

Extra

**Funerary Texts or the
magical way to survive**

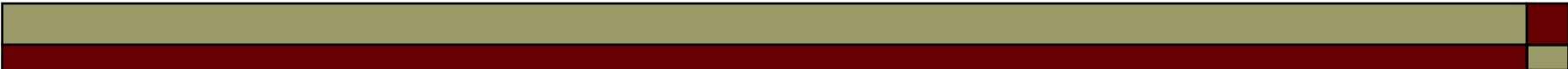
HPAH5085/6085

Funerary Beliefs in Ancient Egypt

Dr Katharina Zinn

Reading

- Taylor: Death. 186-213.
- Taylor. BoD. 28-37. 54-63.
- **Stadler**: Judgment after Death
(Negative Confession)



Additional Reading

- ❑ Faulkner, R. *The Ancient Egyptian Book of the Dead* → several editions!
- ❑ Goelet, O., et al. (1994). *The Egyptian Book of the Dead: The Book of Going Forth by Day*. San Francisco: Chronicle Books.
- ❑ Hornung, E; Lorton, D.(translator) (1999). *The Ancient Egyptian Books of the Afterlife*. New York: Cornell University Press.
- ❑ Lichtheim, Miriam (1975). *Ancient Egyptian Literature, vol 1*. London, England: University of California Press.

Additional Reading

- Erik Hornung , Theodor Abt and David Warburton, "The Egyptian AmDuat: Book of the Hidden Chamber" , Living Human Heritage Publications, Zurich, 2007
- Smith, Mark, 2009, Democratization of the Afterlife. In J.Dieleman, W. Wendrich (eds.), *UCLA Encyclopedia of Egyptology, Los Angeles*.
<http://escholarship.org/uc/item/70g428wj>
- → I Tunes app store: The Egyptian Book of the Death, British Museum <https://itunes.apple.com/gb/app/book-of-the-dead/id403229794>

To give an impression

- Coffin Text Spell CT 1031 (Lichtheim 1, 132)
- spoken by the deceased, who replies to the sun as creator god



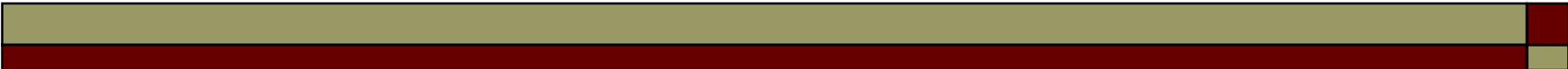
To give an impression



- TT 1 Sennedjem
- Nut as sycamore goddess
- BoD chapter 59
- Lichtheim II, 122

Horrible Histories, series 4, episode 1
<https://www.bbc.co.uk/iplayer/episode/b01g9c09/horrible-histories-series-4-episode-1> (13:55)

