

Notes on $\bar{O}n$'s Identity, Attributes and Name in The Coffin Texts

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Abstract: In the Coffin Texts, whose main concern is the destiny of the deceased and where divine and funerary beliefs overlap, $\bar{O}n$ could be identified with the necropolis, the tomb, or the burial place inside the tomb. In this context $\bar{O}n$ is referred to by such attributes as $n'.t$ 'Town (of Re-Atum)', $Iwn.w d\bar{s}r.t$ 'On of Reddening' (= the sun) and iw^c 'Inheritance (of Re-Atum)'. As a $n'.t$ 'town', $\bar{O}n$'s name (though masculine in structure) is supposed to be grammatically treated as feminine, but the Coffin Texts treat it as masculine, in its attestations where the gender is clearly indicated, apparently in keeping with old tradition, and perhaps because $\bar{O}n$ is sometimes thought of, not particularly as a $n'.t$ 'town' (f.), but simply as a bw 'place' (m.). Rarely, the Coffin Texts use $Iwn.w$'s feminine counterpart: $Iwn.t$ 'Onet' (alone or as a substitute to $\bar{O}n$) to indicate Dandara, sometimes rightly (i.e. in consistence with context), and some-other-times arbitrarily (i.e. context requires $\bar{O}n$ specifically).

Keywords: $\bar{O}n$ - $\bar{O}net$ - $\bar{O}nyt$ - noun - adjective - masculine – feminine.

ملاحظات حول هوية أون وصفاتها واسمها في نصوص التوابيت

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ملخص: في نصوص التوابيت - التي ينصبّ اهتمامها الرئيسي على مصير المتوفي ومن ثم تتداخل فيها العقائد الإلهية والجنازية - قد تُماثل أون بالجبانة، أو بالمقبرة، أو بموضع الدفن داخل المقبرة. في هذا السياق يُشار إلى أون بصفات من قبيل $n'.t$ 'مدينة (رع-أتوم)', و $Iwn.w d\bar{s}r.t$ 'أون الإحمرار' (= الشمس)، أو iw^c 'إرث (رع-أتوم)'. وباعتبارها $n'.t$ 'مدينة' كان من المفترض أن يُعامل اسم أون نحوياً (رغم كونه مذكراً من حيث البنية) كمؤنث، لكن نصوص التوابيت تعامله كمذكر في شواهد التي يُشار فيها إلى جنس الاسم صراحةً، تقليدياً فيما يبدو للعُرف القديم، وربما لتصوّر أون أحياناً لا باعتبارها $n'.t$ 'مدينة' (مؤنث) على وجه التحديد، بل باعتبارها مجرد bw 'مكان' (مذكر). في شواهد نادرة تذكر نصوص التوابيت المقابل المؤنث لاسم $Iwn.w$ ، أي $Iwn.t$ 'أونث' (منفرداً أو كبديل لأون) للإشارة إلى دندرة، مستخدمةً إياه أحياناً على نحوٍ صائب (حيث يناسب ذكره سياق النص)، وفي أحيان أخرى على نحوٍ غير صائب (حيث يتطلب سياق النص اسم أون تحديداً دون غيره).

الكلمات الدالة: أون - أونث - أونيت - اسم - صفة - مذكر - مؤنث.

