

## INSCRIBED CANOPIC JARS IN THE CZECH COLLECTIONS

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**ABSTRACT:** Altogether, twelve ancient Egyptian canopic jars with inscriptions (or their parts) are kept in collections of public museums of the Czech Republic. They date between the New Kingdom and the Late Period and originate from both Upper and Lower Egyptian sites.

**KEYWORDS:** Late Period Egypt – canopic jars – mummification

### Introduction

The present article aims to publish all inscribed canopic jars kept in collections of public museums of the Czech Republic. Such a defined set of objects includes twelve items spread across four institutions, namely the National Museum – Náprstek Museum of Asian, African and American Cultures in Prague, the Kladruby monastery, the Kynžvart chateau, and the Konopiště chateau.

### Canopic jars through history

An important part of ancient Egyptian artificial mummification was the removal of internal organs from the body cavity during the mummification. The organs were mummified separately and eventually deposited in special containers which were placed in the vicinity of the mummified body in the tomb (or were returned to the body). For the extra-corporeal deposition of internal organs, so-called canopic equipment<sup>2</sup> was developed.

Canopic equipment is first attested during the Fourth Dynasty (ca. 2649–2513 BCE) in the burials of members of the royal family, even though it existed much earlier, likely since the act of artificial mummification started being practised in Egypt.

Canopic equipment took the form of either a chest, which was usually divided into four compartments and was covered with a flat lid, or the form of four canopic jars with flat lids [Fig. 1]. The use of these two basic types of canopic equipment could have been combined as canopic jars could be deposited into canopic chests. A third type of canopic equipment – a small facial mask placed on mummy bundles or small coffins which were to contain mummy bundles with mummified internal organs appearing during the Eighteenth Dynasty (ca. 1569–1315 BCE).

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2 E.g. Ikram and Dodson 1998, pp. 276–292; Dodson 2001; cf. Onderka et al. 2016.



**Fig. 1.** Canopic jars from the tomb of Princess Khekeretnebtj at Abusir. Náprstek Museum, Inv. Nos. P 6651–6654.



**Fig. 2.** Visceral packages in the thoracic cavity of a mummy from the Late Period. Náprstek Museum, Inv. No. P 6185.



**Fig. 3.** Visceral package between the thighs of a mummy from the Ptolemaic Period. Náprstek Museum, Inv. No. P 624.

While the shape of canopic chest followed the development of sarcophagi, the canopic jars went their own way. During the First Intermediate Period, canopic jars started being associated with specific protective deities and their lids received the form of human heads. During the New Kingdom, human heads were replaced by a set of heads of a man, a baboon, a canine, and a falcon. This development reflected on the changes in iconography of the Four Sons of Horus, Imsety, Hapy, Duamutef, and Qebehsenuf respectively. The Four Sons of Horus were associated with four protective goddesses – Isis, Nephthys, Neith, and Selkis respectively. The deities were further connected with individual organs, and cardinal directions (cf. below).

Goddess	Son of Horus	Head	Organs	Direction
Isis	Imsety	human	liver	South
Nephthys	Hapy	baboon	lungs	North
Neith	Duamutef	canine	stomach	East
Selkis	Qebehsenuf	falcon	intestines	West

During the New Kingdom, standardised texts inscribed on canopic jars appeared for the first time mentioning the protective goddesses and Four Sons of Horus [No. 1]. During the Third Intermediate Period, the mummified internal organs were returned to the body cavity [Fig. 2] of the deceased; however, elite burials still included dummy canopic jars [Nos. 2–4], providing magical protection for the deceased. Canopic jars were again used for the deposition of internal organs during the Twenty-sixth (664–525 BCE) and Twenty-seventh Dynasties (525–404 BCE) [Nos. 5–12]. The organs were also wrapped into one elongated bundle which was placed between the legs [Fig. 3]. Canopic jars disappear from archaeological record during the Ptolemaic Period (ca. 332–30 BCE).

## Inscribed canopic jars in the public collections of the Czech Republic

Czech public institutions hold modest yet interesting collections of inscribed canopic jars, dated to the latter part of the pharaonic history, i.e. between the New Kingdom and the Late Period. A half dozen canopic jars is currently kept in the National Museum – Náprstek Museum of Asian, African and American Cultures [Nos. 1–6] (all the canopic jars originate from regional museum institutions across the Czech Republic and were transferred to the Náprstek Museum between 1969 and 1981). An almost complete set of canopic jars is kept in the Kladruby Monastery, West Bohemia (administered by National Heritage Institute). The Chateau Kynžvart and chateau Konopiště (also administered by the National Heritage Institute), host one inscribed canopic jar each.

One canopic jar [No. 1] is dated to the New Kingdom (=NK), three dummy canopic jars are dated to the Third Intermediate Period (=TIP), and eight canopic jars are dated to the early Late Period (=LP), or more precisely the Twenty-sixth Dynasty.

