

THE ANCIENT EGYPTIAN COFFIN TEXTS

Volume I, Spells 1-354

BY THE SAME AUTHOR

The Plural and Dual in Old Egyptian.

The Papyrus Bremner-Rhind (Pap. Brit. Mus. 10188).

The Wilbour Papyrus, ed. Sir Alan Gardiner. Vol. IV. Index.

An Ancient Egyptian Book of Hours (Pap. Brit. Mus. 10569).

A Concise Dictionary of Middle Egyptian.

The Ancient Egyptian Pyramid Texts.

The Book of the Dead (printed for the Limited Editions Club, New York).

The Literature of Ancient Egypt, with W. K. Simpson and E. F. Wente, Jr.



THE
ANCIENT EGYPTIAN
COFFIN TEXTS

Volume I Spells 1-354

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To
PHYLLIS AND CYRIL SPAULL

In token of a long friendship
and of many kindnesses received

PREFACE

The Coffin Texts take their title from the fact that they are inscribed in ink on the inside walls of the large rectangular wooden coffins which were much used for the burial of wealthy Egyptians during the Middle Kingdom; texts written on papyrus are very rare, though of course they must once have existed to provide the necessary copies for the scribes working on the coffins. The first attempt to publish these texts as a whole was made by Pierre Lacau, who produced a printed text of eighty-four spells in *Receuil de Travaux relatifs à la Philologie et à l'Archéologie égyptiennes et assyriennes*, vols. 26–31, reprinting them in *Textes religieux égyptiens*, Paris, 1910. Quotations from these texts were used by J. H. Breasted in his *Development of Religion and Thought in Ancient Egypt*, New York and London, 1912. Lacau was prevented by other preoccupations from carrying this work any further, so Breasted and (Sir) Alan Gardiner, after the end of the war of 1914–18, and with Lacau's full consent and co-operation, took up again the idea of making a complete collection of all known Coffin Texts, and of publishing them in autograph in vertical columns with the signs in their original arrangement and order. This colossal task was undertaken by Professor Adriaan de Buck, at first in collaboration with Gardiner, but later by himself, with the whole-hearted support of the Oriental Institute of the University of Chicago, which also made itself responsible for the publication of the copied texts. The magnificent result of de Buck's labours is the seven volumes of *The Egyptian Coffin Texts*, published at intervals between 1935 and 1961. The versions of the Pyramid Texts which appear in the Coffin Texts are not, generally speaking, included in de Buck's published copies, for reasons which he states on p. xi of his first volume. It was his original intention to publish these later, but sadly he did not live to do so. But his edition of the Coffin Texts is complete, apart from any later discoveries there may have been, and these seven large volumes are the lasting monument to the acumen and industry of a very great scholar.

Had he been spared to do so, de Buck himself would doubtless have carried out the task for which he was uniquely competent, namely the translation of this great corpus of texts into a modern language, but this was not to be, save for one spell published in the *Journal of Egyptian Archaeology*, vol. 35. This rather formidable duty has now been undertaken by one who lacks de Buck's long familiarity with the material, but who can at least plead a life-long active

interest in Egyptian religious texts. As justification for the attempt he can quote Gardiner's dictum in *JEA* 32, 56: 'Scholars should not shrink from translating difficult texts. At the best they may be lucky enough to hit on the right rendering. At the worst they will have given the critics a target to tilt at'.

In general the present work follows the model of my translation of the Pyramid Texts, except that there are no italicized headings to the spells, and the same conventions of translation have been followed. The notes on the spells are confined mostly to textual and philological matters, as a work of this nature does not lend itself to lengthy exposition; discussions of this sort in respect of individual spells of especial interest by various authors will be found in the periodical literature of Egyptology. In such cases the reader is referred in the note or notes following the translation to the relevant article; in the interest of economy the discussions to be found there have not been repeated in the present work. Furthermore, owing to the recent phenomenal rise in the costs of book-production, other economies have had to be employed if the price of this work were to be kept at all with reasonable bounds. Thus hieroglyphic signs and groups have been reproduced by zincograph instead of hieroglyphic type, and the indexes, which are intended for inclusion in vol. II, now in course of preparation, will also have to undergo some economy, though in any case the mere mass of the material would have enforced something of the sort.

In preparing this work for publication one of my greatest pleasures has been the great encouragement I have had from friends and colleagues, especially those of my old Department in University College, London; in fact it is not too much to say that without their support this book would not have seen the light. I also acknowledge most gratefully the friendliness and help I have had from Mr. Adrian Phillips of Aris and Phillips Ltd., the publishers of this book. I further express my great thanks to the Sir Alan Gardiner Settlement for Egyptological Purposes for a generous subvention towards the costs of publication.

R. O. Faulkner

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ABBREVIATIONS

- Abubakr, *Kronen*
AEO
Ann. Serv.
BD
BH
Book of Hours
 Boylan, *Thoth*
 Bremner-Rhind
 Caminos, *Lit Frag.*
Ch. B.

COA
Concise Dict.
CT
 Dav. *Ptah.*
 Edel. *Altäg. Gramm.*
 Edel, *Qubbet el Hawa*
 Edel, *Weltkammer*

*Eg. Gramm.*³
 Erman, *Religion*
Festival-Hall

 Fischer, *Dendera*
GAS
 Gauthier, *Dict. géogr.*

GES
GNS
Hamm.

 Harris, *Minerals*

Hymnen

 James, *Ḥekanakhte*
JAOR
JEA
- A. el M. Abubakr, *Untersuchungen über die ägyptischen Kronen.*
 A. H. Gardiner, *Ancient Egyptian Onomastica.*
Annales du Service des antiquités de l'Égypte.
 E. A. W. Budge, *The Book of the Dead*, Text (1898 edition).
 P. E. Newberry, *Beni Hasan.*
 R. O. Faulkner, *An Ancient Egyptian Book of Hours.*
 P. Boylan, *Thoth the Hermes of Egypt.*
 The Bremner-Rhind Papyrus, ed. R. O. Faulkner.
 R. A. Caminos, *Literary Fragments in the Hieratic Script.*
 A. H. Gardiner, *Hieratic Papyri in the British Museum. Third Series: Chester Beatty Gift.*
 J. S. Pendlebury, *The City of Akhenaten.*
 R. O. Faulkner, *A Concise Dictionary of Middle Egyptian.*
 A. de Buck, *The Egyptian Coffin Texts.*
 N. de G. Davies, *The Mastaba of Ptahhetep and Akhethetep.*
 E. Edel, *Altägyptische Grammatik.*
 Id., *Die Felsengräber der Qubbet el Hawa bei Assuan.*
 Id., *Zu den Inschriften auf den Jahreszeiten-reliefs der "Weltkammer" aus dem Sonnenheiligtum des Niuserre in Nachrichten . . . Göttingen, 1961; 1963.*
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 H. G. Fischer, *Dendera in the Third Millennium B.C.*
 A. H. Gardiner, *The Admonitions of an Egyptian Sage.*
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 A. H. Gardiner, *Notes on the Story of Sinuhe.*
 J. Couyat et P. Montet. *Les inscriptions hiéroglyphiques et hiératiques du Ouadi Hammâmât.*
 J. R. Harris, *Lexicographical Studies in Ancient Egyptian Minerals.*
 A. Erman, *Hymnen an das Diadem der Pharaonen*, in *Abhandlungen der königlichen preussischen Akademie . . .*, 1911.
 T. G. H. James, *The Ḥekanakhte Papers.*
Journal of the American Oriental Society.
Journal of Egyptian Archaeology.

- Komm. Pyr.* K. Sethe, *Übersetzung und Kommentar zu den altägyptischen Pyramidentexten.*
- Les.* Id., *Ägyptische Lesestücke zum Gebrauch in akademischen Unterricht.*
- Mill.* The Millingen Papyrus, *Revue d'Égyptologie*, 15 (1963), 29 ff.
- M.u.K.* A. Erman, *Zaubersprüche für Mutter und Kind*, in *Abhandlungen der königlichen preussischen Akademie . . .*, 1911.
- Peas.* *The Story of the Eloquent Peasant*, on F. Vogelsang and A. H. Gardiner, *Die Klagen des Bauern.*
- Pr.* The Prisse Papyrus, in Z. Žába, *Les Maximes de Ptahhotep.*
- Pt. (LII)* British Museum Papyrus No. 10509 (duplicate of *Pr.*)
- Pyr.* K. Sethe, *Die altaegyptischen Pyramidentexte.*
- Pyr. Suppl.* See the next below.
- Pyr. Transl.* R. O. Faulkner, *The Ancient Egyptian Pyramid Texts.* Translation and hieroglyphic Supplement.
- RB* A. de Buck, *Egyptian Reading-book.*
- Rev. d'Ég.* *Revue d'Égyptologie.*
- Saqq. Mast.* M. A. Murray, *Saqqara Mastabas.*
- Säve-Söderbergh, Hippopotamus* T. Säve-Söderbergh, *On Egyptian Representations of Hippopotamus Hunting as a Religious Motive*, *Horae Soderblomianae*, III.
- SDT* K. Sethe. *Dramatische Texte zu den altägyptischen Mysterienspielen.*
- Sethe, Alphabet* Id., *Der Ursprung des Alphabets*, in *Nachrichten . . . Göttingen*, 1916
- Sethe, Amun* Id., *Amun und die acht Urgötter von Hermopolis*, in *Abhandlungen der preussischen Akademie . . .* 1929.
- Sethe, Lauf* Id., *Altägyptische Vorstellungen von Lauf der Sonne*, in *Sitzungsberichte der preussischen Akademie . . .* 1928.
- Sh. S.* *The Story of the Shipwrecked Sailor*, in A. M. Blackman, *Middle Egyptian Stories.*
- Sitzb. Bayer. Akad.* *Sitzungsberichte der bayerischen Akademie.*
- Siut* F. Ll. Griffith, *The Inscriptions of Siut and Der Rifeh.*
- Stud. Griff.* *Studies presented to F. Ll. Griffith.*
- Th. T. S.* *Theban Tombs Series*, ed. A. H. Gardiner.
- Urk. I* K. Sethe, *Urkunden des alten Reichs.*
- Urk. IV* Id., *Urkunden der 18. Dynastie*, continued by W. Helck.
- Urk. V* H. Grapow, *Religiöse Urkunden.*
- Wb.* A. Erman and H. Grapow, *Wörterbuch der ägyptischen Sprache.*
- Wenamun* *The Misfortunes of Wenamün*, in A. H. Gardiner. *Late Egyptian Stories.*
- Westc.* The Westcar Papyrus, in A. Erman, *Die Märchen des Papyrus Westcar.*
- ZÄS* *Zeitschrift für ägyptische Sprache und Altertumskunde.*

NOTES TO READERS

Square brackets [] denote a restored passage.

Square brackets with dots [. .] denote a lacuna.

Angle brackets < > denote words or suffixes omitted in the original.

Round brackets () denote English words supplied to bring out the sense.

Dots . . . not in brackets indicate that a word or words are untranslatable.

‘Osiris N’, representing the name of the owner of the coffin, whether with or without titles or epithets, has been rendered everywhere simply as ‘N’; the constant repetition of ‘Osiris’ as epithet of the deceased becomes almost meaningless, and can make nonsense, as in e.g. ‘O Osiris, this Osiris N is your son’. Similarly the demonstrative in *N pn* ‘this N’ has not been translated, since again constant repetition renders it meaningless. It might be noted here that *pn* and *pw* not infrequently serve as the definite article. The translations have been made in the 1st person where that appears to be original; it is of frequent occurrence and usually too obvious to justify a note.

ERRATA

Inside back wrapper, *delete* ‘Professor’ before ‘Sir Alan Gardiner’.

p. 175, lines 5-6. For ‘the two Companions and the two Sisters’ *read* ‘the two Sisterly Companions’.

TRANSLATIONS AND NOTES

Spell 1

HERE BEGINS THE BOOK OF VINDICATING A MAN IN THE REALM OF THE DEAD.¹ I, 1
Ho N! You are the Lion, you are the Double Lion, you are Horus, Protector
of his father,² you are the fourth of these four gods¹ who are powerful³ and 4
strong(?),⁴ who bring water⁵ and make the Nile⁶ through the power of their 6
fathers.⁷ O N, raise yourself on your left side, put yourself on your right side.⁸

1. T1L adds 'and of not going upside down in the realm of the dead'. M.C.105^a substitutes 'pronouncing recitations'.

2. T9C (originally also M.C. 105^b) inserts: 'You are Thoth the vindicated'.

3. Written in T9C and both versions of M.C. 105 as if it were the word for 'spirits'. The 1st person of M.C. 105^a, Y1C and S10C may be secondary, in view of the 'Ho N!' of most texts.

4. 'Itpw, meaning doubtful. This word is omitted in B15C, and four texts omit the passage entirely. 'Itp occurs again in a similar context in CT III, 270d = 271b.d.

5. Two texts insert here: 'who make inundation'.

6. For *hp* 'Nile' B1P has corruptly *hk;w* 'magicians'. The translation follows the text of B3Bo and four others, as it seems most likely to be closest to the archetype. Several texts add *irr hy hnw* 'who make jubilation', and T9C adds still further *irr bcb* 'who make the stream'; these two phrases are muddled in M.C. 105^b. 5g (BH5C only) is a somewhat corrupt alternative text to 4b-6a.

7. Varr, B4C: 'their divinity'; Y1C: 'the children of their fathers'; so also originally S10C. The damaged T1L has an allusion to Osiris.

8. T1L ends with a broken passage (6d) the last word of which is *hmst* 'sitting'.

Spell 2

Gēb has commanded, and the Double Lion has repeated, that you be given 1, 8
your soul which is in the earth and your shade which is in the hidden places.
Ho N! Raise yourself, that you may be vindicated against your foes.¹ 9

1. Four texts expand this clause into the common formula: 'against your foes, male or female, against those who would harm you, male or female, against those who hate you, male or female, and those who would have judgement against you on this day'; M.C. 105 omits 'against those who hate you'.

Spell 3

I, 10 Ho N! Take your staff, your loincloth and your sandals, and go down to the Tribunal, that you may be vindicated against your foes, male or female, against those who would harm you,¹ and those who would have judgement against you in the Tribunal² on this happy day.

1. M.C. 105 adds: 'in the realm of the dead', and stops.
2. B15C: 'all the Tribunal'; B6C 'all the Tribunal of Osiris'.

Spell 4

I, 11 O N, the earth opens its mouth for you, Gēb throws open his jaws on your
12 account.¹ May you eat your bread and receive your plenty,¹ may you go to the
Great Stairway, may you come to the Great City, may you kindle your warmth
14 upon earth,² may you become Osiris.³ O N, their great ones stand up for you,
the scribes who are upon their mats tremble at you in your presence, and you
have knit on for yourself the heads of the mottled snakes in Ōn.⁴

1. I.e. the earth opens to let the deceased leave his grave. Th.T. 319 adds: 'You are vindicated against [your] fo[es]', and with B15C and B6C introduces the next clause with the vocative 'Ho Osiris N!'. M.C. 105 introduces this spell with the title: 'Recitation of the spells of vindication'.
2. Presumably the erstwhile warmth of his living body.
3. The variants expand this into: 'May you become this fair young god who is yonder. May you have power over your foes, male or female, those who would harm you, male or female, those who hate you, and those who would have judgement against you on this day'.
4. An obscure sentence; presumably the deceased himself assumes the heads, and thus the qualities and attributes, of these mysterious snakes, which in *Pyr.* § 1211 are spoken of as decapitated; see also *JEA* 29, 36 (33).

Spell 5

I, 15 Ho N!¹ Take possession of the sky, inherit the earth!² Who is he who shall
16 take away this sky from you,³ you fair young god?⁴ You are vindicated
against your foes, male or female, etc.⁵

1. Omitted in all but two texts, which suggests that originally this spell was intended to be a continuation of Spell 4.
2. M.C. 105 reads: '[N] has taken possession of the sky, N has inherited the earth'.
3. All texts except B2Bo and B3Bo use the future construction *in-m ir-f nḥm:f*, which yields a slightly better sense. For 'from you' M.C. 105 has 'from N'.

4. The *m* before *ntr* (dittograph *m m* in B2Bo) has been regarded here as the *m* of equivalence. In B3Bo, B2Bo and B6C the adjective *nfr* has an unusual ending \bar{f} , as if it were assimilated to the imperfective active participle (*Eg. Gramm.*³ § 357), and has an unusual determinative. B4Bo has an obvious corruption arising from a copyist failing to understand the abnormal det. of *nfr*. M.C. 105 and S10C substitute for this clause the words: ‘even Rē̄c, the eldest of the gods, and Horus, the successor of Osiris’ (15*d*).

5. B15C and B6C omit *hmt-r3* ‘etc.’

Spell 6

How great is the monthly festival of the height of heaven, even the festival of the New Moon!¹ The finger is removed from upon you,¹ your trembling is 17
taken away, since you have planted the plume² at the horizon, at the place
where are those who know you. You suck at your mother Sothis as your nurse
who is in the horizon,¹ Isis squats (?)³ by you, she makes you bright,⁴ she 18
makes for you fair ways of vindication against your foes, male and female,
etc.,⁵ and those who would have judgement against you in the realm of the 19
dead⁶ on this happy day.

1. This spell deals with the rebirth of the deceased at this festival. B15C has carelessly substituted *pt* for *3bd*.

2. Hardly ‘tuft’, despite Gardiner’s rendering of a passage from *ZÄS* 57, 10* (*Eg. Gramm.*³ p. 290, second example); in *M.u.K.* 1, 2 *šwt* with hair-det. undoubtedly means ‘feather’, see also Spell 8, n.7. The bearing of this passage on the context is not obvious.

3. *P3g* is unknown to *Wb*. The translation ‘squats’ rests upon the det. and the possible identity with the later *pg3* ‘mode of sitting’, *Wb*. I, 562,8.

4. I.e. cleans up the new-born child? Two texts substitute the inferior reading *šhp-s tn* ‘she conducts you’ (fem.).

5. So B3Bo and B1P. Several texts omit *hmt-r3* and read ‘who would harm you’ or ‘who hate you’; M.C. 105 has: ‘against your foes, male or female, on this day’.

6. *M hrt-ntr* ‘in the realm of the dead’ occurs in three versions only out of nine; nevertheless the text seems the better for its inclusion.

Spell 7

The vindication of a man against his foes is brought about in the realm of the dead.¹ The earth was hacked up when the Rivals² fought, their feet scooped 20
out¹ the sacred pool in Ōn.³ Now comes Thoth adorned with his dignity, for
Atum⁴ has ennobled him with⁵ strength, and the Two Great Ladies⁶ are
pleased with him.⁷ ¹So the fighting is ended, the tumult is stopped, the fire 21
which went forth is quenched, the anger in the presence of the Tribunal of
the God is calmed,⁸ and it sits to give judgement in the presence of Gēb.¹ 22

Hail to you, magistrates of the gods!⁹ N is vindicated before you¹⁰ on this day,¹¹ even as¹² Horus was vindicated against his foes on that day¹³ of accession.¹⁴ ²³ May he be joyful before you¹⁵ even as Isis was joyful in that her happy day of playing music,¹⁶ when her son Horus had taken possession of his Two Lands in triumph.

1. So B2Bo; M.C. 105 reads: 'To be uttered: the spells of recitations for vindication in the realm of the dead'. The other texts omit the title.

2. Horus and Seth.

3. An aetiological myth regarding the sacred pool in the temple of Heliopolis. T1N.Y. and T1L have corrupted *šdyt* 'pool' into *šdwtj* and *šdty* respectively. Note the abnormal writing of *ntr* in B2Bo and B3Bo, which recurs elsewhere.

4. Varr. 'Rēc-Atum' or 'Lord of All' (*nb tm*). The former variant is so common that henceforward it will not normally be recorded.

5. The *m-hrt* of B3Bo, B2Bo and B1P seems inferior to *m* (B4Bo, S10C) or *hr* (B6C, B4C, T9C); the same comment applies to *m-hr* of T1N.Y. and T1L.

6. Presumably Isis and Nephthys.

7. Thoth, the traditional pacifier, comes equipped to stop the fight and so to relieve the anxieties of the goddesses, who were Isis and Nephthys, the respective spouses of the combatants.

8. Lit. 'censed'; T1L has: 'all the Tribunal'.

9. Var. 'magistrates of heaven, magistrates of earth'.

10. Two texts omit *hr-tn* 'before you'.

11. There are minor variants of this sentence which do not affect its sense.

12. \sum (B3Bo) and \sphericalangle (B2Bo) represent the older form of *my* of the other texts.

13. Var. 'that happy day'.

14. On *h'cw* see *JEA* 39,23; Horus takes over his father's kingship.

15. Varr. 'on this day' and 'before you on this day'.

16. For *hnt* 'play music' cf. the late *hn* of *Wb.* III, 286,2 ff. Presumably we have here the infinitive of a 3 inf. verb. Three texts have failed to understand this word and have substituted *hnt* 'rowing'.

Spell 8

I, ²⁴ Hail to you, Tribunal of the God who shall judge me¹ concerning what I have
²⁵ said, I being ignorant, at ease and having no care.² O you who surround me
and stand at my back, may I be vindicated in the presence of Gēb, chiefest of
²⁶ the gods.³ Yonder god shall judge me⁴ according to what I know.⁵ I have
arisen with my plume⁶ on my head and my righteousness on my brow, my
²⁷ foes are in sorrow,⁷ and I have taken possession of all my property in vindication.

1. The 1st person appears to have been original, see B4Bo and B1P in 24b and 25a. Three texts add 'on this day'.

2. An obscure passage which seems to have puzzled the ancient copyists, judging by the many varr. The text followed in the translation is B2Bo. *Hm* and *ndm* are old perfectives. *N* in *n ksnt:f* has been regarded as the old equivalent of the classical Middle Egyptian *nm* in the sense of 'without'. In B4Bo the strange group $\overline{\text{S}}$ after the name of the deceased must surely be intended for the demonstrative *tn* 'this', and it seems that some inexplicable corruption has occurred, since the reading is confirmed by de Buck, p. 24, n. 1.* The other varr. are:– B1P: 'concerning what I have said, being ignorant, young, at ease and having no care'; B6C: 'concerning what he has said, being ignorant; concerning what he has said, being young; [. . .] care'; B4C: 'concerning what he has said and done, being ignorant [. . .] youthfulness, and N is troubled about it'; M.C. 105 and T9C: 'concerning what she (he) has said and done, being ignorant, young and having no care'; S10C: 'concerning what N has done, being ignorant and not knowing [. . .]'; T1L: 'concerning what he has said, being young; concerning what he has done, being ignorant [. . .]'.

3. B4Bo omits 'vindicate N', while T1L perverts the whole sentence into: 'N has stood up vindicated against his foes, male and female, and against those who would have judgement with you (*sic*) on this day'. S10C omits the whole sentence, and after the name of the deceased M.C. 105 inserts: 'against his foes, male and female'.

4. *Hr* + subject + participle is apparently a development of the participial statement, and the particle *hr* seems to imply future time. S10C and T1L omit.

5. *Hft rh:f* is corrupted in B1P into *hft:f*, and in B6C into *hr:f*, while M.C. 105 has: 'who shall judge the case (*ht*) according to what he knows'. The subject of *rh* 'know' apparently refers to the deceased, who is to be judged only on his conscious acts, not on unwitting conduct.

6. *Šwt* certainly means 'feather', 'plume' here (see Spell 6, n.2), since the context shows that it is the feather symbolic of 'truth', 'righteousness' which is envisaged. Some copyists seem to have had difficulty with this passage and to have emended it, and the following versions result:– B6C: 'He is vindicated, his plume is on his head, righteousness is on his brow'; M.C. 105 and T9C: 'N has stood up in the presence of Gēb, her (his) plume is on her (his) head and her (his) righteousness is on her (his) brow'; S10C: 'N has come forth vindicated in the presence of Gēb with his plume on his head and his brow'. T1L 'N has arisen, his plume on his [head and his righteousness on his brow]'.

7. *Kmw* is unknown to *Wb.*, but cf. *ikmw*, 'sorrow', *Pyr.* § 1989.

Spell 9

Hail to Thoth and his Tribunal.¹ Hail to you, O Thoth, in whom is² the peace of the gods, and all the Tribunal³ who are with you! Command that they shall come forth at the approach of N, that they may hear all that he has to say⁴ that is good on this day,¹ because⁵ to you belongs this plume⁶ which arose in God's-land, which Osiris brought to Horus,⁷ that he might set it on his head as a reward,⁸ being vindicated⁹ against his foes, male and female. It

was he who tore off (?) the testicles of Seth;¹⁰ he neither perished nor died,¹¹
 31 for you¹² are! that star which the West bore,¹³ which neither perished nor was
 annihilated; this N shall neither perish nor be annihilated; and no evil im-
 32 pediment shall be imposed¹⁴ against N—so says Atum.¹⁵ As for anything evil
 33 which they may say or do against N in the presence of Gēb,¹⁶ they are¹⁷
 against them and they will be against them.¹⁸

1. B2Bo only. This is the title of the spell.

2. So, rather than the normal 'who is in'; Thoth the great pacifier is responsible for the peace of the gods. B2Bo omits these words, while T1L omits nearly all this spell.

3. M.C. 105 and T9C: 'this Tribunal'; S10C: 'the Tribunal of the Gods'.

4. For *ḏdt:f nbt* three texts substitute *mdw N* 'the word of N.' M.C. 105 inserts a superfluous suffix after *mdw*.

5. *Ntt* for *<n->ntt*; three texts have the synonymous *hr-ntt*. B6C has *n* alone.

6. So B3Bo, B4Bo and B6C; B2Bo omits the pronoun after *ntt*. B1P and B4C are in the 3rd person, while M.C. 105 and T9C (which is corrupt) have the name of the deceased; S10C has simply 'Osiris', having doubtless omitted the name of the deceased in error. The version in the 2nd person is to be preferred, since Thoth is more likely to be the owner of the plume than is the deceased. For the demonstrative *tw* of B3Bo, B2Bo, B4Bo, B6C and B4C, we find *tw pw* in B1P, M.C. 105 and S10C; *pw* is superfluous.

7. Var. 'to his son Horus'; B4Bo omits 'to Horus'.

8. Four texts have: 'as the reward of (his) vindication'.

9. B4Bo and B1P insert the suffix *f* after *hrw*.

10. Four texts add an apparently unnecessary and misplaced dative *n:f* at the end of the sentence. M.C. 105, S10C and T9C have *cf;n:f* instead of *swt cf*; T1L, which starts here, is corrupt. B4C has a word *isnwj* for 'testicles' which appears as *isn* in CT III, 124i but is better known in the form *insw* in CT IV, 236b (M4C), cf. also *Wb.* I, 100, 15. A late form which has lost the *n* is *iswy* in *Wb.* I, 131, 12.

11. Reading *n sk:f n mt:f* with B4Bo and B1P. B3Bo is corrupt; B2Bo (before *mt:f* only), B6C and T1L have *iwty* instead of *n*, apparently anticipating 31b. The other texts run:—B6C and T1L: 'who neither perished nor was annihilated (*htm*)'; M.C. 105 and T9C: 'N neither died nor perished nor was annihilated'; S10C 'N neither died nor was annihilated'.

12. Thoth?

13. Var. B1P and B6C: 'the beautiful West'; B4C inserts after *sbj pw pw* (*sic*) the words *iry s(m)t* 'the warden of the desert'.

14. Var. B1P: *iwty dmyt sdb nb ḏwy*.

15. M.C. 105, S10C and T9C may have understood *in* 'so says' as *in* 'by', for they refer to gods, spirits and men.

16. B2Bo omits 'or do'; note the omission of the repeated suffix in *irt:sn* in B3Bo, B4Bo, B6C and S10C. B1P inserts 'in the presence of Osiris' after the name of the deceased, and B6C is similar, while four texts omit the 'in the presence of' phrase.

17. An inexplicable *n* has found its way into *tw:sn* in six texts; again in 52d.

18. M.C.105, S10C and T9C add 'that is what they say', followed by a further reference to the vindication of the deceased.

Spell 10

Ho N! The portal is opened for you by Seshat,¹ fair paths are opened up for I, ³⁴
you by Wepwawet,² and there is no god who has turned himself about con-
cerning what he has said.³ This is what he has said:⁴ N is vindicated against
his foes, male ¹or female,⁵ and against those who would have judgement ³⁵
against him on this day.⁶

1. The deceased is admitted to the other world. For the sense of *wḏr* here cf. *wḏr r*; 'open the mouth', *Wb.* I, 406, 11.

2. B4Bo shortly: 'a road is opened up for you'.

3. I.e. has not gone back on a previous verdict favourable to the deceased. Cf. *JEA* 35, 93, n. 1.

4. B4Bo omits; S10C had: 'what they have [said]'.


5. B1P and B4C substitute *hmt-r*; 'etc.' and B4C ends.

6. M.C. 105, S10C and T9C add 'those who hate him or would injure him' in more or less garbled forms.

Spell 11

Welcome, welcome! The statue (?)¹ is brought to you; so say I (?)² Welcome,
welcome! The great statue (?) is brought to you.³ Encompass N,⁴ do all that I, ³⁶
he shall say,⁵ give him praise, you gods.⁶ Come, you gods,⁶ that you may see ³⁷
him, he having come forth safely⁷ and having been vindicated against his
foes;⁸ he has taken possession of the crown,⁹ he has mounted (?)¹⁰ the thrones
of Gēb,¹ he has taken and destroyed the other.¹¹ 38

1. The word *tw* as a divine name does not carry conviction, and despite the unanimity of the texts in 35e and the near unanimity in 36a, it is hard not to believe that this is in fact a misspelling of *twt* 'statue', which is actually found in B1P in 36a. Even so the sense remains obscure. In 35e B6C omits all but the opening words; B4C appears to read: 'Welcome, welcome today! My statue(?) is made. Welcome, welcome!'

2.  perhaps for *ii* 'so say I', in three texts only. At the end of 35e M.C. 105 and T9C add the name of the deceased.

3. Var. B1P: 'the statue (*twt*) is brought to you, the statue of the great one is brought to you'; T9C has: 'his statue(?) (*tw*) is brought to him.'

4. An imperative addressed to the gods.

5. Five texts omit.

6. Two texts omit 'gods'; one is damaged.

7. T9C has bungled *htp* and added 'on account of his eye', perhaps thinking of the Eye of Horus.

8. Three texts omit and B4Bo is corrupt.

9. Varr. B3Bo, B4Bo: 'her two crowns'; B1P: 'his crown'.

10. The translation is a guess, for no verb *hnt* with an appropriate meaning appears to be known; can the literal sense be ‘has confronted the thrones’? The ancient copyists seem also to have felt the difficulty, for four texts out of the surviving seven have added the boat-determinative, as if the verb meant ‘sail upstream’, which in this context yields nonsense. M.C. 105 continues with a broken passage referring to the vindication and heritage of the deceased.

11. Probably a reference to Seth. B1P adds *hmt-r3* ‘etc.’ at the end of the spell, and, together with B6C and B4C, has corrupted *hd.f* into *hd sw*. B4C also inserts *sw* after *nhm*.

Spell 12

I, 39 O N, go forth great and mighty¹ even as Rē^c went forth great and mighty^l
40 on the east side of the sky. The gods who spoke on behalf of Horus and over-
threw Seth for him,² they shall speak on behalf of N^l and overthrow his foes
for him.³

1. B6C has a dittograph of *pr n-k*, while M.C. 105 omits this imperative and T2C omits the initial invocation of the deceased.

2. The context clearly demands this rendering rather than the imperative of B3Bo and B4Bo. For ‘Seth’ T9C substitutes: ‘his foes who hate him’.

3. T2C adds: ‘those who would injure him, who hate [him] and who would have judgement [against him] on this day’; similarly in M.C. 105, S10C and T9C. S10C has *hmt-r3* instead of *irwt r.f*, etc. in 40b.

Spell 13

Title: To be recited: The spells for causing a spirit’s tomb (*is*) to flourish in the necropolis; the spell for opening the tomb (*h3t*) for the double of the blessed N.¹

41 Ho N! Go forth² from your house, from your seat and from any place where
42 you are, as Horus was vindicated when he³ inherited^l the inheritance and had
acquired power;⁴ go forth vindicated from the presence of this Tribunal of
43 the gods of Pe, Dep and Ōn,^l even as Horus went forth vindicated against
Seth from the presence of this Tribunal of the Lord of Suffering(?).⁵

1. This title is in T2C only, see de Buck’s note p. 40, n.4.

2. The interjection *h3* clearly desiderates an imperative, here with reflexive dative. M.C. 105, which omits the prefatory summons, puts the text into the 3rd person: ‘N has gone forth from her house’; so clearly also S10C, though the verb is lost. These two damaged texts differ in other details from the other versions.

3. B4C wrongly has the 2nd person, an example of the not infrequent confusion of pronouns in the Coffin Texts.

4. Lit. ‘had powered power’; B4C is again wrongly in the 2nd person, as also T2C, which stops at this point.

5. For *gmwt* 'suffering(?)' cf. *BD* 29,11; P. Bremner-Rhind, 26,13. The 'Lord of Suffering' is presumably Osiris, who suffered at the hands of Seth.

Spell 14

Go forth from the dispute,¹ go forth from the dispute, for it was Horus¹ who I, 44
went forth from the dispute. Be far from N,² O you who should be far from
him;³ do not approach him, O you who would approach him,⁴ ¹ for he will 45
judge the Wilful One⁵ in *Ön*.

1. Var. S10C *twt Hr* 'It was you, Horus . . . '.

2. The 1st person of B2Bo and B1P seems in error, for the spell opens with an imperative addressed to the deceased, and the pronoun of the 2nd person *twt* in 44b (S10C) confirms this.

3. The clause introduced by *nt(y)* shows some variations. Instead of the construction *nty* + old perfective employed by the B3Bo group, B15C, etc., use the participle *hr*, while B6C wrongly inserts *ꜣꜣ* before *hrt*. B4C has two imperatives *hr tn* . . . *hr tn*; note the fem. dependent pronoun reinforcing the imperative. B4C is a woman's coffin.

4. See the last note. B15C is corrupt.

5. '*Imr:f*, lit. 'he wishes' is here a *nomen divi*, apparently an epithet of Seth, since he is judged by Osiris in the person of the deceased.

Spell 15

O you whom the Bull begot, O you whom the Bull begot,¹ pull off the bonds I, 46
of the Bull¹ and appear in order that he may give orders against those foes of
his, male or female, who would revile N or do anything evil against N.²

1. The Bull is presumably Osiris, whom his son Horus is summoned to rescue.

2. From 'appear' onwards B4C and the related texts have a variant version of which S10C has the most complete and intelligible text. It reads: 'Neith appears against that evil word, Neith appears against that evil Power; Neith appears against those who would smite N; Neith appears against those who would drive out (*rdy* for *dr*, cf. *Stud. Griff.* 72) N. Horus has crossed over from *Ön* to(?) his father(?), who is pre-eminent in the *tnnt*-shrine, because of the conspirators' (*w3tw*, cf. *Wb.* I, 245,2). For Neith as protectress of the dead, cf. *Pyr.* §1314; *BD* 112,13; 158,3; *JEA* 4, pl. 11,3,6; Turin 2202.

Spells 16 and 17¹

1, 47 Be seated,² O N, in the presence of Gēb, chiefest of the gods,³ for you are
 48 Horus with his White Crown on his head.⁴ Isis⁵ bore him, Khabet⁶ brought
 49 him up, the nurse of Horus nursed him, the powers of Seth¹ served him over
 and above his own powers,⁷ his father Osiris gave him these two staffs of his.⁸
 50 N has come¹ and he exults over it⁹ in vindication, there are given¹⁰ to him
 51 these two great and mighty Enneads, he rages against¹¹ the gods¹ with his
 power, he controls the life of the gods. In truth there is an invocation-offering
 for Rēc, and Horus who is at the head of the living protects his father Osiris,¹
 52 he has stopped¹² the movements of him who slew¹³ his father. As for anyone
 53 who shall commit any evil robbery against N, N will use an arm upward¹ and
 downward¹⁴ against their great ones in Ōn in the presence of the risen Osiris.
 This N has taken possession of his Two Lands in vindication; you are Horus,
 Lord of Justice.¹⁵

1. Despite the separation mark at the end of Spell 16 in B1P, these two spells form a continuous text.

2. Shown to be imperative by the 2nd person of the next clause. M.C. 105 and doubtless S10C have *sdm-n-f* forms, see n.4 below. B3Bo omits the verb, clearly a copyist's error.

3. Cf. *JEA* 39,10.

4. Var. 'upon him'. B4Bo adds 'righteousness on his brow'; M.C. 105 and S10C: 'N has sat down to judge in the presence of Gēb as Horus with his White Crown upon him'; B15C: 'N has sat down in the presence of Gēb; you are Horus', etc.; B.H. 5C: 'Ho N! I sit down for N to judge in the presence of Gēb, for you are Horus with his Double Crown on [his] head'.

5. Var. 'his mother Isis'. B.H. 5C is corrupt.

6. *H3bt* or *h3byt*, determined with a vulture, is clearly the original of the vulture-shaped breast-ornament recorded under *h3byt* in *Wb.* III, 229,14, where the query 'Ob richtig?' should be deleted. Here *H3b(y)t* is a goddess, a nurse of the young Horus.

7. Apparently even Seth was unable to avoid adding his strength to that of the young Horus, a most unexpected phenomenon.

8. Var. S10C: 'his two standards' through an obvious misunderstanding. T2C seems to have had a different text.

9. For *hkn* B2Bo and M.C. 105 read *hk*; the latter omits 'in vindication'.

10. Spell 17 begins here.

11. *Dndn*, varr. *dndn*, *dnd*, is recorded in *Wb.* V, 471,21 ff., 579,6.7, only as an intransitive verb, but the transitive sense is found in *dndn-s tn m dndn-s* 'it shall rage against you with its wrath', Bremner-Rhind, 25,7; the present passage takes the usage back to the Middle Kingdom.

12. Lit. 'caused to be taken away'. B4Bo omits the *s* of the causative *snhm*.

13. Var. B15C and S10C: 'those who slew'.

14. I.e. will strike a heavy blow.

15. Var. StOC (52d-g): 'As for any who may say or do anything evil against you, they will be (again *tw·n·sn* for *tw·sn*, see Spell 9, n.17) destroyed because of (read *r sw·n·sn n*) this which they have said, and this N will be vindicated against his foes, against those who would injure him and against those who would have judgement against him (*hft<:f>*) on this day.

Spell 18

Ho N! You shall cross the sky and traverse the firmament, those who are in the Winding Waterway shall worship you¹ and see you when you arise in the eastern horizon, those who are in the Netherworld having permitted your beautiful appearing; you shall come forth from the Night-bark and go aboard the Day-bark as Horus Lord of Patricians himself commands you. I, 54

Ho N! You shall go up upon the great west side of the sky and go down upon the great east side of the earth¹ among those gods who are in the suite of Osiris, in peace, in peace with Rē^c who is in the sky. 55

1. This unexpected reversal of the points of the compass is incomprehensible. We would expect the deceased to go up on the east and down on the west as does the sun. Perhaps we have here a blunder in an early copy which no-one has noticed or at least attempted to correct.

Spell 19

Ho N! You are a god and you shall be a god, you shall have no foes or opponents with Rē^c who is in the sky or with Osiris the great god who is in Abydos.

Spell 20

Ho N!¹ Gēb will open for you your blind eyes,¹ he will straighten for you your bent knees,² there will be given to you your heart (*ib*) which you had from your mother, your heart (*hṣty*) which belongs to your body,³ your soul which was upon earth, your corpse which was upon the ground.⁴ There will be bread for your body, water for your throat, and sweet air for your nostrils.¹ The owners of tombs will be kindly to you,⁵ the owners of coffins will come to you,⁶ they will bring to you your members which were far from you,¹ when you are re-established in your original shape(?)⁷ I, 56 58

1. T9C wrongly: 'his eyes'.

2. An allusion to the crouched posture of the early burials, which suggests that this is a very ancient text; on *mṣst* 'knee' see my note *JEA* 45,104. *BD* 436,3 has 'legs' for 'knees'.

3. The passive *rdyw* of B3Bo is preferable to the active *rdy-n-i* of B1P and B4C; all texts except B.N.5C and the damaged T9C agree in stating the dead man had his *ib* from his mother, but that his *h3ty* was simply part of his physical body; this suggests that in this context at least *ib* represented the inherited characteristics—temperament, intelligence and the like—which had their supposed seat in the physical heart (*h3ty*), though it is not to be supposed that the Egyptians made this clear-cut distinction in all cases where *ib* and *h3ty* appear side by side. For *mwot* ‘mother’ B.H. 5C substitutes *ht* ‘body’ in contrast to its synonym *dt* at the end of the clause.

4. B6C omits ‘your soul’. BD 436,5 describes the corpse as ‘under’ the ground.

5. I.e. those already dead whom the deceased will meet: var. B1P and B6C: ‘those who are in their tombs’. B1P, B6C and B4C introduce this sentence with ‘Ho N!’, B.H. 5C omits it.

6. All the other versions have *wn* ‘open’, but ‘come’ of B3Bo yields the better sense. The prospective *sdm-f* forms *iwt* and *int* (below) give the clue to the future tense of this spell.

7. $\overline{\text{Q}}_{\Delta}^{\text{c}}$ $\overline{\text{c}}$, varr. $\overline{\text{Q}}_{\Delta}^{\text{c}}$ $\overline{\text{c}}$ $\overline{\text{c}}$ M.C. 105, $\overline{\text{Q}}_{\Delta}^{\text{c}}$ $\overline{\text{c}}$ BD 436,8, is quite obscure; following Barguet, *Livre des Morts*, 249, I have taken it to be a corruption of $\overline{\text{Q}}_{\Delta}^{\text{c}}$ $\overline{\text{c}}$ ‘form’, ‘shape’. B.H. 5C omits this last clause.

Spell 21

Ho N!, Come,¹ that you may ascend to the sky;² the ladder to the side of Rēc
 1, 59 is put together for you¹ among the gods, who remove³ the pestilence of the
 60 streams⁴ so that you may drink water from them. You shall¹ walk upon your
 feet,⁵ you shall not walk head downwards.⁶ Those who are in the midst of the
 earth shall go up <to> you,⁷ but there will not go up to you <those who
 61 you,¹ or your tomb¹⁰ which your city gods made for you. You are pure, you
 62 are pure! As Rēc lives, you are pure! Your front is in¹ purity, your back parts
 are in cleanness,¹¹ and your cleanliness¹² is by means of natron and incense,
 63 milk of <the mother of>¹ Apis¹³ and beer of the beer-god.¹⁴

1. ‘*Iw* is shown to be imperative by the following enclitic, further strengthened in B3Bo by a reflexive dative. B6C has *iw in r-k*; B4C employs the prospective form *iwt-t*. T1L is destroyed, and the other texts omit the *iw*-clause; T9C and T1C leave out all the earlier parts of this spell.

2. M.C. 105, T1L and B.H. 5C, which have omitted the archaic imperative *iw*, begin here with the imperative ‘ascend to the sky!’, the ending *-t* in *prt* of M.C. 105 is probably due to the fact that the owner of this coffin was a woman. Other examples of this rare form are *m3t prt* . . . *sdmt wnt im* ‘See! Behold! . . . Hear! Be yonder!’, CT IV, 383 a–b (B3C woman’s coffin); *hf3wnt hrt hr hr-tn* ‘O you female snakes, fall on your faces’, V, 42a: Cf. *Eg. Gramm.*³, p. 257, n. 1a.

3. For *hsr* ‘remove’ B1P has *shr*, an obvious slip. B.H. 5C has *shn* with a peculiar determinative.

4. Minor varr. in M.C. 105 and B.H. 5C; this sentence shows that the Egyptians had some knowledge of the consequences of drinking contaminated water.

5. Before this clause four texts insert: ‘Ho N!’.

6. M.C. 105 has corrupted the negation *n* into the interrogative *in*.

7. All texts seem to be corrupt to some extent. The simplest emendation is to read *pr̄r <n>k hryw-ib nw t̄3*, compare 60d.

8. All texts are obviously corrupt; the reading *rryt* 'gate' seems to be authentic, but before it we must assume the loss of a participle of a verb for 'destroy' or the like, and after it of a suffix 2nd sing., as also after *inb* 'wall'. This clause would then fall in to line with 60e and 61a, which refer to damage to the deceased's fences and tomb. The preposition *m* in B3Bo or *r* (T1L, B.H. 5C) before *rryt* is hard to account for; in B1P and B6C we have *rw* in this position.

9. Read *whn n-k*, participle + dative, not *sdm-n-f*; the deceased would not throw down his own fences. M.C. 105 has merged the two successive *n*'s; B3Bo, B.H. 5C and T1L omit the suffix after *inbw*.

10. Reading *h3h3t*, a reduplicated form of *h3t* 'tomb'. B6C has corruptly *g3g3t*; M.C. 105 and T9C have *h3-t(k) sp 2* 'Get back! Get back!' which is nonsense in this context, and they also omit the suffix after 'gods'. T1L is corrupt; B.H. 5C has *h3* and omits the rest of the clause.

11. Var. T9C: 'in incense'.

12. *St-surb(t)* appears to be an abstract noun of the type collected in *Concise Dict.* 206 f. The preceding *m* in B3Bo is superfluous.

13. 'Milk of Apis' (so also *BD* 437,1) is a physical impossibility; read presumably 'milk of the mother of Apis'.

14. This deity is the masculine counterpart of *Tnmyt* the beer-goddess, on whom see *JEA* 13, 198. The name of the god has been corrupted in T1L and B.H. 5C.

Spell 22

An image of wax¹ which dispels evil. Tefēnet the daughter of Rē^c feeds you¹ with what her father Rē^c gave to her,² the Valley gives you bread from the I, 64 burial of her father Osiris,³ Rē^c bites on¹ something sweet, and he will give it 65 to you.⁴ Your trio⁵ are in the sky⁶ with Rē^c, they are of⁷ twisted⁸ barley of Lower Egypt.⁹ Your quartette¹⁰ are on earth with Gēb, they are of Lower Egyptian barley of 'Ibw.¹¹ ¹Their¹² two protectresses are yours, are piled 66 up(?)¹³ the offerings which they place before you.

Ho N! You shall go forth into the day, you shall have power in¹ your legs¹⁴ 67 in the morning, you shall have power in your legs in the evening,¹⁵ you shall have power in your legs at the lamp-lighting,¹ you shall have power in your 68 legs at all seasons, at any hour in which you desire to go forth,¹⁶ you shall have power in your legs in every tribunal¹ in every court;¹⁷ you shall have power 69 in your legs in every place from which your heart desires to go forth at any time.

1. Presumably of Tefēnet, in view of what follows.

2. M.C. 105 omits 'Rē^c' after 'her father' and ends here. B1P inserts an unnecessary *n* before *it-s* and before the final 'Rē^c'.

3. B.H. 5C omits this clause.
4. T1L omits the pronoun *st*; T9C has *m dd-f n-k* 'when he gives to you' or 'being what he gives to you'.
5. Of foodstuffs. T1C has 'your bread'; B.H. 5C omits 65c-d.
6. For *r pt* of B3Bo we have *m* in T1C and *hr* or *r-hr* in the other texts. *R* is the best reading, cf. *Pyr.* §§121; 717; 2156.
7. B3Bo, B1P and B6C have *nt*, presumably in concord with *hmt(t)* 'trio'; B4C has *n*, T1L has *n-st*, T1C has *n-sw*. T9C omits this clause.
8. *Snh*, used elsewhere of 'binding' hair, *Pyr* §195of; a prisoner (*Urk.* I, 305, 18; IV, 617,13) and of a snake 'entwining' a stem (*Hymnen*, 8,3), seems to refer here to stalks of barley twisted together. T1L has *sch* here, T1C *sryw*, both corruptions of *snh*.
9. For 'barley of Lower Egypt' T1L substitutes 'emmer'.
10. Var. T1C: 'bread' again.
11. '*Ibw* is obscure to me. For 'barley' T1L again substitutes 'emmer'. T1C has 'Your bread is on earth with Gēb, it is of twisted barley of Lower Egypt'; T9C is corrupt.
12. 'Their' presumably refers to Rēc and Gēb. These 'protectresses' are apparently Tefēnet and 'the Valley', since these are the only two female entities hitherto named. T1L and T9C have: 'the protectresses protect them for you'; B.H. 5C refers to 'the two protectresses of Rēc': the text is corrupt, but seems originally to have supported T1L. T1C has shortly: *tw ndty ndt*.
13. *Sht* is obscure, and the sense here given to it is a guess. T1L, B.H. 5C and T1C have confused this word with *sh*t 'field', thinking of the 'Field of Offerings', and the latter two are otherwise corrupt.
14. I.e. freedom of movement. For 'legs' B.H. 5C has 'heart'. At this point B6C omits a good deal, running straight on into the middle of 68a.
15. T1C only.
16. Following B3Bo.
17. *R3-ry* (see also 77a) is apparently a variant of *r3-r3* 'entry', on which see *ZÄS* 70,84; the gate was the traditional place for a bench of judges to sit. Compare *ry* of B.H. 5C and *r3-ry* of T1L, reminiscent of *ryt*, also a place of judgement. B4C has *r3-pr* 'temple', B6C takes a leap to the middle of 69c. T1L ends here.

Spell 23

I, 70 Ho N! You shall not be examined, you shall not be imprisoned, you shall not
 be restrained,¹ you shall not be fettered, you shall not be put under guard,²
 71 you shall not be put in the place of execution in which rebels are put,³ and
 sand shall not be put on your face.⁴ Be watchful, be weighty,⁵ and no-one will
 cause you to be opposed.⁶ Beware that you do not go forth.⁷ Take your staff,⁸
 72 your loincloth, your sandals, and your arrows⁹ for the road, that you may cut
 off the heads and sever the necks of your foes male and female¹⁰ who draw
 73 near when you are dead.¹¹ 'Hasten¹² and come' are the words of the god who
 brings him on the day of accusation.¹³

1. T9C and B.H. 5C omit the clause with *ḡdh*; T1C omits both the *ḡdh* and the *hnr* clauses.
2. Varr. B6C: 'you shall not be fettered' only; B4C *mnyt* corruptly for *n int*; T1L: 'you shall not be fettered, you shall not be imprisoned': T1C: 'you shall not be put under guard, you shall not be fettered'. T9C and B.H. 5C omit.
3. B.H. 5C transfers this clause to 71g.
4. I.e. not buried in a hole in the desert. T9C and T1C transfer this and the two following imperatives to 71e.f.
5. This use of 'be weighty' in the sense of 'be careful' survives in modern Egyptian and Sudanese colloquial Arabic, as I have been informed by Dr. Haikal and by Dr. A. J. Arkell.
6. Lit. 'none will place opposition against you'.
7. I.e. unequipped, for in what follows the dead man is adjured to equip himself adequately for the journey. On the texts of B.H. 5C, T1L and T9C see nn. 3.4 above.
8. Varr. B4C, T1L: 'take your scrip and your staff': T9C: 'take your scrip'; B.H. 5C: 'take your [. . .], your scrip and your staff'; T1C omits this clause. *Št*, *št*, here translated 'scrip' as being an essential part of a traveller's equipment, is shown by the det. to be a different word from *št* 'a garment', *Wb.* IV, 558,5 ff.
9. Varr. B4C: 'your loincloth and sandals'; T9C 'your loincloth and your arrow'; T1L: 'your bow, your loincloth, your sandals and your arrow'. B.H.5C writes the word for 'arrow' as *iḫh*, metathesis for *ih3*; for this var. of the stem *ch3* cf. *Urk.* V, 54,10.
10. For *sinn* 'sever' B6C and B.H. 5C have *cn*; T9C, T1L and T1C have *in*. For 'your foes male and female' T9C substitutes 'all dead male and female'; similarly T1L, B.H. 5C, T1C.
11. B6C misreads *sr* as *sr*; T9C has: 'who make your death'; T1L omits *mt.k*.
12. From T9C to T1C, all texts are to some extent corrupt.
13. For *hbnt* 'accusation' B.H. 5C has *hprt*: T1C is also slightly corrupt at the end.

Spell 24

Ho N!! The Falcon has screamed for you,¹ the Goose has cackled for you.² I, 74
 A hand is extended to you by Thoth, the arm of your foe is chopped off for you, the Two Kites, who are Isis and Nephthys, scream for you,³ striking for you on two gongs⁴ in the presence of the gods. Anubis⁵ is upon you as⁶ your protection, Wepwawet has opened up fair paths for you.⁷

Ho N! The doors of the sky are opened for you by Rē⁸, the doors are thrown 75
 open on your account by Gēb, the doors are opened for you in Abydos, the doors of the firmament⁸ are thrown open for you by your mother Nūt, because your power is so great;⁹ the portals on earth are thrown open for you by Gēb, because¹⁰ the knowledge of your name is so effective.

1. Note the many varr. of *h3* 'scream'.
2. B3Bo corruptly: 'you have cackled as a goose' and ends, as do T1L, B.H. 5C and T1C. A long omission in T9C.

3. B1P is slightly corrupt, inserting *in* unnecessarily before *ḏrty*.
4. The same expression recurs in I, 248*b* (Spell 60). For *skr* 'strike' instruments of sound cf. *Festival Hall*, 11 (drum) and *Ti*, 60 (harp). Here the objects struck are clearly of metal, hence the translation 'gongs'.
5. Var. 'the arms of Anubis'.
6. B4C omits 'are upon you as'.
7. B1P wrongly: 'for him'.
8. B6C omits.
9. So B6C; var. B1P, T9C: 'it is the greatness of your power'.
10. *N* 'because' only in B1P; the construction with *pw* is common to all texts.

Spell 25

I, 76 Ho N! There has been given to you a field-plot in the Valley¹ and the food of the West;² it is power, it is speech,³ it is opening up the West, which is pleasing to the heart of Rē^c and satisfactory to the hearts of his tribunal who
77 watch over men.⁴ 'Give to him', says Rē^c, 'and lead him'.⁵ May he⁶ be gracious to you at the stairway of any tribunal in any court⁷ and at any place in which your god⁸ is gracious to you.

