

ALBERTYNA SZCZUDŁOWSKA

**The Fragment of the Chapter CLXXV
of the Book of the Dead
preserved in Sękowski's Papyrus**

One of the first Polish orientalists Józef Sękowski¹, during his travel to Egypt in 1821, bought there, in an unknown place², the funerary papyrus in a well preserved state. After his return to Poland Józef Sękowski gave the papyrus to the University Library in Cracow where it has been kept since 1826. Sękowski's papyrus was written for an official³ called Nes-Min, son of Ankh-Hap.

Sękowski's papyrus, called also Kd or Cracow⁴, probably copied in early Roman times⁵, contains six chapters copied on it. Though the place it was found is uncertain, it might be supposed that it was found in Western Thebes⁶. The papyrus contains also the fragment of the chapter CLXXV of the Book of the Dead, on columns 6,7 and 8, which are not of the same width⁷. Chapter CLXXV is preceded by chapter C of the Book of the Dead, and followed by a short litany which is probably a fragment of a longer text.

¹ Z. Peszke, *Orientalista Józef Julian Sękowski*, "Wschód", 1 (13).

² In Sękowski's "Wyjāti z podróży do Nubii i wyższej Etiopii" (Excerpts from the Report on the Journey to Nubia and Upper Ethiopia), "Pamiętnik Warszawski", 1822, we can hardly find any reference to this record.

³ His title *gsty* (?) is probably unknown and appears with the name of the deceased in col. 23 of the papyrus.

⁴ It has been mentioned as Cracow in G. Möller, *Ueber die in einem spät-hieratischen Pap. des Berliner Museums erhaltenen Pyramidentexte*, Berlin 1900, 4, 8 and in T. G. Allen, *Occurence of Pyramid Texts with Cross Index of These and Other Egyptian Mortuary Texts*, Chicago (Ill.) 1950, p. 25. In *Catalogue des manuscrits orientaux des collections polonaises*, IV, Warszawa 1960, p. 23, it has been mentioned as Kd.

⁵ G. Möller, *op. cit.*, 8 and T. Andrzejewski, *Papirus Sękowskiego*, "Przegląd Orientalistyczny", 4 (12), 1954, p. 398f., where the date — early Roman time — is based on epigraphical sources.

⁶ Cf. T. Andrzejewski, *Le problème de la provenance des trois papyrus égyptiens dans la collection polonaise*, "Archeologia", VI (1954), 161ff. The supposition of the author is based on a few data found mainly in the title of the last chapter.

⁷ Col. 6—137 mm (10 lines), 7—107 mm (10 lines), 8—100 mm (9 lines).

Chapter CLXXV of the Book of the Dead existing in few records, contains, as it has been proved by H. Kees⁸, some rare but important myths connected with the Hermopolitan theology at its early stage, consists of several dialogues. The principal divinities in the Egyptian mythology (gods Atum, Thot, Osiris and Re) take part in the dialogues which are loosely connected. Not always all of them appear together in all versions of the chapter. The earliest complete version was copied at the time of the 18th dynasty⁹. Moreover, in this version, the ritual formula appears at the end of the utterance of the deceased, addressed to the god Thot. A parallel version preserved in fragments, occurs in the Lb papyrus¹⁰. Other versions including the Theban ones have the shorter text. We find such an example in the papyrus of Ani¹¹ coming from the 19th dynasty¹² in which the text ends abruptly with the dialogue between the god Atum and the god Osiris. According to E. Naville's opinion¹³ the text is shorter because of the vignettes.

The later version of that chapter existing in the papyrus from the 30th dynasty kept in the British Museum¹⁴ omits the first utterance and begins with the dialogue of the god Atum and the god Osiris. The text of chapter CLXXV of the Book of the Dead is placed among ritual chapters devoted to Osiris. S. Schott¹⁵ in his article about that chapter explains why the first dialogue of the chapter CLXXV was removed.

The title given to the chapter CLXXV of the Book of the Dead preserved in Sekowski's papyrus shows no relation to the others from the Book of the Dead. The chapter does not contain the first dialogue between the deceased and the god Thot and it begins with the dialogue between the god Atum and the god Osiris (col. 6, 7—7, 1), followed by the utterance of the god Atum (col. 7, 1—8, 3) and the short invocation to the god Re (col. 8,3—8,9). Then, as in the Eb version, the text ends abruptly. After the litany the longest chapter of that papyrus containing the ritual ceremony concerning the god Osiris begins¹⁶. It might be supposed that

⁸ H. Kees, *Ein Mythos von Königtum des Osiris in Herakleopolis aus dem Totenbuch Kap. 175*, ZÄS, 65, 1930, pp. 65—83.

⁹ E. Schiaparelli, *La tomba intatta dell'architetto Cha nella necropoli di Tebe*, Relazione sui lavori della Missione Archeologica Italiana in Egitto (anni 1903—20), v. 2, p. 31; quoted as Il after H. Kees, *op. cit.*, p. 65.

¹⁰ E. Naville, *A Mention of a Flood in the Book of the Dead*, PSBA, 26 (1904), p. 251ff., and *Das Aegyptische Tottenbuch der XVIII bis XX Dynastie*, v. 2, Berlin 1886, pp. 198—199.

¹¹ E. A. W. Budge, *The Book of the Dead, Papyrus of Ani*, London 1913, v. 1, pl. XXVIII; v. 2, pp. 561—567, quoted as Eb after K. Sethe, *Göttinger Tottenbuchstudien*, ZÄS, 58, p. 1 ff.

¹² A. W. Shorter, *Catalogue of Egyptian Religious Papyri in the British Museum*, London 1938, p. 12.

¹³ E. Naville, *A Mention of a Flood in the Book of the Dead*, PSBA, 26 (1904), p. 254.

¹⁴ S. Schott, *Tottenbuchspruch 175 in einem Ritual zur Vernichtung von Feinden*, MDAIK 14, 1956, pp. 181—189.

