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Fragment of Hieratic Papyrus of jr.ty.rou-tjaou [with 3 photo-plates].

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# FRAGMENT OF HIERATIC PAPYRUS OF 'IR·TY·RW-TW

BY

ELŻBIETA DĄBROWSKA-SMEKTALA

During the campaign 1961-1962 some fragments of the new temple of Tuthmosis III at Deir el-Bahari were discovered by the Polish Mission working on behalf of the Service des Antiquités at the reconstruction of the temple of Hatshepsout<sup>(1)</sup>.

In the next seasons cleanings works were carried on. Among the débris covering the area of the destroyed edifice there were found thousands of wall-blocks decorated with painted reliefs, bases and columns *in situ* as well as their drums covered with hieratic inscriptions written in black ink, wooden coffins<sup>(2)</sup>, mummies, statues<sup>(3)</sup>, hieratic and Coptic ostraca and other objects<sup>(4)</sup>.

On 23rd December 1963 there was found among the débris an intact wooden coffin belonging to 'Ir-ty-rw-tw (Pl. XLV), overseer of the priests of Min-Lord of Panopolis, overseer of the priests of Wepwawet-Lord of Asyût, overseer of the priests of Horus-Lord of Aphroditopolis. He was a son of *Dd-hy* priest of the god Mont-Lord of Thebes<sup>(5)</sup>. After opening of the coffin there was nothing, only the linen bags filled

<sup>(1)</sup> L. DĄBROWSKI, «Preliminary Report of the Reconstruction Works of the Hatshepsout Temple at Deir el-Bahari during the season 1961-1962», *ASAE* LVIII, p. 37-60.

<sup>(2)</sup> See E. DĄBROWSKA-SMEKTALA, «Coffins found in the area of the temple of Tuthmosis III at Deir el-Bahari», *BIFAO* LXVI, p. 171-181.

<sup>(3)</sup> See M. MARGINIĄK, «Une nouvelle statue de Senenmout récemment découverte à Deir el-Bahari», *BIFAO* LXIII, p. 201-207, pls. XXI-XXIII.

<sup>(4)</sup> See J. LIPIŃSKA, «List of objects found at Deir el-Bahari in the temple of Tuthmosis III.

Season 1961-1962», *ASAE* LIX (1966), p. 63-98, tabl. 131, pl. 2, and E. DĄBROWSKA-SMEKTALA, «List of objects found at Deir el-Bahari in the area of Tuthmosis III temple during the season 1963-1964», *ASAE*, in print.

<sup>(5)</sup> Wooden bottom belonging to the same priest was published by H. GAUTHIER, *Cercueils anthropoïdes des prêtres de Montou* (No. 41070), p. 502, pl. XXIX, and E. DĄBROWSKA-SMEKTALA, «Coffins found in the area of the temple of Tuthmosis III at Deir el-Bahari», *BIFAO* LXVI, p. 171-181.

up with the materials wrapped in bandages used by the embalmers at the mummification (Pl. XLVI).

On April 1964 among the débris covering the ruins of the temple, there were found some small fragments of the hieratic papyrus and after putting in together it has been mounted under the glass and bears the number F. 5594<sup>(1)</sup> (Pl. XLVII).

The manuscript was written for *'Ir-ty-rw-t'w* the same priest to whom belongs the coffin mentioned above. His name as well as his father is written once in the first line of the manuscript, but their titles are omitted<sup>(2)</sup>.

Preserved fragment of the papyrus is 0 m. 11 long and 0 m. 17 high and contains 18 lines of text. The colour of the papyrus is light brown and text containing some fragments of the 146th Chapter of the Late Recension of the Book of the Dead is written in small hieratic hands on recto in horizontal lines. On the right side of the manuscript are preserved remains of the vignette representing two of the door-keepers of the fifteen gateways of the fields of Rushes as a sitting human-headed figures painted in red. Doorkeeper of the 8th gateway has the face painted in yellow with black beard and four black snakes are stiffness up at the top of the blue wig. The yellow *wsh* collar with horizontal black stripes covers his neck. On his knees he has a black knife. That doorkeeper is proceeded by the similar one, guarding the 6th gateway but now almost completely lost except a part of the knees and head. Above these figures runs a band painted in blue with frieze decorated with row of cobras. Below the vignette are preserved fragments of the text concerning the 6th and 8th gateway.

