Section One of Chapter 127 of the Book of the Dead and the Deities of the Cavern Investigated

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Abstract

Section one of Chapter 127 of the Book of the Dead was not only inscribed on papyri in ancient Egypt, but it was inscribed on coffins and sarcophagi as well. The current work focuses on analysing section one of the chapter in question. Additionally, the deities of the caverns mentioned in section one is studied in detail regarding the role they play in the Netherworld, their connection to the deceased and their location where they inhabit the Netherworld and the other deities whom they control. Furthermore, a study of other documents mentioning the deities of the cavern such as section four of BD 181, the third litany from the Book of Adoring Re in the West, BD 144 and BD 168, the Book of Breathing, and the Book of Traversing Eternity is presented.

Keywords: The deities of the cavern, BD 127, BD 181, BD 168.

1. Introduction

The current work investigates section one of BD 127 and their deities i.e. the deities of the caverns. Thus, this article is divided into two parts. Part one will focus on the BD 127 including an analysis of the first section, presenting various rubrics used, surveying its vignettes showing possible iconography of the deities of the cavern, and examining the different versions of BD 127. This will be executed by comparing three versions of the same section, i.e., section one of BD 127, inscribed on the coffin of Pa-hor-nefer-pa-khem (Cairo, JE 49532) and the two sarcophagi i.e. Ankh-hapy (Cairo, JE 17429) (Guermeur, 2005; Manassa, 2007); and Panchem-Isis (Vienna, Kunsthistorisches Museum ÂS 4) (von Bergmann, 1883; Leitz, 2011) so that the similarities and dissimilarities are presented regarding the duties of the deities in question and how the omission of some deities affects these functions (see Appendix I). Part two will inspect other documents containing parallel texts to section one of BD 127, including section four of BD 181, and the third litany from the Book of Adoring Re in the West. Moreover, epigraphic evidence mentioning the deities, i.e., the deities of the cavern invoked in the section in question are examined from a corpus of miscellaneous documents including
BD 144 and BD 168, the *Book of Breathing*, and the *Book of Traversing Eternity*. Last but not least, the roles of these deities in the Netherworld are investigated to find out about their correlation with the deceased, the deities who control them and which parts of the Netherworld do they inhabit.

**Part I**

### 2. Analysis of section one of BD 127

The first section of BD 127 (Altmann-Wendling, 2014) is engraved on the sarcophagus Ankh-hapy (A1–A9), on the internal side of the coffer of the sarcophagus on the eastern panel, first band of the horizontal text (Maspero, 1914). As for the coffin of Pa-hor-nefer-pa-khem, the first section (P\(^1\)–P\(^9\)) runs on the right side of the cornice on the outer side of the lid (Daressy, 1917). Regarding the sarcophagus of Pa-nehem-Isis (P\(^{II}\)1–P\(^{II}\)9), it is engraved on the outer side of the lid of the sarcophagus on the lower part beneath the fourth register (von Bergman, 1883; Leitz, 2011). The first section of BD 127 on the coffin and the two sarcophagi can be analysed as follows. First, it starts with the formula followed by the name of the deceased and accompanied by her/his epithet(s) (A1, P\(^1\)1 and P\(^{II}\)1). Additionally, the deceased mother’s name or father’s name is accompanied by his titles. Then, the main part of this section follows, which is the invocation of the deities of the two caverns (A2, P\(^2\)2 and P\(^{II}\)2) and the doorkeepers by the deceased, the latter appears only in the coffin of Pa-hor-nefer-pa-khem (P\(^3\)) is omitted from the sarcophagi of Ankh-hapy (A3) and Pa-nehem-Isis (P\(^{II}\)3). Some of the functions of these deities are presented. The deceased also appeals to these deities to exterminate the enemies of Re (Stricker, 1992; 1994) in the sarcophagi of Ankh-hapy (A5) and Pa-nehem-Isis (P\(^{II}\)5) while enemies of Osiris in the coffin of Pa-hor-nefer-pa-khem who are a threat to him (P\(^{II}\)5). They illuminate and get rid of darkness (A6, P\(^1\)6 and P\(^{II}\)6). They call the god called “the one who is his sun disk” (A7 and P\(^{II}\)7) (Leitz, 2002). Furthermore, these deities can guide the deceased through the ways of the Netherworld (A8, P\(^4\)8 and P\(^{II}\)8). Finally, while the last part of section one is not mentioned in the sarcophagus of Ankh-hapy (A9), the deceased requests to enter the secret hall in the coffin of Pa-hor-nefer-pa-khem (P\(^4\)) and the sarcophagus of Pa-nehem-Isis (P\(^{II}\)9). A remarkable feature is the individual version on each sarcophagus, which denotes either the personal choice of the scribe in the workshop or the master copy from which the text depends on (Backes, 2010; Munro, 1994).

#### 2.1 Rubrics of BD 127

There are several rubrics for BD 127 but generally there are two main ones. The first, which occurs in *P. Busca*, dating to the Nineteenth Dynasty, is called (Naville, 1886): *r ḏw n h3 r ḏḏšt wsīr dw3 ntw sšm dwšt*, “Chapter to be recited on coming before the Council of Osiris and adoring the deities who lead the Netherworld”. BD 127 can also start just by *dw3 ntw sšm dwšt*, “adoring the deities who lead the Netherworld” as in *P. Cairo* (CG 24095), dating to the Eighteenth Dynasty (Daressy, 1902; Munro, 1994). Furthermore, it can begin with “adoring the deities of the caverns, recitation *NN*” as in *P. Toulouse* 73.1.6 (BC 332–30) (Guillevic & Ramond, 1975).

The second, which is found in the tomb of Ramses IV (KV 2), dating to the Twentieth Dynasty, is entitled (Naville, 1886): *mdšt ntw dw3 ntw r krtw ḏšt s im ḫt spr fr sn r ḥk r mdšt ntw pn m ḫw t ḫšt dwšt*, “Book of adoration for
the deities, those who belong to the two caverns, which a man pronounces there after having reached them to enter and see this god in the great house of the Netherworld”. BD 127 can also start with ḫḏ mdw in NN m pérd-hrw ḫḏ-hrt.tn nṯrw kṛtyw, “Recitation by NN justified. Hail to you, the deities, those who belong to the two caverns” (Mosher, 2001; Luscher, 2000; Budek, 2008; Clère, 1987). Only the latter heading accompanies the section in question in the coffin and the two sarcophagi (A2, P² and P³). The main purpose of the chapter according to these rubrics are (Allen, 1936): the recitation by the deceased while approaching these deities, i.e., “the Council of Osiris” and “the deities who lead the Netherworld” according to the first rubric while the second rubric mentions “the deities, those who belong to the two caverns”. On one hand sḏm ḫḏt, “who lead the Netherworld” is used several times as an epithet for “the deities of the two caverns”. On the other hand, nṯrw sḏm ḫḏt, “the deities who lead the Netherworld” is mentioned alone in the first rubric of BD 127. According to the excerpt of BD 127 from the coffin of Pa-hor-nefer-pa-khem, the deities of the two caverns are invoked by the deceased and the doorkeepers of the Netherworld was used as an epithet to them (P² and P³). The doorkeepers of the Netherworld do not appear on the excerpt of the sarcophagus of Ankh-hapy but their epithet sḏw nṯr pn, “who guards this god” is used as an epithet for the deities of the cavern instead due to their omission (A3). They also disappear from the version of the sarcophagus of Pa-nehem-Isis (P³).

