

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-pakhem (Cairo, JE 49532) and the two sarcophagi i.e. Ankh-hapy (Cairo, JE 17429) (Guermeur, 2005; Manassa, 2007); and Panehem-Isis (Vienna, Kunsthistorisches Museum ÄS 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^I1–P^I9) 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 *dd-mdw-in* formula followed by the name of the deceased and accompanied by her/his epithet(s) (A1, P^I1 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^I2 and P^{II}2) and the doorkeepers by the deceased, the latter appears only in the coffin of Pa-hor-nefer-pa-khem (P^I3) 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^I5). They illuminate and get rid of darkness (A6, P^I6 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^I8 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^I9) 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 ddw r h3 r d3d3t wsir dw3 ntrw ssm dw3t*, “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 ntrw ssm dw3t*, “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 Ramesses IV (KV 2), dating to the Twentieth Dynasty, is entitled (Naville, 1886): *md3t nt dw3 ntrw krtyw ddt s im hft spr.f r.sn r k r m33 ntr pn m hwt 3t dw3t*, “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 *dd mdw in NN m³-hrw ind-hr.tn ntrw krtyw*, "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, P¹2 and P¹¹2). 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 *sšm dw3t*, "who lead the Netherworld" is used several times as an epithet for "the deities of the two caverns". On the other hand, *ntrw sšm dw3t*, "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 (P¹2 and P¹3). The doorkeepers of the Netherworld do not appear on the excerpt of the sarcophagus of Ankh-hapy but their epithet *s3w ntr 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 (P¹¹3).

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 *w3s*-sceptre, as in *P. Busca*. (Naville, 1886; Quirke, 2013; Munro, 1988). The second type shows deities standing as humanoid mummies and each holds the *w3s*-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 *w3s*-sceptre only or together with the *nhh3*-flail (Mosher, 1989; Quirke, 2013). The second group of three deities is shown squatting while sometimes holding the *w3s*-sceptre, *nh*-sign or the *w3s*-sceptre and the *nhh3*-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 *m3t*-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 *w3s*-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 m3t b3w n 3hw*, “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. Gatseshen* (Cairo, JE 95838), dating to the Twenty-first Dynasty, reads (de Wit, 1953; Quirke, 2013): *ind hr.tn ntrw imyw sšmw dw3t s3w sb3w.sn smi ʿryt.sn ind hr.tn ntrw imyw sbhw t3t iryw-ʿ3 sb3w dw3t smi hrt t3 pn n wsir rʿ nb ind-hr.tn ntrw krrtyw imyw imntt spd.tn w3šw.tn shtm.tn hftyw nw wsir hd.tn hsr.tn kkwy.tn dw.tn m imyw itn.f iry.tn hnw n rʿ htp.f m dw imntt nis.tn hntyw b3hw m33.tn dsrw wsir ʿnh.tn mi ʿnh.f sšm rʿ hnty dw3t shr.n.f ʿ3pp*, “Hail to you, deities who lead the Netherworld, who guard their gates, who report at their approaches. Hail to you, deities who are in the secret portals,

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 mountain of the West and summoning the foremost one of Bakhu. Fourthly, Re undertakes the mission of destructing of Apep and not the invoked deities as in BD 127. A rubric of BD 181 in *P. Gatseshen* resembles the first rubric of BD 127. It reads: *r n ʕk r d3d3t wsir ntrw s3m dw3t s3wyw sb3w.sn smiw ʕryt.sn iryw-ʕ3 nw sbht n imnt irt hprw m b3h ʕnh dw3 wisr hpr m wr n d3d3t*, "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 (*dd-hr*) (Cairo, JE 44725) (BC 363–343), reads (Hornung, 1976; Darnell & Darnell, 2018): *dw3 krrtyw in rʕ htp.f m ʕnh.t ind-hr.tn krrtyw imyw imntt spd.tn w3s b3w.tn hsm.tn hftyw nw rʕ srk.tn db3-dmd hd.tn hrs kkwy.tn dwi.tn n imy itn.f ʕpi.tn (m) ʕpi rʕ m33.tn shrw nw wsir ʕnh.tn mi ʕnh.f s3m.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 *Db3-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., *Db3-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. *Dba-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 ꜥrrwt*, “the lord of the caverns”, (Piankoff, 1964; Hornung, 1975) and *ir ꜥrwt*, “the creator of the caverns” (Piankoff, 1964; Hornung, 1975). Re causes the souls in their caverns to jubilate *di.f ꜥꜥn bꜥw m ꜥrwt.sn* (Piankoff, 1964; Hornung, 1975). One form of Re in the *Book of Adoring Re in the West* called Haay (*ꜥꜥy*) (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: *ꜥꜥy sꜥꜥ.k nsw (mry-*imn msw-rꜥ*) ꜥꜥr ibw n ꜥꜥrtyw*, “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 *iw ꜥꜥn n.k bꜥ gsyw m 75 n ꜥꜥrw n 75 n ꜥꜥrrt* (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: *ꜥꜥ.f ꜥꜥwt bꜥ rꜥ r*

