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## ḥw̥tj-ḥwtj's CHEST OF CANOPIC JARS

Mohsen Adel Eltoukhy

Faculty of Archaeology, Luxor University, mohsen-toukhy@hotmail.com

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# *Dḥwty-nḥt's* CHEST OF CANOPIC JARS

BY

**Mohsen Eltoukhy**

Lecturer at Egyptology Department, Faculty of Archaeology, Luxor University, Egypt

## ABSTRACT

[AR]

صندوق الأواني الكانوبية لجحوتي نخت

يتناول البحث دراسة صندوق الأواني الكانوبية الخاص بجحوتي نخت، من عصر الدولة الوسطى. عُثر على هذا الصندوق في دير البرشا في مصر الوسطى، وهي معروضة حالياً في المتحف المصري تحت رقم CCG 4740. يهدف البحث إلى تحديد التعاويذ المقتبسة منها نصوص الصندوق عن طريق مقارنة هذه النصوص بمثلثاتها في الكتب الدينية المختلفة (نصوص الأهرام – نصوص التوابيت – كتاب الموتى). هذا بالإضافة إلى وصف الصندوق والمناظر المصورة على جوانبه الداخلية يتبعها تعليقات على نمط الزخارف والنصوص المسجلة على جوانب الصندوق الخارجية والداخلية، وكذلك تأريخ الصندوق.

[EN] This article discusses a chest of Canopic jars belonging to *Dḥwty-nḥt*, during the Middle Kingdom. The chest was found at *Deir El-Bersha* in Middle Egypt and is preserved now under the number CCG 4740 in the Egyptian Museum. This article aims to identify the quoted spells by comparing its texts with other religious texts (Pyramid text, coffin text, Book of the Dead). A description of the chest of Canopic jars will be presented here, followed by general comments on the style, decoration and text painted on the interior of the chest. The article will also examine the dating of the chest, identification of its owner and the quoted spells.

**KEYWORDS:** CCG 4740, Chest, CT, Canopic Jars, *Dḥwty-nḥt*, *Deir El-Bersha*, Middle Kingdom, PT.

## I. INTRODUCTION

A cubical wooden chest of Canopic Jars belonging to *Dhwtj-nḥt*, who lived during the Middle Kingdom, was recovered from Deir El-Bersha in Middle Egypt, and it is preserved now in the Egyptian Museum under the number CCG 4740. The chest of Canopic Jars was previously published by Reisner (1967) who only copied the texts, and Lüscher (1990), who gave a brief description of the chest. This study includes a detailed description, in contrast to the previous works, of the genealogy, allows corrections for the copied version text of Reisner (1967), and includes commentary of the quoted texts from the Pyramid text and Coffin text.

## II. THE DESCRIPTION OF THE CHEST OF CANOPIC JARS

**Number:** CCG 4740<sup>1</sup>.

**Discovery:** American Excavation in *Deir El-Bersha* on 6 May 1915.

**Date:** 11<sup>th</sup> Dynasty.

Reisner only illustrated the texts (in which I found a few signs that he miscopied, so it was misleading in some parts) and gave a brief description of the whole chest.

Lüscher mentioned the chest and gave a brief description and a few suggestions of the different deities represented in the interior of the chest. She also attributed the text on the chest to the Pyramid Text and Coffin Text.

**Material and form:** The chest is wooden and almost cubical in shape, with two cleats on its bottom running from front to back. The lower part is divided from the inside into four compartments; the lid has no inscriptions or colors [FIGURE 1].



[FIGURE 1]: The lid of the chest CCG 4740

Courtesy of the Egyptian Museum © Ahmed Amin

**Measurements:** 60.5 cm high, 55.5 cm long and 57.5 cm wide.

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<sup>1</sup> The only two references that mentioned this chest are REISNER, GEORGE ANDREW: *Catalogue général des antiquités Égyptiennes du musée du Caire, Nos 4001-4740 and 4977-5033, Canopics*, Le Caire, IMPRIMERIE DE L'INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE 1967; LÜSCHER, BARBARA: *Untersuchungen zu ägyptischen Kanopenkästen: Vom Alten Reich bis zum Ende der Zweiten Zwischenzeit*, Hildesheim (Gerstenberg Verlag) 1990.

**Coloring:** The exterior has vertical edges overlaid with gold. Yellow bands with a blue border containing one horizontal line of inscription are around the upper part. The ground color was originally yellow.

On each side of the interior is one horizontal band at the top and one vertical band on both sides. Inside the space, enclosed by these bands, there is a different number of vertical lines of inscription. The ground color inside is brownish yellow.

**Owner:** A lady named *Dḥwty-nḥt*. This name was very common during the era and providence; this name mostly refers to a male character<sup>2</sup>, although here it refers to a feminine character<sup>3</sup>.

### III. INSCRIPTIONS OF THE EXTERIOR TEXTS (A, B, C, D)

The exterior of the chest is divided into four compartments; each has one horizontal line of hieroglyphic text that includes one of Horus' four sons, as follows:

#### 1. Southern Side (A) [FIGURE 2]

The hieroglyphs are read from right to left. The text includes the name of one of Horus' four sons, as follows:



*ḏd mdw in (I)mstī iw(.i) mn sp-sn ḥk3 dt pw mn mi-r<sup>c</sup> dt*

«Word spoken by Imesti<sup>4</sup>: I am enduring, I am enduring<sup>(A)</sup>, it is the Lord of eternity<sup>(B)</sup>, endure as Re forever».



[FIGURE 2]: The Southern side of the Exterior of the chest CCG 4740

Courtesy of the Egyptian Museum © Ahmed Amin

#### 2. Northern Side (B) [FIGURE 3]

The hieroglyphs are read from left to right. The text includes the name of one of Horus' four sons, as follows:

<sup>2</sup> RANKE 1935: 7, 408.

<sup>3</sup> For more details on using male names for women, see GRAJETZKI 2010: 47-58.

<sup>4</sup> LEITZ 2002a: 367-370.



*ḏḏ mdw in ḥꜥpy iw(.i) mn sp-sn ḥꜥ3 ḏt pw mn mī-rꜥ ḏt*

«Word spoken by Hapi:<sup>5</sup> I am enduring, I am enduring, it is the Lord of eternity, endure as Re forever».



[FIGURE 3]: The northern side of the Exterior of the chest CCG 4740

Courtesy of the Egyptian Museum © Ahmed Amin

### 3. Eastern Side (C) [FIGURE 4]

The hieroglyphs are read from left to right. The text includes the name of one of Horus' four sons, as follows:



*ḏḏ mdw in dw3-mwt.f iw(.i) mn sp-sn ḥꜥ3 ḏt pw mn mī-rꜥ ḏt*

«Word spoken by Duamutef<sup>6</sup>: I am enduring, I am enduring, it is the Lord of eternity, endure as Re forever».

### 4. Western Side (D) [FIGURE 5]

The hieroglyphs are read from right to left. The text includes the name of one of Horus' four sons, as follows:



*ḏḏ mdw in ḳbh-snw.f iw(.i) mn sp-sn ḥꜥ3 ḏt pw mn mī-rꜥ ḏt*

«Word spoken by Qebhsenwef<sup>7</sup>: I am enduring, I am enduring, it is the Lord of eternity, endure as Re forever».

<sup>5</sup> LEITZ 2002e: 44-47.

<sup>6</sup> LEITZ 2002g: 516-518.

<sup>7</sup> LEITZ 2002g: 180-183.

## 5. Commentary on the Outside

(A) *ḥk3 dt* is used as an epithet for many gods, Osiris, Anubis, and Horus<sup>8</sup>.


(B) *iw.f mn t nhḥ dt*<sup>9</sup>.


## IV. THE INTERIOR [E, F, G & H]

The interior is also divided into four compartments, each of which contains cursive hieroglyphic vertical lines [FIGURE 6], as:

### 1. Southern Side (E) [FIGURE 7]

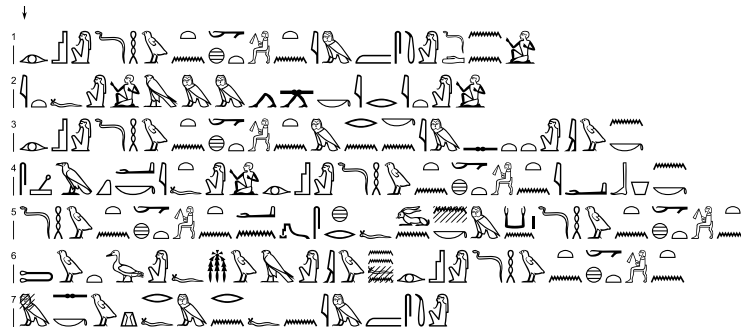
This side is divided into two parts. There is vertical text in the upper part; below that, there are two figures of deities. The name of the deity is written next to them; on the

right, Imsti is represented by a falcon head facing his name, shown as: . Ideally, Imsti is represented as protected by the goddess Isis, and Camacho mentioned that the pairing of Isis with Imsti is constant<sup>10</sup>. He is protected here by a standing female goddess behind

him facing her name that could be read as «Neith»<sup>11</sup>: 

These two parts are framed above and on both sides by a colored band in the following order (from the bottom of the left band to the end of the right band): red, green, yellow and blue [FIGURE 8].

