

# The Hypocephalus: an Ancient Egyptian Funerary Amulet

Tamás Mekis



ARCHAEOPRESS EGYPTOLOGY 24



9.1.1.6 c) The group **jnk jmn ntj...** (Akhmimic)

No. 20 (for the copy of the text see Catalogue: 171)  
 c.) *jnk jmn ntj m št3(.t)(?) / š(n) wd3.t=k (?) mdj=k*  
 d.) *jnk {r} <tm>n n=k jw.k n jj.w [n=j hr n-ntj m] [...] (?)*  
 e.) *j {r} <pr>j.j {r} r=f<sup>c</sup>k.{n}n=j*

No. 21 (Akhmimic) (for the copy of the text see Catalogue: 172)  
 c.) *jnk jmn ntj m št3 (?) / š(n) wd3.t (?) mdj=k*  
 d.) *jnk tm {n} n=k jw.j jj.n=j hr <rmj(.t)> n-ntj m j3.t jn-r-w (?) hr*  
 e.) *j <pr>jj. {r} r=f<sup>c</sup>k.{n}n=j m wd3.t zšm.n=j m wd3.t z3 h3=j*  
 f.) *mj Jtm m Jwnw*

No. 22 (Akhmimic) unreadable

No. 23 ? (for the copy of the text see Catalogue: 173)  
 d.) *[...] hr-ntj t3 j3.t jn-r-wr.w-hr (?) hr*  
 e.) *j <pr>j r=f<sup>c</sup>k.j [...]*

Translation and commentary to the Akhmimic examples


- a.) I am the pure magical power of the divine body [of the Ennead]. Keep yourselves away from me!<sup>a</sup>
- b.) I am the blessed spirit, who descends while great of [...]<sup>b</sup>, behind you<sup>c</sup>, may be created protection to Osiris N.
- c.) I am the hidden one, who is on the secret place (?) / in the ring of the wedjat (?)<sup>d</sup> together with you.
- d.) I am the one who made (it) complete for you, I have come (sic!) to you [meaningless passus]<sup>e</sup>, who are coming to me [crying]<sup>f</sup> for the one, who is on the mound [meaningless passus]<sup>g</sup>
- e.) O, the one who comes forth from it,<sup>h</sup> I enter into the wedjat-eye, its protection is around my head,
- f.) as of Atum in the Mansion of the Great Prince in Heliopolis.<sup>i</sup>

Notes:

<sup>a</sup> This version appears on only two hypocephali: Nos 7 and 147; on disc No. 6, only a few words of the incipit were inscribed.

<sup>b</sup> Problematic *passus*: *snđ* is left out.

<sup>c</sup> *j3.t= (s) 𓂏𓂏* = 'behind'.

<sup>d</sup> : Suggestion 1 for its reading: *š(n) wd3.t (?)*; suggestion 2: *št3* (as a rebus of the wedjat-eye: Kurth 2008: 183, n. 131): Nos 6, 7, 20, 21, 22 (?).

<sup>e</sup> The *passus* is corrupt in all the examples; the copyist might not have been aware of what he was writing. (For this phenomenon in detail, see chapter 11.2.)

<sup>f</sup> On every example the scribe left out the verb *rmj*.

<sup>g</sup> In every case it is a meaningless *passus* due to the faulty copying.

<sup>h</sup> Again, a copying error in the verb *prj*, where the *pr* complement is left out, and instead there is an *r*; in some cases one can observe the duplication of the verbal implication: *r*.

<sup>i</sup> No. 7 (*wr* is left out), No. 21 (*hw.t sr wr* is missing).

9.1.2 Text type 2 **J(nk) đb3.tj-texts**

Transliteration, translation and commentaries  
 9.1.2.1 The standard text and variant a)

No. 24 (for the copy of the text see Catalogue: 174)  
*j đbb.t (sic) m hw.t bnbñ k3 zp-sn 3h zp-sn k3 nk*  
*ntr 3 hpr m h3.t*  
*ntf ntr jwjt mj.t=f*  
*dj.f hpr bs hr tp n Wsjr N*  
*hr ntr 3 wr m hw.t sr m Jwnw*

No. 32 (for the copy of the text see Catalogue: 181)  
*j Đbb.tj (sic) m hw.t bnbñ k3 zp-sn 3h zp-sn k3 nk*  
*ntr 3 m hw.t sr wr m Jwnw*  
*mj r=k n Wsjr N*  
*dj.k hpr.s w<sup>c</sup> m šms.w=k*  
*nts ntr pf ntj m hw.t sr wr m Jwnw*

No. 33 (for the copy of the text see Catalogue: 182)  
*j ĐbA.tj m hw.t bnbñ k3 zp-sn 3h zp-sn k3 nk*  
*ntr 3 m hw.t sr wr m Jwnw*  
*mj r=k n Wsjr N*  
*dj.k n=s 3h.w n p.t hr R<sup>c</sup> wsr*  
*m t3 hr Gb m3<sup>c</sup>-hrw*  
*hr n3 nb.w Dw3.t*  
*nts ntr pfj m hw.t sr m Jwnw*

No. 53 (for the copy of the text see Catalogue: 202)  
*[...] bs hr [tp n] N [...]*

No. 61 (for the copy of the text see Catalogue: 207)  
*jnk Đbb.tj (sic) m hw.t bnbñ k3 zp-sn 3h zp-sn k3 nk*  
*ntr w<sup>c</sup>*  
*jw.tj sn.w=f [...N]*  
*nts ntr pf m hw.t sr*

