



EGYPTIAN MUMMIES AND COFFINS IN THE COLLECTIONS OF THE NÁPRSTEK MUSEUM: ADULT HUMAN MUMMIES¹

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with

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ABSTRACT: The aim of the paper is to give a comprehensive overview of the ancient Egyptian adult mummies and their respective coffins (when preserved) in the collections of the Náprstek Museum, Prague. Collecting ancient Egyptian antiquities in general, and mummies in particular, has a long history in the Czech lands. The history of scientific interest in the topic reaches back to the mid-19th century. In the 1970s the first multidisciplinary research under the direction of Eugen Strouhal was carried out. Since 2009, a team of specialists from the Náprstek Museum of Asian, African and American Cultures and the Diagnostic Centre Mediscan has carried out the second interdisciplinary research project on Egyptian mummies primarily kept in the collections of the National Museum – Náprstek Museum of Asian, African and American Cultures, where there are 10 mummified human bodies of adult individuals. The present paper precedes a planned monograph on the given topic.

KEY-WORDS: ancient Egypt – Egyptian mummies – mummification – palaeopathology

1. A Brief History of Collecting Egyptian Mummies

Interest in ancient Egypt in general and Egyptian mummies in particular has a long tradition in the Czech lands. Evidence of the earliest mummies on the territory of the present-day Czech Republic dates back to the reign of Rudolph II (1552–1612), the Holy Roman Emperor (1576–1612) and the King of Bohemia (1576–1608/1611). Emperor Rudolph, as well as some of his courtiers, owned Egyptian mummies as curiosities

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Egyptian, and descriptions of them and allusions to them have been preserved; however, the mummies themselves have been irreversibly lost. The earliest surviving mummy [Cat. No. 3] in Prague dates only to 1794, i.e. shortly before the beginning of the Napoleonic period.

Napoleon's expedition to Egypt marked the beginning of Egyptomania in Europe. In the decades to come, more and more Europeans travelled to the lands on the Nile and started to bring back numerous ancient antiquities, including mummies, which have ever since been a symbol of the pharaonic civilization. In 1817, Franz Wilhelm Sieber (1789–1876), a German native from Prague, travelled to Egypt from where he brought an extensive collection of antiquities, including mummies, which in 1818 was put on display within the first exhibition (and sale) of Egyptian antiquities organised in the Czech lands. Most of the objects sold in Prague found their way to the collection of the Patriotic Museum in Prague (later the Bohemian Museum, the Museum of the Bohemian Kingdom and eventually the National Museum) through private individuals who had purchased them [Cat. No. 4].

The political changes that the revolutionary year of 1848 brought to the Czech lands were also reflected in the field of museums and collections. While the ethnic Czechs were fully engaged in their National Awakening, the Germans were looking to the idea of a unified Germany, which in terms of culture already existed. While the Czechs focused mainly on discovering their national history and geography, the Germans in the Czech lands shared the same collecting interests as Germans elsewhere. It was through the agency of the German speaking inhabitants of the Czech lands that the Egyptian mummies were brought there [Cat. Nos. 1 and 2].

Members of the imperial family, the House of Habsburg, ranked among the main collectors in their realm. Many archdukes, as well as the crown prince and eventually the emperor himself, visited Egypt and brought substantial collections to Vienna, now housed by the Kunsthistorisches Museum. However, Archduke Francis Ferdinand d'Este, and more importantly the Archduke Josef Ferdinand of Austria-Tuscany, brought their collections to Konopiště in Bohemia and Olomouc in Moravia, respectively. The collection of Archduke Josef Ferdinand, who visited Egypt in 1903, included several mummies and several coffins [Cat. Nos. 6 and 7].

In 1907, Tadeusz Smoleński – a talented Polish Egyptologist from Cracow, Lesser Poland (then part of the monarchy) – led the first Austro-Hungarian archaeological expedition to Egypt. It was sponsored by Fülöp Back, a Hungarian merchant with wide-ranging commercial activities both in Egypt and Sudan. Smoleński first started excavating at the site of Sharuna and later at Gamhud, both in Middle Egypt. The excavations at Gamhud led to the discovery of a Ptolemaic cemetery. Most of the coffins with mummies from Gamhud found their way to the main collections in Vienna and Budapest; however, individual specimens were distributed throughout the former monarchy from Bohemia in the west to Transylvania in the east. Three coffins with mummies ended up in the Czech lands [Cat. Nos. 8, 9 and 10].

A late episode in the history of Egyptian mummies in the Czech lands is the donation by Rudolf Müller, a German citizen, who made a private donation to the National Museum in 1925. The possibility of exporting Egyptian antiquities ceased to exist shortly after the World War II ended.

2. Research on Egyptian Mummies in the Czech Lands

Research into Egyptian mummies has a long tradition in the Czech lands. It was started by a society called *Lotos* which was established in 1848. Shortly after, in 1851, *Lotos* mediated the loan of an Egyptian mummy [Cat. No. 4] from the Czech Museum to the Medical Faculty of Prague University. Anatomical and histological examinations of the mummy were carried out by Jan Nepomuk Czermak (1828–1873) at the Institute of Physiology, which was at that time directed by Jan Evangelista Purkyně. The mummy returned to the museum only in 1913.

In 1969 the Ancient Near East and Africa Department (now Collection) was established in the National Museum – Náprstek Museum of Asian, African and American Cultures. Its first research project was multi-disciplinary research into the Egyptian mummies in the public collections of Czechoslovakia. The research, under the direction of Eugen Strouhal, was carried out between 1970 and 1974. All human and animal mummies, including isolated parts, from Moravia and Bohemia were concentrated in the Náprstek Museum, while mummies kept in Slovak museums were studied in their home institutions. Apart from general visual examination, the key method employed was at the given time the best available non-invasive method, namely standard radiography at the General University Hospital of the Charles University in Prague. Individual studies resulting from the research started to appear in 1974 (in the Egyptological journal *Zeitschrift für ägyptische Sprache und Altertumskunde*). In 1979, the final monograph titled *Egyptian Mummies in Czechoslovak Collections* (Strouhal – Vyhnanek 1979) was published. At the same time as the research on the mummies, Miroslav Verner was working on a monograph on coffins in the Czechoslovak collections which was completed in 1982 and published under the title *Altägyptische Särge in den Museen und Sammlungen der Tschechoslowakei* within the *Corpus antiquitatum Aegyptiacarum* (Verner 1982). In 1971, an exhibition titled “Staroegyptské mumie” (“Ancient Egyptian Mummies”) was opened in the Náprstek Museum, presenting the project to the general public. The exhibition was accompanied by a catalogue of the same name.

