

TAA i.2.4.001

Sept.

1926.

22.

Left London 10.45 am. Victoria. Via Dover - Calais - Paris

23.

Arrived Trieste 9. pm. and embarked S.S. Vienna.

24.

Dep. 1. pm.

28/<7>.

Arrived Alexandria 2:30 pm. Dep. 6 pm for Cairo. Arr. Cairo. 9.45 pm.

Met D^r Saleh Bey Hamdi at Alex., with whom I arranged that

I would go to Alex. For a day (from Cairo) to see the Min. of P.WD.

28.

A. Lucas came to dine with me at the Continental Hotel:

Arranged that he shall go to Luxor with me on Tuesday Oct. 5.

29.

Saw Edgar at the Museum.

Arranged with him the following items:

The electric light in the Valley to be ready by Oct. 20th.

Case . containing the painted casket (N^o 21) to be sent to me at Luxor for final preparation for exhibiting and to be return[ed] to the Cairo Museum within the month.

That Lucas should accompany me to Luxor Oct. 5th.

That our programme for this seasons campaign would be to deal with the 'déblaiement' of the Store Chamber. The tomb, as in last season, not to be open to the public until the 1st Jan 1927. and from that date until the following March 15th visitors should be allowed 3 days per week.

Telephoned to the Dir. Of Customs, Ahmed Bey Gharto, regarding
1/<c>ustoms of eleven cases of stores and materials per S.S. 'Ranpura'.
Sent invoices and instructions to the P&O. Agent Port Said
for same,

Oct. 1.

Edgar dined with me. Bulletin required end of first week after commencing work.

2.

Went to the Museum, where Edgar had kindly arranged with regard

to sending the painted casket in charge of Lucas to Luxor.

Inspected skeleton of a horse discovered by Firth and Quibell at Saqqara. Allowing for certain shrinkage its height to withers is 160 cms = 60" = 15 hands, which seems abnormally high for a horse of the Ramesside period as Firth and Quibell appear to date it.

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Oct. 5.

Left Cairo. 7. pm, with Lucas for Luxor.

" 6.

Arr. Luxor 8.30 am. Crossed over to Gurna. 9.30 am.

Find house and men in good order.

Weather very cool, but house, by being closed all summer, hot and stuffy.

" 7.

Went to the Valley 10. am. this morning, where everything seemed to be in good order. Open the Laboratory (Nº 15) which would have been in perfect order had the Reises not failed in noticing that rats had burrowed under the wood-screen before ~~bar~~[?]/<the> steel gate. A little sand placed at the base would have prevented this. Luckily very little harm had been done by the rats, which is fortunate, as it might have been far worse.

The two cases containing the Casket Nº 21 arrived this morning (11.30) and I placed them in the Laboratory. They were sent from Luxor in charge of two ghaffirs to the Valley, which seems a somewhat careless manner on the part of the Inspector, after the instructions he had received from Edgar at the Museum. I rather fear that we may yet have trouble with the Chief Inspector. Tewfik Effendi Boulos. - I hope not!

" 8.

Note Antechamber N° 37. Black shrine-shaped box (on sled)

containing standard (gesso-gilt wood) of the 10th Nome of

Up. Eg. (Aphroditopolis) <upon black pedestal, in yellow paint crudely written: []

[] = "The good god, Kheperu-Neb-Re, Beloved of (the goddess) Seshat

Chieftainess of Heaven (? [] goddess of writing)" (or goddess of Heaven, Seshat).> [] =
nome sign of

Aphroditopolis ([] and [] = Green, to be green,
to be fresh, and to grow) upon nome standard.

Antechamber N° 38, Same as N° 37, with exception the

inscription upon pedestal, this is very illegible, <but> (?) reads:

[], "Osiris, Kheperu-Neb-Re, Beloved of Seshat"

(the goddess of writing).

The boxes, of shrine-shape, which housed the above standards, are
similar in build and shape to those in the Store-Room.

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Oct. 9.

Cleaned and prepared Laboratory for work to begin tomorrow, namely:

- (1) Completing the Royal Mummy for final reburial
- (2) " the First (outermost) Coffin to receive the Mummy.

" 10th.

Lucas and I commenced real work this morning: Lucas upon the cleaning and reparation of the First (outermost) Coffin shell; Myself upon the final touches of the King's mummy before reburial when we open the tomb.

Paid the four Reises salary due for the summer months, i.e., <from June 30th> up to Oct. 31st

" 13

Commenced upon reparation and making good for exhibition in Cairo the painted Casket N^o 21.

" 14

Completed Casket N^o 21.

" 16

Burton arrived.

" 17.

Lucas completed First outermost Coffin (N^o 243^{sic} [253]).

Burton prepared dark ~~da~~ room and commenced upon photos in detail of Casket N^o 21.

Electric light started this am.

Tewfik Effendi Boulos, the Chief Insp. Depart. of Antiquities, came to Valley with the New Marmour of Luxor (Abd El Megid Shenashen.).

I am under the understanding that this ~~was the~~ is the first visit Tewfik Boulos has made to the Valley since May last, and then only to take over the cases for transport to the Museum.

" 18.

Received in Valley visit from the Insp. of Interior and Hakam Ins of the Police.

Gave instructions to Reis Ahmed to procure the necessary men & boys for uncovering the Tomb on Wednesday morning (20th).

" 19.

Tuesday. No work. Wrote Tewfik re opening the tomb.

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Oct. 21st

The rubbish covering the entrance of the Tomb having been removed,
The Tomb was opened this morning and we found everything in
good order.

Having prepared tackle and overhead scaffold, I removed the
lid of the First (outermost) Coffin from the Sarcophagus, and transported
it to the laboratory, for photographing with its shell, preparatory to
returning both to the Sarcophagus, with the Mummy of the King inside.

Burton made photos of the King's mummy and detail photographs
of the bead work left (under-wax) upon the king (i.e., <N^{os}> SSS and TTT.).

" 22nd

Burton having made the final photos of the First (outermost) Coffin,
we prepared everything for replacing it together with the mortal remains
of the King in the Sarcophagus in the Tomb, a task proposed to carry
out tomorrow.

Received a visit from Tewfik Effendi, ~~d~~/~~M~~ahmoud Effendi and the
Inspector of Karnak this morning.

" 23rd

The First outermost Coffin containing the King's mummy, finally
rewrapped, was lowered into the Sarcophagus this morning.

We are now ready to begin upon the investigation of the Store Room.

The Store Room.

X

~~When, for the first time one enters a chamber such as this
In[ner]most recess, the sanctity of which has been inviolate for over
thirty two centuries, an awe is felt, if not actual fear, on
the part of the intruder. The very stillness of its atmosphere,
intensified by the many inanimate objects that fill it,
standing for centuries and centuries exactly as the pious hands
had placed them, creates a sence^{sie} {sense} of sacred invironment^{sie} {environment} which
is indescribable and which causes one to ponder before daring
to enter or touch anything. The very tread of ones foot or the~~

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[Notes for following/facing page 5.]

Notes

(1)

Head of the Meht-writ Cow, which in all probability is a figurative form of the goddess Hathor as 'Mistress of Amentit', of 'the Land of Sunset', <Mistress of Ta zesert (the Sacred Land)>, called "The Eye of Re", who receives in her Mountain of the West the Setting Sun and the dead.

Erman Vol.

p. 69. [] Mḥt-wRt heavenly cow

p. 16. [], iRt R', name of Hathor (the Eye of Re)

cf. Erman, Eg. Religion, pp. 12, 18, and 31.

Pap. Ani. pl. 8., Chap. 17. [] sic Le page Renouf p. 12. the great cow "Meh-writ, the Eye of Ra"

with the flail and with the symbol Menat round the neck.

(2)

"Emblems of the dark world under the Earth, to which the Sun sinks in the West, and where also the dead belong"

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[Includes notes from previous/facing page 5a.]

[23rd Oct. continued]

slightest noise tends to increase that nervous fear, unconscious of the fact one becomes almost mute!

The doorway of this chamber, unlike ~~the others~~/~~those of the~~ [other] chambers>, had not been

closed and sealed: from it a clear view of the contents could be seen. ~~b~~/~~B~~ut within a few days of its discovery, February 1923, when we first penetrated the sealed door of the Burial Chamber, and for the first time made a brief survey of its contents, the doorway was closed with wooden planking, so that while we were dealing with the material in the Burial Chamber we should not be distracted nor tempted to disturb any of the objects therein. That wooden planking is now pulled down, and after nearly four years of patient waiting our gaze is once again directed within.

It contains a number of most interesting things, mostly of the nature of funerary emblems of <intense> religious character.

Placed in the doorway, practically preventing ingress to the chamber, lay a black figure of Anubis, swathed in linen, couchant upon a gilt shrine-shaped palankeen^{sic} {palanquin}; within the threshold, in front of Anubis' shrine, is a small reed torch (see p. 13) upon a clay brick bearing a magical text, ~~in white hieroglyphic characters~~ and behind Anubis, in the centre of the room, ~~the~~/~~a strange~~>

X

head of a cow⁽¹⁾ of wood gesso-gilt - Emblems these of the underworld⁽²⁾.