This side consists of 18 vertical lines [FIGURE 9], each of which starts with the *dd-mdw* formula. The first 7 lines are quoted from CT 520 (B19C)<sup>12</sup>, with so few differentiations, the text continues in PT 148a- 150c, although in the rest of this side text, the 11 lines are quoted from PT 215-216<sup>13</sup> as follows:



- (1) *Wsir Dḥwty-nḥt tn (ink) Imsti dd.n n.i* (2) *it.i Hr my ms k(w) ir it.i* (3) *Wsir Dḥwty-nḥt tn m rn.k n Imsti iw.n.k* (4) *s3k.k it.i Wsir Dḥwty-nḥt tn iḥb.n.k* (5) *Dḥwty-nḥt tn ʿn.s hr.f wnn.k m k3.f Dḥwty-nḥt tn* (6) *ṯwt s3.{f}(T) msw Hr iw.n.f Wsir Dḥwty-nḥt tn* (7) *ms kw hr.f m rn.{f}(.k) n imsti*

<sup>8</sup> LEITZ 2002e: 531; WB 1982: vol.5, 12, 50.

<sup>9</sup> WB 1982: vol.2, 61, 1-2.

<sup>10</sup> CAMACHO 2014: 4,65.

<sup>11</sup> TANJA suggested that on 31/1/2019; LÜSCHER mentioned another example besides this one in which appeared Neith together with Imsty; see LÜSCHER 1990: 18; LEITZ 2002c: 510-513.

<sup>12</sup> DE BUCK 1956: 109-110.

<sup>13</sup> SETHE 1908, 148A-150C; ALLEN 2013, 148A-150C.

« (1) O Wsir Djehotynakht, (I am) Imsti<sup>(A)</sup>, my father Horus said to me: (2) come, betake yourself<sup>(B)</sup> to my father (3) this Wsir Djehotynakht, in your name of Imsti. You came (4) you may gather my father this Wsir Djehotynakht together, unite this Wsir Djehotynakht (5) Smoothen(?) him<sup>(C)</sup>, and you will be the *k3* of this Djehotynakht, (6) you are my son<sup>(D)</sup>, child of Horus. You came<sup>(E)</sup> to Wsir Djehotynakht, (7) betake yourself beneath him, in your name<sup>(F)</sup> of Imsti».

## A. Commentary:

(A) The parallel in CT 520 (B2C)<sup>14</sup> is read as *ink Imsti*, so I added ink between two brackets here to make it readable.

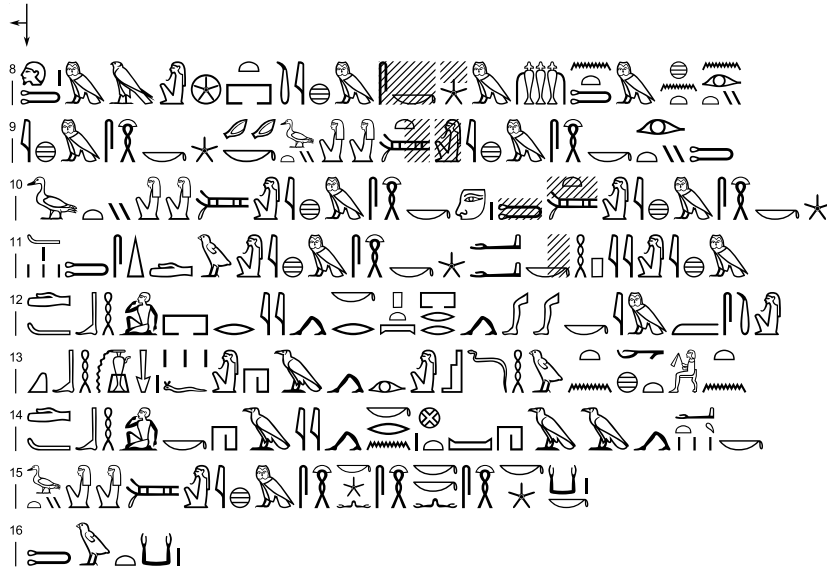
(B) In this sentence, *my* and *ms* are both imperatives, followed by *kw*. This is the old Egyptian enclitic pronoun<sup>15</sup> for second person perspective: sing., masc. referring to *imsti*.

(C) This passage is confusing. Through its variants, it appeared as *ʿn.k hr.f*, and only the first pronoun changed, and the change is not only concerning the gender from masc. to fem. but also from second to third person.

(D) The {*f*} is superfluous; thus, it should be read, as Faulkner<sup>16</sup> suggested, *s3.i* instead of *s3.f*.

(E) Faulkner<sup>17</sup> suggested it should be read as *iw.n.k* instead of *iw.n.f*.

(F) Faulkner<sup>18</sup> suggested it should be read as *rn.k* instead of *rn.f*.



(8) *tp.t m Hr-dw3t i.ḥm-sk mḥnt.t mḥnt n irty* (9) *i.ḥm-sk msḏrwy.t s3ty tm i.ḥm-sk irty.t* (10) *s3ty tm i.ḥm-sk fnd.t tm i.ḥm-sk* (11) *ndḥwt.t spḏw i.ḥm-sk ʿw.k hʿpy i.ḥm(-sk)* (12) *dbḥ(.k) pry.k r pt prr(.k)* *rdwy.k imsti* (13) *Kbh-snw.f h3y Wsir Dḥwty-nḥt tn* (14) *dbḥ.k h3y.k r niwt h33(.k) ʿwt.k* (15) *s3ty tm i.ḥm-sk n sk.k n sk k3.k* (16) *ṭwt k3*

<sup>14</sup> DE BUCK 1956: 109.

<sup>15</sup> WB 1982: vol.5 116; EDEL 1964: 75-76; SCHENKEL 1997: 107.

<sup>16</sup> FAULKNER 1977: 5, 149.

<sup>17</sup> FAULKNER 1977: 5, 149.


<sup>18</sup> FAULKNER 1977: 5, 149.



« (8) Your head is that of Horus of the Duat, O Imperishable One;<sup>(A)</sup> your brow is the Mekhentienirti (one with the two eyes)<sup>19</sup> (9) O Imperishable One, your ears are (those of) the two daughters of Atum; O Imperishable One, your eyes are (10) (those of) the two daughters of Atum, O Imperishable One, (11) your nose is (that of) Atum<sup>(B)</sup>, O Imperishable One, your teeth are (those of) Sopdu<sup>(C)</sup>, O Imperishable One, your arms are (those of) Hapy<sup>(D)</sup>, O Imperishable One, (12) when you ask to ascend to heaven of your ascending<sup>(E)</sup>, your legs are (those of) Imsti (13) and Qebhsenuf, and this Djehotynakht descend<sup>(F)</sup>, (14) when you ask to descend to the lower heaven of your descending. (15) Your parts are (those of) the two daughters of Atum, O Imperishable One. You did not pass away; your ka does not pass away. (16) For you are a ka<sup>(G)</sup>».


## B. Commentary

(A) *i.hm-sk* is shown several times in the PT.<sup>20</sup>

(B) The god here appeared as Atum in contrast to the other variants in PT 215<sup>21</sup> and CT VIII<sup>22</sup>, where the jackal is shown, and two other variants in CT VIII *spdw*<sup>23</sup> as

 in B10C<sup>a</sup> and B10C<sup>c</sup>.

(C) It is notable that the different writing of the god's name *spdw* as  instead of the usual  shown in PT 215<sup>24</sup>.

(D) In this passage, the deceased's arms are of Hapy only, which are not shown in the other variants in PT 215<sup>25</sup> and CT VIII<sup>26</sup>, where they are always of Hapy and Duamutef. In three of them Qebhsenuf follows both. In addition to the word , which could be considered as *i.hm-sk*.

(E) In this passage, I added *.k* after the verb *dbh* between two brackets, as the parallels to PT 215<sup>27</sup> and CT VIII variants<sup>28</sup>.

(F) This part of the passage is not shown in the same pattern in PT 215<sup>29</sup> (149b), although it is found in two other variants in CT VIII (Ab1Lea; L-A1)<sup>30</sup> followed by the suffix *.k*.

(G) In this passage, *tw k3* is shown several times in PT<sup>31</sup> to link the mentioned *k3* with Horus.

<sup>19</sup> LEITZ 2002c: 394-396; LEITZ 2012: 294.

<sup>20</sup> SETHE 1908: 152A, 161A, 782E, 823E; ALLEN 2013: 152A, 161A, 782E, 823E; HAYS 2012: 553.

<sup>21</sup> SETHE 1908: 148D; ALLEN 2013: 148D.

<sup>22</sup> ALLEN 2006: 106-107.

<sup>23</sup> LEITZ 2002f: 279-280.

<sup>24</sup> SETHE 1908: 148D; ALLEN 2013: 148D; LEITZ 2002f: 289-291.

<sup>25</sup> SETHE 1908: 149A; ALLEN 2013: 149A.

<sup>26</sup> ALLEN 2006: 106-107.

<sup>27</sup> SETHE 1908: 149A; ALLEN 2013: 149A; HAYS 2012: 494.

<sup>28</sup> ALLEN 2006: 108-109.

<sup>29</sup> SETHE 1908: 149B; ALLEN 2013: 149B.

<sup>30</sup> ALLEN 2006: 110.

<sup>31</sup> SETHE 1908: 102B, 582D, 587B, 610D, 647D, 1609B, 1832A; HAYS 2012: 555; ALLEN 2013: 102B, 582D, 587B, 610D, 647D, 1609B, 1832A.






(16) *iw.n.f hr Nbt-ḥwt iw.n.f hr.t msktt* (17) *iw.n.f hr.t m<sup>c</sup>ndt iw.n.f hr.t m3<sup>c</sup> hry-tryt* (18) *iw.n.f hr.t msh3t k3w sh3t sw Dḥwty-nht*

« (16) He has come to Nephtys.<sup>(A)</sup> He has come to you in the Evening Barge. (17) He has come to you in the morning Barge.<sup>(B)</sup> He has come to you, true she is over the blood.<sup>32</sup> (18) He has come to you, she-who-delights-the-*kas*.<sup>(C)</sup> Remember him,<sup>(D)</sup> Djehotynakht. »

### C. Commentary

(A) This passage is shown here as the variants in CT VIII<sup>33</sup> with a third person pronoun in *iw.n.f* form instead of *iw.n.i*, which is shown in PT 216;<sup>34</sup> also it should be noted that *h<sub>r</sub>* here is followed directly by *Nbt-hwt*, although in all the other variants it is followed by the suffix *.t* or *.f*.