1. Varr. B6C: 'by the Valley'; B4C to B.N. 5C: 'of the Valley'; T1C is corrupt.
2. Var. B6C: 'of the Westerners'.
3. Var. B.H. 5C: 'it is effectiveness, it is speech, it is power'. A long omission in T9C.
4. An omission in B6C.
5. So B1P and B4C. T1L omits 'and lead him'; T9C and B.H. 5C read: 'Give to him, O Rē^c, that he may lead him'.
6. Rē^c.
7. Compare I, 68*c*–69*a* (Spell 22), with n.17 thereon, B.H. 5C alone has a completely intelligible text, because it omits the incomprehensible words *smsty w3ty* of all the others at the end of 77*a*.
8. So B1P and B6C. The other texts omit the suffix to *ntr*.

Spell 26

I, 78 Ho N! I have set your power among the spirits¹ because so great is your strength,¹ in order that the fear of you may be ever in their bodies;² I have set the awe of you in their hearts, and the sun-folk are in joy because of N, for he is vindicated against his foes, male and female.

Ho N! Sail on the lakes of the Netherworld,³ row on the waters of this great god who is in Ōn, whose soul is in Djedu, whose dignity is in Ninsu, and the awe of whom is in Abydos.

1. B4C precedes this statement with 'I have set the awe of you in their hearts', anticipating 78c.
2. Two texts insert needlessly: 'Ho Osiris N!'
3. Var. B15C: 'the pleasant lakes'.

Spell 27

O Isdes, give speech to N. <O N>, it is your righteousness which makes your power, it is your character(?) which makes you noble,¹ and you² live on the food of falcons. You are³ the seed of the Great One who protects his⁴ father at the head of the two Conclaves, vindication is yours on this day⁵ like him who took possession of the great *tmnt*-shrine⁶ in order to transfer(?) [. . .].⁷ Rēc has made you lift up your limbs,⁸ so raise yourself up, O N,¹ for you have not died.⁹ O N, to you belongs the fear which went forth from Isis to Horus¹⁰ when [he] was vindicated against his foes who would have had judgement against him on that day.¹¹

1. There is confusion of persons here. M.C. 105 and T9C have: 'it is her (his) righteousness which makes your power'; S10C has 'it is your righteousness which makes your power'; a similar confusion arises in the next clause, where the feminine suffixes of the 2nd person sing. in B4C suggest that both these sentences originally referred to the deceased, and that a vocative 'Osiris N' has been omitted by haplography between 79a and b, so that the suffixes of the 2nd person sing. should be understood throughout; only by rendering the passages thus can a clear sense be obtained:—Isdes is called on to permit the dead man to speak because the latter's virtues justify the privilege. In 79c *intt* (B4C) is obscure; *smtt*, lit. 'foundation', of the other texts has been regarded as a figurative word for 'character' or 'disposition'.

2. Var. 'N lives'.
3. Three out of the four texts insert, somewhat unnecessarily, the invocation 'O N' before this clause.
4. T9C wrongly: 'your'.
5. Here follows in B4C a long omission and a lacuna.
6. Following T9C; what is preserved in M.C. 105 seems to be an inferior text.
7. So M.C. 105 and S10C; not in T9C.
8. So S10C; T9C has 'he has made him lift up his two limbs' etc., with a garbled det. to *cty* 'two limbs'; M.C. 105 may have had something similar.
9. Here B4C ends a longish lacuna with '[. . .] for you the number of your limbs', clearly the remnant of a variant of 79m.
10. I.e. the awe and dread which Isis bestowed on Horus; T9C has: 'from the throne of Horus'.
11. Following S10C. B4C has: 'the fear of (i.e. the respect inspired by) his vindication is the fear of Osiris N [. . .]'. M.C. 105 is lost except for the first word 'fear'; T9C has: 'the fear of his vindication' and stops.

Spell 28

Recitation: Hail to the Spirit!¹ Hail to you, my lord! Hail to you, O N!² I have come to you on this day since(?) the night, I have given *Nwt·k-nw* to you,³ I bring for you your heart into your body even as Horus brought the heart of his mother,⁴ even as Isis brought the heart of her son Horus.

1. M.C. 105 only.
2. Var. T9C: 'Hail to this N!'
3. On the obscure expression *Nwt·k-nw* see *Komm. Pyr. IV*, 109 ff. In an attempt to emend it, M.C. 105 has: 'I have granted to you to hunt (*nwt*)'. See also 282*h*.
4. Not in T9C.

Spell 29

1, 81 Be silent, be silent, O men! Hearken, hearken, O men! Hear it, this great word which Horus made¹ for his father Osiris. He lives thereby,² he has a soul thereby, he has honour thereby.³ Ho N! You shall live thereby, be a soul thereby, have honour thereby;⁴ you shall have power in your body, you shall ascend to Rēꜥ, and shall hear⁵ words of vindication in the presence of Rēꜥ, in the presence of the great god. You shall not perish, your members shall not be destroyed, your [members] shall not suffer, and you shall not be wiped out for ever and ever. May you live, grow old, have dominion, have permanence in your (*sic*) presence, and live after old age through what Horus himself has done for you, (he) the Lord of Patricians, when you ascend to Rēꜥ in the horizon.

1. T9C omits 'which Horus made'.
2. T9C: 'he becomes a spirit thereby'.
3. T9C omits 'thereby'.
4. T9C omits 81*f.g* and continues (81*h* onward) in the 3rd person.
5. T9C omits the rest of this spell with the exception of the last words 'in the horizon', which it attaches to 81*i*.

Title of Spells 30 ff.

1, 83 RECITATION:¹ TO CAUSE THE WEST TO LOVE A MAN AND TO CAUSE THE WEST TO REJOICE OVER A MAN BY MEANS OF EVERYTHING THAT IS DONE FOR HIM IN ALL THE SEASONAL FESTIVALS OF THE NECROPOLIS, IN ALL THE YEARLY FESTIVALS AND AT ALL DAYS AND TIMES.

1. *Dd mdw* in S1C only. The rubric is from S1C and S2C; varr. B1L: 'to cause the spirit to raise himself on his left side over to his right side' (in black); T1L^b: 'Recitation: [. . .] the Great One, and the West shall give her hands to a man' (in red). See de Buck's note on p. 83, n.5.*

Spell 30

A cry issues from the mouths of the great ones, the lords of the people, and a shout from the mouths of the sceptred ones,¹ because of the thundering noise¹ of the gods who are in the horizon² when they see the terror on their faces,³ who have never seen the like of it⁴ when they see¹ N⁵ proceeding peacefully on the beautiful paths of the West⁶ in his shape of a god-like spirit,⁷ having acquired all powers⁸ when the great ones who preside over the horizon spoke to him.⁹ The young god is born of the beautiful West,¹⁰ having come here from the land of the living;¹¹ he has got rid of his dust,¹² he has filled his body with magic, he has quenched his thirst with it, those who watch for him tremble at it¹³ like a bird¹⁴—so say the gods of the horizon concerning N who is in the West.¹⁵ They shall say to him: ¹ Go, row to the Field of Rushes within the Islands of the Sky, navigate therein to Him who is on his *k3dt*-plant¹⁶—so shall the gods say to N.¹⁷


1. For *dsyt* 'shout' cf. *Wb.* V, 609,6; *dsryt* of B1P and of several other texts is an obvious corruption of a rare word, a derivative of the verb *qsw* 'call', *ibid.* 609,4. S1C and S2C omit 'from the mouths of'. For *nhbt* 'the sceptred ones', a fem. collective, all texts of the group beginning with S6C have *hbsw* 'the veiled ones'.

2. B3Bo and the following texts omit 'the gods'.

3. Presumably the great ones and the sceptred ones notice the terror on the faces of the noisy gods, but the text is a trifle ambiguous.

4. B1L omits the suffix after *p3*; B3L omits *p3:sn* entirely; S11C has *p33 mytt* for *p3:sn m33 mytt*, and the writings of S12C are eccentric.

5. B3Bo ff. have: 'N who is in the West': S6C stops here.

6. Four texts omit 'beautiful'. For *sd3* B3Bo and the texts following substitute : B2Bo omits this clause.

7. S2C omits *n 3h* 'of a spirit', reading 'in his god-like shape'.

8. Var. S11C *cp:n:sn s3h nb*, clearly corrupt.

9. Some texts omit the dative; B3L and L2Li are corrupt; S11C ends.

10. Varr. 'Welcome <to> the West, you young god, born of the beautiful West'; 'Here comes the young god . . .'. S10C and S12C end here; B3L omits *iy* 'having come' before *myn* 'today'.

11. L2Li has a fragmentary version of its own of 87a ff; see 89c. For *myn* 'here' see James, *Hekanakhte*, 1111-2.

12. I.e. of the tomb. T1L renders this and subsequent clauses in the 2nd person. *R:f* at the end of the clause is the enclitic.

13. Lit. 'tremble at it (*scil.* the magic, cf. I, 149d) his watchers for him'; so ten texts. The remainder omit *im:f* at the end; it seems hardly necessary. For *sd*; 'tremble' B3Bo has wrongly *htm*, repeated from the preceding clause; S5C reads *wh3 n:f wrw:f* 'his great ones seek him'.

14. S1C, S2C, S5C and M25C end here.

15. Var. T1L: 'the great ones of the horizon concerning this N'. The other texts omit the reference to the gods of the horizon. B4L, B12C^b and B13C insert a long formula which crops up again and again in this group of texts, but which can hardly belong to the present spell. Its source seems to be Spell 38, where apparently it is original, see *JEA* 48, 37, n.c. Here the wording runs: 'so say they concerning that father of mine, that attendant of mine, that champion of mine, that one to whom I have gone down in the West'. The allusion to the father of the deceased is quite out of place here, and this formula is certainly an interpolation.

16. L2Li has *šmt* for *it* and the rest is lost.

17. Var. 'to you'.

Spell 31

I, 96 The complete one¹ is joyful at what has been done to him and at what they²
98 said to him; therefore I³ will cause N to see⁴ the falcons on their nests,⁵ I will
cause N to see the birth of the Apis-bull in the byres of the dappled cattle,⁶ I
100 will cause N to see I¹Osiris in Djedu in his dignity of Bull of the West.⁷

1. *T(w)t*, referring to the restoration of the body of the deceased by the magic of the funerary rites.

2. Possibly referring to the embalmers and other officiants at the obsequies.

3. Presumably the lector reading the spell.

4. So B1P; T1L has 'they say to him: Therefore you shall see . . .'. The other texts omit 'they said to him' and vary between 'therefore I will cause this N to see . . .' and 'therefore you shall see . ..'. All the other texts evade the initial sentence of B1P; probably the copyists found it incomprehensible.

5. Some texts interpolate: 'the young god is like you'.

6. Varr, 'the dappled serpents(!)': 'the white cattle'. Here again in a few texts comes the interpolation of n.5.

7. S10C omits the words after 'Djedu'.

Spell 32

Hail to you! He calms your pain,¹ O Osiris in Djedu.² N³ has come to where I, 102
 Your Majesty is, he will dispel your pain, he will make your foes tremble, he 104
 will raise up your ornaments to the rank of(?) summer,⁴ You shall cause the
 beautiful West to know that he is your beloved son whom Mā'et bore,⁵ and 106
 she enfolds him and loves him as your son,⁶ as your child⁷ of your shape whom
 you yourself have made. Hear this with both your ears!⁸—so says Osiris to 107
 the Majesty⁹ of the West. Come in peace, that you may perform good jour-
 neys¹⁰ and that I may enfold you—so says she, the beautiful West, to N.¹¹ 108
 She has come to meet him¹² in her attire of *sndw*-garment and her necklaces
 of carnelian(?).¹³ Her offerings are extended on her hand, her provisions 110
 follow after her, and she says to him: Come, be welcome!¹⁴ Make yourself
 into a god in the suite of the Bull of the West,¹⁵ your dignity being according 111
 to your desire, for you are the son of the Lord of the House.

1. There is a characteristic confusion of pronouns among the various texts of this spell, but the context shows that it is Osiris who is addressed in the sentences down to and including 106c, the deceased playing the role of Horus succouring his father. Thereafter Osiris speaks to the West, and the West addresses the deceased. L2Li as usual is damaged and corrupt.

2. Most texts are correctly in the vocative, invoking Osiris, but B1L and B3L wrongly append the name of the deceased, who in fact is speaking; \int of B1P could be the interjection, cf. 111d. This text interpolates after 'Djedu' the words 'in his dignity of Bull of the West'.

3. B4L, B12C (both texts) and B13C have incorrectly substituted for the name of the deceased the formula noted in Spell 30, n.15.

4. Meaning obscure. S10C, S11C and S12C end here.

5. Var. 'whom she (the West) bore to you. Mā'et is here identified with Isis.

6. B2Bo ff. have a minor variant of this. T1L^{a-b} have 'as this son of yours' and T1L^a ends here.

7. Var. T1L: 'your offspring' (*mswtj*). All texts except B1P and L2Li omit *is* after *sdtj*.

8. The fem. suffix in *msdrwy* is due to the fact that this sentence is addressed to the West.

9. B12C (both texts) and B13C have *r* for *n* before *hmt*. T1L, S1C and S2C have a variant text: "Hear this with both your ears, O beautiful West"—so says Osiris, Bull of the West'.

10. S1C, S2C and M25C end here.

11. T1L omits 'to this Osiris N'. The B4L group again interpolate the formula referred to in Spell 30, n.15.

12. T1L has 'meet you'.

13. All texts are confused to some extent; the best seems to be B1P. The translation assumes the original reading to have been *m škrw-s n sndw m w3hw-s n hrswt*. For *sndw* cf. also *Pyr.* §661; *Urk.* I, 296,9; *CT* III, 82a; the basic meaning may be 'cloth'. For *w3hw* as 'necklace' rather than 'garland' cf. the cord determinative and the material, which must have consisted of beads, not flowers. For *hrswt* (*et varr.*) 'carnelian(?)', T1L has *ihnw* 'fayence'.

14. Var. B12C^a: 'Come in peace, be welcome'; T1L omits 'be welcome'.

15. Var. T1L: 'in his dignity of Bull of the West'.


Spells 33–35¹

- I, 112 O you gods who are in Chaos,² O³ you Nine Gods¹ who are in the Mysterious Places: see him,⁴ you gods, this god-like spirit⁵ whom Osiris has made into
 113 his son,⁶ whom Isis has made into her child,⁷ to whom is given the praise due to the gods.⁸ Come, see him who has come forth in peace, having been vindicated.⁹ Rejoice at meeting him, O you who shall travel to her(?);¹⁰ the Majesty
 114 of the West herself meets N,¹¹ and she says to him:¹² Welcome, my son, you soul with shining horn;¹³ travel¹⁴ in peace that I may enfold you. So has Osiris commanded.
- 116 Hail to you, O beautiful West!¹⁵ See, N has come to you¹⁶ that he may greet
 117 you¹ daily as your son; your child whom you have borne to Osiris. He has come that he may greet you in the Island of Fire,¹⁷ he has got rid of the dust¹⁸ which
 118 was on him,¹ he has filled his body with magic, he has quenched his thirst
 119 with it, those who watch for him tremble at it like a bird,¹⁹ he has mastered the land by means of what he knew²⁰ like those to whom he has descended,²¹
 120 saying to her:²² Hail to you, O beautiful West in the suite of Osiris—¹ and *vice versa*.²³ I have come here²⁴ as I desired, I have got rid of the injury of Osiris,²⁵ I make his foes to tremble.²⁶
- 121 Travel in peace that I may enfold you—so says the beautiful West to N.²⁷ She is joyful indeed at meeting him, and she says to him: Welcome! Your son who is on earth has sent you, you soul [. . .] I get rid of your complaint, I hear the speech of my god-like equipped son, I do your business in accordance with what he has said. Osiris has commanded [. . .] for(?) you.
- 122 I will cause²⁸ you to see²⁹ Osiris in Djedu, and you shall travel³⁰ with him to Abydos, for the young god is like you.³¹
- 123 I will cause you to see the Wine-press God with his knives³² in his shape of ‘Slaughterer’, for the young god is like you.
- 124 I will cause you to see the Fields of Ducks, for the young god is like you.³³
- 125 I will cause you to see the magician⁴⁴ clad in his dignity of ‘He controls offerings for the blessed ones’, for the young god is like you.
- 126 I will cause you to see³⁵ Nūt, that she may institute offerings, standing in charge of things, for the young god is like you.
- 127 Welcome,¹ O you whom Osiris has sent;³⁶ see³⁷ these gods at the word of the beautiful West to N.³⁸
- 129 I will cause him to be pure in the Lake of the Jackal³⁹ among the blessed ones.⁴⁰
- 130 I will cause him to be cleansed in the Lakes of the Dwellers in the Nether-world⁴¹ among the blessed ones.


I will cause the Two mighty in magic to cense⁴² him among the blessed ones. 131
 I will cause him to enter into⁴³ the Great Shrine among the blessed ones. 132
 I will cause him to enter into the Mysterious Places among the blessed ones. 133
 I will cause him to enter into the Place of Ferrying among the blessed ones. 134



1. Spells 33–35 seem originally to have been a unity and have been translated as such here. The deceased is identified with Horus son of Isis and Osiris and is promised all due benefits on arrival in the next world.

2. *Hhw*, despite the writing, probably refers to the primeval chaos out of which the world arose, cf. Sethe, *Amun*, §§128. 147. 148^c; to translate it as ‘millions’ or ‘myriads’ makes no sense.

3. *I* is almost certainly the interjection, though here, as in 102a, B1P determines it with .

4. I.e. the deceased.

5. The B4L group of texts omit the demonstrative and several texts determine *jh* with ; L2Li misspells it; B12^a has the plural ‘spirits’; T1L (both texts) omits the invocation ‘to the gods’ and reads ‘this young god, a god-like spirit’.


6. Varr. B3L: ‘whom Osiris has made into his beloved son’; B12C^a: ‘whom Osiris has made’ and ends; B13C has confused *s* and *Gb*; L2Li has  for .

7. B3Bo and B4L ff. corruptly: ‘his child’. L2Li attaches *sdtyf* to the preceding clause.

8. T1L (both texts) and L2Li: ‘to whom praise is given’; B4L ff. ‘the sailor (of the boat of the sun) to whom praise is given’.


9. Seven texts omit this clause.

10. Some corruption has surely occurred here. B1P has *sdjt r s*, but all the other versions have *sdjt r s* except L2Li (*sdj r s*) and T1L which omits it. The almost complete unanimity as to the final *t* suggests that it is archetypal, and the clear plural imperative *hrcw* ‘rejoice’ shows that these last words must refer to the persons addressed. Since there is no reason to suppose that they were exclusively feminine, it is difficult to account for this final *-t* except on the assumption that *sdjt s* is a corruption of *sdj ty sn* ‘they who shall travel’, the 3rd person here being in accord with Egyptian usage. Possibly the omission of *s* in the other texts arose from misunderstanding it as an erroneous feminine suffix. *R s* at the end refers to the West, named in the next clause.

11. So B1P, with *hsfw*; most of the other texts have: ‘the Majesty of the West herself is she who meets N’, with *hst m*, but B1L and B3L have the meaningless ‘the Majesty of the West herself is in this N’, omitting *hst*, while the B4L group append to *hst m* the formula referred to in Spell 30, n.15. B12C, B13C and B16C have misread  and have omitted ‘the West’.

12. *R f(s)* ‘to him (her)’ not in B1P. At this point T1L^a interpolates in a corrupt version (114c): ‘He says: “My son who belongs to the Shining of horn”, he says to him’, influenced by 115a, while T1L^b has simply ‘he says to him’. In both instances Spell 30 follows.

13. B3Bo has: ‘my daughter Pillar-of-his-mother, shining of horn’, while B2Bo has: ‘my son, Pillar shining of horn’, and B12C ff. have: ‘my son, shining of horn’.

14. B1L determines *hp* with  as if it meant ‘die’; similarly B12C and B16C.

15. B4L omits ‘beautiful’.

16. Var. B1L: ‘has come in peace to you’. The B4L group interpolate the formula of Spell 30, n.15.

17. B3Bo and B2Bo omit *hr·t* after *nd*. B12C and the following texts have: 'he has come here into the Island of Fire'.

18. *Scil.* of the tomb.

19. For the four last sentences cf. 90a-d. Instead of *sd*; 'tremble', which is clearly the correct reading in 118c as in 90d, four texts have repeated *htm* from the preceding sentence, cf. Spell 30, n.14.

20. Var. 'with what he did not know', which is nonsense. In the text as accepted here it appears that by means of his knowledge of magic the dead man has mastered (or 'acquired') the earth just as once did the elder dead whom he is now joining. The sense here given to *ꜥpr* is a development of the now well-known meaning 'acquire' attached to this verb, in this instance probably implying not physical acquisition of the earth but acquisition of control over it. The commonest meaning of *ꜥpr*, namely 'equip', does not at all suit the present context.

21. Var. S1C, S2C: 'like what he has done for those to whom he has gone down'. B1P omits the dative *n* after *h3w·n·f*.

22. Several texts omit the suffix in *hft·s*. B12C has corrupted *ꜥd* into *dr*.

23. Three texts omit *ts phr*, which seems meaningless here unless it is intended to suggest mutual greetings. S1C, S2C and probably M25C have: 'you make yourself into a follower of Osiris'; L2Li reads: 'Hail to you, O follower of Osiris in the beautiful West'.

24. So four texts, carrying on the speech of the deceased: The 1st person here is superior to the 3rd person of the majority of texts.

25. S1C, S2C and M25C stop here. B1P var. 'your injury, O Osiris'.

26. Read 'his foes' as B2Bo and B4L ff. L2Li interpolates: 'so says this N'.

27. Var. 'to (this) N who is in the West'. B4L and the allied texts substitute the formula of Spell 30, n.15. All texts except B1P end Spell 33 here.

28. Here begins Spell 34, continuing the speech of the West, to whom presumably the pronoun 'I' refers.

29. B1P, B1L and B3L insert the name of the deceased instead of the suffix 2nd sing. after *m3*, and so throughout this series of promises.

30. B16C substitutes *sch* for *sd*.

31. L2Li has: 'this N is like you, this young god who comes as children whom you have sent'. The young god referred to is Horus, whose role the deceased is filling; B12C omits this clause here and below.

32. In B4L and the allied texts *ns3w* has an odd rectangular determinative. This word for 'knife' is unknown to *Wb.*, but may be a formative in *n* from *s3w* 'cut off' nose or ears, *Wb.* III, 419,12. *Hr ns3w*, lit. 'upon his knives', is probably to be understood as 'having knives upon him', compare *Eg. Gramm.*³ §§165,9.

33. L2Li has: 'I cause you to see the catch(?) of [. . .], for the young god, who comes as children whom Osiris has sent, is like you'.

34. Var. L2Li: 'the Nile-god'.

35. By inadvertence the verb *m3* has been omitted from B1P.


36. For the text of L2Li see n.33 above.

37. B1P and L2Li show the imperative *m3* as a plural, probably wrongly.

38. Some texts omit the name of the deceased, and all except L2Li have the formula of Spell 30, n.15, with some confusion of pronouns. Here, as elsewhere, it appears to be an interpolation,

and it has therefore been ignored in the translation. The B4L group have added on p. 128 several formulae borrowed from 129c-f, see n.39 below.

39. Spell 35 begins here, clearly as a continuation of Spell 34. The B4L group read: 'Osiris has commanded him to be pure', and similarly throughout the spell. For the Lake of the Jackal cf. *Pyr.* §§ 372; 457; 1164; 2170; plural. 1083; 1847.

40. Here begins a series of six promises each starting with: 'I will cause . . .'. To each of these promises is appended a refrain of doubtful translation and meaning which has every appearance of being an interpolation from another source; note the abrupt change of person and the fact that whereas the promises in question are spoken by the West in favour of the deceased, in this refrain the speaker appears to be the dead man's living representative in earth who is responsible for his funerary offerings. The refrain has therefore been omitted from the running translation. The least obscure version is that of B1P-B1L, which runs: 'your quartette which are upon me belong to life and lasting (for *w3h* of the other texts B1P has strangely *hs*). I am your company (*wndwt*, once determined as if it were the like word for 'cattle') on earth, I am your soul who lives on earth, who makes for you invocation-offerings on earth in your house which is in the Island of Fire'. Here the 3rd person of B1P and B3Bo is clearly wrong, since the speaker on earth is addressing the deceased. The B4L group have a variant version which reads: 'See, his quartette for life and lasting are on his cattle (*wndwt*, here in all cases determined with ) through me, they being alive; I am his soul who lives on earth'. L2Li has a damaged version, see 134e.

41. Reading *sfh·tw·f* with B1L; the B4L group apparently employ the passive *sdm·f* form. For 'lakes' of B1P the other texts have 'islands', but the former reading is to be preferred, cf. *Pyr.* §§ 1432; 1530.

42. Var. L2Li: 'Osiris has commanded that the Two mighty in magic examine him'.

43. Here and below B1P consistently omits *ck·f r hmw*.

Spell 36

O Osiris, Bull of the Great Ones,¹ controller of the living, behold N has come I, 135 to you,² so that he may³ see your beauty,⁴ that he may worship you, that he 136 may serve you, get rid of your injury, and set your movements aright¹ in his 137 shape of a god-like spirit. He has come here from the land of the living,⁵ he has got rid of the dust which was on him,⁶ he has filled his body with magic,¹ he has quenched his thirst with it, those who watch for him tremble at it like 138 a bird;⁷ he has mastered the land through what he knew⁸ like those¹ who went 139 down to him for themselves, he has brought all power in his hand⁹ from¹⁰ the Island of Fire.¹¹ He knows those two sentences which Ha spoke to¹ Him on 140 whom is the ram's head(?).¹² He has brought¹³ (something) in his hand in order to join your head on to it¹⁴ and in order to make your neck firm with it.¹⁵ He has brought to you your wig(?)¹⁶ of your dignity of Bull of the West. He has brought to you the living waters which are in the hands of Ihy;¹⁷ he has caused Heḫes and Heḫep to know what he has foretold to you about it(?).¹⁸

141 Receive him,¹⁹ let him enter in to me—so says Osiris to the beautiful West.²⁰ Nurse him, proclaim him,²¹ for you have placed him within your arms since he came equipped²² from²³ the Island of Fire. Usher him in to me,
142 uncover for him my injured privy parts,²⁴ let him see my wounds²⁵—so says Osiris.

In what manner shall he come, this renewed²⁶ spirit?—so says the beautiful West.²⁷

143 He shall enter²⁸ in his dignity of a god-like spirit, he shall be ennobled²⁹ in the House of Sothis, he shall be suckled³⁰ in the Mansion of the Great Bulls, he shall receive the divine state³¹ in the Mansion of the White Bull
144 which is in the necropolis¹ when they³² hear the words of the gods. It is the Two mighty of magic who cleanse him and he shall enter when you have got rid of³³ his complaint³⁴ by means of his cattle³⁵ which are upon earth. Let him not shout,³⁶ but let him remember what I detest, for my detestation is
145 the shouter; he shall not enter³⁷ into my Mansion—¹ so says Osiris.³⁸

Here comes the god who guards the earth; travel happily in peace that I may enfold you—so says the beautiful West to N who is in the West.³⁹

1. Var. B3L: 'Osiris, Bull of the West and the Great Ones'.

2. The B4L group read: 'behold this father of mine (etc.) have come to you'. Cf. Spell 30, n.15.

3. The parallels indicate that *m3n:f* of four texts is but the known var. of the *s4m:f* form *m3:f*, cf. *Eg. Gramm.*³ § 448.

4. Four texts add: 'which belongs to the great god who is in the West'.

5. L2Li adds: 'with his face true'.

6. Cf. I, 90a ff.; 117c ff.

7. Cf. Spells 30, n.13.

8. Cf. Spells 33–5, n.20.

9. The B4L group read: 'he brought all power—and nothing (thereof) was left over—in his hand as power from (or 'in') the Island of Fire'.

10. Or 'into'.

11. B1P, B1L and B3L end here.

12. For *iw* see also *CT* II, 405 *h*; no such word is known to *Wb*.

13. Four texts have *n-k* 'to you' instead of *m-c-f* 'in his hand'.

14. Var. L2Li: 'the eyes of Osiris on to it'.

15. Instead of the adverb *im*, L2Li has senselessly *iw ntr*, and for 'your neck' has 'his neck'.

16. Adopting the reading *fh*t of B3Bo, supported by L2Li; the translation 'wig' (lit. 'cover') depends on the dets. in B3Bo. In any case, we appear to have here a mark of rank. The other texts have replaced *fh*t by the colourless *rht n-k m* 'what is known to you as' (*rht* bungled in B16C).

17. For *wy* 'hands' B3Bo has *hfr-f* 'his grasp'. L2Li inserts 'Osiris' unnecessarily twice, once after the name of the deceased and once after the name of Ihy.

18. Obscure; what was foretold? *Wnt-fsr* is perhaps the perfective relative form of the auxiliary verb with the main verb *sr* in the old perfective; B3Bo has the fem. form of the 3rd person *sr-t(y)*. L2Li is corrupt.

19. The deceased; Osiris is speaking.

20. L2Li adds: 'concerning this N', omitting the dative before 'West'.

21. B3Bo alone uses the reflexive dative after the imperative.

22. B3Bo inserts *ḥt(y)* 'spirit-like' (fem.) between 'came' and 'equipped'.

23. Or 'into'.

24. *B3g* with det. $\overline{\omega}$ is not known to *Wb.*, but cf. *b3gg* with the same sense II, 162i. In view of the next clause it probably refers to the severed genitals of Osiris; B3Bo has 'my weariness'; cf. de Buck's note *JE A* 35, 92, n.10. The same text interpolates 'so says Osiris' here instead of in 142b, where the other texts have it.

25. For *skr* 'wound' see *Concise Dict.* 250.

26. Despite the writing of *m3wty* with $\overline{\omega}$ in three texts out of five, it surely has nothing to do with 'seeing' here, but must be regarded as a derivative of *m3wy* 'be new, renewed', analogous to the similarly constructed *mrwty* 'the well-beloved', *Concise Dict.* 111.

27. Two texts add *r N tn* 'concerning N'.

28. Var. B3Bo: 'has entered'.

29. The B4L group wrongly have the 2nd person, as also in the following sentences.

30. For the sense given to *sbnn* cf. *sbnt* 'woman who gives suck', *Peas.* B2, 120; also used of cattle, 'cows in suck', *Pyr.* §716. The det. $\overline{\omega}$ in B3Bo is due to confusion with *sb(y)n* 'make bad'.

31. B3Bo has *st-s-ntryt*, an abstract expression compounded with prefixed *st*, cf. *Concise Dict.* 206 f.; so too L2Li; the other texts have simple *ntrwt* without the prefix and without personal suffix.

32. The bulls? B3Bo and L2Li omit *imy hrt-ntr to mdw ntrw*.

33. For *dr-n-t* of the other texts B3Bo has *dr* alone.

34. For the strange group which B16C substitutes for *iw* 'wrongdoing' cf. de Buck's n.2*.

35. Determined with $\overline{\omega}$ in all texts except L2Li, which has no det. Possibly we may have here the notions either of an expiatory sacrifice or of the scapegoat; the former seems more probable.

36. B4L ends here.

37. Two texts have *ck:f* and two have *ck:nf*; the latter is preferable.

38. L2Li only, but probably rightly, cf. *CT I*, 150c.d.

39. So B3Bo; B12C and B16C have 'to that father of mine', etc., see *Spell* 30, n.15.

Spell 37¹

O my father N!² You have been ennobled in the House of Sothis, and have I, 146
been suckled³ in the Mansion of the Great Bulls, so that you may receive the
divine state⁴ in¹ the Mansion of the White Bull, the Two mighty of magic I 147
cleanse⁵ you.⁶ When you speak and ¹cry out, it is got rid of for you in order to I 148
do things according to all that you have said.⁷ See, Your Majesty has come,⁸

you have acquired all power, and nothing has been left behind by you⁹ in¹⁴⁹ the Island of Fire. You have filled your body with magic, you have quenched¹⁵⁰ your thirst with it, those who watch for you tremble at it¹ like a bird, you¹⁰ have mastered the land with what you know¹¹ like those to whom you have gone¹⁵¹ down. Do not shout, for the detestation of Osiris is a shouter,¹² ¹ and he shall never go in to him.¹³

Hail to you, Osiris in Djedu, in your dignity of Bull of the West. See, N¹⁴¹⁵² is ¹ in your presence. Advance¹⁵ his position, establish¹⁶ his dignity, hear ¹ his word, get rid of his complaint,¹⁷ vindicate him¹⁸ against his foes, may his arm be strong in your tribunal, he having parted from(?) his companions¹⁵⁴ upon earth.¹⁹ Powerful is Osiris—so shall men say about it.²⁰ The dog which thwarts its master is beaten.²¹ See that foe²² who is among men and gods and the inhabitants of the necropolis²³ has come²⁴ to break your house,²⁵ to ruin¹⁵⁵ your gate and to cause your foes to exult¹ over you who are in the Island of Fire. O Osiris, see that foe who is among men²⁶ and who is in the necropolis has come, having joined with Seth.²⁷ He has disturbed²⁸ your weariness,²⁹ he has said that your wounds are hidden,³⁰ he has said: ‘Sore be the pains of¹⁵⁶ your suffering which are on you.’ ¹ May your soul be strong³¹ against him,³² see the others³³ who are rebellious at heart, that they may show forth³⁴ your power and make report of your majesty. May you break and overthrow your foes³⁵ and set them³⁶ under your sandals.³⁷

¹⁵⁷ TO BE SPOKEN³⁸ OVER A FIGURE OF THE FOE¹ MADE OF WAX AND INSCRIBED WITH THE NAME OF THAT FOE ON HIS BREAST³⁹ WITH THE BONE(?)⁴⁰ OF A SYNODONTIS FISH: TO BE PUT IN THE GROUND IN THE ABODE OF OSIRIS.⁴¹

1. Partly an alternative version of Spell 36.

2. Var. ‘O you shapes’, an invocation which hardly fits the sing. suffix after *srh*.

3. See Spell 36, n.30. For *sbnn* B3Bo and B2Bo have *shnn*, which is quite obscure.

4. See Spell 36, n.31.

5. For *swrb* L2Li has *stfn*.

6. The texts of the B4L group insert: ‘there having been brought in what belongs to the interior of the great shrine, the mysterious places, the place of ferrying’. Cf. I, 132 ff.

7. Referring to the dirt of the tomb? The dative before *rirt* occurs only in B3Bo. B16C has the peculiar periphrasis for *iw* already noted by de Buck, p. 144, n.2*.

8. The fem *iy·t(y)* of B3Bo is due to the female sex of the owner. In L2Li, $\bar{\text{Q}}$ after *mk* is probably due to a misreading of $\bar{\text{X}}$.

9. Five texts add *m 3h nb* ‘namely all power’.

10. An abrupt change of person in the text; in copying from an original like 138a, the scribe has forgotten to alter his pronouns to the 2nd person to fit his present context.

11. See Spells 33–5, n. 20.
12. Four texts omit *pw nhm* in 150d.
13. Var. ‘into his mansion’. B3Bo omits 150c.
14. Var. ‘behold this father of mine’, etc., see Spell 30, n.15. For the opening sentences of this section L2Li substitutes: ‘so says the beautiful West to N’, and ends.
15. B3Bo has erroneously determined *shnt* with ~~sh~~.
16. For *smn* ‘establish’ B3Bo and B2Bo substitute *smnh* ‘embellish’.
17. B3Bo and B2Bo only.
18. B3Bo and B2Bo omit the suffix in *hrwf*.
19. Regarding *sby*, apparently unknown to *Wb.*, as a verb of motion in the old perfective, cf. the det. Δ in B3Bo. The writing of the other texts, with det. \overline{sn} , recalls the Late Egyptian *sby* ‘laugh’, *Wb.* IV, 89,4, which makes no sense here. All texts except B3Bo insert *im-i*, apparently superfluously, before *tp t3*.
20. Reading *k3·t(w) r·s*.
21. Doubtless a true aphorism, but it is not clear what this saying is doing here, unless it is to hint at the fate of him who disobeys Osiris. For *h3y* ‘thwart’ cf. *Pyr.* §§ 588; 651.
22. Some texts add *hmt-r3* ‘etcetera’ after ‘foe’.
23. So B3Bo and B2Bo. For the sense given to *crwt* here and in 155b cf. *crwt špst* ‘noble cattle’, i.e. human beings, *Westc.* 8,17; the B4L group have garbled this passage.
24. *R·f* after *iy* appears to be the enclitic; so also in 155b. *h*.
25. Here and in what follows the 2nd person is to be preferred; *mk* in 154d shows that the deceased is directly addressed.
26. On *crwt* ‘men’ see n.23 above.
27. For the name of Seth B16C substitutes the incomprehensible periphrasis noted by de Buck, p. 144, n.2*.
28. *šd mdw* appears to be analogous to *šd hrw* ‘disturbance’, *Concise Dict.* 274.
29. B3Bo and B2Bo insert: ‘for Seth’.
30. Or ‘enduring’?
31. For this sense of *w3š* cf. *Urk.* IV, 430,12; *ZÄS* 57,7*.
32. *R·f* ‘against him’ only in B3Bo and B2Bo.
33. Read probably *m33<·k> kywy*. The B4L group have: ‘see your rebellious foes’.
34. B12C and perhaps B20C have misread *dy* as *spd*.
35. The B4L group have: ‘may you break and overthrow him, that foe, etc.’
36. Some texts are in the singular.
37. B3Bo adds (156f): ‘may N set them under her sandals for ever’. The B4L group end with a phrase taken from Spell 42: ‘O Osiris, help your double, that it may rest’.
38. This rubric only in B4L, B12C and B20C; in the last it is almost entirely lost.
39. For *šnr* ‘breast’ cf. *Wb.* IV, 506,14.
40. A hitherto unrecorded word for part of a fish; since it is to be used for writing on wax, a sharp-pointed bone or spine are the only possibilities.
41. Presumably meaning that the figure is to be laid in the dust to be trodden under foot. For this mode of annihilating hostile beings cf. Bremner-Rhind 22,5; 23,5; 28,16; 29,14.

Spell 38¹

Causing him who is in the realm of the dead to be kindly to a man.

The newly deceased son speaks: O you of the Great Curtain, O you of the
158 Great West, you beings of the Broad Hall,² I speak before you. ¹ See that
father of mine, that attendant of mine, that guardian of mine, that champion
of mine, that one to whom I have descended, him who is in the West, him
who is in the realm of the dead.³ He has announced me to the Tribunal, he
159 has said that your utterance will fetch me, for my days have been brought to
an end in this land of the living¹ in which I was. He has said that I may take
over his seat and assume his dignity in that sacred land in which he is.

Have you said that I may be brought to you in order that that father of mine
may give place(?) to me, in order that I may inherit his seat and assume his
dignity? Do you say that I may bring you his utterance?

160 *The speech of the previously deceased father:* ¹Although he knows your
abode and is aware of all that you have done, yet I have seen the chest of Sia
and I know what is in it;⁴ I have made sharp knives which will destroy the
foe in the Broad Mansion on behalf of her who is in K̄edem—so says that
father of mine who is in the realm of the dead.

The son speaks: Do you say that I should be brought to this sacred land in
which you are, your seat which is in the realm of the dead, that I may inherit
161 your dignity? Transfer to me your power¹ in order that I may take over for
myself your office and say: My power is equal to yours.

The father speaks: My son has come into the Island of Fire in order to
disturb(?) me, in order to open up the interior of the twilight, to make a
doorway into the Netherworld, to take possession of his father's seat, to
inherit his dignity, to emulate his power, and to take over his offices, so that
his⁵ foes who are in the Island of Fire may exult over him, even those who
162 are in the sacred land in which he is,¹ who wish to throw down his house, to
break up his gate, and to despoil his inheritance upon earth and in the Island
of Fire—so says my father who is in the West.

The son speaks: God-like power is on you in the West in this sacred land in
which you are. You have your soul, your power is with you, for you have
desired your soul from me upon earth. Do you say that I am indeed brought
to the sacred land in which you are in order to break up your house, to throw
163 down your gate, and to despoil your inheritance¹ so that your foes may exult
over you? See, I am here in this land occupying your seat and pulling together
your weakness. See, I . . .⁶ your companions, bringing up your orphans,
strengthening your gate, perpetuating your name upon earth in the mouths

of the living, and setting up your door and your tomb at your stairway. Be kindly, be god-like, be god-like, in this sacred land in which you are, in your office and in these possessions of yours in this sacred¹ land in which you are. 164

When I was in this land of the living, I built your altars, I established your invocation-offerings in your funerary domain which is in the Island of Fire. I heard the word of the Wilful One(?)⁷ within the Island of the Living in front of the robing room of the Pure Ones. I shall not perish, I shall not pass away, I shall not die because of them,¹ I shall not die suddenly. O you Kindly Ones 165 whose speech is not known, who are held in veneration, command that I endure upon earth at my desire(?),⁸ for I am one who eats his meals in this land of the living.⁹

1. For a full discussion of this and the two subsequent spells see my article in *JEA* 48, 36 ff. They are remarkable in that on the one hand the dead man expects his previously deceased father to sponsor him before the tribunal of the dead and the father agrees to do so, yet on the other hand the son claims the right to eject his father from his rank and dignity in the next world and to arrogate them to himself.

2. The beings here invoked are the judges of the dead.

3. All these epithets apply to the dead man's father. This is the constantly occurring formula noted in Spell 30, n.15; here it seems original and in place.

4. The father is appealing for consideration from the gods in view of his impending displacement by his son; Sia was the deified intelligence, and by knowing the contents of his chest the father himself becomes all-wise.

5. From this point on the end of the speech the pronouns are erroneously in the 2nd person. Confusion of pronouns is not a rare phenomenon in funerary texts, cf. de Buck, *JEA* 35, 88 ff.

6. An expression which I cannot translate.

7. Perhaps to be emended into *mrrt-k*, see *JEA* 48, 39, n. gg.

8. Emending *mr-f*, var. *mrf-f*, into *mrt-i*.

9. I.e. the deceased returns to the present world to consume the offerings presented at his tomb.

Spell 39

The mats of Thoth are laid down in the Mansion of the Prince which is in I, 166
Ōn—so say all the gods, Mācēt being at the Great Palace to greet the primeval god who is superior to the primeval gods, who are on their bellies and make greeting, she having turned back and gone into the Island of Fire. My double has been found there with them, living among those who had lived on earth and who are in the Island of Fire.¹ It has heard from the mouths of those who 167 perform rites that that father of mine who is in the West has raised me up at the bringing about of the ending of my days in this land of the living when I

had not yet brought up my fledgelings, when I had not yet hatched my eggs,
168 before I had attained my lifetime, before I had eaten the bread of my ¹nurse,
before I had drunk my due measure of milk, before I had furnished my house
of the living in the Island of Fire.

Do you say that I shall be brought to the place of that father of mine, that
attendant of mine, that guardian of mine, that champion of mine, that one to
169 whom I have descended? ¹ Indeed I know your nature, I have seen your
abode. As for him who brought me to birth, he has made me into a body of his
own flesh, the seed which issued from his phallus.

You have said that I shall receive his dignity and take over his seat, so that
his foes will exult over him when he is seen coming from the Island of Fire to
yonder sacred land in which he is.

You have said that his abode in the Island of Fire is to be overthrown. See,
170 to me belongs his *hbnnt*-bread which is on earth ¹and the *hnfw*-loaves which
have been made(?). See, I will act, that I may occupy his seat which is in the
land of the living in the Island of Fire; may it not be destroyed upon earth. I
have heard the word of the Wilful One(?) within the Island of the Living, in
the midst of the robing room of the Pure Ones, because of whom I die not by
171 slow death; I perish not because of them, I do not perish suddenly.¹ See, my
being is created in this land of the living because of what has been created(?),
there are established for me the offerings to the gods and the invocation-
offerings to the spirits, for I am their survivor, it is indeed I who shall exist
in this land of the living, my will shall create my members. My flesh obeys me,
it lifts me up, for I am the Old One. I come to you, for I have loved you, O
you who are very far away, while that father of mine who is in the West is my
172 guardian who is in the Tribunal of the God, whether¹ in his office, in his
yearly income, in his dignity, in his affairs, or in wherever he is in the realm of
the dead, in that sacred land in which he is.

The father speaks: While I am in this sacred land of the living, I will be in
it as your guardian who is in the Tribunal of Men.

Spell 40

1, 173 *The son speaks:* I am he who is created; he is created and endures in this land
according as he desires. There is no testimony against me, there is no complaint
against me, I have no falsehood, I have no crookedness, I have no wrongdoing,

I have no enemy, I have no accuser, I have sent nothing against him, I have not implanted an obstacle against him with evil intent, that he should speak evilly against me in the Tribunal. I am the Old One, and I detest death until I have become aged, until I pass to the blessed state. My bread is in my hand and the inheritance which my father had shall not be taken from me(?), for it is I who am upon his seat, and Rēc has commanded that I bring life to an end¹ in this land of the living among the blessed ones who attain to food-offerings, until I come to you as I have desired. While I was in this land of the living I built a shelter(?) in the realm of Rēc through fear lest he should see the wrong which was being done in the Island of Fire. I am the Old One who has attained his blessed state, I greet(?) that father of mine who is in the Tribunal, to whom I have descended: See,¹ it is said that I am brought to you in order to be with you in this sacred land in which you are; a word to you yourself is indeed spoken in order to bring me to occupy your seat, so that I may receive your dignity, that I may oust you¹ from this place of yours in this sacred land in which you are, and in order that the spirits who are with you may speak against you. The son comes to oust his father from his place and from his dignity [. . .] having commanded [. . .] until I become aged, [until I come] to you, for I love the very distant ones. See, you are in this land content as my guardian who is in [the Tribunal of the God].

The father speaks: See, I am here as [your] speaker who is in the Tribunal of Men, I establish your landmark, I pull together your weakness [. . .] so that the spirits who are your equals may say of you [. . .] the realm of the dead [. . .]. Your statue is made for you upon earth, your associates have given orders¹ to(?) the land for you, your gate is strengthened for you by means of what I have done, I am [. . .] the blessed state. You are here in this sacred land in which you are through my speaker who is in the Tribunal of the [God].

The son speaks: Indeed I am here in this land of the living [through] your [speaker] who is in the Tribunal of Men until I come to you, for I love the very distant ones. Do not [hinder?] or oppose me [. . .] when I had not yet brought up my fledgelings, when I had not yet hatched my eggs, when I had not yet pressed out the marrow(?) of [. . .] in the Island of Fire [. . .] his spirits who speak on my behalf, who are sent on my behalf, I am the Old One, THE EQUAL OF [. . .]².

1. The actual words spoken by the son to his father.

2. Written in red.

Spell 41

I, 177 Now I [. . .] I occupy [your seat]¹ which is upon earth, I bring up your [orphans], I strengthen your gate, I set up your [doors . . .I] build [your altars], I establish [your] invocation-offerings [of bread and beer], oxen and fowl [. . .] your house which is in the Island [of Fire].

i. For the restorations see de Buck's notes. This spell is in the same vein as Spells 38-40.

Spells 42-43¹

I, 178 O N, help your double that it² may be pleased thereat. You are the eldest son of Gēb, his first-born, and the Nine Gods have put for you your foes under you. He³ has said: He is longer (-lived) than I in this name of his of Osiris. Horus has caused your magic to be greater than his in this name of yours of Great of Magic. Horus has borne you aloft in the *hmw*-bark,⁴ he has raised you up as Sokar, for he is this son whom my (*sic*) father raised up. Be mighty⁵ in the *Hn*-water as this Horus; you shall have power through it that you may guard yourself from your foes. Ho N! The White-crown Eye of Horus⁶ goes up from your head;⁷ Horus has given you his Eye, and the Chemmis-crown Eye of Horus⁸ goes up from your head, and you appear as King of Upper and Lower Egypt. O N, may you be mighty and crush your foes.

179 O Thoth,⁹ be friendly with the King of Upper and Lower Egypt. May you¹⁰ be mighty and crush your foes, may you have peace; Osiris has given you . . .¹¹ that you may be pleased with it.¹² Horus has given you his Eye that you may see with it. You are the great god, Lord of Abydos,¹³ who governs the blessed for himself,¹⁴ to whom is given honour in the Island of Fire,¹⁵ to whom is given the rulership of the sacred land, Thoth having given to him the thrones of Gēb, while Horus is heir. Horus is concerned with the business of the vindication of his father N;¹⁶ may he be content, content!¹⁷

O Osiris, son of Nūt, Bull of the West, Foremost of the Great Ennead:
180 Ho N! I have granted respect of you as of Horus of the gods, ¹and the awe of you is in the dwellers¹⁸ in the Netherworld; I have set your sceptre among¹⁹ those who are²⁰ on earth, I have put the fear of you into the ill-disposed. Ho N! The patricians and the plebs come to you prostrate²¹ and the sun-folk crawling, and they see N vindicated.²² O Osiris who shoots at his foes, for whom is made acclamation in heaven, it is the Unwearying Stars who will see N's power when he goes down into the earth as the god himself²³ who is there.²⁴

1. These spells seem originally to have been a unity. They give the impression of having been taken over bodily from the rites of coronation, with some later adaptation for funerary purposes. In any case the deceased is quite unmistakably promoted to royal rank.

2. For 'it' B2Bo has 'you'.


3. Gēb.

4. The bark of Sokar.

5. Optative old perfective 2nd sing.

6. Note the writing for 'Horus' in B2Bo.

7. I.e. towers up on the king's head; both crowns are tall.

8. 'Irt Hr 3ht, the last word determined in B2Bo with .

9. Spell 43 begins here.

10. The fact that the pronoun changes in gender shows that the deceased is regarded as king, whether man or woman.

11. The texts are corrupt here. The object of *rdy·n* has been omitted in both texts; the suffix in *hr·s* in the next clause shows that the missing noun was of feminine gender. Further, although the suffix of the 2nd person in the dative after *rdy·n* shows that it is the deceased who is being addressed, the copyists have mechanically appended the name of the dead person to that of Osiris, where in fact the god himself is clearly meant. On this common corruption see *JEA* 35,89, bottom.

12. B3Bo omits *hṯp·t* before *hr·s*.

13. The deceased as king is identified with Osiris, the embodiment of kingship.

14. B2Bo omits.

15. Read *rdy n:f im3hy m 'Iw Nsrsr*; B2Bo has blundered the writing of *im3hy*.

16. The name of the deceased is probably out of place here.

17. *Hṯp* again is probably hortative old perfective.


18. For the rendering of *imy* as plural see n.20 below.

19. B3Bo omits *m* after *sh̄m*.

20. B2Bo shows the plural ending which the sense demands; doubtless we should read *imyw Dw3t* above.

21. So B2Bo. On *hdb* see *GNS* 91. B3Bo substitutes *m hf3t* 'crawling', borrowed from the next clause; for *hf3t* cf. also *Les.* 82,3.

22. B2Bo omits.

23. B3Bo omits *m* after *t3* and inserts  after *ntr*; except that B2Bo has omitted the suffix in *ds:f*, its reading is superior.

24. So B2Bo; B3Bo substitutes 'her foes are fallen'.

Spell 44

The doors of the sky are opened because of your goodness;¹ may you ascend I, 181 and see Ḥathōr, may your complaint be removed,² may your sin be erased by those who weigh in the balance on the day of reckoning characters, may it be granted that you join those who are in the Bark by those who are in the Suite,³

182 they having been made spirit-like⁴ with lustration⁵ like Rēç:¹ appear⁶ as the
 Lone Star. Life is yours, there shall be [water for] you,⁷ that it may be well
 with your members. Be watchful⁸ over your corpse, for you shall not be held
 back by the . . . who are in . . .⁹ may your soul have a heart, that it may
 remember your corpse, that it may make fortunate the egg which creates you.¹⁰
 183 Betake yourself to me,¹¹ draw near to me, be not far from your tomb,¹²
 turn to me,¹³ for I am your son, O you who are greatly sleepy and mightily
 weary,¹⁴ who buried his father, Lord of the West. May Isis and Nephthys
 favour you when you appear¹⁵ in the crown Mighty-of-magic; rub(?),¹⁶ that
 you may redden(?) the cords,¹⁷ for your head belongs to the Mistress of Imet.¹⁸ |
 184 Your impediment will be removed by Hāthōr, for you are the son of Gēb.
 The earth is illumined for you, the sky shines for you, there will come¹⁹ to you
 the Old Ones who are in the horizon and the Great Ones will bend down their
 arms to you, saying: Hēḫes! Hēpḫep!²⁰ May you sail southward in the Night-
 185 bark and northward in the Day-bark;¹ may you recognize your soul²¹ in the
 upper sky, while your flesh, your corpse,²² is in Ōn. May Nephthys favour
 you, may she grant your call like her call, may she put the terror of you into
 the spirits as when Rēç rises from the Double Gates.²³ Oho Nt-crown! Oho
 186 in-crown!²⁴ Oho Mighty-of-magic! Oho Fiery Serpent!,¹ even you who
 fashioned N, and from whom he has gone forth—and *vice versa*.²⁵

Ho N! The Serpent-goddess has borne you, the Great Goddess has
 fashioned you.

Ho N! Rise up and sit down at your thousand of bread, your thousand of
 187 beer, your thousand of oxen and fowl, that you may be glad¹ and that he who has
 injured you may be apprehensive.²⁶ Stand up, that you may see Māçet; behold
 she is before you like the daily rising of the sun.

Ho N! You have departed living, you have not departed dead.²⁷

188 Ho N! Go down and bathe with Rēç within the lotus tanks(?);²⁸¹ don the
 clean garment upon the refuge²⁹ with him who lives³⁰ in his shroud. May N
 be encircled by Orion, by Sothis and by the Morning Star, may they set you
 within the arms of your mother Nūt, may they save you from the rage of the
 189 dead who go head-downwards, for you are not among them¹ and <you> shall
 not be among them,³¹ you shall not go down to the butchery of the first of the
 decade among those who suffer the lamentations of the West. I fight for you
 with this staff of mine, for I am your son, O you who are greatly sleepy and
 mightily weary, even your heir who is among the gods.

