

Three Unusual Spells in a Saite Book of the Dead

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Where Ursula Verhoeven has contributed so much to the study of Saite Books of the Dead, I hope this article will be of interest to her. For me, it is a privilege to write in her honor. During the Spring of 2022, a Saite Book of the Dead in the possession of a private collector was brought to my attention by Barbara Lüscher. This Book of the Dead was initially prepared for a man named Psamtik-a-Neith, and it may well have been buried with this man because damage suggests that the damage may have been done when it was removed from the burial. The name of Psamtik-a-Neith was then rubbed out in most places and replaced with the name of Horwedjay. While the scribe responsible for that task changed the names in most places, he overlooked some passages where the name Psamtik-a-Neith remains, and in a few places the names of his mother and father are also preserved. For the discussion below, this document is named pHorwedjay because Horwedjay is the name that is preserved in most instances throughout the document.

pHorwedjay contains nearly the full compliment of 165 spells, with only BD 48, 49, and 121 omitted. BD 14 and BD 128, however, were each given twice in different locations, and two additional spells were also included, thereby bringing the total number of spells to 166. Three spells are unusual. One is unattested in other Saite documents, nor is it—to my knowledge—found in pre-Ptolemaic and Ptolemaic documents. The second of these, BD 120, contains variations not found in Saite through Ptolemaic documents. The third is BD 137A, a spell not used in Saite through Ptolemaic documents because it was replaced with the shorter BD 137. Yet here BD 137A is paired with BD 137, with both texts containing unusual variations. Because my focus has been solely on Saite through Ptolemaic documents, I cannot say if any variations of the three above named spells can be observed in earlier documents, but they do not appear in the many Saite through Ptolemaic documents I have examined.

The written Egyptian language, at least for texts in the Book of the Dead, is often imprecise in delineating independent clauses from subordinate clauses, as well as narrative statements from wishes and the like. If subordinate, what kind from the many circumstantial possibilities? Often one must rely on the context of surrounding statements, and herein is where subjectivity can result in differing translations, with one translator reading a text one way, and another reading the same text differently, where both translations may be valid. In this vein, I offer the translations of these three spells with the expectation

that Prof. Dr. Verhoeven will find the texts of interest and may perhaps even read them differently.


In the following translations, underlined text was written in red on the papyrus. The name of the deceased is in bold to make the name stand out.

1. BD 120

§T r n ꜥꜥ pr m hrt-ntr	<u>Spell for</u> entering and going forth from the necropolis.
§P dd mdw in Wsir Hr-wdꜣy ms n Tꜣ-šri-Hr-pꜣy sꜣ n Pꜣ-hrd-iꜥh dd n.f	<u>Words spoken by</u> Osiris Horwedjay, born of Tasherihorpay, son of Pakherediah, (also) saying to him
nh-nf-nfr-ib-rꜥ	Ankhnepneferibre
§1 iꜥnw n.k Rꜥ	Greeting to you, Re.
mk sꜣw.i m dwꜣt	Behold I stand guard in the underworld. ²
is wꜣs.i hr Wꜣst twy nt Gb	Lo, my was-scepter is about this Thebes of Geb. ³
is ink is mhꜣt nt Rꜥ	Lo, I am indeed this balance of Re, ⁴
fꜣi.f mꜣt whꜥ wi hnꜥky.i sp-sn	he raising up truth when my bed releases me, releases me. ⁵
sꜣ.k sꜣ tni	Your son is a distinguished son. ⁶

Observations

BD 120 has often been regarded as a repeat of BD 12, but that is not the case. The two spells are almost the same, but they do differ.⁷ In pHorwedjay, however, BD 12 and 120 differ radically, and the given text of BD 120 differs radically from the text of BD 120 in

¹ With regard to the father's name, one might read it Pꜣ-šri-iꜥh because the middle word is represented only by , and thus the word could represent either *hrd* or *šri*. I am more inclined to read the name as Pakherediah in order to contrast the *šri* element in the name of the mother.

