

**BACK OFF CROCODILE!  
SPELLS 31–42 OF THE *BOOK OF THE DEAD* IN ICONOGRAPHY  
OF LATE THIRD INTERMEDIATE PERIOD *krsw*  
COFFINS FROM THEBES**

*D. Haładaj*

MA (Archaeology)

The Antiquity of Southeastern Europe Research Centre

University of Warsaw

11/18, Smyczkova Str., Warsaw, 02-678, Poland

[d.haladaj@gmail.com](mailto:d.haladaj@gmail.com)

This paper presents an iconographical analysis of vignettes accompanying the spells 31–37, 39–42 *Book of the Dead* placed on the floors of three *krsw* coffins from so called “Priests of Montu” group (Cairo CG 41004, 41008, and 41009). The analysis aims to contribute to a discussion about usage of so called warding off spells in the decoration of 25<sup>th</sup>–26<sup>th</sup> Dynasty coffins by taking into consideration a relation of the aforementioned vignettes to other compositions against dangerous creatures known from the funerary context of the period and later material associated with the Saite Redaction of the *Book of the Dead*. Such approach made it possible to distinguish the social and religious context in which these spells appear and to answer the question concerning the possible meaning they could have for the coffin owner.

The need of such analysis derives from the fact that while the usage of sequences from the *Book of the Dead* in decoration of the 25<sup>th</sup>–26<sup>th</sup> Dynasty coffins was rather a common arrangement, the placing of thematically related sequence of BD spells 31–42 is limited only to a small group of objects from the Besenmut and Montuemhat families. On these, the “warding off” spells appear in a close relation to each other, like in papyri or in tomb decoration, but none of the objects contain the full sequence. The main feature of the spells known from the *krsw* coffins and an element that differentiates them from the examples appearing on anthropoid coffins is the presence of the

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accompanying vignettes which follow the general motifs known from the papyri of the *Book of the Dead*. In iconography, the emphasis is placed on the physical destruction of these creatures represented by the deceased with the spear aimed at wild beasts: crocodiles, snakes, insects, the demon 'Swallower of the Ass' and dangers like slaughter and dismemberment.

**Keywords:** Priests of Montu, Thebes, Underworld books, *Book of the Dead*, coffins, iconography

## Introduction

This paper deals with the usage of spells for warding off dangers, namely 31–42 of the *Book of the Dead* (BD) present in the decoration of the Theban anthropoid and *krsw* coffins from the late 25<sup>th</sup> – early 26<sup>th</sup> Dynasties, and focuses on the iconographic representations originating from the *krsw* coffins.

On these, texts of some spells are supplemented with vignettes which are organized in vertical rows located close to the right or left side of the floor and separated from each other by horizontal lines of text marked out by rectangular borders. Such spells are present on the coffins of Tabetjet II, Cairo CG 41009 [Moret 1913, 117–135, pl. XVII], Padiamun II, Cairo CG 41008 [Moret 1913, 101–117] and Ankhfenkhons II, Cairo CG 41004 [Moret 1913, 1–6, 78–88, pl. XIII].

On the anthropoid coffins, texts of these spells cover the interior surfaces of the inner anthropoid coffins, mainly produced within one generation of the owners whose coffins are mostly the renditions of Presentation Mode II and IV [Elias 1993, 737–738]. The spells are present on the coffins of Wennefer II, Cairo CG 41046 [Gauthier 1913, 101–110, pl. VIII], Ankhhor III, Leiden RO III [Raven 1981], Besenmut III, London BM EA 22940 (Totenbuchprojekt Bonn, TM 135269), and Ibi, Theben A. 70034 (Totenbuchprojekt Bonn, TM 135263).

### *Krsw* coffins

**Coffin Cairo CG 41009** belongs to the noble woman and the lady of the house Tabetjet II from the Montuemhat family. She was a granddaughter of two viziers, Khamhor A (father's side) and Nesmin A (mother's side), and a daughter of the Montu Prophet Padiamun I and of the lady of the house Babai I. She was married to Besenmut son of Ankhfenkhons, whose identity is not confirmed so far, and was a mother of Padiamun II [Kitchen 1973, 230–233;

Bierbrier 1975, 94, *chapt. XXIIIB*; Vittmann 1978, 36–39; Elias 1993, 300, 773–780].

Tabetjet was buried in two nested anthropoid coffins (Cairo CG 41058 and CG 41059) placed inside a large and fully inscribed *krsw* coffin (Cairo CG 41009). Her burial equipment can be dated, according to the typological criteria to the times of late 25<sup>th</sup> and early 26<sup>th</sup> Dynasties: between 675–650 BC. Analysis done according to Taylor's typology resulted in following dates:

The inner coffin can be dated to around 675–620 BC, outer coffin to 675–625 BC; the *krsw* coffin 675–650 BC. Her stela, Cairo A. 9915, is dated by Munro to 610 BC [Munro 1973, 202]. Aston dates her death to around 650BC [Aston 2009, 204]. Elias places her coffins between 650–645 BC in the “Saite Text Production Period 3” [Elias 1993, *fig.* 53, 789].

