

AMULETS

SIR W. M. FLINDERS PETRIE

Introduction by Dr Geoffrey T. Martin



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AMULETS FOR PROTECTION

D. 133q (pl. xlv), silver, peacock-blue enamel, loose plug at the top with slip inside to hold a written charm or relic; 133r, bronze imitation of previous, not opening.

E. 133s, gold hollow, with imitation Runic inscription; 133s 2, small copy in lead, Coptic; 133t, gold, probably a copy of an amulet case. The charm of writing 2468, the number value of the name of Baduh the spirit of carrying, is still written on letters in Egypt.

134. HYPOCEPHALUS.

Meaning. Derived from the papyrus with the figure of a cow, which was placed under the head of the dead according to the 162nd chapter of the Book of the Dead. For an account of some fine examples see *Abydos*, I., p. 50, pl. lxxix.

Period. XXXth dynasty.

Figures. 134a, the deceased mummy on the back of the cow, with the winged disc and uraeus over it, fragments of formula around; cartonnage coloured red and black; 134b, reverse of a, the four-ram-headed form of Amen, adored by two baboons, two men and two women; above, the bark of the Sun; below, reversed, the cow, with the winged disc and uraeus over it; fragments of inscription: black on yellow ground. 134b 2, a larger disc with more figures (like *Abyd.* lxxix), and on reverse the baboons adoring the shining disc, and Isis and Nebhat mourning with the crowned zed sign between: being black with fine yellow lines it will not photograph; 134c, eight crocodile heads around a disc, with eight baboons above, and below Paunhatef offering Maat to the hawk of Ra; yellow and red with black drawing on cartonnage.

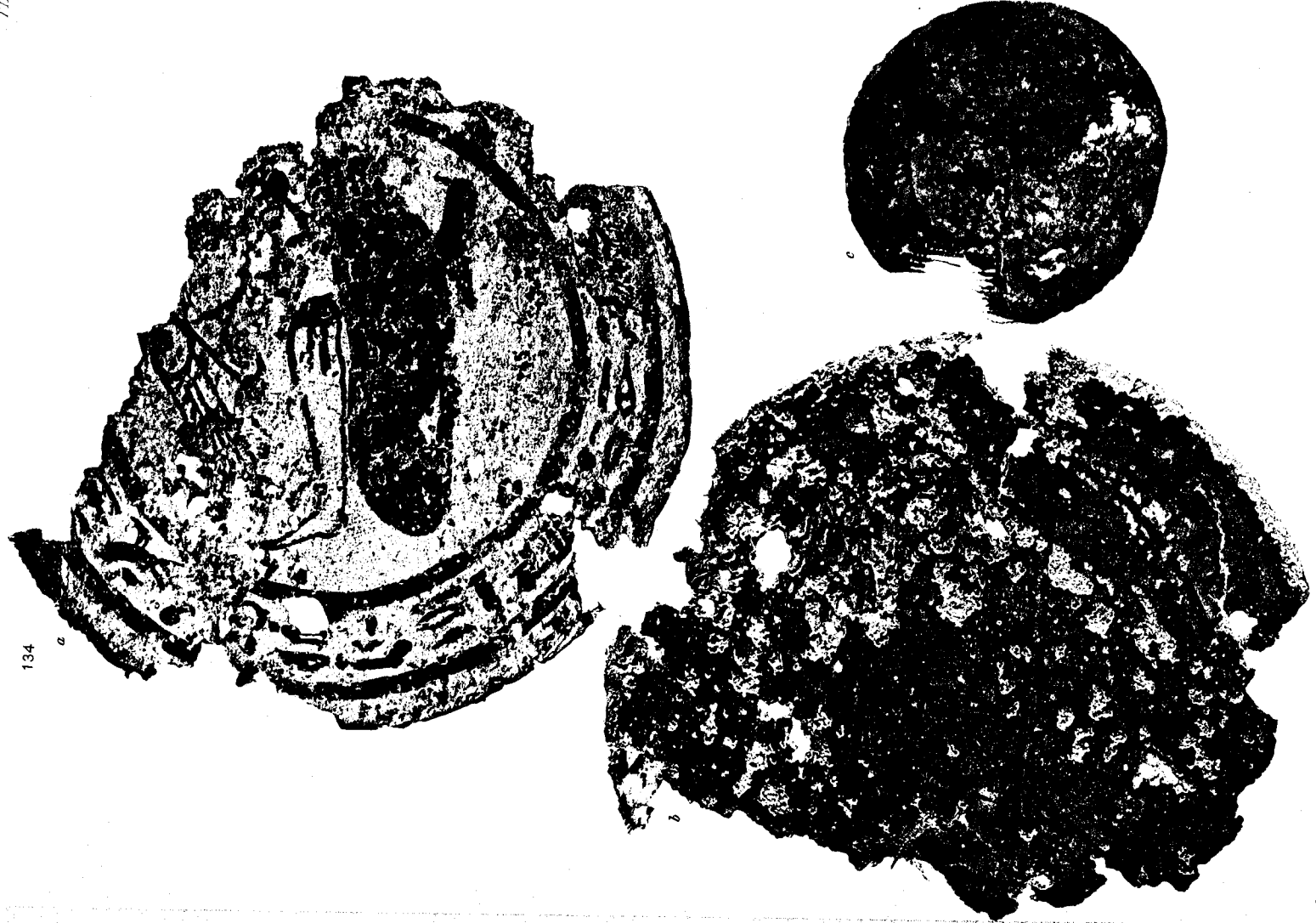
135. INSCRIBED STONE CHARMS, GREEK.

