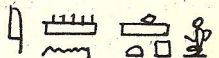


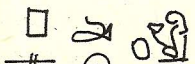
ELŻBIETA DĄBROWSKA-SMEKTAŁA

(Warsaw)

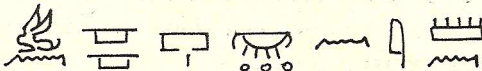
A Coffin of Amenhotep
from the National Museum in Warsaw [Inv. No. 17 329]


The coffin in question was made for Amenhotep ¹, son of


*P*³ — *di* — *c*³ — (*i*)*ht* ² and the Lady of the House *Psdt*

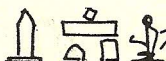
³, who was living probably at Thebes in the Ptolemaic Period.

The owner of the coffin, unknown from other sources, bears the titles:

wn ^{c3}.*wy pr nbn Imn*  doorkeeper of the House
of Gold.

hm — *wr*  servant of *Wr*

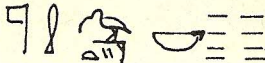
hm — *c^{nh}*  servant of *c^{nh}*

¹ Written also . Cf. Fig. 1. For that popular name see R a n k e,

Personennamen, Bd. I, 30/12.

² *Ibid.*, p. 122/22.

³ *Ibid.*, p. 137/11.

hm — ntr *Dhwty nb Hmnw*  prophet of Thoth, Lord of Her-
mopolis.

The third title seems to be unknown. As far as the second title is concerned, it was observed by the late T. Andrzejewski that in a Ptolemaic document (from March 2nd 119 B.C.)⁴ belonging to *Ns-p³ — mtrw*, son of *Wsir Wr*, there is the same group of signs which may be read as *hm-ntr Wr*.⁵

The coffin (length: 1.85 m; width: 0.60 m; height: 0.41 m) belongs to the old collection of the University of Warsaw (Inv. No. 138). More details concerning its provenience are still lacking. For the first time the coffin was described, and dated to the 22 nd dynasty, by Adam Henzel⁶.

During the Second World War the coffin was for some time stored in very bad conditions, and the outer face of the lid has much suffered. The coffin was nailed up probably in the 19th century and, in 1948, it was reopened in the presence of the Museum's Commission⁷. Inside was found a mummy in a very bad state of preservation. The necessary documentation was made, and the coffin was closed again and sealed.

The coffin is painted in black with yellow hieroglyphs. It is to be noted that the lid is much deeper than the bottom.

In the present state of preservation the inscriptions covering the lid are illegible, their identifications will be undertaken after cleaning. For the time being only an offering formula (funerary benefit 2/3 and 65)⁸ running from head to foot in a single row along both sides of the bottom part is visible (cf. Fig. 1).

The eyes of the face on the coffin lid are painted white with black pupils, and there is a wig above the forehead. The back part of the wig is painted in the form of small rectangles and it is decorated with a petal fillet. In the background, behind the head, there is a scene depicting Hathor standing by a cow with a sitting child on its head. A winged scarabeus can be seen above, and on both sides of the scene are visible traces of an inscription.

⁴ See the recto of Demotic papyrus No. 148 288 (the second line with the title and offices of the owner) from the National Museum in Warsaw published by T. Andrzejewski in "The Journal of Juristic Papyrology", 13, 1961, p. 99, republished in 1977 by P. W. Pestman, J. Quaegebeur, R. L. Vos in *Recueil des Textes démotiques et bilingues*, vol. I, pp. 94-101 and vol. II, pp. 100-105.

⁵ *Un nouveau prêtre de Wr*, RO 25, 2, 1961, p. 25. That reading was confirmed by P. W. Pestman, op. cit., vol. I, p. 99.

⁶ "Sztuka i Praca" 1929, 25-28, p. 23. For the frontal view of the coffin see op. cit., p. 48.

⁷ K. Michałowski, *Odkrycie mumii egipskiej w Muzeum Narodowym w Warszawie*, "Problemy" 11, 1948, pp. 661-664.

⁸ W. Barta, *Opferformel*, Glückstadt 1968, pp. 205, 215.

