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Hypoccephalus
by
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NOTES

1. "Egyptian Prehistory: Some new concepts", Science Vol. 169, No. 3951, (1970). I would like to thank Mrs. Elise J. Baumgartel for her kindness in sending me a copy of this article. I am, nevertheless, the only person to be held responsible for the opinions and interpretations advanced in this paper.
2. ibid., p. 1168.
3. A. Leroi-Gourhan, La Préhistoire, Spanish edition, (Barcelona 1972), ch. 5, p. 83.
4. Recently by A. J. Arkell in ch. D3 of M.H. Alimen and M.J. Steve, Vorgeschichte (Frankfurt am Main 1966), relying mainly on the report by Miss G. Caton-Thompson, The Kharga Oasis in Prehistory (London 1952).

* * * *

THE OSIRIS -SHOSHENQ HYPOCEPHALUS

Early this summer this writer came into possession of a photograph¹ (plate 1, fig. 2) of what appeared to be a hand copy of a hypocephalus.² This word was used by Champollion³ in connection with an Egyptian funerary artifact employed during the latter dynasties, probably the twenty-sixth through the thirtieth. The artifact has been described as a "circular sheet of papyrus stiffened with plastered linen on which is inscribed excerpts from the Book of the Dead".⁴ This disc is placed under the heads of mummies in order to maintain the vital warmth.⁵ Such artifacts are not altogether uncommon and while there are exceptions, they do seem, generally speaking, to follow a pattern.⁶

The writer's interest and curiosity were aroused by two things which appeared to him rather strange about the hypocephalus. First, the origin was not known; second, while in most respects it seemed to follow, in content, what might be expected of a hypocephalus, there were differences of such a nature as to warrant speculation as to their origin.

A search through the resource material readily available referred this writer to Joseph Smith's "Pearl of Great Price",⁷ and a copy of this work, published in 1907 produced the picture from which our photograph was made. Further research⁸ indicated that there were five prior copies published and that while they were all very similar there were minor differences of such a nature as to suggest that the copies were probably made one from another and not from the original.⁹

EXPLANATION OF THE FOREGOING CUT.

Fig. 1. Kolob, signifying the first creation, nearest to the celestial, or residence of God. First in government, the last pertaining to the measurement of time. The measurement according to celestial time which celestial time signifies one day to a cubit. One day in Kolob is equal to a thousand years, according to the measurement of this earth, which is called by the Egyptians Jah-oh-eh.

Fig. 2. Stands next to Kolob, called by the Egyptians Olibhsh, which is the next grand governing creation near to the celestial or the place where God resides; holding the key of power also, pertaining to other planets; as revealed from God to Abraham, as he offered sacrifice upon an altar, which he had built unto the Lord.

Fig. 3. Is made to represent God, sitting upon his throne, clothed with power and authority; with a crown of eternal light upon his head; representing also the grand Key-Words of the Holy Priesthood, as revealed to Adam in the Garden of Eden, as also to Seth, Noah, Melchisedek, Abraham, and all to whom the Priesthood was revealed.

Fig. 4. Answers to the Hebrew word Raukeyang, signifying expanse, or the firmament of the heavens; also a numerical figure, in Egyptian signifying one thousand; answering to the measuring of the time of Olibhsh, which is equal with Kolob in its revolution and in its measuring of time.

Fig. 5. Is called in Egyptian Enish-go-on-dosh; this is one of the governing planets also, and is said by the Egyptians to be the Sun, and to borrow its light from Kolob through the medium of Kue-e-vunrash, which is the grand Key, or, in other words, the governing power, which governs fifteen other fixed planets or stars, as also Floose or the Moon, the Earth and the Sun in their annual revolutions. This planet receives its power through the medium of Kli-flos-is-es, or Huh-ko-kau-beam, the stars represented by numbers 22 and 23, receiving light from the revolutions of Kolob.

Fig. 6. Represents the earth in its four quarters.

Fig. 7. Represents God sitting upon his throne revealing through the heavens, the grand Key-Words of the Priesthood; as also, the sign of the Holy Ghost unto Abraham, in the form of a dove.

Fig. 8. Contains writing that cannot be revealed unto the world; but is to be had in the Holy Temple of God.

Fig. 9. Ought not to be revealed at the present time.

Fig. 10. Also.

