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Ancient Egyptian Glorification

Among liturgical texts connected with the cult of Osiris there are some called *s³h.w* 'glorifications'¹. These compositions made up a sort of an Ancient Egyptian euchologion² the prayers of which, due to its general nature effecting an *s³h*, were recited or read during liturgical ceremonies commemorating great episodes of the cycle of Osiris, e.g. his resurrection and his transformation into the "blessed one"³.

In the course of time when funeral ceremonies for the dead adopted Osirian rituals many *s³h.w* were performed during those funerals⁴. Scribes started to copy these compositions in the anthologies effecting a deceased into the other world⁵. This phenomenon can be clearly seen in the Late Period. At that time different kinds of glorifications were added in the form of an appendix to copies of the *Book of the Dead*. Moreover, it may be also mentioned that many *s³h.w* or parts of them were started to be copied on mortuary records instead of texts which had been copied earlier for some funeral purpose. Usually those glorifications were supplied with a name of the deceased, his genealogy, and titles. Sometimes a colophon was added to them, too⁶.

This great quantity of glorifications which are preserved from the Late Period gives an evidence of actual religious tendencies existing in Ancient Egyptian beliefs

¹ They are also called "beatifications", cf. J. A. Wilson, JNES III, 1944, 209.

² Its title has been preserved on pap. Louvre N 3129 and BM 10252, cf. J. C. Goyon, "Studia Aegyptiaca" I, 1974, p. 119.

³ Cf. e.g.: Pyr. 1712a, 1713b, 2106a; J. A. Wilson, op. cit., pp. 209-210; J. C. Goyon, op. cit., p. 119 f.

⁴ Cf. J. C. Goyon, *ibid.*, p. 120.

⁵ Cf. R. Lepsius, *Das Todtenbuch der Aegypter*, Leipzig 1842, chapters: 141, 142.

⁶ J. C. Goyon, *Textes et langues de l'Égypte pharaonique*, B. d'Et., LXIV/3, pp. 75-77 f.

at that time: they tried to emphasize that the deceased became Osiris in the netherworld⁷. Eventually ritual texts of Osiris were copied for the deceased. It seems that those religious tendencies developed gradually but quite intensely among many worshippers and they were popular even in the Roman times.

The ritual text connected with the cult of Osiris occupies the first and the second column of the *Sękowski* papyrus, a mortuary text composed in the I st century A.D.⁸ According to the title attached to this text, it is one of the glorifications which were frequently copied on funeral papyri of the Late Period. At the end of the text there is a colophon informing where the glorification had to be recited. The name of the deceased as well as his title and genealogy are inserted, too.

The text of this glorification, introduced by the phrase *dd mdw* "recite the words"⁹, advised how to avoid annihilation in the realm of the dead, and how to obtain protection. It also helped the dead to escape the gods to whom the duty of annihilating the dead was assigned. The text contains also an assurance of salvaging the deceased from any evil and celebrating festivals in his honour.

The text has been copied in small hieratic characters. The first column contains 15 lines of text, and the second 13 lines. It has been very badly copied by the scribe; it seems that omissions of whole sections of the text are as frequent as the remaining words themselves. Some words have in turn been very carelessly copied. These facts and the lack of parallel texts preserved in other records hinder a proper understanding of the whole work.

Translation

(1,1) An utterance for glorifying the blessed which is performed in the temple of Osiris, First of the West, Great God, Lord of (1,2) Abydos, in the course of every day causing that every mischief that is in it will be disregarded.

Recite the words.

Hail ye (1,3) Osiris NN, you are justified. You say ... breathe. May he adore (1,4) your *b*³-soul, may he bow before your corpse, may he acclaim the blessed. (1,5) Osiris will not do this as the one who knows them like the child of Hathor. [He] will not pay homage to the *b*³-soul [and] the indestructible stars [?] (1,6). He will find no fault with the child.

Come to [me ?] Osiris NN (1,7) as justified. He is pleased [and therefore] every god, every goddess [and] any glorified male, any glorified female may show grace to him. (1,8) He has reported before the Lord of Gods, the inhabitants of Dat, say-

⁷ S. Morenz, *Die Religion und Geschichte des Alten Ägypten*, Weimar 1975, p. 250 f.

⁸ T. Andrzejewski, PO 4, 1954, pp. 393-404; G. Möller, *Ueber in einem Späthieratischen Papyrus erhaltenem Pyramidentexte*, Leipzig 1900, 4 and 8; T. G. Allen, *Occurences of Pyramid Texts*, Chicago 1950, 149.

⁹ Cf. also A. H. Gardiner, *Egyptian Grammar*, 3rd ed., London 1957, § 306.