¹⁵ S. Schott, *op. cit.*, pp. 188—189.

¹⁶ Col. col., pp. 10—23.

a scribe who had copied chapter CLXXV of the Book of the Dead in Sękowski's papyrus copied it from a shorter version.

The chapters of the Book of the Dead sometimes appear in fragments depending probably on the space available for copying and the choice of a scribe¹⁷. This occurs frequently in the Theban recension of the Book of the Dead and refers to almost every chapter¹⁸.

The earliest version of the chapter CLXXV of the Book of the Dead and those from the later periods and finally the version or fragment from the Roman times show clearly the way of its development. It is probable that it has survived to the Roman times owing to some renaissance of the Hermopolitan theology during the Late Period¹⁹. Then, it was placed among the chapters connected with the god Osiris. The chapter so composed occurs later on in the Roman times sometimes with other funerary texts.

The orthography used in chapter CLXXV of the Sękowski's papyrus is a classical one though influenced by the demotic²⁰.

Translation

6,1 The chapter of giving life in the netherworld and causing love to the spirit in front of the great god who is in Dat²¹.

6,2 Words spoken by this²² Osiris Nes-Min, son of Ankh-Hap:

— What does it mean²³, because 6,3 no water, wind and breathing²⁴ is there²⁵, but great abyss, long wandering and great darkness. Moreover, 6,4 there is neither life nor the happy heart. Indeed, there is no sexual pleasure. There is spirit²⁶

¹⁷ E. g. A. Piankoff, *La création du disque solaire*, Le Caire 1953, 5n., 2; 6n., 8; 7n., 4.

¹⁸ A long part of the text is omitted in those chapters mentioned by E. Naville, *Das Aegyptische Todtenbuch der XVIII bis XX Dynastie*, v. 2, Berlin 1886, ch. 3—5, 1 Am; 25, 15 B—Pc; 31, 17 — Pe; 91, 26 — Aa, Pb, Pc; 93, 27 — Pe, Pe bis; 108, 39 — Ba; 112, 41 — Pb, Ca; 117, 42 — Cc; 135, 64 — Ie; 142, 65 — Aa; 162, 77 — Fb, Pf, Pe, Ba, Ba bis; 164, 78 — Ik, Pg; 167, 1j (169), Au (170); 174, 79 — Pd, Pb, Pc; 189, 84 — Fb, Ba; 199, 86 — Pj; 366, 141 — 143 — Ad omits the part of the text inside.

¹⁹ J. Vandier, *La religion égyptienne*, 2^e éd., Paris 1949, p. 64.

²⁰ The preposition *r* in Sękowski's papyrus is written sometimes as *iw* according to the demotic orthography, cf. W. Erichsen, *Demotisches Glossar*, Kopenhagen 1954, p. 263.

²¹ The first part of the title on Kd papyrus *r n s^cnh m hrt-ntr* expresses the idea presented by the both titles of Eb and Lb in different words.

²² The demonstrative pronoun *pn* that follows the name of the deceased appears once and might be an archaism form.

²³ Some words are not writing in full. According to the other variants, the sentence that the scribe has omitted ought to be copied *i nb 'Itm, išs pw šs is. i r d; tt igrt*.

²⁴ A fault writing of *šsn* (Wb IV, 277), cf. also Sp and Wb IV 153, II.

²⁵ Completed after other Mss., namely Sp.

²⁶ *s₃ h_w* seems rather to be a mistake of the scribe than *s₃h_w* substituted for *šh_w*.

6,5 instead of²⁷ wind, sexual plesure and the happy heart instead of²⁸ (bread and beer)²⁹. I am, ill³⁰. Thy face, lord Atum can not be seen. I suffered when thou were lacking. Indeed, the god is satisfied 6,7 of him in the bark of millions of years.

Thy throne is for thy son Horus, says Atum. 6,8 Indeed the great ones are sent to him. Now, he will rule over the land, because he is the heir 6,9 of thy throne in the island of fire. There is no god, neither his second, nor his third³¹.

My face 6,10 will see thy face, Holly. What will be the length of my life there? asks Osiris.

It will be millions 7,1 of millions of years. It is a great length of life. It is for millions of millions of years³². Indeed, I shall destroy³³ every thing which 7,2 I made when the earth surged from Nu and from the flood, like before. 7,3 I am the one who remains together with Osiris. I can transform into other serpents³⁴, 7,4 — the people will not know it³⁵ and the gods will not see it. It is good, that I have done.

7,5 Osiris is distinguished more than every god. I made him rule in the region of 7,6 silence. His son Horus is the heir of his throne in the island of flames.

7,7 I have given his place in the bark of millions of years and I have caused that the great ones are sent to him. Indeed, I have given the monuments 7,9 that he wishes³⁶ on the earth. The falcon has come and is reminded 7,10 on the earth³⁷ and banner in order to found this land. Indeed, I shall not send the soul of Seth 8,1 towards the West. Osiris is distinguished 8,2 more than every god and I caused him and his soul to be guarded in the bark 8,3 in order that his divine body shall not be fear.

0, father 8,4 Osiris. Make for me what thy father Re did for thee. Osiris 8,5 Nes-Min, son of Ankh-Hap remains upon³⁸ the earth. 8,6 Thou establish his household. His

²⁷ Cf. other variants in the transcription.

²⁸ The difference between the sentence from the chapter in Kd papyrus and the analogical sentences in other Mss. results from phonetical and graphical confusion between the compound preposition *m-isw* and the noun *is* — 'tomb' preceded by the preposition *m*. Cf. L. Maystre, *Les déclarations d'innocence*, Le Caire 1937, p. 39.

²⁹ Completed according to the other Mss.

³⁰ Litt. *mrt r.i* — 'the illness for me'. See also Bel., II, 96, 4.

³¹ The epithet 'his third' occurs only here.

³² This sentence occurs only here and is probably repeated from the line 6, 10.

