



BULLETIN DE L'INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE

en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne en ligne

BIFAO 82 (1982), p. 1-17

Ahmad Abdel-Hamid Youssef

The Cairo Imduat Papyri (JE 96638 a, b, c) [avec 3 planches].

Conditions d'utilisation

L'utilisation du contenu de ce site est limitée à un usage personnel et non commercial. Toute autre utilisation du site et de son contenu est soumise à une autorisation préalable de l'éditeur (contact AT ifao.egnet.net). Le copyright est conservé par l'éditeur (Ifao).

Conditions of Use

You may use content in this website only for your personal, noncommercial use. Any further use of this website and its content is forbidden, unless you have obtained prior permission from the publisher (contact AT ifao.egnet.net). The copyright is retained by the publisher (Ifao).

Dernières publications

9782724710885 *Musiciens, fêtes et piété populaire*
9782724710540 *Catalogue général du Musée copte*
9782724711233 *Mélanges de l'Institut dominicain d'études
orientales 40*
9782724711424 *Le temple de Dendara XV*

9782724711417 *Le temple de Dendara XIV*
9782724711073 *Annales islamologiques 59*
9782724711097 *La croisade*
9782724710977 *???? ??? ???????*

Christophe Vendries
Dominique Bénazeth
Emmanuel Pisani (éd.)

Sylvie Cauville, Gaël Pollin, Oussama Bassiouni, Youssef
Hamed
Sylvie Cauville, Gaël Pollin, Oussama Bassiouni

Abbès Zouache
Guillemette Andreu-Lanoë, Dominique Valbelle

THE CAIRO IMDUAT PAPYRI (JE 96638 a, b, c)

Ahmad ABDELHAMID YOUSSEF

The present version of the Imduat is written on three sheets of papyrus measuring $50,5 \times 25,5$ cm, $51,5 \times 25,5$ cm, $50,5 \times 25,5$ cm respectively. They are in a very good state of preservation with a neat beautiful handwriting in black and red cursive hieroglyphs. The text runs in 79 retrograde columns beginning from left with the signs oriented to the right (Pl. I-III).

Ten hours — most of which incomplete and erroneous — are only included; some mistakes may be due to fact that the scribe was copying mechanically and carelessly under the influence — still — of the current language and pronunciation of his time.

The text — though the Cairo Museum registers give no information as to provenance or date — can be related to Thebes under Dynasty XXI. The owner was a certain third prophet of Amun whose name Menkheperre was often at that time. (See K.A. Kitchen, *The Third Intermediate Period in Egypt*, Oxford, 1973, § 54 A, p. 66; M.L. Bierbrier, *The Late New Kingdom in Egypt*, Warminster, 1975, p. 46 ff.).

TEXT

FIRST HOUR





(1) In the notes, we compare our text with two others :

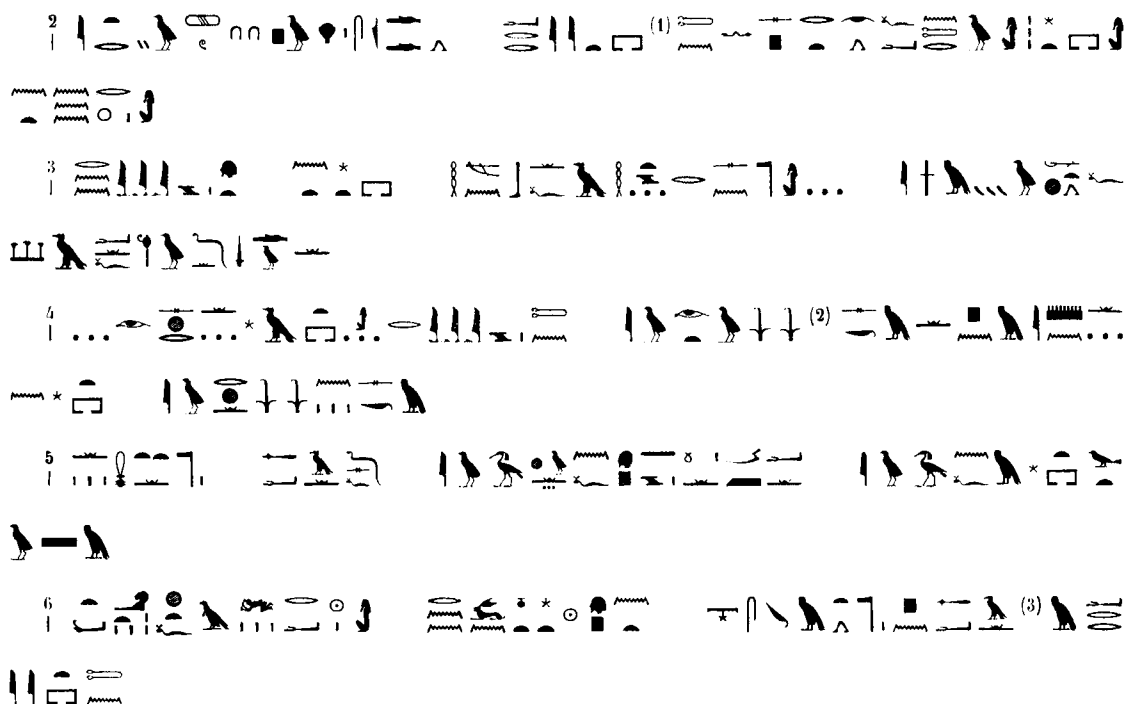
A = E. Hornung, *Das Amduat, Die Schrift des verborgenen Raumes*, III, *Die Kurzfassung*, Wiesbaden, 1967.