In 2009, a team of researchers from the National Museum – Náprstek Museum of Asian, African and American Cultures and the Diagnostic Centre Mediscan, part of the EUROMEDIC Group, launched a multi-disciplinary research project into the Egyptian mummies in the collections of the Náprstek Museum and several other museums in the Czech Republic with Egyptian collections, including the Town Museum in Moravská Třebová and the Hrdlička Museum of Man of the Faculty of Natural Sciences, Charles University in Prague. The main stimulus for the project came from Eugen Strouhal, who encouraged the present staff of the museum to repeat his original research using the most-modern non-destructive methods, namely computed tomography. In 2011, the preliminary results were shown to the public in the form of an exhibition titled “Egyptské mumie” (“Egyptian Mummies”) in the Náprstek Museum. The results of the present project have been already formulated in several publications, including the catalogue of the above-mentioned exhibition, *Egyptian Mummies* (Bučil – Oktáčková – Onderka – Pečený – Strouhal 2011), *Ve stínu pyramid* (Onderka – Martínková [eds.] 2012), *Poklady starého Egypta* (Mynářová – Onderka – Podhorný – Vrtal 2013) and “Three Coffins with Mummies from the Graeco Roman Cemetery at Gamhud in the Collections of the Náprstek Museum” (Onderka 2010).

3. Catalogue of Adult Human Mummies in the Collection of the Náprstek Museum

The age of the examined individuals was estimated according to the proliferation of medullary cavities (Szilvássy – Kritscher 1990) and the measure of dental abrasion (Lovejoy 1985), with regard to absence or presence (and measure) of degeneration signs.

The prevalence of females over males in the featured sample is remarkable. Where available, soft tissues were considered as the main indicator of sex. In order to ascertain the sex from the skeleton, the skulls and pelvises were evaluated (cf. White – Folkens 2005: 386–398). When in doubt, the pelvis was given priority, as skull markers can be misleading (Strouhal – Vyhnánek 1976: 122). Overall body stature was taken into account as well.

The condition of the mummies varies greatly. Some have been preserved almost intact with or without their original wrappings and shrouds; others are partially damaged, whether due to taphonomic processes or inconsiderate treatment both from robbers and researchers. Some mummies are unfortunately in a very poor state of preservation, with skeletal elements being disarticulated, dislocated, and even shattered or lost.

The most common pathologies include dental pathologies (caries, inflammations), decrease in bone mass, and degenerative changes to the joints. Possible cases of Non-Hodgkin's lymphoma, hemangioma and thyroid swelling were ascertained. Traumas, such as fractures and artificial modifications of shape, were observed in multiple cases. A metabolic disease (e.g. scurvy, anemia or osteomalacia), however, can be an alternative diagnosis to the latter. Pathological findings also included congenital abnormalities, such as sutural bones, hypo- and hyperdontia.

Cat. No.: 1
Inv. No.: P 630
Name: *anonymous* [Brněnská / Mummy of Brno]
Dating: Ramesside Period (19th–20th Dynasty; cf. Verner 1982: 358).
Provenance: Egypt

Mummy: The mummy is still wrapped in a slightly damaged shroud, dark brown in colour, that covers the entire body. This fact disallows the external examination of the remains.

Computed tomography revealed that the skeletal remains are well preserved with the exception of the partially disarticulated thorax. The shape of the cranium has been artificially modified. Pathological findings include dental caries and inflammations; numerous teeth fell out post mortally. They are now scattered inside and around the body. The spine is affected by degenerative changes, and so are the large joints. A large lytic lesion can be observed in the right ischium. Its origin is yet to be examined.

The excerebration was likely performed through the piriform aperture. The braincase contains a thin layer of homogenous material, in all probability resin. Beside a small shard-like object in the right orbit, the eye sockets are empty. The thoracic and abdominal cavities do not contain fillings; bundles of resin-soaked linens are, however, placed in

the pelvis. The right forearm is crossed over the left one, hands rest in the pelvic area.

The relief of the nuchal crest is not able to be sexed due to its deformity. The mastoid processes are mildly pronounced, the supraorbital ridge is notably expressed, and the mental eminence is only insignificant. In the pelvis, the sciatic notches are narrow and asymmetrical, the pelvic inlet is heart-shaped and the subpubic angle is acute. The skeletal markers correspond to those of the male sex. The dentition shows marked wear (phase G). The medullary cavities are expanded to stages 4 and 3 in humeri and femora, respectively.

The mummy belongs to a male aged 30–50 years with cranial modification, tooth decay and degenerative changes.

Coffin: The male yellow anthropoid coffin (for the typology of yellow coffins cf. Niwiński 1988) is made of date palm wood (*Phoenix dactylifera*; Březinová – Hurda 1976: 131) and consists of two parts – a partly damaged lid and a casket. The exterior walls of both parts are painted yellow which served as the undercoat for further polychrome decoration (in black, white, red, blue, green [?]).

The coffin possesses a tripartite wig with a wreath of flowers around the head above which ears are shown. There is also a wide collar composed of flowers and buds, out of which clenched hands stick out. On the chest of the bottom there is a depiction of the kneeling goddess Nut with her wings stretched. Under the wings there is a pair of *wedjat* eyes. The lower right side of the coffin is damaged and replaced by a modern addition. Nut kneels above the beginning of a band intended for a hieroglyphic inscription text originally extended towards the feet part of the lid. Three pairs of bands with texts continue from the lid to the casket.

Both parts of the coffin are decorated with figures of gods and demons (Sons of Horus and Anubis) and protective symbols (*udjat* eyes, *djed* pillars and Isis knots) accompanied by texts (passages from Chapter 161 of the Book of the Dead, recitation with names of gods and demons and *imakhy* epithets of the deceased; several parts are illegible or do not make sense – probably copied by an illiterate craftsman; the name of the owner is not given).

Collector: Otto Schier (1846–1922), who himself participated in the construction of the Suez Canal, donated the coffin to the Municipal Museum of Brno (cf. Onderka – Martínková 2013: 18) from where it was transferred to the Náprstek Museum in 1970.

Bibliography: Strouhal – Vyhnánek 1979: 64, No. 22; Verner 1982: 358–364; Březinová – Hurda 1976.

- Cat. No.:** 2
- Inv. No.:** P 629
- Name:** *anonymous* [Mostecký / Mummy of Most]
- Dating:** Middle to Late 21st Dynasty (Niwiński 1988: 167)
- Provenance:** Egypt
- Mummy:** The mummy is covered with wrappings and a shroud that reveals only the face, forehead and toes. Soft tissues are missing on the frontal bone and part of the face.
- Computed tomography showed that the head was separated from the postcranial skeleton in the atlanto-occipital joint. To attach these two parts, a metal rod was used. Pathological findings include pectus excavatum (a congenital chest deformity) and fractures of both forearms. Plausible Harris' lines on tibiae and femora would imply that the individual suffered from some kind of physiological stress during childhood.
- The excerebration was performed through the foramen magnum. The braincase is filled with resin-soaked linens. Small bundles have been used as eye substitutes. The thoracic and abdominal cavities and the pelvis contain fillings of linen and clay. An incision can be found in the left flank. Arms are stretched and hands are placed on the thighs. The nuchal crest and the supraorbital ridge are markedly expressed, while the mastoid processes and the mental eminence are only moderately pronounced. It is difficult to ascertain the sex from the pelvis due to its dense filling. A bundle (probably the remains of a penis) can be found between the thighs. Unfused growth plates, very mild dental wear (phase B2–C) and dense bone structure clearly point to the subadult age of the individual.
- The mummy belongs to an individual who died aged 15–18. Contrary to the previous estimate, it is likely a male (cf. Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 28; Strouhal – Vyhnaněk 1980: 63). Fractures, a sunken chest bone and possible Harris' lines are apparent.
- Coffin:** The female yellow coffin is made of sycamore wood (*Ficus sycomorus*; Březinová – Hurda 1976: 131) and consists of three parts – a lid, a casket and a mummy board, originally placed above the mummy. The exterior walls of all parts of the coffin are painted yellow and are richly decorated with registers containing scenes and texts. The polychrome decoration employed red, blue, black, white and green. The lid of the coffin belongs to Niwiński's type III-a (Niwiński 1988: 167, no. 352).
- The lid of the coffin has a tripartite wig. The female face of the coffin is framed with the wig's two front parts which carry carefully-painted braids bound with ribbons. The wig is adorned with a floral fillet. Rosette-like round earrings are shown above the wig. Below the frontal parts of the wig there are plastically-modelled breasts. The decoration continues with a wide floral necklace composed of rows of beads imitating flowers and flower parts. Out of the floral necklace plastically-executed crossed hands in a position perpendicular to the longitudinal axis of the coffin stick out. The decoration below the