2.2 Vignettes of BD 127

There are different types of vignettes accompanying BD 127. The first type, quite rare, shows four registers and each register has four deities, i.e., sixteen in number. Each four of them are shown as squatting mummified figures with a table laden with offerings before them. Each two deities at the back of each register hold a ṣḏs-sceptre, as in P. Buseca. (Naville, 1886; Quirke, 2013; Munro, 1988). The second type shows deities standing as humanoid mummies and each holds the ṣḏs-sceptre, but their number fluctuates between four, five or seven. The deceased stands before the deities with an altar laden with offerings while raising his hands in adoration (Mosher, 1989). The third type of vignettes illustrates six deities. The first three deities are standing while the other three behind them are sitting on a plinth and sometimes on a pylon (Mosher, 1989). The first three deities are depicted standing in mummified form with the heads of a hare (?), a crocodile and a serpent. Each sometimes holds the ṣḏs-sceptre only or together with the ṣḏḥḥ-flail (Mosher, 1989; Quirke, 2013). The second group of three deities is shown squatting while sometimes holding the ṣḏs-sceptre, ṣḏḥḥ-sign or the ṣḏs-sceptre and the ṣḏḥḥ-flail. The first and the third deities’ heads are human while the middle one has a head of a cat (?) and each head is surmounted by a m pérd-feather (Mosher, 1989; Quirke, 2013). In every case the deceased stands while raising his hands in adoration before these deities with an offering table sometimes laden with offerings. On the lower register of the northern wall of the second Hypostyle Hall of the temple of Sety I at Abydos, the deities of the cavern are depicted as three human mummified forms. Each one stands on a plinth and holding with both hands the ṣḏs-sceptre (Mariette, 1869; David, 1981; David, 1973; Gardiner et al., 1958). They also appear in the same human mummified form on the Naos of Nfkey (Louvre D 29), which dates to the reign of Amasis and is dedicated to a local form of Osiris. They wear a tripartite wig and ceremonial beard while standing with other
deities before the mummified body of a form of Sokar (Piankoff, 1933; Spencer, 2006). Mosher (1989) believes that the second group of deities of the third type of vignettes is different from the first group. He identifies the first group as the deities of the cavern while the second group has more aptitude as the “Givers of maat”. Additionally, Allen (1960; 1974), Hornung (1979), Quirke, 2013; translate $ddw\ m\ b\ n\ s\ h\ w$, “who give justice to the bas of all the excellent spirits”, which coincides with Mosher’s first suggestion. In a second attempt, Mosher (1989) postulated that there are two groups of deities, i.e., “the deities, those who belong to the two caverns” and “the doorkeepers”. Elsewhere, Mosher (1992) has pointed out that the deities in some of the vignettes of BD 127 resemble some of those who appear in the vignettes of BD 144/145”. Several points should be taken against Mosher’s suggestions. Firstly, he concentrated his work mainly on the vignettes of some versions of the Book of the Dead from the Late Period only. Secondly, his suggestion was only restricted to BD 127 and did not make any comparison with other chapters or with other documents mentioning these deities.

2.3 Different Versions of BD 127:

According to Naville (1886), Allen (1960; 1974), Munro (2001), Quirke (2013), there are two versions of the text of BD 127 i.e. BD 127A and BD 127B. The contents of both versions have similarities and differences, BD 127A is the short version and BD 127B is the longer one. The short version (BD 127A) constitutes four sections. Whilst sections one and three are invocations to the gods, sections two and four are addressed to the deceased (Allen, 1974). A fifth section, a colophon referring to the deceased, appears only in the long version (127B) (Allen 1960; 1974). These five sections were still in use during the papyri of the Ptolemaic Period, as in $P.\ Chicago$ (OIM 9787) (Allen, 1960). While Abitz (1995) followed the division of BD 127B by Hornung into 57 lines (based on $P.\ Busca$) (Hornung, 1979), he also divided BD 127B, the longer version, into seven sections. The first section is an appeal to the deities in the two caverns. The second has the deceased asking to be taken to the ways of the deities of the cavern and declaring that he is one of them. The third is praise to Re and Osiris. The fourth is a request to the doorkeepers to open. The fifth is an address to the two old and great gods. The sixth is a confirmation of the deceased. Finally, the seventh is a statement for the deceased. Hence, the first section, according to Allen’s division, corresponds to the first two sections of the Abitz’s division. It is inconclusive to ascribe any of the sections on these sarcophagi to either of the versions of BD 127 as the first section occurs in both versions.

Part II

2.4 BD 181

A part of the fourth section of BD 181 resembles the first section of BD 127. The fourth section, found in $P.\ Gateseshen$ (Cairo, JE 95838), dating to the Twenty-first Dynasty, reads (de Wit, 1953; Quirke, 2013): $\text{inD Hr.tn ntrw imyw ssmw dwAt sAw sbAw.sn smi 3ryt.sn inD Hr.tn ntrw imyw sbhwt shtt iryw-3 sb3w dwAt smi hrt 3 pn n wsir r* nb inD-Hr.tn ntrw krrtyw imyw imnnt spd.tn w3sw.tn shtn.tn hslyw nw wsir hq.tn hsr.tn kkwy.tn dw.tn m imyw ltn.f iry.tn hnw n r* htp.f m dw imnnt nis.tn lntwyw bhlw m3l.tn dsrw wsir nh.tn m nh.f shm r* hnty dwAt shh.n.f 3pp}$, “Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches.
doorkeepers of the gates of the Netherworld, who report the condition of this land to Osiris every day. Hail to you, the deities, those who belong to the two caverns, who are in the West, may you be sharp, may you be powerful, may you annihilate the enemies of Osiris, may you illuminate (and) may you dispel your darkness, may you call to the one who is in his sun-disk. May you perform jubilation for Re as he sets in the mountain of the West. You summon the foremost one of Bakhu. You see the sacredness of Osiris; you live as he lives. Re is mighty in the Netherworld. He has overthrown Apep”.