<(1)

Head of the Meht-writ Cow, which in all probability is a figurative form of the goddess Hathor as 'Mistress of Amentit', of 'the Land of Sunset', <Mistress of Ta zerset (the Sacred Land)>, called "The Eye of Re", who receives in her Mountain of the West the Setting Sun and the dead.

Erman Vol.

p. 69. [𐎢𐎠] Mḥt-wRt heavenly cow

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cf. Erman, Eg. Religion, pp. 12, 18, and 31.

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with the flail and with the symbol Menat round the neck.>

<(2)

"Emblems of the dark world under the Earth, to which the Sun sinks in the West, and where also the dead belong">

Oct. 24th

Burton commenced making photographic records of the Store-Room.

By the very nature of his instrument the photographer can simply capture a moment of his subject; therefore any cumulative effort, such as may be rendered by the artist, is beyond the scope of the camera. For that reason, I say, careful selection of the subject,

the full appreciation of light and shade and pose, and the avoidance of any form of arrested action or distortion, are the real and all important factors in the art of photography.

Lucas commenced repairing the bier (N^o 24/<5>3a {253a}) that supported the First (outermost) Coffin, as it has to be sent to Cairo.

TAA i.2.4.006

Along the south side of the room, extending from the East to the West walls, stand ~~se/a~~ large number of black shrine-like chests, all closed and sealed save one, whose open doors, fallen apart from age, reveal statuettes of the King, swathed in linen, holding peculiar insignia and standing upon the backs of black leopards. One's imagination falters at the thought of what the other chests may contain.

Placed on the top of the black chests are a lot of model boats equipped^{sic} with highly coloured ~~thrones, benches/~~cenotaphs> and kiosks; and in front of the chests, in the centre <resting upon a wooden model granary full of grain>, another and more elaborate funeral barque <with its rigging and furled sails complete.>

Parallel with Anubis and the Cow, on the ~~north side~~ Northern side/<centre> of the Chamber, is a row ~~five~~ of beautiful caskets of ivory, wood and gesso-gilt;/<:> ~~and one/~~<one of them>, a simple plain white box, whose vaulted lid I raised when we first entered the Room, containing<s> a gorgeous carved ivory fan of Ostrich feathers, preserved to all appearances as when it left the maker's hand.

These, like the many other objects in the innermost recess (to be described forthwith), in fortunate contrast to those that were in the Antechamber and those that are still in the Annexe, ~~they~~ remain in position exactly as they were placed at the time of burial. Unquestionably the thieves must have entered this little/<i>e Room, but they, in their predatory quest, cannot have done more than open some of the caskets described. m Those thieves seemed to have been cognizant of the contents of the boxes, for apparently only those which <had> contained objects of intrinsic value

have been disturbed (:/<;>) ~~the a~~<A> few gold beads dropped and caught in
the folds of the linen cloth covering of Anubis, <and here and there an overturned object,>
are evidence of ~~their a~~
<Their> hurried ~~predatory quest visit. plundering visit search.~~ visit.

Oct. 25

As Anubis has to be taken to pieces to enable it to be removed and passed out of the Burial Chamber, Burton continued making photographic records of each stage of the proceeding.

Lucas continued his work upon the lion-shaped bier, in Lab.

X

On the north side, parallel with the west wall, are a number of divers objects: on the west end a model craft with rigging and cabins; and leaning against the N. W. corner a beautifully ornamented bow-box with bows. <Here> Strewn on the floor of ~~this north side~~ is another boat ~~and~~ <below> the various members of two chariots or curricles, very similar to those found in the Antechamber; and stacked, one upon the other, in the farther north-east corner are more boxes, model coffins, small black kiosks, with on top a third <fully rigged> ship ~~with its rigging~~. The kiosks and model coffins undoubtedly contain funerary statuettes of the King.

Such are the general contents of the chamber, but a single glance suffices to tell that the principal and most beautiful monument is at the far end facing the doorway: there standing against the middle of the east wall, almost reaching the ceiling, is a large open-work ~~shrine~~ <naos> completely overlaid with gold and surmounted by a cornice of <brilliantly inlaid> solar uraei. This open ~~shrine~~ open-work ~~Shrine~~ <Naos>, standing upon a sledge, contains a shrine-

shaped chest ~~elaborately inscribed~~ of wood, gesso-gilt, elaborately inscribed and also surmounted with [a] cornice of ~~brill~~ glittering solar uraei. But, surrounding it, free standing, are statues of the tutelary goddesses Isis, Nephthys, Neith and Selkit - gracious little figures with outstretched protective arms, so natural and life like in their pose, so pitiful and compassionate in their expression, that it seems as they stand there almost sacrilege to intrude upon them. Each of these goddesses guard a side of the Shrine, ~~but whereas~~<and> each have their heads slightly turned sideways as if to watch against surprise, ~~which imparts~~<thus imparting> an additional charm. The inner chest no doubt contains the canopic box, wherein are the canopic jars which play such an important

TAA i.2.4.008a

[Notes for following/facing page 8.]

(1)

~~With out hesitation/~~<certainty> <It at once becomes obvious> ~~one may say/~~<it can be said>
that the objects ~~placed/~~<placed in the Recess> ~~here~~ form

part of one great recondite idea, and that each of them have a

mystical potency of some kind <and> ~~<in connection with the dead, the future of the~~
~~deceased.>~~ As D^r Alan Gardiner rightly says ~~there is~~:

"It is necessary to admit without hesitation that the idea of a mystical potency
inherent in the images of things is a characteristically Egyptian conception;"

~~and that it "is obvious in the case of the Shawabti figures, the model boats
deposited in tombs, the sham loaves and offerings, and in numerous other cases".~~

(Tomb of Amenemhet, p. 20). It is up to us to find not what are their repectives^{sic}

divine are/<or> mystical powers.

TAA i.2.4.008

[Includes notes from previous/facing page 8a.]

part in the ritual of mummification, especially in the <Egyptian> New Empire as[?] for they, in their turn, contain the visera^{sic} {viscera} of the dead King.

Though scientific research demands the investigation of this innermost recess, notwithstanding the intense interest of the undertaking, the natural excitement of revealing and examining the contents of that Canopic Naos, of the Casket and of those black chests, can one claim pleasure derived in having disturbed its sanctity? So be it! - having admitted our feelings, let us now see in proper sequence what our investigation reveals in examining thi/<e> highly religious and intensely interesting equipment stored in ~~the room~~ <therein.>⁽¹⁾

<(1)

~~With out hesitation/~~<certainty> <It at once becomes obvious> ~~one may say/~~<it can be said> that the objects ~~placed/~~<placed in the Recess> ~~here~~ form

part of one great recondite idea, and that each of them have a

mystical potency of some kind <and> ~~<in connection with the dead, the future of the deceased.>~~ As D^r Alan Gardiner rightly says ~~there is~~:

"It is necessary to admit without hesitation that the idea of a mystical potency inherent in the images of things is a characteristically Egyptian conception;" and that it "is obvious in the case of the Shawabti figures, the model boats deposited in tombs, the sham loaves and offerings, and in numerous other cases". (Tomb of Amenemhet, p. 20). It is up to us to find not what are their repectives^{sic} divine are/<or> mystical powers.>

This innermost recess, ~~called the store room, situated in the~~

~~North East corner of the Burial Chamber~~, takes the form of a small rectangular ~~chamber~~ room, not more than ... ~~b/~~<x> square and in height. ~~It has ingress by~~ Ingress <to it> is by means of a low open doorway situated in the North East corner of the Burial Chamber.

This/<e> innermost/<the Room itself> recess takes the form of a small room, not more/<Room is not more than>

than ... x ... Square, and ... in height. Ingress to it/<thither> is by means of a low open doorway ~~ent~~/ <situated> in the northeast corner of the Burial Chamber. In it there is no attempt at decoration, its low ceiling and four walls are left quite plain, unsmoothed, the marks of the finishing chisel being still visible upon their surface, in fact, it is just as when those ancient Egyptian ~~mase~~ stone cutters vacated it.^{(2)[?]} <Even some of the flakes of stone from their chisels still lie/<ay> on the ~~xxx~~[?] floor.

X

Oct. 26.

Paid the men yesterday. Today being Tuesday no work.

.

The Egyptian deities

The material resemblance of the attribributes^{sic} {attributes} of the numerous different divinities (many of them being substantially identical is one of the causes of the complexity of Ancient Egyptian mythology.

In fact, the whole fabric of the theology of those ancients is so

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involved as to become almost incoherent. Perforce, the involved condition of their ideas was due, in great part, to the confusion incurred by later conceptions overtaking <the> older traditions. But perhaps another, and I believe not an improbable reason was, that the early <gods and> myths had more than one source of origin.

When we remember that Egyptian religion flourished through a period of more than three thousand years, little wonder then that its colleges of priests and wise men had, from time to time (in political and other reasons), to revise the earlier beliefs that their ancestors entertained with regard to the divinities of the heavens, Earth, <of death,> of the underworld, and of future life.