necklace is divided into three columns, which are subdivided into several registers. The decoration of the middle column consists of floral motifs, Isis knots and *djed* pillars. The side columns consist of six registers, each with mirrored decoration. The registers show winged cobras and depictions of Osiris accompanied by divine animals. The bottom part of the lid is badly damaged.

The casket is richly decorated on both the inside and outside. Only the head part of the inside decoration of the bottom part has survived. It shows the body of a serpent and a *imentet* symbol. The sides of the casket are decorated with seven paired registers. The head section shows a winged *sa* symbol. The register below shows serpent-headed divine creatures in mummiform dresses, accompanied with captions identifying them as "gods". The exterior decoration is richer in motives, as was the case with contemporary coffins. The exterior decoration of the casket is arranged in registers. The head area is decorated with the depiction of the Isis knot and the symbols of the West. On the right side of the coffin there are registers with scenes showing falcons with *atef* crowns, together with winged cobras, two sphinxes on lion biers, two kneeling goddesses (probably Isis and Nephthys) with the *sekhem* symbols behind their backs, Osiris on his throne, two pairs of mummiform serpent divinities, followed by enthroned Osiris and again two pairs of mummiform serpent divinities.

On the left, the depictions are similarly organised; however, different deities are shown. The first register depicts four personified mummiform representations of Maat. The next two registers show two jackals, representing either Anubis or Wepwawet, resting on a shrine-like pedestal facing outwards towards a mummiform serpent deity and a representation of Maat, respectively. The next two registers show two kneeling kings offering a *bas* vessel and *nu* vessels, respectively. Further towards the feet follow enthroned Osiris and two serpent mummified deities. Unlike the lid the casket is also decorated with columns containing hieroglyphic texts.

The mummy board imitates the lid. Its upper part is widely damaged – the modelled part of the wig and face are missing. There is a wide floral necklace out of which a pair of hands sticks out. Below the necklace a scarab with a sun disk is shown. On its sides there are falcons and *sekhem* symbols (signifying power). There follow lines for two concentric texts. In the middle of the lower part of the mummy board there is a central band with hieroglyphic text. On its sides there are paired registers with scenes showing kneeling figures of Osiris, a *sekhem* sign accompanied by a number of protective symbols and *djed* pillars topped with sun disks, Isis knots and *imentet* fetishes.

The hieroglyphic texts may be found only on the mummy board and the bottom of the coffin. The texts on the sides are *imakhu* epithets (before "the great god", "the lord (*nb*)/ruler (*HqA*) of the Duat" and Nephthys). The central text on the mummy board represents an offering formula invoking Osiris.

- Comment:** The sex of the mummified body differs from that of the coffin. As an explanation we may suggest that the female coffin was used for the internment of a young male deliberately (the coffin might have been reused for this burial), or the mummy and the coffin were coupled together accidentally only in modern times when they were purchased by the collector (cf. below). The precise dating of the mummy has not yet been established
- Collector:** Wilhelm Riecken (1839–1909), a factory owner and from 1901 to 1908 member of the Assembly of the Kingdom of Bohemia, visited Egypt in 1894. There he purchased a mummy in a coffin which, upon his return home, he donated to the museum in Most (Brüx in German). From the museum in Most the mummy and coffin were transferred to the Náprstek Museum in 1970 (Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 23; Accession No. NpM 64/70).
- Bibliography:** Strouhal – Vyhnaněk 1979: 62–63, No. 21; Verner 1982: 335–358; Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 23–28.
- Cat. No.:** 3
- Inv. No.:** P 633
- Name:** *anonymous* [Beznohá / The Footless]
- Dating:** Third Intermediate Period
- Provenance:** Egypt
- Mummy:** The mummy is almost entirely unwrapped, with some bandages left in the occipital area, on the neck, chest, arms, and the left thigh. Soft tissues are missing in the facial area and on the right femur, and there are also multiple defects of the body surface. A portion of the sacrum and both crura are missing, the latter being replaced by wooden substitutes. The computed tomography showed that the body was attached to a wooden supporting board with a wire loop and several screws. Pathological findings include tooth decay, osteoporosis and spinal degeneration. Proliferation of the frontal bone (hyperostosis frontalis interna) is also apparent. The left hip joint is dislocated. The brain was removed through the piriform aperture. The braincase is filled with resin that formed shard-like deposits in the occipital area. Eye substitutes can be found in both orbits. The thoracic and abdominal cavities are filled with resin-soaked linens. The pelvis contains a dense filling (clay or resin) as well as textiles. An incision in the flank is not apparent. The arms are extended with hands resting parallel to each other on the thighs. The nuchal crest has a moderately expressed relief. The supraorbital ridge, the mastoid processes and the mental eminence are notably pronounced. The pelvis shows wide and symmetrical sciatic notches, a circular inlet and an obtuse subpubic angle. Although the skull markers would suggest this was a male, the pelvis corresponds to that of a female. The dentition is strongly worn (phase G–H in both maxilla and mandible). The medullary cavities in the humeri and femora are in stages 3–4.

The mummy belongs to an individual that died aged 30–50. Contrary to the previous findings (cf. Strouhal – Vyhnánek 1980: 52), it seems to be a female. The missing bones show that the remains were not only inconsiderately treated, but also likely used for the production of the so-called mummy powder, i.e. *Mummia vera aegyptiaca*.

Coffin: without coffin

Collector: There is evidence that the mummy was present in Prague as early as 1794, when it was in the possession of Václav Barka, a chemist and spice seller, who had his shop in the house “At the Golden Angel” (Na Perštýně, Old Town, Prague). Subsequently the mummy passed from one generation of his ancestors to another until it was sold to Josef Václav Jíra (1868–1930; cf. Onderka 2011), a famous Czech archaeologist. After Jíra’s death the mummy was acquired by the City of Prague Museum (Muzeum hl. m. Prahy) from where it was transferred to the Náprstek Museum in 1964 (Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 14).