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Fig. 1

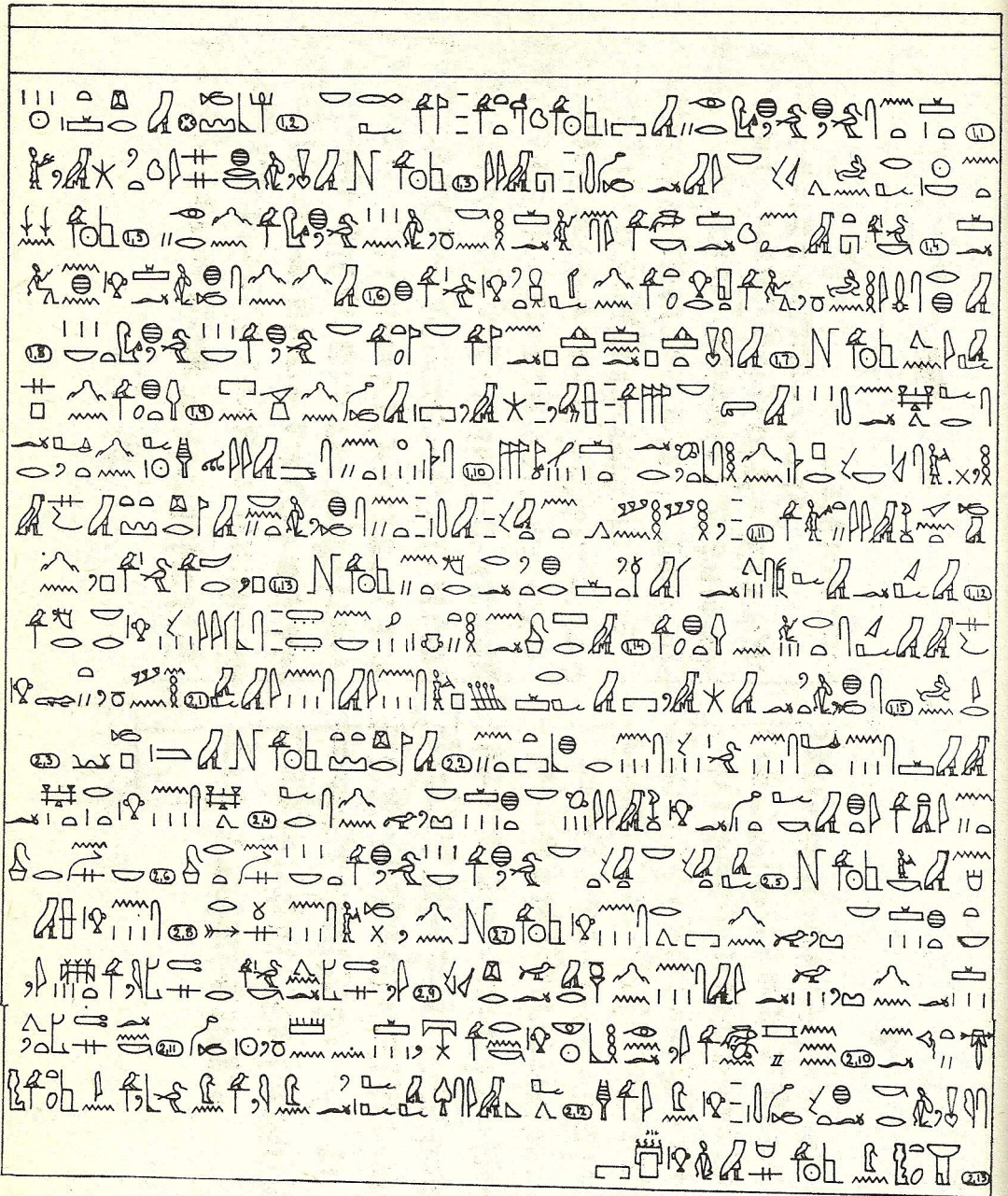


Fig. 2

ing: "the place of slaughter (1,9) of Sakhmet does not exist nor mischief will chain him".

Behold, he will not be allotted to ... (1,10) ... who makes up the time of life. He will not be put under the knife of slaughterers. (1,11) It is he who detains the death by the words which blame everybody who is in the realm of the death. When he will be killed (1,12) together with his followers ... since Osiris NN (1,33) ... is Horus is the son. People of Sakhmet will not kill him. (1,14) The heart of the Lord of the Two Lands is roasted for him. The rebels against the Lord of the Universe. If (1,15) he is blamed in Dat. Do not let them to be taken among them. Give (2,1) the greedy men to their burning. May they give their *b*³-souls to the place of slaughter which is (2,2) in the realm of death.

