RECENT ADDITIONS
TO THE EGYPTIAN COLLECTION

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1. A sculptor’s model for the head of a man (see above). As was the custom in carving Egyptian statuary, the sculptor started from a carefully squared block marked on all sides with a grid of “proportion squares” for a guide in cutting down the stone. The face of this model is almost finished, and the sides and shoulders roughed out, but enough of the surface of the original block remains on all six sides to show the proportion squares. Ptolemaic period, 332–30 B.C. Height 2½ inches. Gift of Dr. Vladimir Gurewich, 1954. Acc. no. 54.128.2. First Egyptian Room

2. This figure, a rare example of what is sometimes called the “bearded man idol,” was carved in the predynastic period at about 3500 B.C. It is of ivory; the eyes were once inlaid with ostrich eggshell. The figure perhaps wears a cloak, the incised lines at the waist representing a girdle. The “beard” may be a pointed chin. Height, 2½ inches. Rogers Fund, 1953. Acc. no. 54.128.2. First Egyptian Room

3. An ivory comb of the early predynastic period, the handle in the form of a hippopotamus. Combs of the time were often surmounted by figures of birds or animals that were especially revered. Although carved in the simplest manner, each species is so accurately rendered that it can easily be identified by its characteristic outline and pose. About 3100 B.C., from Abydos. Height, 10 inches. Rogers Fund, 1954. Acc. no. 55.144.2. First Egyptian Room

4. Fragment of a limestone relief showing a girl personifying a royal estate. One of the standard scenes of Old Kingdom reliefs, both royal and private, is a row of offering bearers whom their labels identify as personified districts bringing offerings for the deceased. This figure closely resembles similar ones from the mortuary temple of King Saḥu-Rē at Abusir and may come from that monument. The girl has a small jar in one hand and carries a basket of produce on her head. The hieroglyphs at the upper left belong to the name of the estate personified by the preceding figure. The cartouche, which contains the name of Saḥu-Rē, is the upper part of a label which states that our girl is bringing provisions for the king. V Dynasty, about 2550 B.C. Height, 14½ inches. Gift of Walter C. Baker, 1955. Acc. no. 55.52. Second Egyptian Room

5. The red granite sarcophagus of Prince Min- djedef, a grandson of Khufu. It was found in a large tomb on the east side of the Great Pyramid by the joint expedition of Harvard University and the Museum of Fine Arts, Boston, and was
obtained from the latter in exchange for objects acquired through the Rogers Fund. It is inscribed, on one long side only, with an offering formula in which the king and the god Anubis are asked to grant the prince a “burial in the necropolis of the West.” *IV Dynasty, about 2600 B.C.* Length, 7 feet 1 inch. Acc. no. 54.80. *Egyptian Sculpture Hall*

6. The upper part of an alabaster stela dedicated in honor of the *sed*-festival (celebrating the thirtieth anniversary of his accession to the throne) of Amun-hotpe III. On the front a figure personifying the idea “Millions of Years” bears on his head a cartouche containing the throne name of Amun-hotpe, beneath which are the words “given life like Re.” The back asks for all life, power, health, happiness, and strength for the king, and the inscriptions on the sides relate to the *sed*-festival. On the top was carved the king’s personal name, which occurred three times all together and which, as it contained the name of the god Amun, was erased in every case by the followers of Akh-en-Aten. *XVIII Dynasty, 1320 B.C.* Height, 43⁄4 inches. Rogers Fund, 1954. Acc. no. 55.78. *Tenth Egyptian Room*

7. Limestone stela of the priest Ḥatiay, who kneels holding a censer and libation vase and is accompanied by his son Ptaḥ-mosḥ with a bouquet. The third figure, an In-mūṭef priest wearing the characteristic panther skin and side lock, recites the prayer inscribed above the figures, which asks Ptaḥ-Sokar Osiris to grant funerary offerings—a thousand of each kind enumerated—to Ḥatiay. The elongated heads of Ḥatiay and his son, their costumes, and the treatment of the bodies are typical of the late “Amarneh age,” (about 1320 B.C.). *Probably from Saḥkārēh.* Height, 93⁄4 inches. Rogers Fund, 1954. Acc. no. 55.144.5. *Tenth Egyptian Room*