B = P. Berlin 3001, cf. *o.c.*, pl. 5-10.

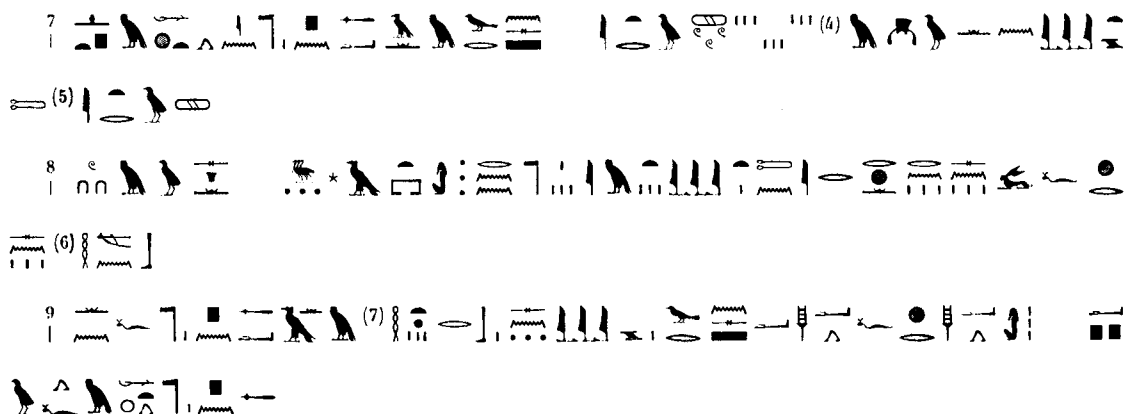
This line of our text — if correct and taken as it reads — is a poetical description of the twilight at the first hours of darkness after sunset; cf.

 . Piankoff, *Livre des Portes*, MIFAO 75/2, p. 178. For *smw* « burning », « glowing » see *Wb.* I, 10, 4 and B.D. ch. 98 = Barguet, *LdM*, p. 131. Otherwise, our scribe may have been mistaken and the text according to the other versions should be emended as follows :  « the end of darkness etc. ». For *kkw sm3*, cf. *Wb.* V, 143, 16-144, 5.

(2) A, B :



SECOND HOUR



(1) A, B : .

(2) A, B : etc.

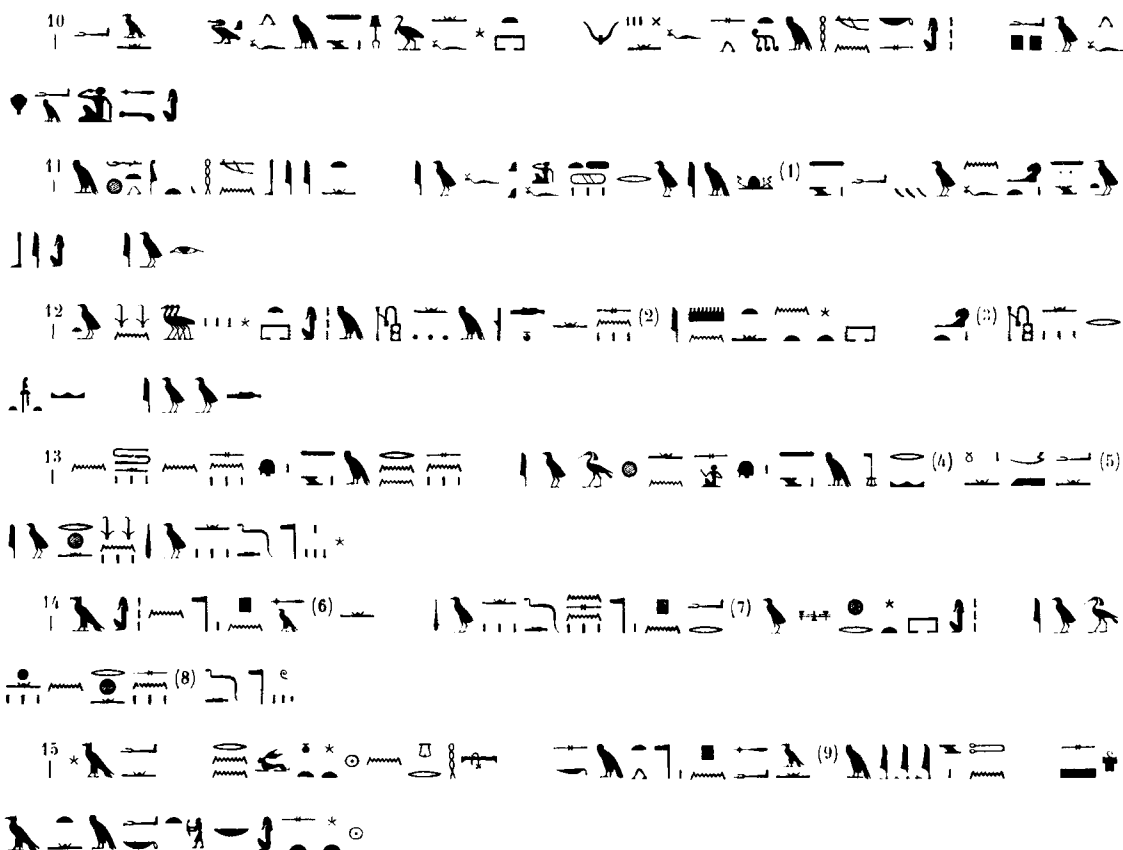
(3) Cf. n. 2, p. 1.

