

General feeds on the third intermediate period

إعداد

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1.11 The relationship between the high priests of Amun and Osiris:

Rameses XI was as powerless to the extent that he is not even worth mentioning. The report of wenAmun reflected the political circumstances that after the death of Ramesses XI the role of pharaoh had been assigned to Amun, and there was no employment for a human king anymore¹. There was a relationship between the men who took the position of high priests and god Osiris, as we can find the fullest single genealogical sequence occurs on the shroud found on the mummy of the high priest Pinudjem II "the Osiris, first prophet of Amun, Pinudjem II". The high priest Psusennes in his fifth year of rule, he referred to merely as high priest instead of his kingly titles. It is not sure whether Psusennes II that followed Siamun on the throne in Tanis was a Tanite or in fact the Theban high priest. Herihor was a contemporary of Ramesses XI as high priest of Amun, appeared alone as king in the peristyle court. Pinudjem I was high priest of Amun and Masaharta acting as high priest and entitled son of king Pinudjem. This means that the high priests of Amun were the ruling class in this period, and their relationship with Osiris is because he is the lord of eternity who controls their destiny in the netherworld².

Feasting and offerings to Osiris:

The festival calendar in the principal N.K. sources clarifying the festivals that celebrating Osiris. The Great procession of Osiris was in the Djehuty month in the era of Ramses III. Osiris rites was in the Kasher-Ka month, and the birth of Osiris was 5 days over the year in the summer³. Festivals are prominent in the inscriptional record, and some festivals are also depicted. Vast heaps of first-millennium BC miniature offering vessels mark the destination of processions to the tomb of King Djer at Abdju, identified after 2000 BC as the tomb of the god Osiris, king of the underworld⁴.

1- Broekman, G.: the Theban high priestly succession in the first half of the twenty first dynasty, jstor, sage publications ltd, v.98, 2012, pp.195-209.

2- Kitchen, K.: op cit, p.25.

3- Quirk, S.; ibid, p.101.

4- Quirk, S.; ibid, p.104.

1.12 The term of third intermediate period (TIP):

The title of TIP based on the analogy of the first and second intermediate period as a term for the 21-24 dynasties. The line of kings in Tanis in the east delta is paralleled by the line of high priests of Amun at Thebes as lords of the southland¹. There is a puzzling gap in the records of local rulers and officials for the period extending from the 21st dynasty to the early 26th dynasty, so Kitchen provided a data by TIP archaeology to fill up the interval between 925 and 664². In the 21st dynasty, the country had been divided between the Tanite kings of the delta who controlled Lower Egypt, and the high priests of Amun in Thebes who controlled Upper Egypt³. During the late new kingdom and third intermediate period, the royal capital has moved from Memphis⁴, to Tanis which became the capital, royal cemetery and principal Mediterranean port of Egypt during the TIP. The first mention of the town is known from a 19th dynasty building block of Ramesses II⁵. It was an era of declining centralized power, a consequent splitting of the nation into a number of separate polities, and the appearance of rulers of foreign extraction⁶.

1.13 The beginning of the TIP:

The Ramesside kings of the 19th dynasty governed a prosperous realm at home and prestige abroad, Sethos I defeated the Libyans, Ramesses II built a chain of temple-forts out to El-Alamein and the Mediterranean. Setau the viceroy raided the southern Libyans in nubia, and Ramesses III repelled 3 successive waves of invaders; Libyans and their allies on

1- Kitchen, K.: op cit, p.3.

2- Rohl, D.: some chronological conundrums of the 21st dynasty, *Ägypten und levanter, Austrian academy of sciences press*, v.3, 1992, p.133-141.

3- Kaiser, J.: Raising the dead, the bioarchaeology of the saite and Roman period wall of the crow cemetery in Giza, phd, dissertation in near eastern studies, 2018, p.8.

4- *ibid*: p.14.

5- Donald, R.: the oxford encyclopedia of ancient Egypt, v. III, oxford press, 2001, p. 348.

