

**The day of Burial and the day of Resurrection  
BD 1 & BD 17 from the Tomb TT 284**

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## The day of Burial and the day of Resurrection

### BD 1 & BD 17 from the Tomb TT 284

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#### Abstract:

The current article reveals for the first time the existence of the texts of the first chapter, with the publication of the texts of this chapter and the texts of the seventeenth chapter of the Book of the Dead, which were recorded on the ceiling of the transverse hall in the tomb of Pahemner TT 284 in the Sheikh Abd al-Qurna area of Theban Necropolis.

#### Keywords:

Book of the Dead, Chapter one, Chapter 17, Theban necropolis, TT 284.

#### الملخص العربي :

تقوم هذه المقالة بالكشف للمرة الأولى عن وجود نصوص الفصل الأول من كتاب الموتى في المقبرة رقم ٢٨٤ مع نشر نصوص هذا الفصل، وأيضا تقوم بنشر نصوص الفصل السابع عشر من كتاب الموتى والتي لم يسبق نشرها. وقد سجلت نصوص هذين الفصلين على سقف الصالة المستعرضة بمقبرة باحم نتر رقم ٢٨٤ ترقيم مقابر طيبة بمنطقة شيخ عبد القرنة بجبانة طيبة.

#### الكلمات الدالة :

كتاب الموتى، الفصل ١٧، الفصل الأول، جبانة طيبة، مقبرة رقم ٢٨٤.

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\* I extend my thanks and gratitude to my dear friends, Mr. Muhammad Baebeesh and Mr. Ahmed Al-Tayeb, for their tireless efforts in transcribing the texts from the ceiling of the tomb, which would have been very difficult to copy without their serious efforts.

## 1. Introduction:

Chapter 1, along with a few chapters of the Book of the Dead, is one of the most widely documented ancient Egyptian religious literature. The early source for this chapter is the spell 314 of the Coffin Texts,<sup>1</sup> which was written on the inside part of Djehutyhotep's coffin dated back to the middle of the Twelfth Dynasty.<sup>2</sup> According to the Bonn University Book of the Dead project database, text, and vignettes of the first chapter have been recorded in 19 Theban tombs.<sup>3</sup> Tomb TT 284 not one of those tombs. For the first time, the current article announces the discovery of Chapter 1 text recording in tomb TT284.

The first chapter is concerned with the person's transition to the afterlife after death and entry to the cemetery. The words of this chapter were recited on the day of the funeral.<sup>4</sup> It is an appeal from Thoth, the supporter and defender of Osiris.<sup>5</sup>

Chapter 17 is the most important chapter among the chapters of the Book of the Dead.<sup>6</sup> According to the Saite Edition, it is the beginning of the second part of the Book of the Dead, which includes chapters from the seventeenth to sixty-third, and is the longest among them. Chapter 17 provides a summary of a complete set of chapters, in which the actual resurrection of the deceased in the netherworld begins.<sup>7</sup>

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<sup>1</sup> CTIV94-96.

<sup>2</sup> Quirke, S., *Going out in Daylight prt m hrw the Ancient Egyptian Book of the Dead translation, sources, meanings, GHP Egyptology 20*, London, 2013, p. 6.

<sup>3</sup> <http://totenbuch.awk.nrw.de/>, accessed on 6/17/22, 10:26 PM.

<sup>4</sup> Quirke, S., *Going out in Daylight prt m hrw*, pp. 5-6

<sup>5</sup> Budge, E. A. W., *The book of the dead: the papyrus of Ani, scribe and treasurer of the temples of Egypt, about B.C. 1450*, vol. II, London, 1913, p. 356.

<sup>6</sup> Naville, E., *Das Ägyptische Totenbuch der XVIII. bis XX: Dynastie*, vol. I, Einleitung, Berlin, 1886. P. 123; Renouf, P., *The Egyptian Book of the Dead Translation and Commentary*, London, 1904, p. 40.

<sup>7</sup> Tarasenko, M., "Ruti-Scene" in *Ancient Egyptian Religious Art (19th – 21st Dynasties)*, Cultural Heritage of Egypt and Christian Orient, Ed. by E. Kormysheva. Vol. 4, Moscow, 2007, p 82.

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The Coffin Texts spell 335<sup>8</sup> is the main source for chapter BD 17. This chapter can be divided into two parts. The first is related to the creation of the universe and the worship of Ra and Osiris. The second part is related to the beliefs of the fate of the deceased after death.<sup>9</sup>

According to the database of the Book of the Dead project in Bonn,<sup>10</sup> the texts and vignettes of this chapter were recorded in 23 tombs in the Theban necropolis. Texts are recorded in five of those tombs, while the remaining tombs have vignettes of the chapter 17.<sup>11</sup>

Chapter 1 and Chapter 17 are the most documented chapters of the Book of the Dead in the papyri. Since the start of the New Kingdom, the two chapters have been linked together and written at the beginning of the papyri. They were also linked together in monuments, as on the interior gold shrine that contains the sarcophagus of Tutankhamun.<sup>12</sup>

### **2. The Text:**

The texts of chapters 1 and 17 were written on the ceiling<sup>13</sup> of the transverse hall,<sup>14</sup> which is entered from an entrance in

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<sup>8</sup> CT IV 184-326

<sup>9</sup> Tarasenko, M., «Ruti-Scene» in *Ancient Egyptian Religious Art*, p 83

<sup>10</sup> <http://totenbuch.awk.nrw.de/>, accessed on 6/17/22, 10:28 PM

<sup>11</sup> Saleh, M., *Das Totenbuch in den Thebanischen Beamtengrabern des Neuen Reiches*, Philipp von Zabern, Mainz am Rhein, 1984, pp. 14-19; Tarasenko, M., "The Vignettes of the Book of Dead Chapter 17 during the Third Intermediate Period (21st – 22nd Dynasties)", in: *SAK* 41, 2012, pp. 379-394; The tomb (TT 11) of Djehuty, a high official who served under the joint reign of Hatshepsut and Thutmose III, was expected to contain BD 17, since early versions of the Eighteenth Dynasty preferred BD 17-18, and it is possible that it was located in the burial chamber on one of the two walls whose texts are now lost. Galán, J. M., "The Inscribed Burial Chamber of Djehuty (TT 11)", *Creativity and Innovation in the Reign of Hatshepsut. SAOC* 69, 2014, p. 264, n. 52.

<sup>12</sup> Quirke, S., *Going out in Daylight prt m hrw*, p. 6; Piankoff, A., *The shrines of Tut-Ankh-Amon: Texts translated with introductions*, ed. Rambova, N., *Bollingen series* 40, New York, 1955, pp. 48, 60.

<sup>13</sup> Some other tombs have The text written on the walls of the burial chamber, cf. TT82. Davies, N. G., Gardiner, A. H., *The tomb of Amenemhet (No. 82), The Theban Tomb series I*, London, 1915, p. 105, pls. XXXIX-XL ; Cf. TT1. Toda, E., "Son Notém en Tebas. Inventario y textos de un sepulcro

the eastern wall. The hall extends from north to south with a length of 6.50 meters, a width of 2.15 meters, and a height of 2.10 meters. A band runs across the ceiling of the hall dividing it into two rectangles.

The axis of the entrance is also topped by another wide band extending from east to west. There are only a small amount remains from the drawings of these bands. Accordingly, it can be concluded that these bands were mostly intended for the vignettes of Chapter 17 of the Book of the Dead. Thus, the space designated for writing texts has been divided into four quarters. (Fig. 1)

Chapter 1 occupied the northwest quarter (A). While the Chapter 17 is written in the other three quarters, the northeast quarter (B), the southeast quarter (C), and finally the southwest quarter (D).

The texts are very difficult to read due to the exposure of the ceiling to various factors of damage, including covering some areas of the ceiling with a layer of soot. In addition, several parts of the plaster layer are lost. The texts had lost its original colors overtime, which cause additional difficulties to read and distinguish them.

### **Typography:**

- The texts in the tomb have been compared to the texts of Naville,<sup>15</sup> Lepsius,<sup>16</sup> and Budge.<sup>17</sup>
- The translations of the texts conducted employing translations made by Allen,<sup>18</sup> Faulkner,<sup>19</sup> Budge,<sup>20</sup> and

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egipcio de la XX dinastía”, in : *Boletín de la Real Academia de la Historia*, X [II], Madrid, 1887, p. 116.