No.	Institution	Inv. No.	Owner	Location	Dating	Son of Horus
1	NpM <sup>3</sup>	P 7227	Name not preserved	W. Thebes	NK	Duamutef
2	NpM	P 6190	Iba	Bubastis	TIP	Hapy
3	NpM	P 6191	Iqen	Bubastis	TIP	Duamutef
4	NpM	P 6188	Ankhefenbastet	Bubastis	TIP	Duamutef
5	NpM	P 6208	Tjaibanebdjedetimu	Mendes	LP	Duamutef
6	NpM	P 42	Pasheremaat	<i>Unknown</i>	LP	Hapy
7	Konopiště	K 30227	Heribamun	Lower Egypt	LP	Qebehsenuf
8	Kynžvart	KY 285	Udjahorresnet	Lower Egypt	LP	Imsety
9	Kladruby	KL 1663	Herudja	Lycopolis	LP	Imsety
10	Kladruby	KL 1662	Herudja	Lycopolis	LP	Hapy
11	Kladruby	KL 1665	Herudja	Lycopolis	LP	Duamutef
12	Kladruby	KL 1664	Herudja	Lycopolis	LP	Qebehsenuf

Six of eight known owners of the inscribed canopic jars kept in Czech collections, namely Nos. 2, 3, 4, 7, 8, and 9–12 bore altogether eleven different titles, which were in most of the cases regionally specific sacerdotal titles that associated their bearers with individual *nomes* or cities across the Nile valley and the Delta.

Title	Transliteration	City/nome	Nos.
overseer of troops	<i>(j)m(y) r<sup>c</sup> mš<sup>c</sup></i>	(Bubastis)	7
deputy	<i>jdnw</i>	(Bubastis)	3
god's father, privy to the secrets (of Bastet, Lady of Bubastis)	<i>jt-ntr hry-sšt3</i>	Bubastis	4
god's father, privy to the secrets of Bastet, Lady of Bubastis	<i>jt-ntr hry-sšt3 n b3s.tjt nb.t b3s.t</i>	Bubastis	2, 3
<i>wnr</i> -priest	<i>wnr</i>	Letopolis LE 2	8
prophet of Amun-Ra, Lord of Khent-Nefer	<i>hm-ntr jmn(-r<sup>c</sup>) n(b) hnt-nfr</i>	(Letopolis)	8
chief of Buto	<i>hrj p</i>	Buto LE 5	8
he who purifies the body of Horus	<i>hrw-dsr-h<sup>c</sup>w</i>	Lycopolis UE 14	9–12
<i>kha-ra</i> -priest	<i>h<sup>c</sup>-r3</i>	(Lycopolis)	9–12
director of the temples	<i>hrp-hw.wt</i>	Sais LE 5	8
scribe of the treasury	<i>sš pr ḥd</i>	(Bubastis)	2
scribe of the temenos	<i>sš n p3 wb3</i>	(Bubastis)	3

3 NpM = National Museum – Náprstek Museum of Asian, African and American Cultures, Prague.

## Catalogue

### No. 1

Fragment of a canopic vase

Pottery, blue paint; h. 11 cm, w. 9 cm, th. 0.5 cm

New Kingdom, Eighteenth to Nineteenth Dynasties

Upper Egypt, Western Thebes

The Jaroslav Černý Collection

Náprstek Museum, Inv. No. P 7227

*Provenance:* The piece originally formed part of the private collection of the Egyptologist Jaroslav Černý (1898–1970). Anna Černá (1909–1996), the Egyptologist's sister-in-law sold the piece along with other antiquities to the Náprstek Museum in 1987.

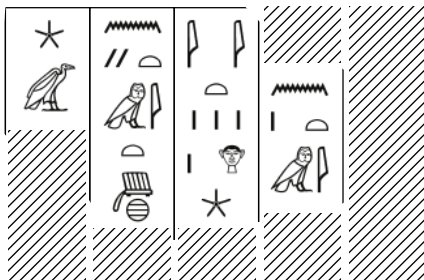
*Description:* A potsherd from the frontal part of the body of a canopic jar captures segments of four columns of cursive hieroglyphic text which were incised before the firing of the vessel. The vase was produced on a wheel and made from fine clay. The preserved part of the profile enables us to assume that the vessel was a tall, shouldered jar with thin walls and a narrowing mouth. No traces of mummification material deposited in the vessel remain on the interior walls.

*Dating & Provenience:* Pottery canopic jars of a similar shape were produced during the early New Kingdom, namely the Eighteenth and Nineteenth Dynasties in Western Thebes. The suggested place of origin and dating would correspond to Jaroslav Černý's primary area and period of scholarly interest.

*Owner:* The name of the owner is not included in the preserved part of the text.

*Text:* The jar was most likely inscribed with four columns of cursive hieroglyphic text representing an early version of the canopic formula. The text can be identified as one of Sethe's early types, namely types VII–IX (Eighteenth–Nineteenth Dynasties). Type VIII is the most likely candidate.<sup>4</sup> The text was framed within a rectangular panel. The individual columns of text were separated by dividers. The text was, in all likelihood, originally organised into five columns.

*Transcription:*



<sup>4</sup> Sethe 1934, pp. 3\*–4\*.