6- *ibid*: p.388.

the west, the sea people including the philistines on the north east and the Libyans again in the west¹. From the beginning of the period of Ramesses VIII, the growing corruption of sections of the administration and inadequate oversight by the kings is graphically illustrated. Pilfering of grain from temple revenues by a ship's captain and his accomplices which brought much hardship to the poorer classes and to the workmen of the royal tombs. Besides, security along the west side of Egypt was slackening. The environs of Thebes itself were haunted by roaming Libyans and desert tribes folk. And royal tombs theft campaigns had begun. Economic conditions such as famines, high price of food, graft, and corruption in addition to loss of respect for the kings whether dead or reigning, were all factors that transformed the sporadic violation of a royal tomb into a flood of pillage in the ensuing decades. In the 6th year of the renaissance era, the weakness of the central government allowed the natural geographic regions of south and north to change from areas of mere administrative convenience into distinct political entities. The self-sufficient pride of the Theban hierarchy and weakness of the kings who lived in the northern capitals helped to accentuate the practical cleavage between north and south². There is a papyrus from Ramesses' X reign clarifying moral crimes committed by the priests, the spread of bribery, corruption of morals, and the dissolution of the tool of government throughout the country especially between the priests³. At the end of the 20th dynasty a division takes place between the Theban king-priests starting with Herihor, and the new dynasty founded by Smendes, which establishes itself at Tanis⁴. The high priests of Amun established authority at Thebes during the last decade of the N.K. the high priest obtained a pharaonic titles as local king in Thebes⁵.

1- Kitchen,K.: op cit, p.244.

2- Kitchen,K.: op cit, p.248.

٣- سليم حسن: نفس المرجع السابق، ص ٩.

4- Zivie-Coche, C.: Late Period Temples. In: Willeke Wendrich, UCLA, encyclopedia of Egyptology, Los Angeles, 2008, p.4.

5- Donald, R.: the oxford encyclopedia of ancient Egypt, v. III, oxford press, 2001, p. 389.

1.14 The religious thought in the TIP:

Different versions of the book of the dead from the TIP provide very precious evidence for the development of ancient Egyptian religious thought, for example there is a one hieratic funerary text consisting of seven chapters dedicated to xnsu-xpr an inhabitant of the ancient city of Thebes and wab-priest of Amun¹. From the theophoric name of the deceased, it inclines to the conclusion that he might be a resident of Thebes or of the areas in the wider region of that ancient city, as the cult of god Khonso was the Theban region. and Khonso was also son of Amun. this information leads to the fact that Osiris was the god of eternity in the netherworld for all the Egyptians despite of their believing in different gods in their lifetime². In the TIP introduced "oracular amuletic decrees" which are protective decrees said to be pronouncements of deities worn around the neck in an amuletic case in an intention to protect against harmful animals, disease, illness, evil eye, and dangerous people including the deceased³. Significant changes occurred in the hieroglyphic writing of the TIP but the main parts of the classical new Egyptian language characteristic for the dynasties subsequent to the 18 is still used. For example, the name of the god Atum written with a scarab instead of the hieroglyph sign t, while it is written in classical Egyptian as xpr. There is a fact of the importance of not making any changes in traditional sacred writings, so their magical spells do not lose their power which has to be considered⁴.

1.15 scribes and the texts:

The practice of every scribe is considered a part of a specific scribal culture and social identity which developed in the N.K. period and can be traced in the Ramesside literature and late Egyptians miscellanies and related texts. Scribes are a specialized category with priestly staff. And the texts represent a direct address to the deceased mentioning important gods for example, "may Ra and Osiris give you...", and "offerings given by the king, Osiris-khentyimentiu...". Some offerings formula are often associated with the god Osiris, which is probably connected with the