Osiris NN is under the protection of (2,3) Atum. May his body be protected from any disease [and] any evil. Let them not (2,4) approach him. You are rescued, Osiris NN, (2,5) from every male death [and] every female death, any male deity. [and] any female deity, every male flame (2,6) [and] every female flame [and] any evil. They will not ascend on Osiris (2,7) NN [and] they will not shoot their arrows (2,8) upon that what belongs to him. He will not be unhappy [?] because of them. He will not be made sick by the impure.

(2,9) He has carried your son to the supports [belonging to] Shu. He has poured (2,10) water for a corpse. He has celebrated festivals in your name ... all day long. He says to you (2,11): "raise yourself, you are justified against enemies".

Words to be recited over the image of 'Thoth that stands (2,12) [with] a pallet in his hand, the image of Shu, the image of Geb, the image of Isis, the image of (2,13) Nephthys [and] the image of Osiris who sits on the throne.

Commentary

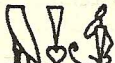
1,1 On the term *s³hw³h* see J. A. Wilson, JNES III, 1944, 209; C. J. Bleeker, *Egyptian Festivals*, Leiden 1967, p. 136; S. Morenz, *Religion*, 279.

— *hnty imntt* "First of the West", from the time of the New Kingdom this orthography replaces the correct writing of *hnty imntyw*, the title of Osiris as the king of the dead, cf. H. Kees, *Götterglaube*, pp. 268 and 330 n. 1; H. Bonnet, RÄRG, 144 s.v. *Chontiamentiu*; E. Meyer, ZÄS 41, 1906, p. 97 f.

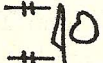
— *ntr*³ 'great god', the title mainly in the Old Kingdom referred to Rê and other important gods, cf. R. A. N. Thes, JNES XVIII, 1958, p. 191 f. From the time of the Middle Kingdom it was commonly used for Osiris, cf. H. Kees, op. cit., 271; id. *Totenglauben*, p. 27 f; A. H. Gardiner-K. Sethe, *Egyptian Letters to the Dead*, Oxford 1928, p. 11 f.

1,2 The verb *rdi* 'to cause' is followed by SDM.F form, cf. A. H. Gardiner, Gram., 3ed, § 452,1.


— *b* 'mischief' is a term denoting sins, cf. J. Zandee, *Death as an Enemy*, Leiden 1960, p. 287.


—  perhaps read m^{3c} *hrw* 'justified', cf. Wb II, 17.

— The text which follows the expression m^{3c} *hrw* seems to be copied with a mistake. The phrase *hr.k* may be considered as the expression meaning 'you say', 'you will say' and the like, or it may be a preposition belonging to the omitted words.

1,3/4 The reading of this line is not certain.  even if correctly trans-

cribed from hieratic into hieroglyphs is not very clear and may be regarded as a form of the verb *śśn* 'to breathe', cf. Wb IV, 277. Then it would be used in an imperative form with *tw*, dep. pron. 2nd sing. m. added to it in order to reinforce its meaning. Since the verb *śśn* has been used in the imperative form, the following verbs *dw*: 'to adore' and *dhn* 'to bow' appear here in the optative SDM.F form.


—  read $b^3.k$ 'your b^3 -soul'. The mistake is due to the identity of b^3 -sign and s^3 -sign in hieratic, cf. G. Möller, Pal. III, p. 208 and 216B; T. G. Allen, *The Egyptian Book of the Dead*, Chicago 1960, p. 33 G 39.

—  seems to be a Late Period orthography of *dhn* 'to bow' written with a wrong determinative.

1,4 For 3hw the 'blessed' see J. Vandier, *Religion égyptienne*, Paris 1944, p. 131; J. H. Breasted, *Development of Religion and Thought*, New York 1959, p. 56, 2.

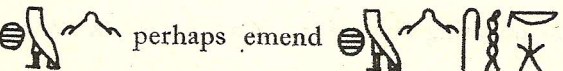

— The word *iri* appears here to be in SDM.F form and \aleph -signs are the space-fillers written due to the New Kingdom orthography, cf. A. Erman, *Neuäg. Gram.*, 2nd ed., § 276.


— The verb *hknw* may be rendered as 'acclamation', 'thankful clamour', cf. A. H. Gardiner, JEA XXXIX, 1953, p. 18.


1,5  for *.śn* suff. 3rd p. pl., cf. A. H. Gardiner, *Notes on the Story of*

Sinuhe, Paris 1916, p. 269; E. Drioton, BIE XXV, 1943, p. 13; A. Erman, op. cit., p. 36.