The nucleus of Egyptian religion was really monotheistic, but with that central god (who was no less than the Sun-god) were grouped other deities. <With him> Eight major divinities formed the Great Ennead (set of nine), all of whom were looked upon as direct descendants of the One Great god. In addition to this there was a second or lesser Ennead of minor gods, who, though in direct line of descent from the Sun-god, were remotely related. The Great Ennead comprised Re the Sun-god, created from primeval waters, Shu and Tefnut <spat out from the mouth of Re> <and> who supported the heavens, ~~were~~ , their children ~~with~~[?] Keb and ~~Mu~~[?]/<Nu>t, the Earth and Sky, ~~and~~ their offspring <being> Osiris, Isis, Set and Nephthys - whose children are many on the Earth. The lesser Ennead are composed of Horus, Thoth, Anubis and others. ~~These gods no doubt have local origin lasted <even though> the two groups together form the pantheon of Eighteen Divinities who figure in the earlier myths.~~ Even though the two

groups together form the pantheon of Eighteen divinities who figure in the earlier myths, they <themselves> no doubt originally had local origin. In considering them it will be found that many of them have similar if not identical attributes.

There can be little doubt that Egypt in very early times was divided up into a number of patriarchal communities, which gave rise in accordance to their importance to greater and lesser Towns, which ultimately became the capitals of Nomes or

TAA i.2.4.010a

[Notes for following/facing page 10]

(1)

[𓂏], [𓂏], [𓂏], d3d3 = College of divine persons (Erman voc. 219)

There were the [𓂏] not only of Osiris, but also of every god and every goddess. And all the Ancient towns of Egypt had their divine [𓂏] (Renouf. B. of dead. p.6).

[𓂏] implies an association of persons, in consequence of its etymology translate as "Circle of Gods". It is synonymous with [𓂏], [𓂏]. (Renouf, op. cit., p. 55).

TAA i.2.4.010

[Includes notes from previous/facing page 10a]

provinces, each with its nomarch or ruler. It also becomes evident that at least the principal towns, if not the minor, had its own local representative deity of the one great god, in some totemic or other form, and, ~~as we discover~~ with it a College of divine Judges or Circle of gods. For, as we discover, no god stood alone - the major divinities had minor gods in their close connection, and every act on this part necessitated corresponding acts on their part. ⁽¹⁾

<(1)

[], [], [], d3d3 = College of divine persons (Erman voc. 219)

There were the [] not only of Osiris, but also of every god and every goddess. And all the Ancient towns of Egypt had their divine [] (Renouf. B. of dead. p.6).

[] implies an association of persons, in consequence of its etymology translate as "Circle of Gods". It is synonymous with [], []. (Renouf, op. cit., p. 55).>

Ultimately these communities coalesced, first into two opposing kingdom (Upper and Lower Egypt), and later into a single monarchy; with a result, the Nome Town of the monarch became the capital and its local representative deity the capital god.

~~Nevertheless/~~<However>, the local representative divinities with their colleges of

divine judges forming their local Enneads, though this united into one great Egyptian pantheon of gods, did not necessarily loose^{sic} {lose} their separate identities, not their individual attributes they derived from local ~~origin~~ sources. However, <there>, in the process of coalition the respective deities and circle of gods, who ~~thus~~ seemingly formed one great Egyptian pantheon, did not necessarily loose^{sic} {lose} their identities nor their individual attributes ~~they were~~[?] derived from ~~local~~[?] local origin.

However, it would appear that in that process of coalition, those respective divinities with their circles of divine judges or gods, who seemingly united into one Great p/<E>gyptian pantheon, did not loose^{sic} {lose} their identities nor their individual attributes derived from local origin.

Oct. 27.

Removed the figure of Anubis (Nº 261) together with his pylon-shaped palankeen from the Store Room, and transported them to the Lab.

Burton was thus able to continue ~~his~~ further ~~record~~ photographic records of the objects in the chamber.

Lucas continued his restoration work upon the bier (253a).

TAA i.2.4.011a

[Notes for following/facing page 11]

God of the dead, whose function was connected with the internment.

[𐎏] "Anubis in the house of Shemsu" (followers) N.; B.H., I. 17

[𐎏] "Anubis upon his hill within Ut, Lord of Ta Zeser (the Sacred Land)" <N.; H/.H., I. 44. 82.>

[𐎏] "Anubis within the festival hall"

[𐎏], [𐎏], p. 42. (Erman dict.).

cf. Gardiner, T. of Amenemhet, pp 68, 82, 83, 110.

Anubis is essentially a sepulchral god, and hence derives his title Lord of the West,

Further reason he is depicted facing outwards from the region which is his home.

Seals.

"Bolted and sealed with clay" on which a priority seal has been stamped.

The impression shows the recumbent figure of Anubis mounted as guard over nine prisoners disposed in three rows of three. These prisoners represent the

Nine Races of mankind - the Nine Bows, as the Egyptians called them;

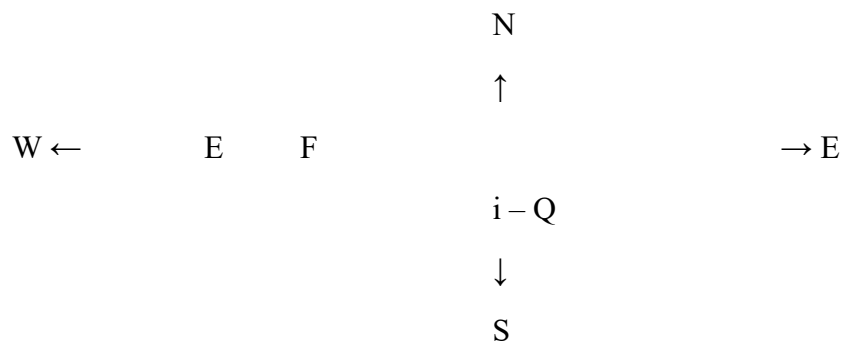
So that the magic significance of the Seal is that Anubis will protect the deceased against every possible human intruder."

The myth of Osiris: Re sent the fourth of his sons (this in the early conceptions; later Anubis figures or child of Osiris and Nephthys) Anubis down from heaven, to bury Osiris. He joined together the body, of which the members had fallen apart, w^h (as the later traditions have it) had been rent asunder by Set; wrapped it round with bandages and carried out all the later Egyptians performed for the dead. (Erman, Eg. Religion, p. 33.).

(1) <(N^o 261a)> a linen shirt, neatly hemmed, bearing a date, used as a covering.

Interior of Anubis pylon (261) showing compartments, E, F, G, H, and i-Q. (Supp. 18,)

[]



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(261)

Anubis, who takes upon himself the form of a black jackal (without gender); who is the earlier conceptions was the fourth son of Re, but later he figures as the child of Osiris and Nephthys; whose attributes were: "Lord of the West", "Lord of the Dawning^{sic} {Dawning} Earth", "Chief of the Western Desert", "Dweller in the Sacred land", "Dweller among the Westerners" (i.e., the dead), "The god lord of Igret", as well as being the vigilant deity who watches over the dead; or as he is styled here ...; is appropriately placed in the open doorway of this Room, facing outwards (to the West) to guard against the intruder. His position is evidently not the result of mere chance, but intentional; it enables him to watch over the Burial Chamber and its occupant while he also guards his domain, this innermost Recess.

We have already noticed his curious emblems upon poles, placed behind the N.W. and S.W. corner of the Great Sepulchral Shrine (Vol. II. p. pl.) in the Burial Chamber, and here enclosed within his pylon fixed upon a palankeen are further strange symbols, ~~of him~~ <(Sup. 18)> and the deity's Jewellery.

(261a)

Carved of wood, painted black and gold, this god was protected with linen dated <in> the fourth year of the Lord of the Two Lands, Kheperu, Re · Ari · Maat (King Ay). His body was draped in a thin

(261b)

gossamer-like shawl tied at this throat, and around his

(261, d)

h neck a leash-like scarf of dark linen adorned with a double

(261C)

fillet of cornflowers and ... woven upon pith ~~tied~~/~~fastened~~ with bows> at the back of the neck. Under these depicted encircling his neck is a gold collar and another scarf (of gold) represented tied with knot at the throat like the real ~~h~~ linen one just described.

Curiously enough after 35 years experience of desert life, and many hundreds, I may say thousands of jackals that I have seen in the desert wadys, it was only last ~~year~~, ~~la~~ Spring, May 1926, that I witnessed any thing resembling this Anubis form of jackal. While strolling ~~towards~~/~~at~~> sunset in the valley behind my house in Western Thebes, I encountered a

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[Notes for following/facing page 12]

Anderson, Mamalia^{sic} {Mammalia}, Egypt . pp. 213, 215.

Canis Lupister, Ehrenb. (pl. XXX) Gizeh Dec.1891., Winter pelage.

(1) Canis Variegatus, Cretzsehm. {Philipp Jakob Cretzschmar} (pl. XXXI). Form very lank, ears large.

