

The Spell 1B/172 at Theban Book of the Dead Papyri through 21st Dynasty

Case Study: Hieratic Papyrus of *Thyw* (J.E95663).

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المخلص:

معظم برديات كتاب الموتى خلال عصر الانتقال الثالث مكتوبة بالهيراطيقية. ويعد الفصل الأول من كتاب الموتى (BD 1) أحد الفصول الأكثر تكرارًا التي تظهر في برديات كتاب الموتى في جميع الفترات. يعرض هذا البحث التعويذة 172/1B في البردية الهيراطيقية التي يعود تاريخها إلى الأسرة الحادية والعشرين، وتخص السيدة إخيو، وتقسّم هذه الورقة البحثية إلى عدة نقاط منها نظرة عامة على بردية إخيو (J.E95663)، النص الهيراطيقي للتعويذة 172/1B ثم تحويله إلى الهيروغليفي، والنطق الصوتي والترجمة والملاحظات والتعليقات والدراسة الخطية للنص الهيراطيقي.

Abstract:

In the Third Intermediate Period, most of the Book of the Dead papyri were written in hieratic. Book of the Dead chapter 1 (BD 1) is one of the more frequently occurring chapters appearing in the Book of the Dead papyri of all periods. This paper will present the spell 1B/172 in the hieratic manuscripts from the dates back to 21st dynasty, belong to the lady *Thyw*, the papers are divided into many points which contained over view of the Hieratic Papyrus of *Thyw* (J.E95663), Facsimile of the Hieratic text, the transcription, transliteration, translation, paleographical remarks, comments and Paleographical Study.

Keywords:

Thywv, 21st dynasty, Book of the Dead, Papyrus, Hieratic

الكلمات المفتاحية:

إخيو، الأسرة ٢١، كتاب الموتى، البردي، الهيراطيقية

Introduction

The spell 1B/172 is included in the column V, 13-VI, 10 in the papyrus of *Thyw* (J.E95663). Chapter 1B¹ corresponds to chapter 172 of Pleyte². Chapter 1B begins with the title (Formula for causing the noble body to descend to the underworld, on time of burial), To say words", after which the recitation

¹ For more about the spell see Grapow, (Hermann), "Beiträge zur Erklärung des Totenbuch", in: *ZAS* 49, 1911, 42-47.




² Pleyte, (Willem), *Chapitres supplémentaires du Livre des Morts*, Vol. 1, 1881, pl. 170-175.

text begins. The chapter then contains a salutation to Osiris "(you who are in the sacred desert of the West") followed by assurance that the dead person knows the name of Osiris. This is followed by commands to Osiris about to save the dead from the snakes that feed on human limbs and drink their blood, to give spirit to the dead person after the funeral and to let the dead person go out bearing the reports of the slaughter-block of the god.

The result is that the dead in the last section is identified with Horus, the son of Osiris, who has been sent in a mission for his father and those has a claim to access to the Underworld.¹

The purpose of the chapter is primarily to ensure that the dead body is protected from infesting maggots and preserved intact, and secondarily to integrate the dead with Osiris and the Underworld.² This is realized by its knowledge of Osiris's name and by his identification with Horus, the son of Osiris.³

2. Overview of the Hieratic 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 (verso and recto) with a series of BD spells with black and red ink on 14 columns, each of them grouping from 14 to 15 lines and 140,5cm long and 23,5cm high. 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 papyrus consists of a series of sheets glued together, particularly at the end of the scroll. The manuscript seems to be thin and is of a yellowish colour. The handwriting is bold and has a good form. The joins of the papyrus are neatly done, and it is difficult to observe them with the naked eye.

The arrangement of the chapters of the papyrus is similar to some papyri from Thebes as P. Copenhagen Carlsberg 250; P. Cairo CG 40030 (J.E. 95855, S.R. IV954) and P. New York MMA 3/25/32.

The Owner's Title is Chantress of Amun (*šm^cyt n Imn*).

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.