(B) *msktt* was considered an evening boat until the Late Period,<sup>35</sup> when it changed into a morning boat;<sup>36</sup> however, Wilson<sup>37</sup> mentioned an earlier example from the tomb of Khaemhat (TT 57). *m<sup>c</sup>ndt* was considered a morning boat<sup>38</sup> until the Greco-Roman period when it would be used as an evening boat.<sup>39</sup> The verb used here and in the other variants in PT 216<sup>40</sup> and CT VIII<sup>41</sup> is *iw*, although there are other verbs that normally precede the boats; *hd* before *m<sup>c</sup>ndt* and *hnti* before *mskt*<sup>42</sup>.

(C) I preferred to read it as Leitz<sup>43</sup> although it was written as , so that it would be read as *mshnt-k3w*.

(D) *sw* in this passage refers to the deceased as the god Osiris, so the masc. pronoun was used.

## 2. Northern Side (F) [FIGURE 10]

This side is divided into two parts: vertical text in the upper part, and beneath that are two deities – in front of each, their name is inscribed.

<sup>32</sup> LEITZ 2002e: 403.

<sup>33</sup> ALLEN 2006: 112-113.

<sup>34</sup> SETHE 1908: 150A; ALLEN 2013: 150A.

<sup>35</sup> *WB* 1982: vol.2, 10-16, 150.

<sup>36</sup> GLANVILLE 1932: 1, 14, 36.

<sup>37</sup> WILSON 1991: 837-838.

<sup>38</sup> WB 1982: vol.2, 1-7, 48; LEITZ 2002c: 245-246.

<sup>39</sup> BERGMAN 1982: 35-36.


<sup>40</sup> SETHE 1908: 150A-B; ALLEN 2013: 150A-B.

<sup>41</sup> ALLEN 2006: 112-115.

<sup>42</sup> PIANKOFF & CLÈRE 1934: 162, R [13-14]; FIRCHOW 1957: 39.

<sup>43</sup> LEITZ 2002c: 436; WB 1982: vol.2, 16, 147.

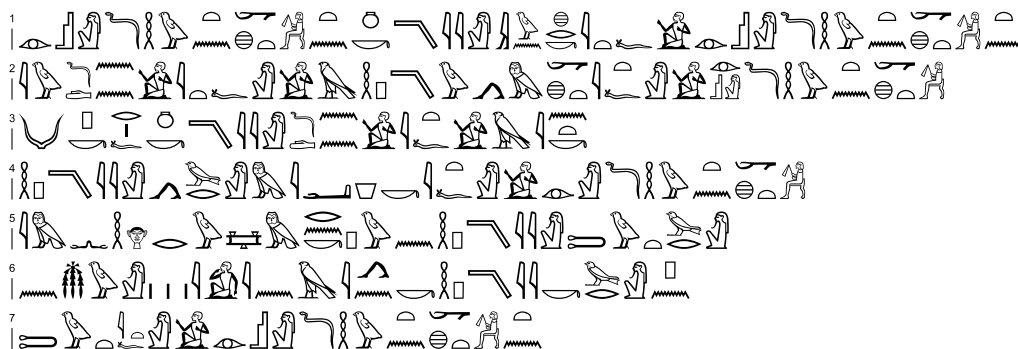


On the right, Hapy is represented with a falcon head; facing his name is: . Ideally, Hapy is represented protected by Goddess Nephthys, and Camacho mentioned that the pairing of Nephthys with Hapy is constant.<sup>44</sup> He is protected here by a female goddess standing behind him; facing her name is what could be read as «Menkeret (?)» as



; <sup>45</sup> however, Menkeret is normally represented as a lion-headed deity. Leitz cited that the goddess *mnkrt* did not appear before the New Kingdom period when *mnkrt* is meant to place Hathor<sup>46</sup>. Leitz also mentioned another goddess named *mkrt*, first attested during the Greco-Roman period, when *mkrt* is meant to place Neith.<sup>47</sup> These two parts are framed above and at both sides with a colored band in the order: green, red, blue, and yellow starting from the bottom of the left band and ending at the end of the right band [FIGURE 11].

This side consists of 20 vertical lines [FIGURE 12], each of which starts with the *dd-mdw* in formula. The first 7 lines are quoted from CT 521 (B19C)<sup>48</sup>, with so rarely changes, although in the rest of this side text the 13 lines are quoted from PT 215<sup>49</sup> as:



(1) *Wsir Dḥwty-nḥt tn ink ḥꜥpy iw.n(.i) ḥr.k it.i Wsir Dḥwty-nḥt* (2) *iw dd.n n.i it.i Hr ḥpw m-ḥt it.i Wsir Dḥwty-nḥt* (3) *wp.k r3.f ink ḥꜥpy dd.n n.i it(.i) Hr i(n) ntk* (4) *Ḥꜥpy wr m(y) iꜥb.k it.i Wsir Dḥwty-nḥt* (5) *im ḥrw m rn.k pw n ḥꜥpy ṯwt wr* (6) *n msw i.in Hr iw.n.k ḥꜥpy iw.k wr pn* (7) *ṯwt it.i Wsir Dḥwty-nḥt tn*

« (1) O Wsir Djehotynakht, I am Hapy, I came to you, my father Wsir Djehotynakht. (2) My father, Horus said to me: run after my father, Wsir Djehotynakht <sup>(A)</sup>. (3) You open his mouth. I am Hapy, (my) father Horus said to me: you are (4) a great runner, come! <sup>(B)</sup> you may join up my father, Wsir Djehotynakht (5) not<sup>(C)</sup> be far in your name of Hapy, you are the greatest (6) of children – so says Horus, you have come, O Hapy, you the great (7). You are my father, Wsir Djehotynakht».

<sup>44</sup> CAMACHO 2014: 65, N<sup>o</sup>. 4.

<sup>45</sup> Tanja suggested that on 31/1/2019; LÜSCHER mentioned the same name followed by (!) despite a few other goddesses' names she mentioned in the same content that could follow Hapy. LÜSCHER 1990: 18.

<sup>46</sup> LEITZ 2002c: 318-319.

<sup>47</sup> LEITZ 2002c: 458.

<sup>48</sup> DE BUCK 1956: 111-112.

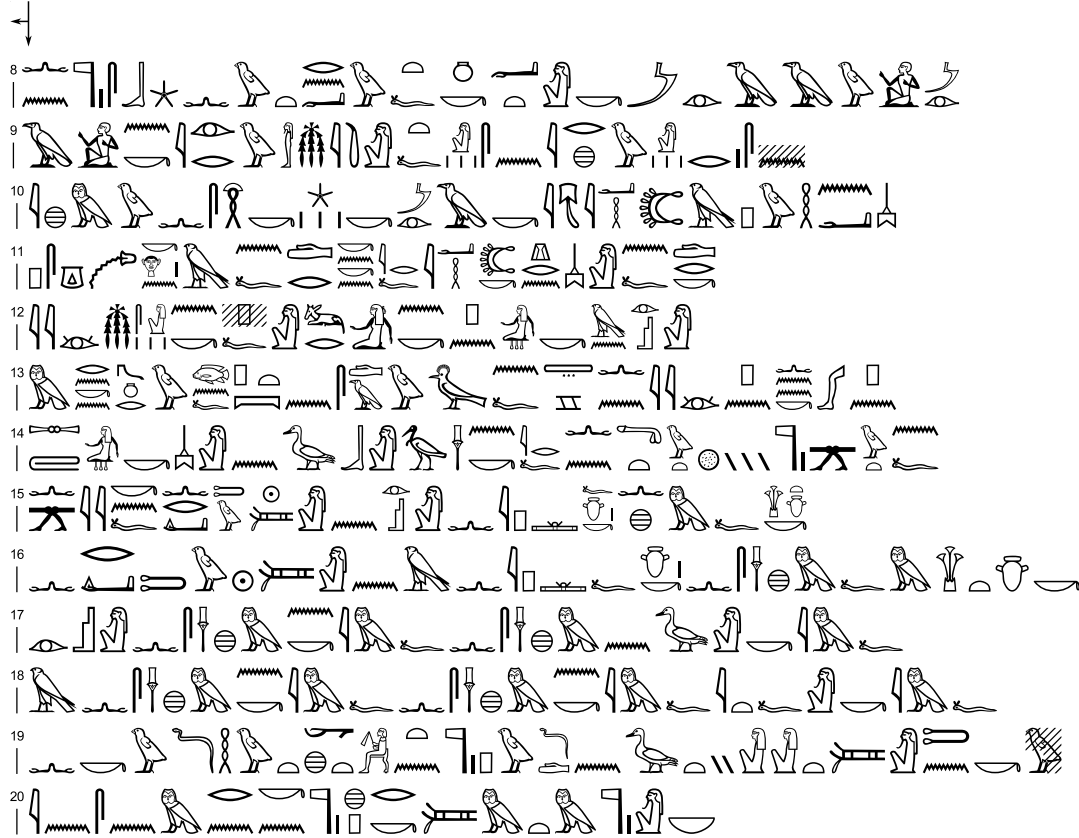
<sup>49</sup> SETHE 1908: 141A-147B; ALLEN 2013:141A-147B.

## A. Commentary

(A) Faulkner<sup>50</sup> translated this passage as “you are the great runner.”

(B) There are three other variants in which the imperative *my* was not used (B2C; B18C; B11C)<sup>51</sup>.

(C) There is a *k* shown in the other variants after the negative verb *im*.