(4) A, B : etc.

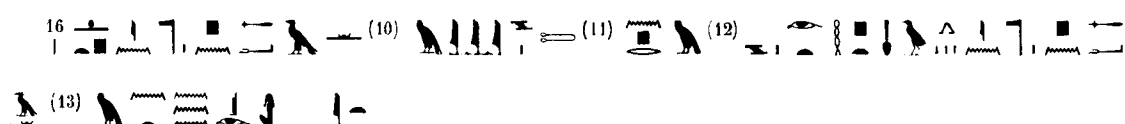




(5) Emend .

(6) B : .





(7) Emend .






THIRD HOUR

(1) Emend   .(2) A, B :  .(3) B :   .(4)   not in A, B.(5) A, B :   after .

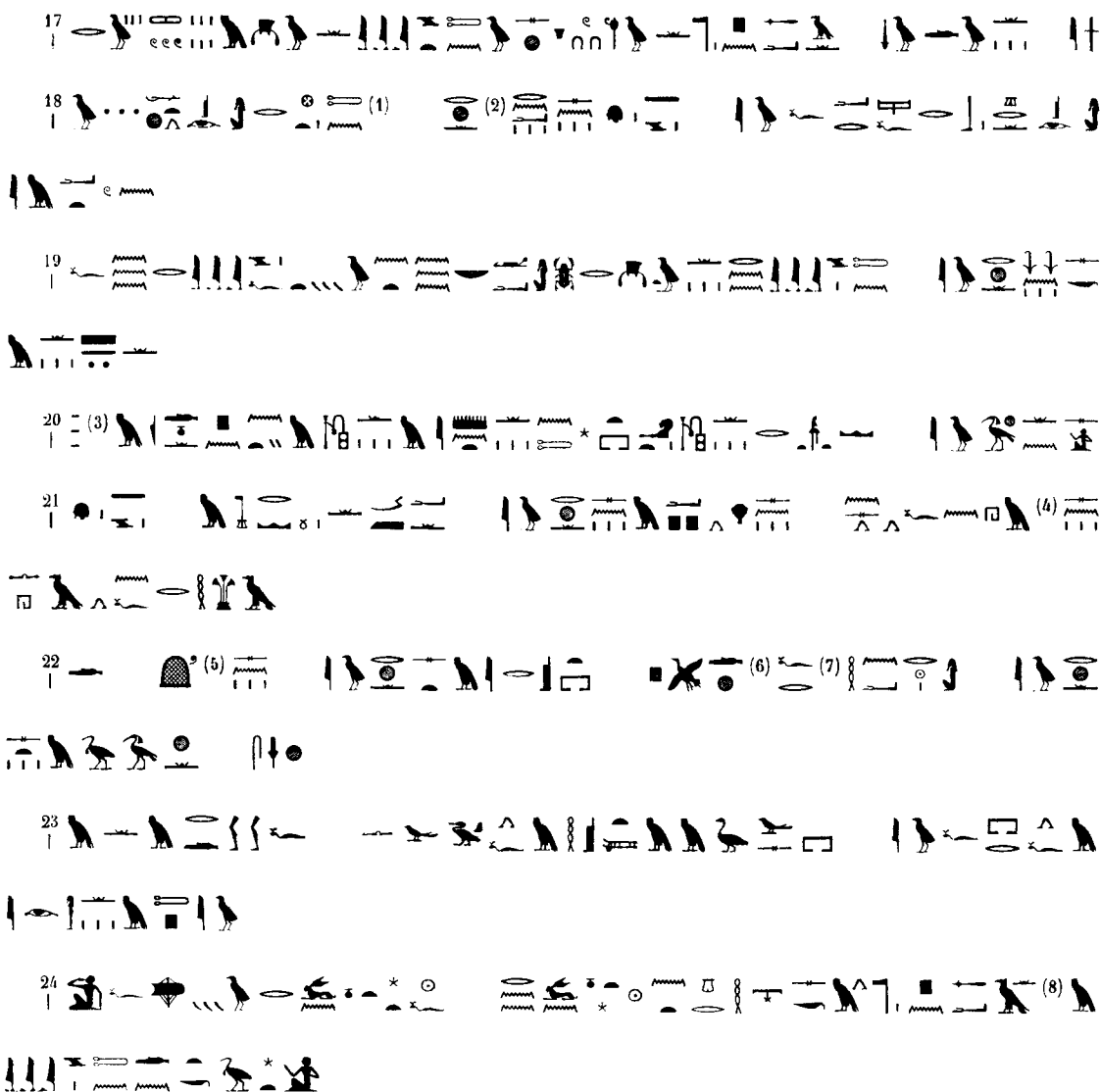
(6) Cf. n. 2, p. 1.

(7) A, B :  .(8) Here A, B :   instead of  .* .

(9) Cf. n. 2, p. 1.