¹ Jensen, (Af Rikke M.), *Papyrus Cralsberg 250. Bearbejdning og tolkning af et hieratisk dødebogsmanskript fra des 21. Dynasti*. MA Thesis, Kopenhagen, 2001, 83.

²Lenzo, (Giuseppina), "Spell Traditions of the Book of the Dead during the Third Intermediate Period and their Evolution in the Saite Period." In: Malcolm Mosher (ed.), *The Book of the Dead: Saite through Ptolemaic Periods. Essays on Books of the Dead and related Topics*, CreateSpace Independent Publishing Platform, 2019, 274.

³ Jensen, *Papyrus Cralsberg 250*, 83.

The Columns without top, bottom, or side borders. The texts run continuously from one column to the next, filling each column completely. Where a spell was begun toward the bottom of a column, the text continues from the bottom of that column to the top of the next. In this way, all available space in the column was utilized.

The width of any given column didn't remain constant because some lines are longer than others. It is possible to predict accurately where the text of one spell would end and the next begin either write the title in red ink(II,1; VI,11) or in black ink after the red (III,3;V,13) or put the title at the beginning of the line(VI,11; V,12V) even if the previous line has space.

The Headings, opening formulae and certain other elements were habitually written in red, while the main text of the spells was executed in black; the rubrics were added in a second step after the black text was written.

The hieratic handwriting runs smoothly and homogenously over the recto and the verso of the papyrus without any noticeable distinction in the handwriting.

The handwriting of this papyrus suggests there was only one scribe, as several signs of the same shape were executed in different pages of the papyrus.

Most of the content of the spells was inscribed in black ink, while the rubrics are used to highlight the titles and the key points of the spells.

The number of lines in this papyrus varies from one page to the next, with each page containing between 14–15 lines.

