



Re-joining Scattered Fragments Funerary Papyrus of Tasheretenmin, London BM EA 74133

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ABSTRACT

The subject of this paper is a funerary papyrus with the inventory number BM EA 74133. It was written for a woman named Tasheretenmin “Σενμιντις”, whose mother Nebethyt was mentioned during the Saite period (664–525 BCE). The papyrus is badly mutilated, consisting of 99 fragments of varying sizes, dispersed across four glass frames in the British Museum. The surviving text was deciphered and included excerpts from Book of the Dead’s spells in a hieratic script, as well as small fragments of monochrome vignettes. The style and content point to the fragments belonging to a group of Books of the Dead papyri originating from Memphis. Despite its condition, this papyrus is a rich source to understand the development of the Book of the Dead with other contemporary parallels. This paper edits the content with observations on the workshop, draftsman and the scribal habits.

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INTRODUCTION:

Papyrus of Tasheretenmin, BM EA 74133, was purchased by the museum in 1823(S. Quirke 1993, 12-13) as part of the Salt collections (1816-1818), which consisted of three main groups of antiquities. the first set, including BM EA 74133, was acquired by him through Belzoni at Thebes from 1817 to 1819, and in part with Athanasi at Thebes and other sites such as Abydos and the Memphite necropolis. The items were then sent in sections to the BM between 1818 and 1821, and formally purchased in 1823. The second was sold by the Louvre Museum in 1824. After Belzoni parted company with Salt, Athanasi became the principal agent of Salt and after his death the third group of items that was still in his possession were sold at Sotheby’s in 1835(S. Quirke 1993, 12-13). Remarkably, these fragment have not received a significant scholarly attention to date (S. Quirke 1993, 65) (Mosher 2016, V 1, 44). Only S. Quirke designated this unpublished document in the British Museum as no. 250. In his preliminary observations, he recorded its owner, Tasheretenmin (H. Ranke ,

Personennamen I, 369.3) and her mother Nebethyt. While his work in identifying some spells is valuable, there is much research yet to be done on the other remaining spells, to rearrange its fragments and shed light on the workshop, draftsman and the scribal habits.

These fragments are now kept scattered across four large wooden frames protected by glass(Figs1:4). The overall measuring are :

1st frame: 91× 37 cm (Frag 1-28). **3rd frame:** 78× 35 cm (Frag 71-82).

2nd frame: 90×40 cm (Frag 29-70). **4th frame:** 77×36 cm (Frag 83-99).

Large fragments, such as those identified by S. Quirke (Sp. 14, 17, 18, 19, 27, 41, 42, 90, 94.) (Quirke 1993, 12-13), are easily distinguishable. However, there remain numerous smaller fragments that pose significant challenges. These smaller pieces are often anonymous and badly mutilated, with only separated words or signs on the damaged fiber. As a result, it is not possible to determine which spells were originally written on them. Upon closer examination of these fragments in their current condition, it becomes evident that some have been subject to prior restoration efforts before being placed between the sheets of glass. Furthermore, it is apparent that certain fragments do not belong together, and some may even be placed upside down. Consequently, there is a need for a future reorganization and arrangement of these fragments, as detailed in the paper's results section.

Spell	Fragments Number		Spell	Fragments Number	
	Text	Vignette		Text	Vignette
1		34	51	78	
14	28, 34		52	92	
15	7, 1, 27		53	92	
16		30, 35, 37, 41, 42, 43	62	84, 87, 69	
17	2, 5, 9, 22, 40, 67, 43		64	83	
18	29, 71, 85, 86, 88, 89, 91, 93, 98	29	72	10, 99	
19	88, 89	31	87	60	
20	31, 86, 88		90	3	
21	31, 81	31	93	6, 45	45
27	75		94	6	
30	44	44, 47	95	6	
32	90		106	8	
35	90		108	15	
39	82		110	36	32,36, 33, 54, 57
41	94		113	12	
42	18, 97		114	64	
50	78, 79, 80	50, 51			

Fig. 1: BM EA 74133

Fragments Pl.1. ©

British Museum

(https://www.britishmuseum.org/collection/object/Y_EA74133-1)



Fig. 2: BM EA 74133

Fragments Pl.2. ©

British Museum

(https://www.britishmuseum.org/collection/object/Y_EA74133-2)



Fig. 3: BM EA 74133

Fragments Pl.3. ©

British Museum

(https://www.britishmuseum.org/collection/object/Y_EA74133-3)

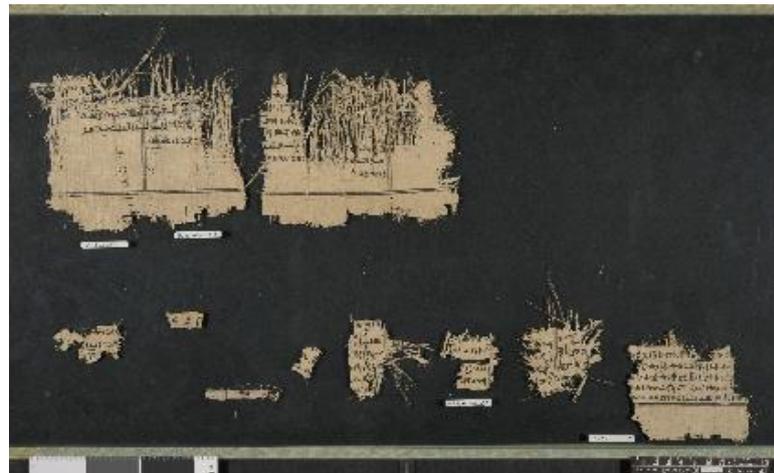
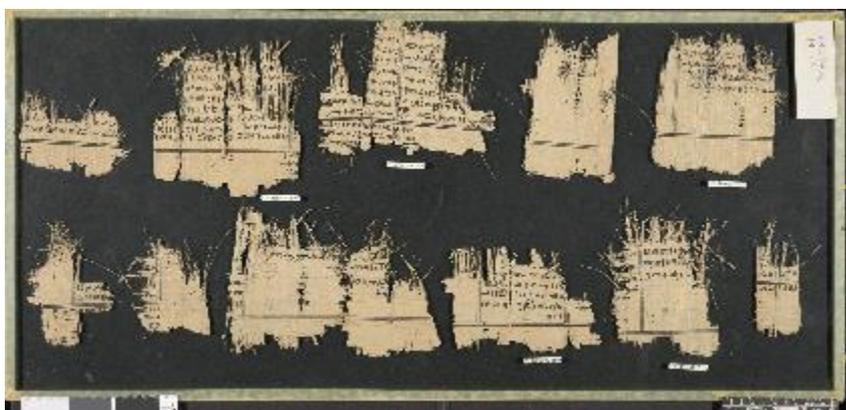


Fig. 4: BM EA 74133

Fragments Pl.4. ©

British Museum

(https://www.britishmuseum.org/collection/object/Y_EA74133-4)



PRESENTATION OF THE FRAGMENTS AND THE TEXTS

Fragments with BD 1 and 14 (Fig. 5)

Ch. 1

Fragment 34 reveals a section of the vignette of BD Sp. 1, including funerary scenes. Typically, this vignette is executed in a horizontal long register positioned above the text and progresses along with the text until it reaches the border of the vertical illustration of Sp. 16. (Lepsius 1842, pl. I–VI; Mosher 2016, V 1, 157–188).

Only, the middle scenes 6, 7, 8 of Ch.1's vignette (Mosher 2016, V 1, 158–159) survived on Frag. 34.

As part of the procession of priests (scene 6), facing left and carrying a standard with an emblem, the second priest carries a standard with the jackal emblem, while the emblem of the first priest is lost. In front of their procession, a priest faces the right and is bowed with his hands raised in homage (scene 7a). Behind him a partial image of a priest faces left and carries a shoulder yoke (scene 8a). In front of him, two surviving figures with hands on their exposed breast are likely to be the mourning women (scene 7b), also facing left, indicating their walking direction. For a complete view of the middle scenes, refer to Figure 6.

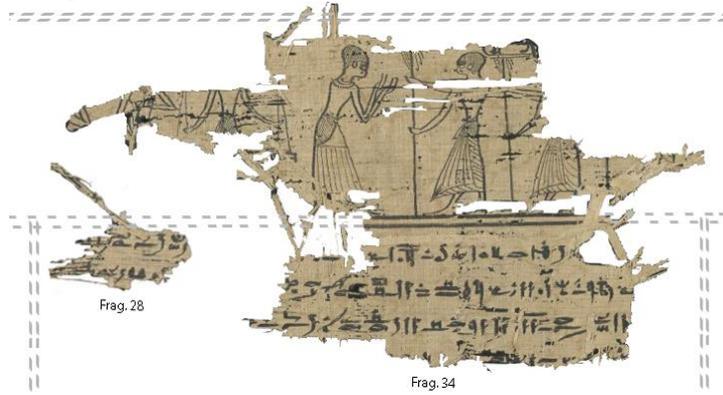


Fig. 5: Fragments of BM EA 74133 for BD 1 and 14.



Fig. 6: Illustration of the middle scenes of BD Sp. 1's vignette in P. BM EA 10558 (© The Trustees of British Museum).

Ch. 14

The BD Sp. 14 "Spell for driving away anger in the heart against Osiris NN" is preserved in four lines on Frag. 34 joined with Frag. 28. The surviving text on both fragments comes from Version 1 §P and §1 (Mosher 2016, V 1, 295–296):

L. 1: /// *m ib r wsir t3-šrjt-n-min* [*ms n*] ... *nbw mk dd* [*mdw*] /// L. 2: /// *ms n nbt-hyt m3^c hrw pn nn ntr špt r.f* [*mḥ*] ... [*im.f dw sm3*] /// L. 3: /// [*sdb*].*f r.k n ky* [*ntr*] *is ḥtp ntr m hr wr mk* [*in*] /// L. 4: /// [*nbt nty m ib r.f*] ///

/// in the heart against Osiris Tasheretenmin, [born of] ... all. Behold [words] are spoken///L.2 /// born of Nebethyt, this justified. There does not exist a god angry against him, [full]... [from him, the evil associates]/// L.3 /// his [ill-will] against you to another [god] ⁽¹⁾, the god pacified under the great one, behold /// L.4 /// [all that is in the heart against him] ///

Notes on the Translation:

(1): *ky* is accompanied with a damaged sign, maybe the book-roll sign (Y1) followed by G7, perhaps signs for *ntr*.

Fragments of BD 15 (Fig. 7)

BD Ch. 15 consists of a cycle of nine hymns to the sun. During the Late and Ptolemaic periods, it was commonly laid out in two or three columns, often appearing alongside the previous spells, depending on the individual variations of the versions. Regrettably, in BM EA 74133, only a limited portion of the text survives, specifically hymns F, G, H, and I of Spell 15. Although four versions of this spell existed, the surviving fragments do not provide sufficient evidence to determine which version was used. The surviving text on Frag. 27 can be reconstructed from §2 (Mosher 2016, V 1, 375). Two instances of */// [sktt sk]* “[night boat has destroyed]” ...from *sktt sk.n.s ph sw* “the night boat, it is destroyed. he who attacks it” and */// ntrw nbw [m h^cw] ///* “All the gods [rejoice]” point to BD 15F. The surviving texts of Frag. 7 come from hymn G, §1,2,3,4,5 (Mosher 2016, V 1, 389, 399). Only the end of the lines are preserved:

L.1: [...] [*ntrw*] *///*[gods].
 L.2: */// [nfrw].f* *///*[his beauty].
 L.3: */// [itm].f* *///*his sun disc.
 L.4: */// [m] dw3t* *///*in the underworld
 L.5: */// 3wy smyt* *///*the double doors of the desert necropolis.

Portions of Frag. 1 relate to Hymn H and I. The sole surviving part of Hymn H consists of the last words from §3 (Mosher 2016, V 1, 416): */// [wsir] m htp sp sn ///* “Osiris, when setting, when setting”. The next line of the fragment reads: */// m dw3 [itm] m htp.f ///* “in adoring Atum when he sets”, indicating the beginning of the next hymn I, published as §P (Mosher 2016, V 1, 434). On the top left of the fragment, a reconstructed piece contains part of the last words of Hymn I corresponding to §R (Mosher 2016, V 1, 446): */// sm3.i [hn^c] ///* “I am united with”, where the full text of this passage reads: *sm3.i hn^c šfd m-ht h^cw sphr sw m htp ib.i hn^c.i* “I am united with the document that accompanies a lifetime, that registers it when my heart is content with me”.

