

**Wooden coffin lid of Osiris-the-Baboon,
Inv.Nr.1452 in Al-Ashmunein magazine**

By

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DOI: [10.21608/aakj.2024.273603.1692](https://doi.org/10.21608/aakj.2024.273603.1692)

Date received: 29/2/2024

Date of acceptance:1/4/2024

ملخص:

تعرض هذه الورقة البحثية نشر ودراسة غطاء تابوت خشبي للمعبود أوزير با عنن، والذي عُثر عليه بسراديب الحيوانات المقدسة بجبانة تونة الجبل، خلال حفائر بعثة جامعة القاهرة (١٩٣١-١٩٥٢) تحت رئاسة الدكتور سامي جبرة. هذا الغطاء الخشبي محفوظ حاليًا في المخزن المتحفي بالأشمونين (رقم التسجيل ١٤٥٢).

يناقش البحث تأريخ النص الهيراطيقي المُدون على غطاء التابوت، والذي يُمثل، نسخة من التعويذة ٧٢ من كتاب الموتى. تهدف الدراسة إلى تفسير الكتابة الهيراطيقية مع تقديم ترجمة وتعليق للفصل (التعويذة) ٧٢.

يشير النص إلى حماية قرد البابون المُتوفى في الدوات، وتزويده بأنواع عديدة من القرابين وتعاويز الحماية؛ من أجل التغلب على مخاطر الرحلة الليلية والقضاء على قوة المتمردين ضده؛ لُولد من جديد في الأفق الشرقي ويهبط في الأفق الغربي، وبهذا يضمن دخوله عبر بوابات الدوات.

Abstract:

The paper presents publishing and studying Wooden lid of the coffin of the deity Osiris-the-Baboon; which was found in the subterranean galleries of the sacred animals in Tuna el-Gebel necropolis during the excavation of the expedition of Cairo University (1931-1952) under the directorship of S.Gabra. This wooden board is currently stored in the magazine of Al-Ashmunien⁽¹⁾ (inventory number 1452).

The following study, will discuss the dating of the Hieratic text written on this lid. This text represents a copy of spell 72 of the Book of the Dead. This paper aims to interpret the hieratic writing, and presents a transliteration, translation, and commentary of Spell 72.

The text refers to the protection of the deceased baboon in the Duat, serves to provide him with various types of offerings and protective spells to overcome the dangers of the night's journey and to capture the power of the rebels against him to be reborn in the eastern horizon and descends in the western horizon of the sky, in order to ensure his entry through the gates of the Duat.

Keywords: Tuna El-Gebel, Wooden Coffins, Book of the Dead, Osiris the Baboon, Hieratic, Ptolemaic Period.

Introduction:

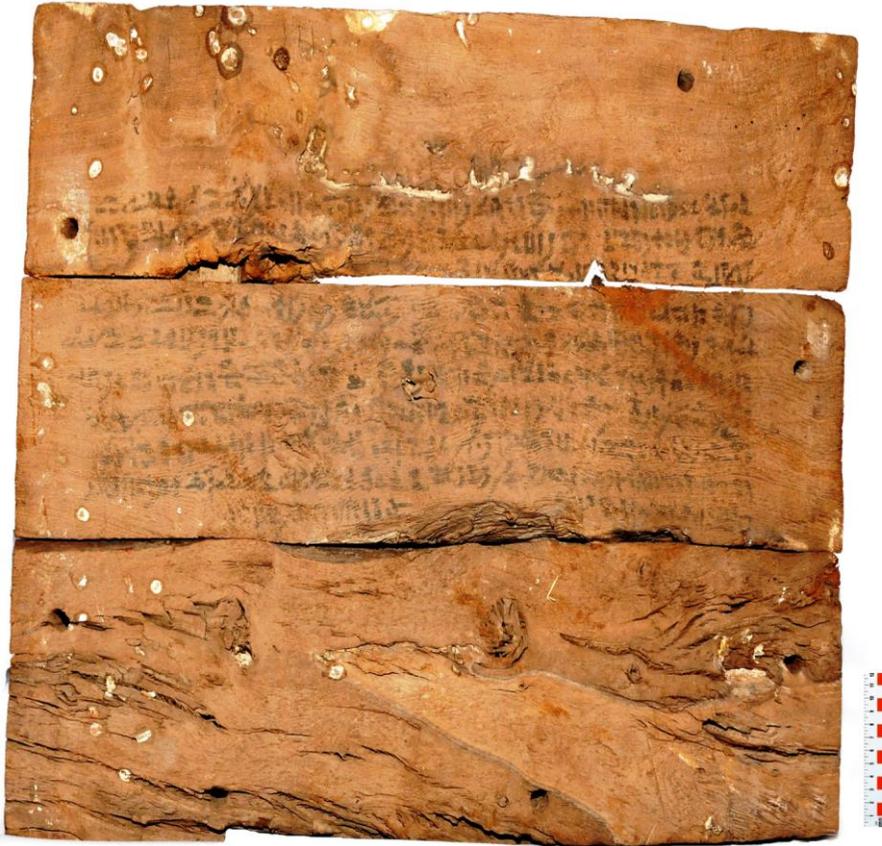
The majority of the large wooden chests were dedicated for the burial of the baboons. These wooden chests were placed between the pottery jars, which filled the side branches of the gallery, and near the walls of the side passages in Gallery-D, dated to the Saite period (664-525 B.C.), or in special niches⁽²⁾. In the Persian period and the Thirtieth Dynasty, all baboons were put in wooden chests and deposited in the side niches.