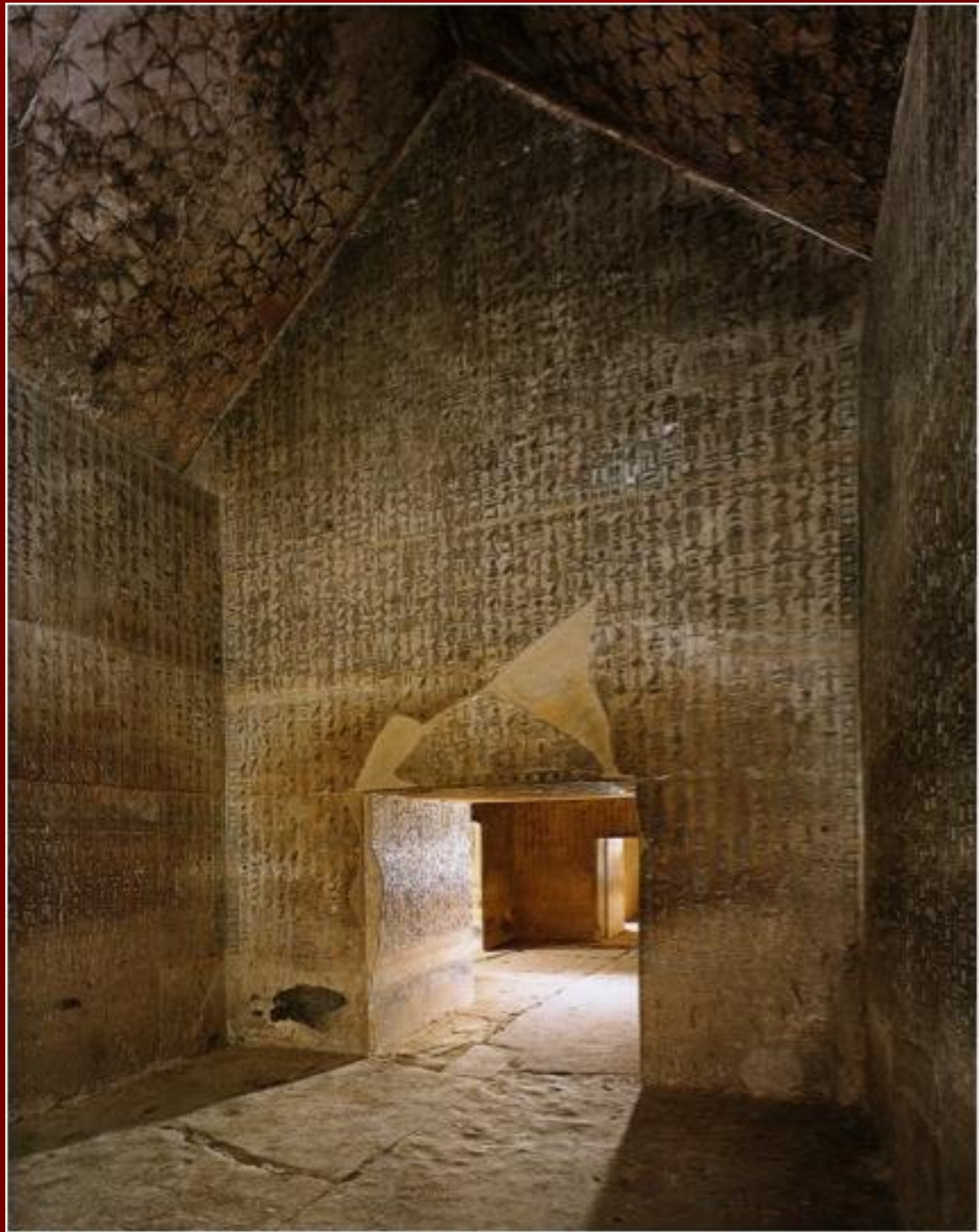




Book of the Dead as Funerary Text

- collection of religious documents used to help the deceased to stay alive or be preserved, be nourished and provided for in the afterlife
- They evolved over time
 - Pyramid Texts in the Old Kingdom (concern only of royal burials)

Inside Pyramids: Unas Pyramid Texts



Funerary Texts

- ❑ collection of religious documents used to help the deceased to stay alive or be preserved in the afterlife
- ❑ They evolved over time
 - Pyramid Texts in the Old Kingdom (concern only of royal burials)
 - Coffin Texts of the Middle Kingdom: democratized the afterlife, eliminating the royal exclusivity of the Pyramid Text