#### DATING.

That small fragment of the manuscript shows a great similarity to the following papyri : Turin BD (*Iwf-nb*)<sup>(3)</sup>; OIM 10486 dated on Ptolemaic Period<sup>(4)</sup> and almost the same hand as in OIM 5739 dated on Saite-Persian Period<sup>(5)</sup>.

<sup>(1)</sup> Papyrus is stored in newly built storehouse at Deir el-Bahari with all other objects from the temple of Tuthmosis III.

<sup>(2)</sup> Name of the mother of the deceased *'Ir-ty-rw-t'w* is omitted on the papyrus and on the coffin but on the original bottom published by Gauthier (see *op. cit.*), the name is mentioned as - .

<sup>(3)</sup> See R. LEPSIUS, *Das Todtenbuch der Ägypter nach Hieroglyphischen Papyrus in Turin*, Leipzig 1842, pls. 65-66.

<sup>(4)</sup> *The Egyptian Book of the Dead Documents in the Oriental Institute Museum at the University of Chicago*, ed. by T.G. Allen, Chicago 1960.

<sup>(5)</sup> See *op. cit.*, pls. V-XII.

Some hieratic signs of the papyrus are varying from XXIIInd dynasty of about XXXth dynasty but most of them are rather similar to the type of the end of that period :

- line 1 — *dd* (III-XXII) 2 century B.C.  
 lines 2 and 7 — *ink* (III-XXXI) 2 century B.C.  
 line 9 — *Gb* (III-217) 20 years B.C.  
 line 9 — *s;* (III-216 *b*) 100 year B.C.<sup>(1)</sup>.

All these data allow us correct the dating of the bottom of the coffin of *'Ir-ty-rw-*G*w* published by H. Gauthier from pre-Saite on Saite-Persian Period for the priest seems to have been the same us ours *'Ir-ty-rw-*G*w* (the similar titles and the name of the father), and to date the papyrus fragment on the same period.

#### HIEROGLYPHIC TRANSCRIPTION OF THE PAPYRUS



<sup>(1)</sup> G. MÖLLER, *Hieratische Paläographie* III.

T<sub>2</sub>



F. 5594<sub>2</sub>



T<sub>2</sub>



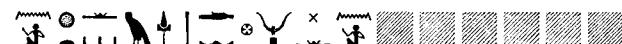
F. 5594<sub>3</sub>



T<sub>3</sub>



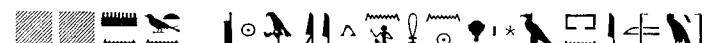
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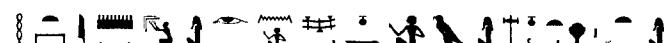
T<sub>4</sub>



F. 5594<sub>4</sub>



T<sub>5</sub>



F. 5594<sub>5</sub>



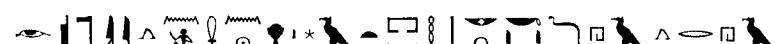
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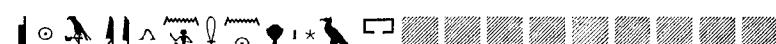
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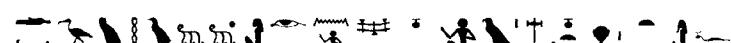
T<sub>7</sub>