Bibliography: Strouhal – Vyhnánek 1979: 50–53, No. 14; Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 14–18; Onderka 2011.

Cat. No.: 4

Inv. No.: P 634

Name: *anonymous* [Princezna / The Princess]

Dating: Third Intermediate Period (Strouhal – Vyhnánek 1979: 41)

Provenance: Egypt, most likely Western Thebes

Mummy: The mummy is unwrapped, with insignificant remnants of bandages left. The surface of the body is very well preserved, including the earlobes, nose and lips. A recent autopsy left the body irreversibly damaged, however. Cutouts on the chest and abdomen could be removed and allowed direct examination of the thoracic and abdominal cavities. Four vertebrae were also removed during the autopsy. Computed tomography revealed that the individual suffered from osteoporosis, biparietal thinning, scoliosis, and spinal degeneration. The vertebral canal contains a clot of tampons of uncertain origin. A semi-lunar object, perhaps a piece of an obsidian tool, was identified. The L5 vertebra is partially fused with the sacrum. The brain was removed through the piriform aperture. A thin layer of resin covers the occipital area or the braincase. Traces of artificial eyes were ascertained in both orbits. The thoracic, abdominal and pelvic cavities contain resin and clay. A wide opening in the left flank is apparent. It may be the mummification incision, or it may be secondary damage caused by the recent autopsy. The arms are extended, hands rest parallel to the body laterally to the thighs. The nuchal crest and mental eminence are mildly expressed. The mastoid processes and the supraorbital ridge are moderately prominent. The sciatic notches are wide and symmetrical, and the

subpubic angle is obtuse. The shape of the pelvic inlet is indeterminate. The preserved breasts and labia majora clearly indicate the female sex of the individual. The dentition is markedly abraded (phase H). The medullary cavities in the humeri and femora in are stage 4. The mummy belonged to a female aged 40–50. Numerous pathologies, including biparietal thinning and sacralisation of L5, can be observed. Although the remains are well preserved, they were damaged by the recent autopsy.

Coffin: *without coffin*

Collector: The mummy was most likely part of an exhibition Franz Wilhelm Sieber (1789–1845) organised in Prague in 1817. It was purchased and later donated to the Patriotic Museum in Bohemia either by Caspar Maria Count of Sternberg (1761–1838), one of the founders of the museum, or Franz Prince of Colloredo (1799–1859), an Austrian diplomat. In 1851, the mummy went on loan to the Faculty of Medicine of the Prague University, where it was histologically examined by Jan Nepomuk Czermak (1828–1873). The mummy returned to the museum in 1913.

Bibliography: Strouhal – Vyhnánek 1979: 38–41, No. 8; Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 19–22.

Cat. No.: 5

Inv. No.: P 625

Name: Taikašet [*tj-ks(.t)*; RPN I: 371.7]

Dating: Late Period, 25th Dynasty (ca. 747–664 B.C.E.)

Provenance: Egypt, Western Thebes

Mummy: The mummy is entirely covered with multiple layers of wrappings, and a red-brown shroud. Direct examination of the body surface was therefore not possible.

The computed tomography showed well-preserved remains, including some soft tissues. The dentition is strongly affected by abrasion, multiple caries and inflammations. Osteoporotic changes, scoliosis and a sunken chest bone (pectus excavatum) can also be observed.

The excerebration was likely performed through the foramen magnum. The braincase contains a thin layer of resin. Artificial eyes can be found in both orbits. Some soft-tissue structures (e.g. tongue, trachea, knee ligaments) are still preserved. The thoracic and abdominal cavities contain fillings of resin, linen and clay. There are two packets between the thighs and an additional one between the crura. The mummification incision is not visible. The hands rest parallel to each other in the pelvic area.

The nuchal crest is smooth and the mastoid processes are moderately expressed. The supraorbital ridge and glabella are barely apparent. The mental eminence is slightly pronounced. The sciatic notches are narrow but symmetrical. The pelvic inlet is quite heart-shaped, the subpubic angle is obtuse. The majority of the signs point to the individual having been of

female sex. The dentition shows highly advanced abrasion (phases H for maxilla and I for mandible). Medullary cavities reach stage 4 in humeri and 3–4 in femora.

The mummy belongs to a female aged 40–60 and shows tooth decay, pectus excavatum and degenerative changes consistent with the advanced age.

Coffin:

The female colour coffin represents a prime example of an inner anthropoid coffin from the Theban area of the 25th Dynasty. It consists of two parts – a lid and a casket. Both parts consist of several boards. The surface is covered with a layer of stucco. Both parts of the coffin are decorated only on the outside. The interior of the coffin has only stucco plaster and no decoration. The outer decoration is vivid and rich. The colours used include white, black, red, green, yellow and blue.

The exterior of the coffin is decorated with numerous scenes, individual depictions of deities and cursive hieroglyphic texts. The face of the coffin is clearly female and it is crowned with a vulture headdress which was a characteristic feature of female coffins of the Late Period (including the 25th Dynasty). The shoulders are covered with a wide collar made of rows of beads. Under the collar there is a depiction of Nut kneeling on the hieroglyphic symbol for gold. Below Nut there is a wide register stretching from one edge of the coffin to the other which includes the judgment of the dead. On the left coffin's side inside of the register there is the depiction of a scale with the heart of the deceased on its right arm, accompanied by a kneeling figure of Anubis and Ammit. The deceased woman is being brought by Thoth in front of Osiris and the tribunal of the gods. A lower register depicts the deceased already as a mummy on a lion-shaped bier. Under the bier four canopic jars and another jar possibly used during the mummification are shown. On both sides of the register there are columns of cursive hieroglyphic text and depictions of falcons with solar disks on their heads. Under the mummification scene there is a register with the depiction of an *akhom* bird with an *udjat* eye above his back. Like the previous section, the register is surrounded by columns of text and paired depictions of falcons. The lowest registers contain depictions of the Four Sons of Horus and those of Atum, Sokar and Thoth (present twice). The bottom end of the lid is further decorated with *udjat* eyes and a winged figure of Isis, positioned on the coffin's feet part. All the figures are accompanied by short texts of offering. The pilaster of the casket is decorated with a large-scale depiction of the *djed* pillar, the crown of which is surrounded by the symbols for the West and the East.

The texts are evenly distributed on the exterior of the lower part of the lid and on the sides of the casket. They include an offering formula invoking Osiris-Khentamenti, Geb, Atum, Ptah-Sokar-Osiris, Anubis and Osiris-Onuris (with various epithets). It also includes genealogical information about the deceased who is titled

the “noble mistress of the house Taikashet, justified, daughter of Itsha (?), justified, her mother is the mistress of the house Tamiu, justified”.

Collector: The mummy in her coffin was purchased in Egypt by Rudolf Müller with the intention of taking it to New York City to resell it to J. P. Morgan, Jr. (1867–1943). However, Rudolf Müller’s visa application was refused and as a consequence the mummy remained in Germany. At first Müller offered the mummy and the coffin for purchase to the Egyptian Museum in Berlin who declined the offer. In 1925, Müller donated the mummy to the Czechoslovak National Museum.

