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### The Most Important Texts on the Coffins of the Family of the Priest “Mr-In-Khonsu”

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#### ARTICLE INFO

#### Abstract

#### Keywords:

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Book of the Dead.

The texts inscribed on the coffins of the family of the priest “Mr-in-Khonsu” varied among dedicatory, offering, and religious texts. The dedicatory texts affirmed the coffin owner's eligibility and ownership of the coffin by recording his name and titles on its surface, ensuring his survival in the afterlife. Offering texts, on the other hand, began with an offering formula addressed to the deities depicted on the coffin. This offering formula was usually in the form of “*htp di nsw*”.

This study aims to shed light on the most important texts found on the coffins of the family of the priest “Mr-in-Khonsu”, which date back to the Late Period. It also provides a translation of the most significant and similar texts inscribed on the sides of these coffins. Examples of these texts include Pyramid Texts and chapters from the Book of the Dead. Additionally, a statistical analysis was also carried out detailing the numbers of these spells and chapters, clarifying the number of times they were mentioned, the coffin numbers where these texts and chapters appeared and a translation of an example from each section.

The importance of this research lies in its focus on the most significant texts related to the coffins of the family of the priest “Mr-in-Khonsu”, along with clarification of the number of times they were mentioned and their numbers.

#### Introduction:









This priest lived in the era of the Twenty-Second Dynasty. He is considered the great grandfather of this dynasty and its founder. He was a priest of Amun and Montu in Thebes. He lived at the beginning of the Twenty-Second Dynasty at the beginning of the Late Period.

The coffins of the Late Period were adorned with texts inscribed by the ancient Egyptians on their sides, including dedicatory, offering, and religious texts. The dedicatory texts affirmed the coffin owner's eligibility and ownership of the coffin by recording his name and titles on its surface, ensuring his survival in the afterlife. As for the offering texts, they are those that begin with an offering formula addressed to the deities depicted on the coffin. This offering formula is usually in the form of “*htp di nsw*”, meaning “an offering given by the king”.

The ancient Egyptians were keen on recording religious texts that reflected their perception and imagination of the understanding and vision of the afterlife<sup>1</sup>.


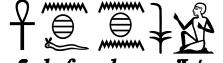

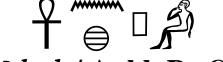








The ancient Egyptians were interested in recording religious books that reflected their perception and imagination of the afterlife, such as the Pyramid Texts, the Book of the Dead, and the Supplications of Ra. These are the books that the ancient Egyptians were interested in writing on the inner human coffins that contained the mummy of the deceased so that they could recite those spells and supplications that would help them overcome the difficulties that prevented their rebirth in the afterlife<sup>2</sup>.


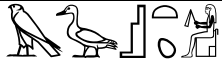



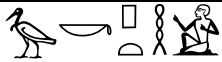

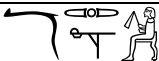




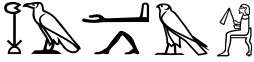
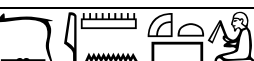
**Table shows the names and monuments of the family of the priest “Mr-in-Khonsu”  
They are listed in family order from grandfather to son to grandson.**

The Priest	The monument that was mentioned on it	Type of monument	Owner of the monument
 <b>Mr n ḥnsw / Mr-in-Khonsu</b>	CG 41060	Anthropoid coffin	His granddaughter “ <i>di.t ḥnh</i> ”
	CG 41061	Anthropoid coffin	His granddaughter “ <i>di.t ḥnh</i> ”
 <b>Nb-nṯrw / Nb-Nathru</b>	CG 41060	coffin	His daughter “ <i>di.t ḥnh</i> ”
	CG 41019	coffin	His daughter “ <i>3t imnšp n ḥnh</i> ”
	CG 41001	coffin	His grandson “ <i>ḥnh.f n ḥnsw T</i> ”
 <b>ḏd ḥnsw Tw.f ḥnh / Djed Khonsu Iwf Ankh</b>	CG 42217	statue	The priest himself
	CG 41001	coffin	His grandson “ <i>ḥnh.f n ḥnsw T</i> ”
 <b>ḏd Mnṯw iwf ḥnh / Djed Montu Iwf Ankh</b>	CG 42217	statue	His brother the priest “ <i>ḏd ḥnsw iwf ḥnh</i> ”
 <b>M3ʿi / Maai</b>	CG41001	coffin	His grandson “ <i>ḥnh.f n ḥnsw T</i> ”
 <b>P st n.f / Pa Sth in.ef</b>	CG41001	coffin	His grandson “ <i>ḥnh.f n ḥnsw T</i> ”
 <b>Wnn nfr (T) / Wenen-nefer I</b>	CG41001	coffin	His grandson “ <i>ḥnh.f n ḥnsw T</i> ”
	CG 41055	Anthropoid coffin	His granddaughter “ <i>ns ḥnsw</i> ”
	CG 41047	coffin	His son “ <i>p3s3 n mwt T</i> ”
 <b>B3 s3 n mwt T / Ba-Sa-in-Mut I</b>	CG41001	coffin	His son “ <i>ḥnh.f n ḥnsw T</i> ”
	CG41047	coffin	The priest himself

<sup>1</sup>Gardiner, A.H., Egyptian Grammar, 3rd revised, ed., Oxford, 1957, pp. 170-173.

<sup>2</sup> عبد الحليم نور الدين، الديانة المصرية القديمة، الجزء الثالث، القاهرة، 2009، ص 293-294؛ ألان سبنسر، الموتى وعالمهم في مصر القديمة، ت: أحمد صليحة، القاهرة، 1987، ص 177؛ أحمد على بركي بلال، التوابيت في العصر المتأخر، رسالة ماجستير غير منشورة، كلية الآداب، جامعة الإسكندرية، 2015، ص 78.