Dealing with $\bar{O}n$ in the Coffin Texts, we have to put into consideration two simple facts: 1) That they are funerary texts, concerned mainly with the destiny of the deceased in the other world. 2) That in such texts divine and funerary beliefs (originally royal in nature, according to the Pyramid Texts) overlap.¹ Thus, $\bar{O}n$ could be identified with the necropolis as a whole, or even with the tomb itself. The identification with the necropolis may be inferred from such texts as Spell 165, titled: $rd.t \bar{O}n <r> r'.w n.w$ $hr.t-ntr m Iwn.w$ 'Being-given offerings at the gates of the necropolis in $\bar{O}n$ ' (CT 3, 5b: S1C; var. B5C: $rd.t \bar{O}n m Iwn.w$ 'Being-given offerings in $\bar{O}n$ '). The identification with the tomb is alluded to in the title of Spell 179, by substituting $rd.t \bar{O}n (/t) m Iwn.w$ 'Being-given offerings (/bread) in $\bar{O}n$ ' on two sources (CT 3, 66a: B4C, S10C), with $sw\bar{O}n iz n zi m hr.t-ntr$ 'Supplying one's tomb in the necropolis' on two other sources (CT 3, 67b: B2L, B3Bo). More specifically, Spell 457 - titled $st' fd.t m Iwn.w$ 'Dragging the coffin (lit. chest)² in $\bar{O}n$ ' (CT 5, 330a: LiL1) - probably identifies $\bar{O}n$ with the burial place inside the tomb, when it says that this 'dragging' is $m \bar{O}n w n Iwn.w$ 'from Abydos to $\bar{O}n$ ' (CT 5, 330c: LiL1), where moving the coffin from a part of the tomb (statue- /rituals-place: Abydos) to another (coffin- /burial-place: $\bar{O}n$) symbolizes two stations of the traditional (royal) funerary journey.³ $\bar{O}n$'s identification with the necropolis /tomb is apparent too in the common title given to Spells 360, 362 and 391: $zm\bar{O}n m (/r) Iwn.w$ 'Being-interred in (/at) $\bar{O}n$ ' (CT 5, 14c; 17c; 64d, 65d); and in Re's (/Osiris-the-deceased's) indication to his body (/corpse) as: $d.t=i im.yt Iwn.w$ 'my body which is in $\bar{O}n$ ' (Spell 307: CT 4, 64d) and $h\bar{O}n=i m Iwn.w$ 'my corpse in $\bar{O}n$ ' (Spell 746: CT 6, 376e). As $\bar{O}n$ is usually mentioned in the Coffin Texts in this metaphoric context rather than in realistic one, its name and attributes acquire connotations different from their direct ones. This is done within the framework of giving the fate of the deceased a solar character, so that referring to $\bar{O}n$ seems like indicating an afterlife heavenly place, rather than a material earthly one.

$\bar{O}n = n'.t$ 'Town': In the majority of $\bar{O}n$'s attestations in the Coffin Texts, its name is distinctly mentioned, even if it was repeated several times in the same passage. But in rare cases it may be referred to as $n'.t$ 'Town'. So, according to Spell 154, in the dispute between Re and his foe on $ps\bar{O}n Iwn.w$ 'dividing $\bar{O}n$ ' (CT 2, 277a), the latter says: $iw\bar{O}n=i n'.t tn$ 'I will inherit this Town' (CT 2, 278b). In Spell 335, the deceased (identified with Osiris 'the great Phoenix which is in $\bar{O}n$ ') says: $il.n=i m n'.t=i ptr rf st \bar{O}n pw n.t it=i Itm.w$ 'I came from my Town. What is it? It's the horizon of my father Atum' (CT 4, 206/7b-208/9b: T1Be). In this text $\bar{O}n$ is identified with the necropolis (see above), which is sometimes described as $n'.t wr.t$ 'the Great Town' (as in CT 1, 12b, 280e; 6, 286p; 7, 89f),⁴ the horizon from which the deceased rises, as Re-Atum rises from his ($\bar{O}n$).




$Iwn.w d\bar{O}n$ 'Town of Reddening': In Spell 1145, $\bar{O}n$ seems to be identified with the sun, when it is so addressed: $h^c rf Iwn.w d\bar{O}n N p<n> whm(.w) hp.wt=k$ 'Wait O $\bar{O}n$ of Reddening! It is this N who-renews your courses' (CT 7, 493d-e). In this here translation $d\bar{O}n$ is considered a noun in genetical relation with the name $Iwn.w$.

¹ Hermann Kees, *Der Götterglaube im Alten Ägypten* (Berlin: Akademie Verlag, 1956), 246 ff.

² Dimitri Meeks, *Année lexicographique*, vol. 1 (Paris, 1980), 77.0635.

³ Jürgen Settgast, *Untersuchungen zu Altägyptischen Bestattungsdarstellungen* (Glückstadt: Verlag J. J. Augustin, 1963), pls. 1-3, 12; *LÄ I*, 761.

