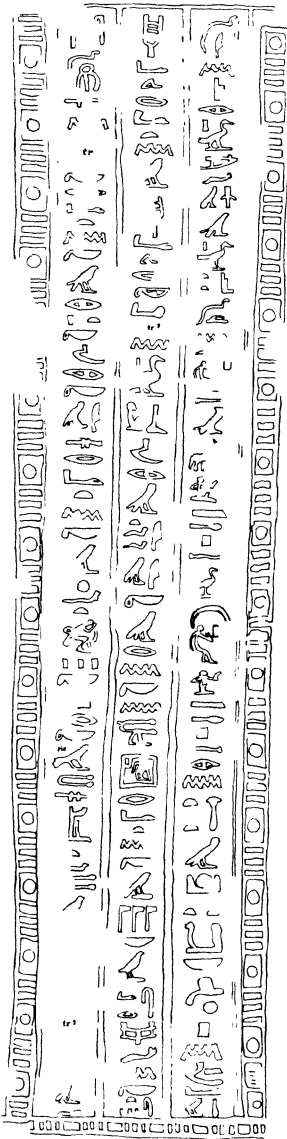


EGYPTIAN ANTIQUITIES IN THE BIJBELS MUSEUM, AMSTERDAM - I
Jac. van Dijk, Groningen

Of the minor museums in the Netherlands which possess egyptian antiquities the Bijbels Museum (Biblical Museum) in Amsterdam has so far attracted hardly any attention of egyptologists. Though there are no really important monuments in this collection, some items may be found interesting and therefore may justify publication.

The bulk of the collection was formed in the second half of the 19th century by a Dutch minister, rev. L. Schouten (1828-1905), who kept a private museum with so-called biblical antiquities and large-scale models of e.g. the temple of Herod and the citadel of Jerusalem in his home at Utrecht, where he held sermons for the visitors to his collection. In 1885 the egyptologist W. Pleyte published a brief description of the egyptian antiquities¹, printed in 150 copies which were not put on the market but distributed by Pleyte among colleagues and sent to libraries and museums. After having been in the possession of Schouten's son for a number of years, the museum was taken over in the 1920's by an organization for home mission in Amsterdam, where it was opened to the public in the basement of an office-building. In addition, the association organized a traveling exhibition; unfortunately, some of the egyptian "idols", including two fine wooden shabtis, fell victim to this method of bringing the gospel to the Dutch heathens: when the museum was acquired by the Dutch Bible Society in 1974 and the present writer was entrusted with the reorganization and cataloguing of the egyptian antiquities, these objects proved to be lost. Since 1975 the collection is on permanent display in a beautiful house at one of the Amsterdam canals (Herengracht 368)².

The inventory of the present collection comprises some 60 numbers, the most important of which will be published in due course in this journal³.



-fig.1-

Inv.No.2 Anthropoid Sarcophagus

Bibl.: Böhl a.o., Bijbelsche Oudheden, p.9, no.70.⁴

Dim.: h.194 cm; w.of shoulders 50 cm; w.of head 35 cm.

Mat.: wood; painted black with details in white, yellow and red.

Conserv.: bad: painting lost on many places, especially on front and sides; surface of wood damaged; gilding and inlays of face lost.

Prov.: reportedly from the Fayyum.

Acq.: bought in 1906 from "the Director of the Cairo Museum" by P.J.Pennings, missionary in Egypt.

Date: Dyn.30 - early Ptolemaic Period.

Technique: lid and bottom hewn in their entireties from two large logs, though the bad quality of the wood on some places made necessary the insertion of small pieces of wood; edge of lid and bottom divided into two different levels fitting together; lid and bottom joined by 2 x 4 flat wooden dowels inserted in holes (see fig.2);

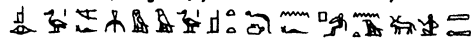






-fig.2-

face originally gilded and eyes, eyebrows and chinband of beard inlaid.