 <i>Ns p3 s f / Nes baS.ef</i>	CG 41016	coffin	His son “ <i>irt hrrw</i> ”
 <i>nh.f n hnsu T /</i> <b>Ankh-ef-in-Khonsu</b>	CG 41001	coffin	The priest himself
	CG 41042	Anthropoid coffin	The priest himself
	CG 41043	Anthropoid coffin	The priest himself
	CG 41050	Anthropoid coffin	His daughter “ <i>nh.t wbs trw</i> ”
 <i>Irt hrrw / ErtHerru</i>	CG 41016	coffin	The priest himself
 <i>3nh p3 hrd / Ankh Pa Gherd</i>	BM 24.958	Anthropoid coffin	The priest himself
 <i>Nmn mnht p3 R /</i> <b>Nemen- Mnkhet-Pa- Ra</b>	CG 41010	coffin	The priest himself
	CG 41004	coffin	His son “ <i>nh.f n hnsu TIT</i> ”
 <i>Wnn nfr TI / Wenen-nefer II</i>	CG 41006	coffin	The priest himself
	CG 41046	Anthropoid coffin	The priest himself
	CG 41055	Anthropoid coffin	His daughter “ <i>ns hnsu</i> ”
 <i>B3 s3 n mwt TI /</i> <b>Ba-Sa-in-Mut II</b>	CG 41041/ Currently is numbered (CG 41024)	coffin	The priest himself
	CG 41069	Anthropoid coffin	The priest himself
 <i>Nsr imn I / Nser Amun I</i>	CG 41002	coffin	The priest himself
	CG 41044	Anthropoid coffin	The priest himself
	CG 41045	Anthropoid coffin	The priest himself
 <i>Hr TI / Hor II</i>	CG 41017	coffin	The priest himself
	CG 41063	Anthropoid coffin	His daughter “ <i>nt s3n</i> ”
 <i>nh.f n hnsu TI / Ankh-ef-in- Khonsu II</i>	CG 41048	Anthropoid coffin	The priest himself
	CG 41049	coffin	The priest himself
 <i>Hr s3 stt I / Hor-Sa-Sett I</i>	CG 41013	coffin	The priest himself
	CG 41051	Anthropoid coffin	The priest himself
 <i>Wnn nfr TIT / Wenen-nefer III</i>	CG 41056	Anthropoid coffin	His grandson “ <i>wnn nfr IV</i> ”

 <b>P3 di imn I / Padi Amun I</b>	CG 41008	coffin	Hisgrandson “p3 di imn TT”
	Without number	Stela	Hisgrandson “p3 di imn TT”
	CG 41057	Anthropoid coffin	Hisgrandson “p3 di imn TT”
 <b>Hr s3 stt II / Hor-Sa-Sett II</b>	Coffin is found in tomb TT 192	coffin	The priest himself
 <b>nh.f n hnsu III / Ankh-ef-in-Khonsu III</b>	CG 41004	coffin	The priest himself
	25/12/24/11	Stela	The priest himself
 <b>Nsr n imn II / Nser-in-Amun II</b>	CG 41049	coffin	His father “nh.f n hnsu TT”
 <b>Hr / Hor</b>	CG 41064	Anthropoid coffin	His son “h3t h3ty”
 <b>B3k pth / Bak Ptah</b>	CG 41056	Anthropoid coffin	Hisson “wnn nfr IV”
 <b>B3 s3 n mwt III / Ba-Sa-in-Mut III</b>	CG 41008	coffin	Hisson “p3 di imn TT”
	Without number	Stela	Hisson “p3 di imn TT”
	CG 41057	Anthropoid coffin	Hisson “p3 di imn TT”
 <b>Ns mnw / Nes-Mnu</b>	CG 41021	coffin	Hisson “h3c hr”
	41022 / currently is numbered 41067	Anthropoid coffin	Hisson “ns imn ipt”
	Coffin is found in tomb TT 192	coffin	His father “hr s3 stt TT”
 <b>Hr s3 stt III / Hor-Sa-Sett III</b>	CG 41004	coffin	His father “nh.f n hnsu TT”
 <b>H3t h3ty / Hat-Hati</b>	CG 41064	Anthropoid coffin	The priest himself
 <b>Wnn nfr IV / Wenenefer IV</b>	CG 41056	Anthropoid coffin	The priest himself
 <b>P3 di imn II / Padi Amun II</b>	CG 41008	coffin	The priest himself
	Without number	Stela	The priest himself
	CG 41057	Anthropoid coffin	The priest himself
 <b>H3c hr / Khaa-Hor</b>	CG 41021	coffin	The priest himself
 <b>Ns imn ipt / Nes-Amun-Epet</b>	41022 / currently is numbered 41067	Anthropoid coffin	The priest himself

## The different Texts on the Coffins of the family of the priest “Mr-in-Khonsu”:

### 1- Pyramid Texts:

The Pyramid Texts, one of the oldest funerary texts, first appeared in the burial chamber of King Unas and continued in the pyramids of Sixth Dynasty kings and some queens, later influencing later texts<sup>1</sup>. Over time, they evolved into the Coffin Texts in the Middle Kingdom and further developed into the Book of the Dead during the New Kingdom, which became the most widely used funerary text. The Book of the Dead remained popular on papyri and coffins through the Late Period, reflecting the continuous development of ancient Egyptian funerary beliefs<sup>2</sup>.

Upon studying, the researcher found some of the Spells from the Pyramid Texts that appeared on the coffins of the family of the priest “Mr-in-Khonsu”. Such as number 145 and 156, which are associated with the goddess Nut, the sky deity. Nut was often depicted beneath the lid of the inner coffin, in accordance with the ancient Egyptian belief in the ability of these cosmic deities to grant rebirth, allowing the deceased to enjoy eternal life in the afterlife.

#### ❖ Spell 145 with 156 from the Pyramid Texts:

Spell 145 is directly connected to Spell 156 beneath the lid of anthropoid coffin number CG 41044, Which belongs to the priest “Nesr Amun I” (Figs. 1A and B). The text is as follows<sup>3</sup>:



*dd mdw h3 Wsir m3<sup>c</sup>-hrw psš.n.s mwt.k Nwt hr.k m rn.s n št3t pt rdit.n.k ʿw.k m nw.k n sf nn shn.n.k im n ht.k dw r.k.*

Recitation: O deceased Wsir who is true voice, your mother Nut spreads over you in her name (in) the hidden sky, she gives you her arms in your house, without searching there, and nothing bad shall befall you<sup>4</sup>.

#### ❖ Spell 156 from the Pyramid Texts:

Spell 156 is considered one of the most widely spread spells in the Pyramid Texts, especially among the coffins of the Late Period, and specifically those of the family of the priest “Mr-in-Khonsu”. This is due to its connection with the image of the goddess Nut, which is usually depicted beneath the inner coffin lid, where her arms extend to the surface of the coffin, creating the impression that she is embracing the deceased. The ancient Egyptians believed that this cosmic goddess was responsible for the deceased's rebirth in the afterlife, accompanied by the sun that emerges from her womb in the form of the scarab beetle, signaling the birth of a new day<sup>5</sup>.

<sup>1</sup> إيريك هورننغ، وادى الملوك أفق الأبدية، العالم الآخر لدى قدماء المصريين، ت: محمد العزب موسى، مراجعة محمود طاهر طه، القاهرة، الطبعة الثانية، 2002، ص 368.

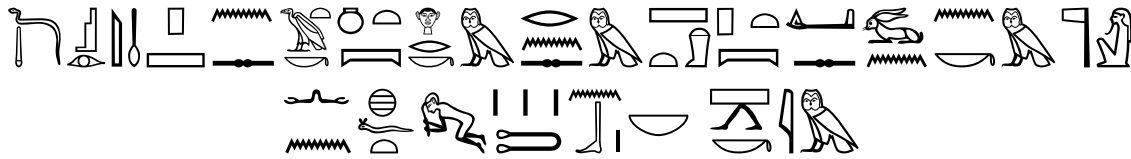
<sup>2</sup>Hornung, E, The ancient Egypt Books of the afterlife, London, 1999, p.1.