<sup>14</sup> Porter, B., Moss, R. L., *Topographical bibliography of ancient Egyptian hieroglyphic texts, reliefs, and paintings, I. The Theban necropolis, part 1. Private tombs*, 2nd ed., Oxford, 1970, pp. 366-7, plan, p.356. Map II, D-6, c, 2.

<sup>15</sup> Naville, E., *Das Ägyptische Totenbuch der XVIII. bis XX: Dynastie, vol. II Varianten*, Berlin, 1886.

<sup>16</sup> Lepsius, R., *Das Todtenbuch der ägypter nach dem Hieroglyphischen Papyrus in Turin*, Leipzig, 1842.

<sup>17</sup> Budge, E. A. W., *The book of the dead: the chapters of coming forth by day*, London, 1898.

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Quirk<sup>21</sup>. In addition, I applied the same methodology used by Allen, where he divided the text into sections.

- The translations of the texts are written in italics.
- Small letters above some words in the translation indicate the positions of the comments.
- Rubrics are underlined in translations.
- Square brackets [ ] indicate reconstructed portions of a word or text.
- Parentheses ( ) indicate interpolations to clarify the meaning.
- Three dots ... indicate a lacuna or an untranslatable word or passage.
- A parenthetical question mark (?) expresses uncertainty about the word or words which precede it.

### 2.1. The text of the Northwest quarter (A):

This part contains the texts of Chapter 1 of the Book of the Dead; it is divided into 32 columns. The first five columns are missing. The hieroglyphs were written facing the right, but the text was written in a retrograde<sup>22</sup> fashion, thus the text is read from left to right.

#### 2.1.1. Section 1:

...<sup>61</sup> ...<sup>a</sup> *for I am [one of]<sup>b</sup> those gods of the council which vindicated<sup>71</sup> Osiris, the scribe Pahemneter, justified, against his enemies on this day<sup>81</sup> of judgment. [I am]<sup>c</sup> your people, O*

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<sup>18</sup> Allen, T. G., *The Book of the Dead or Going forth by Day*. Chicago, 1974.

<sup>19</sup> Faulkner, R. O., *The Ancient Egyptian Book of the Dead*, London, 1985.

<sup>20</sup> Budge, E. A. W., *The book of the dead: the papyrus of Ani, scribe and treasurer of the temples of Egypt, about B.C. 1450, vol. II*, London, 1913.

<sup>21</sup> Quirke, S., *Going out in Daylight prt m hrw the Ancient Egyptian Book of the Dead translation, sources, meanings, GHP Egyptology 20*, London, 2013.

<sup>22</sup> Retrograde writing is writing that is read in the opposite direction to what one would expect according to the direction of the signs. Fischer, H. G., *L'écriture et l'art de l'Égypte ancienne*, Presses universitaires de France, Paris, 1986, p. 105; Retrograde writing may have added to the content of the text an effective ambiguity and thus increased its effectiveness. Or perhaps this style of writing was used in frameworks closely related to the gods or the afterlife, requiring the transmission of this mysticism in a form other than the forms of everyday life. Dorman, P. F. "Compositional Format and Spell Sequencing in Early Versions of the Book of the Dead." *JARCE* 55, 2019, p. 22, n. 11.

Osiris. I am one <sup>9</sup> of these gods, the children of Nut, who slaughter<sup>d</sup> the enemies <sup>10</sup> of Osiris, who restrain the revolts<sup>e</sup> against him. I am your people, <sup>11</sup> O Horus, [I] have fought for you, I have spent time for your name.



**Notes:**

a. The title of this chapter and the beginning of this section were lost within the first five columns. The determinative of the verb *ḥ3* is appeared in beginning, then the impersonal pronoun *tw*, to give the passive<sup>23</sup> *ḥ3.tw.j ḥr jnk* I was fought, but other copies of this chapter had *ḥ3.n.j ḥr.k*, it is more appropriate for the context.<sup>24</sup>

b. Compared to the end of column 8 and the beginning of the column 9, this lacuna was occupied by the phrase *w<sup>c</sup> m* one of.

c. The pronoun of the first person *nwj*<sup>25</sup> is omitted, which had shown in the same phrase in the tenth column *nwj wndwt.k* I am your people.

d. *sm3(yw)* This word is an imperfective active participle<sup>26</sup>, which means those who kill, to modify the noun

<sup>23</sup> Mueller, D., A concise introduction to middle Egyptian grammar, Lethbridge, 1975, p. 89.

<sup>24</sup> Cf. Lepsius, R., das Totenbuch der Agypter, pl. I, col. 1.

<sup>25</sup> *nwj* means ‘I belong to’, later it is used as absolute pronoun for the 1<sup>st</sup> person singular. Wb II, p. 210, n. 5.

<sup>26</sup> Selden, D. L., Hieroglyphic Egyptian: An Introduction to the Language and Literature of the Middle Kingdom, 2nd ed. Univ. of California Press, 2015, pp. 351, 355, table 17.



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phrase *msw Nwt* children of Nut, as it appears in the papyrus of Ani ,<sup>27</sup> and also on the shrouds of Thutmose III .<sup>28</sup>

e. The size of the lacuna suggests *sbj* before the determinative, and not which appears twice in this section, with the same determinative in the seventh and ninth columns. Therefore, the word could be read *sbjw* . rebels or revolts.<sup>29</sup>

### 2.1.2. Section 2:

<sup>12|</sup> *I am Thoth, who vindicated Osiris against his enemies on that day* <sup>13|</sup> *of judgement in the great hall of the officials which is in Heliopolis. I am a Busirite*<sup>a</sup>, <sup>14|</sup> *the son of the Djedu-god*<sup>b</sup>, *I was born in Busiris*<sup>c</sup>, *my name is Djedy* <sup>15|</sup> *my mother conceived me*<sup>d</sup> *in Busiris. I am with [the mourners of]*<sup>e</sup> <sup>16|</sup> *Osiris [on the two shores of the Washerman.]*<sup>f</sup> *Vindicate Osiris against his enemies', so he said*<sup>g</sup>, *which Thoth did.*



#### Notes:

a. *ddy* is a Nisbe adjective, masculine singular of *ddw*, in the form of the false dual.<sup>30</sup>


b. *Ddj* is the name of an archaic god whose cult was mixed with the cult of Osiris.<sup>31</sup>


<sup>27</sup> Budge, E. A. W., *The papyrus of Ani*, p. 356.





<sup>28</sup> Naville, E., *Das Ägyptische Totenbuch I*, pp. 76 ff. II, p. 3.




<sup>29</sup> Hannig, R., *Großes Handwörterbuch*, p. 742.



<sup>30</sup> Malaise, M., Winand, J., *Grammaire raisonnée de l'égyptien classique*, Liège, Centre d'informatique de philosophie et lettres (CIPL), 1999, pp. 84-6

c.  *ddw* “Busiris”, the house of Osiris, is a town in the Delta, about 5.5 km south of Samanoud. It located to west of the Damietta branch and its current name is ‘Abu Sir Bana’.<sup>32</sup>

d. The scribe mentioned only *jwr jm*  instead of *jwr mwt.j jm.j*. The subject of the verb and the object of the preposition are omitted to be interpretable through the context, especially by the preceded sentence "I was born".

e. The size of the lacuna in the word  suggests the form  *hsj*. This word was written with the same form in *Ag*, and in different ways in other versions: , <sup>33</sup> *hzytyw*, and means the mourners.<sup>34</sup>

f. After the phrase *hzytyw Wsjr* mourners of Osiris, other versions mentioned  *jzkbyt wsjr* *m jdbwy rhty* women who mourned Osiris.<sup>35</sup> Yet, the size of the lacuna does not allow this phrase, and the rest of the text  justify assumption that the missing part is  only.

g. The scribe was confused, where he wrote the verb *hrw.fy*<sup>36</sup>  with the sign *hsf* as . The same confusion occurred in *Ag* manuscript.<sup>37</sup> The suffix of completed action *n* comes after the verb *jrj*, in order to form the perfective relative form *jr.n dhwtj*.

