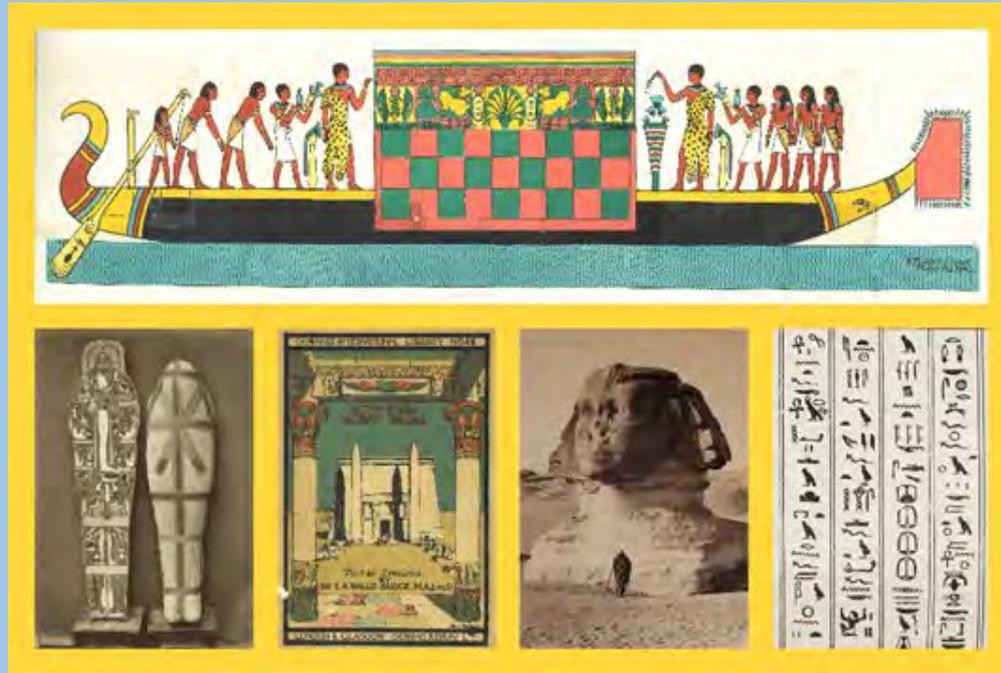


Egyptomania:

The Western Fascination with Egypt



In 1891, Pequot Library founder Virginia Marquand Monroe traveled to Egypt. She returned from her trip with photographs and objects that the library still holds today.

The objects, hieroglyphs, and colors that you will see in the next slides are examples of the kinds of images that sparked a wave of fascination with Ancient Egypt in the west during the late 19th and early 20th century. Many people replicated Egyptian motifs through art and architecture in the United States and Europe.



Virginia Marquand Monroe in Egypt, ca. 1891
Pequot Library Special Collections

Activity

As you look through the slides, imagine you're on a journey along the Nile. What types of thoughts and feelings do the things you see create for you? If you were to design a building, decorative object, article of clothing, or something else inspired by Ancient Egypt, what would it look like? If you were to write a song or poem inspired by Ancient Egypt, what would it say?

Use the last slide in the deck to design your creation!

Architecture and Monuments



Great Pyramid at Giza

Albumen print

Artist: P. Sebah, Turkish, active ca.
1823-1886

Pyramids were built as tombs for Egypt's pharaohs.

The Great Pyramid at Giza is the oldest and largest of the 3 pyramids at Giza. It is also one of the seven wonders of the world.



The Sphinx Armachis at Giza

Albumen print

Artist: P. Sebah, Turkish, active ca.
1823-1886

In Ancient Egypt, a Sphinx is an imaginary creature that has the head of a man and the body of a lion.

The Great Sphinx of Giza is the oldest known monumental sculpture in Egypt.



**Abou-Simbel. Grand Temple. Statue de
Ramesses II.**

Albumen print

Artist: P. Sebah, Turkish, active ca. 1823-1886

Abu Simbel is the site of a temple complex
built by the Egyptian king Ramesses II.



Colosse de Memnon. Vue d'Est

Albumen print

Artist: P. Sebah, Turkish, active ca. 1823-1886

The Colosse de Memnon are a pair of monumental statues representing Amenhotep III (1386-1353 BCE).