² *dwꜣt*, however, appears like the plural *sbꜣw*.

³ This passage is not observed in other documents.

⁴ This passage is not observed in other documents.

⁵ This passage is not observed in other documents.

⁶ This passage is not observed in other documents.

⁷ For the five versions of BD 12, see Mosher 2016–2022, 1: 278–286. On comparing BD 12 and 120, see Mosher 2016–2022, 8: 341. Note that in the latter reference, a typographical error cites BD 10; it should be BD 12.

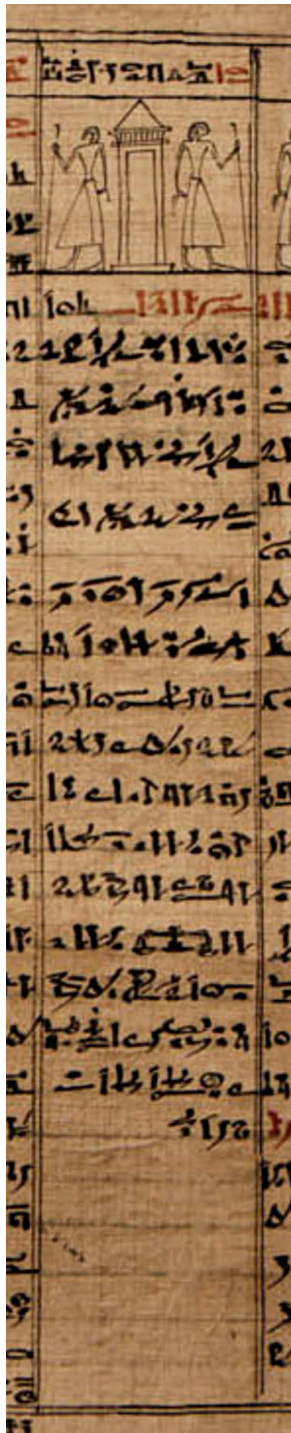


Fig. 1: BD 120 in pHorwedjay (© Vermot & Associés)

other documents. In the title of BD 120 in pHorwedjay, the phrase *m hrt-ntr* is not found in other documents for BD 12 or for BD 120, and it appears to have been an embellishment or an error from the original scribe who wrote the document for Psamtik-a-Neith. With regard to the name of the deceased, this spell is one of the rare cases where the names of Horwedjay's mother and father are both given, and the later scribe who replaced the original names with those of Horwedjay and his parents also erred in the placement of Horwedjay's secondary name, Ankhneferibre. It should have come after Horwedjay's name, but instead he placed it after the father's name. Lastly, secondary names are normally introduced in other documents with the formula *dd.tw n.f* (*one saying to him*), but the second scribe working on behalf of Horwedjay was consistent in introducing the secondary name with just *dd n.f*.

To show how significantly the text diverged from BD 12, below is the typical text found in Saite and subsequent Ptolemaic Memphite documents, where the same basic text was also used for BD 120 in later Theban pre-Ptolemaic and Ptolemaic documents.

Greeting to you, Re. Behold moreover what is more mysterious than the underworld, namely the *was*-scepter about this stake of Geb, about this balance of Re, on which he weighs truth concerning every day. Behold me, I hack open the earth, that you may allow that old age may come to me.

It seems clear that either the original scribe who wrote the text for pHorwedjay confused *wsrt* as *Wꜣst* in the text associated with note 5 above, or the scribe who wrote the source document that was later used to produce pHorwedjay erred. The rest of the text contains a few vestiges of what other documents typically have, but the result is entirely different. Whether similar text can be found for BD 12 or 120 in New Kingdom or Third Intermediate Period documents is uncertain to me.