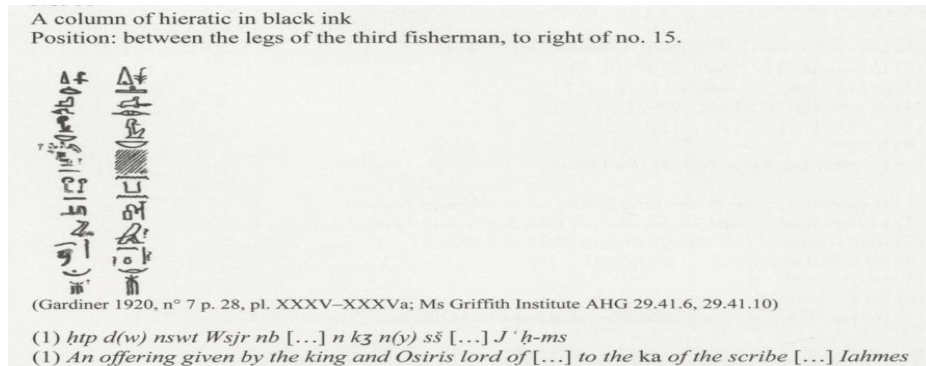
1- Uranić, I.: Book of the Dead, Papyrus Zagreb 601, Studien zur Altägyptischen Kultur, Bd. 33, 2005, p.357-371.

2- Uranić, I.: ibid.

3- Stevens, A.: domestic religious practices, UCLA, encyclopedia of Egyptology, 2009, p.2.

4- Uranić, I.: ibidem.

provision of the deceased with the necessary foods and goods with a meaning of greetings and congratulations and it can refer to actual praising songs such as the Htp-di-nsw formula. And the offers are granted by Osiris. The inscription texts of the offerings in hieroglyphic contains the magic potential to be recited, a record of this recitation is made in the cursive writing of the scribes, and the power of the text is extended to their own benefit, hieratic will be read by their colleagues. From this point of view, the texts appears as a mean of sacred action specific to scribes¹.



Transcription clarifying the offering formula by Osiris, and the name of Osiris with normal signs².

1.16 Book of the dead in the TIP:

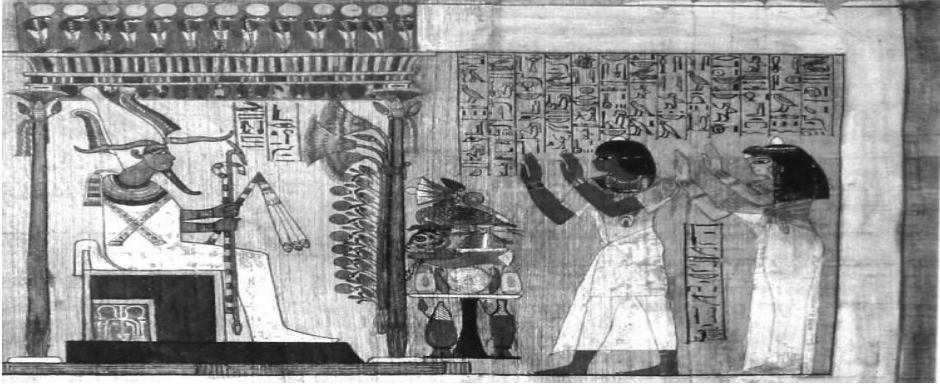
Book of the dead is the principal collection of funerary literature that was used from the N.K. till the early roman period. It was written in separate papyri buried with mummies. It was available to all classes of people. Some of the chapters and spells from the book were also inscribed on coffins, tombs and temple walls³. The book of the dead is a reworking and expansion of the middle kingdom coffin texts, instead of being inscribed on coffins, the spells are now written on papyrus scrolls,

1- Ragazzoli, C.: the social creation of a scribal place: the visitors inscriptions in the tomb attributed to Antefiqer (TT 60) (with newly recorded graffiti), studien zur Altägyptischen Kultur, helmut buske verlag GmbH, Bd. 42 (2013), pp. 269-323.

2- ibid.

3- Donald, R.: the oxford encyclopedia of ancient Egypt, v. I, oxford press, 2001, p. 193.

grouped into chapters and accompanied by vignettes¹. It was a large compilation of spells designed to bring about the resurrection of the dead person and his safety in the afterlife, it reflects ritual acts performed during and after the burial. The texts are written in cursive hieroglyphs and accompanied by vignettes drawn in various colors of ink, and they were vary greatly in length².