"So far as is at present known, this large eared and long-legged
jackal is confined to the coast-land from Suakin to Berbera Somaliland"

TAA i.2.4.012

[Includes notes from previous/facing page 12a]

pair of jackals sauntering towards the village and arable land, as is the custom at that time of ~~day~~ the evening. One of them was of the common type of jackal and normal colouring, but its mate (I was unable to tell whether the male or the female, as I was never closer to them than about 60 yds.) was slightly larger, of more slender <lank> build, and totally black! Though its gait and general demeanor was precisely that of the ordinary jackal, it has in all other ways the characteristics (save for a slightly shorter tail) of the animal form⁽¹⁾ of the deity Anubis depicted on the Egyptian monuments, in fact it was the very counterpart of this figure found in the Store Room. That it was a sport^{sic} {sort}, deviating from the normal type, may be possible, but its extraordinary likeness to the beast totemic of Anubis, suggests that it may be a throw back or a rare descendant of some earlier species.

<Anderson, Mamalia^{sic} {Mammalia}, Egypt . pp. 213, 215.

Canis Lupister, Ehrenb. (pl. XXX) Gizeh Dec.1891., Winter pelage.

(1) Canis Variegatus, Cretzschm. {Philipp Jakob Cretzschmar} (pl. XXXI). Form very lank, ears large.

"So far as is at present known, this large eared and long-legged jackal is confined to the coast-land from Suakin to Berbera Somaliland">

Since, I have made inquiries among the inhabitants of this locality (Gurna = Western Thebes). They tell me that individual ~~black~~ specimens of this black variety, though rare, is known to them, & that they are always more slender

of the Slughi {Sloughi} (greyhound) type, as compared with the ~~grizzly~~ grizzly or Red species.

The characteristics of the deity Anubis are often noticeable among the black species of native Egyptian dogs, but invariably they have, like all Egyptian pariahs, a curled tail, coiled tightly over the rump and never <a> straight drooping tail like the jackal and the figure of this animal.

Anubis was the totem god of the XVIIth Nome (province) Cynopolis, of Upper Egypt, and as the custom of embalming the dead gradually developed, he became the patron divinity of that art. One wonders why those ancients should connect the jackal with their dead, and make it the totem of that particular deity? Erman (Egyptian Religion, p. 15.) suggests that Anubis and his two fellow gods, Wepwawet = the Guides, were well chosen, "as it was they who showed the dead the paths

TAA i.2.4.013a

[Notes for following/facing page 13]

(1)

[𓆎] Pap. Ani, pls. 8, 37, chaps. 17, 186.

[𓆎] Mḥt wrt. (Erman voc. p. 68).

[𓆎], irt R', the Eye of Re = name of Hathor (Erman voc. p. 16).

cf Erman, Eg. Religion, pp. 12, 28 and 31.

[𓆎]

[𓆎]

[𓆎]. pap. Ani pl. 37.

(2)

(Carter Newberry, Tomb of Thothmes IV, p. 9.)

Magical Flame (of the Southern Wall). Text from Chap. CLI (f) of the B. of the Dead: -

[𓆎]

[𓆎] = Thothmes IV. According to the

rubric given in the papyri, the flame was a torch of Uaa-reeds

(Gardiner, Tomb of Amenemhet, p. 117.)

"It is I who hinder the sand from choking the secret chamber, and who repel
that one who would repel him with the desert-flame. I have set aflame the
desert(?), I have caused the path to be mistaken. I am for the protection of the
Osiris N."

TAA i.2.4.013

[Includes notes from previous/facing page 13a]

through their dark domain," and that "it was perfectly natural that the jackal should be considered the animal of the god of the dead; in the desert where the dead were buried, these animals might be seen every evening, prowling about in the dusk."

The fact that this animal is represented, without exception, as a neuter (genderless), may have origin to certain precautionary measures, "to prevent indignities from being offered" to the body, such as is mentioned by Herodotus (Book II, 89), when writing upon the subject of embalming and ancient Egyptian embalmers.

<(2)

(262)

Between the forepaws of Anubis an ivory palette of the Royal daughter Mert-Aten, with an inscription upon it stating that she was "Beloved" and born of the Great Royal wife, Nefer.Tete (the mother-in-law of Tut.ankh.Amen).>

<(2)

(Carter Newberry, Tomb of Thothmes IV, p. 9.)

Magical Flame (of the Southern Wall). Text from Chap. CLI (f) of the B. of the Dead: -

[]

[] = Thothmes IV. According to the

rubric given in the papyri, the flame was a torch of Uaa-reeds

(Gardiner, Tomb of Amenemhet, p. 117.)

"It is I who hinder the sand from choking the secret chamber, and who repel that one who would repel him with the desert-flame. I have set aflame the desert(?), I have caused the path to be mistaken. I am for the protection of the Osiris N.">

<(1)

(263)

See pl. 4

Before his pylon (pylon of Anubis), upon the floor, just within the threshold of the doorway of the chamber, a Reed Torch upon a clay pedestal bearing ~~a magical text~~/~~an incantation~~ (2)> reading:>

<(1)

[] Pap. Ani, pls. 8, 37, chaps. 17, 186.

[] Mḥt wrt. (Erman voc. p. 68).

[], irt R', the Eye of Re = name of Hathor (Erman voc. p. 16).

cf Erman, Eg. Religion, pp. 12, 28 and 31.

[]

[]

[]. pap. Ani pl. 37.>

Oct. 28.

Removed the head of a Cow (264) and the ivory and ebony veneered casket (267), into the Antechamber ready for transport to the Lab.

(3)

(264.)

Behind Anubis, ~~we~~ in the centre of the Chamber was placed

the golden head <with copper horns> of the Meh-writ Cow ⁽¹⁾./<,> called the Eye of Re, which

in all probability is a figurative form of the goddess Hathor as

"Mistress of Amentit", of "the Land of Sunset", "Mistress of Ta.Zesur[?]", who

receives in her mountain of the West the Setting Sun and the

dead. Around her neck was tied a linen covering, knotted at t under

the throat, and her eyes inlaid ~~taking~~/<take> the form of the Eye of Re, from

which she <no doubt> derives her name.

TAA i.2.4.014

Oct. 29.

(263)

~~The little clay brick with its tiny reed torch and a few grains of charcoal were not dropped haphazardly on the floor within threshold in front of Anubis; the magical formula scratched <upon it> in hieroglyphic characters says: "It is I who hinder the sand from choking the secret chamber, and who repel that one who would repel him with the desert flame. I have set aflame the desert(?), I have caused the path to be mistaken. I am for the protection of the deceased."~~

Transported to the Lab. Casket N^o 267. where we examined its contents and took some preliminary photographic records.

(267)

This/<e> ivory and ebony veneered Casket had been <without doubt> rummaged by thieves, and in all probability its more valuable contents removed, yet it still contained more than fifteen pieces of magnificent gold inlaid pectorals and a girdle of intricate design, which had originally been tied up in a piece of linen and sealed.

Oct. 30.

Lucas commenced upon the Jewellery box 267.

Burton printing negatives to date.

Removed the Cartouche-shaped box N° 269, from the Store Room ready for transport to Lab. Its contents seem to be much disturbed - it contains like N° 267 a lot of jewellery and ? a robe.

Owing to trouble with teeth must go to Cairo today.

Oct. 31

Henri Landauer, who is to assist me this season, arrived Cairo.

Nov. 3

Returned Luxor-Gurna, accompanied by Henri Landauer.

TAA i.2.4.015

Nov. 4.

Recommenced work in Store Room this morning.

Removed two boxes N^{os} 270 and 271, and prepared the last box of this series N^o 272, which contains the King's fan, for Burton to photograph tomorrow.

N^o 270 was found to contain some ~~shoes~~ ornamental shoes.

N^o 271 among other objects a scribes outfit, a pith basket and an elaborate mirror case - the mirror apparently stolen by the thieves.

Nov. 5.

Photographed, sprayed with duoprene, and removed to the Lab, the King's ostrich feather and ivory fan, contained in box N^o 272.

Also photographed, collected the fallen frags, and waxed the ivory and ebony Casket N^o 268, preparatory to transporting it to the lab.

Nov. 6-7.

(265)

(276)

(277)

Removed from Store Room box 268, the three Tazze 265 - two of which (a. and c.) apparently contain natron, the model boat (276)

with sails and rigging, ~~and~~ a smaller boat (278) of the celestial type, and a model granary N° 277.

The rigging of boat (276) had first to be thr<ough>roughly sprayed with duoprene, and then, as its mast, ~~was~~/~~being~~> too high to pass out through the aperture between the scaffolding in the Burial Chamber, it had to be removed.

The further the investigation and déblaiement of the material in this store room advances, the disturbances that must have been caused by the tomb robbers becomes more and more evident.

When examining the contents of the <six> boxes 267-272, we found them practically empty - the greater part of their contents have been no doubt stolen - in fact not more than a third of their contents were left, and ~~these~~/~~this remainder of the objects~~> evidently returned to the various boxes without any order or care. Those officials must have found everything strewn upon the floor by the plunderers, have gathered them up & put them back into the boxes without regard as to which <one> they belonged.

TAA i.2.4.016

Nov. 8.

(275)

Today, for the first time, we were able to obtain a comprehensive idea as to the contents of those black shrine-like chests stacked along the S. wall of the Store-Room.