bw ꜥꜥtꜥ n ꜥꜥrtyw, “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 ꜥꜥ 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; Rodríguez, 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 ꜥꜥrwt ndw bꜥw wdꜥyt mdwt wpyw mꜥꜥt r isft ntrw ꜥꜥrwt psdt m dwꜥt ꜥꜥtꜥt irryw ꜥꜥꜥ ꜥꜥw*, “The deities, those who belong to the caverns, saviours 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 dw3t*, “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 krtw*), (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-3 nw 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 3rywt ntrw krtw ntrw m3tyw ntrw htpw*, “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 299–200?), 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 krtw*, “the deities of the two caverns” (Maspero, 1914).

2.8 Deities of the Cavern

In BD 127, BD 168 and BD 181, *ntrw kr(r)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 krty*, “the deities of the two caverns” is used as in the case of the sarcophagi of Ankh-hapy (A2) and Pa-nehem-Isis (P^{II}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 krty*, “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 krty*, “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 h3t.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 Merenptah, runs on his outer granite sarcophagus lid, which is still *in situ* in his tomb (KV 8) dating to the Nineteenth Dynasty, reads: *iw n.k r^c htp.f tw*

ir.f shmw hr tit.k špst h3y.f hr.k di.f n.k ššpw šhd i3mmw.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 m3^ct hn^c.k r^c nb htp.k m dw3t iw m3^ct hn^c.k šhd.n.k htyw 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: *šhd.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-m-sb3*) (TT 65) dating to the Eighteenth Dynasty and the tomb of In-hor-khaw (*in-hr-h^cw*) (TT 359) dating to the Twentieth Dynasty. A part of the solar hymn reads: *ind-hr.k r^c m-htp.f p3-*

ntr n-sp tpy wn n.k ʕwy pwy špsswy nw-mʕnw iry imntt iʕw n hʕt.k nʕ sdrw sn-tʕ n-hr.k nʕ krrtyw hr fift, “Hail to you, Re, in his demise, god of the primeval. Those illustrious doors 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: *di.k hddwt n nʕyw kkw wrd-ib m rʕwt krrtyw fʕy.w hrw.sn n wr dm.k rnw.sn shʕ.k st r skʕ shpr.sn r wʕh.n.sn hwt pʕ wth hnfw n.sn m hwt-k rʕ 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): *dd mdw in ʕst hnwt tʕwy hryt-ib hwt mn-mʕt-rʕ nfr.wy hwt.k m ʕbdw spʕt nt dt niwt nt nhh n nbw dwʕt sbʕ n krrtyw*, “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, nome 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. Sękowski (BC 30–AD 199). A passage from this book reads: *ʕtʕ imyw.s hr rdit hknw krrtyw m iʕw 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: *hm n shmw rs-wdʕ thn.tw m-hnw n hprw.(f) krrtyw wrw (hr) šms dt.f rʕ nb wʕn b [r] rdwy st.f*, “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: *hʕ n.t krrtyw m krt.sn*, “those who belong to the cavern rejoice 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: *dd n.k krrtyw iʕw*, “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 (*Pnnpn*) 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 (*ini-hr(t)-ms*), dating to the New Kingdom. The text recites: *sbn krrtyw n.sn mi nty ssm dwʕt*, “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 Ramesses VI, dating to the Twentieth Dynasty, reads: *nis*

r^c kk h3wt imn sn^tw.sn hr n^ti pn 3 dwi.f nn n ntr m nnt n^ti st.f šy hr iryw.s dw3 k^rtyw, “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 s^ch n m3^cty n s^cm.w hrt nt k^rtyw*, “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 k^rrtyw, “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 k^rrtyw nbw 3bdw hryw-ib hwt mn-m3^ct-r^c di.sn n^ch w3s*, “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 k^c.s r dw3t nn šn^c.s imi šms.s wsir hn^c ntrw k^rrtyw*, “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 k^rrtyw nty m-b3h 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 k^rrtyw sšm dw3t imy nt b3w wd^c 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: *i3t ntryt wrt Bhd^t hpw h3wt nwt ntrw k^rrtyw*, “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 hry-h3t.k r wsht snwt r bw nty ntrw k^rrtyw im*, “greeting to your face in the second hall in the place where the deities, those who belong to