Her *krsw* coffin is decorated in following way. Illustrations from the outer side of the lid can be linked to Taylor's “Layout B” of the lid decoration that consists of representations of the deceased adoring two solar barges making a circuit of the sky symbolized by the coffin's lid [Moret 1913, 117–119; Taylor 1985, 355]. Inner side of the lid bears representation of stretched Nut surrounded by hours of day and night connected to the motifs from Ritual of Hours, discussed by Sheikholeslami [Moret 1913, 120–121; Sheikholeslami 2010]. This kind of decoration appears sporadically on the *krsw* only in relation to the type 2 of the lid decoration.

Outer side of the case is decorated in “Layout D” according to Taylor that consists of depictions of Isis and Nephthys in chapels on short sides and representations of Four Sons of Horus and assisting deities on long sides of the case [Moret 1913, 121–128; Taylor 1985, 359–360]. An interesting feature is an archaizing “eye panel” presented on the head end of the left long wall of the coffin case, which according to Taylor, is mainly connected to the owners of the coffins who died around 675–650 BC [Taylor 1985, 363].

The floor of the *krsw* coffin of Tabetjet is covered with texts and vignettes made with the usage of a single black line on the white background (**Fig. 1**). The following spells from the *Book of the Dead* are present: 31 (text and vignette), 36 (vignette), 40 (vignette) [Moret 1913, 133–134; Totenbuchprojekt Bonn, TM 135424]. Vignettes

accompanying the texts are placed in three small rectangles, on the right side of the coffin's floor and depict the deceased with the spear aimed at:

1. Four crocodiles;
2. An insect;
3. The Swallower of the Ass.

**Coffin Cairo CG 41008** belongs to Tabetjet's son and the Prophet of Montu Padiamun II [Kitchen 1973, 230–233; Bierbrier 1975, 106; Vittmann 1978, 36–39; Elias 1993, 300]. He was buried in two coffins: an anthropoid coffin (Cairo CG 41057) and the *krsw* coffin (Cairo CG 41008). His burial equipment can be dated, according to typological criteria, to the times of the early 26<sup>th</sup> Dynasty: around 650–620 BC. Analysis done according to Taylor's typology resulted in the following dates: his inner coffin dates to 650–620 BC, his *krsw* coffin was produced after 650 BC. His stela, Cairo A. 9917, is dated by Munro to the early Saite times [Munro 1973, 202–203]. Elias places him between 640–630 BC in the “Saite Text Production Period 4” [Elias 1993, fig. 53, 789].

His *krsw* coffin is decorated in the following way. The lid of the coffin is missing. The outer side of the case is decorated within “Layout D” according to Taylor, that consists of the depictions of Isis and Nephthys presented in chapels on the short sides, and the representations of Four Sons of Horus and assisting deities on long sides of the case. The inner side of the case is covered entirely with texts [Moret 1913, 101–115; Taylor 1985, 359–360].

The floor of the *krsw* coffin of Padiamun II is covered with texts and vignettes made with the usage of single black line on the white background. The following spells from the *Book of the Dead* are present: 33 (text and vignette?), 34 (text), 35 (text and vignette?), 36 (text), 37 (text), 39 (text), 40 (text and vignette?). Vignettes are placed in three small rectangles, two on the left side of the coffin's floor, one in the middle [Moret 1913, 115–117; Totenbuchprojekt Bonn, TM 135527]. Photographs and drawings remain unpublished, but based on the description, the vignettes depict the deceased with the spear aimed at:

1. Coiled serpent;
2. “*Un reptile*”;
3. The lion and serpent.

The identification of the vignettes accompanying the texts of spells proposed by *Bonn Totenbuchprojekt* Web-site is, in my opinion, still hypothetical at this point of study.

**Coffin Cairo CG 41004** belongs to the Prophet of Montu and Priest of Amon Ankhefenkhons II from Besenmut Family. He was the grandson of the Prophet of Montu Ankhefenkhons I (father's side) and the Prophet of Amon Djedkhonsiwfankh D (mother's side), and son of the Prophet of Montu Neseramun II and his wife Neskhnons II. His father was a brother of Prophet of Montu Besenmut II, who could be the hypothetical husband of aforementioned Tabetjet II and the father of Padiamun II, however, this is still a matter of discussion [Kitchen 1973, 226; Bierbrier 1975, 93–94; Vittmann 1978, 7, 60; Elias 1993, 299–300, 773–780].

He was buried in two nested anthropoid coffins (Cairo CG 41048 and 41049) placed inside a *krsw* coffin (Cairo CG 41004). His burial equipment can be dated according to typological criteria to the early 26<sup>th</sup> Dynasty, around 650–625 BC. An analysis according to Taylor's typology resulted in the following dates: his inner coffin dates to 650–625 BC, his *krsw* coffin to 700–625 BC. Elias places him between 640–630 BC in the Saite Text Production Period 4 [Elias 1993, fig. 53, 789].