Several points should be highlighted regarding section four of BD 181. Firstly, it introduces different types of deities and their functions, i.e., the deities who lead the Netherworld, deities who are in the secret portal and the deities of the two caverns. Some of these deities are mentioned in BD 127, BD 144/145 and BD 147. Secondly, the invocations of the deities of this section of BD 181 resemble that mentioned in the first section of BD 127 (Billing, 2006). Thirdly, other functions of the invoked deities including the deities of the cavern are presented, i.e. performing the jubilation for Re as he sets in the necropolis. Fourthly, Re undertakes the mission of destroying of Apep and not the invoked deities as in BD 127. A rubric of BD 181 in P. Gateshen resembles the first rubric of BD 127. It reads: r n _JUMP r 5d3t wsr ntrw ssm dw'h.t s3wyw sb3w.sn smiw 3ryt.sn lryw-t3 nw sbht n imnt lrt hprw m b3h 3nh dw; wsr hpr m wr n 5d3t, “Chapter for entering to the Council of Osiris, the gods who guide the Netherworld, the guards of their gates, the reporters of their approaches, the doorkeepers of the portals of the West, and for taking form as a living ba-soul, praising Osiris and taking form as greatest of the council” (de Wit, 1953; Quirke, 2013; Billing, 2006). The rubric of BD 181 encompasses the deities mentioned in the two rubrics of BD 127, i.e., the Council of Osiris, and the deities who lead the Netherworld except for the deities of the cavern.

2.5 Book of Adoring Re in the West

A passage of the third litany of the Book of Adoring Re in the West resembles the first section of BD 127. The version, inscribed on the granite sarcophagus of Djed-hor (jd-hipster) (Cairo, JE 44725) (BC 363–343), reads (Hornung, 1976; Darnell & Darnell, 2018):

dw3 krtwyw in rº htp.f m “nhfr ind-hr.tn krtwyw imyw imntt spd.tn wš js b3w.tn hsmt.tn hflyw nw rº srk.tn db3-dmΔ hdt.tn hrs kkwv.tn dw.tn n imy lt.nf “pi.tn (m) “pi rº m3.tn shrw nw wsr “nh.tn mi “nh.f ssm.tn nsw (N) r w3wt.tn, “Adoring those who belong to the cavern by Re when he sets in the necropolis. Hail to you, those who belong to the cavern, who are in the West, may you be sharp, and may (you) worship your bas, may you annihilate the enemies of Re, may you permit Dba-Dmdj (db3-dmd) to breathe, may you illuminate, may you dispel the darkness, may you call the one who is in his sun-disk, may your stride bewo points the stride of Re, may you see the seclusion of Osiris, may you live as he lives, (and) may you guide king (N) on your ways”. Several points should be stressed regarding the resemblance between section one of BD 127 and the previously mentioned passage of the third litany of the Book of the Adoring Re in the West. Firstly, the deities of the cavern are only invoked alone without any other deities, which might denote that these are their functions. Secondly, one deity does not occur in the BD 127, i.e., Dba-Dmdj (db3-dmd), one of the forms of Re, who appears only in the Book of Adoring Re in the West. Manassa pointed out that this is a description of the unified Re-Osiris however the exact rendering of the name is yet enigmatic (Manassa, 2007).
Moreover, the deities of the caverns have control over him as they allow him to breathe. *Db-Dmdj* is depicted in a mummified human form wearing the white crown of Upper Egypt and his entire head, ceremonial beard and crown are painted in black (Piankoff, 1964). Thirdly, this passage of the third litany presents a textual reduction of the first section of BD 127 and thus it is an abridged version. Fourthly, “the enemies of Re” is only confined to the *Book of Adoring Re in the West* while in section one of BD 127 the use of “the enemies of Osiris” and “the enemies of Re” are alternated in different versions. Fifthly, the deities of the cavern are associated with Re and adored by him. The connection between Re and the deities of the cavern is illustrated through different epithets which Re has in the *Book of Adoring Re in the West*: *nb krrwt*, “the lord of the caverns”, (Piankoff, 1964; Hornung, 1975) and *ir krrwt*, “the creator of the caverns” (Piankoff, 1964; Hornung, 1975). Re causes the souls in their caverns to jubilate *di.f hkn b3w m krrwt.sn* (Piankoff, 1964; Hornung, 1975). One form of Re in the *Book of Adoring Re in the West* called Haay (*h3y*) (Piankoff, 1964). depicted on the northern part of the *soubassement* of Chamber G “Chapel of the gods of Abydos” in the temple of Ramesses II at Abydos. He is accompanied by a text which reads: *h3y s3h.k nsw (mry-imn msw-r*) *hr ibw n krrtyw*, “Haay, you raise king (mery-Amun mes-sw-Re) above the hearts of those who belong to the cavern” (Mariette, 1880). Each one of the 74/75 forms of Re possess his/her own cavern *lw hkn n.k b3 gsyw m 75 n hprw n 75 n krrt* (Renouf, 1896; Piankoff, 1964; Hornung, 1975). The caverns are located in the silent region in the West in the Netherworld of Osiris (Piankoff, 1954; 1964). In another passage of the *Book of Adoring Re in the West*, the connection between the deceased, Re and the deities of the cavern are established as reflected by a text, which reads: *'p.f hwt b3 r* r *bw št3 n krtwy*, “he (the deceased) wanders behind the *ba* of Re to the secret place of those who belong to the cavern” (Hornung, 1975).

Finally, the doorkeepers are not mentioned together with the deities of the cavern in this part of the *Book of Adoring Re in the West* but they are stated in another verse alone. Finally, the guidance of the deceased. i.e. the king in the Netherworld is another task which they should fulfil.

### 2.6 BD 168

The deities of the cavern are also associated with BD 168, which was numbered by Naville and known as “the Liturgy of Offerings to the Deities of the Cavern” (Quirke, 2013). It was considered as an independent composition by Piankoff (Piankoff, 1964; Werning, 2011; Hornung, 1984; Assmann, 1989; von Lieven, 2007; Müller-Roth & Weber, 2010). In *P. London* BM EA 10478, which dates to the Nineteenth Dynasty, BD 168 is labelled as: *r n rk n wsir*, “Chapter of entering to Osiris” (Quirke, 2013). The only complete copy of this book is engraved inside the Osirion of Sety I at Abydos and has all of the 12 caverns with their 62 deities (Murray, 1904; Müller-Roth & Weber, 2010; Müller-Roth, 2012). In order to pass through these caverns, there are two conditions which the deceased must fulfil, i.e., knowing the names of the deities of each cavern and the secrets of the hidden places (Quirke, 2013; Rodriguez, 2015). A section of BD 168 in *P. London* BM EA 10478 reveals additional duties of the deities of the cavern who control the safe passage of the deceased in the Netherworld through their gates and also disclose some other duties. The section reads: *ntrw krrt n dhw b3w wfd3y m dwt wpwy m3t r isft ntrw krrt psdt m dw3t št3t irryw hsk 3w*, “The deities, those who belong to the caverns, savours of *ba*-souls, passing judgment and deciding what is right from wrong, the deities,
those who belong to the caverns, the ennead in the secret Netherworld, secret of forms, who severe of the winds” (Piankoff, 1974; Quirke, 2013; Rodríguez, 2015). Two points should be accentuated here. Firstly, these words should be recited, according to the succeeding text of the same chapter, over a wooden statue of the deceased made from the im3-tree so that the deceased become a noble god, exists among these deities and not be turned away at their gates (Quirke, 2013). Secondly, the epithets of the deities of the cavern in this section are used to refer to the eighth cavern mentioned in BD 168, i.e., “passing judgment and deciding what is right from wrong”. It also appears to belong to the deities of the eight caverns in the Osirion at Abydos (Murray, 1904). The same applies for the epithets of “secret of forms, who severe of the winds”, which are the names of the ninth cavern (Piankoff, 1974; Quirke, 2013). In contrast, Quirke (2013) sees that these epithets refer to the deities of the cavern rather than the caverns themselves. Thirdly, the deities of the cavern have an epithet of psDt m dwAt, “the ennead in the secret Netherworld” which appeared only once in BD 168 (Piankoff, 1974).

