



Spell 74 from the Book of the Dead in private Tombs

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Abstract

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The book of the dead is a compilation of many smaller texts , these smaller components are referred to as “spells r3.w” . Each individual spell was a self-contained unit with its own theme, structure and combined with specific illustrations.

The study of “spell 74” of *Book of the Dead* is interesting, it describes the meaning of having freedom and going forth of constraint in peace. This spell also show a unique scene of a human legs serpent with the deceased, maybe the choice of the serpent here was due to its similarity with the deceased, both of them stay under the ground in a cave and a grave, they want to get out of the darkness from their grave and gain the freedom.

This research aims to investigate the distribution of spell 74 from the Book of the Dead’s scenes on different parts of the tomb and its significance. It will mention all spell’s scenes, places, description and finally its function.

Introduction

The Book of the Dead is made up of a number of individual texts and their accompanying illustrations. These texts and images were magical as well as religious, most of them begin with the word *r3*, which means "mouth", "speech", "spell" or "utterance". This ambiguity reflects the similarity in Egyptian thought between ritual speech and magical power. The context of the *Book of the Dead* is translated as either chapter or spell (Taylor, 2010, .29)

Spell 74 was represented more in the Ptolemaic period and most of the texts is written in hieratic rather than hieroglyphics. The spell's title is "spell for hastening the feet and going up from the earth"  "r3 n wnt rdwy prt m tA". There are three versions of the vignette for spell 74; the first Version depicts the deceased standing before a walking serpent, the second one depicts the deceased standing behind the serpent, both oriented to the left, and the third version also depicts the deceased behind the serpent but oriented to the right (Mosher, 1990, 289; Goelet, 1998, 169). The distinctive element of these three versions is the serpent walking on human legs, whose basis is obscure and is not directly related to any passage in the text of the spell.

The connection of Sokar with the walking serpent in the scenes here could be derived from the prepositional phrase qualifying the name, "Sokar, who is in his cave". This walking serpent is not likely a direct representation of Sokar. This mortuary God, however, appears to have acquired the trait personified by the serpent and this may be the reason why Sokar is invoked in the spell. The deceased also is walking with a staff in his hand and holding the initiation knot in his right hand (Naville, 1886, 142) as it was represented in the pyramid text and the coffin text dated to the Old Kingdom (Budge, 1977, 137)

Some difference in the titles of the spell were noticed between New Kingdom, Third Intermediate and Late Period. It would appear that the usage of the verb *wn* "open" in the late period indicates that the significance of the chapter in the late period was to enable the deceased to free his legs from the mummy wrappings and allow him to go forth, this purpose also expressed in spell 71 which the perched mummiform posture of the falcon is commonly associated with Sokar and the wings are depicted as having been freed from the mummiform bandages that enclose it (pl. 4) (Mosher, 1990, 289)

I. The transliteration and translation of spell 74 (Gee, J., and Brian M., 2010, p. 43):



(Budge, 1910, 17)

rA n wn (.t) rd.wy (Wb, 1971, 461) pr [m tA. Dd mdw.w] in wsir 6A-Sri.t- (n.t) - min, mAa xrw , ms(.t) n ns- 2nsw, mAa xrw. Ir=k ir,wt= k r=i, skr , sp 2, imy orr.t= f (Faulkner,1962,281) imy-rd.wy=i m Xr.t- nTr (Wb, 1971, 394) . Psd=i m Hry war.t twy n.t p.t. Hfd =i Hr Axw i. nn. Kw sp 2. Sm .n (=i) nn. Kw sp 2 m Xr.t- nTr Hr idb.w TA rA= sn m Xr.t-nTr. Iw bA=i mAa xrw (Wb, 1971, 15) m pr Itm , nb Iwnw .

A chapter for hurrying the feet and going forth (on the earth words to be spoken) by the Osiris of Tshemmin, justified, born of Eskhons, justified. It is against me that you do the things you do, O Sokar, Sokar who is in his cave, my opponent in the god's domain. May I shine above that part of the sky. May I sit upon the sunbeams, since I am so weary. I have set out, being so weary, from the god's domain upon the shores of him who would seize their utterance in the god's domain. My soul is justified in the house of Atum, the lord of Heliopolis. (Gee, 2010, 43)

II. Scenes of these spell 74 in the tombs:

II.I Tomb of DHwti-m-Hb (TT 45):

He was the steward of the First prophet, head of weavers in Amun Buildings (Ranke, 1935, 408; totenbuch.awk.nrw.de/objekt/tm134993)