*Transliteration:*

- 1 [...]
- 2 [... *nty jm* ...]
- 3 *-yt dw3[-mwt=f...]*
- 4 *nty jm=t jm3[hw ...]*
- 5 *dw3-mwt[=f...]*

*Translation:*

- 1 [Recitation by Neith: Embrace your arms
- 2 around] who is in you, [... pro-]
- 3 tect Dua[mutef,]
- 4 who is in you, and the revered one before
- 5 Duamut[ef, Osiris NN].

*Bibliography:*

Fischer-Elfert et al. 2018, pp. 68–69, Pl. XVI.

**No. 2**

Dummy canopic jar for Iba

Limestone; h. 35 cm

Third Intermediate Period, Twenty-second Dynasty

Lower Egypt, Bubastis

The Archduke Joseph Ferdinand of Austria Collection

Náprstek Museum, Inv. No. P 6190

*Provenance:* The piece comes from the collection of Archduke Joseph Ferdinand of Austria (1872–1942). The archduke visited Egypt at the beginning of 1903. He landed in Alexandria on 17 January 1903 and two days later, started his visit to Zagazig (Tell el-Basta, ancient Bubastis) and its surroundings. His sojourn there lasted until 1 February 1903.<sup>5</sup> In Zagazig, the archduke acquired a set of five canopic jars, three of which were inscribed for priestly personnel associated with the temple of Bastet, Lady of Bubastis, at Tell el-Basta. Another option is that the pieces were part of a larger collection the archduke purchased from an Austro-Hungarian consul named Vetter in Egypt later during his trip. In 1906, the archduke established a museum in the Moravian city of Olomouc (Olmütz) to host his collections. The museum was opened three years later. After the Czechoslovak independence of 1918, the archduke's Egyptian collection passed through different museum institutions in Olomouc. Eventually, in 1981, the entire collection of Egyptian antiquities, then hosted by the Regional Museum in Olomouc, was transferred to the Náprstek Museum where it is kept now.

*Jar:* The jar takes the shape of a truncated cone with slightly convex walls. The walls are relatively thick. The outer surface of the jar was smoothed, while the interior remained crudely dressed and with traces of chisels used to hollow it. Black-coloured dots are spread across the outer surface of the jar. The dots were likely caused by

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5 Podhorný and Onderka 2018.

post-deposition processes in the original archaeological context. The jar is empty. No traces of mummified or mummification material were discovered inside.

*Stopper:* The stopper takes the form of a jackal's head (representing Duamutef). The carving of the head is rather careless; however, individual features of the head are clearly distinguishable.

*Dating & Provenience:* The style of the dummy canopic jar suggests a dating in the Third Intermediate Period. Based on the titles of the official for whom the canopic jar was prepared (cf. below), Bubastis can be assumed as its place of origin. The Egyptologist Édouard Naville (1844–1926) purchased another canopic jar from the set of the same owner during his works at Tell el-Basta between 1887–1889.<sup>6</sup>

*Owner:* The owner's name was Iba (*jb3*).<sup>7</sup> He was titled as 'god's father'<sup>8</sup> and 'privy to the secrets' in the temple of Bastet in Bubastis.

*Text:* The text is organised into one line (A), and two columns (1–2). The two columns are framed within a rectangular panel. One line stands on top of the frame. The two columns of text are separated by a divider. The top line gives the name of Hapy, with whom the canopic jar was associated, while the two columns give an epithet, titles, and the name of the deceased. No canopic formula is included in the text. The name of Hapy included in the text contradicts the stopper associated with Duamutef.

*Transcription:*



*Transliteration:*

A *ḥpy*

1 *wsjr jt-ntr ḥry-sšB n b3s.tjt nb(.t) b3s.t*

2 *sš pr ḥd Jb3 m3<sup>c</sup>-ḥrw*

<sup>6</sup> Naville 1891, pp. 58–59, Pl. XLIX; cf. Mynářová et al. 2013, pp. 99–100.

<sup>7</sup> Ranke 1937, no. 19.14.

<sup>8</sup> Cf. Kees 1961, pp. 115–116.

*Translation:*

A Hapy

1 Osiris, god's father, privy to the secrets of Bastet, Lady of Bubastis,

2 scribe of the treasury Iba, justified.

*Bibliography:*

Mynářová et al. 2013, pp. 99–100.

### **No. 3**

Canopic jar for Iqen

Limestone; h. 35 cm

Third Intermediate Period, Twenty-second Dynasty

Lower Egypt, Bubastis

The Archduke Joseph Ferdinand of Austria Collection

Náprstek Museum, Inv. No. P 6191

*Provenance:* The piece is a part of the Archduke Joseph Ferdinand of Austria collection (cf. above).

*Jar:* The jar takes the shape of a truncated cone with slightly convex walls. The outer surface of the jar was smoothed, while the interior remained crudely dressed and with traces of chisels used for hollowing. Small-sized, black-coloured dots are spread around the mouth of the jar. The dots were likely caused by post-deposition processes in the original archaeological context. The lower part of the jar was broken off. The missing part has been replaced by mortar modelled to correspond to the original shape of the vessel (either in ancient or modern times). Several deep and circular scratches may be found on the lower back part of the vessel. The jar is empty. No remains of mummified or mummification material were found inside.