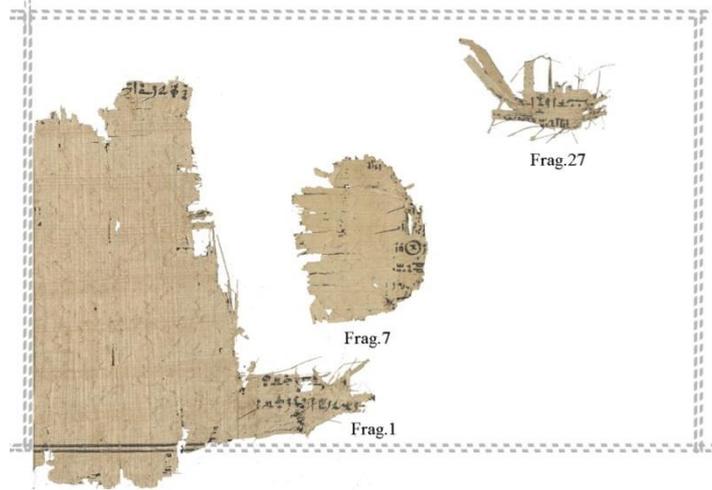


Fig. 7: Fragments of BM EA 74133 for BD 15

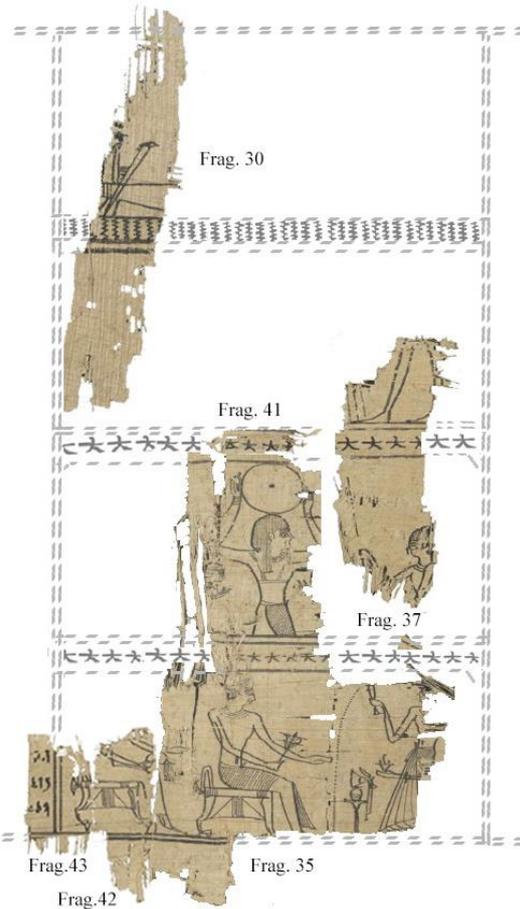


Fig. 8: Fragments of BM EA 74133 for BD 16 vignette

Notes on the translation:

(1): Although the writing of Atum is damaged due to the fibers' preservation, the reading is certain and substitutes this god for the *hpri* "Khepri", common in Saite and Ptolemaic periods' versions.

Fragments of BD 16 (Fig. 8)

In Saite and Ptolemaic Book of the Dead papyri from Thebes and Memphis, the vignette of the BD Sp. 16 is typically presented in four registers, each characterized by distinct scenes (Budek J. 2008, 19–48; Gasse 2001, 47; Lepsius 1842, Taf. VI; Mosher 1990; 2002). While the vignette in BM EA 74133 is significantly damaged, elements of each scene are still identifiable:

1st Register: It is uncertain whether the first two registers have the sky-sign at the top, like the others. However, Frag. 30 has the left end of the sun boat, a characteristic of this register (Fig. 9).

2nd Register: Very few drawings from this register have survived, primarily in Fragment 37. It is also uncertain whether Fragment 37 belongs to this register. A defining element of this register is the sun disk with radiating rays of sunlight, along with two goddesses kneeling in adoration. The upper part of Fragment 37 shows a portion of the rays of sunlight and an unusual depiction of two legs of a male figure. A drawn band of the sky-sign with stars below forms the top of the next register.

3rd Register: The top of this register features the sky-sign with stars. The upper part of Fragment 35 presents the characteristic scene of a male god depicted from the thighs up, with arms holding up a sun disk and facing right. Additionally, the presence of two ba-birds with human heads, who raise their hands in adoration, makes the identification of this vignette certain. On the right side, behind a ba-bird, there is a portion of the drawing on the lower part of Fragment 37, which only contains a human head with raised hands in adoration. This figure may also represent a ba-bird or a baboon with a human head, but this remains uncertain.

4th Register: This register is also topped with the sky-sign with stars. The characteristic scene mostly survives in the lower part of Fragment 35, with some portions on the left and right edges worn away. It features a priest, occasionally identified as the eldest son of the deceased, oriented left, standing and holding the *kbh*-water or "cold-water" in one hand, while presenting incense with the other. In front of him, there is a short table with a vessel and a bundle of lotus flowers above it. On the other side, the deceased is represented as male (considering that the owner of BM EA 74133 is female). The male figure is seated on a chair, facing right, and holding the *t3w*-sign or "air-sign" in one hand, with nothing in the other. Behind him, his wife is seated, but only her legs and hands have survived. Her left hand is empty, and her right holds an unidentified object, reminiscent of a blossom hanging down.

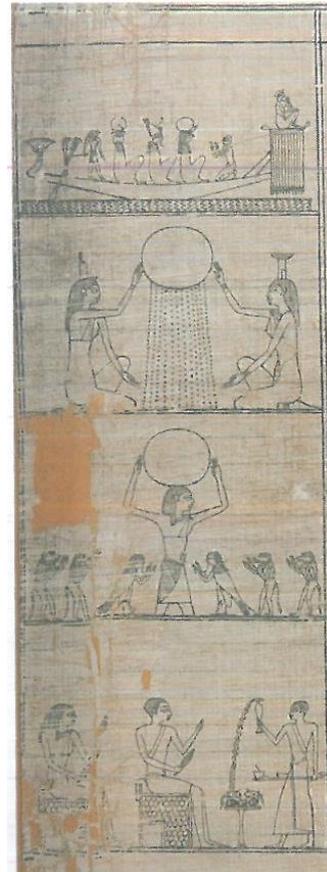


Fig. 9: Vignette of BD Sp. 16 in P. BM 10558 (© The Trustees of British Museum)

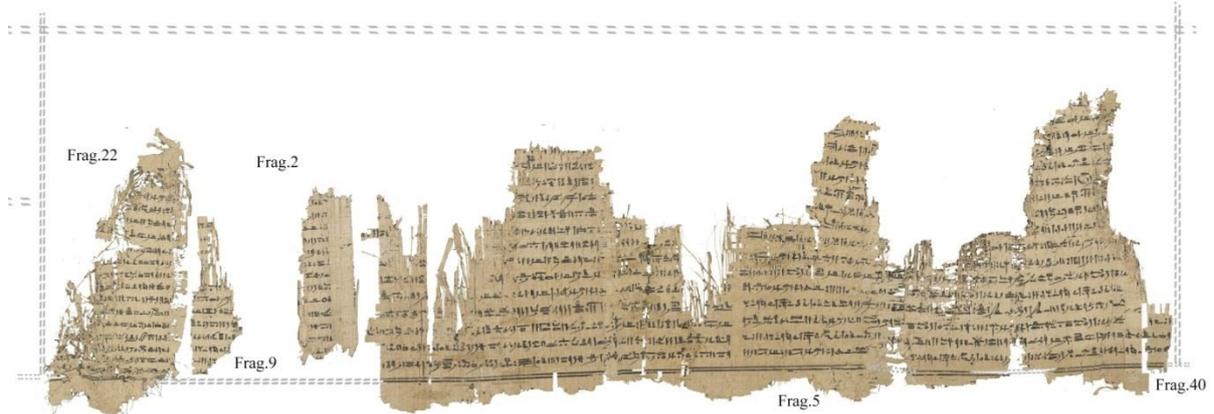


Fig. 10: Fragments of BM EA 74133 for BD 17

Fragments of BD 17 (Fig. 10)

The text from BD Sp. 17, which typically follows the vertical view of the illustration of BD Sp. 16, is recorded on the reconstructed Frag. 5 and Frag. 43 (Fig. 3), 40, 2, 9, and 22 respectively. The join with Frag. 43 (Fig. 3) confirms its placement. The fragments in BM EA 74133 shows that the text was likely written or recorded in three wide columns, and concludes with a narrow column. Following this, BD Sp. 18 acts as a complement to section 33, as it is commonly seen in Saite Period versions from Memphis and Thebes, such as P. BM EA 10045, P. BM EA 10558, and P. Cairo 40029. Unfortunately, nothing is preserved from its long episodic scene (Díaz-Iglesias Llanos 2005; Lepsius 1842, pl. VII–XI; Milde 1991, 34 VII; Mosher 1990, 642, pl. 32–39; Quirke 1993, 54; Tarasenko 2020, 137). BD Sp. 17, one of the longest Book of the Dead compositions, first appeared at the beginning of the New Kingdom (Quirke 1993, 52). It consists of 33 sections. In BM EA 74133, the upper part is lost, and it is estimated that the entire column had from 24 to 26 lines. The initial sections from 1 to 7 and S.19, 20, 25, 26, 27, 28 are worn away, while the surviving text starts with S.8 on Frag. 5.

Column 1 (Frag. 40, 5):

- | | | |
|------|---|--|
| L.1: | <i>///m iwnw///</i> | <i>///in Iunu</i> |
| L.2: | <i>///[hrw] pw ir dt///</i> | <i>///is day and eternity ///</i> |
| L.3: | <i>///[ms].f pw ir šwty.fy/// [mn] tp.f ky dd///</i> | <i>///he is born, the double plume///his head /// another version</i> |
| L.4: | <i>///ky dd irty.fy pw šwty [m tp .f]///itm dr iwt</i> | <i>///another version, the double plume on his head is his two eyes///Atum, crimes are expelled///</i> |
| L.5: | <i>///[š^cd.tw] hpd n wsir t3-šrjt-n///[ptr] rf sw wsir [t3]///</i> | <i>///the buttocks⁽¹⁾ of Osiris Tashereten/// is cut/// what is that? Osiris Ta///</i> |
| L.6: | <i>///m sšwy wr ʿ3.tj ntt///ptr rf sw ntr///</i> | <i>///in the two great and mighty pools⁽²⁾ which/// what is that? The god///</i> |
| L.7: | <i>///ky š pwy n [hsmn] /// [w3d] wr rn n ky ir///</i> | <i>///other, lake of [natron]/// [great green], is the name of the other///</i> |

- L.8: *///m š n m3^ctyw///dw3t mḥty n i3t wsir///* *///in the lake of righteous⁽³⁾ ///northern Duat of the mount of Osiris///*
- L.9: *///šm n it itm ḥr.s/// m dw3t dsrt///* *///on which the father Atum has proceeded///from the sacred Duat⁽⁴⁾ ///*
- L.10: *///[pw ms] df3w n ntrw ḥ3 [k3riw] ir///dw3t mḥty dw3t pw dw3t ky dd///* *///[that⁽⁵⁾ gives] offerings of the gods around the shrines///northern Duat, it is the Duat of Duat,⁽⁶⁾ another version///*
- L.11: *///itm it ntrw ḥr.f ḥft wd3.[f r 3ḥt] i3bt [nt pt] ///w^c [pw] ḥpr im.tn ptr rf sw snf///* *///Atum, god's⁽⁷⁾ father on it, when he passes [to the eastern horizon of the sky] /// it is alone ///being in them, what is that? blood///*
- L.12: *///[ḥn] n r^c m-ḥt w3.f r š^cd.f ds.f ḥ^c n. kwi ḥpr/// [ḥw] pw si3 pw wnn m-ḥt it itm m ḥrt///* *///[the phallus] of Re, when he went so far to cut himself, and then I am one⁽⁸⁾ who become///it is authority and perception, that exist behind the father Atum in ///*
- L.13: *///wsir t3 šrjt-n-min ms n nbt-ḥtyt [m3^c ḥrw] pn wd3t m-ḥt ḥ3k.s ḥrw ///ḥ3/rḥwy ptr rf sw ḥrw pfy n ḥ3* */// Osiris Tasheretenmin, born of Nebethyt, [justified], wediat-eye after it was damaged on the day /// the fight ///the two friends, what is that? This day of fighting*
- L.14: *///stš wd.f st3w m ḥr n ḥr m it n ḥr ḥrwy n [stš] ir dḥwty gr ir nn m db^cw ds.f iw stš n wsir t3 šrjt-n-min ms n nbt* *///with Seth, who inflicted injury in the face of Horus, when Horus took the testicles of Seth, Now, Thoth⁽⁹⁾ did this by himself with the fingers, carrying off Osiris Tasheretenmin, born of Nebethyt,*
- L.15: *[-ḥtyt] m3^c ḥrw snw n wd3t m-ḥt nšny ptr rf sw irt wnmt nt r^c m-ḥt nšnyt.s rf m-ḥt ḥ3b.f sw ir dḥwty ts snw.f in n.f m* *Justified, the two wediat-eye after the raging,⁽¹⁰⁾ what is that? The right eye of Ra after its raging, after he sent it,⁽¹¹⁾ Thoth who bound his hair, he brought*
- L.16: *ḥnh wd3 snb nn bg3 mw .s iw nb ky-dd wnn irt.f pw mr.sy///.s ḥr rmyt n snw.s ḥ^c dḥwty ḥr psg.s///iw m3 n wsir t3 šrjt-n-min ms n nbt-ḥtyt* *life, prosperity and health, without weakness of its water, another version, it is when his eyes were in pain///in tears for its pair, then Thoth spat it/// Osiris Tasheretenmin, born of Nebethyt has seen*
- L.17: *pn r^c pfy n ms n sf m ḥpd n mḥt-wrt wd3.f wd3 wsir t3 šrjt-n-min ms ///ts pḥr ptr rf sw nw pw nwy* *This Ra born of yesterday, in the buttocks of Mehetweret, he is well as Osiris Tasheretenmin, born ///well, another version, what is that? It is the waves*