— It seems that after *db^c.tw* suff. of 3rd p. sing. m. has been dropped.

1,5/6  perhaps emend .

1,6  read *shrd* or *shr*; the spelling here may have resulted from the New Kingdom orthography, cf. A. E r m a n, op. cit., §§ 49 and 29.

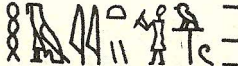
1,7  either to be read m^{3c} *hrw* or m m^{3c} *hrw* 'as justified'.

1,8 *d:t* is the realm of the dead localized under the earth; cf. K. S e t h e, *Übersetzung und Kommentar*, I, p. 49, Spruch 216; J. Z a n d e e, op. cit., pp. 96-97, n. 5.


— *nmt* 'slaughtering-block' is one of the dangerous places in the realm of the dead where the deceased suffered a great deal, cf. J. Z a n d e e, *ibid.*, p. 166.

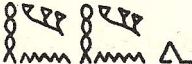
1,9 The goddess Sakhmet was depicted as the goddess punishing the evildoers cf. H. B o n n e t, op. cit., p. 644.

— The meaning of the word following *hsb.tw.f* cannot be established.

1,10  — undoubtedly h^3 *tyw*, cf. Wb III, 236 'slaughterers'.

They are demons who operate with knives on the condemned people, cf. J. Z a n -

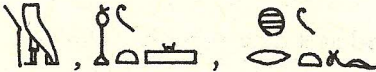
d e e, *ibid.*, p. 205.  — -signs are rather the faulty form of the *w*.

1,11  seems to be an imperative active participle displaying


the meaning of $m(w)t$ and used here as a noun.

— For the meaning of *hr(t)-ntr* in the sense of 'realm of the dead', cf. Wb III, 394, 11. This translation is near to 'the god's domain' (the domain of Osiris) given by T. G. A l l e n, op. cit., p. 69c; cf. also H. K e e s, *Götterglaube*, p. 27. For A. H. G a r d i n e r, *JEA* XXIV, 1938, p. 244 it is a term designating necropolis.

1,11/12 The verb sm^3/sm is used in *SDM.F* perf. form (passive) and this is confirmed by the context; its orthography indicates that it had lost a^3 , cf. A. H. G a r d i n e r, *Gram.*, § 279. Perhaps *m* which precedes this verb means 'when'.

1,12 The words:  are here untranslatable and probably corrupt.

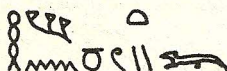
1,14 *nb r dr* 'Lord of the Universe', is the title of $R\bar{e}^c$, cf. J. C a p a r t, *CdE* 28, 1939, pp. 232-236; this title is also attached to Osiris, cf. B e l. II, 334, 16.

1,15  see note 1,6.

— On d^3t see note 1,8.


— On the orthography of the negative imperative *m dy* cf. A. E r m a n, op. cit., § 788.

— An object has been omitted after the verb *šp* “receive” or it has been used here with intransitive meaning.

2,1  *hnty* ‘foe’, cf. Wb III, 121. According to suff. of 3rd

p. pl. which probably refers to this noun the possible correct reading of this noun would be *hntyw*.


— 3m ‘burning’ is a term designating a punishment in the hereafter of the godless, cf. J. Z a n d e e, *ibid.*, 133.

—  read *b*; ‘*b*’-soul’; the confusion is due to a similar writing of b^3 -sign and s^3 -sign in hieratic.


2,2 *hr(t)-ntr*, see col. 1,11.


2,4 For the meaning *hr r^3-w^3t.f* ‘near him’, cf. A. M. G o l d b e r g, ZÄS 84, 1959, p. 76.

— *m(w)t*, *nsrt* are beings capable of doing harms to the deceased, cf. J. Z a n d e e, *ibid.*, 197–199.

2,8 The word  seems to be unknown to Wb. It may be regarded as a writ-

ing of the noun *tw^3*, cf. Wb V, 248, 1,2. For its meaning cf. also A. H. G a r d i n e r, *Notes*, 47. *Tw^3* seems to be here a verb meaning ‘to be of a low station’ or ‘to belong to a low station’ or the like. Cf. also the expression *stw^3* cited in Wb V, 248, 4 where it is a participle used as an epithet.

2,12  perhaps read *k^3is* or *kis* but with this determinative the noun is unknown to Wb, and its meaning can only be guessed.

—  -sign apparently stands for a variant of *rpyt* ‘image’, ‘statue’ (of female) although this sign is always used as a determinative, cf. A. H. G a r d i n e r, *Gram.*, B 448.