(10) A, B :        etc.(11)  superfluous.(12)   *npriw* (*Wh.* II, 249, 9-10).





(13) Cf. n. 2, p. 1.



(1) Our text omits here a long development.























(2) A, B :  etc.


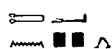
(3) A, B add here   .

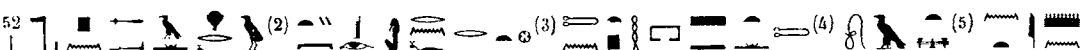

(4) To be emended    according to the other versions. The scribe may have confused this word with  « burning of enemy » (*Wb.* II, 489, 16).

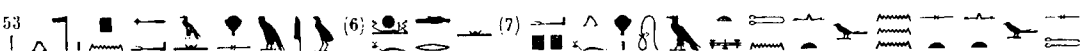

(5) A pit (of fire) of which the deceased was


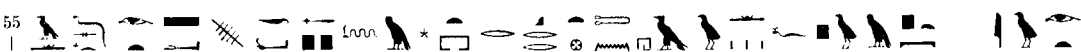

afraid to fall in if sinful (*Wb.* III, 36, 5). Cf. Arabic : حضيض.




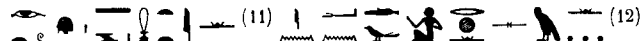
(6)                      

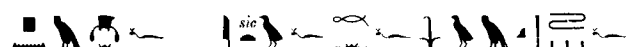
51 


52 



53 


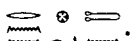
54 
55 


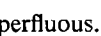
56 
57 
58 


59 


(1) A, B : .


(2) Emend .

(3) Emend .

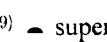
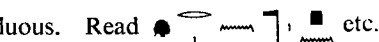
(4)  superfluous.

(5) A, B : .

(6) Emend .


(7) Emend .

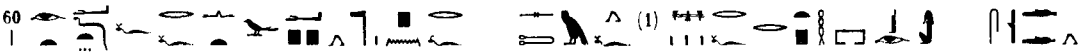
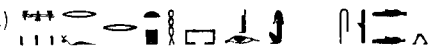
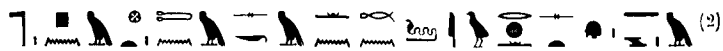
(8) Emend .

(9)  superfluous. Read  etc.

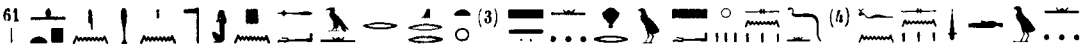
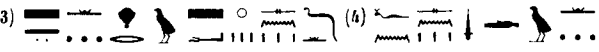
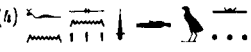

(10) A, B : .

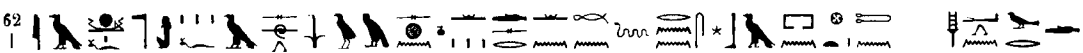

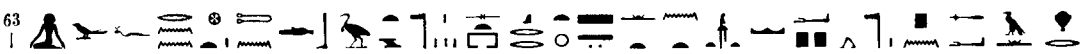


(11) Our text omits here a development.

(12) Emend .

60  (1) 
 (2)

EIGHT HOUR

61  (3)  (4) 



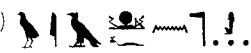

62  
 63  




64  (5) 


65  


66  
 67 

NINETH HOUR


68  (6) 


(1) Emend  var.  cf. *Wb.* IV, 343, 6 ff.

(2) Our text (like B) omits the end of the chapter.

(3) A, B : 

(4) Read .

(5) Emend *sšm pn*  *m sš*.

(6) Emend .

69 (1) (2)

70 (3)

71 (4)

72

73 *sie*

TENTH HOUR

74 (5)

75 (6)

76

77 *sie*

78 (7)

79

(1) Read .

(2) Read .

(3) Emend .

(4) Emend .

(5) Emend .

(6) Emend .

(7) Emend *mwitiw*.

TRANSLATION

The beginning is the horn of the west.

The beginning is the glowing darkness.

FIRST HOUR

He enters (namely) this great god in earth through the doorway of the western horizon.

120 leagues they are to

he traversed (in) this doorway before he reaches to the gods of the Duat.

«The Waters of Re» is the name of this first field of Duat.

He measures fields at it for the gods who are in his attendance.

He begins to give orders making plans (for those) of the Duat in these fields.

This procedure is performed in the concealments of the Duat.

He who knows those procedures is like the great god himself.

It is useful for him on earth; being really precious; useful for him in the Duat greatly.

«Smashed are the foreheads of Re's enemies», is the name of this first hour of night (when) this great god proceeds through this gate.

SECOND HOUR

Retiring afterwards by this great god in Wernes (lake).

309 leagues in length of this field; 120 leagues in breadth.

«The Duat souls» is the name of the gods who are in this field.

As for he who knows their names, he who will be with them, this great god will measure for him land in their places in the fields of Wernes (lake).

He will stand with those who stand.

He will proceed after this great god.

He will enter the land;

He will penetrate through the Duat;

He will divide the locks of the tufted;

He will proceed before the donkey devourer ⁽¹⁾, behind the Maat of the field divisions.

He will eat bread at the land bark; and will be given to him the prow rope of Tatubi.

