



The Spell 135 tradition at Theban Book of the dead during the third intermediate period case study: Hieratic Papyrus of *Thyw* (J.E95663)

Hussien H. sayed Ali^{a,*}

^a Department of Egyptology, Faculty of Archaeology Fayoum University, Egypt, 63514

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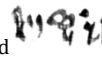
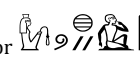
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ABSTRACT

Most of the Book of the Dead papyri of the Third Intermediate Period were written in hieratic. This paper will present the spell 135 in the hieratic manuscripts from the Third intermediate period belong to the lady *Thyw*, the papers are divided into many points which contained over view of the spell 135 , Facsimile of the Hieratic text of the spell 135, the transcription, transliteration, translation, paleographical remarks , comments and Paleographical Study.

1. Introduction

The spell 135 is included the column V, L., 6-13 in the papyrus of *Thyw* (J.E95663). The papyrus of *Thyw* is a complete copy of the BD from Thebes. It is inscribed in hieratic on the two sides(recto and Verso) with a series of BD spells with black and red ink. The papyrus consists of 14 columns, seven of them in recto and seven columns in verso, each of them grouping from 14 to 15 lines, 140,5cm long and 23,5cm high and includes the chapters of the Book of the Dead (Tb190-148-135-1B\172-15BIII-Title 180) . P. Cairo J.E. 95663 belongs to the very well attested type of manuscript which Niwinski designates BD.I.2. More specifically, it is possible to attribute the manuscript to a particular Theban textual tradition which includes: [1] P. British Museum EA 10096, P. British Museum EA 10490, P. British Museum EA 10988; P. Cairo CG 40020, P. Cairo CG 40030, P. Cairo CG 40027, Cairo SR IV 549; P. Leiden RA58; P. MMA 25.3.32; P. Turin CG 53001; P. Carlsberg 250, and P. Turin CG 53002. The owner of the papyrus almost a woman named *Thyw* from the priestly community of the Theban Estate of Amun. The name of *Thyw* is attested on this papyrus more

than 13 times on both the recto and the verso. Her name was commonly written as,  and  for  *Thyw*. The name of *Thyw* was followed by the epithet *m3̄.t-hrw* in a few examples, her name was preceded by the title *sm'yt n imn* which means Chantress of Amun, and There are no attestations of her family members.

2. Over view of the spell 135

The ancient Egyptian believed that the deceased when spoken the spell 135, passes safely to the underworld, be freed from the storm and darkness, then he will be like Ra, enters his boat sailing by the sky [2]. The spell should be spoken in the full moon day[3]. This spell contains an invitation to the storm-cloud covering the sky! Cloaking and keeping Ra good every day, great of forms, who dispels the storm-cloud fare away the deceased who is in the day, has risen from your bonds in being. Anyone who knows this saying will be an excellent "transfigured" person in the realm of the dead. He hadn't died He eats by Osiris' side. Whoever knows him on earth shall exist like the god [4].

The first version of this chapter in the book of the dead is attested since the New Kingdom (18 Dynasty) [5] by P. Nefer-Renpet [6] (P. Philadelphia E 2775+ 16720+ 16721 + 16722) + P. Brüssel MRAH E. 50434 [7]. There are also parts of this chapter in the tombs of Deir el Medina TT (1, 5, 290 and 365)[8], the earlier sources of this construction is in CT, Sp 1112[9]; it was written regularly from 21 dynasty[10] on and continued until the Ptolemaic period with different proportion from one period to another.

* Corresponding author..