His *krsw* coffin is decorated in following way: Illustrations on the outer side of the lid that have been published by Moret by mistake under no. CG 41001 [Elias 1993, fn. 21, 644] can be linked to the “Layout B” of the lid decoration that consists of representations of the deceased adoring two solar barges making a circuit of the sky symbolized by the coffin's lid. The inner side of the lid bears representation of Nut surrounded by hours of day and night which are connected to the motifs from the Ritual of Hours [Moret 1913, 1–6; Taylor 1985, 355]. The outer side of the case is decorated within “Layout D” according to Taylor that consists of depictions of Isis and Nephthys in chapels on the short sides, and the representations of Four Sons of Horus and assisting deities on the long sides of the case [Moret 1913, 78–83; Taylor 1985, 359–360].

The floor of the *krsw* coffin is covered with texts and vignettes made with a single black line on the white background (**Fig. 2**). The following spells from the *Book of the Dead* are present: 31 (text and

vignette), 36 (text and vignette), 37 (text), 33 (text and vignette), 42 (text and vignette to spell 41), 41 (text and vignette to spell 40) [Moret 1913, 86–87; Totenbuchprojekt Bonn, TM 135425]. Vignettes accompanying the texts of BD spells 31, 36, 33, 41, 40 are placed in five small rectangles, on the left side of the coffin's floor and depict the deceased with the spear aimed at:

1. Four crocodiles;
2. An insect;
3. Coiled serpent;
4. Serpent on the sign of slaughter;
5. The Swallower of the Ass.

### Analysis

Sequences of spells from the *krsw* coffins repeat most of the texts of the group BD 31–42 although none of the coffins contains the same choice of texts. The BD spells 32 and 38 were omitted in all cases and the probable reason for this treatment was thematic organization of texts and vignettes. The BD spell 32 could be understood as a repetition of the motive from the spell 31 which is warding off crocodiles, while the BD spell 38 does not fit the main theme of warding off dangers as it concerns ability to breathe after death.

### Spell 31 of the *Book of the Dead* (Fig. 3a–b)

Spell 31 titled “*Repulsing the crocodile which comes to carry away the magical spells from a man in the Underworld*” is depicted as a vignette on two coffins: Cairo CG 41004 and Cairo CG 41009 [Moret 1913, 86, 133; Allen 1974, 41]. It is accompanied by a vignette featuring a human being spearing one of the four crocodiles illustrated in a vertical row in front of the deceased. On the coffin Cairo CG 41004, crocodile bodies are turned in direction of the deceased but they turn their heads away from him; on the contrary on coffin Cairo CG 41009, their bodies are directed in the opposite direction, and their heads are turned towards the deceased. The details of the crocodiles' bodies also differ in various vignettes. Those depicted on the coffin Cairo CG 41004 are painted with the use of a single black line, and those on the coffin Cairo CG 41009 are depicted with more attention to details showing the rows of ossified scales running down their backs and tails [Moret 1913, 86, 133].

The graphic material from the *Book of the Dead* dated to 25<sup>th</sup> and 26<sup>th</sup> Dynasties is found on two coffins only, both of the *krsw* type. The text of this spell is present on the coffin Leiden RO III [Raven 1981, 16; Totenbuchprojekt Bonn, Spell 31].

An analogical vignette appears in the papyri of Iwefankh (pTurin 1791) where the deceased is shown spearing one of four crocodiles depicted in front of him [Lepsius 1842, *Taf. XVI*].

### **Spell 36 of the *Book of the Dead* (Fig. 4a–b)**

Spell 36 titled “*Spell for driving off a cockroach*” is depicted as a vignette on two coffins: Cairo CG 41004 and CG 41009 [Moret 1913, 86, 133; Allen 1974, 45]. It is accompanied by a vignette featuring the deceased who is spearing an insect depicted in front him. The composition of the vignette is slightly different on each coffin, although the differences mainly concern the presentation of the insect, which has a different shape and is oriented in various ways [Moret 1913, 86, 133].

While the graphic material appears only on two aforementioned coffins, both *krsw* [Totenbuchprojekt Bonn, Spell 36], text of this spell is present altogether on six coffins: three *krsw* coffins: Cairo CG 41004, CG 41008, CG 41009 [Moret 1913, 86, 116, 133] and three anthropoid coffins: Cairo CG 41046, Leiden RO III and London BM EA 22940 [Gauthier 1913, 100; Raven 1981, 16; Totenbuchprojekt Bonn, TM 135269].

An analogous vignette is known in the papyrus of Iwefankh (pTurin 1791) where the deceased is shown as spearing an insect depicted in front of him [Lepsius 1842, *Taf. XVII*].

### ***Book of the Dead* spells about snakes: 33–35, 37, and 39 (Fig. 5)**

Spells against snakes are depicted on two coffins: Cairo CG 41004 and CG 41008 [Moret 1913, 86–87, 115–117]. In the case of coffin Cairo CG 41008, on the floor a whole sequence of texts and vignettes concerning warding off snakes: BD 33, 34, 35, 37, and 39 is represented, interrupted in the middle by BD spell 36 [Moret 1913, 115–117]. The spell 38 titled: “*living on air in the god’s domain*” was excluded from the sequence, probably because its theme does not

relate to the theme of warding off dangers [Allen 1974, 45]. However, Lucarelli mentions a variant of this spell, namely 38B, where, a part of the title concerns the warding off the *mrt.y*-snakes [Lucarelli 2009, 108, *fn.* 18].