Our work had progressed sufficiently to enable us to <safely> move and open the large upright example (275) near the south side of the doorway, and to lift it into the Burial Chamber for inspection. Its folding doors, tied with cord, sealed with a clay seal, bearing impressions of two distinct seals, when opened, revealed a group of five wooden statuettes of the king - four of them gesso-gilt draped with linen coverings, and the fifth varnished with black resin. All of them of exquisite workmanship resembling the King in various forms, attitudes and pursuits, holding respectively sacred symbols and missiles of sacred occupations in future life.

These with the two figures upon leopards in another chest, already mentioned, show that in all probability those boxes contain figurines symbolizing the King in various forms, duties and pursuits in the hereafter.

Nov. 10.

(279)

Behind chest (275) and placed upon the west end of the large flat box (278), was a plain wooden chest (Nº 279) with its

gable-shaped lid displaced and only partially covering the chest.

Its contents apparently had been robbed, ~~it was empty, save~~ containing only (which probably did not belong to it)>

for a model Mola Trustilis or thrusting hand mill for grinding corn into a coarse meal. It comprises a saddle-stone and muller made of ... stone. The saddle-stone has a more or less concave face on which grain was placed, and with the use of the muller, shaped like an oval bun, the grain was rubbed and ground into a meal. This model, no doubt, was intended to symbolize trituration of grain for the food of the divine, and ~~though the grinding of corn was peculiarly the duty of women~~ I believe I am right in saying that, though the grinding of corn was ~~the~~ peculiarly the duty of women, it was the privilege of the Pharaoh to prepare the meal for the deity, in fact he was actually the divine triturator. Statuettes

TAA i.2.4.017a

[Notes for following/facing page 17]

280. Inscription upon black pedestal: [] { These are not mummies, but living
personalities in mummied form

281. " " " " [] {

282. " " " " [] tm3-^c = strong <vigorous> (p. 208).

(1)

špdw Eastern god; ass. Šaptu [], []. (XXth Nome of Low. Eg. Standard). (?) = Arabia

1/<G>mḥsw. = qualifications of Re' hieracocyphale[?] (BR). ←

"[, [, The 'armed', one of the Solar appellations, already found in the Pyramid Texts (Unas, 281). He appears in Chap. 130, 7. in connection with the block of Execution." (Le Page Renouf, B. of the D., Chap. XXXII.). ~~the verse in the Chap. referring to this beast reads: Back, thou ar[e]~~ the Chapter Whereby the Crocodiles are repulsed who come to carry of the Words of Power from the glorified in the Netherworld. The verse referring to this god reads: "Back, thou crocodile of the South, who livest upon impurities ... Let ~~me~~ not the Red flame be upon thee. For I am Septu" (špdw). pp. 78-81.

TAA i.2.4.017

[Includes notes from previous/facing page 17a]

[Nov. 10., continued]

~~depicting Egyptian monarchs grinding corn into meal for the god, by means of the Saddle stone and muller, are not unknown.~~

Nov. 11-13

These last three days has enabled us to completely clear the S.W. corner of the store room.

(280)

The black chest (N^o 280) was found to contain a wooden gesso-gilt figurine of the god Amset, ~~with wreath of flowers around the chin as others~~

(281)

In black chest (N^o 281) was a similar figurine of a god name M₃Mw (Mamu).

(282)

A third black Chest contained a wooden, gesso-gilt, figurine of Shu (Šw Ṭm₃-')

(283)

A plain wood rectangular box (N^o 283) contained three emblems:

A Serpent []

A Hawk Standard [] ⁽¹⁾

[illegible]

281. " " " " [] {

282. " " " " []tm3-^c = strong <vigorous> (p. 208).>

 $\angle(1)$

špdw Eastern god; ass. Šaptu [𐎲], [𐎲]. (XXth Nome of Low. Eg. Standard). (2) = Arabia
 𐎲<G>mḥsw. = qualifications of Re 'hieracocyphale[?]' (BR). ←

"[𓇗], [𓇗], The 'armed', one of the Solar appellations, already found in the Pyramid Texts (Unas, 281). He appears in Chap. 130, 7. in connection with the block of Execution." (Le Page Renouf, B. of the D., Chap. XXXII.). ~~the verse in the Chap. referring to this beast reads: Back, thou ar[e] the Chapter Whereby the Crocodiles are repulsed who come to carry of the Words of Power from the glorified in the Netherworld.~~ The verse referring to this god reads: "Back, thou crocodile of the South, who livest upon impurities ... Let ~~me~~ not the Red flame be upon thee. For I am Septu" (špdw). pp. 78-81.>

" " " [] Kemhsu <(Gmhśw) xxx> (? a deity of XVth Nome.)

(288)

The large Oblong black box (Nº 288) was found to contain a figure of Osiris lying on its side: the head was towards West, feet due East, the figure facing North; it is carefully wrapped in mummy bandages to imitate (?) a burial. The box was completely covered, inside and out, with a black resin, like the other black boxes, but here in the interior it has ~~every~~ ^{a very fresh} appearance.

The smell when warmed in the hands resembles a coniferous resin,
in fact it strongly brings to mind the smell when working pitch-pine wood.

(289)

A black shrine-like Chest (Nº 289), already mentioned (p. 6) ~~as~~ having its folding
doors open, contained three objects:

A figure of the King, wood, gesso gilt, upon a black leopard.

A " " " " " " " "

A wooden figurine covered with black resin in the form of the young
Horus, holding a gilded sistrum of Hathor.

~~Some of these figurines~~ All the figurines, except the black examples,
were draped with linen coverings and some of them had around their
heads "Wreaths of Justification".

TAA i.2.4.18a

[Notes for following/facing page 18]

x Note

Some dust and stone chips from the masons were left lying on the floor of the Store Room, they never having been cleared away.

(5)

These compartments have I think been rumaged^{sic} {rummaged} for objects of more valuable material than we now find therein - thus it ~~is~~ ^{all} is possible they ~~cannot~~ /<are not> ~~be said to be~~ untouched or intact.

(1)

[𓆎] - wḥm = Repeat.

(3)

[𓆎] w3d = green.

(2)

[𓆎] b'ḥ = inundate. [𓆎] overflowing (See chap. LXI. B of dead Renouf, p 114)

<(4)

Re, Horus or Harakhte – probably Horus, as the figure has NO solar disk.>

"Numerous were the names of the Sun-god. The most general one, Re, denoted the Sun itself. Horus or Har-akhte originally stood for the god, regarded as a bird of prey with blazing eyes, while Khepre denoted the god in form of a beetle. Finally the evening Sun was represented by Atum in the form of an old man. The Sun god is usually represented with the head of a sparrow-hawk surmounted

by the Sun; this is encircled with its terrible servant, the fire spitting serpent, who destroys his enemies. For there is no lack of enemies to oppose the progress of the sun, and one of these, Apophis, the cloud and storm serpent, is the embodiment of all that is terrible. But they cannot obstruct the progress of the god, he accomplishes in triumph his journey across the heavens, and in the evening arrives at the mountain of the West, where he is received by the Goddess of the West. Here he quits his Morning bark in which he travels by day, and enters the Evening bark to begin his mighty journey through the under-world."

over

TAA i.2.4.018

[Includes notes from previous/facing page 18a]

[Nov. 11-13, continued]

As the laboratory has now become full of objects transported from the Store-Room, we have been obliged to stop further déblaiement of the Room and to turn our energies on the material in laboratory to make room for continuation of the work in the tomb.^x

<x Note

Some dust and stone chips from the masons were left lying on the floor of the Store Room, they never having been cleared away.>

Nov. 14.

(See page 11)

(261)

Examined the contents of the four small compartments within the pylon of Anubis (No 261) (see page 11) (5)

<(5)

These compartments have I think been rumaged^{sic} {rummaged} for objects of more valuable material than we now find therein - thus it all is possible they cannot/<are not> be said to be untouched or intact.>

(261)

Examined the contents of the four small compartments within the pylon of Anubis (No. 261) (Supp. 11). (5)

(E)

In the N. W. Compt. E. were some pieces of old rags, ~~and~~ a fragment from a piece of jewellery, and two blue faience forelegs of an animal of the bovine family⁽¹⁾, wrapped in linen.

<(1)

[] - whm = Repeat.>

(F)

In the N. E. Compt. F. Two wooden figures of shawabti form; two blue faience forelegs of an animal of the bovine family; a blue faience <standing> figurine of Horus/<R'>⁽⁴⁾ and pedestal; a blue faience w3d⁽³⁾ sceptre; and five pieces of red resin - all of which were wrapped in linen.

R'

<(4)

Re, Horus or Harakhte – probably Horus, as the figure has NO solar disk.

"Numerous were the names of the Sun-god. The most general one, Re, denoted the Sun itself. Horus or Har-akhte originally stood for the god, regarded as a bird of prey with blazing eyes, while Khepre denoted the god in form of a beetle.

Finally the evening Sun was represented by Atum in the form of an old man.