MK coffin



Outer coffin of Gua

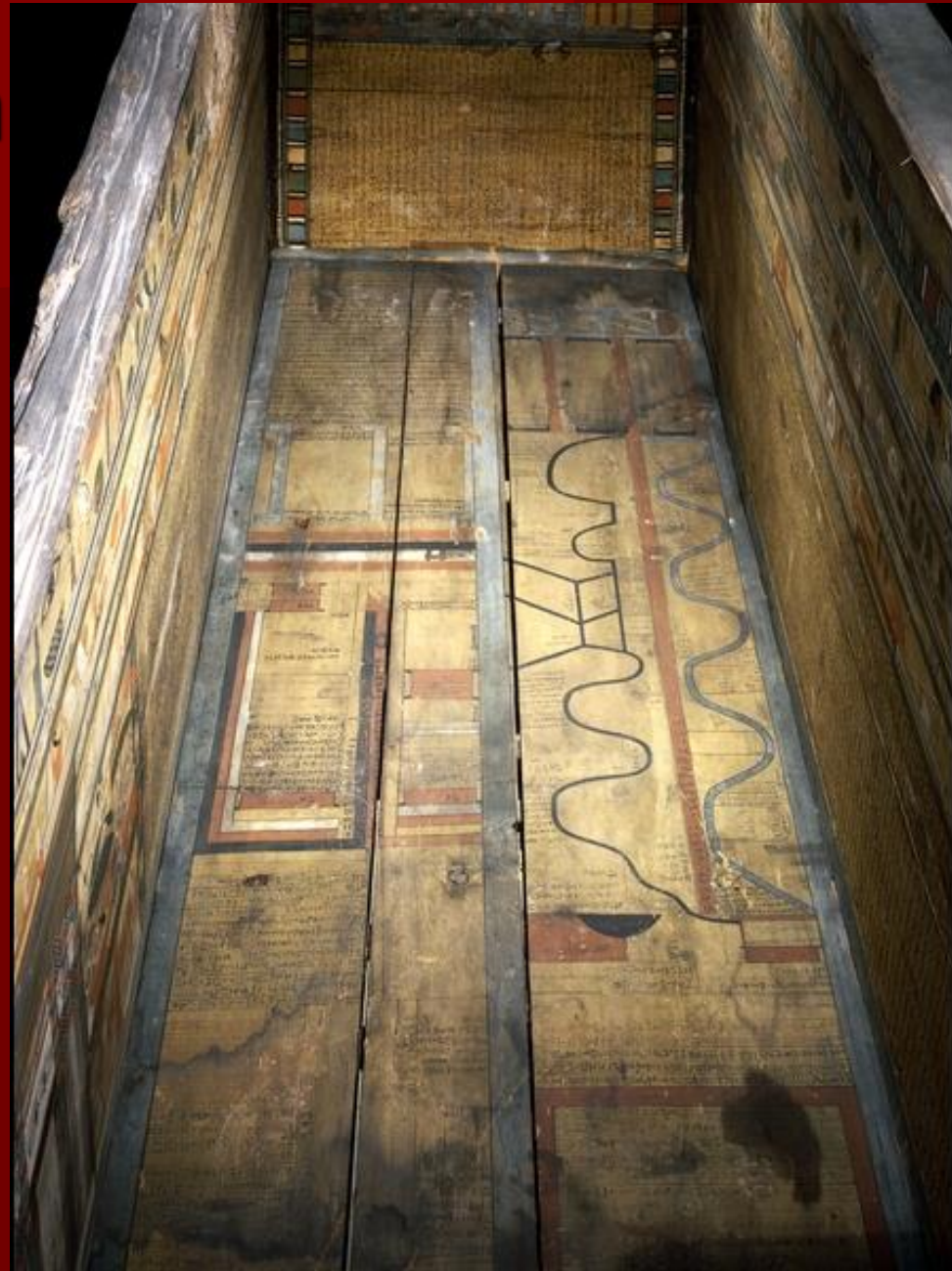
From tomb of Gua, Deir el-Bersha, Egypt

12th Dynasty, 1985-1795 BC

With maps showing the route to the underworld (*Book of Two Ways* = part of the *Coffin Texts*), intended to help the deceased reach the Afterlife.

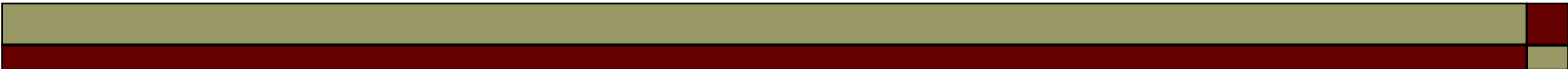
Coffin Texts are also inscribed (columns of cursive hieroglyphic)

representations of objects required for the Afterlife



Funerary Texts

- ❑ collection of religious documents used to help the deceased to stay alive or be preserved in the afterlife
- ❑ They evolved over time
 - Pyramid Texts in the Old Kingdom (concern only of royal burials)
 - Coffin Texts of the Middle Kingdom: democratized the afterlife, eliminating the royal exclusivity of the Pyramid Text
 - books in the New Kingdom and later times.



