THE REVISED VIEW FOR ONE OF TUTANKHAMUN’S NECKLACE

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ABSTRACT

[EN] In a cartouche-shaped box has found in the treasury of king Tutankhamun at his tomb KV 62 at Thebes, there has been the most wonderful Necklace with Moon–shaped necklace and lotus flowers matching with its buds. There are signs showing that the king wore it throughout his lifetime. This research will present a revised view of this necklace and its religious’ symbolism, with the aim of exploring its magic power.

KEYWORDS: King Tutankhamen’s necklace, Nefertem, sun and moon, lotus flower, Buds, Sky, Magic power, amulet power, magic numbers, Religious’ symbolism, The cryptographic writing.

[Ar] إعادة رؤية في إحدى قلادات توت عنخ آمون
في صندوق على هيئة الخزنتش عثر عليه في كنزا مقبرة الملك توت عنخ آمون 62 بتيجة KV 62 على أروع قلادة معلقة بشكل القمر وزهور اللوتس متناغمة مع براعمها، وهناك دلالات توضح أن الملك كان يرتديها أثناء حياته. هذا البحث سوف يقدم رؤية جديدة لهذه القلادة ورمزيتها الدينية، وسأكشف القوة السحرية لهذه القلادة.
I. INTRODUCTION

In November 1922 Howard Carter discovered the tomb of the young pharaoh Tutankhamun, KV 62 in the valley of kings at Thebes\(^1\). The Treasury of the tomb contained over 5,000 catalogued objects, most of which are funerary and ritual in nature. H. Carter described these objects: «everywhere the glint of the gold». One of these treasures objects is this wonderfully decorative Necklace JE 61897\(^2\), which I discuss in the current paper.

I- THE REVISED VIEW OF THE TUTANKHAMUN’S NECKLACE

JE 61897 AND ITS RELIGIOUS’ SYMBOLISM

This necklace is 40 cm. lengths\(^3\) [FIGURE 1]. As for the central figure of it, H. James mentioned, it «is the Moon\(^4\), shown as disk and crescent in the night bark on its nocturnal journey» and he added the bark sits above a grove of lotus flowers and buds. Four Lotususes\(^5\) and thirteenth buds\(^6\). The lotus flower is \(\text{nfr}^7\) represents the God Nefertem\(^8\) (\(\text{nfr-tm}\))^9. Which has a different meaning, the «complete beauty»\(^10\), «Amun Atum is good»\(^11\), or it means «he who has newly appeared is perfect»\(^12\). This word was written as \(\text{sššn}\) with determinative of Blooming flower, this primary symbol was the blue lotus Blossom\(^13\), or lotus’s buds to indicate as \(\text{Ỉ} \text{Ỉ} \text{Ỉ} \text{Ỉ}\)^14.

As for these buds in this Necklace, I observed that there are two kinds of buds; one of the buds is smaller than the other. The first one has only green leaves, while the Toller buds indicate the blue lotus blossom, it has two leaves one of them is green, the other one is dark blue, on the top of them, there are small light green leaves, all of them have yellow stems that are made of gold [FIGURE 2]. All dark blue leaves are made of lapis – lazuli,\(^15\) the other ones with light blue are made from felspar\(^16\).  

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\(^1\) It has excavated by H. CARTER for Lord Carnarvon in 1922. In KV62. JAMES 2001: 146, 166. 
\(^2\) In JE 61897, SR 1/3461: it has described as: « Pectoral of Tutankhamun in the Form of a Gold Boat and silver solar disc with counterpoise and chain». It is made from: Gold, Resin, Calcite / Eg. Alabaster / Travertine, Lapis Lazuli, Feldspar, Carnelian, Electrum and Glass. 
\(^3\) JE 61897. The Grand Egyptian Museum. 
\(^4\) I disagree with T. G. H. JAMES; I think this figure is not moon and crescent but it is as dazzling sun. 
\(^7\) Nfr: is the flower of Nefertem. HANNIG 1995: 410. 
\(^8\) This God was in the Egyptian Theology the son of Sekhmet and Ptah, this triad has adored in Memphis, sometimes his Mother is Bastet. He has pictures in different figures sometimes as a child or a man, he is connected with lotus. SCHLÖGL 1980: 379; LEITZ: 2002: 221. 
\(^9\) In the Pyramid texts, the God Nefertem has mentioned: ERMAN & Grapow (eds.): Wb. vol.2: 5,257. 
\(^10\) SCHLÖGL 1982: 372. 
\(^12\) WEGNER 2001: 514 
\(^13\) HANNIG 1995: 768. 
\(^14\) HANNIG 1995: 422. In an aspect: «\(\text{prt m šš jn nḥbt m}\) \(\text{ḥtjw.s}\)» (Heraus kommen aus der Marsch mit einer Loutusknospe durch ihre Marschleute), while «\(nḥbt nt ššw\)» Knospenden der Zweige). HANNIG 1995: 422, 1-2 