In the Ptolemaic period, some baboon cult shrines were built inside the galleries for the burial of the sacred baboons and for performing different cult practices such as daily worship, and weekly oracular questions such as G-C-A-28, G-C-A-31, G-C-C-34, G-C-B-2⁽³⁾.

Unfortunately, the wooden board is in a very bad state of preservation, where the ink has been scratched in some sections and the wooden surface soaked on others. The script on the pieces is cramped and illegible in some places.

Generally, this wooden lid bears spell (Chapter) 72⁽⁴⁾ of the Book of the Dead, which was written on papyri, sarcophagi, anthropoid coffins and linen mummy wrappings⁽⁵⁾. The first part of this chapter was also written on the wooden ibis coffin from the necropolis⁽⁶⁾.

Wooden lid Al-Ashmunein magazine Inv.Nr.1452



1452 

(pl.1)Photo of wooden coffin lid Inv.Nr.1452 © Author

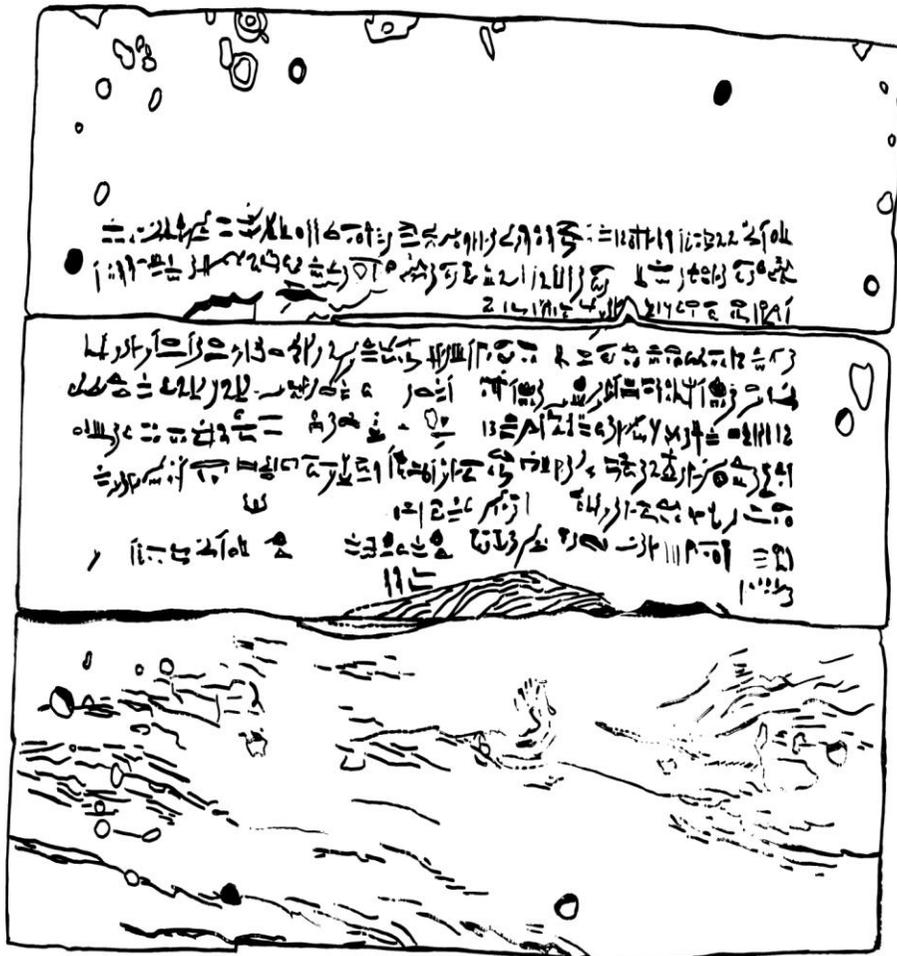
Description:

Inv: Ashmunein magazine (storerooms) 1452.

It measures 130 cm in length, 11 cm in width and 3 cm in thickness. Its Provenance is subterranean galleries of the sacred animals in the Tuna al-Gebel necropolis (Ibiotapheion⁽⁷⁾). The color of wooden board is brown. This board is in a bad state of preservation, where the ink has soaked into the wooden surface, and which is scratched in places; it consists of three parts, and