The illustration or vignette that accompanies the text in this document is also somewhat unique. Since most Saite and related Memphite Ptolemaic documents did not include the text of BD 120, they obviously did not include an illustration for the spell, but pTasheretenaset and pBM EA 10558 did include the text and an illustration, and the latter is similar to the scenes they also used for BD 117 and 119 (figs. 2 and 3).⁸

In the scene for BD 117, the air-sign is actually in error for a *wꜣt*-sign that coincides with the title (*Spell for receiving a way into Rosetau*), and the scene for BD 119 can be observed in other Saite and Ptolemaic Memphite documents for both BD 118 and 119. For BD 120, Theban pre-Ptolemaic and Ptolemaic documents used different illustrations, where in most the deceased stands with hands at the sides with the rightward orientation of one having *gone forth* (fig. 6).

For BD 122, Saite and Memphite Ptolemaic documents typically did not include an illustration. In Theban pre-Ptolemaic and Ptolemaic documents, two versions can be observed, one depicting the deceased with hands at the sides, with the leftward orientation of one *entering* that coincides with the title (*Spell for entering after going forth*), and the other with the deceased typically bowing before his tomb on a hillside (figs. 5 and 6).

⁸ The air-sign in the scene for BD 117 is incorrect and should be a *wꜣt* (way) sign in accord with the title of the spell (*Spell for receiving a way into Rosetau*).



Fig. 2: Illustration for BD 120 in pBM EA 10558 (Courtesy of the Trustees of the British Museum)



Fig. 3: Illustrations for BD 117(right) and BD 119(left) in pBM EA 10558 (Courtesy of the Trustees of the British Museum)



Fig. 4: Version 1 of the Illustration for BD 120 in pLouvre N 3248 (Courtesy of the Musée du Louvre)



Fig. 5: Version 1 of the Illustration for BD 122 in pLouvre N 3248 (Courtesy of the Musée du Louvre)



Fig. 6: Version 2 of the Illustration for BD 122 in pLouvre N 3129 (Courtesy of the Musée du Louvre)



Fig. 7: Illustration for BD 120 in pHorwedjay (© Vermot & Associés)



Fig. 8: Illustration for BD 122 in pBM EA 10558 (Courtesy of the Trustees of the British Museum)



Fig. 9: Illustration for BD 122 in pHorwedjay (© Vermot & Associés)

The illustration for BD 120 in pHorwedjay (fig. 7) is clearly only loosely related to the scenes presented above for BD 117, 119, and 120, but the illustration in the Saite pTasheretenaset for BD 122 is more closely related, and the same illustration appears in pBM EA 10558 (fig. 8), wherein we find two representations of the deceased and a shrine with an open door representing the tomb on the left. With the leftward and rightward orientations of the deceased, he is depicted *going forth* from and *entering* into his tomb. In pHorwedjay we find the same basic scene, but here the deceased stands on opposite sides of the tomb, holding a staff. Normally leftward orientation of the figure on the left depicts the deceased *entering*, but in this scene, with the tomb standing in the center, the deceased appears to be *going forth* from it on each side. Importantly, this scene in pHorwedjay is paired with the text of BD 120, not BD 122, and the illustration for that spell (fig. 9) is closely related to that in pLouvre N 3129 above (fig. 6). This suggests that the sequence of illustrations in either pHorwedjay or pTasheretenaset and pBM EA 10558 may be incorrect, but it is impossible to say which sequence is correct.

As a final comment, the typical sequence of spells in Saite and later Memphite Ptolemaic documents is BD 119-122-123 because these documents normally omitted BD 120 and 121 as duplicates of BD 12 and 13, although those two spells do appear in the Saite pCairo 40024 with the sequence BD 119-121-122(beg)-120-122(end)-123.⁹ They also appear in pTasheretenaset and pBM EA 10558 with the sequence BD 119-122-120-121, but both





⁹ This document exists in multiple parts with differing names, and it is easier to reference it with a single name. In this respect, for the mapping from this short name to the full list of names, see Mosher 2016–2022, 1: 72.

documents use sequences that differ from other documents, where BD 123 was omitted and BD 124 comes later, and where their sequences are closely related to those in pMilbank and pMMA 35.9.20.¹⁰ In Theban pre-Ptolemaic and Ptolemaic documents, the typical sequence for documents of the N3079 and N3089 Traditions is BD 119-120-122-121-123, the same is found in pRyerson, but in the closely related pLouvre N 3129 and pTurin 1791, the sequence is linear ascending—BD 119–120-121-122-123. In pHorwedjay, BD 120 was included, but the sequence differs from that in other documents: BD 119-122-123-120-124. The arrangement of BD 119-122-123 is expected because that is the typical sequence in Saite and later Memphite Ptolemaic documents, but, as seen above, its version of BD 120 is unique and seems more like the interpolation of text from a different spell into the spell known as BD 120.