F. 5594<sub>6</sub>



T<sub>8</sub>



F. 5594<sub>7</sub>



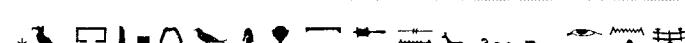
T<sub>9</sub>



F. 5594<sub>7</sub>



T<sub>10</sub>



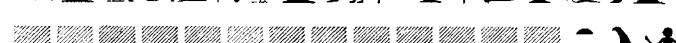
F. 5594<sub>8</sub>



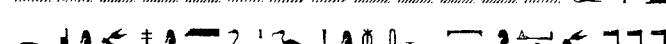
T<sub>11</sub>



F. 5594<sub>9</sub>



T<sub>12</sub>



F. 5594<sub>9</sub>



T <sub>13</sub>	
F. 5594 <sub>10</sub>	
T <sub>14</sub>	
F. 5594 <sub>11</sub>	
T <sub>15</sub>	
F. 5594 <sub>11</sub>	
T <sub>16</sub>	
F. 5594 <sub>12</sub>	
T <sub>17</sub>	
F. 5594 <sub>13</sub>	
T <sub>18</sub>	
F. 5594 <sub>14</sub>	
T <sub>19</sub>	
F. 5594	
T <sub>20</sub>	
F. 5594 <sub>15</sub>	
T <sub>21</sub>	
F. 5594 <sub>16</sub>	
T <sub>22</sub>	
F. 5594 <sub>16</sub>	
T <sub>23</sub>	
F. 5594 <sub>17</sub>	
T <sub>24</sub>	
F. 5594 <sub>18</sub>	

T<sub>25</sub>



F. 5594<sub>18</sub>



TRANSLATION <sup>(1)</sup>.

6th gateway : Lady of the Obeisance, Lady of Stj, loud-roaring (whose lenght is not known)...

8th gateway : Burning Flame, whose fire can not be quenched...

<sup>1</sup> Osiris 'Ir-ty-rw-*t*;*w* justified son of the man named *Dd-hy* <sup>2</sup> (*Dd-*)*hy* justified honoured by Osiris, Lord of *Ddw* <sup>(2)</sup>. I am one who dress(ed the standard-who came from <sup>3</sup> the gre)at One, I have come <sup>(3)</sup> today and established the offerings in Abydos. Open (for me the road in Rosetau for I pushed away) the <sup>4</sup> evil from <sup>(4)</sup> Osiris <sup>(5)</sup>. I have come today to Netherworld through the gate of *Im(het*. O, Hidden One, make the way for me, I am Horus) <sup>5</sup> avenger <sup>(6)</sup> of his father <sup>(7)</sup>, son of Isis heir of Osiris. (I have come I have spread the wings) <sup>6</sup> over Osiris. I have come today to Netherworld (through the Festival gate « different reading» Going Down. O, Lady of Two Locks, make the way for me) <sup>7</sup> I am Horus avenger of his father.

I have come and sav(ed the sufferer from that one who make it. I have come today to Netherworld trough the gate of *Ip-pur*. O, you who are on <sup>8</sup> (their) bellies <sup>(8)</sup>, make the way for me. (I am Horus justified I have come, I have saved) <sup>9</sup> my father Osiris Unnofer the son of Geb who was born (by Nut. I cause that the gods shall unite with him who sees him. <sup>10</sup> The gods who are in the) Palace they give him the praise I have co(me today to Netherworld trough the gate of West « different reading» the gate of the Lords of Netherworld). <sup>11</sup> Make the way for me, I am Horus (avenger of his father. I have come I have driven away the evil from) my <sup>12</sup> father (Osiris. I slew

<sup>(1)</sup> Symbol ( ) in translation = supplied as on Turin BD.

<sup>(2)</sup> Turin omits the whole sentence.

<sup>(3)</sup> Here written where Turin has « I have brought ».

<sup>(4)</sup> Here written where Turin has .

<sup>(5)</sup> Here written with determinative where Turin has or .

<sup>(6)</sup> Here written where Turin has .

<sup>(7)</sup> Here written where Turin has always .

