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

By

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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-Ashmunein (inventory number 1452).

The following study, will disscuss 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, these 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

(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<sup>(7)</sup>). 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:
Wooden coffin lid of Osiris-the-Baboon, Inv.Nr.1452 in Al-Ashmunein magazine

Transcription:

Transliteration

1. <dd mdw in> WsirP3 3cny ind-hr=tn nbw m3t Šw m isft
   Wnnyw <m> 5nh r ntht nthy r-qt wb3=tn

2. <wi r t3 tw.i> 3h.kwi m irw=tn šhm.kwi m ḥk3w=tn 3tp.kwi
   m 3h<=tn> nhm=tn wi m-3dw imy t3 pn n m3tyw

3. špss <=tn> n=i r=i mdw=i im.f di<=tn> n.i 3wt-c

4. m-b3ḥ=tn ḥr-nty tw=i ṭh=tn ṭh.kwi rn<=tn> ṭh.kwi <rn n>
   ntr pwy 3 di=tn ḏb3w r fn=ṭ Rkm rn=f iw=f wb3

5. =f m ṭḥt i3bt n pt iw=f ḥp=f m ṭḥt imntt n pt nn rwi=.i nn
   rwi=f ḏ wb3=f ḏb3=i nn dr <=tn> wi

6. ḥr mskt nn šhm sbtw im.i nn šn=c=tn <wi> ḥr sb3w=tn nn
   ḥtm=tn 3w=tn ḥr=i ntt t=i m P
7- ḫnkt= i m Dp iw s&m3.n=i ʿwy= i m ḫwt-nṭr rdi.n<n>=i it <i>
 Ḳtm smn.n=f n=i ḫr tḥ bṭy it im=f nn
8- ṛḥ tnw=sn ir n=i <n> ḫbw= i in s3=i n ḫt.i <dḥ>=tn n= i
 [prt-ḥrw t ḫnkt kḥw ʾḥdw mnḥt ḫt nḥt nfrt]
9- ṭḥḥḥ nḥt nṭr im=tn wn<r>ḏt m ḫprw[nb mṛy= i ] ḫḥd <=i >
 [ ḫnt=i ṭ mṛy=i ḫḥd] WsirP3 ḫny
10- m Sḥt-[ Ḥṭp ḫnm.n=i m ]Mḥḥṭy[ink pw rwt y ]

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

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 Ḫnsw- iw , Saqqara, Early Ptolemaic\(^{(11)}\). (Fig.2)
§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 cny, 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 m3 c hrw, words spoken by NN true of voice.
Wooden coffin lid of Osiris-the-Baboon, Inv.Nr.1452 in Al-Ashmunein magazine

- The term  nbw m3t (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 similar to the wooden lid Inv.Nr.1452, but in other parallel texts was written  m3t 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 phonetic 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 Hieratic 4,6 (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 $shm$ ( ), which was attested from the Late period and belonging to the fourth and fifth version according to th division of Vittmann (25) instead of the sign $pr$ ( ), which was found in 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 $Wstr p3 \text{\hspace{1cm}} \text{\textcyr}$. The parallel texts uses the verb $shm$ "to be powerful" (28).

- It should be noted that the sentence ( )$3tp$ (29) $kwi \ m \ 3h$ (30) $\leftarrow tn$ > 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 exampels of parallel texts, where the scribe used ( )$ipt$ (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 $nWm)=tn \ wi \ m-\text{\textcyr}3dw \ imy \ t3 \ pn \ n \ m3\text{\textcyr}tW$ (35) is confirmed in the same
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writing in our text and other parallel texts. The word $m3\text{tyw}$ is completely different from its writing (𓄱𓄛) in the hieroglyphic versions of the spell on the coffins of $Wsir\ P3\ c\text{nty}$

§Line 3) In our lid, it can be observed a unique using of transitive verb $\text{djt} \text{n=i Awt-}a\ m-bAh=tn$ 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 $\text{tw}$.

− The phrase $\text{di=}tn\ n=i\ 3\text{wt-c}\ m-b3h=}tn$ 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 $\text{tw}$.

(*)&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbsp;&nbs...
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 \(Tk\(^{(38)}\). 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 \(wb\) is written in the wooden lid with this writing \(\frac{\text{□}}{\text{□}}\) and the additional sign of \(\frac{\text{□}}{\text{□}}\) as follows: \(\frac{\text{□}}{\text{□}}\) and that is similar to its form in P.Turin,4; \(\frac{\text{□}}{\text{□}}\) and P.Berlin P.10478 A-N ,8-9 .