<sup>3</sup>Gauthier, H, Cercueils Anthropoides Des Prêtres De montou, CG.41042-41072, Vol.1, Cairo, 1913, p.35, 349.

<sup>4</sup>Allen, J, The Ancient Egyptian Pyramid Texts, Atalanta, 2005, p.73.

<sup>5</sup>Rusch, A., “Die Entwicklung der Himmelsgöttin Nut zueinerTotengottheit”: *MVÄG*, vol.27, Leipzig, 1922, p.37.

- (CG 41044- CG 41046- CG 41001- CG 41002- CG 41004- CG 41013- CG 41017)



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limited to kings and the aristocracy, it spread across different social classes in ancient Egyptian society<sup>1</sup>.

Due to the difficulty of presenting all ninety-three chapters in the research, the researcher has chosen to present Chapter 89, which one of the most is commonly found chapters among the ancient Egyptians, This chapter was chosen because it was frequently mentioned on the sides of the coffins of the family of the priest “Mr-in-Khonsu”, and also because it was complete, as some of the other chapters only mentioned one or two lines and were not mentioned in full.

#### ❖ Chapter 89 of the Book of the Dead:

Chapter 89 is considered one of the most frequently mentioned chapters of the Book of the Dead on the coffins of the family of the priest “Mr-in-Khonsu”. This chapter is concerned with the process of the deceased's soul merging with their surface in the afterlife.

#### ❖ Chapter 89 of the Book of the Dead is titled as follows:



*r n rdit dmi b3 h3t.f m hry-ntr*

Spell for giving the soul touch its surface in the Western cemetery<sup>2</sup>.

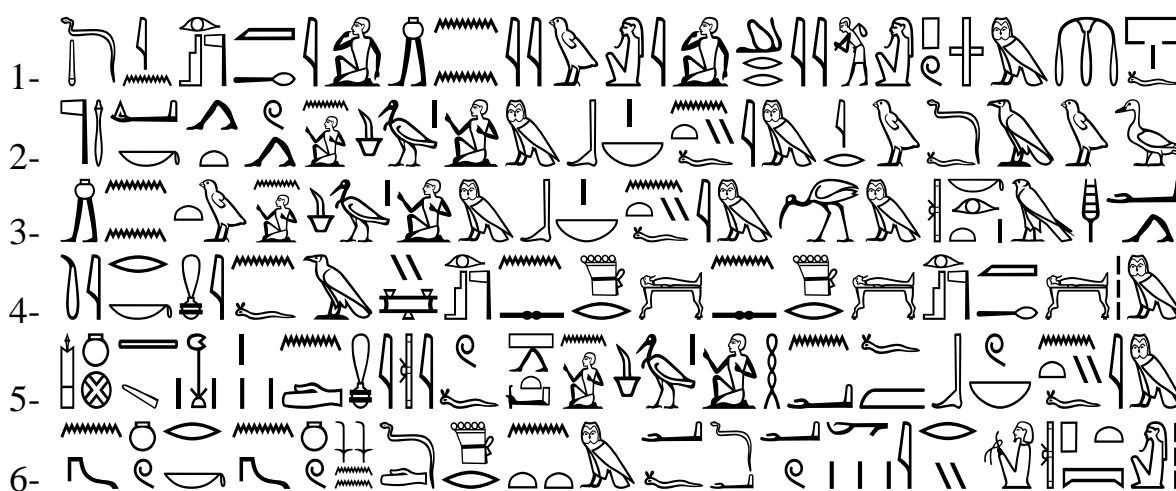
Chapter 89 of the Book of the Dead is accompanied by one of the most famous scenes in ancient Egypt, which depicts the soul of the deceased in the form of a bird with a human

head, holding the symbol of eternity *šn* Ω in its talons. The soul flutters above the mummy of the deceased, which is resting on the embalming bed. This scene is one of the most commonly depicted on the chest area of coffins from this period.

**The text of Chapter 89 of the Book of the Dead, as it appears on the sides of the coffins of the family of the priest “Mr-in-Khonsu”, is as follows<sup>3</sup>: (Fig.5).**

#### ➤ It was mentioned on the following coffins:

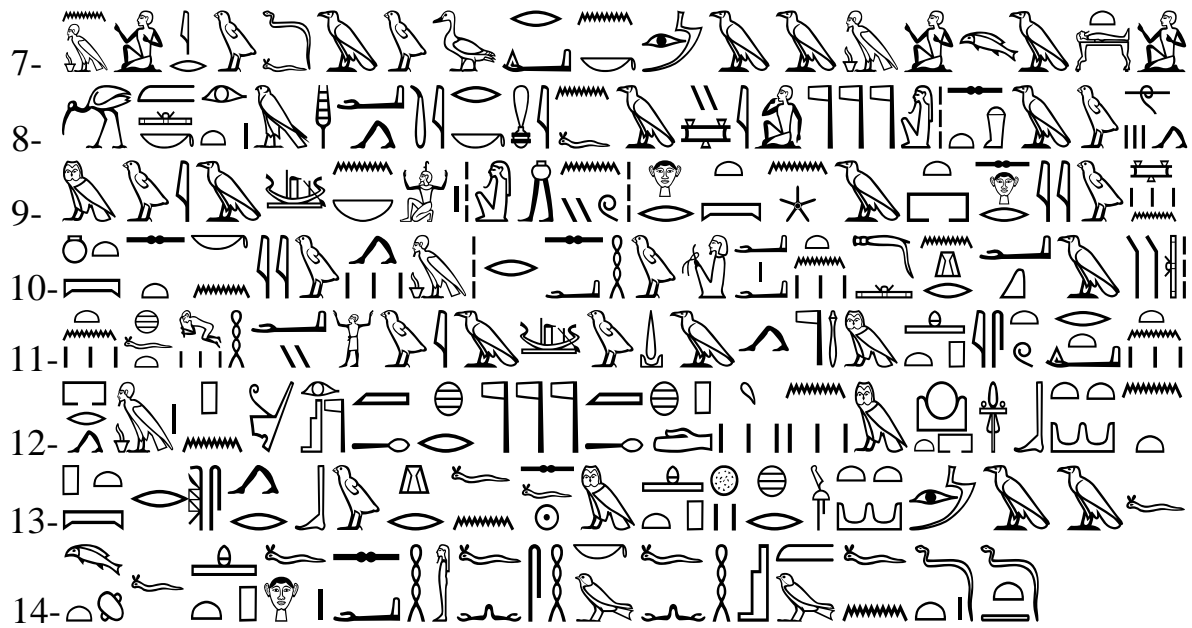
(CG 41042- CG 41056- CG 41057- CG 41060- CG 41064).



<sup>1</sup>Hornung, E., Einführung in die Ägyptologie, Darmstadt, 1967, p.70.

<sup>2</sup>شريف الصيفي، الخروج في النهار، كتاب الموتى، القاهرة، 2003، ص199.