No. 62 (for the copy of the text see Catalogue: 208)  
*jnk đbb.t(j) (sic) m hw.t bnbñ m Jwnw k3 zp-sn 3h zp-sn k3 nk*  
*jw.t.j sn.w=f*  
*ntr pwj 3 m hw.t bnbñ m Jwnw*  
*[mj r=k n Wsjr N...]*  
*[...] ntf ntr pf(j) 3 m hw.t*

No. 67 (for the copy of the text see Catalogue: 213)  
*jnk ĐbA.tj m hw.t bnbñ k3 zp-sn 3h zp-sn k3 nk*  
*nb.t (sic) m3<sup>c</sup>.t*  
*msđ jsf.t*  
*dj.f hpr bs hr tp n N*  
*hr Wsjr-xntj-jmn.tj K3-mw.t ? [...]*

No. 68 (for the copy of the text see Catalogue: 214)  
*jnk Đbb.tj m hw.t bnbñ k3 zp-sn k3 nk [...]*

[...] *sn.w=f*  
*ntr pf(j) ʕ3*  
*dj.f ʕnh b3 n Wsjr N*

No. 70 (for the copy of the text see Catalogue: 216)  
*jnk Dbb.tj* (sic) *m hwt.bnbn k3 zp-sn 3h zp-sn k3 n[k]*  
*[ntr] ʕ3 ʕnh hrj n ntr.w*  
*m[j rk] / [jt]<sup>13</sup>n Wsjr N*  
*dj.f hpr [bs] hr tp=f*  
*ntf wʕ m šms.w=k*

No. 71 (for the copy of the text see Catalogue: 217)  
*jnk Dbb.tj* (sic) *m hwt.bnbn k3 zp-sn 3h zp-sn k3 nk*  
*ntr ʕ3 m [zp-tp.j (?)]*  
*rdj ʕhʕ dj.tw k[m3] šf.t=f<sup>14</sup> (?)*  
*dj.k ʕnh ʕnh b3 Wsjr N*

*Translation and commentary to the basic text and variant 2.a)*

The text which is common to all examples of the group:

Praise to/O, / I am the ‘enveloped one’ (*DbA.tj*)<sup>a</sup> in the Benben-temple<sup>b</sup> in Heliopolis,<sup>c</sup> the exalted<sup>d</sup> (2x) and glorious one<sup>e</sup> (2x), engendering Bull, ...<sup>f</sup>

As for the continuation of the text, three main variants may be distinguished:

#### **Variant 2.a)**

Variant a):  
 ...mistress (sic) of the truth, who hates injustice,<sup>g</sup> / (No. 67)  
 great and living god,<sup>h</sup> superior of the gods<sup>i</sup> [in the sun-disc?],<sup>j</sup> / (No. 70)  
 great god in the Benben-temple in Heliopolis,<sup>b</sup> / (No. 62)  
 great god in the Mansion of the Great Prince in Heliopolis,<sup>k</sup> / (Nos 32, 33)  
 great god [from the first time],<sup>l</sup> (No. 71?)  
 great god, who came into being at the beginning,<sup>m</sup> / (No. 24)  
 sole god,<sup>n</sup> / (No. 61)  
 who is without pair,<sup>o</sup> / (Nos 61, 62, 68?)  
 who settled (?) and created his ram appearance<sup>p</sup> / (No. 71)  
 he is the god, who is without any equal.<sup>q</sup> / (No. 24)  
 May you come to the Osiris N!<sup>r</sup> / (Nos 32, 33, 62?, 70?)  
 May he give to (live,) live the Ba of N!<sup>s</sup> / (Nos 68, 71)  
 May you grant for him/her the glories of the sky under the rule of Re, power on the earth, under the rule of Geb, be true-of-voice under the rule of the gods of the underworld!<sup>t</sup> / (No. 33)


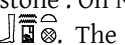
May he give, to come into being a flame behind the head of Osiris N,<sup>u</sup> / (Nos 24, 53, 67, 70)  
 under the rule of the great and magnificent god in the Mansion in Heliopolis / (No. 24)

He/she is one among your accompanying ones. (No. 70)/ May you place him/her as a member of your accompaniment.<sup>v</sup> / (No. 32)

He/she (sic) is that (great) god in the Mansion (of the Great Prince) in Heliopolis.<sup>w</sup> / (Nos 32, 33, 61, 62, 68)  
 under Osiris, who is foremost of the Westerners, Kamut[ef] (?),....<sup>x</sup> (No. 67)