3. Facsimile of the Hieratic text the Spell 1B/172

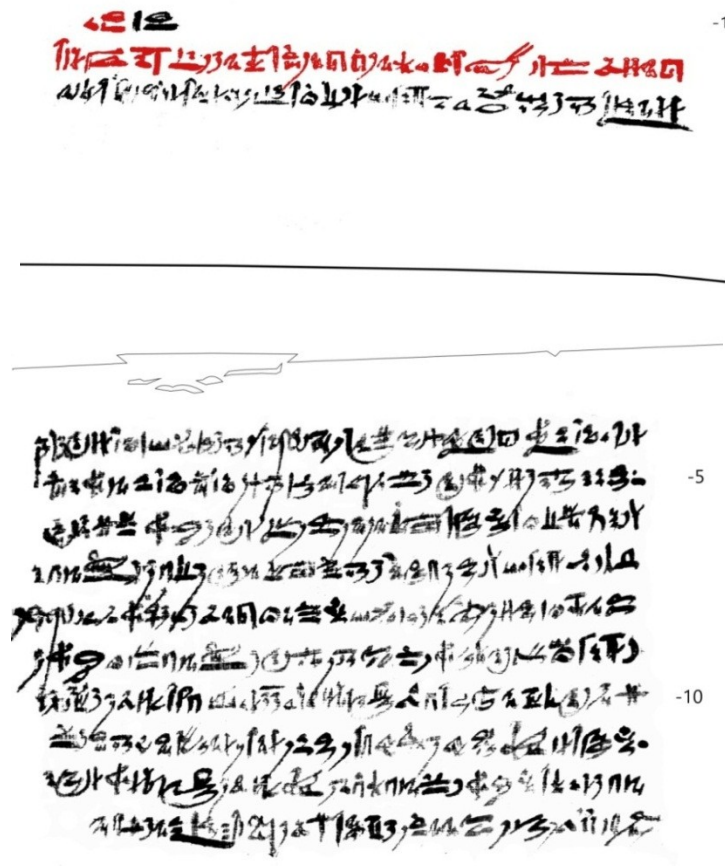
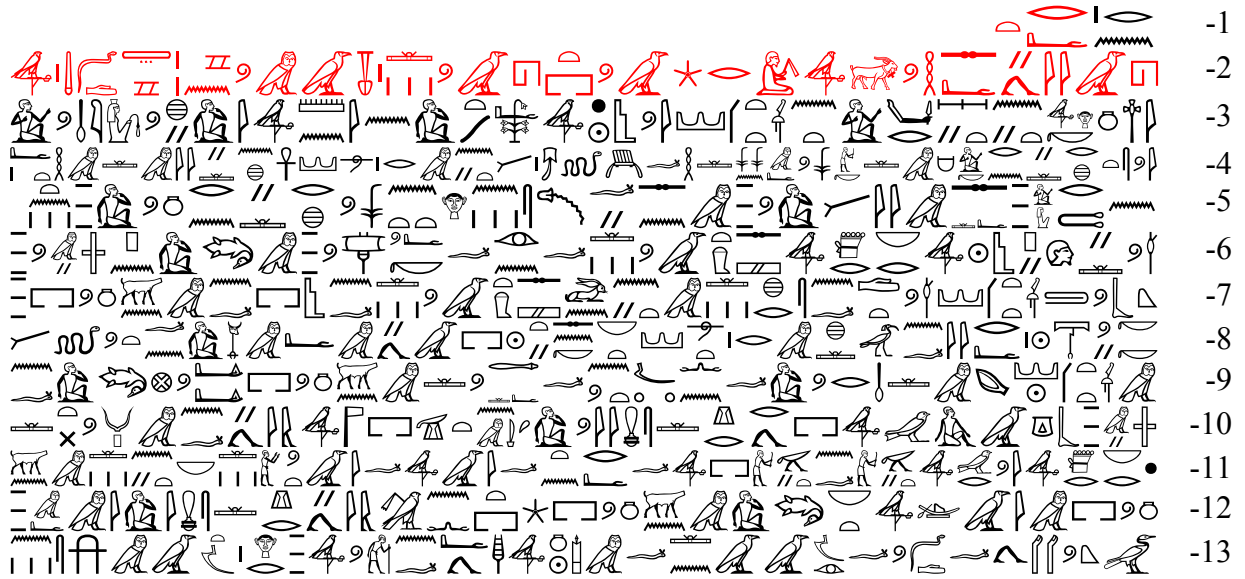


Figure 1: the facsimile of the hieratic text the spell 1B/172 (©the author)

4. Transcription of the Spell 1B/172



5. Transliteration and Translation the Spell 1B/172

	Transliteration	Translation
1-	<i>r n rdit</i>	Formula for causing
2-	<i>h3y s^ch r dw3t h3w sm3 n t3 dd mdw</i>	the noble body to descend to the underworld, on time ¹ of burial. ² Words spoken
3-	<i>i.nd hr.k nty m smt dsrt nt imnt iw wsir sm^cyt n inm Thyw m3^ct hrw</i>	Hail, he who is in the sacred desert of the west! Osiris Chantress of Amun, <i>Thyw</i> true of voice:
4-	<i>iw st rh rn.k nhm.k sw m-^c nn hf3w m nty r-st3w ^cnhyw m h^cw</i>	She knows your name. May you rescue me from those snakes that are in Resetjau, that live on the bodies
5-	<i>n rmt s^cmyw m snf.sn hr ntt sw rh.tn rh rrw.tn</i>	of people, and gulp on their blood, because ³ he knows you, know your names
6-	<i>wd tpy wsir nb r dr sst3 .f ir n.f</i>	Decree upon Osiris Lord of All

¹ Wb 2, 478.1-13; FCD 157.

² Quirke, (Stephen), *Going out in daylight - prt m hrw: the ancient Egyptian Book of the Dead; translation, sources, meaning.* (GHP Egyptology 20), London: Golden House, 2013, 13.

³ Wb 2, 355.2-3.