(8) *nn ntr sb3 iwti rmnwti.f ink rmnwti.k m33 wi m3.i* (9) *n.k irw mswt itw.sn i.rḥw r3.sn* (10) *i.ḥmw-sk.k m3.k imiw iḥ Hr pw ḥnᶜ Sth* (11) *psg.k ḥr n Hr n.f dr.k nkn ir.f i.ḥ.k ḥr n Sth n.f dr.k* (12) *ii msw n.k pf iwr n.k pn ms.k Hr n Wsir* (13) *m rn.k n nwrw n.f pt n sd3w n.f t3 n ii pn nn nkn pn* (14) *ts pḥr iwr.k Sth n Gb ᶜb3.n.k ir.f nn mtwt ntr sit n.f* (15) *n si.k n.f n rdi tw Rᶜ-tm n Hr n ip.f ib.k n šm.f ḥ3t.k* (16) *n rdi tw Rᶜ-tm n Hr n ip.f ib.k n šm.f m ḥ3t.k* (17) *Wsir n šm.n.k im.f n šm n s3.k im.f* (18) *Hr n šm.n.k im.f n šm n.k im.f it.k im.f* (19) *n kw Dḥwty-nḥt tn ntr pw dd.n s3ty tm tn kw* (20) *in sn m rn.k n ntr ḥpr.k tm{t} m ntr nb*

« (8) There is no god, who has become a star, without<sup>(A)</sup> a companion. I am your companion<sup>(B)</sup>. Look at me! <sup>(C)</sup> You have seen (9) the forms of the children of their fathers, who know their spell, (10) and your Imperishable Stars.<sup>(D)</sup> May you see who is in the two inhabitants<sup>(E)</sup> of the Palace:<sup>(F)</sup> this is Horus and Seth! (11) May you bespit the face of Horus for him<sup>(G)</sup> and remove his injury<sup>(H)</sup>! May you catch the testicles of Seth for him<sup>(I)</sup> and remove his mutilation! (12) That one is born for you, this one is conceived for you<sup>(J)</sup>. You are born, O Horus of Wsir, (13) as the one whose name is He-before-whom-the-sky-shakes<sup>52</sup>; and He-before-whom-the-earth-quakes<sup>(K)</sup>. Such a one has no mutilation, (14) such a one has no injury<sup>(L)</sup>. Such one has no mutilation, such one has no injury. You

<sup>50</sup> FAULKNER 1977: 150.


<sup>51</sup> DE BUCK 1956: 111-112.



<sup>52</sup> WB 1982: vol.2, 8, 222; HAYS 2012: 538.

conceived Seth to Geb<sup>(M)</sup>, you have become more glorious than he. There is no seed of a god, which belongs to him (15), goes to perish<sup>(N)</sup> for him, so you who belong to him will not go to perish. Re-Atum does not give you<sup>(O)</sup> to Horus<sup>(P)</sup>, he will not claim your mind, he will not have control<sup>(Q)</sup> of your heart<sup>(R)</sup>. (16) Re-Atum does not give you to Horus, he will not claim your mind, he will not have control of your heart. (17) Osiris, you cannot have power over him, your son cannot have power over him. (18) Horus, you cannot have power over him, your father cannot have power over him<sup>(S)</sup>. (19) You belong, O this Djehotynakht<sup>(T)</sup>, to this god, as the two daughters of Atum<sup>(U)</sup> said: (20) Lift yourself up<sup>(V)</sup>, so said they, in your name of God,<sup>(W)</sup> and so you have become Atum for every god.<sup>(X)</sup>»



## B. Commentary:







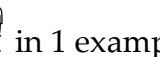

(A) In this passage, *iwty rmnwt.f* was written differently as  in PT 215<sup>53</sup>.

(B) It was written as  in PT 215<sup>54</sup>.

(C) The pronoun appeared here in its full form, contrary to that in its variants in PT 215<sup>55</sup> in which it appeared just as  and .

(D) Faulkner translated it as: “who know their spell, who are now Imperishable Stars”, while I prefer the translation “who know their spell, and your Imperishable Stars” where *i.rhw* is a plural active participle, followed by two objects: *rA.sn* and *i.hmw-sk.k*, although the other variants in PT 215<sup>56</sup> only show it as *i.hmw-sk* and in CT VIII,<sup>57</sup> only 3 examples as *i.hmw-sk.k*.

(E) There is a remarkable writing in which the sign  replaced ; that appeared only in 1 variant in CT VIII (B4B0)<sup>58</sup> in the same passage.

(F) One should note in this passage, the various writings which in PT 215<sup>59</sup> is shown as  instead of . The writing  appears here and in the other variants in CT VIII<sup>60</sup> 11 times (B4B0; B4C; B6C; B10CA;<sup>a</sup> B10CA;<sup>c</sup> BH3C; M2C; Sq9C; T8C; T1NY; TT319) and in PT 3 times (L-A1; T1L; TT240);  in 1 example (B6B0);  in 1 example (T9C);  in 1 example (M5C);  in 1 example (M1C);  in 1 example (Ab1Le;<sup>a</sup> Ab1Le)<sup>b</sup> without determinatives in (B10C)<sup>b</sup>.

(G) The *n.f* didn't appear in the variants of PT 215<sup>61</sup> but appeared in other variants in CT VIII<sup>62</sup>.

<sup>53</sup> SETHE 1908: 141A; ALLEN 2013: 141A.

<sup>54</sup> SETHE 1908: 141A; ALLEN 2013: 141A.

<sup>55</sup> SETHE 1908: 141A; ALLEN 2013: 141A.

<sup>56</sup> SETHE 1908: 141C; ALLEN 2013: 141C.

<sup>57</sup> ALLEN 2006: 82-83.













<sup>58</sup> ALLEN 2006: 84.

<sup>59</sup> SETHE 1908: 141D; ALLEN 2013: 141D.

<sup>60</sup> ALLEN 2006: 84-85.

<sup>61</sup> SETHE 1908: 142A; ALLEN 2013: 142A.

<sup>62</sup> ALLEN 2006: 85.

- (H) *nkn* as a verb means «to damage»,<sup>63</sup> although when followed by *dr*, it is translated as “Böses anwenden<sup>64</sup>.”
- (I) The dative *n.f* didn't appear in PT 215<sup>65</sup> but appeared in other variants in CT VIII<sup>66</sup>. The name of the god *sth* was written in the chest in an unusual way,<sup>67</sup> as  instead of the normal writing in PT 215<sup>68</sup> . The other variants in CT VIII includes both ways of writing.
- (J) It is remarkable to notice the usage of the two verbs *ms* and *iwr* followed by *pf* and *pn* in order. It is possible that *pf* refers to *Stḥ* and *pn* refers to *Hr*, depending on the different meanings of both, that they are demonstrative pronouns, *pf* for the far, and *pn* for the near.<sup>69</sup> In the same passage, there are two different verbs that mean pregnancy and birth: *iwr* from the father,<sup>70</sup> and *ms* from the mother<sup>71</sup>.
- (K) This passage is in a different order; that the first part *ms.k Hr n Wsir* could be from PT 215<sup>72</sup> instead of PT 215<sup>73</sup>. The PT variant differs in the order as *ms.k Hr m rn.f nwrw n.f t3 sd3w n.f pt*. Also, *wrw* was written differently in PT 215<sup>74</sup>; as   , and there is a very rare witting   that appeared only in CT VIII (M2C)<sup>75</sup>.
- (L) *nkn* appeared here with the determinative ; however, in PT 215<sup>76</sup> it only appeared as .
- (M) In this passage, only the sign  represents the verb, so depending on the other variants in PT 215<sup>77</sup> which can be shown as , also in CT VIII;<sup>78</sup> it came in the same writing in all the variants, except B4B0 in which the verb  was used, so I used the verb *iwr*, although in the previous passage Chest 12 (PT 215)<sup>79</sup> *msw n.k pf iwr n.k pn* I assumed that *msw* came with *Stḥ* and *iwr* came with *Hr* depending on the differentiation of usages of *pn* and *pf*; that *pn* refers to *Hr* and *pf* refers to *Stḥ*, so it might be better to use the verb *ms* as in (B4B0).

<sup>63</sup> WB 1982: vol.2, 8, 346.

<sup>64</sup> WB 1982: vol.2, 17, 346.

<sup>65</sup> SETHE 1908: 142B; ALLEN 2013: 142B.

<sup>66</sup> ALLEN 2006: 86-87.

<sup>67</sup> LEITZ 2002e: 691-695.

<sup>68</sup> SETHE 1908: 142B; ALLEN 2013: 142B.

<sup>69</sup> JENNI 2009: 119-137.

<sup>70</sup> WB 1982: vol.1, 56.

<sup>71</sup> WB 1982: vol.2, 137.

<sup>72</sup> SETHE 1908: 144A; ALLEN 2013: 144A.

<sup>73</sup> SETHE 1908: 143A; ALLEN 2013: 143A.

<sup>74</sup> SETHE 1908: 143A; ALLEN 2013: 143A.







<sup>75</sup> ALLEN 2006: 88.

<sup>76</sup> SETHE 1908: 143B; ALLEN 2013: 143B.

<sup>77</sup> SETHE 1908: 144B; ALLEN 2013, 144B.

<sup>78</sup> ALLEN 2006: 90-91.

<sup>79</sup> SETHE 1908: 142C; ALLEN 2013: 142C.