### 2.1.3. Section 3:

<sup>17</sup> *I am with Horus on that day of festival<sup>a</sup> <sup>18</sup> of the split ones<sup>b</sup>. I open the cavern, I wash the tired-[hearted one]<sup>c</sup> <sup>19</sup> [I made secret]<sup>d</sup> to see the secrets in Rosetjau. I am <sup>20</sup> with Horus [as] the protector<sup>e</sup> of the right shoulder of Osiris who*

<sup>31</sup> Budge, E. A. W., The papyrus of Ani, p. 357.

<sup>32</sup> Gardiner, A. H., Onomastica II, p. 176\*.

<sup>33</sup> Naville, E., Das Ägyptische Totenbuch, p. 6.

<sup>34</sup> Hannig, R., Großes Handwörterbuch, p. 533. WB III, p. 7, N. 10-11

<sup>35</sup> Naville, E., Das Ägyptische Totenbuch, p. 6.

<sup>36</sup> *xrw.fy* is an irregular writing of the verb *hrw*. Cf. Gardiner, A. H., Egyptian grammar, p. 348, §. 437.


<sup>37</sup> cf. *Ag*, British Museum no. 990. Naville, E., Das Ägyptische Totenbuch, vol. I, pp. 59-60; vol. II, p. 6.


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is in<sup>f</sup> 21| Sekhem<sup>g</sup> (Letopolis). My going out to me<sup>h</sup> from the  
 devouring flame on  
 the day of destroying  
 22| the rebels in  
 Letopolis. I am with  
 Horus on that day of  
 achieving 23| the  
 festivals of Osiris,  
 and of making  
 offerings to Re in  
 Hermopolis<sup>i</sup> and in  
 the Denit festival<sup>j</sup> 24|  
 in Heliopolis.


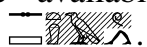


### Notes:

a. The word *hb* festival is written  clothes in other copies, to give the meaning of wrapping or covering.<sup>38</sup>

b. : *tštš* means 'the Dismembered One', name of the sacred forms of Osiris, which the deceased is with Horus clothing him in his celebration.<sup>39</sup>

c. This lacuna is filled by the word *jb* and the determinative of the god in reference to Osiris whose body is dead.<sup>40</sup>






d. All the variants cited by Navel differ in this part from this copy. Some copies<sup>41</sup> contain . "šštz.n.j r n štzw I made secret the entrance to the secrets". Since there is no complement of the verb here, rather a new sentence, it is suggested that the scribe shortened the text or made a mistake, because the available space cannot accommodate more than the verb .




<sup>38</sup> cf. Naville, Das Ägyptische Totenbuch II, p. 7.

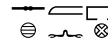


<sup>39</sup> Leitz, C., Lexikon der Götter, vol. 7, p. 441.


<sup>40</sup> cf. Budge, The papyrus of Ani, p. 358, n. 2.



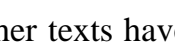
<sup>41</sup> cf. Naville, Das Ägyptische Totenbuch, p. 7.



e.  *nd-hr* is written here and means protector,<sup>42</sup> yet, other copies had  *ndty*,  *nd.tw* or just  *nd*. *Ag* had the preposition *m*  that means as<sup>43</sup> before *ndty*.<sup>44</sup>

f.  (A1) is a superfluous determinative placed after prepositional Nisbe *jmj*. Right shoulder of Osiris *kʿh pw wnmj n Wsjr* , Other versions of this chapter have  *jzby* left instead of *wnmj* right.<sup>45</sup>

g.  *shm*, Letopolis, its old name was  *hm*, whose current name is Ausim, is located northwest of Cairo. later in the nineteenth dynasty, the sign  was added at the beginning of its name word, so it became pronounced sekhem.<sup>46</sup>

h. The text contains the phrase: *prt.j n.j*, The following variants give the probability that the writer forgot to write the verb  *k*, some copies have infinitives: *prt kʿt.j*, while others have *sḏm.fs: pr k.j, pr.j k.j, k.j pr.j*, or just *k.j*.<sup>47</sup>

i. It is not clear if  means an eighth day festival, or it is a place-name,<sup>48</sup> since some texts mention it in addition to the word *hb* . Other texts have  festival of the sixth day.<sup>49</sup>

j.  written at the end of the 23<sup>rd</sup> column, From the comparison with other texts, it becomes clear that it means the celebration of the seventh day  *dnjt*.<sup>50</sup>

<sup>42</sup> Faulkner, R. O., A Concise Dictionary of Middle Egyptian, Oxford, 1964, p. 144.

<sup>43</sup> Faulkner, R. O., Concise dictionary, p. 99.

<sup>44</sup> cf. Naville, Das Ägyptische Totenbuch, p. 8;

<sup>45</sup> cf. Naville, Das Ägyptische Totenbuch, p. 8.

<sup>46</sup> Gauthier, H., Dictionnaire des Nomes Géographiques contenus dans les Textes Hiéroglyphiques, vol. 5, Caire 192<sup>Λ</sup>, pp. 45-6.

<sup>47</sup> cf. Naville, Das Ägyptische Totenbuch, p. 8.

<sup>48</sup> Hermopolis, Faulkner, R. O., Concise Dictionary, p. 191; Gardiner, A. H., Onomastica II, 79\*.

<sup>49</sup> cf. Naville, Das Ägyptische Totenbuch, p. 9.

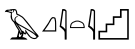
<sup>50</sup> cf. Budge, The papyrus of Ani, p. 359, n. 1.

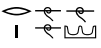
2.1.4. Section 4:

24<sup>1</sup> I am the pure-priest in Busiris, I am he who raises up the one who is in 25<sup>1</sup> the high ground<sup>a</sup>. I am the prophet of Abydos on the day of the raising of 26<sup>1</sup> the land. I am he who sees the mysteries in Rosetjau<sup>b</sup>. I am he who recites 27<sup>1</sup> the ritual book for the ram, lord of Busiris and I am the Sem-priest at [his] task<sup>c</sup>. 28<sup>1</sup> I am the great [craftsman director]<sup>d</sup> on the day of placing the Henu-bark on [the sledge]<sup>e</sup> 29<sup>1</sup> I am the one who takes the plow of the land in the day of [hacking up the 30<sup>1</sup> earth]<sup>f</sup> in Heracleopolis<sup>g</sup>.



Notes:

a.  *k3yt* hill or high ground.<sup>51</sup> Name of a sacred mound on the territory of the city Ounnou, the capital of the fifteenth district of Upper Egypt (Hermopolitan), which is today El-ASHmounein. It was dedicated to the divine couple Noun and Nounit.<sup>52</sup>

b.  Rosetjau identified the burial area that Osiris and Anubis supervised. This is a multipart region of passages *st3w* and doors. Mythologically envisioned as having both land-ways and water-ways. It is a synthetic view of the underground world that can be shaped by any cemetery.<sup>53</sup>

<sup>51</sup> Faulkner, R. O., Concise dictionary, p. 275.  
<sup>52</sup> Gauthier, H., Dictionnaire Géographiques, p.154.  
<sup>53</sup> Carter, H; Gardiner, A. H., “The Tomb of Ramesses IV and the Turin Plan of a Royal Tomb”, in: *JEA* 4, 1917, pp. 130- 158. p. 137.

c. His task or duty, the lacuna after *jry* has enough space to be filled with to form the phrase *jry.f*, that mentioned in *Ag* cited by Naville.<sup>54</sup>

d. The best prospect to fill the lacuna after *wr* is, *hrp hmw*, just as in the papyrus of Ani.<sup>55</sup>

e. There are two possibilities to fill the lacuna after *hr* in the 28<sup>th</sup> and 29<sup>th</sup> columns, either *mhzt* scale or *mfh*, which means sledge. The two words were written in different forms and even determinatives.<sup>56</sup>

f. In the 29<sup>th</sup> column after *hrw*, the manuscripts *Ag* and *At* cited by Naville, mentioned *hbs t3* hacking the earth, while *An* and *La* mentioned *hbs t3 hb* Festival of hacking the earth.<sup>57</sup>

g. Herakleopolis *Nnj nswt*,<sup>58</sup> is a town in Upper Egypt, today called Ihnasiya al-Madina, at Beni-Suef State. It was the capital of the twentieth district of Upper Egypt and the seat of the kings of the Ninth Dynasty, dedicated to the god *hry-š.f*.<sup>59</sup>

### 2.1.5. Section 5:

<sup>30</sup> *Oh*<sup>a</sup> you who cause the effective souls to approach<sup>b</sup> to the house<sup>31</sup> of Osiris, bring the soul of Osiris: Scribe of the divine offerings of all gods of Waset,<sup>32</sup> Pahemneter justified, ... you ...<sup>c</sup> you stand<sup>d</sup> in the house of Osiris<sup>e</sup>.