Column 2 (On the left part of Frag. 5):

- L.1: *///[gm.f b3 r^c im ḥ^c n ḥpt]///* */// [he found the Ba-soul of Ra there, then embraced] ///*
- L.2: *///t3.fy b3 pw n r^c ḥn^c [b3]///* *///his two children, it is the Ba-soul of Re with the [Ba-soul]///*

- L.3: *///r-gs.f m iwnw grh [pfy] ///* *///beside him in Iunu///*
- L.4: *///t3 R^c ds.f dd.tw miw r.f///* *///male of Ra himself, called Miu of him///*
- L.5: *///gr ntt hr pšny išd r-gs.f///* *///the one who split the Ished-tree beside him///*
- L.6: *///[pw] m i3bt nt pt h^c n h3 t3 hpr ///* *///east of the sky, the fight broke out and being ///*
- L.7: *///[bi3w].f bwt.f isfwt skd hr stš šw iwtt///* *///[his heavens], his domination and his falshood, navigate on the supports of Shu, without///*
- L.8: *///(t3) šrjt-n-min ms n [nbt-htyt] m3^c hrw pn m-^c ntr pw [št3]///* */// (Ta)sheretenmin, born of this [Nebethyt], justified, with the god secrets///*
- L.9: *///w3yt ptr rf sw in-^cf pw ir grh pfy [hsbt] ///hry [dd sphw]///* *///Snatching-goddess, what is that? It is the fetcher by force. That night of [reckoning], to cast down and [given to stop]///*
- L.10: *[isft///nmit.f n dr] b3w [ptr] rf sw sšm pw [si3t] ///pw /// wnn.f m tp w^c hr///* *[The evil///his slaughter-block, to repeal] the Ba-souls, what is [that]? It is Shesem, It is [Mutilator] ///there is him with one head bearing///*
- L.11: *[Bik] ///wnn.f m tpwy [wnn w^c hr m3^ct] ky hr isft di.f isft n ir.s [m3^ct]///hnty hm///* *[Horus]///there is him with two heads, [one bearing what is right], the other bearing what is evil, he gives evil to the one who does it, and [the right]///foremost of Khem///*
- L.12: *Ky dd [Nfr-tm] s3 b3stt d3d3t pw hsf ht n hftyw nw nb-r-dr nhm.tn wsir t3 [šrjt-n-min ms n nbt-hty m3^c hrw] pn m-^c nw///* *Another version, Nefertem son of Bastet, it is the tribunal, exacting the judgment of the enemies of the lord of all, may they rescue Osiris Ta [sheretenmin, born of Nebethyt, justified], from those///*
- L.13: *st3w mnhy spd w db^cw mr hsk iwtyw pr m s3w.sn imyw ht wsir nn im.i nn pr///* *Ropes, slaughterer, sharp-fingered, the baneful ones of beheading, none can escape from whose guard, those who are in the following of Osiris and not over me, not come⁽¹²⁾ ///*
- L.14: *.sn hr-ntt iw .i rh sw [rh.kwi rn] mdd pfy im.sn m pr wsir sti m irty.fy nn m3 tw.f phr n.f nsr n r.f smi* *Because I know him, I know the name of the one who passes, who is with them in the house of Osiris, who shoots by his two eyes, without being seen, he circled with the fire of his mouth, who reports*

Column 3 (Frag. 22,2,9)L.1: *///*L.2: *Wsir///[ptr rf] sw wd n.f///* *Osiris///what is that? He decree///*

L.3:	<i>nt it.f /// m hnn nswt ///</i>	Of his father /// in Henennesut ///
L.4:	<i>hh ptr /// [ms n nbt hty] /// m3^c hrw pn m-^c ntr pwy ///</i>	Eternity, what /// [born of Nebethyt] justified, with that god ///
L.5:	<i>nh m hw3w /// stš pw ky dd ir [sm3] hr ///</i>	lives on rotting /// it is Seth, another version, [slaughter] Horus ///
L.6:	<i>wi3.f /// m3^c hrw pn m-^c ///</i>	His boat /// justified, with ///
L.7:	<i>mr /// [s3wt].sn nn pr.i m ///</i>	desire /// they guard, I shall not come into ///
L.8:	<i>wrd.i /// h3dw? .sn nn di.tw n.i [ht] m nw ///</i>	I am tired ///, offerings ⁽¹³⁾ shall not be given to me of those ///
L.9:	<i>rp^ct m /// w^cb hry-ib msktt ///</i>	Prince, /// pure in the middle of Night-bark ///
L.10:	<i>tnnt ptr /// ds.f ir [nw iryw] sipw bnty pw 3st ///</i>	earth shrine, what /// himself, those keepers of the lists are the baboon and Isis ///
L.11:	<i>bwt ntrw /// mskt inpw pw /// m-s3^c fdt nt hr imy [mhntw] ///</i>	abominations of the gods /// mesqet, it is Anubis /// guarding the chest bear inside the entrails ///
L.12:	<i>thnt im /// m thnt nn /// [imt tnnt] pt pw t3 pw ky dd knkn ///</i>	faience /// in faience /// in [the earth shrine], it is the sky, it is the earth, another version crushing ///
L.13:	<i>thnt [irt] /// wsir kdi.wi /// itm snty.wi hwt.k [rwty] ///</i>	The faience is the eye of /// Osiris, built /// Atum, how well founded is your mansion, O Ruty ///
L.14:	<i>/// [t3 šrjt-n-min] ms n nbt- [hty] m3^c hrw pn it n.f m rdwy.f ///</i>	/// [Tasheretenmin], born of [Nebethyt], justified, he has seized on his foot ///
L.15:	<i>nbt- [hty] /// m3^c hrw pn ky dd nhm.f n phty ///</i>	[Nebethyt] /// justified, another version, he save the might ///
L.16:	<i>/// šny.f /// wpt ///</i>	/// my hair /// forehead ///

Notes on the translation:

(1): The common *pw* after *hpd* in Ptolemaic and Saite Memphis' versions is omitted here.

(2): *sšwy* is sometimes written with \square as determinative.

(3): In P. Vatikan 48832 *n* is omitted.

(4): *t3* is occurring instead of *dw3t* in P. P. Cairo 95859 and P. London 10037.

(5): *pw* is omitted in P. P. Cairo 95859.

(6): It is written mistakenly *n* in P. New York MMA 35.9.20. In P. Vatikan 48832, P. Paris BN 141-148, P. London 10037 *n* inserted after *pw*.

(7): The composition *itm it ntrw* is not attested before in Memphis and Ptolemaic versions.

(8): *kwi* after *h^c n* occurred only in BM EA 74133 and P. Paris Louvre N.5450.

(9): By mistake *gr* is written after *dhwty*, see P. London BM EA 10558 and P. New York MMA 35.9.20.

(10): *m ht* is written mistakenly instead of *m tr*, see P. Cairo CG 40029, P. London BM EA 10558, P. New York MMA 35.9.20.

(11): *ht* occurred here by mistake, see P. Cairo CG 40029, P. New York MMA 35.9.20, P. Vatikan 48832, P. London 10037.

(12): The composition *nn shm im.sn* is omitted before *nn im.i* here and in P. London BM EA 10558, also *nn im.i* is omitted in P. Cairo 95859 and P. New York MMA 35.9.20, P. Vatikan 48832, P. London 10037.

(13): The intail sign of the term before *.sn* is lost and caused a challenge in its reading, maybe it is read *h3yt*, see P. Cairo CG 40029. It is a confusing writing of the common *h3dw* “fire-pits”, see P. Cairo CG 95859, P. Vatikan 48832, and P. Paris Louvre N. 5450, and it is written mistakenly *h3ty* “linen” in P. New York MMA 35.9.20.

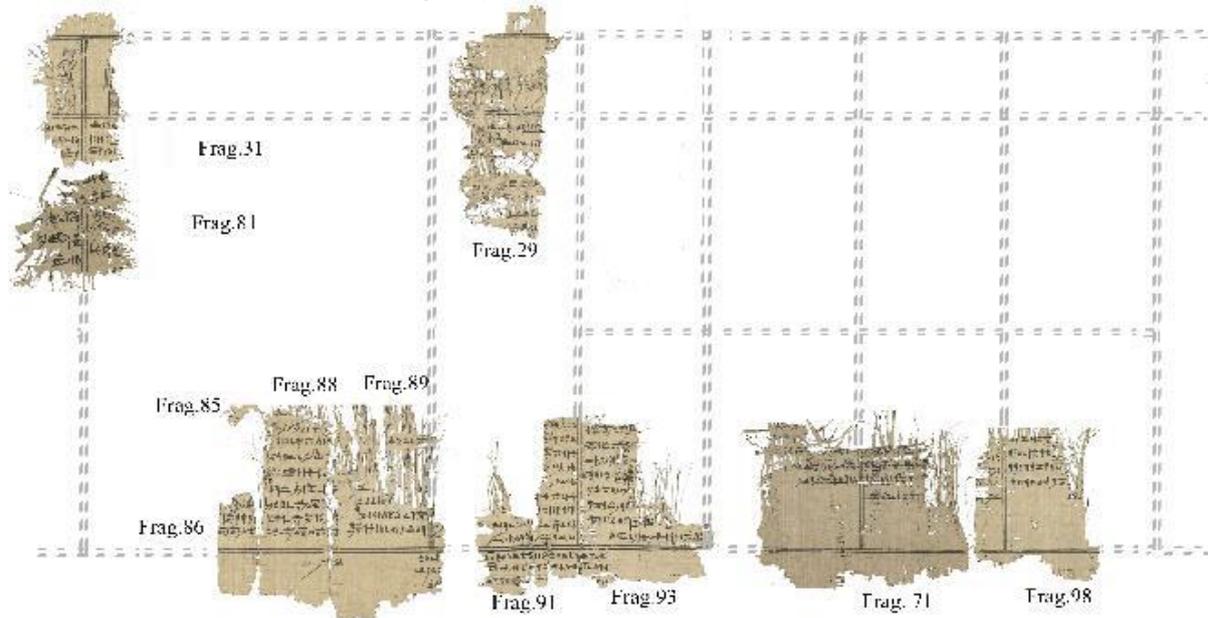


Fig. 11: Fragments of BM EA 74133 for BD 18

Fragments with BD 18, 19, 20 (Fig. 11)

Ch. 18

BD Sp 18 often occurs without any break immediately following BD Sp. 17. It comprises a series of invocations to the god Thoth, aimed to justify the deceased before 11 similar councils. each council features a specific list of deities and a series of texts. In BM EA 74133, many of these texts have been lost. the surviving texts can be found on frags. 98, 71, 29, 93, 91, 89, and refer to Councils 2, 4, 6, 8, 9, 10, and 11 respectively, the sequential arrangement of Sp. 18 of BM EA 74133 is based on Version 1 presented in numeric order from §1 to §10 from right to left. This follows the tradition used in 18th dynasty manuscripts (Mosher 2016, 91).