- (N) This passage as shown here should be read as *nn mtwt ntr sit n.f n si.k n.f* although the other variants in CT VIII<sup>80</sup> show slightly different writing that should be read as *nn mtwt ntr sit n ii.f n si.k n i.f*. Concerning this reading, Shmacov<sup>81</sup> cited that the spelling *i.f* is a defective spelling of *ii.f* as read in PT 215.<sup>82</sup> He also mentioned that the suffix *f* refers to *Sth*.
- (O) The pronoun *tw* here and in all the variants in CT VIII<sup>83</sup> differ from that shown in PT 215<sup>84</sup> as *kw*.
- (P) In this passage, it is remarkable that it shows here *Hr* instead of *Wsir* shown in the other variants in CT VIII<sup>85</sup> and PT 215<sup>86</sup>.
- (Q) The verb *shm* is written here as  instead of  which is seen in all the other variants in PT 215<sup>87</sup> and CT VIII<sup>88</sup>.
- (R) There is a remarkable writing of the noun *h3t* in which the sign  replaced , in 8 variants in CT VIII (B10C;<sup>a</sup> B10C;<sup>b</sup> M1C; M2C; M5C; T1L; TT319)<sup>89</sup>.
- (S) It is remarkable that in this passage *n shm n.k im.f it.k im.f*, there are two *im.f* that precede and follow the noun *it.k*; however, all other variants in PT 215<sup>90</sup> and CT VIII<sup>91</sup> only show one.
- (T) In this passage, the name of the owner of the chest appears instead of *mn*<sup>92</sup> as PT 215.<sup>93</sup>
- (U) Allen translated it as «Atum's twins», although Shmakov<sup>94</sup> read it as *s3 s3t tm*, as «son and daughter of Atum»; in this passage, however, it is shown here and in most variants in CT VIII<sup>95</sup> with the same duplicate determinative  which refers to women, indicating that they are two daughters, not a son and a daughter.
- (V) The exact origin of the imperative of verb is not clear in this passage, and in its other variant in PT 215.<sup>96</sup> Considering Shmacov's reading for this imperative as *tn*<sup>97</sup>; however, the variants in CT VIII<sup>98</sup> show the possibility of the verb *tni* .

<sup>80</sup> ALLEN 2006: 92-93.

<sup>81</sup> SHMACOV 2012: 72.

<sup>82</sup> SETHE 1908: 143B, 391A-B, 426B; ALLEN 2013: 143B, 391A-B, 426B.

<sup>83</sup> ALLEN 2006: 92-93.

<sup>84</sup> SETHE 1908: 145B; ALLEN 2013: 145B.

<sup>85</sup> ALLEN 2006: 92-93.

<sup>86</sup> SETHE 1908: 145B; ALLEN 2013: 145B.

<sup>87</sup> SETHE 1908: 145B; ALLEN 2013: 145B.

<sup>88</sup> ALLEN 2006: 94-95.

<sup>89</sup> ALLEN 2006: 94-95.

<sup>90</sup> SETHE 1908: 146A-B; ALLEN 2013: 146A-B.

<sup>91</sup> ALLEN 2006: 96-97.

<sup>92</sup> FAULKNER 1972: 117; WB 1982: vol.2, 13, 64.

<sup>93</sup> SETHE 1908: 147A; ALLEN 2013: 147A.

<sup>94</sup> SHMACOV 2012: 74.

<sup>95</sup> ALLEN 2006: 95.

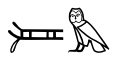

<sup>96</sup> SETHE 1908: 147B; ALLEN 2013: 147B.

<sup>97</sup> SHMACOV 2012: 602.

<sup>98</sup> ALLEN 2006: 100.


<sup>99</sup> WB 1982: vol.5, 374.


(W) This part of the passage, *m rn.k n ntr*, is shown many times in the same pattern<sup>100</sup> in PT<sup>101</sup>.

(X) In this passage Atum's name is written as , in which the phonetic complement t is normally shown after m in a way that differs from most other variants in the same utterance PT 215<sup>102</sup> and CT VIII.<sup>103</sup> It should be noted also that in TT319 from the same utterance, the noun was written as ? so it could be another writing of the same noun, unless it is meant to be read as *tm.t/t* as «your Atum»!

### 3. Eastern Side (G) [FIGURE 13]

This side is divided into two parts. In the upper part there is a vertical text while beneath that there are two divine figures. Facing right in front of each of these deities is the name of the deity; on the right Duamutef is represented by a falcon head facing his

name: ; standing behind him is a female goddess who faces her name «Sendjet»,

written as:  <sup>104</sup>. Ideally Duamutef is shown protected by the Goddess Neith; however, Ikram and Dodson<sup>105</sup> noted that Sendjet and Renenutet occasionally replaced Neith and Selket. Although, Leitz cited that the goddess *sndt*<sup>106</sup> did not appear before the Graeco-Roman period; he also mentioned another goddess named *sndt*, who was first represented during the New Kingdom.<sup>107</sup> These two parts are framed above and at both sides by a colored band in the order: blue, yellow, green, and red starting from the bottom of the left band and ending at the end of the right band [FIGURE 14].

The text here consists of 17 vertical lines [FIGURE 15], each starting with the *dd-mdw* formula. The first 8 lines are quoted from CT 522 (B19C)<sup>108</sup>, with a few changes, although in the rest of this side text the 9 lines are quoted from PT; 6 of them from PT 213<sup>109</sup>, and the last 3 are from PT 214<sup>110</sup> as:

<sup>100</sup> HAYS 2012: 540.

<sup>101</sup> SETHE 1908: 25B, 580B, 630C, 638B, 765C, 1607B; ALLEN 2013: 25B, 580B, 630C, 638B, 765C, 1607B.

<sup>102</sup> SETHE 1908: 147B; ALLEN 2013: 147B.

<sup>103</sup> ALLEN 2006: 100-101.

<sup>104</sup> Tanja suggested that 31/1/2019; LÜSCHER mentioned the name Sendjet in many other examples in which she protects Duamutef, see LÜSCHER 1990: 18.

<sup>105</sup> CAMACHO 2014: 4,65.

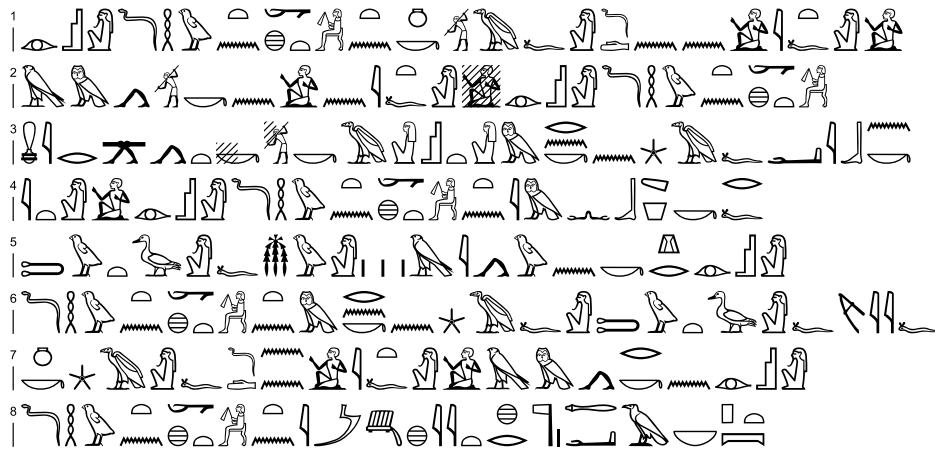
<sup>106</sup> LEITZ 2002f: 406.

<sup>107</sup> LEITZ 2002f: 402.

<sup>108</sup> DE BUCK 1956: 113-114.

<sup>109</sup> SETHE 1908: 134A-135C; ALLEN 2013: 134A-135C.







<sup>110</sup> SETHE 1908: 136A-137C; ALLEN 2013: 136A-137C.



- (1) *Wsir Dḥwty-nḥt tn ink dw3-mwt.f ḏd.n n.i it.i Hr* (2) *my dw3.k n.i n it(.i) Wsir Dḥwty-nḥt* (3) *mī r isbt.k dw3.k mwt.i 3st m rn.k n dw3-mwt.f iʿb.n.k* (4) *it.i Wsir Dḥwty-nḥt im.k bi3w r.f* (5) *ṯwt s3.f msw Hr iw n.k hr Wsir* (6) *Dḥwty-nḥt tn m rn.k n dw3-mwt.f ṯwt s3.f mry.f* (7) *ink dw3-mwt.f ḏd.n n.i it.i Hr my r.k n Wsir* (8) *Dḥwty-nḥt tn im3ḥyt hr ntr ʿ3 nb pt*

« (1) O this Wsir Djehotynakht, I am Duamutef,<sup>(A)</sup> my father<sup>(B)</sup> Horus said to me: (2) Come! you worship<sup>(C)</sup> my father Wsir Djehotynakht for me, (3) as you go, you might worship<sup>(D)</sup> my mother Isis in your name of Duamutef. Join up<sup>(E)</sup> (4) my father and do not be far from him. (5) You are my son, child of Horus. You have come beneath this Wsir (6) Djehotynakht in your name of Duamutef; you are his son and his beloved. (7) I am Duamutef, my father Horus said to me: come to this Wsir (8) Djehotynakht revered/honored by the great god, the lord of the sky.<sup>(F)</sup>»

## A. Commentary

- (A) In this passage there is a unique writing of Duamutef's name with the sign  instead of , and which is still read as *dw3*. This writing is clear in another variant in the same spell (B5B0)<sup>111</sup>.
- (B) In this passage, referring Duamutef's father as Horus isn't shown in the other variants<sup>112</sup>.
- (C) In this passage, the verb *dw3* is written in a unique way as , and it is followed by *n.i n it.i wsir*, although the other variants in the same spell<sup>113</sup> only show *dw3.k n wsir*.
- (D) The verb *dw3* here is written in the same unusual way as earlier in the same spell<sup>114</sup> as .
- (E) In this passage, the verb *iʿb* was written in a different order as  instead of .
- (F) This passage isn't shown in the other variants in the same spell<sup>115</sup>.