Date: 18th Dynasty, reign of Amenhotep II

Site: Qurna

Scene (pl. 1) : the spell is at the left side of the south wall in the cross-sectional room . The deceased and his wife standing in front of Nefertum's symbol and worshipping the boat "Sokar" in his chapel. (Davies and Gardiner , 1948, 8, pl.VI,VII)

II.II Tomb of nb-ynn (TT 65) :

He was the scribe of the royal accounts, Overseer of the granary (Ranke,1935,183; <https://totenbuch.awk.nrw.de/objekt/tm135002>)

Date: 18th dynasty, reign of Hatshepsut

Site: Qurna

Scene: in the long-sleeved chamber, the deceased and his wife standing in front of Nefertum symbol in the Chapel. (Saleh,1984, 39; PM, I-I, 1970, 124)


II.III. Tomb of nfr-HTp (TT 50):

He was the divine Father of ymn-R^a (Ranke,1935,198 ;totenbuch.awk.nrw.de/object/ tm134995)

Date: 18th Dynasty, reign of Haremhab

Site: Qurna

Scene (pl.2): to the left of the longitudinal chamber, the celebration of Sokar with the presence of its boat (شيرين عبداللطيف ، ٢٠١٦ ، ٦١٦ ; Seeber, 1976 ,203).

II.IV. Tomb of imn-m-ipt "ibi"  (TT 41):

Date: 19th Dynasty, reign of Ramesses II

Site: Qurna

Titles: Chief Steward of Amun in the Southern City (Ranke,1935,27; totenbuch.awk.nrw.de/objekt/tm134991).

Scene (in bad condition): in the courtyard, the deceased stood with the offerings in front of the Sokar boat (Saleh, 1984, 39; PM I-I, 1970, 79 [15-II])

II.V. Tomb of BA-nb  (TT 211):

The king's servant in the palace of truth. (Ranke,1935,112)

Date: 19th dynasty , reign of Ramesses II

Site: Deir el-Medinah

Scene (pl.3): in the ceiling west of the burial chamber, the boat of Sokar in a closed naos , The boat is directed towards the South and four oars rudders are placed in stern. on its roof the falcon lying and wrapped in a shroud and firmly attached by four ropes. Two banners stand between the naos and the back of the boat, near the naos the one banner bears the symbol of Nefertum . To the right of the boat, between two *w3det* eyes, an altar supported an animal or the emblem of Sokar (now destroyed).

(شريف الصيفي، ٢٠٠٩، ١٧١) ; Faulkner, 1973, 74; PM I-I, 1970, 79; Bruyère, 1952, 76, pl.25; Mackay, 1920, pl. 23)

II.VI. Tomb of BA-Cr  (TT 106):

The town governor and minister (Ranke,1935,117; totenbuch.awk.nrw.de/objekt/tm 135009)

Date: 19th dynasty, reign of Seti I and Ramesses II

Site: Qurna

Scene: the spell was appeared in this tomb twice; the first time on column [c (d)] in the second register at the cross-sectional room; where the boat "Sokar" appeared on the top of the compartment (PM I-I, 1970, 223 c [d-II]) The second one is a damaged scene appeared on column [m (b)], where the deceased burning incense in front of the boat of Sokar (Saleh, 1984, 39; PM I-I,1970, 223 C [d-II])

II. VII. Tomb of nfr-mn.w  (TT 184):

The mayor of the Southern City, royal scribe (Ranke,1935,196; <https://totenbuch.awk.nrw.de/objekt/tm135029>)

Date: 19th dynasty , reign of Ramesses II

Site: Khokha

Scene: on the right side of the long room in the tomb, where the deceased appears in front of the boat of Sokar (شيرين عبداللطيف، ٢٠١٦، ٣١٧) ; Seeber, 1976 , 207)

II.VIII. Tomb of imn-mC (TT 373):

The scribe of the altar of the lord of the two lands (Ranke, 1935, 29; <https://totenbuch.awk.nrw.de/objekt/tm135089>)

Date: 19th dynasty , reign of Ramesses II

Site: Khokha

Scene: the last scene on the left side wall of the cross-sectional room

(شيرين عبداللطيف، ٢٠١٦، ٦١٨; Saleh, 1984, 39)

II.IX. Tomb of pA-NHsy (TT 16) :

The priest of Amenhotep in the vestibule (Ranke, 1935, 113; totenbuch.awk.nrw.de/objekt/tm134981)

Date: 19th dynasty , reign of Ramesses II

Site: Dra Abu el-Naga

Scene (pl.4): on the right side wall of the cross-sectional room - the first scene of the upper record; the deceased and his wife worshipping in front of boat of Sokar (Saleh, 1984, 39; PM I-I, 1970, 28 [6-I, I]).