Around the neck a long *wsh*-collar is painted with 18 rows of flower ornament, the ends of which are fixed at the shoulders; they have the form of hawk heads.

Along the middle of the lid runs the central vertical group of texts and scenes framed with three long columns of inscriptions.

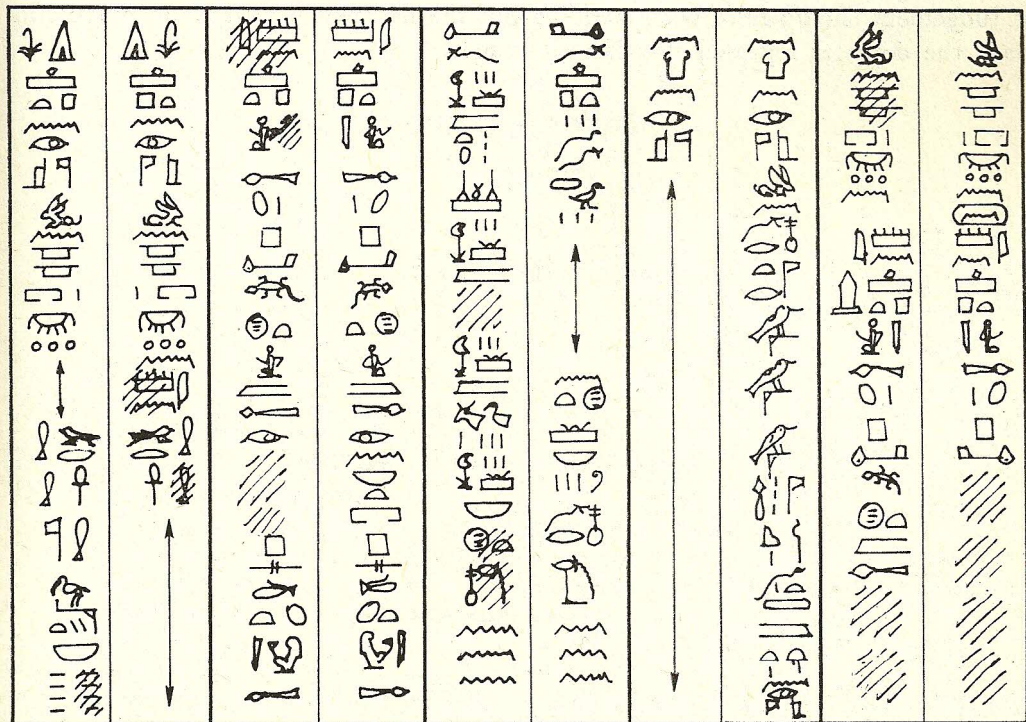


Fig. 1

Below the first 11 columns of the text there is a scene depicting Chepre with opened wings holding a yellow sun disk in its hands. On both sides of the god the Four Sons of Horus are standing over a mummy holding bandages in their hands. Then follow eight columns of text beginning with: *dd mdw in [...]*. The scene shows the mummy lying on its bier with four Canopic jars beneath. Isis and Nephthys accompany the mummy. Then there is a text written in eight columns recited by the deceased which begins with *dd mdw in Wsir wn³wy n pr nb Imn Imn-htp [...]*. This recitation is separated by a division line from the text (6 coll.) running down to the bottom.

The bottom part is covered in the middle with 3 columns of inscriptions on both sides of which there are represented two turned upside down figures of jackals, each on a high shrine. On the left, behind the god, there is a *nhh* flagellum, and on the right — a red *maat*-feather. A frieze of cobras with sundisks on their heads is painted above.

On each shoulder of the mummy there is a row of mummified gods directed towards the red sun disk with rays marked by dots. Eighteen figures stand on its right side; the last ten of them are seated. On the left, there are eighteen standing and eight seated figures. Standing gods are holding bandages and *maat*-feathers, while the seated are holding only *maat*-feathers. Probably all assessors of the Hall of Judgement should have been standing but the narrowing surface of the coffin made the designer represent the last as seated.