E-mail address: basky_6060@yahoo.com ; Tel.: + 01100896061

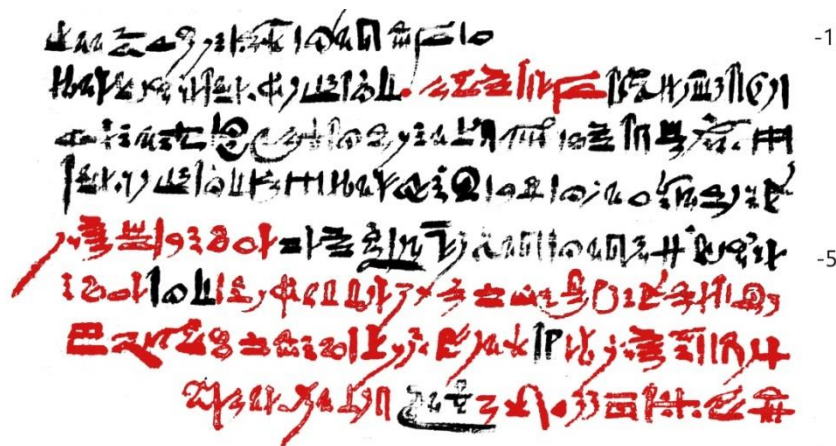
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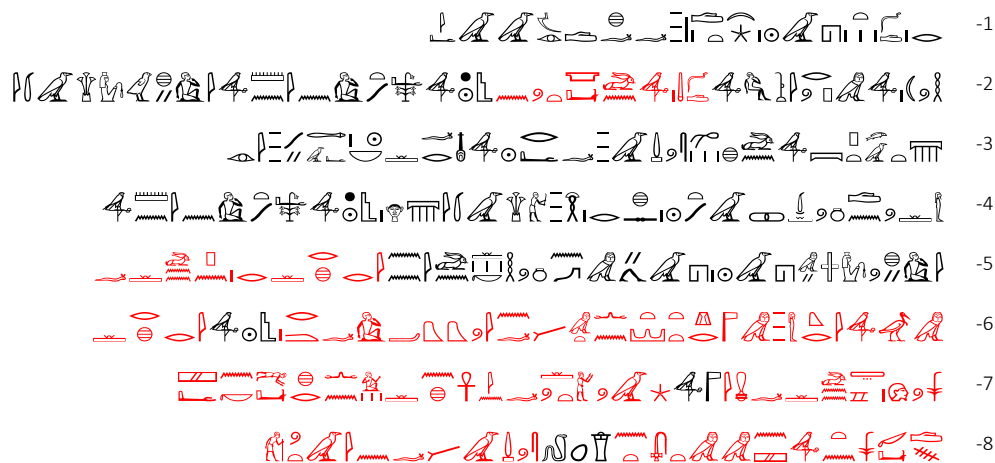
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3. Facsimile of the Hieratic text



4. Transcription of 135



5. Transliteration and Translation of 135

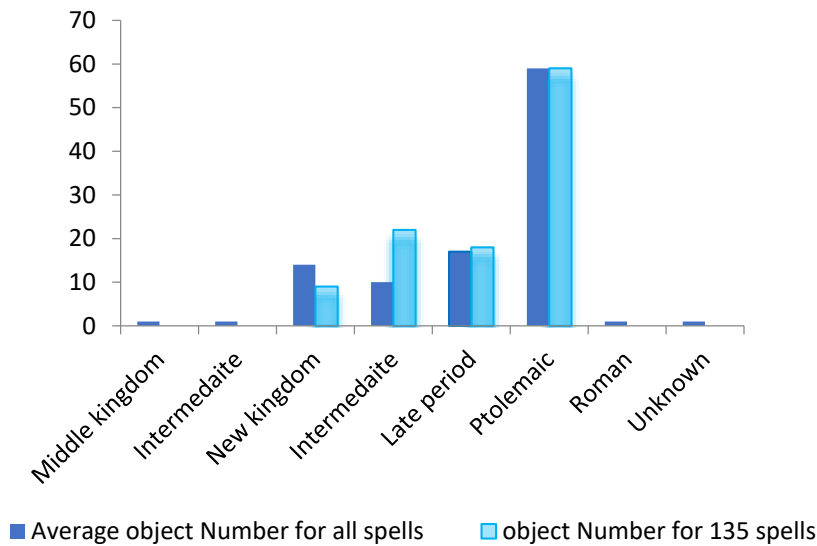
Transliteration	Translation
1- <i>r ddt hrw 3bd.f hft m33 i'rh</i>	Another saying, to speak in front of the moon, on the second lunar day of the month
2- <i>m rnb dd wn tw n wsir sm'yt n imm Thyw h3ty</i>	in rejuvenation .[https://aaew.bbaw.de/tla/_servlet/GetTextDetails?u=guest&f=0&l=0&tc=25911&db=0] Words spoken
3- <i>h3pt wnh swd3.f r' nfr r' nb 3 irw</i>	open yourself to the Osiris singer of Amun <i>Thyw</i> , storm-cloud covering the sky!
4- <i>Wdn i3t hsr h3ty hr wsir sm'yt n imm Thyw</i>	cloaking and keeping whole good Ra every day, great of forms,[11]
5- <i>imi hrw h3i m nwhw.k wnn ir rh3 r3 pn wnn.f</i>	laden in time, who dispels the storm-cloud for Osiris singer of Amun <i>Thyw</i> , Who is in the day, has risen from your bonds in being (?).[https://aaew.bbaw.de/tla/_servlet/GetTextDetails?u=guest&f=0&l=0&tc=25911&db=0] Anyone who knows this saying will
6- <i>m b3 ikr m hrt-ntr nn mwt n.f iw wnm.f r-gs wsir ir rh</i>	be an excellent "transfigured" person in the realm of the dead [12]. He hadn't died .He eats by Osiris' side. [https://aaew.bbaw.de/tla/_servlet/GetTextDetails?u=guest&f=0&l=0&tc=25911&db=0] Whoever knows
7- <i>swtp b3 wnn.f mi ntr dw3 .twf in n'hw nn hr n.k</i>	him on earth shall exist like the god. [13] He will be praised by the living.you will not fall
8- <i>s'd nswn smmt nt b3stt swd3.f n i3wt</i>	to cut down [14] of the king or the heat (fever?) Of the Bastet.He will live to old age.