II.X. Tomb of TAI (TT 23):

Royal scribe of the dispatches of the lord of the two lands (Ranke, 1935, 387; totenbuch.awk.nrw.de/objekt/tm134983)

Date: 19th dynasty, reign of Merenptah

Site: Qurna

Scene (pl.5): in the corridor which leads to the long room (PM I.I , 1970, 40 [31-32, I]). The couple present four boxes of textiles as offering, the symbol of Nefertum was greatly appeared, beside the boat of (Ptah - Sokar) appeared Nefertum symbol.

(Saleh,1984, 39 note. 299 ; Malek, J, and Diana, M, 60)

II. XI. Tomb of NiAi (TT 286):

Scribe of the table (Ranke, 1935, 181; totenbuch.awk.nrw.de/objekt/tm135057)

Date: 19th dynasty , reign of Ramesses II

Site: Dra abu el-Naga

Scene: the second scene on the right side wall of the cross-sectional room, the deceased and his wife burning incense in front of the boat of Sokar. (PM I-I, 1970, 368[5, II-3]); Saleh, 1984, 39 note, 304)

II.XII. Tomb of Hw.j (TT 14):

wab-priest for Amenhotep who is Amon's favorite (Ranke, 1935, 234; <https://totenbuch.awk.nrw.de/objekt/tm134980>)

Date: 19th dynasty, reign of Ramesses II

Site: Dra abu el-Naga

Scene: appears twice on the roof, where the deceased worshipping the boat of Sokar . (Saleh, 1984, 39 note, 301; Seeber, 1976 , 208 (33); PM I.I, 1970,26)

II.XIII. Tomb of : Ra-mC.w (TT 7):

Scribe in the place of truth (Ranke, 1935, 218; PM I.I, 1970, 15)

Date: 19th dynasty, reign of Ramesses II

Site: Deir el-Medina

Scene: the right side of the wall's chapel, were the deceased worshipping before the boat of Sokar . (PM I.I, 1970, 15)

II. XIV. Tomb of imn- msw (TT 9):

A servant in the place of truth, charmer of scorpions. (PM I.I, 1970, 18)

Date: 19th dynasty, reign of Ramesses II

Site: Deir el-Medina

Scene: at the top of the Ceiling-inner half , where the deceased kneeling before the sun-disk bark (Seeber, 1976 , 208 (29); PM I.I, 1970, 18)

II.XV. Tomb of imn-m-Hb (TT 44):

wab-priest-in-front of Amon (Ranke,1935,28;totenbuch.awk.nrw.de/object /t m134992)

Date: 19th dynasty, reign of Ramesses II

Site: Qurna.

Scene: in the third scene at the second register of the hall , the deceased and his wife adoring the bark of Ptah-Sokar , on each side of the niche, the deceased standing before Ptah-Sokar-Osiris, also Nefertum symbol is here. (Saleh, 1984, 39 note, 303;PM I.I, 1970, 84).

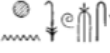
II.XVI. Tomb of pA-n-xmnw (TT 68):

w^cb- priest of Amon of Karnak, and of Mut of Asher (Ranke, 1935, 110; totenbuch.awk.nrw.de/objekt/tm135003)

Date: 20th dynasty, reign of Ramesses III

Site: Qurna

Scene (pl.6): appears on the right a cross-sectional room, where Nefertum's symbol appeared in a chapel while the deceased and another man worshipping before Sokar-boat (PM I.I, 1970, 134 [4, 1]).


II.XVII. Tomb reused by #nsw-ms  (TT 30):

Scribe of the treasury of the estate of Amun (Ranke,1935,271;totenbuch.Awk.nrw.de/objekt/tm134986)

Date: 20th dynasty, reign of Ramesses III

Site: Qurna

Scene (pl.7): at the cross-sectional room, appears left (PM I.I, 1970, 46 [2-I]), the deceased kneeling in front of the bark, the four sons of Hours appears under it (Saleh, M., 1984, 39 note. 302)

II.XVIII. Tomb of TA- nfr  (TT 158):

Third prophet of Amun (Ranke,1935, 387; totenbuch.awk.nrw.de/objekt/tm135022)

Date: 20th dynasty, reign of Ramesses III

Site: Dra Abu el-Naga

Scene (pl. 8 a, b): Ptah – Sokar bark appeared twice in this tomb, in the first scene Sokar's fest with his bark appeared on the South side of the west wall of the court (Saleh, 1984, 39 note. 300; PM I.I, 1970, 269[3-I]); Seele, 1959, pl. 4).The second one appeared on the north wall of the passage, second section from east , the deceased is worshipping also before the bark of Sokar (PM I.I, 1970, 270 [21-II]; Seele, 1959, pl.36).