*Commentaries to the basic text for variant 2.a)*

<sup>a</sup> LGG VII, 618, ‘Der zum Sarg Gehörige im Benbenhaus’. Zandee 1947: 110; Leiden I 350 VI, 12–13; Zandee 1982: 12–13. Here it functions as an attributive. The basic word, *db3* may signify several things depending on the accompanying determinative, e.g. if it has a building determinative (O1) its meaning is ‘sanctuary’. The same word from the time of the Late Period has the meaning ‘chest’, ‘coffin/sarcophagus’; this meaning comes as a result of a contamination of the words *db3.t*, as ‘sanctuary’, or ‘coffin’, and of the word *db.t*, with the meaning ‘chest’ or ‘box’. According to the Wörterbuch (*Wb* V, 561, 2–7), the word specifies a place (*Urk.* I, 98,15), which might have been the root of the Late Period version of the word. According to an ostrakon from Deir el-Medina, the word *db3.t* denotes the outer sarcophagus, in which the inner anthropoid coffin was inserted (Janssen 1975: 238–239). The semantic value of the word oscillated on a value whereby the meaning described the idea of a ‘safety container’ in which ‘things’ might have been placed: i.e. the king in his palace, a body in its coffin, a god in its sanctuary, or a bird in its cage... (*Wb* V, 561, 14; *PL*, 1231-2). The interpretation of Edith Varga is based also on this wide semantic field. On the surface of hypocephali the adjectival form of the word occurs (with *nisbe*) in the form *DbA.tj* or *dbb.t(j)*, in most of cases with the determinative A40. Varga translates this as the ‘enveloped one’, and here we must discuss the meaning of the root applied with a different determinative, which expresses the textile nature of the word, and, mentioned together with the name of Osiris, designates his mummy bandages (*PL*, 1231). Thus I accept the translation of Edith Varga as ‘the enveloped one’, which, in my opinion, is the most neutral translation of the word concerning the different semantic fields. For further occurrences of the attributive, see: *Wb Beleg.* V, 83, 99.

<sup>b</sup>  *hwt-bnbn* – ‘the temple of the ‘Benben’-stone’. On No. 127, the word shows the following form: . The text at this point shows a contaminated form, which unites the notion of *hwt-bnbn* and *hwt-bnww*. The *passus* may be interpreted as on the rest of the hypocephali, as the ‘Benben-temple in Heliopolis’, but in this case it must be meant as a rebus: *hwt-bnbn*

<sup>13</sup> Suggestion of Edith Varga: *m [jt]n*; my suggestion is *m[j r=k] n*; for analogies see Nos 32 and 33. See note of comment<sup>1</sup>.

<sup>14</sup> *km3 šf.t* – ‘who creates ram appearance’ *Wb* IV, 460, 11.

<*m*> *hw.t-bnw*, where *hw.t-bnw* is the Mansion of the Benu-bird = Heliopolis. *HW.t-bnw* is identified by the Jumilhac-papyrus as one of the mythological places of nome XVIII, the lord of which is Anubis. 'As for *hw.t-bnw*, the Ba of Osiris transformed into *Jnpw-jmj-w.t*, to hide his own body. Anubis has come, then he was followed by Thoth, and they found the Ba in his pavilion, as it was transformed into a Phoenix-bird ...' Vandier 1961a: 40–41. The 'Benben'-stone may have been originally a round-topped stone in Heliopolis, to which the Egyptians attributed the idea of the creation and rebirth (Kemp 1989: 87, Fig. 30.). The 'Benben'-stone originally might have been placed on the top of an obelisk, which in the Graeco-Roman texts already appears together with the obelisk, and did not mean simply the pyramidion (PL, 318), but could also apply to the obelisk itself (*thn*). The meaning of the word as 'hidden place' can be detected in the Graeco-Roman texts, with the possible translation 'sanctuary'. In Edfu, Khonsu hides his hidden form in his *bnbn*, (*Edfou* II, 113, 7), which may be designated as the Karnak sanctuary of the god. Besides Khonsu, Osiris appears as well as *jmn m hw.t bnbn* (*Edfou* II, 23–24) (PL, 318). Naturally, in most of the cases it designated the Heliopolitan sanctuary. Its deeper theological aspects were examined by D. Meeks.<sup>15</sup> He stated that the Karnak Benben sanctuary and the one at Heliopolis were related to the Ogdoad. According to the Amon-cosmogony, the Ogdoad, after creating Thebes to make their lives complete, return to the Benben-temple in Heliopolis (*skm ḥc=sn m Jwnw*). Finally, and only at the very end of their lives, they went back to Medinet Habu to die and rest on the Primeval mound.<sup>16</sup> In the Ptolemaic cosmogony of the Khonsu temple (*hw.t bnbn*) in Karnak, the role of the Ogdoad is also known. The Benben-temple will be the place, where the Lunar-eye is reconstituted.<sup>17</sup> The Benben's funerary aspect is also known in Dendara, where in readings about the Khoiak-festival, one learns that the Benben-temple is identified with the *štj.t* crypt in Heliopolis,<sup>18</sup> and is therefore equated to the tomb of Osiris-Sokar.<sup>19</sup> In much the same way, as p.Jumilhac indicates, for the region of the 18th nome of Upper Egypt, it is the tomb of Osiris-Sepa.<sup>20</sup> For its further aspects, see: Baines 1970: 389–404; Zandee 1966: 16; Otto 1975: 694–695; Zivie-Coche 2009: 167ff.; Zivie-Coche 2013: 227 ff.

<sup>c</sup> The name of Heliopolis is left out: Nos 24, 32, 33, 50, 61, 67, 70, 71, 72.

<sup>d</sup> LGG VII, 160–61. The divine epithet is characteristic of all examples of the group.

<sup>e</sup> LGG I, 40–42 'Die Achs', left out: No. 68. On examples of Tuna el-Gebel the word *jmn* - 'hidden' - appears instead (Nos 28 and 29).

<sup>f</sup> LGG VII, 265. For the epithet of Amon-Re-Kamutef, see: *Urk.* VIII, 134b; *Urk.* VI, 97, 21, *Opet* I, 258. It is left out: Nos 39 and 56, the examples of Tuna el-Gebel (No. 28 and 29), where the text invokes the gods of the necropolis.