6. Commentary

The Commentary contains parallel texts, a chart showing the appearance of Chapter 135 over different periods, and notes (on the Hieratic text and the Hieroglyphic transcription and translation).

6.1. Parallel Texts [The papyri listed here are taken from [Bonner Totenbuch-Project Archive 10/1/2022.](http://totenbuch.awk.nrw.de/spruch/135.)]

- 1- P. Cairo CG 40027 (S.R. IV 999)
- 2- P. Cairo CG 40030 (J.E. 95855, S.R. IV 954)
- 3- P. Cairo CG 58025
- 4- P. Cairo J.E. 95838 (S.R. IV 936)
- 5- P. Kopenhagen Carlsberg 250
- 6- P. London BM EA 10064
- 7- P. London BM EA 10554 (P. Greenfield) P. London BM EA 10554 (P. Greenfield)
- 8- P. London BM EA 10793 (P. Campbell)
- 10- P. New York MMA 25.3.32
- 11- P. Turin CGT 53001 (ehemals Nr. 1849)



A chart [[Bonner Totenbuch-Project Archive at http://totenbuch.awk.nrw.de/spruch/135.](http://totenbuch.awk.nrw.de/spruch/135.)] showing the appearance of Chapter 135:

6.2. Notes (on the Hieratic text and the Hieroglyphic transcription and translation)

Line 1-2:

Investigating all copies of this chapter in the papyri mentioned above, the researcher found that the title of this chapter is omitted in some papyri mentioned, as in P.Cairo CG 58025 and P. Turin 53001, but the scribes continued to write the title of this chapter during the Third Intermediate Period, [15]as in the following copies:

1- The papyrus under study:



2-P.Cairo CG 40030 (J.E. 95855, S.R. IV 954)



3- P. London BM EA 10554 (P. Greenfield)



4-P. London BM EA 10793 (P. Campbell)



5-P. Copenhagen Carlsberg 250



for \ominus] The sign 16 means (Abedu (festival on the 2nd day of the lunar month)). [$\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆐}}$ was written in this word instead of \odot , see for example the word in the title of the chapter listed above.



the hieroglyphic equivalent $\overline{\text{𓆎}}$; it was a mistake on the part of the scribe or that he confused the sign "t" and "d" in writing the word



for $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆐}}$, is written in red ink.

The construction of the beginning of this spell after the title is different from one spell to another in the Book of the Dead during the Third Intermediate Period; the first construction that we can see in P. Turin 53001 and P. Cairo CG 40027 (S.R. IV 999) is "wn + tw+ Wsir + name of the deceased + object". Another construction found in P. Copenhagen Carlsberg 250, P. Cairo S.R.IV 954;P. New York MMA 25.3.32 and the papyrus under study is "wn + tw + n + Wsir + name of the deceased + object". A different construction beginning with the name of Wsir and followed by the name of the deceased + wn +n+ i + object is in P. London BM 10554 and P. London BM 10793. In P. London BM 10096 the scribe omitted the name of the deceased after Wsir and the construction became "wn + tw+n+ Wsir". The name of the owner is mentioned after the verb spr, while this spell in P. Cairo CG 58025 [17] begins with the verb wn + tw+ object, the name of the owner is written after the verb skdd in 1. 4.