⁴ Meeks, *Année lexicographique* 1: 78.1997; 2: 79.1474.

Otherwise,  (varr. , ) *Iwn.w dšr.t* has been before translated as ‘Red Ōn’,¹ but with the masculinity of *Iwn.w*, confirmed by addressing it with the masculine pronoun =*k*, understanding *dšr.t* as a feminine adjective stays unexplained. It also has been read as *Iwn.<.y> dšr.t<.y>*, and translated as ‘Héliopolitain rougeoyant’,² ‘Héliopolitain rouge’,³ and ‘Der zur Röte gehörige Heliopolitaner’,⁴ apparently as an epithet of the sun-god, consisting of two *nisbe*-adjectives; but lack of *nisbe*-ending (:*y*) and of god-determinative, in both elements of the epithet in all its three attestations, makes this reading less than probable. Another passage of the same text (Spell 1145) describes solar Ōn as ‘Chapel of Reddening’, in saying that Re is: *nb ḥw.t dšr.t (/snd.t /s ndr.t) im.yt ʒḥ.t* ‘the lord of the Chapel of Reddening (/of Fear /?) which is in the horizon’ (CT 7, 495h: B5C), where substituting *dšr.t* with a noun (:*snd.t* ‘fear’) in another source (B1Be) recommends *dšr.t* being a noun rather than an adjective (the third source (B1P) has *s ndr.t*, a mixture of *snd.t* and *dšr.t*).

Here ‘reddening’ refers to the sun when it dyes the horizon with its bright color at dawn,⁵ when Re is declared: *nb dšr.w m hrw.w ḥpr.w* ‘lord (= possessor) of redness in the days of coming-into-being’ (Spell 1084: CT 7, 355d), as *wn(.w) itn* ‘he-who-reveals the sun-disk’ (Spell 404: CT 5, 188e);⁶ This red dawn is an equivalent to the blood issuing with the sun-god at his birth, or at his coming out of the egg, when he declares: *sd.n=i m swḥ.t --- zbn.n=i ḥr znf=s ink nb dšr.w* ‘I have broken out of the egg --- I have glided on its blood, (for) I am the lord of redness’ (Spell 334: CT 4, 181g-i).⁷ Ōn also acquires its ‘reddening’ from the blood shed in the daily battle between Re (embodied in the sun) and his foe(s), at sunrise (/sunset), when the god is described as: *R^c ḡḥ(.w) m nzp.w* ‘Re, exhausted with wounds’ (Spell 132: CT 2, 154a). Similarly Ōn is alluded to as the land of conflict between the two-rivals (:Horus and Seth): *ḥbs tʒ ḥʒ.n rḥ.wy šdī.n rd.wy=sny šd.yt ntr m Iwn.w* ‘The land was hacked when the two-rivals fought, and their feet dug the God’s pond (:of Re’s temple)⁸ in Ōn’ (Spell 6: CT 1, 19c-20a).⁹ Ōn’s Nile-port and its source of inundation (now Al-Fuṣṭaṭ in southern Cairo), whose name - Kher-‘aha - means simply ‘Battle-ground’,¹⁰ is also the battle-ground of

¹ Raymond O. Faulkner, *The Ancient Egyptian Coffin Texts*, vol. 3 (Warminster: Aris & Phillips Ltd., 1978), 178, 179 n. 8.

² Paul Barguet, *Les textes des sarcophages égyptiennes du Moyen Empire* (Paris: Éditions du Cerf, 1986), 672.

³ Claude Carrier, *Textes des sarcophages du Moyen Empire égyptien*, vol. 3 (Paris: Éditions du Rocher, 2004), 2347.

⁴ LGG 1, 190, with this text as its sole source.

⁵ Otherwise it refers to sunset; see: Raymond O. Faulkner, *The Ancient Egyptian Pyramid Texts* (Oxford: Clarendon Press, 1969), 152 (Utt. 456) n. 4; Meeks, *Année lexicographique* 1: 77.5059; 2: 78.4836; LĀ 2, 124.