These flowers with the blossom and buds growing out of a longitudinal element represent the sign of Sky pt, this shape could be rare phon. hr (j), hrw inlaid with lapis-lazuli. According to this Necklace, the sky is the womb. It seems to be pregnant with lotus flowers and acts as an incubator for its seeds. Hence, the Sky Goddess Nut is the mother of Nefertem. It is the same Goddess that gives birth to the Sun every day. That is assured by a text in the book of the Dead spell 42:

«Behold, I have told thee I am the blossom that came forth from the Deep, and Nut is my mother».

I think Nefertem has a role with Nut when the ship of the sun crossed it daily. Nefertem, the Lotus flower, represents the birth of the young Sun-God at the beginning of time, the lotus assured that Re= «the Sun» always has newly appearance, Perfect as dazzling Sun Disk, so both the central sun disk and the board of the solar bark made of electrum as a reflection of its rays [FIGURE 2].

T. G. James thinks that from the figure of the sky «droplets of moisture hang down», as ḫḏr which is inlaid with feldspar and lapis, but I think under the sky there are the roots of the flowers, it is represented in two colors. One of the colors is green, and the other is dark blue. The light green ones belong to the small buds with their leaves which have the same color, while the dark blue roots belong to the four blooming flowers and the taller buds, which have dark blue leaves matching with light green leaves and its top has small leaves colored light green.

On both sides over the flowers and under the bark, there are two rectangular labels inscribed with the name of the king inside the cartouche, supported by two goddesses winged, G. H. James indicate them as Uraei.

But I denoted those two Goddess, the right one at each label is Ṣḏt, the goddess Uraei of lower Egyptian city dp, while the other Goddess on the left is Nḫbt the vulture.

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16 The colors of the flespar are green, yellow, light blue, violet. JAMES 2001: 210; LANDMANN 2004: 77.
17 Sometimes this sign has been used as determinative for the goddess Nut, or as ḫrt (sky) but rare as Phono-Det: ḫrj, ḫrw, HANNIG 1995: 1062, N1.
20 KURT thought that perhaps Nut has a relationship with Nefertem, Harachte, Heqet and Thot. KURT 1981: 537.
22 ALLEN 1974: 49 spell. 42.
23 KURT 1981: 537.
24 JAMES 2001: 133.
26 Electrum is a mixture of gold and silver, JAMES 2001: 210.
29 This color looks similar to Turquoise.
30 The Nḫtj name appeared since the 1st dynasty in a figure of snakes. VON BECKERATH 1984: 14-18, Fig.2.
- goddess of upper Egyptian city El-Kab, both represent the Nebty name of Egyptian Kings since the first dynasty. Both Goddess ntrj on each label stretched out their wings around the names of the king in cartouches to protect his names, the two Goddess symbolize that the king united the two kingdoms, and indicate that, the king has a special relationship (association) with these two goddesses, there are small incised figures between their two wings represent the sign snw cartouche this scene indicates that, the two goddesses stood, spread out their wings around the names of the king, protect them, presenting him sn «Power over property», «Benefits of life, fullness, completion».

The lotus and buds show the stages of a plant's growth that go from a seed to complete flowering. They raise out from the Sky which indicates, here as the agricultural environment of these lotus flowers, the sky as a womb carried out their roots which stretched through it, it means these flowers that, It has stability, endurance, prosperity, flourish as a new life.

I denote that, this part of the Necklace could read as following:

\[Im pt pr  sššnw nbwrt\]
\[hrj nfrw (rd) (hfr) twt -5nh -Imn hkJ-Iwnw-smJ\]
\[Nb -hprw -Rc\]

«From the sky came out the lotus» flowers with their buds, Over these lotus flowers (growing), (appeared) (Tutankhamun, the ruler of the south Thebes), «Nb-hprw-Rc» the lord forms of Re) as his throne name.

Throughout the central figure of the Necklace, the king assured that his throne name and added the epithet «he is the ruler of the south Thebes», which means he is derived away from El Amarna, and he ruled Egypt from Thebes, the main capital of Egypt before the reign of Akhenaton.