2. BD 137A and 137

BD 137A appears in a small number of New Kingdom and Third Intermediate Period documents. The Bonn Archive also lists a Ptolemaic document that contains a text identified as BD 137A, but an examination of that text reveals that it bears little resemblance to BD 137A.¹¹ The text for BD 137A in the Book of the Dead for a man named Nu (pBM EA 10477) has been translated twice, and these two translations illustrate the point made further above about how two translators can read the same text, with each reading parts of the text differently from the other.¹² Since both translations are readily available and since the text of BD 137A is not short, it is not reproduced here, and one can compare the text in pHordwedjay below with either one to observe the differences. The text of BD 137 is short and is reproduced further below for comparison purposes.¹³

BD 137A

§T <i>sʀ tkʒ</i> .	<u>Causing the flame to ascend.</u>
§P <i>r n sʀ tkʒ</i>	<u>Spell for causing the flame to ascend.</u>
<i>ḏḏ mdw in <Wsir-N></i> 	<u>Words spoken by <Osiris Horwedjay></u>  .
§1 <i>ii.n tkʒ n Wsir-N ii.n tkʒ n Wsir-N</i>	The flame has come to Osiris Horwedjay  , the flame has come to Osiris Horwedjay  .

¹⁰ For schematic diagrams showing the content and arrangement of each of these documents and discussion on their unusual sequences, see Mosher 2019, 313–330.




¹¹ That document is pCairo CG 40031 etc. (<https://totenbuch.awk.nrw.de/objekt/tm134880>; accessed in November, 2022).

¹² Allen 1974, 113–115, Lapp 1997, pls. 76–78, and Quirke 2013, 307–310.






¹³ For the different Saite through Ptolemaic versions of BD 137, see Mosher 2016–2022, 8: 301–314.

<i>ı̄.n tkꜛ n kꜛ.k Wsir-N</i>	The flame has come to your <i>ka</i> Osiris Horwedjay ꜥꜥ.
<i>sr grḥ irt Hr m-ḥt Rꜥ</i>	The night foretells the Eye of Horus accompanying Re.
<i>ı̄.n irt Hr ḥꜛı̄.tw m ḥꜛt.k</i>	The Eye of Horus has come, being displayed on your forehead,
<i>sꜣr.s irt nt Hr</i>	it (i.e., forehead) making rise this eye of Horus.
<i>ı̄w sr.tw<.s></i>	It is foretold.
<i>ı̄w ḥꜛt.k Wsir Ḥnty ı̄mntt</i>	Your forehead, Osiris, Foremost one of the West,
<i>ı̄w sšd.tı̄ ı̄m</i>	puts on the fillet there,
<i>ḥnt.k ḥꜛı̄.tw m ḥꜛt m wpt.k</i>	your face appearing in front, in your brow.
<i>ı̄w irt Hr m sꜣw.k stp-sꜛ.s ḥr.k</i>	The Eye of Horus is as your protection, it protecting your face.
<i>Wsir-N ḥꜛr.s ḥftyw.k nb</i>	Osiris Horwedjay ꜥꜥ, it overthrows all your enemies.
<i>ḥftyw.k nb ḥr.n.sn</i>	All your enemies, they have fallen.
<i>ı̄.n irt Hr wꜥꜛ psd.s mi Rꜥ m ꜥḥt</i>	The Eye of Horus has come, hale, it shining like Re on the horizon,
<i>sdgꜛ ḥꜛmꜥ Stš</i>	concealing the powerful one, namely <u>Seth</u> . ¹⁴
<i>ı̄t.n.s sw ı̄t.n.s tkꜛ r.f tp rdwy irt Hr</i>	It (i.e. Eye of Horus) has seized him (i.e. Seth), it has taken the flame against him, upon the legs of the Eye of Horus.
<i>wꜥꜛ rdwy irt Hr wꜥꜛ</i>	Hale are the legs of the eye, hale.
<i>ꜥꜥ tkꜛ sp-S n kꜛ.k Wsir</i>	The flame enters four times to your <i>ka</i> , Osiris.
<i>ꜥꜥ tkꜛ sp-S n kꜛ.k Wsir-N</i>	The flame enters four times to your <i>ka</i> , Osiris Psamtik-a-Neith ꜥꜥ.
<i>§2 m(sic) msw ı̄msti Ḥꜥꜥı̄ Dwꜣmwf</i>	Children—Imseti, Hapi, Duamutef,
<i>ꜥꜥḥsnwf stp<-sꜛ>.tn ḥꜛ Wsir-N</i>	and Qebehsenuf—protect ye the face of Osiris Horwedjay ꜥꜥ!
<i>ı̄ Wsir Ḥnty ı̄mntt ddyw n.f pꜣwt</i>	<u>O</u> Osiris, Foremost of the West (and) they who give cake to him,