<sup>111</sup> DE BUCK 1956: 113.

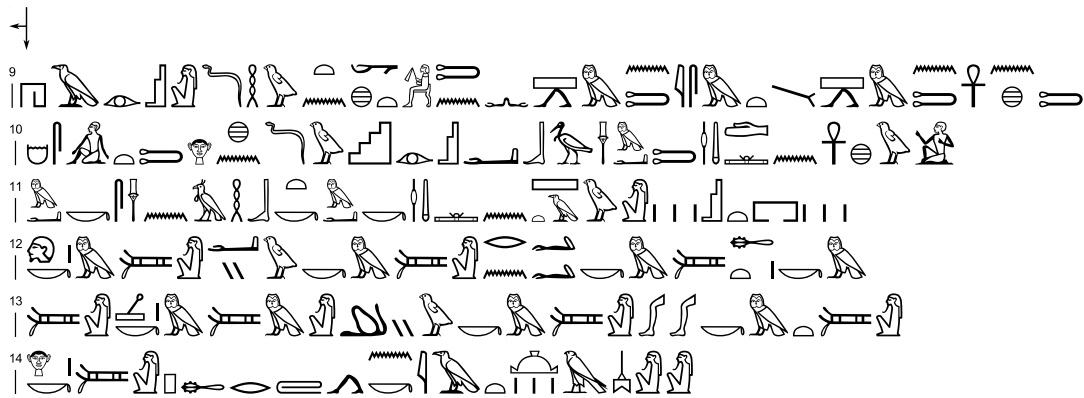
<sup>112</sup> DE BUCK 1956: 113.

<sup>113</sup> DE BUCK 1956: 113.

<sup>114</sup> DE BUCK 1956: 113.

<sup>115</sup> DE BUCK 1956: 113.










(9) *h3 Wsir Dḥwty-nḥt tn n šm.n.t is mwt.ti šm.n.t ʿnh.t* (10) *ḥmst.t ḥr ḥndw Wsir ʿb3 m-ʿt wḏ md n ʿnhw* (11) *mks nḥbt.k m-ʿ.k wḏ md n št3w iswt* (12) *tp.k m tm ʿwy.k m tm rmnwy.k m tm ḥt.k m* (13) *tm s3.k m tm phwy.k m tm rdwy.k m tm* (14) *ḥr.k m tm phr n.k i3wt Hr Sth*

« (9) O Wsir Djehotynakht, you have not gone dead,<sup>(A)</sup> you have gone alive (so) (10) may you sit on the throne<sup>(B)</sup> of Osiris? The scepter<sup>(C)</sup> is in your hand so that you may give your orders to the living, (11) the handle of your lotus-shaped scepter is in your hand. Give commands to the ones hidden of place<sup>(D)</sup> / those of the Mysterious Sites (the dead)! (12) Your head is that of Atum.<sup>(E)</sup> Your arm is that of Atum, your shoulders are those of Atum, your belly is that of (13) Atum, your backs<sup>(F)</sup> are that of Atum, your bottom<sup>(G)</sup> is that of Atum, your two legs are those of Atum, (14) your face is that of Atum. Go around the mounds<sup>116</sup> of Horus serve you, go around the mounds of Seth<sup>(H)</sup>. »

## B. Commentary

(A) In this passage, *mwt* is written as in most other variants in CT VIII as ; however, it was written differently, as  in PT 213<sup>117</sup>.

(B) In this passage, the throne of *Wsir* was written as ; however, in CT VIII (S5C),<sup>118</sup> it is shown with an unusual determinative .

(C) In this passage, ʿ*b3* was written with the sign  followed by the suffix-pronoun *.k* in PT 213.<sup>119</sup> But here it is shown without a suffix and, thus, I translated it as «the scepter» instead of adding (*.k*) after the noun ʿ*b3* to match the other variants.

(D) This passage with the meaning is shown again in PT<sup>120</sup> and read as *wḏ.k mdw n št3w iswt* with the suffix-pronoun *.k* after the verb *wḏ*.

(E) This passage did not occur in this spell, although it could be found as a concept, but with a different god's name, in PT 215<sup>121</sup>.

(F) In this passage, it reads only as *ph* in PT 213,<sup>122</sup> but here and in other variants in CT VIII,<sup>123</sup> it gives the meaning of his backs or his ends,<sup>124</sup> and read as *phwy*.

<sup>116</sup> WB 1982: vol.1, 13, 26.

<sup>117</sup> SETHE 1908: 134A; ALLEN 2013: 134A.

<sup>118</sup> ALLEN 2006: 49.

<sup>119</sup> SETHE 1908: 134B; ALLEN 2013: 134B.

<sup>120</sup> SETHE 1908: 134C; 873B; HAYS 2012: 570; ALLEN 2013: 134C; 873B.

<sup>121</sup> SETHE 1908: 148A; ALLEN 2013: 148A.

<sup>122</sup> SETHE 1908: 135B; ALLEN 2013: 135B.



(H) This passage is written substantially, its variants in PT 213<sup>127</sup> are written with more details as *p<sub>hr</sub> n.k i3wt Hr p<sub>hr</sub> n.k i3wt Sth*.



(14) *h3 D<sub>h</sub>wty-n<sub>h</sub>t* (15) *s3 kw š 3 ii wpwt R<sup>c</sup> ir.k ii wpwt* (16) *it.k ir.k i.si m-<sub>h</sub>t r<sup>c</sup> w<sup>c</sup>b.k ir.k ksw.k m*  
 (17) *bikwt ntrwt imit pt wn.k r-gs ntr<sup>c</sup> 3*

« (14) O Wsir Djehotynakht, (15) beware<sup>(A)</sup> of the Lake, beware of the Lake, beware of the Lake! <sup>(B)</sup> The messengers of Re have come to you, the messengers of (16) your father have come to you. <sup>(C)</sup> Go after the sun! <sup>(D)</sup> You are to purify yourself. Your bones are as (17) those of female hawks, the goddesses who are in heaven, so that you may be by the side of the great god. <sup>(E)</sup>»

### C. Commentary

(A) The verb  $s^3$  was written with a very rare sign:  instead of .

(B) This passage came in all variants in PT 214<sup>128</sup> as *s3 kw š dd-mdw sp 4*, repeated 4 times, although here it is only repeated 3 times. This same meaning appeared in other spells(129) in PT(130) but in different grammatical form as *s3 tw š wr*, in which *s3* seems to be an imperative that is followed by an object *tw*.

(C) This passage is shown here in a different order than PT 214<sup>131</sup> as *ii wpwt k3.k ir.k ii wpwt it.k ir.k ii wpwt r3 ir.k*.

(D) The noun *ra* is shown here without a suffix-pronoun unlike the other variants in PT 214<sup>132</sup> and CT VIII<sup>133</sup> in which it is shown as *r<sup>c</sup>.k/ r<sup>c</sup>.t/ r<sup>c</sup>.f*.

(E) *ntr* in this passage is followed by 3, as in other variants in CT VIII (B4B0; B6C; B1P; M2C);<sup>134</sup> however, the variants in PT 214<sup>135</sup> does not show this epithet<sup>136</sup>.

<sup>123</sup> ALLEN 2006: 54-55.

<sup>124</sup> WB 1982: vol.1, 535, 14; FAULKNER 1972: 92.

<sup>125</sup> SETHE 1908: 135C; ALLEN 2013:135C.

<sup>126</sup> ALLEN 2006: 56-66.

<sup>127</sup> SETHE 1908: 135C; ALLEN 2013: 135C.

<sup>128</sup> SETHE 1908: 136A; ALLEN 2013: 136A.

<sup>129</sup> HAYS 2012: 498.

<sup>130</sup> SETHE 1908: 872D, 885, 1752C; ALLEN 2013: 872D, 885, 1752C.

<sup>131</sup> SETHE 1908: 136B; ALLEN 2013: 136B.

<sup>132</sup> SETHE 1908: 137A; ALLEN 2013: 137A.

<sup>133</sup> ALLEN 2006: 62-63.


<sup>134</sup> ALLEN 2006: 64-65.

<sup>135</sup> SETHE 1908: 137C; ALLEN 2013: 137C.

#### 4. Western Side (H) [FIGURE 16]

This side is divided into two parts: a vertical text in the upper part, and beneath that are two figures of deities both facing right; in front of each of them is the name of the deity. On the right, Qebhsenuf is represented by a standing figure with a falcon head without his name showing. Ideally, Qebhsenuf is depicted as being protected by the goddess Serket.<sup>137</sup> However, he is protected here by a female goddess standing behind



him; facing her is the name «Renenutet» which is written as:  <sup>138</sup>. Framing these two parts from above and on both sides is a colored band in the order: green, red, blue, and yellow starting from the bottom of the left band and ending at the end of the right band [FIGURE 17].

This side consists of 15 vertical lines [FIGURE 18], each starting with the *dd-mdw* formula. The first 8 lines are quoted from the CT 523 (B19C),<sup>139</sup> with only a few changes, although in the rest of this side text, the 7 lines are quoted from the PT 217<sup>140</sup> as:



(1) *Wsir ink Ḳbh-snw.f dd.n n.i it.i Hr* (2) *my skbb.n.k it(.i) Dḥwty-nḥt tn* (3) *ms kw hr.k m rn.k n Ḳbh-snw.f iw.n.k* (4) *skbb.k n.f m-ḥt.f n.k sw ts.n. {n.} k* (5) *sw r ksw.f Wsir Dḥwty-nḥt tn im.k* (6) *bi3w ir.f h3 Ḳbh.snw.f my ms kw* (7) *hr.f Ḳbh.n.k sw twt it m rn.k* (8) *n Ḳbh-snw.f iw.k m-s3 Dḥwty-nḥt tn*

« (1) O Wsir, I am Qebhsenuf, my father Horus said to me: (2) Come! You refreshed this (my) father<sup>(A)</sup> Djehotynakht, (3) betake<sup>(B)</sup> yourself to him<sup>(C)</sup> in your name of Qebhsenuf.»