The deceased before Osiris. From a copy of the book of the dead, in the Museo Egizio, Turin³.

The texts generally involve 2 gods, Ra and Osiris. The book of the dead developed during the TIP which proceeded from the Ramesside epoch in many aspects. The Egyptian religious art of the 21st dynasty distinguished as a special phase in funerary papyri illustrative evolution in a number of quantitative and qualitative changes in the text and image ratio in the scrolls. New types of funerary manuscripts took place known as 'mythological' and 'amduat' papyri. The typical characteristic of 'the book of the dead' of the 21st dynasty is the reverse tendency for replication. The mythological papyri of the 21st dynasty was individual as the book of the dead of the N.K. during the 21st dynasty, appeared copies of the book of the dead classified as an example of replication⁴.

1 - Lichtheim, M.: ancient Egyptian literature, v.II the new kingdom, University of California Press, first edition , 2006, p.7.

2- ibid: p.119.

3- Donald, R.: the oxford encyclopedia of ancient Egypt, v. I, oxford press, 2001, p. 194.

4-Tarasenko, M.: the vignettes of the book of the dead chapter 17 during the third intermediate period (21st -22nd dynasties), studien zur Altägyptischen Kultur, helmut buske verlag GmbH, Bd. 41, 2012, p. 379-394.

From this time till the 22nd dynasty the hieratic papyri of the book of the dead became dominant, as there were hieratic copies with a single introductory vignette showing the owner In front of Osiris or other deity on the throne. The papyri vary by technique of writing and form two groups. In the first group, the text given in lines without vignettes (like the papyri theme research). In the second group, the text in columns sometimes with vignettes, and these belong to three types in the classification by A. Niwinski. Finally there are four papyri represent a combination of the hieratic and hieroglyphic forms. The most important fact is that the order of spells is repeated¹.



vignettes in the p*Diw-sw-n-Mw.t* pLondon BM 9948

This composition is typical only for the 21st Dynasty, and distinctive above all for its very specific image of Madjed, unknown for the iconography of the New Kingdom and the late period²

Royal cache in the TIP:

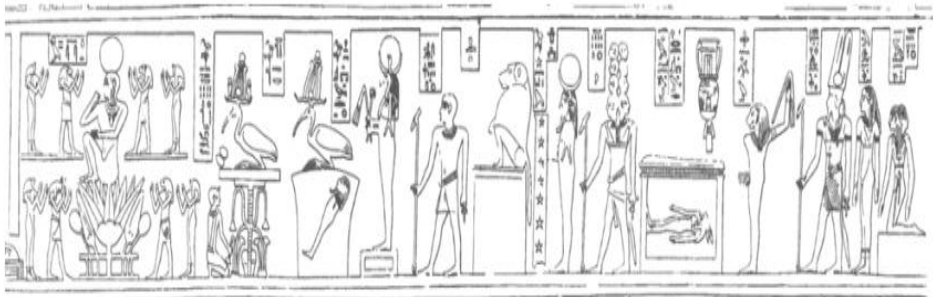
There was a chaos and stealing of the tombs by the end of the 19th dynasty as a result of poorness in this period. this made the loyal priests gather all the mummies of the kings and hide them in one place out of the thieves³. From the time of Ramses XI onwards, it had been the custom of the high priests of Amun to rewrap and rebury the bodies of the N.K. pharaohs and their families. It was carried out singly at first, but the practice of moving two or three bodies to one place seems to have grown. But not only were the mummies rewrapped, also their

1- Tarasenko, M.: ibidem.

2- ibid.

³- سليم حسن: المرجع السابق، ص ١٤.

accompanying grave goods were restored at the same time. By the time of high priest Menkheperre, cache burials were being made. This process culminated in the certain of the large caches exemplified by the royal and second caches. The TIP burial customs was being influenced by northern (Libyan) burial customs at that time, but from 750 Bc onwards the south beginning to reassert itself¹. There was an area served as royal cache that had been established for the tombs of the kings and members of the royal families of both 21st and 22nd dynasties containing a number of burials (Smendes, Psusennes I, Amenemope, Osorkon I, Siamun, Psusennes II, Osorkon II, Takelot I, Shoshenq II, Takelot II, Shoshenq III)².