	<i>di.k tʿw m snd pn imyw</i>	keeping secret for him what he does: that you give breath as this fearing one, who is in
7-	<i>k3b imnt wdd n.f shrw m nty wn sst3w n.f st n.f m hnw</i>	the coil of the west, for whom is decreed the condition of one who is as alive, when he has kep secret his place within
8-	<i>kkwy rdi n.f 3h m r-st3w nb snkt h3 m sʿm fntw</i>	the darkness, to whom is given the status of transfigured in Resetjau, lord of the dark, descending from consuming worms
9-	<i>m imnt sdm hrw.f n m33.n.tw .f ʿ3 m hnw ddw snd n.f</i>	in the west. whose voice is heard though he is not seen, the great within Djedu, whom
10-	<i>imyw b3gyw pr hr smiw nmt ntr ii.n.f m wpwt</i>	those in weakness fear, who goes out bearing the reports of the slaughter-block of the god. ¹ He has come on a mission
11-	<i>nb r dr iw hr it.n.f st.f rdit n.f it.f i3wt nb ntyw m hnw</i>	for the Lord of All: Horus has taken his throne. Hi father has given him all praises of those who are within
12-	<i>wi3 nbt snd m hnw d3t ntf hr ii.n.f hr smi imi</i>	the sacred boat. the lord of fear within the underworld: He is Horus, he has come bearing the report. ²
13-	<i>3k.f dd.f m33 n.f m iwnw ʿhʿ n.f smsw hr tm3.sn</i>	Let him enter and say what he saw in Iunu. The elders rise for him who are on their mats. ³

6. Commentary

The Commentary contains parallel texts, a chart showing the appearance of Chapter 1B/172 over different periods, and notes (on the Hieratic text and the Hieroglyphic transcription and translation).

6.1. Parallel Texts⁴

- 1-P. Cairo CG 40027 (S.R. IV 999) II, 7-II, 1
- 2-P. Cairo CG 40030 (J.E. 95855, S.R. IV 954) V, 6-VI, 4
- 3-P. Copenhagen Carlsberg 250 (II, 13-19)
- 4-P. London BM EA 10490 (P. Nedjmet B) XIII, 4-16
- 5-P. New York MMA 25.3.32 (III, 4-13)
- 6-P. Turin CGT 53001 (ehemals Nr. 1849) II, 2-II, 12
- 7-P. Turin CGT 53002 (ehemals Nr. 1859 / 2) I, 1-7

¹Quirke, *Going out in Daylight*, 13.

²Cf. <https://aew.bbaw.de/tla/servlet/GetCtxt?u=guest&f=0&l=0&tc=25854&db=0&ws=152&mv=4> (last accessed: 7/12/2023).

³Quirke, *Going out in Daylight*, 14.

⁴The papyri listed here are taken from [Bonner Totenbuch-Project Archive](#) (last accessed: 15/1/2022).