*Stopper:* The stopper takes the form of a hawk's head (representing Qebhsenuf). The carving of the head is rather careless.

*Dating & Provenience:* Third Intermediate Period, Twenty-second Dynasty; Bubastis (cf. above).

*Owner:* The name of the owner was likely Iqen (*jkn*) [?].<sup>9</sup> He was titled as 'privy to the secrets of Bastet, Lady of Bubastis' (*hrj-sšt3 n b3st.t nb.t bꜣst.jt*), and 'scribe of the temenos' (*sš n p3 wb3*).

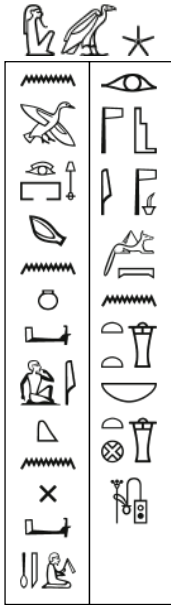
*Text:* The text is organised into one line (A) and two columns (1–2). The two columns are framed within a rectangular panel. The two columns of text are separated by a divider. The top line gives the name of Duamutef, with whom the canopic jar was associated, while the two columns give an epithet, titles, and the name of the deceased. No canopic formula is included in the text. The name of Duamutef included in the text contradicts the stopper associated with Qebhsenuf.

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9 Ranke 1937 does not list the name, but it is attested e.g. in Spencer 1999, pp. 70–79.



Transcription:



Transliteration:

- 1 *wsjr jt-ntr hry-sšb n b3st.jt nb(.t) b3s.t sš*
- 2 *n p3 wb3 jdnw jkn m3<sup>c</sup>-hrw*

Translation:

- A Duamut[ef]
- 1 Osiris, god's father, privy to the secrets of Bastet, Lady of Bubastis, scribe
  - 2 of the temenos, the deputy Iqen, justified.

Bibliography:

Mynářová et al. 2013, pp. 99–100.

#### No. 4

Canopic jar for Ankhefenbastet (?)

Limestone, h. 30 cm

Third Intermediate Period, Twenty-second Dynasty

Lower Egypt, Bubastis

The Archduke Joseph Ferdinand of Austria Collection, 1903

Náprstek Museum, Inv. No. P 6188

*Provenance:* The piece is a part of the Archduke Joseph Ferdinand of Austria collection (cf. above).

*Jar:* The jar takes the shape of a truncated cone with slightly convex walls. The outer surface as well as the hollowed interior of the jar was smoothed. Black-coloured dots are scattered around the outer surface. The dots were likely caused by post-deposition

processes in the original context. Several deep and circular scratches can be found on the lower rear of the vessel. The jar is empty.

*Stopper:* The stopper takes the form of a human head (representing Amset). The carving of the head is rather careless. The surface of the stopper is worn.

*Dating & Provenience:* Third Intermediate Period, Bubastis (cf. above).

*Owner:* The name of the owner was Ankhefenbastet (*ʕnh=f-n-bʕst.t*).<sup>10</sup> In the inscription, he is titled as ‘privy to the secrets’ (*hry-sʕtʕ*). One may assume that this was an abbreviated version of the title ‘privy to the secrets of Bastet, Lady of Bubastis (cf. nos. [2], and [3]).

*Text:* The text is organised into three columns (1–3) which were once framed within a rectangular panel. Individual columns were separated by dividers. The first column (1) gives, amongst others, the name of Duamutef, while the other two columns (2–3) give an epithet, titles, and the name of the deceased. No canopic formula is included in the text except for the affiliation with Duamutef.

*Transcription:*



*Transliteration:*

- 1 *dj.t hry dw3-mwtf(n) k3 n*
- 2 *Wsjr jt-ntr hry-sʕtʕ*
- 3 *ʕnh(=f-n)-bʕs.tjt (?)*

*Translation:*

- 1 Brought before Duamutef for the *ka* of
- 2 Osiris, the god’s father, the privy to the secrets
- 3 Ankhefenbastet (?).

*Bibliography:*

Pavlasová 1997, p. 78, Cat. No. 109; Mynářová et al. 2013, pp. 99–100.

<sup>10</sup> Ranke 1937, no. 67.6.

## No. 5

Canopic jar for Tjaibanebdjedetimu  
Egyptian alabaster  
Late Period, Twenty-sixth Dynasty  
Lower Egypt, Mendes  
Private Collection  
Náprstek Museum, Inv. No. P 6208

*Provenance:* The Czechoslovak Republic confiscated the object in 1958 following a verdict in an economic court hearing against private individuals. Following the confiscation, the object was handed over to the Regional Museum in Olomouc. In 1981, the object, along with the Archduke Joseph Ferdinand collection (cf. above) was transferred to the Náprstek Museum.

*Jar:* The jar takes the shape of a barrel with a tapered bottom. The outer surface is smoothed. The structure of the material creates larger white spots and brown veins on the surface. The carved relief, including hieroglyphic signs, seem to have been recently filled in with a modern lead-based black paint. The original content, i.e. an organ removed from the body of the deceased during the mummification together with mummification material (resin), are still present in the jar.