<sup>g</sup> LGG IV, 60–61: *nb.t m3c.t*; LGG III, 445–446: *msd jsf.wt* - No. 67.

<sup>h</sup> LGG II, 131–133: No. 70.

<sup>i</sup> LGG V, 368–370: No. 70.

<sup>j</sup> LGG V, 368–370 - *hrj n ntr.w [m jtn]* (Edith Varga's reconstruction, Varga 1968: 14–15, n. 53.): No. 70.

<sup>k</sup> *hw.t sr wr m Jwnw* = 'Fürstenhaus in Heliopolis' Kaplony 1977: 351–355 (*Wb* III, 2; IV, 189, 8, 9); 'Le tombeau d'Osiris' (Meeks 2006: 174); *Sr-wr* 'Der große Fürst' (LGG VI, 416, a) Bezeichnung des Osiris; c) Bezeichnung des Atum; '*hw.t-sr-wr-jmj-Jwnw*' - 'Der große Fürst, der in Heliopolis ist'; LGG VI, 416–417, Bezeichnung des Atum; PL 883: 'Osiris/Atum is *sr* in *hw.t sr* in Heliopolis'. For the correct understanding of the *passus* it is important to know El-Banna's 1989 article (101–126). The attributive can be found together with the mentioning of the names of Osiris and Atum from the time of the Old Kingdom (*Pyr.* 622 a–b, 1652–55). Before the time of the 27th dynasty, Osiris occurs less frequently with the attributive. The *hw.t sr wr* with all probability refers to the temple of Re in Heliopolis. El-Banna's researches shed light on that, from the time of the 27th dynasty onwards, Osiris, as well as and as frequent as Atum, became the master of the Heliopolitan *hw.t-ḥ.t*. But what happens in the *hw.t sr wr*? One may find the answer from a text of Dendara (El-Banna 1989: doc. 36, 115): 'La première 'forme' du Ba de Rê-Harakhti, Seigneur d'Héliopolis, est venue vers toi, ô Osiris. Tu es le grand Prince dans Héliopolis, (celui) dont Atoum a réuni les membres, tu reposes auprès de Rê dans le Château du Phénix.' (Mariette 1873: 43, no. 12). So on the surface of hypocephali, in a funerary context, the place is in relation with the rebirth. This is suggested by a spell of the Metternich-stela as well (El-Banna 1989: doc. 31, 114): 'tu es le grand Phénix né sur les saules dans le grand Château du Grand Prince à Héliopolis' (Sander-Hansen 1956: 44–45). The text deals with the rebirth of Osiris, in which the rebirth of Osiris pairs with the rebirth of the Phoenix in the temple of Re in Heliopolis. The temple of the Great Prince became at the same time the place of the rebirth of Osiris, as well as of Re (Kaplony 1977: 351). The basis of the common identification is offered by certain interpretations of the phoenix-bird. For a further bibliography, see: Mekis 2012: 20. The text is left out: Nos 24, 39, 50, 56, 67, 70, 71, 72, 127, 28, 29.

<sup>l</sup> LGG V, 699–700 - *ntr ḥ3 m zp-tp.j*: No. 71.

<sup>m</sup> LGG V, 692–693 - *hpr m ḥ3.t*: No. 24.

<sup>n</sup> LGG IV, 418–420: *ntr wḥ* - 'sole god': No. 61.

<sup>o</sup> LGG I, 163 - *jwtj sn.w=f*. Only some examples show this form: Nos 61, 62, 68 (?).

<sup>p</sup> *rdj ḥc (?) km3 šfšfj.t*: No. 71.

<sup>q</sup> LGG I, 161 - *ntf ntr jwtj mjt.t=f*: No. 24.

<sup>15</sup> Meeks 2006: 184–185.

<sup>16</sup> Sethe 1929: no. 4, 52, § 253; Gabolde 1995: 251–252.

<sup>17</sup> Derchain 1965: 173, n. 105.

<sup>18</sup> Dendara X, 39,9.

<sup>19</sup> Goyon 1999: Pl. XLIIA, 59, 10.

<sup>20</sup> Vandier [1961a]: 138, § XLV; 240, n. 972.

<sup>r</sup> Nos 32, 33, 62 (?), 70 (?).

<sup>s</sup> Nos 68 and 71.

<sup>t</sup> The text is known so far only from one disc: No. 33.

<sup>u</sup> *dj.f*: Nos 24, 53, 67, 70.

<sup>v</sup> *ntf w<sup>c</sup>...*: No. 70; *dj.f hpr...*: No. 32.

<sup>w</sup> *nts ntr pf ntj m hw.t sr wr m Jwnw*: No. 32; *nts ntr pfj m hw.t sr m Jwnw*: No. 33; *nts ntr pf(j) m hw.t sr*: No. 61; *ntf ntr pf(j) <sup>c</sup>3 m hw.t*: No. 62; *ntf pf(j) ntr <sup>c</sup>3*: No. 68.

<sup>x</sup> No. 67.