<sup>54</sup> cf. Naville, E., *Das Ägyptische Totenbuch II*, p. 10.

<sup>55</sup> cf. Budge, *The papyrus of Ani*, p. 360, n. \.


<sup>56</sup> Quirke, S., *Going out in Daylight prt m hrw the Ancient Egyptian Book of the Dead translation, sources, meanings, GHP Egyptology 20*, London, 2013, p. 10; Naville, E., *Das Ägyptische Totenbuch II*, p. 10.



<sup>57</sup> Cf. Naville, E., *Das Ägyptische Totenbuch*, p. 11. “hacking of the earth” is the name of a ritual known since the Middle Kingdom and also mentioned in a papyrus dating back to the New Kingdom, and it is the last ritual mentioned in the first chapter of the Book of the Dead that relates to the funeral. Quirke, *The Ancient Egyptian Book of the Dead*, p. 6.


<sup>58</sup> Hannig, R., *Großes Handwörterbuch*, p. 1157.




<sup>59</sup> Gauthier, H., *Dictionnaire Géographiques*, vol. 3, Caire 1926, p. 93 ; *Lexikon der ägyptischen Götter*, vol. 4, pp.381-3


Notes:

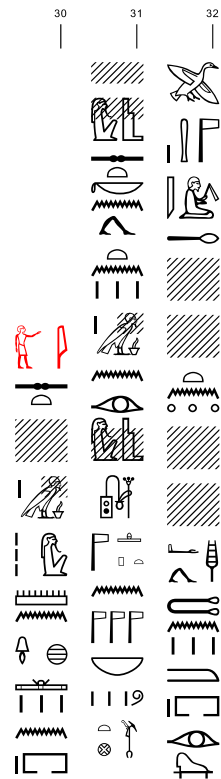
a. It is noted that the interjection  j was written in red ink. It is used before the vocative<sup>60</sup> to whom the supplication is offered. There are many supplications that were mentioned in other versions, but the writer shortened them here due to the lack of space, as it seems that column 32 is the last column in this chapter. Also, it seems that the writer wanted to end this column with the phrase “in the house of Osiris”.

b. As for the lacuna after , other copies of this chapter mentioned the imperfective active participle  *stknjw* those who bring on, which written in different ways.<sup>61</sup>

c. Guessing the word that precedes the suffix pronoun  *tn* is a real challenge. In parallel texts, the prepositional phrase *hn<sup>c</sup>.tn r pr Wsjr* has been mentioned after the name of the deceased. Yet, the space of the lacuna is too big to be filled with the preposition *hn<sup>c</sup>*.

d. Compared to other versions,<sup>62</sup> the phrase  *h<sup>c</sup>.f mj* may he stand as, can fill in the lacuna before the nominal *sdm.f*<sup>63</sup>  *h<sup>c</sup>.tn* you stand, to be:  may he stand just as you stand in the house of Osiris.

e. Due to the reasons mentioned above, which are limited space and shortening of the text, the word Osiris has been written in a rare form  that was not written in this chapter before.



<sup>60</sup> Allen, J. P., Middle Egyptian, § 16.8.1

<sup>61</sup> Cf. Naville, E., Das Ägyptische Totenbuch, p. 11; Budge, The papyrus of Ani, p. 360.

<sup>62</sup> Cf. Lepsius, R., das Totenbuch der Agypter, pl. I, line 12.

<sup>63</sup> Parker, S., Nominal and prospective uses of the *sdm.f* in the Coffin Texts, Chicago, 1996, p. 24.

## 2.2. The text of the northeast quarter (B):

Chapter 17 begins with this part of the ceiling.<sup>64</sup> This part is located at the top right of the entrance. It is divided into 29 columns separated by vertical lines. The hieroglyphs facing right, and the text reading corresponds to the direction of the signs, starting from the right as well. Thus, the text in this part of the ceiling is read vertically from right to left.

### 2.2.1. Title:

The whole title of chapter seventeen is written in red color unless the words spoken by the owner of the tomb and his name and titles.

<sup>1/</sup> Beginning of raisings<sup>a</sup> and glorifyings<sup>b</sup>, (for) going out and descending in<sup>c</sup> the necropolis, having benefit <sup>2/</sup> in the beautiful west, going out in to the day to<sup>d</sup> take whatever form <sup>3/</sup> he desires to take, playing at Senet, sitting<sup>e</sup> in the pavilion, going forth<sup>f</sup> as a living soul, <sup>4/</sup> by Osiris the mayor, wab-priest of the temple of Amun, Pahemmeter, justified after he dies.  
<sup>5/</sup> This is effective for the one who does them<sup>g</sup> on earth. I was formed according to the words of the lord of all<sup>h</sup>. <sup>6/</sup> [by Osiris] Scribe of the divine offerings of all gods of Waset, <sup>65</sup> Pahemmeter justified, he says:


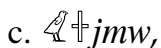





<sup>64</sup> Allen divided chapter seventeen into three separate parts: A: sections 1-15; B: sections 1-5, and section C. Allen, T. G., The Book of the Dead, pp. vi, 26-32.

<sup>65</sup> Cf Al-Ayedi, A., Index of administrative, religious and military titles of the New Kingdom, Ismailia 2006. n. (1906).



### Notes:

- a. *j* is inserted before the determinative in the word *stsw*, which is not found in other versions cited by Lepsius and Naville.<sup>66</sup>
- b. *s3hw*, is also replaced in other versions with the word *sh3w* .<sup>67</sup> It is difficult to regard them as mere graphic variants. The account of creation beginning with Atum emerging from water and continued as crowned king Re. All lead to the meaning of ancient memories for *sh3w* and sacred formulas for *s3hw*.<sup>68</sup>
- c. ,  G43 may be a typomistake of  G17 in .<sup>69</sup>
- d. The adverbial phrase *r jrt hprw* is used here instead of the infinitive *jrt* in other versions.
- e. *shmn* is a typo mistake for the caus. 4ae- Inf. *shms* sitting.
- f. *prw.j* prospective active *sdm.f*, may I/ I will go forth,<sup>70</sup> is used here, other versions show the infinitive prt.
- g. *jw 3hw n jrr sn*, the 3Pl. dependent pronoun *sn* is used here in place of 3N. *st* in other versions.
- h. *hpr.j hr mdt*, in place of *hpr mdt* in other versions.

### 2.2.2. Section a1:

<sup>71</sup> *I was Atum when I was existed alone in the primordial waters<sup>a</sup>, I am<sup>81</sup> Ra at his rising, in the beginning, the ruler of what he made, I was the first<sup>b</sup>,<sup>91</sup> Ra who appear<sup>c</sup> as a king in Wnwt<sup>d</sup>. what does it mean?<sup>101</sup> It means, Re when he began to appear as a king, before the praises of Shu had come into*

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<sup>66</sup> Cf Lepsius, R., Das Totdenbuch der ägypter, pl. VII; Naville, Das Ägyptische Totenbuch, II. varianten, p. 29.

<sup>67</sup> WB IV 24.

<sup>68</sup> Naville, Das Ägyptische Totenbuch, Einleitung, p. 124.

<sup>69</sup> Budge, E. A. W., A Vocabulary in Hieroglyphic Egyptian to the Theban Recension of the Book of the Dead, London 1898, p. 24.

<sup>70</sup> Parker, S. T., Nominal and Prospective Uses of the *sdm.f* in the Coffin Texts, Chicago, 1996, p. 180.



being,<sup>11</sup> when he was upon the hill<sup>e</sup> of him who is in Khemenu (Hermopolis).<sup>71</sup>


**Notes:**

a. *nw*, *nnw* later *nwn*,<sup>72</sup> without ripples of water is written here.<sup>73</sup>

b. *šz<sup>c</sup>.n.j*, this phrase was not written in other versions cited by Naville, nor in the tomb TT 265.<sup>74</sup>

c. *h<sup>c</sup>* is a perfective active participle as predicate.<sup>75</sup> the clause *R<sup>c</sup> h<sup>c</sup>(.f) m nswt m wnwt*, likely to be noun + *sdm.f* construction, in which Ra is the extra posed subject of the prospective *sdm.f*.<sup>76</sup>

d. *Wnwt* is a place name. It is written here with the determinative of desert land  (N25) instead of that of the town  (O49).<sup>77</sup>

e.  *šky* hill or high ground,<sup>78</sup> appears in various spellings: "*šk*, *škz*, *šky*, *škzk* and *kzz*" in Navill's edition<sup>79</sup> and in TT 265<sup>80</sup>.