2.7 Deities of the Cavern versus the Door Keepers

Among the names of the deities which need to be known by the deceased in a rubric of BD 141, found in P. Turin 1791 (BC 332–30), are the names of the gods of the southern sky, the northern sky, the deities who are in the two caverns (no. 2) (ntrw imyw krt), (and) the gods who guide in the Netherworld (no. 5) (ntrw sSm dw3t) (Lepsius, 1842; Lucarelli, 2006; Quirke, 2013). BD 142 of the same papyrus, which is concerned with presenting offerings to several deities, mentions several deities in tabular form and among them ntrw sSmw dw3t, “the deities who lead the Netherworld” (no. 7) and ntrw krtw, “the deities, those who belong to the two caverns” (no. 8) (Lepsius, 1842). This denotes that there are three different groups of deities, i.e., the deities of the cavern, the deities who lead the Netherworld, and the Council of Osiris. There are other groups of deities that are not mentioned in any of the rubrics of BD 127, i.e., s3wyw, “the guardians”, smiw, “the reporters”, and iryw-śn sbht n imnt, “the doorkeepers of the portals of the West”, who are named BD 144 and represented in its vignettes (Quirke, 2013). Two groups of deities, i.e., “the deities of the cavern” and “the doorkeepers”, are stated clearly in both the body of BD 127 and BD 181. According to P. Jumilhac (col. IV, 22) (BC 199–30), the deities of the two caverns are mentioned among a group of 36 deities which denote that it is a distinctive group of deities. They appear in the following order: ntrw s3w ʿrywt ntrw krt ntrw m3ʿyw ntrw ḫtpw, “the guardian deities of the gates (no. 28), the deities of the two caverns (no. 29), the deities of the two halls of justice (no. 30), and the deities of the offerings (no. 31)” (Vandier, 1961). More epigraphic evidence stresses on the same previously mentioned fact. The deities of the two caverns are mentioned among other groups of deities on the south side of the West wall of the antechamber of the tomb of Basa (b3s3) at Asasif (TT 389) (Assmann, 1973). Furthermore, in the Book of Hours, found in the hieratic P. London BM EA 10569 (BC 299–2007), they are stated among other deities in the fifth hour (col. 14, 20) (Faulkner, 1958). Among the deities invoked in a hymn on the sarcophagus of Ankh-hapy, are 33 deities and the first deity is labeled ntrw krt, “the deities of the two caverns” (Maspero, 1914).
2.8 Deities of the Cavern

In BD 127, BD 168 and BD 181, ntrw kr(by)tyw, “the deities, those who belong to the two caverns” are mentioned frequently with a double determinative reflecting duality (Barguet, 1967; Hornung, 1979; Mosher, 1989; Leitz, 2011; Quirke, 2013). In some versions of BD 127, ntrw krtyw, “the deities of the two caverns” is used as in the case of the sarcophagi of Ankh-hapy (A2) and Pa-nehem-Isis (PII-2) being studied. As the third litany in the Book of Adoring Re in the West resembles the first section of BD 127, krtyw, “those who belong to the cavern” is cited in addition to imyw krtyw, “those who are in the two caverns” and ntrw krtyw, “the deities, those who belong to the two caverns”. In other versions of BD 127, imyw krrt, “those who are in the cavern”, as in P. Cairo (CG 24095) which dates to Amenhotep II’s reign (Daressy, 1902; Munro, 1994), or ntrw imyw krrt, “the deities who are in the cavern”, as in P. Cairo (S. R. VII 10269), which dates to the mid-Twenty-first Dynasty, are mentioned instead of ntrw krtyw or krtyw. It is evident that these four variants refer to the same groups of deities and are synonyms. Hence, a survey of the documents mentioning these deities is presented to show how they are pictured.

-a-krtyw, “those who belong to the two caverns”