8. Inlays of opaque glass: three figures of captive Nubians, presumably from the dais of a throne or a royal footstool, where representatives of peoples subject to the pharaoh were regularly shown under the king’s feet. The flesh of all three is black. The first man may have been one of a pair at either side of a cartouche containing the king’s name. He is naked; inlays representing fetters at his elbows and ankles have disappeared. The second, who wears a tunic of turquoise blue glass, originally had his hands raised in praise or supplication. The third captive has his elbows tied behind him; his missing kilt was of some contrasting color. The differences in dress and coiffure indicate that the figures represent different tribes. *XVIII Dynasty, 1320-1340 B.C.* Height of trussed captive, 51⁄2 inches. Pulitzer Bequest Fund, 1955. Acc. nos. 55.91-1-3. *Eleventh Egyptian Room*
9. A red pottery jar from which beer or wine was served. It is decorated on the neck with a blue band on which are painted zig-zag lines of red and black representing water and on the upper half of the body with bands of lotus, mandrake, and poppy petals and bunches of grapes; these are outlined in black and painted in blue and red on buff. The undecorated parts of the jar are covered with a burnished red hematite slip. Serving jars were often garlanded with real flowers and greenery at banquets to keep their contents cool and fresh; painted decoration representing garlands is characteristic of the late XVIII Dynasty. This jar is exceptional both for its size (27 in. high) and perfect state of preservation. Probably from el 'Amarneh. About 1365 B.C. Dick Fund, 1955. Acc. no. 55.92.2. Fourth Egyptian Room


11. An act of endowment: the lower left-hand portion of the limestone stela on which RamesSES II set down the property and income of a temple—presumably the Ramesseum—which he was to build in western Thebes. The upper six lines itemize the various articles of which the income was to consist. Grain, bread, beer, wine, fruit, vegetables, oil for lamps, linen, and clothing are listed here, to be paid daily and totaling so much a year. The last five lines quote the pharaoh’s words “spoken in the palace today,” that the temple should be built, that certain crown lands, including the District of Tekhenu-Aten, and their produce should constitute its estate, and that it was “for his father, Amun-Rēt, king of the gods, forever and ever.” Tekhenu-Aten (“Splendor of Aten”) was an epithet of Amun-ḥotpe III, and the district referred to must have been crown property since his time, nearly a hundred years earlier. XIX Dynasty, about 1298 B.C. Height, 28 inches. Purchased in Luxor in 1910 by Mrs. A. W. Johnston and presented to the Museum by Mrs. Constantine Johnston Beach, 1954. Acc. no. 54.125

12. Alabaster tablet with funerary texts. At certain periods of Egyptian history, particularly in Greek and Roman times, wooden labels were tied around the necks of mummies. This tablet is of a similar shape, though much larger and heavier, and it too was probably hung around the neck of the deceased, identified as the High Priest of Thōt, Ḫor-ṭa, whose father, Thōt-her-yeb, held the same office. Both sides are inscribed with spells provided for Ḫor-ṭa, associ-
ating him with Osiris, the god of the dead. Ptolemaic period, probably 1 century B.C. Length, 9½ inches. Rogers Fund, 1954. Acc. no. 55.144.1. Ninth Egyptian Room

13. A votive tablet of limestone showing Khonsu and Thôt, whose identities as aspects of the moon and as gods of healing and wisdom were eventually merged, and an ape, also associated with the worship of the moon, seated upon an altar. The style of the carving belongs to the early Roman period. The platform under the divinities is decorated with symbols of subjugation, which at an earlier period would only have been shown beneath the feet of a king. At the top of the tablet, under a winged sun disk, are the ibis of Thôt and the falcon associated with Khonsu in his other identity, that of a sun god.

The other side of the tablet, much less delicately carved, has a design that is almost identical with that on the front. Probably from Hermopolis. About 20 A.D. (reign of Tiberius). Height 6½ inches. Rogers Fund, 1954. Acc. no. 55.143

14. Limestone donation stela showing King Shabaka of the XXV Dynasty presenting a field to the gods Horus and Udôt of Buto on behalf of a donor, whose name, together with those of his father and grandfather, is given below. This event took place in the sixth year of Shabaka’s reign, 710 B.C. The royal and divine names above are carved in hieroglyphs; the inscription below, in hieratic (rarely used for incised inscriptions), states that the field is given in perpetuity and that anyone who violates the bequest is to be slain by the king and destroyed by Sekhmet. Texts in which the king is called upon to carry out an imprecation—because his divine powers were believed to continue after death—are limited to the late period. Height, 14½ inches. Rogers Fund, 1954. Acc. no. 55.144.6