<sup>71</sup> The capital of the 15<sup>th</sup> district of upper Egypt and the major cult center for the god Thoth, its modern name is el-Ashmunein.

<sup>72</sup> WB II, p. 214.

<sup>73</sup> Nun, God personifying the primeval waters out of which emerged the creator-god Atum. Hart, G., The Routledge Dictionary of Egyptian Gods and Goddesses, 2<sup>nd</sup> ed., Routledge, London, 2005, p. 109.

<sup>74</sup> Saleh, M., Das Totenbuch in den Thebanischen Beamtengrabern, p. 21.

<sup>75</sup> Allen, J. P., Middle Egyptian. An Introduction to the Language and Culture of Hieroglyphs, Cambridge University Press, Cambridge, 2010, §23.4

<sup>76</sup> Doret, E., "A note on the Egyptian construction Noun + *sdm.f*", in: *JNES* 39, 1, 1980, p.43.

<sup>77</sup> Gardiner, A. H., Egyptian grammar. Being an introduction to the study of hieroglyphs, 3rd ed., London, 1957, Sign list, p. 446; *Wnwt* is the name of the 15<sup>th</sup> district of upper Egypt. Gardiner, A. H., Ancient Egyptian Onomastica, vol. II, Oxford, 1947, n. 377a.

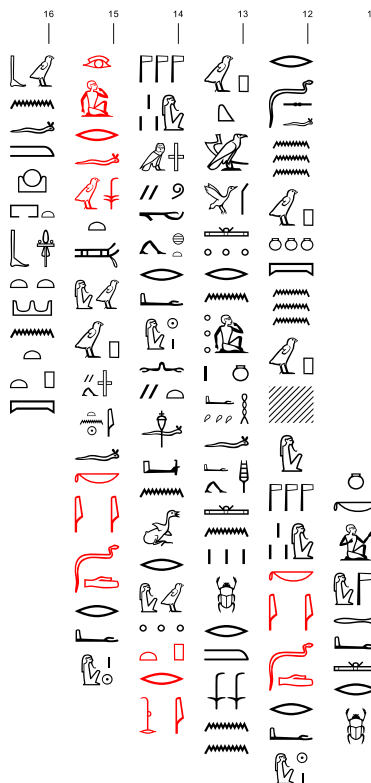
<sup>78</sup> Faulkner, R. O., Concise Dictionary, p. 275.

<sup>79</sup> Naville, E., Das Ägyptische Totenbuch II, p. 33.



<sup>80</sup> Saleh, M., Das Totenbuch in den Thebanischen Beamtengrabern, p. 21.



2.2.3. Section a2:

11<sup>|</sup> *I am the great god he who created<sup>a</sup> 12<sup>|</sup> on his own, he is water, he is Nun, gods' [father]. Another saying: he is Ra<sup>13</sup> who created the names of his members, Then<sup>b</sup> came into being<sup>c</sup> those<sup>14</sup> gods who are accompanying Ra, the unopposed among t3rw(?)<sup>d</sup> What<sup>15</sup> does it mean? It means Atum in his sun-disk. Another saying: Ra, 16<sup>|</sup> he is rising on the eastern horizon of the sky.*




Notes:

a. A superfluous *r* inserted before *hpr*  .

b.   is rare spelling of *ḥꜥ.n* with papyrus roll. Superfluous three vertical strokes were placed after *n*.

c. A superfluous *m* inserted after *hpr*.

d. *t3rw* is unknown word. It is written in *Ag* cited by Naville. Other manuscripts such *Aa* and *Pd* have *ntrw* gods.<sup>81</sup> Perhaps this word is equivalent to the word *ntrw* gods, especially since it ends with the determinative of the god (  A40).

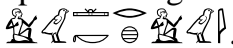
2.2.4. Section a3:



16<sup>|</sup> *Who is he? I am 17<sup>|</sup> Osiris ...<sup>a</sup> Amun, Pahemmeter, justified. I knew 18<sup>|</sup> yesterday and I knew<sup>b</sup> tomorrow. What does it mean? As for yesterday, 19<sup>|</sup> it is Osiris. As for tomorrow, it is Ra. This<sup>c</sup> day 20<sup>|</sup> of destroying enemies<sup>d</sup> of the lord of all, 21<sup>|</sup> and his son Horus [was made to rule]<sup>e</sup>. Another saying: it is the day where we are remain. 22<sup>|</sup> The festival of "the burial of Osiris was ordered by his father Re"<sup>f</sup>.*

<sup>81</sup> Naville, E., Das Ägyptische Totenbuch II, p. 35.

**Notes:**

a. The lacuna that follows the word Osiris at the beginning of the seventeenth column was often filled by the titles of the deceased, and this is confirmed by the presence of his name at the end of the passage.

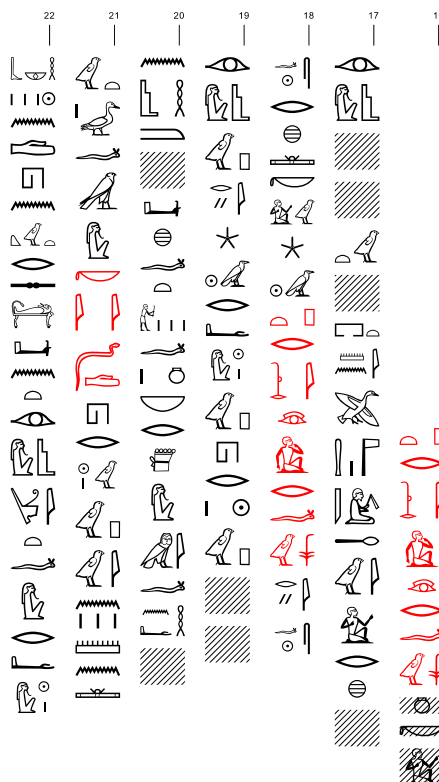
b. The lacuna at the end of column 17 was occupied by the ending *-kw* of the stative with the first person singular *jw.j rh.kw* . The same stative of the transitive verb *rh*<sup>82</sup> is repeated in the next column.

c. The lacuna after *pw* was occupied by , to make  *pwj*.<sup>83</sup>

d. *hftyw* has corruptly suffix pronoun 3<sup>rd</sup> masculine singular *f*.

e. *sjp* or *shkz* in the lacuna, as other versions show these two words.<sup>84</sup>

f. Faulkner thought the celebration was called "We-remain".<sup>85</sup> Allen translated the passage "*hrw pw jw.n mn hp n dhn.tw krs nt Wsjr jn jt(.f) R*" as: "That is the day of festival (called) We abide, that is, (the day) when the burial of Osiris was directed by his father Re"<sup>86</sup>



<sup>82</sup> Allen, J. P., Middle Egyptian, §17.8.

<sup>83</sup> Gardiner, A. H., Egyptian grammar, p. 85, § 110.

<sup>84</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, p. 36; Lepsius, Das Totenbuch der ägypter, pl. VII.

<sup>85</sup> Faulkner, R. O, The Ancient Egyptian Book of the Dead, London, 1985, p.44.

<sup>86</sup> Allen, T. G., The Book of the Dead, p. 27.


2.2.5. Section a4:


23<sup>l</sup> The battlefield of the gods was made<sup>a</sup> according to the command of Osiris ...<sup>b</sup>. Another saying: 24<sup>l</sup> As for this west of Re, it is where every god [descend]<sup>c</sup> to it and fought 25<sup>l</sup> over it. I knew this great god 26<sup>l</sup> who is therein. Who is he? He is Osiris. Another saying: Re 27<sup>l</sup> is [his name]<sup>d</sup>, phallus<sup>e</sup> of Re is [his] name, it is the copulation of Re [himself]<sup>f</sup>.