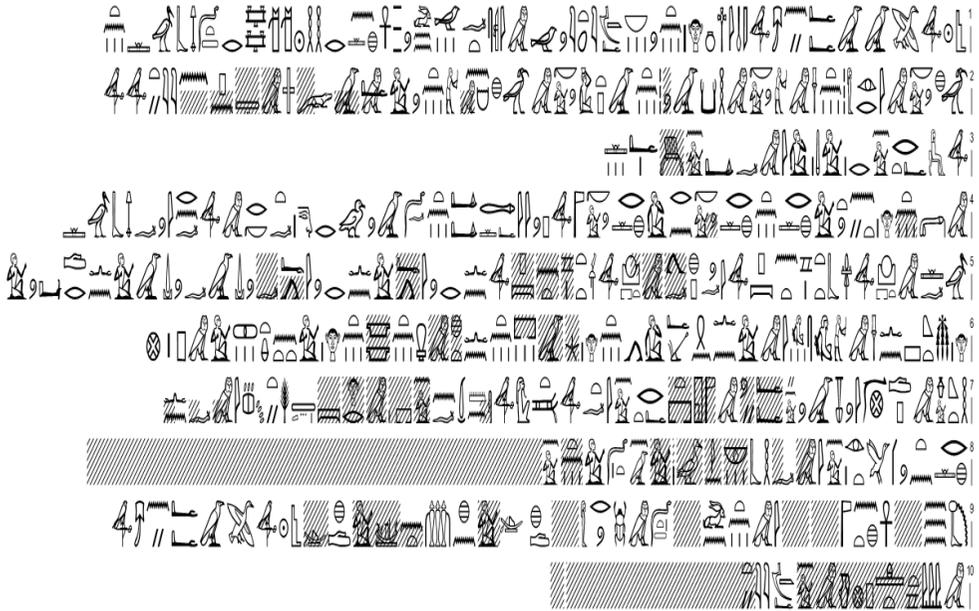
contains places of eight wooden dowels, written in black ink on the inner side in ten horizontal slang hieratic lines. The last three lines are not visible. The text contains a version of the Spell 72 of the Book of the Dead, without the title and the rubric of this spell.

Facsimile:



(pl.2) Facsimile of wooden coffin lid Inv.Nr.1452 © Author

Transcription:



Transliteration

- 1- <dd mdw in> WsirP3 3^cny ind-hr=tn nbw m3^ct Šw m isft
Wnnyw <m> ʿnh r nhḥ hnty r-dt wb3=tn
- 2- <wi r t3 tw.i> 3h.kwi m irw=tn shm.kwi m hk3w=tn 3tp.kwi
m 3h<=tn> nhm=tn wi m-ʿ3dw imy t3 pn n m3^ctyw
- 3- špss <=tn> n=i r=i mdw=i im.f di<=tn> n.i 3wt-^c
- 4- m-b3h=tn hr-nty tw=i rh=tn rh.kwi rn<=tn> rh.kwi <rn n>
ntr pwy ʿ3 di=tn dḥw r fnd=f Rkm rn=f iw=f wb3
- 5- =f m 3ht i3btt nt pt iw=f hp=f m 3ht imntt nt pt nn rwi=.i nn
rwi=f wd3=f wd3=i nn dr <=tn> wi
- 6- hr msḳt nn shm sbtw im.i nn šn^c=tn <wi> hr sb3w=tn nn
htm=tn ʿ3w=tn hr=i ntt t=i m P

7- *hnkt=i m Dp iw sm3.n=i ʿwy=i m hwt-ntr rdi.n<n>=i it <i>
Itm smn.n=f n=i pr hr t3 bty it im=f nn*

8- *rh tnw=sn ir n=i <n> hbw=i in s3=i n dt.i <di>=tn n=i
[prt-hrw t hnkt k3w 3pdw sntr mrht ht nbt nfrt]*

9- *wʿbt ʿnht ntr im=tn wn<r>dt m hprw[nb mry=i] hd <=i >
[hnt=i r mry=i hd] WsirP3 ʿny*

10- *m Sht-[Htp hnm.n=i m]M3ʿty[ink pw rwty]*

Translation⁽⁸⁾

- 1- <words spoken by> Osiris the baboon, hail to you m lords of what is right , free from evil, existing in life for eternity, to both time limits of everlastingness.
- 2- < you grant me access to the land >, I am transfigured in your forms , provided with your power, laden with your light power, may you save me from aggressors crocodile which is in this land of the gods of what is right
- 3- May you give me my mouth that I may speak with it may you give me offerings
- 4- In your presence, because I know you, I know your names I know the name of that great god whom you give food-offerings to his nose. His name is Thekem, he opens
- 5- the eastern horizon of the sky , and he descends in the western horizon of the sky. As I shall not move, he shall not move. As he is well .I am well. You will not remove me

- 6- from Mesqet .the rebels shall not have power over me. I will not turn back at your gates, you shall not seal your doors < at me >, because my bread Is in Pe .
- 7- my beer is in Dep. I joined my arms in the temple, my father Atum gave me, he established for me a house on the earth of emmer and barely is in it.
- 8- Of un imaginable quantity, made for me for my festivals by my son of my body. May you give [voice offerings to me; bread, bear, oxes , birds, incense, ointment , All good]
- 9- pure things on which a god lives .existing for eternity, in [any] forms [I wish] .I sail down, [I sail up to what I wish]. Osiris the baboon sailed up
- 10- in the marsh [dweller (of) the god Hotep .I joined with the deities of] justice .<It is me, Ruty >.

Commentary:

In the commentary, the following sources used in the comparison are given as parallel texts

of Spell 72, dating from Early Ptolemaic to Ptolemaic Period⁽⁹⁾.

