

Public Museum of Grand Rapids

<http://www.grmuseum.org/exhibits/Egypt/egyptian-mummy.html>

Established 1854

October 7, 2002

MUMMY FACE RECONSTRUCTION

The "Grand Rapids Mummy", Nakhte-Bastet-Iru, was purchased by Mr. Edward Lowe in 1909 from a dealer in Cairo, Egypt. The mummy, the outer coffin, and the cartonnage were on display for many years at the Museum's former site. At the Van Andel Museum Center, the mummy, outer coffin, cartonnage, and approximately seventy-five objects from our permanent collection relating to Ancient Egypt have been placed on exhibit. It was decided to bring Nakhte-Bastet-Iru's image into the 20th century using modern forensic science.



Jennifer Fillion and Dr. Norman Sauer, professor of Anthropology at Michigan State University, presented the finished head and face of Nakhte-Bastet-Iru on February 19, 2000.

Source: http://www.grmuseum.org/exhibits/Egypt/Mummy_Face_Reconstruction.htm

Date Retrieved: March 1, 2004

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EGYPTIAN MYUMM FACTS

Our mummy was purchased by Edward Lowe in 1909 from Blanchard's Egyptian Museum, which supplied certificates of antiquity for both the cartonnage case and coffin. Blanchard was an American antiquities dealer in Cairo, whose shop was located next door to Shepherd's, a fashionable hotel for international travelers in the 19th and 20th centuries. The mummy, coffin, and cartonnage were subsequently donated to the Public Museum of Grand Rapids.

Listed below are some of the facts that have been established about our Egyptian mummy.

DATE: Third Intermediate Period, 22nd Dynasty, ca. 946-712 B.C. On textual and stylistic grounds, the funerary assemblage dates towards the middle of that range.

PROVENIENCE: Egypt, probably Thebes, southern Egypt; west bank cemeteries

WHO: The Mistress of the House Nakhte-Bastet-Iru, literally "Bastet is strong in her manifestations"

FAMILY: Nakhte-Bastet-Iru was the daughter of an important priest in the great temple of Amon at Karnak, Djed-Khonsu-Iuf-Ankh. Her father was the Steward of the Sacred Boat and Opener of the Doors of Heaven.

SOCIAL STATUS: Nakhte-Bastet-Iru belonged to a wealthy and important family, based on her own title which implies ownership of property, her father's titles, the high quality of her coffin and cartonnage, and the care which she was mummified.

COFFIN: Bearing an idealized representation of the deceased, the coffin is also inscribed with her name, her father's name and titles, and a standard funerary offering formula so that her ka will never go hungry in the Afterlife.

CARTONNAGE: The cartonnage provided extra layers of both physical and magical protection, including representations of protective gods and goddesses and powerful amuletic symbols such as the *wedjat* eye and the *djed* pillar.

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