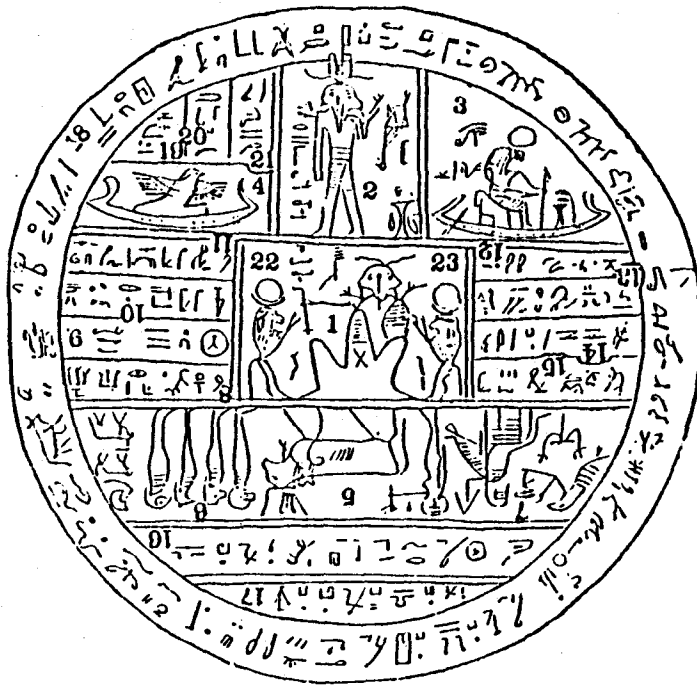
Fig. 11. Also. If the world can find out these numbers, so let it be. Amen.

Figures 12, 13, 14, 15, 16, 17, 18, 19, and 20, will be given in the own due time of the Lord.

The above translation is given as far as we have any right to give, at the present time.

A FAC-SIMILE FROM THE BOOK OF ABRAHAM.

No. 2



The original hypocephalus came into the possession of Joseph Smith in 1835, when the Mormons purchased a number of Egyptian artifacts from an Englishman then travelling in Ohio.¹⁰ A copy of the hypocephalus was made in February 1842 by a professional wood engraver, Reuben Hedlock,¹¹ and was published that same year in "Times and Seasons".¹² (plate 2) A second copy is found in the first edition of the "Pearl of Great Price" published in 1851 (plate 3) and further copies appeared in the 1878, 1879 and 1891 editions. All are accompanied by an "Explanation". (plate 1, fig. 1)

An examination of the hypocephalus shows that it conforms closely to the pattern one would expect and does, in fact, bear a resemblance to one numbered 8445 in the British Museum. (plate 4) However there are certain significant differences, all of such a nature as to suggest the possibility of additions to and/or attempted restorations of the original. Many have written on this subject,¹³ not all by any means in agreement. However it does appear as if the original was damaged and an attempt at restoration was made by Joseph Smith. This conclusion is supported by the claim that a hand copy of the hypocephalus is to be found in Joseph Smith's "Valuable Discovery Notebook" and that this hand copy is incomplete; the sections left undrawn are exactly those which are of a dubious nature in the published copies.¹⁴

If we accept the situation as stated, and the evidence would seem to support such acceptance, we are faced with a question as to the source of the material from which Joseph Smith drew in restoring the missing sections of the hypocephalus. At that time, c1835, the only material known to be available were the artifacts in his possession, and the possible use made of them was demonstrated by R. Crapo,¹⁵ who pointed out, among other things, the similarity between the solar boat (3) in the upper register right and the one in the Trinity Papyrus. He also drew attention to the fact that the head of the two faced god in the center of the middle register (1) more or less duplicates the head of the god standing directly above it (2); and that the restored writings on the rim (18) and in the center register right (12-15) are, possibly, hieratic words taken from another papyrus, the small Sen-Sen Papyrus.

Accompanying each publication of the "Pearl of Great Price" is Joseph Smith's "Explanation" (plate 1, fig. 1) about which much has been said. While the "Explanation" has many supporters it fails to satisfy others including this writer, who prefers to describe and explain the hypocephalus in terms which he considers more reasonable given the background of a hypocephalus as an Egyptian funerary artifact.