15. The right side and floor of a model chariot of wood with an appropriate scene of a horse and its negro groom painted against a background of brilliant green. The groom rides bareback, wearing a red and white striped skirt, a garland, and a bright red cap. The horse is either painted or shaved in a design of black and white stripes; its mane and tail seem to be tied up with red ribbons. The chariot is red inside, the wickerwork floor shown by red crisscross lines on white. Horseback riding was very rarely represented in ancient Egypt. Late XVIII or early XIX Dynasty, about 1300 B.C. Height, 2 inches. Rogers Fund, 1954. Acc. no. 55.167.3. Fourth Egyptian Room
16. A portion 2 3/4 inches long of a cubit rod that originally measured 20 5/8 inches, or 28 fingers. It is, as usual, quasirectangular in section, the upper part of the front face being beveled. This face is marked with two two-finger-width divisions, and the other three faces are inscribed with names and titles of Ramesses II. The rod, of mudstone, was made for use in some ceremony in the latter part of the king's reign, about 1240 B.C. Rogers Fund, 1954. Acc. no. 55.167.4. Ninth Egyptian Room

17. Two faience plaques with the personal and throne names of Psusennes I (1054-1009 B.C.) of the XXI Dynasty, painted in black on a bluish green background. They belonged to one of the groups of objects buried at the corners of a proposed temple during the ceremony of “stretching the cord,” which corresponded to a modern foundation-stone laying. Such foundation deposits included samples of all the materials to be used during the building of the temple. From Tanis. Height, 5 3/4 inches. Rogers Fund, 1954. Acc. nos. 55.144.3, 4. Tenth Egyptian Room

18. A statuette of Isis with her son, the infant Horus, of bright blue faience, the locks of the goddess’s wig being picked out in violet. Isis wears a headdress in the form of a vulture with outspread wings surmounted by her symbol, the set-throne, with which her name is written. A small flap at the side of the throne on which she is seated supports the baby’s feet. Ptolemaic period, 332-30 B.C. Height, 6 5/8 inches. Pulitzer Bequest Fund, 1955. Acc. no. 55.121.5. Twelfth Egyptian Room

19. The great god Amun. This outstanding bronze of the XXII Dynasty represents the god with the features of the reigning king, as was customary. He wears a ceremonial collar and a corselet of scale armor, both inlaid with gold, a finely pleated kilt held in place by a girdle with lozenge decoration, and a crown, once overlaid with gold, from which the characteristic plumes are missing. The details of the eyes and the strap that supported the missing divine beard are inlaid with gold. The god once held a symbol of divine power in each hand, as does the Museum’s well-known golden standing statuette of Amun, to which this figure is related. About 900 B.C. Height, 6 inches. Dick Fund, 1955. Acc. no. 56.17. Twelfth Egyptian Room

20. A bronze figure of Osiris, the god of death and resurrection. He is shown as usual as the mummy of a king wearing a tall, plumed crown and holding the royal scepter and flail. These,
together with the divine beard, were overlaid with gold, as are the face and neck, “broad collar,” and pectoral ornament decorated with the barque of Rê. The designs with which the shrouded body and base are engraved were apparently left the natural color of the bronze. The upper part of the figure is covered with a bead net, while the lower is wrapped in the wings of the divine falcon. An amulet representing the goddess of Truth with her wings outspread lies at the waist, at the knees is a cartouche with the name of Osiris, and at the feet is a winged beetle. The upper surface of the base is engraved with the “Nine Bows,” the traditional enemies of Egypt regularly represented under a king’s feet, and around the sides and back are repeated the signs for “all life, stability, and power.” In front, the donor of the figure—the Priest of Amûn, Pedy-Hor-pe-Rê—is represented twice, “adoring the god four times” in each case, before cartouches containing Osiris’s two chief epithets, “Lord of the Living” and “Lord of the Dead.”

The figure, except for the scepter, flail, beard, and head of the uraeus in front of the crown (now lost), was cast in one piece by the lost-wax method. The line decorations were apparently engraved in the wax. Early Ptolemaic period, about 300 B.C. Height, 10½ inches. Dick Fund, 1955. Acc. no. 56.16.2. Twelfth Egyptian Room

21. A sacred, or white, ibis, associated with Thôt, the god of learning. Like cats, ibises were con-
sidered sacred animals; their burial place has been found recently at Hermopolis West, whence this figure presumably comes. Its body of gilded wood is hollow and acts as the container for the mummy of a real bird. The head, legs, and tail feathers are bronze with finely engraved details. The eyes are of obsidian. This is a mate for the stalking bird acquired in 1954 and described in the Bulletin, January 1955. Ptolemaic period, 332-30 B.C. Height, 14 1/2 inches. Dick Fund, 1955. Acc. no. 56.18. Twelfth Egyptian Room

22. *Felis libyca bubastis*. The Egyptian cat was a long, lean animal with a tawny coat striped with black. Its head was small in proportion to its body but was nevertheless larger than that of the modern domestic tabby, as proved by a number of mummified specimens recently examined in London. Related to the wild north African caffers, it has now been registered with the International Commission of Zoological Nomenclature as *Felis libyca bubastis*.