### 9.1.2.2 Variant 2.b)

No. 39 (for the copy of the text see Catalogue: 188)

[...] *k3 zp-sn 3h*

*qsr m <sup>c</sup>.t qsr.t*

*zšt3 m jw.t*

*rh m*

*jn.j N [...]*

No. 49 (for the copy of the text see Catalogue: 197-198)

*j qb3.tjw m hw.t bnb n k3 zp-sn 3h zp-sn*

*gm{n} <h>s k3 nk*

*ds(?)r [m <sup>c</sup>.t] qsr*

*zš<sup>21</sup> m w3j.f*

*rh m jw.t=f*

*r hm n hn[=f]*

*[jhj n wrd]<sup>22</sup>*

*k3=f r hh nt-<sup>c</sup>*

*n <n> rx.tw [m] zšm=f*

*sk.tj r rdj pr=f*

*n jw hp(.t) n dgj r=f*

*dj.f hpr(r) bs hr tp n Wsjr N*

No. 50 (for the copy of the text see Catalogue: 199)

*j qb3.tjw m hw.t bnb n k3 zp-sn 3h zp-sn*

*gmhs n hp (?) nk*

*ds(?)r m <sup>c</sup>.t qsr*

*[zš] m jw.t=f*

*rh m jw.t=f*

*hrj r jw*

*jnj htp=f*

*sm n hn=f*

*jhj.t nn wrd<sup>23</sup>.n=f*

*k3=f r hh n nt-<sup>c</sup>*

*nn rh [zšm=f]*

*dj.k hpr bs hr tp n Wsjr N*

No. 72 (for the copy of the text see Catalogue: 218)

*j DbA.tj m hw.t [bnbn k3 zp-sn 3h zp-sn*

*gmhsw n hp nk*

*qsr m <sup>c</sup>.t] qsr*

*[zš m jw.t=f]*

*[rh m jw].t=f*

<sup>21</sup> Wb III, 483, 8; PL, 921.

<sup>22</sup> Reconstruction on the basis of No. 50.

<sup>23</sup> Wb I, 337, *n wrd*= 'ohne zu ermüden'.

*[hrj r jw.t ]*

*[jnj htp=f]<sup>24</sup>*

*sm n hn*

*jhj n wrd <sup>c</sup>=f*

*k3=f r hh nt-<sup>c</sup>*

*n rx.tw zšm=f*

*dj.k [hpr(r) bs hr] tp n Wsjr N(?)*

No. 127 (for the copy of the text see Catalogue: 255-256)

*j3w<sup>25</sup> DbA.tj bnw<sup>26</sup> [m] hw.t-bnw<sup>27</sup> k3 zp-sn 3h zp-sn*

*wbn rnp.wt gmhs<sup>28</sup> km3.w k3 nk*

*qsr sw m <sup>c</sup>.t qsr*

*zš<sup>29</sup> m w3j.f<sup>30</sup>*

*rh.j jw.t=f {n}*

*hrj r jw<sup>31</sup>*

*jnj htp (?)*

*Smj.tj jw.t.j hnn.f*

*sh.m.j wr nn wrd <sup>c</sup>=f*

*k3.f {nn} <r> hh Wsjr N*

No. 128 (for the copy of the text see Catalogue: 257)

[...] *qsr*

*zš m jw.t=f*

*rh [...]*

[...] *wsw.f jmn.f sw [...]*

No. 129 (for the copy of the text see Catalogue: 257-258)

[...] *qsr sw [m <sup>c</sup>.t [...]*

[...] *w3j.f*

*rh(.w) jw.t=f {p3}*

*hrj r jw*

*jnj htp [...]*

No. 138 (for the copy of the text see Catalogue: 262)

[...] *gmhs, k3 nk*

*qsr m <sup>c</sup>.t qsr [...]*

### Translation and commentary of variant 2.b)<sup>aa</sup>

...who irradiates the years,<sup>ab</sup> / (No. 127)

The falcon of the order,<sup>ac</sup> / (Nos 49, 50, 72 ?, 138)

engender,<sup>ad</sup> / (Nos 49, 50, 127, 138)

who keeps an eye on his creatures,<sup>ae</sup> / (No. 127)

sacred in the sacred hall,<sup>af</sup> / (Nos 39, 49, 50, 72?, 128, 138)

who sanctifies himself in the sacred hall.<sup>ag</sup> (No. 129)

It is apparent / secret is that<sup>ah</sup> when he comes.<sup>ai</sup> / (Nos 39, 49, 50, 72 ?, 127, 128)

<sup>24</sup> A possible emendation on the basis of Turin cat. no. 2321 (No. 50).

<sup>25</sup> Wb I, 28, 'Lobpries'.

<sup>26</sup> Gardiner sign list G31C:  cf. No. 38.

<sup>27</sup> Valeurs 487, 271, its reading is *hw.t-bnw* (Wb II, 458,5) on other examples of the text type the name of Heliopolis appears here. Supposedly one may face the *pars pro toto* identification: the Heliopolitan temple itself embodies the whole of Heliopolis.

<sup>28</sup> Wb V, 170, 8.15; 171; 1-8, 'sehen, betrachten'.

<sup>29</sup> Wb IV, 483,2, 'vorbeigehen'.

<sup>30</sup> Wb I, 246, 10, 11, 'kommen mit r: in oder nach einem Ort hin'.

<sup>31</sup> Wb III, 144, 145, 'be far, be distant'; Wb III, 146, (7-11) distance.