⁽¹⁾ «Donkey devourer» or «Donkey eater» is a Netherworld serpent that devours the sinful, cf. B.D. ch. 50 = Barguet, *LdM*, p. 82, n. 1.

These souls of Duat are represented in writing according to their forms in the concealment of Duat.

The beginning of the registration for the west.

It will be offered to them on top of earth in their names.

It is useful for a man on earth excellently.

He who knows the words which the Duat gods say to this great god and the words which this god says to them, will ascend to those of the Duat.

It is useful to those who know them (namely) what the gods say at dawn.

The name of the hour of night (when) this great god proceeds in This field is « the wise who protects her lord at dawn ».

THIRD HOUR

Retiring by this great god in this field of the bank dwellers.

Rowing by this great god on the waters of Osiris.

306 leagues in length of this field; breadth 120.

This great god gives instructions to those who are following Osiris in this city.

« The secret souls » is the name of these gods who are in this field.

He who knows the name of their situation on earth, he will ascend to where Osiris is.

He will be given water for this his field.

« The waters of this sole lord becoming offerings » is the name of this field.

This secret procedure is known in this form which is in writing in the concealment of Duat; the beginning of writing for the west.

It is useful to a man on earth in the necropolis excellently.

He who knows them by going according to them, he will not pass (away) by their roar.

He does not fall in their pits.

He who knows them is related to the places, his (offering) cakes (in front) together with Re,

He who knows them is an illuminated soul; strong of his two feet, without his entering into its annihilation region.

He comes forth as a person; as one who inhales breeze to his hour.

The name of the hour of night (when) this great god proceeds in this field is « The tearing soul ».

FOURTH HOUR

Retiring after the procession by the majesty of this god into the secret cave of the west.

Making plans for those who are in it by his speech without seeing them.

The name of this secret cave is « living existence ».

The name of the gate of this cave is « hidden of procession ».

*He who knows this procession of the secret way of Setau the sacred way of Imthet ⁽¹⁾,
(and) the hidden gate in the land of Sokar which is on sand is to eat bread at the side
of the living in the Temple of Atum.*

*He who knows it is with a righteous passage, traversing the way of Rosetau, beholding the
way in Imhet.*

The name of the hour of night which this god passes is « Great in her power ».

FIFTH HOUR

*Proceeding of this great god on the righteous way of the Duat on top of the secret cave of
Sokar who is on his sand.*

Unseen, unbeheld is this Secret passage of the land under the flesh of this god.

*The gods among whom this god is, they hear the Voice of Re, when he calls in the neigh-
bourhood of this god.*

The name of the gate is « Standing point of gods ».

The name of the cave of this god is « The Hidden ». ('Imnt).

*The secret way of the west, the gate of the hidden chamber, the holy place in the land of
Sokar, (his) flesh, his limbs (and) his body are in the foremost forms.*

The name of the gods in the cave is « The souls in the cave ».

Their forms which are in their hours, their secret existence are unknown and unseen.

Invisible is the image of Horus himself.

*These are made like this image which is in writing in the concealment of Duat, on the
southern hidden chamber.*

*He who knows it with his soul contented, he will be contented with the offerings of Sokar.
Will not cut*

SIXTH HOUR

*Retiring by the majesty of this great god in the well of water : « mistress of those of the
Duat ».*

He gives orders to the gods in it.

He orders that they enstrengthen themselves by their divine offerings in this city.

⁽¹⁾ Name of the Underworld and also a name of a lat-Holy Place in the realm of the dead (*Wb.* I, 88, 2).

He follows the route equipped with the bark.

He orders for them fields for their offerings.

He offers them their waters to cross the Duat every day.

The name of the gate of this city is « Sharp of knife ».

The secret path of the west, this great god traverses the waters in it in his bark to achieve the plans of those of the Duat.

Combined in their names, registered are their forms; (their) hours are secret beings.

Not known is this secret image of the Duat by any man.

This image is executed according to this form in the concealment of the Duat to the south of the hidden chamber.

He who knows it as belonging to the offerings in the Duat, (he will be) satisfied (with the) offerings of the gods who are in attendance of Osiris; there will be offered to him and his easterners on earth.

Orders are given by this great god to give divine offerings to those of the Duat.

When he stands among them, they see him.

They have authority over their fields.

Their offerings will exist (by) the order that this god has given to them.

SEVENTH HOUR

Retiring by this great god in the cave of Osiris.

Orders given by this great god at this cave of Osiris to these gods who are in it.

This god he acquires another form at this cave.

He diverts Apopi by the magic of Isis and the magic of the elders.

The name of the gate of this city to which this great god strides is « The gate of Osiris » by name.

The name of this city is « Secret cave ».

The way of the west, is that on which this great god strides in his sacred bark.

He goes on this way without its water and without its navigability.

He fares by the magic of Isis the magic of the elders and the conjurations on the mouth of this great god himself.

Accomplished is the cutting of Apopi in Duat at this cave.

His place it is in heaven.

This is done according to this form which is in writing on the north of the hidden chamber in the Duat.

It is useful (to whom) it is done for him in heaven and on earth.