the two caverns are therein” (Möller, 1913; Smith, 2009). 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- *ntrw imyw ḳrrtyw*, “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 rh ḳrrwt n(w)t pr wsir m imnt ntrw imyw ḳrrtyw.sn iw wdnw n.sn hr tp-t3*, “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 ḳrrtyw*, “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 imyw ḳrrtyw*, “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-s3.f*), dating to the Third Intermediate Period (Niwiński, 1989; Seeber, 1976). A passage (H5), from this funerary papyrus, reads: *ds ḳrrtyw n m iw f n wnnty*, “the knife of those who belong to the cavern is in the flesh of the Wenty-serpent” (Nagel, 1929; Arafa, 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: *sw3.k hr 3wy n ntrw ḳrrtyw sns.n ḳtptyw*, “(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 (*ḥn.n.s nfr-ib-R*) (London BM EA 32[1]), who was the daughter of Psamtek II and the wife of king Amasis, reads: *ntrw krrtyw hpt.sn hft hb ḥt 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 *m3^c-ib*, “true of heart” so as to provide him with offerings, i.e., *t hnkt hr h3wt.k sfsf-3w m h3t wdḥ.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: *ink rdi t n hkr mw n ib ḥbs n ḥ3y ksr iwty 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: *t hnkt k3w 3bd ht nbt nfrt ḥn 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 *sfsf-3w wdḥw n hnt imntt bḥ h3wt n(t) rḥ hnḥ psdt.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 *iry.tn s3.i*, “may you make my protection” and cause the deceased go to Mendes to see the great god in the necropolis *di.tn pr.i hnḥ b3w ikrw 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). *ḥn 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 *sfsf-3w wdḥw n hnt imntt bḥ h3wt n(t) rḥ hnḥ psdt.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 *iry.tn s3.i*, “may you make my protection” and cause the deceased go to Mendes to see the great god in the necropolis *di.tn pr.i hnḥ b3w ikrw 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). 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 *s^r.tn wi r m3^c ntr 3 di.tn šms wsir m st.f nb ink m3^c-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: *ii 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 *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 dw3t r t3 n.k w3t nfrt hr imntt wn.sn 3wy nywy dw3t m 3ht imntt k.k pr.k im.s di.sn n.k mw htpw hr h3w nty wsir m-hrt hrw nty r nb*, “The deities, 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 m3tyw m wsht 3t ntrw krrtyw ssm dw3t 3hw igrywt imyw ntr-hrt ntrw b3h rmt ntrwt-hmwt di.sn prt-hrw m t hnkt k3w 3pdw irp irtt sntr mrht htpw df3w hw k3w ht nbt nfrt nht ntr im.sn n k3 n wsir s3-nsw hm-sw.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 wnw t iw hn.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): *nn hm 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 fries*, 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 hntš*, “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: *sdmd wsir hprw ntrw krrtyw ndm-ib.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: *sdḫw ntrw ḳrrtyw*, “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): *wdḫ nsw r rdi m3ꜥ n3 wdnw n ntrw ḳrrtyw sšm dw3t šmsw ḥr nswyt 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 ḳrrtyw pr b3.sn ḥr t3 sw ḥb ḥpy*, “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).

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.

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

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 *Dbadmdj* in the *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 *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 *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 *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?

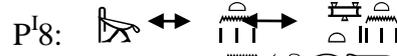
In the *Book of Traversing Eternity*, the deities of the cavern control the two doors of the secret hall. This is also confirmed by the text inscribed on the sarcophagus of Ankh-en-es-nefer-Re which shows that the deceased will be embraced by these deities before entering the secret chamber. A third text from *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.

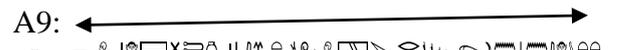
An important point which needs to be stressed is the different versions of section one of BD 127 inscribed on the coffin of Pa-hor-nefer-pakhem and the two sarcophagi of Ankh-hapy and Pa-nehem-Isis due to the omission of the deities usually mentioned in this section. Thus, their epithets can be looked 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 *ntrw krtyw* or *ntrw krt* reflecting a grammatical matter and raises the question why there are two caverns? While at the same time another term *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.

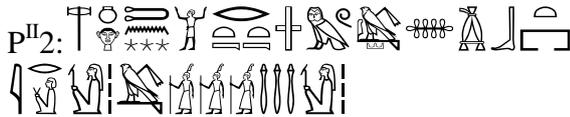
P¹⁷: 
 P¹⁷: 

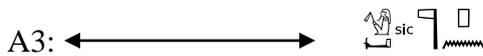
A8: 
 P¹⁸: 
 P¹⁸: 

A9: 
 P¹⁹: 
 P¹⁹: 

Appendix I: Section 1 of BD 127

A1: 
 P¹: 
 P¹: 

A2: 
 P²: 
 P²: 

A3: 
 P³: 
 P³: 

A4: 
 P⁴: 
 P⁴: 

A5: 
 P⁵: 
 P⁵: 

A6: 
 P⁶: 
 P⁶: 

A7: 

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