In the Book of Adoring Re in the West, the deities of the caverns praise the ba of Re and worship his corpse as a passage reads: krtyw hkn.sn n b3.f dw3.sn ḫ3t.k, “those who belong to the two caverns, they worship his ba (ba of Re) and they worship his body” (Hornung, 1975). A text, which is part of a speech by Neith addressing king Menephtah, runs on his outer granite sarcophagus lid, which is still in situ in his tomb (KV 8) dating to the Nineteenth Dynasty, reads: lw n.k r‘ ḥtp.f tw ir.f sḫm.w ḫr tit.k ṣpst ḥpository ḫr.k di.f n.k sǹwp shd šimωw.f krtyw, “Re comes to you (the king), to embrace you. He sits down on your illustrious image. He lights up on you. He gives you light. His luster illuminates those who belong to the two caverns” (Assmann, 1972; 2005). In P. Berlin 3055 (BC 946–735), a passage (24, 1–3) from spell No. 41, i.e., “Spell of offering the truth”, mentions: iw m3t ḫn.f k r‘ nb ḥtp.k m ḏw3 ti iw m3t ḫn.f sǹwp shd.n.k ḫtyw krtyw, “Maat is with you (Amun-Re) every day, you rest with the Netherworld, maat is with you, (and) you illuminate the bodies of those who belong to the two caverns” (Moret, 1902; Assmann, 1999). Another passage (20, 5), belongs to the same spell and the same papyrus, reads: shd.n.f krtyw, “he (Amun-Re) illuminated those who belong to the two caverns” (Assmann, 1999). Hence, Re not only gives light to the deceased king but he also plays an important role in illuminating the deities of the cavern in the Netherworld. According to the speech of the eight deities who are called “the gods of the Netherworld who tow Re” who are depicted towing the sun bark in the middle register of the fifth cave of the eighth hour in the Book of Amduat. Their speech, which is inscribed above them, reads: swt is sw3š krtyw, “It is (Re) indeed whom those who belong to the cavern revere” (Warburton, 2007; Hornung, 1963; 1992). This passage sheds light on the mutual connection between the deities of the cavern and Re. The sun god illuminates the deities of the cavern and in return they revere him. The deities of the cavern are mentioned to be happy as they welcome Re in the Netherworld during his journey as mentioned in a solar hymn, found in the tomb of Neb-Amun (nb-Imn) usurped by Ii-em-sba (ii-msbî) (TT 65) dating to the Eighteenth Dynasty and the tomb of In-hor-khaw (in-ḥr-ḥtōw) (TT 359) dating to the Twentieth Dynasty. A part of the solar hymn reads: iḥd-ḥr.k r‘ m-ḥtp.f p3-
ntr n-sp tpy wn n.k ḫwy nt ṣwyy ṣpswy ṣwy-mtwn ḫry nmrtn ḫw n ḫt.k n ṣdrw sn-tʃ n-hr.k n ḫrrtyw ḫr ḥfīt. “Hail to you, Re, in his demise, god of the primeval. Those illustrious doers of the West Mountain open for you; those of the West donate praise to your face. The sleeping ones kiss the ground in front of you, those who belong to the cavern jump for joy” (Assmann, 1983). A text, accompanying the goddess Seshat who is addressing Sety I in his temple at Abydos dating to the Nineteenth Dynasty, reads: ǻ.k ḫd_SANITIZE n ṣwy kkw wrd-ib m rṣwt ḫrrtyw ḫy.w ḫrw.sn n ḫw dm.k mw.sn ṣḥJake st r ṣk３ ṣḥpr.sn r ṣḥh.n.sn ḫwt pʃ with ḫrwf n.sn m ḫwt-k r’ nb, “You (the king) give light to those who are in darkness (those who belong to the cavern); “He-who-is-tired-of-heart” (Osiris) is in joy. Those who belong to the cavern, they lift up their faces insofar as you greatly pronounced their names; you (the king) remember it in order to magnify their deeds (and) to set down for them these offerings and cakes, in your mansion everyday” (David, 1973). The connection between the deities of the cavern and Abydos is firmly established by two texts and both are found in the temple of Sety I at Abydos. The first is a column of inscription, written on the eastern thickness of the door of the shrine of Isis. It reads (Gardiner et al., 1938): ǻd mdw in 3st ḫrwf tıwy ḫryt-ib ḫwt mn-mtʃ-r’ ṣfr.wy ḫrw.t k m ḫbw sp País nt dt niwt nt ḫh.n n ḫbw dwšt sbʒ n ḫrrtyw, “Words said by Isis, lady of the two lands, who resides in the mansion of Men-maat-Re, how beautiful is your mansion in Abydos, nomen of eternity and the city of eternity of the lords of the Netherworld, the gate of those who belong to the cavern”. This text describes Abydos to be the gate of the deities of the cavern as it is the locality which hosts the tomb of Osiris and one of the important pilgrimage sites of the dead in ancient Egypt. The deities of the cavern are supporters to Osiris as they show their happiness as a result of the defeat of Seth, as mentioned in the Book of Glorifying the Spirit, preserved in P. Śękowski (BC 30–AD 199). A passage from this book reads: ṣtį ṣmyw.s ḫr ṣrdįt ḫkw n ḫrrtyw m ḫw sp-sn, “The Netherworld and those who are in it give praise. Those who are in the cavern are in adoration, twice” (Assmann, 2008; Smith, 2009). They also escort the body of Osiris, as stated in a text of the bandeau de la fries, which runs on the northern wall of Chamber C of the western crypt No. 1 of the temple of Hathor at Dendera. It reads: ḫn n ḫmw rs-wdį tḥn.tw ḫm-hnw n ḫprw.(f) ḫrrtyw ḫrw (hr) ṣms ḫt.f r’ nb ṣw’n b [r] ṣrwty sf, “Piece effigies of him, who awakens healthy (Osiris), hidden in (his) performances; those great who belong to the cavern escorted his body every day, every one is in his place” (Cauville, 2004). In a hymn addressed to Isis in the Roman temple of Deir el-Shelouit, a text mentions: ḥｾt n.t ḫrrtyw m krt.sn, “those who belong to the cavern rejoices to her in their cavern” (Zivie, 1986). The deities of the cavern praise the deceased because of the good deeds which the deceased made, such as clothing the naked and lighting the four torches of the morning house, as mentioned in a text on Ostraca 1441 from Deir el-Medina. The text reads: ǻd n.k ḫrrtyw ḫw, “Those who belong to the cavern say praise to you” (Posener, 1988; Fischer-Elfert, 1986). The deities of the cavern are under the control of a deity called Penpen (Pnpn) who takes care of the funerary offerings and keeps a record of the people receiving them according to a text inscribed in a tomb of In-hor-mose (int-hr(t)-ms), dating to the New Kingdom. The text recites: sbn ḫrrtyw n.sn mị ṣny ṣêm dwšt, “who causes those who belong to the cavern to associate with them (Thoth, Osiris and Sokar) like one who is a follower of the Netherworld” (Ockinga & al-Masri, 1988; Seyfried, 1995). A text inscribed on the ceiling of corridor G, first register, third scene of the tomb of Ramessess VI, dating to the Twentieth Dynasty, reads: nis
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When Re calls out, the corpses grow dark, and their flesh becomes hidden. Then this great god summons these gods in the nether sky. The god casts light before its forms, while those who belong to the cavern give praise (Darnell, 2004; Darnell & Darnell, 2018).

According to a text inscribed in hieratic on a limestone stele (BM EA 138) dating to the Twenty-first Dynasty among the punishments which Amun numerates for the sinners are: nn šps.w sʰ n mšty n sʰm.w hṛt nt kṛtyw, “they will not receive the nobility of those who belongs to the (hall of the) two truths and they will not eat from the portion of those who belong to the cavern”.

b-ntrw kṛtyw, “the deities, those who belong to the two caverns”