<sup>3</sup>Gauthier, H., op.cit, vol. I, pp.20-24; BD, 89.



- 1- *dd mdw in Wsir m3<sup>c</sup>-hrw i innyw i phrry pw imy sh.f*
- 2- *ntr 3 di.k iwt n.i b3.i m bw nb nty.f im ir wdf3w*
- 3- *in.n tw n.i b3.i m bw nb nty.f im gm.k irt-Hr ʿh<sup>c</sup>*
- 4- *.ti r.k mi n f3y Wsir n sdr n sdr Wsir m3<sup>c</sup>-hrw sdrw m*
- 5- *iwnw t3 m h3w n dmi iw.f itt n.i b3.i hn<sup>c</sup>.f m bw nb nrt.f im*
- 6- *nnwr.k nnyw dd dr ntt m<sup>c</sup>.f iryw pt*
- 7- *n p3.i ir wdf3w rdi n.k m33 b3.i h3t.i*
- 8- *gm.k irt-Hr ʿh<sup>c</sup>.ti r.k mi n f3y i ntrw st3w*
- 9- *m wi3 n nb hh hryt n dw3t shryw n*
- 10- *Nwt st knyw b3w r s<sup>c</sup>hw ʿwy.tn mh n hr ʿk3w*
- 11- *.tn 3mm.tn hr m<sup>c</sup>tw.tn drw.tn hftyw h<sup>c</sup>y wi3 wd3 ntr ʿ3 m htp is tw rdit.tn*
- 12- *pri b3 pn n Wsir m3<sup>c</sup>-hrw hr ntrw m3<sup>c</sup>-hrw hpdwn.n m 3ht i3btt nt*
- 13- *pt r sms r bw hr.f n sf m htp spy hr imntt m33.f*
- 14- *h3t.f htp.f hr s<sup>c</sup>h.f n shk.f n htm.f n dt dt.*

Recitation by Wsir who is True voice: You are the god “*Innyw*”; you are the god “*Phrry*”, who dwells in your hall, O great god to ensure that my soul comes to me from wherever she is, If she is leaning back, let her come to me from the place where she is, because you will find an eye of “*Hor*” standing beside you, just as you do for those beings who resemble “*Wsir*”, who will never rest in death. Do not let the deceased lies among those lying in Ain Shams, the land on which thousands of souls unite with their bodies. Let me possess my soul and myself and let me take possession of it wherever it is. Watch my soul wherever you are oh. Heaven's Sacred Keeper. If she is leaning back, let her look at my body, because you will find the eye of “*Hor*” standing beside you, just as you would for those organisms that resemble “*Wsir*”. O gods who follow the boat of millions of years that brings it over the underworld<sup>1</sup>.

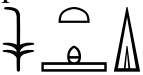
<sup>1</sup>Hornung, E, Das Totenbuch der Ägypter, pp.178-79; Boker, G. H, op.cit, pp.178-79.

؛ واليس بادج، كتاب الموتى الفرعوني، برت إم هرو، ترجمة، فيليب عطية، القاهرة، 1988، ص 103-104.



### 3- The formula for offering a sacrifice: *htp di nsw* :

The ancient Egyptian would not fail to attribute any blessing he had to his king and benefactor, whom he always hoped to accompany in the afterlife. There was no monument to immortalize his memory in the afterlife without inscribing upon it a formula of offering to the gods, in which he attributed the merit of presenting his sacrifice to the gift of his king in the earthly life<sup>1</sup>.

Considering that coffins were one of the most important elements of burial furnishings, "and perhaps the most important of all," the most famous offering formula in ancient Egypt "*htp di nsw*"  meaning "An offering from the king's bounty," was inscribed upon them<sup>2</sup>.

Due to the abundance of offering texts that filled the sides of the coffins of the family of the priest "Mr-in-Khonsu", the researcher decided to present a sample of these offering texts that appeared on the lid of anthropoid coffin number CG 41061, which belonging to his granddaughter "*di.t ʿnh*" and dating back to the late Twenty-fourth Dynasty<sup>3</sup> (**Fig. 4**). What draws attention is that the offering formula in the Late Period was directed to the cosmic gods such as Ra, Atum, and Geb, unlike the usual offering formulas of the New Kingdom, which were directed to the underworld gods such as Wsir and Anubis.

The text is as follows:



*htp di nsw Rʿ-Hr-3hty ntr-ʿ3 nb-pt hry-ntrw Tmw nb t3wy iwnw Gb rpʿ-ntrw di.sn prt-hrw  
hnkt k3w 3pdw sntr mnht šs htpwt nbw df3w nbw irp irtt nbt ht nfrt wʿbt nbt ht ndmt bnrt n k3  
n Wsir hsy hnw-Imn dit-mwt-p-ʿnh m3ʿt-hrw*

An offering from the king's bounty to Ra-Hor-akhty, the great god, lord of the sky, chief of the gods, to Atum, lord of the two lands, lord of the Eye of the Sun, to Geb, heir of the gods, who gives them offerings of bread, beer, cattle, birds, incense, clothing, alabaster, and all offerings, all provisions, wine, milk, and everything pure and good, and everything beautiful and pleasing to the spirit of the deceased, the favored one of the House of Amun, "Dait-Mut-B-Ankh" who is True voice<sup>4</sup>.

<sup>1</sup>Assmann, J., "Gerechtigkeit, Verganglichkeit und Gedachtnisim AltenAgypten", Akademie-Journal, 2002, pp.3-4.

؛ حسن محمد محي الدين السعدى، فى تاريخ مصر فى العصر الفرعونى، الجزء الأول، الإسكندرية، 2010، ص 79.

<sup>2</sup>Gardiner, A.H., op.cit, pp. 170-173.

<sup>3</sup> Gauthier, H., CG.41042-41072, Vol.2, p.375-381; ; Mariette, A., Notice des principaux monuments exposés dans les galeries provisoires du musée d'antiquités égyptiennes de S.A. Le Khédive à Boulaq, cairo, 1876, p.242.

<sup>4</sup> Gauthier, H., CG.41042-41072, vol.2, pp.379-380.

## Research Results:

1. The coffins of the family of the priest “Mr-in-Khonsu” were adorned with texts that the ancient Egyptians inscribed on their sides, including dedicatory and offering texts to the gods.
2. Spell 156 is the most frequently used spell from the Pyramid Texts on the coffins of the family of the priest Mr-in-Khonsu, as the ancient Egyptians ensured its inscription beneath the wooden lid of the coffin. This placement is linked to the depiction of the goddess Nut, often portrayed beneath the lid with her arms outstretched toward the coffin, as though she were embracing the deceased.
3. This table shows statistics on the numbers of spells in the Pyramid Texts that appeared on the coffins of the family of the priest Mr-in-Khonsu.