6.2. A chart showing the appearance of Chapter 1B/172

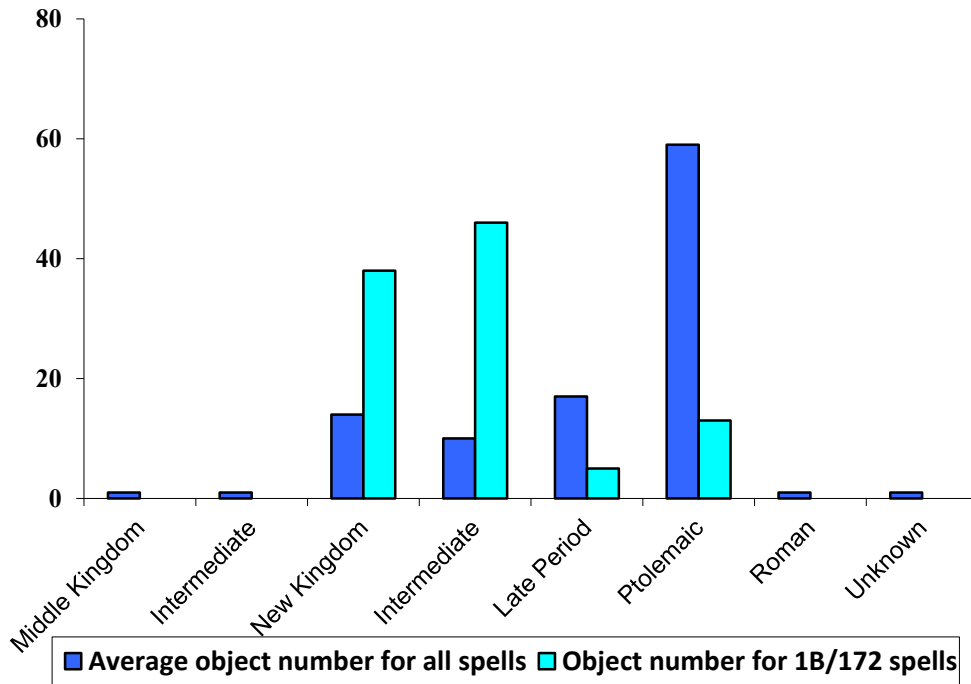


Figure 2: a chart showing the appearance of chapter 1B/172 (©Totenbuch-Project Archive) ¹

6.3 Notes (on the Hieratic text and the Hieroglyphic transcription and translation)

Line 1+2:

𓆎𓆏 for 𓆎𓆏 | 𓆏 r n rdit

𓆎𓆏𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟 for

𓆎𓆏 | 𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟

h3y s'h r dw3t h3w sm3 n t3. The two lines represent the complete title of chapter 1B/172. They are

written in black ink except 𓆏. The title is written in a full form as in a number of papyri, which date back to the same period of the papyrus under study and listed above. See for example:

1-P. Copenhagen Carlsberg 250:

𓆎𓆏 | 𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟

2-P. Turin CGT 53001 (ehemals Nr. 1849):

𓆎𓆏 | 𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟

3-P. Turin CGT 53002 (ehemals Nr. 1859 / 2):




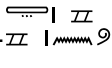


𓆎𓆏 | 𓆑𓆒𓆓𓆔𓆕𓆖𓆗𓆘𓆙𓆚𓆛𓆜𓆝𓆞𓆟

¹Bonner Totenbuch-Project Archive at [https://totenbuch.awk.nrw.de/spruch/172-\(pleyte\)-1b](https://totenbuch.awk.nrw.de/spruch/172-(pleyte)-1b)(last accessed: 7/12/2023).



4- P. Cairo CG 40027 (S.R. IV 999):








In the titles of the spell 1B/172 mentioned above, the researcher noticed that the scribe sometimes:

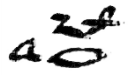



- 1- Wrote  in red ink instead of black ink as in P. London BM EA 1049
- 2- Wrote the word  in other form as , sometimes the word is written in black ink for example in P. Cairo CG 40027 (S.R. IV 999)¹.
- 3-  is written with the sign  which added in the late period, it was written in the new kingdom  as in papyrus *nht-immn*.²

Line 3:



 is transcribed for , which means (desert)³. The word is written in different forms in the papyri listed above, for example:

- 1-  P. Cairo CG 40027 (S.R. IV 999)
- 2-  P. Turin CGT 53001; P. Turin CGT 53002

 the hieroglyphic equivalent is ⁴; it looks more like the equivalent of .

 is transcribed for , which means (priest)⁵. The word is written here by a mistake, it should be  which means (sacred ground)⁶. The papyri listed above wrote the word , see for example: P. Turin CGT 53001(II,3); P. Turin CGT 53002(I,1). P. Cairo CG 40027 (S.R. IV 999).

Line 4:

 is unusual form to the sign ⁷.

¹ أبو النصر، (سلوى احمد)، البريدية الهيراطيقية رقم CG 40027 بالمتحف المصري بالقاهرة: نشر ودراسة، كلية الاداب جامعة عين شمس، ٢٠٢٢م، ١٣٥.

² Munro, (Irmtraut), *Das Totenbuch des Nacht-Amun aus der Ramessidenzeit* (pBerlin P. 3002), (HAT 4), Wiesbaden, 1997, 6, tf. 2 (24-25).