You have appeared as Lord of the West, having ruled the Egyptians who
 190 are on earth.¹ Rise up to life, for you have not died.³² Raise yourself upon your

left side, put yourself upon your right side, receive these dignities of yours which your father Gēb has given you. Ḥathōr has provided clothing for you; betake yourself to me, draw near to me,³³ be not far from me <in>³⁴ your tomb;¹ turn to me,³⁵ for I am your son Horus,³⁶ and I enclose you within the 191 arms of your mother Nūt—may you live for ever!³⁷

1. Or 'beauty'.
2. B12C has wrongly *ndr* 'lay hold of' instead of *dr* 'remove'.
3. Of Rēc.
4. Apparently old perfective 3rd plur., which would have to refer to the Suite. *S;t* of B12C is surely a corruption.
5. Lit. 'pouring' (of water). On ritual lustration see Blackman's articles in *JEA* 5, 117 ff. 148 ff.
6. *Hc·ty* is old perfective 2nd sing., probably in the hortative sense.
7. Reading *wnn* [*mw n·k*]; the restoration is probable but not certain. The position of the dative in the preceding clause, and by inference here also, is abnormal, but was possibly intended to stress the thing possessed; cf. *Eg. Gramm.*³ § 507, 1.
8. *Rs·t(y)*, again hortative old perfective.
9. *Sdtyw* is obscure; the determinatives, especially in B12C, speak against the translation 'children'. *ftt* is also unintelligible to me.
10. An allusion to the soul re-visiting the body and the consequent re-birth after death?
11. 183*d* suggests that this is Horus addressing Osiris in the person of the deceased.
12. Cf. also 190*h*.
13. B10^c omits. For *mḏr r* 'turn to' someone cf. *Pyr.* §§ 484; 498.
14. B12C appears to have the best text. The allusion is apparently to the dead man.
15. Var. B13C: 'rejoice'.
16. The sense of *syn* here is very doubtful, but since the homophonous verbs for 'wait' and 'run' normally take the det. Δ , *sin* 'rub' seems the only alternative.
17. *Tms·k* is also obscure. The only transitive verb recorded by *Wb.* under *tms* is a Late Egyptian verb meaning 'bury', but the dets. here do not correspond, so that the word has been taken here as a transitive verb derived from *tms* 'red'. But even so the sense of this passage entirely escapes me, unless it be that the deceased is urged to rub life (reddening) into his muscles.
18. Compare *tp·k n rpw·t* 'Iwnt 'your head belongs to the Mistress of Denderah', *Pyr.* § 207*e*. For *n* of B10C^b and B12C, B10C^c has *m*.
19. The prospective *sdm·f* form *iwt*.
20. The deceased is presumably identified with these deities, for whom cf. also I, 140*g*. *ḳks* of B10C^{a,b} and B12C is a var. of *Hks*, cf. *Wb.* III, 175, 13.
21. For *sip·k bḳ·k* 'may you recognize your soul'. B10C^a has corruptly *sḳ·k* [. . .] *k* 'your son and your [. . .]'.
22. 'If·k and *hḳt·k* are presumably in apposition; the co-ordination 'your flesh *and* your corpse' makes poor sense.
23. Var. 'in the east of the sky'.
24. For the *in*-crown cf. *Pyr.* §§ 196; 198; it is clear that the copyists had no knowledge of this name of the crown of Lower Egypt. B10C^c and B13C differ from the other texts in the order

of the crown-names, and the former also inserts an additional invocation: 'Oho Great One!', while this text and B12C include *hy nsrt* 'Oho Fiery Serpent!' which is lacking in the other versions. From 186b onwards B13C has a long omission which extends into 188a, see n.28 below.

25. So three texts; B10C^c writes out in full: 'he has gone forth from you, you have gone forth from him'.

26. For *hwr ib* see also *Peas.* Bl, 271. B10C^a ends here.

27. Cf. *Pyr.* § 134, and on the interpretation as a present perfect cf. *Komm. Pyr.* I, 2.

28. With *šw sšnt* compare *sšnt* with det. □ in I, 212f, cf. Spell 48, n.5. For 186b–188a, B13C has only a badly damaged passage 187h which reads '[. . .] like the fear of you; [who causes?] the love of him to be like the love <of you>; who puts the fear of him <into> the foes [. . .]'. 187h is followed by 188f, and B13C joins 188a at *ibw*.

29. A puzzling and possibly corrupt passage. *Wnh·k wcbw* of the B10C texts seem straightforward, though B12C omits the noun, probably by inadvertence. B12C then continues with *tp ibw hnc rnh m t3yt·f*, while the B10C texts appear originally to have read *n tp ibw*, etc. *nm* is preserved in B10C^b but not in B10C^c, while *tp* is lost in both texts. In any case, the sense of these words escapes me; we can translate only as 'the clean garment upon (or 'of the top of') the refuge', which seems meaningless; nor does the continuation 'together with him who lives in his shroud' help at all. The det. of *ibw* in B10C^b and B12C are curious; the latter especially appears to represent a structure of wooden lattice-work. There may be a reference here to the 'tent of purification' discussed by Grdseloff in *Ann. Serv.* 51, 129; see also Griffiths, *Osiris*, 44–5.

30. B13C wrongly determines *rn̄h* with *Ḥl*.

31. B12C only; the suffix after *wnn* is omitted in error.

32. B12C and B13C insert at this point, rather tautologically: 'raise yourself to life, for you have not died'.

33. *Kw* of four texts is doubtless the old writing of the dependent pronoun 2 m. sing., which suggests that this spell, or at least this part of it, is of considerable antiquity; B1Y has the normal spelling *tw*. B13C has mistaken *ms kw* for the old perfective 1 sing.

34. A preposition, probably *m*, has been omitted before *ts·k* in all texts.

35. B10C^c omits *mḏr·k r·i*.

36. B10C^b omits 'Horus'.

37. This royal ascription, which ends the spell, suggests that it was originally written for a king's burial, and the sentences 189f.g support this view; cf. also the invocation of the crown of Lower Egypt in 185g.

Spell 45

I, 192 Fall and tremble¹ in the eastern horizon;² show³ the paths in the holy places⁴ to N, he having appeared¹ as Rē^c and having been exalted as Atum. Ḥathōr has anointed him, she has daily given him life in the West⁵ like Rē^c.

Ho N! There is no god or goddess who will vent anger on you⁶ on the day of reckoning characters⁷ in the presence of the Great One, the Lord of the West.⁸ May you eat bread from upon the¹ altars of Rē^c together with the Great Ones who are in the Portals.⁹ I open your path¹⁰ and fell your foe for you, I

cut off for you his confederates who come against you, against your meals, and against your dignities.¹¹ I have stretched out my hand to you because of it¹² on that day in which your double and your soul went to rest. I open the paths,¹³ 194 (even I) the heir of the Two,¹⁴ the son of Osiris.

O N, may you be vindicated through your protection,¹⁵ for the power of Isis is your strength; see, you are more spirit-like and more soul-like than the southern or northern gods.¹⁶ The Great Ones who are in the horizon appear, the Followers of the Lord of All rejoice, the crews¹ and servants of the Bark 195 are glad, and those who are in the horizon are happy¹⁷ when they see you in this dignity of yours.¹⁸ Your father Gēb has helped you, he has put your foes who rebelled against you into the embalmer's workshop,¹⁹ Anubis makes your savour² sweet in front of your seat¹ in the Sacred Booth,²⁰ he gives you 196 incense at all seasons, and there is no deduction therefrom at the festival of the New Moon. They²¹ save you from the *mstyw*,²² the messengers of the mysterious place of execution.²³ You have appeared at the bow of the Bark²⁴ and you have authority over the starboard side; no-one has power over your soul, no-one takes away your heart, no-one causes you to go down¹ into the 197 Great Void²⁵ among those who commit blasphemy,²⁶ when is broken²⁷ the misconduct(?)²⁸ of him who does it(?);²⁹ you shall not be taken to those who are in the place of execution.³⁰ You are the son of the king, the heir,³¹ your soul³² shall indeed³³ exist, so that your heart may be with you and that Anubis may remember you³⁴ in Djedu. May your soul rejoice in Abydos and your 198 corpse which is in the desert-plateau³⁵ be glad, may the embalmed one³⁶ rejoice wherever he is. Would that you were examined and made whole in this your mummy which is in my presence!³⁷ May Anubis be glad with what is under his hands, I may he who presides over the Sacred Booth be glad when 199 he sees this good god, lord of those who exist, ruler of those who do not exist.³⁸

I am your son Horus,³⁹ I have given you vindication in the Tribunal, Rēc has given command to me to give you your head, so that your spine may be made secure for you and your foes felled for you. I am your son,⁴⁰ I your 200 offspring upon earth;⁴¹ all the gods have assembled and all those who are on earth have come⁴² to follow you,⁴³ that they may worship you. I am the *s3-mr-f* priest,⁴⁴ the hearer who hears; I am your son and would that you were seen every day!

1. Apparently imperatives addressed to the denizens of the Beyond by the officiating priest.
2. B13C adds: 'of heaven'.
3. The various writings of *sr* here suggest that the scribes were in doubt as to the meaning;

'foretell' makes no sense. The writing 𓄏 appears to be the most correct; it is not allotted a meaning in *Wb.* IV, 190, 20 ff., but here and in *CT* I, 211a; 404c, *sr w3t n* appears to mean 'show the way to', while in 229d the verb is used of 'showing' the crowns. The frequently occurring giraffe-sign is common to both verbs *sr*, and may be a phonogram rather than a determinative.

4. B10C^b appends the suffix *s* to *dsrw*, presumably in reference to *3ht* 'horizon'.
5. B1Y omits 'the West' and 'daily'.
6. So B10C^b; tautologically expanded in the other texts.
7. The spellings of *kdw(w)* with doubled *d* in B10C^c and B1Y may well be genuine variants, cf. *kd* and *kdd* 'sleep'. See also 212a.
8. A clear allusion to the Last Judgement.
9. Possibly the guardians of the gates of the Netherworld.
10. A long omission in B10C^c.
11. B12C and B13C, possibly also B1Y, append the demonstrative (*i*)*pn* 'these' to *sbw* 'meals' and to *srhw* 'dignities'. B10C^b adds 'against these god's offerings', somewhat tautologically, since 'meals' have already been mentioned.
12. For *d3·n·(i)* of B10C and B1Y, there is substituted in B12C and doubtless originally B13C the clearly faulty reading *r d3t n·i*. The suffix in *hr·s* doubtless refers generally to the giving of food and dignities.
13. B12C and B1Y were apparently intended to read: 'I am Wepwawet', judging by the det. 𓄏 . B13C has: 'your roads', later assimilated to B12C and B1Y by the addition of a small 𓄏 . B10C^c resumes here.
14. The 'Two' are probably Osiris and Seth, and the 'heir' is the officiant in his role of Horus son of Isis.
15. So B10C^b; B10C^c and B12C have: 'O you vindicated N, I have set my arms as your protection'; for 'my arms' B1Y reads 'magic'.
16. So B10C^b and B1Y; B10C^c and B13C insert *sh·m·ty* 'mighty'; B12C omits *3h·ty* 'spirit-like', as does B13C, which adds *spd·ty* 'effective'.
17. B1Y here inserts the sentence 194g.
18. Var. B10C^c and B1Y: 'when they see you having come in this dignity of yours'.
19. I.e. has killed them. For the sense of *pr·nfr* cf. *Th.T.S.* I, p. 73, with n.2. With the next sentence B16C and B17C appear.
20. An allusion to the embalming of the deceased.
21. Presumably Gēb and Anubis.
22. For these obscure beings cf. *BD* 280,5; expanded into *ntrw m3styw* 'the *m.*-gods' in *BD* 319,10; *Book of Hours*, 14,16.
23. B12C, B16C and B17C omit 'the messengers of' and make *nmt* 'place of execution' depend directly on *m3styw*.
24. B16C corruptly: 'at the head of the doubles', having misread 𓄏 as 𓄏 .
25. For *33rt* 'void' cf. *GES* 101, n.5; B16C and B17C have completely corrupted this clause.
26. Lit. 'who make a reviling of (or 'a quarrel with') God'.
27. The interpretation of *sd* as a passive *sd·m·f* is partly confirmed by the var. *sd·t(w)* of B17C.
28. *rw3*, lit. 'robbery', here perhaps in a more general sense of ill-behaviour.
29. The masc. pronoun *sw* presumably refers back to *rw3*. Four texts insert *hr* between *n* and

ir, but the significance of this insertion is obscure; the interpretation of the whole clause from *sd* onward is uncertain.

30. The readings of the last word vary between *hb*, *sbhw* and *hsbw*: *hb* seems to be the best reading, cf. the var. of B10C^c: ‘you shall not be taken among those who are in the place of execution, among those who use long knives’.

31. I.e. Gēb, cf. *JE*A 39,10.

32. Var. B12C: ‘your son’ a scribal slip of the pen.

33. *Wnnt* is the enclitic particle of *Eg. Gramm.*³ §§ 124,4; 249.

34. B10C^c wrongly inserts *ib* after *sh*.

35. I.e. that part of the desert where tombs were dug, cf. *GNS* 30.

36. So, not ‘embalmer’; it is the deceased to whom the text refers.

37. The funerary priest is apostrophizing the mummy of the deceased over whom he is performing the funeral rites.

38. These high-flown epithets refer to the deceased, who has come into the hands of Anubis of the Sacred Booth for embalming.

39. The funerary priest who impersonates Horus is speaking.

40. Three texts omit ‘your son’.

41. Var. B10C^b: I am your offspring who survived you’ (*tp·k t*).

42. Three texts insert *hrt* (in error for *grt*?) before *tw* ‘have come’.

43. Perhaps an allusion to the funeral cortège.

44. I.e. the principal officiant at the rites; either the dead man’s son or his representative. Var. B10C^c: ‘I am your son’.

45. *Hw* + dependent pronoun + old perfective 2nd sing.

Spell 46

The Followers of the Lord of the Horizon rejoice, those who are in the Bark I, 201 are glad¹ when they see you² coming crowned as³ Horus, Protector of his father, the offspring of his father Osiris, to whom I have given vindication against his foes⁴ on this happy day.⁵ I am he who illumines the young god for ever,⁶ I bring to him the breezes of the north-wind,⁷ I have set Truth on his brow for him like Atum,⁸ I have established him as Lord of the Gods,⁹ I have spoken with him in the presence of Thōth, I have put gladness in his heart and joy in the heart of Rē(?)¹⁰ when he sees my father speaking to me.¹¹ 202

1. All texts are to some extent corrupt; B1Y is the most reliable.

2. For *tw* ‘you’ B12C has *mn pn* ‘this so-and-so’, while B16C and B17C have the name of the deceased.

3. For *m* B10C^b and B1Y wrongly have *tw*; B16C and B17C have corrupt versions of *nd tt·f*.

4. So all texts except B10C^b, saving that B10C^c has wrongly *n·k* for *n·f* and *hftyw·k* for *hftyw·f*; the suffix of the 1st person presumably refers to the officiating priest at the funeral. B10C^b has less well; ‘who caused vindication against his foes’. The pronoun ‘his’ refers to the deceased.

5. B10C^b and B1Y omit 'happy'; B10C^c omits the whole phrase B12C, B16C and B17C add unnecessarily: 'which I did for him on that day'.

6. 'I' again presumably refers to the officiant. B12C, B16C and B17C read: 'the young god, Lord of Eternity'. *Rnpw* 'young god' presumably refers to the deceased in his role of Horus son of Osiris.

7. All texts are to some extent corrupt, and there is confusion of persons. There seem to be two distinct versions of this passage; one, represented by B10C^b and B1Y, probably read originally: *in <i> n-f t̄ 3w mhyt* 'I bring to him the breezes of the north-wind'; the 3rd person of B10C^b seems preferable to the 2nd person of B1Y, which is otherwise correct. *Mhtyw* of B10C^b is an obvious corruption of *mhyt* 'north-wind'. The other version seems to have read: *ty-n-i dy<i> n-f t̄ 3w, sm; c-n-i n-f mhyt* 'I have come that I may give to him the breezes, I have set the north-wind aright for him', cf. B12C, B13C, B16C and B17C; for *ty-n-i dy<i>* B10C^c substitutes *in <i>* 'I bring'.

8. Following B10C^b. For 'Atum' B10C^c has a faulty writing of *nb tm* 'Lord of All'.

9. Reading *smn-n-i sw m nb ntrw*; note again the persistent confusion of persons.

10. All texts seem more or less corrupt. The verbs *3w* and *hc* do not seem to be known in the sense apparently employed here, but from the confusion of the texts I venture to extract the reading *3w-n-i m ib-f, hc-n-i m ib n Rr* 'I have put gladness in his heart and joy in the heart of Rē^c'. The verb-forms vary between the *sdm-n-f* and the *sdm-in-f*, with omission of the subject-suffix, presumably 1st sing.: the suffix after the first *ib* vacillates between *·k* and *·i*, where *·f* would certainly be correct.

11. Three texts omit the final dative 'to me'.

Spell 47

1, 204 How good it is¹ that my father should receive bread and beer from my hand,²
for he has no adversaries among the gods! Ho N! I have given you these
offerings which Hathōr, Lady of Punt, has given you;³ she⁴ gives you myrrh
205 in the Great Mansion among those who go forth¹ within the Bark of Flesh(?).⁵
You have appeared as Lord of the West at the head of all the gods, oblations
are given to you as to Rē^c. He who presides over the Sacred Booth cleanses
you,⁶ and you ascend to the sky on the day of the Sixth-day festival.⁷ The
horizon trembles at you⁸ as at Rē^c, your character is praised within the Court⁹
206 in the presence of the Potentate.¹⁰ The gods acclaim you when you arrive at
interment,¹¹ the Westerners¹² speak to you in giving praise,¹³ as when they
see¹⁴ this god¹⁵ devising it.¹⁶ Isis rejoices when she sees you,¹⁷ she is happy
when she sees your appearances, for you are beautiful and made anew¹⁸ like
207 Rē^c! you have appeared as Horus of the distant ones(?).¹⁹ Arise, raise yourself
to life, for you have not died.

Ho N! You are my²⁰ father and I am your son. As for any god, any spirit
or any dead person²¹ who shall oppose themselves against these dignities of

yours, they shall be . . . in the confederacy of¹ Him who is dangerous.²² O²⁰⁸
 Thoth, set²³ your hand against them and your knife into them, turn them
 back upon the roads which are . . .²⁴ among the possessors of gifts,²⁵ may
 those who are in the Netherworld destroy them²⁶ among the doers of evil.
 This god who is in the horizon awakes, acclamation²⁷ is given to him in the
 Two Conclaves, the Followers appear¹ within the Bark,²⁸ the Westerners pull²⁰⁹
 on their ropes.²⁹ Spacious is your seat within the Disk, you weigh in the
 balance like Thoth, your character is recognized by Him who is in his Disk as
 that of a god who is in his presence.³⁰ You eat bread within the Court,³¹ meals
 are given to you as to Rē^c ¹ by those who are in charge of the establishments of²¹⁰
 Ōn; you have your heart, and it will not be stolen by those who are on the
 paths. Receive oblations in Djedu, may your evil be purged in Ninsu, may
 Thoth ennoble you with his³² beauty, may *Wnwot*³³ make firm your head for
 you, may you receive a sceptre in the Bark of Night, ¹ may the roads of the Lord²¹¹
 of All be shown to you.³⁴ Ho N! Raise yourself to life for ever!³⁵

1. The speaker is the son of the deceased acting as funerary priest. B12C and B13C omit *w(y)* 'how'; B17C omits *nfr* as well, and in fact is thoroughly corrupt all through this spell.

2. Var. 'this bread of mine'; 'beer' in B10C^b only.

3. B12C reads: 'these offerings which Hāthōr gave to me for you when he (*sic!*) saw his father speaking <to> the Lady of Punt', a senseless elaboration of a perfectly straightforward statement.

4. B16C: 'he'; again confusion of personal pronouns.

5. So four texts out of five; B10C^b has *wḥrw* 'fishermen(?)', which seems equally out of place. Perhaps *ḥrw* 'rejoicing' may have been the original reading.

6. An allusion to the process of mummification. For *wrb* B10C^c substitutes *sh* 'enwrap(?)', which is not known to *Wb*. B1Y may originally have had the same or a similar reading.

7. Miswritten in B13C with eight numeral strokes.

8. Reading *sd; n-k }ht* with B10C^{b.c} *sddd* of the other texts is almost certainly corrupt.

9. Var. B16C: 'the horizon'.

10. Presumably either Atum or Rē^c as president of the divine tribunal.

11. B17C is quite corrupt; B16C miswrites *sm3*.

12. B10C^c may have had *ḳ* wrongly before *mdw*, but the reading is not certain; B16C has *wḳ-mdw* 'command', which yields no sense.

13. Var. 'in praise'.

14. B17C omits *my* and misspells *m33*.








15. Var. 'the god', without the demonstrative.

16. Presumably the advent of the deceased into the Beyond.

17. B10C^c has the archaic form *kw* of the dependent pronoun 2 m. sing. B17C and B16C omit the suffix to *m33*.

18. Reading *m3ty* 'made anew' with four texts; bungled in B10C^b and B17C.

19. So all texts except B10C^b, which has *Hr i3*; B16C has *wr* 'great one' for 'Horus'.

20. B12C, B16C and B17C have 'his/my father', another instance of muddled pronouns.
21. B10C^b has less well the plural 'spirits' and omits 'any dead person'.
22. All texts are corrupt. 'Iw-sn r must originally have been followed by a verb in the infinitive; the misreading of the preposition r as  or  seems to be due to the general incomprehension of this passage by the copyists. The w before sm3yt in B10C^b is to be eliminated, while in B16C  has been rendered by an obscure sign. The pronoun tw after sm3yt in both texts of B10C is also to be discarded, the correct reading being sm3yt nt Nh3-hr. On the last expression, a designation of an evil spirit, cf. Wb. II, 290,15-18, and on the significance of nh3 see GAS 48. B16C has corrupted  of Nh3-hr into .
23. The imperative imy is abbreviated into  or .
24. The meaning of cftt (cf. also I, 182e) is not known.
25. 'Iwt is badly corrupted in B17C.
26. Reading shtm st imyw dw3t with B10C^c.
27. Reading hn with B12C, etc., as against hcrw or hcy of B10C.
28. B12C omits the last word, and B16C has miswritten smsw 'Followers'.
29. I.e. to tow the solar bark.
30. B16C and B17C have corrupted ntr nty r-gs-f into a meaningless jumble.
31. For wsht, lit. 'broad court', of the other texts, B16C has htm 'closed place'.
32. B1Y: 'your beauty'.
33. The ancient hare-goddess of Hermopolis, cf. Sethe, *Amun*, §§ 68 f.
34. Reading sr with B12C ff., cf. Spell 45, n.3; B10C^c has scr, while B17C begins 211a with a *vox nihili*.
35. Reading ts tw n cnh dt with B12C, B16C and B17C. B17C ends with a rubric: 'Words spoken by the itf3-wr, the steward N'. 'Itf3-wr, lit. perhaps 'saw of the Great One', according to Wb. I, 144,3 is known only as a name for a shrine of Osiris, so it would appear that 'the steward N' was its priest and took its name as his title.

Spell 48

I, 212 Hail to you, N! is what Isis, Lady of the Deserts, says. Be pre-eminent in the Sacred Booth,¹ for she speaks your good name within the Bark¹ on the day of reckoning characters.² May you cross the sky as one who is on his throne, and tread on the heart of him who would exclude you.³ You have your heart, and it will not be seized among those who are in strife.⁴ Go down and bathe in the
213 lotus-tank;⁵ the Chaos-gods will raise you with their hands,⁶ the Imperishable Stars will fear you, those who are in their seats will come to you, Rē^c will worship (*sic!*) you when he rises,⁷ and acclamation⁸ will be given to you in the Double Gates⁹ by those who are in Rostau.¹⁰

214 Ho N! Raise yourself up to life,¹¹ for you have not died. As for him who shall oppose himself¹ to the meal of Ḥaṭḥōr or who shall oppose himself to this which I have set down for N on this day, namely a boon which Gēb grants¹² to his son N; take < . . >¹³ for purity is from the king,¹⁴ and I am your son and heir.

1. Reading *sh-ntr* with B10C^c.
2. See Spell 45, n.7.
3. For *š3s* 'tread on' cf. *Pyr.* § 444; for *hm* 'exclude' cf. *Pyr.* §§ 309; 313.
4. Var. B12C: 'by those who are in robbery'; B17C is corrupt.
5. *Sšnt* is unknown to *Wb*. The translation as 'lotus-tank' rests on an assumed connexion with *sšn* 'lotus'; the det. \square shows that an artificial construction is envisaged. In 187g, a similar sentence, the expression used is the plural *šw sšnt* 'lotus tanks'. In CT IV, 43a the 'lotus-tank' is a haunt of birds.
6. The translation in the future tense is indicated by the prospective *šdm.f* form *iwṯ.f* in 213b.
7. B12C and B17C add: 'in the eastern horizon'.
8. So three texts; the others have *i3* 'praise'.
9. For *sb3ty* 'the double gates' of the sky cf. also I, 185f; 223b, which also show the corruption *sbṯy*.
10. Name of the Memphite necropolis, later generalized as a term for the other world.
11. *Ts ṯw* in B10C (both texts) and partly in B1Y; the other texts have *ḥr* 'arise'.
12. *Htp dy Gb*, var. *htp dy nsw Gb*, is in apposition to *nm w3ḥ-i* 'this which I have set down', and specifies it. At the end of the clause B10C^c adds: 'on this day'.
13. Imperative with reflexive dative addressed to the deceased; the object appears to have been omitted. This appears to be the main clause which refers back to *ir d3-t(y).f(y) sw m . . .* and as such it implies that the deceased can ignore any opposition to his enjoyment of the funerary repast.
14. B12C and B17C meaninglessly repeat *iw wrb*.
15. B17C adds in red: 'A blessed one is N.'

Spell 49

Fall and tremble in the eastern horizon because of a sound of mourning¹ in 215
the Great Place, Isis moaning greatly and Nephthys weeping because of this
god, Lord of the gods,² conspiracy being in seeing him in the Great Place by
him who would harm him:³ he transformed himself into a louse⁴ and crept⁵ 216
under his⁶ flank. Be vigilant, you who are in the Pure Place! Beware, you who
are in the Great Place!⁷ See, the god himself is afraid of the Evil Ones . . .⁸.
Light a torch, you Wardens of the Chambers, you gods who are in darkness,⁹
set your protection about your lord,¹ divide up the hours¹⁰ for the Lord of 217
the White Crown until Horus¹¹ comes from Ōn, (even he) to whom the great
crowns have been given. The sceptre of Him who is in the place of embalming
appears, the Wardens of the Chambers are glad, the Great Ones¹² have
received their leopard-skins, the staffs stand before the Great Place, for it is
Anubis who comes in peace,¹ having appeared as Vizier.¹³ He says: Guard 218
yourselves, you whose faces are . . .,¹⁴ who see the Pure Place, who come in
the following¹⁵ of the Evil One;¹⁶ who enter into the choice places(?),¹⁷ who 219
create(?)¹⁸ their breaths(?)¹⁹ <for him>, who prepare the daily offerings for

this great god, the Lord of the gods, who awaken the *nꜣw*-snakes²⁰ because of their lords. Go, hold fast within the castle the great . . .²¹ within²² the . . .²³
220 on account of this god ¹who is in the Presence, that he may make fear within his castle—so says Anubis.

There is no happiness in the hearts of those who are in the Presence. What is said in their hearts: Injury has been done to him in his castle²⁴ by him who would harm him. Seize the Evil One²⁵ who is in darkness, execute sentence²⁶ upon his confederates, and the heart of Him who presides over the Sacred
221 Booth will be glad¹ when he sees the rejoicing in the Great Place by Isis, Lady of the Deserts. Thus said Anubis to Osiris: Awake to life, observe your accession, and execute sentence on him who harmed you.²⁷

1. For 'a sound of mourning', two texts have 'great mourning'.

2. Var. 'this oldest god, the Lord of the gods'; presumably Osiris is meant. B16C omits the words after 'weeping'; B10C^c and B17C are corrupt.

3. For *wj* 'conspire' cf. *Concise Dict.* 52. B10C^c omits the *m* before *m3n:f* (infinitive with objective suffix, cf. *Eg. Gramm.*³ § 299). B17C and B16C have bungled *in ht r:f*; the plural *trw* of B12C is also an error, see the next clause.

4. Note the det. in B13C and B17C; so probably also B10C^b.

5. A word unrecorded elsewhere.

6. The pronoun refers to the god against whom the louse has evil intent.

7. Following B10C^b.

8. '*Ir-n hprw* lacks a subject and appears to have no connexion with what follows. Apparently somewhere in the line of descent from the archetype a copyist has skipped the rest of the sentence.

9. B10C^c determines *snkt* with $\sqrt{\square}$ and inserts *m·tn ntr hrw:f* 'see the god himself'.

10. I.e. set an hourly watch split up among the guardian gods.

11. Var. B12C, B16C and B17C: 'the Great One'.

12. Var. 'the Elders'. B16C is corrupt in 217*d-f*.

13. So B10C^b. B10C^c has *t3yty t3*; B12C has *t3yty s3b t3*, so also corruptly B16C and B17C, recalling the Old Kingdom form of the title of the Chief Executive.

14. *ꜥkn* is a stem of unknown meaning which occurs also as a name of the celestial ferryman, cf. *Wb.* I, 235,1; the whole of this speech of Anubis is obscure. Between 218*b* and *c* B17C inserts a corrupt duplicate of part of the text (de Buck's 218*d*).

15. B10C^c inserts an unnecessary suffix after *šmswt*.

16. Four singulars as against two plurals. B17C has *bd*.

17. *štpw*, otherwise unknown. B17C has become confused between *štnw* and *štpw*.

18. *ꜥm3w*, so B12C ff. B10C has *mꜥ3w* 'who see' in both texts.

19. Or 'fans', cf. *Concise Dict.* 131.

20. So B12C and corruptly B16C and B17C; B10C has nonsensically 'doors'. B12C omits *sn* after *nbw*.

21. Unintelligible and almost certainly corrupt in all texts.

22. B12C and B16C instead of *m-hnw* have an unintelligible expression *m twty*.

23. The meaning of *sṯt* is not known. B17C has an omission extending to 220b.
24. Var. B10C: 'to him who sees (*nw*) the castle'; three texts have 'his castle'. For *wḏ nkn* cf. *Westc.* 8,15-16; *Urk.* IV, 410,6; the det. 𓆎 of *wḏt* in B10C^b and B16C suggests that burning was the fate envisaged. The det. 𓆏 and 𓆏 𓆏 of four texts are due to confusion between *wḏ nkn* and *wḏn n-k* 'is offered to you'.
25. Var. B12C 'the rebel'; B16C and B17C are again corrupt.
26. Cf. IV, 69g; 73a; *BD* 165,15; 166,2.
27. See de Buck's note 221, n.6*. The sentences on p. 222 have not been translated.


Spell 50

The sky is cleared,¹ the Horizon-dwellers rejoice,² when Rē^c arises from the I, 223
 Double Gates.³ The Followers⁴ have given hands to the Chaos-gods,⁵ Horus
 the Protector of his father is glad;⁶ the paths to the gates are cleared,⁷ Anubis
 is within⁸ his castle in his service of the Sacred Booth,⁹ he puts¹⁰ his hands on
 the Lord of the gods,¹ who is joyous of appearances on the thrones of Gēb¹¹ 224
 and <to whom> is given praise¹² in Djedu. Horus, pre-eminent in Khem,
 rejoices at Osiris Onnophris who has come safely to the West with all the gods
 in his train. See, you are at the bow of the Bark, and a throne in the shrine is
 given to you;¹ see, you are king of the sky.¹³ Those who are on their thrones 225
 shall come¹⁴ to you, for it is you who rule them,¹⁵ to you there belongs one of
 the two Chaos-gods,¹⁶ to your double belong the riches in Ninsu,¹⁷ your soul
 is established in Djedu,¹⁸ magic and protection are knit together about you
 within the Sacred Booth,¹⁹ your dignity is in the House of the Twin Souls.²⁰ 226
 Again²¹ you appear; your evil is purged,²² and acclamation is given to you in
 the realm of the dead by those who are in the Field of Offerings;²³ do not go
 on the roads of the Knife-wielders. The voices of those who would make
 opposition are raised,²⁴ but he who is in the Disk greets you,²⁵ even he who 227
 exercises governance among the gods. Shall I be alone here?²⁶ Pray is my
 father here with me?²⁷ Is there someone who would carry off his brother²⁸
 after the Great Mooring?²⁹ See, Seth³⁰ has come in his own shape and has
 said: I will cause the god's body to fear,³¹ I will inflict³² injury on him, I will
 slaughter him.³³

Thus has Atum said:³⁴ Awake, O Anubis, Lord of Roḳeret, because of this 228
 god, son of the Lord of the gods! Isis has put her arms around you as she did
 for the Lord of All.³⁵ Awake, you paths! Arise early, you gates! The god appears
 that he may see the nobles who give praise in the Sacred Booth, who look on
 the god who drives out the rebel¹ and who imprisons for himself those who 229
 spoke of frightening him. The followers within the ship of the Night-bark
 are in rejoicing,³⁶ the Elder Horus is in joy, the crowns are shown³⁷ in Pe and

230 Dep when the gods who are in the horizon come; they expel the makers of
tumult and the doers of evil to this god.³⁸ I am son of your son,¹ seed of your
seed. O god who judged between the contestants, whom I have placed upon
this great height,³⁹ says the Lord of the Ennead. He has taught me within the
Disk in order that I may pay you honour and that I may fell your foes for you.⁴⁰
231 Ho N! Arise, raise yourself, that I may let myself see you.¹ I am Thoth,
[son of your] son,⁴¹ the god who judged between the contestants; do not hold
yourself back from me. I am Thoth, son of your son, seed of your seed, I have
taught you within the Disk in order that I may make you spirit-like and that I
232 may fell your foes for you,¹ they being cast into the slaughter-house of
Khemennu.⁴²

1. *Dsr* used of ‘clearing’ the sky does not seem to have been recorded, but it is used of ‘clearing’
roads, *Les.* 71,16; *Hamm.* 114,11; *CT* I, 223e; the night, *Pyr.* § 515.

2. B17C has omitted  from *ꜥhtyw* ‘horizon dwellers’.

3. Cf. Spell 48, n.9.

4. Presumably of Rēc.

5. So B12C; B16C has a superfluous *·i* after *dy·n* and after *ꜥ* ‘hand’; B10C^c has *ꜥꜣꜣꜣ*: B17C is
thoroughly corrupt, and the other texts are damaged.

6. For ‘Horus’ B16C and B17C, as often, substitute *wr* ‘the great one’. B16C retains the
epithet of Horus *nd it·f* despite the substitution of *wr* for *Hr*; B17C is corrupt but clearly descends
from the same archetype as B16C.

7. B16C omits *nt rrrwt* ‘to (lit. ‘of’) the gates’; B17C is still corrupt.

8. *M-ꜥꜣꜣ* is corrupted in both B16C and B17C.

9. I.e. his embalming operations on Osiris, who is designated in 223g as ‘Lord of the gods’.

10. B12C has the *sdm·n·f* form *dy·n·f*; B17C omits the verb.

11. This epithet presumably refers to the ‘Lord of the gods’. B16C and B17C are corrupt.

12. The text appears to read ‘who gives praise’, which is absurd when said of Osiris; *rdy* of
B10C^c has the appearance of a perfective passive participle, and if we translate in this sense and
supply a dative *n·f* (presumably dropped somewhere in the history of the text) we obtain a per-
fectly normal epithet of Osiris: ‘to whom is given praise in Djedu’.

13. So B10C, presumably addressing Osiris; for 224f to 225a the B12C group has: ‘O Osiris
N, see, your son is at the bow of the Bark, and a throne in the shrine is given to him; see, you are
king of the nether sky’. It is difficult to decide which is the better reading.

14. *ꜣwt*, prospective *sdm·f* form.

15. So B10C^b; B10C^c puts the clause into the future (construction *ntf sdm·f*). B16C and B17C
have utterly corrupted this clause and the next.

16. Lit. ‘a Chaos-god of the two Chaos-gods’.



17. B16C has omitted ‘riches’, while B17C has omitted the *n* before *kꜣ·k* and has misspelt
‘Ninsu’.

18. Since the text is dealing with Osiris, ‘Djedu’ of the B12C group is more likely to be correct
than ‘Djedet’ of B10C; for the association of Djedu and Ninsu see also I, 210c.d.

19. So B10C^c; B10C^b has: ‘magic and protection are knit together [about] you, and protection of you is put within the Sacred Booth’: the B12C group reads: ‘great magic is knit about you, and your protective cord is put within the Sacred Booth’—N17C omits *hk3w* ‘magic’. The reference is to the embalming of Osiris.

20. So B10C; B12C omits ‘house’ and B16C and B17C are corrupt. On the twin souls in Djedu cf. *CT IV*, 267 ff.

21. B10C omits ‘again’.

22. The scribe of the B10C texts has skipped *dwt-k* and has taken the determinative  of *wh3* for  of *dy*; B12C ff. misspell *wh3*.

23. Following B17C, which for once is a good text; B13C and B17C are virtually identical, except that B17C omits *m* after *wnw*.

24. For *kh3* cf. *Concise Dict.* 286–7; for *sqb* cf. op. cit. 258.


25. On *icnw* n cf. *JEA* 16, 151. The translation as a verb with *imy-itn* as subject is unavoidable, as if the expression were used vocatively in the sense of ‘hail to . . .’ or the like, some such word as *in* ‘so says’ would have to precede *imy-itn*. ‘Woe to you’, James, *Hekānahhte*, p. 109, makes no sense here.

26. The next three sentences (227*b.c.d*) are obscure. They appear to be questions asked by Horus son of Isis, with an eye to danger impending from Seth. 227*b*, which occurs only in B10C, contains the rare particle *rr(w)*, for which see also I, 168*d*; 227*d* (the B12C group); and *Wb.* II, 438,6.



27. In B10C^b only.

28. So B10C^b only. The B12C group reads: ‘Is there indeed someone who would give his brother to me?’. B10C yields the better sense; 227*f-g* is concerned with danger from the arrival of Seth, who would gladly destroy his brother’s body.

29. I.e. death; perhaps more specifically the death of Osiris.

30. B10C refers to the god by his well-known nickname of *wdr* ‘the outcast’.  of B17C is an error for the animal of Seth, which in B16C has lost its tail.

31. So B16C; B17C is clearly a corrupt version of this, and what is left of the damaged parallel texts shows no disaccord.

32. All texts except those of B10C have corrupted  of the particle *hm* into , unless a collocation of particles *hm* 3 is intended.

33. Lit. ‘I will make his slaughtering’; on *šrt* ‘slaughter’ cf. *JEA* 37,29.

34. ‘*In*, var. *i-in* ‘so says’, ‘said’, used exceptionally before the quoted speech.

35. B16C and B17C have misread *qr* of *Nb-r-qr* as *mn*, with resulting nonsense.

36. B17C has distorted *ršrš* into unintelligibility.

37. On *sr* see Spell 45, n.3; 47, n.34.

38. B10C^c substitutes the ideogram of a baboon for *hnw* ‘tumult’; cf. the usual det. of *ḫnd* ‘be angry’. B17C is, as usual, distorted.

39. Read doubtless *ḫ33* (*pn*) *ḫ3* in all cases.

40. B16C and B17C are corrupt.

41. So B10C^c, partly restored from 231*e*; B10C^b omits. The other texts omit this clause, apart from B12C, which has a version of its own, cf. 232*e-g*: ‘(I am Thoth, son of your son, seed of your seed), the god who judged between the contestants. I have been placed [upon] this great height

by the Lord of . . . in order that [. . .] I have [. . .] you, that your [foes] may be felled for you and that those who confederated against you may be cut off'.

42. For a bungled version by B17C of part of this spell see 232b-d with de Buck's note 3*.

Spell 51

233. Groan for the king, for Gēb has no other son;¹ there is no successor,² because injury has been inflicted on him by his brother,³ and he is⁴ in his hand in continual misery.⁵ Awake to life,⁶ O N, for you have not died! Lift up your heart and see the patricians, that praise may be given to you in the Two Con-
234. claves. ¹Lift yourself up from upon your left side, place yourself upon your right side, and receive the breezes of the river-side; eat bread with the living and travel in peace to the beautiful West. The western deserts worship you, rejoicing at meeting you, and they say to you: Welcome, O N, for you are
235. Lord of the West!⁷ ¹I am glad because of you that you are joyful.⁸ Rēc appears in the east of the sky and he sees the beauty of your bark;⁹ jubilation is in its bow and stern,¹⁰ and the gods who are in it are in joy when they see this great god, the son of Gēb, whom his mother Nūt bore.¹¹
236. Ho N!¹ The members of the Two Conclaves in Ōn will kneel to you, the gods will come¹² to you bowing with their faces to the earth through fear of you within the arms of Happy Year¹³ when you have appeared as Rēc, Lord
237. of the Horizon.¹⁴ Horus son of Osiris stands up,¹⁵ ¹he creates(?)¹⁶ the Sistrum-player with authority(?).¹⁷ You shall have life, O Lord of the West, you son of Ḥarakhti, Bull of his mother Nūt. Awake to life, for you have not died! See the patricians early, for you are dignified as ruler of the horizon; you shall have
238. life from Anubis, for you are dignified in the Sacred Booth. ¹ Betake yourself to me, mount up to me, be not far from me, for Anubis is glad(?), Khnum is glad(?) thereby(?).¹⁸

1. This must originally have been a royal funerary text. The aberrations of B17C henceforward will not normally be noted.

2. With *nn whmty* compare *nn whmty:fy* 'there will be none else like him', *Äg. Stud.* 1; *JEA* 38,59.

3. After 'his brother' B10C^c may have added 'who is younger than he', but the reading is doubtful.

4. Var. 'I am', but the 1st person appears to be secondary here. The deceased is addressed in the 2nd person in 233e.

5. For this use of *ꜥw* cf. *ḥꜥb ꜥw* 'continual crookedness', *JEA* 28,18(i). B16C has changed *ꜥw* into *ꜥwr* under the influence of the following *rs·t(y)*.

6. Hortative old perfective except in B10C^c, which has the imperative.

7. Var. B10C^b: 'Welcome, for you are N'; B10C^c: 'you are N, Lord of the West'.

8. So B10C; the other texts insert *m* before *ib·k*. perhaps to be understood as ‘joy is in your heart’. The speaker may be the funerary priest impersonating Horus.

9. The funerary bark which conveys the dead to the necropolis?

10. B17C stops here.

11. So B10C; the B12C group has wrongly ‘my mother’.

12. Note the prospective *sdm·f* form *iw·f*. Var. B10C: ‘the spirits’.

13. Personified as a protecting goddess.

14. B13C here inserts an anticipation of 237f–238a.

15. B16C has completely bungled this clause.

16. *Km*; ‘create’ here may perhaps be used figuratively in the sense of ‘act the part of’.

17. Var. B10C^c: ‘with jubilation’.

18. *Hnm*, var. *hnm*, is tentatively identified here with *hnm* ‘be glad’, cf. *GNS* 97. Similar collocations occur in 241c.d; 244f; 246d.e. The sense of the final adverb is doubtful but the reading is confirmed by 241c.d; 245g; 246d.e. and in part by 244f, with de Buck’s note 4*. After the reference to Anubis B16C inserts *m ct* ‘in the chamber’.

Spell 52

O you gods, come with these kindred of mine,¹ be vigilant as regards this god who is unconscious,² make for him the contentment(?) of Rē,³ pronounce his name in⁴ the Great Hall, that those who are in the Following⁵ may be glad. Oho! Oho! say the joyful one and the sorrowful one. Shall I place my arms which are on me over this god, the Lord of the gods, and put groaning and outcries in the Great Hall⁶ because of this Destroyer⁷ who has come in? He has acted against⁸ this god^l in order to frighten the gods in the Pure Place. Begone, you monster!⁹ See, the Pure Place is guarded.¹⁰

1. Read *my m m h3w·i tpn*, the imperative ‘come’ + the particle *m* of *Eg. Gramm.*³ § 250; the second *m* is the preposition, which could be interpreted as either ‘with’ (cf. *JEA* 25,166; 39,20) or ‘as’, ‘in the capacity of’.

2. Lit. ‘who does not know himself’, cf. *Sin.* B253; *Sh. S.* 76; here a euphemism for ‘dead’.

3. Reading *ir n·f hnmw R* with B10C^b, ignoring the superfluous *n* before *hnmw*. Here and in the next clause the imperative of B10C is preferable to the *sdm·f* forms *ir·n*, *dm·n* of the other texts.

4. For *m* of B10C the other texts have the less suitable *tp*.

5. Of Rē or Osiris? More probably perhaps the former.

6. All this sentence down to *wryt* is omitted in B10C.

7. For *nbd* of B10C the parallel texts substitute *šsr* determined perhaps with a monkey, which in B16C has been misread. This word *šsr* recurs in *Dream-book*, 3,12. It can hardly be identified with *šsr* ‘sacrificial bull’, *Wb.* IV, 547,8.

8. Lit. ‘he has made happenings against’.

9. The emphatic reduplication of the particle *rk* after the imperative *hm* is unusual. *Nmyt* is unknown to *Wb.*, but is clearly an offensive epithet; for the det. in B10C^b cf. the roughly synonymous *hyw* in *Pyr.* § 245.

10. Following B10C^b.

Spell 53

Awake to life; behold, the earth is bright! Nephthys has favoured you, you
 I, 241 being renewed¹ daily in the night-time,² being with the Unwearying Stars,
 the gods who are in the sky, who are placed as³ followers of your bark for ever
 and ever. Anubis is content(?) thereby(?), Khnum is content(?) thereby(?).⁴
 The sky is in light(?),⁵ the earth is in rejoicing, and all the gods are joyful⁶
 242 when N has appeared in peace in the beautiful West. Nephthys has favoured
 you and you shall not lose your house of joy. Alas, my husband, even my
 brother!⁷ He rules in the realm of the dead and I am not with him.⁸ I give
 orders to(?) (the women) who are at the Great Hall, who are sick at heart
 because of their husbands:⁹ Come, let us lament Osiris since he is far from
 243 us. Rise, rise in the morning¹⁰ now that you are a mummy,¹¹ for you are far
 from your house.¹² Nephthys has favoured you, and you shall not lose your
 house of life, of life.

1. B10C^c alone has preserved the correct reading *m3:ty* 'you being renewed'. The other texts apparently misread this as the homophonous *m3:ty* 'you are seen', which makes poor sense in view of the reference to the night-time; this is, nevertheless, a common corruption. The deceased is compared with the sun, which is renewed nightly to rise next day.

2. The B12C group read: 'you being renewed daily and appearing in the night-time', which yields a poorer sense.

3. So B12C and B16C; B10C^c omits *m*. The remaining texts are defective.

4. See Spell 51, n.18.

5. *M3:ty* of B10C^b and B16C is assumed to be the old perfective of a verb from the same stem as *m3wt* 'rays of light', *Concise Dict.* 103; *pt m m3:ty* of B12C and *pt mm m3:ty* of B10C^c may perhaps embody a noun meaning 'light'.

6. B16C is corrupt.

7. B16C is again corrupt. From what follows it appears that Isis is here speaking of her dead husband Osiris, but the connection with the preceding context is not clear.

8. The B12C group preserves the correct reading *nn wi hnc:f*, which is garbled in B10C.

9. Apart from B10C^b, which is damaged, all texts seem to have suffered some slight degree of corruption. I would suggest emending *hnn-i tpt* (var. *tptt*) *wryt* into *hn-i n tpt wryt*, for this clause seems to introduce an exhortation to other widows; in what follows, *irt* of B12C and *hrt* of B16C are clearly corruptions of *mrt* of B10C and B13C, which alone yields good sense. In the next sentence, for 'Osiris this N,' we should surely understand 'Osiris' the god.

10. The widowed Isis invokes her dead husband.

11. Var. 'you are in your mummy-shape'.

12. Var. B10C^c: 'be not far from your house'.

Spell 54

I am content(?)¹ in the booths, I cry out in [the Sacred Booth] because of this god, the Lord of the gods: Rise early in the morning, for the noble one² appears,¹ the heir of the Two Lands. There is given [. . .] all of it, the thrones I, 244 of Gēb in [. . .]. Oho!(?) [. . .] enduring of speech(?).³ See, you are more soul-like, effective and powerful than all the gods. [Nephthys]⁴ has favoured you, and Anubis is content(?), Khnum is content(?) [thereby(?)].⁵ [. . .] gods, the sun guides us, and loud is our cry:⁶ Alas, shall I indeed be alone?⁷ I have no brother or son, no [. . .] Osiris. O N, raise yourself to life, for you have not died; receive the god's-offering(?) [. . .] renewed and rejuvenated⁸ [. . .] good are(?) the guardians(?). Lift up your heart, see your beauty, having appeared as Horus [. . .] the Two Ladies of Pe and Dep [. . .] western [. . .] meeting N, who has appeared as Lord of the Oar, the Lord of Life within < . . >.⁹ The gods of Pe are glad in the Suite [. . . Anubis is content(?),] Khnum is content(?) thereby(?).

1. A badly damaged spell which exists for the most part in only one text, but which is linked to the preceding spells by the *hnm* formula with Anubis and Khnum. The speaker is apparently an officiant present in the embalming booth who calls on the dead man to awake.

2. The reference to the 'heir of the Two Lands' in the next clause suggests that here Osiris as heir of Gēb is meant.

3. With *dd r3* compare *dd m r3* in 246f. Its meaning is far from clear.

4. See de Buck's note 2*.

5. See Spell 51, n.18.

6. Here again we seem to be concerned with widows.

7. The clause is introduced by the interrogative *in* and the particle *rr*. For the restoration *wr-k[wy]* see de Buck's note 5*.

8. *Rnpty* 'rejuvenated' indicates that *m3·ty* should be understood not as 'seen' but as 'renewed', cf. Spell 53, n.1.

9. A word or words omitted after *m-hnw*.

Spell 55

Woe is in heaven, groaning is in the Netherworld, because [. . .] I [. . .] in I, 245 the Night-bark, I am [raised up(?)]¹ in the Day-bark [. . .] within the arms of Anubis in the Pure Place, I have put the rebel into bonds of the warder(?) [. . . Anubis is content(?), Khnum is content(?)] thereby(?).

1. Cf. de Buck, 245, n.1*.

Spell 56

This inert one has raised himself up, and I rejoice [when I?] see [. . .] as one worshipped in peace in the beautiful West because(?) I have cleared my vision.¹ Come to me [. . .] with you so that you shall be Lord of the West.
246 O N, stand up to life, for [you have] not [died]; see [. . .]¹ cross [the sky with Rēc, travel over the sky(?)] with the god who came into being of himself. Anubis is content(?), Khnum is content(?) thereby(?).

1. Lit. 'I have opened the face'.

Spell 57

[. . .] See you . . .¹ health and endurance of speech(?).² O my lord, I lament you with groaning,³ for there is not(?) [. . .] after you [. . .] as(?) one who crosses the sky. Oho! You are Horus, Lord of All;⁴ see, you . . . health [. . .] see, you . . . health.

1. The meaning of *d; m*, which occurs again in 246*m.o*, always followed by *snb*, is not known.
2. See Spell 54, n.3.
3. Another widow's lament.
4. Corrupted into a meaningless 'Lord of the Sledge'.

Spell 58

I, 247 O my lord, [stand up] to life; behold, the earth is bright [. . .] behold [. . .].

Spell 59

[. . .] the Great Hall [. . .] within the darkness [. . .].

Spell 60

I, 248 The god appears within his shrine, he hears the striking for him on two gongs,¹ protection is made for him among the gods, among the Children of Horus Protector of his Father. Gēb is there as your (*sic*) protection, for he is your father to whom you were born.² The arms of Nūt who bore you are about you
249 so that your beauty may be upraised,¹ (even) your living soul which is in Djedet. The ill-disposed are warded off for you, Seth³ is afraid when he sees you,⁴ he discards his strife-making on earth, for the fear of him has fallen on his own body. O you who are fair of face, who are among the gods, (even) Ptaḥ-Sokar in the bow of your bark, their (*sic*) arms bear the seal of the god.¹

Bastet the daughter of Atum, the first-born daughter of the Lord of All, she 250
 is your protection until day dawns, until you go down to the realm of the dead.
 The Eye of Horus glances at you, it comes with you to the realm of the dead.
 May you live in their hearts, (even of) those who are in the following of your
 brother Seth. What was said to Him who is in his shrine:⁵ Rē^c himself is the 251
 Lord of All, he causes the gods to come in his following when the bark travels,
 it being dragged straight on.⁶ When the god⁷ goes down to the realm of the
 dead he is happy, for Horus is king, having acted for him as 'loving-son'. The
 rebel is quiet when he sees you, the *sm*-priest, (who is also) lector¹ and em- 252
 balmer, is one of you, overthrowing enemies.

The nurse of the Souls of Ōn has come bearing provisions to the Lord of
 All; Anubis who presides over the Sacred Booth offers a meal to the lector at
 dawn; the day shines and the god is far from the Great Hall.⁸ Your Great 253
 Hall is in the temples, being what Rē^c made for your protection, that you
 might be in it at dawn. The horizon is shut away,⁹ the pillars¹⁰ are broken(?),¹¹
 (even) that which was¹² the protection of Osiris; its pillars are . . ., ¹³ its 254
 beams¹⁴ are the arms of Nūt when she watches over Osiris, its curtain is the
 cloak¹⁵ of Ptaḥ which Tayt herself wove.¹⁶ May the day¹⁷ rise in the east of
 the sky, may it shine there over your breast; night belongs to you and day is
 yours,¹⁸ O Osiris. O Horus, Lord of Life, fare downstream and upstream 255
 from 'Andjety, make inspection of those who are in Djedu,¹⁹ come and go in
 Rostau, clear the vision of those who are in the Netherworld. Fare upstream
 from it²⁰ to Abydos, the primeval place of the Lord of All.