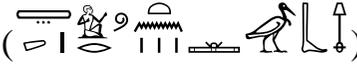
- The wooden coffin lid Al-Ashmunein magazine Inv.Nr.117B,dedicated to the mummified baboon, Tuna El-Gebel, Early Ptolemaic⁽¹⁰⁾.(Fig.1)
- P. Manchester Hieratic 4 , Papyrus of H̄nsw- iw , Saqqara, Early Ptolemaic⁽¹¹⁾. (Fig.2)

- Unpublished P. London BM EA 10253, Papyrus of P3- di- Imn- nst- t3wi ,Thebes, Early Ptolemaic⁽¹²⁾. (Fig.3)
- P. Berlin P. 10478 A-N , Papyrus of P3- di- ʿš- sgm , Akhmim , Ptolemaic Period⁽¹³⁾.(Fig.4)
- Mummy bandage Mariemont MRM Ac. 2004/8, Ptolemaic Period⁽¹⁴⁾.(Fig.5)

(§Line 1) This very popular text was not only written on royal sarcophagi from the 18th dynasty, but also on non-royal coffins, papyri, and occasionally on tombs and mummy linen. However, this text is the rarely known example of these religious spells that are written on animal coffins (particularly sacred baboon coffins).

"r n pr m hrw wb3 imht "; Formula of Going Out in Daylight for opening the chamber .The title of spell BD 72 is regularly written at the beginning of the spell, introducing its content . Also in examples of parallel texts .But it is omitted from Wooden lid Al-Ashmunein magazine Inv.Nr.1452; It is possible that the scribe wanted to focus on the subject more than the title, Therefore it is also possible that the title was omitted to conserve space.

The first line in the wooden lid begins with the name of the deity *Wsir p3 ʿny* , i.e. Osiris-the-baboon or the deceased baboon,without the introductory formula *dd mdw in*, that usually mentioned on other coffins of the baboon similar to the all versions of the spell; *dd mdw in NN m3ʿ hrw* , words spoken by *NN* true of voice.

- The term  *nbw m3ct*⁽¹⁵⁾, is the usual formulation of the late version. the remaining traces of *nbw* refer to  That form of writing was attested from wooden lid Inv.117B, so may be it is similler to the wooden lid Inv.Nr.1452, but in other parallel texts was written .  *m3ct* in coffin lid Inv.Nr. 1452, is written in a different feature comparing with other parallel texts (with feather sign and the determinative of an egg), it is a combination between the eighteenth writing⁽¹⁶⁾ and the Ptolemaic writing⁽¹⁷⁾.
-  *hnty*⁽¹⁸⁾ is just written with the determinative as it is found in the form of 18th dynasty⁽¹⁹⁾, so it is different from The phonetic writing in the parallel texts .
- The sentence *wb3=tn<wi r t3>*⁽²⁰⁾ was attested from the Late Period⁽²¹⁾ as it was () in the wooden lid Inv.Nr.117B.

(§Line 2) There is a difference in paleography and orthography between the wooden lid Inv.Nr.117B and the wooden lid Inv.Nr. 1452.

- writing for the word  with the phonic sign *ir* () and the addition of three stokes after the mummy determinative; it is also found in papyrus of Turin () , Ptolemaic Period⁽²²⁾. The phonetic writing of *irw* () in

wooden lid Inv.117B, 3, P. Manchester Hieratic4,6⁽²³⁾ and P. London BM EA 10253,4-5⁽²⁴⁾ indicates a date of Early Ptolemaic period.

- The scribe obviously did not understand his primary hieratic copy and wrote a sign *sh̄m* (𓂏), which was attested from the Late period and belonging to the fourth and fifth version according to the division of Vittmann⁽²⁵⁾ instead of the sign *pr*⁽²⁶⁾ (𓂏), which was found in the the New Kingdom and it occurs also in the hieroglyphic versions⁽²⁷⁾ of the spell 72 of Book of the Dead that written on the coffins of *Wsir p3 ʿny*. The parallel texts uses the verb *sh̄m* "to be powerful"⁽²⁸⁾

- It should be noted that the sentence (𓂏𓂏𓂏𓂏𓂏𓂏) *3tp*⁽²⁹⁾.*kwi m 3h*⁽³⁰⁾ <=*tn*> which was written here and also in the hieroglyphic versions⁽³¹⁾ of the spell 72 that was documented on the Baboon coffins, was exchanged for another sentence in some versions of the spell such as the hieratic version written on wooden lid Inv. Nr.117B, 4, and the other examples of parallel texts, where the scribe used (𓂏𓂏𓂏𓂏𓂏𓂏) *ipt*⁽³²⁾.*kwi m ipt=tn*. The use of *3tp*, according to Vittmann's suggestion⁽³³⁾, is to explain the mysterious *irp* that found on the royal sarcophagus, which may be so primitive that it is difficult to read *ip=s m 3hw=s* rather than *ip* as with *3tp*, therefore the scribe may have confused *t* with *r* in hieratic writing.

- The phrase 𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏𓂏 *nhm*⁽³⁴⁾ =*tn wi m-ʿ3dw imy t3 pn n m3ʿtyw*⁽³⁵⁾ is confirmed in the same

writing in our text and other parallel texts. The word $m^{\zeta}tyw$

 is completely different from its writing () in the hieroglyphic versions of the spell on the coffins of *Wsir P3*
 $^{\zeta}ny$

(§Line 3) In our lid ,it can be observed a unique using of transitive verb , () $sps^{(36)}$, together with the origin verb *rdi* that was attested in all documents.

– The phrase $di=tn\ n=i\ 3wt-^{\zeta}\ m-b3h=tn$ is mentioned in the same way whether in the hieroglyphic and the hieratic copies of the baboon coffins,but it was preceded by the copula *iw*.