Bibliography: Strouhal – Vyhnaněk 1979: 55–57, No. 17; Verner 1982: 300–316; Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 46–50.

Cat. No.: 6

Inv. No.: P 6184

Name: Nyankhhapi [*nj-ankh-Hapy*; RPN I: *not listed*]

Dating: turn of the Late and Ptolemaic Periods, i.e. 4th century B.C.E.

Provenance: Egypt, Akhmim, *Cemetery A*

Mummy: The mummy is covered with wrappings and a reddish shroud. Both bandages and the shroud are damaged in the area of the face, left temporal bone and right shoulder. Lesser damage and several drops of wax can be also found on the surface of the shroud. The head is separated from the rest of the body. The considerable damage to the mummy was caused by the fact that the size of the coffin was not sufficient for the rather tall individual. At the time of burial, the mummy was squeezed into the coffin casket and subsequently the mummy broke in the most vulnerable places. This treatment resulted in the diastasis of both knee joints, and the dislocation of the left patella, calcaneus and talus.

Computed tomography showed a post mortal comminuted fracture of the cranium. The individual suffered from moderate spinal degeneration and possibly from hemangioma as well (cf. Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 34).

The brain was removed through the piriform aperture. The cranium contains resin accumulated on the left side. Both orbits contain eye substitutes. Remains of the mediastinum have been preserved. The thoracic and abdominal cavities contain resin, clay and linens. There is a wide opening in the left flank. Three packets can be found in the lower abdominal and the pelvic area, and two more between the thighs. Hands are resting in the pelvic area. The right hand is extended; fingers of the left hand are flexed.

The nuchal crest, mastoid processes, supraorbital ridge and mental eminence are all notably pronounced. The pelvis shows asymmetrical sciatic notches, heart-shaped pelvic inlet and an acute subpubic angle. The remains of a mummified penis confirm the male sex of this individual. The dentition is markedly worn (phase F). The medullary

cavities in the humeri and femora are stage 3. The mummy belongs to a male that died aged 30–50. The remains yield signs of osteoporosis and a hemangioma.

Cartonnage: The mummy was originally magically protected by four cartonnage pieces, of which only three are preserved, while the mask is badly damaged. The cartonnage pectoral bears a depiction of the *ba* bird, followed by a wide collar with the claps in the shape of falcon heads. The pectoral is further decorated with a figure of a pterophoric goddess, in all probability Nut, surrounded by the Four Sons of Horus and rows of four and four deities from the tribunal over the dead. The decoration of the femoral piece begins with the mummification scene: the deceased lies on a lion bier under which there are five vessels used during the mummification. Isis and Nephthys are kneeling by the side of the mummy. The next register shows a winged scarab. Further below there is a band flanked with rows of beads. The space in the middle of the band had been meant for text but was never used. The foot case is missing.

Coffin: The male anthropoid coffin displays features from the late Late Period to early Ptolemaic period. It consists of two parts – a lid and a casket. Both parts are mostly made of longer wooden boards with shorter ones employed in the head and foot parts. The coffin is decorated only on the outside in dark blue, red, yellow and black, a combination often used in the decoration of Late Period coffins from Akhmim. The coffin is clearly male, as indicated by the bearded face framed with a black tripartite wig. The chin originally possessed an Osirian beard, which is now lost. The shoulders are covered with a broad collar consisting of rows of beads on a dark red background. The clasps of the necklace have the shape of a falcon's head with the sun disc on top. Below the necklace there is a figure of a kneeling winged goddess, most likely Nut. Further below, there follows a broad register with the deceased on a lion bier. The background colour changes to yellow. Above the mummy there is a winged sun. Five vessels, including the canopic jars, are placed under the bier. On each side there is a kneeling mourning goddess and two Sons of Horus – Nephthys, Duamutef and Hapi on the right, and Isis, Amset and Kebehsenuf on the left. The middle part of the lids is further covered by 17 lines of cursive hieroglyphic text with an offering formula and genealogical information about the owner (cf. below). The text is flanked on both sides by three registers with deities – the judges over the dead. All of them are shown mummiform and sitting with Osirian beards and holding ostrich feathers as symbols of justice. There is a column of a cursive hieroglyphic text on the feet part. There are two jackals on the sides (representing either Anubis or Wepwawet); the jackal figures are placed on stylised shrines. The coffin pedestal bears a depiction of the *shen* sign. The only decorations of the casket are two long snakes on the sides of the coffin. The main text on the lid consists of an offering formula in which Osiris-Khentamenti,

- Ptah-Sokar-Osiris, Anubis and Isis, as well as the Great and the Little Enneads are invoked. The text also gives genealogical information about the deceased: Nyankhhapi, son of Nensekef.
- Collector:** The mummy with the coffin are among the Egyptian antiquities assembled by an Austro-Hungarian consul named Vetter, most likely through purchases directly from the Egyptian Museum in Cairo or associated dealers. In 1903, Vetter allegedly donated the collection to the Archduke Josef Ferdinand of Austria-Tuscany (1872–1942) who was then visiting Egypt. It is more likely that the Archduke purchased the collection from the consul (cf. Mynářová – Onderka – Podhorný – Vrtal 2013). In 1908, the Archduke established the Erzherzog Josef Ferdinand-Museum to which the collection was dedicated. After Czechoslovak independence, the collection passed through different museum institutions in Olomouc. Eventually the Regional Museum in Olomouc handed over the collection to the Náprstek Museum in 1981.
- Bibliography:** Strouhal – Vyhnanek 1979: 47–49, No. 12; Verner 1982: 164–171; Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 31–34; Mynářová – Onderka – Podhorný – Vrtal 2013: 45–47.
- Cat. No.:** 7
- Inv. No.:** P 6185
- Name:** Har [*hAr*, RPN I: *not listed* – original owner; name of the secondary owner unknown]
- Mummy:** The mummy is wrapped in bandages that are very well preserved, albeit somewhat loosened around the left shoulder. The shroud in which the mummy was most likely originally wrapped has not been preserved. External examination of the body was hence impossible. Computed tomography shows the remains are very well preserved. Four visceral packets are placed symmetrically in the thoracic cavity. The upper left first molar was ante-mortally broken. The left humerus and scapula show dark spots that have previously been diagnosed as a Non-Hodgkin's lymphoma (Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 39; Mynářová – Onderka – Podhorný – Vrtal 2013: 46); other possible diagnoses should, however, be considered in further research. Otherwise, the remains yield no pathologies, and the dentition is remarkably little worn.
- The brain was removed through the piriform aperture. The braincase contains a thick deposit of resin in the parieto-occipital area. The orbits contain remnants of former fillings. Organs have been removed, mummified and put back in the form of four visceral packets placed in the thoracic cavity. The abdominal cavity and pelvis are filled with resin-soaked linens. An autopsy incision was identified in the lower left flank. Arms are crossed on the chest (left over right), hands are resting on the shoulders.
- The nuchal crest and mastoid processes are very mildly expressed. The supraorbital ridge is slightly pronounced, and the mental eminence

shows moderate relief. In the pelvis, the sciatic notches are wide and symmetrical, the inlet is circular. The subpubic angle is obtuse. The dentition shows mild abrasion (phase D). Medullary cavities are in stage 1–2 for humeri and 2–3 for femora.