Ancient Greek writers referred to the complex regularly as the *Memnonium*, after the Greek hero Memnon.

On some mornings, one of the statues could be heard letting out a high pitch sound. When the Greeks, who also explored Ancient Egypt, heard the sound, they named the monuments for Memnon in association with the figure's mother, who cried for him each morning after he died. (The sounds may actually have been created after an earthquake caused some destruction to part of the statue - rising heat and humidity playing off cracked stone caused a high pitch sound on some mornings.



Temple of Isis at Philae

Heliogravure

Egypt. Heliogravures After Original Views
by R.M. Junghaendel, with a preface by
C.G. Rawlinson

Berlin: Cosmos Art Publishing Co. Ltd.,
1893

Temples were built for the worship
of Egyptian gods.

Inside this temple is a hall, with a
central open space. There are
colored pictures on its walls and
columns. The paintings represent
hieroglyphs and images of the gods.

Writing and Hieroglyphs



PLATE 27

ADDRESS OF THE GOVERNOR OF THEBES TO THE KING.

H.V.S.

Hieroglyphs are a form of ancient writing in which a picture, character or symbol represents a certain idea.



The cow in this hieroglyph represents Hathor, a major sky goddess in ancient Egyptian religion. She is often shown as a cow or a woman wearing a headdress of cow horns and a sun disk.

She served as the symbolic mother of the pharaohs.



Obelisks are some of the most recognizable monuments in Egypt.

In Ancient Egyptian culture, they represented many things: creation, tribute to the sun god Ra, and memorials to the pharaohs, who were living representations of the gods.

They were inscribed with hieroglyphs that provided information about the pharaoh for whom it was built.



Great Temple at Karnak

Heliogravure

Egypt. Heliogravures After Original Views
by R.M. Junghaendel, with a preface by C.G.
Rawlinson

Berlin: Cosmos Art Publishing Co. Ltd., 1893

Hieroglyphs were inscribed on temple walls and columns. The hieroglyphs had religious meaning to the Egyptians and were tributes to the gods.

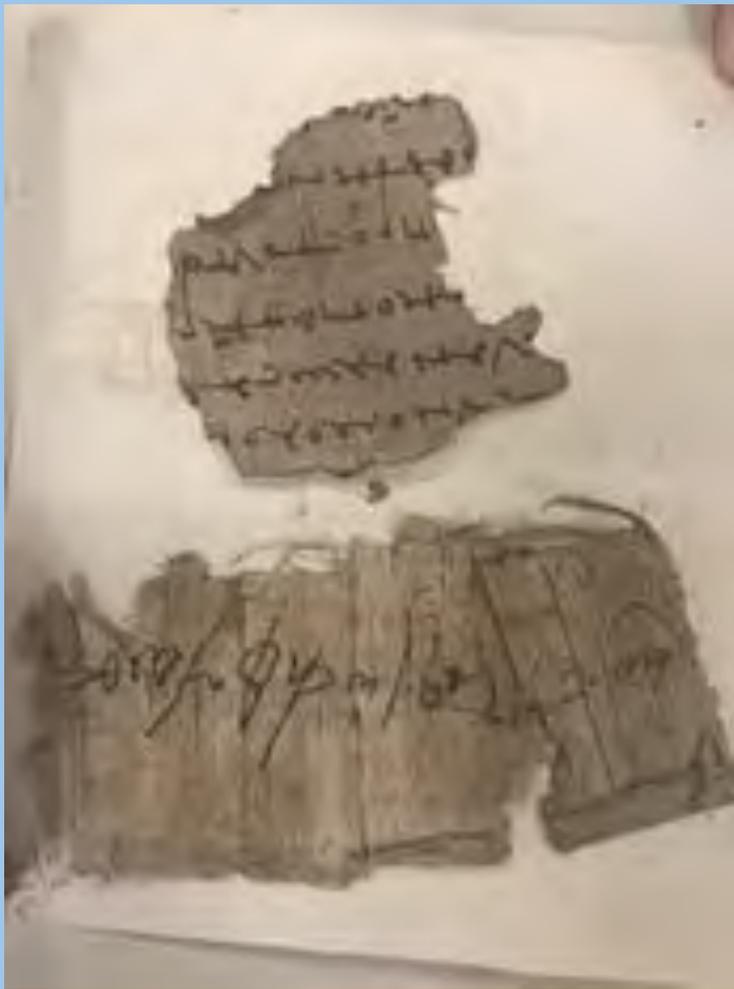


Cuneiform Tablets

Clay

c. first millennium BCE

Cuneiform, one of the earliest recorded writing systems, emerged at approximately the same time as Egyptian hieroglyphs. The characters would be written onto soft clay with a reed and were often intended to be disposable because they were used for record keeping such as receipts, letters, or inventories.