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33 Both goddesses reading of the group nbty «The two ladies». GARDINER 1979: 73, 2.
34 HANNIG 1995: 444.
35 GARDINER 1979: 73, 2.
37 PETRIE 1914: 22, FIGS. 80-81.
38 VON BECKERATH 1984: 87, E2.232
40 The throne name of the king was: «Lebendiges Abbild des Amun, Herrscher des Oberaegyptischen Heliopolis (Theben/ Karnak)» Herren–der Gestalten-ein–Rec». SCHNEIDER 1994: 301,302.
42 This epithet was adapted to be consistently included in the cartouche with the altered Nomen. KRAUSS 1986: 812.
43 As for «Tell el Amarna», it is located at Minia. KEMP 1986: 309-319.
II. The Cryptographic Writing in the Necklace JE 61897

As for the central figure of this Necklace represent as sun made of electrum, over bark made of gold\(^{44}\), which I suggested that it’s a kind of Cryptographic writing\(^{45}\), this writing has been denoted by the Scholars as “secret writing”\(^{46}\) or as Enigmatic writing\(^{47}\), in Arabic ‘ilm al-ta’miya\(^{48}\):

I denoted that, when king Tutankhamun dressed this Necklace around his neck, it has given the meaning hprw = «Gestalt or» Erscheinungsform « König\(^{49}\). Or give the Meaning of» ir hprw m = transform (himself into)\(^{50}\) the figure of Nefertem to represent the birth of the young sun-god, when the lotus sprang up from the high mound rising from Nun\(^{51}\). The bark is phon. Nb the King is: hprw the sun disk is: Rc as incorporate the name of the king to assured his Identity, as a sun god as (Nb hprw Rc).

As for the two Goddess on two labels right and left under the bark with their wings around the cartouches’ names of the king, we can read the name of Amun Imn as Cryptographic writing, on the right of each label the sign «J is the uraeus» Trt\(^{52}\), the sign «m» in the shape of the cartouche is «mns»\(^{53}\), while the sign «n» in the shape of the other Goddess is» ntrt\(^{54}\). It means Imn in his name and protects him\(^{55}\).

The pectoral is linked by four rows of beds; some of them round other are barrel-shaped made of gold, lapis-lazuli, felspar, glass, and a dark-colored resin. G. James added that «Some of the gold spherical beads are soldered together to make spaces which hold the four rows together»\(^{56}\). The main component of beds is open and big lotus flowers, it descends from the back to be as weight [FIGURE 3].

On the right side of the counterpoise, there is a clasp is held in position by a retractable pin\(^{57}\).

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\(^{44}\) JAMES 2001: 210
\(^{45}\) SILVERMAN 1980: 234.
\(^{46}\) Https://en.wikipedia.org/wiki/Cryptography, Monday April, 26 2021; TSIOLAKIS & MÜLLER 2000: http://user.cs.tu-berlin.de/~marinam/crypt.1
\(^{47}\) IVERSEN 1993: 36.
\(^{48}\) MITWLI 2010:13-23.
\(^{49}\) The word hprw has a different Meaning. It is used for the appearance of Gods or Kings. HANNIG 1995: 595.
\(^{50}\) FAULKNER 1964: 189.
\(^{51}\) See the figure of the head of the King as a child appeared from the lotus flower, it is made from wood with a thin layer of gesso plaster with colored. JAMES 2001: 133.
\(^{52}\) FAULKNER 1964: 11.
\(^{54}\) FAULKNER 1964: 142.
\(^{55}\) King Tutankhamun replaced the figures of Amun in Karnak again after it has desecrated during the Amara periods and erect a chapel by his name at Karnak as well. KROUSS 1986: 813.
\(^{57}\) JAMES 2001: 210.
III. The Magic Numbers and the Amulet Powers of the Necklace JE 61897

The counterpoise of the Necklace is a big lotus flower that has nine leaves with different colors, three of them are dark blue as lapis – lazuli, four light blue as felspar, two have yellow color as gold, while its cup has yellow color as gold. This lotus is flanked by two middle lotus buds each one has three leaves, all are inlaid, one leaf has colored dark blue of lapis – lazuli, the other light blue of felspar, on the tips of buds there are traces of white calcite, the cups of these two buds are inlaid with carnelian have a rose color with small tuberous roots have yellow from gold at the bases of which are two rosettes are inlaid with carnelian. All the flowers indicate the god Nefertem as an Amulet, who is connected with the young King and protects him as a son. I observed that, under the shape of the big lotus there is a small figure as a green Papyrus. I think it has given the meaning that the lotus is fresh and green always as the young king Tutankhamun, who put the Necklace around his neck in his Daily life, is safe and his limbs never be crushed, surrounding the big lotus flower by the two roses [FIGURE 3].