() in P. London BM EA 10253,7.

(§Line 4) One can notice that the scribe of the wooden lid Inv.Nr.1452 omitted the suffix pronoun, second person =*tn* in several places in the whole text generally, and in this line particularly after $rn<=tn>$,he also forgot the word $<rn\ n>$ before $ntr\ pwy\ ^{\zeta}$; Perhaps because it is implicitly understood in the text. It is attested in other parallel texts

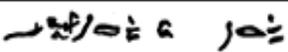
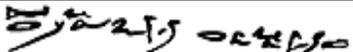
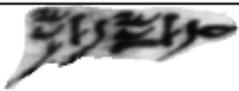
– the name *Tkm* (*rkm*) is the usual reading of the word and its common determinative of the seated god, it is written with this orthography but with the determinative  in our wooden lid;  typical to its writing in Wooden lid Inv.Nr. 117B, 7-8, P. Berlin P. 10478 A-N, 7-8 and M. Mariemont MRM Ac.2004/8,4. It is written with the phonetic complement *r* instead of *t*. The words; $^{\zeta}ndkmy$, $\underline{T}km$, *Rkm* are variant

phonetic spelling occurring frequently of the texts of this spell⁽³⁷⁾. *Tkm* is the older name form *Rkm* is indicated here from the hieratic handwriting must be read *Rkm*, that is also very clear writing with the phonetic sign *r*. On the other hand, the name form *Tkm* owes its existence to an ancient misunderstanding. It has shown that this *tkm* is caused by the contamination of a divine designation *Tki*⁽³⁸⁾. In the Book of the Dead⁽³⁹⁾, *Tkm* appears only in spells 72 and 99c. *Tkm* as a designation for the solar god can also be found in many sources⁽⁴⁰⁾.

(§Line 5) the verb *wb3* is written in the wooden lid with this writing  and the additional sign of  *b3* as follows:  and that is similar to its form in P.Turin,4;  and P.Berlin P.10478 A-N,8-9; .

- The word *3ht* is written in a full form  in both wooden lids 1452 and 117B,8 as well.
- The word *pt* is written in the wooden lid Inv.1452 and the hieratic version Inv.Nr,117B,8 with this form; , .
- The New Kingdom versions used the phrase *hpi=i m 3ht imntt nt pt* which can be used as a synonym for *hni* that is used for example in P.Nebseni,7⁽⁴¹⁾ and similar to some hieroglyphic copies written on the coffins of *Wsir P3* ^{ny}.

It can be noticed that the scribe of the coffin lid Inv.Nr.1452 used the verb *hpi* that is similar to other selected parallel texts.

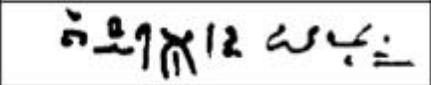
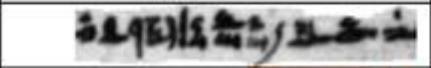
	Wooden lid Inv.Nr.1452,5
	Wooden lid Inv.Nr.117B,9
	P. Berlin P. 10478 A-N,9
-----	M. Mariemont MRM Ac. 2004/8

In the texts of the eighteenth dynasty, as it was in CT v 198a, it is said in the classical language " *rwi=i rwi=i* " as it shall go or move , I shall move". It is usual from Late period to use *rwi=i rwi=f* as it is mentioned in the wooden lid Inv.Nr.117B with additional *tz-phr* . this expression *tz-phr* was favorite in Late Period (never in New Kingdom).one can observe that it is used here only in the lid Inv.Nr.117B comparing with other selected parallel texts.but the scribe of P. Berlin P. 10478 A-N ,9 changed the suffix pronoun =*i* into =*k* ,so the phrase became *rwi=k rwi=f*; (as you shall move,he shall move).

Negation phrase *nn rwi=f nn rwi=i* (that occurred mostly in version IV, according to Vittmann's division) as it is in the lid Inv.Nr.1452, that identical to the hieroglyphic copies written on the coffins of Osiris the Baboon.

- The phrase  *wd3=f wd3=i* is typical to the hieroglyphic version of BD72 of *Wsir P3* "ny coffins .But the scribe of the wooden lid Inv. Nr.117B used different suffix pronouns as follows: *wd3=i wd3=f tz-phr*. In P. Berlin P. 10478 A-N , 10; The suffix pronoun =*k* is inserted after *wd3*; *wd3=k wd3=f tz-phr*(As you are well,he is well,vice versa).

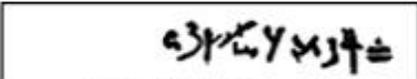
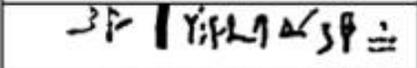
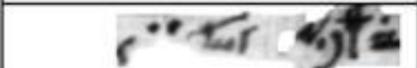
(§Line 6)

	Wooden lid Inv.Nr.1452,5-6
	Wooden lid Inv.Nr.117B,10
	P. Berlin P. 10478 A-N,10
	M. Mariemont MRM Ac. 2004/8,5-6

The scribe of both texts Inv.Nr.1452 and 117B omitted the usual suffix pronoun =*tn* of the phrase *nn dr <=tn> wi hr mskt*⁽⁴²⁾.