You have come, (4) so you may cool for him after you, he is yours, put him together knit<sup>(D)</sup> him up as (5) regarding his bones. O this Wsir Djehotynakht (6) do not be far from

<sup>136</sup> HAYS 2012: 546.

<sup>137</sup> CAMACHO 2014: 65, 4.




<sup>138</sup> TANJA suggested that 31/01/2019; LÜSCHER mentioned many other examples in which Renenutet was represented protecting Qebhsenuf. LÜSCHER 1990: 18; LEITZ 2002d: 686-689.

<sup>139</sup> DE BUCK 1956: 114D-116C.

<sup>140</sup> SETHE 1908: 155D-157B; ALLEN 2013: 155D-157B.

him. O Qebehsenuf, come! Betake yourself (7) beneath him and refresh him, you are the father in your name (8) of Qebehsenuf, you are in the protection of this Djehotynakht.»

## A. Commentary

- (A) Like the other variants, this passage does not show a suffix-pronoun, although I preferred adding the first-person suffix-pronoun between two brackets to match the other texts related to the sons of Horus.
- (B) In this passage, the imperative that was used in all the variants is , although, in only one variant (B18C), it is shown as  . Both verbs are followed by the absolute pronoun *kw* of Old Egyptian<sup>141</sup>.
- (C) Faulkner<sup>142</sup> noted that *hr.k* shown in all the variants cannot be true, and it should be read as *hr(.f)*; however, it could be considered a reflexive pronoun, and in this case a different meaning is intended.
- (D) In this passage, the verbal formula seems a little different than the other variants with the appearance of two *n* signs, in which one of them could be superfluous.



(9) *h3 Wsir Dḥwty-nḥt tn mrw.f ḥnh.f swt* (10) *ḥnh.f mrw.f mwt.f swt mwt.f R<sup>c</sup>-tm ii n.k s3t.k* (11) *ii n.k Dḥwty-nḥt tn 3ḥ i.ḥm-sk nb hr(T)wt* (12) *ist-w3d 4 ii n.k s3t.k ii n.k Dḥwty-nḥt tn 3s* (13) *.tn ḥrt iʿb.twn n.(T) m snkw wbn.tn m 3ḥt* (14) *m bw 3ḥ.n.tn im Dḥwty i.si ḥww n nṯrw imntyw* (15) *3ḥyw.sn ist ii r.f Dḥwty-nḥt tn 3ḥ i.ḥm(-sk)*

« (9) O this Djehotynakht, whom he wills that he live, he lives. (10) Whom he will that he die, he dies. O Re-Atum, your daughter (11) comes to you,<sup>(A)</sup> this Djehotynakht comes to you, an Imperishable Spirit, Lord of the affairs of (12) the place of the four papyrus pillars.<sup>(B)</sup> Your daughter comes to you, this Djehotynakht comes to you, that you may stride (13) over the sky, united<sup>143</sup> in darkness,<sup>144</sup> shining in the horizon (14) in the place where it is Akh for you.<sup>145</sup> Thoth, hurry! Announce to the gods of the west and (15) their spirits: He comes indeed, this Djehotynakht, an Imperishable Spirit.»

<sup>141</sup> WB 1982: vol. 5, 116.

<sup>142</sup> FAULKNER 1977: 151.

<sup>143</sup> WB 1982: vol.1, 40.

<sup>144</sup> WB 1982: vol.3, 461.







<sup>145</sup> HAYS 2012: 542.

## B. Commentary

- (A) This passage is shown as *R<sup>c</sup>-tm ii n.k s3t.k ii n.k Dḥwty-nḥt tn*, however, the variants in PT 217<sup>146</sup> and most of the variants in CT VIII only show *ii n.k N*.
- (B) The word *nb ḥr(T)wt* is related to the dead<sup>147</sup>; thus, the whole title could be translated as «Lord of the affairs of the place of the four papyrus pillars».<sup>148</sup> The same pattern is shown in the same spell in other passages<sup>149</sup>. Vernus<sup>150</sup> also cited other examples of the four papyrus pillars<sup>151</sup>.

## V. GENERAL COMMENTS ON THE WRITING( Conclusion)

The text was written in cursive hieroglyphic, and it is clear that the scribe made a few corrections during the preparation of the chest; these could be noted through the brownish color of the texts in specific spots, such as:

- 1) In the interior text (E.2), the last part is read as *it.i*. Reisner, however, copied it as , which differs completely from the other variants in the same spell in CT 520 and the corrected text on the chest.
- 2) The interior text (F) has 4 different corrected parts: (F.1) the upper part of the sign  was corrected, (F.2) the whole word *it.i* was corrected, (F.4) the determinative after the adjective *wr*, and (F.13) the first part in the line that is read as *m rn.k n* is all rewritten.
- 3) In the interior text (G.16), the sign  was written as .
- 4) In the interior text (H.10), the part  was written as .

## VI. ACKNOWLEDGEMENT

I am grateful to Mrs. Sabah Abdel Razek, Ms. Marwa Abdel Razek, & Mr. Ahmed Amin for permission to publish this chest of canopic jars and for providing both the photographs and the technical data (courtesy of the Egyptian museum, Cairo); also, I would like to thank Tanja Pommerening, and Barbara Lüscher for their help.

<sup>146</sup> SETHE 1908: 156A; ALLEN 2013: 156A.

<sup>147</sup> WB 1982: vol.3, 324, 4.

<sup>148</sup> HAYS 2012: 553.

<sup>149</sup> SETHE 1908: 152A, 154A, 156A, 158A; ALLEN 2013: 152A, 154A, 156A, 158A; HAYS 2012: 553.

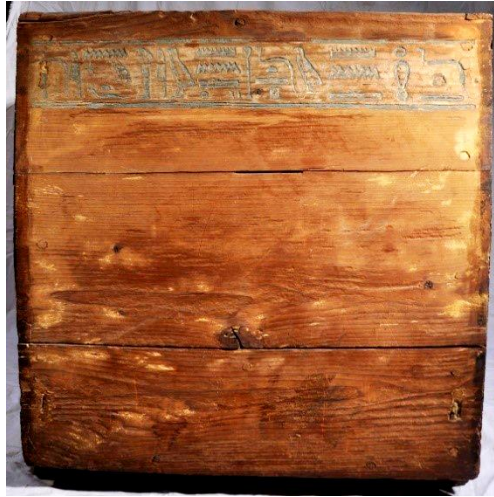
<sup>150</sup> VERNUS 2004: 281-282.

<sup>151</sup> Urk 1929: vol.4, 842[1], 843[1].

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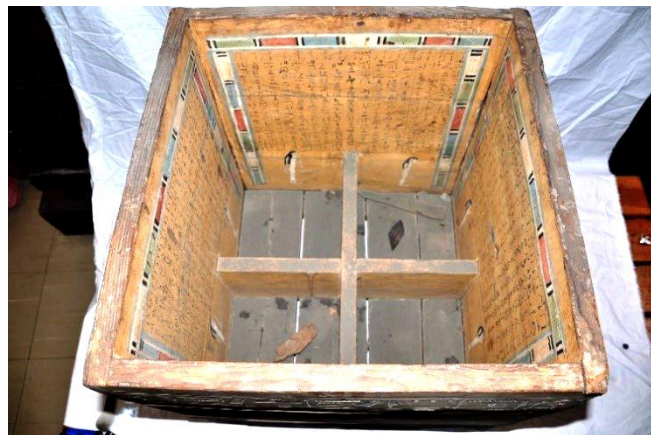
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[FIGURE 4]: The Eastern side of the Exterior of the chest CCG 4740  
Courtesy of the Egyptian Museum. © Ahmed Amin.

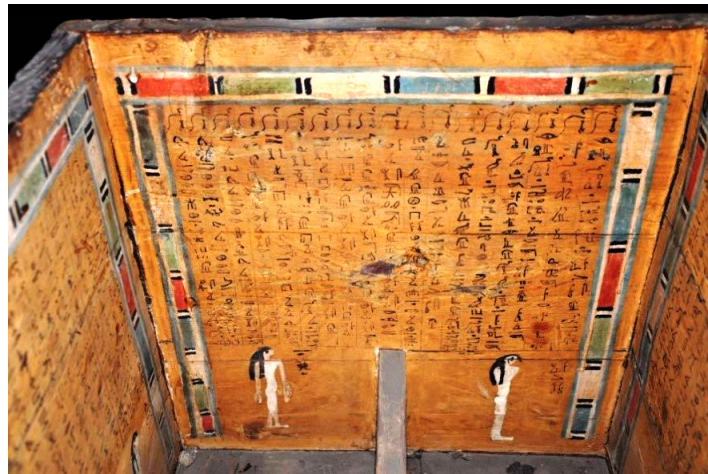


[FIGURE 5]: The Western side of the Exterior of the chest CCG 4740.  
Courtesy of the Egyptian Museum. © Ahmed Amin.



[FIGURE 6]: The interior of CCG 4740.  
Courtesy of the Egyptian Museum. © Ahmed Amin.