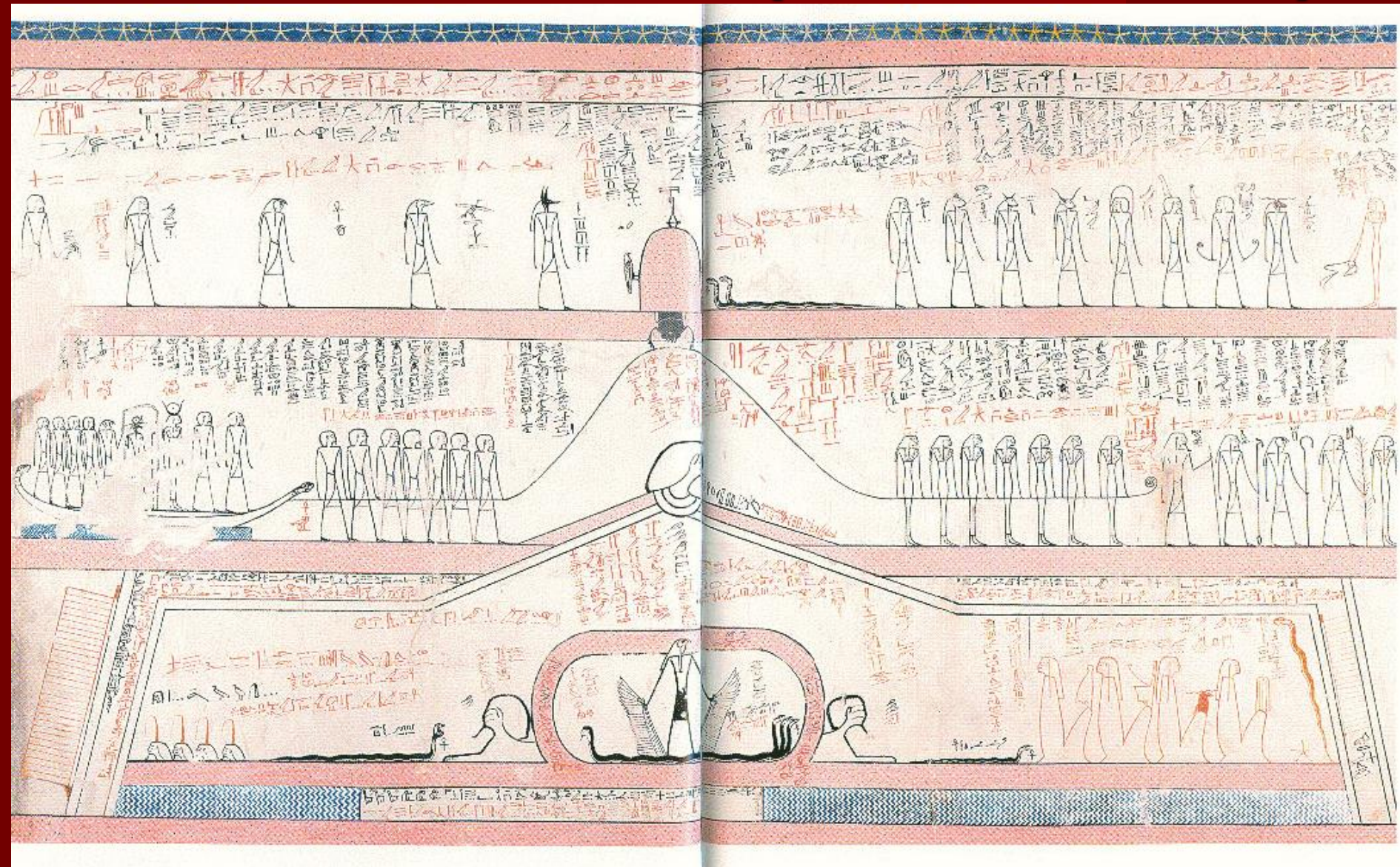
New Kingdom

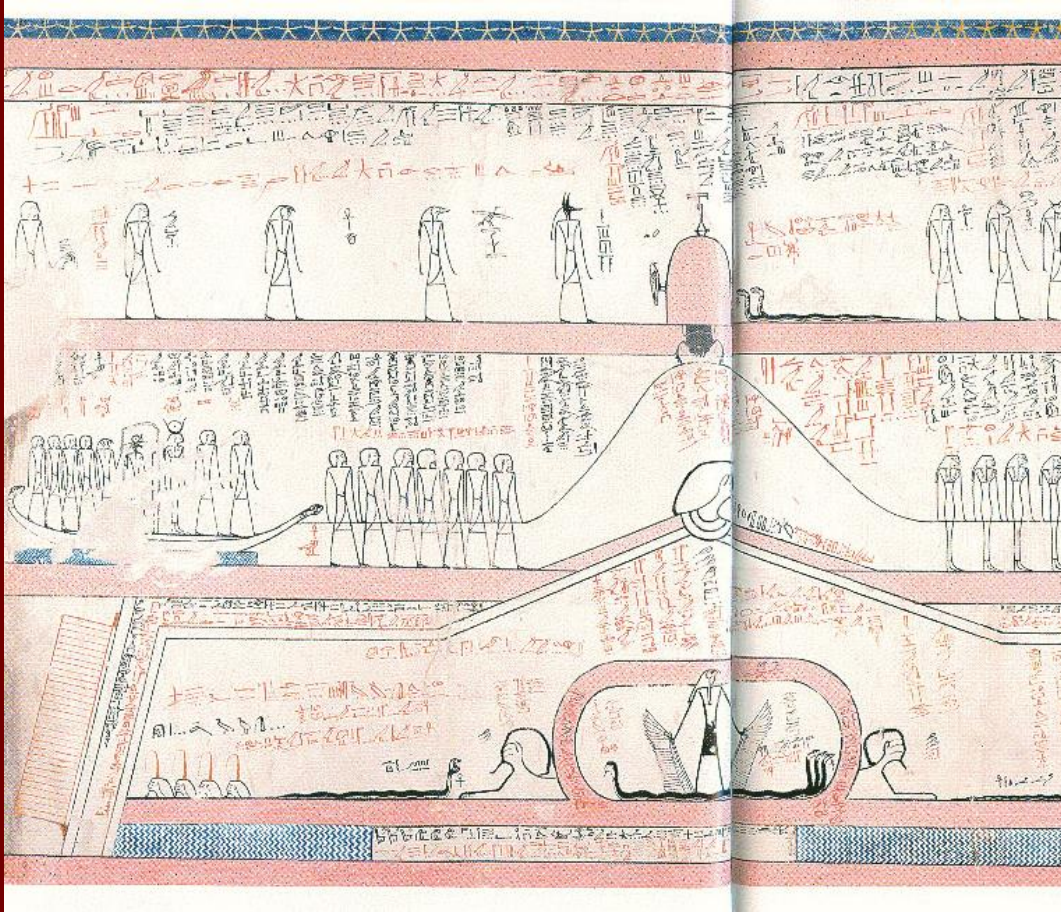
- ❑ **Book of the Dead**
- ❑ **Amduat**
- ❑ Spell of the Twelve Caves
- ❑ The Book of Gates
- ❑ Book of the Netherworld
- ❑ Book of Caverns
- ❑ Book of the Earth
- ❑ Litany of Re
- ❑ Book of the Heavens
- ❑ Books of the Sky
- ❑ Book of Nut
- ❑ Book of the Day
- ❑ Book of the Night
- ❑ Book of the Heavenly Cow

Amduat (the Book of the Secret Chamber, “That Which is in the Underworld”)

- ❑ earliest of all funerary text of the NK
- ❑ documents the sun god's journey through the 12 divisions of the underworld, beginning on the western horizon and reappearing as Khepri, the newborn sun in the East