<sup>(8)</sup> Written here with triple determinative (jackal, snake and crocodile) as in Turin. Or may be translated ... O, you who are on their bellies-jackal, snake and crocodile...

his enemies on that hill) <sup>13</sup> of Nedit on that (day of the Great Division. I have come today to Netherworld trough the *msms* gate). <sup>14</sup> O, Possessors of Altars make the way for me. (I am Horus <sup>(1)</sup> the son of Osiris. My mother Isis <sup>15</sup> protec)ts me. I have come I have brough the life (and happiness to my father Osiris. I have come today to Netherworld through the gate) of <sup>16</sup> Cavern for I know the secrets (that are in it. I have come today to Netherworld trough the <sup>17</sup> gate of) High Lord <sup>(2)</sup>. O, Lords of Eternity — make the way (for me I am Horus the son of Osiris the heir of Unnofer. I have come today) <sup>18</sup> carrying light. I have opened (the darkness...).

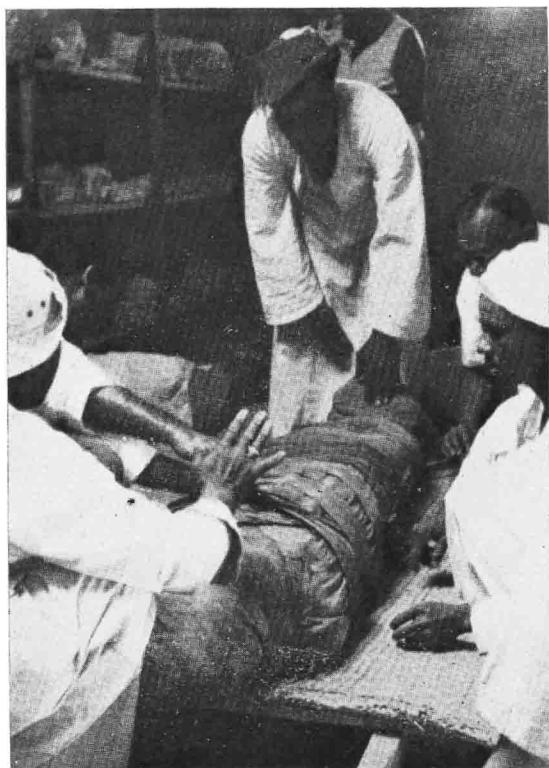
Cairo — July 1966.

<sup>(1)</sup> Here written  where Turin has .

<sup>(2)</sup> Here written with snake determinative where Turin omits.



Wooden coffin of *'Ir-ty-rw-t3w* in situ.



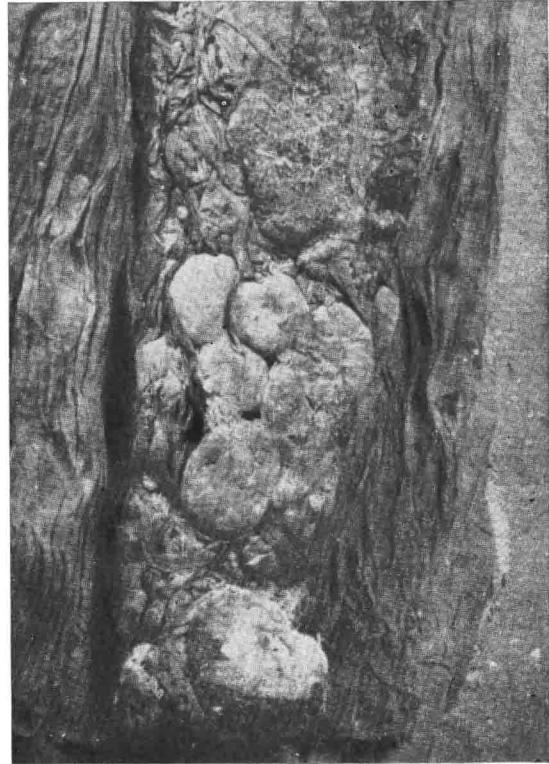
A. — Mummy of *'Ir-ty-rw-t;w* before removing of the bandages in the storehouse.