Detail of the cella of the Hibis temple, south wall, fifth register, gods of the Hermopolitan region³. This vignette reflects the powerful of Osiris in the TIP that this naos has 9 registers grouped by sepAt (geographic religious entities) each sepAt takes a form of Osiris.

From the end of the new kingdom, no royal or private tombs are known. Theban administration and priests preferred to be buried in mass burials (e.g. the caches of the priests of Amun and Montu in Deir el-bahri)⁴.

1- Aston, D.A.: two Osiris figures of the third intermediate period, *JEA*, Sage Publications, Ltd, v.77, 1991, p.95-107.

2- Zivie-Coche, C.: Late Period Temples. In Willeke Wendrich, UCLA, encyclopedia of Egyptology, Los Angeles, 2008, p. 4.

3- *ibid*: p.7.

4- Donald, R.: the oxford encyclopedia of ancient Egypt, v.I, oxford press, 2001, p.387.

The influence of Amun's priests in the TIP:

By the end of Ramses III reign, the era of power of rulers is over, and most of the country fortune became in the hands of the priests of Amun who was the most important god in the lifetime in this period. There is a manuscript from the reign of Ramses XI illuminating that the authority of the High Priest of "Amun" was magnified, and on contrary the Pharaoh's power became weakening. The priests also take charge of financial affairs beside their religious influence. The priest's job is the de facto ruler of the country, and the pharaoh has the title only. The high priests of Amun captured the power and fight with the pharaoh for the power of the country. This quarrel over the power continued till Hery-hr the founder of the 21st dynasty who unified the country under his rule, and combines religious, military and political power in his hand. By the end of the 20th dynasty, Egypt was divided into two semi-independent kingdoms, the priest's kingdom in Thebes and Semendes kingdom in Tanis¹. The high priests of Amun was the real rulers and they act in the temples as they want, Pinedjem the high priest of Amun and de facto ruler of Thebes for a period during the 21st dynasty placed a line of 100 or more criosphinxes on stone pedestals, and this sphinx assigned to Ramses II whose titles are inscribed on the small statuettes between the animal's paws². This reflects how powerful they reached in their rules.



A solid gold statue of Amun in an extremely rare example of ancient Egyptian precious statuary, found in Karnak, it may have been a part of the royal offerings to the temple, 22th dynasty, Metropolitan Museum of art, gift of Edward, Harkness, 1926³

١- سليم حسن: المرجع السابق: ص ٩-١٤.

2- Sullivan, E.: karnak, development of the temple of Amun-Ra, UCLA, encyclopedia of Egyptology, Los Angeles, 2010, p. 17.

3- Donald, R.: the oxford encyclopedia of ancient Egypt, v.I, oxford press, 2001, p.83.

Amun worship in the TIP:

To know why Amun priests got this high prestigious place in the TIP, we have to know first Amun's cult in this period. God Amun who later became Amun-Ra, his name means the secret one or the hidden one. Amun was known at an early date since a few references in the pyramid texts from the old kingdom. The hidden aspect of Amun enabled him to be easily associated with other deities. As the power of Thebes increased, Amun became more pronounced. Under Amenemhet I, Amun placed in closer contact. Then the invasion of the hyksos as rulers provided an impetus to Amun's growth. Amun became the protecting deity of Egypt and the monarchy. As the power of Thebes grew, Amun grew with it, his creative role stressed during the middle kingdom and developed during the new kingdom. During the new kingdom, his position as king of the gods increased to a point that approached monotheism and the other gods became symbols of his power¹. Amun was regarded to be the official lord of the great temple at Karnak in the new kingdom². Although, the chapels at Deir el medina focused on royal and private ancestor cults and those chapels were dedicated to Amun and Osiris³. In the TIP, a phenomenon whereby the clergy of Amun had official graffiti carved as objects intended for popular devotion, this graffiti was first carved at a time of priestly power, probably during the late twentieth or early 21st dynasty⁴. Then he has got a great place in the TIP (dynasties 21-24). Even more, he became the most important god especially when Pinedjem a high priest of Amun became the de facto ruler of Thebes for a period during the 21st dynasty⁵. Among all the ancient history Amun got many epithets. First, Amun dispenses the breath of life 'di-TAW' but he was also a deity like the sun god or Hathor and Maat 'hears prayers' (sDmt sprw/ snmHw) and thus serves as a

1- Donald, R.: the oxford encyclopedia of ancient Egypt, v.I, oxford press, 2001, p.82-84.