- ❑ dead pharaoh travels together with sun god through the underworld to the afterlife in his solar boat
- ❑ most royal tombs in Valley of the Kings contain passages from the book, with burial chambers of Tuthmosis III and Amenophis II containing almost complete text

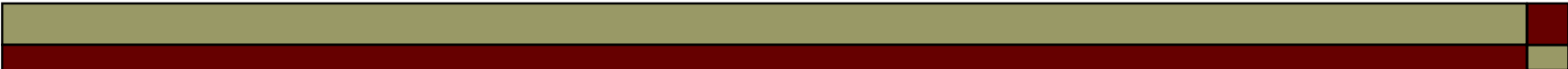
Amduat 5th hour (Thutmose III)





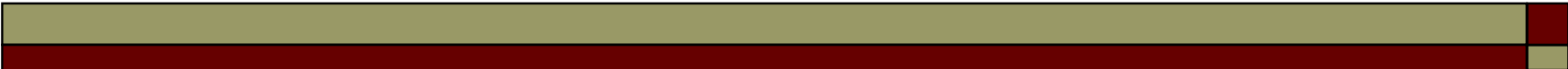
Newly reconstructed sarcophagus (outer
sarcophagi – of 4) of Merneptah: second hour
Book of Gates (sun god's journey through the
night)





