

The Variations in writing the name of Djedu Nome (Busiris) in Coffin Texts

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Abstract

The Coffin Texts are considered one of the most important religious sources in ancient Egypt. And it's containing of a large number of names of deities, cities, regions and holy places. The number of times that deities or cities were mentioned, perhaps the reason for this is the size of the importance of those cities and these deities. the most sacred and important cities are the ones that have mentioned more times in the coffin texts, especially those that had an important role in the afterlife. The way and forms of writing the names of these cities varied for some reason, and this gives another importance to these cities in addition to their religious significance. In this study I will investigate the city of Djedu in terms of the written differences and the forms of signs and the reasons for their differences in each incantation in the Egyptian Coffin Texts, and this will be through reviewing and reading the texts and making an analytical study of the written forms of the city and the cases in which they were written.

This study will focus on the different forms and symbols which has been used for the writing the name of Djedu, and the main sources for these study will be the religious texts, especially the Coffin texts, and try to understand why the major differences of the writings of the name Djedu, also try to make a list and Index for those variations in the writing of the name of Djedu.

Keywords

Djedu , Coffin Texts , Spell

Introduction

The capital of the ninth Lower Egyptian Nome was Abusir Bana (An. Eg. Djedu, Gk. Busiris). The site of Djedu may have a very long history, although lack of Archaeological research at this large tell site hampers our knowledge of any Predynastic origins; Late Period to Roman remains cover the surface of the site¹.

It is uncertain whether Andjety (a river and vegetation god) was the patron god of Djedu, but the region was originally known as Andjety's Nome². In the Pyramid Texts, the king's power is associated with this god³ and King Sneferu is shown wearing the double plumed crown of Andjety on a relief now in the Cairo Museum⁴. Andjety – many of whose attributes were later assimilated By Osiris⁵– may have had a temple at Djedu during the Third Dynasty. The earliest evidence for

¹ Tassie, G. J., *Prehistoric Egypt*, 96.

² Wilkinson, *the Complete Gods and Goddesses of Ancient Egypt*, 97, 98.

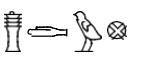



³ Allen, J. P., 2005 *The Ancient Egyptian Pyramid Texts*, 182.



⁴ Saleh, M., Sourouzian, H., *Official Catalogue: The Egyptian Museum Cairo*, No.24.







⁵ Griffiths, J. G., *The Origins of Osiris and his cult*, 136-138.






Andjety's Nome is an inscription from a Saqqara mastaba dating to the late Third Dynasty of the official Pehernefer, who describes Himself amongst other titles as ḥ3ti-c [provincial governor] of Andjety's Nome⁶. The Palermo Stone, in the section of Sahure's annals, mentions donations being made to several gods, including to Mesen and Sem, whose temples it states were in Andjety's Nome⁷. Could the individual(s) buried at Qesna have been a priest in one of these temples and where were they located?

The writings of Djedu (Busiris) name in Coffin Texts:

The most common way on writing the name of Djedu as follow  , here we can see the sound signs  +d⁸ and  d and  w, plus the determinative⁹ for towns. So we seem to have a word with the sound +d + d + w, while the determinative tells that they spell the name of a Nome.

When a second sound sign like  is accompanied by a first sound sign like  and the latter matches one of the sounds the former, then the first sound sign reinforces the reading of the second sound sign. It does not give new information, so we do not read it as separate sound.

In the name of Djedu above we have  +d followed by  d. The sign  matching of the sounds of , so we can read  together as +d. and the sign  w gives us new information, and we can read +dw, This name of Nome, which we know in English as Djedu.

The determinatives will normally come at the end of words-and usually they do, while, sometimes they don't have to. When we look at +dw we have the signs  +d and  w, which are tall narrow signs; between them we have  d, which is low broad sign; while the determinative  is low narrow sign. In the expected sequence  ¹¹ the signs do not fit together very well, creating an

⁶ Maspero, G., *Un Manuel de Hiérarchie égyptienne et le culte une et les Bestiaux dans les Tableaux des tombeaux de L'ancien Empire*, 246-272.



⁷ Sethe, K. H., *Urkunden des Alten Reichs*, 244.



⁸ Some Egyptologists maintained that the *djed*-pillar isn't exclusively an aniconic statue and emblem of Osiris' resurrection or even a symbol of the god's backbone. It also depicts four superimposed capitals or four pillars one behind another according to Egyptian ideas of perspective (Moret 1926, 93). As a result it has been suggested that the sacred pillar of Osiris represents equally the four pillars of heaven (Kristensen 1925, 104; Van Dijk 1993, 171, n. 81; Clark 1959, 236 and *PT 389-390a*). Its cosmic role derives from its meaning (*djed*=stability) and properties (it is often depicted to support heaven's ocean, Mayassis 1966, 649 ff, fig. 592; Demel 1944; Leclant 1946, 174-5). For more commentaries on *djed*'s symbolism, see Gordon-Schwabe 2004, 114 ff.; Mayassis 1966, vol. 1, 648 ff.