³³ The confusion of *hd* — 'be white', 'bright' and *hd* — 'damage', 'destroy' is caused by their phonetical similarity.


³⁴ According to other Mss., we may suppose an inversion.

³⁵ The text gives the 3rd person sg., m., and the 3rd person pl. For the use of *s* for *sn* see A. H. Gardiner, *Notes on the Story of Sinuhe*, Paris 1916, pp. 103, 269.

³⁶ Cf., Bel., II, 100, 9.

³⁷ The noun *t₃* occurs only here.

³⁸ According to Sp *grg* (Wb V, 186, 7) is written in a wrong way and the determinative is improper. Probably the hieroglyphic equivalents of those hieratic signs are

, see G. Möller, Pal., III, pp. 395, 300.

heritage remained 8,7 and thou preserve his tomb. He loves Osiris upon the earth. His enemies 8,6 are in sadness. The goddess Sekeret is binding³⁹ them⁴⁰. I am 8,9 thy son. Thy father is Re and thou made this for me. The falcon is established.

³⁹ 𓆎𓅓𓏏𓏏 substituted for 𓆎𓅓𓏏 Wb V, 13, 5; *r* for *z* probably influenced by the demotic orthography; cf. F. Lexa, *Grammaire démotique*, Praha 1949, I, p. 82, § 97. See also K. Sethe, *Verbum*, Leipzig 1899, I, p. 50, § 86. For *w* see A. Erman, *NGram.*, 2nd ed. §§ 253, 254.

⁴⁰ There is a suffix of the 3rd person sg. m. in the text; analogical variant occurs in Sp.

JL

Eb 29,1

Lb 1

Sp 33,24

Kd 6,1

JL 11

Eb

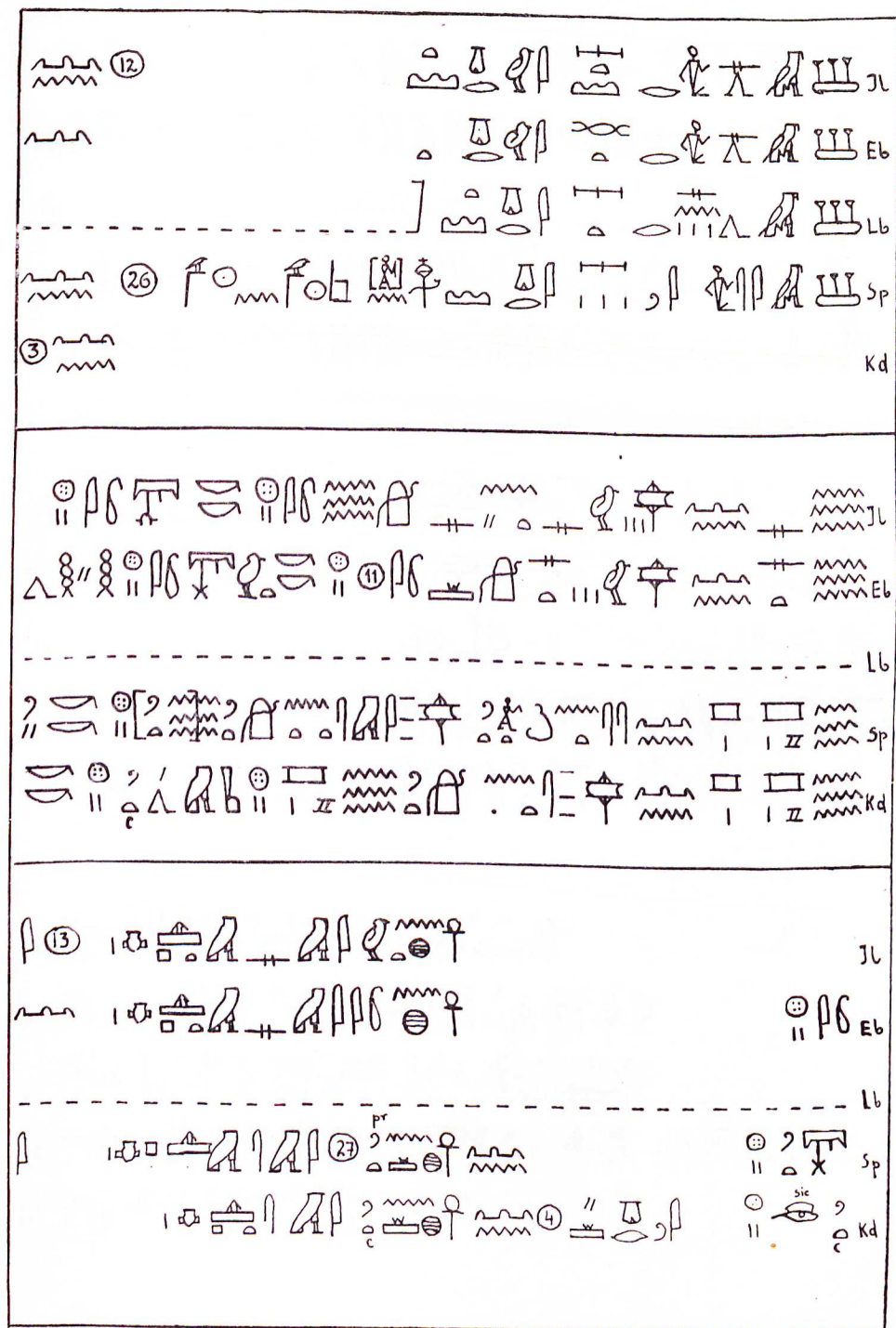
Lb 10

Sp

Kd 2

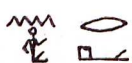
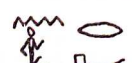

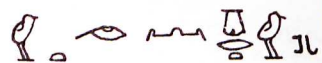
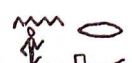