Spell number	Number of Mentions	Coffin numbers
145+156	1	CG 41044
		CG 41044
		CG 41046
		CG 41001
		CG 41002
		CG 41004
		CG 41013
		CG 41017
218	1	CG 41002
156+228	1	CG 41044

4. The Book of the Dead is the most frequently occurring funerary text on the sides of the coffins of the family of the priest “Mr-in-Khonsu”, as the ancient Egyptians ensured it was recorded on the sides of the inner human coffins.
5. Chapter 1, Chapter 26, Chapter 74, and Chapter 89 of the Book of the Dead are the most frequently mentioned chapters on the inner walls of the coffins of the family of the priest “Mr-in-Khonsu”.
6. This table shows statistics of the chapters of the Book of the Dead recorded on the coffins of the family of the priest “Mr-in-Khonsu” mentioned in the research, along with the number of times they were recorded and the coffin numbers on which these texts appear.

Chapter Number	Number of Coffins	Coffin Numbers
		CG 41001
		CG 41004
		CG 41021
Chapter 1	8	CG 41044
		CG 41048
		CG 41055
		CG 41056
		CG 41060
Chapter 2	2	CG 41001
		CG 41044
Chapter 3	3	CG 41001
		CG 41024
		CG 41044

Chapter 4	2	CG 41001 CG 41024
Chapter 5	1	CG 41024
Chapter 6	3	CG 41007 CG 41019 CG 41069
Chapter 7	1	CG 41024
Chapter 8	1	CG 41001
Chapter 9	1	CG 41044
Chapter 10	4	CG 41041 CG 41051 CG 41061 CG 41063
Chapter 11	1	CG 41050
Chapter 14	1	CG 41050
Chapter 15	4	CG 41001 CG 41002 CG 41017 CG 41042
Chapter 17	4	CG 41004 CG 41017 CG 41045 CG 41055
Chapter 19	1	CG 41044
Chapter 20	1	CG 41045
Chapter 21	1	CG 41049
Chapter 22	3	CG 41044 CG 41055 CG 41056
Chapter 23	3	CG 41001 CG 41044 CG 41046
Chapter 24	1	CG 41044
Chapter 25	1	CG 41001 CG 41002 CG 41004 CG 41006 CG 41008 CG 41016 CG 41043 CG 41044 CG 41048 CG 41056
Chapter 26	9	CG 41044
Chapter 27	1	CG 41001 CG 41044
Chapter 28	2	CG 41021 CG 41042
Chapter 29	2	

Chapter 30A / 30B	2	CG 41001 CG 41042
Chapter 31	1	CG 41004
Chapter 33	2	CG 41004 CG 41008
Chapter 34	2	CG 41008 CG 41046
Chapter 35	2	CG 41008 CG 41046
Chapter 36	3	CG 41004 CG 41008 CG 41046
Chapter 37	2	CG 41004 CG 41008
Chapter 38	1	CG 41045
Chapter 39	1	CG 41008
Chapter 42	1	CG 41004
Chapter 44	1	CG 41044
Chapter 45	2	CG 41008 CG 41044
Chapter 46	1	CG 41044
Chapter 47	1	CG 41008
Chapter 48	1	CG 41024
Chapter 50	1	CG 41051
Chapter 51	1	CG 41051
Chapter 52	1	CG 41001
Chapter 53	1	CG 41069
Chapter 54	3	CG 41001 CG 41042 CG 41043
Chapter 56	2	CG 41021 CG 41046
Chapter 57	1	CG 41046
Chapter 58	1	CG 41019
Chapter 59	1	CG 41046
Chapter 60	2	CG 41010 CG 41046
Chapter 61	1	CG 41003
Chapter 62	1	CG 41046
Chapter 63	1	CG 41069
Chapter 64	1	CG 41051
Chapter 65	1	CG 41061
Chapter 66	1	CG 41061
Chapter 68	1	CG 41010
Chapter 71	2	CG 41010 CG 41046

Chapter 74	6	CG 41003 CG 41024 CG 41044 CG 41046 CG 41056 CG 41064
Chapter 75	5	CG 41008 CG 41024 CG 41044 CG 41046 CG 41056
Chapter 76	1	CG 41042
Chapter 77	1	CG 41008
Chapter 78	1	CG 41008
Chapter 82	1	CG 41046
Chapter 85	1	CG 41046
Chapter 89	5	CG 41042 CG 41056 CG 41057 CG 41060 CG 41064
Chapter 90	1	CG 41008
Chapter 91	2	CG 41008 CG 41044
Chapter 100	2	CG 41008 CG 41044
Chapter 101	1	CG 41056
Chapter 102	1	CG 41044
Chapter 106	1	CG 41044
Chapter 117	1	CG 41042
Chapter 124	1	CG 41069
Chapter 125	2	CG 41004 CG 41060
Chapter 126	1	CG 41057
Chapter 127	1	CG 41021
Chapter 128	2	CG 41002 CG 41044
Chapter 136	1	CG 41022
Chapter 138	2	CG 41056 CG 41064
Chapter 140	3	CG 41049 CG 41061 CG 41063
Chapter 142	1	CG 41024
Chapter 143	1	CG 41001
Chapter 144	1	CG 41044
Chapter 148	1	CG 41001

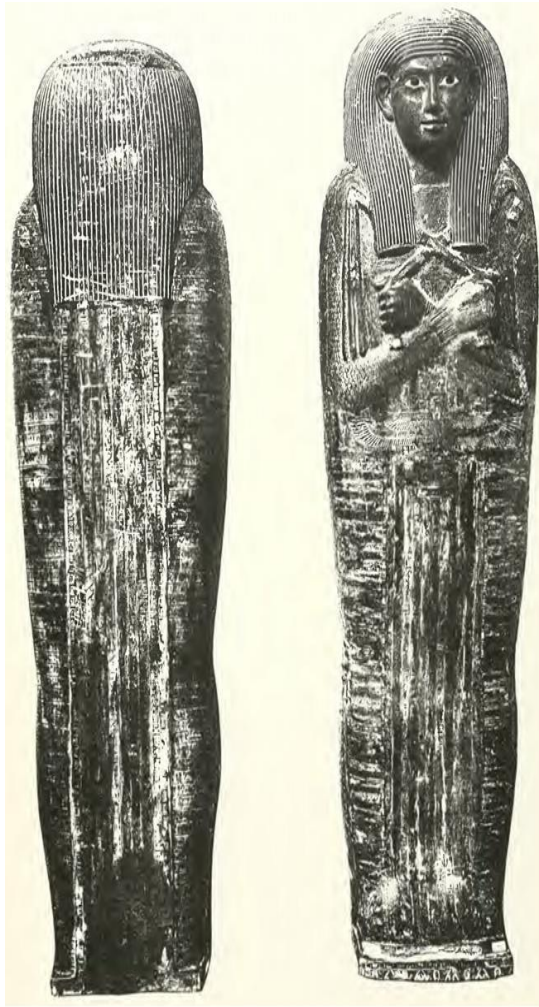
Chapter 149	1	CG 41044
Chapter 151		CG 41044
	4	CG 41048
		CG 41056
		CG 41057
Chapter 154		CG 41044
		CG 41048
	6	CG 41050
		CG 41051
		CG 41057
		CG 41061
Chapter 161	2	CG 41013
		CG 41017
Chapter 162	1	CG 41019
Chapter 169	2	CG 41044
		CG 41048
Chapter 177	1	CG 41069
Chapter 178	1	CG 41056

It can be seen from the previous statistics that ninety-three chapters from the Book of the Dead appear on the sides of the coffins of the family of the priest “Mr-in-Khonsu”, as mentioned in the research. It is also evident that the ancient Egyptians placed special emphasis on recording certain chapters of the Book of the Dead on the coffins, such as Chapter 1, 26, and 89.