The identification of vignettes belonging to particular spells is still a matter of discussion. There is only one published vignette showing the deceased with a long spear aimed at a twisted snake lying on the ground, which was identified as the vignette to the BD spell 33 [Moret 1913, 87; Totenbuchprojekt Bonn, TM 135425]. Two vignettes from the coffin Cairo CG 41008 remain unpublished and the proper identification which can be based only on descriptions, seem impossible, when considering the variety of representations of snakes [Moret 1913, 115–117; Totenbuchprojekt Bonn, TM 135527].

The graphic material from the *Book of the Dead* dated to the 25<sup>th</sup> and 26<sup>th</sup> Dynasties concerns only two abovementioned coffins, although the texts of these spells are present on six coffins altogether:

1. London BM EA 22940: BD spells 34, 35 [Totenbuchprojekt Bonn, TM 135269];
2. Cairo CG 41004: BD spells 37, 33 (text and vignette) [Moret 1913, 86–87; Totenbuchprojekt Bonn, TM 135425];
3. Cairo CG 41008: BD spells 33 (text and vignette?), 34, 35 (text and vignette?), 37, 39 [Moret 1913, 115–117; Totenbuchprojekt Bonn, TM 135527];
4. Cairo CG 41046: Lid, interior: BD spells 34, 35 [Gauthier 1913, 101–102];
5. Leiden RO III: BD spells 34, 35 [Raven 1981, 16];
6. Coffin of Ibi, Theben A. 70034: BD spells 33, 37 [Totenbuchprojekt Bonn, TM 135263].

### **Spell 40 of the *Book of the Dead* (Fig. 6)**

BD spell 40 titled “*Spell for repulsing the swallower of the ass*” is accompanied by a vignette on two coffins: Cairo CG 41004 and CG 41009 [Moret 1913, 87, 134; Allen 1974, 47]. The deceased is presented here spearing the snake that is biting an ass. The snake is believed to be the Swallower, however, Lucarelli mentions that from the 21<sup>st</sup> Dynasty onwards, it is the ass bitten by the snake or speared



that represents the core of the vignette [Lucarelli 2004, 181–182]. The composition of the vignette is slightly different on each coffin. Representations from the coffin Cairo CG 41009 are characterized by greater attention to details which are highlighted in ears, mane and hoofs, while the Cairo CG 41004 vignette is drawn with a single line. Human figures and asses are similarly oriented, to the left, but the representation of the snakes differs. On the coffin Cairo CG 41004, the snake looks as if it had crept onto the neck of an ass, while on the coffin Cairo CG 41009, the head of the reptile rests on the ass's rump. Additionally, on both coffins, the deceased pierces both the ass and the serpent [Moret 1913, 87, 134].

The graphic and textual material from the *Book of the Dead* dated to the 25<sup>th</sup> and 26<sup>th</sup> Dynasties is found only on two above mentioned coffins [Totenbuchprojekt Bonn, Spell 40].

An analogous vignette appears in the papyrus of Iwefankh (pTurin 1791) where the deceased is shown spearing the snake depicted on the ass's body [Lepsius 1842, *Taf. XVIII*].

### **Spells 41 and 42 of the *Book of the Dead* (Fig. 7)**

Spell 41 titled “*Spell for warding off harm (to be used) by N. in the God's domain*”, is illustrated on coffin Cairo CG 41004 [Moret 1913, 87; Allen 1974, 47–48]. It is accompanied by a vignette featuring the deceased spearing the composition of a snake and the hieroglyphic sign meaning ‘slaughter’ [Moret 1913, 87]. Tarasenko suggests that this vignette illustrates, in fact, the text of the BD spell 42 written nearby. It correlates with the phenomena present in the Late and the Ptolemaic Periods when the spells 41 and 42 are connected to each other, he lists 18 examples where the text of the 42 is illustrated with the 41 vignettes [Tarasenko 2012, 334, 348].

The graphic and textual material from the *Book of the Dead* dated to the times of 25<sup>th</sup> and 26<sup>th</sup> Dynasties is known only from one coffin decorated with the BD spell 41 (Totenbuchprojekt Bonn, Spell 41). Spell 42 appears only in textual form, and it is present on two coffins: the *krsw* coffin CG 41004 and the anthropoid coffin CG 41057 [Moret 1913, 87; Gauthier 1913, 320–321; Totenbuchprojekt Bonn, Spell 42]. An analogous vignette appears in the papyrus of Iwefankh (pTurin 1791) where the deceased is depicted as spearing a combined

snake and vertebral hieroglyph meaning 'slaughter' [Lepsius 1842, *Taf. XIX*].