- The word \(3\) is written in a full form \(\frac{\text{□}}{\text{□}}\) 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: \(\frac{\text{□}}{\text{□}}\).
- The New Kingdom versions used the phrase \(\text{\{hpi\}=i \ m 3\} imntt nt pt\) which can be used as a synonym for \(\text{\{hni\}}\) that is used for example in P.Nebseni,7\(^{(41)}\) and similar to some hieroglyphic copies written on the coffins of \(Wsir P3 \\text{\{ncy\}.}\)

It is can be noticed that the scribe of the coffin lid Inv.Nr.1452 used the verb \(\text{\{hpi\}}\) that is similar to other selected parallel texts.
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 Ꝓꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣ Ꝓꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣꜣ Ꝓꜣꜣꜣꜣꜣ gy, wD=f wD=i is typical to the hieroglyphic version of BD72 of Wsir P3 cny coffins. But the scribe of the wooden lid Inv. Nr.117B used different suffix pronouns as follows: wD=i wD=f tz-phr. In P. Berlin P. 10478 A-N,10; The suffix pronoun =k is inserted after wD; wD=k wD=f tz-phr (As you are well, he is well, vice versa).
The scribe of both texts Inv.Nr.1452 and 117B omitted the usual suffix pronoun =tn of the phrase \( nn \text{ dr } \leq \text{tn} \text{ > wi } \text{ hr mskt}^{(42)} \).

Most common is \( nn \text{ dj=} \text{ tn wi r Mskt} \). the variant is known in the hieroglyphic version of spell 72 on the coffins of the deity \( Wsir P3 \text{ wny as } \text{ dr=} \text{tn wi hr Mskt}^{(43)} \), 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 \( \text{nn shm sbiw im<}=i> \) (sometimes singularly \( sbi \) is written) appears in all versions without change, as it is shown in this table:
there are variant writing to the word $\text{\textcircled{3} sbiw}$ (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; $\text{\textcircled{3}}$ 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 $\text{\textcircled{3}}$ [consists of the sign $\text{\textcircled{3}}$ O30; supporting pole$^{(47)}$, besides the sign $\text{\textcircled{3}}$ 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 $\text{\textcircled{3}}$ which probably represents that can be dated to Ptolemaic Period$^{(49)}$.

The sentence $\text{\textcircled{3}} \text{\textcircled{3} n n \text{\textcircled{3}} i } \text{\textcircled{3}} \text{\textcircled{3} s b3w=} \text{\textcircled{3} t n}$, 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 $\text{\textcircled{3}} \text{\textcircled{3} h r-n t t}$ of the New Kingdom version is partly omitted in Late and Ptolemaic period, sometimes only $\text{\textcircled{3}} n t t$ (without $\text{\textcircled{3}} h r$) 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 wooden lid Inv.Nr.117B;11-12. It is completely damaged in P. Berlin P. 10478 A-N, 12 and Mummy bandage Mariemont MRM Ac. 2004/8,7.

(§Line 7) The phrase "Iw sm₃₃n=i awy=i m hwt-nₜ r" which means "I joined my arms in the temple", is used in the hieroglyphic version of spell 72 on the coffins of the deity Wsir P₃ "₃ₜ₃y", however, sm₃ instead of ₃ₜ₃y as it is used in our coffin lid and other parallel texts. In the Late period, the old form (₃ₜ₃y) ₃ₜ₃y is found only on the sarcophagus Cairo.29312⁽¹⁾, which is based on the originals of the royal Sarcophagus of the 18th Dynasty. Otherwise, there are two main variants, which go back to those of the New Kingdom:

The first is ir (or in) then(₃ₜ₃y) ₃ₜ₃yₜ i.e. The verb sm₃ used after iw typical to the lid Inv.117B of Wsir P₃ "₃ₜ₃y" and similar to M. Mariemont MRM Ac. 2004/8,7.

The table above indicates the same writing to the sentence; sm₃₃n=f ₃ₜ₃yₜ m pr ḫ₃ₜ₃ y bty it im=f.
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(§Line 8) $tnw^{(53)}$. $sn$ of the lid Inv.Nr.117B is similar to the hand writing of P. Berlin P. 10478 A-N,14; so one could suggest the same form to unclear signs in the word $tnw$ of the wooden lid Inv. Nr.1452.

