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<p><b>Keywords:</b> Book of the Dead, -Ihet cow, Tombs,                  Ptolemaic Period, Funerary beliefs.  <b>ARTICLE INFO :</b></p>	<p><b>ABSTRACT</b></p> <p><b>Abstract</b>                  In 1903, the locals of the village Manshyet Soliman, east of Atfih, discovered a tomb decorated with painted scenes and religious texts. The scholar G. Daressy, was able to save it and cemented it after copying the texts and drawing some scenes.</p>
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**Introduction:**

The Egyptian expression *pṛt mhrw*  "means going forth by day", and it can be translated figuratively "the day of going out" on this ancient funerary text mostly written on papyrus, which varied in length, quality, and content, and was used by the Egyptians since the beginning of the New Kingdom (about 1550 BC). until about 50 BC. The Coffins Texts in their final stage Were the original source from which the Book of the Dead. Developed. <sup>2</sup> There are those who believe that the Book of the Dead "Going forth by ay" is the fruit of a long development in the Egyptian funerary beliefs, and is considered the conclusion of the religious books of the ancient Egyptians. It was called "Book" as a term to describe the collection of texts consisting of a number of magical spells intended to assist the deceased in his journey through the underworld, and into the afterlife<sup>3</sup>. It was written by many priests over a period of about 1,000 years, and is considered the oldest illustrated book in the world.

This book was recorded on papyrus, bearing the name and titles of the deceased, and accompanied him to the tomb as a book of prayers, rolled up and sealed. The book was placed on top of the coffin, inside a small wooden statue of Osiris, or placed in a box used as a base of a statue of Sokar or tucked between the folds of the mummy wrappings (above the chest, under the arms, or between the legs), and sometimes in the form of bandages wrapped around the mummy.<sup>4</sup>

These texts were carved on the walls of burial chambers inside the pyramids, and were intended exclusively for the use of the pharaoh (and queen of the 6th Dynasty). The pyramid texts were written in hieroglyphic script, the normal one, with many

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<sup>1</sup> Allen T.G.,1952, *The Book of the Dead or Going forth by day*, Chicago, pp.214-215.  
<sup>2</sup> - Hornung, E., 1999, *The Ancient Egyptian Books of The Afterlife*, Translated from German by D.Lorton, Cornell University Press, Ithaca and London, p. 13.  
<sup>3</sup> - De Cenival, J.-L.,1992, *Le livre pour sortir le jour. Le Livre des Morts des anciens Égyptiens*, p. 11.  
<sup>4</sup>- Allen T.G., 1952, *The Book of the Dead*, Chicago, p. 214-215.



hieroglyphs representing humans or animals incomplete or distorted, most likely to prevent them from causing any harm to the dead pharaoh. The purpose of the Pyramid Texts was to help the dead king take his place among the gods, in particular to reunite him with his divine father Ra; In this period the afterlife was thought as being in heaven, not in the underworld as was later confirmed in Book of the Dead.<sup>5</sup> Towards the end of the Old Kingdom, the Pyramid Texts ceased to be an exclusive royal privilege, and were adopted by regional governors and other high-ranking officials<sup>6</sup>.

The second type are the spells to be pronounced by the dead himself through his journey to Netherworld, to guarantee his rebirth and immortal destiny.<sup>7</sup> Spells from the Book of the Dead were common in many funerary objects prior to the Ptolemaic Period. Their representations didn't occur only in papyri but also in sarcophagi, coffins, mummy shrouds, funerary masks, amulets, individual statues, shabti statuettes and in tombs. Inherited from the "Saite Recension",<sup>8</sup> the Book of the Dead was still in use during the Graeco-Roman Period, and it was Written either in a complete version,<sup>9</sup> or as excerpts in funerary objects

The majority of the Graeco-Roman tombs, especially that of Chora, were constructed for people of high social status consist of a single or a pair of chambers, which were decorated in relief, with religious themes. The scenes in these tombs denote clearly the popularity of Egyptian funerary texts. Although every necropolis had its decorative programme, showing a wide range of funerary practices and religious beliefs, the Book of the Dead was a main part of decorative program of these tombs. Spells of the Book of Dead are usually represented in the tomb to enable the owner to move freely out of it and to return; he could even travel through sky and join the gods there. The Book of the Dead spells will be discussed through their places and description of the scene. The number of spells and lines is set according to R. Lepsius publication of Papyrus of Iufankh

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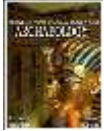
<sup>5</sup> - Talyor, J., 2010, *Journey through the afterlife, Ancient Egyptian Book of the Dead*, London, British Museum, p. 54

<sup>6</sup> - Taylor, J., 2010, *Ancient Egyptian Book of the Dead*, P. 54.

