



Fragment of an Egyptian Book of the Dead

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erally employed, since many of these pieces are more important for their subject matter than for their writers. Because such a file is self-indexing it may readily be consulted by staff members in search of a specimen of a given hand. A reader need only specify writer, addressee, and date to call for a letter which he has located through the Manuscript Catalogue.

A few statistics will give some idea of how these measures work out in actual practice. During the first twenty months of its existence, the Manuscript Department catalogued 24,725 letters, 437 documents, 107 drawings (including six maps), and

660 codex-type manuscripts: a total of 25,929 individual pieces. These are all described and made available to readers through approximately 10,500 catalogue cards, including all cards for added entries, supplemented by 12 typed indexes. The experience of the Manuscript Department so far leads to the conclusion that this rate of compression can be maintained and possibly surpassed. At the same time the collections will become more easily accessible and the catalogue a more powerful and versatile instrument in the hands of the research worker.

WILLIAM H. BOND

Fragment of an Egyptian Book of the Dead

AMONG the James Freeman Clarke manuscripts in the Harvard College Library is a fragment of an Egyptian Book of the Dead which was purchased in Thebes in 1874. This papyrus (MS Typ 48; Plate I) has hitherto remained unknown. It is written in a good cursive hieroglyphic hand that closely resembles documents of the early Eighteenth Dynasty. It belonged to the Scribe Sen-mes whose name appears near the top of the column to the right of the two vertical lines which divide the text into two parts. Mr T. George Allen of the Oriental Institute of the University of Chicago has been kind enough to inform me that his list of several hundred documents bearing passages from the Book of the Dead does not contain this name. It would seem, then, that the remainder of the papyrus is not very likely to exist in

any collection known at present.

The name is an uncommon one, suggesting in its construction that of Senmut, the great official and architect of the temple of Deir-el-Bahari under Queen Hatshepsut, or that of his brother Sen-men. It occurs a few times in the Eighteenth Dynasty, and Mr Allen suggests to me that our scribe might possibly be the man of the same name known from the inscription on one of the funerary cones which once decorated the façade of his tomb. On the cone he is called 'Scribe of the Counting of the Cattle of Amen.'¹ It seems certain that more extensive titles have been reduced to the simple 'scribe' here, since only an important man would have been able to possess a papyrus of such fine quality.

¹ G. Daressy, 'Recueil de cônes funéraires,' in *Mémoires* of the Mission Archéologique Française au Caire, VIII (Paris, 1893), 273.



PLATE I

This fragment of the Book of the Dead is from Chapter 149, which in early examples of the Eighteenth Dynasty forms the closing portion, as Edouard Naville has pointed out in the introduction to his publication of the funeral papyrus of Iouiya.² The latter papyrus belonged to the father of Queen Tiy, the wife of Amenhotep III. The passage again appears at the end of the Eighteenth Dynasty papyrus of Nu in the British Museum. Chapter 149 is concerned with the fourteen regions of the Underworld which seem to form the ultimate goal of the dead. The fourteen sections of the chapter describe these regions and the spirits which dwell in them. Two sections, the second and the eleventh, describe the 'Field of Reeds' and the 'Field of Offerings.' In the old Heliopolitan solar texts these lay in the sky, the first being the region in the east where the sun rose and the second that in the west where it set.

Chapter 149 still closely associates the 'Field of Reeds' with the sunrise, but the 'Field of Offerings' is explicitly stated to be in the Underworld, which its close identification with the 'West' makes understandable. The penetration into the older texts of the doctrine that Osiris ruled over a kingdom of the dead in the Underworld to which access was gained by the western horizon implies that all the regions in Chapter 149 lie in the nether regions which the Sun God enters during his nightly journey. While the 'Field of Reeds' and the 'Field of Offerings' form a kind of paradise in which the transfigured souls of the dead reside,

the other regions are filled with terrible monsters and lakes of fire through which the dead evidently must penetrate protected by the magical spells which the Book of the Dead in general provides. The divisions of the Underworld are differently expressed in two chapters which precede No. 149. They are described in one form as twenty-one gates through which the dead man passes and in another as seven mansions. Both the 'Field of Reeds' and the 'Field of Offerings' are dealt with again in other portions of the Book of the Dead.