⁶ Re’s epithet *bʒ im.y dšr.w=f* ‘ba-soul who is in his redness’: *Pyr.*, 854a; also *wn(.w) dšr.t R^c* ‘the reddening of Re has been revealed’: James P. Allen, *A New Concordance of the Pyramid Texts*, vol. 6 (Providence: Brown University, 2013), 692A,1.











⁷ Faulkner, *Coffin Texts* 1, 258, 259 n.16.

⁸ Faulkner, *Coffin Texts* 1, 4 n.3; Beatrix Gessler-Löhr, *Die Heiligen Seen Ägyptischer Tempel* (Hildesheim: Gerstenberg Verlag, 1983), 27-30, 39-40, 144.

⁹ *gm.n=i sy m Iwn.w --- m bw pw ḥʒ=sny im* ‘I found it (:Horus’eye) in Ōn, --- in that place where they (Horus and Seth) fought’: *Pyr.* 1242b-c.

¹⁰ Alan H. Gardiner, *Ancient Egyptian Onomastica*, vol. 2 (Oxford University Press, 1947), 136, 131 - 143; also: Henri Gauthier, *Dictionnaire des noms géographiques contenus dans les textes hiéroglyphiques*, vol. 4 (Cairo: Institut français d’archéologie orientale, 1927), 203; Pierre Montet,

Osiris(/Horus)-the-deceased (embodied in ¹the Nile-inundation) against his foe(s) (:Seth /drought), after which his victory is declared: *m ḏḏ.t ʿ3.t im.yt Iwn.w hrw pn n ʿh3-ʿ.wy n shr:t sbi.w* ‘in the great tribunal which is in Ōn in this day of fighting and of felling the rebels’ (Spell 337: CT 4, 331a-c).

Ōn = iw^c ‘Inheritance’: In the Coffin Texts Ōn is considered the ‘Inheritance’ of Re-Atum, its creator and owner, who bequeathes it to his descendants. Therefore, it is not only the site of conflict between the god and his foe(s), but also that conflict’s subject. One of Spell 154’s rubrics is: *ḏ.t ʿ in ḥtm(.w) r iw^c.w Iwn.w (/r iw^c Iwn.w /r Iwn.w)* ‘Extending an arm by the destroyer against the heir of Ōn (/against the Inheritance of (or: to inherit) Ōn /against Ōn)’ (CT 2, 272/3c, 274/5a). Spell 13 states that Horus-the-deceased, in presence of the tribunal of the gods of Buto and Ōn: *iw^c.n=f iw^c (/Iwn.w)* ‘has inherited the Inheritance (/Ōn)’ (CT 1, 41d-42a). Between eight legible sources of this passage, six have iw^c ‘Inheritance’, and two (CT 1, 42a: B15C, B6C) have *Iwn.w* ‘Ōn’. Probably to confirm visually the identity of this town as *the* ‘Inheritance’, the biliteral-sign  iw, usual in writing  iw^c ‘inherit, inheritance’, is used here - in this passage of Spell 13 - to write the first syllable of Ōn’s name, on both sources:  ,  ; also in the next sentence (about the tribunal),  iw is present on a third source (CT 1, 42c: B4Bo, which has iw^c not *Iwn.w* in the head sentence). In addition to these three instances of writing Ōn’s name with this sign, the Coffin Texts have only two other instances, on two of the fourteen sources of Spell 1030 (CT 7, 258a: B1L, B3L;), both having  (though ‘inheritance’ is not explicitly mentioned in the text), while the rest have the usual  and .

Ōn’s name - as a town’s name - is supposed to be treated grammatically as feminine,² but the Coffin Texts treat it as masculine, in its attestations where the gender is clearly indicated, specifically when it is referred to by masculine pronouns, apparently in keeping with old tradition,³ and perhaps because Ōn is sometimes thought of, not particularly as a *n.t* ‘town’ (f.), but simply as a *bw* ‘place’ (m.). So Atum, describing his primeval solitude before creation, says (in Spell 80): *n gm.n=i bw ʿh3=i im n gm.n=i bw ḥms=i im n grg=t(w) Iwn.w wnn=i im=f* ‘I did not find a place I might stand in and I did not find a place I might sit in, when Ōn had not yet been established so that I might be in it’ (CT 2, 33g-h). In another text, in four consecutive sentences of Spell 686, it is said that: *N pn n=f-im Iwn.w r-dr=f iri.n n=f sw R^c 3h=f im.f n irr is sw*