<sup>7</sup> - Smith M., 2009, *Traversing eternity. Texts for the afterlife from Ptolemaic and Roman Egypt*, Oxford, p.15.

<sup>8</sup> - According to scholars, during the beginning of the Saite Period or perhaps at the end of the XXVth Dynasty, these spells were arranged in a fixed manner and specific sequences; this is known as the "Recension". This sequences of texts and illustrations were used till the final use of BD during the Roman Period. For more information, cf. Qurik S.,2013, *Going out in daylight: prt m hrw - the Ancient Egyptian Book of the Dead - translation, Sources and meanings*, London, p. ix; Scalf F.,2017, 'the death of the Book of the Dead', In Scalf F. (ed.), *Book of the Dead: becoming God in ancient Egypt*, Chicago, p. 141

<sup>9</sup> - One of the complete versions of Book of the Dead was the famous papyrus of Iufankh which dates back to the middle or Late of Ptolemaic Period, cf. Lepsius R., *Das Totenbuch der Ägypter each dem Hieroglyphischen Papyrus in Turin*, Leipzig, 1842; it was recently translated by Carrier C., *Le papyrus de Iouefankh (Turin, cat. n°1791)*, Paris, 2011.



which dates back to the mid or late of Ptolemaic Period. The spell title would be mentioned; even if it is not inscribed in the tomb, because it indicates its purpose. In those cases, in the title in absent, it will be cited according to R. Lepsius publication<sup>10</sup> supra. The survey will cover all the tombs that date to the Ptolemaic. The database of Das Altägyptische Totenbuch of Bonne University will be the base for studying these scenes.

## **ATFIH**

The city of Atfih is located on the eastern bank of the Nile River, about 80 kilometers south of Cairo. It is a mountainous village.<sup>11</sup> It was called in the past by the name *pr nbt tp iHw*, which means The Residence of the Lady of *tp iHw*, and it has an abbreviated form (*tp iHw*), which means “The Head of the Cow,” referring to the goddess. Hathor, who was a symbol of motherhood in ancient Egypt and the patron goddess of this region.<sup>12</sup>

We find that its name still in use among the farmers in the month of “Hatur,” one of the months of the Agricultural Year, known as the Coptic year. The cows that were sanctified by the ancient Egyptians were distinguished by their beauty and bright eyes. The workshop of the cow spread in most of the regions of the valley, such as Atfih, Dendara, Badari, Armant, Qena, Kom el-Hisn and others. The cow was associated with many deities, such as Isis and Nut but Hathor was more closely associated with the goddess of the sky and lady of dendara.<sup>13</sup>

The town was named in the-Greco-Roman period Aphroditopolis, as it was a centre for the worship of the goddess Hathor, whom the Greeks and Romans likened to their goddess Aphrodite. It was the capital of the twenty-second and last region of Upper Egypt, which extended from south of Memphis to the Fayoum. It was called (Matin), which took the knife as its symbol as a reference to it being the dividing border. Between the regions of Upper and Lower Egypt.<sup>14</sup>

Hathor, the main deity of the region, was associated with Isis and Hasat, and appeared as a sacred cow. The first scientific archaeological work in the region is attributed to the scientist George Darecy in 1901, who documented and recorded the contents of a family cemetery for one of the priests. Then, in 1906, Ahmed Pasha Kamal conducted excavations for the Antiquities Service at that time, and revealed the first cow tomb. Holy cows in the region. Later, other tombs of the sacred cow, sixteen of them, were discovered.<sup>15</sup>

<sup>10</sup>- Kamal A., 1908, “Fouilles à Atfih,” ASAE 9, p.113-117.

<sup>11</sup> - Daressy G., 1902, ‘Tombeau ptolémaïque à Atfieh’,” ASAE 3, p. 160.

<sup>12</sup> - Gauthier, H., 1929, Dictionnaire des Noms Géographiques Contenus dans les Textes Hiéroglyphiques, T.6 vol.5, pp. 52-53

<sup>13</sup> -وليم نظير ١٩٦٩ ‘الثروة الحيوانية عند قدماء المصريين ‘القاهرة’ ص.٤٧ .

<sup>14</sup> -Gauthier, H.,1929, Dictionnaire des Noms Géographiques, P, 52-53

<sup>15</sup> -Al Anany et Dr. Abd el-Fatah Sabbahyal., et de J.-Cl. Grenier, Annie Gasse, 2010, Atfih, la zone centrale de l’Hésateum (zone A). Travaux dans la nécropole des vaches sacrées (1) Mission égypto-française d’Atfih (MEFA) in : ENIM 3, P.137-138.