Modelling: lappet wig; beard connected with chest; no indication of arms or hands; shins indicated by two ridges leaving a flat area in between; knees

not indicated; calves modelled on lid and bottom; buttocks indicated, but placed too high; foot rounded; plinth continuing on the back, where it meets the level of back-pillar and wig. Decoration: only on exterior; ground colour black and all details white unless stated otherwise: wig striated, with one horizontal band on lappets; lid: large circular usekh-collar; below this a kneeling Nut-figure with wings spread and hands with β -feathers; below this 3 symmetrically arranged registers, framed horizontally and vertically, of which only a small portion at righthand side has been preserved: I. mummified figure with human head, facing center of lid (lines drawn in yellow, interior coloured red); behind this traces of one col. of text (in yellow, illegible); II. ditto; III. imiut-symbol; decoration of feet, if any, lost; around plinth frieze with $\uparrow\uparrow$ -groups, irregularly placed above a row of \cup -baskets; bottom: on both sides 2 cols. of text: left, col. I (\uparrow) traces of offering-formula, col. II (\uparrow) traces of Pyr. text(?); right, cols. I & II (both \uparrow) traces of unidentifiable text; backpillar with 3 cols. of yellow hieroglyphs, framed in white (see next section); on both sides of backpillar a double vertical line divided by groups of 4 horizontal lines alternating with large dots (in yellow; see facsimile on fig. 1).

Text on back-pillar: see facsimile (fig. 1); col. I: names, titles and filiation of the owner:  the Usiris, the samesref-priest and stolistês Harsiese, called⁵ Pasherintaihet⁶, son of Kap⁷ the younger, born by Wadjetemakhet; cols. II & III: text of Pyr. 640a-642b; textual notes: col. II m33:  is more probable than the required ; m rn.k n iiti-hwt-ity: the OK-versions have m rn.k n hwt-ity; the phrase of our text, which occurs in some other LP-mss.¹, reminds one of CT VI 414n-o: Ch^c r.k, NN, nd.n<tw> Hr, rdi.f n.k ntrw, it  m rn.k n hwt-ity¹; col. III: shd.an [hr].k as in the OK-text; there is no room for the common LP-version shd.an n.k hr.k; at the end of col. III the traces suit  of the end of 642b.

--- The black ground colour of the sarcophagus has undoubtedly been chosen to imitate the more expensive stone sarcophagi of the period, despite the reservations on this kind of imitation recently expressed by Rosemarie Drenkhahn¹⁰; wooden sarcophagi with black ground colour occur in only one other period of Egyptian art: from the middle of Dyn.18 to early Ramesside times¹¹, and it is certainly no coincidence that these two periods correspond to the periods in which anthropoid stone sarcophagi for non-royal persons occur¹². Of course this does not exclude the factor of the Osirian symbolism of the black colour, well-known from other funerary objects and from religious texts¹³.

Notes

* I thank the authorities of the Museum, Rev. Tj. Bijlsma and Mr. P. de Roos, for permission to publish these objects and for the facilities given to me at all stages of my work. The photographs accompanying this article were made by Mr. P. Dijkema.

¹ W. Pleyte, Beschrijving van de verzameling Egyptische oudheden van Dr. L. Schouten Hzn. te Utrecht, Leiden 1885. — some later additions may be found in: H. J. Schouten, Catalogus van het Bijbelech Museum van L. Schouten Hzn., Utrecht 1901, and in: F. M. Th. Böhl a.o., Bijbelsche Oudheden - Catalogus van het Bijbelech Museum van Oudheden, Amsterdam 1940 (the Egyptian section of this booklet was prepared by W. D. van Wijngaarden). The only object from the collection published in a scientific journal is a Greek ostracum from Medinet Habu, see Seymour de Ricci, Notes d'épigraphie égyptienne, in: Bulletin de la Société archéologique d'Alexandrie 11 (1901), 321-349.