Above the lotus flower and buds, there are nineteenth tassels of gold and glass beads, they are hung from a bar of Gold has a yellow color these tassels are joined in pairs except one of them at the middle is single, from the right it is N⁹. elf, from the left is N⁹. 9⁶⁴, all tassels ends with bell-shaped floral terminals, in the shape of Papyrus, the collect tassels are Nineteen like the total of the roots under the Sky, these tassels perhaps etymology represent the psḏḏḏw the nine gods «Ennead» at Heliopolis twice, and the big open lotus flower as Nefertem himself represents the number twenty, he is the lotus bud at the nose of Re, and he is one of the Sun Gods. All flowers and buds and this number twenty have been considered by K. Sethe as a Magic’s number [FIGURES 2-3].

According to texts there was a contact between the king and lotus, as in the Utterance 249 in the pyramid texts, the king is a flower in the sun-god’s hand: «O you two fighter, tell the Noble one, whoever he may be, that I am this ssśś- flower which springs up from the earth. My hand is cleansed by him who prepared my throne, and I

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59 The amulets of Nefertem have different shapes, as flower made of blue glaze, or glaze faded white during XX² dynasty, or the God Standing alone, or standing on a lion, made from Green Glaze, Blue Glaze, Silver, during XXVI Dynasties. Petrie 1914: 38 (175), 50 (267 a, c).
60 Leitz, C. 2002: 222.
61 See the figure in the: James 2001: 211.
62 This Amulet made of green felspar, Beryl, Serpentine and Sard. Petrie 1941: 18, 21.
64 According to the Ancient Egyptian, texts the number «Seven and Nine or Nine and Ten» status Magic. Sethe 1916: 39.
65 Sethe 1916: 20,38.
67 Sethe 1961: 40.
am at the nose of great Power; ...I appear as Nefertem, as the lotus – bloom which is at the nose of $R^\circ$; he will issue from the horizon daily and gods will be cleansed at the sight of him»\textsuperscript{68}. While in the Book of the Dead - Spell 42:

«I am Re every day. I shall be grasped by my arms; I shall not be seized by my hands. Neither men nor gods nor the blessed nor the dead (nor any men), nor any patricians nor any common folk nor any sun – folk shall do any robbing of me...I was esteemed like Khepri. I am the lord of the crown of Upper Egypt ... My seat is on my throne ... Not a child has trodden the (path) of yesterday; (to me belongs) today, man by man. I am your protector for millions (of years). Whether ye exist (as) Sky-Folk or Earth – Folk, southern, northerners, easterners, or westerners, fear of me is in your bellies. ... Behold, I have told thee I am the blossom that came forth from the Deep, and Nut is my mother ... there is none who grasp me or shall grasp me...I am Horus presiding over millions ...\textsuperscript{69}». 

\textsuperscript{68} FAULKNER 1969: 60, 61 [249].
\textsuperscript{69} ALLEN, T. G., 1974: 48, 49, spell. 42
IV. CONCLUSION

To sum up, I can conclude that this Necklace has a lot of benefits for king Tutankhamun. When he dressed it throughout his daily life, the king appeared as the young sun god, he is Nefertem as lotus flower, the two goddesses protect his throne names, and he obtained its Magical and Amulet power to protect himself against evil, conspirators or perhaps the priests\textsuperscript{70}. He announced before his court and people he is a man not more a child (spell 42). On the other hand the number twenty of flowers and buds in this Necklace considered as a Magic’s number.

It has a Cryptographic writing referred to the king name Nb hprw Ra and the name of god Inn Amun has written by the two Goddess on the labels, that means the god Amun support him.

I think the king considered himself as Nefertum, son of Sekhmet, he has the power to defeat his enemies, and to give the real impression of the god Nefertum, there are some beads made from a dark colored resin\textsuperscript{74}. To give the scent, sweat and sweetens of the god\textsuperscript{75}.

V. DEDICATION

To the soul of My Prof. Dr./ ALI RADWAN, God mercy upon him, who taught me how to be distinguished in my research, which I always give to it my best effort.

\textsuperscript{70}BONNET 1931: 22-24. BLACKMAN 1912: 71-72, Urk 1958: Vol.4, 874
Festschrift of Professor Ali Radwan [1941-2020]

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WEBSITES:


[FIGURE 1]: The Tutankhamun’s necklace jd'E 61897. The Grand Egyptian Museum.
[FIGURE 2]: The center part of Tutankhamun's necklace, jd'E 61897 The Grand Egyptian Museum. JAMES 2000: 211.
[FIGURE 3]: The big lotus flowers as a back weight of the Necklace. 
JAMES 2000: 211.