### Summary

**The Dating:** The usage of BD spells 31–42 in the coffin decoration of the late Third Intermediate Period is limited to only a few coffins belonging to two generations of owners from Besenmut and Montuemhat families (the end of 25<sup>th</sup> and beginning of 26<sup>th</sup> Dynasties). The first generation includes the coffins of Wennefer III, Ankhhor III, Besenmut III and Tabetjet II, while the second generation includes the coffins of Ankhefeknhons II and Padiamon II [Elias 1993, 738]. The dating of three *krsw* coffins being the core of this paper is limited to a period of around fifty years, with the oldest source being the coffin of Tabetjet, dated to around 675–650 BC. Two later coffins belong to Padiamon II (around 650–620 BC) and Ankhefeknhons II (around 650–625 BC). Elias shortens this time to 10–20 years [Elias 1993, *fig. 53, 789*].

**Placement and Purpose:** There are a few examples among the *krsw* coffins of the Priests of Montu group where an interior decoration appears. The most numerous group consists of the representations of Nut on the interior of the lid, connected to the Ritual of Hours [Sheikholeslami 2010, 380], accompanied by the vignettes to the BD spell 161 on the interior of short walls of the case of Cairo CG 41013, CG 41017 [Moret 1913, 156–157, 184] and by three vignettes of the warding off spells illustrating the coffins Cairo CG 41004, CG 41008, and CG 41009.

Coffins belonging to Ankhefeknhons II (Cairo CG 41004) and Tabetjet II (Cairo CG 41009) are interesting exceptions as they are the only ones decorated on the interior of both the lid and the case. The absence of the lid of the coffin belonging to Padiamon II (Cairo CG 41008) makes an attribution of his coffin to this group impossible.

The purpose of these spells was to ward off dangerous or impure creatures, which were associated with demonic forces and negative manifestations of Seth from the deceased [Lucarelli 2006, 211]. Crocodiles, snakes or insects which are mentioned in texts of these spells

are creatures crawling on the ground and therefore these spells were located on the floors, close to the mummy, to protect this fragile area of the coffin against the hostile creatures that can emerge from earth [Raven 1981, 17; Lucarelli 2009, 108].

Apart from the animals, there are also spells against more abstract dangers like the Swallower of the Ass, or the horror of slaughter and dismemberment depicted as a snake on the vertebral hieroglyph meaning 'slaughter'. These thematically belong to the sequence, and their presence is justified by the apotropaic functions of both magical texts and vignettes.

**Iconography:** The main feature of the spells known from the *krsw* coffins and an element that differentiates them from the examples appearing on anthropoid coffins is the presence of the accompanying vignettes. These vignettes follow the general motifs known from the papyri of the *Book of the Dead* and depict the deceased with the spear aimed at dangerous creatures: a crocodile, a snake, an insect, and the swallower of an ass. It repeats the attitude of physical repelling of an animal with mentioned weapon, which is additionally highlighted by words directed towards animals mentioned in texts [Lucarelli 2006, 212]. Some differences between the vignettes can be observed, but they do not interfere with the general meaning of the symbol which is the act of warding off a danger from the deceased.

Interestingly, none of the above-mentioned coffins follow the same sequence or contain full repertoire of spells from the BD 31–42 sequence. The largest set was depicted on the coffin **Cairo CG 41008** where we can find the sequence BD 33–34–35–36–37–39–40. The fact of the omission of the BD spell 38 can suggest that the sequence was consciously composed out of thematically related spells.

Vignettes appear in relation to particular *Book of the Dead* spells only, and cover the following topics:

1. Spell 31, present on coffins Cairo CG 41004 and CG 41009, the warding off of crocodiles.
2. Spell 36, present on coffins Cairo CG 41004 and CG 41009, the warding off of an insect.

3. Spell 40, present on coffins Cairo CG 41004 and CG 41009, the warding off of the swallower.
4. Spells 41/42, present on coffin Cairo CG 41004, the avoiding of a slaughter.
5. Spells 33–35, 37–39 present on coffins Cairo CG 41004 and CG 41008, the warding off of snakes (spell 33 present on coffin Cairo CG 41004 and probably on CG 41008; spell 35 present on coffin Cairo CG 41008?).

The same pattern including the thematically-related sequence of “warding off” spells from the *Book of the Dead* can be observed also on anthropoid Theban coffins of the period. We can distinguish five anthropoid coffins with such choice of spells, which in three cases follow the same sequence BD 34–35–36, namely those belonging to Wennefer II (Cairo CG 41046), Besenmut III (London BM EA 22940) and Ankhhor III (Leiden RO III).

The arrangement of space on the *krsw* coffins seems to follow the *Book of the Dead* sources where texts and vignettes from the same sequence of spells appear in a close relation to each other as well. It appears on papyri, e.g. pTurin 1791 or pLouvre E. 6130 [Lepsius 1842; Mosher 2013, *fig. 17, 158*], mummy bandages [Lucarelli 2009] and also in the tomb decorations both in the Theban and Memphite areas [Leahy 1989; Rosati 2006; Molinero 2014; Scalf 2017]. The vignettes on the aforementioned coffins are stylistically similar to vignettes known from the Late Period and the Ptolemaic *Book of the Dead* papyri, and in most cases are almost identical with the vignettes coming from pTurin 1971, one of the most important sources to study the late edition of the *Book of the Dead*.