Council 2 (Frag. 98) (from §2 (Mosher 2016, V 2, 54)):

- 1.1 /// [p^fy n] s^ch^c [dd] /// that of raising up the djed-pillar
- 1.2 /// ddt wsir [3st] /// Mendes, Osiris, Isis
- 1.3 /// s^ch^c dd m ddt /// raising djed in Mendes

1.4 *///hnty hm iw.sn h3* */// Foremost of Letopolis. they are around*

1.5 */// hbs* *///cloth*

Council 4 (Frag. 71) (from §4 (Mosher 2016, V 2, 54–55)):

1.1 *///*

1.2 *it.f/// P dp hr///* *His father /// Pe and Dep, Horus ///*

1.3 *///s^ch^c snwt n hr///* */// raising up the sanctuary of Horus///*

1.4 *dd n /// s^ch^c snwt r.s* */// said/// raising up the sanctuary for it*

Council 6: (Frag. 71) (from §6 (Mosher 2016, V 2, 55-56)):

1.1 *///*

1.2 *///*

1.3 *///*

1.4 */// ihp m tnw ir* *///dancing festival in the Thinis*

1.5 */// wsir 3st wpw^ct pw* *///it is Osiris, Isis, Wepwawat*

Council 8 (Frag. 93) (from §8 (Mosher 2016, V 2, 56-57))

1.1 */// [s3] imyw hbs-t3* */// [the great], in the land-plowing festival*

1.2 */// pfy n hbs-t3* */// thar...of the land-plowing festival*

1.3 */// hftyw.f ir* */// his enemies*

1.4 */// hb m ddt* */// festival in Mendes*

1.5 */// [stš] ir sn hprw* */// [Seth], they making their forms*

1.6 */// [sft].sn m* */// their [slaughter] rise up in*

1.7 */// r snf h3 im.sn* */// when the blood descended from them*

1.8 *rđi n.tw m sip n imyw* */// they were placed in the allotment of those who are in*
ddt *Mendes*

Council 9 (Frag. 29) (from §9 Mosher 2016, V 2, 57):

A portion of the BD Sp. 18 vignette has survived on these fragments, showing the deceased seated on the left with both arms raised in adoration. The seated deities on the right include Thoth and Osiris as the first and second figures, respectively. Unfortunately, the rest of the deities in the scene are damaged. The accompanying text reads:

1.1 */// sm^{3c} hrw.k n wsir///* */// you justifying Osiris///*

- 1.2 /// [nbt h̄yt] m³ᶜ h̄rw pn/// /// [Nebethyt], justified ///
- 1.3 /// ///
- 1.4 /// š̄t̄w/// /// mystery///
- 1.5 /// pw ir/// /// as///
- 1.6 /// ///

Council 10 (Frag. 91 top) (from §10 (Mosher 2016, V 2, 57–58)):

- 1.1 ///[d̄ḅd̄ḅt̄ ʿ3 imyw] /// [the great council in] ///
- 1.2 [h̄r h̄t h̄3]/// upon the possessions///

Council 11 (Frag. 91 from the third line) (from §11 (Mosher 2016, V 2, 58)):

- 1.3 d̄ḅd̄ḅt̄ ʿ3 imyw /// The great council in ///
- 1.4 ib.f n̄dm [h̄r] /// His heart is joyful, Horus///
- 1.5 ii [irf] /// come ///
- 1.6 d̄ḅd̄ḅt̄ ʿ3 imyw /// The great council in ///
- 1.7 n̄tr nb n̄tr̄t nbt/// Every god and every goddess///
- 1.8 /// t̄ḅ š̄rjt-n-min ms n nbt-h̄tyt m³ᶜ /// Tasheretenmin, born of Nebethyt, justified, h̄rw pn///
- 1.9 d̄w nb iry.f m³ᶜ h̄rw.f dt evil pertaining to him, his justified eternity

R (Frag. 91 on the margin) (from §R (Mosher 2016, V 2, 58)):

- 1.10 d̄d.tw r pn wᶜb pr pw m h̄rw m-h̄t mni in /// [t̄ḅ š̄rjt-n-]min ms n nbt-h̄tyt one says this spell being pure. It is going forth by day after mooring/// [Tashereten]min born of Nebethyt
- 1.11 m³ᶜ h̄rw pn ir h̄prw nb iw d̄d ib.f ir grt [š̄d]///wᶜ.f pw Justified, makes all the forms, according to what his heart grants, if moreover recited /// it is he being hale
- 1.12 h̄r t̄ḅ///nn spr/// h̄t nb///h̄h sp On the earth///nothing reaching///anything /// millions of times

Ch. 19 (Fig. 11)

The text of BD Sp. 19 of BM EA 74133 is too corrupt, with little remaining to confidently identify it. Nevertheless, there is enough material to align it with the version 1 tradition of the text. The title of BD Sp. 19 is “Spell for the wreath of justification” (*r n m̄ḅh n m³ᶜ-h̄rw*), and the surviving terms on Frag. 31, 81, 89, 88, 85 (Fig. 5) come from §1 and 4 (Mosher 2016, V 2, 121, 127).

Frag. 31:

- 1.1 /// *m3^c hrw pn* /// this justified
 1.2 /// [*h3t.k*] *twy* [*ʿnh*] /// [your forehead], [life]
 1.3 /// [*m3^c hrw*].*k r* /// [justified] you against

Frag. 81:

- 1.1 /// *irk* ///
 1.2 /// *shr* [*hftyw.f*] /// sliced his enemies
 1.3 /// ///
 1.4 /// ///
 1.5 *wn nfr m3^c hrw s3* /// Wennefer, justified, son of

Frag. 89, 89, 85

- 1.1 /// [*shr*] /// /// [overthrows] ///
 1.2 /// [*iw*] *hftyw.f* [*hr*] /// /// His enemies are overthrow ///
 1.3 /// [*bhn*] *d3i* /// *hbt ntt i3bt* /// /// slices of wrongdoing /// execution place of the east ///
 1.4 /// *stp hpš.sn* /// /// hacked off are their thighs ///
 1.5 /// [*htm-wr*] *imy intt.f* /// /// great destroyer who is in his valley ///
 1.5 /// [*dt*] /// /// eternity

A portion of the illustration of this spell survives on Frag. 31. The drawing shows a part of the deceased, standing and facing to the right, holding a piece of folded cloth in his hand (Fig. 12). It is worth noting that there are four versions of the vignette for Sp. 19, as observed by Mosher (2016, 156). In this case, the third version of the Saite Period Memphite group is represented.

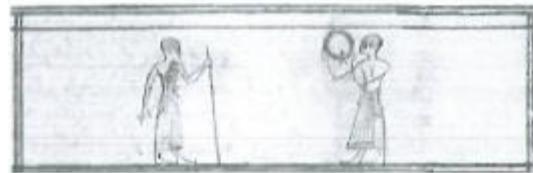


Fig. 12: Vignette of BD Sp 19 in P. Louvre N.3081 (Mosher 2016, V 2, 156)

Ch. 20 (Fig. 11)

Only small portions of BD Sp. 20 survive on Frag. 88 and 86. The Spell's title is identified as "Another spell for a wreath of justification" (*ky r m3h n m3^c-hrw*). However, it is written in a highly abridged version as a complement to the column of Sp. 19. The surviving texts correspond to §T, P, 1, 2 and §3 (Mosher 2016, V 2, 159):

- 1.1 *ky r m3h n m3^c-hrw* /// Another Spell for a Wreath of Justification
 1.2 /// *wsir t3 šrjt-n-min ms n nbt-htyt m3^c hrw pn imy* /// Osiris Tasheretenmin, born of Nebethyt, justified in

- 1.3 */// grh pfy n h3-^c [shr] [sbiw] ///* */// that night of fighting, of overthrowing rebels*
- 1.4 *[ddw] grh pfy n s^ch^c [dd] m ddw* *Busiris on that night of raising the djed pillar in Busiris*
- 1.5 *[hm] grh pfy n ht h3wt m hm* *Letopolis that night of offerings of alters in Letopolis*

Ch. 21 (Fig. 11)

The text column is written directly after the columns of Sp. 19 and 20', with its vignette above, but little survives. The text's arrangement shows that this spell is written in a narrow column. The text starts with the title of the spell on Frag. 31: *r n rdi r n s (n.f m hrt-ntr)*, "Spell for giving the mouth of a man (to him in the necropolis)". The next line shows a part of the owner's name ... *ms n nbt[htyt]///* "born of Nebet[hyt] ///", and on the third line, ... *Xrt nTr ///* "the necropolis ///". On Frag. 81, only the beginning of three lines of the text's second part survived: ... (tA Srjt-n)min *ms n ///* « (Tashereten)min, born of ///". The second line comes from the middle of §1 (Mosher 2016, V 2, 177) ... *xr.k wab [awy.f] ///* "before you, pure, his arms///", and on the last line ... *tp.f di.k ///* "his head, may you give ///".

The damaged illustration for BD Sp. 21 shows a standing priest, facing left with his right hand raised, possibly holding a ram-headed adze, while holding a cup in his other hand (Fig. 11). Three versions of the Sp. 21 vignette have been observed, classified based on the person sitting on the left side (Fig. 13). However, in this case, the person on the left is lost, making it challenging to determine which version was used in our papyrus.

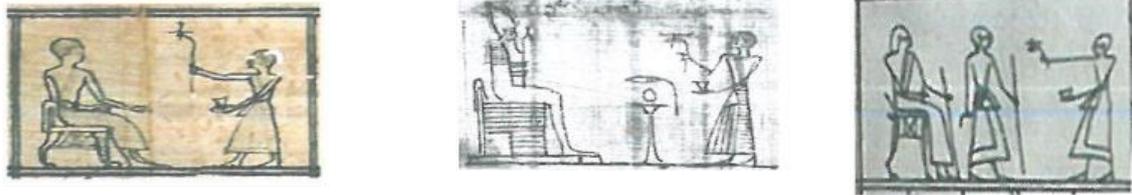


Fig. 13: Three versions of Vignette of BD Sp 21 from in P. Cairo CG 40029, N3249, P. Turin 1791 respectively (Mosher 2016, V 2, 189)

Fragments of BD 27 (Fig. 14)

The title for BD Sp. 27 is "*r n tm rdit it.tw ib n s m-^cf m hrt-ntr*" "Spell for not allowing the heart of a man to be taken away from him in the necropolis". Typically, in Memphite versions, this spell is written below Spell 26 in one column, as the text of Sp. 27 is not long enough to occupy an entire column. The appearance of the bottom margin (Frag. 75) confirms that this arrangement was followed in our manuscript. Little survives of the text. The first two lines are badly damaged on the top. The rest of the text follows version 1 and comes from the end of §2,3 and the beginning of §4 (Mosher 2016, V 2, 312–313):

- 1.3 */// [m3t] ib.i r* */// [proclaims] my heart more than*
- 1.4 */// ir n.i nnk [sh^m]* */// I have done, I am [powerful]*
- 1.5 */// ib.i ds.i nnk [nb]* */// my heart///myself, I am [lord]*

1.6,7 /// *iw.k m ht.i nn rk* /// you are in my body, not tilt, /// you hear to it in the
 /// *ht sdm.k n.f m hrt ntr* necropolises.

Fragments of BD 30 (Fig. 15)

A part of the title of this spell is preserved in the first line, just below the partially surviving vignette on Frag. 44. It is named (“Spell for) not allowing that [the breast] of a man be seized (against him in the necropolis)” (*r n) tm rdit it.tw [h3ty] n s (r.f m hrt-ntr)*”. The surviving text is not sufficient to identify the exact version, while the texts come from the end of §1 and §2 (Mosher 2016, V 2, 398–399):

1.2 [*dd mdw* [Words said by
in wsir t3 šrjt- Osiris
n-min] *ms n* Tasheretenmin], born
 [*nbt-*]/// of [Nebethyt] ///

1.3 /// ///

1.4 /// *mtr* /// /// witness ///

1.5 /// *m ir rk.i* ///titlting against me
r.i [m b3h]/// in the presence of ///

1.6 /// *wsir* ///Osiris, Foremost of
hnty imntt /// the west ///

1.7 /// ///

1.8 ///[*d5m*].*sn* Their *djam*-scepter,
 [*dd*] /// speak ///

BD Sp. 30’s vignette shows a woman, most probably the owner of the papyrus, Tasheretenmin, wearing a long dress (part of her dress is visible on Frag. 47), facing left, with her arms in the adoration gesture of Kheper-beetle on the other side. It is standing on a *shen*-ring. Between them, there is a long table with a vessel and flowers above (Mosher 2016, V 2, 423). Two versions of Sp. 30’s illustration are observed by Mosher, and the vignette here follows Version 1 from Memphis in the Saite and Pre-Ptolemaic periods (Mosher 2016, V 2, 423).

Fragments of BD 32 and 35 (Fig. 16)

Little of spells 32 and 35 has survived. BD Sp. 32 is found on the right hand side of Frag. 90, with only the last lines preserved. These lines come from the end of §6 (Mosher 2016, V III, 63). The first line on the top has ///*iw*///[*wn*]/// [*st*].*f*/// where the full text for this passage should read *iw hr.i wn iw ib.i hr st.f* “My face is [open], my

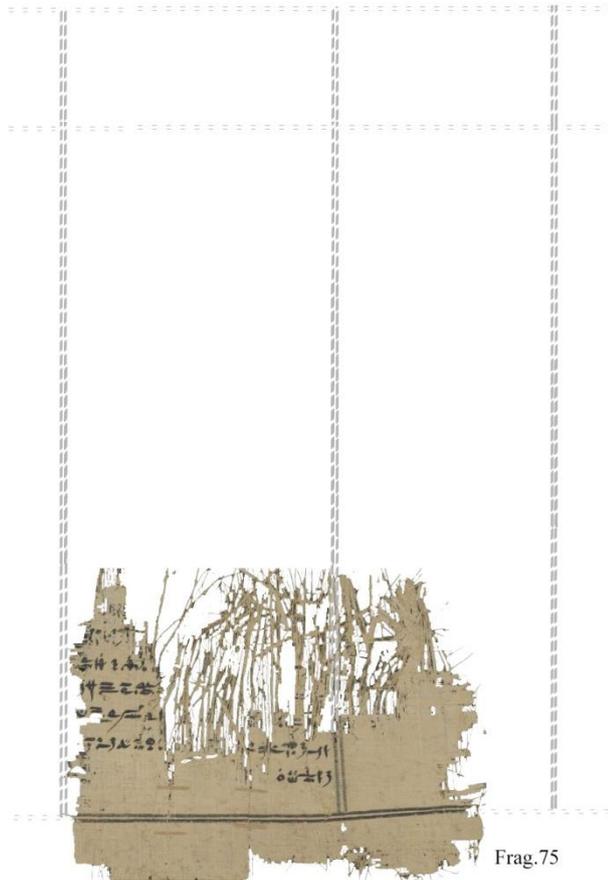


Fig. 14: Fragments of BM EA 74133 for BD 27

heart is in its [place].” The remaining two lines read *[ink r^c] mkt sw ds.f nn hm///dw* “[I am Ra] who protects himself, by himself, without harming /// evil”.