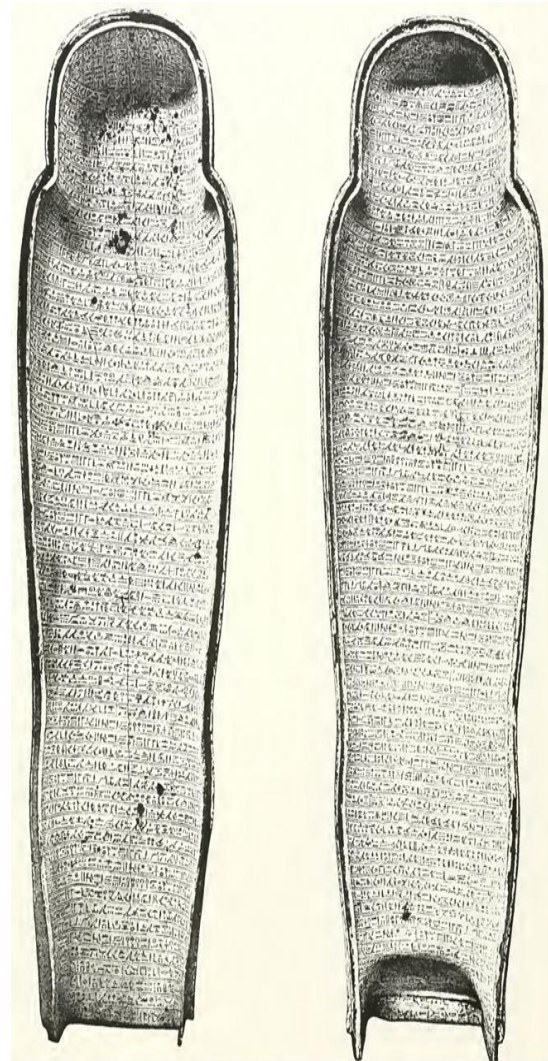
7. Wood was the most commonly used raw material for the coffins of the family of the priest “Mr-in-Khonsu”, particularly sycamore wood, either used alone or covered in plaster for crafting human-shaped wooden coffins. The rectangular wooden coffins were made from pinewood sourced from cities along the Syrian coast.