### ***Acknowledgements***

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ILLUSTRATIONS

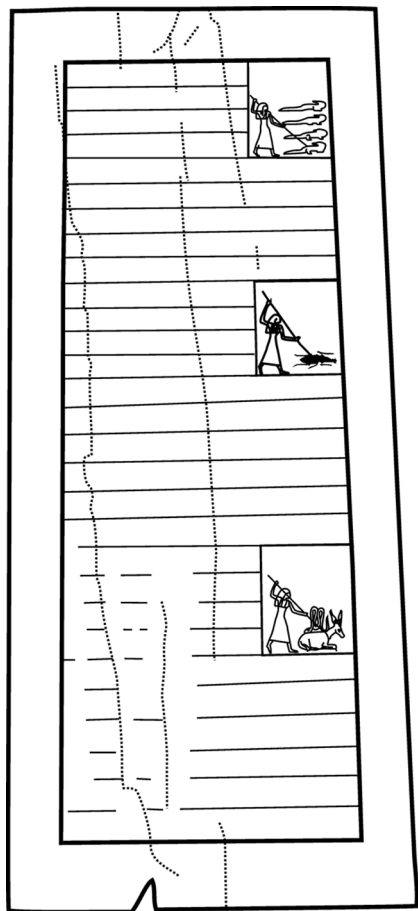


Fig. 1: Floor of the Cairo CG 41009.  
Dotted vertical lines mark  
the corruption of the painting layers.  
Drawing: D. Haładaj, based on:  
[Moret 1913, *pl. XVII*]

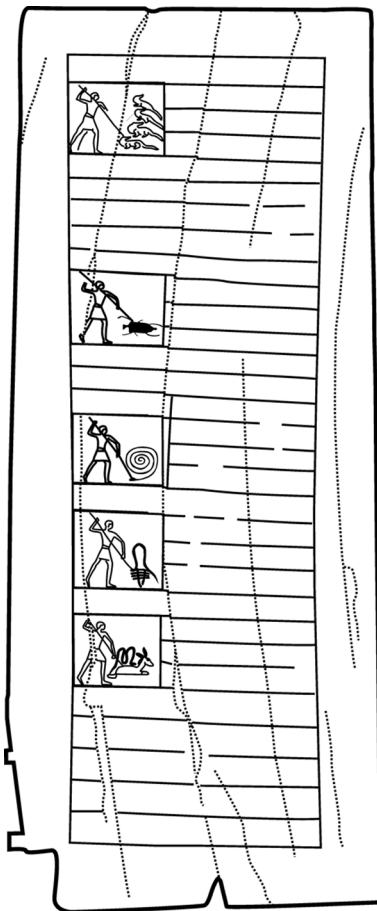


Fig. 2: Floor of the Cairo CG 41004.  
Dotted vertical lines mark  
the corruption of the painting layers.  
Drawing: D. Haładaj, based on:  
[Moret 1913, *pl. XII*]