2- Ausec, C.: gods who hear prayers: popular peity or kingship in three Theban monuments of new kingdom Egypt, phd dissertation in near eastern religions, university of California, 2010, p. 12.

3- ibid: p.18.

4- ibid: p.20.

5- Sullivan, E.: Karnak: Development of the temple of Amun-Ra, UCLA, *Encyclopedia of Egyptology*, 2010, p.17.

contact for humans¹. Then, there are new epithets that appeared for Amun during the TIP that doesn't exist before. Like Sft.ti (respectable) which is a title of a great respect of the epithets of Amun appeared since the 18th dynasty². And imA.ti (powerful) which was a very popular epithet of the god Amun appeared in the 21th dynasty³. And also Amun's epithet "listener of prayers"⁴. Psusennes I also constructed a temple of "Amun lord of the throne of the two lands"⁵. Amun's cult extended to the late period, the hypostyle hall of the hibis temple decorated with vignettes and containing a series of hymns to Amun. Several passages of these hymns are known from earlier texts such as the magical papyrus Harris⁶. Amun was helpfulness to the soul and the body of the deceased, because he was the king of the gods and the lord of the thrones of the two lands. Amun became the most important deity in this era. He was the creator of all creations, and his power extended to the netherworld as well as the lifetime. Amun is considerable to be the first to be a king, the god of the primeval time, he judges the earth, talks to the heart. He is just a judge that takes no reward. He lends his ears to the poor⁷. Amun is the giver of bread and offerings to the deceased in the netherworld. He is the bull strong of arm who loves strength. Amun dominated other gods in the netherworld, and this appears clearly in his way of talking "Iam who made them..." etc, and this speech of Amun is written in a papyri number 58033 which registered in catalogue

1- Budde, D.: Epithets, Divine, UCLA, encyclopedia of Egyptology, 2011, p. 3.

2- Wb, IV, p. 459.

3- ibid: I, p.80.

4- Caminos, A., R.: Late-Egyptian Miscellanies, London 1954, P.57.

5- Zivie-Coche, C.: Late Period Temples. In Willeke Wendrich, UCLA, encyclopedia of Egyptology, Los Angeles, 2008, p. 2.

6- ibid: p. 8.

7- Caminos, A., R.: Late-Egyptian Miscellanies, London 1954, P.9, 59.

general¹. The chief's chair is one of the most important royal insignia of ancient Egypt as a symbol of divine kingship. Gods acknowledged pharaoh as their son and legitimate heir by bequeathing to him their thrones as the one piece of ancestral symbols, Amun was one of the mainly gods who confirmed pharaoh's rightful claim to power by saying "to thee I give my throne". Amun was strongly connected with the throne that there was a type of throne is a "aniconic form of Amun" called bHdw².

From the new kingdom on, some deities including Amun-Ra acquired prayer-related epithets such as "the one who hears petitions", probably to encourage the deity to listen and grant the donor's prayer. Also in the later new kingdom and the TIP other types of votive practices arose such as writing prayers on temple walls, and there is votive bronzes statues excavated from the temple of Osiris-iw at ain manawir in Kharga oasis, which clarifying the developments in the epithets and cults of those deities³.



Late bronze figure of Osiris⁴


1- V.S.Golenischeff: Catalogue général des antiquités Égyptiennes du musée du Caire Papyrus hiératiques 1927, P.196-197.


2- Kuhlmann, K.: Throne, UCLA, encyclopedia of Egyptology, 2011, p. 2

3- Pinch, Geraldine, and Waraksa, E.: votive practices, UCLA, encyclopedia of Egyptology, 2009, p. 4.