* * * *

DESCRIPTION

In the center of the middle register (1) we find a two faced seated diety with a w3s staff in the right hand, and flanked by two serpents. He is being adored by two baboons (22-23) each crowned with the lunar crescent. Rather than the two faced diety we might have expected a seated god with four rams heads,¹⁶ wearing the Atef crown and holding the w3s staff in hand - a representation of Amun-Re. Again we could have expected that each of the serpents be encircled by an oval, which Birch understood to represent abodes or islands as mentioned in Chapter 149 of the Book of the Dead.¹⁷

In the middle of the upper register (2) is a two headed diety wearing the crown with plumes and horns and holding a Jackal standard in the left hand. The upper register right shows a lion headed diety (3) seated in a divine boat. This god, wearing a solar disc and holding a sceptre, is flanked by two Wadjet eyes. The upper register left shows a falcon with outstretched wings seated in a barge (4).¹⁸

Dealing with the lower register we find that in this scene the central figure (5) is the Heavenly Cow,¹⁹ flanked by the four sons of Horus; Imsety, Hapi, Duamutef and Kebsebsenuf,²⁰ and representations of a leaf, a lion and a sheep (6), an acrophonic writing of Amun.²¹ Behind the Heavenly Cow stands a goddess whose head is a disc containing the Wadjet eye,²² holding the ankh in her right hand and offering a lotus to the Cow. To the left of this goddess is a separate scene (7) depicting the serpent god, Nehebkau, offering the Wadjet eye to a winged anthropoid figure seated on a throne and holding a flail behind his head.

While the hieroglyphs are reasonably clear, some of them are quite difficult to decipher. (They have gained nothing in the copying and the attempted restorations.) Nevertheless they are, upon comparison with other hypocephali, for the most part, understandable.²³ For example we know that the purpose of this hypocephalus was to aid the Ba of Osiris-Shosheq to live (8). On the rim (18) we find "I am ²⁴ the robing-room in the Sun Temple in Heliopolis, very joyful, very splended; the virile bull who has no equal; the great -----in the Sun Temple in Heliopolis; -----
-----that great god". While other words here and there can be understood, little sense can be made of the rest of the writing with the possible exceptions of (17) which we may read as "the cavern of the passage of the waters" and (2) "the name of that god is ----".

EPILOGUE

Purchased as told above, in 1835, the hypocephalus along with the Egyptians artifacts are said to have been stolen from the Mormons when moving from Ohio to Illinois. After some travelling