As for BD Sp. 35, it is occasionally written in a narrow column with BD Sp. 33 and 34 following the Saite and Ptolemaic Memphis versions. BM EA 74133 follows the same order. Only three words below the right margin survive, certainly from the end of §1 (Mosher 2016, V III, 113): *[dbh]///* from the passage that reads *nw dbh krs* “those who ask for burial”, and the surviving *irty ///* in the next line from *hr n irty wr rhty.f r.k* “the eyes of the Great one have fallen whose washerman is against you”, and *m3^ct///* in the last line(?) from *psš m3^ct m wd^c h^c.w* “Truth is shared in judging they who are risen”.

Fragments of BD 39, 41, 42 (Fig. 17)

Ch. 39

BD Sp. 39 is partially preserved on Frag. 82. It has the title “Spell for driving the *rfif*-snake from the necropolis” *r n hsf rfif m hrt-ntr*. The title points to the destruction of the *rfif*-snake when Ra enters the eastern horizon of the sky. However, that enemy is named Aapep on the last line of Frag. 82. Much of the last part of the text has survived, indicating that the column was not narrow. The surviving text comes from the end of §6 and §7, 8, 9, 13 respectively (Mosher 2016, V III, 160–162):

1.1 /// *[hnnw] hrw /// [3ht]* [tumult] and noise ///[the
nt pt mi [nbd] /// horizon] of the sky,
according... [noxious] ///

1.2 ///[*i in itm tsi hr.tn hsf* /// [Says] Atum: lift up your
tn [nbd] /// faces, drive off the [noxious] ///

1.3 /// *i in gb smn.n.i* /// Says Geb: Establish your seat in the midst of the [boat] ///
nst.tn hr-ib [wi3] ///

1.4 ///[*šsp].tn h^c mskr.tn///* /// [Take up] your arrows and your shields///

1.5 /// *in hwt-hr šsp nswt m3^c* /// Says Hathor; Take swords, justification of Ra against
hrw n r^c iw 3pp [sp-4]/// Apophis [four times]⁽¹⁾

Notes on the translation:

(1): The scribe of BM EA 74133 jumped from §9 to §13, perhaps because the text of Ch. 39 does not fit the specified space.

Ch. 41

Its content is relatively short and is sometimes positioned below BD Sp. 40 in a narrow column, confirming its presence on Fragment 94, which corresponds to the end of BD Sp. 39 in BM EA 74133. The title of this spell is “Spell for driving off slaughter by a man in the necropolis.” Notably, only one version of Sp. 41 was used, and Fragment 94 contains the last part of it, from §2 and §3 (Mosher 2016, V III, 224–225):

1.1 /// *[htyt] n nh.i* /// throated, to

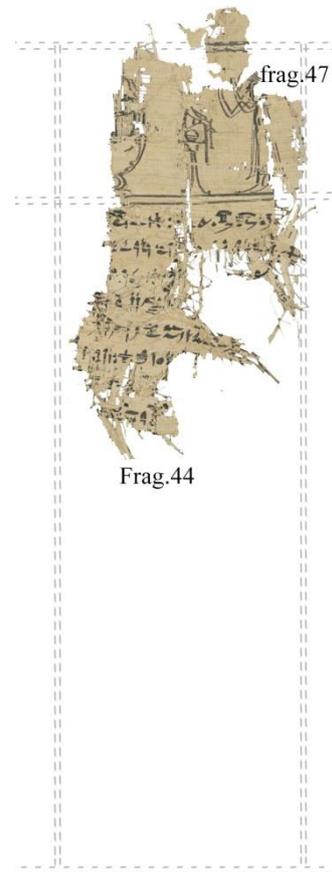


Fig. 15: Fragments of BM EA 74133 for BD 30

- [*nḥm*] /// live, rescued
- 1.2 /// *i* (*in*) *htp wb3* /// O (bringer) of offerings, who opens his mouth, who promotes
r.f shnti
- 1.3 *sšw* [*pg3*] (*htpw*) writings, that opens up (the offerings), who makes from the right side
smn imny
- 1.4,5 *wpi.f sr* [*ky dd*] he judges the noble one-variant the aged ones, he enters into the Council
i3w] *hbi.f m d3d3t*

Ch. 42

Very little of BD Sp. 42 has survived: the title and the first two sections of the text are lost. Additionally, most of the third section, typically consisting of pairings of body parts with deities and the name of the deceased between them, is worn away. On Fragment 18, only the deceased's name remains, and its writing style indicates that this section is written in a vertical form below the second section and runs alongside the rest of the text on the right side (Fig. 10). A similar layout can be observed in other manuscripts, such as P. Cairo CG 40029. The surviving text on Frag. 97 suggests that this spell was incomplete. While it was possible to include a part of the omitted text in the blank space below, or to write it below the lower margin, as seen on other fragments like Fig. 11, 21, 22. On Frag. 18, the name reads /// *wsir t3 šrjt-n-min*] *ms n* /// “///Osiris Tasheretenmin], born of///”, while on Frag. 97, the surviving text follows Version 1 from §5 (Mosher 2016, V III, 243):

- 1.1 ///*pr wd3*/// ///Goes forth hale///
- 1.2 ///*m w3t* /// *ip.f s(w) mi* /// ///on the road /// he reckoning himself like ///
- 1.3 /// [*ntf*] *nb* [*wrrt*] *ntf* [*imy*] /// [he is] lord of the [Wrrt-crown], he is in [the sound Eye],
wd3t] ///[*ntf swḥt st*] :f [he is (in) the Egg, his place]
- 1.4 ///*f* [*dn*]:f *hr ḥnd ḥḥ* [*wd*]:f ///his [timeday], Horus treads over millions, he [commands]
///*f ḥk3*:f his ///, he ruling
- 1.5 *mk r mdw.f hr* *ḥk3*:f *mk* Behold, the spell of his words, possess his accuracy, Behold
irw.f shd his forms, upside down

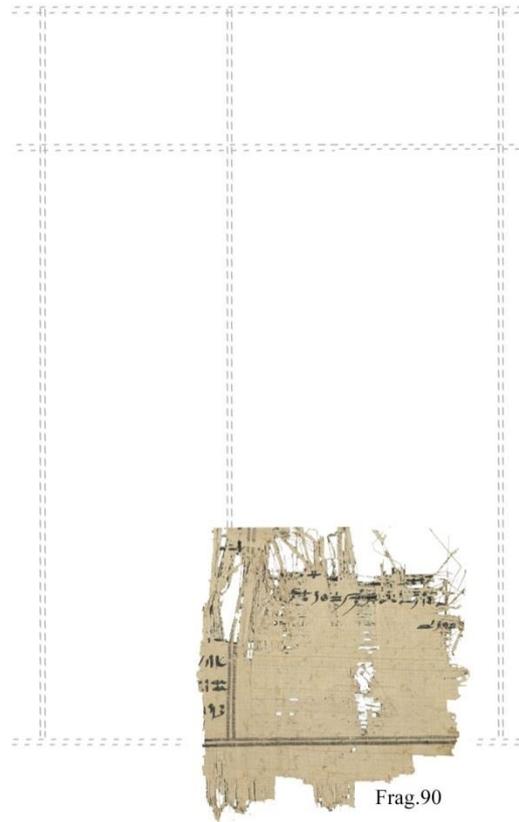


Fig.16: Fragments of BM EA 74133 for BD 32,35

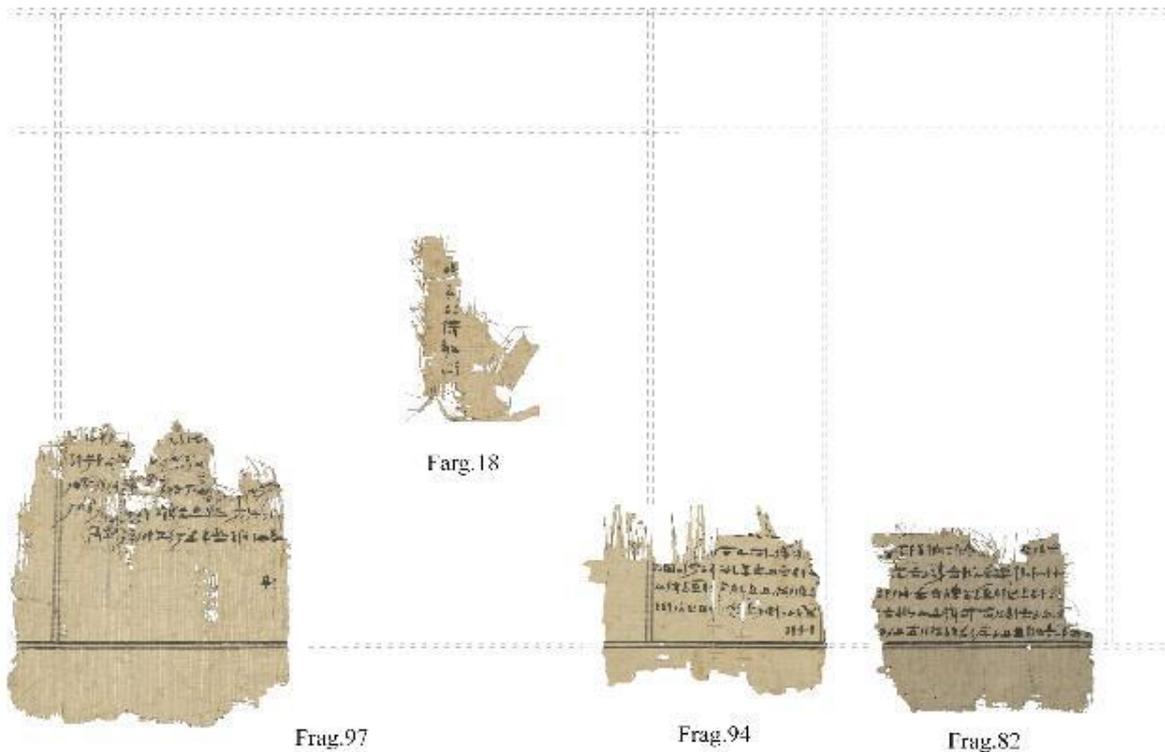


Fig. 17: Fragments of BM EA 74133 for BD 39, 41, 42

Fragments of BD 50, 51, 52, 53 (Fig. 18)

Most of the text in BD spells 50, 51, 52, 53 is significantly damaged, and many fragments are lost. The surviving text indicates that the content was originally presented in narrow columns. Fragments 79, 80, and 78 suggest that BD Sp. 50 was directly followed by BD Sp. 51, as seen on Fragment 78, which contains the last line of Sp. 50 and the surviving text of Sp. 51. Additionally, Fragment 92 contains the last part of BD Sp. 52 and the title of BD Sp. 53.

Ch. 50

BD 50 continues the series of spells initiated by BD 48 that target the deceased's survival after death (Mosher 2017, IV, 33). It focuses on not going through the god's slaughter-block. While the initial part of the text is worn away, the surviving text begins from the end of §2 and §3 (Mosher 2017, IV, 25): Frag. 79 reads *[s3mt] iw [ts]...* “[hair-lock, the knot]...”, and *sr psdt...* “Seth, [the Ennead]...”. Frag. 80 has two surviving

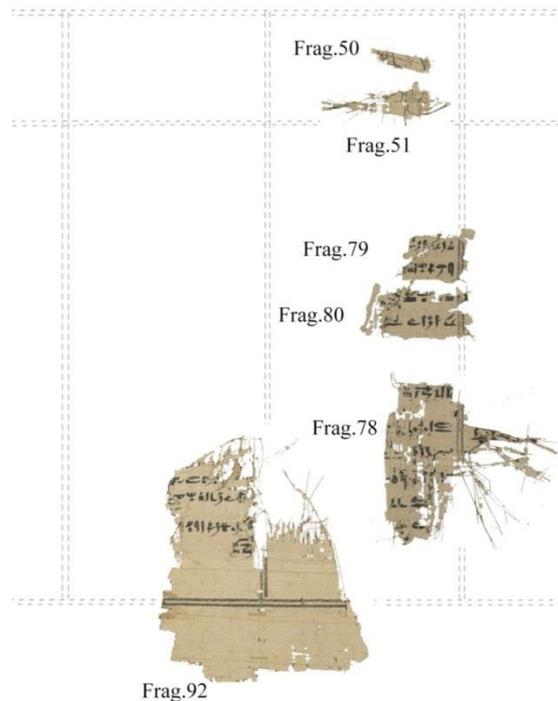


Fig. 18: Fragments of BM EA 74133 for BD 50, 51, 52, 53

lines: *nn hpr hnnw*... “[without disturbances having come into being]... *sm3 it.i ink* ... “... the killing of my father, I am...”. The last words of Sp. 50 are on Frag. 78 and read ... *ntrw 3w* “great gods”.