New Kingdom

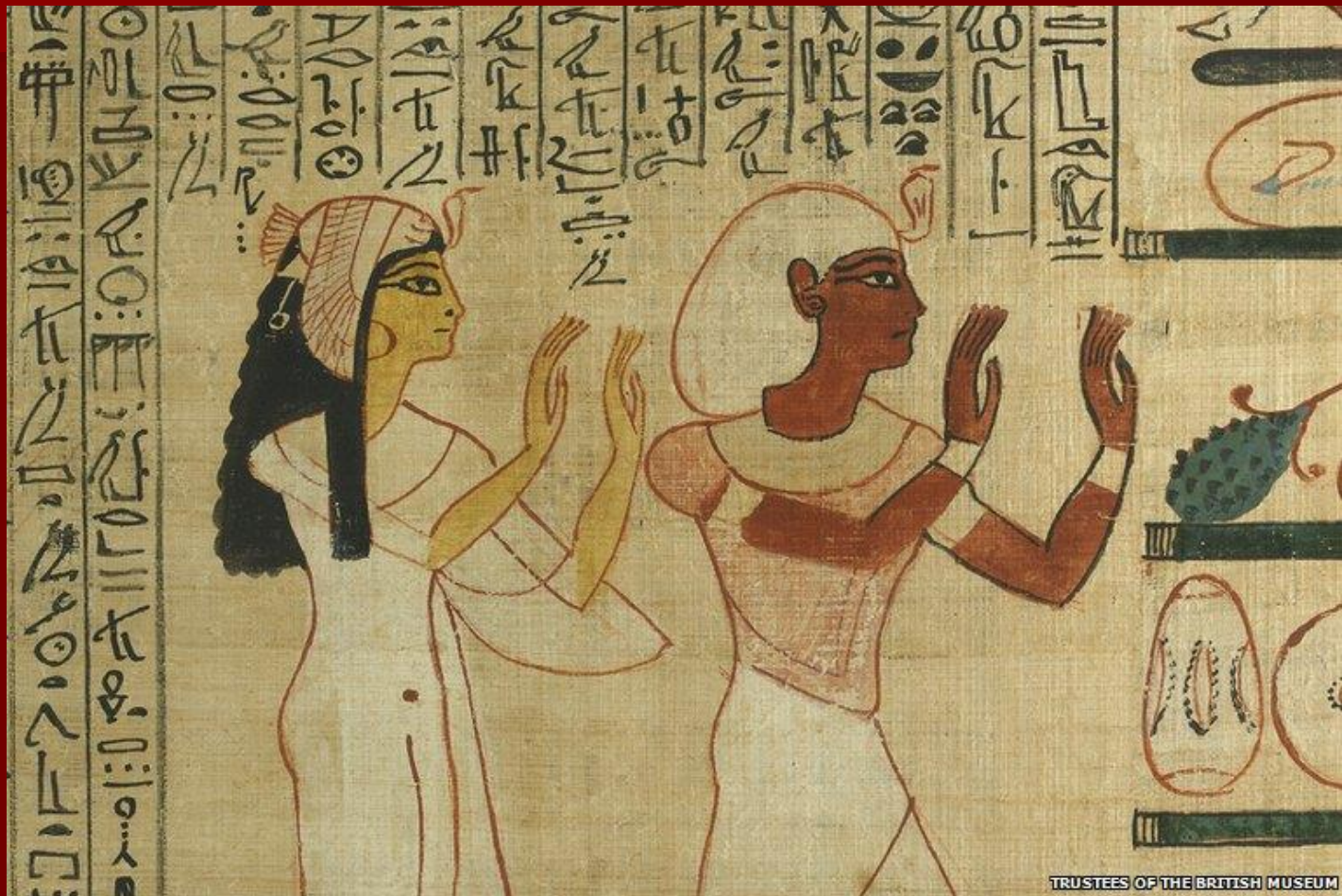
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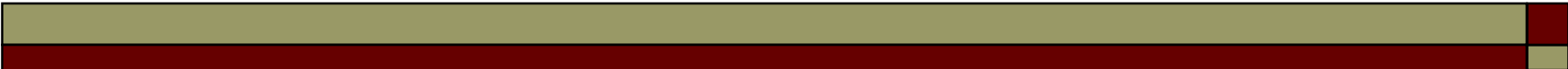


Later Period and Ptolemaic Period

- ❑ Books of Breathing
- ❑ Book of Traversing Eternity

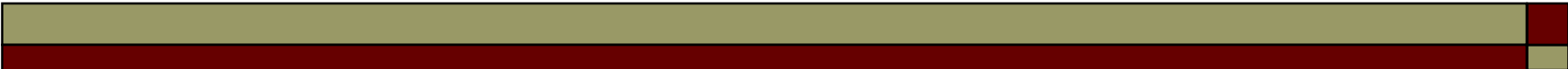
Book of the Dead





‘Book of the Dead’

- modern term for a collection of magical spells



Book of the Dead

- ❑ Egyptian name: **The Chapter Of Coming Forth By Day**
- ❑ HERE BEGIN THE CHAPTERS OF COMING FORTH BY DAY, AND THE SONGS OF PRAISING AND GLORIFYING WHICH ARE TO BE RECITED FOR "COMING FORTH" AND FOR ENTERING INTO KHERT-NETER, AND THE SPELLS WHICH ARE TO BE SAID IN BEAUTIFUL AMENTET. THEY SHALL BE RECITED ON THE DAY OF THE FUNERAL, ENTERING IN AFTER COMING FORTH.