¹⁴ The determinative with *ḥꜛm* suggests it represents a person, in this case Seth.

<i>in bꜣ n Rꜥ nty m Nn-nsw</i>	it is the <i>ba</i> of Re which is in Heracleopolis.
<i>dꜣ.k šꜣm bꜣ nꜥ n Wsir-N</i>	May you give the power of a living <i>ba</i> to Osiris Horwedjay  .
<i>iꜥ stꜣ n.f Wsir hr<t>  m-m nbw ꜥt</i>	Then Osiris should pull to him the flame amidst the lords of offerings.
<i>iꜥ stꜣ n.f irt Hr dwꜣw.f nꜥr wsrw.s</i>	Then the Eye of Horus should pull to him his adoration, a god of its strengths.
<i>mdw Wsir-N ꜥnꜥ nb.f</i>	The words of Osiris Horwedjay  are together with his lord,
<i>ꜥmꜣ.f mꜣwt irtw.f n nꜥr mꜣt Wsir</i>	he creating the truths of his forms for the god of truth, Osiris.

BD 137

<i>ŠT ky r n sꜣr tkꜣ</i>	<u>Another spell</u> for causing the flame to ascend.
<i>ŠP ḏḏ mdw in Wsir-N </i>	<u>Words spoken by Osiris Horwedjay</u>  .
<i>Š1 iꜥ.n.i ꜥr.k hrw iꜥ.n Rꜥ</i>	I have come before you the day when Re came.
<i>iw irt Hr Wsir-N is tw m wꜣt.k</i>	The Eye of Horus, Osiris Horwedjay  , indeed one is in your brow.
<i>ibw.k stꜣ.sn ibw ꜥr.k</i>	Your hearts, they choose hearts on your behalf.
<i>Wsir ꜥꜣꜣ ḏt šꜥḏ grꜥ m-ꜥt</i>	Osiris, ruler eternity, is he who illuminates the night afterwards.
<i>i Wsir ꜥnty-Imntyw</i>	O Osiris Foremost of the Westerners.
<i>iw irt Hr ꜥr.sn šꜥr ꜥftyw.k nb</i>	The Eye of Horus is over them, overthrowing all your enemies.
<i>Wsir ꜥnty Imntt Wsir [blank space] </i>	Osiris Foremost of the West is Osiris [blank space]  . ¹⁵

Observations

At the end of §1 in the text of BD 137A we find the name of the original owner of the document, Psamtik-a-Neith, where the second scribe who replaced the names of Psamtik-a-

¹⁵ Space for name of the deceased was never entered.