1. See Spell 24, n.5. There are minor varr. in B10C^d and B4C.

2. So B4C; minor varr. in B10C^{b.c}, and B10C^d omits.

3. Var. *wḏr* 'the Outcast', so too in 250f. The name is omitted in B10C^a.

4. Var. 'him'.

5. Or: 'what he who is in his shrine said'.

6. *Mty* has been taken to be an adverbial use of *myt* 'straightforward'.

7. Presumably Osiris, cf. 251f.

8. The meaning of this sentence is not clear.

9. For the det. of *sbḥ-t(w)* 'is shut away' in B10C^{b.d} and B1Y, cf. *Urk.* IV, 1071,8; the other texts have confused this passive in *t(w)* with the noun *sbḥt* 'portal', giving it the det □□.

10. Var. B10C^d: 'the pillars of the house', though the supports of the horizon are apparently what is meant.

11. Or 'reckoned up'; it is not clear which sense of *ḥsb* was intended.

12. Everything from 253d to 254c is obscure, but it seems that the horizon is equated in some way with the booth in which Osiris was embalmed.

13. B10C^a omits 253f-h; these sections are all defective in the other texts, but they equate the pillars with the 'Children of Impotence'; there must surely be some ancient corruption here.

14. The suffix in *s3wt-s* refers back to *3ht* 'horizon' in 253*d*.
15. Following B4C; *srh̄tt* of the other texts appears to be corrupt.
16. The last words of 254*c*, namely *sh̄tt T3yt ḡs-s* 'which Tayt herself wove', have been corrupted in B10C^a into *sh̄tyt* with woman-determinative.
17. Miswritten in B1Y.
18. Reading *ntk hrw* with B10C^c.
19. I.e. Busiris. B10C^{b,c} have *Ddt* 'Mendes', which in this context is certainly in error.
21. From Rostau.

Spell 61

1, 256 Every god at the mouth of his lake goes on the water of your bark,¹ which Orion lifts up; your hinder parts are in the . . . ,² Nūt puts her hands on you, you sit on the mat of Osiris, and Rē̄c makes your seats pre-eminent. You are
 257 cleansed in the Lake of Cold Water, Anubis burns¹ incense for you, you open the windows³ upon the Ennead, you see the mysteries which are in them, you shine in the plumes of Sopd, you have assumed the crowns of Horus,⁴ the White Crown is made firm for you upon the dais, just as was done by Rē̄c for
 258 Horus at his coronation.¹ Men serve you as Horus, leader of the Two Lands, the falcon-shrines are opened for you and the fledgelings of the gods speak to you, there is said to you: 'Welcome into the fanes!' by the Great Ones of Ōn; you are clad in the pure garment of Ptaḥ, in the robe of Ḥathōr. Spacious
 259 is your seat in the Bark;¹ you sit in the Ship of God and you harpoon the hippopotamus⁵ in the Winding Waterway, every god being your harpooner. The old women of Cusae who are in the train of Ḥathōr glorify you, there is brought to you a chest of natron by the priest on monthly duty. Rē̄c is his⁶
 260 name,¹ Horus is his shape, crowns are set on with his titulary, Shu and Tefēnet, the gods who made the Primeval Ones, glorify you.⁷ The soul of the Great One rejoices at meeting you when(?) you stroke(?)⁸ Horus of Shedet. You sit
 261 on the mat(?)⁹ of turquoise at the bow of the Bark of Rē̄c.¹ Fair is your rising like the rising of Rē̄c, you shine like Ḥathōr.¹⁰ Osiris desires to see you in your risings of the pillared hall, when the blocks of silver are dragged¹¹ for
 262 you¹ on to the bases of turquoise; Ḥathōr, Lady of Byblos, makes the steering-oar of your bark. The stars kindle a light for you, the twin children of Nūt glorify you, Gēb and Nūt glorify you, even the gods who encompass(?)¹² the
 263 plebs. May¹ you eat the *sn*-bread which came forth from Khem,¹³ the pure bread which came forth from Ōn; may you drink the bowl of milk which came forth from upon the altar on the day of the Sixth-day festival; may there be

said to you: 'Welcome!' in the Broad Hall by the Great Ones of the temple; may there be uncovered for you the supports of the sky, may you see the mysteries which are in it,¹ may you extend your legs over the supports of the sky.¹⁴ 264

A sweet breeze to your nose! Orion says to the Great Bear: 'Take from your lake what I take from my lake, that we may prepare a place for N'. Stand upon a *dj*-cloth, a six-weave cloth upon your shoulder, grant the crane's way to the sky.¹⁵

1. Meaning perhaps that every god follows the bark over the celestial waters. The preposition *hr* appears to have been omitted before *mw*.

2. The meaning of *b;w* is doubtful; *Wb.* IV, 418,9 suggests 'hillock', clearly on the basis of the detts., but in that case we would expect the preposition to be *hr* 'on' rather than *m* 'in'. The late Professor Černý, in a letter to me, suggested the meaning 'heap', quoting Coptic β00Υ from P. Bodmer XX, Joshua 7,26 and 8,29, i.e. 'your hinder-parts are a heap', but that makes the sense no clearer, and it seems not unlikely that we are here in the presence of some deep-seated corruption.

3. On *ws* 'window' cf. *Ch. B.* Text, p. 71, n.3.

4. Var. 'the great crowns'.

5. Cf. Säve-Söderberg, *Hippopotamus*, p. 33.

6. The pronoun must surely refer to the deceased rather than to the priest. There appears to be an abrupt change of person; the deceased, who has been spoken *to*, is now spoken *of*, in a kind of parenthesis.

7. We return to the 2nd person.

8. For this sense of *shr* cf. *Urk.* IV, 294,8. Is the deceased to be regarded as stroking the plumage of the sacred falcon of Shedet?

9. *Psh* or *psḥ* is recorded in *Wb.* I, 553,5 as 'etw. auf dem man vorn im Sonnenschiff sitzt'. It may perhaps refer to the mat-like appendage often depicted as hanging from the bows of mythological barks, on the top of which a divine or semi-divine figure is often seated, cf. Erman, *Religion*, p. 17, fig. 5; 18, fig. 6; Sethe, *Lauf*, p. 20; there may also be an etymological connexion with *pšst* 'carpet of matting, *Concise Dict.* 95.

10. At this point B4C inserts: 'Osiris desires to see you (fem., woman's coffin); the Lady of Byblos makes the steering-oars of your bark'; this latter sentence anticipates 262b.

11. Var. B10C^a: 'chosen'; *stj*; *tw* of B10C^c is surely a miswriting of *stj*; *tw*. For late references to blocks of silver and bases of turquoise cf. the passages from the Ritual of Embalment and from Brugsch, *Dict. géogr.* p. 413 quoted by Blackman in *JEA* 5, 122.

12. Or possibly: 'the gods whom the plebs question', though the plural strokes after *šnw* in B10C^{a,b} point to a participle rather than to a relative form. In either case doubt exists as to the exact meaning to be given to *šnw*. Note the reference to the *šn-shyt* waterway in 268c.

13. Letopolis.

14. These two last clauses only in B4C and B1Y, though largely destroyed in the latter.

15. I.e. to the deceased, that he may fly up to heaven.

Spell 62

1, 265 Hail to you, my father Osiris;¹ see, I have come. I am Horus who, with Ptah, split open your mouth, I make you spirit-like in company with Thoth, I put your heart into your body for you, that you may remember what you have
 266 forgotten. I cause you to eat bread at your desire¹ in addition to what was done for you upon earth, I give to you your feet that you may walk and that your sandals may hurry. I cause you to make a sending in company with the south-wind, and to run with the north-wind. You cross to look² on the face of him who hastens you³ in the twinkling of an eye,⁴ and I cause you to take shape
 267 with the *ḏwyt*-bird.¹ I cause you to cross the Waterway of the Sky-windows, to cross the lake⁵ and to traverse the sea <with>⁶ the sole of the foot as if you were performing on the land; you rule the streams with the heron, and there is none who opposes you at the District of the Waters.⁷ I cause you to act as
 268 pilot with a sounding-pole of 40 cubits, of planted wood¹ of cedar of Byblos, standing in the Bark of Rēꜥ. You have crossed the *Šn-rhyt* water,⁸ you are vindicated on the Day of Judgement in the tribunal of the Lord of Suffering(?).⁹ There is removed for you him who hacked up the earth, is driven off for you the rebel who came in the night, the thief of the dawn, who made darkness in coming, the Great Despoiler(?)¹⁰ of the dependants of the House of Isis.
 269 May you traverse the deserts with Rēꜥ,¹ may he cause¹¹ you to see the places of those who follow desire, may you find the valleys full of water for your washings in¹² your cool water, may you pluck papyrus-plants, rushes, lotuses and lotus-buds. There shall come¹³ to you waterfowl in thousands, lying¹⁴ on your path; you cast your throwstick at them,¹⁵ and it means that a thousand
 270 are fallen at the sound of its wind,¹⁶ namely *r*-geese,¹⁷ *ḏw*-geese, and the males of *st*-geese. There shall be brought¹⁸ to you the young of gazelles, short-horns and the bulls of white cattle; there shall be brought to you males(?) of ibex and fattened rams of Barbary sheep. A ladder to the sky shall be put together for you and Nūt will extend her hands towards you, you shall navigate
 271 on the Winding Waterway and sail in the eight-boat.¹ These two crews of the Imperishable Stars and the Unwearying Stars shall navigate you, they shall pilot and tow you over the District of the Waters with ropes of iron.

1. So B10C^c and originally B10C^a; the other texts add the name of the deceased.
2. Or: 'your crossing is to look. . .', according as we take *nmt* to be verb or noun.
3. *ḏw* as a transitive verb perhaps only here, but the dependent pronoun *ḏw* demands this interpretation.
4. Reading *r trm n trt*; for *trm*, lit. 'wink', cf. *Concise Dict.* 306.

5. B10C^c only; all the other texts are damaged, but B10C^d may have had something different. For the previously mentioned 'Waterway of the Sky-windows' see CT IV, 367m.

6. The preposition *m* is omitted after *w3d-wr*.

7. B10C^b here repeats part of 267a-b.

8. Cf. *ntrw šnw rhyt* in 262f.

9. For *gmwt* cf. Spell 13, n.5.

10. *Thb wr*, again 272a. The translation is conjectural.

11. B10C^c omits *dyf*.

12. Lit. 'of'.

13. Prospective *sdm.f*, setting the tense of what follows.

14. The *n* after *w3h* in B10^{a.c} is inexplicable except as a writing of the obscure suffix *ny*, cf.

*Eg. Gramm.*³ § 34, Obs. 3.

15. Varr. 'have cast', 'shall be cast for you'. At the end of the sentence *r-s* is for *r-sn*, cf. *JE A* 16, 64 (5).

16. I.e. as the throwstick whines through the air.

17. Var. 'sr-geese', B10C^d. The det in B10C^b is not very goose-like.

18. Var. 'I shall cause to be brought'.

Spell 63


Here comes the Great Despoiler(?);¹ guard yourself,² guard yourself, go 272
down to . . .,³ wave⁴ the hands. Be put together, be put together, O you who
should be put together(?)⁵ Your limbs are released, your bonds are loosed like
Seth who is in *Hnt*.⁶ Isis has summoned you, Nephthys has called to you,¹ the 273
spirits are given to you,⁷ they come to you bowing. Go to open⁸ the mansion
of yon soul. If you find them⁹ playing,¹⁰ you shall sit down between them.
If you find the gods seated, you shall sit with them. Receive this sceptre of
yours¹ which is at the feet of Rē^c and your rod which is at the feet of the 274
Morning Star; you shall ascend to the sky among the stars which do not perish,
you shall strike with the sceptre and govern with the rod.

1. See Spell 62, n.12.

2. The first *s3 t* was probably intended for *s3 tw*. *S(3)t* 'make libation' of the other texts is clearly corrupt.

3. Read *h3 r wrwty* as T2C; the last word is obscure.

4. For *d3m* 'wave' the hands cf. *Pyr.* §§ 743; 1366.

5.  after *icb* (T1C only) has been borrowed from *wcb* 'pure', The passage is obscure.

6. Var. *sfhh-k* in T2C; sim. Sq3C. On *Hnt*, varr. *Hnbt* (T2C), *Hnhnt*, *Pyr.* § 734, cf. Gauthier, *Dict. géogr.* IV, 31.

7. *Rdyw* of Sq3C shows that the passive is intended here. 'Irw in T9C and Sq3C is probably a corruption of the enclitic *irf* in T2C and T1C.

8. We have here abnormal writings of *sn* 'open', *Concise Dict.* 229; T9C determines *sn* as if it were *snš* 'flow forth'.

9. Isis and Nephthys.

10. *Hrb* is normally used of playing a board-game, but the dets. in T1C and T9C look more like a 'pat-a-cake' game with the hands.

Spell 64

I, 275 Giving water to a spirit.¹ This your cold water, O my father! This your cold water, O Osiris! Come² to your son, come to Horus; see, I bring it³ to you that your heart may be made glad by means of it; I bring to you the Eye of Horus, that your heart may be made glad by means of it. Whatever you tread under
276 your sandals,¹ I will be your guide⁴ for you, and I will give you water at the *w3g*-festival and the festival of Thoth.

1. In B10C only. The damaged first word stands for the infinitive *rdyt*; cf. 276c (Sq3C).

2. Old imperative *iw* with reinforcing dative.

3. For *inn-i* of T2C and T9C the variants have *in-i*; so also 275h. The use of the fem. dependent pronoun *s(y)* here and in 275g is an anticipation of the fem. *irt* 'eye' of Horus in 275h, with which the 'cold water' of 275b.c is identified.

4. Reading *rw*, see de Buck's note p. 276, n.2*.

Spell 65

Placing water and bread in a real [. . .]¹ I fetch² you, my father, I fetch you,
I, 277 my father; go³ to the Mounds¹ of Pe, traverse the Mounds of Nekhen. O my father, Horus is your scribe, Seth is your . . .,⁴ and both your hands are on your possessions. Ascend to the sky and do not give to them, but move about.⁵
278 Horus goes about seeking⁶ his father Osiris.¹ Ho N!⁷ Your porters go, your couriers who are on earth run,⁸ they tell Rē^c, whose hand⁹ is raised in the East, that you have ascended as a god, you have gone as a god, you have descended as a god, being bandaged¹⁰ in this your name of Sopd; Anubis, Wepwawet
279 and the Eyeless One are those who make you¹ very glad. You have put him¹¹ with your¹² calves,¹³ and it is he who watches them for you upon earth. Your fore-leg offering is in the Thinite nome, your hind-leg offering is in Zety-land. Your soul is behind you, your strength(?)¹⁴ is before you, having been placed on your head, and I am your heir, I am your survivor.¹⁵

1. The title of the spell is at the beginning only in B10C (damaged); a variant: 'Giving water and bread to a real spirit' appears in red ink at the end of the spell in Sq3C.

2. Reading with T1C1; of the other texts is surely due to a misunderstanding.

3. Hortative old perfective.

4. Unknown word, which, to judge by the variant spellings, is surely corrupt. Here follows a long omission in T1C.

5. Lit. 'go these your goings'.

6. *Shn*; corrupt in T2C and T9C.

7. T1C only.

8. 278*d* shows that the 2nd person of T2C, T1C and B10C is to be preferred. Compare *Pyr.* §§ 253*c*; 1861*a*.

9. Var. T2C: 'brow'.

10. *Str* of T2C may be identical with *srt* of *Wb.* IV, 344, 5-7, recorded there only from late times. *Str* of T1C may well be merely a var. This rare verb has been emended in T9C and B10C into *sty* 'shoot', 'throw', 'pour', etc., while Sq3C has tried to combine *sty* and *str*. Since the deceased is here equated with *Sopd*, who is often represented as a mummified falcon, it seems best to take *str* as meaning 'bandage a mummy'.

11. The pronouns are puzzling. Since the deceased presumably is still being addressed in the 2nd person, *sw* may perhaps refer to the survivor who has inherited the calves, i.e. the dead man's son who is reciting this spell. But in 279*h* he speaks in the 1st person.

12. Note the possessive construction *nw·k n*, an unrecorded anticipation of the familiar *n3y·k n*.

13. Sq3C adds: 'who are in the garden'.

14. For *w3š* 'be strong' cf. *Urk.* IV, 430, 12; *ZÄS* 57, 7*.

15. Sq3C ends with the rubric: 'Giving water and bread to a real spirit', see n.1.

Spell 66

Presenting glorifications.¹ O N, be great, be mighty!² Go to the Great Stairway, I, 280
travel to the Great City, for the earth-gods cannot detain you.³ O walls of
Shu, release(?) what he has enclosed(?).⁴ Horus the Ascender(?) has equipped
you,⁵ the earth has been removed for you⁶ in the sight of 'Iht-wtt who has
come forth from Ōn—so says Isis.¹ She shall suckle you,⁷ Nephthys shall give 281
you her breast, the Two Ladies of Dep shall let down their hair for you,⁸ your
two mothers who are in Nekheb shall come to you,⁹ they shall take their
breasts to your mouth,¹⁰ they shall lift you up¹¹ and carry you.¹² Recite four
times.

1. B10C only. In Sq3C this title, in the form of 'Presenting a spirit', appears in red at the end of Spell 68.

2. Hortative old perfectives. Note the reinforcing particle *rr* in T2C.

3. Var. 'you whom the earth-gods cannot detain'.

4. Virtually incomprehensible. The pronoun *tn* obviously refers to the 'walls', but *it* is entirely obscure and to all appearance corrupt; *mdr·f* may possibly be identified with *mdry* 'enclose', 'wall in', *Urk.* IV, 1087, 10. The translation of the passage is conjectural, but reference seems to be made to giving the dead man freedom of movement.

5. Št is given the meaning 'schmucken' in *Wb.* IV, 558, 3-4, but here the sense seems to be

'equip' rather than 'adorn'; the word is corrupted in T1C; see also CT V, 26b. *ꜥkty*, var. *ꜥkw*, may be a derivative of *ꜥꜥk* 'ascend', *Pyr.* §§ 139; 452; 941; cf. *ꜥkt* 'ascent' § 1431.

6. An allusion to the resurrection from the tomb. B10C has corrupted *nš n-k* into *nšn n-k*.

7. For the translation as a future cf. the prospective form *twt* in 281d.

8. De Buck, no doubt influenced by the ending *-w* attached to *šhdhd* in T2C, as well as by the **A** following in the same text, has taken the former as being an old perfective referring back to *md*, which yields but poor sense. The consensus of the other versions in omitting **A** and substituting *smꜥ* 'hair' for *smꜥw* 'associates' in T2C suggests that this text is corrupt, and a better sense is obtained by following the other texts and by regarding *šhdhd* as the first word in a new clause. For the transitive use of this verb cf. *Pyr.* § 1516b, where it is used of 'suspending' stars from the sky, hence my translation as 'let down' hair, which is supported in T9C by the supplementary det. to *nbtꜥ*, the subject of the verb, which represents a person with a drooping tress of hair (see also *imyty* in the next clause). The significance of this gesture, however, is not obvious.

9. T2C has miswritten *nhb*.

10. Cf. *Pyr.* §§ 381; 1119; 1427.

11. T9C and Sq3C precede this clause with 'recite four times' (B10C with 'four times' only). In T2C and T1C this phrase appears at the end of the spells.

12. The meaning of *sdn* is fixed by the det. in T9C of a man carrying a child; its rarity is shown by the variety of spellings, hinting that it was unfamiliar to the copyists. It is not in *Wb*.

Spell 67

1, 282 Awake, awake, O N! Awake, Osiris; awake, Anubis, at his death! Your kite(s) are Isis and Nephthys;¹ this your cold water,² O my father,³ is what came out of Elephantine;⁴ your white loaves are Anubis; your *hnfw*-loaves are Osiris; your *hbnnt*-bread is *Nwt-k-nw*.⁵

283 O N, awake for this your warm bread which I have prepared for you, your thousand of bread, your thousand of beer, your thousand of oxen, your thousand of poultry, your thousand of figs, your thousand of earth-almonds,⁶ your thousand of grapes, your thousand of alabaster, your thousand of linen, your joints of meat on your slaughter-block, your bread which is in the Broad Hall.

284 O N, I have filled your storehouses, I have brought in(?)⁷ your jar-stands, I have given to you⁸ your bread which does not grow mouldy and your beer⁹ which does not grow sour.

O N, the warden¹⁰ of the Great Lake will guard you; as for death, you shall escape¹¹ it, you shall avoid¹² the road to it, they shall not¹³ carry you off to the
285 house of yon Soul, they shall not make¹ opposition to you in their name of 'Opponents'.

O N, join the great ones, for arms go down for you,¹⁴ the dancers of Horus Protector of his father dance¹⁵ for you.

O Elder, the fragrance of the Great One is on you; what delights the nostril is the fragrance of 'Iht-wtt'.¹⁶

O N, I have threshed barley for you,¹ I have reaped emmer for you,¹⁷ I have celebrated your yearly festivals yonder,¹⁸ I have celebrated your monthly festivals yonder, I have celebrated your half-monthly festivals yonder.¹⁹

O N,²⁰ these are your movements, you being spirit-like and mighty as the Foremost of the Westerners,²¹ as the successor of Min.

O N,¹ you have not died the death;²² you have spent the day wakeful, O great one who once spent the day here²³ asleep. You beget²⁴ in your name of 'Heron',²⁵ and I cause²⁶ you to beget in your name of 'Heron'. Raise yourself in your name of 'Raiser', stand up in your name of 'Stander', receive your head¹ and be glad. You are purified with these four pleasant²⁷ nmst-jars wherewith the two Horuses were purified; they weave(?) their . . .²⁸ against the gods, so weave(?) your . . . against the living, weave(?) your . . . against the dead. Adjudge(?) your needs as Horus who is in his house;²⁹ may your bonds wind round³⁰ Seth of Hnt.³¹ Your shape is like to a jackal upon his shoulders,³² the spines of Thoth,³³ his gazelles(?)³⁴ which overleap³⁵ the housetop.

1. This and the following clauses 282c–h have been translated here as sentences with nominal predicate in direct juxtaposition (Gardiner, *Eg. Gramm.*³ § 125, end), since to render them as ejaculations, e.g. 'your kite, O Isis and Nephthys', yields poor sense.

2. Construed as a masc. plur. as in 275b.

3. The son, acting as Horus, is addressing his deceased father in his role of Osiris. T1C omits this invocation; the other three texts substitute 'O N'.

4. The region of the First Cataract, mythologically the site of the caverns from which the Nile rose, is the traditional source of the water used in ritual.

5. *Nwt-k-nw* is corrupt in all texts except T9C and B10C where it is given the det. of the huntsman; see Spell 28, n.3.

6. See Edel, *Qubbet el Hawa*, II Abt., I Bd., 2. Teil, p. 22.

7. Assuming a transitive sense 'bring in' for *hsf* 'draw near'.

8. T1C only.

9. Construed as plural.

10. So T2C; *try* 'warden' is represented in T9C by *r*; S93C and B10C omit it. T1C has a long omission extending from 284e to 285h.





11. For this sense of *nh* cf. *Pyr.* § 1453.

12. For the meaning here given to *3b* cf. *Wb.* I, 6,8.

13. Here and in 284j T2C has corrupted the negative verb *imy* into *imy* 'who is in', which makes no sense.

14. In the gesture of obeisance.

15. For *rw* 'dance' cf. *Pyr.* § 743; *Urk.* IV, 259,16.

16. Reading *i3my šrt* 'what delights the nostril'; cf. 294c.
17. For these two sentences cf. also *Pyr.* § 657a, which, like Sq3C here, is in the passive *sḏm·f*; T2C (with loss of an *n* after *hw*), T9C and B10C are in the *sḏm·n·f* form. In the first sentence three texts have 'barley' as against 'emmer' of T1C; in the second, all texts have 'emmer'.
18. Some corruption has certainly crept into T2C and possibly also into T1C and Sq3C; in parallel with the preceding sentences we would expect a *sḏm·n·f* form here. I suspect that T9C approximates closely to the archetype, reading *ir·n·i rnpwt·k*, the dative *n·k* of 286a being rendered superfluous by the possessive suffix in *rnpwt·k*. The final adverb *im* is lacking in T1C.
19. Despite the odds of four to one, I have rejected the passive form *ir(w)ty* in 286c.d as against  of T1C, which presumably represents the *sḏm·n·f* form, thus carrying on the sequence of 286a-d. Again T1C omits the adverb *im* except in 286d.
20. T1C omits.
21. Sq3C adds: 'as Osiris'.
22. Sq3C adds: 'I will not let you die the death.'
23. T2C appends  to the adverb *ꜣ* as if it were the homophonous word for 'great one'; the passage points the contrast between the former supineness of the dead and his present alertness after resurrection.
24. Cf. *bnn* det.  CT I, 45b; *BD* 68,6.
25. So T1C and Sq3C; T2C has *bn* and T9C and B10C have *b3*.
26. Following Sq3C. Despite the consensus of the other texts in inserting the negation before *rdy*, its presence makes nonsense of the passage, since *bnn* is a desirable activity, and as such there is no reason for preventing it; the negative here may be a false echo of the genuine negation in 287a.
27. For *ꜣ3bt* 'pleasant' T9C and Sq3C have substituted an unknown word *nyt*.
28. I cannot translate *šht ḏr*, but the context suggests a precaution or defence against hostile gods or humans, living or dead. The expression occurs again in 293c.
29. In T9C followed inexplicably by the figure of a pig.
30. No two texts agree here. T2C has *šhn mḏwt·k Sth* 'your bonds wind round (lit 'embrace') Seth'; T1C: 'your fetters uproot Seth'; Sq3C appears to read: 'woven with your bonds is Seth'; for *sšn* 'weave' cf. Caminos, *Lit. Frag.* p. 13. *Sšm* of T9C is unintelligible, and B10C is too badly damaged to help. For *mḏwt* 'bonds' cf. *Pyr.* § 2202; the det.  here is taken over from *mḏt* 'byre'. For *intt* < *intt* 'fetter' cf. *Concise Dict.* 24.
31. On the locality *Hnt* or *Hnbt* see Spell 63, n.6.
32. Perhaps referring to the funerary priest, though there is no antecedent to *·f*. The reference to the 'jackal on his shoulders' calls to mind the jackal-collar worn by Sekerkhabau in *Saqq. Mast.* I, pl.1. For *sn* of T2C, T9C and Sq3C have the causative *ssn*, while T1C apparently reads *snḏ* 'fear', which yields no sense.
33. For *my3sw* 'spines' cf. *Pyr.* § 1560, var. *m3zw* § 1999; the word seems to refer to the shafts of feathers.
34. *Myst*, *mrst* and *sšyt* are all unknown to *Wb*. B10C and possibly T9C determine *myst* with the gazelle-sign.
35. Cf. *Concise Dict.* 231; but the end of this spell is incomprehensible to me.

Spell 68

O N, stand at the doors which keep out the plebs!¹ There comes out to you¹ I, 290 the warden of the two Mansions of Khentymentef,² who is a lone star without a companion.

O N, stand at the Two Conclaves! Your mother Seshat clothes you, the Great Mooring-post³ speaks to you, a stairway is set up⁴ for you from the sea, the Slaughterers fall¹ on their faces at you and the Imperishable Stars bow²⁹¹ to you.

O N, stand against them, your sceptre on your shoulder,⁵ strike your hand against them, and they will fall for you into the Great Lake, while your bread has flooded in, your beer has flooded in, even the efflux which came out of Osiris.

O N, raise yourself and stand up!⁶

1. This injunction already in *Pyr.* § 655.
2. For this deity cf. *Pyr. Transl.* Indexes, p. 324; T1C has corrupted *mnt-f* into *mnyt* 'daily offerings'.
3. An epithet of Isis, cf. *ibid.* p. 321.
4. For *sḳr rdw* 'set up a stairway' cf. *Pyr.* § 1090; *CT V*, 399f.
5. For 'shoulder' Sq3C and B10C have 'arm(s)'.
6. Sq3C adds the rubric 'presenting a spirit', cf. Spell 63, n.1.

Spell 69

The Great One falls upon his side, he who is in Nedit quakes. O N, lift up¹ I, 292 your head, says Rēꜥ. Detest sleep, hate inertness, be far¹ from them² as Horus, that you may live; be readier than they as Sopd,¹ that you may live;²⁹³ be more of a soul than they as the Two Souls, that you may live. Devour³ their hearts,⁴ drink their blood, because you are⁵ the judge beside him⁶ in Ōn. Live on⁷ his brethren, weave(?) your . . .⁸ against them for the dead, set your name against them for the living,⁹¹ because you are¹⁰ Gēb who is at the²⁹⁴ head of the body of the Nine Gods.¹¹ O you Elder, the savour of the Great One is on you; the nostrils of the gods are delighted,¹² they snuff up the savour of 'Iht-wtt, and N is one of them.

Ho N! Stand up for this left eye of the Mansion of the Mace, for the gods are protected by it.¹ You will not be wiped out or obliterated, you will have no²⁹⁵ efflux, you will have no putrescence, for it will be missing from you through the full power of Osiris.¹³ Stand up at the head of the Two Conclaves like

Horus at the head of the Two Conclaves; stand up at the head of the spirits like Wepwawet at the head of the gods.

I, 296 O N!! I am your son, I am Horus, I have come that I may perform these glorifications for you. You are protected(?) . . . my name is saved through you(?); do not say it, O Shu, when you speak.¹⁴

1. Paronomasia between *hr* 'be far' and *Hr* 'Horus'; so also *spd* and *Sopdu*; *b3* and *b3wy* below.

2. 'Them', 'they' in what follows can refer only to 'sleep' and 'inertness' as personified aspects of death.

3. *B3s*, unknown to *Wb.*, is doubtless the verb from which the name of the feline goddess Bastet is derived. The rendering 'devour' fits both this association and the present context.

4. Sq6C inserts: 'that you may live'; so also in 293e.

5. 293e-j omitted from T2C.

6. Presumably Rēꜥ, in view of the mention of Ōn, though there is no antecedent for this suffix, which T1C omits.

7. There appears to have been a textual omission after 293g, because the suffix of *snw.f* lacks an antecedent, which will have referred to a being hostile to the deceased.

8. On *sh̄t ḡr* see Spell 67, n.28.

9. *Dy*, varr. *d(w)*, *rdy*, is to be understood as imperative with reflexive dative, in accord with the context, though in two cases the *n* has been doubled.

10. T2C resumes here.

11. T1C inserts *ꜣ3t* after *psḏt*.

12. Reading *i3my šrt*, cf. T9C and Sq3C. Compare 285f.g.

13. For *i3t* > *i3t* 'be missing', cf. *Urk.V*, 173,13, where, however, the following preposition is *r* instead of *m*. For *mḥ m* 'the full power of' cf. *Peas*. R 35, where the expression is used of a 'full measure' of goods.

14. 296c.d are unintelligible to me. Sq3C adds the rubric 'Giving bread to a spirit'.

Spell 70

O N, take this your bread which is issued for your sustenance,¹ which Horus who is pre-eminent in Upper Egypt has given to you; be full, for men bring to you.² I prevent you from drowning, and my heart is not weary until he³ gives to you. GIVING BREAD AND BEER TO A SPIRIT.⁴

I, 297

1. Lit. 'which goes forth on account of your loaves'; for the last word T2C substitutes the incomprehensible *nḥnmw.k*.

2. Translation uncertain; S9C and B10C seem to have misunderstood *in n.k* as *in.kw*, which makes no sense.

3. The officiant.

4. Sq3C only.

Spell 71

Giving bread to a spirit.¹ Take the Eye of Horus, with which you have refreshed(?) yourself.²

1. In BrOC only.

2. Identical with *Pyr.* § 64*b*. At end, read *hr·s* with *Pyr.* and T2C.

Spell 72

O N, your water is yours, your flood is yours, being abundant. Raise yourself, I, 298
receive these four pleasant brim-full¹ *nmst*-jars.

Wipe off, wipe off for me,² libate, libate for me, be silent, be silent for me,
listen, listen for me, that I may hear it, that great word which Horus made
for his father Osiris³ that he might become a spirit thereby and that he might 299
become great thereby⁴ in the presence of the Ennead.⁵

O my father Osiris,⁶ raise yourself;⁷ O Anubis, raise yourself (and) your
kites Isis and Nephthys.⁸ May you be satisfied by means of the hand of 300
Rēꜥ; may you cross over to the Field of Offerings among your brethren who
are in the midst of them, yonder people of whom it has been said: 'You have
<not> died the death',⁹ and I will not let you die the death,¹⁰ (even) you who
are heavily sleepy and greatly weary.¹¹ Barley is cultivated for you, emmer is
reaped for you, wherewith I have made your yearly sustenance;¹² I have
celebrated your half-monthly festivals and I have celebrated your monthly
festivals;¹³ your thousand of figs, your thousand of bread, your thousand of 301
alabaster,¹⁴ your thousand of *trp*-geese, your thousand of *r*-geese upon the
offering table of the Foremost of the Westerners. The gods come to you
bowing, the Morning Star rejoices at you, he brings to you¹ what is in the 302
Abyss; you strike with the sceptre and rule with the staff. You cross the lake,¹⁵
you traverse the Waterway of the Two Sheep.¹⁶ Do not say:¹⁷ It is I who say
this.¹⁸ It is Gēb and Osiris who say this to you.

1. For *cbh* 'fill to the brim' cf. *Pyr.* §§ 1140; 1902. The officiant speaks.

2. Read *sk ni sp 2* with Sq3C; the deceased is speaking now. T2C omits this clause.

3. T9C omits 298*h-j*.


4. T9C inverts the order of the verbs.

5. T1C inserts: 'that he might be strong thereby, that he might be ready thereby, that he
might become Foremost of the Westerners thereby, that he might sit thereby'. This last clause
occurs in all texts except T2C.

6. The officiant speaks.

7. So Sq3C; the other texts ring the changes on this theme.

8. Here T2C and B10C add *hnfw·k ntr·k* ‘your bakemeats and your natron’, after which T2C branches off on a text of its own which reads: ‘This is your cold water, my father, which issued from Elephantine, these are your white loaves, O Anubis, your bakemeats, O Osiris, your *hbnnt*-loaves of *Nwt·k-nw*. O N, O N, wake up for this your warm bread which I have made for you, your thousand of bread, your thousand of beer, your thousand of figs, your thousand of earth-almonds, your thousand of alabaster, your thousand of clothing, your ribs of meat upon your slaughter-block in the Broad Hall’. At this point T2C joins the main stream of the spell.

9. 300e shows clearly that the negation has been omitted from 300d.
10. Sq3C and B10C insert an unnecessary *n mt*.
11. Following Sq3C; both T1C and B10C have bungled *b3g*.
12. Reading *irw·n·i rnpwt·k im*.
13. Following T1C, which inserts a superfluous *n* after the second *ir·n*.
14. Following T1C.
15. Determined with  in four texts out of five.
16. *Sywy*, var. *sryw(y)*, means ‘two sheep’, but the word is determined with ibex-heads.
17. Sq3C wrongly inserts *nw* ‘this’ in anticipation of the next clause.
18. The officiant is disclaiming personal responsibility for the preceding address to the deceased, which in the sequel he attributes to Gēb and Osiris. T9C and Sq3C wrongly put this disclaimer into the negative, making nonsense of it.

Spell 73

- 1, 303 The *dd*-pillar¹ of the Day-bark is released for its² lord, the *dd*-pillar of the Day-bark is released for its protector.³ Isis comes and Nephthys comes, one of them from the west and one of them from the east, one of them as a kite and one of them as a screecher,⁴ they prevent you from rotting in this your name¹ of Anubis; they prevent your putrefaction from dripping to the ground in this your name of Jackal of Upper Egypt; they prevent the smell of your corpse from being foul⁵ in this your name of Horus of Khati; they prevent Horus of the East from putrefying, they prevent Horus of the Netherworld from putrefying;¹ they prevent Horus Lord of Patricians from putrefying; they prevent Horus Lord of the Two Lands from putrefying.

Your speech is heard by Gēb, the impediment is removed for you by Atum, you are vindicated by the Ennead;⁶ indeed they will not permit Seth to be free of bearing you aloft for ever,⁷ O Osiris.

1. B10C begins with *s3h* ‘making spirit-like’ followed by a lacuna, apparently part of a title for the spell, which is a version of *Pyr. Utt. 532*.
2. I.e. of the bark.
3. Lit. ‘the one behind it’, i.e. backing it up.
4. On the *h3t*-bird see *Pyr. Transl. Utt. 532, n.1*.
5. T1C wrongly *ddw* for *dw*.
6. Var. B10C: ‘the Enneads’.

7. Sq3C reads *wts wdn snd·k Wsir dt*, apparently meaning ‘bearing aloft the weight of the fear of you, O Osiris, for ever’.

8. Only T2C inserts the name of the deceased here.

Spell 74

Turn about, turn about,¹ O sleeper, turn about in this place which you do not know, but I know it. See now, I have found you (lying) on your side, O Great Inert One. My sister, says Isis to Nephthys, this is our brother.² Come, that we may raise his head. Come, that we may reassemble his bones. Come, that we may rearrange his members.¹ Come, that we may make a dam in his side.³ Let not this one be limp in our hands;⁴ there drips the efflux which has issued from this spirit.⁵ The pools are filled for you, the names of the streams are made for you.⁶

O Osiris, live, O Osiris! The Great Inert One stands up from upon his side. I am Isis, I am Nephthys; Horus has addressed you,⁷ Thoth has protected you, and your two sons are Lords of the *wrrt*-crown; what you have done shall be what you shall do.⁸ Gēb has seen and the Nine Gods have heard that your power shall be against the sky and the dread of you among the gods. Your son Horus has taken possession of the *wrrt*-crown, which has been taken from that one who would harm you.⁹

Live, Osiris! The Great Inert One stands up from upon his side. I am Isis, I am Nephthys;¹⁰ raise yourself, O my brother,¹¹ so that your heart may live¹ and that Seth may not exult¹² over you, even he who is subject to¹³ this hindrance¹⁴ of you when you are placed¹⁵ on his back for him¹⁶ and he has run beneath your feet,¹⁷ when he supported you on his¹⁸ shoulders, like what your father Gēb did for you.

Live, Osiris! The Great Inert One stands up from upon his side. I am Isis, I am Nephthys; . . .¹⁹ I am Isis; rouse up at the voice(?).²⁰ I am Nephthys; wake up! Awake, put yourself upon this your side, O Great Inert One;²¹ traverse water, cross the flood, protect your property from those gods who have fallen on their faces because of you . . . this.²² Stand up,²³ O Osiris!

Live, Osiris! The Great Inert One stands up from upon his side. I am Isis, I am Nephthys;¹ Horus comes lamenting you,²⁴ O Osiris. You are set for him²⁵ upon his shoulders²⁶ and you²⁷ are firm there through your power. O Horus of the Netherworld,²⁸ you have swum to Pe,²⁹ and the gods who were given to you by Atum have swum after you,³⁰ the men who among them have followed you(?),³¹ the women who are among them have turned back³² faint

through you³³ and through your seed, O Osiris; <so says(?)>³⁴ Sothis who is in Pe.

311 Live, Osiris! The Great Inert One stands up from upon his side. I am Isis, I am Nephthys;¹ Horus comes lamenting you, Osiris.³⁵ You are placed upon his³⁶ back and he runs under your feet,³⁷ which <your> father Gēb did for you.³⁸

312 Live, Osiris! The Great Inert One stands up from upon his side. I am Isis, I am Nephthys; you are happy now that you have arisen today as³⁹ Horus of the Netherworld; now that you have arisen today and have ascended into the Celestial waters. The water of purification is yours by means of these four
313 pleasant *nmst*-jars with which the Ennead have purified you.⁴⁰ ¹I have spoken for you what Gēb said; the obstacle is implanted; your mother Nūt hears . . . what is upon you.⁴¹ Horus has purified you,⁴² Thothis has made you a spirit, your two sons are the two Lords of the *wrrt*-crown, and the evil hatred(?)⁴³ against you is removed. Stand up on your intact feet,⁴⁴ that you may open up
the way to the gods, that you may belong to them as⁴⁵ Wepwawet.¹ There is created for you your power over your foes,⁴⁶ and I have abandoned weeping.

Live, Osiris! The Great Inert One stands up from upon his side. I am Isis, I am Nephthys.

First title in T2C: Giving bread and giving beer to a spirit in the realm of the dead, having power over water in the realm of the dead; the spells for going out into the day for N.

Second title in T2C: Recitation of many spells and vindication in the realm of the dead for the double of N.

1. T2C begins: 'O limp one, you are limp', and then repeats 305c ff. in 306g-i. *Inn* of the other texts has been assumed to be identical with *inn* 'turn round, about, back' of *Pyr.* §§ 214; 218; 1491; 2060. The deceased, identified with Osiris, is summoned to wake from his sleep in the tomb.

2. So Sq3C and perhaps B10C; the other texts omit the suffix.

3. Perhaps an allusion to the costal incision made in the process of embalming, which is now to be stopped up. *Dr* is taken to be a writing of *drww* 'side', 'flank', cf. *AEO* II, 254.

4. Sq3C and B10C have borrowed the det. Δ from *nyw* 'move, turn about', *Pyr.* §§ 310c; 314c; 1596a.b, which, however, would make poor sense here.

5. Sq3C ends in a lacuna and a broken rubric.

6. A reference to Osiris as god of water.

7. For *mdw* with transitive meaning 'address' cf. *Pyr.* § 758; note the rare narrative construction *wn(n) sdm·n·f* here and in 308a-d. T1C omits 307h-309g.

8. A sentence with the perfective relative clause *wn ir·n·k* as subject and with the *r* of futurity and the imperfective relative form *irr·k* as predicate.

9. An obscure interpolation (308g) by T9C and B10C is omitted from the translation as being to all appearance no part of the basic text.

10. T2C omits 308j–310j.

11. Var. B10C *ity* ‘O King’.

12. *Nh* ‘pray’ is clearly an error for *nhm* ‘exult’.

13. Lit. ‘under’.

14. Fot *tw*; see *Pyr.* § 2086.

15. Read *wn·k dy·ty*; cf. also 310c; 311b.

16. B10C wrongly: ‘your back’.

17. Both texts seem to be slightly muddled; read *bt·n·f hr rdwy·k*. Seth has to go about carrying Osiris. See further 311b (T1C).

18. Both texts are corrupt; read *is<t> tw·n·f tw hr rmmwy·f*.

19. I do not understand *tp ir*.

20. The sense of *shsf hrw* is doubtful, but it appears to be an exhortation addressed to Osiris; perhaps ‘rouse up at(?) the voice’ or the like.

21. T1C omits the suffix *·k* after *gs*, while the two parallel texts omit *wrd wr*.

22. I can make nothing of *dr hm nw*.

23. T9C and possibly B10C insert *im* unnecessarily after *ch·k*.

24. *Hr ty·k* of T1C and B10C is a corruption of *hr tw·k* ‘lamenting’. There is a similar error in 311a.

25. Cf. n.15 above.

26. I.e. the shoulders of Seth.

27. The suffix *·k* of T1C is clearly the true reading as against *·f* of the parallel texts.

28. Here employed as an epithet of Osiris, see 311g.

29. For this sense of *mhr* cf. *BD* 105,5.

30. Apparently a reference to some hitherto unrecorded myth.

31. All three texts seem to be corrupted. Possibly they should be emended to read *tzw imyw·sn sms·n·sn tw* ‘the men who are among them have followed you’.

32. Cf. *Wb.* IV, 219,3.

33. See de Buck’s note 4*.

34. A word or words have been omitted before the name of Sothis, which as the text stands appears *in vacuo*; perhaps the most probable emendation is to supply *in* ‘so says’ before the name of the goddess.

35. See n.24 above. T2C has only 311a–c of this spell, which it has appended to Spell 73. T9C and B10C omit 311a–g.

36. I.e. Seth’s.

37. T1C inserts *stw·n tw rmmwy<·f>* ‘his shoulders bear you aloft’.

38. Read *it<·k>* in both texts.

39. *M* after *myn* only in T9C, which for *Hr dw;t* has *dw;ty* ‘him of the Netherworld’.

40. So T9C. The parallels have *wcb·ty n psdt im·sn* ‘you being pure for the Ennead by means of them’.

41. The meaning of 312a–c is quite obscure; I have translated the Egyptian words, but they convey no sense. It looks as if there must have been a gross error of copying in an ancestral MS which the present texts have perpetuated. This view is borne out by the pronoun *tw* in *sdm*

mwot·k tw hrt-tp; apart from the wrong word-order, this pronoun cannot be the object of *sdm*, since that verb takes as direct object the words or sound that are heard and the dative of the person who is listened to; something has clearly been omitted after *mwot·k*, while *hrt-tp·k* seems entirely unconnected with what has gone before.

42. Accepting the *sdm·n:f* form of T9C and B10C; the ending *-t* in *wcbt* of T1C is an error.

43. Some emendation seems unavoidable here, as *sf; hwdw* makes no sense; *sf; h dw* also does not convince, for no word *sf; h* is recorded. Just possibly the original reading may have been *sf; dw* 'evil hatred.' and *sf; h* may have been corrupted into *sf; h* under the influence of *sf; h* preceding.

44. T1C omits the suffix in *rdwy·k*.

45. T9C omits *m* before *Wp-w;wt*.

46. T1C omits the suffix in *hftyw·k*.

Spell 75

I, 314 SPELL FOR THE SOUL OF SHU AND FOR BECOMING SHU.¹ I am the soul of Shu
316 the self-created god,² I have come into being from the flesh of the self-created
318 god. I am the soul of Shu, the god invisible of shape,³ I have come into being
320 from the flesh of the self-created god,⁴ I am merged in the god,⁵ I have
become he. I am he who calmed the sky for-himself, I am he who reduced the
Two Lands to order for himself,⁶ I am stronger and more raging⁷ than all the
Enneads.

322 I am he who foretells¹ him⁸ when he ascends from the horizon, I am he who
puts the fear of him into whoever would search out his name. I am he who is
324 among the Chaos-gods⁹ and who hears the words of the Chaos-gods: I am
he who despatches the word¹⁰ of the Self-created to the multitudes, I am he
326 who captains the Bark¹¹ and its crew, I am stronger¹ and more raging than all
the Enneads.¹²

I have repeated the words of the ancestral gods and those who came into
328 being after me; they enquire about¹³ my creation from the Abyss, they see me
330 strong and raging in the Bark which the Self-created navigates,¹ and I have
stood¹⁴ among them, I display splendour in accordance with my nature, I
332 speak and the Enneads are silent¹ when the gods are censured(?).¹⁵ I tell you
that I come into being in my own shape;¹⁶ do not enquire about my creation
334 from the Abyss.¹ Nu saw me when I came into being, and I know his name,
I know the place where I came into being, but he did not see me come into
336 being with his own sight,¹ for I came into being from the flesh of the self-
338 created god. He created me by his wish,¹ he made me by his power, he exhaled
340 me from his nostril,¹⁷ and I am he whose shape was exhaled,¹⁸ whom¹ this
august god created,¹⁹ who strews the sky with his beauty, whose name the
342 gods do not know,²⁰ whom the sun-folk serve. I have grown at his feet, I

have come into being in his arms, I have ascended by means of his members,¹ 344
he created me²¹ in his heart, he made me²² with his power when I was not yet
born. There was made for me¹ herbage in the fields of Asia; I am he who made 346
the loaves of the gods, I am he who is in the midst of his circle,²³ lord of green
fields ¹in the Netherworld. 348

O Rēc-Atum-Nu, I am he who provides provisions, who makes fresh the
sustenance of Osiris,²⁴ ¹because I have come into being from the flesh of this 350
august self-created god who strews the sky with his beauty and who assembles
the shapes of the gods, the Lord of Justice who locks up the robber,¹ who 354
assembles shapes. I am he whose shape was exhaled, he did not fashion me
with his grasp, he did not conceive me with his grasp.¹ He exhaled me from 356
his nostril, he made me in the midst of his beauty; those who are in¹ their 358
doorways(?) rejoice²⁵ when they see²⁶ his light. I am he²⁷ ¹whose shape was 360
exhaled in front of his fields,²⁸ who gives judgement in the secret matters
which are in the Mansion of the Six.²⁹

I have created my soul which is behind me,³⁰ its flame will not be upon my 362
corpse, my soul will not be restrained¹ by the guardians of the members of 364
Osiris. I beget, my soul begets, my soul impregnates¹ the people who are in the 366
Island of Fire, I myself impregnate the goddesses,³¹ ¹there is seen my crown 368
which belongs to him who is in his cavern, and it is he who is in his cavern who
raises aloft¹ my crown for me,³² it is he who is in his shape who ennobles me 370
and who raises aloft my dignity. I take¹ the dignities of those who are in their 372
caverns, I do not obey magic, for I have already come into being.³³

I have gone forth in front of the self-created god who came into being alone, 374
being older than the gods.³⁴ ¹I am he who pierced the height of heaven, I am 376
he who for himself used his power,³⁵ I am he who for himself united his
myriads of souls who were placed among his associates.¹ I have extinguished 378
the fire, I have calmed the soul of³⁶ her who burns,³⁷ I have quietened her who
is in the midst of her rage.³⁸ ¹I am he whom the flame of fire burns, but its fiery 380
blast is not against me,³⁹ (I am he)¹ who makes the soul of her who burns to 382
travel,⁴⁰ and who makes the pain of the flame of her who is in the midst of her
rage, (even she) the fiery one who severed the tresses of the gods.¹ Your hearts 384
have spoken to me, you gods, without anything issuing from your mouths,
because there has come into being through me the doing of everything,⁴¹ 385
because of what issued from the mouth of the August One,⁴² ¹the Self-created,
who never goes back on what he has said, because I am he who does everything
in accordance with what was commanded to him.

I have shown respect to⁴³ the lions,⁴⁴ ¹those who are about the shrine are 386

387 afraid of me, those who encircle the tomb stand up because of me,⁴⁵ I go in
and out of the shrine of the Self-created,⁴⁶ I have taken my *Nt*-crown on to my
388 head, and the Red Crown rejoices when it sees the *Nt*-crown.⁴⁷ My *Nt*-
crown is on my head, and the Red Crown is on the head of the Self-Created;
389 the *Nt*-crown rejoices when it sees the Red Crown: I so say the gods who hear
its voice. The god is brotherly to the god who came into being from his flesh,⁴⁸
390 when they saw him,⁴⁹ the *nꜥw*-serpents cried out to me in acclaim;⁵⁰ they
391 prepare a fair path for me I when they see me issuing from the shrine.

I judge the entourage who are about the shrine, I release him whom I should
392 release, I nourish him whom I should nourish, I remove the hindrance of
him whose hindrance should be removed,⁵¹ I loose my own hindrance; blood
393 is my detestation, I and I will be with the Lord of Life.⁵² I am he who assembles
the myriads for him, I am he who knits together the Entourage for him, I am
394 he who makes those who are about the shrine firm I in accordance with what
he has commanded to me.⁵³ He has created me with my soul behind me,⁵⁴ in
395 order to let him know I what I know, for I pervade all the skies and travel
about all the lands. I have done what he commanded me, there is no flame for
396 my soul I on account of its foulness,⁵⁵ and my soul will not be restrained by the
397 guardian of the limbs of Osiris.⁵⁶ You possess your soul and your power I—so
says the Self-created to me. My soul shall not be gripped by the Falcons, my
398 soul shall not be seized by the Pigs, I my soul shall not be grasped by the Earth-
399 gods, my soul shall not be seized by magic.⁵⁷ My soul shall pass⁵⁸ I quietly by
400 them until it enters into the shrine. It has taken possession of what is mine⁵⁹ I
because I came into being in front of it; it grants me power over my foes, and
401 I have expelled them from their tombs, I I have overthrown them in their
mansions, I have expelled those who are yonder from their seats, I have
402 caused their dignities to pass away,⁶⁰ I I have destroyed their magic, I have
cut off their powers.⁶¹ I have allotted them to be purchased serfs, in accordance
403 with what the Self-created commanded I to be done to my foes, whether dead
404 or alive, in heaven or on earth, who shall encroach upon I my pastures or my
405 fields, who will not exalt me and who will not show⁶² me the way I to the Bark
of Praise. I am one invisible of shape,⁶³ I am merged in the Sunshine-god.⁶⁴

1. In translating this spell, which exists in twenty-one copies, I have so far as possible adhered to S1C, which on the whole seems to furnish the best text, though there are exceptions duly noted below. On the role of Shu here and in the spells which follow see *Jaarbericht Ex Oriente Lux*, No. 18 (1964), 266 ff. Cf. the study of this spell by Zandee in *ZÄS* 97, 155 ff.; 98, 149 ff.; 99, 48 ff., which I did not see until after this work was in proof.

2. B6C adds 'N is Thoth, N is Shu [. . .]. 316a is omitted in S1C.

3. For *sfg irw* cf. *Pyr.* § 1061; *CT* II, 58a; 62d; 63f. For the suggested translation ‘invisible of shape’ cf. *Wb.* IV, 118, 6–7; *št3 sfg* ‘mysterious and invisible’ *Pyr.* § 665. In 316–7c–318a several texts repeat 316–7a–b in a shortened form.

4. For *hpr-n-i* the majority of texts have *ts-n-i*, but the following *m*, which would be unnecessary after the transitive verb *ts*, shows that *hpr* is the correct reading, as does the sense of the text, which is not dealing with the restoration of the god’s flesh but with the deceased’s emergence thence.