## **Previous excavations in Atfih:**

- 1- Work started back in 1902, when G. Daressy published a tomb (Tombeau ptolémaïque à Atfieh', in ASAE) belonging to a family of priests
- 2- In 1906, Ahmed Pasha Kamal discovered the first cemetery for the Holy Cow at Atfieh.
- 3- Petrie and MacKay worked at the same site in 1911.
- 4- In 1910: 1912, D. Johnson found a group of boxes containing papyri of individuals near the cemetery of the Sacred Cow (Serapeum Atfih).
- 5- The site was then abandoned for several decades until work on it was completed in 1982 by excavations for the Supreme Council of Antiquities under the supervision of Helwan, I-Saf and Atfih Antiquities Department.
- 6- In 2003, excavations of the museum storeroom in Atfih under the supervision of Aisha Muhammad Shams Al-Din.
- 7- In 2008 and 2009, excavations of the joint Egyptian-French mission under the supervision of Dr. Khaled Al-Anani.
- 8- In 2018 and 2019, excavations were carried out in the Helwan, el-Saff and Atfih antiquities area, west of the museum storeroom.
- 9- In 2020, the Supreme Council of Antiquities conducted excavations in the Atfih cemetery for the sacred cow.

## **THE TOMB OF ATFIH**

In 1903, the locals of the village Manshyet Soliman, east of Atfih, had discovered a tomb decorated with painted scenes and religious texts<sup>16</sup>. Unfortunately, before the arrival of G. Daressy, the tomb was partially destroyed by the locals but, Daressy, was able to save it and have cemented it after copying the texts and drawing some scenes<sup>17</sup>. The tomb is very large, and it has not been properly published or scientifically studied yet. The cemetery dates back to the middle of the Ptolemaic period,<sup>18</sup> which was characterized by the merging and revival of Egyptian and Greek traditions and customs, and even religious ideas, texts and funerary beliefs. and his successors; every hieroglyph legend was inscribed in a separate wall. The family was buried in six limestone sarcophagi which were carved in the floor; their wives were buried in the same tomb. Later on, it seems that it was transformed into a collective burial, as remains of at least a dozen mummies were discovered in it. The walls and ceiling scenes, as well as the texts, illustrate exclusively the Egyptian funerary

<sup>16</sup> -Daressy G., 1902, "Tombeau ptolémaïque à Atfieh' .p.160.

<sup>17</sup> -For more information about excavations in Atfih, cf. Cassier Ch. "Fouille à Atfih au début du XXe siècle, *ENiM* 4, 2011, pp. 273-290. The site was recently excavated by a joint mission of faculty of Tourism and Hotels, Helwan University and Université de Montpellier III especially in the necropolis of the sacred cows; for more information about the results of this mission, cf. Mission égypto-française d'Atfih (MEFA), "Atfih, la zone centrale de l'Hésateum (zone A). Travaux dans la nécropole des vaches sacrées (1)", *ENiM* 3, 2010, pp. 137-165.

<sup>18</sup> - Daressy G, 1902, "Tombeau ptolémaïque à Atfieh", pp. 160-161.

beliefs, elucidating the existence of some conservative Egyptian families. The scenes painted in red represent the Book of the Hours, vignettes and texts of the Book of the Dead. The spells represented in the two chambers are 45, 46, 47, 148, 154, 54, 56, 89, 162.<sup>19</sup>

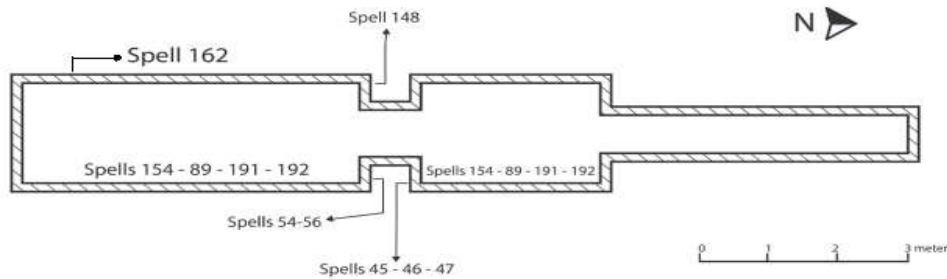


Fig (1) Reconstruction of Atfih tomb after Daressy’s description and Drawing by E. Zoair (Drawing by Shehata.Sh)

### The Depiction of Chapter 162 on the walls of the tomb Chapter 162 on the walls of the tomb

**Location:** chamber II, western wall.

**Description:** the scene depicts the striding primeval cow floodwater, Ihet, wearing a solar disk surmounted by double plumes, a necklace at her neck and a red cover on her back. The texts consist of 16 columns: two are inscribed in front of cow’s head and the other above her back occupying the height of the register. The text took seven columns and a half, with insignificant variations<sup>20</sup>.



Fig (2) Image to the cow goddess depicted in Chapter 162.

**Title: Written in the first column, in front of Ihet head**



19- For information about the spells, cf. Totenbuchprojekt Bonn, TM 1353230, [totenbuch.awk.nrw.de/objekt/tm13533](https://totenbuch.awk.nrw.de/objekt/tm13533); the spell 45 is not cited in the web site.