The reconstructed Fragments 50 and 51 depict the deceased in a scene where they are seen walking away from the slaughtering block towards the right. It is possible that the slaughters themselves, likely represented behind the deceased, are now damaged and hard to discern. Alternatively, the vignette could symbolize the deceased moving forward with a staff in hand, akin to the depiction in Chapter 51. However, the damaged state of the vignette leaves room for uncertainty. For reference, we can see the complete illustration of Chapter 50 in Fig. 20 and Chapter 51 in Fig. 21 (Mosher 2017, IV, 38, 50).

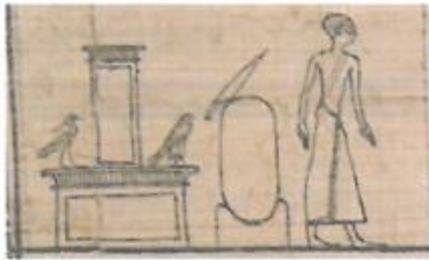


Fig. 19: Vignette of BD Sp. 50 in P. BM EA 10558 (© The Trustees of British Museum)



Fig. 20: Vignette of BD Sp 51 in P. BM EA 10558 (© The Trustees of British Museum)

Ch. 51

This spell is to avoid being turned upside down, and not eating or touching excrement (Mosher 2017, IV, 18). A part of the title survives here: *r n [tm Smt] (sxdw m Xrt ntr)* “Spell for [not walking] (upside down in the god’s land).” The preserved text comes from §P, 1 (Mosher 2017, IV, 50) and reads ...*dd mdw [in wsir]*... “Words spoken [by Osiris]. ... [*htyt m3c hrw*] “[Nebethyt], justified”... *i.s bwt*... “abomination...”.

Ch. 52

This spell continues the topic of not eating excrement after death. Only, the last words of §4 (Mosher 2017, IV, 58) are preserved and read ...*hms .i m bw nb mr(i)* ... “I set in any place (I) desire...”.

Ch. 53

One blank line is left below Sp. 52, and only the title of Sp. 53 is given: *r n tm wnm hs...wsš* “Spell for not eating excrement... urine”.

Fragments with BD 62, 64 (Fig. 21)

Ch. 62

BD Sp. 62 is a short recitation, belonging to the series of spells titled “Another spell” and continues the purpose of BD 59, the spell for drinking water and spell for breathing air (Mosher 2017, IV, 229). Spell 62 occasionally occupies one column with Sp. 59, 61, as is the case in BM EA 74133. The surviving text comes from Version 1 §1, 2 (Mosher 2017, IV, 50):

1.1 <i>di.k [sh̄m]</i> ///	May you give the [power] ///
1.2 ///	///
1.3 ///	/// [thigh], I have devoured
1.4 <i>n.i [hpš]</i> ///	[the foreleg] /// the regions of the fields

- 1.5 [i3rw] /// iw rdi n.i nhh iwty of [Reeds] /// Eternity is given to me without
 1.6 drw.f /// [iw^c] n nhh/// nnk [itm] its limit /// [inheritor] of eternity, I am [Atum], to
 rdi.(tw) n.f dt/// whom everlastingness is given ///

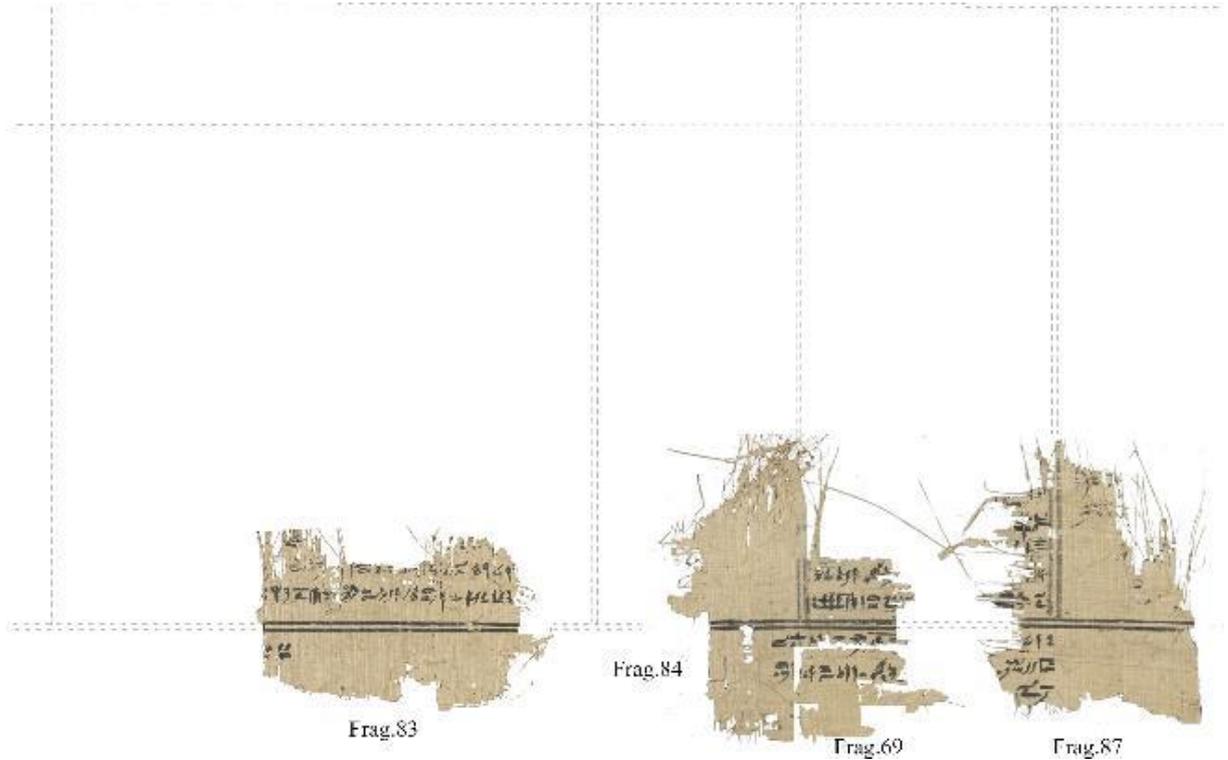


Fig. 21: Fragments of BM EA 74133 for BD 62, 64

Ch. 64

Spell 64, titled 'Spell for going out of the day,' is known to have longer and shorter versions, written in either one or two wider columns (Quirke 2013, 153). This spell is divided into 20 sections, but unfortunately, most of the text is lost, with only two lines surviving on Fragment 83. Consequently, it is unclear which of the two versions may have been written here. However, in BM EA 74133, the text ends with section 19 and is presented in only one wide column. The surviving text reads:

- 1.1 /// ms n sfh nb.s hprw.i 3krw born at the release of her lord, the forms are those of
 /// the earth-gods
 1.2 /// hk3w.i rwd iw.f.k 3hw n.i my word-power is the strengthening of your flesh, the
 m s3 /// transfiguring power is for me as the protection of ///

Fragments with BD 72 (Fig. 22)

Little survives of BD Sp. 72, which has the title *r n pr m hrw wb3 imht m imntt* "Spell for going forth by day and penetrating the Netherworld in the West". In BM EA 74133, the content is mostly written in an abbreviated manner or left incomplete. Of the surviving texts, it is possible to determine which passages are represented. Frag. 10 has four lines from §1 (Mosher 2017, IV, 354–355) and follows Version 1:

- 1.1 ///(dd.tn) df3w iw fnd.f rkm/// /// to whose nose (you give) provisions, Rkm///

1.2 *///wb3.f m 3ht i3btt///* //he opens up from the eastern horizon//

1.3 *///3ht imntt nt pt///* //weastern horizon of the sky//

1.1 *///rwty///* //Rwty//

1.2 *///tp t3 sšw hr* //open earth, writing is on his coffin//
krsw(f)///

1.3 */// m hrw n hprw nb* //on the day in any forms of desire to him//
n mrwt ///

Ch. 87

It is a brief spell that allows the deceased to take the shape of the snake which renews its skin repeatedly, symbolizing the daily renewal of the deceased. Of the few surviving lines, Frag. 60 has four lines from §1 (Mosher 2018, V, 251): *///ms///* from *ms r^c nb* "born every day", *///drw///* from *ink s3-t3 imy drw t3* "I am the son of the earth in the limits of the earth", *///ms.kwi///* and *///[rnp.kwi]///* "I being born, I being renewed".

Ch. 90

Its title is "Spell for giving remembrance to a man in the necropolis" *r n rdi n.s sh3 m hrt-ntr*. Two versions of the text are observed. This spell appears on Frag. 30 of BM EA 74133 and follows Version 1 §2 (Mosher 2018, V, 298):

1.1 */// [d3is] sn dd 3st* // the two statements that (m) *[iw k iw wdi] ///* Isis spoke [when you came to place] ///

1.2 */// [m-hnw] irt itm* [within] the eye of Atum that was [injured that night]//
nkn [grh pfy]///

1.3 */// dd [r.k] hm n* Speak [against you], Retreat before [mutilators]//
[si3tyw]///

While, on Frag. 99, three lines survive §R (Mosher 2017, IV, 357):

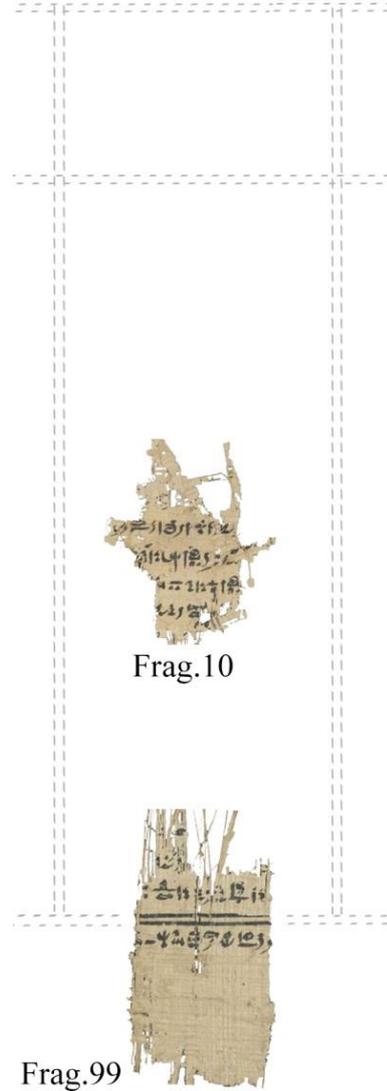


Fig. 22: Fragments of BM EA 74133 for BD 72

Fragments with BD 93, 94, 95 (Fig. 24)

Ch. 93

Fragments with BD 93, 94, 95 (Fig. 24)

Ch. 93

On the right hand of Frag. 45, little survives from Ch. 93, titled "Spell for not allowing that a man be ferried to the east in the necropolis" *r n tm rdit d3i.tw s r i3btt m hrt-ntr*. Nevertheless, the sequence of the spell before Sp. 94 and 95, and the surviving part of the emblem of the east on the left as a part of its vignette confirm its identification (Fig. 25). The surviving signs beside this spell's margin point occur in a narrow column, and

read: */// [i3btt n]...* “east of...”, */// [wsir t3]...* “*///Osiris Tasheretenmin*”. The last surviving line is

///[nbth3yt]... “Nebethyt”.

Ch. 94

The initial part of the title survives: *r n dbh (gst p3s m-^c dhwty)* “Spell for asking (the scribe-palette and water-pot from Thoth)”. It is probable that the text occurred in ten lines in construction with Frag. 6. Below the title, the surviving text from §P and 1 (Mosher 2018, VI, 44) respectively: Frag.45 has two lines:

dd mdw... and *dd mdw in wsir*
(m3^c) hrw pn... *NN m3^c hrw pn*
 "words spoken
 by Osiris NN
 justified.

While Frag. 6
 has four lines:

///st3/// From *st3w imy.sn ntrw*
 “The mysteries are
 within them, the gods”.

///sšw/// From *mk wi ink sš m*
sšw n.i “I am a scribe
 by means of the
 writing that belongs to
 me”.

///iry/// From *iry.i ddwt ntr 3 nfr hrw nb* “I may perform the sayings of the great and good god every day.

///nfr/// From *nfr.i m nfrw wdd n.i R^c-hr-3hty* “My beauty is from the beauty that Re-Harakhte allots to me”.