5. Lit. ‘I am one who is in the side of the god’; for *imy dr(w)* cf. *Wb.* V, 586, 11.

6. Reading *ink sydd n-f t3wy* with S14C, B3C, B1B0, M4C, M5C, G1T and BH2C; S1C wrongly has *isdd*; T3C, M3C and M6C have *sdd*; B1C, B2C and B1P have *idd*; M20C and M28C have *sdr*; A1C has *skdd*. The more common sense of *sydd*, namely ‘make impotent’, *JEA* 4, 35, n. 2.; Bremner-Rhind, 23, 21, hardly suits the present context, and we must fall back on the alternative meaning ‘zur Ruhe und Ordnung bringen’, *Wb.* IV, 41, 8.

7. Reading *wsr-ky dnd-ky r*.

8. Presumably the sun-god. Since Shu is god of the air, the ‘foretelling’ of the sunrise may refer to the atmospheric hues which announce the coming dawn.


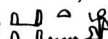
9. The eight primeval gods, cf. Sethe, *Amun*, §§ 120 ff.

10. The  after *mdw* in S1C is a slip, read .

11. Of the sun-god.

12. Repetition of 320c.

13. Var. G1T and A1C: ‘they raise up’; the writing in M. Ann. is clearly a corruption of *nd·sn*. *’Is* before *nd·sn* in B6C is obscure.

14. Varr. ‘I have sat’; ‘I have stood and sat’; ‘I have sat and stood’. Several texts have corrupted *m·m·sn* ‘among them’ into  or .

15. More probably so than ‘assaulted’, despite the det.; for *id* ‘assault’ cf. *CT* III, 365b.

16. Var. ‘I come into being of myself’.

17. Apparently attributing the existence of the air (the soul of Shu or Shu himself) to the breath exhaled from the nose of the primeval god. This passage occurs in seven texts only, but it may well have existed in the archetype.

18. Common to nearly all texts.

19. So all texts except S1C and S2C, which both have *pd·n-i* ‘I extended’, which as the text stands makes no sense. I suspect that there has been extensive corruption or omission, and that there was originally a reference to the diffusion of the air from its source as described above; I would suggest that the archetype may have read something like: ‘I diffused abroad from his nostril, even I whom this august god created’, but actual emendation is not warranted on the present evidence. T3C and BH2C have: ‘this august self-created god created me’, while M4C has meaninglessly *ṛ3b·n* for *km3·n*.

20. Between *rh* and *rn·f* a number of texts incomprehensibly insert *skdd sw*.

21. Var. BH2C *ir·n·f wi* ‘he made me’; N4C corruptly *ṛ3b·n·f wi*.

22. Var. BH2C *km3·n·f wi*; M18C obscurely *dns·i*.

23. Var. G1T and A1C; *mhn·f* ‘his coil’.


24. All texts except S1C insert: ‘those who are in their caverns fear him’, followed by a repetition of 348c–d.

25. The *n* after *h̄r* in S1C is probably superfluous, though it recurs in M23C; it may be due to the influence of the *sdm-n-f* forms in the preceding clause. S1C, S2C and M23C are the only texts which show the simplex *h̄r*, which nevertheless I believe to be correct; the majority of texts show the causative *sh̄rr*, while B2L, B1P and M-Ann. have bungled the word. In the translation I have followed S1C in making *snšw* (or *snw*) in 358b follow directly on *h̄r imyw* in 356b; the considerable expansion of the other texts appears to be an interpolation, for part of it is virtually a repetition of 340b and 352b; S5C in particular has a version of its own. *Snšw* or *snw* of 358b may be a derivative either of *snš* 'open' ears, *Wb.* IV, 174,4, or of *sn* 'open' doors, cf. the varr. quoted in *Concise Dict.* 229; there may possibly be a connection with *šš* 'threshold', op. cit. 246, where the reading *sn* is not entirely impossible, cf. *GNS* 72. 161.

26. Here the plural suffix of most of the parallel texts is preferable to the 1st sing. of S1C.

27. Varr. 'I am the god'; 'I am the great god'; only G1T and A1C follow S1C.

28. Varr. 'his green fields'; 'his green fields in the Netherworld'. B1Bo is corrupt.

29. 'Imt *hwt* 6 is strangely determined everywhere with , as if an allusion to a judicial robe were intended. Several texts add: 'of Rē'.

30. In the B3C group there is a considerable interpolation (362b.e-g).

31. Most of the parallels insert here: 'my crown (*nms*) is raised aloft for me'; var. G1T, A1C: 'they see my dignity'; M6C, M23C and Sq5C refer to the 'seeing' of the *nms*, anticipating 368b, where nearly all texts except S1C and S2C have: 'I have allotted the *nms* to him who is in his cavern'; M3C is obviously corrupt. I adhere, however, to S1C and S2C in the translation.

32. S2C here inserts a repetition of sentences from 359c onward, cf. 370d ff.

33. All texts except S1C, S2C and T3C here insert: 'my clothing is the breath of life which issued after me from the mouth of Atum'.

34. For 374d S2C substitutes 375e: 'he brings flame'.

35. Here the parallel texts have clearly the better version; S1C has corrupted *šhw-f* into *šh-ky*, thus depriving *innw* of an object.

36. B3 'soul' only in S1C.

37. For *wpst* cf. *Wb.* I, 305,9.

38. All texts except S1C and S2C add: 'the fiery one who judges and gathers together the gods'.

39. Var. 'the heat of the blast of its mouth is not against me'.

40. *Ssd* in S1C is meaningless and is presumably a corruption of *škdd* in the other texts. After this they vary between *Wpst* and *b3 Wpst*, with the latter in the majority.

41. 'Irt my *r-dr*, varr. *irt my-kd*, *irt my r-i*.

42. Varr. 'the gods'; 'this august god'.

43. So S1C, S2C and T3C; var. 'I have departed and shown respect to'.

44. Var. 'the souls' (B1Bo). M5C has: 'I have departed <to> the lions, I have shown respect to the jackals'.

45. For *ch̄r* 'stand up' of S1C, S2C and M23C, the other texts have the undoubtedly inferior reading *wḏr* 'judge', probably anticipating 391b. Seven texts add: 'they prepare a way for me', while to this T3C adds: *m33w-s n-i*, perhaps for *m33-sn wi*.

46. Most texts have 'in the presence (*r-gs*) of the Self-created'; S2C omits the mention of 'the shrine' and inserts after this clause a repetition of 385b.

47. Reading *ḥrr dšrt m33·s nt*; S1C has a mysterious *-t* in *ḥrr* and omits the object of *m33·s*. Four texts read *iw dšrt m3n·s nt*, omitting any allusion to rejoicing; B1P has erroneously written *m3·sn* for *m3n·s*.

48. So S1C; but the suffixes after *snsn* and after the second *ntr* are absent from all other texts and seem superfluous.

49. Six texts, surely wrongly, insert a negation before *m3n·sn*.

50. T3C inserts: 'the entourage about the shrine is in the *s3-t3* festival'.

51. Emending *sdb·i* at the end of the clause into *sdb·f*, as the context clearly demands. The parallel texts are either incomplete or corrupt.

52. Compare CT I, 255a; IV, 72g. S2C expands this clause into: 'I will be with the Lord of lords, I will live on what he lives on, he creates [for me] his soul, he repeats for me his majesty, for I pervade the skies and travel about the Two Lands' (393f-i) and follows this with another digression which in part repeats 392d-393b.

53. S2C goes off (398d-e) into a damaged digression.

54. Var. 'he has created for me authoritative utterance, my soul being behind me'.

55. I.e. the soul has no foulness which needs cleansing by fire. For this translation of *ḥ3t* cf. *Wb.* III, 360,6.

56. 'Osiris' omitted in S1C; cf. 364a. Some texts have $\overline{\text{𓂏}} \overline{\text{𓂏}}$ 'rooms' for $\overline{\text{𓂏}} \overline{\text{𓂏}}$ 'limbs'.

57. Four texts read: 'the magic of the entourage of Rē'.

58. The same four texts insert *tmy* before *sw3*, but the reason is obscure.

59. S2C ends with a damaged rubric.

60. Var. 'I have destroyed those who are yonder on their thrones'.

61. Var. 'their powers and their dignities'.

62. See Spell 45, n.3.

63. See n.4 above.

64. Cf. n.5 above. This last sentence is not in S1C or T3C. M6C has a damaged text of its own.

Spell 76

ASCENDING TO THE SKY, GOING ABOARD THE BARK OF Rē', AND BECOMING A LIVING GOD.¹ O you eight Chaos-gods who are in charge of the chambers² of the sky, whom Shu made from the efflux of his members,³ who put together the ladder of Shu,⁴ come and meet your father in me, give me your arms, put together the ladder for me, for I am he who created you and made you, even as I was created¹ by your father Atum. I am weary of the Supports-of-Shu since I lifted up my daughter Nūt from upon myself,⁵ so that I might give her to my father Atum in his realm,⁶ and I have set Gēb under my feet.⁷ This god⁸ knits up the Two Lands for my father Atum, he gathers together for himself¹ the celestial kine; I have set myself among them, but the Nine Gods cannot see me.⁹ I indeed am Shu whom Atum created, whereby Rē' came into being; I was not built up in the womb, I was not knit together in the egg, I was not conceived,¹⁰ but Atum spat me out¹ in the spittle of his mouth together

with my sister Tefēnet.¹¹ She went up after me, and I was covered with the
breath of the throat.¹² The phoenix of Rē^c was that whereby Atum came into
5 being in chaos, in the Abyss, in darkness and in gloom.¹³ I am Shu, father of
the gods,¹⁴ and Atum once sent his Sole Eye seeking me and my sister Tefēnet.¹⁵
I made light of the darkness for it,¹⁶ and it found me¹⁷ as an immortal.¹⁸ It was
6 I who again begot the Chaos-gods¹ in chaos, in the Abyss, in darkness and in
gloom. I indeed am Shu who begot the gods.¹⁹

7 O you eight Chaos-gods whom I²⁰ created from the efflux of my flesh,
whose names Atum made when the Abyss was created, on that day when
8 Atum spoke in it with Nu¹ in chaos, in darkness and in gloom: Come to meet
me in joy, give me your hands, put the ladder together for me just as you did
10 for my father Atum, for I am weary of the Supports-of-Shu,¹ the bank of dusk.²¹

O Lord of Flame guarding the doors²² of the sky,²³ open the doors of the
sky,²⁴ put the ladder together for me, make a way for me, for I am weary²⁵
in chaos, in the Abyss, in darkness and in gloom.²⁶

11 O you who brighten chaos and lighten the skies,²⁷ put the ladder together
for me, make a way for me, for I am weary in the Abyss, in chaos, in darkness
and in gloom.

O you *nꜣw*-snakes, the seed²⁸ of Shu, put the ladder together for me, make
12 a way for me,¹ for I am weary in the Abyss, in chaos, in darkness and in gloom.

O Blood of Shu, Bull of Uraei, put the ladder together for me, make a way
for me, for I am weary in the Abyss in chaos, in darkness and in gloom.

13 O Inhaler of the breath which is in the mouth of Shu,²⁹ put the ladder
together for me, make a way for me, for I am weary in the Abyss, in chaos,
in darkness and in gloom.

O Bull of Millions who wards off 'Apep, put the ladder together for me,
make a way for me, for I am weary in the Abyss, in chaos, in darkness and in
gloom.

14 Shu once became weary of it in the presence of his brethren;³⁰ put the
ladder together for me, make a way for me, for I am weary in the Abyss, in
chaos, in darkness, and in gloom.

Make a way for Shu³¹ that he may go up stout-hearted to the sky;³² put the
15 ladder together for me, make a way for me,¹ for I am weary in the Abyss, in
chaos, in darkness and in gloom.

17 Raise up the weary Shu by means of those who are in charge of the sun-
shine.³³ Make a way for Shu³⁴ that he may go up stout-hearted to the sky; put
the ladder of the weary Shu together for me, make a way for me in darkness,
in chaos, in the Abyss and in gloom.³⁵

1. G1T only. Otherwise the translation in general follows B1C, but with exceptions noted below. See now Zandee, *ZÄS* 100,60.

2. Following B1C; *rw* 'members' of the parallels is meaningless in this context. It may be due to an anticipation of *rw* 'members' in 1*b*.

3. Var. B1Bo and G1T: 'his flesh'.

4. 'Shu' of B1Bo is the better reading, cf. 8 ff. There is a clear tendency to confuse Shu and Atum in this spell. Cf. nn. 31 and 34 below.

5. G1T reads: 'since I lifted up my father and my mother who are upon me'.

6. Cf. *Wb.* V, 586,9.

7. In 2*b-e* the deceased identifies himself with Shu the air-god who separated sky and earth, as also in 3*d* and in the following spells.

8. 'This god' appears to refer to Gēb.

9. Because this god is the invisible air. Varr. B1Bo: 'men and gods see him'; G1T 'the Nine gods see me', with *psdt ntrw* instead of the usual *psdt* alone; both varr. are in the affirmative.

10. G1T shows that *ms(w)* is a passive *sḏm-f* construed with a 'complementary infinitive'; B1Bo inserts a superfluous *m*.

11. *Nwt* in B1C is an obvious slip of the pen; read *Tfnt* with the other texts.

12. Var. B1Bo and G1T: 'the breath of life of the throat'. This passage appears to be an attempt to account for the invisibility of the air-god Shu. His covering of air veils him from sight.

13. A description of the inchoate universe before the creation which occurs often below and also in Spells 79 and 80.

14. B1C has corruptly: 'Shu and Tefēnet of the gods', making nonsense.

15. Cf. Junker, *Der Auszug der Hathor-Tefnut aus Nubien*; Sethe, *Zur äg. Sage von Sonnenaugē, das in der Fremde war*.

16. Read *ink tr šp n-s n kkw*; the fem. suffix refers to *wrt* 'the Sole Eye'.




17. B1C has inserted a superfluous *n* before *wi*.

18. Lit. 'man of eternity'.

19. In G1T this clause is inserted between 5*c* and *d* in the form: 'it was I, Shu, who begot the gods'; here it is repeated in the form 'it was I who begot Atum', in flat contradiction of 3*h-4a* where it is stated that Atum produced Shu. In 6*c* ff. there are corruptions, omissions and in G1T virtual duplication, 6*c-7b* (in G1T alone) being repeated in a variant version in 7*d* ff. In *Jaarbericht Ex Oriente Lux*, No. 18 (1964), 269-70, I make an attempt to extract an intelligible text from the existing confusion, on the assumption that the invocation 'O you eight Chaos-gods' of 7*c* should in fact begin the next sentence, following directly on 6*b*, and I have made my translation on this basis.

20. 'N' in B1Bo (7*d*) representing the true 1st person as in 1 ff. 'Atum' of G1T is surely secondary and incorrect.

21. 'The bank of dusk' may perhaps be an allusion to low cloud formations at sunrise or sunset which might be thought to resemble great banks propping up the sky.

22. For *th* 'plummet' of B1C, B2L and B1P, B1Bo has  (so also in 1*c*), while G1T has  in 1*ob* and  in 1*oc*. Since none of the other varr. make sense in this context, it would seem that the true reading is the third one quoted in both 1*ob* and *c*, and that we have here an ancient and unrecorded word for 'leaf' of a double door which the Egyptians themselves had forgotten.

23. *Nwt* 'sky' of B1C, B2L and B1P is preferable to *nw* of the other texts; the primeval Abyss can hardly have had doors. The *hh*-sign at the end of this clause in these three texts frequently recurs and may be a direction to the reader, though its meaning escapes me.

24. This passage is not in B1C and the allied texts, but since it fits the context and therefore may possibly have occurred in the archetype, it has been included in the translation.

25. Following B2L and G1T.

26. B2L here employs *st sk* as a direction to the reader, as also in 111a; 12a.f; 13b.f; 14c; 15a, where it alternates with the *hh*-sign noted in n.24; B1P also employs this expression, while B1C has more shortly *sk*.

27. Var. G1T: 'lighten the Two Lands'.

28. Read *mtwt*.

29. B1Bo and G1T add: 'you exhale the breath which is in the mouth of Shu'.

30. Var. B1C: 'his sisters'; B1P omits *hnt snw*, leaving only the suffix. B1Bo reads: 'Shu was weary of it . . . raise Shu whom the sunshine wearies'; G1T has 'Shu was <weary> of it in the presence of his brethren; raise Shu because of the sunshine'.

31. The texts have 'Atum', but see n. 4 above.

32. Var. *pr m mnhw*. 15b–17c are mere repetitions and have not been translated.

33. So B1C and B1P; for *wrd* B2L has *m*. Since the general tenor of the text attaches the adjective 'weary' to Shu himself, perhaps we would eliminate *·k* in *wts·k* and translate as 'raise up the weary Shu, O you who are in charge of the sunshine', or else insert *m* before *hryw* as does B2L and read *wts·k Šw wrd m hryw ihhw* 'Raise up the weary Shu by means of those who are in charge of the sunshine'. Of these alternatives I prefer the latter.

34. For 'Atum' read 'Shu', see n.31 above.

35. Following B1C. *Mw3t·k tn* of 17j has been corrupted out of *m tnmw*, compare B2L with B1P in 15d.g; 16a.d.h; 17c.f.

Spell 77

II, 18 I am this soul of Shu which is in the flame¹ of the fiery blast which Atum kindled with his own hand.² He created orgasm³ and fluid(?)⁴ fell from his mouth. He spat me out as Shu together with Tefēnet, who came forth after me⁵ as⁶ the Great Ennead, the daughter of Atum, who shines on the gods.⁷ I was set in it⁸ as son and daughter of Nūt,⁹ she with the braided hair who bore the gods.¹⁰ Such am I.¹¹

1. The reading *tp(y)* of G1T and A1C seems preferable to *tpy(?)·r* of B1Bo. On the other hand, *nby* of B1Bo is known as a word for 'flame', cf. *Concise Dict.* 130, but *nys* (G1T, A1C) with this meaning has not hitherto been recorded. The 1st person of these two texts has been preferred to the 3rd of B1Bo; similarly in Spell 78. See now Zandee, *ZÄS* 100,71.

2. For these varr. of *qrt* 'hand' cf. *Wb.* V, 580.

3. In A1C *nqmmt* has been misread as *nhmmt*.

4. This translation of *stp* rests on the context and the det. in B1Bo; the word may be the ancestor of the later word *stf* 'liquid(?)', *COA* III, Vol. 1, p. 175. After *stp* B1Bo adds *n r3:f* 'of his mouth'.

5. So G₁T and A₁C; this reading seems preferable to that of B₁Bo, with its forced pun on *tfn*. The latter reads: 'He spat out N as Shu, he expectorated (*tfn-n-f*) him as Tefēnet, the sister of N behind him'.

6. The preposition *m* in B₁Bo only; in G₁T and A₁C *psdt* seems to be in apposition to *Tfnt*.

7. This clause is dragged in for the sake of the pun on *psdt* 'Ennead'.

8. The Great Ennead. On B₁Bo see n.10 below.

9. Here we have the deceased, who in 18a ff. claims to be Shu himself, now assuming the role of Shu's grandchildren, presumably Osiris and Isis.

10. So G₁T and A₁C. For 18g B₁Bo has the obviously corrupt reading: 'you place for this N his soul in it as Gēb and Nūt on that day of her who copulated(?) for me and who bore the gods'.

11. B₁Bo omits.

Spell 78

I am the soul of Shu, for whom Nūt was placed above and Gēb under his 11, 19
feet,¹ and I am between them.² O you eight Chaos-gods whom Shu conceived,
whom Shu fashioned, whom Shu created, whom Shu knit together, whom
Shu begot from the efflux which was in his flesh as jackals of the seed of Shu;³
¹whom Nu begot, whom Atum made, whom Nūt⁴ raised up under Atum, who 20
guard the path of Nūt⁵ which is under⁶ Atum, whose length is that of the sky,
whose breadth is that of the earth.⁷ Come,¹ be joyful⁸ in your⁹ dignities, be 21
tall¹⁰ with your crowns when meeting Shu in me. Give me your hands, put
together the ladder of Shu.

I am the soul of Shu¹¹ who ascended on the wings¹² of Shu the father of
the gods. O you bowmen(?)¹³ of Shu, regard me,¹ for I am eternity,¹⁴ the 22
father of the Chaos-gods;¹⁵ my sister is Tefēnet, the daughter of Atum,¹⁶
who bore the Ennead. O you gods, bow your heads, extend¹⁷ the arms of Shu
until I go up¹⁸ upon the ladder,¹⁹ regard my father Atum in these his proces-
sions with the *wrrt*-crown for ever. I am he who fashioned the Chaos-gods,
whom Atum repeated, and this my sister is eternity.

1. The writing *rdy* of B₁C, B₂L and B₁P is that of the perfective passive participle, so that *tpt* must be either an adverb 'above' or else an error for *tp:f* 'above whom (was placed)' as in B₁Bo, G₁T and A₁C.

2. I.e. the deceased is Shu (air) between earth and sky.

3. B₁Bo has corrupted *mtwt* 'seed' into *t;w* 'lands'.

4. Var. B₁C: 'Nu'. *2ob* is clearly superfluous.

5. So the B₁Bo group; the B₁C texts have *nw*, surely wrongly, for the path of Atum is the sky, not the Abyss.

6. G₁T and A₁C have *n* 'of' in place of *hr*; B₁Bo omits the last two words.

7. So the B₁C group; at the end of *20e*, for 'earth' B₁Bo substitutes *nwt* 'sky', and absurdly

puts the whole clause into the plural comparative: 'who are longer than . . . who are wider than . . .', as if the adjectives referred to the guardians.

8. Hortative old perfective, carrying on the imperative in 20f.

9. The suffix is omitted in G1T and A1C.

10. *K3-tywny* has been corrupted in G1T and A1C into *km3-n-i*; these two texts omit the suffix after *3tfw*, both reading: 'I have created crowns', which makes no sense here. *K3* 'be tall' refers to the towering height of the *3tf*-crown. The beings addressed must be the eight Chaos-gods invoked in 19c, who are now being adjured to appear in full dress, crowns and all, to meet the deceased in his role of Shu.

11. The original reading was doubtless simply *b3:f* as in B2L, B1P and B1Bo, but in order to remove any ambiguity the other texts have added the name of Shu.

12. The hair-det. of *dnh* 'wing' here is given also to *šwt* 'feather' in e.g. CTI, 17b; 26b; *M.u.K.* 1,2.

13. For this word see also the varr. in 22d of B1Bo and A1C, cf. n.17 below.

14. So, rather than 'to me belongs eternity', for B1C cannot be translated otherwise than 'N is eternity'. B1Bo has emended this assertion into 'he is Lord of eternity'.

15. So the B1Bo group. The B1C group has *it n tfn hhw* 'father of expectorating (i.e. begetting) the Chaos-gods'.

16. Following B1C-B1P, emending the meaningless $\textcircled{\Delta}\textcircled{\Upsilon}$ 'Ennead' into $\textcircled{\Delta}\textcircled{\Upsilon}$ 'daughter'; B1Bo has *psdt r3t*, carrying the original corruption a stage further. Confirmation of the proposed emendation comes from G1T and A1C, which read: 'she is my eldest sister, the daughter of Atum, who bore the Enneads'.

17. For the plural imperative *p3dw* of B1C, B2L and B1P, we find the meaningless *p3tyw* 'bowmen' in B1Bo and A1C.

18. Whether the construction be *r* + *s3mt:f* 'until . . .' or *r* + infinitive with subjective suffix, the gemination of B2L is erroneous.

19. B2L and B1P add: 'of Shu'.

Spell 79

23 O you eight Chaos-gods who went forth from Shu, whose names the flesh of
24 Atum created¹ in accordance with the word of Nu in chaos, in the Abyss, in
darkness and in gloom: you know me,¹ for it was I who created you, begot you
and knit you together; we will make you² according to the pattern of the word
25 of Nu and Atum,³ for it was Rē^c by means of whom Atum was on high¹ within
his realm(?),⁴ and he did not see Gēb under his feet,⁴ for Shu was in his realm;
Shu was within the Abyss when the Earth-gods⁵ had not yet been knit together,⁶
when the celestial kine of Atum had not yet come into being so that he might
come to rest upon them. I am the great one of Shu who climbed upon the
26 ladder of Shu,⁷ I reckon the number of the Chaos-gods in dusk and in sun-
shine, I am bent on(?)⁸ turning to⁹ the counting of the pillars which (takes
place) in¹⁰ the *h3ttt*-room(?)¹¹ of the chapel of Atum. I set the *n3w*-snake upon

the Supports-of-Shu.¹²¹ I go down to the ship, I bind together the chapel of Rē^c with the right-doing which he desires.

1. Var. 'you know (that) . . . ?'.
2. The text of B1Bo is slightly variant in 24c-e.
3. Var. B1Bo: 'Nu and Rē^c'.
4. Read *m-hnw* <*m*>*dr.f*? B1Bo reads: 'within Nūt, Shu being in his realm(?)'.
5. I.e. Aker and Gēb.
6. Following B1Bo for 25c-d; after 'his feet' the B1C group have only *Šw m dr.f*.
7. B1C omits *Šw* after *m;kt*.
8. For this sense of *wdy* cf. *Peas*. B1,206. The words of this sentence can be translated, but its meaning is quite obscure.
9. For *wdb-hr* cf. *Wb*. I, 408,3.
10. The fem. *imt* must refer to *hsbt*, not to the masc. *rw*.
11. *Httt* means literally 'armpit', cf. Caminos, *Lit Frag*. p. 15, n.1, but here it seems to refer to a chamber in the chapel of Atum.
12. B1C omits 'of Shu'. Following this, B1Bo inserts: 'in the place in which Rē^c-Atum installed the *rw* (corruption of *n^cwt* 'female *n*-snake(?)') when Sia went out facing this N within the sun-disk . . . Kati'.

Spell 80

O you eight Chaos-gods, being veritable Chaos-gods,¹ who encircle the sky with your arms,¹ who gather together sky and earth² for Gēb, Shu fashioned I, you in chaos, in the Abyss, in darkness and in gloom, and he allots you to Gēb and Nūt, while Shu is everlasting and Tefēnet is eternity. I am the soul of Shu³ at the head of the celestial kine, who ascends to heaven at his desire, who descends to earth at his wish. Come joyfully at meeting the god in me,⁴ for I am Shu whom Atum fashioned, and this garment of mine is the air of life.⁵ A cry for me went forth(?)⁶ from the mouth of Atum, the air opened up¹ upon my ways. It is I who make the sky light after darkness, my pleasant colour is (due to) the air which goes forth after me from the mouth of Atum,⁷ and the storm-cloud of the sky is my efflux; hail-storms⁸ and half-darkness⁹ are my sweat(?)¹⁰ The length of this sky belongs to my strides, the width of this earth belongs to my settlements(?). I am he whom Atum created, and I am bound for my place of eternity. I am Everlasting, who fashioned the Chaos-gods, reproduced(?) by the spittle of Atum¹¹ which issued from his mouth when he used his hand;¹ his saliva(?)¹² will be made to fall to the earth.

Thus said Atum: Tefēnet is my living daughter, and she shall be with her brother Shu; 'Living One' is his name, 'Righteousness' is her name. I live with my two children, I live with my two fledgelings, for I am in the midst

of them, both of them follow after my body,¹³ and I lie down and live with
33 my daughter Mā'et; one within¹⁴ me and one behind me,¹ I stand up
because of them both, their arms being about me. It is my son who
will live, whom I begot in my name.¹⁵ He knows how to nourish him
who is in the egg in the womb for me,¹⁶ namely the human beings who came
forth from my eye which I sent out while I was alone with Nu in lassitude,¹⁷
34 founded that I might dwell in it,¹⁸ when my throne(?)¹⁹ had not yet been
put together that I might sit on it; before I had made Nūt that she might be
above me,²⁰ before the first generation²¹ had been born, before the Primeval
Ennead had come into being that they might dwell with me.

Thus said Atum to Nu: I am on the flood-waters, being very weary, and
35 the patricians are inert;²² It is Gēb who lives and lifts up my heart,¹ he nour-
ishes my heart, he has gathered together these very weary members of mine.

Nu said to Atum: Kiss your daughter Mā'et, put her at your nose, that
your heart may live, for she²³ will not be far from you; Mā'et is your daughter
and your son is Shu whose name lives. Eat of your daughter Mā'et; it is your
son Shu who will raise you up.

I indeed am one who lives,²⁴ son of Atum; he has fashioned me with his
36 nose,¹ I have gone forth from his nostrils; I put myself on his neck and he
kisses me with my sister Mā'et. He rises daily when he issues from his egg which
the god who went up shining(?) fashioned. There is said to him 'Hail!' by
those who begot him, who are in the horizon; I make his father to live, the
crew of whose bark are the Unwearying Ones,²⁵ the life of living flesh.²⁶

37 I am²⁷ the living one who knits on heads, who makes necks firm, and who
nourishes throats. I knit Atum together, I make firm the head of Isis on her
neck, I knit together the spine of Khopri for him, I am the far-travelling
sunshine which daily brings the sky to Atum for the nose of Rē'. I will come²⁸
and go, I will open the way for Rē' that he may voyage to the western horizon.
38 I am . . .²⁹ at his nose, my arms are under him, I save him from 'Apep¹ when
he travels to the western horizon. I make to flourish the neck which is in the
Night-bark and in the Day-bark,³⁰ my breath has gone forth today from the
west and the east into the body of Nūt. Him whom I fashion daily, he sets me
at his nose, does my father Atum; I knit on his head, I make firm his neck³¹
and I make firm the head of Isis on her neck,³² I reassemble the limbs of
Osiris, I gather his bones together, I make his seed to flourish, I make his
39 flesh hale,¹ I give him food-offerings, and the Bull of the West makes him
endure.

I am a living one, possessor of years, and I live for ever and ever. Atum achieved eldership through his power when he fashioned Shu and Tefēnet in Ōn; when he was alone in his existence, without me; when he separated Gēb from Nūt, before the first generation had been born, before the primeval Enneads had come into being, and they shall be with me.³³ He conceived me in his nose¹ and I came out of his nostrils. He has set³⁴ me on his neck and will not let me be far from him; I, my name and my son are alive, (even he) the Primeval God,³⁵ I live on the . . .³⁶ of my father Atum, I am the living one who is on his neck and my throat is made to flourish,³⁷ (even I) whom Atum made³⁸ into the Grain-god when he caused me to go down into this land, to the Island of Fire, when I became Osiris the son of Gēb. I am the living one¹ who made for himself³⁹ the length of the sky and the breadth of Gēb, that there might come into existence the food-offerings which were led into me(?)⁴⁰ for the god. My father Atum kisses me when he goes forth from the eastern horizon, and his heart is at peace at seeing me; he proceeds in peace to the western horizon, and he finds me in his path; I knit on his head and make his uraeus to live; I make the head of Isis firm on her neck, I gather the bones of Osiris together and I make his flesh to flourish daily,¹ I make his limbs hale daily. There live falcons, ducks, jackals in movement, pigs in the desert, hippopotami in the marshes, people, corn and shoals of fish, fish in the waters which are in the Nile,⁴¹ in accordance with the command of Atum that I should govern them and nourish them with this mouth of mine. My life is what is in their nostrils, I guide their breath into their throats, I knit on their heads with this authority of mine which is on my lips, which my father Atum who came forth from the eastern horizon gave to me, and I nourish the *hddw*-fish and the snakes which are on the back of Gēb; I indeed will live beneath Nūt.

1. Lit. 'being Chaos-god of Chaos-god'. G1T and A1C put the last word in the dual.

2. Lit. 'Aker', earth-god. The B1Bo group omit *pt* 'sky'.

3. G1T and A1C omit 'of Shu'.

4. *29a-c* in the B1Bo group only.

5. A1C omits 'of life'.

6. The translation of *pr·n h3·i* (so the B1C group) is difficult, but the reference to the mouth of Atum suggests that *h3* may be connected with the verb *h3* 'wail', 'screech', *Concise Dict.* 160, and I have translated with all reserve as 'A cry for me (lit. 'my cry') went forth'. The B1Bo group has: 'he (I) went out behind him(my)self', which is manifest nonsense.

7. Lit. 'the air . . . is my pleasant colour', reading the word following *pw* as *ꜥ3b* 'pleasant' (op. cit. 38), qualifying *imm* 'colour' (op. cit. 23); I suggest that this sentence attributes the pleasant blue of the sky to the presence of the air, conceived of as appearing blue when viewed in

depth. If so, this would be an unwitting anticipation of a scientific fact, that the blue of the sky is due to the presence of air, which scatters the blue rays of the solar spectrum. The whole passage from 29f–30f seems to attribute all atmospheric phenomena to Shu.

8. Reading *šnyt* with G1T and A1C rather than the less precise *nšn* ‘storm’ of the other texts. For *šnyt* cf. *Pyr.* § 336, where the dets. in both texts clearly indicate hailstones; § 1150; *Urk.* IV, 535, 1: *BD* 481,4.


9. *’Ihhw* normally means ‘twilight’, ‘dusk’, but here it seems to represent the half-darkness of a heavy storm.

10. Lit. ‘dew’, but here the word refers to a product of the human body.

11. Lit. ‘whom the spittle of Atum . . . repeated’. The subsequent reference to the ‘hand’ alludes to the creation by masturbation, ‘spittle’ being a euphemism.

12. Unknown word.

13. Reading *wrty-sny r-s3 ht-i*, cf. B2L.

14. The det.  of *hm(w)* in three texts out of five is surely an error. The two goddesses concerned appear to be Tefēnet and Mā‘et.

15. So B2L; B1C identifies the son of Atum with Gēb, whereas mythologically he should be Shu.

16. Reading *r<i>*; the following *m* is of equivalence.

17. I.e. resting in the Abyss before the creation. For ‘Nu’ B2L has wrongly ‘Nūt’ and B1P *pt*. B1C omits *nmwt* ‘lassitude’.

18. B2L and B7C add: ‘when my papyrus-stem had not yet been put together that I might sit on it.’ B1P has simply *grgw* and omits the rest. Note the masc. suffix used in reference to the town-name *’Iwnw*; usually in Egyptian such names are fem. The use of the imperfective *wmn* here could be to stress the adverbial adjunct *imf*.

19. *H3:i* lacks a det., and we can only guess at the meaning, but it is something on which Atum can sit. There is a late word *h3yt* ‘chapel’ (*Wb.* III, 16,3–5), but a god would sit in (*m*) a chapel, not on it.


20. So B1C and B2L; B1P is corrupt; B2L and B1P add: ‘that she might create Gēb’.

21. Cf. *GAS* 82.

22. Still unborn?

23. B1C wrongly ‘they’.


24. The deceased speaks. *’Ink* appears to have been omitted from B2L.

25. An obscure passage.  after *it:f* can only be the relative adjective *nty* with resumptive suffix in *wy3:f*, but the use of *nty* before a sentence with nominal predicate in direct juxtaposition to the subject (lit. ‘who the Unwearying Ones are the crew of his bark’) is unexpected, nor is it clear how this bears on the context.

26. It is not clear whether *cnh* refers to ‘his father’ or the ‘Unwearying Ones’.

27. It is the deceased, identified with Shu, who now speaks.

28. *’Iwt* is prospective *sdm-f*.

29. After *ink* (B2L) or N (B1C) comes , which can only be the remains of a word of which part has vanished; the dep. pron. *wi* and *wy* ‘coffin’ are equally out of the question.

30. Apparently the speaker (= Shu) provides air for the occupants of the bark to breathe.

31. The plural strokes are an echo of 37a.

32. So B2L; B1C and B1P both omit *smn-i*.

33. The dual suffix *sm*y refers to the Enneads. B1C ends 39h with *m fnd·f*, anticipating the next clause.

34. *Dwd* as it stands is a *vox nihili*; it appears to be a combination of the two related words *dw* and *wdy*, on which see *JEA* 45, 102. 'he has set me on his neck' means 'he carries me on his shoulder with my arm round his neck.' Cf. *JEA* 50, 26-7.

35. *P3wtyw* is to be read as a singular adjective, since 'primeval god' is much more likely than 'god of the primeval ones'.

36. *Bsmw* appears to be a name for something edible, not to be confused with *bsn* 'gypsum'.

37. Read *sw3d htt<i>*, cf. B1C; the other texts have merged \int and 𐎓 .

38. '*Ir·n* appears to be a relative form, the implied antecedent being the speaker.

39. Less probably 'for whom were made', since in this case we might expect the full writing of the passive participle *try* before the dative.

40. The significance of *ssmt im·i* is uncertain; is the deceased viewed in the role of a collector of offerings?

41. Following B1C; the varr. all show some measure of confusion. The *m* inserted in the middle of l.170 of the diagram in n.2 may have had the significance of something like 'and also'. From here on the deceased is clearly identified with Shu as representing the vital element of the air.

Spell 81

I am Shu, son of Atum;¹ he fashioned me in his nose and I issued from his nostrils; he put me on his neck and kissed me every day. He shines and rises when he issues from his egg which the god fashioned as offspring(?).² There is said to him: Hail, O you who begot men as one who is in the horizon;³ I give air to his nose, his bark is alive, his flesh is alive, and I nourish his limbs. TO BE RECITED OVER EIGHT CHAOS-GODS INSCRIBED WITH YELLOW PIGMENT AND NUBIAN OCHRE(3) ON THE HAND OF THE MAN;⁴ TO BE RINSED(?)⁵ OFF EVERY DAY VERY EARLY. II, 44

1. So B1C, with the substitution of *ink* from B2L for the name of the deceased. The version of B2L and B1P: 'I am (N. is) Atum' is out of accord with what follows.

2. On the sense given here to *prt* cf. *Les.* 73,10; *Urk.* IV, 249, 2; 362,4; 1276, 14.

3. Reading *imy* with B2L; the fem. *imt* of the other texts lacks an antecedent, and is probably due to a misunderstanding of *wtt*, where the *t* is radical.



4. Presumably the images are to be painted yellow and ochre(?); it seems unlikely that the hands of the deceased are to be ochred.

5. Lit. 'licked', cf. *Wb.* II, 334,14, but it does not seem at all probable that actual licking was intended.

Spell 82


My eye is opened¹ for me; my father is in evil case,² the eyes of both my souls II, 45 and both my uraei are dead,³ but I have not given my eyes to my souls or to

my uraei. My eyes⁴ are for the grasp of Shu and for the grip of darkness, the distant one who has not⁵ my eyes has not slept. My eyes are the doubles of the eyes of Horus; if his eye is firm my eye will be firm whether in sickness or in storm.

1. Surely so, despite the absence of the det.  has been taken to be the enclitic particle.
2. Reading *b(y)n n it·i* rather than *b(y)n it·i* ‘my father is evil’, which makes no sense.
3. For the association of eyes and uraei cf. *rdy n·k irty·k m irty·k* ‘there are given to you your eyes, namely your two uraei’, *Pyr.* § 1287.
4. *Twt* with det.  here and in 45e. *f* is not recorded, but no translation other than ‘eye’ seems possible. This spell is most obscure, and its real meaning escapes me, cf. also 82e.f.
5. ‘*Iwty wnt·f* is the relative counterpart of *n wnt·f*.’

Spell 83

II, 46 TO BE RECITED¹ OVER THE FOREPART OF A LION MADE FROM CARNELIAN(?) OR FROM THE BONE OF A VULTURE, TO BE GIVEN TO A MAN FOR HIS NECK WHEN HE GOES DOWN TO THE NECROPOLIS <AS>² PROTECTION FROM THE SOUL OF SHU, 47 THAT A MAN MAY HAVE POWER OVER THE WINDS OF HEAVEN,³ HAVING BECOME THIS WORTHY SPIRIT AND KING OF ALL THE WINDS OF HEAVEN. AS FOR ANY MAN WHO KNOWS THIS SPELL, HE WILL NEVER DIE THE DEATH AGAIN,⁴ HIS FOES WILL NOT HAVE POWER OVER HIM,⁵ NO MAGIC WILL RESTRAIN HIM ON EARTH FOR EVER. IT MEANS A GOING FORTH BY A MAN AT HIS DESIRE FROM THE NECROPOLIS,¹ 48 IT MEANS BECOMING A WORTHY SPIRIT WITH OSIRIS.

1. The whole of this spell, which is written entirely in red except in M23C, seems to be a rubric to Spell 82.
2. Read <*m*> *mkt* with the two *m*’s merged by haplography.
3. S1C and M23C insert here a much damaged clause which refers to the deceased also having power over water in the necropolis.
4. B1C wrongly repeats  before the second *mt*. After this clause S1C add M23C add: ‘nothing evil will happen [to him]’.
5. At this point S1C and M23C diverge completely from the main text, but this version is too fragmentary to be translated.

Spell 84

II, 49 BECOMING NEHEBKAU¹ IN THE REALM OF THE DEAD. I have used(?)² myrrh, I have burnt incense, I have hacked up the earth, I have presented offerings before Isis and Nephthys, that they may place holy things upon the arms of 50 Seshat, who is pregnant with me³ and holds back⁴ from me. She is angry with me and she stabs(?)⁵ at me. I have made the front(?) which is between her thighs⁶ as Him whose head is raised;⁷ I have issued from between the

thighs of Isis⁸ as Horus, I have measured out(?) my flesh in the sky as a great and young wild bull. My libation-jars are of fine gold, my *nmst*(?)-jars⁹ are of electrum(?).¹⁰ I have purified myself in the face of the Two Conclaves, I have surpassed the spirits,¹ I have surpassed the sages, and I have said that they shall make for me a standing-place by reason of it(?).¹¹

1. On this serpent-deity see *JEA* 21, 41.
2. The verb *h3* (the $\text{—}\text{—}\text{—}$ is a det.) apparently only here; cf. *Wb.* III, 361,12. *BD* 375, 9–10 has *šd·tw n·i rntyw* ‘myrrh has been taken for me’.
3. Following S1C, but ignoring the intrusive *nt* after *tp wry*, which is lacking in the other texts. G2T likewise refers to Seshat; M22C has ‘Selket’, while T1L and Sq6C substitute *hk3w* ‘magic’. M22C couples *synt* ‘who runs’ with *twr* ‘who is pregnant’.
4. Reading *int* with S1C (50a) and G2T (49e). Sq6C and T1L have *synt m* ‘who runs from’. In 50a M22C has determined *syn* with the clay-det. (from *syn* ‘clay’) and the birth-det. For *int* in this sense cf. *CT I*, 231d.
5. Following S1C + G2T. For *šd* ‘stab(?)’ cf. *Wb.* IV, 310,2, perhaps in allusion to the flash of a knife-blade. For *dnd* ‘be angry’ T1L and Sq6C have a hitherto unknown verb *ndd* (possibly a metathēsis of *dnd* < *dnd*) and invert the order of the two clauses.
6. An allusion to the outward appearance of pregnancy?
7. A mythological serpent.
8. Here Seshat is identified with Isis.
9. *Nmnwt* is otherwise unknown, and looks suspiciously like a corruption of *nmswt*, well-known as a kind of ritual jar.
10. From the context and the det. it would seem that *šsmtt* refers to an alloy of gold; it can hardly be a corruption of *šsmtt*, the word for malachite, which would be an improbable material for jars or vases. Only in G2T; M22C has a broken and distorted version of 50g.
11. The significance of *r·s* at the end of the clause is not certain. At the end of the spell G2T inserts the title which the other texts put at the beginning.

Spell 85

N is this *nꜣw*-serpent,¹ Bull of the sky; N is this great one of Atum² who swallowed the seven uraei;³ exalted and fair is N⁴ as Neḥebkau. N has come to you, you gods, (even) Neḥebkau who takes away powers. BECOMING NEḤEBKAU.⁵

1. Var. Sq6C: ‘O Osiris N, you are the *nꜣw*-serpent’.
2. Following T1L.
3. S0 T1L; Sq6C has only four strokes after *irt* instead of seven.
4. Reading T1L as *k3 twt N pn*; Sq6C has *k3 Wsyꜣ N pn wtt Wsyꜣ N pn*, where *wtt* is almost certainly a miswriting of *twt*. Both *k3* and *twt* are adjectival predicates. In the similar Spell 86 (52h), *k3wtt* is probably a corruption of *k3 twt*.
5. Rubric in Sq6C only.

Spell 86

- II, 52 BECOMING NEḤEBKAU.¹ I am the *nꜥw*-serpent, the Bull of the Tribunal, who swallowed these seven uraei,² who is exalted and fair³ as Neḥebkau, the great
II, 53 Ennead of Atum, who bestows the powers of the gods.⁴ I⁵ have come to you, you gods, I bestow your powers (*kꜣw*) and take away your powers (*ꜣḥw*).

1. Following Sq1C and M14C, which, probably rightly, begin at 52g; both texts are in the 1st person. A long insertion at the beginning of Sq6C, which is in the 3rd person, reads (52b-g): 'O N, you are this *nꜥw*-serpent who lifts up the great ones, whom the uraei fashioned. N has come to you, N bestows your powers (*kꜣw*), N has taken away your powers (*wꜣrw*) as the *nꜥw*-serpents (sic), the Bulls of the Enneads.'

2. So Sq6C; cf. also *Pyr.* § 511; *CT* II, 54a (M6C). The other texts have the normal plural.

3. The fem. ending in *kꜣwt* (Sq6C) is probably due to a false concord with *ꜣrt*, arising from a misunderstanding of an archetypal reading *kꜣ twt*, cf. Spell 85, n.4. The corruption is taken a stage further in Spell 87, where we have two fem. participles *kꜣyt* and *ddt* in M6C which can only be taken as referring to *ꜣrt*.

4. So Sq6C; varr. Sq1C: 'I am the Bull of the Tribunal, [the great Ennead(?)] of Atum, who bestows powers'; M14C: 'I am the *nꜥw*-serpent, [the Bull of(?)] these [two great Enneads(?)], who bestows powers'.

5. So Sq1C, cf. 52g. For 53a-c M14C has: '. . . [I am] he who assumes [your(?)] powers' (or 'the powers [of the gods]'). Here follows in Sq6C the rubric which the other two texts place at the head of the spell.

Spell 87

- I am the *nꜥw*-serpent, the Bull of the Enneads, who obeys no magic, and to enter into [. . .] is my detestation. I am the *nꜥw*-serpent, the Bull of the
54 Enneads,¹ who swallows these seven¹ uraei which are exalted² as Neḥebkau,³ which give power to those who are in their caverns. I will never obey any evil magic and nothing harmful will happen to me. I have gone up and have set my foes under my sandals, that I may have power over them, in accordance with what Rē^c commanded for me.⁴

1. So M6C.

2. See Spell 86, n.3. M4C has: 'I will be exalted as Neḥ[ebkau].'

3. M4C ends here.

4. M6C is in the 3rd person, but the 1st is certainly original.

Spell 88

I am the *nꜥw*-serpent, Bull of the Enneads, who obeys no magic, who is not scorched because of fire, who is not wet because of water. I will never obey

magic, I will never be scorched because of fire, I will never be wet because of water, I will be like Rē^c every day, one who will be fashioned every day by the sun-folk, who saw yesterday [. . .].

Spell 89

SPELL FOR SENDING A MAN AND HIS SOUL AND [. . .] A MAN AGAINST HIS FOE.¹ II, 55
I have come to you, O *Ibw-wrt*, gate-keeper of the battle-ground of the gods,
who will ward off the evil ones.¹ I am he of the sharp knife who went out into 56
the day, and I have power over my foes. I have come,² a way has been given
to me, I have control of my foot,¹ and I will go up against yon foe. I have 57
come here from the Tribunal, my word with him³ was heard,¹ and a way has 58
been given to me against him by Him whose shape is invisible.⁴ He⁵ has taken
away the breath from my nose before my days had come,⁶¹ he has brought me 59
to this place, while my food is on earth.

1. For the full form of this rubric see Pap. Berl. B4C reads 'Having power over a foe' and S1C (55d) has: 'Taking the shape of [. . .]', and at the end of the spell (59c) S1C and G1T have: 'Sending a man and his soul'.

2. Thè B1Bo group only. S1C omits 56c–57a.

3. Meaning probably 'my contention against him', i.e. against the foe.

4. Cf. Spell 75, n.4.

5. Apparently the invisible one, though the reference is by no means clear.

6. For a similar complaint cf. *CT* I, 167–8.

Spell 90

Not going upside down and going out into the day.¹ I have come² to you, II, 60
O *Ibw*;³ protect me.⁴ How pleased is my mother's double with me!⁵ My
father sees me standing on my feet, my staff of fine gold in my hand;⁶¹ I cut 61
off⁷ the flesh of him who lives between the thighs of Sothis.⁸ 'Be young, be
young in peace!'⁹ say the gods to me; *Hathōr* shines.¹⁰

1. So B2Bo, in black. T1L has in red: '[. . .] that a man may have power over [his] foe[s]'; T1Be in red: 'Spell for going forth [. . .] in the realm of the dead in order to bring according to what he used to do on earth'. The other three texts lack the title.

2. 60b in B2Bo only. The translation follows the 1st person of this text.

3. '*Ibw* is clearly an abbreviation of '*Ibw-wrt* of 55b; 63d.

4. In 60c all texts are in the 3rd person. but in 61a.b B2Bo, B4Bo and T1Be revert to the 1st person.

5. Reading *htp w(y)*. T1L and T1Be omit the *w* after *htp* and appear to read 'that his mother's spirit may be pleased'; T1Be omits the final *im:f*.

6. B1Bo ends here.

7. T1Be has the *sdm·n·f* form *šr·n* and omits the suffix, as do B2Bo and B4Bo; the other two texts are in the 3rd person.

8. T1Be omits the name of the goddess.

9. Var. T1Be: 'In peace, in peace! Be young!' say [the gods].'

10. The relevance of this last sentence to what has gone before is not clear. B4Bo ends with a defective version of the rubric of B2Bo: '⟨Not⟩ going upside down ⟨by⟩ N', with omission of the negation.

Spell 91

11, 62 I have entered¹ in company with Magic by means of my power² in order to overcome³ for myself that foe of mine, so that I may go forth into the day. He⁴ has been granted to me and he will not be rescued from me, even as He whose shape is invisible has commanded. It is he whose faces⁵ are many who sends me for(?) him, and it is he⁶ who will approach him.

Going out into the day.⁷ I have gone forth from a myriad, I have appeared as the Centipede-god,⁸ I have entered into⁹ the gates of the horizon; that
63 foe¹⁰ of mine¹ who was given to me has gone forth, but he will not be rescued from me, for I am vindicated against him.

1. Following the 1st person of B2Bo.

2. Or 'knife,' cf. *Wb.* IV, 24,13.

3. Cf. Caminos, *Lit. Frag.* p. 11.

4. The foe.

5. The writing of the plural *hrww* 'faces' indicates that the true original reading of the singular is *hrw* rather than *hr*.

6. 62*f* should probably be emended to the 1st person, in common with the rest of B1Bo and B2Bo. The use of the old independent pronoun *swt*, the writing of *i(w)·f* in 62*c* and the use of the passive form *sdmm·f* in 62*c* and 63*b* all point to an early origin for this spell.

7. This sub-title only in B2Bo.

8. B1Bo ends here.

9. Var. 'I have gone up upon'.

10. Shown to be singular by T1L and the suffix in *nhmm·f* (63*b*). despite the plural strokes in B2Bo.

Spell 92

I [have come] to you, O *Iby-wrt*, warden of the battle-ground of the gods, I have come in peace to the Island [of Fire(?) . . .], I have hurried myself, my shape is invisible in the presence of yon god who brings [. . .] to my nostril before my days have come [. . .] the ways which are on earth to him. Behold [. . .] has given [. . .] this god. Behold [. . .] I [give (?)] it to you. Go, that you may inspect your fledgelings when comes [. . .].

Spell 93

Spell for going out into the day.¹ O you Sole One who shines² as the moon, II, 64
I go forth among the masses to the gates¹ of the Bark with those who are in the 65
sunshine.³ The Netherworld has been opened,¹ for I have gone out in this 66
day;⁴ those foes of mine are brought to me, they having been put an end to
in the Great Tribunal.

1. B1C briefly: 'Going out into the day'.
2. B1Bo has *psd:f*; B2Bo^a has *wbn*; B2Bo^b has *wbn psd*, as also S10C^{b.c}; S10C^a has a bungled conflation of these two words. B1C omits everything down to 65c. B2Bo^b and S10C^{a.b} for *m irh* have the obscure *m hnt*; while S10C^c has *m* but omits the next word. For a variant text see 259d-e.
3. From here on following B1Bo, but using the 1st person of most texts. Varr. of 65d read: 'those who are in the sunshine are loosed' and 'in the rejoicing of those who are in the sunshine'; one of these is clearly a corrupt version of the other.
4. B4C ff. add here: 'in my true shape of a living spirit'; in 66e-h B1C has a version of its own.

Spell 94

CAUSING THE SOUL TO ESCAPE FROM THE CORPSE: another book FOR GOING OUT II, 67
INTO THE DAY.¹ I am this great soul of Osiris whom the gods commanded to
copulate with him,¹ he living on high by day,² I have remade Osiris from the 68
efflux which was in his flesh, from the seed which issued from his phallus at
the going out into the day that he might copulate with it.

¹I am the son of Osiris, his heir within his rank, I am the soul within his 69
blood, I am he who uncovers this great crown of Lower Egypt¹ which belongs 70
to Osiris, the uncovering of which the gods fear, because I am this great soul
of Osiris whom the gods commanded to copulate with him,¹ he living on high 71
by day, I have remade Osiris from the efflux of his flesh, from the seed which
issued from his phallus¹ at the going out into the day that he might copulate 72
with it. I am he who opened the places of slaughter³ and the foreparts are
ready.⁴

1. So B1C^a; B1L has briefly, in red: 'Going out into the day', while the other texts have no title. *Shr r* has been taken to be the causative of *hr r* 'be far from'; the alternative possibility 'fly up to' is ruled out because the corpse is buried deep in the earth.

2. For *hr k*; 'on high' two texts substitute *hr i*; 'striding out'; for this rare verb cf. *Pyr.* § 567. Possibly 'living on high' refers to Osiris lying on a lofty bier.