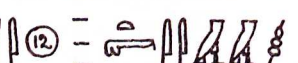
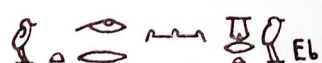
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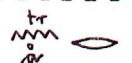
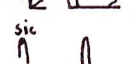
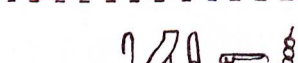
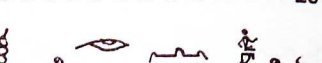
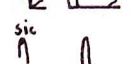
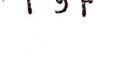
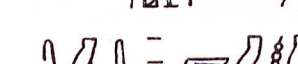
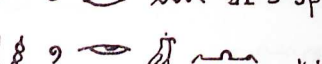
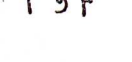
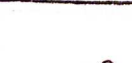


a) In hieratic <...> b) Read <4> <...>


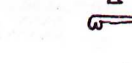
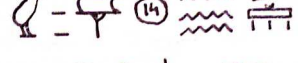
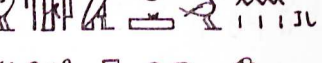
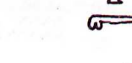






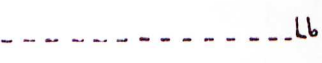




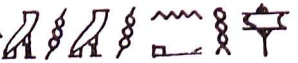



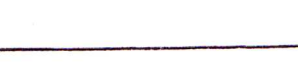

c) See Note d).



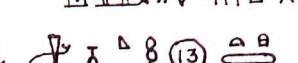
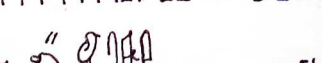

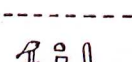
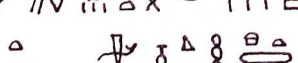
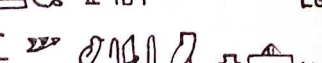
Illustr. 2

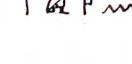

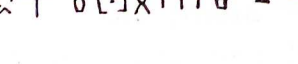
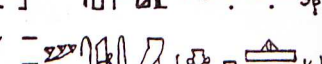



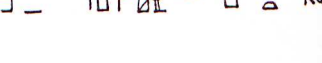
				JL
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				Sp
				Kd

