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

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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 Ihyw; 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 in the column V, L. 6-13 in the papyrus of Ihyw (J.E95663). The papyrus of Ihyw 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 (Th190-148-135-1B\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 Th, which 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 and 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.

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].

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4. Transcription of 135

5. Transliteration and Translation of 135

<table>
<thead>
<tr>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1- r ddh hrw sbf lv m3l fh</td>
<td>Another saying, to speak in front of the moon, on the second lunar day of the month in rejuvenation. <a href="https://aaew.bbaw.de/tla/servlet/GetTextDetails?u=guest&amp;f=0&amp;l=0&amp;tc=25911&amp;dbh=0">https://aaew.bbaw.de/tla/servlet/GetTextDetails?u=guest&amp;f=0&amp;l=0&amp;tc=25911&amp;dbh=0</a> Words spoken</td>
</tr>
<tr>
<td>2- m nhb lq wsw n wsir smty n imn Tsyw hty</td>
<td>open yourself to the Osiris singer of Amun Tsyw, storm-cloud covering the sky!</td>
</tr>
<tr>
<td>3- hipt wmt ssfl r nfe r nh s frw</td>
<td>cboking and keeping whole good Ra every day, great of forms. [11]</td>
</tr>
<tr>
<td>4- Wdn fit ilr ilr fr wsir smty n imn Tsyw</td>
<td>laden in time. who dispels the storm-cloud for Osiris singer of Amun Tsyw,</td>
</tr>
<tr>
<td>5- imi hrr h3 l m nwhw k wmn fr rh t3 pn wznw</td>
<td>Who is in the day, has risen from your bonds in being (7). [<a href="https://aaew">https://aaew</a> bbaw.de/tla/servlet/GetTextDetails?u=guest&amp;f=0&amp;l=0&amp;tc=25911&amp;dbh=0](<a href="https://aaew">https://aaew</a> bbaw.de/tla/servlet/GetTextDetails?u=guest&amp;f=0&amp;l=0&amp;tc=25911&amp;dbh=0) Anyone who knows this saying will</td>
</tr>
<tr>
<td>6- m hi ikr m hrt-tp n n wmt n.f lw wznw.f r-gs wsir fr rh</td>
<td>be an excellent “transfigured” person in the realm of the dead [12]. He hadn’t died. He eats by Osiris’ side. [<a href="https://aaew">https://aaew</a> bbaw.de/tla/servlet/GetTextDetails?u=guest&amp;f=0&amp;l=0&amp;tc=25911&amp;dbh=0](<a href="https://aaew">https://aaew</a> bbaw.de/tla/servlet/GetTextDetails?u=guest&amp;f=0&amp;l=0&amp;tc=25911&amp;dbh=0) Whoever knows</td>
</tr>
<tr>
<td>7- swtp t3 wznw.m m nrq dfr.sm lw nwlw nn hfr n.k</td>
<td>him on earth shall exist like the god. [13] He will be praised by the living.you will not fall to cut down [14] of the king or the heat (fever?) Of the Bastet. He will live to old age.</td>
</tr>
<tr>
<td>8- s’d nwnn smnn at bsit ssfl.f n lw</td>
<td></td>
</tr>
</tbody>
</table>
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.]
1- P. Cairo CG 40027 (S.R. IV 999)
2- P. Cairo CG 40030 (JE. 95855, S.R. IV 954)
3- P. Cairo CG 58025
4- P. Cairo JE. 95830 (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 253.32
11- P. Turin CGT 53001 (ehemals Nr. 1849)

A chart [Bonner Totenbuch-Project Archive at 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 (JE. 95855, S.R. IV 954)

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

4- P. London BM EA 10793 (P. Campbell)
The sign 16 means (Abedu (festival on the 2nd day of the lunar month)). \[\text{was written in this word instead of }\] see for example the word in the title of the chapter listed above.

The hieroglyphic equivalent \[\text{is written in red ink.}\]

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 10096. 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 H3ty\[14\], in CT VII (1099), 393c: -12, and also "bleariness", see Wb. III, 35(13-, "Cloudiness", see Wb. III, 35 (8 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, but the determinative of the eye D5\[18\] followed this term in CT, the Book of the Dead and the Litany of the Sun.\[\text{is transcribed by in line 4. }\]

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:

\[
\begin{align*}
\text{ without a stroke} & \quad \text{With a stroke} \\
\text{V,11} & \quad \text{V,7}
\end{align*}
\]

The way of writing the name of Osiris \[\text{differed from one period to another, it was written with a determinative of Horus on a stand since the }\]
\[\text{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 \[\text{, as mentioned in the papyrus under study; JE 95838 in which Naville explained that the name Osiris was written as }\]
\[\text{with adding }\] \[\text{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(I,1); P. Cairo CG 40030 (I,2) and P. Turin CGT 53001(I,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 JE 95838; BM EA 10554 and CG 40020.}]

The form of writing the name of Osiris \[\text{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 \[\text{or with a stroke above the sun-disk }\] in the Book of the Dead Papyri of the third intermediate period.

\[\text{Line 3: }\]

\[
\text{which means "blinds the sky [24]. The word is written in different forms in the papyri listed above as following: }\]

1-P. Cairo CG 40027 (S.R. IV 999) II,3(25).
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. Copenhague 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.