Most common is *nn dj= tn wi r Mskt*. the variant is known in the hieroglyphic version of spell 72 on the coffins of the deity *Wsir P3* *ny* as *dr=tn wi hr Mskt*⁽⁴³⁾, which seems to reverse the meaning to the contrary; probably the scribe has forgotten the negation particle. a negative concept of *Mskt* occurs here, as shown in the table above.

- The phrase  *nn shm sbiw im<=i >* (sometimes singularly *sbi* is written) appears in all versions without change, as it is shown in this table:

	Wooden lid Inv.Nr.1452,6
	Wooden lid Inv.Nr.117B,10
	P. Berlin P. 10478 A-N,10-11
	M. Mariemont MRM Ac. 2004/8,6

- there are variant writing to the word  *sbiw* (rebels) with the enemy⁽⁴⁴⁾ determinative⁽⁴⁵⁾ that is written in our lid, is similar to P. Berlin P.10478 A-N, 10-11.

 is written with this cursive determinative or hieratic sign;  in the hieroglyphic versions⁽⁴⁶⁾ and hieratic text Inv.Nr.117B () of the coffin of Osiris the Baboon.

It can be observed that this two signs  which perhaps represents  [consists of the sign  O30; supporting pole⁽⁴⁷⁾, besides the sign  A13; man with arms tied behind his back⁽⁴⁸⁾] that can be dated to Late Period. they are written in the same hand writing of the hieratic version on the wooden lid 117B,10, but in the reverse of them as  which probably represents  that can be dated to Ptolemaic Period⁽⁴⁹⁾.

- The sentence  *nn šn^c.i hr sb3w=tn*, was known also from the anthropoid wooden sarcophagus, 7; written in cursive Hieroglyphs kept in the National Archaeological Museum in Madrid⁽⁵⁰⁾.

The compound preposition  *hr-ntt* of the New Kingdom version is partly omitted in Late and Ptolemaic period, sometimes only *ntt* (without *hr*) is written as it occurred in our wooden lid () and also in the hieroglyphic version of spell 72 on the baboon coffins, but it is already mentioned () in

- The last part of the line is badly damaged and difficult to read. It probably corresponds to its parallel in Wooden lid Inv.Nr.117B,16-17 and P. Berlin P. 10478 A-N, 16-17;



wn< r>dt m hprw [nb mry=i] hd <=i > [hnt=i r mry=i hd]
WsirP3 "ny, means;"existing for eternity, in [any] forms [I wish].
 I sail down, [I sail up to what I wish]. Osiris the baboon sailed up"

(§Line 10) The royal sarcophagi of the 18th Dynasty have *NN pw Rwti*. The New Kingdom-Papyri write *ink Rwti* or *pw Rwti*. In the late period, the texts of the spell 72 BD is written as; *m ink Rwti*, rarely *ink pw Rwti* ⁽⁵⁶⁾, as it is written in coffins of *Wsir P3* "ny (hieroglyphic and hieratic versions),and M. Mariemont MRM Ac. 2004/8,8 as well.

Palaeographical Remarks:

Although the wooden lid does not contain clear dating criteria, it may date to a Ptolemaic Period. A comparison with Möller's⁽⁵⁷⁾ and Verhoeven's⁽⁵⁸⁾ palaeographies and the parallel texts mentioned support this suggestion; The handwriting of the wooden coffin lid Inv.Nr.1452 allows to select the distinctive signs of the hand of a professional scribe, who belong to Hieratic writing features of Tuna El-Gebel school, which are shown in the following table. They are numbered according to Gardiner's Sign list⁽⁵⁹⁾ and the palaeographical works of Möller and Verhoeven. The following signs show close similarity to P.P.Isis-Nephtys, P.Berlin 13242(Ritual) , BD P.Wein 3862 and BD P.BM 10037.

**Wooden coffin lid of Osiris-the-Baboon,
Inv.Nr.1452 in Al-Ashmunein magazine**

Gardiner /MöllerIII/ Verhoeven	Hieroglyphic sign	Wooden Coffin Lid Inv.Nr.1452
A51 26 Verhoeven,p.110		 3
D42 101		 5
V7 521		 6
A13 49		 6
D55 121		 6
F36 181		 7
F20 161 Verhoeven,p130- 131		 7

Gardiner /MöllerIII/ Verhoeven	Hieroglyphic sign	Wooden Coffin Lid Inv.Nr.1452
M34 366 Verhoeven,p165- 167		 7
U10 470 Verhoeven,p188- 189		 7
U15 489 Verhoeven,p190- 191		 7
U32 402 Verhoeven,p192- 193		 7
N16A 318		 7
P1 374		 9
A53 10		 9