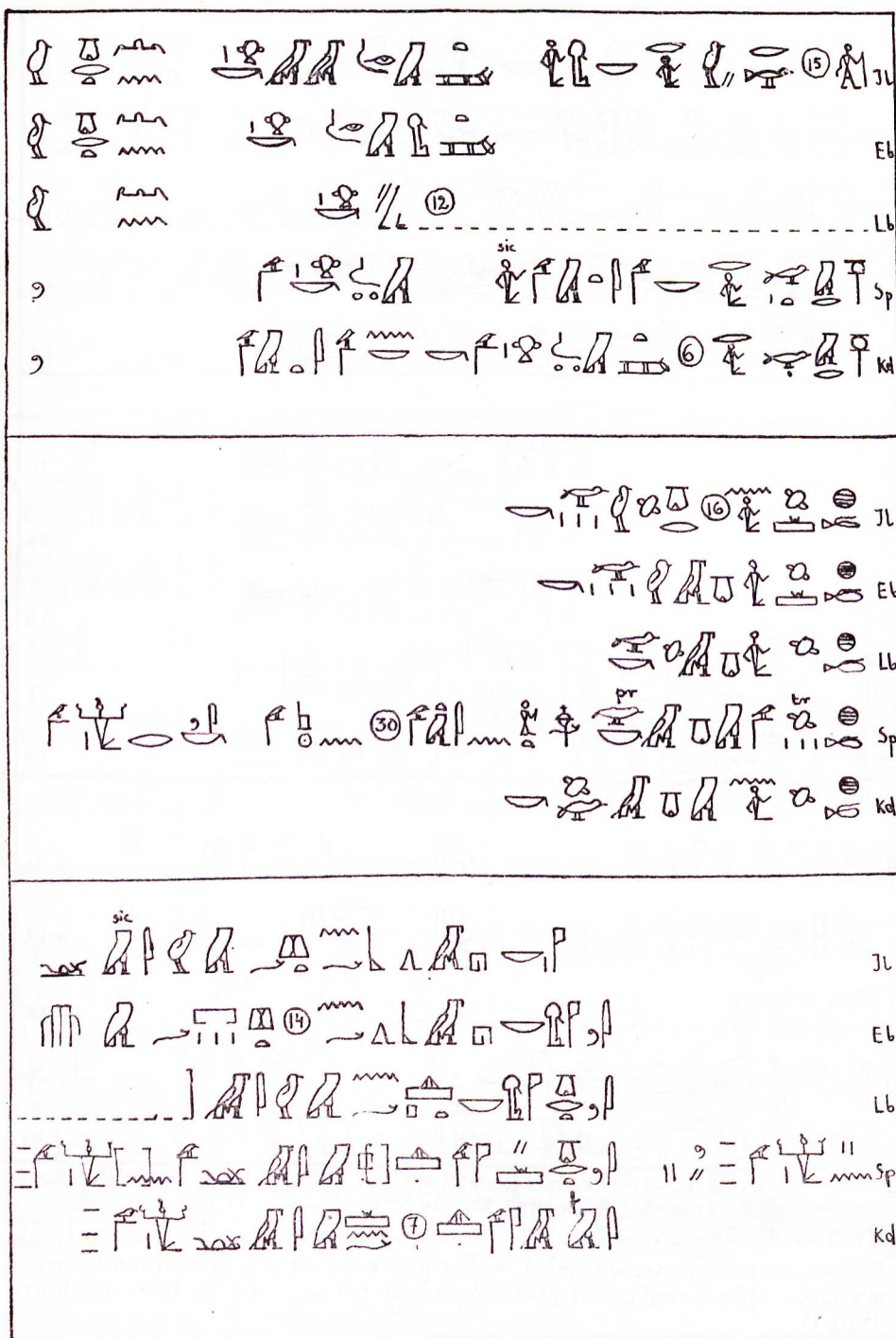
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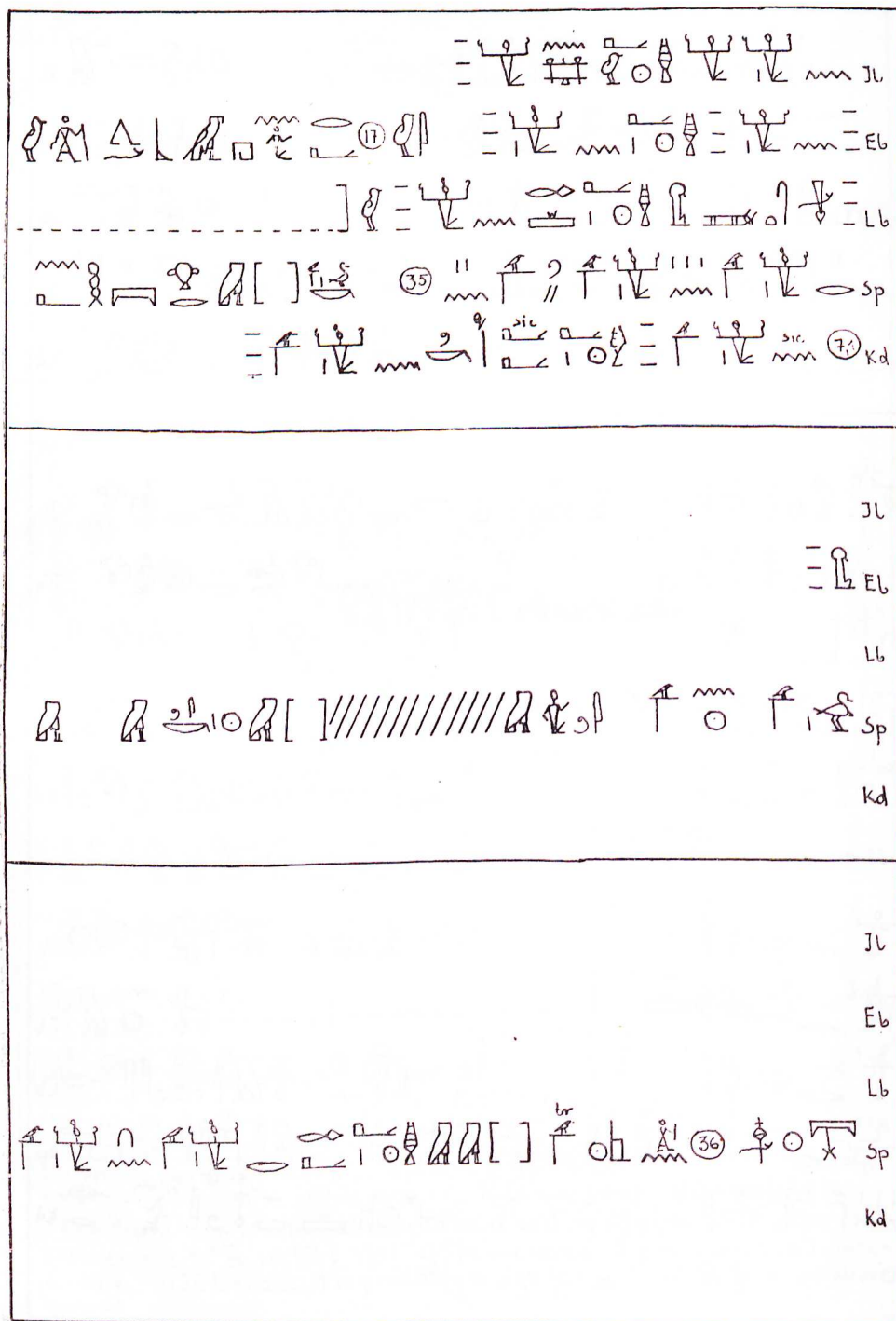
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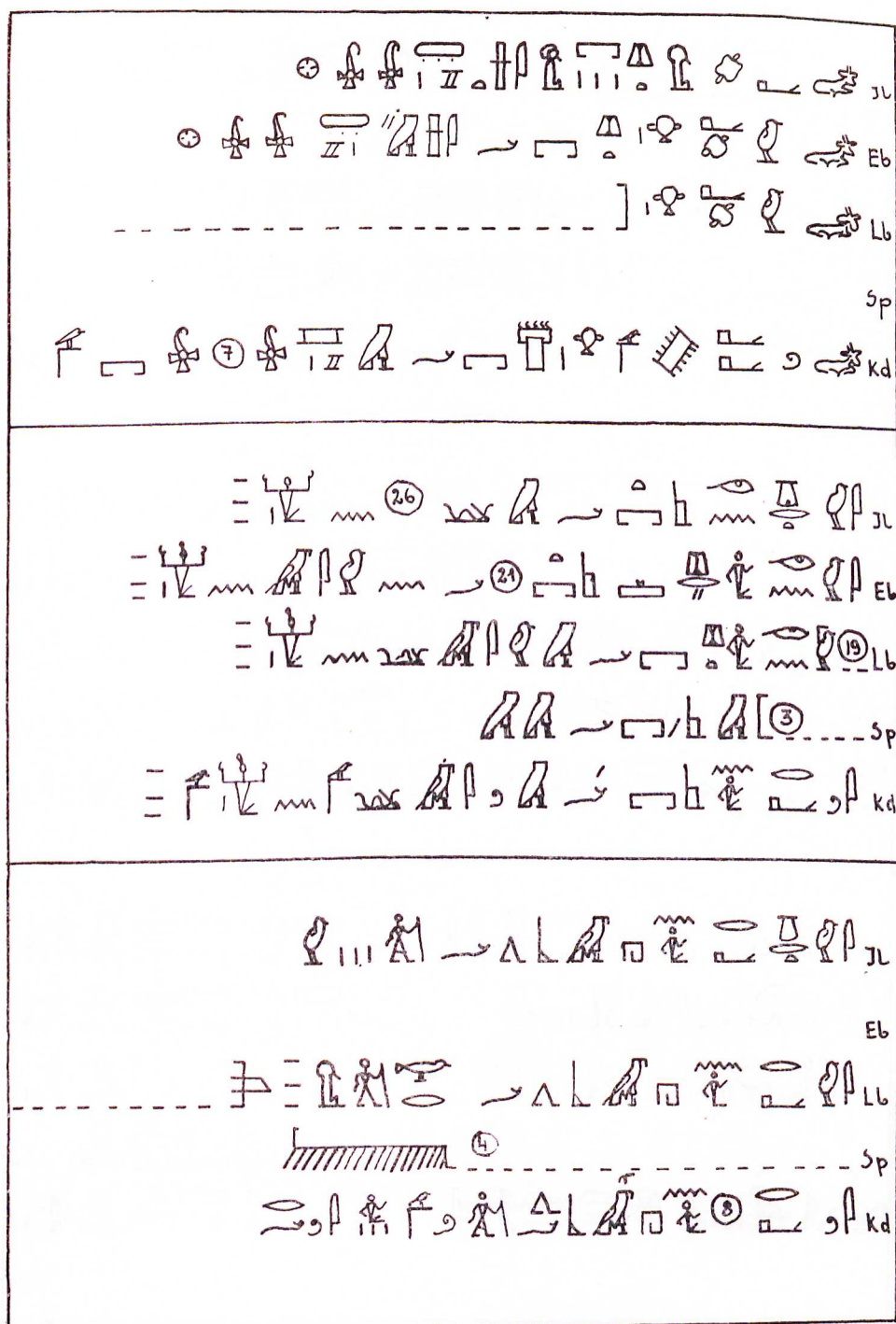
d) Emend <E>. e) Emend <4> <1> <1>.