Fig. 10: BD 137A and 137 in pHorwedjay (© Vermot & Associés)

Neith with Horwedjay overlooked this instance. Of course, the original scribe also erred in not adding the name of Psamtik-a-Neith after the formulaic *ḏd mdw in* in §P.

Another unusual feature of pHorwedjay involves the titles of the spells throughout the document, where a short form is given in the space above the accompanying illustration, and the full title is given in the main block of text below the illustration, as can be seen here with BD 137A. One can also observe that text of BD 137 was appended directly to the end of BD 137A without intervening space, and this arrangement leaves no doubt that both texts were regarded as closely related. It will be of interest for Third Intermediate Period specialists to compare the text of BD 137A in pHorwedjay with those in Third Intermediate Period documents. Where BD 137A was replaced with BD 137 during the Saite Period, this suggests that pHorwedjay might have been produced early in the Saite Period, before replacement of BD 137A with 137 was fully accepted, and the scribe added both spells for greater efficacy. Alternatively, pHorwedjay could have come later in the Saite Period, and the scribe chose to pair the older text of BD 137A with BD 137 for greater efficacy.

While the text of BD 137 generally follows that typically found in other Saite documents, it does contain notable omissions, perhaps caused by a lack of space because, as one can readily observe, the original scribe had to reduce his script to fit the text of BD 137 into a small space.

Version 1 of BD 137 in other Saite and Ptolemaic Memphite Documents

§T Spell for causing that the flame ascend.

§P Words spoken by Osiris-N.

§1 I came before you the day when Re came. The Eye of Horus, Osiris-N, indeed one is in the brow, your protection. They choose their protection over you.

§2 Osiris, ruler eternity, is he who illuminates the night afterwards. O Osiris-N, the child of Horus from your woman, is Osiris Foremost of the West. The Eye of Horus is over them, all your enemies being overthrown, Osiris Foremost of the West is Osiris-N.

With regard to the illustration, two versions were used in Saite through Ptolemaic documents, and the scene used in pHorwedjay follows Version 1 that was used in Saite through most Ptolemaic documents.¹⁶ This scene depicts the deceased seated on a chair with the rightward orientation of one having *gone forth*, holding a scepter, with two objects before and two behind him, objects that have handles and seem to represent fire fans. In a small random set of documents, the names of the Four Sons of Horus were written on the fans, one name per fan. While the text of BD 137 does not allude in any way to the Four Sons, their names are conspicuous in the text of BD 137A and that may have been the basis for adding these names in the illustration for the newly reworked text of BD 137. It is curious,

¹⁶ See Mosher 2016–2022, 8: 310–314.



Fig. 11: Version 1 of Illustration for BD 137 in pLouvre N 3129 (Courtesy of the Musée du Louvre)



Fig. 12: Version 1 of Illustration for BD 137 in pHorwedjay (© Vermot & Associés)

nevertheless, that out of 21 examples where the scene survives, only four documents included the names. In Princeton Roll 8, only two fans are given, these bearing the names Hapi (top) and Imseti (bottom). In both pRyerson and pLouvre N 3129 the two fans in front cite Hapi (top), Qebehsenuf (bottom), and those in back cite Imseti (top) and Duamutef (bottom). The fourth document is pLouvre N 3151, where four fans are given, but only the two behind the deceased bear text—*it.f* (*his father*) on top and *mwt.f* (*his mother*) on the bottom. One might regard *mwt.f* as a corruption of Duamutef, but *it.f* is clearly a scribal blunder, or perhaps the scribe was confused and he intended *his father* and *his mother*. While the alleged fire fans are typically trapezoidal in shape, many having curved bottoms, the fans in pHorwedjay are long and rectangular, and precisely the same shapes are found in the Saite Princeton Roll 8. These two are the only Saite documents with the same shape, and they also include the names. Unfortunately, the text above each name in pHorwedjay is difficult to determine in the only photographs of the document, but the arrangement of the names is the same as that in pRyerson and pLouvre N 3129.