The Sun god is usually represented with the head of a sparrow-hawk surmounted by the Sun; this is encircled with its terrible servant, the fire spitting serpent, who destroys his enemies. For there is no lack of enemies to oppose the progress of the sun, and one of these, Apophis, the cloud and storm serpent, is the embodiment of all that is terrible. But they cannot obstruct the progress of the god, he accomplishes in triumph his journey across the heavens, and in

the evening arrives at the mountain of the West, where he is received by the Goddess of the West. Here he quits his Morning bark in which he travels by day, and enters the Evening bark to begin his mighty journey through the under-world.">

<(3)

[𓆎] w3d = green.>

(G)

In the S. W. Compt. G., were some fragments of linen lying on the bottom of the compartment; a s/<bl>ue faience squatting figure of ḏḥwti; and a figure of a b'ḥ-([𓆎])-bird in beeswax. Only the Ḑḥwti figure was wrapped in linen.

<(2)

[𓆎] b'ḥ = inundate. [𓆎] overflowing (See chap. LXI. B of dead Renouf, p 114)>

(H)

In the S. E. Compt. H. were two alabaster (calcite) cups (one ~~inverted~~ inverted over the other to form a cover) full of an intrinate^{sic} {indeterminate} mixture of resin (? gum-resin), common salt, sulphate of soda and a very small proportion of carbonate of soda (natron). <This is probably a purifier. In chap. CXXXIII, of the B. of the Dead, we find in the rubric the mention: "clean & purified with natron and incense.">

(265)

Two of the three calcite tazze (N^o 265, a.b.c.) were found to contain natron.

(274)

The Two strainers (N^o 274).

The large strainers, made of wood, covered with stucco, and having pierced <metal> <(=)copper { or bronze) centres for straining purposes are ~~evidently~~ ~~symbolical of us~~ evidently placed here <as> symbolical of brewing (.) ~~a~~ ~~kind of a beer~~ [?]

The modern Egyptian process of making "Boozeh" or "Booza", a primitive form of beer, is as follows:

Preparation (a) - Yesterdays (wheat, barley or maize) bread is crumbled into a large vessel and covered with water and left for a period

TAA i.2.4.019a

[Notes for following/facing page 19]

<There he shines forth for the great god Osiris, the eternal Lord. The dead, however, the inhabitants of the Caverns, greet him joyfully; they lift up their arms and praise him, they declare unto him their wishes. ... their eyes open once more at the sight of him, and their heart is filled with joy when they see him. He hears the prayers of those who lie in the coffins, he enters cures their pain and drives away their sorrows. He restores breath to their nostrils". (Erman, Egyptian Religion, pp. 10-11).>

(1)

[, [, [, [] ḥꜣt = beer.

According to Philip Schidrowitz, Ph.D., F.C.S. the apparatus and methods employed <in Europe>

for brewing beer were of a most primitive kind up to the 18th Century;/<.> as the [?]

(1)

As man devised his god in image of himself <or as there is reason to believe of was his ancestor>, so his/<the> god, like him,

was supposed to require the self same equipment in etherial^{sic} {ethereal} existence.

The great deity, <the Sun-god R', especially a Royal god, and Ancestor of all the Pharaohs,> ~~was who was~~/<and> <naturally> looked upon as a former Sovereign of Egypt,

was invested with all the splendours of the Pharaonic state. He was given

the sumptuous equipment of a Pharaoh⁽¹⁾. Thus the requirements of the

King were precisely/<similar> those of the deity <were precisely those that and of the deity those of the King>

(~~vide~~/See Breasted, Journal of Egyptian Archaeology, Vol. IV., parts II-III, pp. 174-176)

(See. F. Ll. Griffith, <Heliopolis>, Encyclopaedia Britannica, Vol. VIII, p. 230. XIth ed.)

[Includes notes from previous/facing page 19a]

of three days.

Preparation (b) - a comparative small measure of grain (wheat, barley or maize) is placed in a bowl and covered with hot water and left for one day. After this the water is removed by straining and the grain is dried in the Sun for one day, when a milky white exudation caused by the incipient germination occurs. The grain at this stage is then pounded into a meal and is mixed with the first preparation (a), and is then left for a period of about ten hours.

This mixture (a and b) is afterwards vigorously kneaded, the liquid strained from it into a fresh vessel ~~and the liquid is~~ ready for drinking – thus forming <in its completed form (c)> a turbid alcoholic^{sic} {alcoholic} liquor⁽¹⁾ rather

stronger than common beer. The solid refuse is of prep. (B/<A> & B)

is generally thrown away, although occasionally^{sic} {occasionally} its eaten by cabman <mix flavoured with red pepper>

~~and also~~/ <or sometimes> given to horses pure.

E. W. Lane (Modern Egyptians, pp. 96 . 342) says: "Boozeh" or "Boozah", "which is an intoxicating liquor made with barley-bread, crumbled, mixed with water, strained, and left to ferment, is commonly drunk by the boatmen of the Nile, and by other persons of the lower ~~ord~~ orders." He also writes: "I have seen, in tombs at Thebes, many large jars containing the dregs of beer of this kind prepared from barley."

Tuesday no work. Sent off to Cassells index to Vol. II.

There is a strange heterogeneousness in the collection of objects filling the Store-Room of the tomb, all belonging to the funeral equipment. We find among ~~it~~/~~them~~> things that the deceased evidently required for his use in his daily life, <jewellery> for his adornment, <chariots> for his recreation, and ~~what~~/~~in fact all that~~> might be considered he would ~~require~~ continue to require in his future life⁽¹⁾. We also find objects and symbols of purely religious import, relating to the funeral cult. Statuettes of the King in holy/~~religious~~> pursuits, figures of <minor> deities for his protection ~~in the hereafter~~/~~netherworld~~>, and many emblems of magis^{sic} {magic} for use against the dangers the dead were exposed. While the <little> sacred flame ~~in the form of~~/~~lying at the threshold~~> hinders the sand from choking the tomb and repels^{sic} {repels} the intruder, there are boats to render the deceased independent of the favours

<(1)

[, [, [, [] hkt = beer.

According to Philip Schidrowitz, Ph.D., F.C.S. the apparatus and methods employed <in Europe>

for brewing beer were of a most primitive kind up to the 18th Century/~~as the~~ [?]>

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The great deity, <the Sun-god R', especially a Royal god, and Ancestor of all the Pharaohs,> ~~was who was~~/~~and~~> <naturally> looked upon as a former Sovereign of Egypt,

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King were precisely/~~similar~~> those of the deity ~~<were precisely those that~~ and of the deity
those of the King>

(~~vide~~/See Breasted, Journal of Egyptian Archaeology, Vol. IV., parts II-III, pp. 174-176)

(See. F. Ll. Griffith, <Heliopolis>, Encyclopaedia Britannica, ~~Vol. VIII, p. 230~~. XIth ed.)>

TAA i.2.4.020a

[Notes for following/facing page 20]

Le Page Renouf., "Book of the Dead"

p. 57.

Chap. (XIXth) of the Crown of Triumph.

"Thy Father Tmu hath prepared for thee this beautiful Crown of Triumph, the living diadem which the gods love, that thou mayest live for ever. ...

Rubric

"This Chapter is said over a consecrated crown placed upon the face of the person, and thou shall put incense upon the flame, for N (the deceased), effecting his triumph over all his adversaries, whether ~~dead~~ Dead or Living, that he may become one of the followers of Osiris. And there shall be given to him drink and food in presence of this god. Thou shall say it at dawn twice; A great protection is it: with undeviating regularity for times infinite."

cf. "La couronne de la Justification, by D^r Pleyte of Leyden, II Transactions of the Oriental Congress, Leyden, 1884, Pl. VIII.

Chap. (XXth) is Another Chapter of Crown of Triumph.

Rubric

Let the person say this Chapter, and purify himself with water of natron, he will come forth by day after death, and take all forms according to his wish, and escape from <the> fire. With undeviating regularity for times infinite. <See pl. IX.>

TAA i.2.4.020

of the celestial ferrymen to reach the fields of the Blessed, or to make him to follow the Great Sun-god <Re> in his Triumphal journey across the heavens and on his nocturnal voyage through the tunnels of the Underworld after he has sunk behind the ~~holy~~/<great> Mountain of the West. There are ships, fully rigged with ~~rigging~~ furling sails and equipped^{dic} {equipped} with tiny cabins, symbolizing ~~his~~/<the> funeral pilgrimage across the River/<waters> to the tomb <Netherworld> of

The West <or the Nether Regions>, there is a saddle-stone and miller for the trituration of corn for the food of the divine; ~~strainers~~ strainers for the preparation of the deities <exhilarating> beverage - beer!, and natron for the preservation of mortal <and immortal> remains. There is even a mock burial of Osiris, the revered god of the dead, who like man suffered ~~the pangs of death~~, was buried, and <was> afterwards rose again <~~was resuscitated~~> to immortal life. There are many symbols the intention of which is obscure, ~~but is us(?)~~, but they too have have their uses in some superstitious purpose.

Nov. 17.

Mons. and Madame Guernier visited the lab.

Undressed, photographed and repaired the two Statuettes 275b and d, from Chest 275. The wax treatment proved successful in both cases and I believe they can now be safely packed in sawdust. The art of these figures is transitional - El Amarna and Theban.