– the determinative of the word $\text{hbw}$ is effaced , maybe it stands for as it was in the hieroglyphic version of spell 72 on the wooden coffin lid Inv.Nr.1405$^{(54)}$.

– one can restore the second half of the eighth line from the another wooden lid Inv.Nr.117B as follows;

\[\text{Probably the sentence of Lid Inv.117B could be read as } di=tn <n=i> \text{ prt-hrw t } hnk\text{t k}3\text{w }3pw \text{ sntr mrht} . \text{ the word } mrht \text{ is changed into } b3k \text{ in the hieroglyphic versions of spell 72 on the coffins of } Wsir p3 \text{ cny}.\]

– The texts of the New Kingdom have stable elements of offerings: $t \text{ hnk\text{t k}3\text{w }3pw \text{ sntr}}$ . Sometimes there is $3pd$ or $mnht$.\(^{(55)}\)

(§Line 9) The sentence; $w^c.bt \text{ nht ntr im}=tn$ is attested in all sources. The suffix pronoun after $im$ is variable ; it was $=tn$ returns back to the offerings; in the text of this study . The suffix pronoun=$sn$ is found in P. Berlin P. 10478 A-N ,15-16.
– 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,16-17and P. Berlin P. 10478 A-N 16-17:

\[ wn < r \text{ } d t \text{ } m \text{ } h prw \text{ } [ n b \text{ } m r y= i ] \text{ } h d <= i \text{ } [ \text{ } h n t = i \text{ } r \text{ } m r y = i \text{ } h d ] \]

WsirP3 cno, 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 \( NN \text{ } pw \text{ } R w t i \). The New Kingdom-Papyri write \( ink \text{ } R w t i \) or \( pw \text{ } R w t i \). In the late period, the texts of the spell 72 BD is written as; \( m \text{ } ink \text{ } R w t i \), rarely \( ink \text{ } pw \text{ } R w t i \) \( ^{56} \), as it is written in coffins of Wsir P3 cno (hieroglyphic and hieratic versions),and M. Mariemont MRM Ac. 2004/8,8 as well.

Palaeographical Remarks:

Although the woodin 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-Nephthys, 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

<table>
<thead>
<tr>
<th>Gardiner /Müller III/ Verhoeven</th>
<th>Hieroglyphic sign</th>
<th>Wooden Coffin Lid Inv.Nr.1452</th>
</tr>
</thead>
<tbody>
<tr>
<td>A51 26 Verhoeven.p.110</td>
<td>![Hieroglyphic Sign]</td>
<td>3</td>
</tr>
<tr>
<td>D42 101</td>
<td>![Hieroglyphic Sign]</td>
<td>5</td>
</tr>
<tr>
<td>V7 521</td>
<td>![Hieroglyphic Sign]</td>
<td>6</td>
</tr>
<tr>
<td>A13 49</td>
<td>![Hieroglyphic Sign]</td>
<td>6</td>
</tr>
<tr>
<td>D55 121</td>
<td>![Hieroglyphic Sign]</td>
<td>6</td>
</tr>
<tr>
<td>F36 181</td>
<td>![Hieroglyphic Sign]</td>
<td>7</td>
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<tr>
<td>F20 161 Verhoeven.p.130-131</td>
<td>![Hieroglyphic Sign]</td>
<td>7</td>
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<tr>
<td>A53 10</td>
<td>![Hieroglyphic Sign]</td>
<td>9</td>
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</tbody>
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</thead>
<tbody>
<tr>
<td>M34 365 Verhoeven.p.165-167</td>
<td>![Hieroglyphic Sign]</td>
<td>7</td>
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<tr>
<td>U10 470 Verhoeven.p.183-189</td>
<td>![Hieroglyphic Sign]</td>
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<tr>
<td>U15 489 Verhoeven.p.190-191</td>
<td>![Hieroglyphic Sign]</td>
<td>7</td>
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<tr>
<td>U32 402 Verhoeven.p.192-193</td>
<td>![Hieroglyphic Sign]</td>
<td>7</td>
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<tr>
<td>N16A 318</td>
<td>![Hieroglyphic Sign]</td>
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<tr>
<td>P1 374</td>
<td>![Hieroglyphic Sign]</td>
<td>9</td>
</tr>
</tbody>
</table>
Conclusion:

The wooden coffin lid that has been discussed in this article doesn't include any information that can be used to suggest a date. The details discussed above suggest a Ptolemaic period date: the elements in the texts support this, such as, for instance, the construction of the name $\text{\textit{wsir P3 ny}}$; is written with the sun disc and Horus up on the standard;

which appears in versions dating to Ptolemaic Period. The palaeography of the text resembles that of the Ptolemaic period.