For the term *h3tybi3 wb314*), in CT VII (1099), 393c: -12), and also "blairiness", see Wb. III, 35(13-, "Cloudiness", see Wb. III, 35 (8 $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆐}}$ *hsr h3ty m dr f*, 'Heaven is opened, the cloudiness is driven away from it', about the determinatives, the term is written here, with the raining heaven

N4 $\overline{\text{𓆎}}$, but the determinative of the eye D5]18 followed this term in CT, the Book of the Dead and the Litany of the Sun. [$\overline{\text{𓆎}}$

$\overline{\text{𓆎}}$ is transcribed by in line 4. $\overline{\text{𓆎}}$; is written in different form as $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆐}}$ in $\overline{\text{𓆎}}$

$\overline{\text{𓆎}}$ is written for $\overline{\text{𓆎}}$. The name of the god Osiris was written in two forms in the spell 135, whether with or without a stroke above the sun-disk, for Example:

without a stroke



With a stroke



The way of writing the name of Osiris $\overline{\text{𓆎}}$ differed from one period to another, it was written with a determinative of Horus on a stand since the the New Kingdom period [19]. As for writing the name of Osiris in the sun-disk instead of the eye, DuQuesne dates it back to the 21st dynasty period , but it appeared for the first time in the 19-20 dynasty [20], it occurred as a result of the united between Ra and Osiris in that period.

A stork was placed above the sun-disk that appears in some papyri like $\overline{\text{𓆎}}$, as mentioned in the papyrus under study; J.E 95838 in which Naville

explained that the name Osiris was written as $\overline{\text{𓆎}}$ with adding $\overline{\text{𓆎}}$, [21] this way of writing the name was spread on the papyri which dating backs to the third intermediate period as in P. Cairo CG 40027(1,1); P. Cairo CG 40030 (1,2)and P. Turin CGT 53001(1,9), While the name Osiris was written without a dot above the sun-disk on some papyri dates back to the same period of the papyrus under study as J.E 95838; BM EA 10554 and CG 40020.

The form of writing the name of Osiris $\overline{\text{𓆎}}$; $\overline{\text{𓆎}}$, it was rarely seen on the papyri of the Third Intermediate Period, although it concerned only the name of the god Osiris, not as a description of the deceased. [22]

The researcher noted from the above that the name of the god Osiris was written in two forms (without a stroke above the sun-disk $\overline{\text{𓆎}}$ or with

a stroke above the sun-disk $\overline{\text{𓆎}}$) in the Book of the Dead Papyri of the third intermediate period.

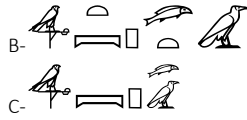
Line 3:



for $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆐}}$ which means "blinds [23] the sky [24]". The word is written in different forms in the papyri listed above as following:



A- $\overline{\text{𓆎}} \overline{\text{𓆏}} \overline{\text{𓆐}}$ 1-P. Cairo CG 40027 (S.R. IV 999) II,3[25].



1- P. Turin CGT 53001[26].

1-P. Kopenhagen Carlsberg 250[27].

In the papyri of the Third Intermediate Period, the researcher found that the scribe sometimes writes Horus as New kingdom traditional , as in the following: P. Cairo CG 58025, and CT Sp.1112, and in several times Ra replaced Horus, like in papyri: the papyrus under study; P. Cairo CG 40030 , P. Cairo S.R.IV 1532, P. Cairo S.R.IV 564, P. Cairo JE 95838, P. Copenhagen Carlsberg 250, , P. London BM 10096, P. BM. 10793, P. New York MMA 25.3.32 and P. Turin 53001. In one case the scribe omitted the two gods, in P. BM. 10554,[28]

Line 4:

• is transcribed by (X1)in the word ; unusually is written as a dot[29].

is transcribed byThe word is written in different forms in] . Ons (to dispel; to drive away)[3 which mea

the Theban papyri dating back to the Third intermediate period as following:

- A. 1- P. Cairo CG 40027 II, 4
- B. 1- P. Turin CGT 53001I, 20
- C. 1- P. Copenhagen Carlsberg 250 II, 9
- D. 1- P. London BM EA 10793(27, 18)
- E. 1-P. London BM EA 10064(41)
- F. 1-P.Cairo CG 58025 (I).

This forms are consider one of the word writing tradition at Theban Book of the Dead in the spell 135 during the Third intermediate period.

is written for [31], compare P. London BM EA 10793.col 27,1.18; P. London BM EA 10554.

Line 5:

All line is written in black ink except , written in red ink.

The scribe is omitted *mk R^c m skdd* in the papyrus under study, the complete construction of this phrase in the CT, Sp. 1112 is *mk wi iw.k wi R^c m skdd* 'Behold, I come, Ra, sailing'.