Géographie de l’Égypte ancienne, vol. 1 (Paris: Imprimerie nationale, 1957), 164-166; Karola Zibelius, *Ägyptische Siedlungen nach Texten des Alten Reiches* (Wiesbaden: Reichert, 1978), 193; Pieree Grandet, *Le papyrus Harris I (BM9999)*, vol. 2 (Cairo: Institut français d’archéologie orientale, 1994), 148 n. 507, figs 1-2; Fathy, Ashraf. “Tunou fi Nuṣuṣ Al-Tawabeet”. (Unpublished PhD diss. University of Al-Minia, 1996), §16.

¹ Cf. *ḏḏ.t im.yt Iwn.w grḥ pf n ʿh3-ʿ n shr:t sbi pf* ‘in the tribunal which is in Ōn in that night of fighting and of felling that rebel’ (Spell 338: CT 4, 335c), indicating sun-set battle; cf. also: *ʿh3.w m Iwn.w* ‘fighters in Ōn’: LGG 2, 186.

² Faulkner, *Coffin Texts* 1, 86 n. 18; 3, 128 n. 1.

³ Elmar Edel, *Altägyptische Grammatik*, vol. 1 (Rome: Pontificium Institutum Biblicum, 1955), §208. Ōn’s name continued to be treated as masculine in later periods, so in P. Harris I, Ramesses III says: *iry=i sw^cb Iwn.w n psd.t=f* ‘I cleansed Ōn for its Ennead’: Grandet, *Harris I*, vol. 1, 259 (25.10); vol. 2, 113 n. 464.

N pn sbi(w) im=f ‘This N, to him belongs $\bar{O}n$ to its limit, (because) Re has created it for him, (with) his *akh*-spirit in it, and this N will never let it break-away from it’ (CT 6, 315i-k).¹

While the name *Iwn.w* ‘ $\bar{O}n$ ’ itself (written usually as $\text{𓆎} \text{𓏏}$ or as $\text{𓆎} \text{𓏏}$, with several variations)² is masculine in structure, the Coffin Texts use its feminine counterpart: *Iwn.t* ‘ $\bar{O}net$ ’ to indicate Dandara, $\bar{O}n$ ’s southern counterpart and seat of Re’s feminine counterpart Hathor.³ Compared to the hundreds of attestations of *Iwn.w* ‘ $\bar{O}n$ ’ in the Coffin Texts (more than eight hundred),⁴ those of *Iwn.t* ‘ $\bar{O}net$ ’ are extremely rare, probably no more than nine attestations are known, and can be sorted into two groups:

The first group consists of six attestations, in five Spells (:177 (CT 3, 63e-64a); 362 (CT 5, 21d); 545 (CT 6, 139i); 1021 (CT 7, 242l); 1028 (CT 7, 251y),⁵ in which $\bar{O}net$ (original or as a substitute for $\bar{O}n$) is *rightly* meant (i.e. suits the context). Two of these spells (1021 and 1028) have both one single source, and two (177 and 545) have each three sources, but $\bar{O}net$ ’s passage is intact only on one of them while the town-name on the other two is utterly obliterated; therefore $\bar{O}n$ is not available as an alternative in these four spells. As for Spell 362, it has five sources which alternate between ‘ $\bar{O}n$ ’, ‘ $\bar{O}net$ ’ and ‘Chapel’, included in an unnamed goddess’ epithet(s): *bik.t --- hr.yt-ib Iwn.w (/Iwn.t /hw.t=s)* ‘female-falcon --- who-dwells-in $\bar{O}n$ (/ $\bar{O}net$ /her Chapel)’ (CT 5, 21d),⁶ with $\text{𓆎} \text{𓏏}$ *Iwn.w* ‘ $\bar{O}n$ ’ on three sources (B3Bo, S10C and T1C), $\text{𓆎} \text{𓏏}$ *hw.t=s* ‘her chapel’ on one (B5C), and $\text{𓆎} \text{𓏏}$ *Iwn.t* ‘ $\bar{O}net$ ’ on one (Sq11C, to which can be added the two attestations of $\bar{O}net$ - included in the same epithet(s) - in Spells 1021 and 1028, both on one source (P. Gard.II): CT 7, 242l; 251y). It seems that the goddess indicated here is Iousâas of $\bar{O}n$, the female element in the heliopolitan cosmogony, with whom Hathor of $\bar{O}net$ is identified.⁷