3. So three texts; two have *shwt* 'portals'.

4. Referring to the butchery of animals for food.

Spell 95

II, 73 O Keeper of the Gates.¹ who inflames² wombs and injures³ faces in the presence
74 of Him who goes forth from his burning, I will go out into the day⁴ with⁵ my
soul in my day-time shape to my seat which is in its thicket,⁶ and which is in
the midst of . . . on my vertex.⁷

1. For *sn* 'gate' cf. 144d; *BD* 163,5.

2. *St33*, lit. 'heat' (vb.), is shown from the context to have a connotation of something harmful, but the gemination is unexpected; the passive *sdmm-f* seems ruled out by the fact that the following verb *snkn*, var. *stkn*, does not show this doubling of the final consonant, and the context suggests that the two clauses in 73a are epithets of the gate-keeper. For *idwt* 'wombs' S2C has *tpw* 'heads'.

3. *Stkn* 'make to approach' in B2L yields but poor sense, and *snkn* 'injure' of the other texts is to be preferred.

4. The writing *pry-i* suggests the prospective *sdm-f* form **peryaf*; B3L has *pr-i*, while M3C and S2C^a show the *sdm-n-f* form. S2C adds: 'in this my name of [. . .].'

5. Or 'as'.

6. It is clear from the variants that the copyists did not understand the clause 74b. There appear, however, to be two basic versions, one of which apparently reads: 'my seat which devours its flame (or 'power')', while the other runs 'my seat which is in its papyrus-thicket'. Of the two versions, the second is at least intelligible; the 'papyrus-thicket' may be an allusion to the Delta hiding-place of Isis and the infant Horus. Cf. also II, 75b; 81a.

7. Unintelligible. The meaning of *hknw*, var. *hnkt*, in this context escapes me, but there may possibly be a connection with the epithet *hknw* found associated with the names of Horus and other gods, cf. *Wb.* III, 179, 20–180,3. See also *CT* II, 75b; 81a.

Spell 96

II, 75 Gēb has opened¹ the door for me, that I may go out from it² to the portal of
. . .³ north of the Bank of Ḥu. I place the Field of Ḥu in front of <my> seat
77 on the day of ascending <to> the sky⁴ because I am this great soul of Osiris,
with whom the gods commanded him to copulate,⁵ he living⁶ on high by day. I
78 have remade Osiris from the efflux¹ which was in his flesh, from the seed
which issued from his phallus at the going out into the day, that he might
79 copulate with it. 'Go forth and copulate with your soul'⁷ say all the gods.⁸
'Go forth into the day' say you yourselves, you gods, <to> Osiris.⁹ Osiris has
80 made me into his living soul¹ according to the word of the gods;¹⁰ I will go out
into the day and will copulate with him; I will go forth as his soul¹¹ in my
81 (own) shape¹² and I will copulate with him¹³ at my seat which is in the
thicket which is in the midst of . . . on my vertex.¹⁴ Osiris has washed my
82 mouth with the milk of the red cow which came forth¹ from the sunshine,
83 which bears Rē^c daily. I have crossed the sky, I have traversed¹ the sunshine,

I have crossed the west of the sky, I have traversed the east of the sky, it is Rē^c who made my soul for me, and it is I who made a soul for Rē^c.¹⁵

I have come to you, O *Yb(w)-wrt*, door-keeper of the battle-ground of the 84 gods, who wards off¹⁶ the evil ones, to whom the wardens of the fields open up.¹ I am he whose knife is sharp,¹⁷ who went out into the day and who has 85 power over his foes; a way has been given to me, I have power¹ in my legs, I 86 come out into the day against my foe, I have power over him, even as He whose shape is invisible commanded.¹⁸ I have come here¹ from the Tribunal, 87 my affair has been judged with it,¹⁹ and I am vindicated.²⁰ A way has been given to me by Him whose shape is invisible;¹ he has taken the breath from 88 my nose²¹ before my days had come and he has brought me¹ to this place, my 89 food being on earth²² and my magic in my ritual incantations,²³ so that he might bring to me my foe,²⁴ and I have power over him, even as He whose 90 shape is invisible commanded. It is He whose faces are many who sends me to him;²⁵ it is he who will judge,²⁶ for it is he who hears it.²⁷

1. For this sense of *wḏr* cf. *CT* I, 33*d*. B1L has the more usual *wn*.

2. S2C inserts repetitions of the obscure passage II, 74*b-c*.

3. *R-ḏ3wt* is probably a corruption; no such place-name is known, and it recalls the prepositional expression of *Eg. Gramm.*³ § 180. M3C omits the reference to the portal and reads: 'in order to cross (*r ḏ3t*) to the north of the Bank of Ḥu'; this has the appearance of an ancient emendation of an obscure passage.

4. This clause is quite obscure and probably corrupt; I translate the words without understanding the meaning of the passage. For 'Field of Ḥu' B1L has 'Field of Rē^c-Ḥu'; M3C and M28C have 'Field of 20(!)'; for *cr* 'mount up' M3C has *irb* and M28C has *ḥd*.

5. Cf. Spell 94.

6. For *ḥnh* (old perfective) *hr ḥ3* (so also 68*a*; 71*a*) B3L has *ḥnh f im f hr i3*; S2C has *ḥnh hr i3*.

7. So B3L and apparently M28C; B1C has *b3* [. . .] *ir-k*; B1L *b3 ḥnh*; S2C apparently [*b3*]-*k ḥnh Wsyr*; the lacuna before *b3-k* in M3C is only one square.

8. The M3C group append [*n?*] *Wsyr* to *ntrw nb*.

9. In B3L for *prt* read *pr* (imperative) as M3C and S2C; all the texts except B3L are quite corrupt, and even this omits the preposition *n* before 'Osiris'.

10. B3L adds 'Osiris' at the end of this clause.

11. The preposition *m* before *b3* only in M3C, and the suffix *f* after *b3* only in M3C and M28C; the suffix of the 1st person in *b3-i* (B3L, B1C, B1L) makes poor sense. Alternatively one could disregard the suffix in *pr(y)-i* and read *pr(y) b3-i* 'my soul will go forth'; emendation one way or the other is unavoidable.

12. After *irw* B1C and B1L interpolate *m hrw*.

13. In B1C and M3C only.

14. Cf. Spell 95, nn. 6,7.

15. Conflated from B3L and B1L, reading in *Rc* *ir n-i b3-i ink ir b3 n Rc*. All texts are corrupt, but M3C less than the others; here for *n* at the beginning read *in*; so also M28C and M30C.

16. B₃L *s33 nbq̄w*; the other texts *s3wt(y) nbq̄w*.
17. 'Ink mds; before this M₃C has *ink nhs* 'I am one who is wakeful'.
18. In B₃L only.
19. The suffix in *hnr·f* refers to the masculine membership of the tribunal; the grammatical fem. gender of *q̄3q̄3t* is ignored.
20. *R·f* after *m3r hrw·i* is apparently the enclitic.
21. 88a, in B₃L only, is a corrupt anticipation of 88b.
22. *Wn* is probably a participle as nominal predicate: 'my food is what is on earth'. The det. of *wn* in B₁C is an error.
23. Here M₃C and M₂₈C insert 'my praises are in it on earth'.
24. B₃L has a dittograph of *hfty* 'foe'. M₃C and M₂₈C add *im·f* at the end of the clause. The suffix in *im·f* in 90a, which refers back to *hfty* here, shows that the latter must be singular, despite the plural strokes in N₃L and M₂₈C.
25. Following B₁L. M₂₈C: *h3b mn pn* 'who sends this X'; M₃C and M₃₇C: *h3b r mn pn*; 'who sends for this X.'
26. For *ir* after *swt* read *ir·f* (enclitic). At the end the M₃C group add: 'his soul is with him behind him'.
27. I.e. the case for judgement; 'hears him' would be *sgm·n·f*, for this verb takes the direct object of the thing and the dative of the person heard.

Spell 97

II, 91 GOING OUT INTO THE DAY.¹ The doors² are opened, the contracts(?) are sealed on my behalf(?),³ for I am 'Thoth, the trusty one.'⁴ O Eye of Horus, take me
92 with you,⁵ that I may cause the seeing of your insignia on the vertex of Rēc.⁶ O Atum, come, give to me the Eye of Horus,⁷ that I may take it⁸ and bring it in.

1. B₄C only, in red.
2. Most texts vacillate between *wnwt* 'doors' and *wnt* 'cords', but the former is to be preferred. B₄C and S₁₀C are corrupt.
3. Reading *hr·tp·i* with M₃C and M₂₈C; four texts have *tp·i* (var. *tp N*) 'upon me', while two substitute *rc nb* 'every day'.
4. B₁Bo and S₁₀C add: 'who is in it', referring back to *htmt* as if the word meant 'sealed chamber' or the like.
5. Var. S₁₀C: 'O Eye of Horus, come, take me (B₁Bo 'this N')', without *hnr·t̄* 'with you'.
6. So B₃L; B₁L; M₂₈C; B₂₄C and probably T₁L. M₃C omits *dy·i* and reads: *ptr·i b3·i šwt·i m wpt Rr* 'that I may see my soul and my shadow on the vertex of Rēc'; B₄C adds at the end 'father of the gods' as epithet of Rēc; so also apparently T₁L; S₁₀C (similarly B₁Bo): *smn·i* 'that I may establish' instead of *dy·i ptr*; S₁₀C also strangely writes the fem. suffix in *skrt·t̄* as $\Rightarrow \bar{q} \Rightarrow$.
7. Corrupt in all texts. I suggest an emendation which at least makes sense: *Y Itm, m r·k, imy n·i trt Hr*.
8. So B₃L and B₁L; the masc. pronoun *sw* is probably an error for the fem. *sy*, referring to the Eye, which is what is needed here. M₂₈C and M₃₇C have *šd·s wi* 'that it may take me' and end there.






Spell 98

Mine is the sounding pole(?) which went forth from the Abyss.¹ Yesterday I II, 93
divided the firmament,¹ my soul goes to me <to> the sky, the sky, having
come <from> the earth, the earth.² He who is in darkness(?)³ is he who veils
my back, because I am tomorrow and the Lord of yesterday.⁴ Do I forget⁵ the
outer chamber of Thoth, does he forget the wish of the dead⁶ until my soul
and my shade pass by it?⁷

A MAN SHALL SAY THIS SPELL OVER A LOUSE⁸ FROM HIS HEAD; HE SHALL PLACE II, 94
IT ON HIS KNEE, SPITTING(?)⁹ UNTIL A FLY COMES TO SNATCH IT.

1. Following the B1C group; S1C and G2T have 'I divided the firmament, (even I) the Lord of yesterday'; the context shows that *psš* refers to the division of sky and earth.

2. As they stand, 93*b.c* are unintelligible, owing to the lack of prepositions, which may be a sign of great age for this text. The most probable emendation is to read *šm n-i b3-i <r> pt, iy-n-f <m> t3* in S1C and G2T. The B1C group read *šm-k(y) pt, iw-f t3*; *šm-k* must be understood as the 1st person of the old perfective, since the suffix of the 2nd person yields no sense; the 3rd person in the second clause must refer to the *b3*, although there has been no previous mention of it. Again the prepositions have been omitted before *pt* and *t3*.

3. 93*d* is corrupt in all texts. *Š3wt* of G2T and *skt* of the B1C group are both unknown to *Wb*. and the absence of  from *š3wt* is suspicious. *Wh3wt* of S1C is likewise unknown, for it cannot be connected in this context with *wh3t* 'cauldron'. If, however,  of S1C be emended into  and the det.  into , we arrive at a word *wš3wt* which could be a fem. counterpart of *wš3w* 'darkness', *Concise Dict.* 70.

4. S1C and G2T end here. The B1C group continue with sentences which recur in Spells 99 and 101 (S1C, G2T and S2C).

5. Cf. *Wb.* IV, 139,13.

6. After *mt mtt* 'male and female dead' B2P inserts *hmt-r3* 'etcetera'.

7. Presumably the 'outer chamber of Thoth'. But what does all this mean?

8. Not in *Wb.*; the translation rests on the determinative.

9. For *pꜥg* see also *Siut*, 11,9. The word may possibly be a miswriting of *pꜥg* in both cases.

Spell 99

Go, my soul, that yonder man may see you; stand opposite him¹ in my shape and form. 'Just is the living spirit' say these hundreds of Atum² who take possession of you.¹ Go for the efflux of my flesh and for the sweat of my head. II, 95
You shall ascend from the Netherworld <into> the sunshine, in which they shine, from which they ascend and into which they descend.³ It is this god of smoked(?) grain⁴ who lives after his death and who takes you to see yonder man wherever he is, in my shape, in my form, in my wisdom, the offerings(?) of a living spirit. Do I forget the outer chamber of Thoth? Does he forget

96 the wish of¹ this man until I pass by it?⁵ He does not speak, but the falcons fly up, the antelopes travel,⁶ Neith crawls(!) in front of him,⁷ he being alive wherever he is.

1. For *ꜥhrꜥ* it is probable that *ꜥhr* (imperative) should be read; G2T and S2C have: 'stand and sit', with defective writings of *hms*. Who 'the man' is remains obscure.

2. The stars? Cf. 95*c* and n.3 below.

3. '*Imꜥ* must refer to *ꜥhw* 'sunshine', because *Dꜥt* 'Netherworld' is feminine. If our interpretation of this passage be correct, it follows that the 'hundreds of Atum', i.e. as we suppose, the stars, were looked on as detached pieces of sunshine, the ascending referring to the rising of the stars from the last of the sunshine in the evening and the descending to their descent into the light of dawn. It is unfortunate that the ambiguity of the prepositional expression *imꜥ* prevents us from being certain of this interpretation.

4. *Npr hty*; apparently so, but its real meaning escapes me, as also *Wb.* III, 182,12. The position of *hty* after *pw* indicates that it is an adjective qualifying *npr*.

5. Cf. 93*f*. *Sm* in S1C at the beginning of 95*g* is an obvious error for *smhy*, correctly written at the end.

6. Reading the group as *ꜥꜥs ꜥꜥꜥw*; it would be possible to read *ꜥꜥs ꜥꜥꜥw* 'the swine travel', but not only is this inherently unlikely, but also the det. as written by de Buck is much more like a hornless antelope than a pig. In any case, although individual clauses can be translated, the meaning of the spell as a whole escapes me.

7. So S1C; G2T and S2C insert a damaged and unintelligible passage after *hft*. For *hfꜥ* 'crawl' cf. *hfꜥt* 'crawling posture', *Concise Dict.* 168; the relationship of this word to *hfꜥꜥw* 'snake' is obvious.

Spell 100

II, 97 O messenger who is in the temple, O runner who is in the temple, take my soul to yonder man¹ that he may see it with his eyes, it being alive wherever he is¹ See, he has taken possession of it, and you shall find² the Eye of Horus. Arise . . .³ this arm of yours is cut off, this hand of yours is . . ., ⁴ the wardens of sky and earth care for you. You shall stand up and sit down opposite him,⁵ and he will see you with his real eyes.

TO BE RECITED OVER AN IMAGE OF THE FOREMOST OF THE WESTERNERS AND TO BE INSCRIBED UPON HIS HAND.⁶

1. An untranslatable insertion after *nt(y)ꜥim*.

2. So G2T; S1C and S2C appear to be in the 1st person.

3. *ꜥht* is hortative old perfective; I cannot translate *myꜥf*.

4. *Dꜥꜥmw* occurs in *Pyr.* §§ 439; 670; 671; 693; but its meaning is not known.

5. Presumably 'yonder man' of 96*i*.

6. In black in G2T.

Spell 101

SENDING A MAN AND HIS SOUL.¹ Go, go, yonder soul of mine, that yonder man 11, 98
may see you in your living face wherever you are.² He stands up and sits down
when you are in front of him. Shu opens his arms to you; she who does . . .³ 100
has sent you.¹ It is this grain-god⁴ who lives⁵ after death and who removes
you from the portal of the sunshine, and you go forth from it by means of the
efflux of my flesh and the sweat⁶ of my head in the presence of the lifting up(?)
which the Lord of All made,⁷ his sun-folk with him, in order that yonder 102
man may see you,⁸ in my real shape of a divine dignitary,⁹ wherever he is;¹ he 104
stands and sits while you are before him¹⁰ until this soul and shade of mine
pass by him. Nothing comes forth from his mouth,¹¹ his lips do not create,¹
his mind does not conceive(?).¹² 105

TO BE RECITED OVER [. . .] OF THE HEAD LAID ON THE GROUND IN THE SUN-
SHINE FROM A WINDOW.¹³

1. Only in B2L.
2. The B1C group: 'Go, go, O soul and shade of mine, to yonder god; permit me to see you wherever you are'. S1C in 98c: 'your face of the living'.
3. I cannot translate *smns*, var. *smnys*.
4. B1C and B2L: 'this grain-god and these hundreds of Osiris'.
5. The following *r:f* is apparently the enclitic particle.
6. *Kysw*, lit. 'vomit' (n.) must in this context refer to physical exudation, i.e. 'sweat'; cf. 95a and 108g, which have *fdt* in this context.
7. The translation of *tny* as 'lifting up' is not certain, but there may be an allusion here to the primeval god lifting the world from the primal chaos. The suffix in *irw:f* (S1C and G2T) seems superfluous; the writings of *irw* in G2T and B2P suggest an alternative translation: 'in the presence of the lifting up of the shape of the Lord of All'. *Nb tm* 'Lord of All' is corrupted in S1C into the meaningless *nb Rc-'Itm*. For 'yonder man' B1C, etc., have 'yonder god' as in 98b.
8. S1C and G2T insert here: 'in my shape, in my form, in my wisdom', cf. 95f.
9. S1C, G2T and S2C here insert a garbled version of 93f.
10. The same three texts omit 103c-104a.
11. So S1C and G2T, with impersonal use of *n sdm:n:f*; the other texts have: 'he does not speak', and then come to an end.
12. *Tm* is a hapax, but the contexts suggest that the meaning may be 'think', 'conceive', or the like.
13. G2T (in black) ends here; S1C and S2C continue with illegible traces. For *ws* 'window' cf. *Concise Dict.* 68.

Spell 102

O *Sk-wr*, hunter(?) of Ōn,¹ who lives after his death; ascend, O great one who

II, 106 issues from the efflux which comes into being from the human body. He will bring² me my life that I may see him and send him;¹ he will go so that yonder god may see him wherever he is. If there be delayed, go wrong or be held up your bringing him to me, the Eye of Horus will be against you accordingly.³

O my soul, your bread and your food are for riches of the god's bark, which is splendid, new and long-enduring.⁴ You shall put the offering of the first of the decade in front of the Great One like Thoth and fear the rage of the Great One (fem.) who is upon Atum;⁵ she receives your front in the *p3ht*-bark, your rear in the god's bark.¹ The great ones quake in their seats at you just as they quake at the Disturber; Isis gives you this knife⁶ of hers which she gave to Horus⁷ after the mourning of the gods. 'You are Authoritative Utterance who is on our mouths'⁸ say the gods. What you did for your own selves, you gods, do you the like for this living soul. Be strong in the sky,⁹ be mighty in the sky, be mighty on earth, (and also) the uraeus which is on your head; to you belongs all.

108 Go, go, yonder soul of mine,¹⁰ that yonder god may see you wherever he is in my form, my shape and my wisdom; may he stand and sit while you are opposite him. It is the hundreds of the grain-god who rescue you in the portal of the sunshine; they go up, go down and return by means of it. It is the grain-god who takes possession of you, and you go by means of the efflux of my flesh and the sweat of my head.¹ Have control over your foot like a living soul, for you are the unique one of these companions(?)¹¹ of Osiris. Festival will never be made for those who rebel against you,¹² because I am master of the rebels.

1. The translation 'hunter' is no more than a guess on account of the stem *nw*. cf. *Wb.* II, 217,1.

2. Prospective *sdm.f* form *int.f*.

3. Reading *irt Hr r-k my. My.f kd(?)* of B1C is corrupt and *h3t.f* of B2L and B2P is an interpolation.

4. Read probably *iw t-k hf3t-k r whdwdpt-ntr 3h-t(y) m3-t(y) w3h-t(y)*. B2P has attempted, not wholly successfully, to convert the side-by-side arrangement of B1C into a single-line text.

5. His uraeus; note the snake-det. of *dndt* in B2P.

6. According to *Wb.* IV, 24,13 known only from Graeco-Roman times in the form *s3ht*; here the word is masculine.

7. For this writing of the name of Horus see also 106c.

8. Hardly 'who is over names', despite the absence of the stroke-determinative.

9. The deceased's living soul is addressed.

10. Compare Spell 101.

11. Reading and sense alike uncertain. Perhaps *sktyw* is to be preferred to *w3htyw*, in view of a possible relation to *skw* 'troops', 'companies', *Concise Dict.* 251.

12. *N* + passive *sdm·f* is used here as a universal negative, like its active counterpart *n sdm·n·f*. The plural strokes to *irw* in B1C are an aberration.

Spell 103

I am Atum the creator who has no weakness; what is stopped up¹ releases² my soul that I may send it to the god of the Netherworld.¹ Atum takes this soul II, 110 of mine to Gēb, for he knows the governor of the earth. My soul opens the earth for himself, he has opened what was stopped up, he has power over the gods, Atum opens his arms to him, Merty(?)³ exalts him, he⁴ strikes him⁵ with his sceptre and governs him with his rod. His vertex is the tongue of Osiris, it is he who divides the south from the north.⁶


Go, go, my soul, that yonder man may see you; stand opposite him wherever he is; go up into his sight in the form of a spirit.

TO BE RECITED OVER AN IMAGE OF CLAY(?) . . . BUILT(?), [THE NAME OF] THE MAN IS TO BE PLACED UPON IT IN THE GROUND, THE GROUND(?).

1. Cf. *Wb.* IV, 528,1. Here the word may refer to the closed tomb.
2. Lit. 'opens'.
3. A male deity, see the pronouns in 110f.
4. The soul.
5. Merty.
6. Participle of *wp* as adjectival predicate with pronominal subject.

Spell 104

You possess your soul, O Horus, when protecting your father. If it be that II, 111 you have the Beloved,¹ you will possess your soul, O Horus, when protecting your father. Take my soul and my shade that yonder man may see them;² stand opposite him wherever he is. Be a spirit, so that the wakeful ones may be awake and that the sleepers may sleep; stand up, you of the pillars! Down on your faces,³ O you who are in darkness! I am he who watches over the sceptres of the town in which I am(?),⁴ I am he who sought Osiris, who took this soul and this shade of mine that yonder man might see them standing⁵ in front of him wherever he is.

1. The subject of *ir wnn* can only be *mry*; note the unusual position of the pronominal dative here after a noun subject in the presence of *wnn*. The 'Beloved' may be Osiris.
2. The use of the masc. sing pronoun *sw* to refer back to both *b3* and *šwt* may be due to both words being regarded as a single entity representing the dead man who is speaking.
3. G2T unnecessarily inserts  after *hr hr·tn*.
4. Read *imy·i*, which presumably is an error for *imy·f*.
5. *rh* is omitted from S1C.

Spell 105

II, 112 GOING OUT INTO THE DAY AND ASSUMING HUMAN SHAPE.¹ O Bull, I lift up your bonds; O Bull, I give you your loosened fetters; O Bull, I am not grasped by Shu, I am not seized by the earth-gods, I am not driven off by Rē^c,² the sunshine has no power over me, and the fear of me falls on those who are at
 113 the ferry-boat³ when they see me⁴ appearing exalted and having become¹ this noble one who is at the land of the Island of Fire. I have opened the dawn of the day, I have split open (*wḏr*) the doors of the tombs, I have greeted Rē^c who is in his sun, I have repelled for you him who injured Osiris in his night, the Great White One is my strength, the great god is in my earthly dignities⁵ in the presence of Rē^c who is in his shrine,⁶ Lord of Terror, greatly majestic,
 114 Lord of All, who brings everything.⁷ Osiris has said of me: 'Give him his bones that he may use his limbs and gather together his body for himself'; and my bones have been given to me, I have used my body and gathered my limbs together like the eating of my body.⁸ My body has been given to me like the Great Lady, it being fair in his (*sic*) presence, my eyes have been opened for me by the Eyeless One, my [ears(?)] have been opened for me by *Mḥnt-wr*, I have heard acclamation from the mouths of the Entourage. My mouth is
 115 that of a falcon,¹ my throat is fresh, the lashings⁹ which were on my mouth have been removed, the coils¹⁰ which were on my entrails have been opened; I eat with my mouth, I defecate with my hinder parts, and the foulness has gone out of my mouth. Raise yourself, O Nurse¹¹ of the land, (even) Gēb,¹² father of the Five. O you god who ascend and descend, they¹³ speak against me; do not repeat the word, but remember what shall come(?).¹⁴

1. So G2T, in black; S1C and S2C are in red, but extensively damaged.

2. Var. S2C: 'by the sun-disk (*itn*)'; G2T absurdly *in hrw* 'by the day'.

3. For *ḏ3w* 'ferry-boat' see also CT III, 112f.

4. For *n* before the object-pronoun *wi* after the suffix *·sn* see also 116k.

5. S1C shows a dittograph of *m sḥw-i tpyw t3*. The obscurity of this clause suggests an omission after *ntr c3*.

6. G2T inserts: 'my third is Osiris who is in his night'.

7. For *my-ḳd* as object of *in* 'bring' see also 116b. c. *w*.

8. I.e. the eating by the body, cf. 117e.

9. For *ḥtrw* 'lashings' cf. *Pyr.* § 2080; CT III, 196e; the reference is to the bandages binding up the mouth of the mummy, which are now taken away so that the deceased may live again.

10. Again a reference to the bandages wound about the body. With *cnmw* 'coils' compare *cn* 'coil up', of centipede, *Pyr.* § 425.

11. Read *3ṯw* with G2T. S1C probably rightly, inserts *t3* 'land' after (*3*)*ṯw*; cf. S2C.

12. An eccentric writing of *Gb*; compare 117m.

13. Presumably accusers of the dead.

14. A nominal verb-form, fem. gender; a participle seems more likely than the infinitive.

Spell 106

O boar(?), raise yourself; I cause the boar(?) to be loosed and the boar(?) is loosed.¹ 'Have you brought everything?' says Osiris to me. I have brought everything, and I say to Osiris: 'I am the forceful one² who is in the sun, I am the mighty one who is in the sunlight'. Those who are in the sun have not driven me off, those who are in the sunlight are powerless against me, fear falls upon the arms of those who cross the sky daily in his³ train when they see me⁴ gone up, crowned, exalted, spiritualized, equipped, ennobled and divine in this dignity of mine in which I was upon earth among the living. There are opened [to] me the paths(?) of the sun, there are opened to me the paths from the doors of the tombs, that I may go to and fro and greet Rē^c who is in his disk, [and that I may . . .] myself on my feet, for I have removed the injury from the skin of Osiris,⁵ so that I may go to and fro, that I may protect my body, that I may be wise in my speech, that I may have power over my foe, that I may have fair fame with Rē^c who is in his shrine, that I may make plans as Osiris. 11, 116

'Lord of Terror, greatly majestic, to whom everything is brought, for whom all is taken,¹ to whom his bones are brought, for whom his limbs are reassembled': so says Osiris of me as of this great serpent, the figure beside him. My bones are brought to me, my limbs are reassembled for me, what was taken from me is brought to me, [what was taken]⁶ from me is reassembled for me,⁷ so that my body may eat. Give me my meat, for my eyes are opened for me by the Eyeless One, the great star, joined to Khem,⁸ and I see with them. My ears are opened for me by this Falcon to whom men do not speak, and I hear with them. I have heard the acclamation in the mouths of the Entourage, and the pillar-amulet is at my throat, the breath is not plucked from my nose, it is not cut off, the wind is lacking(?), its door is . . .,⁹ which Gēb, father of the Five, raised and lifted up. My staff is in my hand, and I have power over the Excluder of the Great Ones. 117

1. *'Ibk*; here and in 118*d* is an unrecorded word determined with the pig-sign; It may possibly mean 'boar' or 'wild pig'; for the normal word *rr* for 'pig' cf. 118*c*. The word recurs in *BD* 147,3-5. The curiously arranged opening passage of this spell appears to read: *ibk*; *tn n-k rdy* <*i*> *sfh ibk*; *sfh (ibk)*.





2. Read *ink mds*; the *d* of *mds* has been omitted, but the det. of the knife indicates the reading.

3. The sun-god's.

4. See Spell 105, n. 4.
5. Read *hn Wsyr*, honorific transposition.
6. Restore *itt* in the lacuna.
7. Probably to be read as *dmd-t(w)*, passive.
8. For the sake of better English I have transferred the ‘by’ clause forward before the ‘see’ clause; so also in 117*h*.
9. *Ng3g3w*, an old perfective apparently describing a state or condition, may possibly be a reduplicated form of *ng3* ‘lack’, ‘be destitute’, *JEA* 49, 32. *Gnh33* is a hapax, and looks corrupt, but may refer to the effect of the raising of the door by Gēb referred to in the next clause.

Spell 107

II, 118 RECITATION FOR GOING OUT INTO THE DAY. The crocodile and the pig have slept, the pig has passed by. Do they perish? Then I perish. The boar(?) has slipped.¹ Does he slip? Then I have slipped. O Nu in company with the Chaos-gods—and *vice versa*—make for me a way that I may go forth and see
 119 men,² and that the plebs may worship me.¹ LIKEWISE:³ I am he who glitters with fayence in front of the Sunshine-god,⁴ who causes me to go forth in this secret hour. I am he who judges between this one and that one every day, and praise is given, acclamation is inaugurated, the two . . .⁵ are severed(?), while I open the [Upper] Netherworld⁶ [. . .]; I go forth with a multitude who have the figs which were in the produce⁷ of the sunshine, while I open⁸ the Lower Netherworld. I am the Sun of this day,⁹ I am Horus within his Eye;¹⁰
 120 how much better it is with me today than yesterday!¹¹ How happy is Ḥu [. . .] having the scalp of the sun-disk. Anubis and Thoth guard me, Sha guards me in company with the Lord of Upper Egypt, the gates of Degneg¹¹ are opened to me, the gates of the horizon are opened to me, to me belong the Vulture and the Lion which issued from my [body],¹² my flood-water is that of the celestial cattle,¹³ my movements are the movements of Anubis. O Dau¹⁴ who knits up fields and lays hold on fields,¹⁵ I am not opposed by hands.¹⁶

1. For *snb3* see also *Pyr.* §§ 102I. 1536; G2T curiously determines the word with .
2. Here and in the next clause S1C uses the imperative: ‘see me, O men; worship me, O plebs!’, but the text of G2T seems preferable from 118*f* on to 118*i*.
3. G2T omits.
4. S1C omits 119*c-h*.
5. The meaning of   is not known.
6. ‘Upper’ (*hrt*) is restored on the evidence of ‘the Lower (*hrt*) Netherworld’ in 119*i*.
7. Oddly determined with .
8. S1C resumes here.
9. G2T adds: ‘and *vice versa*’.

10. Corrupt in G2T.
11. So G2T and probably originally S2C; S1C has: 'the gates of the Netherworld of Degneg'. Who this being may be is obscure.
12. S1C could have read either *ꜣwt* or *ꜣꜣw*; the last word in G2T is corrupt.
13. *Mḥt-i m mḥt-wrt*; *mḥt* 'flood-water' could refer either literally to rain or metaphorically to the milk yielded by the celestial cattle.
14. A being otherwise unknown.
15. S1C inserts *m* between verb and object in both cases; G2T has wrongly inserted a negation before *ndr*, where S1C has *m*.
16. Apparently so, but the last word may be corrupt.

Spell 108

OPENING THE NETHERWORLD AND GOING IN AND OUT FROM IT.¹ The Sole One II, 121 shines, and I² go forth among his multitudes; I walk side by side with(?) them, namely those who are in the sunshine;³ I have opened⁴ the Netherworld.

1. Only in T1L; the remains of a similar passage in black in P. Gard. III.
2. T1L is in the 3rd person, but that the 1st person is original is indicated by M22C; S10C and P. Gard. III. B1Bo omits *pr-i*; S10C omits the subject of *psd*.
3. T1L has *gb3-i sn imyw i3ḥw* with a transitive verb of motion hitherto unrecorded. It may be a derivative of *gb3* 'side', *Concise Dict.* 288, with the meaning 'walk side by side with' or the like. The other texts have *dg3*, also in an unrecorded transitive sense, but *gb3* seems to suit the context better.
4. So P. Gard. III and B1Bo, in accord with the title of this spell; *wmmw* of T1L does not fit the context and should be emended into *wn-n-i*. S10C has *wn-n-i sb3w* 'I have opened the gates'; S2C is both defective and corrupt.

Spell 109

OPENING THE WEST. Praise is given and acclamation is inaugurated in giving II, 122 Ḥathōr . . .¹

1. Quite obscure; a variant of 119e.

Spell 110

I [. . .] this day—and *vice versa*. I am Horus within his Eye because it is II, 124 much better with me today than yesterday [. . .]. There have been opened for me the three [. . .] of the horizon. How good is the report of me yonder with Hathōr!¹ I lead the noble ones with Atum, I control the Jackal and the Lord of Upper Egypt.

1. Var M22C: 'my mistress Ḥathḥōr'.

Spell 111

II, 125 COPY OF A SPELL FOR BURIAL IN THE WEST. O Anubis who interts me at this mighty mound¹ among those who are foremost among the Silent Ones, You know that I am not² among the Mound-dwellers; I am among the first ones of the . . . ,³ I am the god of reckoning in the Garden of the Silent One,⁴ I
126 am the owner of fields in the Great Mound¹ through burial⁵ in the beautiful West.

TO BE SPOKEN OVER SAND OF THE TEMPLE OF ANUBIS, IT BEING PLACED ABOUT HIM.⁶ THIS MEANS BURIAL IN THE WEST.

1. Following S1C. G1T reads 'who interts in *ḥndr-rn-s* and who interts me at . . .'; S2C is similar and B4C stops short at '*Inpw sm; t3*, see n.5* in de Buck.

2. '*Iwt* 'that not', negative of *ntt* 'that' after *rh*.

3. *Smmtyw*, meaning unknown.

4. Var. G2T: 'of silence'.

5. So S1C; G2T and S2C have: 'through fear of burial', which does not seem to make sense; see also 126c.

6. Presumably the deceased.

Spell 112

II, 127 SPELL FOR NOT LETTING A MAN'S HEART SIT DOWN AGAINST¹ HIM. O knees of Orion² which are on the shoulders of him who flew up and destroyed a full half of Punt,³ the breaker of bones who wailed when he saw Seth, who was bright behind the Great One and who made disturbance when he saw: This heart of mine sits down against me and it weeps for itself.⁴ Withdraw(?) your
128 hands which beg for you.¹ I have given to you, and you have been allotted to Him who is joyful(?)⁵ in the mansion of Him who is broad of face. I present to you sand from the Gate of Khemennu,⁶ and this heart of mine has not forsaken me. I am he who is in front of Tjenēnet < . . . > and he cares for(?) this heart of mine in the Field of Offerings which is in the Field of Rushes.⁷

129 O you who are greatly detested, you possessor of powers,⁸ your sting is in your tail,⁹ but my heart gives the *gyw*-plant to Atum, and if he does not give it, I will not give it. I am the Sole One who is alone, I am this one who belongs to him who made his heart in the Island of Fire.

1. Perhaps meaning 'to give witness against him'; another possibility is that the expression may refer to mental depression (cf. 127e). That *r:f* is not the enclitic here is confirmed by *r:i* of 127e. G2T places the title, in black, at the end of the spell in 129h; B4C omits it. The spell which follows is virtually unintelligible.

2. The reference to 'two shoulders' in 127a suggests that *sp 2* in 126e may have been intended to express the duality of *m3st S3h*.

3. Translation doubtful, but *ip3* cannot be the participle of the 'past time' verb *p3w*, since in that case it would have been followed by the infinitive *hdt*. For *gs t(w)t* 'full half of' cf. Urk. I, 105,1; ZÄS 57,7*.

4. Reading *rm:f sw ds:f*, lit. 'it itself beweeeps itself', with G2T. S1C omits the dependent pronoun *sw* and M23C omits the suffix in *rm:f*.

5. So apparently 128b. For *3w ib* of G2T and M13C, S1C has *ib* only.

6. For *R-Hmnnw* cf. Gauthier, *Dict. geogr.* III, 126.

7. The text is quite corrupt. *Tnnt* is a feminine word, and the fact that *nw:f* has a masc. suffix with no antecedent is a clear indication of an omission after *Tnnt*. After *sh̄t htpw* S1C wrongly inserts *iw*.

8. G2T appears to read 'possessor of necks'.

9. Lit. 'your striking-power is in your hinder parts'; possibly a scorpion is envisaged.

Spell 113

PREVENTING A MAN'S HEART FROM CONTENDING AGAINST HIM¹ IN THE REALM OF THE DEAD. 'O Eye-breaker!' says Osiris. He has seen Seth,² who has been turned back behind the Wretched One; he waged war against the Double Lion when his heart sat down, and he wept on his own account.³ His staff is in his hand; complete(?)⁴ Osiris, I beg of you. There is given to me < . . . >⁵ and there are allotted to you the . . .⁶ in the Broad Hall. Would that the sand had taken⁷ this heart of mine, that it might ask for help(?) from Atum and that it might control the gardens of Seth,⁸ for the maker of hearts has not given to him.

1. For *hsfr* 'contend against' cf. *Peas.* B1, 296.

2. Var. 'the Outcast'.

3. Cf. Utt. 112, n.4.

4. Restore his dismembered corpse?

5. An omission; *rdy* lacks an object.

6. *N3tyw iw*, meaning unknown.

7. Var. B6Bo: 'N is not forsaken [. . .].'

8. B1C originally had 'Atum' in error, see de Buck, p. 131, n.1*.

Spell 114

NOT ENTERING INTO THE GOD'S PLACE OF EXECUTION. I am Shu, (fully) equipped,¹

II, 132 I have not been taken to the god's place of execution, for I am covered with the *kny*.¹ I have not been made to enter into the god's place of execution, for I am covered with the *kny*.² I have not been made to enter the god's place of execution, for I have seen Shu and Tefēnet behind me, behind me. I am not encircled, encircled, I am not enclosed, enclosed,³ I am Neper of the knife,⁴ my hinder parts are on my back, my buttocks are on my arms,⁵ I am a great one, baboon-shaped, I have not entered into the god's place of execution, the knife has no power over me.

1. On the ceremonial garment *kny* cf. *SDT* 211.

2. S2C and M3C omit 132*d-f*; 132*e* consists in G2T of the single word *ink* 'I', and in M4C of *nk-i* 'I copulate', which is probably a corruption of *ink*, possibly due to mis-heard dictation. 'Ink' itself appears to be an error, for it lacks a predicate.

3. Intact only in M3C. For *šny-i* S1C had a different word starting with *f*.

4. So S1C; G2T and S2C are untranslatable, and the sentence is probably corrupt in S1C as well.

5. So 133*b-c*, but the lack of sense in the last sentence is testimony to further corruption.

Spell 115

II, 134 DIGGING A POND, PLANTING ZIZYPHUS-TREES, BUILDING A [TOMB] IN THE NECROPOLIS.¹ Come,² O you who know the gods with skulls,³ who propitiate those who have existed in the past with your blood(?)⁴ Come, make for me that guide-line(?)⁵, fare upstream for me to this great mansion.⁶ I am guardian for them,⁷ I make coolness for them upon the threshing-floor [. . .]. Come,⁸ O 135 Sharp-knived One in front of the Jackal who is at peace,¹ make peace(?) for them, for the radiant ones help him⁹ in the great storm. Come, place for me this *hp*-cord,¹⁰ make for me that guide-line, set aright this plumb-line, that I may set up the guide-line for these gods . . . within it,¹¹ in the secret holy places, the Imperishable Ones who are among(?) them. I say to them and(?) to 136 their great fathers: 'This is the day when they went forth from their nest¹ within the arms of Heneg the Great.'


1. The rubric is defective in all texts, but the only word which is entirely lost is the object of *kd* 'build', which the space available suggests was *is* 'tomb', cf. 136*b*. The spell which follows clearly refers to the planning of a building, but is otherwise most obscure.

2. Note the reduplication of the enclitic after the imperative *my* 'come' so also 134*h*; I, 240*b*.

3. *Sy3tt* appears to be the fem. participle of a transitive verb with *ntrw* as object, and despite the double *-t* of the ending is probably to be referred to *sy3* 'recognize', 'know', *Concise Dict.* 212; *sy3t* 'mutilate' does not fit the context. At the end of the sentence the reading *dnwt* 'skulls' of S1C is presumably to be preferred to the obscure *dnwt* of the varr.

4. Lit. 'redness'; the other words from the stem *tms* make even less sense. The fem. suffix of

the 3rd person refers to the being addressed; since we are dealing with a vocative, English usage demands the 2nd person.



5. Despite the plural strokes,  after *ir*, after *hnt* in 134e, after *dr* in 135c and after *ir* in 135d, must be the preposition, since in every case it has the suffix 1st sing. The rest of 134d is quite corrupt, but should probably be emended into *mꜣꜥ pf*, cf. 135d; the 'guide-line' is apparently to be used in laying out the tomb-plan.

6. Read *hnt n·i r hwt tw wrt*.

7. 134g-135a only in G2T. Who are 'they'?

8. Again a duplicated enclitic after *my*.

9. The Jackal? Hardly the deceased, who in S1C and S2C is female. G2T and S2C read: 'he who is among the radiant ones'; for the sense of *ꜣsb* cf. *Pyr.* § 324.






10. The reading *d hp* of G2T is surely correct, even though *hp* with det.  is not recorded; the context shows that we are dealing here with the setting of cords for planning a building. *Dr hp* (det. ) of S1C is without meaning here.

11. Surely corrupt. No recorded sense of *ib* seems to fit. The suffix in *m-hnw·f* appears to refer to the tomb.

Spell 116

BUILDING A TOMB FOR A MAN IN THE NECROPOLIS. O you who are in his¹ breast, who are over the confederacy of the great ones,² come, place this *hp*-cord for me,³ set up the staves for me, make its⁴ guide-line for me, bring me food-offerings, propitiate the Great One⁵ in his *wrrt*-crown for me, for to me belongs this altar. Everyone who guards the altar(?) of every god helps himself(?).⁶ II, 137

1. Whose?

2. So G1T and A1C; for 'great ones' S1C and S2C^a substitute     , meaning unknown.

3. See Spell 115, n.10.

4. The suffix *·f* presumably refers to the tomb to be built.

5. Dual in G2T and S2C^a; plural in G1T and A1C, omitting *m wrrt·f*.

6. All texts except S1C add *mꜣꜥw* 'aright'.

Spell 117

O you who are over his one-ness,¹ who is in charge of the *hp*-cord, who resembles his brother,² who is in the middle of his . . .,³ who bears the plumb-line, who opens out the guide-line(?):⁴ Come to place the *hp*-cord for me,⁵ make the guide-line for me,⁶ set aright⁷ this plumb-line on the *wsrt*-posts,⁸ control for me the paths of His-face-is-behind-him,¹ who loves truth and hates falsehood,¹³⁹ who is over the broodings(?)⁹ of his heart (and of(?)) Māet,¹⁰ because of whom the gods are guided to <me(?)>.¹¹

1. Quite obscure; the suffix in *w^cf* apparently refers to the person addressed. G1T and A1C omit 138a presumably as incomprehensible, while S2C^b may have had a slightly different text.
2. The *n* before *sn:f* in S1C is correct, cf. *Urk.* IV, 1509,5, but it is lacking in G2T.
3. *Sht*, meaning unknown.
4. *M3:ct* here is probably corrupt for *m3:r* 'guide-line' as in 137c (S1C, G1T). G1T and A1C omit the object of *pg3w*.
5. So S2C^a; S1C has *dr* in error as before. G2T omits *my* 'come'; G1T and A1C omit 138c-d.
6. S1C omits.
7. Reading *sm3:r* with S1C. G2T and S2C^a have repeated *m3:r* 'guide-line'; G1T and A1C have: 'just as this plumb-line is on the *wsrt*-posts'.
8. Posts with a jackal-head to which the lines for laying out the plan of a building were secured.
9. The translation of this passage is doubtful, but the connection of *w3w*, despite the det. in most texts, with *w3* 'brood' (*Concise Dict.* 52) is suggested by the following *ib* 'heart'. For *w3w* A1C has *w3wt* 'roads'.
10. The nexus of *M3:ct* with what precedes is uncertain. Either the name of the goddess is to be co-ordinated with *Hr:f-h3:f* in 138f, or else that there has been an omission at this point.
11. Taking *sšm(w)* in S1C and G2T as the passive *sđm:f* followed by the dative *n<i>*; on this view the *-t* forms of G1T and A1C will be the passive in *-tw*.

Spell 118

II, 140 I¹ have come² as the Double Lion so that I may go up into the Night-bark and¹ that I may go down into the Day-bark, that I may judge³ in the crew of Rēc in these evenings.

See, you have come, spirit-like and equipped. By what path did you go?⁴

141 By the great path which the Sole One inherited,⁵ which men do not know,¹ and upon which the gods never go, but upon which the Foremost Ones went that they might act as guides on the paths to the Great God.⁶

See, you have come, spirit-like and equipped. By what path did you go?

142 By the great path which the Sole One⁷ inherited,¹ on which Seth could not go down after the fight.

See, you have come, spirit-like and equipped. By what path did you go?

By that path upon which the Opponent went to⁸ west and east, to the secret place of the sky.

1. The deceased.

2. Read *ink iy* with S1C + G2T + S3C^a; G1T and A1C have turned this into a question and read *in iy-n-k im* 'have you come thence?'

3. S1C adds *m <m>ndt*.

4. The deceased is questioned, but by whom is not clear.

5. So S1C and G2T, though S1C has *iwr* for *iwt*; G1T and A1C begin the reply with *šm-i* 'I went'.

6. Reading *šmt·n hntyw hr·s ššm·sn w3wt n ntr* ⅔3. G1T and A1C refer to the *hntyw* of Anubis. The rendering of *ššm* here is due to the fact that in English we cannot use ‘guide’ of roads in the sense here intended.

7. For *w* ‘sole one’ G1T and A1C have *tm* ‘complete (or ‘perished’) one’ and omit *wrt* after *w3t*.

8. ‘*In* in 142e is a difficulty. The most likely view is to take it as the full form of the preposition *n*, though *ir* rather than *in* is what would be expected here.

Spell 119

Twice he has placed¹ (someone) behind me, so that he² cannot reach me. He II, 143
has placed Horus son of Isis behind me, so that he cannot reach me. He has
placed Seth behind me, so that he cannot reach me. Twice he has placed
(someone) behind me, so that he cannot reach me. He has placed³ Gēb behind
me, even he who went forth from his Eye, so that he cannot reach me on the
great path which the Sole One inherited, the way to which is unknown to men
and upon which the gods never go.

RECITATION FOR BUILDING A MANSION FOR A MAN IN THE NECROPOLIS, FOR II, 144
DIGGING PONDS AND FOR PLANTING TREES.

1. The lack of antecedent to the suffix *·f* suggests that what we have here is but the latter part of a spell of which the beginning is lost. As a result, the present translation is somewhat uncertain, but it would seem that the deceased is protected from assault from the rear on the part of some unnamed being, by interposing deities between himself and the danger; *ph* ‘reach’ probably has here its not uncommon sense of ‘attack’. On any view of this spell, it is hard to see what connection it has with its ostensible purpose, as stated in the rubric 144a–b.

2. The would-be attacker.

3. G2T omits *dy·n·f*.

Spell 120

I am the great one who went forth from Gēb,¹ and the Great Ennead opens
the doors;² I have prepared a way for the Great One, for Gēb.³

1. Var. ‘from the vertex of Gēb’.

2. Var. P. Gard. III: ‘the Ennead of Spirits it is who open the doors of the houses’; so apparently also S2C and P. Gard. II. For *sn* ‘door’ cf. Spell 95, n.1.

3. P. Gard. II is somewhat corrupt.

Spell 121

I am the son of Atum, the companion of Mā^cet; I have come that I may climb II, 145
up, I go forth from upon the vertex of the Ennead.¹

1. Following P. Gard. II and III, which at least provide a text which is intelligible; note the det. of *ḥfd* ‘climb’. S1C and C2T have: ‘that I may pluck up the upper temples and that I may judge the Ennead’.

Spell 122

II, 146 I have come to you, you great and mighty gods¹ in the two . . .;² my fourth is Shu.³

1. P. Gard. III reads: ‘I have come, I have made three of you, you gods who follow after them, (namely) the great ones’.

2. *Ḥtrwy*, meaning unknown.

3. So S1C; G2T: ‘who stand in the two *ḥtrt*; my four (*sic*) is Shu’; P. Gard. II: ‘who stand <in> the two *ḥtrt*; I have come <as(?)> three (*sic*) of Shu’.

Spell 123

I have climbed that I may be high in his place,¹ I have come as the fourth of these four gods who went forth from the vertex of Gēb.

1. To whom does ‘his’ refer?

Spell 124

II, 147 I have descended in order to see Him who is astray, even your fifth, you neighbouring (*s;ḥw*) stars in Orion (*S;ḥ*).

Spell 125

I have come as your fourth, you Imperishables, who keep the records of Khopri and who reveal the secrets of the thrones.

Spell 126

II, 148 I am he who released Mā’et from the head of the Seven of Mā’et.¹

1. Var. P. Gard. II: ‘I am he who loosed the pain of Osiris and Mā’et; his head is the seventh of Mā’et.’ A clear case of corruption.

Spell 127

I am ignorant of the crookedness which the Lord of Khemennu detests, I am their eighth.¹

1. Following P. Gard. II and III throughout; S1C and G2T are incomprehensible. Note the paronomasia *Ḥmnnw* ‘Eight-town’ and *ḥmnnw* ‘eighth’.

Spell 128

I shine as Rē^c daily, I set up truth and expel falsehood, I open the doors II, 149 which are in the Abyss.¹

1. Following S1C and G2T.

Spell 129

TO KNOW THE PATHS TO THE SKY.¹ I have opened the paths in the sky, the sun II, 150 has shone when going downstream to the north from the south, a chamber is their² entrance and it is roofed;³ the north is near the gates of its . . . , the south of the sky is open to the earth, and men drive off . . .⁴ from the west and the east. May you go down upon the western path because it is large and pleasant; the eastern is difficult because it is small.

1. So G2T; S1C is damaged.
2. The paths.
3. Cf. *k3p* 'cover', 'roof over,' *JEA* 22, 38.
4. *Kt*; hardly the fem. word for 'other'.

Spell 130¹

The name of the small eastern road² is 'Cool is the *Nt*-crown'; the bonds are burnt up(?), he³ makes the *Nt*-crown The name of the large western path is 'Bright is the crown of Lower Egypt'; he lives on *inb*-plants.

1. Apparently a continuation of Spell 129.
2. Lost in S1C except for traces in red.
3. Who? Perhaps the deceased.

Spell 131

THE SEALING OF A DECREE CONCERNING THE FAMILY; THE GIVING A MAN'S II, 151 FAMILY [TO HIM] IN THE REALM OF THE DEAD.

Horus Great and Mighty, Lord of the Field of Rushes.¹

Gēb, chiefest of the gods, has decreed that there be given to me my family, my children, my brethren, my father, my mother and all my servants and my dependants, they being saved from the acts of Seth and from the numbering by Isis the Great beside Osiris, Lord of the West. Gēb, chiefest of the gods, has spoken of causing¹ that there be released to me immediately my family, 152

my children, my brethren, my father, my mother, all my servants and all my dependants, they being saved from any god or goddess, from any spirits male or female,² or from any dead man or woman.

1. The Horus-name of the divine ruler who grants the decree, i.e. Gēb. The regular heading of royal decrees, cf. Goedicke, *König. Dokumente*, passim. On the group of spells 131–146, see the article by Heerma van Voss, ‘Hereniging in het hiernamaals volgens Egyptisch geloof’ in *Pro Regno Pro Sanctuario*, Nijkerk, 1950 (*Festschrift van der Leeuw*).

2. G2T only.

Spell 132

I am Atum who created the great ones, I am he who created Shu and fashioned
153 Tefēnet, I am he who divided up his boons(?) in the time of Nu,¹ I am this
one who belongs to the regions(?)¹ of the dwarfs, I have taken my place that
I may rest² thus from searching and going to and fro and from circling round
and round. I have reached my seats, I have overpassed my seats, my staves(?),³
my throwsticks(?),⁴ and my . . .,⁵ I am strong, my staff is beside me, my
speech is that of a Chaos-god, my guide is . . .,⁶ I give food to the gods and
154 (the results of) butchery to the Lords of Ōn. I will be with their rope,¹ because
I am this friend(?)⁷ of Rēꜥ, weary⁸ with wounds; there is given to me strength
through wisdom(?).⁹ I have sat with my back to Gēb, for I am he who will
judge in company with Him whose name is hidden on the day when the
princes pass by.¹⁰ This is a reminder that I have found the ropes which were
severed <in> the ferry-boat of the flood; I have knotted them and moored it.

I have gone forth, and there have been given to me my family,¹¹ my children,
155 my brethren, my father, my mother and all my dependants; the¹ prisoners¹²
156 have been released to me, and I use my arms.¹³ ¹The horn has been pulled
out¹⁴ for me, and there has been brought to me him who is to be placed under
me together with(?)¹⁵ my father who is in Seḫseḫ.

O you whose head is blind, who are among the Six, be exalted in proportion
as I am exalted, and *vice-versa*.¹⁶ You shall come¹⁷ to me, for Pe is mine,
Dep is mine, and mine is the . . .¹⁸ which is pre-eminent in Het-wer-iḫut.
My mother is Nūt who made the fibres(?)¹⁹ in the hearts of Neith, who has
come so that I may see you.²⁰ I have appeared in lapis-lazuli, Lord of Horns
in Ōn, I am the god of ‘Adja.

157 Welcome!²¹ I fashion for you¹ those who are in their primeval state,²²
whose names are hidden for me. To me belongs writing, and it is I who will
fashion it—so says Neith.