*He who knows it is a soul under Re.
 Performed are the magic of the elders and the magic of Osiris.
 They are performed (as) a repulse of Apopi for Re in the west.
 They are performed in the concealment of the Duat.
 They are performed on earth likewise.
 It is rare to know this procedure.
 He who does not know will not ward off Nehaher⁽¹⁾.
 As for the mound of this Nehaher in the Duat it is 450 cubits in its length.
 It fills it up with its windings.
 Its slaughter is executed upon it without that this god passes upon it.
 When he diverts the way off it to the cave of Osiris.
 This god fares from this city in the image of Mehen (serpent).
 He who knows this on earth is as*

EIGHT HOUR

*Retiring by the majesty of this great god to the secret caves which are on their sand.
 He gives orders to them in his bark (namely) his gods who march to him in the holy
 circuit of Mehen⁽²⁾.
 The name of the gate of this city is « Standing without his Fatigue ».
 The name of this city is « Debat⁽³⁾ of its gods ».
 The secret cave of the west, this great god passes on in his bark during the march of his
 gods who are in the Duat.
 This is done according to the procedure which is in writing to the north of the hidden
 chamber in the Duat.
 He who knows them by their name is one in attire on earth, without being warded off the
 secret gate.
 He is offered to, at the great tomb excellently for a million times.
 The name of the hour of night (when) proceeds this great god is « Mistress of the night ».*

⁽¹⁾ Litt. « Terrible of face », a title of Apopi (Wb. II, 290, 16). For the meaning of *nh3* « terrible » (Wb. II, 290, 20). *Nh3* with the sense of neglect see Caminos, *A Tale of Woe*, p. 6.

⁽²⁾ Mehen is the great serpent connected with the Sun-god's journey in the Netherworld (Wb. II, 128, 12). B.D. ch. 172 : cf. Barguet, *LdM*, p. 255,

Budge, *B. of the D.*, p. 569. Mehen = encircler snake, cf. Allen, *B. of the Dead*, spell 131, p. 107, *Edf.* I, 33, 1-2; Montet, *Géo.* I, p. 70.

⁽³⁾ *Db3t* and *db3t*, for the various renderings of these words, cf. Wb. V, 435, 11-436, 1 and 561, 9 ff.

NINTH HOUR

*Retiring of the majesty of this great god in this cave.
 He gives orders in his bark to the gods who are in it.
 Retiring of the crew of the bark of this great god to this city.
 The name of the gate of this town through which this great god passes and retires (on) the
 waters which are in this town is « That - which - the - flood - protects ».
 The name of this town is « Ascending - of - form ».
 This is done in their names according to this model which is in writing to the west of the
 hidden chamber of the Duat.
 He who knows their names on earth will know their seats in the west.
 In peace (will be) his seat in the Duat; standing with the lords of needs as true of voice in
 the court on the day of reckoning.
 It is useful.*

TENTH HOUR

*Retiring by the majesty of this great god in his cave.
 He gives orders to the gods who are in it.
 The name of the gate of this town to which proceeds this great god is
 « Great of existence, of born form ».
 The name of this town is « Deep of water, high of bank ».
 The secret cave of the west to which khepri retires with Re, (and) in which the gods, the
 illuminated and the dead wail on the secret image of the Igeret.
 Performed are these, according to the model which is in writing to the east of the hidden
 chamber.
 He who knows them by their names while crossing the Duat to its end, is one who will not
 be warded off till the illumination of heaven by Re.
 The name of the hour of night which this great god passes (is) . . .*

END OF TEXT

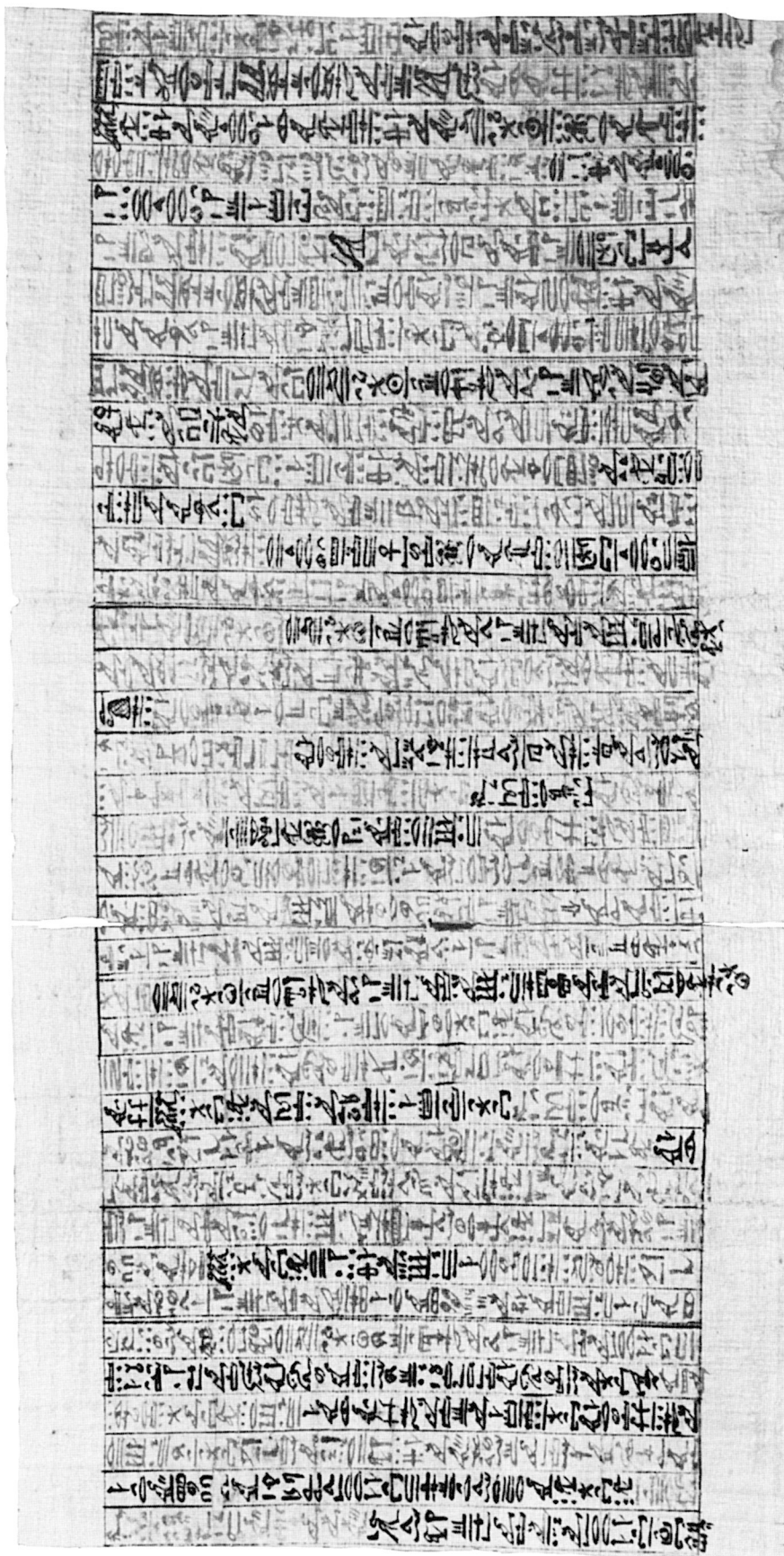
Vignette (cf. Pl. III).