*Stopper:* The stopper takes the form of a baboon's head (representing Hapy). The carving is of excellent quality with a finely smoothed surface. The front part of the stopper's rim has broken off. Individual features of the face are carved in detail.

*Owner:* The owner of the canopic jar was Tjaibanebdjedetimu,<sup>11</sup> a well-known personality of Mendes in the time of the early Twenty-sixth Dynasty. Several statues of his are known and currently kept in collections of the Egyptian Museum in Cairo and the Oriental Museum of the Durham University.<sup>12</sup> The inscriptions on the statues provide an extensive titularly; however, no title precedes Tjaibanebdjedetimu's name in the inscription on the canopic jar. The name of Tjaibanebdjedetimu's mother was Takhuti.

*Text:* The text is organised into five columns (1–5) and is framed from all four sides. The top of the frame is formed by an elongated hieroglyphic symbol for the sky (i.e. the *pt*-sign) whilst the other three sides are delimited by line segments. Individual columns were separated by dividers. The text represents a canopic jar formula belonging to Sethe's type XIXc.<sup>13</sup>

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11 Ranke 1937, no. 387.17.

12 De Meulenaere and MacKay 1976, Pl. 19.

13 Sethe 1934, pp. 12\*–13\*.

Transcription:



Transliteration:

- 1 *dd.n Nt sdw3=j smšr=*
- 2 *=j r<sup>c</sup> nb hr jr.(t) mk.t n dw3-mwt=f nty jm=j s3*
- 3 *wsjr B̄j-b3-nb-dd.t-jmw m3<sup>c</sup>-hrw ms (n) B̄-*
- 4 *hwtj m3<sup>c</sup>(.t)-hrw s3 dw3-mwt=f wsjr B̄j-b3-*
- 5 *-nb-dd.t-jmw m3<sup>c</sup>-hrw pw dw3-mwt=f*

Translation:

- 1 Neith said: I spend the morning, I spend the night,
- 2 every day providing protection for Duamutef. The protection of
- 3 Osiris Tjaibanebdjedetimu, justified, born of Ta-
- 4 khuti, justified, is the protection of Duamutef! Osiris Tjaiba-
- 5 -nebdjedetimu, justified, is Duamutef!

Bibliography:

Onderka et al. 2008, pp. 58–59.

Note:

An authentic copy, or more precisely a forgery of another jar with a lid from the canopic equipment of Tjaibanebdjedetimu (with inscription mentioning Nephthys and Hapy and jar in the form of a baboon's head) formed part of the Lobkowicz family collections (originally deposited at the Hořín chateau). The piece is currently in the possession of Oldřich Uttendorfský, Prague.

## No. 6

Canopic jar for Pasheremaat  
Egyptian alabaster/travertine; h. 50 cm  
Late Period, Twenty-sixth Dynasty  
Egypt  
The Carl Richter Collection  
Náprstek Museum, Inv. No. P 42

*Provenance:* The object comes from the original collection of Carl Richter (1844–1928), a prominent personality of the German-speaking community in Moravská Ostrava (Mährisch Ostrau) where he lived and worked as a lawyer from 1873. He was a member of the town council and a leading personality of several civic and professional associations (including the volunteer fire department). He promoted tourism and winter sports in the Beskydy Mountains. The heirs of Carl Richter donated the canopic jar together with other antiquities to the Municipal Museum in Ostrava in 1945. In the year 1953, the objects were transferred to the Náprstek Museum.

*Jar:* The jar takes the shape of a barrel with a tapered bottom. The outer surface is smoothed. The Egyptian alabaster used to produce the jar is layered. Lighter layers alternate with darker ones. The jar is empty. No traces of the supposed original content are preserved.

*Lid:* The lid takes a form of a jackal's head (representing Duamutef). The carving is of good quality. The ears and a part of the face have broken off. Individual features of the face were carved in detail.

*Owner:* The owner of the canopic jar is certain Pas-her-en-maat ( $p[3]=s-hr-n-m3^c.t$ ).<sup>14</sup> No title precedes his name. No name of either parent is given.

*Text:* The text is organised into three columns (1–3) which are framed within a rectangular panel. Individual columns are separated by dividers. The text represents a canopic jar formula belonging to Sethe's type XIXb.<sup>15</sup> The text gives the name of Hapy which contradicts the depiction of Duamutef's head on the lid.

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14 Ranke 1937 does not list the name.

15 Sethe 1934, pp. 12\*–13\*.

Transcription:



Transliteration:

- 1 *dd-mdw jn nb.t-ḥw.t ḥ<sup>c</sup>p(=j) sšt3 jr.t bs n*
- 2 *ḥpy nty jm(=j) s3 jm3ḥ(.t) n wsjr*
- 3 *p(3)=s-ḥrj-n-t3 m3<sup>c</sup>(.t)-ḥrw pw ḥpy*

Translation:

- 1 Recitation by Nephthys: I conceal the secret, protecting
- 2 Hapy, who is in me! The protection of the revered one before Osiris
- 3 Pas-her-en-maat, who is Hapy!

Bibliography:

Unpublished.