The second group consists of three attestations, in three Spells, of passages in which ‘ $\bar{O}n$ ’ - on some sources - is mentioned, and where no town-name other than ‘ $\bar{O}n$ ’ could fit the context (indicating events or features associated distinctively with it), but ‘ $\bar{O}net$ ’ - on some other sources - is arbitrarily mentioned instead:

1. Spell 13: *prî hrw=f m^{3c} m-b^{3h} d^{3d}.t tw n.t ntr:w P-Dpw (/P.yt-Dp.yt) ntr:w Iwn.w (/Iwn.t/ Iwn.yt)* ‘his (:the deceased’s) true voice comes-out in-the-presence-of that tribunal of the gods of Pe-Dep (/Peyt-Depyt) and the gods of $\bar{O}n$ (/ $\bar{O}net$ / $\bar{O}nyt$)’ (CT 1, 42c: B6C). Of the eight sources of this passage (which concerns the Osirian-and-Solar tribunal, composed of the gods of both Buto and $\bar{O}n$), six still have $\bar{O}n$ ’s name and its substitutes, intact: two have $\text{𓆎} \text{𓏏}$ *Iwn.w*, one has $\text{𓆎} \text{𓏏}$ *Iwn.t* and three have $\text{𓆎} \text{𓏏}$ (var.

¹ Cf. Carrier, *Textes des sarcophages* 2, 1560-1561.

² Fathy, *Iunou*, table 1.






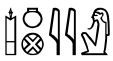
³ For both names and their passages in the Coffin Texts, see: Rami van der Molen, *A Hieroglyphic Dictionary of Egyptian Coffin Texts* (Leiden: Brill, 2000), 24-25.

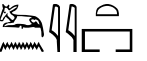


⁴ Fathy, *Iunou*, §7a, table 1.

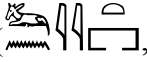
⁵ Molen, *Dictionary of Egyptian Coffin Texts*, 24.

⁶ For *bik.t* and *hr.yt-ib Iwn.w /Iwn.t*, see: LGG 2, 774-5; 5, 413, 414.



⁷ Jacques Vandier, ‘Iousâas et (Hathor)-Nébet-Hétépet,’ *Revue d’Égyptologie* 16 (1964): 55-146; 17 (1965): 89-176; 18 (1966): 67-142; 20 (1968): 135-148, *passim*; LGG 3, 152-153.





 *Iwn.yt*. The three instances of *Iwn.yt* come - in rhyme - after  *P.yt* and  *Dp.yt* (/I[⊗] P and  *Dp.w*). These words (*P.yt*, *Dp.yt* and *Iwn.yt*.) have been interpreted as *nisbe*(-adjectives), meaning, respectively: ‘she-of-Pe’, ‘belonging-to-Dep’ and ‘she-of-Ōn’,¹ apparently as goddesses’ attributes (which the cobra-determinative of  might also suggest). But this interpretation does not suit the context, unless the *nisbe*-adjectives here might be seen each as an indication to the town’s temple (or to a part of it), in which case *Iwn.yt* = (*hw.t*) *hw.t* *hw.t* ‘(temple)-of-Ōn’. However, other than these three sources of this passage, *P.yt*, *Dp.yt* and *Iwn.yt* - whether as nouns or as ajectives - have no attestations in the Coffin Texts which can prove or deny this hypothesis. Even of the masculine *nisbe*-adjective  *Iwn.y* ‘God-of-Ōn’, the Coffin Texts have only one single attestation (*CT* 7, 221h).² On the other hand, there is the feminine *nisbe*-adjective derived from *hw.t* ‘pillar’, forming the noun *hw.t* *hw.t* ‘pillared-hall (/court)’, which is mentioned in:

a) Spell 61 ( (varr. , ), on four sources) to describes the (daily) *wbn* ‘rising(s)’ of Re (synonymous with the *psd* ‘shining(s)’ of Hathor) as *wbn.w* --- *n.w hw.t hw.t* ‘(sun-) risings of the pillared-hall (probably of the great temple of Ōn)’ (*CT* 1, 261e).