Nov. 18.

Contents of the black shrine-like Chest N° 275.

275A/<27>

A statuette, varnished with black resin, representing the King as the infant Horus. In the right hand it holds a wooden gesso gilt Emblem of Hathor.

275B

A standing figure of the King of wood gesso-gilt, draped in a piece of linen tied at the throat. Here, the King wearing the Red Crown of Low. Eg., holds in his left hand a long crooked staff, and in his right hand the flagellum - possibly symbolizing both husbandman, and shepherd? From the detail of this finely made figure one is able to discern the probably origin of the counterpoise <Mankhet> of the bead collars.

TAA i.2.4.021a

[Notes for following/facing page 21]

(1)

B. of the D., Chap. XXXIX. Chapter Whereby the Serpent Rekrek is repulsed in the Netherworld.

Though the reading of the text of this Chap. is only conjectural, the following opening lines may ~~through~~/^{ow} light upon the meaning of ~~this~~/^{ese} statuettes: "Back! down with thee, stabber from Apepi!

Down^{sic} {drown} in the lake of Heaven, in the spot wherein thy father ordered that thy murder should be carried out." (see Le Page Renouf, B. of the D., p. 87). The figure may have reference to <Chap. XXXVI. (p. 55) Chapter whereby the Apshait is kept back.>

The reed float or raft upon which the King stands is evidently the same ~~e~~/^w sht canoe depicted in fowling, harpooning and fishing scenes in tomb paintings, which were made of bundle[s] of reeds lashed together, and derived its ~~form~~/^{shape}, no doubt, from the primitive form "The two Shu [] <[]> [] of the Sky" on which the Sun god ferried across the sky. (~~ef~~/^{vida} Prof. James H. Breasted, The Earliest Boats on the Nile", Journal of ~~Arch~~ Egyptian Archaeology, Vol. IV. parts II-III, pp 174-176.).

TAA i.2.4.021

[Includes notes from previous/facing page 21a]

[275B, continued]

It seems to be no less than ~~convur~~ conventionalized form of the actual knot and the two ends of the cord by which the collar was tied round the neck:

back of neck

the collorette [] the collorette
the two ends of the cord forming the Mankhet

275.C.

A <wooden gesso-gilt> statuette of the King upon a papyrus reed float (kind of canoe), with a javelin in his right hand, a coil of twisted ribbon (of bronze) in his left hand, representing him in the attitude of striking (?) <or throwing a javelin> one of the demons of the Netherworld.⁽¹⁾

(1)

B. of the D., Chap. XXXIX. Chapter Whereby the Serpent Rekrek is repulsed in the Netherworld.

Though the reading of the text of this Chap. is only conjectural, the following opening lines may ~~through~~/~~ow~~> light upon the meaning of ~~this~~/~~ese~~> statuettes: "Back! down with thee, stabber from Apepi!

Down^{sic} {drown} in the lake of Heaven, in the spot wherein thy father ordered that thy murder should be carried out." (see Le Page Renouf, B. of the D., p. 87). The figure may have reference to <Chap. XXXVI. (p. 55) Chapter whereby the Apshait is kept back.>

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275d.

A wooden <gesso-gilt> statuette of the king, depicting him standing, holding in his right hand the flagellum, and in his left a straight staff.

275.E.

A similar figure, both in details and dimensions, to 275.C.⁽¹⁾

Four of these figures were dealt with today.

Nov. 19 - 22

Conserved, noted the figurines N^{os}. 280<^a>, 281<^a>, 282<^a>, 283, a, b, c, and the Meh-writ Cow's head N^o 264, and then boxes prepared for packing them.

Nov. 24 -

269.

Examined the contents of box N^o 269.

Received a visit from Tewfik Effendi Boulos.

25th

Box N° 269 was found to contain ear-rings, a mirror case, a bead-work girdle, 2 heq-sceptres and 2 flails. Then several bracelets, a ~~se~~/

Nov. 26.

Received a visit from the Mudir of Keneh together with the Marmour.

Completed investigation of box 4/<2>69 {269}.

TAA i.2.4.022a

[Notes for following/facing page 22]

(1)

Atum of Heliopolis. A form of the Sun-god Re', especially the Evening Sun when he ~~he-ṛ~~ [?] was represented in the form of an old man.

(2)

<An early god> Worshipped from the earliest times in the temple Hat-Re-ptah[?], when Memphis was

afterwards founded.

Of mummy form, holding in front of him a sceptre, head shaven and devoid of ornament.
the Divine Sculptor, who gave form to all things and beings on Earth.

Patron of arts & crafts.

In the Eighteenth Dynasty he was patron of an army unit or legion.

His sons were: Nefer-tem and Imhetep the Wise

(3)

Ptah-Imēn of Memphis (form of Ptah)

TAA i.2.4.022

[Includes notes from previous/facing page 22a]

Nov. 27-29

Completed examining the material brought up from the tomb; photographed, cleaned & packed a large proportion of it, so as to make room for more to be brought up next week.

270.

Box N° 270, was found to contain a pair of ornamental slippers, a lid of a box from 269.a, and an anklet of stone (? of schist).

Dec. 1st

Recommenced removing objects from the Store Room of the tomb, namely those stored and forming a group in the South East corner. Here there were sixteen black shrine-like chests (N^{os} 290-314/<305>), placed in four rows parallel with the East wall, and stacked upon them were nine boats (N^{os} 306-314) of four distinct types. Practically all the chests like the prows of the boats faced towards the West, the exception being three of the chests, which faced towards the North, they being too deep to take their proper orientation. One of the boats, the southernmost (N° 314) had fallen down behind chests N^{os} 292 and 296.

We succeeded in removing and ~~the~~ transporting to the laboratory the nine boats, and to open and examine four of the black chests:-

N° 290

Contained a wooden gesso-gilt figure of []⁽¹⁾, which was covered with a piece of fine muslin-like linen, and had a wreath of flowers around the lower part of the face, which had fallen.

<(1)

Atum of Heliopolis. A form of the Sun-god Re¹, especially the Evening Sun when he ~~he-¹~~ [?] was represented in the form of an old man.>

Nº 291

Contained a similar figure of the (?) god Ptah⁽²⁾ (the inscription unfortunately much damaged). It was also ~~eeve~~ profusely covered with linen and had several wreaths or garlands, much decayed, around the neck.

<(2)

<An early god> Worshipped from the earliest times in the temple Hat-Re-ptah[?], when Memphis was

afterwards founded.

Of mummy form, holding in front of him a sceptre, head shaven and devoid of ornament. the Divine Sculptor, who gave form to all things and beings on Earth.

Patron of arts & crafts.

In the Eighteenth Dynasty he was patron of an army unit or legion.

His sons were: Nefer-tem and Imhetep the Wise>

Nº 292

<beloved of T<3>a tnn[?]

Contained a wooden gesso-gilt figurine of [] [] []⁽³⁾

T<3>a tnn (a name of Ptah), which [] <[]> []

was covered with linen, but did not have a wreath.

<(3)

Ptah-Imēn of Memphis (form of Ptah)>

Nº 293

<the great god - Heru wr>

Contained a wooden gesso-gilt figure of the Hawk [] in mummified form. It was covered with linen, and had a wreath around the neck but of different type from the rest.

TAA i.2.4.023a

(22)

TAA i.2.4.023

Dec. 2.

Completed the examination of the S.E group of chests, which are now ready for transport to the laboratory.

Nº 294

Contained a figure of the (?) goddess [] (covered with linen but no wreath)

295

" " " [] (covered with linen and wreath)

296 (a)

Figure of [] supported $\varnothing$ on the head of [] (covered with linen)

" (b) {296 (b)}

" " [] (covered with linen).

297

Contained a figure of the god []^{sic} (covered with linen and wreath around shoulders)

298

" " " " " [] / < [] > (" " " ")

299

" " " " " [] (" " " " . .)

300 (a)

" " " " goddess [] (" " " " . . .)

301

" " " " " god [] (covered with linen but no wreath)

302

" " " " " [] (" " " " " " .)

303

" " " " " [] (covered with linen, no wreath)

304 (a)

" " " " " <with hawks head like> Kebhsenuf (no inscrip, no wreath, no covering)

" (b) {304 (b)}

" " " " " <with jackal's head like> Duamutef. (" " " " " ").

305

Contained a figure of the goddess [] (covered with linen, but no wreath).

Dec. 3 - 4.

Continued examining and cleaning the above discoveries

" 4.

Went over to Luxor to the enauration^{sic} {inauguration} of the broad gauge Luxor - Aswan Rail.

Dec. 5.

Visit from the Min. of Public Instruction, Ali Pasha Chamsy [Ali Shamsi Pasha] and party.

Met the P.M. Ardly Yeghen Pasha

Dec. 6.

Ardy p/<P>asha visited the tomb with party.

Newberry's to tea.

TAA i.2.4.024a

[Notes for following/facing page 24]

[𐎓 - there is a pencil line connecting the first and last entries]

[𐎓], [𐎓], ššm cargo boat. (Erman, Voc. Hiero, p. 172).