*The deceased, standing in a long white robe, with a weskheth-collar, an aromatic cone
 on head and a richly endowed offering table in front of him, is seen offering a vase of
 ointment to an enshrined mummy-shaped human figure of the falcon headed Re-Atum.*

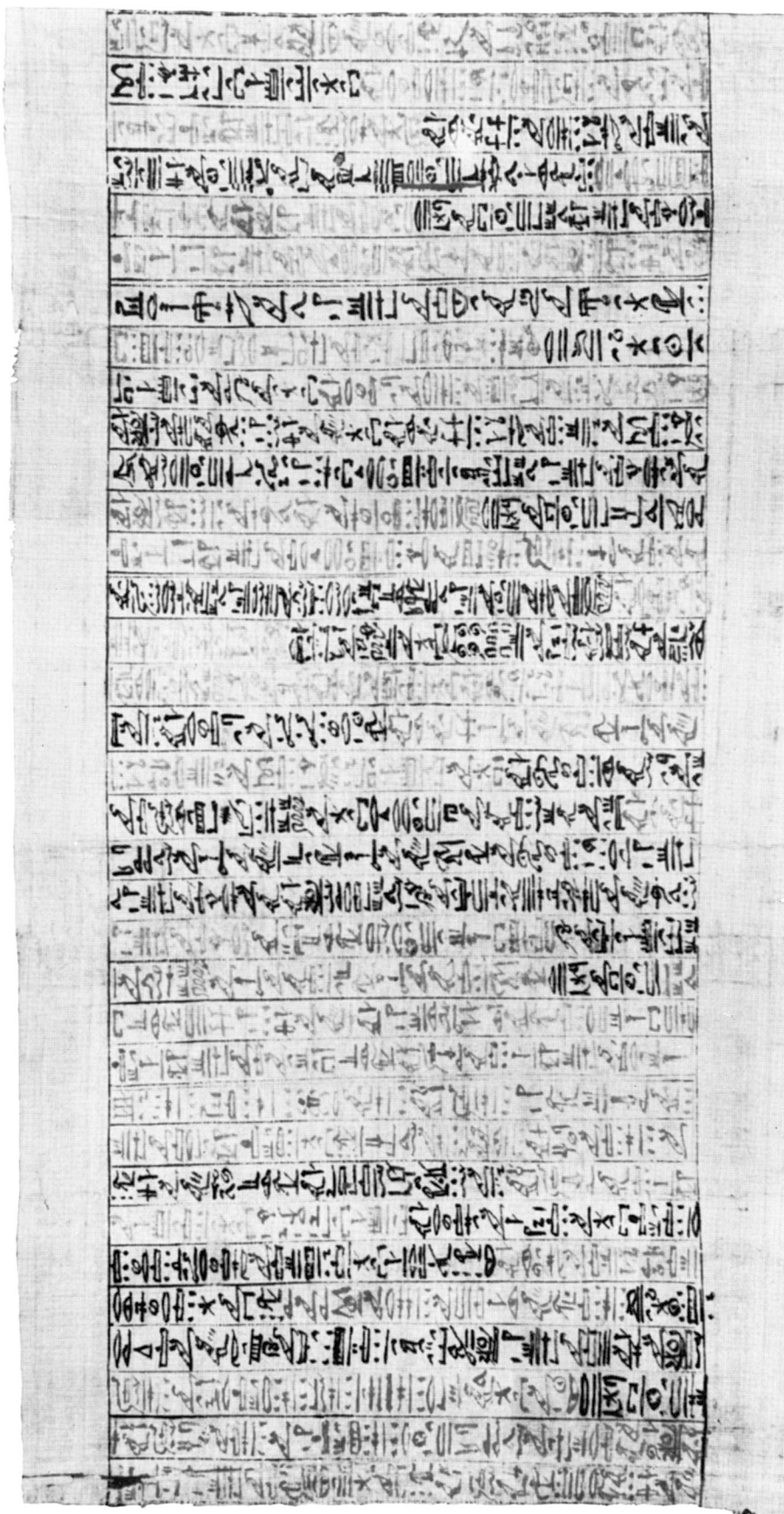
Standing before an altar with a lotus bud and a flower the god is holding the crook and flail in his both hands protruding from his shroud. Within the shrine, and before his head surmounted by the sun-disk, runs vertically the following text :
« May the king be favourable and give; Re-Atum foremost of Heliopolis ».