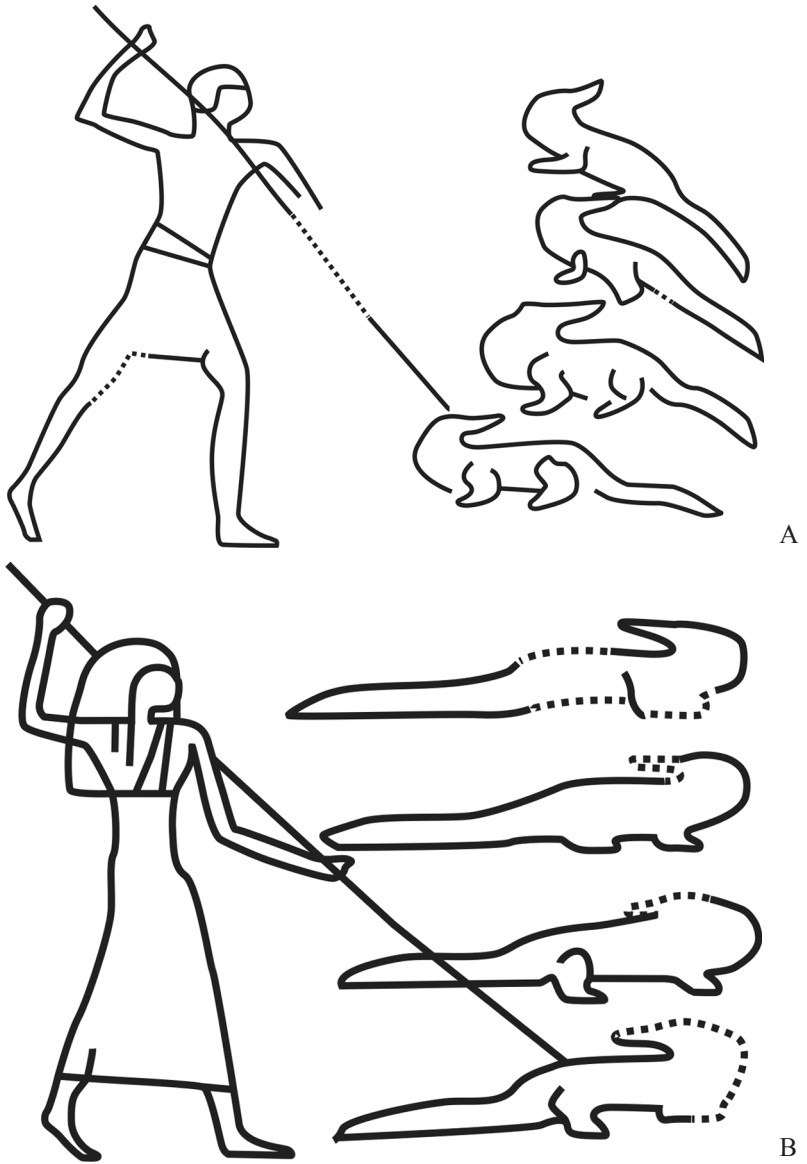


Fig. 3: BD spell 31 from the coffins Cairo CG 41004 (A) and Cairo CG 41009 (B). Drawing: D. Haładaj, based on: [Moret 1913, *pl. XII* (CG 41004); *pl. XVII* (CG 41009)]

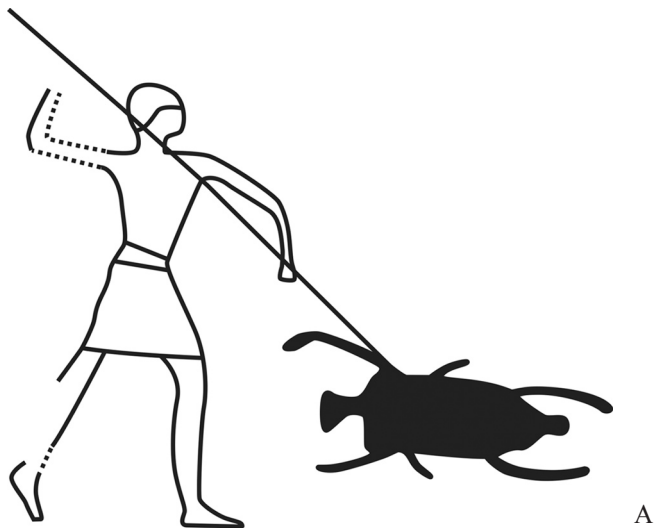


Fig. 4: BD spell 36 from the coffins Cairo CG 41004 (A) and Cairo CG 41009 (B). Drawing: D. Haładaj, based on: [Moret 1913, *pl. XII* (CG 41004); *pl. XVII* (CG 41009)]



Fig. 5: BD spell 33 from the coffin Cairo CG 41004.  
Drawing: D. Haładaj, based on: [Moret 1913, *pl. XII*]



Fig. 6: BD spell 40 from the coffin Cairo CG 41004 (A).  
Drawing: D. Haładaj,  
based on: [Moret 1913, *pl. XII* (CG 41004)]



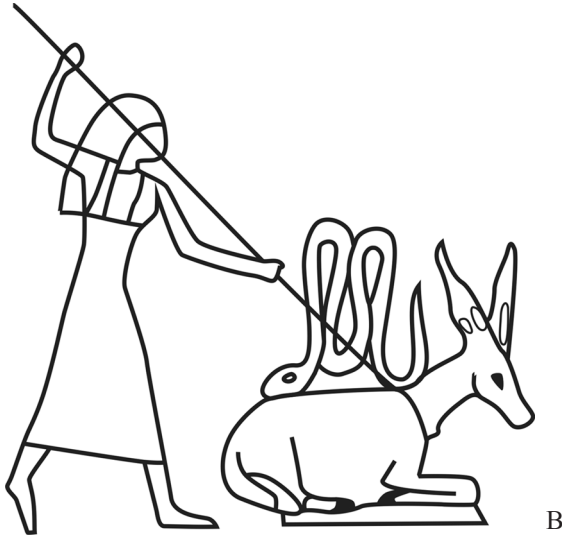


Fig. 6: BD spell 40 from the coffin Cairo CG 41009 (B).  
Drawing: D. Haładaj,  
based on: [Moret 1913, *pl. XII* (CG 41004); *pl. XVII* (CG 41009)]

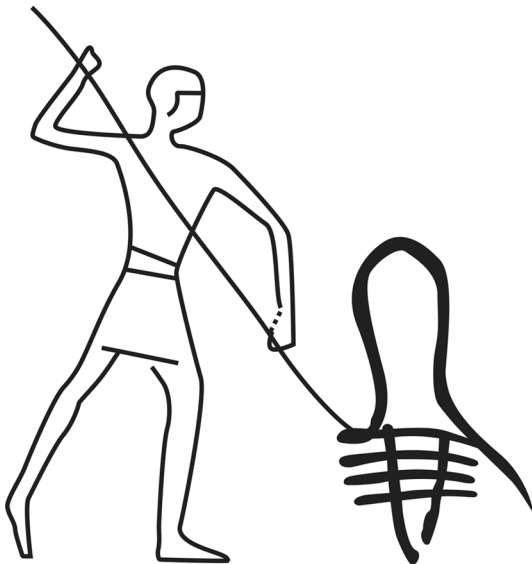


Fig. 7: BD spell 41 from the coffin Cairo CG 41004.  
Drawing: D. Haładaj, based on: [Moret 1913, *pl. XII*]