³ Wilson, (Penelope), *A Ptolemaic lexicon: a lexicographical study of the texts in the temple of Edfu*, (Orientalia Lovaniensia Analecta 78). Leuven: Peeters, 1997, 845.


⁴ For the former see: Möller, *Hieratische Paläographie*, 604.


⁵ Wb 5, 616.20-21.

⁶ Wb 5, 616.1-4.




⁷ For the former see: Möller, *Hieratische Paläographie*, 538.



 is a ligature for .¹








is transcribed for  which means (snake)², it's a kind of snack that live on the bodies of the people and their blood.³




Line 5:

 is a ligature consisting of  and .⁴




 two forms of a ligature for .⁵

Line 6:

 is transcribed for  which means (decree)⁶. The word is written here with the sign (V25) , sometimes, the sign was replaced with the sign (M13)  as in P. Cairo CG 40027 (S.R. IV 999) II, 10, it was transcribed into the Hieroglyphic sign .⁷

 for , it's the way which the word was written during the new kingdom period,⁸ means (principal; first)⁹, sometimes, the word was written as  see for example: P. Cairo CG 40027 (S.R. IV 999) II, 10; P. Turin CGT 53001(II,6); P. Turin CGT 53002 (I,3).

Line 7:

 is transcribed for , it's written with the sign  since the beginning of 21 daynasty.¹⁰ The word was written in different form in some papyri listed above as following:

A- 

1- P. Copenhagen Carlsberg 250

¹ For the former see: Möller, *Hieratische Paläographie*, XII.

² Wb 3, 72.14-20.

³ Van der Molen, *Hieroglyphic Dictionary of Egyptian Coffin Texts*, 329 f.

⁴ For the former, see Möller, *Hieratische Paläographie*, LV.

⁵ For the former, see Möller, *Hieratische Paläographie*, XXV.


⁶ Wb 1, 397.1-10.

^v أبو النصر: البردية الهيراطيقية رقم CG 40027، ١٤٥.

⁸ Munro, *Das Totenbuch des Nacht-Amun*, 6, tf. 2 (30); Quirke, *Going out in daylight*, 14.



⁹ Wb 5, 277.10-279.3; FCD 296.

¹⁰ Wb 1, 297. 11.

B-


1- P. Turin CGT 53002 (I, 4)



is a ligature for ;¹ it's look more like the equivalent of .


Line 8:



replaced with  in P. Copenhagen Carlsberg 250(II,16); P. Turin CGT 53001(II,8) and P. Turin CGT 53002 (I, 4), it's was written in the same way of the papyrus under study in P. Cairo CG 40030 (J.E. 95855, S.R. IV 954) V, 12.



Line 9:




is an unusual form for .²


Line 10:



for  in the word  which means (ones in a state of weakness (the dead)).⁴



is transcribed for  which means (place of slaughter)⁵. The word is written in different forms in the papyri listed above, for example:

A-

1- P. Cairo CG 40027 (S.R. IV 999) II, 12

2- P. Turin CGT 53001(II, 10)


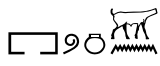

3-P. Turin CGT 53002 (I, 5)

B-

2-P. Copenhagen Carlsberg 250(II, 17)


Line 11:



is transcribed for hieroglyphic sign  in the word .⁶ the sign was written in other form as  in line 7.⁷

Line 12:



is a group for .

¹ For the former, see Möller, *Hieratische Paläographie*, XVII.

² For the former, see Möller, *Hieratische Paläographie*, 196.

³ For the former, see Möller, *Hieratische Paläographie*, 192.

⁴ Wb 1, 431.4.

⁵ Wb 2, 264.1-9.

⁶ For the former, see Möller, *Hieratische Paläographie*, 165B.

⁷ For the former, see Möller, *Hieratische Paläographie*, 165.

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Das Altägyptische Totenbuch Projekt:

<https://totenbuch.awk.nrw.de/>