AMULETS

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Introduction by Dr Geoffrey T. Martin

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AMULETS FOR PROTECTION

D. 133q (pl. xiv), 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 Bum inscription; 133a, small copy in lead, Coptic; 133s, gold, probably a copy of an amulet case. The charm of writing 2:68, the number value of the name of Badhu the spirit of carrying, is still written on letters in Egypt. 

151. 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 Abylas, I, p. 50, pl. Ixxix.

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-ranked form of Amen, adorned by two baboons, two men and two women; above, the bark of the Sg; below, reversed, the cow, with the winged disc and uraeus over it; fragments of inscription: black on yellow ground.

134f, a larger disc with more figures (like Abylas, Ixxix), and on the reverse the baboons adorning the shining disc, and Isis and Nephthys mourning with the crowned red sign between: being black with fine yellow lines it will not photograph; 134g, crocodile head around a disc, with eight baboons above, and below Pashmait offering Maat to the hawk of Ia; yellow red and black drawing on cartonnage.

133. INSCRIBED STONE CHARMS, GREEK.

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

Figures and Materials. 133a, black glass, Serapis with Isis and Nephthys; "Isis conquer"; 133b, hard black limestone, Aphrodite drying her locks, S. Pa.; 133c, brown limestone, Isis nursing Horus, Athhtaththab, banded for Athhtaththabo: Bes standing, Taa Bokerete for Bokerete (see 133d); 133d, black stelate, Marmoros to Kobbli, possibly "A scarifying for rays," or perhaps connected with mormorion — a transparent black stone from India (Pynn, xxvii, 69); reverse in an unknown alphabet; 133e, brown jasper, Arubis standing by a mummy laid on a lion's back, Atresax; 133f, green chalcedony, lion-headed serpent radiated, three serpents across a staff behind; O Tmouer Khuwdu, Z, M, KH=647; 133g, black limestone, Set standing holding serpents and osib; Jt Set Jais; Io Lo phren emun (see 133h); 133h, haematite, hawk . . . athru, five letters in an unknown alphabet; . . . or; 133i, haematite, the sun's disc in an enclosure (see 133j); pl. xxii with ears of corn and serpents, Isis and Anubis (?) above it, Iao or rbic thoth; Aykhen, Sanki, Mekhen, Pahi (Sokar) cimi, Khunabao, Elnptkhetkhi, apparently the names of genii; 133k, haematite, body of Harpekotri upon a galloping lion; wreath and leaf, Eukairian, "good fortune"; 135l, black limestone, figure standing with uraeus on head, Albire Minr Pdsindu Thauriu, Psisillii: four blundered cartouches, among them the two cartouches of Bemesu II, and that of Mernepetah. Tell el Yehudiya; 135m, blue glass, Horus radiated in a bark, between Isis and Nephthys winged; Sahabit Adoni, "Lord of Hosts"; 135n, blue glass. Horus on the lotus in a bark, above him three keepers (triume Creator), behind him three goats (evil persons), before him probably three hawks (justified persons), as on 135q; around, a ram, a lion, Soet, Anubis and four signs lost; Phe (the sun) thoai . . . soo . . . and three lines of unknown letters; 135q, Prussian blue glass, heart of Osiris and heart of Isis facing; Hc Kuras, "favour." This may belong to the followers of Marcus, who taught the partaking of the Kharis in the vine (Inns., adv. Haur., I, xiii, 1—8).

135g, black stelate, lion-headed uraeus of Khnumu, over the sun's disc in an enclosure, traces of inscription around; Bennu bird (son of Osiris) with triple plant on a stand, (compare the triple plant on stand behind Min), Iao; 135k, black stelate, the bennu as before, crescent above, two serpents across a staff below; Egyiptu, "good digestion"; 135r, black stelate, lion-headed uraeus, in circle, two serpents across staff; bennu bird as on 135p (see 135v, w, next plate). Pl. xxii, 135a, black haematite, sun's disc in an enclosure, lion-headed serpent over it, figure in front, bar behind; 135t, black stelate, Tuu beret; 135u, black jasper, head of Scorpis, diuradfer (division uncertain); 135v, w, as 135r. On pl. xvi, 135x, jasper, dark green blood stone, Harpokrates 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 Miikhek; 135z, lapis, crowned seated figure holding pihtet; 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. xix), 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 Scarpaeum, and on the Maternich stel (Lanzow, Das. Mit., lxx, lxxi).

At the proper right is Bakhaakhkhu; 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 Khap, a god of the north with four rams' heads (Lanzow, Das. Mit., 1190). Next is the name Raa for Ra, the four-headed ram (L. D., clxxii). Following is the title Phn naa krrfr, probably connected with krrfr in the last formula. This is followed by Pthkhos, a word found in the Leyden magical papyri, and as Ptos in the Demotic magico papyri. Phylas, "the guardian," is the title of the sphinx on the opposite side of the axis. Beyond this is a gryphon, with the words rri goem phr. . . . In the next