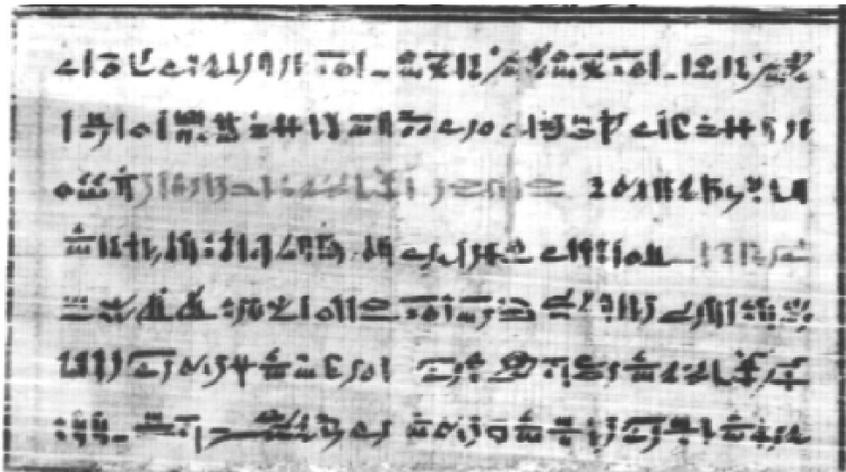
Figures



117B 

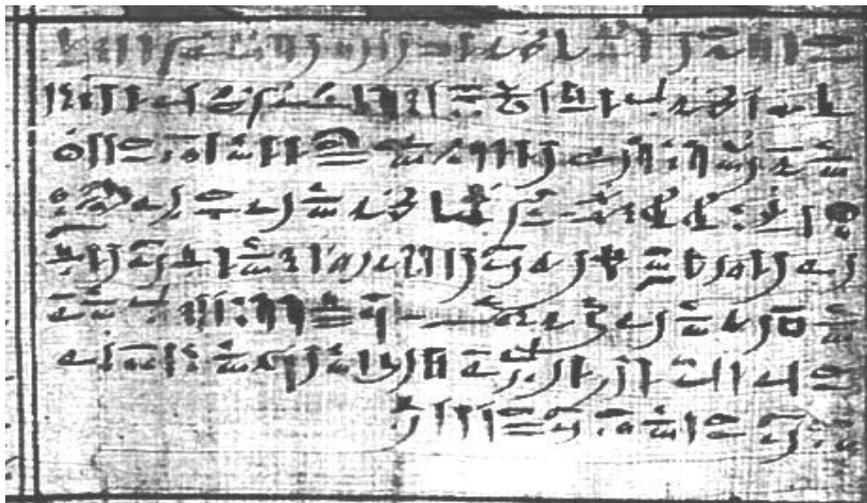
**(Fig.1) Wooden coffin lid Al-Ashmunein magazine
Inv.Nr.117B**

Zaghloul, Z., Writings on the Wooden Coffins of Osiris-PA-aaN
(Wsir P3-^{cc}n) in Tuna El-Gebel Necropolis, unpublished PhD, Cairo
University, 2019, pl.24



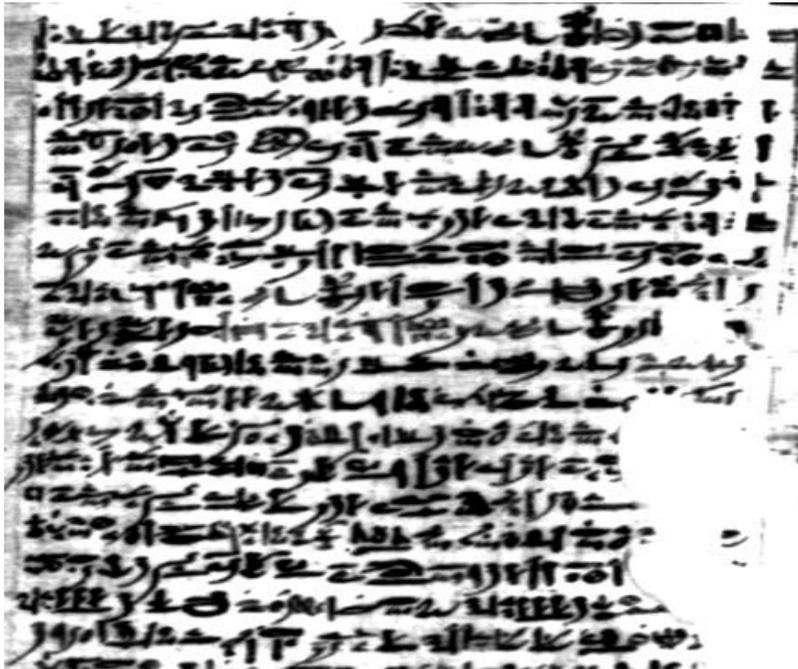
(fig.2) P. Manchester Hieratic 4

<http://totenbuch.awk.nrw.de/objekt/tm56958#> , accessed on 22.02.2024



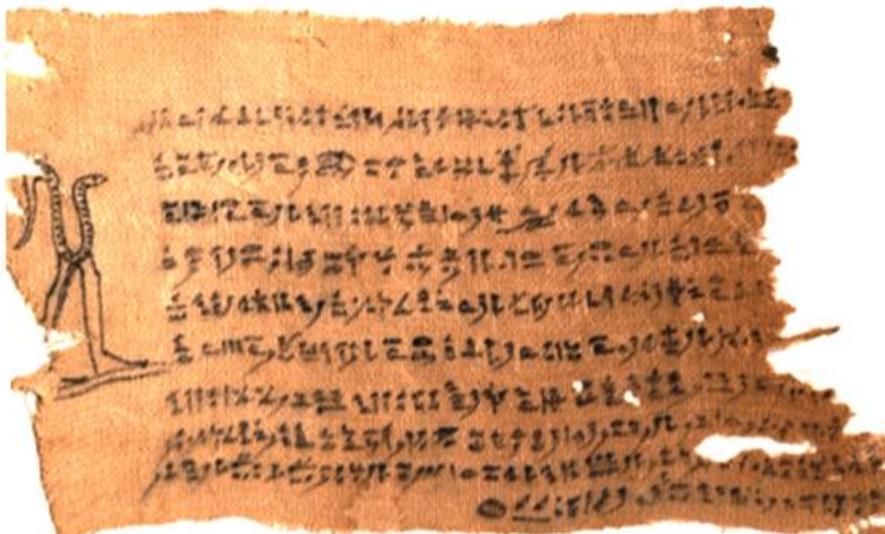
(fig.3) Unpublished P. London BM EA 10253