In the *Excursus on the Sequence for BD 136 to BD 140*,¹⁷ it was observed that the sequence of these spells varies per tradition, and that in the tradition used by Saite and related Ptolemaic Memphite documents the consistent sequence is BD 136-138-137-139-140,¹⁸ although some documents omitted BD 139.¹⁹ In pVatican 48823²⁰ the sequence is BD 136-138-137-

¹⁷ Mosher 2016–2022, 8: 395–401.

¹⁸ pLouvre N 3091, pLouvre N 5450, pBerlin P. 10478 A–N, pRylands HT 3, and pYverdon, where the latter three are from Akhmim but used Memphite Ptolemaic text.

¹⁹ pCairo 40024, pIahthesnacht, Princeton Roll 8, pCairo 40029 etc, pMMA 35.9.20.



²⁰ Gasse 2001.

139-128-140, and this is in fact the same sequence in pHorwedjay, where BD 128 was first given in its normal location between BD 127 and 129, and then repeated between BD 139 and 140. Where BD 128 in pVatican was only given once and located after BD 139, I had originally thought that this was a blunder on the part of that scribe, but the fact that it was repeated at the same location in pHorwedjay suggests the existence of a Saite subtradition that placed BD 128 before BD 140. The scribe of pHorwedjay chose to add the spell in its normal sequence as well as in the location for this proposed subtradition.

3. The Unknown Spell

As stated earlier, I am unaware of this spell in any other Saite through Ptolemaic documents, nor am I aware of it in New Kingdom or Third Intermediate Period documents, but I stand open to correction. Like the titles of most spells in pHorwedjay, a short form is given above the accompanying illustration, and the long form was given below the illustration with the main text.

This spell is located between BD 142 and BD 144, and where the text deals with doorkeepers of portals and doors, as well as gods who guide the netherworld, its location is perfectly placed to lead into the subsequent sequence of BD 144 to 150 that deal with gates (*rrwt*), portals (*sbhwt*), and mounds (*iwt*), as well as the various gatekeepers, heralds, and guardians who function at those various locations and who may well have been thought to be the gods who guide the netherworld in this unknown spell.²¹

<i>dwꜣ nꜥrw sꜣm<w></i>	<u>Adoring</u> the gods who guide.
ꜥT <i>dwꜣ nꜥrw sꜣm<w> dwꜣt</i>	<u>Adoring</u> the gods who guide the netherworld.
ꜥP <i>ꜥd mdw in Wsir-N</i> 	<u>Words spoken by Osiris Horwedjay</u> 
ꜥꜣ <i>ind hr.tn nꜥrw imy.w</i> <i>Imntt</i>	Hail to ye, gods who are in the West,
<i>iry-ꜣw sbhwt dwꜣt</i>	doorkeepers of the portals of the netherworld,
<i>sꜣw ꜣ Wsir</i>	who guard the arm of Osiris.
<i>dwꜣ.i tn imy.w itn.f</i>	I worship ye who are with his sun-disk.
<i>sꜣm.tn wi r wꜣt mꜣt.tn</i>	May ye guide me toward the path of ye truth,
<i>pr.i hr sꜣtꜣw.tn</i>	that I may go forth about ye mysteries.
<i>ink wꜣ im.tn wdꜣ.i ꜥw r ꜣpp</i>	I am one with ye, I committing evil against <u>Apophis</u> ,

²¹ Note that five-register spell that Lepsius identified as BD 143 stands between BD 142 and 144 in pTurin 1791, but in Saite and related Memphite Ptolemaic documents it is a three-register illustration and occurs after BD 130, as it also does in pHorwedjay. See the *Excursus on the Illustration Known as BD 143* in Mosher 2016–2022, 8: 557–570.