It was one of the round or sacred numbers of the ancient Egyptians, and the phrase "four gods" is commonplace in religious and magical writings from the pyramid texts onwards. The gods appear not to have been individually named in all versions of this chapter of the book of the dead, and the use of the demonstrative *ipw* suggests that maybe they were too well known in the charms of the kind to require individual identification [32].

The sentence continued to write during the Third Intermediate Period [33] papyri listed above, as in the following copies:



- A. 1- P. Cairo CG 40027 II, 4
2- P. Turin CGT 53001(I, 20)
3- P. Copenhagen Carlsberg 250 II, 10.
- B. 1- P. London BM EA 10793(27, 19)
2-P. London BM EA 10064(41)
- C. 1-P. Cairo CG 58025 (I).



is transcribed by which means (that which exists) [34]. The word was written in different form in some papyri listed above as following: P. Cairo CG 40027 II, 4 as ; P. Copenhagen Carlsberg 250; P. Turin CGT 53001I, 20 as

Line 6:

All the line is written in red ink except , written in black ink.

is written for which means (ba (-soul); manifestation; might)[35],in some papyri listed above, see replaced with for example : P. London BM EA 10064(41,10), this is an extension of the papyri traditions of the new kingdom as Paris Louvre 3073; BM EA 9900. [36]


 is a ligature for  .[37]




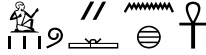
 is written fore word was written in different form in some papyri listed above as]. Th38which means (to eat) [ following:



- A.  1- P. Cairo CG 40027(II, 7).
- B.  1- P. Copenhagen Carlsberg 250 (II, 11).
- C.  1- P. Turin CGT 53001(II, 1)



 is written for]39.[

Line 7:


All the line is written in red ink except  , written in black ink.

 is written for] . It is written in different forms in some papyri listed above, for 40which means (the living) [ example, P. Cairo CG 40027 (II,7) as  ; P. Copenhagen Carlsberg 250 (II, 12) and as  .

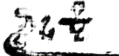



 is transcribed by] 1.[4form is represented here without a clear upper cross slash he ,t 

 is a ligature for]2[4 . 

Line 8:




All the line is written in red ink except  , written in black ink.

The red ink is used to write the titles of the different sections, the first words of the instructions, and the emphasis of some, especially important passages. In addition,the names of gods are always written in black even if it occurs in the middle of a rubric , [43] while names of Apophis and other evil beings are in red . [44]



 for  which means (Bastet)[45], the word is written her with the sign  ,sometimes the word is written with the sign  in P. Copenhagen Carlsberg 250 (II, 12); P. Turin CGT 53001(II, 2).

7. 7. Conclusions

This paper presented interesting conclusions about the spell 135 BD during the Third intermediate period:

- Most of the content of the spell was inscribed in black ink, while the rubrics are used to highlight the titles, the key points of the spells and the end word.
- the title of the spell 135 is omitted in some papyri mentioned, as in P. Cairo CG 58025 and P. Turin 53001, but the scribes continued to write the title of this chapter during the Third Intermediate Period .
- The name of the god Osiris was written in two forms (without a stroke above the sun-disk  or with a stroke above the sun-disk ) in the Book of the Dead Papyri of the third intermediate period.
- The names of gods are always written in black even if it occurs in the middle of a rubric.
- The construction ()of the beginning of the spell 135 after the title is different from one spell to another in the Book of the Dead during the Third Intermediate Period from Theba; the first construction is "wn + tw+ Wsir + name of the deceased + object". Another construction is "wn + tw + n + Wsir + name of the deceased + object". A different construction beginning with the name of Wsir and followed by the name of the deceased + wn +n+ i + object somtimes the scribe omitted the name of the deceased after Wsir and the construction became "wn + tw+n+ Wsir". The name of the owner is mentioned after the verb spr, the last is wn + tw+ object.
- In spell 135 of the Third Intermediate Period book of the dead, the scribes sometimes write Ra instead of Horus.



- In the Third Intermediate Period papyri from Theba, in addition to the usual form, the Hieratic drawing of the sign  (M27) was written as .

Author Contributions

Conceptualization; formal analysis; methodology; resources; writing—original draft; writing—review and editing, Hussien H. sayed Ali.

Declaration of Competing Interest

The authors declare that they have no known competing financial interests or personal relationships that could have appeared to influence the work reported in this paper.

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