Notes:

a. *jrr.tw* is a passive form of the imperfective *jrr*. It could be used to refer to the past, present, or future actions as well.<sup>87</sup>

b. Compared to Naville’s edition, the lacuna after Osiris can be filled with the phrase “the Lord of the Western Desert *nb smt jmntt* .”<sup>88</sup>

c. The lacuna in the 24<sup>th</sup> column was occupied with  to complete the verb *h3j* descend. By comparing this part with the parallel texts, it suggests that the writer has shortened this passage.<sup>89</sup> Thus, the text has been corrupted at this part as a result of this abbreviation. Parallel texts say: *ky dd jmntt pw nw pw rdj.n R<sup>c</sup> h3j ntr nb* another saying: it is the west. It is this to which Ra caused every god to descend.<sup>90</sup>

d. The context requires the phrase “his name *rn.f* ”, in the lacuna after *pw*, just as the sentence that comes after it.

<sup>87</sup> Allen, J. P., Middle Egyptian, §§ 20.1-20.3.

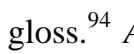
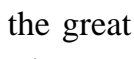
<sup>88</sup> Naville, E., Das Ägyptische Totenbuch II, p. 38.


<sup>89</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, pp. 37- 8; Budge, E. A. W., The papyrus of Ani, pp. 378- 9.

<sup>90</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, p. 38; Allen, T. G., The Book of the Dead, p. 28, section 4.



## The day of Burial and the day of Resurrection

gloss.<sup>94</sup> *Ag* added  *jr ntt wn ntr ʕ3* what exists, is the great god.<sup>95</sup> *Le* manuscript added  *jr nty wn m r-st3 pwy* as for what exists, that is in the tomb.<sup>96</sup>

However, the space that exists does not allow such statements, so I think the appropriate phrase is *nty m Jwnw*  who is in Heliopolis.<sup>97</sup>


### 2.3. The text of the southeast quarter (C):

The text continues in the third part of the ceiling, this part is located at the top left of the entrance. It is divided into 39 columns 30- 69. The columns from 42- 48 and from 61- 69 in which fragments of their plaster have been lost. Columns 49 to 60 have completely lost the plaster layer. Columns are separated from each other by dividing lines. The hieroglyphs facing right, and the text is written in a retrograde format. Thus, the text in this part of the ceiling begins at the left and proceeds to the right. Thus, it is opposite to the direction of the hieroglyphs.

#### 2.3.1. Section a5:

<sup>30|</sup> *Another saying: It is everlasting and eternity. What does it mean? ...<sup>a</sup>, <sup>31|</sup> it is daytime; as for eternity, it is night.*

#### Notes:

a. The lacuna at the end of the 30<sup>th</sup> column makes sense to be occupied by the phrase “ *jr nhh* As for everlasting”. Because of the passage that precedes *ptr rf sw?* mentions the words “*nhh* and *dt*”. And the passage that follows is supposed to be an interpretation or re-description of these religious terms. *dt* was explained in the last part of the paragraph, so the missing part could be *nhh*.



<sup>94</sup> Budge, E. A. W., The papyrus of Ani, p. 379.

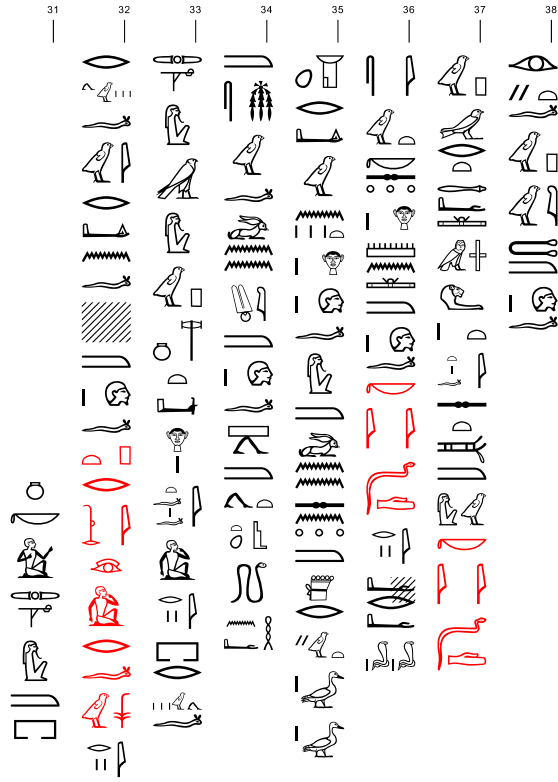
<sup>95</sup> Naville, E., Das Ägyptische Totenbuch II, p. 40.

<sup>96</sup> Naville, E., Das Ägyptische Totenbuch II, p. 40.

<sup>97</sup> Cf. Lepsius, Das Todtenbuch der ägypter, pl. VII. Col. 10. Urk V, p. 17.

2.3.2. Section a6:

<sup>31</sup> I am Min in <sup>32</sup> his emergence, when he has set the [twin plumes]<sup>a</sup> on his head. What does it mean? As for <sup>33</sup> Min, he is Horus, the protector of his father<sup>b</sup>. As for his going forth, <sup>34</sup> it means his birth<sup>c</sup>. The double plumes exist on his head: the proceeding of Isis and <sup>35</sup> Nephthys when they had placed those which exist<sup>d</sup> on his head (twin plumes) in their existence as two kites<sup>e</sup>. <sup>36</sup> ...<sup>f</sup> firm on his head. Another saying: As for the two uraei<sup>g</sup>, <sup>37</sup> they are the mighty and great<sup>h</sup>, which are on the brow of her(?)<sup>i</sup> father Atum. Another saying: <sup>38</sup> the feathers<sup>j</sup> on his head are his eyes.



Notes:

- a. Parallel texts have šwty in the lacuna after *jdj.n.f.*<sup>98</sup>
- b. A superfluous determinatives: (A2) is placed after the phrase *jt.f* in col. 33, and (A40) is placed after the prepositional phrase *hr tp.f* in col. 35.
- c. Parallel texts have his children *msw.f*, as well as his birth his birth *mswt.f.*<sup>99</sup>

<sup>98</sup> Cf. Lepsius, *Das Tottenbuch der ägypter*, pl. VII. Col. 12.



<sup>99</sup> Cf. Naville, E., *Das Ägyptische Tottenbuch II*, p. 42.


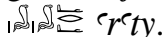


## The day of Burial and the day of Resurrection




d. The relative adjective *ntj* is used by itself, without an antecedent as a noun. it is used as object of the verb *rdj*.<sup>100</sup>






e. The two kites are Isis and Nephthys. They have been called by this title in the pyramid texts.<sup>101</sup>

f.  *js tw.k hr mn m tp.f*, this passage is ambiguous or has typo mistakes. The passage in this context has no purpose. Parallel texts have  *jsk sw hr mn tp.f* while his head cause him pain, headache.<sup>102</sup>

g.  *rt ty*<sup>103</sup> is written in the end of the 36<sup>th</sup> column as  *rt ty*.

h.  *wrt ty*, Parallel texts show dual feminine adjectives  *wrt ty*.<sup>104</sup>

i. Parallel texts present a difference in the suffix pronoun that comes after the word father. Where the pronoun of the first person my father , the third person pronoun singular “his father ”, and the plural their father  are mentioned.<sup>105</sup>

j. The twin plumes *šwty* is written here in an unusual way , parallel texts present variant spellings , , , .<sup>106</sup>

### 2.3.3. Section a7:

<sup>38</sup> [*Iam*]<sup>a</sup> exist[ing] in [*my*]<sup>b</sup> land, I have come from my town<sup>c</sup>. <sup>39</sup> What is it? It is the horizon of his father Atum.



<sup>100</sup> Allen, J. P., Middle Egyptian, §12.7.

<sup>101</sup> Allen, J. P., The Ancient Egyptian Pyramid Texts, Brill, 2005, p. 17; PT 230b.

<sup>102</sup> Quirke, S., Going out in Daylight prt m hrw, p. 56; Naville, E., Das Ägyptische Totenbuch II, p. 42.

<sup>103</sup> Faulkner, R. O., Concise Dictionary, pp. 11, 45.

<sup>104</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, p. 43.



<sup>105</sup> Naville, E., Das Ägyptische Totenbuch II, p. 43.