The photo is published by the Book of the Dead archive in Bonn.
<http://totenbuch.awk.nrw.de/objekt/tm57241#> , accessed on 22.02.2024



(fig.4)P. Berlin P. 10478 A-N

<http://totenbuch.awk.nrw.de/objekt/tm57117#>, accessed on 22.02.2024



(fig.4) Mummy bandage Mariemont MRM Ac. 2004/8

<http://totenbuch.awk.nrw.de/objekt/tm135587#>, accessed on 25.02.2024

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- (4) Five of the Baboon coffins bear spell 72 of the Book of the Dead which written in cursive Hieroglyph; Wooden lids Al-Ashmunein magazine Inv.Nrs. 118, 1453+1395+1394, 1403, 1405, 1406 and another one Inv.Nr.117B was written in Hieratic. For more details see : ⁶Zaghoul, Z., *Writings on the Wooden Coffins of Osiris-PA-aaN (Wsir P3-aaN) in Tuna El-Gebel Necropolis*, unpublished PhD, Cairo University, 2019, pp.219-307.
- (5) Allen, T. G., *The Book of the Dead of Going Forth by Day: Ideas of the Ancient Egyptians concerning the Hereafter as Expressed in their Own Terms* (SAOC 37, Chicago, 1974), p. 65; G. Vittmann, 'Ein Mumienbrett im Britischen Museum (BM 36502)', in: Bietak, M., et al. (eds.), *Zwischen den beiden Ewigkeiten: Festschrift für Gertrud Thausing* (Wien, 1994), pp. 231-232; Kockelmann, H., Untersuchungen zu den späten Totenbuch-Handschriften auf Mumienbinden, *SAT 12*, Wiesbaden, 2008, pp. 125-126, p. 3073 Nr. 12 Tafel 25 (63-65); Lapp, G., *Die prt-m-ḥrw Sprüche (Tb2, 64-72): Totenbuchtext 7*, Orientverlag, Basel, 2011, pp. 280-429; Quirke, S., *Going Out in Daylight. Prt m hrw. The Ancient Egyptian Book of the Dead*, London, 2013, pp. 173-174.

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- ⁽⁸⁾ The following translation, based on the transliteration and translation of Quirke, and mainly his translation for the version of the papyrus of Nu dated to mid eighteenth dynasty, British Museum EA 10477, taking in consideration the variation in parallel texts.
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⁽¹⁴⁾ <http://totenbuch.awk.nrw.de/objekt/tm135587#> ; Derricks. C & Delvaux, L., *Antiquités égyptiennes au Musée royal de Mariemont*, Morlanwelz, 2009., p.387.

⁽¹⁵⁾ For the nbw mAat, see BD 18 (Budge, BD, 1898, 70, 5), 168 (Ibid 433, 9), 183 (Ibid 487, 15) and especially 17 (Ibid 57, 17: inD Hr = Tn nbw The "masters of the Maat" are thus identified in BD17.

⁽¹⁶⁾ *Wb II*, 19, 17.

⁽¹⁷⁾ *Wb II*, 45, 14.

⁽¹⁸⁾ r-Dt For The terms for eternity in Egyptian;Thausing, G., « Die Ausdrücke für "Ewig"im Ägyptischen», dans *Mélanges Maspero I/Orientancien*, *MIFAO* 66, Le Caire, 1934, p. 39

⁽¹⁹⁾ *Wb III*, 105, 10.

⁽²⁰⁾ developed from the original wbn=i r =Tn (CT V 196b)

⁽²¹⁾ Vittmann, G., 'Ein Mumienbrett im Britischen Museum (BM 36502)', in: M. BIETAK et al. (eds.), *Zwischen den beiden Ewigkeiten: Festschrift für Gertrud Thausing*, Wien, 1994, pp. 231-232; Kockelmann, H., *Untersuchungen zu den späten Totenbuch-Handschriften auf Mumienbinden* (SAT 12, Wiesbaden, 2008), pp. 125-126

⁽²²⁾ Lepsius, R., *Das Totenbuch der Ägypter nach dem hieroglyphischen Papyrus in Turin*, Leipzig, 1842, pl. XXVII .

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⁽²⁵⁾ Vittmann, G., op.cit, p.237.

- (26) *Wb I*, 180, 19 .
- (27) Zaghoul, Z., op.cit., pp.223-285.
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- (32) *Wb I*, 23  itp, from Ptolemaic period ;may be there is a replacement between t, p.
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- (35) *WbII*, 21.
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- (42) *WbII*, 149, 15-17

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- (44) Gardiner, EG, p.443, sign A13.
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