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*Д. Халадай*

**КРОКОДИЛЕ, ГЕТЬ!**

**ВИСЛОВИ 31–42 КНИГИ МЕРТВИХ В ІКОНОГРАФІЇ  
ФІВАНСЬКИХ САРКОФАГІВ *krsw*  
ПІЗЬНОГО ТРЕТЬОГО ПЕРЕХІДНОГО ПЕРІОДУ**

У статті надано іконографічний аналіз віньєток, які супроводжують вислови 31–37, 39–42 Книги мертвих, що вміщені на днищах трьох саркофагів типу *krsw* з так званої групи “Жерців Монту” (Саіго CG 41004, 41008 і 41009). Аналіз має на меті внесок у дискусію щодо використання так званих висловів про протистояння небезпекам у декорі саркофагів XXV–XXVI династій, з урахуванням їхнього співвідношення з іншими композиціями проти небезпечних істот, відомих із поховального контексту означеного періоду, а також по більш пізньому матеріалу, пов’язаному із “Саїською редакцією” Книги мертвих. Такий підхід дозволив виділити соціальний і релігійний контексти, в яких з’являються ці вислови, і відповісти на питання про можливе значення, яке вони могли мати для власника саркофага.

Необхідність такого аналізу виникає з того факту, що, хоча використання послідовностей глав Книги мертвих для декорування саркофагів XXV–XXVI династій було досить поширеним явищем, розміщення тематично пов’язаних послідовностей висловів 31–42 обмежене тільки невеликою групою об’єктів з сімей Бесенмута і Монтуемхета. На них вислови “протистояння” з’являються в тісному зв’язку один з одним, як у папірусах або у гробничному розписі, але жоден з об’єктів не містить повної послідовності. Головна особливість висловів, відомих на саркофагах типу *krsw*, і елемент, який відрізняє їх від прикладів, що з’являються на антропоїдних саркофагах, – це наявність супровідних віньєток, які слідує загальним мотивам, що відомі за папірусами Книги мертвих. В іконографії акцент робиться на фізичне знищення цих істот, представлено померлим зі списом, націленим на диких тварин: крокодилів, зміїв, комах, – демона “Пожирач віслюка” і на безпеки, такі як різанина та розчленування.

**Ключові слова:** жерці Монту, Фіви, Книги про Потойбічний світ, Книга мертвих, саркофаги, іконографія

*Д. Халадай*

**КРОКОДИЛ, ПРОЧЬ!**

**ИЗРЕЧЕНИЯ 31–42 КНИГИ МЕРТВЫХ В ИКОНОГРАФИИ  
ФИВАНСКИХ САРКОФАГОВ *krsw***

**ПОЗДНЕГО ТРЕТЬЕГО ПЕРЕХОДНОГО ПЕРИОДА**

В статье представлен иконографический анализ виньеток, сопровождающих изречения 31–37, 39–42 Книги мертвых, помещенные на днищах трех саркофагов типа *krsw* из так называемой группы “Жрецов Монту” (Саго CG 41004, 41008 и 41009). Анализ призван внести вклад в дискуссию об использовании так называемых изречений об отражении опасностей в декоре саркофагов XXV–XXVI династий, с учетом их соотношения с другими композициям против опасных существ, известных из погребального контекста данного периода, а также по более позднему материалу, связанному с “Саисской редакцией” Книги мертвых. Такой подход позволил выделить социальный и религиозный контексты, в котором появляются эти изречения, и ответить на вопрос о возможном значении, которое они могли иметь для владельца саркофага.

Необходимость подобного анализа проистекает из того факта, что, хотя использование последовательностей глав Книги мертвых для декорирования саркофагов XXV–XXVI династий было довольно распространенным явлением, размещение тематически связанных последовательностей изречений 31–42 ограничено только небольшой группой объектов из семей Бесенмута и Монтуемхета. На них изречения “отражения” появляются в тесной связи друг с другом, как в папирусах или в гробничной росписи, но ни один из объектов не содержит полную последовательность. Главная особенность изречений, известных на саркофагах типа *krsw*, и элемент, который отличает их от примеров, появляющихся на антропидных саркофагах, – это наличие сопроводительных виньеток, которые следуют общим мотивам, известным по папирусам Книги мертвых. В иконографии акцент делается на физическом уничтожении этих существ, представленном умершим с копьем, нацеленным на диких животных: крокодилов, змей, насекомых, – демона “Пожиратель осла” и на опасности, такие как резня и расчленение.

**Ключевые слова:** жрецы Монту, Фивы, Книги о Потустороннем мире, Книга мертвых, саркофаги, иконография

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