‘Book of the Dead’

- ❑ modern term for a collection of magical spells
- ❑ helped Egyptians get into the afterlife (guide)
- ❑ afterlife = hazardous journey to eternity
- ❑ → need magical help along the way
- ❑ not a finite text (no collection of doctrine nor a statement of faith) → practical guide to the next world
- ❑ ‘book’ usually on papyrus → roll with different spells, written in hieroglyphic or hieratic script

BoD inscribed on:

- ❑ Papyrus
- ❑ Ostraca
- ❑ Funerary Amulets (NK, TIP)
- ❑ Tomb (offering chapel) (Ramesside Period)
- ❑ Heart scarab (TIP)
- ❑ Shabtis (TIP)
- ❑ Coffins (Late Period and Graeco-Roman times)

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Pap. Ani (BM)



‘Book of the Dead’

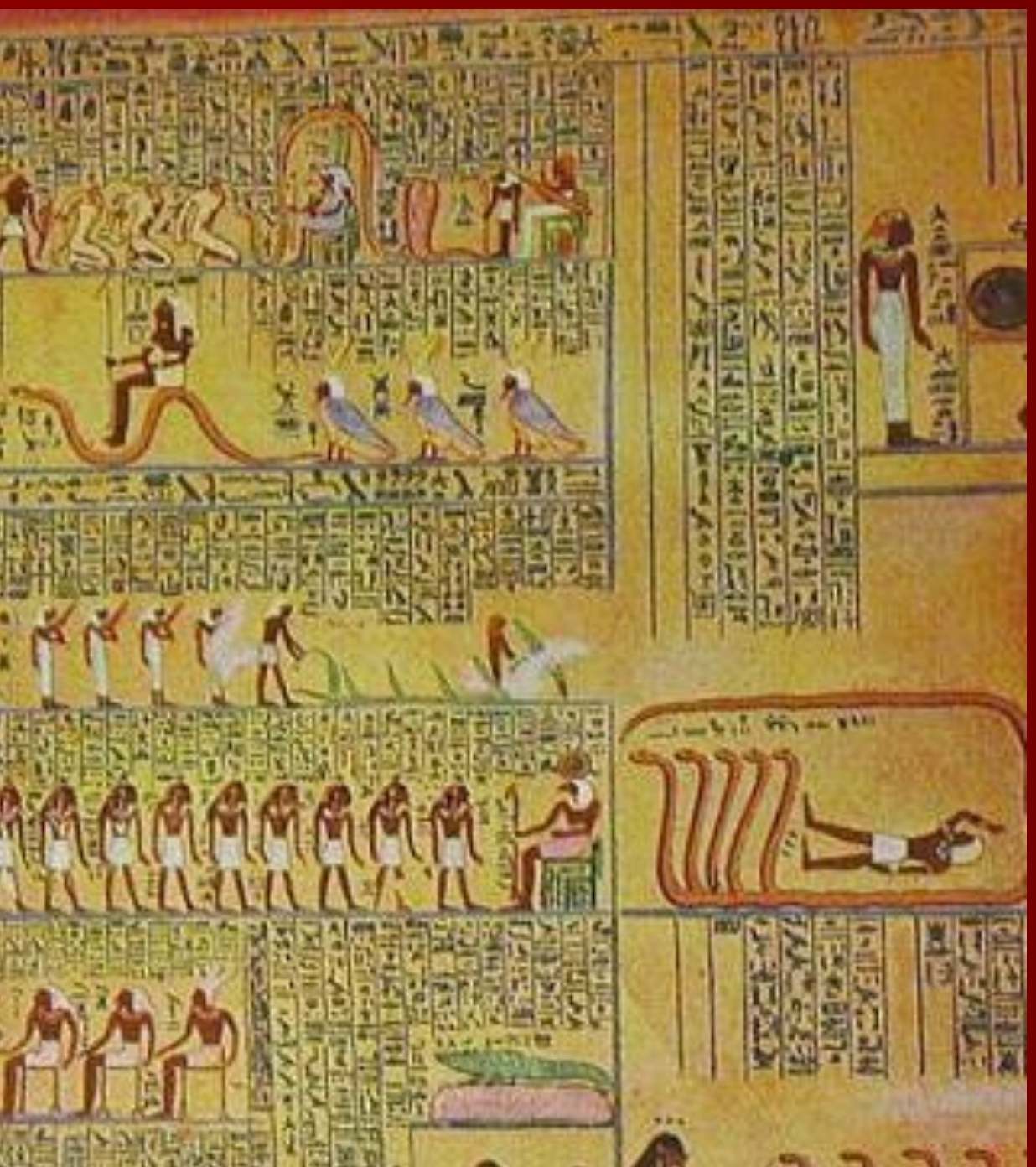
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- ❑ ‘book’ usually on papyrus → roll with different spells, written in hieroglyphic or hieratic script
- ❑ often beautiful coloured illustrations