⁹ The phonetic is (niwt) means, town site-city-region. The ancient Egyptian (hieroglyph) Town site-city-region is Gardiner sin listed number Q49 for the intersection of a town's streets. In some Egyptian hieroglyphic books it's called a city plan.





¹⁰ Efthymios Lazongas, *Gates and Pillars of Heaven the Architectural Structure of Cosmos in Greek, Egyptian and Near Eastern Tradition and Art*, 275.

¹¹ *Wb V*, 630.7; *LGG VII*, 685


awkward arrangement, which leaves spaces in the inscription. So here the sculptor has moved  over the back of  to fill up the space.

In CT Spells
31,32,34,45,47,50,60,132,144,146,155,156,182,197,206,215,228,268,292,303,312,314,315,339,355,370,375,434,456,629,660,797,918,1087, the writing of the Nome of Djedu as  ¹² if the space available for an inscription was very restricted, an even briefer writing of the same word would be  ¹³. Scribes could vary the make-up of words, abbreviating them or spelling them out more fully, in order to make the most pleasing and varied arrangement within an inscription, whether horizontally or vertically, but here in this common case the artist spelling and writing them out more fully.

And in CT Spells 26, 37, 335¹⁴, 338 the writing of the Nome of Djedu as  ¹⁵, so the name here in those three spells abbreviated, without letter  , and we still can read it +dw , because  an extra sign known as phonetic complement.

In CT Spells 312, 622, 772, Djedu written as  , if the scribe of this word the Djed pillar  and determinative  it will be enough to read it +dw because the Djed pillar is two consonants (Two sounds) D+d , but in this example he repeated the sign letter  two times, maybe in this case, referring to the scribe way of speaking.

This may confirm the possibility that the coffin texts were written by more than one scribe, for each single coffin¹⁶.

In CT Spell 313, Djedu Nome has been written as  ¹⁷, the two djed pillars¹⁸ here has two sound for the same latter djed, D so the second phonogram of djed pillar doesn't add any more meaning , just the way of scribe in writing¹⁹.

The first Djed pillar probably belongs to the god of Djedu, Andjety and then Osiris, but the second Djed pillar referring to the name of the city Djedu (Busiris), the reason of it is the linguistic rules used in the ancient Egyptian language.

¹² James P.Allen, *Middle Egyptian*, 472.

¹³ Wb V, 630.6; GDG VI, 135 f.; LÄ I, 883 f.; Gomaà, *Besiedlung II*, 137 ff.; Montet, *Géographie I*, 98

¹⁴ Wb V, 630.7.

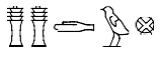



¹⁵ Farouk Gomaà, *Die Besiedlung Ägyptens während des Mittleren Reiches*, 135.





¹⁶ Gardiner, *Ancient Egyptian Onomastic*, 59.

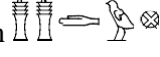
¹⁷ Pierre Montet, *Geographie de l'Égypte ancienne*, 98.

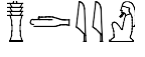


¹⁸ The two djed pillars depict the Eastern and Western mountains.





¹⁹ Andrew H. Gordon and Calvin W. Schwabe, *The quick and the dead*, 123.

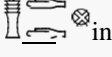




We have no problem at all with the uniliteral signs, also with the biliteral signs and the trilateral signs in reading, but in this case of that style of writing the name of Djedu  we have the biliteral sign  has been repeated two times , so if the two Djed pillars written without adding the determinative  can be read *Ddwy* dual²⁰ stability.

For example word *pr*  if it's repeated on writing two times  read a dual *prwy*, also in the trilateral signs like *nfr*  if its repeated on writing two times  read a dual *nfrwy*.

So in the previous examples can be read with meanings, but in  the double *Dd* pillars has only one reason and meaning in my opinion that the first *Dd* pillar represents the *Dd* pillar of the God of Busiris and the second *Dd* pillar referring to the name of the city.

The CT Spell 314 mentioned Djedu as (+*dwy*)  (Busirian Man), and (+*dwy.t*)  (Busirian Woman), in these two cases, the scribe wrote the name of Djedu with Adjectival ²¹ (once in the masculine and once in the feminine), and in these two cases they were written in CT Spell 314 only,

The CT Spell 337 mentioned Djedu as , in this example the scribe repeated the sign letter (low broad sign)  two times, maybe in this case, referring to the scribe way of speaking, pronouncing the letter (*D*)²³ as (*d*)²⁴, or the double  gives the same sound of *Dd*. 

CT Spell 622 mentioned Djedu as , in this example the scribe wrote djed pillar *Dd*  and repeated the sign letter (low broad sign)  two times, maybe in this case, referring to the skills of the scribe, or the double  gives the same sound of *Dd* .

²⁰ A dual form of a noun or a verb in some languages







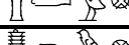



















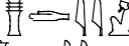
²¹ Egyptologists use the word *nisbe* (pronounced "Nizz-bee" or "Niss-beh"), taken from Arabic grammar "نِسْبَة", as a term for derived adjectives, see, James P. Allen, *Middle Egyptian*, 59.