Before the deceased.

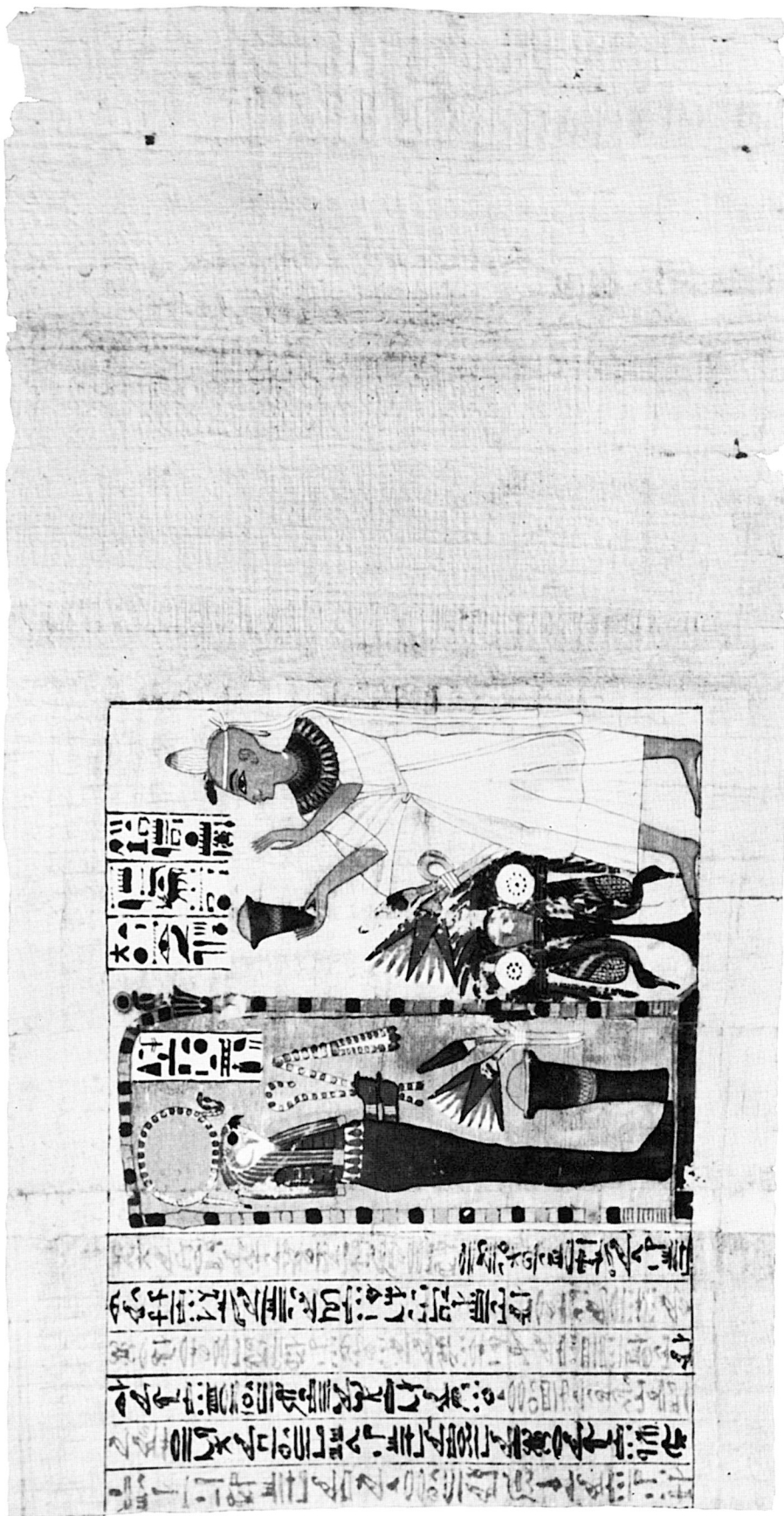
Adoring Re by Osiris, the third prophet of Amon, overseer of the cattle of the house of Re, first of the hall of the house of Amon, Men-kheper-Re true of Voice.



The Cairo Induat Papyri (JE 96638 A), col. 1-38.



The Cairo Imduat Papyri (JE 96638 B), col. 39-73.



The Cairo Imduat Papyri (JE 96638 C), col. 74-79 and vignette.