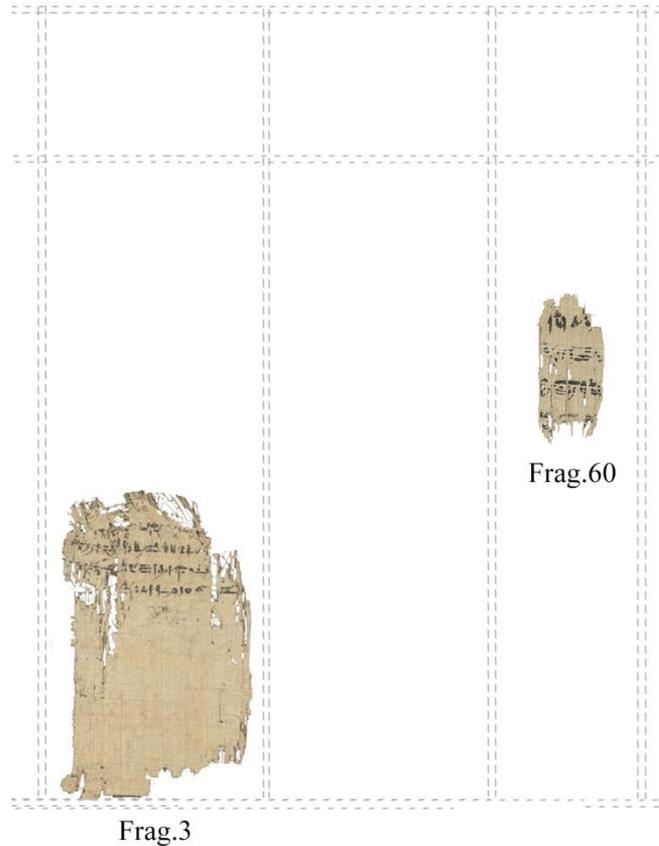


Fig. 23: Fragments of BM EA 74133 for BD 87, 90

Above the text, part of Sp. 94’s vignette survives, showing the deceased facing left before Thoth. Only the legs of the deceased are visible (Fig. 26).

Ch. 95

Very little survives of this spell, the title is damaged and the surviving text on Frag. 6 from §P and 1 (Mosher 2018, VI, 58) *///[wsir] t3-šri-n-min...* “[Osiris] Tasheretenmin”, *///[ink] pw nri...* from *ink pw nri m-m nšnyw* “It is [I], the feared one amidst the raging”, and *///[wrrt]...* from *wn m s3w wrt m hrw* “The [uraeus] in the conflict”.

Fragments with BD 106, 108 (Fig. 27)

Ch. 106

It is a short spell, which is written occasionally with Spell 105 below in one narrow column. It has the title *r n rdit 3w-ib m pth-hwt-k3w* “Spell for giving joy in Memphis”. Frag. 8 has four surviving lines from §P and 1 (Mosher 2018, VI, 281):

- 1.1 *///(t3-šri)-n-min ///(Tasheret)enmin,*
[ms] n /// born of ///
- 1.2 */// [i3w] nb ///[aged] one, lord*
[dʒ3w]/// of [provisions] ///
- 1.3 *///dd.w t [n]///* *///They give bread*
[to] ///
- 1.4 *///[t] di.tn ///* *///[The bread], may*
you give ///

Ch. 108

BD Sp. 108 is a long spell, usually recorded in one wide column, its content describing the underworld mountain of *Bakhu* and the victory of Seth over the serpent at night (Quirke 2013, 239). The spell is titled *r n rx bAw imntyw* “Spell for knowing the souls of the Westerners”. Little survives of the text on Frag. 15, with only portions of words of five lines from §2 and 3 (Mosher 2018, VI, 302):

- 1.1 *///[r^c hpr]///* From *...pns.hr.f irty.f r R^c hpr*
hr.f h^c m wi3 ... “he will turn
his eyes toward Re, then a
standstill in the bark shall
happen”.
- 1.2 */// [skdy]///* From *...sdg3wt 3 m skdy...* “a
great wonder in the voyage”
- 1.3 */// [dri]///* From *...rdi.hr swty m-dri.f...* “
But Seth will then enclose him”
- 1.4 *///[dd hr.k]///* From *...dd.hr.f m hk3w...* “then
he shall say as magic”
- 1.5 *///[imy ˆ.k]///* From *..hm rk n bi3 spd imy ˆ.k*
“Retreat you from the sharp iron
that is in your hand”

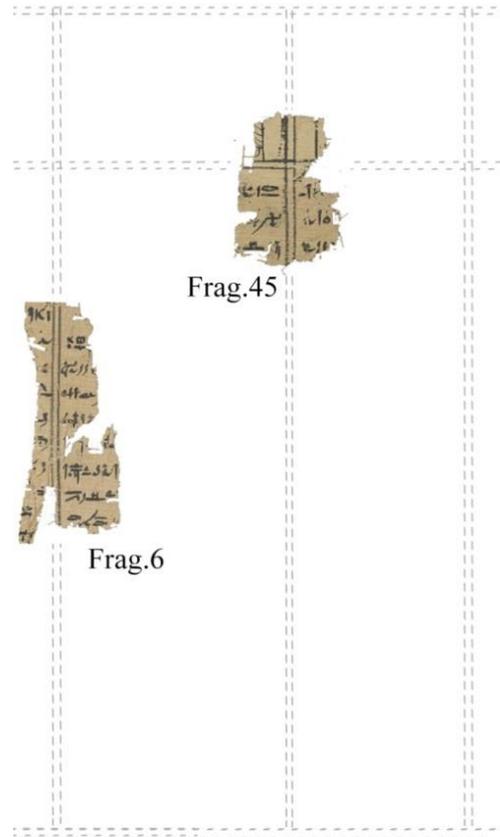


Fig. 24: Fragments of BM EA 74133 for BD 94, 95



Fig. 25: Vignette of BD Sp 93 in P. BM 10558 (© The Trustees of British Museum)



Fig. 26: Vignette of BD Sp 94 in P. BM 10558 (© The Trustees of British Museum)

Fragments of BD 110 (Fig. 28)

Very little of the illustration for Sp. 110 has survived in BM EA 74133. This large diagram depicts the Field of Offerings, divided into four registers. On Fragment 32, only the drawings of the third register remain, revealing that each register was originally topped with the sky's representation. Above, a fragment of a seated god is preserved, while the left portions of Frags. 54 and 57 depict a tree, which connects with a text found on Frag. 33:

 ... it is a
 mistaken writing for
 *bdt*
nn dd wsht.f “//emmer without
 speaking its breadth”.
 *nn*

wn rmw “without existing fish”,  it is a erroneous writing for  *nn wn hf3w///* “without existing snakes ///”, see Fig. 29 for the correction (Thanks to Dr. Mosher for this photo).

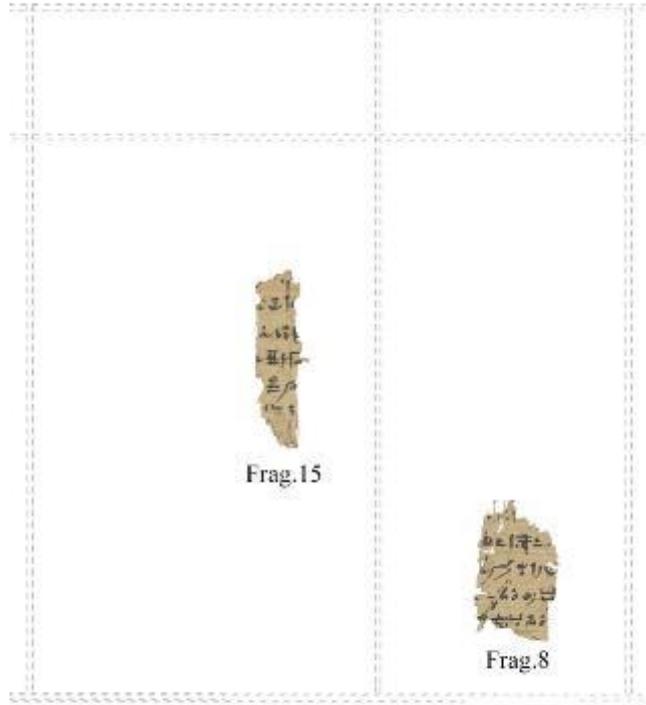


Fig. 27: Fragments of BM EA 74133 for BD 106, 108

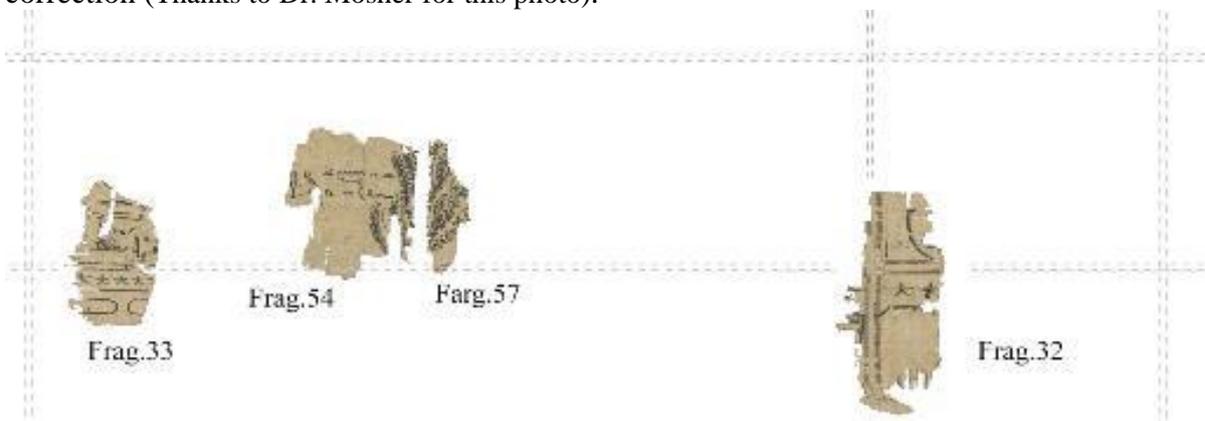


Fig. 28: Fragments of BM EA 74133 for BD 110

Fragments of BD 113,114 (Fig. 31)

The surviving text of Sp. 113, titled *r n rh b3w nhn* “Formula for knowing the ba-souls of Nekhen,” on Frag. 12, records the last part of the content spell in 6:

- 1.1 *///m 3bd mddint dd in* *///in the month and Half-month, then hours said///*
hr///
- 1.2 *///[kbh snw.f] m s3 sw///* *///Qebhsenuef to guard him///*
- 1.3 *///[nhn] dd in r^c im///* *///Nekhen, then Ra said, there///*

1.4 ///[irrt] n //what is done
 imyw [nhn]/// to those who
 are in
 Nekhen///

1.5 ///in iw.sn //they are with
 hn^c.k [wnn]/// you, they will
 be///

1.6 ///[nh].f // his groaning
 [b3w]/// of the souls

Ch. 114

Only small portions of the text of Sp. 114 survive in six lines on Frag. 64:

1.1 ///[ir]/// From ...iw ir wbn nt m
 mnt3t... “to make the red
 crown shine in Mnt3t”

1.2 // From ...ii m shm mi rh b3w
 [shm]/// hmnw ... “come from the
 power like the one who
 knows the ba-souls of
 Khemenu...”

1.3 // From ...mr.tw rh ... “the one
 [mr.tw]/// who loves the knower”

1.4 From ...rši.tw hr ip ipwt
 ///[rši]/// ...“the one who rejoices over
 the counting of the counted”

1.5 ///[b3w From ...i.nd hr.tn b3w
 hmnw]/// hmnw... “Hail ba-souls of
 Khemenu”

FINAL DISSECTION

Based on five fundamental factors that define papyrus traditions – text versions, included vignettes, the corpus of spells, sequence of spells, and the style of layout (Mosher 2010, 128) – these fragments unmistakably belong to a group of Books of the Dead papyri originating from Memphis. They align perfectly with the characteristic style known as ‘style 2’ prevalent in Memphis (Müller-Roth 2010, 173–187), as observed by Mosher (1992, 145). This style is characterized by the draftsman’s custom of marking each sheet with double-lined margins at the top, bottom, and sides, and outlining each column with double lines (Fig. 11, 14, 16, 17, 18, 21, 24).