A text, accompanies the depiction of the deities of the cavern in the second Hypostyle Hall in the temple of Sety I at Abydos, reads: ntrw kṛtyw nbw 3bdw hṛyw-ib hwt mn-mš’t-r’s di.sn snh wšs, “the deities, those who belong to the cavern, lords of Abydos, who reside in the mansion of Men-maat-Re, they give life (and) authority” (Mariette, 1869; David, 1973; Gardiner et al., 1958). The passage (VIII, 22) states: imi ʕk.s r dw3t nn šn’s.imi šms.s wsir hnt ntrw kṛtyw, “let her (the deceased) enter the Netherworld without being turned away, let her (the deceased) follow Osiris together with the deities, those who belong to the cavern” (Herbin, 1999; Smith, 2009; Goyon, 1972; de Horrack, 1907; Herbin, 2008). The deceased is supposed to receive the deities of the cavern in the Book of the Transformations, found in P. Louvre N 3122 (AD 1–99). A passage in the first column, written in hieratic, mentions: “You (the deceased) will receive the cavern god(s)” (Smith, 2009). Epigraphic evidence reflects the idea that the deities of the cavern are inhabitants of the Netherworld and they are associated with Osiris. A rare and remarkable feature of the New Kingdom papyri, i.e., a horizontal line, which is, runs mid-height of the papyrus, along their back as in P. Berlin 3002, from the Nineteenth Dynasty, reads: [...] ntrw kṛtyw nty m-bšḥ wsir, “[...] the deities, those who belong to the two caverns, who are in the presence of Osiris” (Munro, 1997). In a reconciliation text (Text 59, 17) which forms the third litany found and is located between the fourth to the fifth caverns of the Book of the Caverns in the tomb of king Ramesses VI (KV 9) dating to the Twentieth Dynasty, the deities of the cavern are called twice among other deities (twenty four deities in total) who are inhabitants of the mysterious Netherworld by Re as he is going through their caverns and calling each of these groups by their names (Piankoff, 1944; Hornung, 1984; Werning, 2011; Hornung & Abt, 2014). Their association with the Netherworld is also stressed by another text from the temple of Edfu as it recites: ntrw kṛtyw sšm dw3t imy nt bšw wdš mdw sšm.sn wsir m bw igrt, “the deities, those who belong to the two caverns, who lead the Netherworld which is of the bas, passing judgment, they follow Osiris in the place of the necropolis”. There is one text from the temple of Horus at Edfu, dating to the Ptolemaic Period, identifies the deities of the cavern with the dead deities of Edfu. A text states: išt ntryt wrt Bhdt hwp ḥswt nwt ntrw kṛtyw, “the great divine mounds of Behdet conceal the bodies of the deities, those who belong to the cavern” (Alliot, 1954; Chassinat, 1966; Meeks & Favard-Meeks, 1997). As for their exact location in the Netherworld, it is cited in the funerary P. Rhind I (BC 9), as the hieratic version of the text reads (5, 9–10): nis hṛy-ḥš.t.k r wsḥt snwt r bw nty ntrw kṛtyw im, “greeting to your face in the second hall in the place where the deities, those who belong to
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According to P. London BM EA 10822 verso (AD 46–47), there are about seven halls which belong to the realm of Osiris. Some of these halls were used to punish the sinners, such as the fourth hall. The sixth one is mentioned to be the place where the judgment of the dead took place and where the accusations are being listened to while the seventh hall is the one where Osiris is enthroned, and the weighing of the heart are carried out (Griffith, 1900; Lichtheim, 1980; Ritner, 2003; Hoffman & Quack, 2007; Smith, 2009).

c- nṯrw imyw ḫṛṛtyw, “the deities, those who are in the cavern”

A rubric for BD 147 from the P. Gatseshen, which is rarely found in the papyri of the Book of the Dead of the Late Period, reads: r n ṟḥ ḫrrwt n(w)t pr wsir m imnt nṯrw imyw ḫṛṛtyw.sn iw wdnw n.sn ḫr tp-ṯ, “Chapter for knowing the gates of the House of Osiris in the West and the deities who are in their cavern while offerings for them are upon earth” (Lucarelli, 2006). The second part of the rubric is concerned with giving the deceased the knowledge of the deities who are in their cavern without naming them as the content of the chapter is dealing with the deities who are at the seven gates of the House of Osiris and each gate has a doorkeeper, a guard and a reporter (Smith, 2013). Nothing is mentioned about the deities who are in their cavern in the body of this chapter. The deities mentioned in this chapter are mentioned to be the doorkeepers, the guardians, and the reporters. BD 147 is the longer version of BD 144 (Lucarelli, 2006).

d- imyw ḫṛṛtyw, “those who are in the cavern”

In the Book of Adoring Re in the West, one of the forms of Re, i.e., form no. 75 who is called nb snkw, “Lord of Darkness” has a specific duty, i.e., to call those who are in the cavern. The text, which accompanies him, reads: b3 nis r ḫṛṛtyw, “the soul who summons to those who are in the cavern” (Piankoff, 1964; Hornung, 1975).

