EGYPTIAN ANTIQUITIES IN THE BIJBELS MUSEUM, AMSTERDAM - I
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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 1883 the egyptologist W. Pleute published a brief description of the egyptian antiquities, printed in 150 copies which were not put on the market but distributed by Pleute 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, felt 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).

The inventory of the present collection comprises some 60 numbers, the most important of which will be published in due course in this journal.
Inv.No.2 Anthropoid Sarcophagus

Bibl.: Böhl a.o., Bijbelsche Leedheden, p.9, no.70.

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. Pen-nings, 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);

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

-fig.1-
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 striped, with one horizontal band on lappets; lid: large circular ushekh-collar; below this a kneeling Nut-figure with wings spread and hands with -feathers; below this 3 symmetrically arranged registers, framed horizontally and vertically, of which only a small portion at righthand side has been preserved: I. mumified 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. imiu-symbol; decoration of feet, if any, lost; around plinth frieze with -groups, irregularly placed above a row of -baskets; bottom: on both sides 2 cols. of text: left, col. I (T') traces of offering-formula, col. II (T') traces of Pys. text(?); right, cols. I & II (both T') traces of unidentifiable text; backpillar 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 same-priest and stolistes. Harsiese, called Pasherninakis, son of Kepit, the younger, born by Wedjameskhet; cols. II & III: text of Pys. 640a—642b; textual notes: col. II add. is more probable than the required: a n.k n ht-it-y; the UK-versions have a n.k n ht-it-y; the phrase of our text, which occurs in some other LP. texts, reminds one of CT VI 414n—o; s s.t.k. NN, n.t.s.b (1x) n.s.t.k. n.nw. js 6b) a n.k n ht-it-y; col. III: n.b.k.n.s. as in the UK-text; there is no room for the common LP-version n.b.k.n.s. n.k br.k; at the end of col. III the traces suit a k 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 Urenkhahn\(^1\); wooden sarcophagi with black ground colour occur in only one other period of Egyptian art: from the middle of Dyn. 18 to early Ramesside times\(^2\), and it is certainly no coincidence that these two periods correspond to the periods in which anthropoid stone sarcophagi for non-royal persons occur\(^3\). 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 texts\(^4\).

**Notes**

1. W. Puyte, Beschrijving van de verzameling Egyptische oudheden van Dr. L. Schouten Hz. te Utrecht, Leiden 1895. — Some later additions may be found in: W. J. Schouten, Catalogus van het Bijbelsch Museum van L. Schouten Hz., Utrecht 1901, and in: F. K. Th. Hahn (ed.), Bijbelse Oudheden — Catalogus van het Bijbelsch Museum van Utrecht, Amsterdam 1940 (the Egyptian section of this booklet was prepared by W. J. van Meeuwen). The only object from the collection published in a scientific journal is a greek ostraca 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 - Geillustreerde 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. Falke, med. dra., see already his article: Onderzoek van een Egyptische mummie met behulp van nieuwe röntgentechnieken, in: Nederlands 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: "Mumie de la 22\(\text{e}\) dyn. trouvé à Fayoum portant le nom de Takheba. - 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.

The name P3-3ri-n-t3-1ht (Hanke, APN I 119, 9-10) is also preserved on the lower left-hand corner of the bottom, see facsimile (fig.3).

Either a hypocoristic one of a name of the type k3pj-f-n3-BN ("he hides behind BN", Hanke I 342, 3-9), or a name meaning "the who burns incense", though the usual form of the latter in the LP is pi-lr-k3pj (Hanke I 101, 15-16; 353, 20; cfr. H.de Maujenaere, BIFAU 55 (1955), 141-142). Spellings with " for " or " are not uncommon in the LP, see e.g. Hanke I 101, 15; 353, 20; other examples are fig.3-1. Malinoë, a.b., Cat. des statues du Serapéum I, no. 199 and Burchardt, ZAS 4y (1911), 11 + Pl. VIII/1:6, read P3-3ep by Burchardt and Hanke I 119, 22), but cfr. de Maujenaere, a.b., 142 n.2; similarly, the name P3-3ep on the stele Berlin 819 (cfr. Munro, Die spätägyptischen Totensteine, 228 + Abb. 46) should probably be read as K3pj-3en-n3-la (cfr. Hanke I 342, 9).

For these see I.G. Allen, Occurrences of Pyramid Texts, Chicago 1950, 80 and H. U. Buhle, The Late Egyptian Anthropoid Stone Sarcophagi, Köbenhavn 1939, 227.

In view of the pun on it3 and l3t to end of the obvious relation with Pfr. 640b the reading hwt-l3t for 3t seems preferable to hwt-az.


M. U. Buhle, o.c., 16.

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