**10.1.2a Texts of register Ia of hypocephali showing text type 2**

Transliteration and translation

No. 24 (for the copy of the text see Catalogue: 174–175)

1 <i>j ntr pn šps.w</i> (sic)	1 O, this noble god
2 <i>ntr ʕ wr m p.t</i>	2 very great god in the sky,
3 <i>t3 mw ḏw.w ḏ.t</i>	3 on the earth, in the waters, in the mountains for ever.
4 <i>j ntr nb tA.wj n ʕnh.w</i>	4 O, god, lord of the two lands of the living ones.

No. 32 (for the copy of the text see Catalogue: 181)

1 <i>j b3 šps wbn m</i>	1 O, noble Ba, who rises in
2 <i>hrj.t šhd tA.wj m hrw n ms.tw ll.f</i>	2 the heaven, who illuminates the two lands on the day of his birth.
3 <i>dj.k ʕnh b3, wd3 h3.t ntr(.tj)</i>	3 May you give that the Ba live, be uninjured the divine corpse,
4 <i>rnp.t sʕh n Wsjr N</i>	4 may the mummy of the Osiris N rejuvenate.

No. 33 (for the copy of the text see Catalogue: 182)

1 <i>j ntr pfj {j}jw<sup>20</sup></i>	1 O, that god, who is
2 <i>ʕ m ḥw.t bnb n .t</i>	2 great in the Benben temple.
3 <i>dj.k hpr bs hr</i>	3 May you give that a flame come into being under
4 <i>tp n Wsjr N</i>	4 the head of the Osiris N.

No. 61 (for the copy of the text see Catalogue: 207)

1 <i>j ntr ʕ</i>	1 O, great god,
2 <i>šps ʕnh m t3w</i>	2 noble one, who lives in the wind,
3 <i>[...] hʕ Rʕ</i>	3 [...] rises Re...
4 <i>[...]</i>	4 [...]

No. 62 (for the copy of the text see Catalogue: 208)

The surviving signs do not serve to present a coherent transliteration and translation.

No. 67 (for the copy of the text see Catalogue: 213)

1 <i>j3w n=k Rʕ m htp</i>	1 Praise to you Re, when you are setting,
2 <i>dj.f hpr hdd ll</i>	2 may he give, that his sunrays may come into being
3 <i>.w(t)=f ḏ.t n Wsjr N</i>	3 for ever to the Osiris N
4 <i>hr Wsjr-ḥntj-(jmnt.t)</i>	4 under the ‘rule’ of Osiris foremost of the West


No. 68 (for the copy of the text see Catalogue: 214)

1 <i>j ntr pf(j) ʕ</i>	1 O this great god,
2 <i>ʕnh m t3w jw</i>	2 who lives in the air, comes
3 <i>m mw ʕk Rʕ</i>	3 from the water. Re enters,
4 <i>r sdm hrw jt=f</i>	4 as to hear the words of his father.

**10.1.2a Transitional. Texts of register Ia of hypocephali showing transitional text group 2**

No. 25 (for the copy of the text see Catalogue: 176)

1 <i>ht(.w) j jmn rn Sfj.tj jmj</i>	1 Flaming one, O, hidden one, whose name is respectful, who is
-------------------------------------	--

<sup>20</sup> Wb I, 42: jw, ‘sein, alt vor Nomen’: 

|3 tA.wj m hrw n ms.wt=f  
|4 nb rmt p.t n{.t} ntr.w

|3 the two lands, on the day he was born.  
|4 Lord of people, the sky and the gods.

No. 32 (for the copy of the text see Catalogue: 181)

|1 j ntr pfj šps ḥnh m t3w  
|2 jw m mw ḥk Rḥ r sdm  
|3 md.wt=f mj n Wsjr N  
|4 nhm.k s{w} <t> m-m ḥ.t nb.t

|1 O, noble god, who lives in the air.  
|2 Comes forth from the water, appears Re, as to listen  
|3 his words. Come to the Osiris N.  
|4 Save her from any (bad) thing.

No. 33 (for the copy of the text see Catalogue: 182-183)

|1 j ntr pfj ntj m ḥw.t  
|2 sr wr.w ntr.(j) m Jwnw mj n Wsjr  
|3 N  
|4 dj.k ḥpr s<t> mj wḥ m šms=k

|1 O, god, who is in the Mansion of the  
|2 Great Prince in Heliopolis, come to the Osiris  
|3 N!  
|4 May you grant that she become one in your escort.

No. 61 (for the copy of the text see Catalogue: 207)

|1 j ntr šps ḥrj  
|2 ntr.w ntr ḥ3 ḥnh  
|3 m zp-tp.j mj n  
|4 N

|1 O, noble god, who is over  
|2 the gods, great god, who lives //  
|3 since the very beginning. Come to  
|4 N

No. 62 (for the copy of the text see Catalogue: 208)

|1 j ntr šps m zp- // tp.(j)  
|2 ntr ḥ3 nb{.t} p.t t3 jdb.wj  
|3 Dw3.t mw [dw.w]<sup>32</sup>  
|4 sḥnh b3 n Wsjr N

|1 O, noble god at the very beginning,  
|2 great god, lord of the sky, the earth and the two river  
banks  
|3 (lord) of the underworld, the waters and [mountains]  
|4 Cause to live the Ba of Osiris N!

No. 68 (for the copy of the text see Catalogue: 214)

|1 j ntr pf(j) šps  
|2 ntr ḥ3 ḥnh m p.t  
|3 ḥnd pw ḥm.fl  
|4 ḥnh(.w)<sup>33</sup> dj:f ḥnh dd w3s nb.w

|1 O, this noble god,  
|2 great god, who lives in the sky,  
|3 the strength is his power.  
|4 The living one, may he give all life, stability and power.