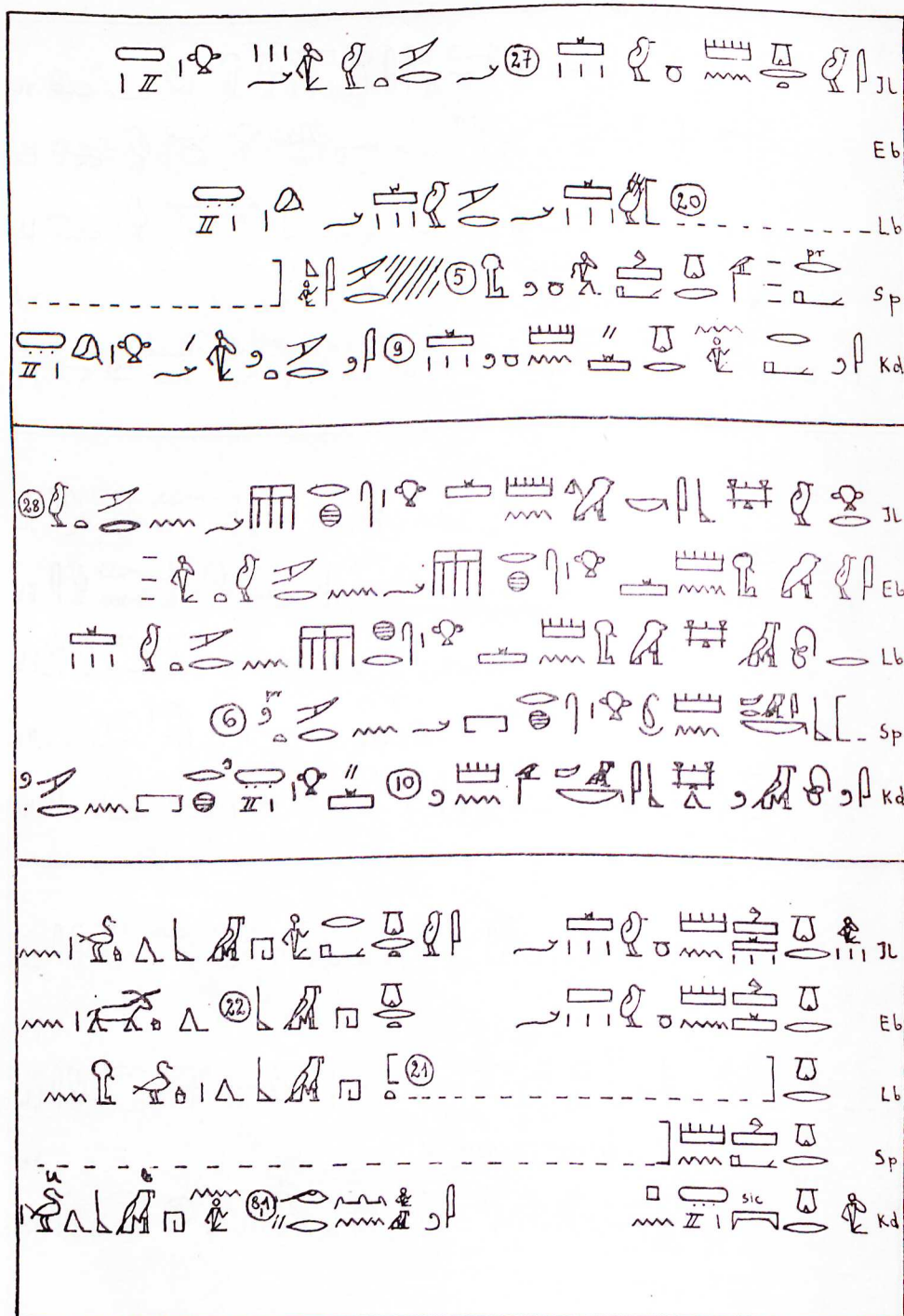
for Ae.