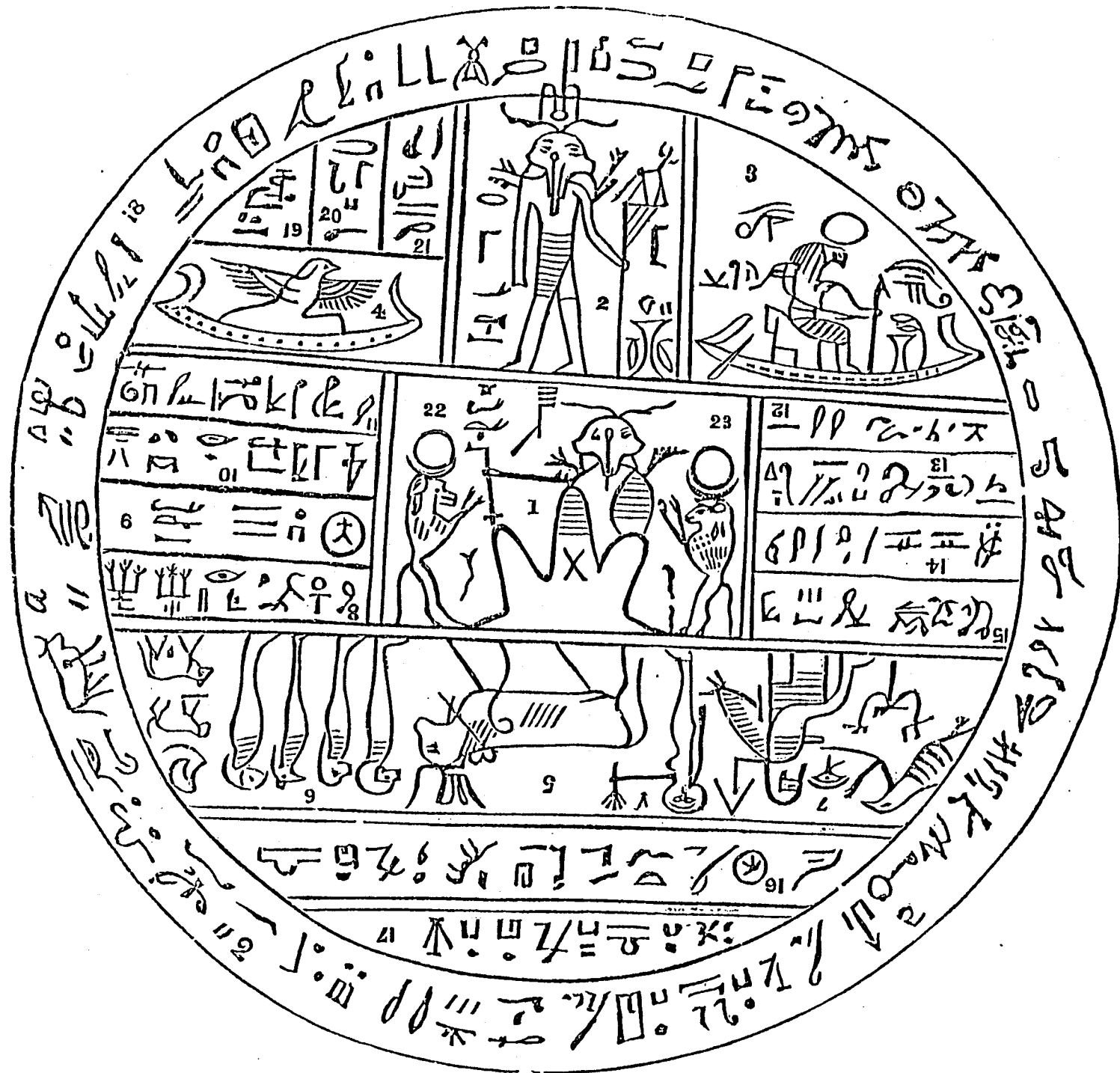


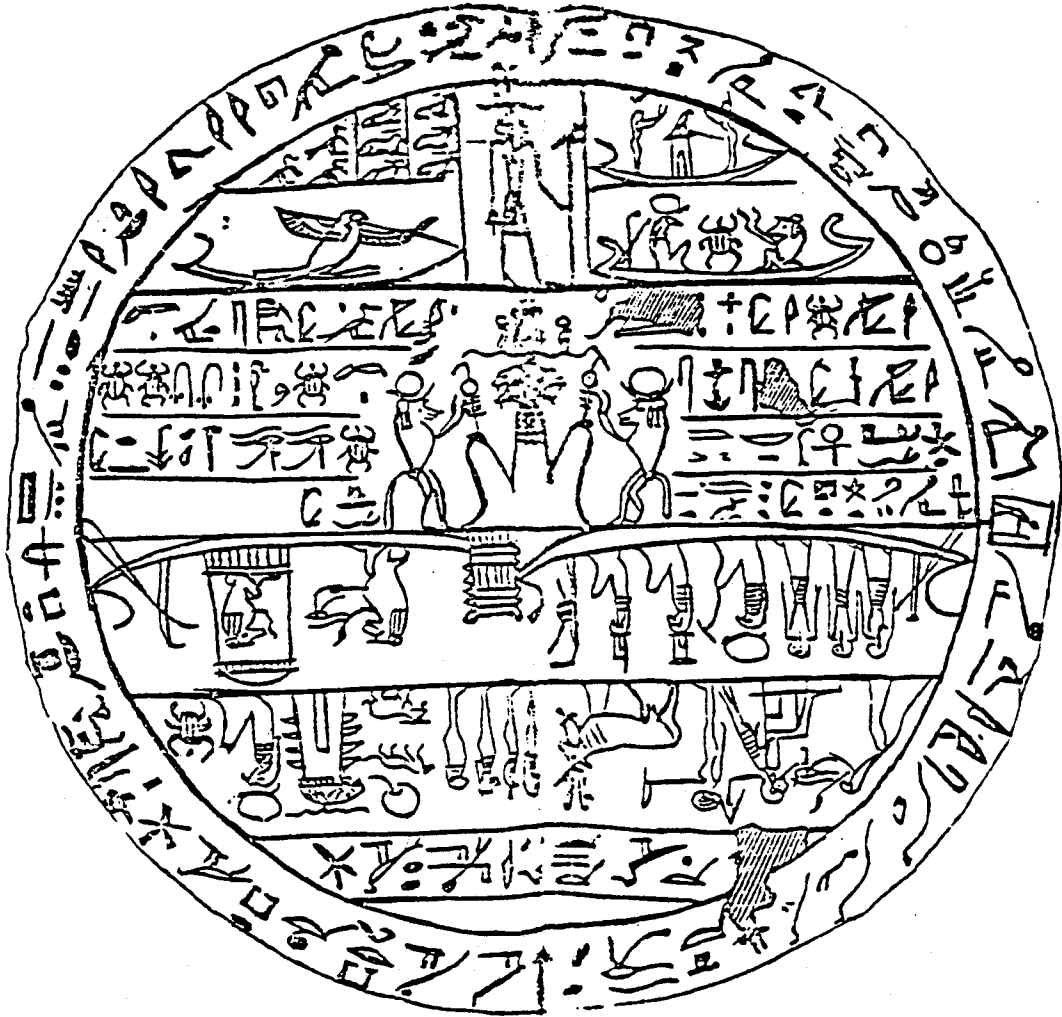
PLATE FIVE

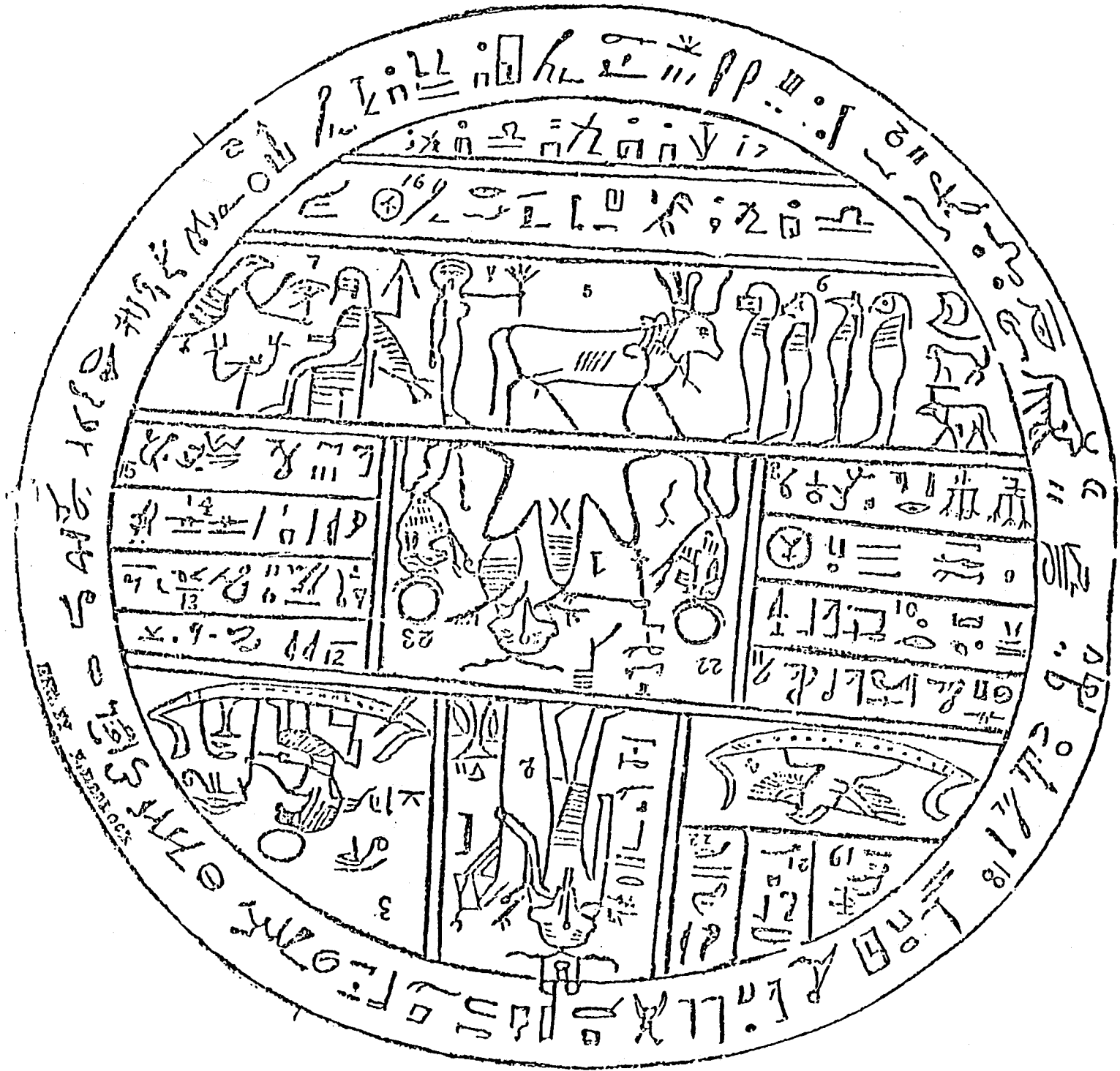


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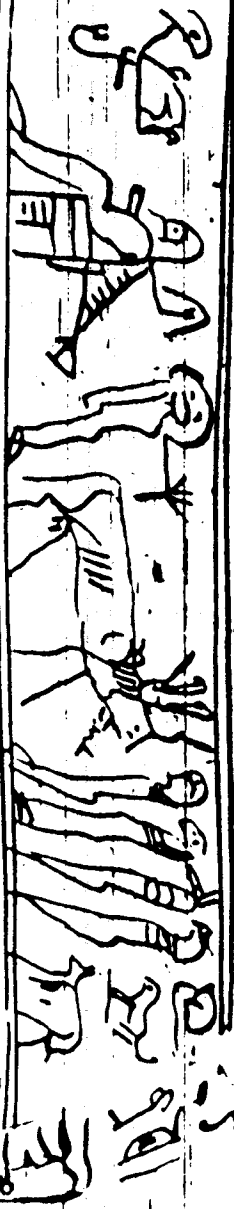


PLATE FIVE





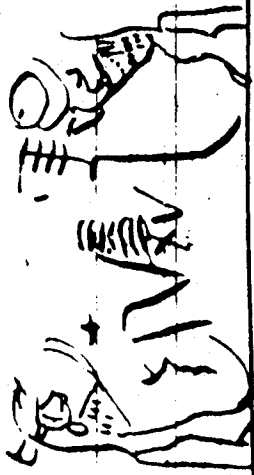
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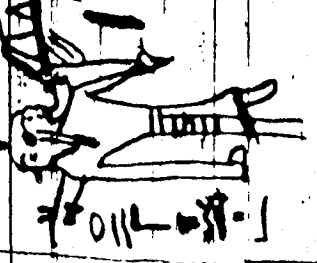
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about they were taken to Chicago where they were said to have been destroyed in the fire of 1871. However an old bill of sale, discovered in 1966, indicated that at least some of the artifacts were sold in 1856 by the Mormons, eventually becoming the property of someone in Brooklyn, from whom they were purchased in 1947 by the Metropolitan Museum of Art in New York. In November 1966 these artifacts were returned to the Mormons. Some of the artifacts are missing and among these is the Osiris-Shosheq hypocephalus.²⁵ Pity.