² A booklet published in this year (Bijbels Museum - Geïllustreerde handleiding bij de expositie, Amsterdam 1975) does not contain a description of the Egyptian objects, though 9 items are illustrated, of which 2 in colour.

³ The human remains, including a mummy from the Ptolemaic Period will be dealt with by Mr. J. H. M. Falke, med. drs., see already his article: Onderzoek van een Egyptische mummie met behulp van nieuwe röntgentechnieken, in: Nederlandsche Tijdschrift voor Geneeskunde 123, no. 19 (1979), 802-806 + 7 figs.

⁴ The data given there are based upon a label accompanying the sarcophagus and mummy, reading: "Momie de la 22^e dyn. trouvé à Fayoum portant le nom de Takhba. - Caire le 8 Mars 1906". Since the mummy has been proved by radiological research to be of a young woman, it cannot have been the original occupant of

this sarcophagus.

⁵ dd(.tw)n.f, the common formula which replaces rn.f nfr after Dyn.26, see H.de Meulenaere, *Le surnom égyptien à la Basse Époque*, Istanbul 1966, 25-26.

⁶ The name P3-šri-n-t3-ih (Ranke, *APN* I 119, 9-10) is also preserved on the lower lefthand corner of the bottom, see facsimile (fig.3).

⁷ Either a hypocoristic of a name of the type k3p.f-h3-DN ("he hides behind DN", Ranke I 342, 3-9), or a name meaning "he who burns incense", though the usual form of the latter in the LP is p3-ir-k3p (Ranke I 101, 15-16; 353, 20; cfr. H.de Meulenaere, *BIFAU* 55 (1955), 141-142). Spellings with $\overline{\text{C}}$ for $\overline{\text{C}}$ or $\overline{\text{C}}$ are not uncommon in the LP, see e.g. Ranke I 101, 15; 353, 20; other examples are $\overline{\text{C}}$ $\overline{\text{C}}$, Malinine a.o., *Cat. des stèles du Serapeum I*, no. 199 and Burchardt, *ZAS* 49 (1911), 71 + Pl. VIII/1: $\overline{\text{C}}$ $\overline{\text{C}}$, read p3-šsp by Burchardt and Ranke (I 119, 22), but cfr. de Meulenaere, o.c., 142 n.2; similarly, the name $\overline{\text{C}}$ $\overline{\text{C}}$ $\overline{\text{C}}$ on the stela Berlin 819 (cfr. Munro, *Die spätäg. Totenstelen*, 228 + Abb. 46) should probably be read as K3p.s-n-h3-3st (cfr. Ranke I 342, 9).



-fig.3-

⁸ For these see I.G.Allen, *Occurrences of Pyramid Texts*, Chicago 1950, 80 and M.-L.Buhl, *The Late Egyptian Anthropoid Stone Sarcophagi*, København 1959, 227.

⁹ In view of the pun on iti and ity and of the obvious relation with Pyr.640b the reading hwt-ity for $\overline{\text{C}}$ $\overline{\text{C}}$ seems preferable to hwt-er.

¹⁰ art. Imitation, in: *LA* III, 148-149.

¹¹ See e.g. I.E.S.Edwards, *A Handbook to the Egyptian Mummies and Coffins Exhibited in the British Museum*, London 1938, 33-34 and W.C.Hayes, *The Scepter of Egypt II*, New York 1968¹, 221; a good colour photograph of such a sarcophagus may be found in M. Nelson, *Musée Borély - Catalogue des antiquités égyptiennes*, Marseille 1978, 55 (Inv.No.254; for the date, wrongly given as "époque gréco-romaine" in this book, cfr. *PM* I², 830).

¹² M.-L.Buhl, o.c., 16.

¹³ H.Kees, *Farbensymbolik in ägyptischen religiösen Texten*, Göttingen 1943, 418-422.