b) Spell 420 (, on one source): in association with Ihnasia and its god, Hery-shef (*CT* 5, 257c).

Apparently neither *Iwn.y* ‘Armant’ nor *Iwn.yt* ‘Esna’ have any attestations in the Coffin Texts.³

2. Spell 39: *d(y) tm.w n Dhwty m hw.t-sr im.yt Iwn.w (/Iwn.t)* ‘The mats of Thoth are laid-down in the house-of-the-magistrate which is in Ōn (/Ōnet)’ (*CT* 1, 166a). Here two sources have  *Iwn.w*, and the third (B16C) has .

3. Spell 335: *ink mhw pw 3 pšn(w) išd.t r-gs.f m Iwn.w (/Iwn.t)* ‘I am that great male-cat (= Re, as the text explains: *CT* 4, 286/7a-b), beside whom the *Ishdet*-tree was split in Ōn (/Ōnet)’ (*CT* 4, 282/3a-b). Of the nineteen sources of this passage, eighteen have  (varr. , ) *Iwn.w* (in the last variation the *.t* belongs to the group-written dterminative and has nothing to do with the noun-gender), and one only (L3Li) has  *Iwn.t*.⁵

¹ Molen, *Dictionary of Egyptian Coffin Texts*, 127, 791, 25.

² Molen, *Dictionary of Egyptian Coffin Texts*, 25.

³ *Iwn.y* ‘Armant’³’s *Belege des I. Zzt*, and both town-names’ *Belege des MR*, listed in: Rainer Hannig, *Ägyptische Wörterbuch* 1 (Mainz am Rhein: Verlag Philipp von Zabern , 2003), 1545; 2 (Mainz am Rhein: Verlag Philipp von Zabern, 2006), 2931; see also the root *hw.t* and its derivatives indexed in: Molen, *Dictionary of Egyptian Coffin Texts*, 24-25.

⁴ About *hw.t-sr* as a building of Ōn, or - probably - a part of its great temple, see: Fathy, *Iunou*, §26; later it appears in association with some other towns: *LÄ* 2, 351(-356).

⁵ About the ‘*Ishdet*-tree’ as a feature of Ōn, see: *LÄ* 1, 658; 3, 182; Fathy, *Iunou*, §70.

Conclusion:

- In the Coffin Texts, whose main concern is the destiny of the deceased and where divine and funerary beliefs overlap, $\bar{O}n$ could be identified with the necropolis, the tomb, or the burial place inside the tomb.
- In this context $\bar{O}n$ is referred to by such attributes as $n'.t$ 'Town' (of Re-Atum), $Iwn.w$ $d\bar{s}r.t$ ' $\bar{O}n$ of Reddening' (= the sun) and $i'w^c$ 'Inheritance' (of Re-Atum).
- As a $n'.t$ 'town', $\bar{O}n$'s name (though masculine in structure) is supposed to be grammatically treated as feminine, but the Coffin Texts treat it as masculine, in its attestations where the gender is clearly indicated, apparently in keeping with old tradition, and perhaps because $\bar{O}n$ is sometimes thought of, not particularly as a $n'.t$ 'town' (f.), but simply as a bw 'place' (m.).
- Rarely, the Coffin Texts use $Iwn.w$'s feminine counterpart: $Iwn.t$ ' $\bar{O}net$ ' (alone or as a substitute to $\bar{O}n$) to indicate Dandara, sometimes rightly (i.e. in consistence with context), and some-other-times arbitrarily (i.e. context requires $\bar{O}n$ specifically).

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