The mummy is of a female aged 20–30, with findings corresponding to that of a Non-Hodgkin's lymphoma. No other pathologies were observed.

Coffin: The anthropoid coffin was originally meant for a male burial, but it was with all probability reused and secondarily adapted for the burial of a woman. The coffin consists of two parts – a lid and a casket. It is made of sycamore wood (*Ficus sycomorus*; Březinová – Hurda 1976). The entire coffin – from both inside and outside – is painted black and decorated with red and yellow paints.

The coffin has a marked tripartite wig and an added stand under the feet. On the wig the vulture headdress was secondarily painted, when reused for a burial of the female. A broad collar is painted over the upper body part of the coffin. It consists of rows of beads and ends with falcon-shaped clasps. Further below, the lid is decorated with a kneeling figure of a pterophoric goddess, in all probability Nut. Under the depiction of the goddess is a register showing the mummification scene. The mummy rests on a lion bier, under which there are four canopic jars with the heads of the Four Sons of Horus. The central part of the lower part of the lid is taken up by three columns of cursive hieroglyphic text including an offering formula invoking the Osiris-Khentamenti and giving genealogic information about the original owner (“Har [?], son/daughter of the *sema*-priest of Ipu [i.e. Akhmim] Djedesetiufankh, justified”). On the sides of the texts are depictions of the Four Sons of Horus with their names given in textual captions. In some cases, the name of the original owner follows that of the Son of Horus. The tops of the feet are covered with paintings of two jackals (either Anubis or Wepwawet), recumbent on stylised pedestals, with the protective *shen* ring painted on the sole of the feet.

Collector: Part of the Archduke Josef Ferdinand of Austria-Tuscany collection (cf. above).

Bibliography: Strouhal – Vyhnánek 1980: 49–50, No. 13; Verner 1982: 172–181; Brech 2008: 130–132, C.2; Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 35–39; Mynářová – Onderka – Podhorný – Vrtal 2013: 42–44.

Cat. No.: 8
Inv. No.: P 624
Name: *anonymous* [Gamhúdice / She-Gamhudian]
Dating: Ptolemaic Period
Provenance: Middle Egypt, Gamhud

Mummy: The mummy is partially covered with damaged wrappings. Facial features are well apparent, including the earlobes and nose. Both feet are detached from the rest of the body.

The computed tomography showed multiple degenerative findings on the cranium, teeth, spine and hips. A soft-tissue formation on the throat, in all probability a goitre, implies thyroid swelling (cf. Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 43). A healed fracture of the left radius is apparent. There is a remarkable packet-like object of a very high density between the thighs. Its origin and purpose is yet to be examined (cf. Čejka – Frydrych – Kaprálová – Urbanec 1976: 129–132). The brain was removed through the piriform aperture. The braincase is filled with resin-soaked linen. Artificial eyes are present in both orbits. The thoracic and abdominal cavities are filled with resin and linens. The pelvis contains dense filling of clay and resin. An incision in the left flank is apparent. Hands are placed parallel to each other on the thighs. The relief of the nuchal crest is medially pronounced, the mastoid processes and mental eminence are mildly expressed. The supraorbital ridge and glabella are insignificant. The sciatic notches are wide and symmetrical, the subpubic angle is obtuse. The inlet seems to be circular, but its evaluation is limited by the dense filling. The dentition shows marked abrasion (phase H and I for maxilla and mandible, respectively). Medullary cavities are extended to stage 5 for humeri and 4–5 for femora.

The mummy belongs to a mature adult female aged 40–60 and displays degenerations consistent with the advanced age. The goitre suggests that the individual might have suffered from problems with the thyroid gland.

Coffin:

The unsexed bulk coffin is made of sycamore wood (*Ficus sycomorus*; Březinová – Hurda 1976). It consists of two parts – a lid and a badly damaged bottom. The lid possessed a robust anthropoid form with a fairly small pedestal. The lid is made of a single piece of tree trunk, while the bottom consists of two planks joint by pivots. The coffin is coated in old rose paint which served as the undercoat for polychrome decorative program (in red, black and white mostly).

The coffin has a tripartite wig painted black: The face is painted white. The nose, made of a separate piece of wood, was reattached to the face. The coffin is decorated with a wide *wesekh* collar (the depiction of clasps is not preserved). Under the collar follows a depiction of a kneeling pterophoric goddess (cf. below) and a scene showing the mummy of the deceased placed on the lion-shaped embalming table under which four canopic jars with lids in the form of heads of the Sons of Horus are placed. There follows a square register divided into five columns. The central one contains a text, while the side columns are filled in with decoration. The decoration of the lid does not extend to the sides. The bottom is decorated with the figure of a goddess (either Isis or Hathor) wearing the Hathoric crown with two ostrich feathers on top of the solar disk. The goddess is dressed in a tight long dress decorated with a water pattern. The interior of the coffins is not decorated.

There is only a single column of text on the lid of the coffin. It includes an offering formula invoking “Osiris-Khentiamenti, Lord of Abydos”.

- The lower part of the text, which might have included the owner's name, is not preserved.
- Collector:** The coffin with the mummy with all probability originate from the excavations of the first Austro-Hungarian Expedition led by Tadeusz Smoleński (1884–1909) and financed by Fülöp Back (1862–1958) at Gamhud in 1907–1908. The coffin with the mummy came to the collections of the National Museum – Náprstek Museum in an as yet unknown way.
- Bibliography:** Strouhal – Vyhnánek 1979: 45–47, No. 11; Verner 1982: 293–299; Onderka 2010.
- Cat. No.:** 9
- Inv. No.:** P 623
- Name:** *anonymous* [Katka / Katie]
- Dating:** Ptolemaic Period, probably 2nd century B.C.E. (cf. Schreiber 2012: 257–258)
- Provenance:** Middle Egypt, Gamhud
- Mummy:** The mummy is preserved in a very poor condition. The brown shroud and wrappings have been cut, torn and unwound in the past. The skeletal elements are almost completely disarticulated and dislocated, the majority of them being also fractured. The fragility of the remains complicated the direct examination; computed tomography was therefore relied upon.
- The skull (including the mandible) was not identified; individual teeth are scattered in between other elements. The long bones of the lower limbs have remained in their approximate anatomical positions. However, the distal ends of the tibiae and both feet are missing. Marked thinning of the trabecular bone mass is apparent.
- The method of excerebration cannot be ascertained due to the missing skull. According to the position of the metacarpal bones and phalanges, the hands were placed on the thighs.
- The estimation of the sex is based solely on the shape of the sciatic notch (wide and symmetrical) and overall gracility of the remains. Other markers are not applicable, as they have not been preserved or are missing entirely. Data on dental wear for the estimation of the age are not available. The medullary cavities in the humeri and femora are in stage 4.
- The mummy belonged to a female who died aged 40–50, although the reliability of the estimate is decreased by the poor state of preservation of the remains. The individual suffered from osteoporosis.
- Coffin:** The coffin is made of sycamore wood (*Ficus sycomorus*; Březinová – Hurda 1976) and consists of two parts – a lid and a casket. It has a robust anthropoid shape and a suitably sized face and a moderate square pedestal under the feet. The face seems to be more that of a female than a male. The lid, as well as the casket, was made of a single piece of wood. The decoration is applied only on the front part of the lid and the back column of the casket. Remains of the old rose