[𐎓] Rudder 𐎓/<(BR) Rib framework of a boat (Chabas) = (Pierret, Voc. Hiero, p. 371)

[𐎓], [𐎓], [𐎓], M'ḥw, Miḥw, Rudder (Erman. Aegypt. Handwortenbuch p. 63)

[𐎓], [𐎓] boat (Pierret, op. cit., p. 740)

[𐎓] Upper barque[?] (Erman, op. Cit, p. 218).

[𐎓] boat (" " " " ")

[𐎓], [𐎓], Sacred barque (Pierret, op. cit., 284).

[𐎓] NŠM-t, holy barque of Osiris (Ea/<r>man, op. Cit., p. 87)

[𐎓] Sacred barque (Pierret, op. cit., p. 463)

[𐎓] Sacred barque (Pierret, op. cit, p. 489).

TAA i.2.4.024

Boats

<the Boat of Ra´ Called "Boat of Millions
of Years">

Barque of the Rising Sun: <When it rises in splendour of the Morning it is called> Manzet.

([𓎃] , [𓎃]). (Pierret, Voc. Hiero., p. 204).

([𓎃] , [𓎃] , M'nd-t (Erman, AEgypt. Handwörterbuch, p. 62).

Barque of the Evening Sun: Mesektet, it is called in the Evening.

([𓎃] , [𓎃] , (BR). [𓎃] , (Pierret, Voc. Hiero., pp. 83, 204)

([𓎃] , [𓎃] , Mskt-t, [𓎃] š kt-t (Erman, op. cit, pp. 71, 173.)

[𓎃] kind of boat (cf. Perret, p. 551)

The Boat of the Sun:

([𓎃]) (Pierret, Voc. Hiero., p. 105)

([𓎃]) wts Nfrw, name of a holy barque (Erman, op. cit, p. 42.)

([𓎃]) wts, hochbeben; tragen. lift up; ; carry. (" " " " .)

[𓎃] sacred barque (BR). (Pierret, Voc. Hiero. p. 55)

([𓎃] , [𓎃] , Barque (Pierret, Voc. Hiero. p. 87)

[𐤊𐤍], wy3, Barque (Erman, op. cit, p. 33).

[𐤊𐤍] barque (Pierret, op. cit, p. 96) wh3, [𐤊𐤍] wh' (Erman, op. cit, p. 39).

[𐤊𐤍] large bateau (Pierret, Voc. Hiero., p. 99; [𐤊𐤍], [𐤊𐤍], wśh, transport boat <(Erman, op. cit, p. 40)

[𐤊𐤍] barque (Pierret, op. cit, p. 126); [𐤊𐤍], bR, kind of Boat. (Erman, op. cit p. 2/<4>9.)

[𐤊𐤍], [𐤊𐤍], byk, Kings boat. (Erman, op. cit, p. 47.) (cf Pierret p. 119)

([𐤊𐤍], [𐤊𐤍], barque (Br), (Pierret, op. cit, p. 198.)

([𐤊𐤍]

([𐤊𐤍], Mh N.t, ferry 𐤍/<(>Erman, op. cit.,) p. 70).

[𐤊𐤍], boat for transporting grain (BR) (Pierret, op. cit, p. 200).

[𐤊𐤍], mnš, sea boat. (Erman, op. cit, p. 66.) (cf. Pierret, op. cit, p. 216)

([𐤊𐤍], [𐤊𐤍], boat for transport (Pierret, op. 𐤍/<C>it, p. 338).

([𐤊𐤍] 'h' River boat (Erman, op. cit, p. 29).

[𐤊𐤍], [𐤊𐤍] <hnt> voyage (Erman, op. cit., p. 137).

[𐤊𐤍] processional boat (Pierret, op. cit., p. 440)

[𐤊𐤍] Up stream voyage., [𐤊𐤍] Up stream voyage (Erman, op. cit., pp. 130, 132).

[𐎧], pleasure boat -/(>)Pierret, op. cit., p. 521)

[𐎧] Šhnty to travel beyond (Erman, op. cit., p. 169).

[𐎧] bateau à lourde charge (Pierret, op. cit., p. 612)

[𐎧] K3K3w, kind of boat (Erman, op. Cit, p. 188)

[𐎧], <KbNyt> boat (Pierret, op. Cit., p. 640) (cf. See boat, { Erman, Op. cit, p. 195)

[𐎧], boat (Pierret,. op. Cit., p. 644/<2>)

[𐎧] (Erman, op. cit., p. 195) Kbnt.

TAA i.2.4.025a

Note

Lucas away at El Amarna Dec 6 - 16 1926

TAA i.2.4.025

Dec. 18th

These last few days have been employed in tidying up the tomb preparatory to the visit of the XIVth Congrès International de Navigation who are to come tomorrow the 19th.

Dec. 19 - 30.

Worked^{sic} stopped in Store-Chamber.

Preserving & recording of material & objects discovered w/<c>arried on in Lab.

Dec. 31st.

Received visit to</of> King Fuad to tomb & Lab.

H.M. seems very pleased with the results.

Jan. 1st 1927.

Tomb opened opened to the public, and henceforth, until

March 15th <(afterwards extended to March 31st)> (Every Tuesday, Thursday & Saturday, 9 am to 12 noon).

10th

Sultan El Melek visited the tomb and laboratory

18.

Left for Aswan. With Tremayne.

30th

Returned Luxor.

31st

Left for Cairo

Feb. 1st

Arrived Cairo

5th

Left for Luxor

6th

Arrived Luxor

9th

Owing to demands from visitors was obliged to return to Aswan.

28th

Returned to Luxor

March 1st

Returned to Gurna and recommenced work in Laboratory.

23rd

Burton came & continued his photographing the objects.

28th

Burton completed his photos.

31st

Tomb Closed to Tourists.

April . 1st

The Pres. Massaryk came & visited tomb.

8th

Burton made photos of the remaining objects in the Store Chamber.

13

Landauer left for Cairo

16

Antiquities ~~to go~~<left> by train ~~to~~<for> Cairo.

23-23/<4>.

Left Gurna - Luxor for Cairo - Arr.. Cairo 24th Stayed at Residency

29

Dep. Cairo for England.

May 3rd

Arr. London. 11:30pm.

TAA i.2.4.026a

[Notes for following/facing page 26]

Figures discovered in Store-Room.

(1) See N^o 261 Figure of Anubis

(2) See 265 a b & c. Alabaster stands of natron.

<Try with Castor oil
if it will burn.>

(3) See Cups of ~~natron~~ in Anubis shrine (261) H. Containing resin & natron etc.

(4) See 295 a Figure of Isis []

(5) See 305 a Figure of Nephthys []

(6) See 275, c and e. ~~King~~ Figures of the King harpooning.

(7) See 275, a and 289.c. Figures of the young Horus [].

(8) See 289, a & b. Figures of the King upon leopards

(9) - See ~~269~~/~~<296>~~, B. Figure of the King wearing [] crown & holding [] and []

~~See 275 d. Figure of the King~~

.

(10) See 275b. Figure of the King wearing [] crown and hold[ing] [] and []

⁽¹¹⁾ See 283, a. Serpent without wings called []

TAA i.2.4.026

<Cf Champollion p. 461-462.>

In an unfinished chamber towards the end of the tomb of []

[], Sety IIst<nd> (N^o 15. B. El. M.), twenty-four

figures with [] shaped chests are given: -

2 Of Anubis-Jackal upon pylonic-shrines, with [] over them. ⁽¹⁾

(? can [] have any connection with [] Busiris, of the IX Nome of Low. Eg. where [] or [] is the standard).

2 Figures of Isis and Nephthys with [] before ⁽²⁾ them

[]

[] ⁽³⁾

(4) (5)

They are called [] []

2 Figures of the King harpooning ⁽⁶⁾

.

2 Figures of the young Horus [] called []

(7)

<(?) who is in peace>

2 Figures of the King upon leopards. (8)

1 Figure of the King wearing [] crown and holding [] and [] (9)

1. Figure of the King wearing [] and holding [] and []

1. Figure of the King wearing [] crown and holding [] and [] (10)

1. Winged serpent (11)

TAA i.2.4.027a

[Notes for following/facing page 27]

(1) See 264 Cow's head

(2) See 296 a. Figure of ~~god~~<? goddess> supporting King upon head. [𓆎]

(3) See 283.C. Hawk on standard <wearing> (no feathers) ~~but~~[?] [𓆎]

<(4)> See 176 Goose in Burial Chamber

(5) See 283 b. Hawk on standard called [𓆎].

-

TAA i.2.4.027

1. Ka or Standard called [𓆎]

1 Cow's head called [𓆎] (1)

<[𓆎]>

1 Figure of god supporting King on head called [𓆎] (2)

1. Hawk on standard wearing feathers and [𓆎] called [𓆎] (3)

1 A bird [𓆎] called [𓆎] (4)

1 Hawk on standard wearing feathers called [𓆎]. (5)

2 Hawks on standards wearing feathers

1 Crocodile on standard

1 Crocodile on standard wearing <(?)> [] feather

With the exception of the figures of Isis & Nephthys and possibly those of Anubis these figures seem to represent the King transformed to their respective forms.