<i>ḥwḏ.i sḏbw.f m ḏmntt</i>	I striking at his obstacles in the West.
<i>ḏw m3ꜛ-ḥrw.ḏ r ḥftyw.ḏ</i>	I am justified against my enemies.
<i>ḏnk nṯr 3ṯ ḏmy ḏtn.f</i>	I am the great god who is in his sun-disk.
<i>ḏw m3ꜛ-ḥrw Wsṯr r ḥftyw.f</i>	Osiris is justified against his enemies
<i>m pt m t3 m ḏḏwt nb</i>	in the sky, in the land, in all councils.
§2 <i>ḏ ḏry-3w s3w<w> sb3w ḏw3t</i>	O doorkeepers of the portals who guard the doors of the netherworld,
<i>sšm.tn Wsṯr<-N> ḏḏ</i>	may ye guide Osiris [blank space] ḏḏ. ²²
<i>wn.tn n.f sb3w ḏw3t</i>	May ye open for him the doors of the netherworld.
<i>wpi n.f kṛty.tn</i>	Open up for him ye caverns.
<i>ḏw sm3ꜛ-ḥrw.f r ḥftyw.f</i>	He is justified against his enemies.
<i>smnh.n.f n-ḏm(?) Wsṯr<-N> ḏḏ</i>	He has been ennobled there, namely Osiris [blank space] ḏḏ. ²³

Observations

Three errors are obvious here. Whereas in §2 space was twice allocated for the name of the deceased, and the original scribe presumably added the name Psamtik-a-Neith to the first, he overlooked the space at the end. The later scribe appropriately rubbed out the first instance of Psamtik-a-Neith in §2, but he then neglected to add the name of Horwedjay to that space, and he also overlooked the blank space for the name at the end. Both scribes committed the same error in the final statement of BD 137.

With regard to the illustration, the deceased stands with arms raised in adoration, looking to the left where the seven scenes for BD 144 follow, and thus this can be regarded as a scene that leads into the scenes for BD 144, just like the text of this unknown spell leads into the texts of BD 144 to 150.

There is so much more of considerable interest in pHorwedjay, and publication of the document as a whole is in progress, with the expectation of release in the Spring of 2023.

²² The later scribe rubbed out the original name but forgot to add the name of the second owner.

²³ The original scribe never entered the name of the original owner, and the second scribe did not notice the empty name-space.

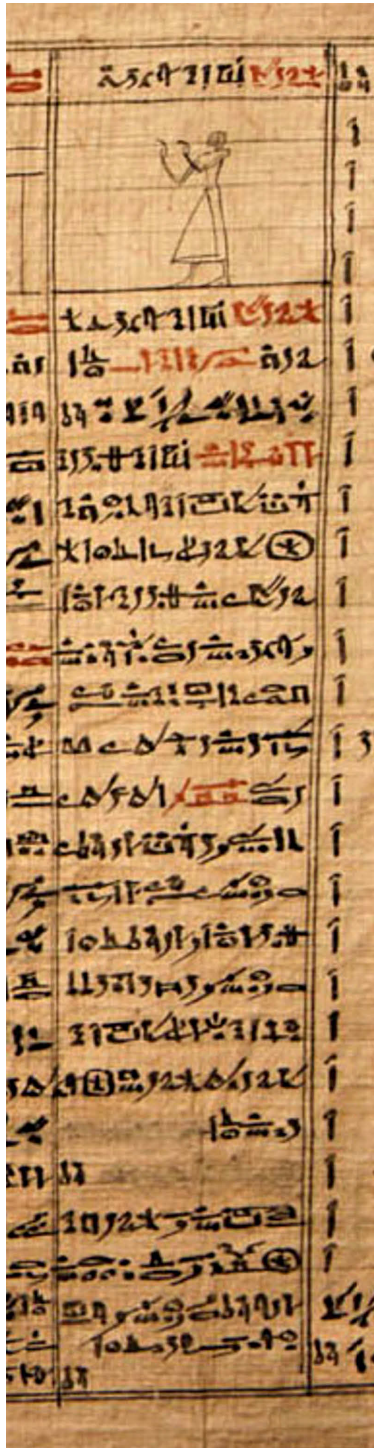


Fig. 13: Spell for Adoring the Gods who Guide the Netherworld (Unknown)

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