II. XIX. Tomb of bAk-n-immn  (TT 195):

Scribe of the treasury of the estate of Amun (Ranke,1935,91;totenbuch.awk.nrw.de/objekt/tm135031)

Date: 19th dynasty, reign of Ramesses II

Site: Al Asasif

Scene: in the room opposite the tomb; the deceased and his wife appeared in front of the boat of Ptah-Sokar-Osiris (Saleh, 1984, 39 note. 298; PM I.I, 1970, 301).

II.XX. Tomb of unknown owner (TT 371):

Date: the reign of Ramesses II or III

Site: Al khokha

Scene: on the left side wall of the cross-sectional room the boat of Sokar is appeared (PM I.I, 1970, 432 (2-III))


II.XXI. Tomb of p3 n dwA  (TT 287) :

wab priest of Amon (Ranke,1935,112; totenbuch.awk.nrw.de/objekt/tm135058)

Date: reign of Ramesses II or III

Site: Dra Abu el-Naga

Scene: the boat of Sokar appeared in the second register at the top of the left side of the entrance wall (PM I.I, 1970, 369 II).

II.XXII Tomb of PA-(n-) bC  (TT 279):

Chief steward of the god's wife (PM I-I, 1970, 357; Ranke,1935,107)

Date: 26th, reign of Psammetik II

Site: Asasif

Scene (pl.9): the deceased together with a serpent headed body at the top (PM I.I, 1970, 357)


II.XXIII Tomb of PA-di-Hr-rCn.t.  (TT 196):

chief steward of Amon (Ranke, 1935, 125; PM I.I, 1970, 302)

Date: 26th dynasty, reign of Psammetik II

Site: Asasif

Scene(pl.10): in the chapel, where deceased standing behind a serpent with human legs

II.XXIV Tomb of MnT.w-m-ḥA.t  (TT 34)

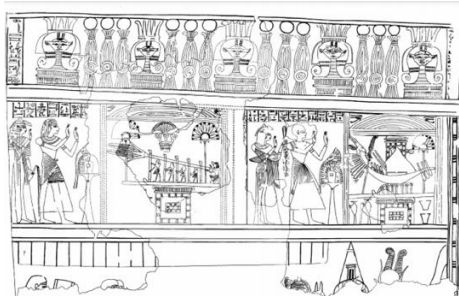
Fourth prophet of Amon in Thebes. (Ranke, 1935, 154; PM, I-I, 302)

Date: 26th dynasty, reign of Taharqa and Psammetik I

Site: Asasif

Scene: represents the deceased with the a human body serpent

Pl. 1



Spell 74 from tomb (TT 45)

The deceased and his wife standing in front of Nefertum's symbol and worshipping the boat of Sokar

(Davies, 1948, pl. VI, VII)

Pl. 2



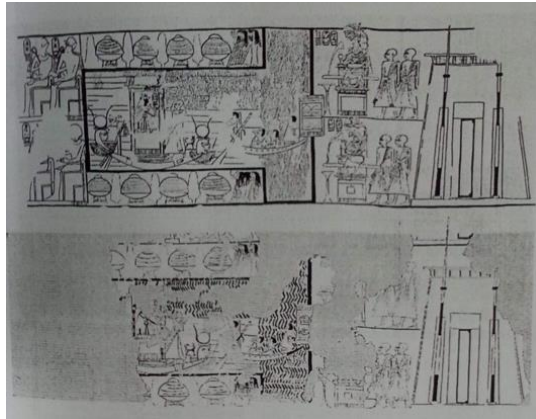
Spell 74 from tomb (TT 50)
The celebration of Sokar
(Benédité, 1891, pl. 3, third register right)

Pl. 3



Spell 74 from tomb (TT 211)
The deceased praying in front of the God Sokar on his boat
(Mackay, 1920, pl. 23; Bruyère, 1952, pl.25)