Line 4:

- is transcribed by (X1) in the word [G], unusually is written as a dot.

- is transcribed by The word is written in different forms in ]. 0ns (to dispel; to drive away) which means (to dispel; to drive away) [3].

- is transcribed by which means (that which exists) [3]. The word was written in different form in some papyri listed above as.

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

The sentence continued to write during the Third Intermediate Period. 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.

The sentence continued to write during the Third Intermediate Period. 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.

Line 5:

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

The scribe is omitted in the papyrus under study, the complete construction of this phrase in the CT, Sp. 1112 is .

The sentence continued to write during the Third Intermediate Period. This is an extension of the papyri traditions of the new kingdom as Paris Louvre 3073; BM EA 9900. [36]
is a ligature for \( \text{[37]} \) \textit{[38]}

is written for \( \text{[37]} \). Th38which means \( \text{[38]} \) \text{[39]}\text{[40]}

following:

A - \( \text{[41]} \) \text{[42]}\text{[43]}

B - \( \text{[44]} \) \text{[45]}

C - \( \text{[46]} \) \text{[47]}

is transcribed by \( \text{[48]} \). \textit{[49]} is written for \( \text{[39]} \). \text{[50]}

Line 7:

All the line is written in red ink except \( \text{[51]} \) written in black ink.

is written for \( \text{[39]} \). It is written in different forms in some papyri listed above, for \( \text{[40]} \) which means \( \text{[41]} \). For example, P. Cairo CG 40027 (II, 7); P. Copenhague Carlsberg 250 (II, 12) and as \( \text{[52]} \). \text{[53]}

is transcribed by \( \text{[54]} \). \textit{[55]} is a ligature for \( \text{[24]} \). \text{[56]}

Line 8:

All the line is written in red ink except \( \text{[57]} \), 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. \( \text{[43]} \). \textit{[44]} while names of Apophis and other evil beings are in red. \( \text{[44]} \)

is transcribed by \( \text{[58]} \). \textit{[59]} it is written with the sign \( \text{[60]} \) sometimes the word is written with the sign \( \text{[61]} \) 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 \( \text{[62]} \) 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 "\( \text{[63]} \) \text{[64]} \text{[65]} \) name of the deceased \text{[66]} \text{[67]} \). Another construction is "\( \text{[68]} \) \text{[69]} \text{[70]} \text{[71]} \text{[72]} \text{[73]} \text{[74]} \text{[75]} \text{[76]} \text{[77]} \). A different construction beginning with the name of Wsir and followed by the name of the deceased + wn + n + Wsir + name of the deceased + object sometimes the scribe omitted the name of the deceased after Wsir and the construction became "\( \text{[78]} \) \text{[79]} \text{[80]} \text{[81]} \text{[82]} \text{[83]} \text{[84]} \text{[85]} \). The name of the owner is mentioned after the verb spr, the last is \( \text{[86]} \) \text{[87]} \text{[88]} \text{[89]} \text{[90]} \text{[91]} \text{[92]} \text{[93]} \text{[94]} \).
- 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 \(\text{M27}\) was written as \(\text{M27}\).

**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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römischen Kaiserzeit Band I-Band IV Bis zum Beginn der achttzehnten Dynastie 2, Von der Zeit Thutmosis’ III bis zum Ende der einundzwanzigsten Dynastie 3, Von der zweundzwanzigsten Dynastie bis zum dritten Jahrhundert nach Chr. 4, Ergänzungsheft zu Band I und II, Leipzig: J.C.Hinriches’che buchhandlung, 1965,*331.


[31] For the former, see Möller, G., Hieratische Paläographie: die Aegyptische Buchschrift in ihrer Entwicklung von der fünften Dynastie bis zur römischen Kaiserzeit Band I-Band IV Bis zum Beginn der achttzehnten Dynastie 2, Von der Zeit Thutmosis’ III bis zum Ende der einundzwanzigsten Dynastie 3, Von der zweundzwanzigsten Dynastie bis zum dritten Jahrhundert nach Chr. 4, Ergänzungsheft zu Band I und II, Leipzig: J.C.Hinriches’che buchhandlung, 1965,*576


[33] Lenzo, G., Manuscrits hiératiques., p. 17.


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