2.9 Duties of the Deities of the Cavern

According to section one of BD 127 and the Book of Adoring Re in the West, the duties of the deities of the cavern include the following: worshiping Osiris, destroying the enemies of Re, illuminating and getting rid of the darkness in the Netherworld, guiding the deceased on their ways, obliterating Apep and wiping out evil in the West. The function of eradicating evil is confirmed in P. Louvre N 3292, which belongs to Amun-em-sa-ef (Imn-m-sSf), dating to the Third Intermediate Period (Niwiński, 1989; Seeber, 1976). A passage (H5), from this funerary papyrus, reads: ds ḫṛṛtyw n m lwf n wnnty, “the knife of those who belong to the cavern is in the flesh of the Wenty-serpent” (Nagel, 1929; Arafà, 2011; Quirke, 2013; Assmann, 1999). This passage reveals that the deities of the cavern are capable of stopping the Wenty-serpent who is associated with Apep from being a threat by stabbing him with their knife. They allow the deceased to enter their secret hall, which is also attested in the Book of Traversing Eternity, where the deceased has to pass through the two doors, which are under the control of the deities of the cavern in order to unite with those who are at rest. A passage, which is found in four papyri, i.e., P. Vatican 55 (BC 99–1), P. Leiden T 32 (AD 65), P. Vienne 3875 (AD 1–199), and in P. Berlin 3044 (AD 1–199), reads: sw₂.k ḫr 3wy n nṯrw ḫṛṛtyw ssn.k ḫḥtpytw, “(When) you pass through the two doors of the deities, those who belong to the
two caverns, you will unite with those who are resting” (Herbin, 1994). Another function is revealed from a text inscribed on the sarcophagus of Ankh-en-es-nefer-Re (\(\text{nh.n.s nfr-ib-R'}\)) (London BM EA 32[1]), who was the daughter of Psamtek II and the wife of king Amasis, reads: \(\text{ntrw krrtyw hpt.sn hft hb 't imn.} \) “The deities, those who belong to the two caverns, they embrace (you) before entering the secret chamber” (Sander-Hansen, 1937). Presenting offerings to the deceased is another major function for the deities of the cavern. This is reflected through three hymns addressed to them engraved on the sarcophagus of Ankh-hapy. In the first hymn the deceased invokes both Osiris and the deities of the cavern after declaring to them that he is \(\text{mAa-ib}, \) “true of heart” so as to provide him with offerings, i.e., \(\text{t hntk h}\) \(\text{h3wt.k sf}\) \(\text{sf}\) \(\text{sf}\) \(\text{w m h3t wdlh.k,} \) “bread (and) beer from your altar (and) presenting offerings from the front of your offering table”, after informing them of his good deeds which he accomplished during his lifetime: \(\text{ink rdl t n hkr mw n ib hbs n h3y ksr lwty n.f,} \) “I have given bread to the hungry, water to the thirsty and cloth to the naked, a coffin to the one who does not have” (Maspero, 1914). In the second hymn, the deceased appeals to the deities of the cavern alone for offerings consisting of the following: \(\text{t hntk}\) \(\text{k3w sht hnt nfrt 'nh nfr im,} \) “bread, beer, oxen, fowls, (and) every good thing which the god gives therein”. In the third hymn, the deceased appeals to all the gods and goddesses who are in the necropolis, the ennead who are the followers of Osiris, and the deities of the cavern so as to present offerings and to provide the altar of Re with offerings \(\text{sf}\) \(\text{sf}\) \(\text{h}\) \(\text{w}\) \(\text{h}\) \(\text{n}\) \(\text{mt}\) \(\text{t}\) \(\text{b'h h}\) \(\text{3yt}\) \(\text{n(t) r}^1\) \(\text{h'}\) \(\text{n}\) \(\text{psd}\) \(\text{f.f,} \) “presenting offerings (from) the offering table of the foremost of the West, (and) flooding the altar of Re together with his ennead”. They are also in charge of the protection of the deceased as he invokes them for it \(\text{iry.tn s}\) \(\text{s.i,} \) “may you make my protection” and cause the deceased go to Mendes to see the great god in the necropolis \(\text{dt.tn pr.i hnt' b3w lkwr r m33 ntr '3 m ntr-hrt,} \) “you cause that I come in Mendes, you cause that I got out together with the excellent bas to see the great god in the necropolis” (Maspero, 1914). \(\text{'nh ntr im,} \) “bread, beer, oxen, fowls, (and) every good thing which the god gives therein”. In the third hymn, the deceased appeals to all the gods and goddesses who are in the necropolis, the ennead who are the followers of Osiris, and the deities of the cavern so as to present offerings and to provide the altar of Re with offerings. The deceased also supplicates to these deities to raise the deceased in order to see the great god and to follow Osiris after he declares to them that he is true of heart \(\text{s'r.tn w t m33 ntr '3 dt.tn sms wsir m st.f nb ink m33-ib,} \) “you raise me to see the great god, you cause that I follow Osiris in all of his place, I am true of heart” (Maspero, 1914). The last hymn which has a reply engraved before a group of 27 deities and the text refers to them as: \(\text{it n.k ntrw krrtyw m htp,} \) “The deities, those who belong to the two caverns come to you in peace” (Maspero, 1914). In two different passages of the hieratic version of \(\text{P. Rhind} \) I (BC 9), not only did the deities of the cavern lead the deceased through the necropolis and open the doors of the
Netherworld but they provided the deceased with water and offerings as well. The first passage, which is confined to the deities of the cavern, reads (11, 9–11): iw n.k ntrw krrtyw ssm dwt r t n.k w3t nfrt hrw imntt wn.sn 3s wy nywy dwt m 3ht imntt 3k.k pr.k im.x di.sn n.k mw htpw hrw hsw m ht r hw ntw m 3ht t hw rtw nw nb.

“Those, those who belong to the two caverns, who lead the Netherworld, come to you, to seize to you a good way through the West land (necropolis), they open the doors of the Netherworld in the western horizon, you enter and you go forth in it, they give to you water (and) offerings upon the altar of Osiris daily (and) every day” (Möller, 1913). The second passage of the same papyrus mentions other deities together with the deities of the cavern presenting offerings to the deceased (9, 7–10). It reads: ntrw m3t3wy m wsht 3t ntrw krrtyw ssm dwt hw lgrw 3my ntrw m-rhir ntrw b3h rm3 ntrw-hmw3t di.sn prt-hrw m t hntk ksw 3pdw irp irtt sntr mnh 3t3wy d3sw hw ksw htw nth nfrt 3nh 3t3wy 3m.sn n k3 n wsir 31-nsw hm-sw3w.f.

“The deities of the two truths in the great hall, the deities, those who belong to the two caverns, who lead the Netherworld, the Akhu, those who belong to the necropolis, who are in the necropolis, the deities before the mankind, the female goddesses, they give offerings consisting of bread, beer, oxen, fowls, wine, milk, incense, ointment, offerings, offerings, food, offerings and every good thing which the god lives on to the ka of Osiris, the king’s brother, Hem-saw ef” (Möller, 1913).

According to a passage in P. Harkness (MMA 31.9.7), which dates to the reign of the Roman Emperor Nero (AD 61), the deities of the cavern can be under the control of the deceased (III, 23). It reads: sm.t iw.t m-b3h p3 ntrw krrtyw ir.w d.t nb wawt lw hnt.t, “You will go and come before the deities, those who belong to the two caverns. They will do all that you say in the hour when you have commanded” (Smith, 2005; Smith, 2009). On a stela (Cairo, JE 71902) dating to the Twenty-first Dynasty, a text shows an appeal so that the deceased might mingle with the deities of the cavern (Abdalla, 1984). The deities of the cavern are invoked among other deities in the htp-di-nsw formula so as to grant the deceased a good burial in the West according to a text engraved on a stela from the Ptolemaic Period (Cairo, CG 22018) (Kamal, 1904). In a passage inscribed in P. Leiden T 32 (AD 65), the deities of the cavern will grant the deceased the company of Osiris-Wenefer. It reads (VIII, 24): mn hmn tw(i)ntrw krrtyw sms hm.k, “the deities, those who belong to the two caverns will not prevent me to follow your Majesty” (Herbin, 1994; Smith, 2009).

Another text, which runs on the bandeau de la frieze, on the northeast wall and the western wall in the western Osirian chapel No. 2, in the temple of Hathor at Dendera, which is connected to the celebration of the month of Khoiak, as on the 24th day of this month it is mentioned that: ntrw krrtyw hprw m hnts, “the deities, those who belong to the two caverns are immersed in joy” (Cauville, 1997). These deities took part in the celebration together on that particular day with the imyw-dw3t, “those who are in the Netherworld”, without naming them in addition to Horus, Isis, Re, Hathor, and her ennead. The deities of the cavern have a special relation with Osiris according to a Ptolemaic text inscribed on the frieze in the bark chapel (north and east walls) of the small temple of Medinet Habu. It reads: sm3d wsir hprw ntrw krrtyw ndm-lb.sn, “(When) Osiris caused to assemble the forms of the deities, those who belong to the two caverns, their hearts are rejoicing” (Champollion, 1884; Zivie-Coche, 1982).