I have made bread for the great ones, green-stuff²³ for the middle-sized ones and cakes for the little ones who are the least important(?),²⁴ whose faces are veiled for me.

1. *Šdhw*, not in *Wb*.
2. *R-i* after *htp-i* is probably the enclitic particle.
3. *Nwwt*, not in *Wb*.
4. *'Imy^cwt*, not in *Wb*. Possibly a var. of *cmꜣt* 'throwstick', *Concise Dict.* 42.
5. *Hnw*, meaning unknown; the object represented by the det. is unidentifiable.
6. I cannot translate *my sw*. There seems no connection with *myw sw* 'he is cat-like', *CT IV*, 288a.
7. For the sense given here to *çk* cf. *çkw* 'friends', *Mill.* 1,5; *Pr.* 11, 3.4. it is true that the det. *šp* is absent in all texts, but to translate it as 'food' or 'revenue' as written in S1C and S2C makes no sense; the det. *ç* in G2T may be due to assimilation with *ç* in hieratic.
8. *Gh* 'weary' is probably a participle in apposition to *çk*.
9. The apparent literal sense of *šš;ty*, namely 'two female antelopes,' is an absurdity here, and the word has been regarded as a miswriting of a derivative of *šš*; 'be wise'.
10. With 154c.d compare *Pyr.* §§ 398c-399b; the only essential variant is the latter part of 154d, namely *hrw sw; srw*, which is represented in *Pyr.* § 399b by *hrw pw n rḥs smsw* 'on this day of slaughtering the first-born'; *CT II*, 163b has *grh pw n rḥs wrw* 'on that night of slaughtering the Great Ones'.
11. The list of the family is repeated in tabular form in 155c-d, the better text being that of G2T; it runs: 'All my family who are in Pe and Dep, my father in Djedu, my mother in Ōn, my children in Kherçaha and Sepa, my brethren in Abydos and the realm of the dead, and all my dependants in the Thinite nome, 'Adja, Het-ihut and Rostau'.
12. Lit. 'bound persons'.
13. I.e. resume normal activities.
14. For this sense of *st*; cf. *Pyr.* §§ 443. 572.
15. Cf. *n sp* 'together', 'at once', *Eg. Gramm.*³ 205,3; the det. *š* of *sp* must surely be an error, since to translate 'because of the fault of' yields no sense.
16. Note the abnormal writing of *ts phr* in S1C.
17. *'Iwt-k*, prospective *sdm-f*.
18. *Stn*, meaning unknown.
19. *šh;hw*, not in *Wb*. with this det.
20. Surely to be read as *mꜣi tw*.
21. Corrupt for *iy-tywny*? The plur. suffix in *n-tn* demands a plural here, always supposing that our interpretation is correct.
22. *'Imyw pꜣwt-sn*; S1C omits *pꜣwt*.
23. For the sense here given to *wꜣh* cf. *Wb.* I, 259,10.
24. For *imyw drw* cf. *Wb.* IV, 586,11.

Spell 133

O you who are in your two mansions, . . . , whom the Great Lady made,¹ to

158 me belongs the Great Lady, to me belongs the eye of the Great Lady,² I have spat on the scalp of *Szw*³ in order to heal it, there has been given to me everything. I have sat down a vindicated one, I have stood up a vindicated one, and there has been given to me all my family about which I spoke. I am Rēꜥ, father of the sun.

1. G2T only, with retrograde order of signs. I cannot translate the second line.
2. Var. S2C: 'the Eye of Horus'.
3. Cf. Spell 139, n.2.

Spell 134

SPELL FOR SEALING A DECREE FOR A MAN CONCERNING HIS FAMILY.¹ I have come to you, you lords of appearances, that you may give an order to² the Great
II, 159 One who is in the Tribunal,¹ that there may be sealed a decree concerning this family of mine. I have come here³ from the Island of Fire, and a share has been found for me in the mouths of those great ones who take. Thoth has said to me; 'The decree which is given to you is sealed'. So said he. How good is this decree, this good document of the lady of appearances, who grants my family and which governs my lands under the authority of my mansion!

1. P. Gard. II only.
2. The preposition *n* omitted in G2T.
3. Cf. James, *Hekānakhte*, p. 111.

Spell 135

II, 160 O you who are upraised, who are over the execution-block, I am not a papyrus-amulet¹ which passes by, I am the papyrus-amulet which went forth from mankind. Clay is given to me and the decree is sealed.

RECITATION FOR SEALING A DECREE CONCERNING THE FAMILY AND FOR GIVING A MAN'S FAMILY TO HIM IN THE REALM OF THE DEAD.

1. Or 'green-stone', but its significance escapes me.

Spell 136

II, 161 ASSEMBLING A FAMILY IN THE REALM OF THE DEAD. I am Atum¹ who created the great ones,¹ I am he who fashioned Shu,² I am³ these Two, male and female.⁴ I am he who receives his offerings, I have received my plot of land in the place where I am content;⁵ to me belong these field-plots of the dwarfs, also⁶ the circumference⁷ of . . .⁸ I have reached *Nwt-k-nw*,⁹ I have trodden

on and overpassed the two throw-sticks(?)¹⁰ . . .¹¹ My staff is in my hand,¹ I give my good things to the possessors of doubles. My speech¹² is that of a 162
 Chaos-god, my conduct is doubly good, I am mightier than the mighty ones,
 and the mighty ones sail upstream to me¹³ on that night of faring upstream to
 the great antelopes(?).¹⁴ I carry out the butchery for those who are in Ōn; I
 have power over them, they do not have power over me; they conceal my
 name and they hide my privy member. I sit with my back to Gēb, ¹I judge him 163
 (*sic*) with Him whose name is hidden on that night of slaughtering the great
 ones.¹⁵ This is a reminder that I have found the rope which was severed and
 I have knotted it.¹⁶ I have found the ferry-boat which was lost <in> its flood-
 waters¹⁷ and I have brought it to land. I have gone forth in it and have ferried
 across, I have taken and released the prisoners.¹⁸ ¹I have directed my feet 164
 aright, I have extended my arms, I have ruled the sky,¹⁹ I have taken possession
 of the earth, and the Two Enneads are pleased at it. There are given to
 me my human connections of whom I spoke, there are given to me my family,
 my children and my brethren (with) their relatives and my companions
 wherever they may be, and I tread down those who are in . . . ;²⁰ ¹I have gone 165
 forth from the sky and I will be in the waters,²¹ alive for ever and ever.

1. So Sq3Sq; B2L has *tk*, B2P *tr*, both incomprehensible, while in Sq4C the name is lost. The reading 'Atum' is confirmed by *ink ms Šw* 161a. This spell has much in common with Spell 132, but seems to have undergone corruption.

2. Reading *ms Šw* with Sq3Sq; Sq4C.

3. So, rather than 'to me belong' which in this text would be *nnk*, cf. 161c.

4. Reading *pn tn* 'this (masc.) and this (fem.)'. B2L and B2P are clearly corrupt.

5. So Sq3Sq. B2L, B2P have 'the place of my content'.

6. *My nn sp* 2.

7. *Dbn sp* 2.

8. *Hnm sp* 2; the meaning of the first word is unknown.

9. See Spell 67, n. 5.

10. See Spell 132, n. 4.

11. The collocation *hnw n* ε seems to refer to 'clapping the hands', but its connection with the context evades me. For *hn* 'clap' cf. *Concise Dict.* 192.

12. Or 'mouth'.

13. Var. Sq4C: 'this N fares upstream to the mighty ones'.

14. Read *šs;wt wrt?* Cf. 154b.

15. Cf. Spell 132, n. 10, but the second clause has been misunderstood; the present text has *wḏr sw* for the correct *wḏr f* of 154d. Sq3Sq and Sq4C add 'on that day of slaughtering the great ones'.

16. Read *gm-n-i ḥk; wḏr ink ts sw*.


17. Read *gm-n-i mhnt iwṯ <m> mhws*; *iwṯ* is omitted from Sq3Sq.

18. Cf. Spell 132, n. 12.
 19. For *ikr* read *hk* with Sq3Sq.
 20. I cannot translate the rest of this clause.
 21. Varr. Sq3Sq: 'in the sky'. Sq4C: 'in the earth'.

Spell 137

O Rēc-Atum, to me belong herds, I live on what my family¹ desire. If anything be withheld² in respect of the sealing for me of these good decrees . . .³
 II, 166 in order to give to me this family of mine wherever it may be,¹ the staff(?)⁴ shall be taken away⁵ from Rēc, and choice cattle and poultry shall not go into the shambles of the god. To me belongs everything, (even) this son and brother of mine; I am born and I am stronger than he. The door-bolt(?)⁶ closes the . . .⁷ upon its . . .⁸ What is my fate?:⁹ so say they to me. I am created¹⁰ and made firm and there is given to me this family of mine. What Rēc has
 167 made for me is his protection for one who is in his shroud.¹¹ The gods speak of this¹² great Eye of Horus, and I am created and made firm, and I am pleased about it; there is given to me this family of mine wherever it may be. If there be withheld anything in respect of giving to me this family of mine wherever it may be, (even) him who is in Pe and him who is in Dep, this staff(?) shall be taken away¹³ from Rēc, and choice cattle and poultry shall not go into the shambles of the god who is in Ōn and Kher'aha; the staff(?) shall be taken away from Rēc and choice cattle and poultry shall not go into the shambles of the
 168 god¹ who is in Khem and Abydos—¹⁴ in 'Abat and Het-wer;—in the Panopolite and Thinite nomes;—in Thinis;—¹in the Abyss;—in sky and earth;—in
 169 the Waters of the West;—in the East and South;—in the North;—¹in Pe and
 170 Dep. (If?) the staff(?) belongs to Rēc, there shall be choice cattle and poultry for the shambles of the god which is Ōn and Kher'aha;—¹⁵ in Khem and
 171 Abydos;—in 'Abat and Het-wer;—¹in the Panopolite and Thinite nomes;—in Thinis:—in the Abyss;—in sky and earth;—in the Waters of the West;—in
 172 East and South;—¹in the North; (if?) the staff(?) belongs to Rēc, there will be choice cattle and poultry for the shambles of the god.¹⁶

I am he with blue-black hair, Lord of Ōn, and there is given to me the bread of the Great Ones and the loaves of the Little Ones, the primeval beings who are in the horizon; mine are the Great Ones and mine is the Eye of the Great One—so say those Primeval Ones who cover their faces at me. Mine is the writing.

1.  stands for *bt* 'family', cf. 166i; 167d.

2. This is a different word from $\text{𓄃} \text{𓄇} \text{𓄏}$ 'proceed', *Urk.* I, 216,7; 218, 3.7.
3. I cannot translate the rest of this clause.
4. *Hw ib tsm* (cf. also 167f onward), lit. perhaps 'the authority of the heart of the dog', is clearly an attribute of which Rē^c is to be deprived, but its meaning is entirely obscure. In 189b we have in its place *hb-ib*, apparently a staff of rank, see Spell 146, n.3, and that may be the meaning here, on the assumption that *hw-ib* is a corruption of *hb-ib*, though *tsm* remains unaccountable.
5. *Nhm-k3-t(w)*.
6. *K3t* may be a shortened form of *k33t*, itself a var. of *k3rt* 'door-bolt', *Concise Dict.* 276.
7. *Hrwdt*, meaning unknown.
8. '*Int*', meaning unknown.
9. Surely corrupt. The use of *istt* as subject of *iw* is not recorded by Gardiner or Edel, and even if the validity of such a construction be admitted, the necessary *m* of predication is absent. The normal construction would be *istt pw k3i*. cf. *Eg. Gramm.*³ § 500. The apparent meaning of the passage as it stands is 'What is my fate?' The Egyptian here uses the pronoun of the 1st person where English would use the 2nd, 'What is *your* fate?'; the gods are asking the question of the deceased narrator. At the end of 166g read *in·sn r·i*; B2P is the least muddled, but $\text{𓄏} (sy?)$ at the end is superfluous.
10. '*Ir·i* omitted in B2L. '*Ir(y)* and *smn* appear to be passive *sdm·f*; there is suppression of the suffix 1st sing. after *smn*.
11. I.e. the protection usually accorded to the worthy dead. For *wnht* 'mummy-cloth' cf. *Adm*, 2,6, which has the fuller form *wnhyt*.
12. '*Itn* can hardly be other than the fem. demonstrative, cf. *Pyr.* § 591c, where also it is used of the Eye of Horus; it is unusual that here it should precede the noun it qualifies, but cf. *pf gs* 'that side' and *tf3 phrt* 'that remedy', cf. *Eg. Gramm.*³ § 111. Another example of *itn*, there following its noun, is *Pyr.* § 1755b. Here Sq4C has corrupted *itn* 'this' into *it in* 'so says she, namely . . . '.
13. See nn. 4. 5 above.
14. The same sentences are repeated over and over again, the only difference being the abode of the god who is invoked.
15. Again repetition of the phrases except for the different place-names.
16. No locality named.

Spell 138

I am he who fashioned Sešhat, I have been made into her additional . . .¹

1. Lit. 'her *3h3* in addition'; the meaning of *3h3* is not known.

Spell 139

O you attendants(?)¹ of Neith, I have made festival at the (due) seasons, I have II, 173 spat on² him whose name is *Nn-issw* in order to heal him, for he has given everything to me.³

1. 'Ibyt, at any rate in this spelling, is unknown to *Wb*. It might possibly be a writing of *ibꜣwt* 'dancers', *Wb*. I, 62,15, but the context does not warrant so definite a translation; the word is therefore rendered by the non-committal 'attendants'.

2. This is a therapeutic act, cf. 158a; *JE A* 16, 171, n. 4. The fact that the untranslatable name of the being spat on begins with the negation *nm* suggests that he lacked something which was set right by the spitting.

3. Here following Sq4C, but retaining the original 1st person of B2L. *Rmn:f* (apparently a miswriting of *rdy:n:f*) of the latter text lacks an object.

Spell 140


The streams overflow into the ditches(?),¹ and Gēb is covered(?)² for me with what went forth from him.

1. This spell refers to the irrigation of the land. *ꜣꜣꜣ* of B2L may be a reduplication of *ꜣꜣ* 'overflow', 'be inundated', cf. Sq3Sq and the *Pyr.* passages quoted below; Sq3Sq reads: 'the streams are full, the ditches(?) overflow'. With this compare *mꜣ mrw ꜣꜣꜣw itrw* 'the canals are full, the streams overflow', *Pyr.* § 848; *ꜣꜣꜣ ꜣꜣꜣw ꜣꜣꜣꜣw mynwt* 'the fields are content, the ditches(?) overflow', § 857. Of the three kinds of waterway named in these passages, their respective importance can be gauged by the order in which they occur; *mrw* 'canals' takes precedence over *itrw* 'streams', which I suggest may be the main channels linking the major canals (*mrw*) with the actual system of irrigation, and the least of the three, the *mynwt*, may be the ditches round the fields which receive the water from the 'streams', and which in turn pass it into the network of runnels which supply the seed-beds. The term *mynt* 'a kind of land', *P. Wilbour*, Index, p. 96, presumably refers or originally referred to land watered by such ditches.

2. The verb *sꜣg* is not recorded, but from the context appears to refer to the covering of the earth (Gēb) with vegetation; B2L would then mean 'Gēb is covered for me with what went forth from him', i.e. as a result of irrigation the earth is covered on the deceased's behalf with the plants which have grown up from it. This version yields a better sense than Sq3Sq, which runs: 'Gēb has covered that from which he went forth'. *Sꜣg* may possibly be connected with the Late-Egyptian *sg* 'woollen covering' or the like, *Wb*. IV, 320,4.

Spell 141

II, 174 O Rēꜥ, O Atum, O Gēb, see,¹ N is bound for the sky, for the earth, for the waters, N is seeking his family in the sky, in the earth and in the waters, for N is incomplete.²

1. Read certainly as . For the vocatives which precede, cf. 180b.
2. A pun on *tm*.

Spell 142

If anything delay the sealing of this decree of . . .¹ to place N at an assembly

of N's family and dependants for him wherever they may be, there shall be taken away this staff(?)² from Rē^c, and choice cattle shall not go into the shambles of the god. But if this decree of . . . be sealed, giving N's family and dependants to him wherever they may be, the staff(?) shall belong to Rē^c and choice cattle shall go into the shambles of the god . . .³ The dependants and family of N are given to him at his burial which Rē^c made in his power of those who are (*sic*) in his shroud.⁴ He judges them(?)⁵—so says she, the great Eye of Horus, the Great Ennead. I am created and made firm, and I am pleased at it.⁶ N's family is given to him, N's dependants assemble for him. . . .⁷ II, 175

ASSEMBLING FOR HIM THE DEPENDANTS OF N WHO ARE IN THE REALM OF THE DEAD.

1. *Šswt* is a corruption also found in 165*d* (Sq4C).
2. See Spell 137, n.4.
3. 174*n*–175*b* is untranslatable as it stands; it appears to be a corrupt version of 166*c*–167*b*.
4. 175*c*–*d* appears to be corrupted from 167*c*–*d*. The greater part of 175*d* is repeated meaninglessly in 175*i*.
5. *S* for *sn*? A corrupt version of 163*a*.
6. Cf. 167*b*.
7. See n. 4 above.


Spell 143

N is Rē^c who went forth in the *hnhnw*-bark, N's power(?) is that of the Double Lion, N has taken his place, the god who is in the West, with the Eldest God(?). He opens the mouth of the earth for N, he opens the doors of Gēb for N,¹ he assembles N's dependants for him, and also his family. N has taken . . .,¹⁷⁶ Osiris has made what is in [. . .], lying at the food-offerings in the *hnhnw*-bark. N despatches the *hnhnw*-bark of Khopri, N eats of <that of which the gods eat, N> lives on <that on which the gods> live, <N breathes> of the air of <which the gods breathe>.² N has made a writing for the masses, N has taken possession of those who are on the shores of the Great One, N has heard³ those who are in the shrines, N has assembled dependants, so that N's family may come to him. The masses have served N, N has made a writing <for>³ these spirits who are hidden in the places of the West, so that they may give a spirit to N for him, that they may create N's dignity, that they may awaken N when he sleeps.

N utters a behest to him who hears words and he caused N to enter when Gaḥty speaks, he causes N to open the caverns of those who are in⁴ the Abyss.

II, 177 N frees the movements of the sunshine, N governs those who are in the evening light⁵ of the crew⁶ of Rēc, who . . .⁷ N's sceptre thereby. They send N to the Night-bark, N has gone aboard the Day-bark,¹ N controls these winds, being mightier than the earth-god and living after death like Rēc every day. If you do not assemble N's dependants for him with this family of his in the West, you shall descend to . . .,⁸ you shall go up <in>⁹ fire, to those who are in the Abyss, and it is the mourners who will quench it.

ASSEMBLING N'S FAMILY FOR HIM IN THE REALM OF THE DEAD AND GIVING HIS FAMILY TO HIM IN THE REALM OF THE DEAD.

1.  , quite obscure.

2. *Wnm N pn m cnh m cnh m t3w im* is nonsense as it stands, owing to omissions from the text. On the basis of, e.g. *Pyr.* § 129, and using what words are preserved in the present copy, the text has been emended to read: *wnm N pn m <wnmt ntrw im>, cnh <N pn> m cnh <ntrw im, sn N pn> m t3w <snw ntrw> im.*

3. The preposition *n* omitted after *pn*.
4. Dittograph of *n imyw* on passing from line to line.
5. Read <*m*> *mšrw*.
6. The following fem. genitive shows that we should read *ist*, not *isty*.
7. *Tmyt*, meaning obscure.
8. The words after *h3:k* in 177e are unintelligible, and the plural suffix in *ir tm:tn dnd* has become singular here; so also in *pr:k* in 177f.
9. The preposition *m* omitted before *sdt*.

Spell 144

II, 178 SPELL FOR ASSEMBLING THE FAMILY. I am he who has come thence, whom the Great Ones created; I am he who made [. . .] he enters, his gifts are in front of his offerings, and I am content,¹ [my?] heart [. . .] this field-plot is brought to me. Creep(?)² in peace into the place in which I rest [. . .].¹ I am at the head of those whose seats are pre-eminent [. . .] I have come thence, I have found the broken cord [. . .], I have moored the ferry-boat at the town [. . .] my back to my sister the Ennead, I have placed my father [. . .] all of them, those who are in the Thinite(?) nome, those who are in the Elephantine(?) nome, those who are in Djedu and Khercāḥa, those who are in Ōn, those who are in [. . .].

1. Reading *iw<i> htp:k<y>*; the 2nd person makes no sense here.
2. Reading *hnmnm*, but the det. is strange.

Spell 145

Almost entirely lost, see de Buck's note p. 178, n. 7*.

Spell 146

ASSEMBLING A MAN'S FAMILY FOR HIM IN THE REALM OF THE DEAD.¹ O Rēꜥ! O 11, 180
Atum! O Gēb! O Nūt! See, N goes down (*sic*) into the sky,¹ he goes down into 181
the earth, he goes down into the waters seeking his family, seeking his father
and mother, seeking his children and brethren,¹ seeking his loved ones, seeking 182
his friends, seeking his associates and his servants who worked for N on earth¹
and seeking his concubines whom he has known, because N is you (*sic*) whom 183
the Great One created.² There are assembled for N his children and his
concubines¹ whom N's heart has accepted, and there are assembled for N his 184
servants who worked for N on earth. If there delay, be prevented or impeded¹
the giving of his father to N and the releasing of his mother to him and the 185
assembling³ for N of his family, ¹his father and mother, his men and women; if 186
there be delayed, prevented or impeded the assembling for N of his children¹
and the assembling for N of his brethren, his loved ones, his friends, his 187
associates,¹ <and his servants> who worked for N on earth, the staff(?)⁴ shall 189
be taken away from Rēꜥ, ¹there shall be taken away the choice joints from 190
upon the altars of the gods, *pꜣk*-cakes shall not be kneaded,⁵ white loaves
shall not be mixed, legs of beef shall not be conveyed⁶ to the shambles of the
god,¹ you (plur.) shall not tie the cords, you shall not make ready the ferry- 191
boats; but if N's father be given to him, if N's mother be released for him,¹ if 192
there be assembled for N his family, his fathers, his mothers, his men and his
women, his children,¹ his loved ones, his friends and associates, his children 193
and his concubines whom N's heart has accepted, and his servants who worked
for N on earth;¹ if there be assembled for N his family who are in heaven and 195
earth, who are in the necropolis, who are in the Abyss, who are in the place of
mourning(?),⁷ who are in the Nile and the flood,¹ who are in the Mansion of 196
the Greatest of Bulls, who are in Djedu, who are in Djedet, who are in Ōn
and Khem,⁸ who are in Pe of the Great One,⁹ who are in Kherṯaḥa and who
are in Abydos: then *pꜣk*-cakes shall be kneaded, white loaves shall be mixed,
legs of beef shall be conveyed to the shambles of the god, the cords shall be
tied,¹ the ferry-boats shall be made ready, this bark of Rēꜥ shall be navigated 198
by this crew of Rēꜥ who know no weariness.¹⁰ His¹¹ name is not known¹ and 199
his name shall not be known, the sistrum-player of Hathōr is N's protector for
life. Now as for this staff, it is the son of N's sister, the woman who is in charge

200 of the Great Field.¹ Now N's sister, the woman who is in charge of the Great
 Field, has said: See, you have come joyful and happy-hearted—so said she to
 201 N. Answer!¹² Has there been granted to you a decree for this family of
 yours? N has gone down rejoicing and happy-hearted, for his family has been
 202 given to him.¹ The great ones of N's family have gone down joyfully and their
 203 hearts are happy at meeting N. They have stuck¹ their . . .,¹³ their . . .,¹⁴
 their hoes and their bowls into the earth. N has taken them from the levy¹⁵ of
 Isis, from the census of Nūt, from the great levy of the Double Lion.

As for any soul or any god who shall cause N's family to be taken away from
 205 him,¹ N shall cause his head to be broken on the . . .¹⁶ of Khnum.¹⁷

ASSEMBLING THE FAMILY, FATHER, MOTHER, FRIENDS, ASSOCIATES, CHILDREN,
 WOMEN, CONCUBINES, SERVANTS, WORKERS AND EVERYTHING BELONGING TO A
 MAN FOR HIM IN THE REALM OF THE DEAD. A SPELL A MILLION TIMES RIGHT.¹⁸


1. In black in B1L and B4L^b; omitted in B2P, B4L^c and B3L; B1C more briefly: 'Assembling the family'. There is another longer rubric to the same effect at the end of the spell, see 205b ff.

2. In 183b, *N pn* and *twt is* are contradictory, one being 3rd person and the other 2nd. B2L has seen the mistake and has omitted *twt is*, while B3L has emended the text into <r> *ntt N pn twt Rr* 'because N is the likeness of Rē'. The passage may well have stood originally in the 2nd person, and later may have been altered to the 3rd without removing the pronoun, but since the text has otherwise been cast into the 3rd person, it has been retained in the translation.

3. Following B2L and thus avoiding vain repetitions.

4. In *Pyr.* § 542 *hb-ib* appears to mean 'stairway', but here the det. is a staff of state. In 166a; 167f.j; 168b ff. and 174h the corresponding expression is the incomprehensible *hw-ib-tsm*.

5. For this use of *skr* cf. *Wb.* IV, 306, 13.

6. In this context almost certainly so to be understood, despite the universal use of the det.  instead of Δ .

7. Cf. *iskby* 'a part of the Netherworld', *Wb.* I, 34,16; clearly in this context the name of a locality is required.

8. B3L only.

9. Not 'Great Pe'; as a town-name 'Pe' would require a fem. adjective.

10. B1C only: 'who know no destruction or weariness'.

11. Perhaps referring to the deceased. There seems to be an abrupt transition of subject here, and is not impossible that a portion of text following on *ihmw-wrd* has dropped out.

12. *Hw r-f*, lit. 'proclaim!'; here the deceased is told to answer the question which follows, but in fact he does not. Perhaps there has been another omission.

13. *Hcbw*, meaning unknown.

14. *Hnkw*, meaning unknown.

15. *Irw*; B3C substitutes *kyw*, perhaps meaning 'roll-call', cf. the verb *ky* 'cry'.

16. *Mcd*, meaning unknown. 'Anvil' is perhaps a possibility.

17. Varr. 'Nephtys', 'Rē', and in B1C and B2P names of uncertain meaning.

18. B2P adds: 'the being of the Great Lady endures for me'.

Spell 147

BECOMING A FALCON. O 'Itn-ib who are in the horizon and your places!¹ O II, 206
'Itn-ib who are in the Two Fields of Offerings!¹ Have judgement with Him 207
whose name² is hidden on account of(?)³ those who are pre-eminent in the
Mansion of Osiris; make a way for me, for I am he who swallowed his eye in
front of the clouds⁴ of the sky, I have come¹ and I have opened the Great One,⁵ 208
I have released my downpour, I have opened the gates of the Blue One,⁶ and
praise is heard¹ in the mouths of the door-bolts of the gods which go up from 209
the western horizon of the sky.⁷

1. Var. S1P: 'who is in the horizon and who is in his front places(?)'. 'Itn-ib apparently means 'the contentious one', cf. *ht itnt-ib* 'a contentious company', 358b.

2. Var. 'mouth', error due to omission of *n*.

3. *Hr* is a preposition governing *hntvw*; the following det. refers to 'Imn-rn.

4. Lit. 'covers'; the det. of *kꜣp* represents the conical clay stopper of a jar. The reference is to the onset of rainfall; this part of the text appears originally to have been a rain-spell spoken by a rain-bringer, and it is not obvious why it was adopted for its present purpose.

5. I.e. the sky.

6. Again the sky; for the stem *ꜥfr* cf. *Wb*, V, 300, 1-4.

7. 'The door-bolts of the gods' may be a term for rain-bearing clouds rising on the horizon.

Spell 148¹

TAKING SHAPE AS A FALCON. The lightning flash strikes, the gods are afraid,¹
Isis wakes pregnant with the seed of her brother Osiris. She is uplifted, (even II, 210
she) the widow, and her heart is glad with the seed of her brother Osiris.¹ She 211
says: 'O you gods, I am Isis, the sister of Osiris, who wept for the father of the
gods, (even) Osiris who judged the slaughterings of the Two Lands. His seed
is within¹ my womb, I have moulded the shape of the god within the egg as my 212
son who is at the head of the Ennead. What he shall rule is this land, the heritage
of his (grand-) father Gēb, ¹ what he shall say is concerning his father, what he 213
shall kill is Seth the enemy of his father Osiris. Come, you gods, protect him
within my womb,¹ for he is known in your hearts. He is your lord, this god who 214
is in his egg, blue-haired of form, lord of the gods, and great and beautiful
¹ are the vanes² of the two blue plumes' 215

'Oh!' says Atum, 'guard your heart, O woman!'

'How do you know?'³ He is the god,¹ lord and heir of the Ennead, who made 216
you within the egg. I am Isis, one more spirit-like and august than the gods;
the god is within¹ this womb of mine and he is the seed of Osiris'. 217

Then says Atum: 'You are pregnant and you are hidden,⁴ O girl! You will give birth, being pregnant for the gods, seeing that(?) he is the seed of Osiris. May that villain who slew his father not come, lest he break the egg in its early stages,¹ for the Great-of-Magic⁵ will guard against him'.

Thus says Isis: 'Hear this, you gods, which Atum, Lord of the Mansion of the Sacred Images, has said. He has decreed for me protection for my son within my womb, he has knit together an entourage about him within this womb of mine,¹ for he⁶ knows that he⁷ is the heir of Osiris, and a guard over the Falcon who is in this womb of mine has been set by Atum, Lord of the gods. Go up on earth, that I may give you praise.⁸ The retainers of your father Osiris will serve you, I will make your name,¹ for you have reached the horizon, having passed by the battlements of the Mansion of Him whose name is hidden. Strength has gone up within my flesh, power has reached into my flesh, power has reached . . .'.⁹

' . . .¹⁰ who conveys the Sunshine-god,¹ and he has prepared his own place, being seated at the head of the gods in the entourage of the Releaser(?)'.¹¹

'O Falcon,¹² my son Horus, dwell in this land of your father Osiris in this your name of Falcon who is on the battlements of the Mansion of Him whose name is hidden. I ask that you shall be always¹ in the suite of Rē^c of the horizon in the prow of the primeval bark for ever and ever' . .

Isis goes down to the Releaser(?) who brings Horus, for Isis has asked that he may be the Releaser(?) as the leader of eternity.

'¹See Horus, you gods!¹³ I am Horus, the Falcon¹ who is on the battlements of the Mansion of Him whose name is hidden. My flight aloft has reached the horizon, I have overpassed the gods of the sky, I have made my position more prominent than that of the Primaeval Ones. The Contender¹⁴ has not attained my first flight,¹ my place is far from Seth, the enemy of my father Osiris. I have used the roads of eternity to the dawn, I go up in my flight, and there is no god who can do what I have done. I am aggressive against the enemy of my father Osiris, he having been set under my sandals¹ in this my name of . . .¹⁵ I am Horus, born of Isis, whose protection was made within the egg; the fiery blast of your mouths does not attack me, and what you may say against me does not reach me, I am Horus, more distant of place than men or gods;¹ I am Horus son of Isis'.

1. See my article 'The Pregnancy of Isis' in *JEA* 54, 40 ff. My view of this spell has been criticized by Griffiths in *JEA* 56, 194 f., and by Gilula in 57, 14 ff., but I adhere to my original version; see my 'Rejoinder', to appear in *JEA* 59.

2. The feathery part of a plume as distinct from the stem.

3. Isis speaks.
4. An allusion to the pregnant Isis hiding in the marshes of Chemmis.
5. Masculine.
6. Atum.
7. Horus.
8. Said to the unborn Horus.
9. A considerable textual omission.
10. On *ksf*, the word preceding *skdd*, see now Gilula, *JEA* 57,18 (31).
11. Unidentifiable speaker, probably either Isis or Atum.
12. Isis speaks, addressing her son who has now been born.
13. Horus proclaims his power.
14. Seth.
15. *dmw*, meaning unknown.

Spell 149

BECOMING A HUMAN FALCON,¹ MAKING A MAN A SPIRIT IN THE REALM OF THE DEAD, ^{II, 227}
 1GIVING A MAN POWER OVER HIS FOES, AND SAYING <TO> A MAN:² BE
 SHOD WITH A PAIR OF WHITE SANDALS <AND BE CLAD IN>³ A KILT AND SASH(?)
 OF RED LINEN. 1To me belongs a human body,⁴ the *špt*-fish comes from the ²²⁸
 Island of Fire, men open to me in the Tribunal⁵ because of what has been
 done to me crookedly by my foes. I have demanded a shape as a human falcon
 that I may walk as a man¹ and go forth thence,⁶ no god having hindered me.⁷ ²³⁰
 I am a human falcon who walks as a man and who is not opposed, for I am on
 the path of Horus¹ so that I may shoot at my human foes.⁸ I went up into the ²³²
 tribunal of the Foremost of the Westerners, and in the night¹ I was adjudged ²³⁴
 with him in the presence of his members of the realm of the dead. His guardian
 who is in the Tribunal has stood up⁹ with his hands before him and he has
 seen¹ my vindication. It is granted that I have power over that foe of mine, ²³⁵
 so that I may conquer him in the presence of the people who came to contend¹
 with me by means of the magic spells which were on their lips. I have appeared ²³⁶
 as a great falcon, I have grasped him with my talons, my lips are on him as a
 gleaming knife, my talons¹⁰ are on him like the arrows of Sakhmet, my horns
 are on him as the Great Wild Bull,¹ my wings are on him as a *hꜳw*-bird, my tail ²³⁸
 is on him as a living soul, I fly up¹ and alight upon his spine, I cut his throat¹¹ ²⁴⁰
 in the presence of his family, I take out his heart unknown to them,¹² for I
 am¹ a human falcon, to whom has been given existence as a falcon in the ²⁴¹
 Mansion of the Foremost of the Westerners on account of a true phrase.¹³

I have said it because of what was done to me crookedly by that foe of ²⁴²
 mine, for I speak from my heart, the strength of my soul protects me,¹⁴ (even)

that which turns me away from¹⁵ his family.¹ I cut it off from its . . .¹⁶ while
244 I speak from my heart to those who are in the Tribunal¹ in the Mansion of
the Foremost of the Westerners.

See,¹⁷ I have come and I have brought my foe, I have crushed his family,¹
245 I have thrown down his house, I have crushed his survivor,¹⁸ I have crushed
246 his cultivator who is in his field.¹⁹ The spirits²⁰ are glad, ¹Osiris is joyful,
when he sees me mount aloft as a falcon, though I walked on my feet when I
was mortal. I am the human falcon who speaks in the cavern of Osiris, and I
248 speak²¹ in the presence of Osiris,¹ just as I spoke in the Island of Fire. How
spirit-like is he, this god²²—so says the Foremost of the Westerners. I have
come here,²³ I have cried out because of yon foe,²⁴ and it is decreed in the
250 Tribunal²⁵ ¹ and repeated in the presence of Mā'et, who has given me power
over my foe.

251 Those who are and those who are not cry out,²⁶ ¹ (even) those who would
fight against you, those who would ask for him from you,²⁷ those who would
take him from you,²⁸ although I (*sic*) am²⁹ a human falcon—so says the Fore-
most of the Westerners to me. You are a [human] falcon.

252 The Eye of Horus is my guide,¹ my magic powers are my strength, (even)
those which come after me from the Island of Fire into the Mansion of the
Foremost of the Westerners.³⁰ I crush those who are, I cause those who are
not to pass away. There are none who come and oppose me, there are none
who raise a hand against me in any evil matter. I am a human falcon, I go down
to the Island [of Fire].³¹ I eat with my mouth, I defaecate with my hinder
253 parts,¹ I walk on my feet to the Island of Fire; this is my cavern [. . .] in the
Island of Fire. I eat bread, I take the pouring-out of water,³² I am taken to the
cavern³³ of the Foremost of the Westerners, I sit on the banks of the flood, I
am among the happy ones, and my name will not be wiped out in this land
for ever.

1. Some texts omit *rm̄t*. S2P is the text generally followed in the translation.

2. *Dd s* is slightly corrupt, even though it is common to all texts; read *ḏd* (infinitive) <*n*> *s*. The error probably arose from the similarity of *n* and *s* in hieratic, causing them to be merged into one.

3. Either there has been an omission of a verb or else *tb* 'be shod' has been clumsily used in respect of garments as well as sandals.

4. *'Ink ḥꜣw rm̄t*; some texts interpolate *nw n* before *ḥꜣw*, which is construed as a plural. One would have expected *nnk* rather than *ink*, but there can be no doubt as to the sense.

5. Var. 'I have opened the earth in the sight of the Tribunal', referring to the dead man's emergence from interment.

6. Varr. 'and go forth from the horizon'; 'because I am one who goes forth from the horizon'. Cf. Heerma van Voss, *Phoenix*, 17 (1971), 99.

7. Read *n hnr wi ntr* as S1P; so also B2Bo in 232a.


8. So S2P–S2C^a; the other texts show variants and there is disorder in the sequence of sentences.

9. It is not certain whether *r:f* is to be regarded as preposition + noun 'for him' or the enclitic particle. I have taken the second choice.

10. Var. 'my fingers'.

11. For *d3d* see also *Pyr.* § 402.

12. Lit. 'they do not know'.

13.  has been taken to be a writing of *ts* 'phrase', in view of 241c, though 'a well-made magic knot' is also a possibility.

14. Reading *hw wi nhtw b3:i* with S2C^d; *3hw* of three texts makes no sense and two have *s3:i* instead of *b3:i*; B9C shortly *nht b3:i* 'my soul is strong'.

15. Var. B9C: 'I have risen up against'; the suffix in *3bt:f* following refers to the enemy of the deceased, cf. 244c–d.


16. *Hdk* is used elsewhere of cutting off the nose, *Wb.* III, 206,1; its var. *sdk* in S2C^d is not known to *Wb.*, nor are *h3:cb* in B9C or *rggt* at the end of the sentence. After this clause S1C^a inserts a rubric: '[Vin]dicating a man against his foes', as if what follows were a new spell.

17. Reading *m:tn wi* with B9C; all the other texts insert a superfluous *n*. In 244e, S2C^d inserts the same rubric as S1C^a, see n. 16.

18. Var. 'his children who are on earth' or 'his surviving children'.

19. S2C^d and S1C^a only.

20. Varr. 'Rē'; 'the gods'.

21. S2C^d and S1C^a: . The first sign may read *i* rather than *mdw*. Cf. Heerma van Voss, *Phoenix*, 17 (1971), 99.

22. S2P ends.

23. Or 'today'.

24. S2C^d and S1C^a add: 'I have come because of my foe; he has been placed for me completely under me'.

25. S2C^d and S1C^a add: 'the great (tribunal) in the cavern of Osiris'.

26. Var. S1P 'lament him'.

27. Not in S1P. S1Chass. and S1C^b end here. 'Him' is presumably the enemy of the deceased; no-one else seems available.

28. S1P ends here.

29. Repeated from 246d–247a; the second person is needed here, for it is the deceased who is a human falcon, not the Foremost of the Westerners.

30. Var. 'of Osiris who comes with me'.

31. So S2C^e; S2C^d and S1C^a have only *h33:i* 'I go down'.

32. Following S2C^d and S1C^a; from here on the other two texts are far too badly damaged to yield a coherent sense.



33. Var. 'mansion'.

Spell 150

II, 254 The lightning-flash strikes, the gods are afraid,¹ those who are in their shrines are frightened, the gods fall into great trembling, the falcons within the eggs are on his (*sic*) belly in the nest of him who is acute of vision.² I indeed am Horus within³ the egg, <one acute of>⁴ vision, who is on his belly in the nest. There has been brought to me this <one who is acute of(?)>⁵ vision, all the heavens are united, bulls are given to me, the north-wind conducts me <to> her who is over the falcons(?) of Shu⁶ when I go out from my [house(?)]. I have displayed my power, I mount up⁷ to the horizon, I am supported on Gēb, I travel on the sunshine, I have power over them⁸ but they have no power over me, I have expelled them from their mansions, I have disturbed them in their caverns, I have doomed⁹ them, (even) those who are senseless,¹⁰ the . . .¹¹ who eat the soul. May their souls which are on earth be devoured and destroyed while I am in the bark of Rēc̄ for ever. I hear what my mother Isis says to me, for I am the child of Rēc̄(?), the companion¹² of Rēc̄, I am the marvellous one who is in the gate of eternity, my allotted term is everlastingness, and I come to you¹³ at will.



1. See *JEA* 54, 41, 2.

2. The parent falcon?

3.  ; read *m-hnw*.

4. Between *swht* and *hr* supply *spd*, cf. 254*d*.

5. *Hr pw* is meaningless as it stands; possibly *spd* has been omitted again.

6. Read probably *sb w<i> mht <n> hrt bykw Šw*. with omission of the prep. *n*. *Bykw* with fire-det. is a *vox nihili*; for  read almost certainly .

7. Restoring as *i3[k]i*.

8. The following sentences show clearly that the plural suffix in *im-sn* must refer to beings of whom a previous mention has been omitted.

9. Cf. *syḫ* 'destine' to a fate, *Concise Dict.* 212.

10. *Nty3w* is a miswriting of *ntyw*.

11. *H3tyw*, meaning unknown.

12. Read *sm3(y)*, *nisba*-form of *sm3* 'side', *Concise Dict.* 227.

13. To whom? Apparently there has been another omission, for the pronoun is plural.

Spell 151

II, 255 Going out from the tomb in the necropolis.¹ The cavern of those who are in
256 the Abyss is opened,² the movements of those who are in¹ the sunshine are
extensive,³ the tomb of the Sole One⁴ is opened. When he went out, I went
257 out <from> the tomb,⁵ I went forth from the Great Lake, I descended into
258 the lustral basins(?).⁶ My foot is on the . . .,⁷ my hand is raised aloft,⁸ I have

laid hold of his lashing which belongs to *Hnty-mnyt:f*,⁹ I row in my seat which is in the Bark of God,¹⁰ I go down into my seat¹ which is in the Bark of God,¹¹ 259 I have taken control without neglect of my seat which is in the Bark of the Controller,¹² my seat which is in the Bark of God did not leave me stranded.¹³



1. So S14C; varr. B3Bo 'Opening the tomb and the going out of the woman at will'; B1C in red: 'Opening the tomb in the night'.




2. So the majority of texts; var. S14C: 'the cavern of the lords of Õn is opened'. B2Bo has *nwt* 'sky' for *nw* 'abyss'; L1Li omits the last word.

3. B1Bo omits 'those who are in' and adds a repetition of 255c.

4. Varr. 'the tomb of the Lion(?)', 'the tomb of Shu'. B2Bo has *wn* only.

5. Following S14C, which, however, omits *m* after *pr·n·i*, as also after *h3·n·i* in 257b. L1Li has 'when he went out, I opened the tomb'; three texts have only *ps·f* and two omit the clause entirely.

6. . B1C has , which according to *Wb.* III, 363, 10 is the designation of a particular opening into the earth. The detts. of the other texts, however, suggest a lustral bowl or basin; having once issued from the tomb, the deceased would hardly return into the earth.

7. , var.  in L2Li, meaning unknown. B3Bo has  only.

8. 257d occurs only in Sq6C and Sq3Sq, B1Bo and B1C, as a substitute for 257c. It reads *šsp·n·i sts*, var. *stwt* or an indecipherable word.

9. Following S14C; of eight texts no two are exactly alike.

10. S14C and L1Li only.

11. Varr. 'which is in the Bark'; 'which is in the Bark of Rēc'.

12. Following S14C. For *hrp* 'control' four texts have *hsr* 'drive away'. B1Bo and B1C are incomplete.

13. So S14C. B1C adds 259d-e, which properly belongs to Spell 93.

Spell 152

Going forth into the day and living after death.¹ O you Sole One who rises II, 260 in the moon, O you Sole One who shines in the moon, I will go up² to the sky among a multitude of others when those who are in the sunshine are released,³ while I have gone forth into this day that I may carry off that foe of mine.

1. So B2Bo, in black. Varr. 'going forth into the day', 'going forth into the day, living after death in the beautiful West', both in red.

2. *Pry·i*, probably prospective *sdm·f*.

3. *Whcc* is passive *sdmm·f*. Apparently the dead ascend to the sky at sunset, having previously gone forth from the tomb into the day to deal with enemies, cf. the next clause *sk wi pr·ky* . . . with old perfective. Cf. also 264c.

Spell 153

[. . .].¹ I am Atum who went forth as the Great One of the *hnhnw*-bark,¹ the II, 261

spirit in the Double Lion, I proclaim² your words, O you who were afore-
 263 time. Those who are in¹ their coils³ come to me, they make to me offerings
 of bread and beer of the *hnhmw*-bark, the *hnhmw*-bark raises me up to the two
 264 barks of Khopri,⁴ it opens for me the mouth of the earth, it throws open for
 me the doors which are in the sunshine, and commands are given to the crew
 265 of Rē̄c in the evening¹ that I may live after death just as Rē̄c lives every day.
 It is yesterday's birth of Rē̄c which fashions me, the gods rejoice at me when I
 live just as they rejoiced over Ptaḥ when he went forth from the Mansion of
 the Prince which is in Ōn.

1. Rubric lost, and also an opening sentence, see de Buck's notes 1* and 4*.

2. Despite the determinatives, the sense of *hw* here must surely be 'proclaim' what is said,
 cf. *Pyr.* §§ 153; 253, and the det. in B1P.

3. Serpent spirits.

4. Omitted in T1L. On what follows in this text see de Buck's note 6*.

Spell 154¹

II, 266 KNOWING THE SOULS OF ŌN, KNOWING WHAT THOTH KNOWS OF PROTECTIVE
 SPELLS, KNOWING EVERY TEMPLE, HAVING POWER IN THE REALM OF THE DEAD,
 ENTERING INTO THE SOULS OF ŌN.







268 I have become greatest of the great, I have come into being among the
 beings who clear the vision of his² sole Eye, I have opened and built up the
 272 injured Eye, for I am one of them.¹ I KNOW THE ENNEAD OF ŌN, INTO WHICH
 THE GREATEST OF THE SEERS WAS NOT INITIATED, THE HUSHING OF THE MOUTH IN
 274 THE SNWT-FESTIVAL, THE HOSTILE ACTS³ BY THE DESTROYER¹ AGAINST THE
 HEIR OF ŌN, I KNOW WHY A BRAIDED LOCK IS MADE FOR A MAN.

276 It so happened that Rē̄c disputed with the *Imy-whm:f* serpent concerning
 the division of Ōn,⁴ and his mouth was injured, and that is how the reduction
 278 in the monthly festival came about. Then said¹ *Imy-whm:f*: 'I will take my
 harpoon and I will inherit this city', and that is how the Harpoon came into
 280 being. Then said Rē̄c: 'I will erect¹ my flagstaffs⁵ against him, I will oust
 him, and that is how the *snwt*-festival came about.

It so happened that Rē̄c met⁶ Him who wears bright-red cloth before he
 282 could direct his hand against him,¹ and he set a trap for him, namely a woman
 with braided hair, and that is how the man with braided hair in Ōn came into
 284 being. A shorn man had power in¹ the two temples—and that is how the
 shorn man came into being—until the Heir came into being, (even) the Great
 286 One who sees his father, and that is how the shorn man became¹ Greatest of

the Seers as a son who acts for his father.

I KNOW THE SOULS OF $\ddot{O}N$;⁷ THEY ARE $R\ddot{E}c$, SHU AND TEFĒNET.¹ LIVING LONG 288
UPON EARTH, HAVING POWER IN THE REALM OF THE DEAD, ENTERING INTO THE
LORDS OF $\ddot{O}N$, ASCENDING TO THE SKY AND OPENING THE NETHERWORLD.

1. Cf. *ZÄS* 57,1 ff. The present translation is based on S2P.
2. The sun-god's.
3. Lit. 'the extending of the arm'.
4. *Hr psšt 'Iwnw* is not in S2P, but it is required in order to explain the dispute.
5. Hardly 'brethren' as Sethe. $R\ddot{E}c$ had no brothers, nor is *sc̄hc* 'erect' the right verb in such a case. Six texts determine *snw(t)* with , and such poles, bearing streamers and mounted against a temple pylon, seem to have had a purpose of protection against the powers of evil. Further, Sethe's translation of *snwt* (det. ) as 'brotherhood-festival' seems no more than a guess. A more likely explanation is that it was a festival for the dedication or re-dedication of the protecting flagstaffs.
6. Emend into *Rc pw*    , cf. *ZÄS* 57,22.
7. A final subtitle. S2P has inadvertently omitted *b3w* 'souls'.

Spell 155¹

KNOWING THE SOULS OF THE NEW MOON, ENTERING INTO THE HOUSE OF II, 290
OSIRIS OF DJEDU.

Who is he who enters,¹ whence comes he who comes forth² because of this 292
soul, on whom the earth is high? Such a thing is unknown.

Open to me, for I am a saviour,³ I am one who keeps secrets, and I belong 294
to the House of Osiris. I am the god in charge of the document-case in the
room which contains the ritual robes.⁴ I know what was missing from the 296
Eye of *Tb* on the day of accounting for its parts when the dawn was stronger
than the darkness. The fifth part of one Eye and a full half are (available)¹ for 298
the allotting of its parts between the complete Eye and the injured Eye.

Open to me, you Souls of the New Moon, for I am he who completes it
more fully than¹ the embalmer who resides in the temple knows.⁵ I know what 300
is lacking from the corpse in the hand of Anubis on that night of covering¹ his 302
testicles(?), and on that day of bandaging what is in his mouth. It is something
which was not out of Osiris,⁶ the front of which was joined to its back¹ in 304
woodwork of planking.⁷

Open to me, for I am one who knows his spell, I have been inducted into
embalming materials(?), and I will never imitate(?)⁸ the disaffected ones.

¹Open to me, you who are in the New Moon, for I have seen the executioner 306
who came forth from the slaughter-house of the Great One.⁹

308 I KNOW¹ THE SOULS OF THE NEW MOON: THEY ARE OSIRIS, ANUBIS AND
ISDES.¹⁰

1. Cf. *ZÄS* 57,27 ff. Again S2P is followed.

2. Cf. Edel, *Altäg. Gramm.* §§ 1010. 1012; Gardiner, *Eg. Gramm.*³ §§ 498. 503,4.

3. I regard *tr* here as the enclitic particle, *pace* Sethe in *ZÄS* 57,29. *Smy* is translated by me as 'saviour' (Sethe, *Ehrfurchterheischenden*); I take *smy* to be a participial formation from *sm* 'help', 'succour', *Concise Dict.* 225. Throughout my translation of the Pyramid Texts I reject Sethe's connection of the stem *sm* with the notion of *Ehrfurcht*.

4. *Dbhw* with clothes-det., lit. 'clothing of offering'.

5. The stroke after *r* of *rht* is to be discarded.

6. See Sethe's note *ZÄS* 57,33 (24).

7. A reference to a wooden coffin which seems remote from the context. Possibly a sentence or sentences may have been omitted after 'Osiris'.

8. Lit. 'repeat'.

9. Fem.

10. I.e. Thoth, compare 324*b*, and cf. Boylan, *Thoth*, 201 ff.; Scharff, *Lebensmüde* (Sitzb. Bayer. Akad., 1937), 19, n. 36.

Spell 156¹

11.308 I KNOW THE SOULS OF KHEMENNU.² GOING IN TO THE DWELLERS IN KHEMENNU,
BEING AMONG THE FOLLOWERS OF OSIRIS OF DJEDU, HAVING POWER OVER WATER,
312 NOT WALKING HEAD DOWNWARDS,¹ NOT DYING ANOTHER TIME.


314 Knowing the souls of Khemennu. The plume is stuck into¹ the shoulder of
Osiris, the Red Crown shines in the bowl, the Eye is eaten and he who sought
316 it is fetched. I know it, ¹for I have been initiated into it by the *sm*-priest, and I
have never spoken nor made repetition to the gods. I have come on an errand
318 for Rēc¹ in order to cause the plume to grow³ into the shoulder of Osiris, to
make complete⁴ the Red Crown in the bowl and to pacify the Eye for him who
320 numbered it. I have entered as a Power¹ because of what I know, I have not
spoken to men, I have not repeated what was said.

322 Hail to you, Souls of Khemennu! Know⁵ that Rēc¹ desires¹ the plume which
grows and the Red Crown which is complete⁶ at this temple, and rejoice⁵ at
the allotting of what is to be allotted.

324 I KNOW THE SOULS OF KHEMENNU. ¹WHAT IS SMALL IN THE FULL MONTH⁷ AND
GREAT IN THE HALF-MONTH,⁸ THAT IS THOTH.⁹

1. Cf. *ZÄS* 57, 35 ff.

2. B2Bo only; otherwise I follow S2P.

3. Emend into *r srdt šwt*, cf. *ZÄS* 57,42.
4. Sethe has ‘blacken’, but what could be meant by ‘blackening’ the Red Crown? *Skm* ‘make complete’ yields better sense.
5. Plural imperative, as Sethe, surely rightly; to translate *rḥw* and *ršy* below as participles yields poorer sense.
6. Sethe ‘which is black’; cf. n. 4 above.
7. The new moon; in several texts the adjectival participles are determined with .
8. The full moon. Sethe’s allocations of the half-month and the full month to the 15th and the 2nd days of the month is correct in terms of the 360-day calendar.
9. Var. B9C wrongly: ‘that is Sothis’, the moon-god is Thoth. B2Bo ff. have inserted here a passage (324c–d) proper to spell 157 (328a).

Spell 157¹

BEING ASSIGNED TO PROVISIONS IN THE REALM OF THE DEAD, BEING FAVOURED II, 326
AND LOVED ON EARTH, BEING IN THE TRAIN OF HORUS AND HIS FOLLOWERS,¹ A 328
MYSTERY WHICH MEN KNOW IN THE HOUSE.² KNOWING THE SOULS OF PE.