<sup>106</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, p. 43.

**Notes:**

a. The lacuna following *wn* was attached by the suffix pronoun, first person singular, because parallel texts mention this pronoun. It is also repeated in the next passage *jj.n.j*.

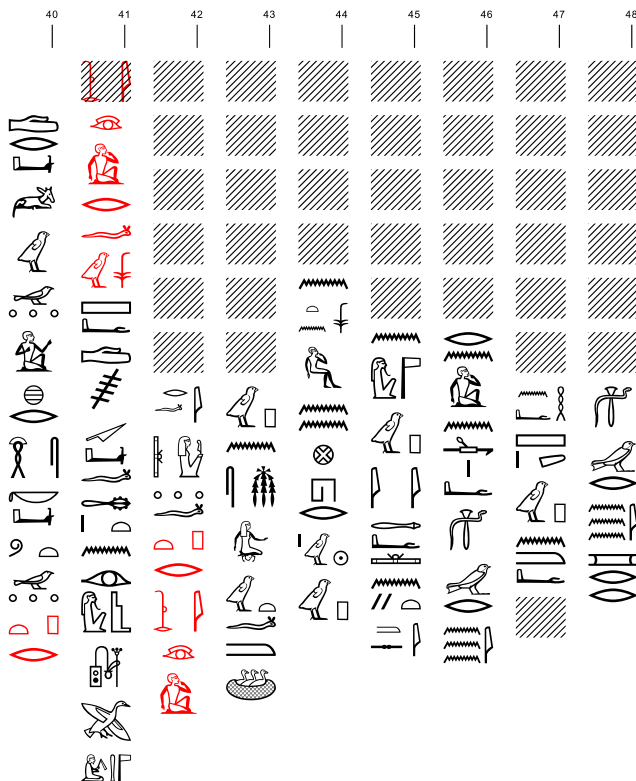
b. The scribe does not mention the pronoun after the word *t3*. So it is possible to translate the sentence *wn [.j] m t3* without this pronoun as: I exist on earth.<sup>107</sup>

c. *Ag* mentioned my eye *jrt.j*  instead of my city. Another text, *Cb* explains what city he came from:  *jj.n.j mjn m Jwnw njwt.j* I have come today from Heliopolis, my city.<sup>108</sup>

**2.3.4. Section a8:**

Only two columns are readable. Columns 42-48 are partially invisible, as more than half of each column has lost the plaster layer.

<sup>40|</sup> *my wrongdoings have been removed, through<sup>a</sup> driven evils<sup>b</sup> away. What<sup>41|</sup> is that? It means that he cut the belly<sup>c</sup> (i.e. navel cord) of the scribe Pahemeter. <sup>42|</sup> ... those who belong to him. What<sup>43|</sup> ... is of his birth in the nest*



<sup>107</sup> Cf. Quirke, S., *Going out in Daylight* prt m hrw, p. 56;



<sup>108</sup> Naville, E., *Das Ägyptische Totenbuch II*, p. 43.



## The day of Burial and the day of Resurrection



44<sup>|</sup> ... in *Hnn-nswt* (*Heracleopolis*), it is the day 45<sup>|</sup> ... of/to this great god who is in it. 46<sup>|</sup> ... the name of one is Great Green. 47<sup>|</sup> ... with / and the lake of ... 48<sup>|</sup> ... Great Green ... .

**Columns 49-60 were completely lost.**

### Notes:

a. This text shows that eliminating errors is done by banishing evils *hr sk.tw dww*. The prepositional phrase *hr sk* has been replaced by the verb *hsr* drive away<sup>109</sup> , erroneously , in parallel texts.<sup>110</sup>

b. The word  *dww* that appears in parallel texts, is written here ideographically<sup>111</sup> as .

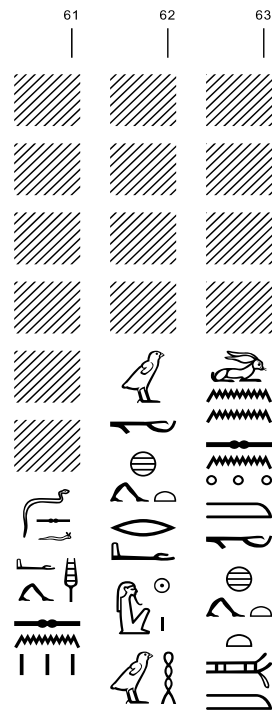
c. The word *ht* belly is illogical here. In the line with the context, it could be *hpzw*  navel-cord, mentioned by the parallel texts in Naville' edition which also mentioned  *hpdw* buttocks<sup>112</sup>.

Completing the missing parts of the columns is a real challenge that associate with uncertainty due to the multiplicity of parallel texts in addition to the large area of the missing parts. Also, it has been noted that the texts of the 17<sup>th</sup> chapter in this tomb incompatible completely with the texts of any of the papyri of Naville or Lepsius.

### 2.3.5. Section a 10:

Texts of the 9<sup>th</sup> section and the beginning of this section were lost.

61<sup>|</sup> ... himself. Then they 62<sup>|</sup> ... in the presence of Ra [who are authority]<sup>a</sup> 63<sup>|</sup> ...



<sup>109</sup> Faulkner, R. O., Concise Dictionary, p. 198.


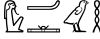
<sup>110</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, p. 44.

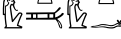
<sup>111</sup> Gardiner, A. H., Egyptian grammar, p. 34, § 25.

<sup>112</sup> Hannig, R., Großes Handwörterbuch, p. 641.

who are in the presence of Atum<sup>b</sup>.

**Notes:**

a.  *hw*, is written in parallel texts as , it means Authority, a noun divinity.<sup>113</sup> Budge translated it as the God Hu.<sup>114</sup>

b. The name of the god Atum is written  “the father Atum” in parallel text.<sup>115</sup>

**2.3.6. Section a 11:**

The lacuna which is at the beginning of column 64 may have been preoccupied with the phrase *m hrt hrw nt r<sup>c</sup> nb* which was written in Ag cited by Naville.<sup>116</sup>

<sup>64</sup> ... Another saying: I, Osiris the scribe Pahemmeter rescue<sup>a</sup> <sup>65</sup> ... <sup>b</sup> after its triturate<sup>c</sup> on the day of the two combatant (Horus and Seth) fighting<sup>d</sup> <sup>66</sup> what does it mean? it means the day <sup>67</sup> on which Horus fought with Seth<sup>e</sup> when he (Horus) inflicted <sup>68</sup> [injury]<sup>f</sup> on Horus's face and when Horus snatched away [testicles <sup>69</sup> of Seth]<sup>g</sup>. It was Thoth who did this with his own fingers.



<sup>113</sup> Faulkner, R. O., Concise Dictionary, p. 164.  
<sup>114</sup> Budge, E. A. W., The papyrus of Ani, p. 383.  
<sup>115</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, p. 50.  
<sup>116</sup> Naville, E., Das Ägyptische Totenbuch II, p. 50.

## The day of Burial and the day of Resurrection\_\_\_\_\_

### Notes:

a. *jd.j*, One of the meanings of the verb *šdj*, which was mentioned by Faulkner is “Rescue”.<sup>117</sup> All other variant texts cited by Naville , Lepsius, and Budge have the verb *mh*.

b. Some texts have *wd3t*, other texts have *jrt*, *jrty.fy* in the place of the lacuna that comes at the beginning of column 64.<sup>118</sup>

c. The lacuna in column 65 was mostly occupied by the verb *h3bk*, *hbḳ* triturate, beat up.<sup>119</sup>

d. The lacuna in column 65 was mostly occupied by the phonetic complement and the determinative of the verb *h3*. The same verb is written in the next column.

e. *swty* is variant of *%th*, the god Seth.<sup>120</sup>

f. The lacuna at end of column 67 and beginning of column 68 was mostly occupied by the noun *st3w* injury.<sup>121</sup>

g. Column 68 ends with a lacuna that was often occupied by the word testicles *hrwy*. They are the testicles that Horus snatched from Seth, whose name was written in the place of the lacuna at the beginning of column 69.

At the end of column 69, the writing space ends in the second square of the ceiling, and the text moves to the third square.

### 2.4. The text of the southwest quarter (D):

This part is parallel to the southeast quarter (C). It is so destructive that it has lost huge parts of its plaster.