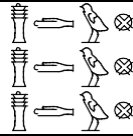
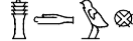



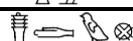
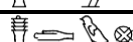
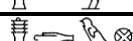

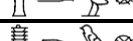
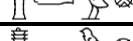
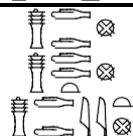

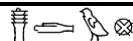
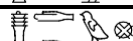
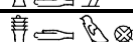

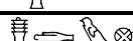
²² Rami van der Molen, *A Hieroglyphic Dictionary of Egyptian Coffin*, 808.



²³ The preceding sound followed by y. if *d* was like English *d*, then *D* was like the *d* in the British pronunciation of *dune*. To many English speakers, this sounds the same as the *j* in *June*. To approximate it, try saying *June* with the tip of the tongue instead of the flat part, see, James P. Allen, *Middle Egyptian*, 17.







²⁴ Probably *t* with some kind of "emphasis" though some Egyptologists think it was more like English *d* as in *sadder*, see, James P. Allen, *Middle Egyptian*, 17.

Index of Djedu pictorial writing in Ancient Egyptian Coffin Texts

CT Spell No.	The Iconography of Djedu name
Spell 26	
Spell 31	
Spell 32	
Spell 34	
Spell 37	
Spell 45	
Spell 47	
Spell 50	
Spell 60	
Spell 132	
Spell 144	
Spell 146	
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Spell 228	
Spell 239	
Spell 241	
Spell 268	
Spell 292	
Spell 303	
Spell 312	
Spell 313	
Spell 314	

CT Spell No.	The Iconography of Djedu name
	
Spell 315	
Spell 335	
Spell 337	
Spell 338	
Spell 339	
Spell 355	
Spell 370	
Spell 375	
Spell 434	
Spell 456	
Spell 622	
Spell 629	
Spell 660	
Spell 772	
Spell 797	
Spell 918	
Spell 1087	

This example very close to previous form in CT Spell 337, but  in this case more complete than the other one 




The CT Spell 797 mentioned Djedu as , The scribe abbreviated the name of the city and contented himself with writing , and letter  and the city's determinative , and this is perhaps due to the small space available to write the written line in which the name of the city was written, and at the same time the letter  here is a phonetic complement, which mean that the existence of the letter  or not. There is no imperfection in the word or the meaning; just the space is the only controller of the way of writing the name of the city in that mentioned way.

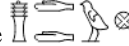





Conclusion


The forms for the name of Djedu city in the Coffin Texts has been written for nine different forms, some of it are frequent and common forms in the texts of temples and the ancient Egyptian religious books texts, and some of it appeared only in the Coffin Texts.









The djed pillar is the master of writing the name of Busiris city, of course, with the determinative  *niwt*.

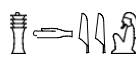
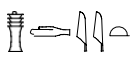

Most of the written evidence in the Coffin Texts confirm that the djed pillar is closely related to the city Djedu, and that this djed pillar / the sacred symbol was later related with the deities that were sanctified in this city of Djedu, starting from the god Andjety until god Osiris, although god Andjety wasn't represented in his human form, Holding this sacred symbol djed pillar.

The most common form show the name of Djedu city in coffin texts is  it has been repeated 35 times, which is the ideal written form and way of writing the name (Busiris), which begins with the determinative of djed pillar and the phonetic complement  and  and the custom of the city.

Comes in second place  and this written form has been repeated five times, and this form consists of the djed pillar  and the letter  repeated twice , then  and the determinative *niwt* .

In third place  it has been repeated four times.

Fourth place are written forms , , , , , , , . Those writing forms have been not repeated in the Coffin Texts, each one of these forms was written once.

The most interesting result due to the analytical study of the forms of Djedu name is $(+dwy)$  (Busirian Man), and $(+dwy.t)$  (Busirian Woman), in these two cases, the scribe wrote the name of Djedu with Adjectival ²⁵ (once in the masculine and once in the feminine), and in these two cases they were written in CT Spell 314 only,

The sources used for all the previous spells which mention the name of Djedu which comes from El-Barsha , Aswan, Beni Hasan, Gebelein, Lisht, Meir, Thebes, Siut, Saqqarah, and unknown places.

During the comparisons and analysis between the different forms and style of the name of Djedu writings, I found that the variations of way of writings of word, not about the place of the coffin made in, or for, it just about the Only the available space in the coffin can be controls the scribes, because in each coffin comes from

²⁵ Egyptologists use the word *nisbe* (pronounced "Nizz-bee" or "Niss-beh"), taken from Arabic grammar "نِسْبَة", as a term for derived adjectives, see, James P. Allen, *Middle Egyptian*, 59.

different places belongs to different persons, the scribes write the name of Djedu in different styles, so that the scribe Show off his artistic and writing skills.

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