Since the deities of the cavern play an important role for the protection of the deceased and they give him a safe passage through their doors of the Netherworld, it was
important to appease these deities by presenting different offerings and by venerating them. According to a text inscribed in the temple of Ramesses II at Abydos on the west side-door to the east-side door, south wall of the temple, offerings have to be offered to the deities of the cavern. It reads: *sddf3w ntrw krttyw*, “to cause to offer food to the deities, those who belong to the two caverns” (Kitchen, 1979; Kitchen, 1996). A passage mentioned in the hieratic *P. Brooklyn 47.218.50* (BC 599–525), which is a liturgical text concerning royal ceremonies, informing about the ceremonies carried out to honor the deities of the cavern on the ninth day of the first month of the year. According to this passage the king presents offerings to several deities including the deities of the cavern. It reads (XVII, 1): *wd3 nsw r rdi m3r n3 wdnw n ntrw krttyw ssm dwšt smsw hr nsyt bity*, “the king advances to present offerings to the deities, those who belong to the two caverns, who guides the Netherworld, to the followers of Horus, to the southern kings, (and) the kings of the North” (Goyon, 1972; Goyon, 1974; Goyon, 1976; Kucharek, 2010). Furthermore, in the *Book of Traversing Eternity* (long version) found in *P. Leiden T 32* (AD 65), the deceased is mentioned to venerate the deities of the cavern during the feast of Hapy as a passage (II, 24) states: *sn.k ntrw krttyw pr b3.sn hr tš sw hb hpy*, “you will venerate the deities, those who belong to the two caverns when their bas came forth upon earth” (1) on the fifth day of the feast of Hapy” (Herbin, 1994; Smith, 2009).

### 2.10 Concluding Remarks

As investigated section one of BD 127 on the coffin of Pa-hor-nefer-pa-khem and the two sarcophagi of Ankh-hapy and Pa-nehem-Isis shows two groups of deities that the deceased must pass by, i.e., the deities of the two caverns/cavern and the doorkeepers. Both of them are located in the Netherworld. The former is precisely situated to be in the second Osirid hall which reflects the relation between them and Osiris as they have an epithet “who are in the presence of Osiris”. While the latter, according to BD 144, together with other types of deities, i.e., guardians and reporters, control a number of seven gates of the Netherworld which the deceased have to pass through. The names of these two groups of deities were not revealed in BD 127 but it is now evident from the textual and the epigraphic proof of the temple of Ramesses II at Abydos that the doorkeepers are identified with those of BD 144 and the *Coffin Texts*. The epigraphic evidence from the temple of Ramesses II shows a very rare 2-D representation of the passage of the *Book of Adoring Re in the West* where Henet, the Pelican headed goddess, calls the doorkeepers who are depicted in a vignette of BD 144 of the *Book of the Dead*. As for the deities of the cavern, they are never named in BD 127 but can be identified with those of BD 168.

Due to the significance of these deities they were mentioned in section one of BD 127, and they appeared in parallel sections in both the *Book of Adoring Re in the West* and in section four of BD 181 of the *Book of the Dead* (Lapp, 2002). The duties of the deities of the cavern include the protection of the deceased from the enemies of Re/Osiris, illuminating the darkness of the Netherworld and guiding the deceased on their ways. The deities of the cavern act as the offerings suppliers as they

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1 The deities of the *Amduat* are referred to as “the Bas which are in the Earth”, see L. V. Žabkar, *A Study of the Ba Concept in Ancient Egyptian Texts*, SAOC 34 (Chicago, 1968), 11.
provide the deceased with offerings while the doorkeepers undertake the role of punishers as they swallow the souls and consume the shadows of the dead ones of those who should not be granted a safe passage through their doors and are destined to the “Place of Destruction”. The deities of the caverns control one of the forms of Re called \textit{Dba-Dmdj} in the \textit{Book of Adoring Re in the West}.

As a result of the association of this group of deities with Osiris and as inhabitants of the Netherworld, these deities are invoked in the \textit{htp-di-nsw} formula not only for offerings but also for a good burial by the dead. In order to receive these offerings, the deceased has to convince the deities of the cavern that he did good deeds in his lifetime. The connection of the deities of the cavern with the Netherworld is also reflected by their appearance in the texts of the Temples of the Millions of Years of several kings of the New Kingdom such as Sety I at Abydos, Ramesses II at Abydos and Ramesses III at Medinet Habu. They were also venerated on the fifth day of the feast of Hapy.

The question that can be raised is who controls the deities of the cavern?

According to the \textit{Book of Adoring Re in the West}, the sun god Re controls them as he summons them even the caverns, they reside in belong to him. Additionally, Re is responsible for illuminating their bodies in the Netherworld which explains the idea why they are happy when Re approaches them after passing through the gates of the west and he knows their names. The second god who controls the deities of the cavern as stated in a text in the New Kingdom tomb of In-hor-mose is Penpen. According to \textit{P. Harkness}, they are under the control of the deceased himself and follow his orders.

Another question that can be raised is which parts of the Netherworld do these deities control?

In the \textit{Book of Traversing Eternity}, the deities of the cavern control the two doors of the secret hall. This is also confirmed by the text inscribed on the sarcophagus of Ankh-en-es-nefer-Re which shows that the deceased will be embraced by these deities before entering the secret chamber. A third text from \textit{P. Rhind} I (BC 9) shows that these deities opens the doors of the Netherworld to the deceased. The former epigraphic evidence illustrates that the deities of the cavern also carry out the role of the doorkeepers.

An important point which needs to be stressed is the different versions of section one of BD 127 inscribed on the coffin of Pa-hor-nefer-pakhem and the two sarcophagi of Ankh-hapy and Pa-nehem-Isis due to the omission of the deities usually mentioned in this section. Thus, their epithets can be looked upon as the epithets of the deities still mentioned in the text. There can be a few reasons behind this omission, the master copy which is used or the personal choice of the person who is inscribing the text on the sarcophagi.

The three different synonyms which are used to refer to the deities of the cavern especially \textit{ntrw krtyw} or \textit{ntrw krty} reflecting a grammatical matter and raises the question why there are two caverns? While at the same time another term \textit{krtyw} refers to one cavern only which has been overlooked by scholars in their translations of miscellaneous documents mentioning these deities. It should be noted, however, that these two caverns should not be confused with the two caverns as a source of the river Nile in ancient Egypt.
Despite the variations of BD 127, the fact remains that, this group of deities is among the most important deities in the Netherworld and the deceased has to appease them so as to be granted a safe passage in the Netherworld and ensure resurrection. The alternative, if they are not allowed a safe journey, is being banned from the portions of the deities of the cavern and being sent to the Place of Destruction where they are being punished for their sins.

Appendix I: Section 1 of BD 127

A1: [Handwritten text]

A2: [Handwritten text]

A3: [Handwritten text]

A4: [Handwritten text]

A5: [Handwritten text]

A6: [Handwritten text]

A7: [Handwritten text]

A8: [Handwritten text]

A9: [Handwritten text]

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