Papyrus Fragments

Papyrus is an ancient Egyptian form of paper, made from the reeds of the papyrus plant.

Egyptian Tombs



Valley of the Tombs of the King of Thebes

Heliogravure

Egypt. Heliogravures After Original Views

by R.M. Junghaendel, with a preface by C.G. Rawlinson

Berlin: Cosmos Art Publishing Co. Ltd., 1893

Tombs were the final resting places of the deceased. Pharaohs were buried in tombs. In this photo, you can see small openings in the hills. They are doors that lead to tombs, which were buried underground to keep them safe.

Tombs housed royal mummies and all of the things kings would need in the afterlife. People other than kings had tombs as well, but they may have been smaller and less ornate.

Egyptians believed that life continued after death, in the afterlife. So, they made elaborate preparations for the next world, in which humans were promised continuing life and pharaohs were expected to become one with the gods.



CASE AND MUMMY
IN ITS CEREMENTS

Sarcophagus

A mummy would be placed in a sarcophagus, which is a coffin made of stone, wood or paper. The Egyptians used them to house the mummified remains of all types of people – not just the pharaohs.

Sarcophagi were covered with carvings or paintings depicting the person entombed, important symbols, and hieroglyphics, all which were to help the individual enter and peacefully reside in the afterlife.



Necropolis of Gizeh, Tomb of Prince Merab, Part A

Mizraim Vol. 2, Plate XXVI

Prints collected and edited by Samuel Augustus Binion

Buffalo, NY: American Polytechnic Company of Buffalo, 1887-1896

Tombs were covered in paintings. They depicted the life and accomplishments of the person who had passed. They were colorful representations of the person living a happy life, having plenty to eat and drink, and showing all of the things they wanted to bring with them or would need in the afterlife.

Only the deceased and the gods were meant to see the paintings - the outside world - people like us - were never supposed to. Paintings survived because they're in durable materials like clay and stone, and because of the dry desert climate in Egypt. They were designed to last forever, and they've lasted so long because they were painted in a cool, dry place.



Egyptian Shabti Figurine

Glazed Egyptian Blue or faience

Third Intermediate Period or Late Period (c. 1070-332 BCE)

Shabti figurines were found in the tombs of all classes of society. They were known as “The Answerers”. They were shaped as adult male or female mummies and served as anonymous workers for the deceased in the afterlife.

Each doll was inscribed with a “spell” (known as the shabti formula), which specified the figurine’s function. When the soul of the deceased was called upon to serve Osiris in the afterlife, it would recite the spell and the shabti would come to life and perform the duty as a replacement. Here, the shabti holds a hoe in each hand, ready to help in the fields of the afterlife.

Egyptian Influence in Western Culture

This collection of early-20th-century materials, from sheet music to advertisements to photographs, are some examples of the influence of Egypt on Western culture.

Two of the songs featured are fox trots, dances that were considered fashionably modern during the 1920s; Egypt, in turn, was all the rage, as evidenced by the camels and pyramids on the sheet music.

In the advertisement, music, and photograph, Egyptian costume figures prominently—although, it should be noted that most of the costumes have a decidedly Western influence.



Karavan (Fox Trot Song)

by Rudy Wiedoeft and Abe Olman
Chicago: Forster Music Publisher, Inc., 1919
“There are eyes that are watching for my
karavan



Moonlight on the Nile

Lyrics by Gus Kahn and Bud DeSylva
Music by Julius Lenzberg
New York: Jerome H. Remick & Co., 1919



Garden Party

Photographic reprint, c. 1920

Women wearing costumes with Egyptian inspired elements, including headpieces and jewelry

Does Ancient Egypt Inspire YOU?

If you could create something inspired by Ancient Egypt, what would it be?
Consider expressing yourself through:

- A work of art
- A poem
- A song
- An idea for a new building design
- A fashion statement
- A decorative object (jewelry box, piece of furniture, etc)