Pl. 4

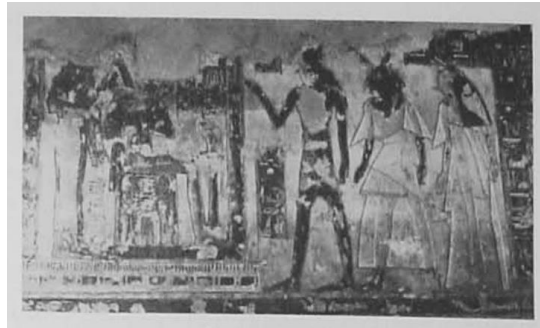


Spell 74 from tomb (TT 16)

The deceased and his wife worshipping to boat of Sokar

(G. Foucart, 1932, fig. 11)

Pl. 5

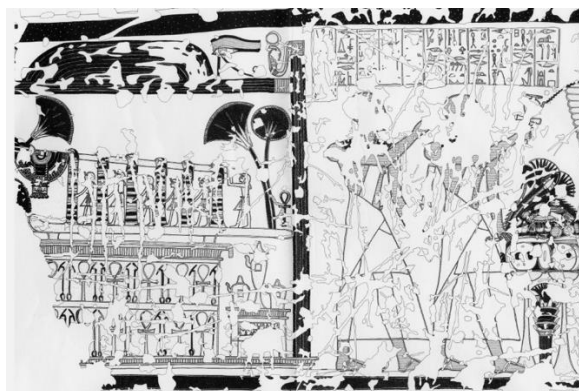


Spell 74 from tomb (TT 23)

The couple appeared an offering of four boxes of textiles with the symbol of Nefertum

(M. Saleh, 1984, 68, pl. 83)

Pl. 6



Spell 74 from tomb (TT 68)

Nefertum's symbol appeared in a chapel , the deceased and another man worshipping before Sokar-boat

<https://www.digital-epigraphy.com/reading/das-grab-des-paenkhemenu-tt-68-und-die-anlage-tt-227> (22-3-2021)

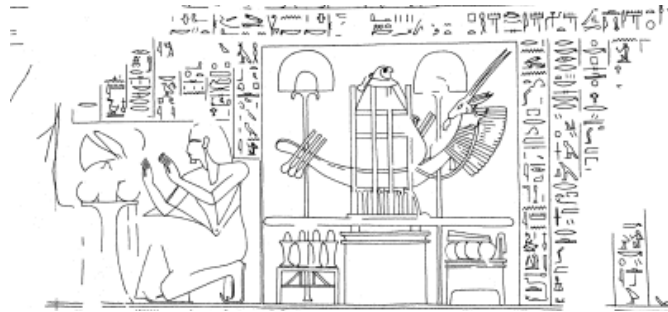
Pl.7



Spell 74 from tomb (TT 30)

The deceased kneeling in front of a boat and showing the four sons of Hours
(M. Saleh, 1984, 39, pl. 45)

Pl. 8 a



Spell 74 from tomb (TT 158)

North wall of the passage, second section from east

"Sokar" appeared on the top of his boat

(M. Saleh, 1984, 39, pl. 44; Seele, 1959, pl.36)

Pl.8 b



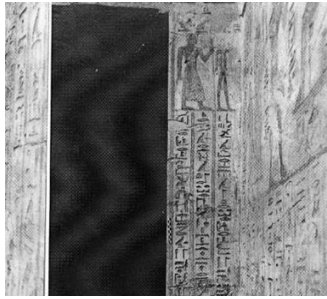
Spell 74 from tomb (TT 158)

South side of the west wall of the court

The deceased is worshiped to a "Sokar boat"

(M. Saleh, 1984, 39, pl. 44; Seele, 1959, pl.4)

Pl.9

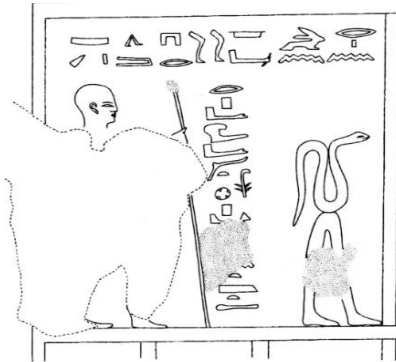


Spell 74 from tomb (TT 279)

Deceased with a personified serpent at top of the text

[http:// www. totenbuch.awk.nrw.de](http://www.totenbuch.awk.nrw.de)

Pl. 10



Spell 74 from tomb (TT 196)

The deceased with the personified serpent

[http:// www. totenbuch.awk.nrw.de](http://www.totenbuch.awk.nrw.de)

Conclusion:

In the few earlier illustrations where Sokar is depicted, he is associated with his characteristic "Hnw barque". Hence, the versions discussed here beginning to appear in the New Kingdom. The spell 74 appeared in the New Kingdom more than Third Intermediate and Late Period. This spell was found in private tombs only and did not appear in the kings tombs.