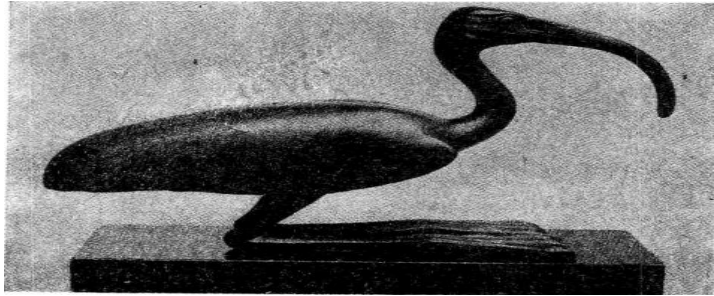
4- ibid: p. 5.

Ibis (Thoth - DHwty):

The sacred ibis bird (Thoth)  was mentioned in all the papyri concerned this search. It is related with the deceased in the netherworld as deity Thot. There were 3 kinds of this bird in ancient Egypt, one of them only found in the Stone inscriptions as it was the determinative for the word shines and its derivatives. and the other kind is the sacred ibis with the white body and black hair and tail which

represented the god Thot¹ . He associated with nature, writing, medicine and the afterlife. Thoth was worshiped throughout Egypt from the early dynastic period till through Roman times. The meaning of his name is obscure².

Hermopolis 'El-Ashmonin' was his original cult center. Those birds were raised in the lack to mummified and given to the pilgrims to put it in the wide corridors under the ground in the same sight. Ibis was reflecting the image of the manifested dead³. The throne has been "made by the gods, made by Horus, created by Thot" and not by 'the great Isis'⁴.



A bronze statue for the sacred bird Ibis the symbol of god Thot – British Museum⁵.

١- جورج بوزنر: معجم الحضارة المصرية القديمة، ترجمة امين سلامه، هيئة الكتاب ٢٠٠١، ص ٨.

2- Donald, R.: the oxford encyclopedia of ancient Egypt, v. I, oxford press, 2001, p.398.

٢- مانفرد لوركر: معجم المعابد والرموز في مصر القديمة، ترجمة صلاح الدين رمضان، مكتبة مدبولي، الطبعة ١، ٢٠٠٠، ص ٦٦.

4- Kuhlmann, K.: Throne, UCLA, encyclopedia of Egyptology, 2011, p. 2.

٥- مانفرد لوركر: نفس المرجع السابق.

Thot was represented in 2 different shapes, he was represented in the first shape in a human form with a bird head (ibis head). The second shape was a baboon monkey, and both shapes were related with the moon¹.



Thot in Baboon form, late period, university of Leipzig Museum².



Thot in human form with the head of the ibis bird³.

¹ - عبد الحلیم نور الدین: الديانة المصرية القديمة، ج ١ (المعبودات)، القاهرة، الطبعة ٢، ٢٠١٠، ص ١٨٠.

2- Wilkinson, R.: The complete gods and goddesses of ancient Egypt, New York, 2003, p.7.

³ - عبد الحلیم نور الدین: نفس المرجع السابق، ص ١٨٠.

Thoth was an important deity since the old kingdom and mentioned frequently in the pyramid texts. He associated with the sun god and Osiris, as the sun god was travelling on the wing of Thoth across the "winding water-way" or river of the heavens. During the old kingdom Thoth incorporated into the prevailing solar theology along with Osiris whom he is said to protect and serve the deceased king who became one with Osiris. The legends pertaining that Thoth reflects the myths of Osiris and his associated gods. A later version of the same legend claims that Thoth became an emblem on the head of Horus. He was said to heal the injured eye of Horus which was associated with the moon and he often acted as a messenger, intercessor and conciliator between the gods¹.