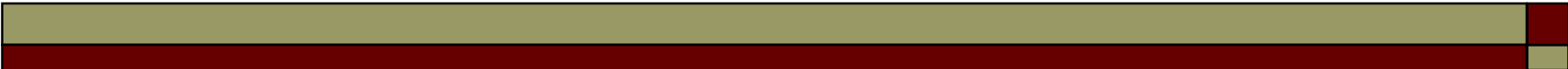
BM EA 10470/3 (BoD Ani)



‘Book of the Dead’

- ❑ quite expensive → only wealthy, high-status people could afford them
 - ready-made papyrus: blank spaces for name to be written in
 - Costume made → choose which spells you wanted
- ❑ Some spells allowed you to control body after death
- ❑ Kept constitutional parts (ka, ba, body, ...) together → spells make sure not to lose head or heart, that body will not decay, keeping alive by breathing air, having water to drink, having food to eat
- ❑ spells about protection against attacks by snakes, crocodiles, insects (according threats in real life, but more frightening and dangerous)

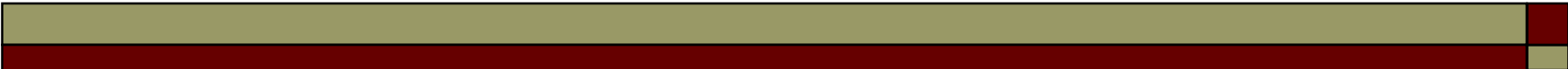




‘Book of the Dead’

- Also be attacked by gods (guarding gateways, with knives in their hands) or demons who served the gods → need to right answers to their questions at the gates





‘Book of the Dead’

- ❑ Without protecting spells → punished in many ways:
 - be put on to the slaughter block
 - Decapitated
 - turned upside down (which meant your digestive process worked in reverse so you had to eat faeces and drink urine forever!)
- ❑ worst thing = second death:
 - → killed so that spirit couldn’t come back
 - → no afterlife at all
- ❑ = world of great fear they believed they were going into, and the Book of the Dead provided guidance and protection on this journey



Chapter 125 - 'Negative Confession'

- ❑ one of the most distinctive, innovative and best known features of the Book of the Dead
- ❑ deceased declares innocence of one sin in turn before each of forty-two assessors
- ❑ no written sources of the chapter earlier than the New Kingdom (about 1550-1069 BC), but precursors in the Coffin Texts and Pyramid Texts
- ❑ Later temple oaths are modelled on the same lines, and it is possible that the denial of sins in this manner derives from a ritual of taking an oath of purity before entering temple service.

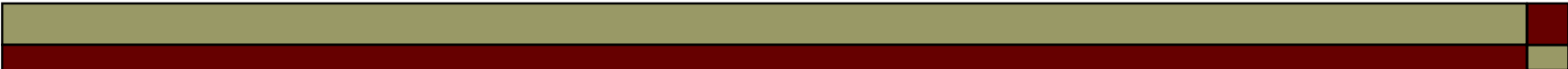


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(Greenfield
Pap.)

BoD 125



Some spells of the Negative confession

- ❑ O broad of step who comes from Iunu – I have done no evil
- ❑ O flame embracer who comes from Kheraha – I have not robbed
- ❑ O beaked god who comes from Khemenu – I have not been greedy
- ❑ O swallower of shades who comes from the cavern – I have not stolen
- ❑ O flaming faced who comes from Rosetjau – I have not killed anyone
- ❑ O Double Lion who comes from the sky I have not taken from offering lists
- ❑ O fiery eyed who comes from Khem I have not committed corruption
- ❑ ... O breaker of bones who comes from Henennesut – I have not told lies ...
- ❑ O white of teeth who comes from Fayum – I have not broken rules