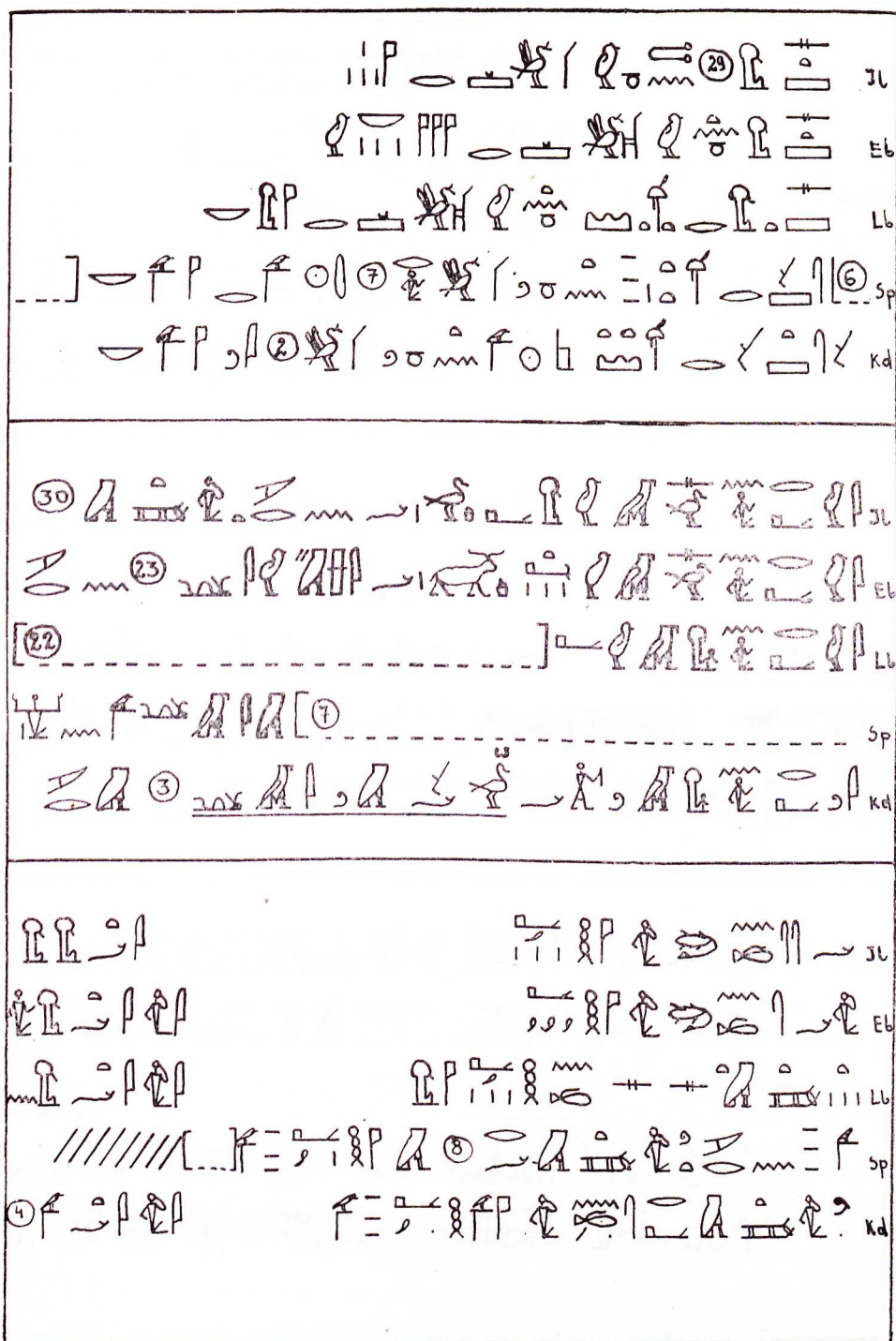
g) Read 4.



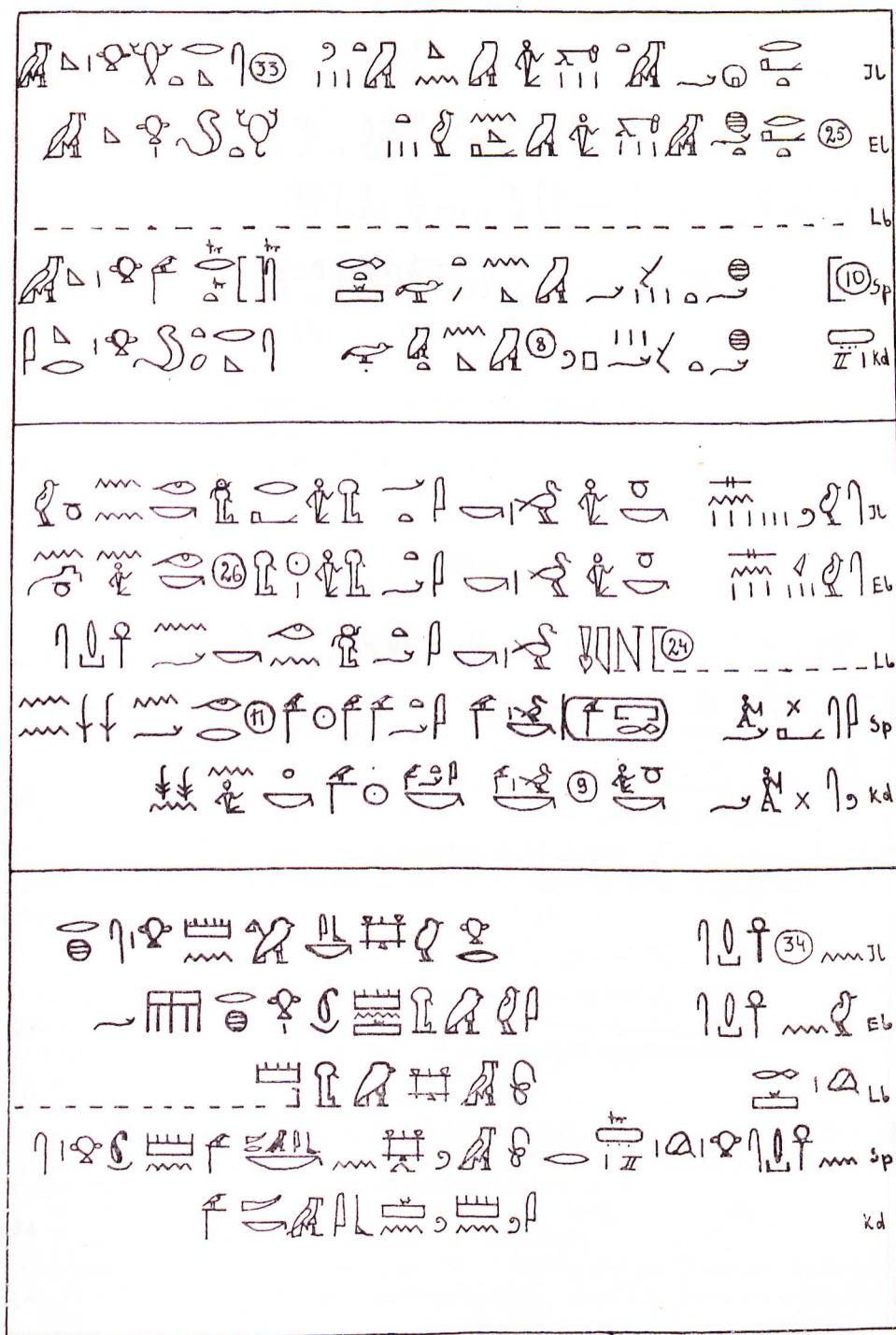
ii) See Note j).