G. E. Freeman

* * * *

NOTES

1. The photograph, which appears to be quite old, was given to me by Mr. F. T. Miosi, a society member, who received it himself from Professor D. B. Redford of the University of Toronto. It came to the University originally about 1967 from a Toronto family whose name and address are, unfortunately, unknown.
2. Hypocephalus - from the Greek ὑπο: hypo, under; κεφαλή: cephalo, head; meaning something under the head, headrest, pillow.

Hans Bonnet, Reallexikon der Ägyptischen Religionsgeschichte (Berlin 1952), pp. 389-390.
3. Champollin, "Notice du Musée Charles X" p. 121.
4. John A. Wilson, Thousands of years (New York 1972), p. 173.
5. Chapter 162 of the Book of the Dead is entitled: "Spell for providing heat under the head of the blessed one" and reads in part ".....words to be said over the figure of the Heavenly Cow fashioned of fine gold and put on the neck of the deceased and also put into writing on a new piece of papyrus placed under his head. Much heat will surround him like one who is on Earth".
6. Vol. VI of the Proceedings of the Society of Biblical Archaeology contains a series of articles written between November 1883 and May 1884 on the hypocephalus, wherein the similarity of content of these artifacts becomes obvious.
7. S. Birch, Archaeologia Vol. XXXVI (London 1885), p. 173.
8. This writer is indebted to Donald T. Schmidt, Church Librarian-Archivist, Historical Department, The Church of Latter-Day

Saints, Salt Lake City, Utah, for his most kind and helpful response to a request for background information pertaining to this hypocephalus.