In the case of the Clarke fragment, a large part of the description of the Fourth Yat or region is preserved and a more fragmentary section dealing with the Third Yat. The vignettes which in other examples appear at the head of each section, representing the chief features of each region and forming a frieze across the top of the papyrus, have here been destroyed. Although the cursive hieroglyphic signs in the vertical columns face to the right, the text is written retrograde and must be read from left to right, beginning at the top of the first column on the left, running down and then continuing at the top of each successive column on the right. Thus we have on the left parts of the last four of the five columns which originally described the third region, then two vertical dividing lines, and nine partially preserved columns of the text concerned with the fourth region. Certain signs are emphasized by being written in red ink in contrast to the usual black ink of the text. Such is the case in the words 'He says' after the name and title of Sen-mes in the middle of the first column to the right of

²Edouard Naville, *The Funeral Papyrus of Iouiya* (Theodore M. Davis' Excavations; Bibân el Molûk; Constable, 1908), p. 19.

the vertical dividing lines, at the beginning of the section describing the fourth region.

The character of the text can best be indicated by a translation of these two sections which is based on that of E. A. Wallis Budge in *The Book of the Dead, The Chapters of Coming Forth by Day* (London, 1898), pp. 265-266. Budge's text is taken from the Eighteenth Dynasty Papyrus of Nu in the British Museum. It, like the Papyrus of Louiya, appears to be of the reign of Amenhotep III. The Clarke fragment would seem to fall earlier in the Eighteenth Dynasty. Its writing is very close in style to the linen inscribed with texts from the Book of the Dead for Tuthmosis III which has been lent by Horace L. Mayer to the Boston Museum of Fine Arts. In the Clarke fragment, the spacing of the words within the columns does not correspond exactly to the other papyri. There were originally five columns of text in the section pertaining to the Third Region in the Clarke fragment, as there were in the papyri of Louiya and Nu, but only nine, instead of ten, lines in the section dealing with the Fourth Region. I have altered the numbering of columns in Budge's translation so that they correspond to the Clarke fragment. The first line on the left is entirely missing and very little is preserved of the second column. However, enough is preserved of the beginning of the second section to indicate that it was different from that which served as a basis for Budge's translation. It seems to have consisted of some short title connected with the king followed by 'his beloved, the Scribe Sen-mes.' The portions of the text which are preserved are italicized in the following translation:

(The Third Yat):

(1) . . . his beloved, the Scribe Sen-mes, justified, he says: Hail, thou Yat of the Transfigured Spirits, whereover none can (2) sail and wherein are the Transfigured Spirits; *the fire thereof* is blazing with flame. Hail thou Yat (3) of the Transfigured Spirits *your faces are in the land(?)*. Purify ye your Yats and what hath been decreed by Osiris do ye for me (4) forever. I am the mighty one of the Desert crown which is on the brow of the god of light and which maintaineth in life the two lands (5) and the men and women thereof by means of the flame of its mouth. The god Ra hath been delivered from the fiend Apep.

(The Fourth Yat):

(6) . . . his beloved, the Scribe Sen-mes, justified, he says: Hail, Oh chief of the hidden Yat. Hail, Oh mountain which is lofty and (7) great which is in the underworld over which the heaven spreads; the length of which is 300 measures and the width (8) 230 measures. There is upon it a serpent whose name is Sattenui(?). He is seventy cubits in length (9) and he lives by slaughtering the Transfigured Spirits and the dead which are in the underworld. I stand up (10) in thy enclosure Oh Maat. I sail round about, and I see *the way* (which leads) to thee. I gather myself together to thee. I am the man and (11) clothe thy head. (11) I am strong and I have become strong. I am the god who is mighty in enchantments; my two eyes have been given to me and I am glorious therewith. (12) What art thou Oh Transfigured Spirit who goes upon his belly? Thy two-fold strength is upon thy mountain. Grant that I may go unto thee and that thy two-fold strength may be with me. (13) I lift up myself by (thy) two-fold strength. I have come. I have vanquished the Akriu serpent of Ra. His peace is to me at eventide. I encircle the heavens (14) and thou art in the mountain valley. A decree has been made concerning thee on earth.

WILLIAM STEVENSON SMITH

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