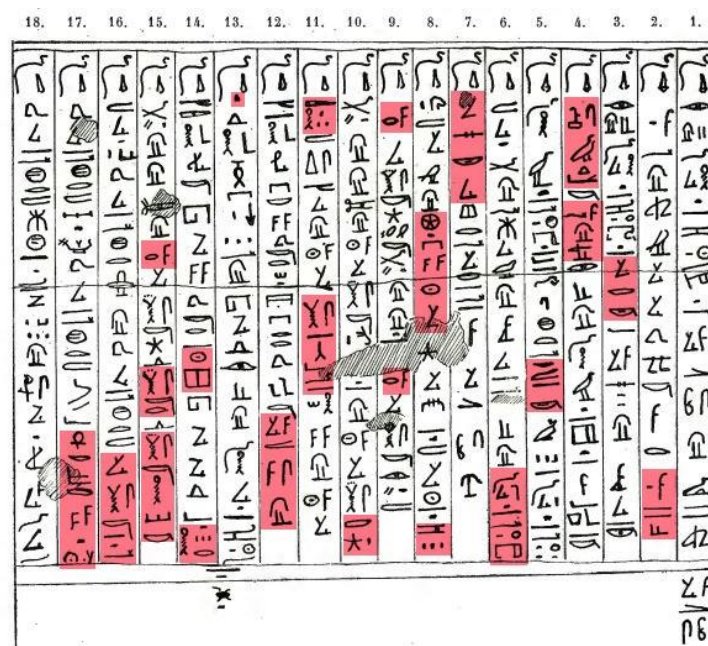




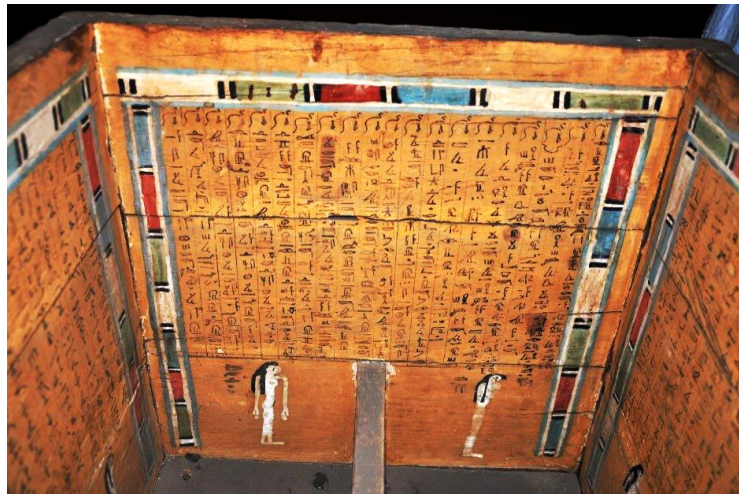
**[FIGURE 7]: The southern side of the interior CCG 4740**  
**Courtesy of the Egyptian Museum. ©Ahmed Amin).**

[illegible]

[FIGURE 8]: The southern side of the interior of CCG 4740. Schematic by the researcher



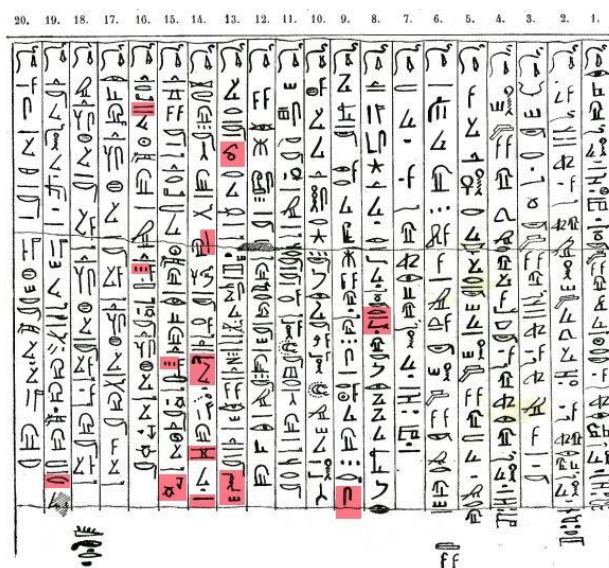
[FIGURE 9]: The southern side of the interior of CCG 4740. Line drawing by REISNER 1967: 378.  
The colored parts clarify the miscopied parts.



[FIGURE 10]: The northern side of the interior of CCG 4740.  
Courtesy of the Egyptian Museum. © Ahmed Amin

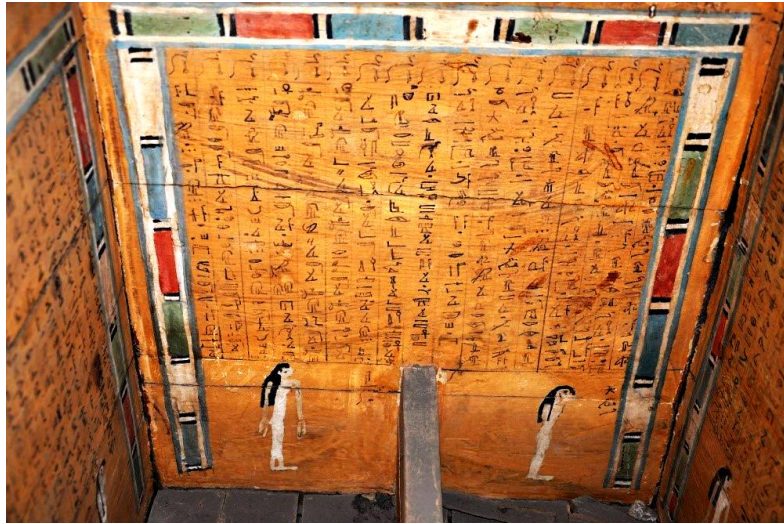
Yellow	Green	Red	Blue	Yellow	Green
Blue	Red	Green	Yellow	Blue	Red
Red	Blue	Yellow	Green	Red	Blue
Green	Red	Blue	Yellow	Green	Red

[FIGURE 11]: The northern side of the interior of CCG 4740. Schematic by the researcher



[FIGURE 12]: The northern side of the interior of CCG 4740. Line drawing by REISNER 1967: 379.  
The colored parts clarify the miscopied parts.





**[FIGURE 13]: The eastern side of the interior of CCG 4740.**

Courtesy of the Egyptian Museum. © Ahmed Amin

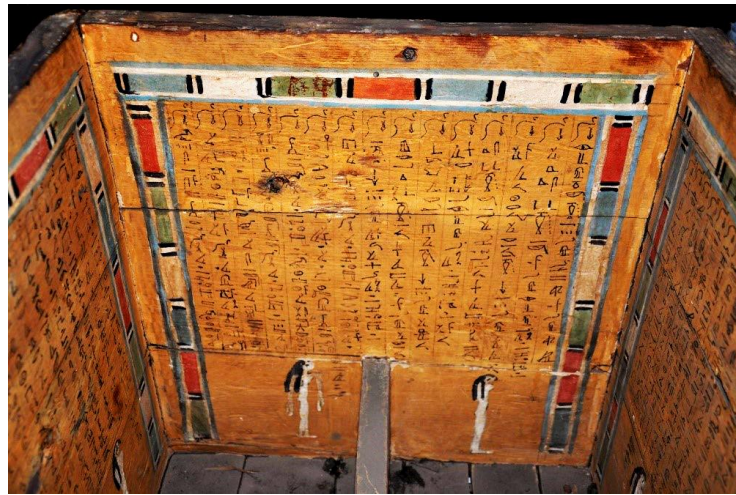
Green	Red	Blue	Yellow	Green	Red	Blue
Yellow	Blue	Red	Green	Yellow	Blue	Red
Blue	Yellow	Green	Red	Blue	Yellow	Green

[FIGURE 14]: The eastern side of the interior of CCG 4740. Schematic by the researcher

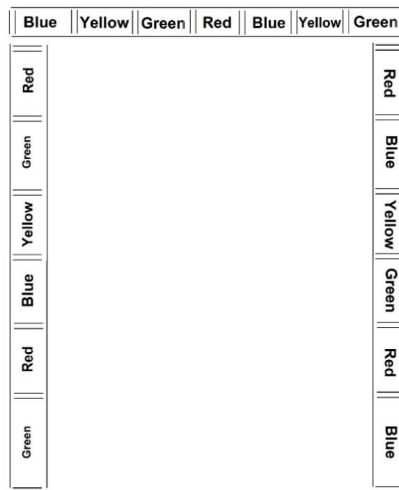
[illegible]

[FIGURE 15]: The eastern side of the interior of CCG 4740. Line drawing by REISNER 1967: 380.

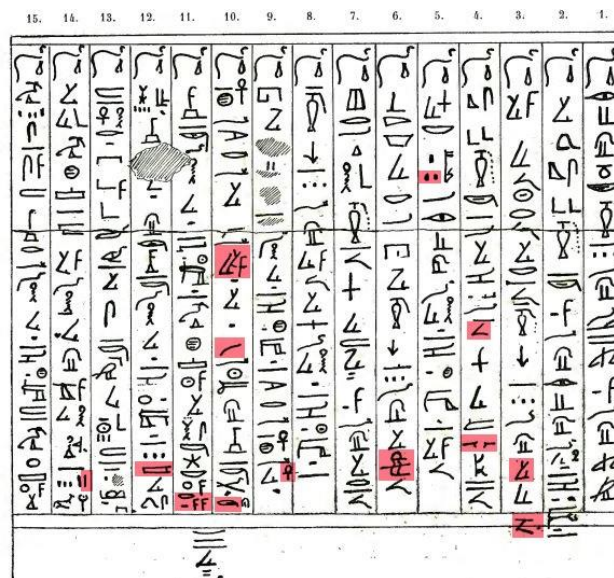
The colored parts clarify the miscopied parts.



[FIGURE 16]: The western side of the interior of CCG 4740.  
Courtesy of the Egyptian Museum. © Ahmed Amin



[FIGURE 17]: The western side of the interior of CCG 4740. Schematic by the researcher



[FIGURE 18]: The western side of the interior of CCG 4740 (Line drawing by © Reisner<sup>152</sup>. The colored parts clarify the miscopied parts.

<sup>152</sup> REISNER 1967: 381.