<sup>20</sup> - Daressy G,1902, “Tombeau ptolémaïque à Atfieh”, p.166.



*R n rdî hpr bs hr tp n zh*<sup>21</sup>

“Formula for creating a flame under the head of transfigured spirit”<sup>22</sup>

**Hieroglyphic Text:**<sup>23</sup>



<sup>21</sup>Budge, E. A., *The Book of the Dead, Chapters of Coming forth by Day*, London 1898, pp. 408-410. -

<sup>22</sup> -Wüthrich A, 2010, *Éléments de théologie thébain, les chapitres supplémentaires du Livre des Morts, SAT 16*, Wiesbaden, p. 45.

<sup>23</sup>-Daressy G.,1902, “Tombeau ptolémaïque à Atfieh”, p.166.



transliteration
rAn rdit xpr bs Xr tp n Aw Spsi
Dl-mdw inDf-k pArwty aApHy qA Swty
apr nb wrrt nb Hw m nxx
ntk nb m(tA rwDm wbn Hy n Drw
... nt(k) nb xprw aAinm HAp sy m
wDAr ... .f ntk naS dnyt
m-Xnw ... pFr aAXA nmt ntk nF na(S)
ii ... aS n.f nhp
mArwiAd sw mi n
... iw At ... m.r.i iw Df.f
pAn-HqAaAgArn.k iwr ...
-ty rn.k Hk s-iw-... rn.k mA s-iw-...
rn.k xAwty rn.k ... rn.k D hrwn ra mkt m dWA nFt m iwnw di.k xpr.f mi
nty H-tp tAntf bAk n ... sn? wsir nFt wsrt.sn iry n nbt pr tASr-mnw HapsD
... nb ... XA ... nF aAnty htp.ti m iwnwitm rn.f bArk-Ay-...



Translation	No.
A spell to make flames arise/burn under the head of the noble akh	1
Recitation: I supplicate to you, O Rowty, O Great in Strength, O Most High of two feathers	2
The well decorated, He is the master of the crown and the master of power with the nekhekh	3
You are the master of the powerful penis in its radiance, luminous without limits	4
You are the master of many-colored manifestations that hide within	5
Wejat eye About... You are loud of voice	6
Within... the great, broad-stepped runner, the powerful god	7
Who comes when requested, the defender	8
When the oppressed person asks for it. Come at	9
...I am the cow Ahet, and (your name) is in my mouth and I will say it	10
Ba-n-heqahaja is your name, and ur-.... -te	11
It is your name, and Haq-es-iw... It is your name and May-es-iw..	12
It is your name and Kharuti is your name and...it is your name until the sun (Ra) rises, your protection in the sacred Duat (underworld) of Heliopolis, may you let (the flame) would arise like	13
He was on earth because he was your ba (spirit)... the deceased wesert sen, born of the mistress of the house Ta-Sherit-Min with the Ennead.	14
... Master of ... the body ... the great God, may he rest in lwnw, Atum is his name, Ba-Rek-Aty	15
That is, they are yours and you will be protecting them every day.	16

**Function:** It is one of the supplemented chapters which made its first appearance during the second half of 21th Dynasty.<sup>24</sup> It was usually inscribed on hypocephali, on a sheet of papyrus placed under head of the mummy, or on the uppermost of masks. The spell is an invocation to Amun for creating flame under the head of deceased, so that he could get rid of his lethargic state and turn into a ba.

**Conclusion:** As a result, the tomb of Atfih includes seven spells in addition to four duplicated spells. They belong to different owners: Pa-di-Wsr, Pa-di-Hr Dnit and S-n-Wsrt. The spells are drawn and painted on on walls of chamber I and chamber II. Seven spells are depicted at both sides façade's and on the walls of the chamber II. Four were written on the eastern wall of chamber I, which are a repetition of thos of chamber II. The eastern half of the tomb includes nine spells 45, 46 and 47 on the eastern part of the facade of the burial chamber; 54 and 56 on the eastern side of the northern wall of chamber II; 154 and 89 on the eastern wall of the two chambers. Only 148 and 162 spells were represented on the western part: the former on west side of southern wall of chamber I, while the latter was written the western wall of chamber II. excavations in the Atfih antiquities area, and the archaeological survey

<sup>24</sup> -Wüthrich A, 2010, *Éléments de théologie thébain*, SAT 16, Wiesbaden, p. 45.





that was carried out by the Ministry of Antiquities, the Pa di' wsir was not found again after G. Daressy documented and closed it, but many other tombs were discovered in the area.

There are many attempts by the Ministry of Antiquities, including excavations and archaeological surveys, to find this tomb and determine its location in the Holy Cow Cemetery in Atfih.

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