No. 67 (for the copy of the text see Catalogue: 213)

|1 j3w n=k Jtm ḥft  
| ḥtp.f m ḥnh.t<sup>34</sup>  
|3 N  
|4 N

|1 Adoration to you Atum, when  
|2 he sets in the West.  
|3 N  
|4 N

No. 131 (for the copy of the text see Catalogue: 259)

|1 j ntr šps{.w}  
|2 ntr ḥ3 m wj3 [...]

|1 O, noble god,  
|2 great god in the bark of [...].

### 10.1.2b Transitional. Texts of register Ib of hypocephali showing transitional texts of text type 2

No. 25 (for the copy of the text see Catalogue: 114)

<sup>32</sup> Reconstruction of R.K. Ritner, see: Ritner 2011: 222.

<sup>33</sup> Wb I, 201, 5; LGG II, 131–133.

<sup>34</sup> Wb I, 205, ḥtp m ḥnh.t= 'im Westen untergehen'.

Transliteration:

*jw nb n // =k hr // =j*

Translation:

Everything for you is // under my 'rule'.

No. 61 (for the copy of the text see Catalogue: 207)

Transliteration:

*jw n=k m // ḥm 8 // n=k*

Translation:

It is for you as // the eight divine images, // for you.

No. 70 (for the copy of the text see Catalogue: 216)

Transliteration:

*jw n=k m // ḥm 8 n // ntr.w=k*

Translation:

It is for you, as // the eight divine images // of your gods.

No. 71 (for the copy of the text see Catalogue: 217)

Transliteration:

*jw n=k m // ḥm 8 // ḥn n=k*

Translation:

It is for you as // the eight divine images. // May live for you!

No. 62 (for the copy of the text see Catalogue: 208)

Transliteration:

*jw wnn.k // m ntr pf(j) // Dd.(w)t*

Translation:

You will be, // like this god // of Mendes.

No. 32 (for the copy of the text see Catalogue: 182)

Transliteration:

*jw n=k b3=k // m ḥm ḥm.w // ḥm.w // ḥm <4>*

Translation:

It is for you your Ba, // as the divine image of the divine images // whose divine images // are the <four> divine images (i.e.: the four (Mendesian) ram).

No. 33 (for the copy of the text see Catalogue: 183)

Transliteration:

*jw.k m // ḥm ḥm.w // ḥm.w // ḥm 4*

Translation:

You are as // the divine image of the divine images, // whose divine images // are the four divine images (i.e.: the four (Mendesian) rams).

No. 67 (for the copy of the text see Catalogue: 213)

Transliteration:

*jw.k m // ḥm.w jfd // n<t>k n=w<sup>50</sup> // nt(t)n*

Translation:

You are as // the four divine images, // you are for them, // you are (the ḥm-bird).

No. 39 (for the copy of the text see Catalogue: 189)

Transliteration:

*hj Wsjr Wn-nfr // [...]<sup>51</sup>*

Translation:

Rejoicing to the, Osiris Wen-nefer // [...].

No. 49 (for the copy of the text see Catalogue: 198)

Transliteration:

*...] Sfr.tj [...]*

Translation:

*...] respectful [...]*

No. 50 (for the copy of the text see Catalogue: 199)

Transliteration:

*b3-b3.w // Sfr.tj zp-sn // nb snḏ mm ntr.w*

Translation:

The greatest Ba (β1-β10υ), // the respected one (2x) (σφη-σφη), // lord of fear among the gods.

No. 72 (for the copy of the text see Catalogue: 218)

Transliteration:

*j b3-b3.w // Sfr.tj m t3*

Translation:

O the greatest Ba // respected one // on the earth.

No. 25 (for the copy of the text see Catalogue: 176)

Transliteration:

*Wp-w3w.t njsw n p.t t<sup>52</sup>hr.t<sup>53</sup> // Nfr-tm hntj hr.t // k3 zp-sn hr psḏ b3.w*

Translation:

Wep-wawet, king of the sky, the earth and way. // Nofertum, foremost of the way, // exalted one (2x), while he shines the Bas.

No. 38 (for the copy of the text see Catalogue: 188)

Transliteration:

*Wp-w3w.t njsw tA.wj // jtr.t šm3j.t jtr.t mhj.t // k3 zp-sn 3h.{t}.<w> zp-sn Sfr.tj zp-sn // b3.w // hj...*

Translation:

Wep-wawet, king of the two lands, // king of the northern and southern chapels (sides). // Exalted one (2x), glorious one (2x) respected one (2x) // of the Bas. // Rejoicing!

### 10.2.3 Texts of register II of hypocephali showing text type 3

No. 74 (for the copy of the text see Catalogue: 220)

Transliteration:

*b3(.w) jmnt.t*

Translation:


Bas of West.

Nos 75 and 75 (bis) (for the copy of the text see Catalogue: 221 and 222)

<sup>50</sup> In Late Egyptian the suffix '=sn' is substituted frequently by '=w'.

<sup>51</sup> Unreadable due to the damage.

<sup>52</sup> LGG II, 345: *wp w3w.t n p.t t3* 'Der die Wege im Himmel und auf der Erde öffnet'. The text appearing on the hypocephali are not documented by the LGG.