The hieratic writing on the wooden lid of the coffin of $\text{\textit{wsir PA aany}}$ is free from the name of the reigning pharaoh in the dating, and also free from the names, titles or profession of the persons who brought the sacred baboons from their village or town to bury them in the galleries.

The hieratic version of book of the Dead spell 72 has slight differs from the hieroglyphic version, but the vocabularies and the grammar are essentially late Egyptian.

One can conclude according to the hand writing and structure of the text that the scribe who wrote spell 72 of the book of the Dead on the wooden lid Inv. Nr. 1452 is more professional than the scribe of the wooden lid Inv. Nr.117B; because he has a good knowledge in writing the variations of the signs.

The mention of religious spells which written on the coffins of $\text{\textit{wsir PA aany}}$ in Tuna El-Gebel Necropolis among the sacred animal's coffins occurs only on the baboon’s coffins in Tuna el-Gebel, except one lid of a sacred Ibis with a Hieroglyphic Inscription of the first part of spell 72 of book of the dead published by D. Mark, Thus one can considered it as a unique case concerning to what discovered till now and what has reached by the author so far.
Wooden coffin lid of Osiris-the-Baboon, Inv.Nr.1452 in Al-Ashmunein magazine

Figures

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

Zaghloul, Z., Writings on the Wooden Coffins of Osiris-PA-aaN (Wsir P3-ccc) 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
Wooden coffin lid of Osiris-the-Baboon, Inv.Nr.1452 in Al-Ashmunein magazine

(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
Reference:

(1) The author is grateful to the inspectors of Al-Ashmunein storerooms, for their kind assistance.


(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 mor details see : 6Zaghloul, 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.

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


(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.


(9) The list of manuscripts is based on the archives of the Totenbuch-Projekt in Bonn and follows the registration system and dating of the project.


(13) http://totenbuch.awk.nrw.de/objekt/tm57117#; Kockelmann, H., Studies on the Late Book of the Dead Manuscripts on Mummy Bandages, Volume I, 1-2: The Mummy Bandages and Linen Amulets of the Memphite Priest Hor; Volume II: Handbook on mummy bandages and linen amulets, SAT12, Wiesbaden, 2008, p. 391 (Index); Meulenaere, H.D., Considérations sur un anthroponyme gréco-égyptien, CdE 70,
Dr. Zeinab Zaghloul Abd El-Azim


(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/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)


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


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

(26) Wb I, 180, 19.
(28) BD spell 160, 1 ;the turin fragment ; Lefebvre, M.G., Textes du tombeau de Petosiris, I. Le cercueil de Petosiris et le fragment de Turin, ASAE 20, 1920, p.211.
(32) Wb I, 23 ëïp, from Ptolemaic period ;may be there is a replacement between t, p.
(33) Vittmann, G., op.cit, P.238.
(34) WbII, 295.
(36) Wb, IV, 448, 13-20 ;means provide, used in 19th dynasty and Ptolemaic Period; Wilson, P., op.cit., p.1002.
(38) CT V 70c.
(39) Vittmann, G., op.cit, P.243.
(42) WbII, 149, 15-17
as well as the coffin of Cairo 47574 from Tuna el-Gebel (G. Lefebvre, *Le tombeau de Petosiris*, II, Cairo, 1923, p. 102).

Gardiner, EG, p.443, sign A13.

*Wb IV*, 87.

Zaghloul, Z., op.cit., p.254.

Gardiner, EG, p.496.

Ibid., 443.

*Wb IV*, 87.

Pérez die, M.A.C., Un Sarcófago egipcio del Museo Arquelógico Nacional con el Capitolo 72 del Libro de Los Muertos, *Aula Orientalis* 6, 1988, p. 66.

Vittmann, G., op.cit., p.245.

*Wb III*, 34

*WbV*, 377, 6-7.

Zaghloul, Z., op.cit., P.268.

Vittmann, G., op.cit., p. 250.

Ibid.


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