## No. 7

Canopic jar for General Heribamun

Egyptian alabaster/travertine

Late Period, late Twenty-sixth Dynasty, probably reign of Amasis

Lower Egypt, Memphite necropolis

The Archduke Franz Ferdinand of Austria Collection

State Chateau Konopiště, Inv. No. K 30227

*Provenance:* The object comes from the original collection of the Archduke Franz Ferdinand of Austria (1863–1914), the assassinated heir to the Austro-Hungarian throne. The archduke visited Egypt twice. The first visit was a part of his journey around the world which took place between 1892–1893. In 1895, the archduke was diagnosed with tuberculosis and after a short stay in Tyrol, he was advised to visit Egypt for convalescence. It was during one of those trips that the archduke acquired a small collection of Egyptian antiquities which is distinguished by the quality of pieces it includes.

*Jar:* The jar takes the shape of a barrel with a tapered bottom. The outer surface is smoothed. The structure of the material creates larger white stops and brown veins on the surface. The jar is empty.

*Lid:* The lid takes the form of a baboon head (i.e. Hapy's). The carving of the head is fine. Several parts of the lid's bottom, along the rim, are missing.

*Owner:* The owner of the canopic jar is the overseer of troops, i.e. the general, Heribamun (*hr-jb-jmn*)<sup>16</sup> of the Twenty-sixth Dynasty. Heribamun is mentioned on a stela of his son Ahmose, who was similarly an overseer of troops, found in the Serapeum, and now kept in Le Louvre.<sup>17</sup>

*Text:* The text is organised into six columns (1–6) which are framed within a rectangular panel. Individual columns are separated by dividers. The text represents a canopic jar formula belonging to Sethe's type XIXb.<sup>18</sup> The text gives the name of Qebehsenuf, which contradicts the depiction of Hapy's head on the lid.

*Transcription:*



*Transliteration:*

- 1 *dd-mdw jn srk.t jnk skd=j s3*
- 2 *=j r<sup>c</sup> nb hr jrt mk.t n kbh-sn.w=f*
- 3 *nty jm=j s3 wsjr (j)m(y) r<sup>c</sup> mš<sup>c</sup>*
- 4 *hr-jb-jmn s3 kbh-sn.w=*
- 5 *=f wsjr (j)m(j)-r<sup>c</sup> mš<sup>c</sup>*
- 6 *hr-jb-jmn pw kbh-sn.w=f*

<sup>16</sup> Ranke 1937, no. 230.8.

<sup>17</sup> Chassinat 1899, pp. 68–69; Pierret 1882, Cat. No. 333; Porter and Moss 1981, p. 798.

<sup>18</sup> Sethe 1934, pp. 12\*–13\*.

*Translation:*

- 1 Recitation by Selket: I extend my protection
- 2 every day, providing safety for Qebehsenuf
- 3 who is in me. The protection of Osiris, overseer of troops
- 4 Heribamun is the protection of Qebehsenuf.
- 5 Osiris, overseer of troops
- 6 Heribamun is Qebehsenuf.

*Bibliography:*

Pehal 2003, p. 84.

**No. 8**

Canopic jars for Udjahorresnet  
Egyptian alabaster  
Late Period  
Lower Egypt  
State Chateau Kynžvart, Inv. No. KY 285

*Provenance:* The piece formed part of a large diplomatic gift which Muhammad Ali Pasha (1769–1849), the viceroy of Egypt (1805–1848), donated to Prince Klemens von Metternich (1773–1859), the minister of foreign affairs and later chancellor of the Austrian Empire, in 1828.

*Jar:* The jar takes the shape of a truncated cone with slightly convex walls. The outer surface is smoothed. The structure of the material creates larger white spots and brown veins on the surface. The carved relief, including hieroglyphic signs, seems to have been recently filled in with a modern, lead-based paint. The original content, i.e. an organ removed from the body of the deceased during mummification is still present in the jar.

*Lid:* The lid takes the form of a canine head (i.e. Duamutef's). The carving of the head is fine.

*Owner:* The owner of the canopic jar, certain Udjahorresnet (*wḏ3-ḥrw-rsn.t*),<sup>19</sup> bore four regionally-specific sacerdotal titles; [1] The title 'director of the temples' (*ḥrp ḥw.wt*), or its more complete version 'director of the temples of Neith / of the Red Crown' (*ḥrp ḥw.wt-n.t*) is associated with Sais, or more precisely with the Northern Saite Nome (Fifth nome of Lower Egypt).<sup>20</sup> [2] The title 'prophet of Amun(-Ra), Lord of Khent-nefer' appears in titularies of Letopolitan officials.<sup>21</sup> It is usually associated with the title of *wnr*-priests (cf. below). The title '*wnr*-priest' ('he of the flowing net') is expressly associated with Letopolis and its main deity, Haroeris.<sup>22</sup> [4] The title 'chief of Buto'

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19 Ranke 1937, no. 89.1.