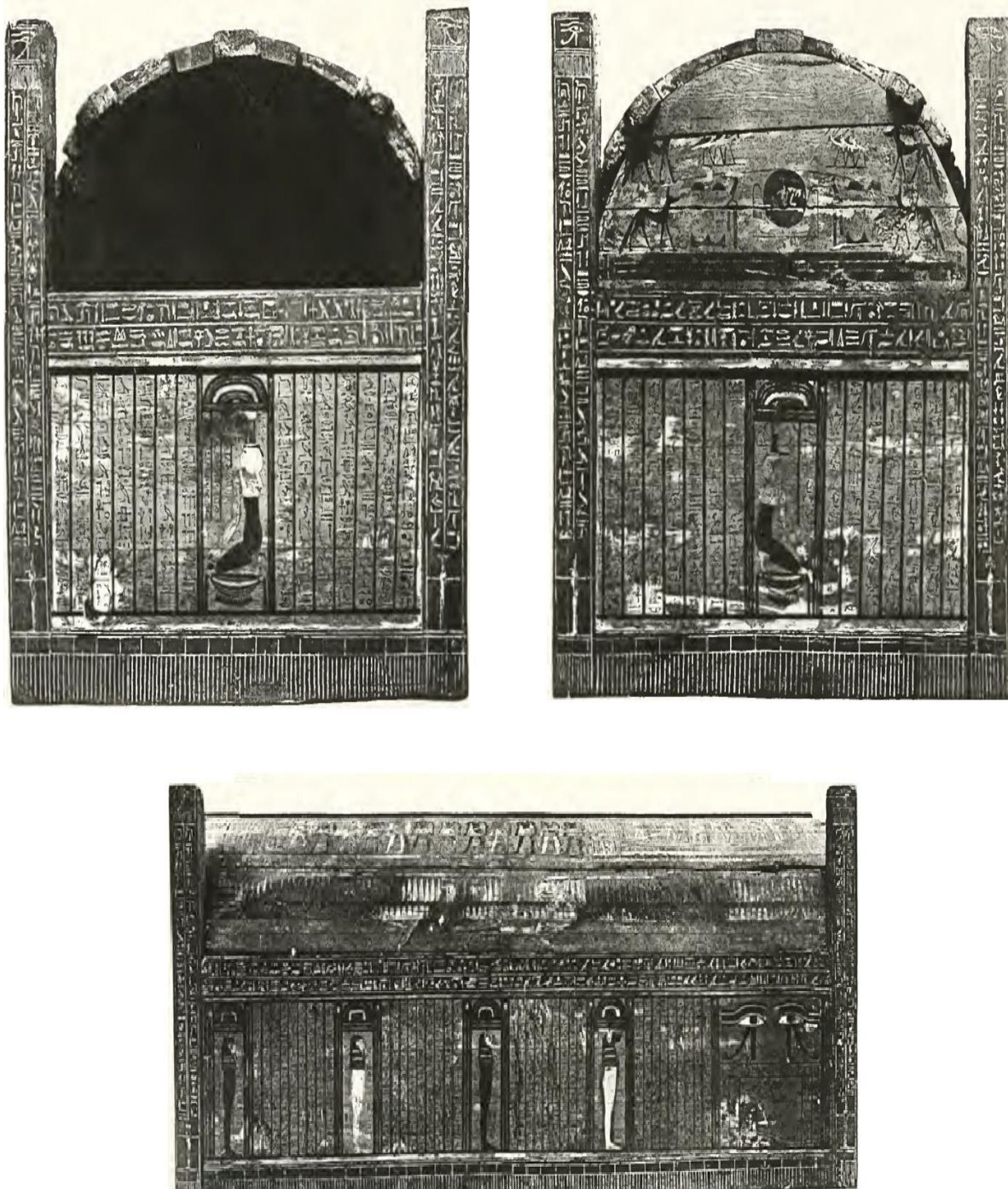
## Catalogue



**Figure (1A) the exterior of the anthropoid coffin CG 41044.**  
Gauthier, H., op.cit, vol.1, Pl.IV.



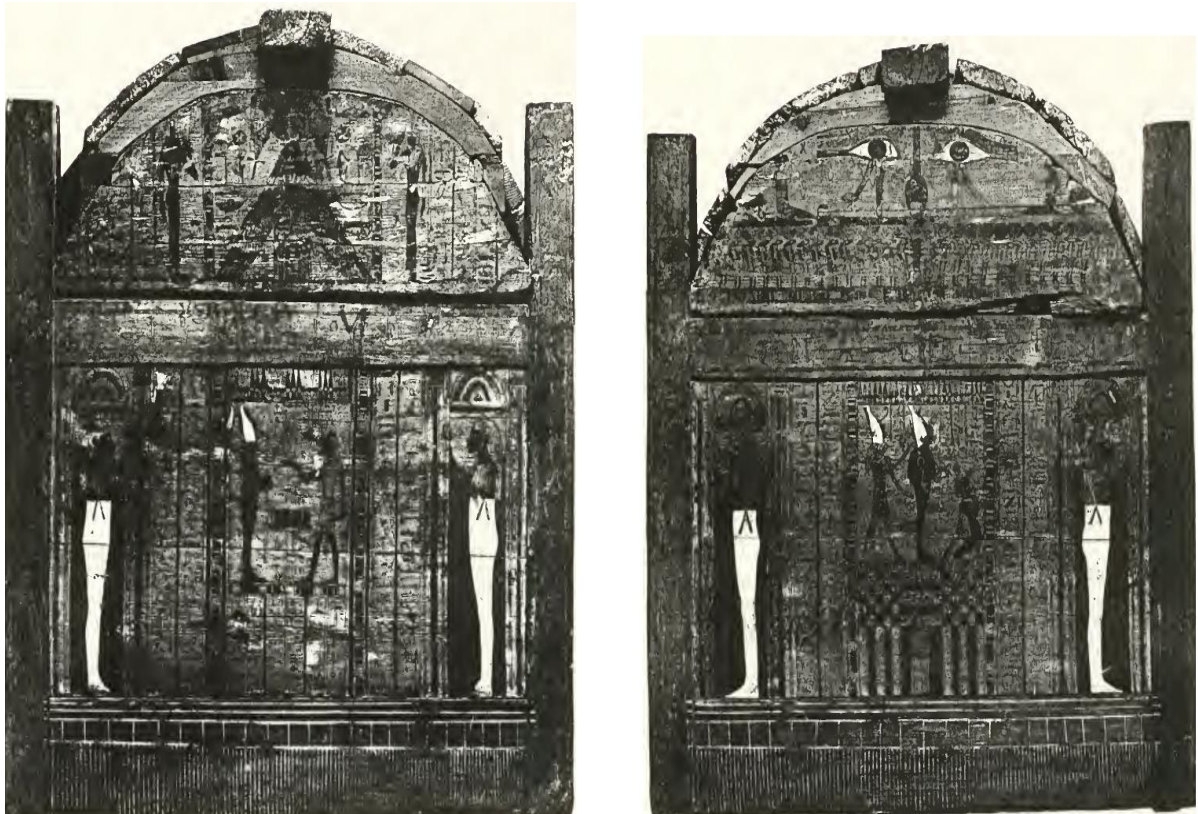
**Figure (1B) the interior of the anthropoid coffin CG 41044.**



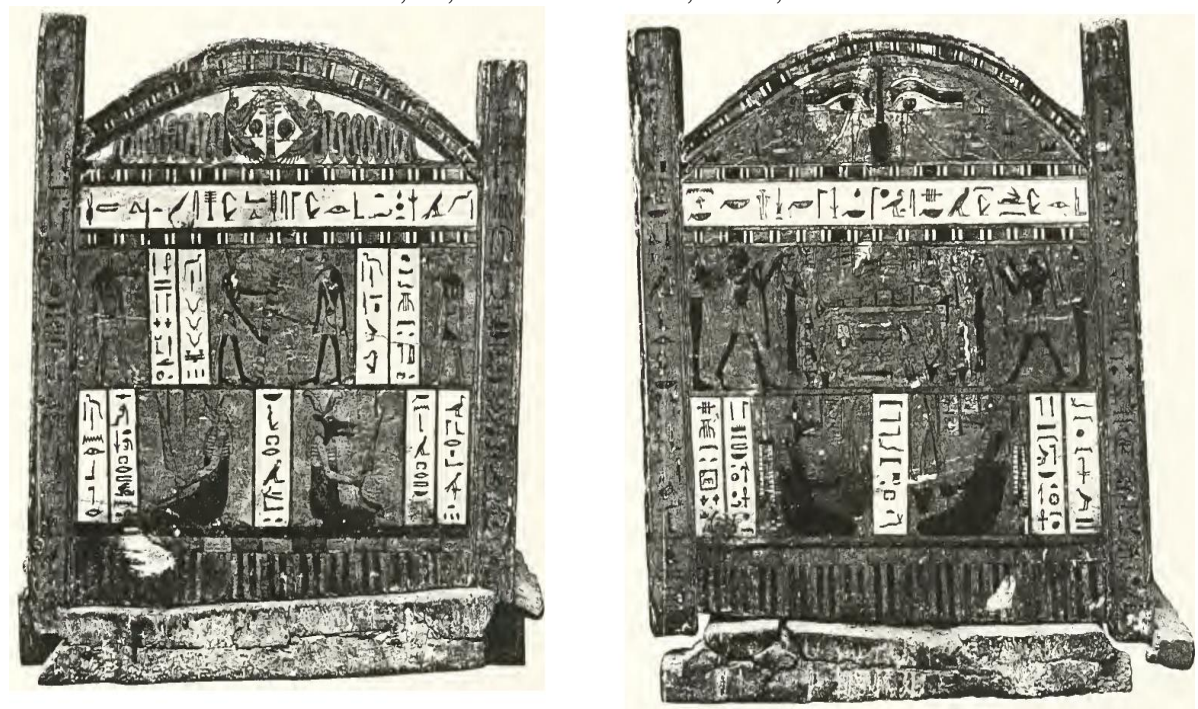
**Figure (2) Sides of the coffin CG 41002.**

Moret, A., op.cit, vol.1, Pls.VII,VIII,IX.



