage, and not wishing to weary the patience of my audience, I determined on postponing any further attempt. Having removed the body, I recommenced with the head ; some time was occupied in detaching the bitumen from the hair, and freeing it of a large quantity of sand, in which it would appear to have been embedded ; it varied from four to eight inches in length ; finding it impossible to remove the portion of cloth covering the upper part of the face, I proceeded to examine the mouth ; the tongue had been extracted, and was replaced by large pieces of fine myrrh and

resin ; on removing these, I discovered a portion of fine cloth passing from the left nostril into the skull, and which I drew out to the extent of nine yards ; it was of very fine texture, about three inches in width ; this led me to open the head ; in the cavity of the skull, I found $4\frac{1}{2}$ ounces of a fragment of soft matter, which burned with a dark red flame, leaving a considerable residue of carbon ; it was but slightly acted upon by water or spirit of wine ; the last dissolving a minute portion,* this had evidently been introduced, through the nose, by which the brain had been extracted. Pursuing my examination, I discovered round the neck a necklace, consisting of nine pieces (lapis lazuli, &c.) similar to that represented in Plate cxiii.—Montfaucon ; on the pit of the stomach I found a large Scarabæus† of jade stone, im-

* Could this be the Kyphi of Plutarch, which he states was prepared by the perfumers and apothecaries, the composition of which was read from the sacred books, and consisted of sixteen ingredients, most, if not all of which are used in embalming, viz. Honey, Wine, Raisins, Cyprus, Resin, Myrrh, Aspalatus, Seseli Schænanthus, deadly Nightshade and Dock, Berries of both the Junipers, Calamus, Aromaticus, and Cardamoms ?

† By the beetle, the Egyptians represented the world ; of this species, Plutarch says “ there are no females, but that the males cast their sperm into a round pellet of earth, which they push



mediately next the body, and on which I expected to have discovered some engraved characters; on removing the bitumen in which it was embedded, I perceived that the hieroglyphics were written, and so faintly, as to defy my efforts to make them out. Having removed the intestines, which appear to have undergone the same process as the body, with the exception of the application of the bitumen; I emptied the trunk of its contents, amounting to $14\frac{1}{4}$ lbs, composed of a mixture of fine sand, and alkaline salt; filling the upper and lower cavities, and soluble to the extent of nearly half its weight in boiling water; which, on evaporation, afforded a considerable quantity of imperfect crystals; the centre part being filled with a mixture of gum, spice, and some intensely bitter vegetable (probably colocynth): acting upon this by spirits of wine, I found a small quantity taken up, the solution rendering water milky when added to it; treating it with boiling water, I discovered it was reduced about one third in weight, the liquor being

backwards from them, whilst they move forwards; by this imitating the motions of the Sun and the earth;" it was worn by soldiers on their bucklers, they being considered the planters and parents of countries; it was held very sacred, and is supposed the "dungy God" alluded to by Ezekiel.

of a deep brown (approaching black) colour, intensely bitter, and highly alkaline.*

Much has been written on the nature of the bitumen, whether it is the Asphaltum Judeæ, or vegetable pitch; the decision I must leave to the learned. Herodotus refers to this as the *Αλειφαρ του Κεδρου*; Diodorus as the *Κεδρια*; Galen mentions the power of the tar of the cedar, as great in preserving bodies. Dioscorides calls it *Νεκρουζωη*; and Pliny, in writing on the cedar, states, the tar was forced out of it by fire called “Cedrium; cujus tanta vis est, ut in Egypto corpora hominum defunctorum eo perfusa servantur.” These observations may, however, refer solely to the second or less expensive process of embalming.

I have now, I believe, touched upon all points connected with this subject; if I have cause for disappointment, in not finding a papyrus, coin, or other valuable adjunct to Mummies; I have reason for congratulation in the choice of the author, whose observations I quoted, previous to unrolling the body; the whole of whose statement has been borne out by this examination. The brain had been extracted by the nostrils, and the *φαρμακα* injected;—that the

* The weight of the bandages, including the outer sheet, I found to be 29lbs; their length 292 yards.

γραμματεὺς had performed his office, we may fairly infer from the incision of the παρασχιστής ;—that the ταριχεύται had executed their portion, the quantity of embalming matter, amply proves:—and that the χολχίται completed the process, the extent of the bandages requires no additional testimony.

If, therefore, I have thrown no new light upon this interesting subject ; I have, at least, the satisfaction of adding my humble testimony to the correctness of Herodotus.

J. D.

presented and produced the effect we have seen. It is not the nature of the evidence, but the manner of its presentation, that is the cause of the error. The evidence is not the cause of the error, but the manner of its presentation. The evidence is not the cause of the error, but the manner of its presentation.

It is therefore, I have shown to you, that the

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