20 Cf. Klotz 2014, pp. 729–730.

21 For Khent-Nefer see Kemp 1968, p. 72.

22 Cf. Klotz 2014, pp. 724–725.



(*hrj p*) is *per se* associated with Buto.<sup>23</sup> The combination of titles described an important Lower Egyptian official. The mother of the deceased was certain Nefernebu (*nfr-nb.w*).<sup>24</sup>

*Text:* The text is organised into five columns (1–5) which are framed within a rectangular panel. Individual columns are separated by dividers. The text represents a canopic jar formula belonging to Sethe's type XIXa.<sup>25</sup> The text gives the name of Amset, which contradicts the depiction of Duamutef's head on the lid.

*Transcription:*



*Transliteration:*

- 1 *dd.n 3s.t sm3=j d3jt stp-*
- 2 *-s3 hr jmsty nty jm=j s3 wsjr hrp-hw.wt*
- 3 *hm-ntr jmn(-r\*) n(b) hnt-nfr wd3-hr-rsn.t m3<sup>c</sup>-hrw*
- 4 *[s3] jmsty wsjr wnr hrj p wd3-hr-rsn.t m3<sup>c</sup>-hrw*
- 5 *jr.t n nfr-nbw m3<sup>c</sup>-hrw pw jmsty*

*Translation:*

- 1 Isis said: I destroy the foe and protect
- 2 Amset, who is in me. The protection of Osiris, the director of the temples (of Neith),
- 3 prophet of Amun(-Ra), Lo(rd) of Khent-Nefer, Udjahorresnet, justified is
- 4 [the protection] of Amset! Osiris, *wnr*-priest, chief of Buto, Udjahorresnet, justified,
- 5 made of Nefernebu, justified) is Amset!

<sup>23</sup> Cf. De Meulenaere 1964, pp. 166–167.

<sup>24</sup> Ranke 1937, no. 197.6.

<sup>25</sup> Sethe 1934, pp. 12\*–13\*.

*Bibliography:*

Pehal 2003, pp. 84–85 (with reference to Varadzin 2001).

**Nos. 9–12**

Set of Canopic jar for Herudja

Egyptian alabaster/travertine

Late Period, Twenty-sixth Dynasty

Middle Egypt, Lycopolis (?)

The Francis Colloredo-Mansfeld Collection

Kladruby Monastery, Inv. Nos. KL 1662, KL 1663, KL 1664, KL 1665

*Provenance:* The almost complete set of canopic jars allegedly comes from the collection of Francis Prince Colloredo-Mansfeld who visited Egypt in 1846. After returning to Bohemia, he donated some objects to the Museum of the Bohemia Kingdom (Museum Regni Bohemiae) in Prague (later the National Museum in Prague) and kept some antiquities, including the almost complete set of canopic jars for Herudja at his family seat in Zelená Hora at Nepomuk, West Bohemia. The set of canopic jars was later transferred to the state monastery of Kladruby by the National Heritage Institute, as the chateau at Zelená Hora had been handed over to the Czechoslovak army in the early 1950s.

*Jars:* The jars take the shape of barrels with tapered bottoms. The outer surface is smoothed. The structure of the material is layered.

*Lids:* Only two lids out of four are preserved. One of them takes the form of a baboon's head (representing Hapy) but is attached to the jar with an inscription mentioning Qebehsenuf (Inv. No. KL 1664). The other lid takes the form of a falcon's head (representing Qebehsenuf) but is attached to the jar with the inscription mentioning Amseti (Inv. No. KL 1663). It appears that the confused association of the lid and the jar happened in ancient times as the lids were glued to the vessels by resin used for mummification of the internal organs.

*Owner:* The owner of the canopic jar is certain Herudja (*hrw-wd3*);<sup>26</sup> the name of one of his parents is Nefersekhmet (*nfr(.t)-shym.t*).<sup>27</sup> The texts inscribed on the canopic jars use both 'born to' (*ms n*) and 'made by' (*jr n*) phrases to express Nefersekhmet's parentage. Herudja's name is preceded by two titles: [1] The title 'he who purifies the body of Horus' (*hrw-dsr-h'w*) is a regionally specific sacerdotal title connected with the Lower Lycopolite Nome (Fourteenth Nome of Upper Egypt).<sup>28</sup> [2] The second title is that of a *kha-ra*-priest (*h'c-r3*), which can be translated as 'the one whose word rises', and is considered a specific sacerdotal title of the priests in Sakhbu.<sup>29</sup>

*Texts:* The texts are organised into five columns (1–5) which are framed within a rectangular panel. Individual columns are separated by dividers. The text represents a canopic jar formula belonging to Sethe's type XIX.<sup>30</sup>

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26 Ranke 1937, no. 246.23.