undercoat are preserved occasionally on the outer surface of the coffin. The coffin has a tripartite wig which is painted black or dark blue. The female face is carefully painted with elaborate details (including the pointy rendering of the eyelashes). The decoration of the lid is limited to the frontal part, while sides remained undecorated. Around the head there is a wide *wesekh* collar followed with clasps in the shape of a falcon head. Under the collar there is a depiction of a kneeling pterophoric goddess without a text to identify her. There follows a scene showing the deceased on a bier under which there are four canopic jars (highly stylized) in the forms of the heads of the Sons of Horus. Under this scene the decoration continues with a single column of text surrounded by two decorative strips on each side. On the feet part of the coffin, two jackals lying on a shrine are depicted turned upside down when compared with the rest of the decoration of the coffin. In between them there is either a continuation of the above-mentioned column of the text or a separate column representing the caption for the depicted divine figures. On the back pillar of the casket is a depiction of the goddess Isis standing on a standard, clearly distinguishable by the attribute on her head. The goddess is dressed in a long garment decorated with a hieroglyphic sign pattern. The interior of the coffin is not decorated.

The illegible text from the knee part of the coffin most likely included an offering formula, followed by the name of the deceased.

Collector: The coffin and the mummy in all probability originates from the Austro-Hungarian excavations at Gamhud of 1907–1908. It is not yet known how the coffin and the mummy entered the collections of the National Museum – Náprstek Museum.

Bibliography: Strouhal – Vyhnánek 1979: 53–54, No. 15; Verner 1982: 288–292; Onderka 2010.

Cat. No.: 10

Inv. No.: P 622

Name: *anonymous* [Poběžovická / Mummy of Poběžovice]

Dating: Ptolemaic Period

Provenance: Middle Egypt, Gamhud (or a site close by, e.g. Hawwara)

Mummy: Due to the remarkable circumstances of this individual's "rediscovery" at the end of 1970 (cf. below), only skeletal remains and some bandages (stored separately) have been preserved (cf. Onderka 2012: 27–31). An autopsy was carried out on the damaged mummy by J. Heřt and E. Strouhal on March 16, 1971. The absence of soft tissues and bandages allowed direct examination of the bones. Despite some missing or fractured bones and minor surface abrasions, the skeleton is in a very good state of preservation. Periodontal disease and asymmetrical dental wear are apparent. There is a heterotopic bone formation (likely of traumatic origin) at the proximal end of the left femur.

The skeletal remains are yet to be examined by means of computed tomography.

The brain was removed through the piriform aperture. The braincase contains a thick deposit of resin filling the parieto-occipital third. Artificial eyes were not ascertained. The arms were originally along the body, with hands placed on the thighs (Strouhal – Vyhnánek 1980: 57).

A penis-like soft tissue formation has been preserved separately. The nuchal crest, mastoid processes and supraorbital ridge are all markedly expressed. The sciatic notches are narrow and asymmetrical, the pelvic inlet is heart-shaped, and the subpubic angle is acute. All signs clearly point to the male sex. Dental wear is advanced and markedly asymmetrical (phase F/H). Medullary cavities were not evaluated. The symphyseal and auricular surfaces correspond to those of an adult individual.

The remains belong to a male aged 30–40 showing markedly asymmetrical dental wear and a heterotopic bone formation on the left femur.

Coffin:

The coffin is made of sycamore wood (*Ficus sycomorus*; Březinová – Hurda 1976: 131) and consists of two parts – a lid and a casket (the lower parts of both underwent restoration treatments in the past). The lid, as well as the bottom, seems to be made of three wooden planks and several additional wooden boards in the foot and head parts. The coffin is coated with old rose paint (at the places of restoration appearing as red-brown) which served as the undercoat for polychrome decoration (in red-brown, dark and light blue, white and black).

The coffin has a tripartite wig painted dark blue. The markedly large face, which looks more female than male, distinguishes the specimen from other coffins known from Gamhud and may even indicate a different provenance. The face is painted a light (white) color. Ears are shown above the wig. The lid of the coffin is decorated with a broad *wesekh* collar with clasps in the form of falcons' heads. There follows depiction of Isis (as indicated by two captions) with her wings stretched, protecting the deceased. Under the figure of Isis there is a scene with a depiction of the mummy of the deceased placed on an embalming table under which there are four canopic jars in the forms of the heads of the Sons of Horus. Under the mummification scene there is a square register with six columns of a badly-preserved cursive hieroglyphic text. The right and left sides of the lid have three almost square registers on each side. The upper two pairs show the mummiform Sons of Horus and the lower ones kneeling female divinities (right side: Amset, Duamutef and Isis; left side: Hapi Qebehsenuf and Nephtys). On the back pillar of the casket two registers show a falcon with the double crown of Upper and Lower Egypt on his head and Isis or Hathor with the Hathoric crown on their head wearing a long dress decorated with a water hieroglyph pattern. The interior of the coffin is not decorated.

The six columns of the partly legible text contain names of gods (Sons of Horus, above all Hapi). The name of the deceased might have been included in the texts at two locations (4th and 6th column from left), but it is not legible.

Collector: The mummy was purchased by Prince Johann Coudenhove-Kalergi (1893–1965) in Berlin and later kept at the family chateau of Poběžovice. Shortly before the end of the World War II, the mummy was buried in a crypt under the floor of the chateau chapel. The coffin was transferred to the Náprstek Museum in 1948. The mummy was rediscovered during the reconstruction of the chateau chapel at the end of the year 1970. It was subsequently transferred to the Náprstek Museum and reunited with its coffin (Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 42).

Bibliography: Strouhal – Vyhnánek 1979: 57–60, No. 18; Verner 1982: 281–287; Onderka 2010; Bučil – Oktábcová – Onderka – Pečený – Strouhal 2011: 42.

4. Conclusion

The collections of the Náprstek Museum include altogether 10 ancient Egyptian mummies of socially adult individuals. Their dating ranges between the New Kingdom and the Graeco-Roman Period. Within the set, there are six female individuals and four males. In terms of age, the set includes one physically sub-adult individual, but most belong to the categories of young or mature adults. A number of pathological findings were ascertained (including dental pathologies, fractures, pectus excavatum, biparietal thinning and a possible case of a Non-Hodgkin's lymphoma, etc.) as well as traces of mummification procedures and post-burial treatments. The coffins provided additional pieces of information about the individuals buried in them; however, most of the coffins are currently labelled as anonymous. In several cases, the sex of the coffin does not correspond to that of the mummy it holds. The set also includes an example of evident reuse of the coffin for a burial of another individual.