The cat had been a favorite domestic pet in Egypt for at least a thousand years when the capital was moved to Bubastis in the Delta in 950 B.C., and the local goddess, Bastet, patroness of love and joy, became a great national divinity. The cat, as the incarnation of Bastet, attained the rank of a sacred animal, and cats were mum-mified and buried in special cemeteries. This large (11 in. high) bronze figure comes from Sakkāreḥ, where Bastet also had a temple; there, as at Bubastis, figures of cats were presented as offerings to the goddess. Late dynastic period, 950-350 B.C. Dick Fund, 1955. Acc. no. 56.16.1. Twelfth Egyptian Room

23. Shū, the god of the atmosphere, who, when the universe was created from the primordial waters, lifted up his daughter Nūt, the sky, and held her above the earth, his son Gēb. Amulets representing Shū in this position, kneeling with arms upraised to support the heavens, are common, but figures of this size (4 1/2 in.) and quality extremely rare. This one is of faience glazed in grayish blue, with details of the face and costume picked out in black. It was made about 350 B.C., during the XXX Dynasty and at the very end of the dynastic period. Rogers Fund, 1953. Acc. no. 53.122. Twelfth Egyptian Room

24. A votive offering in the form of the Apis bull, worshiped at Memphis during the whole of the dynastic period but most widely revered in Graeco-Roman times. The Apis was believed to
be a manifestation of Osiris, and at his death there was general mourning until his successor was found. The new Apis had to be pure black with distinguishing features. This representation, which was dedicated by a certain Pedy-Nit at the end of the dynastic period (about 350 B.C.), shows a spot on the forehead, a winged beetle between the shoulders, and a vulture on the rump. In addition it wears the disk and uraeus between the horns and a blanket of beadwork. Bronze; length 2 ½ inches. Rogers Fund, 1954. Acc. no. 55.167.1. Eleventh Egyptian Room

25. A small figure of an official, who kneels presenting a sistrum to the goddess Hat-Hor. The sistrum, a kind of rattle used in ceremonies connected with the worship of Hat-Hor, is usually carved to represent her crowned head, as here. The right arm of the figure is pierced at the elbow for stringing, as was presumably the missing left. XVIII Dynasty, about 1500 B.C. Hematite; height, 1 ⅞ inches. Rogers Fund, 1953. Acc. no. 54.28.1. Tenth Egyptian Room

26. A charm in the form of a fly with the head of a falcon god wearing the Double Crown. It is of green jasper banded with white, which has been utilized for the head and the upper part of the long wig. The fly was admired in Egypt because of its aggressiveness and tenacity, and a reward given to soldiers for outstanding service was in the form of golden flies. Late dynastic period, about 700 B.C. Length, 1 ⅜ inches. Gift of Cyril Aldred, 1955. Acc. no. 55.172. Eighth Egyptian Room

27. A finger ring with an openwork design consisting of a seated hawk god, a djed- ("stability") sign, and a sistrum. Such fragile ornaments could not have withstood everyday wear and were apparently made for the funeral or as votive offerings. New Kingdom, about 1300-1100 B.C. Green faience; height, ¾ inch. Rogers Fund, 1953. Acc. no. 54.48. Sixth Egyptian Room

28. Head of a statuette of a man, carved in the manner of the late dynastic and early Ptolemaic period but with unusual feeling. The top of a supporting pillar at the back shows this to have been a standing figure. Metamorphic stone; height, 1 ½ inches. Rogers Fund, 1953. Acc. no. 54.47

29. A votive offering in the form of a bronze baboon standing on a base which apparently slid into a mount of some more precious material; he raises his paws in praise as he utters the names and titles of Aḥ-mosē II, inscribed on the plaque before him as if it were the "balloon" of a modern comic strip. The ape was regarded as a manifestation of divinity from primitive times onwards. In the later dynastic period it was particularly associated with the worship of the moon; the name Aḥ-mosē means "The Moon is Born." XXVI Dynasty, about 550 B.C. Height, 13½ inches. Rogers Fund, 1954. Acc. no. 55.167.2. Twelfth Egyptian Room