The relationship between Thoth, Osiris and the deceased:

Thoth was said to be the inventor of writing, he was the scribe of the ennead who was responsible for all kinds of accounts and records. Thoth's record keeping also has afterlife associations, in vignettes of the book of the dead he stands before the scales which weight the heart of the deceased and records the verdict. Thoth was also often placed in juxtaposition to the sun god as a kind of "night sun", and in the late period he acquired the epithet "silver Aten". In underworld scenes, the god is usually depicted as either an ibis-headed man or as a baboon, and scenes showing Thoth presiding over the judgement scales may depict him in either form. Amulets of the god as an ibis or baboon or an ibis-headed baboon were common, as the wisdom and magical powers ascribed to Thoth meant that he was naturally invoked in many spells utilized in popular magic and religion². Thoth was depicted with Horus on the coffins of the TIP pour libations over the deceased. And he also appeared as an ibis-headed man records and announces the verdict in chapter 125 of the book of the dead³.

1- Wilkinson, R.: The complete gods and goddesses of ancient Egypt, New York, 2003, p. 215.

2- ibid: p.216-217.






3- Donald, R.: the oxford encyclopedia of ancient Egypt, v. I, oxford press, 2001, p.398.




THOTH. *Depiction of the weighing of the heart of the deceased in the hall of judgment, twenty-first dynasty. Thoth, in his ibis-headed form, stands by the scales, along with the jackal-headed Anubis, while Horus sits in judgment. This image is executed in paint and stucco on a wooden casket for funerary figurines, now in the Louvre, Paris. (Giraudon / Art Resource, NY)*

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
General comments on the all six papyrus:

- 1- In late Egyptian many words display exactly the same orthography in middle Egyptian, but certain words show changes from middle Egyptian. Like rw  which has a stroke instead of . For example, this is found in papyri 1 line 1, papyri 2 line 2, and papyri 4 line 1.
- 2- In the vocalic value,  ,  , were intended to represent rA, and ri (respectively) in the earlier period. But in those papyri, they stand only for r. (papyri 1 line 3 and papyri 2 line 2).
- 3- In Hieratic abbreviations, hieratic writings use cursive abbreviations of signs and groups of signs in the middle or at the end of words where the full writing was thought unnecessary, thus the dot is very often used for  , and the









1- Donald, R.: the oxford encyclopedia of ancient Egypt, v. I, oxford press, 2001, p.399.

sign is sometimes used for something which can be // or  (papyri 6, line 5).



- 4- Certain small signs especially determinatives, have a space filling dot (full punkt) written above them as in papyri 1 lines 4,5,9,11,15 as they have little expletive points surmounting a

single  on the line. But in other cases, the dot forms essential part of the sign.


- 5- In group writing, the scribes were so accustomed to writing certain groups of signs that they would sometimes write them in






similar place. For example, writing     instead of     meaning offerings of silver in papyri 6 line 9.



- 6- Assimilation of signs, in many cases two or more hieroglyphs combine ultimately in one hieratic sign. For example, we

transcribe  Hr only when the additional  is quite clear in the hieratic, and has been intentionally written by the scribe.


Everywhere else we transcribe  without . Although the





new kingdom form goes for .


- 7- When we find    for b, instead of  or , it is to

be explained by the similarity of hieratic  to . b is always meant in such cases. For example, in papyri 1 line 2 we

can see the word    for b.

- 8- Redundant signs,  A is still written in many words from which it had very likely disappeared in pronunciation, for

example, the word     in papyri 6 line 10, the A came

redundant as the sign  is already pronounced like xA.

- 9- In negation, the middle Egyptian negative particle m n transformed to bw . Perhaps for reasons of uniformity. And this is very clear in papyri 6 line 10.
- 10- Sometimes m is written instead of n thus in the conjunctive m is unetymological because this form is nothing more than the unaccented form of the independent pronoun ntf . That is both unetymological m and etymological n are written together.
- 11- nn is often written instead of simple n . as the pronominal suffix m is sometimes written respectively nn . This strange habit results in confusion between the verbal forms .
- 12- The whole six papyri began with a hymn to venerate, reverence, glorification and exaggeration whether the deity or the deceased. As we can find that more than one line in every papyrus began with a call which can be translated as 'Hail to you' according to Faulkner the papyri of Ani.

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