Cat. No. 1

Cat. No. 2

Cat. No. 3

Cat. No. 4



Cat. No. 5

Cat. No. 6

Cat. No. 7



Cat. No. 8



Cat. No. 9



Cat. No. 10



Tab. 1: Overview of Egyptian mummies and coffins in Czech collections.

| | GENERAL INFO | | | | MUMMY | | |
|----|---------------------------|-------------|------------------|-------------|------------|-------|------------------|
| | Institution | Inv. No. | Dating | Accession | Sex | Age | Name |
| | Náprstek Museum | P 1424 | Dynasties 13–17 | 1937 | - | - | Amenemhat |
| | Náprstek Museum | P 626 | Dynasty 18 | 1937 | - | - | <i>anonymous</i> |
| | Náprstek Museum | P 628 | Dynasty 18 | 1937 | - | - | Nubiyty |
| | Náprstek Museum | P 627 | Dynasty 18 | 1937 | - | - | Nehemet |
| | Náprstek Museum | P 1421 | Dynasty 18–19 | 1937 | - | - | Iryky |
| | Kynžvart Castle | KY 284+1085 | Dynasty 18 | 1828 | Male | 60–70 | Qenamun |
| 1 | Náprstek Museum | P 630 | Dynasties 19–20 | 1922 | Male | 30–50 | <i>anonymous</i> |
| 2 | Náprstek Museum | P 629 | Dynasties 19–21 | 1894 | Male | 15–18 | <i>anonymous</i> |
| | Kynžvart Castle | KY 1086 | Dynasty 21 | 1828 | Male | 30–40 | Pentahuteres |
| 3 | Náprstek Museum | P 633 | Dynasties 21–22 | 1794 | Female | 30–50 | <i>anonymous</i> |
| 4 | Náprstek Museum | P 634 | Dynasties 21–22 | 1819 | Female | 40–50 | <i>anonymous</i> |
| | Hrdlička Museum of Man | 15/1 | Dynasties 21–22 | 1927 | Female | 50–60 | <i>anonymous</i> |
| | Hrdlička Museum of Man | 15/2 | Dynasties 21–22 | 1927 | Male | 25–35 | <i>anonymous</i> |
| | Hrdlička Museum of Man | 15/3 | Dynasties 21–22 | 1927 | Male | 50–60 | <i>anonymous</i> |
| | Museum of Natural History | 1997 | Dynasties 21–22 | 1948 | Female (?) | 5–7 | <i>anonymous</i> |
| | Náprstek Museum | P 621 | early Dynasty 22 | 1849 | - | - | <i>anonymous</i> |
| | Moravská Třebová | O 460 | Dynasty 22 | 1912 | Female | 20–30 | Hereret (?) |
| | Náprstek Museum | P 631 | Dynasty 22 | 1913 | - | - | Cartonnage case |
| 5 | Náprstek Museum | P 625 | Dynasty 25 | 1925 | Female | 40–60 | Taikashet |
| | Náprstek Museum | P 6183 | Dynasty 25–26 | 1903 | - | - | Taditamón |
| | Náprstek Museum | P 5709 | Dynasty 26–27 | 1979 | - | - | <i>anonymous</i> |
| | Buchlov Castle | 1999 | Dynasties 26–31 | 1837 | Male | - | Nefersobek |
| 6 | Náprstek Museum | P 6184 | 4th century BCE | 1903 | Male | 30–50 | Nyanchhapi |
| 7 | Náprstek Museum | P 6185 | 4th century BCE | 1903 | Female | 20–40 | Har |
| | Náprstek Museum | P 6182 | 3rd century BCE | 1903 | - | - | <i>anonymous</i> |
| 8 | Náprstek Museum | P 624 | Graeco-Roman | unknown | Female | 40–60 | <i>anonymous</i> |
| 9 | Náprstek Museum | P 623 | Graeco-Roman | unknown | Female | 40–50 | <i>anonymous</i> |
| 10 | Náprstek Museum | P 622 | Graeco-Roman | before 1945 | Male | 30–40 | <i>anonymous</i> |
| | Náprstek Museum | P 6119 | Graeco-Roman | 1862 | Unsexed | 1.5–2 | <i>anonymous</i> |

| COFFIN | | | | | |
|----------------------|--------|-------------------------|---------------------|-----------------|--------------------|
| Titles | Sex | Type | Provenance | Excavator | Collector |
| <i>smsw HAt</i> | male | rectangular sarcophagus | Deir el-Medina | Bruyère | - |
| none | male | rishi-coffin | Eastern Cemetery | Bruyère | - |
| none | female | rectangular coffin | Eastern Cemetery | Bruyère | - |
| none | female | white coffin | Eastern Cemetery | Bruyère | - |
| none | male | chest | Children's Cemetery | Bruyère | - |
| <i>Xtmw bjty</i> | male | black coffin | Thebes | <i>unknown</i> | Metternich |
| none | male | yellow coffin | <i>unknown</i> | <i>unknown</i> | <i>unknown</i> |
| none | female | yellow coffin | <i>unknown</i> | <i>unknown</i> | Riecken |
| <i>wab, Hrj sStA</i> | male | yellow coffin | Thebes | <i>unknown</i> | Metternich |
| - | - | - | <i>unknown</i> | <i>unknown</i> | Barka |
| - | - | - | <i>unknown</i> | <i>unknown</i> | Colloredo |
| - | - | - | Deir el-Medina | Bruyère | - |
| - | - | - | Deir el-Medina | Bruyère | - |
| - | - | - | Deir el-Medina | Bruyère | - |
| - | - | - | <i>unknown</i> | <i>unknown</i> | <i>unknown</i> |
| - | - | - | Thebes | Belzoni | Colloredo-Mansfeld |
| none | female | Libyan Period coffin | Illahun | Flinders Petrie | Holzmaister |
| none | female | cartonage case | Fayoum oasis | Flinders Petrie | Stona |
| <i>nbt pr Spst</i> | female | anthropoid coffin | Thebes | <i>unknown</i> | Müller |
| <i>nbt pr</i> | female | belly coffin | Thebes | <i>unknown</i> | Josef Ferdinand |
| none | male | belly coffin | Abusir | Verner | Charles University |
| none | unisex | belly coffin | Memphis | <i>unknown</i> | Berchtold |
| none | male | anthropoid coffin | Akhmim | <i>unknown</i> | Josef Ferdinand |
| none | reused | anthropoid coffin | Akhmim | <i>unknown</i> | Josef Ferdinand |
| none | reused | anthropoid coffin | Akhmim | <i>unknown</i> | Josef Ferdinand |
| none | unisex | belly coffin | Gamhud | Smoleński | <i>unknown</i> |
| none | unisex | belly coffin | Gamhud | Smoleński | <i>unknown</i> |
| none | unisex | belly coffin | Gamhud | Smoleński | Coudenhove-Calegri |
| - | - | - | <i>unknown</i> | <i>unknown</i> | Proskowetz |

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