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<sup>117</sup> Faulkner, R. O., Concise Dictionary, p. 273.

<sup>118</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, p. 50.

<sup>119</sup> Hannig, R., Großes Handwörterbuch, p. 523.

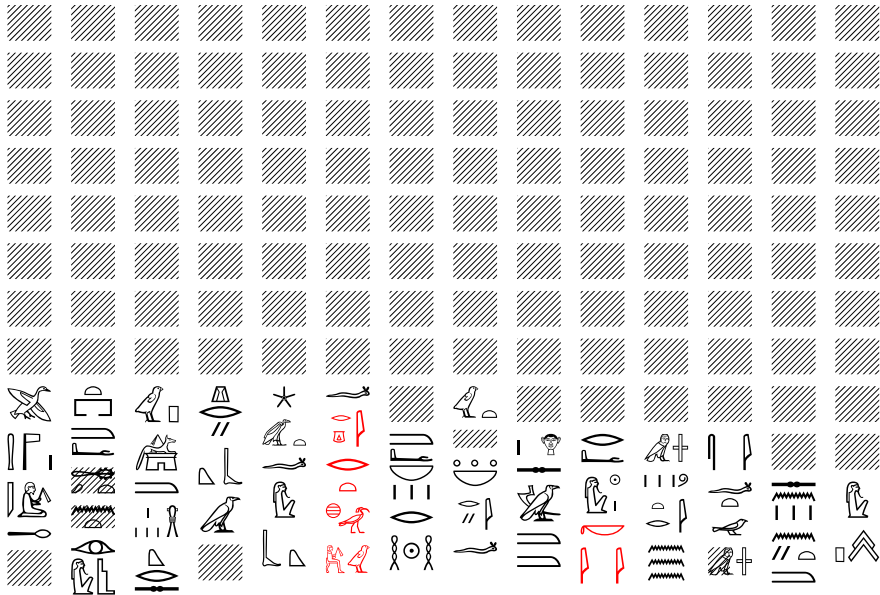
<sup>120</sup> Faulkner, R. O., Concise Dictionary, p. 218.

<sup>121</sup> Cf. Naville, E., Das Ägyptische Totenbuch II, p. 50; Hannig, R., Großes Handwörterbuch, p. 851; WB IV, p. 355 (13).

Comparing part D with its parallel part (C), it can be inferred that it may have been divided into 41 columns. It is clear from the rest part D's texts that the writer has completed the texts of the Chapter 17.

The hieroglyphs facing right, and the text reading corresponds to the direction of the signs, starting from the right as well. Thus, the text in this part of the ceiling is read vertically from right to left.

**2.4.1. Section a13:**



... Hapi ... who are in ... evil. who ... which are in the river<sup>a</sup>  
 ... Ra. Another ... to kill ... all. attaching him ... among the  
 lords of eternity ... As for blessed ones<sup>b</sup> ... Duamutef, Qeb ...  
 Kherbaqe ... Anubis as guard of the burial ... with the body of  
 Osiris<sup>c</sup> ... Pahemneter justified ...



**Notes:**

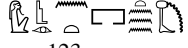
a. Parallel texts show *jmyw mw* who are in water instead of river *jmyw jtrw*.<sup>122</sup>

b. The phrase *jr grt zhw* is written in red as rubric. Since the beginning of this chapter, all that has been

<sup>122</sup> Lepsius, Das Tottenbuch der ägypter, pl. VIII, col. 36.

## The day of Burial and the day of Resurrection

written in red is the phrases  *ky dd* and  *ptr rf sw*? They provide an explanation for what came before them.

c. The Papyrus of Ani have  *wbt nt Wsjr* the tomb/ embalming place of Osiris.<sup>123</sup>

### 2.4.2. Section a14:

... *hnty jrty*<sup>a</sup> ... of Osiris, soul ... of Tefnet, it is the soul ...

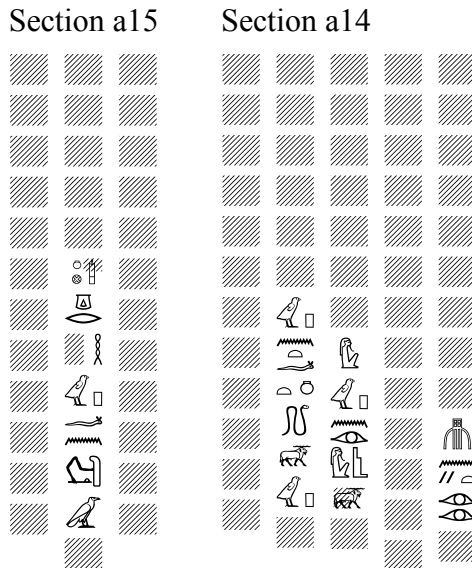
#### Notes:

a- *hnty jrty* is a supplement to the name of Horus. Horus with no eyes in his forehead<sup>124</sup> or Horus the Eyeless.<sup>125</sup>

From this supplement *hnty jrty*, it appears that the form in which this name is written here is *hr-hnty-jrty*, it is a variant of *hr-Mhnty-(n-)jrty* “Horus-Mechentienirti”<sup>126</sup>

### 2.4.3. Section a15:

... Heliopolis, on that night of the fight ...



<sup>123</sup> Budge, E. A. W., The book of the dead, p. 59.

<sup>124</sup> Allen, T. G., The Book of the Dead, p. 29.

<sup>125</sup> Faulkner, R. O, The Ancient Egyptian Book of the Dead, p. 48.

<sup>126</sup> Leitz, C., Lexikon der ägyptischen Götter und Götterbezeichnungen. Vol. 5, Leuven, 2002. pp. 262-3.

The two cross bands on the ceiling were mostly devoted to the vignettes of Chapter 17. This suggestion is supported by the three remaining vignettes on the right side of the ceiling. It is: the deceased inside a pavilion, the soul bird with a human-headed, the deceased worshipping two lions, and the deceased worshipping the phoenix bird.<sup>127</sup>

### **3. Conclusion:**

Chapter 1<sup>st</sup> and Chapter 17<sup>th</sup> of the Book of the Dead were recorded on the ceiling of Pahemner TT 284 Tomb, probably due to the small size of the tomb.

Recording the two chapters on the ceiling of the cemetery adjacent to each other is an imitation of recording them next to each other in the papyri or even in monuments.

The first chapter expresses the funeral ceremonies and rites. Its texts state that it should be recited on the day of the funeral. The texts of the seventeenth chapter also deal with the revival of the dead, his coming out of the tomb and his entering into it in any form he likes. So, it makes sense to link these two chapters together and record them at the same place in the tomb.

The two chapters are connected in the golden shrine of Tutankhamun, which is immediately following the coffin, and this indicates the importance of these two chapters in the process of burial and resurrection. The two chapters must be recorded in the closest place to the dead person, which is the burial chamber in most cases.

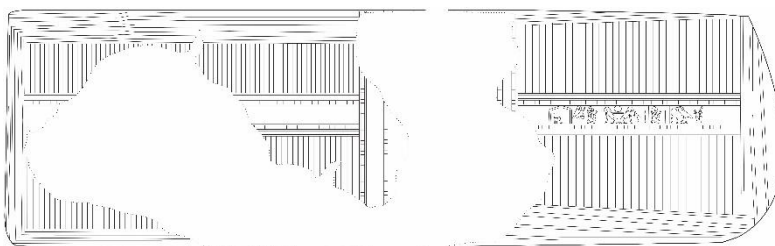
Chapter seventeen is recorded in five tombs in Thebes, three of which: TT 1, TT 82 and TT 265 this chapter is recorded on the walls of the burial chamber.

Despite the writer's attempts to shorten the two chapters in many places, in order to fit them completely, he was unable to write any of the two chapters completely. Perhaps this is because it was not planned from the beginning to write these two chapters on the ceiling.

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<sup>127</sup> Tarasenko, M., "The Vignettes of the Book of Dead Chapter", pp. 379- 394.





D BD 17, columns 70- (?) southwest corner	vignettes	A BD 1, columns 1-32 Northwest corner
<b>Vignettes</b>		<b>vignettes</b>
C BD 17, columns 30- 69 Southeast corner		B BD 17, columns 1- 29 Northeast corner

Fig. 1. Plan of the ceiling

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