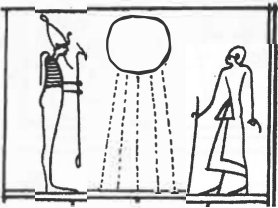


Chapter 80 (Lepsius number)

Relative frequency at different periods (provisional data from Munro 1988, 2001, Quirke 1993)

Early Eighteenth Dynasty shrouds: 1 (king’s daughter Ahmes Henuttjemehu)
Mid- to late Eighteenth Dynasty papyri: 5 in Munro 1988 (Menkheper, Nakht, Nebamun,Tui, Louvre 3073)
Mid- to late Eighteenth Dynasty shrouds: Hepi (or Ramesside?)
Mid- to late Eighteenth Dynasty tombs: Amenemhat (Theban Tomb 82)
Ramesside papyri: 1 in Munro 1988 (Any)
Third Intermediate Period papyri: 10 in Munro 2001
Late Period to Ptolemaic Period: frequent

Illustration



Iufankh (Ptolemaic Period): man, with staff and kerchief, facing standing Osiris, sun-disk with rays between

Version in the Papyrus of Any, king’s scribe, accountant of temple estates of Upper and Lower Egypt, early Nineteenth Dynasty, about 1275 BC, British Museum EA 10470

irt ḥprw m nṯr rdīt šsp kkwy
ḏḏ mdw in
wsir sš 3ny m3^c ḥrw

ink ʿrk si3t n nnw
ḥḏt šspt ʿry ḥ3t.f
sšspt m kkwy sm3t rḥty
imy ḥt.i m ḥk3w wr tpy-r.i
n ts ḥr.tw.f
ḥr nty ḥn^c.f m int 3bdw
ḥtp.n.i ink sh3y.f
iw it̄.n.i ḥw m niwt.i
gm.n.i sw im.s
iw in.n.i kkwy m wsrw.i

iw šd.n.i irt m iwt̄y.s
n ii mdt-dint
iw wḏ^c.n.i stš m prw ḥryw
ḥr wr ḥn^c.f
iw ʿpr.n.i ḏḥwty m ḥwt iʿḥ
n ii mdt-dint
it̄.n.i wr̄rt iw m3^ct m ḥt.i
mḥkt ḥnt 3bdw.s
iw šḥt.i im m ḥsbd m wdbw.f
ink ḥmw sšsp kkwy
ii.n.i r sšsp kkwy
swt ḥḏ sp sn sšsp.n.i kkwy
sh̄r.n.i ʿšmyw
dw3 n.i imyw kkwy
sʿḥ^c.n.i i3kby imns ḥrw.sn
b3gy.sn m3.sn wi ir.tn
ink ḥmw n rdy.i sḏm.tn ḥr.s

Taking the form of a god, causing the darkness to be light.
Words spoken by
Osiris the writer Any, true of voice:

I am the one who ties the fringed cloth of Nun,
the white one of the light, ornament of his forehead,
illuminating in darkness, joined by the Two Comrade Goddesses,
that are in my body as great word power of my pronouncement.
The one who is felled has not been raised up,
the fallen one who is with him in the valley of Abydos.
I have rested. I am the one who remembers him.
I raised Authority in my city,
when I had found it in it.
I have brought away darkness by my might.

I have removed the eye from its void,
when the Fifteenth-day festival had not come.
I have judged Seth in the upper houses
and the elder with him.
I have equipped Thoth in the temple of the moon,
when the Fifteenth-day festival had not come.
I have taken the Great Crown, What is Right is in my body,
and turquoise of faience (?) (for) its half-month festivals.
My marsh is there with lapis in its trailings.
I am the well (?) illuminating the darkness.
I have come to illuminate the darkness,
and it is bright, bright - I have illuminated the darkness.
I have overthrown the crocodile-images.
Those who are in the darkness worship me.
I have set up the mourners whose faces are hidden,
in their weariness, as they see me approach (?) you.
I am the well (?) - I have not let you hear you of it.

Written content

In the first of two series of declarations, the deceased takes on the illuminating, life-giving, role of embalmer of the slain Osiris, connected by memory (as in chapter 25). The second series turns to festivals, a motif dominant in New Kingdom and later religious expression (Assmann and Bommas 2005), with specific emphasis here on the lunar cycle; the turquoise with faience or glass, at the half-month festival, recalls the faience dishes in the ‘embalming knowledge treatise’, chapter 17. Like the green semi-precious stone of the gold falcon (chapter 77), the green-blue turquoise and deep blue lapis-lazuli imbue the setting with the reviving powers of the verdant and celestial. On this theme, the deceased asserts identity with water sources, here the well (?), in other sources, Nun the primeval waters, the ultimate dark source out of which bright light and life are born.

No earlier sources

Going out in Daylight – prt m hrw
the Ancient Egyptian
Book of the Dead
translation, sources, meanings

Stephen Quirke



GHP EGYPTOLOGY 20