<sup>53</sup>  - t3 (Valeurs 464, 543).



**No. 62 (Plate XVI)**

**Rim inscription:** 2.a)

**Present location:** until 1871 it was on display in Chicago at the Wood’s Museum then it probably destroyed during the great fire.

**Reference:** ‘Smith hypocephalus’, according the church of Latter Day’s Saints its designation is ‘Book of Abraham, Facsimile no. 2’;<sup>63</sup> TM 117796

**Size:** there is no data on its size, but the reproduction of it had Ø 19 cm in its first publication

**Technique:** its material is unknown, in my opinion it may have been stuccoed linen

**Origin:** Thebes

**Owner:** Šššnk (PN I, 330, 6; DN I, 970)

**Dating:** late 4th century to early 3rd century BC

**Provenance:** Antonio P. Lebolo’s collection (1831 / 1833) → Michael H. Chandler (July of 1835) → Joseph Smith & Lucy Mack Smith (1856) → Abel Combs (1856) → St. Louis Museum (1863)→ Chicago, Wood’s Museum and possibly destroyed (?) during the great fire on 8 October, 1871.

**Comments:** It is characterised by opposite hemispheres and iconography based on the standard structure.

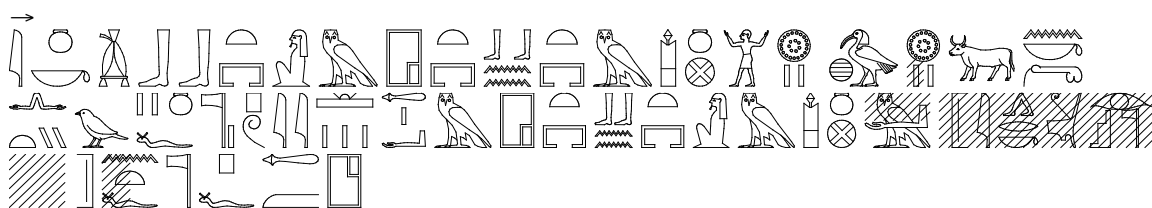
**Other:** Antonio Lebolo found it in Thebes sometime between 1819 and 1826.

**Bibliography:**

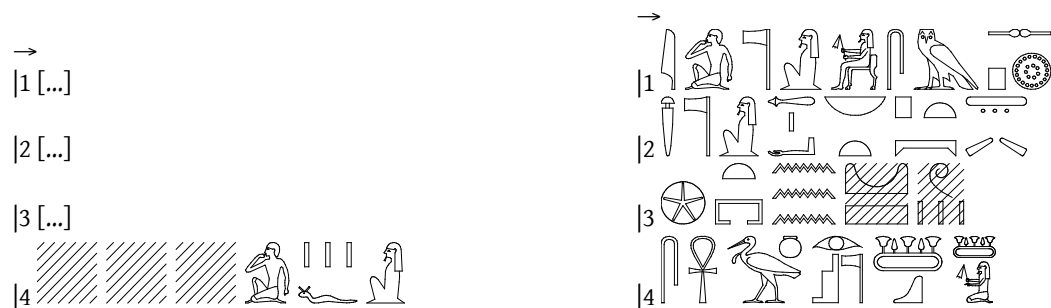
Smith 1842: 719–722, Cf. 720–721; Spalding 1912: 23–32; Freeman 1974: 4–9; Gee 2000: 9; Rhodes 2008; Ritner 2011: 215–226.

Rim inscription:

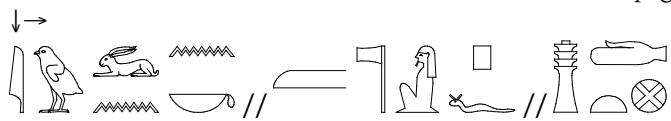
(for transliteration and translation see pages 90-93)



Texts of sections Ia and Ib (for transliteration and translation see pages 107; 113)



Texts of section II (for transliteration and translation see page 119)



<sup>63</sup> Wolfe et al. 2009, 96–97: ‘Mr. Chandler... on opening the coffins, he discovered that in connection with two of the bodies was something rolled up with the same kind of linen and saturated with the same kind of bitumen, which, was examined, proved to be two rolls of papyrus previously mentioned. Two or three small pieces of papyrus with astronomical calculations, epytaphs, etc., were found with other of the mummies’. Clark 1962: 62–63, 73–75. According to the cited testimony, when Mr. Chandler got the eleven coffins, two to three of the mummies may have had hypocephali. Mr. Chandler during his journey on the east bank of America sold 7 mummies, the remaining four mummies were sold in Kirtland, in the second half of 1835 to Joseph Smith. Three from the four mummies were feminine just one was of a man, maybe that of Sheshonk, – we must leave the question open. After 1835, when the mummies came into the possession of Smith, he together with her mother exhibited them in a room reserved for the antiquities. On demand they were guiding curious visitors through the ‘exposition’. A guest wrote the following: ‘I went into his house and had a comfortable chat with him, and then examined the four mummies one of which his Mother told me was King Onitus, on whose breast was found the writing of Abr[a]ham. It being as they say, the astronomy taught by him.’ LaFayette Knight, 21 December 1843. MS 2362, LDS Archives. As Joseph Smith had already purchased the mummies in a dissected state, it is possible that the male mummy was already shown with the hypocephalus put onto the breast of it.