During the new Kingdom, "Spell 74" was appeared in some tombs. In the scene depicted the deceased and his wife worshipping the boat of "Sokar" in his chapel, sometimes appearing standing in front of a symbol of "Nefertum". But **in the late period**, when the previous types of illustration gradually disappear. At the same time, new vignettes appeared in tombs, it is showed the deceased with the personified serpent.

The text does not directly mention the serpent, it may represent a protective deity, but in this respect the walking serpent symbolically personifies the freely moving attribute that the deceased, subterranean tomb, desires to have. the walking serpent is not likely a direct representation of the God " Sokar" but may be the reason why Sokar is invoked in the spell is derived from the prepositional phrase qualifying the name, "Sokar, who is in his cave". So it appears to have acquired the trait personified by the serpent

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الملخص العربي

تعتبر دراسة التعويذة الرابعة والسبعون من كتاب الموتى غاية في الأهمية، إذ تشتهر التعويذة الرابعة والسبعون بأنها تقدم المعنى للمتمسك بالحرية والتخلص من القيود للخروج ف سلام.

كما توضح مناظر التعويذة الرابعة والسبعين منظر فريد للثعبان على ارجل بشرية مع المتوفي على الرغم لم يذكر في نص التعويذة اي نص يدل على الثعبان فربما كان اختيار الثعبان هنا لتشابهه مع المتوفي في المكان اذ يتواجد جحر الثعبان اسفل الارض حيث يوجد المتوفي في قبرة فيسعى للخروج من الظلام من قبره ويحصل على الحرية مثل الثعبان.

ظهرت اغلب المناظر في مقابر الافرد والنبلاء ولم نجد اشارة لهذة التعويذة في مقابر الملوك او الملكات ويرجع عصر هذه المناظر والنقوش الى عصر الأسرة الثامنة عشرة، ثم تغيرت وتطورت خلال الأسرة التاسعة عشرة، والمرحلة الانتقالية الثالثة. اضيفت في العصر المتأخر سمات جديدة لمناظر التعويذة، حيث تم إضافة مناظر جديدة للمناظر السابقة، وحذفت أخرى أو تم تعديلها. مثال: مناظر قارب "سوكر" وحيانا المتوفي وزوجته يتعبدان امام "سوكر" في قاربه ويظهر امامهم رمز الاله "نفرتم"، ثم ظهر منظر جديد يتمثل في تصوير الثعبان السائر على ارجل بشرية.

كانت لهذه المناظر رمزياتها ومدلولاتها الدينية التي توضح الصورة التي تخيلها المصري القديم ومرآحله تحوله والهيئات التي يتخذها ويتحول لها والألهة التي تساعده أو التي تؤذيه في العالم الآخر، وكذلك الأماكن التي يذهب اليها.

وفي نهاية الدراسة توصلت الباحثة لنتائج اهمها:

ان منظر التعويذة الذي ظهر في مقابر الدولة الحديثة كان يتمثل في قارب الاله "سوكر" والمتوفي يتعبد امامه وحيانا تظهر معه زوجته ورمز الاله "نفرتم"، ثم نجد في العصر المتأخر انه قد تم تغير المنظر ليظهر نقش جديد يمثل التعويذة حيث يتمثل في المتوفي واقفا مع ثعبان سائر على ارجل بشرية.

وانه مع الدراسة وجد انه لا يوجد اي مقوله في نص التعويذة تذكر الثعبان فربما وجوده لتشابهه مع المتوفي اسفل الارض ورغبته في الحصول على الحرية والخروج من اسفل الارض والصعود الى السماء وهذا هو عنوان النص والهدف منه.

كما انه لا توجد علاقة مباشرة بين الاله "سوكر" والثعبان ولكن ربما كان سبب استدعاء هذا الاله مع الثعبان ليكتسب منه صفة الحرية التي تتجسد في الثعبان ليتحرر من الضمادات ويحرر ساقيه ويخرج في حرية.

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