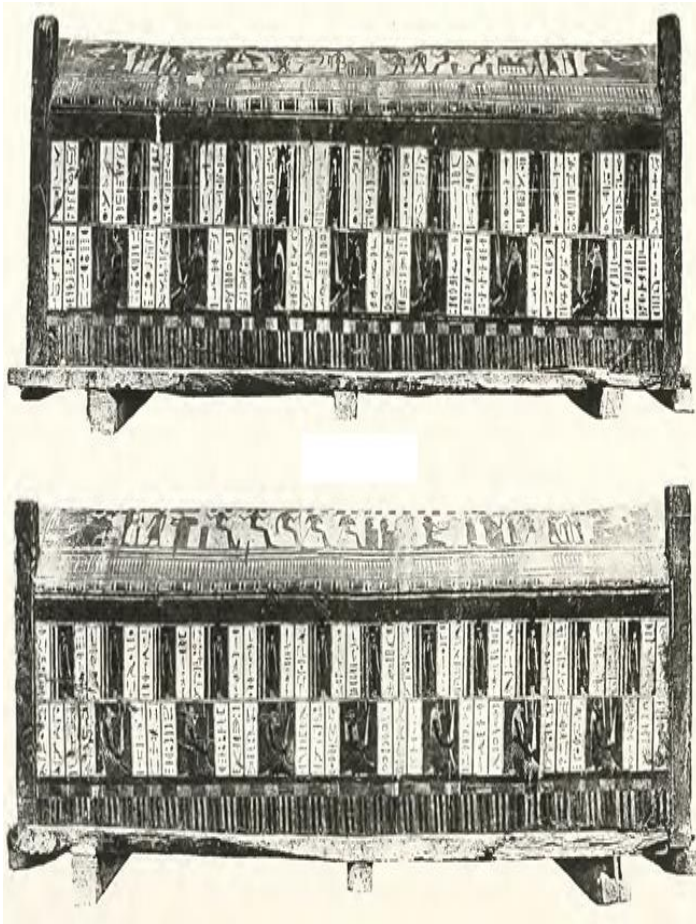


**Figure (3A) Sides of the coffin CG 41001.**  
Moret, A., CG.41001-41041, vol. 1, Pl. I-II.

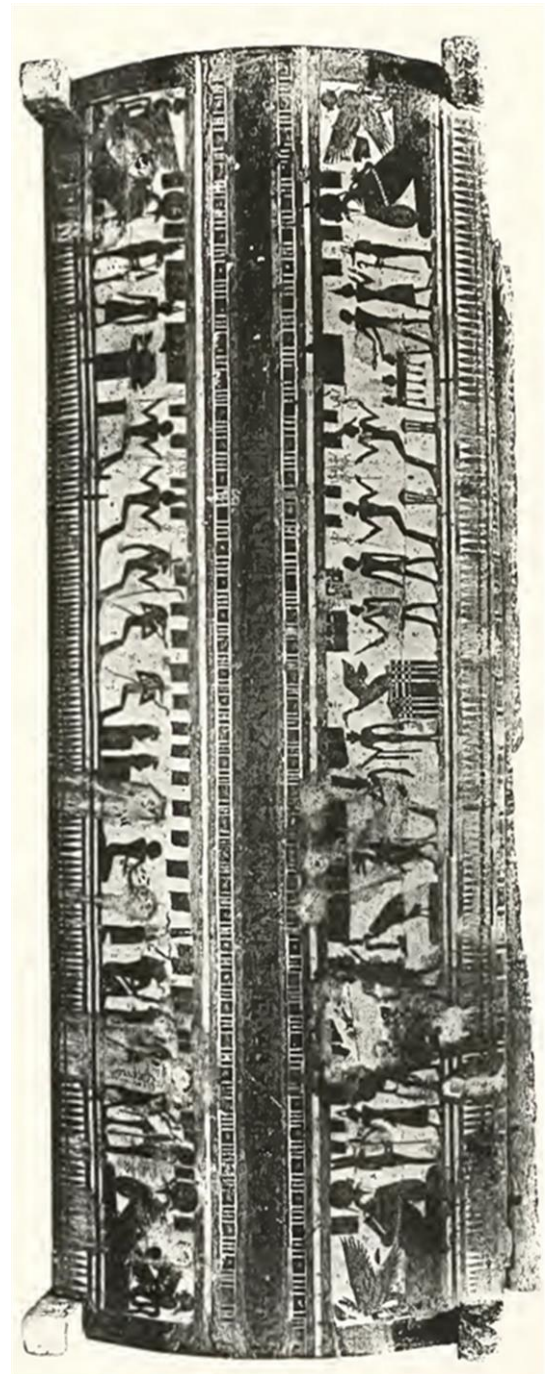


**Figure (3B) Sides of the small coffin CG 41001.**  
Moret, A., op.cit, vol.1, Pl IV-V.





**Figure (3C) Sides of the small coffin CG 41001.**



**Figure (3D) the lid of the small coffin CG 41001.**  
Moret, A., op.cit, vol.1, Pl.III.



**Figure (4) the anthropoid coffin bearing the number (CG 41061).**

Gauthier, H., CG.41042-41072, Vol.1, Pl.XXIX.



**Figure (5) shows the scene accompanying Chapter 89 of the Book of the Dead.**

Dawson, R., "Rare Vignette from the Book of the Dead", *JEA* 10, 1924, p.40, pl.VIII; Naville, E., *Das Ägyptische Totenbuch, Der XVIII Bis XXI Dynastie*, voll, Texte und Vignetten, Berlin, 1885, pl.105; Hornung, E., *Das Totenbuch der Ägypter.*, Zürich, 1998, pl.48.

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## أهم النصوص الواردة على توابيت أسرة الكاهن مر إن خونسو

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ملخص	معلومات المقالة
<p>تنوعت النصوص التي ذكرت على جنابات توابيت عائلة الكاهن "مر إن خنسو" ما بين نصوص تكريسية وتقدمية ودينية، فكانت النصوص التكريسية تقضى لصاحب التابوت بأهليته وملكيته لهذا التابوت، وذلك من خلال تسجيل اسمه وألقابه على بدن التابوت، وهو ما يضمن له البقاء في العالم الآخر، أما نصوص المقدمة فهي تلك النصوص التي تبدأ بصيغة تقديمية للآلهة المصورة على التابوت، وعادة ما تكون هذه الصيغة التقديمية صيغة <i>http di nsu</i>.</p> <p>تهدف هذه الدراسة إلى تسليط الضوء على أهم النصوص الموجودة على توابيت عائلة الكاهن "مر إن خنسو"، والتي تعود إلى العصر المتأخر، كما تقدم ترجمة لأهم النصوص المتشابهة على جوانب هذه التوابيت، ومن أمثلة هذه النصوص نصوص الأهرام وفصول كتاب الموتى، كما تم عمل إحصائية بأرقام هذه التعاويذ والفصول مع توضيح عدد مرات ذكرها وأرقام التوابيت التي ذكرت عليها هذه النصوص والفصول مع ترجمة مثال من كل جزء.</p> <p>وتكمن أهمية هذا البحث أنه سيتناول أهم هذه النصوص التي تخص توابيت أسرة الكاهن مر إن خونسو مع توضيح عدد مرات ذكرها وأرقامها.</p>	<p><b>الكلمات المفتاحية</b></p> <p>التوابيت؛ الكلية؛ مر إن خونسو؛ نصوص الأهرام؛ كتاب الموتى.</p> <p><b>(JAAUTH)</b> المجلد 28، العدد 1، (يونيه، 2025)، ص 277- 297.</p>