Those on the left side of pl. xxi are the inscribed reverses of those on the right side in the same order, each to each.

Figures and Materials. 135a, black glass, Serapis with Isis and Nephthys; "Isis conquers"; 135b, hard black limestone, Aphrodite drying her locks, *S. Ps.*; 135c, brown limestone, Isis nursing Horus, *Athlthaththab*, blundered for *Athlathanalba*: Bes standing, *Tas Berberete* for *Beberete* (see 135t); 135d, black steatite, *Mormoron to Kobbli*, possibly "A scaring for rascals," or perhaps connected with mormorion—a transparent black stone from India (PLINY, xxxvii, 68); reverse in an unknown alphabet; 135e, brown jasper, Anubis standing by a mummy laid on a lion's back, *Abrusax*; 135f, green chalcedony, lion-headed serpent radiated, three serpents across a staff behind; *O Thmouër Khnoumis*, *Z. M. KH=647*; 135g, black limestone, Set standing holding serpents and *onkh*; *Io Set Iaiö*; *Iacö ba phren emoun* (see 135aa); 135h, haematite, hawk . . . *atha*, five letters in an unknown alphabet; . . . *ör*; 135j, haematite, the sun's disc in an enclosure (see 135v, pl. xxii) with ears of corn and serpents, Isis and Anubis (?) above it, *Iaö orö riouth*; *Aphreni*, *Sumbël*, *Mekhtu*, *Pskhr* (? Sokar) *cimi*, *Ikhankhala*, *Eoukheöukh*, apparently the names of genii; 135k, haematite, body of Harpekroti upon a

galloping lion; wreath and leaf, *Eukairian*, "good fortune"; 135l, black limestone, figure standing with uraeus on head, *Atherne Minö Pisidaos Thübrim*, *Psausiöi*: four blundered cartouches, among them the two cartouches of Ramessu II, and that of Merneptah. Tell el Yehudiyeh; 135m, blue glass, Horus radiated in a bark, between Isis and Nephthys winged; *Sabaöth Adönai*, "Lord of Hosts"; 135n, blue glass, Horus on the lotus in a bark, above him three khepers (trine Creator), behind him three goats (evil persons), before him probably were three hawks (justified persons), as on 135y; around, a ram, a lion, Set, Anubis and four signs lost; *Phrë* (the sun) *thbain* . . . *ööi* . . . and three lines of unknown letters; 135o, Prussian blue glass, heart of Osiris and heart of Isis facing; *He Kharis*, "favour." This may belong to the followers of Marcus, who taught the partaking of the *Kharis* in the wine (*IREN.*, *adv. Haer.*, I, xiii, 1—3); 135p, black steatite, lion-headed uraeus of Khnumu, over the sun's disc in an enclosure, traces of inscription around; Benu bird (soul of Osiris) with triple plant on a stand, (compare the triple plant on stand behind Min), *Iaö*; 135q, black steatite, the bennu as before, crescent above, two serpents across a staff below; *Eupepti*, "good digestion"; 135r, black steatite, lion-headed uraeus, in circle, two serpents across staff; bennu bird as on 135p (see 135v, w, next plate). Pl. xxii; 135s, black haematite, sun's disc in an enclosure, lion-headed serpent over it, figure in front, bar behind; 135t, black steatite, *Tas beberte*; 135u, black jasper, head of Serapis, *dilünlasse* (division uncertain); 135v, w, as 135r. On pl. xlvi, 135x, jasper, dark green blood stone, Harpocrates on the lotus in a papyrus bark, with a crowned hawk on either end, star in front; 135y, haematite, figures holding a spear, star before, crescent behind; on the back *Mikhaël*; 135z, lazuli, crowned seated figure holding *phialë*; on the back *Primou*.

135aa, bronze; for the details of this elaborate amulet it will be best to examine the facsimile on an enlarged scale (pl. xlix), with transcription and translation of the intelligible parts. On the first face is a large central figure of Bes, with two additional human faces, one on either side. The elaborate head-dress of animal heads, the four wings, and the serpent at the feet enclosing various noxious animals, are all seen on a bronze figure of Bes from the Serapeum, and on the Metternich stele (*LANZONE, Diz. Mit.*, lxxx, lxxxi). At the proper right is *Bakhakhukh*; this phrase repeated adding a syllable each time, occurs in the Greek and Demotic magical papyri. The four-headed ram comes next, with the name *Khab*, a god of the north with four rams' heads (*LANZ.*, *Diz. Mit.*, 1190). Next is the name *Rau* for Ra, the four-headed ram (*L.*, *D. M.*, clxxxii). Following is the title *Ph neshklërphi*, probably connected with *kriphi* in the *Iacö* formula. This is followed by *Phökhös*, a word found in the Leyden magical papyrus, and as *Phöx* in the Demotic magic papyrus. *Phylax*, "the guardian," is the title of the sphinx on the opposite side of the axis. Beyond this is a gryphon, with the words *Itë gom ph.* . . . In the next



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a

b

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