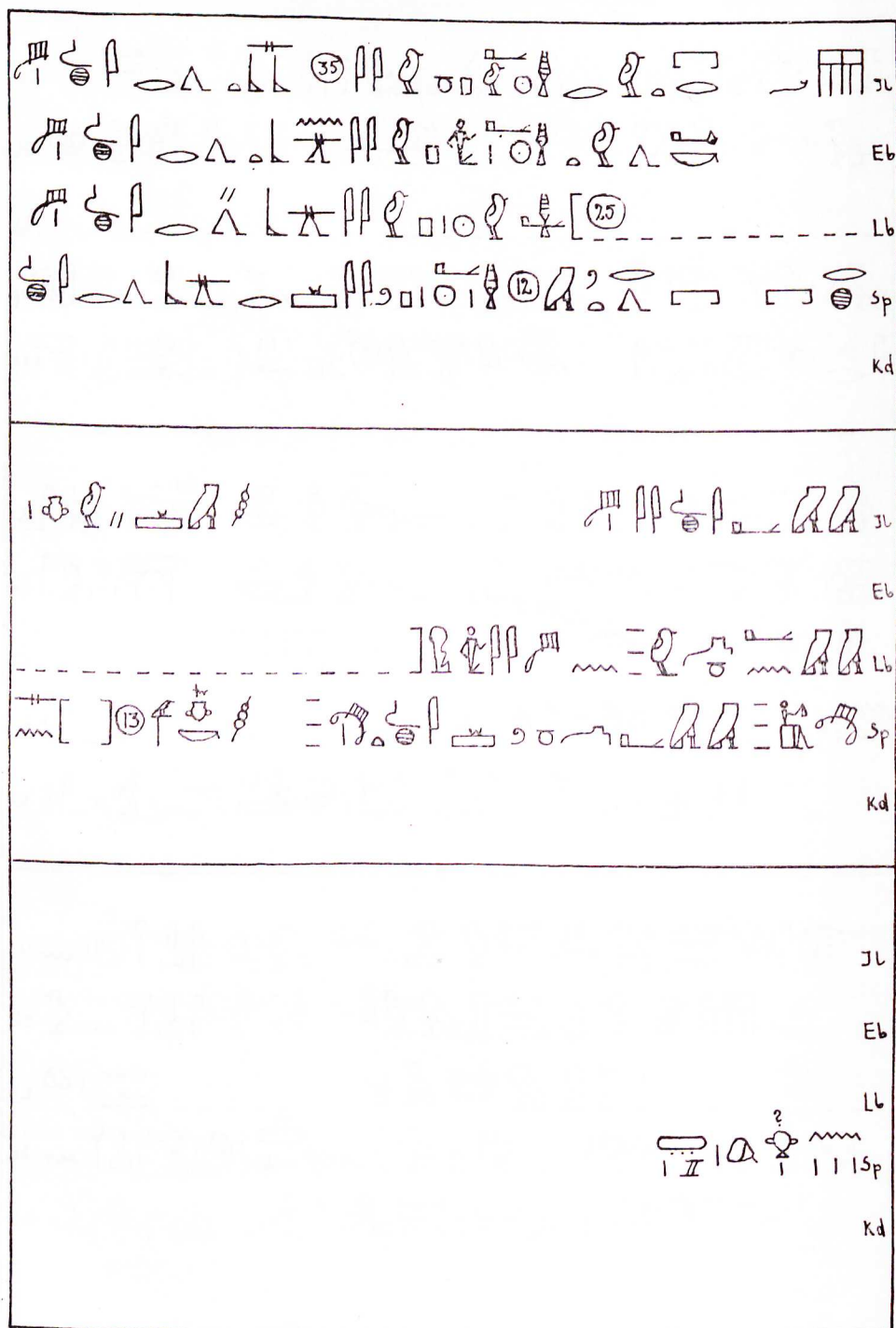
s) Emend <1>. t) See Note j). u) Read 𓂏.



w) Read as in the Note u).



Illustr. 14



Ilustr. 15