Fig. 29: Part of BD 110 vignette of P. Louvre N 3091

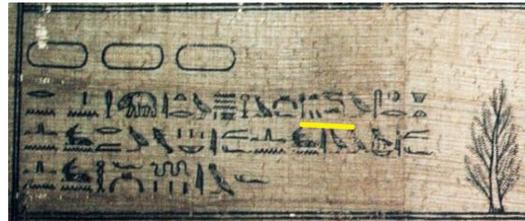


Fig. 30: Part of BD 110 vignette of P. Cairo CG 40029

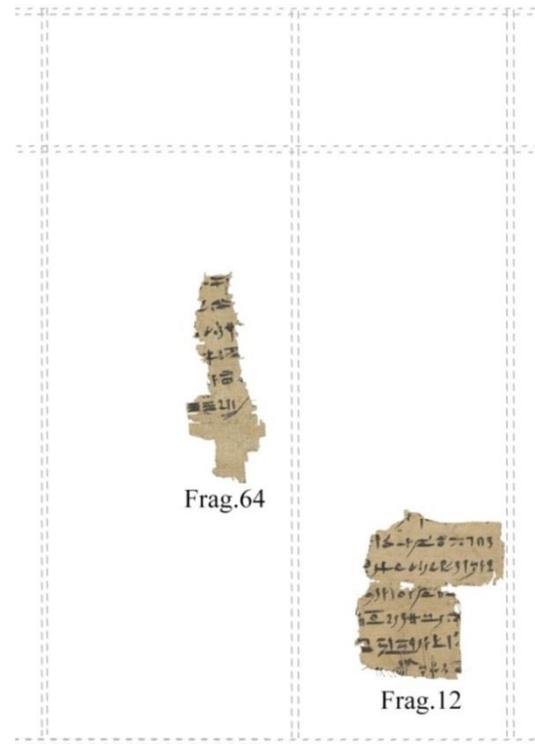


Fig. 31: Fragments of BM EA 74133 for BD 113, 114

The variations in column lengths, dependent on the length of the texts, are noteworthy (see Fig. 32). This is evident in the examples of Sp. 17 and Sp. 18 (Fig. 10 and Fig. 11, respectively), where the texts are quite lengthy and necessitate additional columns. Conversely, there are instances of long columns accommodating shorter texts (Sp. 27, 30, 32–35, 41, as shown in Fig. 14, 15, 16, and 17, respectively). To understand this phenomenon, it is important to consider the manufacturing process of Book of the Dead papyri, which involved the collaboration of scribes and draftsmen (Kockelmann 2017, 72). Typically, the draftsman would create the initial layout, marking the areas where the scribe would add the text (Mosher 1992, 146). However, this sometimes presented challenges as the scribe did not always have sufficient space on the papyrus to include the complete text of a spell (Sp. 20). In such cases, the scribe may write the beginning of the text and omit the rest, or in some instances, they would only record the spell's title (as seen in Sp. 53). When faced with these constraints, scribes were occasionally compelled to abbreviate the text of certain spells (Sp. 39, 42, 72). Furthermore, the remaining text of the spell could be written outside the column borders in the lower margin (see Fig. 11, 21, 22). It is noteworthy that the scribe added a short note next to the text on the lower margin (Fig. 11, 22). It shows a partially damaged signs (Fig. 32). As for what those signs mean, it is a problematic question; typically, it is written as *mh* and followed by a number (Fig. 34). It is not a common tradition to number the sheets of the papyrus, but this can be seen in many places, not just at the start of a mummy bandage but also in the texts of many spells where measurements are given as the examples given below. Often the arm below the 2nd example is followed by a vertical stroke that is separate from the number (example 3), and this caused confusion for many scribes who mistakenly thought that stroke was part of the number, and thus the number 3 was mistakenly given as 4 (example 4), and this is often seen. It is not suggested to read these in BM EA 74133 as *mh*.



Fig. 34: Examples for *mh* writing

Typically, the instance of BM EA 74133 below the lower margin is entered for three reasons:

1. The scribe ran out of room before completing the text, and he finished it below the margin. BM EA 74133 has multiple examples of this.

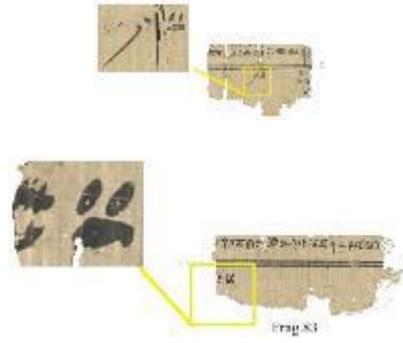


Fig. 32: Scribe Notes on the lower margin of P. BM EA 74133 on Frag. 89, 88, and 83

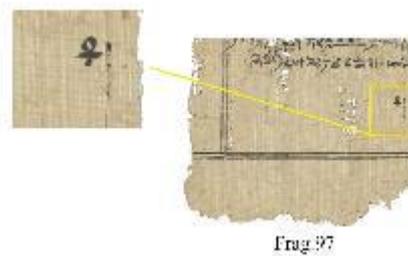


Fig. 33: Mark at the bottom of the text of Sp.42 of P. BM EA 74133 on Frag.97

2. After the text had been written, either the same scribe or another scribe proofreads the text, and if some text had been mistakenly omitted, they added a small editorial mark in the text where the missing portion should have been located, and then added the missing text either above or below the margin.
3. It represents some sort of scribal note. In P. Ryerson for example there are several instances of these, and they can be seen in other documents (Mosher 2022, IX 2, 3 Forthcoming).

BM EA 74133 does not qualify as #1 above as no spell concludes with these signs and in each instance, the text seems identical and it has no bearing on the texts of the spells above. It does not qualify as #2 either because there is nothing in the texts of these two spells that looks like emendation. As for #3, the two elongated dots and the sign below have no bearing on *mh*, so neither appears to be a number of any sort. Both instances also seem identical, and they would differ from each other if numbers were represented.

The first group might be $\overset{\circ}{\circ}$, read as *m33 r* “look at”. Unfortunately, the signs above the pronoun *f* are damaged, and thus uncertain. It may look like the hieratic sign for F37A 𐎏 , followed by *.f* meaning perhaps “his back”. While the reading remains challenging, it probably refers to a general commentary by the scribe on the adjacent text because it is placed close by in both cases (von Lieven 2007, 284–286).

Frag. 97 (Fig. 33) also shows an unusual mark ♀ in a blank space below the text of Sp. 42. Since Sp. 42 is incomplete, it was possible for the scribe to use this space for the missing part of the text instead of this mark. The reason for putting this mark is uncertain. It is probable that when the scribe started to write Sp. 42, he wrote a part of the text and left the room. When he returned to continue the writing, he forgot to write the rest of the Sp. 42, and started with the next spell. After the texts had been written, either the same scribe or another scribe made a revision of the text, which was usual practice in well-organized workshops (Kockelmann 2017, 74). When the incomplete state of this spell was noted, while the remaining free space was less than what was required to finish the spell, he added this mark, perhaps to refer to the incomplete text of this spell. A similar case was also found in Detroit 1988.10 (Fig. 35), where the scribe realized later that he mistakenly omitted text and because the line-spacing was insufficient for superlinear corrections, he added an editorial mark above the line. This mark indicated where the missing text was located, and directed the reader further below, where the scribe wrote the missing text (Mosher 2007, 94). Therefore, such marks are occasionally inserted in the papyrus when the scribe made mistakes or omitted text, or when the draftsman wanted to guide the scribe and the artist in their work (Kockelmann 2017, 68–74).

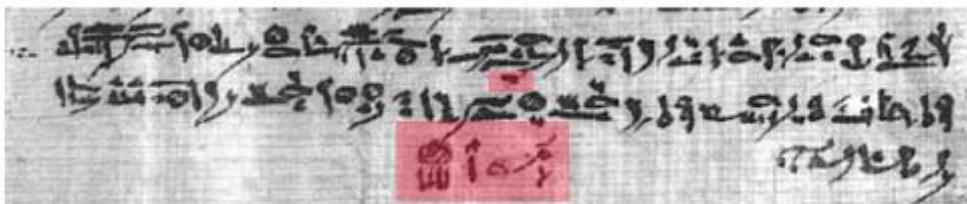


Fig. 35: Example of editorial markers in BD 15h in Detroit 1988.10 (Mosher 2007, 94)

The owner and her milieu

The owner of the papyrus BM EA 74133 is a woman, named Tasheretenmin (*t3-šr.t-n-Mn*, Gr. Σεμμινίς). The name, which means the daughter of Min, was widely used since pre-Ptolemaic times, particularly at Akhmim which was the religious center of Min (Ranke 1935, I, 369.3; Trismegistos Database TM Nam 1074). In parallel, the name of the mother of the papyrus' owner, Nebet-hyt (*Nb.t-ḥjt*), is rather rare and has no direct analogy. The names closest to it are known in the forms *Nb.t-thy.t* (Trismegistos Database TM Nam 497) and *Nbt-ḥ3yt* (Ranke 1935, I, 189.6). On the other hand, the rare filiation does not make it possible to bring the owner closer to another known funeral object. The name is usually followed by *m3ꜥ-ḥrw* "justified" in most texts. However, no title(s) that the owner may have held are preserved in the texts. Thus, the owner of BM EA 74133 may have belonged to a priestly family, as she chose Style 2 to produce the papyrus which was popular among priests.

The details of the papyrus, spell selection, sequences, and vignettes of each individual Book of the Dead depended on the choice of the owner and his/her funds. Therefore, the planning required for Style 2 suggests that such a document would have been far more expensive to produce. In support of this, it can be said that Style 2 documents were most probably made for ranking priests or other wealthy individuals who would have had the means to select this style (Mosher 1992, 151; Yekaterina Barbash 2007, 84).

Conclusions

The previous citations of this unpublished papyrus (Quirke 1993, 65) identify the large fragments. Despite the papyrus being broken into many small fragments with little surviving texts, spells have been identified through thorough checking. Table 1 provides a list of the majority of the original spells' corpus that made up the Book of the Dead of Tasheretenmin even if other parts are still missing. Nevertheless, it is difficult to know the original sequence of the spells. To arrange this sequence as presented above, contemporary parallels were first considered, based on the style and the layout of the Memphite papyri, with their chief features mentioned above. As a result, BM EA 74133 likely follows the sequence of Memphite documents whose model was the Book of the Dead L. 3081, L. 3091, N 5450 and P. Cairo 95859, BM EA 10558 (Mosher 1992, 145, 154). They include the range of spells from BD 1 to BD 162 in numeric order with respect to the individual changes of the versions.

The style, selection of spells and sequence found in BM EA 74133 papyrus suggest a Memphite origin of this document and point to a Saite or Pre-Ptolemaic periods (at least). The detailed discussion above of every spell and vignette supports this identification as they often differ from the Theban versions.

List of sources

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P. BM EA 10558	http://totenbuch.awk.nrw.de/objekt/tm57267
P. Cairo 95859	http://totenbuch.awk.nrw.de/objekt/tm57445
P. Cairo CG 40029	http://totenbuch.awk.nrw.de/objekt/tm56972

P. Detroit 1988.10	http://totenbuch.awk.nrw.de/objekt/tm57421
P. London 10037	http://totenbuch.awk.nrw.de/objekt/tm48381
P. Louvre N 3091	http://totenbuch.awk.nrw.de/objekt/tm56602
P. Louvre N 5450	http://totenbuch.awk.nrw.de/objekt/tm56803
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Unidentified Small Fragments of BM EA 74133



Frag. 4



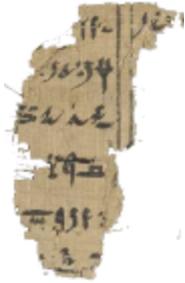
Frag. 11



Frag. 13



Frag. 16



Frag. 17



Frag. 19



Frag. 20



Frag. 21



Frag. 24



Frag. 25



Frag. 36



Frag. 38



Frag. 39



Frag. 46



Frag. 48



Frag. 49



Frag. 52



Frag. 53



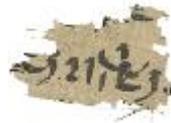
Frag. 55



Frag. 56



Frag. 59



Frag. 61



Frag. 62



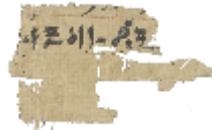
Frag. 66



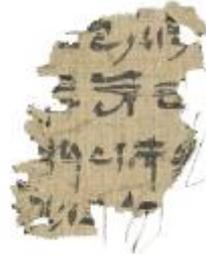
Frag. 67



Frag. 68



Frag. 69



Frag. 70



Frag. 72



Frag. 73



Frag. 74



Frag. 76



Frag. 77



Frag. 95



Frag. 96

Fragments that may not belong to BM EA 74133



Frag. 23



Frag. 26

إعادة تجميع الأجزاء المتناثرة لبردية (تا-شرت-مين) الجنائزية في المتحف البريطاني BM EA 74133

الملخص

تقدم الورقة البحثية البردية الجنائزية المحفوظة بالمتحف البريطاني تحت رقم (BM (EA 74133) أعدت هذه البردية لأجل سيدة تعرف باسم تا-شرت-مين والدتها نبت-حيث من العصر الصاوي، هذه البردية محطمة الي ٩٩ كسرة معروفة حتي الآن، النص كتب بالخط الهيراطيقي، حيث تضمن البردية نصوص من كتاب الموتى بالإضافة الي بعض الرسومات التوضيحية، تنتمي هذه البردية لمجموعة البردي المنتجة في ورش منف وذلك من خلال التقليد المتبع في تنفيذ البردية والمحتوي، بالإضافة الي انه علي الرغم من حالة البردية الا انها تعتبر مصدر هام لفهم تطور كتاب الموتى استنادا علي اعادة بناء هذه البردية لأول مرة مع الاخذ في الاعتبار بالبرديات الموازية لهذه الفترة وكذلك تقديم ترجمة للنصوص المتبقية مع ذكر ملاحظات عن ورشة العمل والفنان وعادات الكتابة في هذه الفترة.

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بيانات المقال

تاريخ المقال

تم الاستلام في ١٢ فبراير ٢٠٢٣

تم استلام النسخة المنقحة في ٢٠ أكتوبر

٢٠٢٣

تم قبول البحث في ٢٨ أكتوبر ٢٠٢٣

متاح على الإنترنت في ٢١ يناير ٢٠٢٤

الكلمات الدالة

كتاب الموتى،

تاشريت مين،

نبتحيث،

العصر الصاوي،

منف،

ملاحظات الكتابة،

علامات مراجعة،

هيراطيقي،

المتحف البريطاني