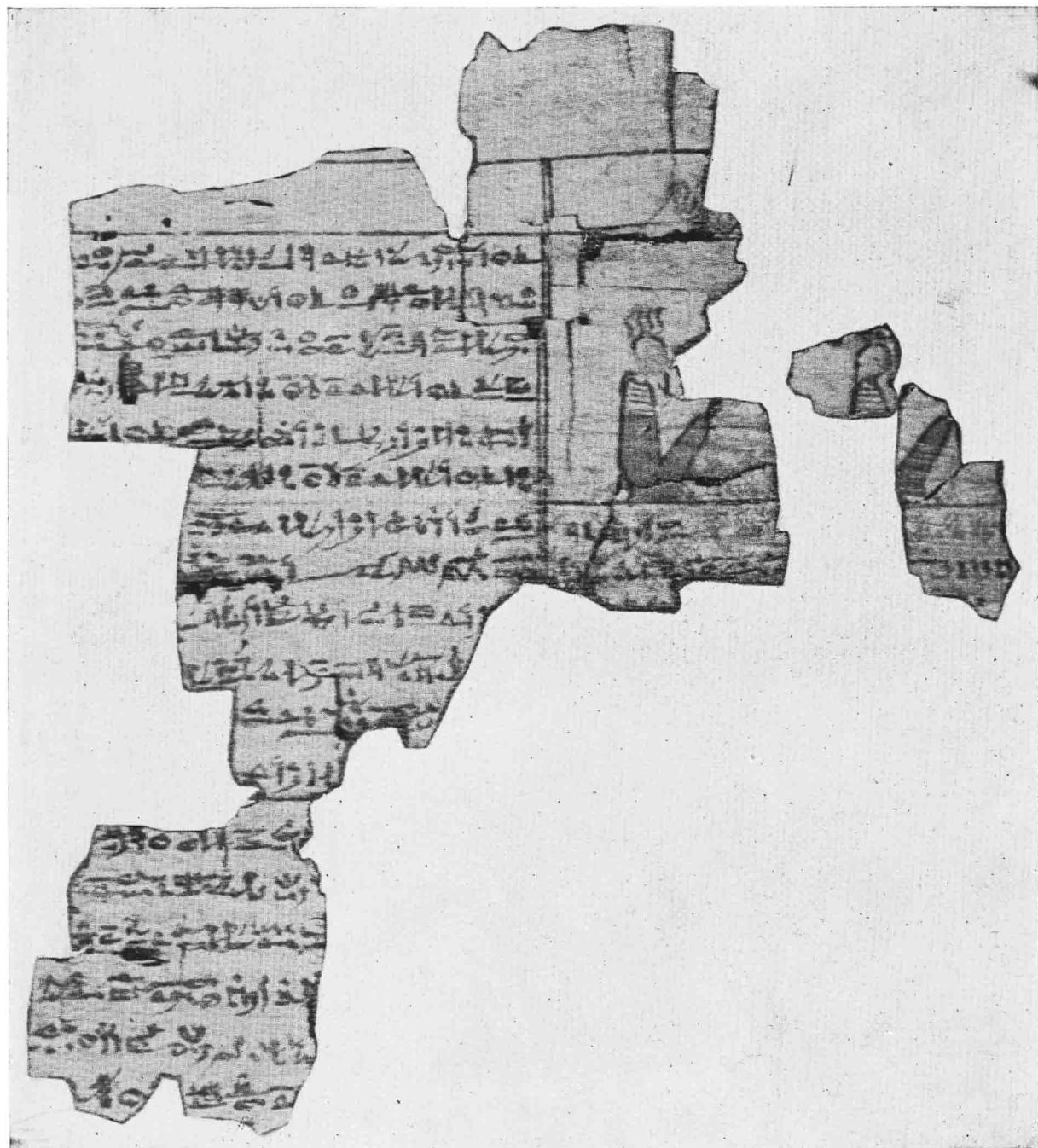
B. — Removing of the linen clothes from the mummy.



C. — From the linen clothes appear first linen bags instead of mummy.



D. — Linen bags and cloths impregnated with resinous matter.



Fragment of Hieratic papyrus belonging to *'Ir.ty-rw-t'w*.