9. For example: note the full staff in the hand of the standing god (2) in plate 2 and compare with plate 1, fig. 2. (The numbers written in parenthesis throughout the text and the notes thereto refer directly to the corresponding numbers appearing on the copies of the hypocephalus. For continuity refer to plate 3.)
10. Wilson, op. cit., p. 173.
11. Hugh Nibley, "A new look at the Pearl of Great Price" Improvement Era (Feb. 1968) p. 20.
12. "The Book of Abraham", Times and Seasons Vol. 3 (Mar. 15, 1842) between pp. 720 and 721.
13. Among others: James R. Clark, The Story of the Pearl of Great Price, SLC Bookcraft, Inc., 1955; Jay M. Todd, The Saga of the Book of Abraham, SLC Deseret Book Company, 1969; R. Grant Athay, "Astronomy in the Book of Abraham", Book of Abraham Symposium (April, 1970); Richley Crapo, "Emic and Etic Approaches", Book of Abraham Symposium (April 1970).
14. Crapo, ibid., p. 27. See plate 6, the parts shaded thereon correspond to those missing on Joseph Smith's copy in his "Valuable Discovery Notebook".
15. ibid., p. 28.
16. Hans Bonnet, op. cit., p. 389. No other occurrence of a two headed diety holding this position on a hypocephalus has come to this writer's attention.
17. S. Birch, Proceedings of the Society of Biblical Archaeology Vol. VI (1884), p. 106.
18. Probably a representation of Sokar..
19. 'iht' - Wb. I 117, 10. See also Chapter 162 Book of the Dead.
20. The four sons of Horus are represented on the four canopic jars which, buried with the deceased contain, respectively, the spleen, liver, lungs and intestines.
21. Acrophonetic and cryptographic writings for Amun are quite common in ancient Egyptian texts and it is this writer's opinion that we have here another example of this phenomenon. In this case the leaf would be an acrophonetic writing for the 'yodh' from is, (Wb. I 128, 3ff.) and the lion indicating 'm'

from m3i (Wb. II 11); with the ovine figure being a cryptographic writing for 'n'. With respect to the latter, it should be noted that the ram is the sacred animal of Amun. The classic treatment for these writings is found in E. Drioton, "Essai sur l'Agyptographie Rivée de la fin de la XVIIIe Dyn.", Revue D'Égyptologie Vol. I (1933), p. 1ff.

22. More clearly shown on the Meux hypocephalus, plate.5.
23. With regard to the attempted restoration by Joseph Smith (plate 6), Crapo, op. cit., p. 29, states: ".....it is found that these added hieratic words are taken verbatim and in order - with a repetition of one phrase - from another of the papyri, the important Small Sen-Sen Papyrus itself". However this writer cannot find any such direct parallels although the correctness of some of the words is apparent; e.g. 'sn-sn' (14).
24. One might have expected the vocative yodh (Gd. Gr. #87) as with other hypocephali, notably 8445a and 8445c in the British Museum.
25. Wilson, op. cit., pp. 174-175.

* * * *

A FUNERARY CONE BY MERYMOSE, VICEROY OF KUSH

I take this opportunity to discuss and illustrate one of two ceramic funerary cones which I acquired this summer from Dr. Carl DeVries of Chicago. Both of these cones are attested in the Davies-Macadam corpus¹, and both were identified by Dr. DeVries who retains other examples of them in his collection. Both afford opportunity for a bit of archaeological detective work, and I plan to devote a note in a future number of this Newsletter to the remaining cone.

The face of the cone under discussion here (Plate VII) is divided into three vertical columns bearing the following inscription:

im3hy hr
Wsir s3-nsw n Kšy
Mr(y)-ms

"Venerated by
Osiris, Viceroy of Kush,
Mer(y)mose."

This cone, #170 in the Davies-Macadam corpus, is also represented by an example in the collection of the Egyptian Department of the Royal Ontario Museum;² Davies-Macadam #169, only reproduced in hand-copy from Davies's notes, also belongs to Merymose and is identical except for the addition of a double reed-leaf $\text{Q} \text{Q}$ (the y in the name). Cones of Merymose reside in London and in a number of European collections.³