27 Ranke 1937, no. 200.2.

28 Klotz 2014, pp. 770–771.

29 Yoyotte 1959, pp. 77–78; Guermeur 2005, pp. 61–64.

30 Sethe 1934, pp. 12\*–13\*.

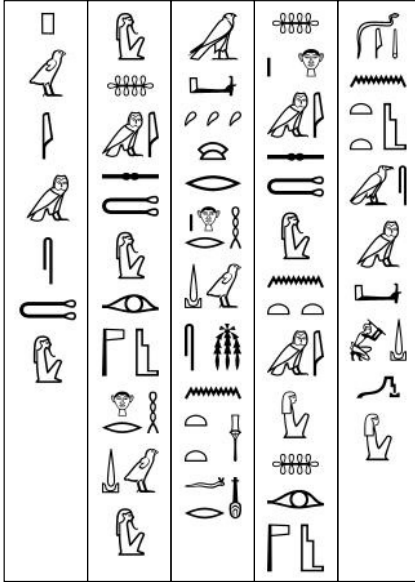
**No. 9**

h. 34.5 cm (including the lid),

diameter 19.8 cm

Kladruby Monastery, Inv. No. KL 1663

*Transcription:*



*Transliteration:*

- 1 *dd-mdw jn 3s.t sm<sup>3</sup>=j d3jt stp-*
- 2 *-s3 hr jmsty nty jm=j s3 wsjr*
- 3 *hrw-dsr-h<sup>c</sup>w h<sup>c</sup>-r3 hr-wd3 ms n nfr-shm.t*
- 4 *s3 jmstj wjsr hr-wd3*
- 5 *pw jmstj*

*Translation:*

- 1 Recitation by Isis: I destroy the foe  
and protect
- 2 Amset, who is in me. The protection  
of Osiris,
- 3 he who purifies the body of Horus, the *kha-ra*-priest, Herudja born  
to Nefersekhmet
- 4 is the protection of Amset. Osiris Herudja
- 5 is Amset.

*Bibliography:*

Pehal 2003, pp. 82–83 (with reference to Varadzin 2001).

**No. 10**

h. 25.0 cm, diameter 18.2 cm

Kladruby Monastery, Inv. No. KL 1662

*Transcription:*



*Transliteration:*

- 1 *dd mdw jn nb.t-ḥw.t ḥ<sup>c</sup>p(=j) sšt3 jr.t bs*
- 2 *ḥrw ḥpy nty jm=j s3*
- 3 *wsjr ḥr-dsr-ḥ<sup>c</sup>w ḥ<sup>c</sup>-r3 ḥr-wd3 jr n nfr-*
- 4 *-šm.t s3 ḥpy wsjr ḥr-wd3*
- 5 *pw ḥpy*

*Translation:*

- 1 Recitation by Nephthys: I conceal the secret pro-
- 2 tecting, Hapy who is in me. The protection of
- 3 Osiris, he who purifies the body of Horus, the *kha-ra*-priest, Herudja, made by
- 4 Nefer-
- 5 -Sekhmet is the protection of Hapy. Osiris Herudja
- 6 is Hapy.

*Bibliography:*

Pehal 2003, pp. 82–83 (with reference to Varadzin 2001).

**No. 11**

h. 27.0 cm, diameter 17.5 cm

Kladruby Monastery, Inv. No. KL 1665

*Transcription:*



*Transliteration:*

- 1 *dd mdw jn nt sdw3=j sm-*
- 2 *-rš=j r<sup>c</sup> nb hr jr.(t) mk.(t) n dw3-*
- 3 *-mw.t=f nty jm=j s3 wsjr hr-dsr-h<sup>c</sup>w h<sup>c</sup>-*
- 4 *-r3 hr-wd3 ms n nfr-shm.t hrw-dsr-h<sup>c</sup>w h<sup>c</sup>-*
- 5 *wsjr hr-wd3 pw dw3-mw.t=f*

*Translation:*

- 1 Recitation by Neith: I spend the morning, I spend
- 2 the night, every day providing protection for Duamutef, who is in me. The protection of Osiris he who purifies the body of Horus, the *kha-*
- 3 *ra-*priest, Herudja born to Nefersekhmet is the protection of Duamutef.
- 4 Osiris Herudja is Duamutef.

*Bibliography:*

Pehal 2003, pp. 82–83 (with reference to Varadzin 2001).

**No. 12**

h. 35.5 cm (including the lid), diameter 18.8 cm  
Kladruby Monastery, Inv. No. KL 1665

*Transcription:*



*Transliteration:*

- 1 *dd mdw jn srḳ.t n k3=k skd.t s3=j*
- 2 *r<sup>c</sup> nb jr mk.t ḳbh-sn.w=f*
- 3 *nty jm=j s3 wsjr hr-dsr-h<sup>c</sup>w h<sup>c</sup>-r3 hr-*
- 4 *-wd3 jr n nfr-sḥm.t s3 ḳbh-sn.w=f wsjr*
- 5 *hr-wd3 pw ḳbh-sn.w=f*

*Translation:*

- 1 Recitation by Selkis to your *ka*: I extend my protection
- 2 every day, providing safety for Qebhsenuf,
- 3 who is in me. The protection of Osiris he who purifies the body of Horus, the *kha-*  
*ra*-priest, Her-
- 4 -wedja made by Nefersekhmet is protection of Qebhsenuf. Osiris
- 5 Herudja is Qebhsenuf.

*Bibliography:*

Pehal 2003, pp. 82–83 (with reference to Varadzin 2001).

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Pl. 1



MATERIALIA

No. 1



No. 4



No. 3



No. 2



No. 5



No. 6

Pl. 7



MATERIALIA

No. 7



No. 8

Pl. 9



MATERIALIA

No. 9



No. 10



Pl. 11



MATERIALIA

No. 11



No. 12