O you Souls of the Night, Marsh-dwellers, Mendesians, you of the Fish-
nome, ¹you of the Mansion of *Țꜥꜣw*, Sunshade-bearers of the Adoration,³ 330
who prepare beer of Nubia, do you know⁴ why Pe was given¹ to Horus? You 332
do not know it, but I know it. It was Rē^c who gave it to him in compensation 334
for the mutilation in his Eye;¹ I know it.

It so happened that Rē^c said to Horus: ‘Let me see your Eye since this has
happened to it’. He looked at it¹ and said: ‘Look at that (black) stroke⁵ with 336
your hand covering up the sound Eye which is there’. Horus looked at that
stroke and said:¹ ‘Behold, I am seeing it as altogether white’. And that is 338
how the oryx came into being. And Rē^c said: ‘Look again at yonder black pig’.¹
And Horus looked at this black pig, and Horus cried out because of the 340
condition of his injured Eye, saying: ‘Behold, my Eye is like that first wound
which Seth inflicted on my Eye’, and Horus became unconscious⁶ in his⁷
presence. And Rē^c said:¹ ‘Put him on his bed until he is well’. It so happened 342
that Seth had transformed himself⁸ into a pig⁹ and had projected a wound into
his Eye. And Rē^c said; ‘The pig is detestable to Horus’. ‘Would that¹⁰ he were
well’, SAID THE GODS.¹ THAT IS HOW THE DETESTATION OF THE PIG CAME ABOUT 344
FOR HORUS’S (SAKE) BY THE GODS WHO ARE IN THE SUITE.¹¹

Now when he was a child, his sacrificial animal was a pig before his Eye
had suffered—Imsety, Ḥapy, Duamūtef, Kēbḥsenuf,¹ whose father is the 346
elder Horus and whose mother is Isis¹²—and he said to Rē^c: ‘Give me two in
Pe and two in Nekhen¹ from this second company.¹³ May I be in my own 347
right(?) an allotter of eternity,¹⁴ an opener of everlasting, a queller of strife in

348 this my name of¹ 'Horus who is on his pillar'.

I KNOW THE SOULS OF PE, THEY ARE HORUS, IMSETY AND HAPY.

1. Cf. *ZÄS* 58,1 ff. S2P is followed.
2. Var. S1C: 'in the House [. . .] in Pe'.
3. Groups of female spirits are addressed.
4. Read *in iw-tn rh-tywny*;  of S2C is an error.
5. *Dg3 my r|pf*; cf. Sethe.
6. For this sense of *cm ib* cf. *SDT* 166. S2P omits *ib*.
7. Rēc's.
8. *'Ir-n-f hprw r-f*; the meaning is hardly in doubt, but *r-f* is a puzzle, for we would expect *hprw-f*. Perhaps the *r* in *r-f* is a dittograph of the *r* in *hprw*.
9. The majority of the parallel texts add the adjective 'black'.
10. Equating *hy* with *h3*, *hwy* 3.
11. Emending here according to S3P.  *et varr.* at the end of 344a, may be possibly an additional note or editorial comment of some kind, but it seems probable that the copyists themselves did not understand it.
12. This mention of Imsety, etc., is either out of place or else very clumsily dragged in, and Sethe would refer it to 'the gods who are in the suite' of 344a.
13. S2P and S1C have *hk3t* 'chieftainness' here, but *snwt* of the other texts seems more likely to be correct.
14. Read perhaps *wn(n)<i> m-c-i m syp* 'may I be in my own right(?) an allotter'.

Spell 158¹

- II, 349 KNOWING THE SOULS OF NEKHEN. I know the mystery of Nekhen; it is the hands of Horus of his mother's making which were thrown into the water, she saying:¹ 'You shall be the two severed portions of Horus after you have
350 been found'.² And Rēc said: 'This son of Isis is injured¹ by reason of what his
351 mother herself has done to him; would that we might fetch Sobk from the
352 back of the waters, that he may fish them out¹ and so that his mother Isis
may cause them to grow (again) in their proper place'. And Sobk from the
353 back of the waters said: 'I have fished and I have sought;¹ they slipped³ from
my hand upon the banks of the waters, but I fished them up in the end with a
fish-trap'. THAT IS HOW THE FISH-TRAP CAME INTO BEING.
- 354 KNOWING THE MYSTERY OF NEKHEN.¹ Thus said Rēc: 'Has Sobk any fish⁴ as
well as finding Horus's hands for him?' THAT IS HOW TR-RMW-TOWN CAME
355 INTO BEING.¹ Then said Rēc: 'Hidden are the mysteries concerning this fish-
356 trap which brought to us Horus's hands; the sight is cleared because of it¹ in
the monthly festival and the half-monthly festival in this *Tr-rmw*'. And Rēc
said: 'Nekhen is set in his embrace and the sight is cleared on account of his

hands in this Nekhen which I have given⁵ to him,¹ and what is in them is shut 357
up in the half-monthly festival.’⁶

Then said Horus: ‘Indeed I have placed⁷ Duamūtef and Kebḥsenuf with
me so ¹ that I may watch over them, for they are a contentious company; further 358
they are to be⁸ there while Nekhen is mine, according to the word of Rē̄c:
“Place them in¹ the prison(?)⁹ of Nekhen, for <they>¹⁰ have done what used 359
to be done by Her who is in the Broad Hall”; “They are with me”, you shall
say, and they will end up with you until Seth knows¹ that they are with you 360
and complains.’¹¹ O you who are in Nekhen, power is given to me, and I know
the mystery of Nekhen;¹ it is the hands of Horus and what is in them, for I 361
have been introduced to the Souls of Nekhen. Open to me, that I may join
with Horus.

I I KNOW THE SOULS OF NEKHEN; THEY ATE HORUS, DUAMŪTEF AND KEBḤ- 362
SENUF. NOT TO BE SAID WHEN EATING PIG.

1. Cf. *ZĀS* 58, 57 ff. S2P is followed.
2. Var. *b3·tywny* ‘destroyed’.
3. Read *btktk* (Old perfective) with B4L^b; the *n* following *btktk* in all other texts probably arises from a confusion with *tkn* ‘approach’.
4. In S2P and B4L^b *rmw* ‘fish’ is erroneously determined with ☉, borrowed from the place-name *Tr-rmw* below. All texts except S2P have ‘To what purpose has Sobk fish?’, ending the sentence with the interrogative *r-m*, apparently as a pun on *rmw* ‘fish’, but S2P gives the better sense.
5. Note that the town-name *Nhn* is treated as a masculine word.
6. Var. ‘at the monthly festival and the half-monthly festival’.
7. Sethe translates as an imperative, ‘gib mir’, but the use of the enclitic *hm* speaks against this view.
8. *Wnn* may be imperfective *sdm·f* used impersonally, the subject being sufficiently indicated by the enclitic *r-sn*; the alternative is an abnormal use of the imperative in respect of the 3rd person.
9. Cf. *ZĀS* 58, 75.
10. Suffix 3rd plur. omitted.
11. The speech of Horus ends here.

Spell 159¹



GOING IN AND OUT FROM THE EASTERN GATES OF THE SKY AMONG THE FOLLOW- II, 363
ERS OF Rē̄c. KNOWING THE SOULS OF THE EASTERNERS.

I know that middle gate from which Rē̄c issues in the east; its south is in 364
the Lake of Waterfowl, its north is in the Waters of Geese, in the place in¹
which Rē̄c navigates by rowing or by wind. I am he who has charge of the 366

rigging in the God's Bark, I am he who rows and does not tire in the Bark
 367 of Rēꜥ;¹ I know those two sycamores which are of turquoise² between which
 368 Rēꜥ goes forth, which go strewing shade¹ at every eastern gate from which
 369 Rēꜥ shines forth. I know that Field of Rushes which belongs to Rēꜥ,¹ the
 wall of whose enceinte is of iron; the height of its barley is four cubits, its ear
 370 is one cubit,¹ its stalk is three cubits; its emmer is seven cubits, its ear is two
 371 cubits, its stalk is five cubits.¹ It is the horizon-dwellers who reap it, 9 cubits
 372 long in the presence of the Souls of the Easterners,¹ who are Harakhti, the
 . . .³ calf and the Morning Star.

1. Cf. *ZÄS* 59,1 ff. S2P is followed.

2. Lacuna in S2P restored from the parallel texts.

3. *Hwrr*, meaning obscure; cf. *Pyr.* § 161 ff., where it occurs in an entirely different context. In S2P without det., suggesting an adjective qualifying *bhs* 'calf', but in the other texts determined with  or .

Spell 160¹

II, 373 LIVING LONG UPON EARTH, NOT EATING FILTH IN THE REALM OF THE DEAD, NOT
 374 DYING BECAUSE OF A SNAKE,¹ BEING HALE UPON EARTH, GOING IN AND OUT OF
 THE EASTERN GATES OF THE SKY, KNOWING THE SOULS OF THE WESTERNERS.

376 I know that mountain of Bakhu¹ upon which the sky rests; it is of crystal(?),²
 300 rods long and 120 rods wide. Sobk, Lord of Bakhu, is in the east of this
 mountain, his temple is³ of carnelian, his serpent is on the summit of that
 378 mountain,¹ 30 cubits long, and 3 cubits of its forepart⁴ are of flint. I know the
 name of this serpent which is upon the mountain, its name is *Whn.f*. Now at
 380 eventide he will turn his eye against Rēꜥ,¹ and a stoppage will occur in the crew⁵
 and a great astonishment(?)⁶ in the voyage, and Seth will bend him with his
 hand.⁷

Spell which he⁸ utters as magic: 'I rise up against⁹ you and the voyage¹⁰
 382 is directed aright. O you whom I have seen from afar,¹ close¹¹ your eye, for
 I have bound you.¹² I am the Male, so cover your head; I am hostile.¹³ I am
 one great in magic which I have sent forth¹⁴ against you.'

'What is it, this power?'¹⁵

384 'O you who go on your belly, your strength belongs to your mountain.¹ See,
 I go off with your strength in my hand, for I am he who displays strength.
 I have come that I may take care of the earth-gods; O Rēꜥ, may He who is in
 386 the evening and Those who travel round the sky be gracious to me.¹ You¹⁶ are
 in fetters, which is what was decreed against you in the Presence, and Rēꜥ
 will go to rest in life'.

I KNOW THE SOULS OF THE WESTERNERS; ¹ THEY ARE RĒ^c,¹⁷ SOBK LORD [OF II, 387 BAKHU] AND SETH THE LORD OF LIFE.¹⁸

HAVING POWER THROUGH INVOCATION-OFFERINGS WHICH THE HEIR ON 388 EARTH MAKES FOR HIS FATHER.¹⁹

1. Cf. *ZÄS* 59,73 ff. S2P again is followed.
2. Read *ḥn*? Cf. Harris, *Minerals*, 92.
3. The use of the imperfective *wmm* here, and in the two sentences which follow, in all texts but one probably implies duration.
4. For *ḥnt* used of the forepart of a snake cf. *ṛk sw r ḥnt* 'he was reared up in front', *Sh. S.* 66, from the sailor's description of the magic serpent.
5. Of the solar bark.
6. Cf. *Wb.* IV, 320,9.
7. Seth appears here to be acting in his role as defender of the solar bark. The reading *m ḏrt-f* of B2P ff. seems superior to *m ḏr-f* of S2P–B9C. Elsewhere *ḥḥ m ḏrt* is used of a gesture of respect, cf. *Urk.* IV, 121,12.
8. Presumably the deceased, who apparently acts as Seth the defender.
9. *M-ḏr* as a compound preposition, common to all texts.
10. Of the solar bark.
11. Emending *cn* of S2P and S2C into *ḥn* of the other texts; for this word see also *CTV*, 369g; *BD* 113,16; var. *ḥn* 135,15. B3C^a has a version of its own which appears to read: 'Do not close your eye for yourself'.
12. So S2P and S2C. All the other texts have *ḥm n-i* 'be veiled (i.e. blindfolded) for me'.
13. Reading *ḏḏḏ-ky* as S2P and S2C; for the meaning cf. *Wb.* V, 533,1–4. The other texts have corrupted this into *wḏḏ-k wḏḏ-i* 'if you are hale, then will I be hale', which is nonsense in this context.
14. Reading *iw wdy-n-i*; *iw rdy-n-i* of several texts is less forcible.
15. Var. 'this power, what is it?' The serpent asks this question.
16. The serpent.
17. Var. B4Bo: 'Atum'.
18. So S2P. The other texts have 'Sobk, Lord of Bakhu, and Ḥathōr, Lady of the Evening', omitting the reference to Seth. B2Bo adds: 'Entering into the gate of the west of the sky'.
19. B2Bo adds: 'to be in the suite of RĒ^c'.

Spell 161

N. knows the Field of Rushes, it is the city of RĒ^c [. . .] its ear (of corn) is of two cubits, its¹ stalk is of seven cubits, its leaf(?) is of four cubits, men reap it in the presence of RĒ^c himself. N knows that middle gate of the Field of Rushes from which RĒ^c comes forth in the east of the sky; its southern part is in the Lake of Waterfowl, its northern [part] is in the Waters of Geese at the place where RĒ^c navigates. It is N who rows and does not tire in the Bark of RĒ^c, N knows those two sycamores which are of turquoise, between which

Rē^c comes forth, which go strewing shade at the gate at the east of the sky, at the place where Rē^c rises. N knows the Field of Rushes.

1. The suffix in *m3t:f* must refer to the ear (*šms*), not to the fem. noun that fell in the lacuna, where perhaps *bd*t should be restored.

Spell 162

II, 389 HAVING POWER OVER THE FOUR WINDS OF HEAVEN.¹ These winds have been given to me by these maidens. Such is the north-wind¹ which circulates about the Isles, which opens its arms to the limits of the earth and which rests when
391 it has brought the things which I daily desire.² The north-wind is the breath of life, and what it has granted to me is that I may live by means of it.³

392 These winds have been given to me¹ by these maidens. Such is the east-wind which opens the celestial windows; the east-wind is opened and a fair path is made for Rē^c that he may go forth on it. Rē^c grasps my hand and sets
394 me in this field of his in the midst of rushes,¹ and I flourish in it⁴ like⁵ the condition of Apis and Seth.⁶ The east-wind is the breath of life, and what it
395 has granted to me¹ is that I may live by means of it.

These winds have been given to me by these maidens. Such is the west-
396 wind, the brother of *H3*,¹ the offspring of *Y33w*, which lives in one body, the
397 second in this land⁷ of(?) the north, south,⁸ west and east winds,¹ and what it has granted to me is that I may live by means of it.

These winds have been given to me by these maidens, Such is the south-
398 wind,¹ a native⁹ of the Southland, which brings water, growth and life; the south-wind is the breath of life, and what it has granted to me is that I may live by means of it.

399 Hail to you, you four winds of the sky, the bulls of the sky! I tell you¹⁰ your names, the names which I give to you.¹¹ I know that you were brought to
400 birth¹ and that you came into being before men were born or the gods existed,
401 before birds were trapped or cattle lassoed,¹ before there were bound up the jaws of *M3trt*,¹² daughter of the Morning Star,¹³ before there was created the
402 need for any quarryman(?) of sky or earth. I have requested them (*sic*)¹ from the Lord of Powers, and it is he who has given them to me. Come, proceed
403 with me, that I may cause you to see the bark,¹ that you may go aboard it and navigate in it without me(?).¹⁴ I have built my own bark, and I cross in it to
404 the lotus-tank,¹⁵ and I will hew out¹ therein a bark of 1000 cubits over all,¹⁶ I will navigate in it to the Stairway of Baking just as Rē^c navigated to the
405 Stairway of Baking,¹ and I will have bread¹⁷ outside *Tnt*.¹⁸

1. Varr. M22C: 'having power over the winds in the realm of the dead'; GrT: 'Likewise

having power over the winds'; B2Bo: 'having power over the four winds of the sky by a man in the realm of the dead'. On this spell see Blackman in *ZÄS* 48, 117 ff.; Drioton, 'La chanson des quatre vents', *Revue du Caire*, No. 44 (July 1942), 209 ff.

2. Note the use of the direct object after a relative form here and in *dy<i> n-k sn* 'which I have brought to you', 399b; cf. Eg. *Gramm.*³ § 385.

3. A variant text of 390b–391b occurs in B3Bo (390d–e; 391d–e); see de Buck's note 7* on P. 390.

4. So B1Bo. Varr. *wnm-i 3f-i im-s*, *wnm-i 3f3f-i im-s* 'I eat and gorge(?) on it', cf. *CT* IV, 23l; *wnm-i im-s* 'I eat of it'.

5. *My* 'like' only in T3C and G1T. The other texts have *is* after *c*.

6. For the name of Seth most texts substitute *wđc* 'the Outcast'.

7. After *ht wct*, for *snw* of B1Bo, B4C and Y1C have *snty*, as if the word qualified *ht*; B2Bo and B4Bo have *sny*, and the other texts read: 'before the two parts(?) had come into being in this land'.

8. B1Bo has a dittograph of *rsw* 'south-wind'; having started off with that word and having reverted to the order 'north, south' of S2C–B4Bo; Y1C has 'south, north, east, west', and the remaining texts name only the 'west-wind' as the breath of life.

9. Lit. 'a *nhsy* of the south'.

10. Sing., as of the winds were being invoked collectively as one being.

11. See n.2 above.

12. Cf. Edel in *ZÄS* 96, 11. Misread as the plant *m3tt* in B6C and BH2C.

13. Varr. 'the great god', 'the god'.

14. for *nn wi*, lit. 'when I am not'.

15. For this word cf. Spell 48, n.5.

16. Lit. 'to its two heads', i.e. between the upstanding portions of bow and stern.

17. Var. B1Bo: 'bread and beer'.

18. Location unknown.

Spell 163

CROSSING THE WINDING WATERWAY. These winds have been given to N by these maidens, namely this north-wind, and it is the sweet <breath> of life;¹ it has given N his life² by means of itself.

These winds [have been given] to N by these maidens. The west-wind [is(?)] the offspring of Him who is in the ram's head(?),³ who came forth from between the thighs of the West, who makes a butchery of the herds (reserved) for offering. The gods are content with the good and sweet breath of life of N which he (*sic*) has taken⁴ for N that N may live by reason of it.

1. Read *m mht pw <13w> pw ndm n cnh*, with suppression of the second .

2. Lit. 'it has given to N the life of N'.

3. '13w 'ram's head(?)', also in *CT* I, 140a.

4. Read *šd-tw-f*; the form *šdt-f* is fem. with a masc. antecedent.

Spell 164

III, 1 '[My] portion is a meal at the temples;¹ I am the possessor of seven portions, three in the sky and four on earth in the House of Rē^{c2} and Thoth'.

'Where is it granted to you to eat?'

'I eat in the booth containing the branches of the *im3*-trees of Ḥathōr who is at the head of her . . .'³

'Come to me, that the gate may be opened for you.'

'O Great Elder, companion and brother,⁴ prepare a way for me.'

2 'Look, where do you go in and out?'⁵

'I go in to *Wns*, I go out from Horus.'

'Come, that you may call to the Inner Gods, the wardens of the middle sky;⁶ they⁷ will prepare a way for you.'

O Great One, O Seer, O Father of the Primeval Ones of the middle sky,⁸
3 a way is prepared for me.¹ O Great *Hns*-lake, I will not fall into you; the Lakes of the Destroyer, I will not fall into them. I have come that I may turn my serpent⁹ about, that I may raise up the uraeus, and that I may cure the great god of what he has sorely suffered.

What is it that the great god has sorely¹⁰ suffered from?

4 It is his head, his arm¹¹ and his leg.¹ I have come that I may spit¹² on the head and arm,¹³ cool the scalp and ease the leg of the ailing¹⁴ great god.

Welcome, O equipped spirit; come and go down there, and it will be well.

1. G1T omits *iw išt* and opens with the suffix 1st sing.; with *rbt* compare *rb* 'meal', Caminos, *Lit. Frag.* pl. 1, 2, 9; 2, 2, 9. This spell consists of a conversation between an unnamed being and the deceased.



2. Var. Horus.

3. '*Itnw*, meaning unknown.

4. So S2C; var. G1T: 'elder companion'.

5. Following S2C; G1T has the old perfective, to be translated as 'look, where have you gone in and out?'. M22C omits the interrogative *tn*.

6. Varr. S2C: 'that you may call to those who are among the primeval gods of the middle sky'; G1T: 'that you may call <to> the wardens of the middle sky'. For *tnw* 'warden' cf. *Ann. Serv.* 42,108.

7. For *ir·f* read *ir·sn*, referring back to *hnw* 'inner gods'.  of S2C is clearly a miswriting of .

8. Read (S2C): *i it p;wtjrw nw pt hrt-ib*, cf. 2e; G1T omits 2g-h.

9. So rather than 'my body', in view of the allusion to the uraeus in the next sentence.

10. So G1T.

11. G1T is the clearest of the three texts. β 1 of M22C and S2C is to be read *krh* 'arm', cf. 4a, where β is a det. of *krh*.

12. For spittle as medicine cf. *JEA* 16,171.

13. *Kꜣh* 'arm' is intact only in G1T; see n.11.

14. G1T only.

Spell 165

SPELL FOR EATING BREAD FROM UPON THE OFFERING-TABLES OF RĒꜥ, GIVING III, 5
OBLATIONS IN ŌN.¹

O you who are content with what you² have done—four times—and who 6
send Māꜣet to RĒꜥ daily, the liver of RĒꜥ is flourishing³ daily because of Māꜣet,
and he partakes of the meal of the Great Goddess. I am hale from every ill⁴
which has gone forth from the mouth of any god, any spirit or any dead person 8
in this year and in this happy day of the *tnnt*-sanctuary, and a happy day will
not be lacking in the *tnnt*-sanctuary, my powers will be bestowed in this
happy day in the *tnnt*-sanctuary.

O you who are at your altar—four times—¹ controller of the oblations in 10
Ōn upon the altars of RĒꜥ daily,⁵ I am the Sole One;⁶ I have gone forth from
the horizon with my oblations in front of me—twice—¹ and I will continue to 12
go forth with my oblations in front of me—twice—which I have set⁷ before
myself that I may eat what is before me.⁸ I am this one who issued from the 13
egg of the great god.⁹

1. Varr. S1C: 'giving oblations at the gates of the necropolis in Ōn'; B3Bo: '[. . .] at the temple of every god'.

2. In the 3rd person in the original, in accord with Egyptian usage, but the pronoun can refer only to the person addressed.

3. *ꜣh*, otherwise unrecorded, is clearly the simplex which is reduplicated in *ꜣꜣꜣh* 'grow green', 'flourish', *Wb.* I, 18, 16 ff.

4. S2C, S1C *et varr.* In three texts *sꜣb* is qualified by *dꜣwy* 'evil'.

5. So four texts; the others add 'for those who love RĒꜥ every day'.

6. Var. 'I am one of them'.

7. Read *rdyꜣꜣ-n-i* 'which I have placed' with S2C, B4Bo and B17C; the reading *rdyꜣꜣ-n wi* of the other texts is ruled out by the absence of subject.

8. For *m-hꜣt* read *imyt-hꜣt*.

9. Var. B5C: 'I am this one, I am the egg of the god'. For *swꜣt* 'egg' the B3C group substitute meaninglessly *hrst* 'carnelian'.

Spell 166

O Hearer, O Unstopper (of ears),¹ hear me, unstop me(?)²—and *vice versa*— III, 14
for I am the Bull of Kenzet who is in charge of the meals³ in Ōn; four loaves
are on earth with Horus and three in the sky⁴ with Min.¹ Give me these 16
oblations, and I will depart.

1. Both fem. participles. For *smt* ‘hear’ cf. *Pyr.* § 1189; *Hatnub*, 26,6; B3Bo, M2C and CT III, 74e make the reading certain. *Sšn* appears to be a metathetic var. of *sns* ‘unstop’ ears. *Pyr.* §§ 712; 1673; 1727; 2084, and is in fact written *sns* in M2C.

2. Of thirteen parallel texts, no two are identical, and there has been much corruption. Although seven versions are introduced by *in*, a question is out of place here, for what one would expect is a request from the dead to the two beings invoked. I suggest that the archetype may have read *smt wi, sšn wi* ‘hear me, unstop me’, and this translation has been adopted, with all reservations.

3. B3Bo has ‘seven meals’ with the numeral in red.

4. So M2C, with Rē^c for Min; B5C and the B3C group have ‘on earth’. S2C–B3Bo omit this reference to the place of the offerings.

Spell 167

III, 17 Sit down, sit down for food,¹ for Rē^c sits down for food when the Enneads have given water. Stand up, O Abundance, upon the altars¹ of abundance.¹
 18 I have come to you, O butler of Rē^c, I have come to you, for Rē^c’s countenance is gracious to you, the countenance of the Enneads is bright
 19 for you. ¹You have given me bread and beer when I was hungry and thirsty, for I am the Eyeless One who is upon the throne of the firmament. My power belongs to my double, I feed on what is from out of the
 20 horizon,² I eat of the *šrt*-plants which are in the field,³ I partake of a meal in
 22 the riparian land of the god.¹ O Mourner(?),⁴ dress your hair⁵ for me; O Forgetter(?),⁶ your face is turned to the wall! It is *Hm:tt*⁷ who causes me to
 23 speak⁸ that I may(?) . . .⁹ those two gods who go down to their food-offerings at the festival of the seventh day;¹⁰ as snakes they go down to the earth,¹¹ and
 25 I will go down on their coils;¹ as falcons they ascend¹² to the sky, and I will ascend¹³ on their wings. The festival of the sixth day is for my breakfast,¹⁴
 26 the festival of the seventh day is for my supper, for I am Rē^c-Atum, I have
 27 placed food on the altars of Rē^l-Atum ^lin the two-*htrt*-lakes on the eastern side of the sky, for I am Rē^c-Atum, Lord of All—twice.

1. For *wḏhw* ‘altars’ three texts substitute *wḏbw* ‘river-banks’. Cf. *Pyr.* Utt. 494.

2. Four texts only. For *wšb m* ‘feed on’ cf. *Pyr.* §§ 736; 803; 1722.

3. B3C group only. The plant *šrt* is probably the source of *šrt*-grain, *Urk.* IV, 747,5. 9. B2Bo and B4Bo add: ‘your (var. ‘N’s’) bread is to be *snt*-loaves’, but the abrupt change of person shows clearly that this clause is an interpolation.

4. Cf. *h3yty* ‘the two mourning women’, *Wb.* III, 7,7. It seems clear that the word puzzled the copyists, for S2C (damaged), S1C, B5C and B4Bo all read *h3(w)t*; M22C has $\int \int \int \int$; B3C has $\int \int \int \int$ and B17C ff. have *wḏwt*; neither of these variants seems to yield good sense. There is a long omission in B2Bo.

5. Lit. ‘your scalp’.

6. Cf. *smhy* ‘forget’, CT II, 93f.

7. Varr. *hm3t*, *h3t*, *h3ty*, meaning unknown. Other obscure words from the same stem are $\text{𐎗𐎍𐎗}^{\circ}\text{𐎎}^{\circ}\text{𐎕}^{\circ}\text{𐎑}$ CT IV, 83a, var. $\text{𐎗𐎍}^{\circ}\text{𐎕}$ 85d, cf. JEA 35,96, n.5; and probably also $\text{𐎗𐎍}^{\circ}\text{𐎕}^{\circ}\text{𐎑}$ Pyr. § 373, which Sethe, *Komm. Pyr.* II, 99 identified with the curl on the Red Crown; see also Abubakr, *Kronen*, 53.

8. So the four texts of the S2C group; the others omit.

9. *D3m*; not recorded in *Wb.* and meaning unknown.

10. *Dnyt* is twice determined with 𐎎 and three times with 𐎎 , the latter borrowed from *dnyt* ‘dam’. For 22c–23b, B3C ff. have *in h3t r dnyt*; B2Bo and B4Bo (23c) have *iw hnkt-k r dnyt*.

11. S2C and S1C omit *r t3*, but the contrast with *r pt* in 24c shows that *r t3* is original. M22C has only *m hf3w*. The use of the imperfective *sdm:f* here and in 24c is apparently to emphasize the adverbial adjuncts *m hf3w*, *m bykw*, cf. JEA 33, 99 ff., the stress lying on the forms assumed rather than on their actions. Note that in 24b the prospective *sdm:f* is used, indicating the speaker’s intention.

12. B3C ff. have *r pr(t)·sn* ‘until they ascend’, but the parallelism with 24a shows that *prr·sn* is the correct reading.

13. S2C and S1C alone have *prr·sn*; M22C–B1C have *pr·sn*; B1Be has the prospective form *pry·i*, and comparison with 24b shows that the last is correct.

14. Var B17C ff ‘in the festival of the sixth day’, B2L adding a superfluous 𐎑 , as apparently also B1Be.

Spell 168

Joining the river-banks.¹ The hair of Isis is knotted to the hair of Nephthys²— III, 28
and *vice versa*—putrefaction is left boatless,³ the streams are dried up,¹ Gēb 29
has swallowed up the waters, the hands of Shesmu are joined over the lungs of
the Two Ladies.⁴

1. Title of spell in M5C only (28d). This short spell appears to be a description of Egypt under drought. The following spells 169–171 with similar titles are entirely different in content.

2. In three texts *n šn* is omitted after *3st*.

3. I.e. cannot be removed. This suggests that boats were used for removing and dumping the fouler forms of garbage, but the water is now too low for the purpose.

4. *Et varr.*, an obscure sentence. B2Bo adds a superfluous and irrelevant rubric: ‘the gates of the necropolis’.

Spell 169

SPELL FOR JOINING THE RIVER-BANKS. I have brought together the two river III, 30
banks, the west to the east—and *vice versa*. My feet are these four seers,¹ my
sandals are Hāthōr, I will² cross the sky,¹ I will traverse the earth,³ I will join 32
the river-banks,⁴ these are small⁵—twice—having gone forth⁶ from the lips
of the *inb3*-plant. Let me not see the father of him whose face is putrid⁷ when 34

he remembers to weep.⁸ May I come and go as Shu, for I am Shu, my face is that of the Great Flood,⁹ I am born as Horus of Shesmet, and the river-banks are united. Open to me,¹ for I am the Great Flood.

1. Var. P. Berl. '6', and *ipw* is omitted.

2. Prospective; cf. *d3y N* of B4Bo.

3. So B5C. Most other texts have 'the Two Lands', but the singular *t3* 'earth' is the usual counterpart of *pt* 'sky'. B4C substitutes *w3d-wr* 'sea'.

4. B4C adds 'In the realm of the dead' and stops.

5. Var. B5C *snw* 'the two'. *Nw* 'these' presumably refers to the *ihmty*, while *šrr* is apparently old perfective; for geminated forms of this tense cf. *Eg. Gramm.*³ § 310 (p. 236. bottom). The meaning of this clause is not obvious, and the whole spell is obscure.

6. B5C has \square as against $\square \Delta$ of all the other texts. The sense of *spty inb3* is obscure.

7. Read *im m33:i it hw3 hr*; for the position of the suffix *-i* cf. Edel, *Altäg. Gramm.* 1104 ff. The suffix in *it:f* in B5C, if correct, must refer in advance to *hw3 hr*, 'his father of . . .', as it has no antecedent.

8. Read $\langle r \rangle$ *rmt*?

9. Reading *hr-i m mht wrt* with S2C and P. Berl, cf. 36a. The alternative reading *hd wrt* 'harmer of the Great One' yields poor sense.

Spell 170

III, 37 Joining the river-banks in the realm of the dead.¹ O *Y33w*,¹ I am he of the Mansion,² the two serpents on the eye of Atum are parted for me, the bulls³ are led¹ to their caverns for me. He who united the Two Lands goes forth; cross over, O *Ycnw*, to the Abyss when the doubles cross to the earth. I give $\langle to \rangle$ the swimmers, the river-banks are joined for me, and god is friendly with god, face to face⁴ and nose to nose.⁵

1. Title of the spell in B2Be^a; in B1Bo^b it is in red at the end of the text, see 40f.

2. For *Y33w* (with varr.) see also CT II, 396a. *Hwty in 37a* has been read as a *nisba*-form. Again many varr.

3. In two texts 'bulls' has a snake-det., implying that the word refers here to powerful serpents, cf. the 'bull-snake' of *Pyr.* § 2254.

4. M5C only.

5. From 38b onwards B1Bo^b and B2Be^b take a line of their own (39e ff.) which reads: 'Shu does not go forth (T3C is in the affirmative and ends), the Two Lands are united from(?) this(?) west $\langle to \rangle$ this(?) east—and *vice versa*—the god kisses his brother. *Dbw* is given, the two banks are joined together, the god is crossing the deserts, N has joined together the two banks on earth, nose is on nose, the two banks are *Hw*', followed by the title of the spell. B1Bo^a and B2Be^a have yet another version (40g ff.): 'I(?) go up to the Abyss, to the House of Shu, the Two Lands are united from the west to the east—and *vice versa*—the god is brotherly to his brother. N has given *dbw*, he has united the banks, the god is crossing the deserts, he makes ready(?) the waters of rowing over the Two Lands in the face of(?) the river banks'.

Spell 171

JOINING THE RIVER-BANKS.¹ Here comes a female spirit—so says a female spirit. Here comes a female great one—so says a female great one.¹ It is Māṭety² who brings them to me; O western bank, kiss the eastern bank¹—and *vice versa*—bring me to land,³ for I possess truth.⁴ O god and goddess of the spindle(?)⁵—so says Atum—you shall not lay hold on me for ever.⁶

1. B2Bo and B4Bo insert a repetition of *iy 3ht* before *iy wrt* and for *in* 'so says' have *ḳ* alone.
2. Masc., therefore a *nisba*-form and not a dual 'The Two Truths'.
3. For this sense of *sm3-t3 m* cf. *Urk.* I, 122,8.
4. Omitted in B1Bo and B2Bo, which likewise omit all 45a and substitute 'N is (= I am) there'.
5. *Pnn* with this det. appears not to be recorded and the translation 'spindle(?)' is a guess. In M2NY the det. closely resembles *ḥsf* = a spindle, cf. Gardiner, Sign List U 34. A similar det. is found with *nb3* 'ewer'(?), 133b.
6. Note the use of the rare negation *w* in B2Bo–M2NY. P. Berl. omits it, presumably not recognizing it, while B1L–B9C are all more or less corrupt; S10C has transformed *in Ytm* into *imy Nt*. In *ḥr-i* the suffix must surely refer to the deceased, not to Atum as would appear at first sight. M5C and M2NY end with curious animal-signs (baboon and ichneumon(?)) which apparently stand for Atum.

Spell 172

The Two Lands are joined for my crossing, the river-bank(s) are joined, the god kisses his brother, the Bull gives command <to>¹ the river bank(s) with authority(?). RECITATION: THE RIVER BANKS.

1. Var. *nf3 r* 'snorts at'.

Spell 173

NOT TO EAT FAECES AND NOT TO DRINK URINE IN THE REALM OF THE DEAD. What I doubly detest, I will not eat. Faeces is my detestation, and I will not eat it. Filth¹ shall not enter into this mouth of mine, and I will not eat it with my mouth, I will not touch it with my finger,² I will not tread on it with my toes,³ because I will not eat faeces for you,⁴ I will not drink urine for you, I will not go upside down for you, I will not accept this mat of Shesmētet for you;⁵ because I will not eat for you this filth which issued from the hinder parts of Osiris.

'Eat!' say they to me.

'I will not eat for you.'

'Why?' say they to me.

- 49 'Because I am shod¹ with the sandals of Sokar.'
 'Eat!' say they to me.
 'I will not eat for you.'
 'Why?' say they to me.
 'Because that staff which separated sky and earth is in my hand.'
 'Eat!' say they to me.
 'I will not eat for you.'
 'Why?' say they to me.
 'Because I have brought in(?)⁶ that stick(?)⁷ which is in the acacia'.
- 50 'Eat this excrement which issued from the hinder parts of Osiris; what (else) can you live on?' say these gods to me. 'What have you come to eat?'⁸
 'I eat of bread of white emmer, I drink of beer of red emmer'.
- 51 'Bread of white emmer will perish,¹ beer⁹ of red emmer will perish. What (else) can you live on?'
 'Because seven portions are in this land, there come to me four¹⁰ portions above with Rē^c and three portions below with Gēb'.
- 'He who has granted to you to eat; where is he?'
- 'In the booths under the *im*-trees of *Itnws* in the presence of *Shr* who
 52 makes (men) subordinate(?),¹¹ because I have entered into the rising flame,¹²
 I have gone forth from Sehēl¹³ exercising authority over the two she-asses¹⁴
 of Shu, and there have been given to me my father, my mother, my brethren,
 my home and all my family; because I have a protector as far as Elephantine
 and at every place where I wish to be that I may dwell there.'¹⁵
- 53 I am the Bull, the Old One of Kenzet, in charge of the five (*sic*) portions in
 this temple; five portions are above with Rē^c, five portions are below with
 Osiris. The sacred doors are opened to me, the doors of Kenzet¹⁶ are thrown
 open for me, my messenger appears, Thoth is on high, the spirits are awake,
 54 those who are in Kenzet roar in front of the Great Egret(?)¹ who opens up
 ways, who went up from the top of the *sirt*-plant. I wash myself, I cleanse my
 mouth, my teeth are sharpened, faeces protects me (*sic!*), urine respects me
 like those detestable ones who cross the sky dead, dead.
- 55 O you two who cross the sky, fetch me with you,¹ that I may eat of what
 you eat of, that I may drink what you drink of. I course over the sky, I travel
 to and fro in heaven, my booth is in the Field of Rushes, my plenty is in the
 Field of Offerings, I support the sky with my horns, I toe the earth with my
 56 sandals.¹ I am the Double Lion, older than Atum, I take my throne which is
 in the deserts and which is in Chemmis. I have taken possession of Powers
 and their courts(?) on the ways of the Bark of Khopri,¹⁷ I¹⁸ have led those who

are in their booths, I have taken possession of those who are in their caverns, I have made the circlings of the *hnhmw*-bark, which I have guided¹⁹ on the ways of Khopri,¹ I have stood in the bark of Khopri. I control²⁰ the crews of Atum 57 in the evening on the day when the god recites his words in power, I cause his word to enter into him whose throat is narrow. I open(?)²¹ my mouth, I eat life, I live by air, I live again hereafter. Filth is my detestation and I will not eat it; my detestation is efflux, I will not drink discharge.²² I will survive the 58 Earth-god. It is I who will protect the son of him who is in control,²³ the son of the great god. Efflux is my detestation, and I will not eat it; I have eaten of Him who is in charge of dates, who is in his shrine, on whom Rēc's retainers live.

'Be off!' say they²⁴ to me. 'Who pray are you?'
 'I am Horus <on> his tall perch(?)'.²⁵

59

1. *Htp-k3* 'what pleases the double' is an euphemistic expression for 'excrement', describing it by the exact contrary to what it really is. Cf. also 48*d*; 80*d*. A parallel expression is the well-known *nb cnh* 'lord of life' for 'sarcophagus'.

2. So B3C; *tp* 'head' of B1S and B2L is obviously absurd, but suggests that the original reading may have been *tp dbr-i* 'the tip of my finger'.

3. Following the negation of B3C, though the verb is lost; this gives a sense much superior to *hr* 'because' of the other two texts; surely no-one would willingly tread in ordure. See also 80*g*.

4. Plural, referring to the unnamed denizens of the Beyond, who are called 'these gods' in 50*c*, and who want the deceased to consume this foul diet.

5. What the 'mat of Shesmētet' may be is not apparent.

6. For *hsf* 'bring in(?)' cf. CT I, 284*b*.

7. *Tw3w* only here; the translation 'stick(?)' rests solely on the context.

8. Following B1C. B2L and B3C omit this sentence and insert meaninglessly 'in this land to which you have come'.

9. B1C wrongly 'bread'.

10. B2L wrongly 'seven'.

11. The meaning of *ssitn* is uncertain, but cf. *sitn* 'subordinate(?)' (vb.), *Les.* 81,20.

12. Reading *ck-n-i m wst* with B3C. *Tst* in the other two texts looks like a *vox nihili*, and the preposition after *ck-n-i* is lacking.

13. The alternative meaning 'Asia' is less likely; cf. the allusion to Elephantine in 52*e*.

14. B1C omits the references to asses, certainly in error. Compare *ic3t-hmt* 'she-ass', *Pyr.* § 523.

15. The cross-questioning stops here.

16. So B1C; B2L corruptly *sn n-k c3wy-k n imnt*. In B3C the latter part of the sentence is lost.

17. Here is a long omission in B1C and B2L.

18. B3C uses the 3rd person, but the 1st person of the other texts is undoubtedly the original form.

19. B3C has miscopied the *n* of *s3m(w)·n* as *f*.

20. B1C and B2L resume here.

21. Cf. *Wb.* III, 67,8.

22. Read *bwt-i pw hs, n wmn-i sw; bwt-i pw rdw, n swr-i sfh*; for the last word see also 141g.

23. For *snhn* 'control' cf. *Concise Dict.* 233. B2L has a superfluous *sw*.

24. Emending *dd-n-i* to *dd·sn*; the speakers are presumably the gods of 50c. *Hr·t(y)* is hortative old perfective; B3C has the plural *hr·tywny* and reads 'be far from N' as if the gods were being told to depart.

25. Reading conjecturally *Hr <hr> k33f*; the meaning of the last word is uncertain. Since the stem *k3* means 'high', the det. may possibly represent a high perch for the falcon of Horus.

Spell 174

III, 60 I have gone up on Shu, I have climbed on the sunshine,¹ my meals are in Ōn, three² portions in the Field of Rushes. My detestation is faeces, and I will not eat it, I will not smell it; urine, I will not drink it.³ I eat with my mouth, I defaecate with my anus; I will not go to you . . .⁴

1. 59f, in B3C only, has every appearance of an obscure interpolation and has been ignored in the translation.

2. Var. B3C: 'five'.

3. B1C erroneously has the masc. object-pronoun *sw*.

4. The meaning of *bḏn*, var. *bḏ*, is not known.

Spell 175

III, 61 SPELL FOR ASCENDING TO THE SKY, TO THE PLACE WHERE RĒ̄̄ IS. I am Horus who presides over the Lake of the Sky, Thoth who presides over the God's Booth, and the White Bull whom the milk-goddess suckled. I am the Great One whom the frog-goddess created, who¹ gathered together these bones of Osiris. If you² go up to the sky as vultures, I will go up on the tip of your wings; if you go up to the sky as snakes, I will go up on your coils; if you go up to the sky as uraei, I will go up on the tops of your heads, I have taken possession of my double for my body, and it will take me to the pools³ of the Field of Offerings of RĒ̄̄. I will eat, for my meal is there; the sixth-day festival is for my meal, the seventh-day festival is for my supper,⁴ and acclamation is made for me in the train of RĒ̄̄.

1. Fem., i.e. Heket.

2. The above-mentioned deities.

3. Cf. *r3rw*, *Pyr.* § 1200.

4. Cf. *Pyr.* § 716.



Spell 176

'The god comes in peace', say they who are in the full moon; they have given to me appearings in glory with Rēꜥ. ASCENDING TO THE SKY, TO THE PLACE WHERE Rēꜥ IS.

Spell 177

GIVING GIFTS TO A MAN IN Ōn. Hail to you, Ḥu, Baḥ, Neper, Sek! Hail to III, 63
you, you gods who make oblations to Rēꜥ, [who are] with Ḥu, who are among
the celestial kine. I eat of what Rēꜥ bites, I sit on the thrones of the sunshine;
to me belongs Ōnet,¹ [I have come from Ōnet . . .] behind me. Tefēnet is on 64
my arms, Wepwawet is on my loin-cloth, (even) he who is in his West;¹ they
cause me to be nourished in² the Field of Offerings which belongs to Rēꜥ. I
eat and have gathered <myself> together like Him who presides over his
Ennead,³ who lives⁴ among the celestial kine.

1. Both B4C and L1Li seem corrupt and M57C is damaged. Perhaps we should emend into
Wp-wꜣwt hr swḥ-i imy wnmw.f.

2. Emending  of M57C into .

3. For *psdt.f* 'his Ennead' M57C has *ht hrt-ntr* 'the affairs of the necropolis'.

4. L1Li makes this participle feminine, as if it referred to *psdt*.

Spell 178

GIVING GIFTS IN Ōn. Gifts are given in the Field of Offerings; when you give III, 65
everlasting, give me everlasting, and I will be content for ever.

Spell 179

Bringing bread in Ōn,¹ giving gifts in Ōn, not eating faeces in Ōn, appearing III, 66
as a god, worshipping the spirit of the Great Goddess.¹¹ O Great Provider who 68
presides over houses,² to whom goes up the great-bread which is in the Broad
Hall in Ōn¹ and invocation-offerings in Ōn, who gives great-bread³ to Ptaḥ 69
in Ōn, give me bread and beer,⁴ let me eat of the shin of beef⁵ together with the
sꜣrt-bread.¹ O my double,⁶ bring me some,⁷ that I may eat some and be hale 71
thereby;⁸ may offerings flourish for me.

1. So S10C; 'Great One' is fem. Varr. 'Giving bread in Ōn' B4C; D1C 'Giving clothes in
Ōn', M57C; 'Causing a man's tomb to flourish in the realm of the dead' B2L, see also B3Bo.

2. The imperative *imy* or the optative *dy.k* of five versions of *ꜣoa* as well as inherent probability
indicate that the vocative *Df3-wr* is to be preferred to the statement *ink Df3-wr* of the variants.
On the var. of B2L see de Buck's note, 68, n.3*.

3. Var. *t* 'bread' instead of *t-wr* 'great bread'.
4. Var. 'bread' only. B2L and B3Bo have the imperfective participle 'who gives'; T1C has 'give to me' only.
5. L1Li is quite clear, if *imy* 'cause', 'allow' be restored before *wmm*. M 57C, which is defective, refers again to *t* 'bread'; all the other texts have *icw pw* with variants; this apparently means 'my breakfast is (shin of beef, etc.)', but the proposed restoration of L1Li fits better with what has gone before. For *hnd* in the sense of 'shin of beef' cf. *AEO* I, 17 f.
6. Var. 'O Ferryman of the Field of Rushes'.
7. The reading with *im* is probably secondary, but the sense in either case is clear. S10C has 'bring me this for a leg, water and a *mytf-wr* bird', and follows this up with 'may I be sent(?) like the bark of the god'.

Spell 180

III, 73 Hail to you who preside over abundance and who watch over provisions from out of the Field.¹ Give bread to N that N may eat of grain, that N may become Khopri like Him whose hair is parted,² that N may live again³ among the celestial kine; that N may eat with his mouth like Him whose hair is parted;⁴ and N may be loosed in his hinder parts like Selket. May breath be in N's nose and seed in his phallus like Him who is invisible of shape. NOT FALLING INTO THE LAKE OF ŠNWNW.⁵

1. Var. 'The Field of Standing'.
2. Var. T1L: 'like the name-repeater at the head of the celestial kine'. T2C omits the comparison. *Wpš* is shown by the dets. to be a faulty writing of *wp šnwj* in 73g.
3. Lit. 'repeat', in B2L only.
4. Not in B2L.
5. B2L only.

Spell 181

III, 75 O Hearer! O Unstopper!—and *vice versa*—hear me, unstop me,¹ save me when I am heard,¹ for I am the Bull of Kenzet, a possessor of bread in [Ōn]; four portions are in the sky and three portions are on earth. These things have been made for me as gifts in Ōn which have been given to me, for I am the Bull with curly hair, having five portions in the House of Horus and two portions in the House of Seth; three portions are in the sky and three portions are on earth.² It is the Night-bark and the Day-bark which are daily taken for me to the House of the God. Faeces is my detestation, and I will not eat it, nor will I drink urine; I will not walk upside down, for it is Isis who rows me every day.

1. The negation is so opposite to the obvious sense of the spell as to be completely inexplicable except as a scribal aberration, and it has therefore been ignored in the translation; compare Spell 166 with n. 2.

2. The scribe has got his arithmetic muddled; here we have six portions only instead of the seven twice referred to above. Probably we should read 'four portions are in the sky'.

Spell 182

I am Isis; I have gone forth from my house and my boat is at the mooring- III, 76
rope;¹ Horus ferries me over, Horus² brings me to land³ just as he brought the
boatless Eye of Horus to land; if the Eye of Horus be not boatless, then will I
not be boatless.⁴ O you who fare downstream or upstream while I am boatless,
bring me this,⁵ bring me to land, for I have come with this chest of the gods,
I have opened this chest of the gods. I have come down from Pe, I have
ferried over from Dep, I have landed⁶ from my boat in Ōn,¹ I have tied the 77
mooring-rope in Djedu. Bring me this that I may go up; if this is what you
have brought me today, the steering-oar of the god's bark will not be broken,
its⁷ tiller(?) will not be snapped, the stern-post will not be broken,⁸ the
warp will not be severed by reason of the crew of Rēc. O you who travel in
the sky, I will row him with you, I will travel as Isis, for I am he who will
<bring> this to him.

[My] boat shall be brought to me,⁹ the mooring-post shall be driven in for
me, sandals shall be laid down for me, because I am the heir of my father who
brings me to this courtyard alone, alone. O you gods, bring me this.

1. S10C^a omits *r r̄k̄j*.

2. Var. 'Seth'.

3. Read *sm̄j:f t̄j im-i* with S10^b.

4. S10C^b omits the negation.

5. The regular formula for demanding a ferry-boat, cf. *Urk.* V, 171 ff.

6. Read *sm̄j<-t̄j>*.

7. Masc.; should be fem. to agree with *dpt*. On *hr-r* and *imy-tp* see Spell 398, nn. 48.47.

8. S10C^a ends here.

9. Read *dp[wt:f]*, cf. de Buck, n. 3*. The pronouns of this passage refer to the deceased, and so should be emended from the 3rd person into the 1st, see 770.p.q. On the confusions of pronouns in the Coffin Texts cf. *JEA* 35, 88 f. There is also some confusion in 77j-l, where Isis speaks of the deceased in the 3rd person, and the pronouns of the 2nd person vary between sing. in 77d and plur. in 77j.

Spell 183

Giving bread in Ōn. Recitation: I am *Hwrr*, owner of six (*sic*) meals in the III, 78

Great Mansion; three portions are in the sky with Rē^c-Atum, and two (*sic*) portions are on earth with Gēb. My¹ gifts are on the record of the Double-Master, scribe of the Field of Offerings; my wealth of food² and what appertains to bread are on the record of the Name-Repeater who presides over the celestial kine, because I am mistress³ in the Great Mansion, one in charge of governance in the Field of Offerings among those counsels which were made on the Second Occasion.


1. Objective suffix, referring to the gifts received by the speaker.
2. *h'w*.
3. *Sic!* A man's coffin (Harḥotpe).

Spell 184

- III, 79 NOT TO EAT FAECES IN THE REALM OF THE DEAD, NOT TO WALK UPSIDE DOWN, TO HAVE POWER OVER WATER AND AIR, TO GO FORTH INTO THE DAY.¹ I am this lotus-haunting heron(?)² who acts the *gš*-bird,³ who overawes⁴ myriads.⁵
 80 That which I doubly detest, I will not eat;¹ what I detest is faeces, and I will not eat it; I will not consume filth.⁶ I will not go up for it with my hands, I will not tread on it with my sandals, I will not partake of it with my fingers.⁷
 81 'What will you live on? What will you eat of?' say the gods to me.
 'I will live on bread in the Field of Offerings, I will have abundance in the
 82 Field of Rushes, my basket of the *nnt*-plant is in my hand,¹ my cloth-bag is of *tw**n*-plants.⁸ I will never bow down to kiss my father Gēb,⁹ I will never drink water from the plume which is on the water. There is given to me power over the pleasure(?) of copulation,¹⁰ joy in pleasure(?) when desire comes,¹
 83 and contentment at the pleasure(?) of eating bread,¹¹ because I am this heron(?) which is on the plateau of the horizon of the sky, I fly up on to the eastern side of the sky, I alight on the western side of the sky,¹² I cross the sky like Rē^c,¹
 84 I come to land like Thoth,¹³ I am unique among them.'

1. This rubric in T1L only. B1L has a title in black (79a): 'To repel him who is under the tomb(?)'; this det. of *h3t* 'tomb' seems unrecorded.

2. *Nwr pw sšnty*; for the bird *nwr* with a heron-like det. cf. *Pyr.* § 2179; *CT* III, 393d. T1L and B4C add the adjective 'great'. *Sšnty* could mean 'belonging to the lotus'.

3. Doubtless identical with the migratory birds *g3š* mentioned in *Wenamun*, 2,65. *Gš* with det.  (T1L) is a *vox nihili*.

4. Cf. *Urk.* IV, 2081,19.

5. Var.  in B1L.

6. For *n hmy im-f* cf. also 84h; 85f; *BD* 123,8; 214,12; 244,1; apparently a figurative use of *hm* 'demolish', *JEA* 22, 178. In English we can speak of a hungry person 'demolishing' a meal. Var. T1L, B4C: 'I will not partake of it'.

7. Only in B₃Bo and originally in B₄C.
8. For *snd*-cloth cf. *Urk.* I, 296,9; *CT* I, 109a; *Pyr.* § 66I, where the word seems to mean 'sail'. The additional det. *o* suggests that the 'cloth' may be in the form of a round bag, cf. *iw k3r TMN m twn* 'the King's bag is of the *twn*-plant, *Pyr.* § 557. T₁L appears to read: 'my cords (*rwddw*) are of the *twn*-plant'; B₄C seems to have confused *rwdd* and *sk*.
9. Var. 'I will never bow down to my father Gēb'.
10. Var. *3h m nk* 'power over copulation'.
11. T₁L and B₄C only.
12. B₁L and B₃Bo reverse the order to 'western' and 'eastern', but B₉C accords with the movements of the sun. T₁L seems to share the confusion of B₁L and B₃Bo.
13. Note *mr* for *my* in B₃Bo. T₁L and B₄C omit *t3* after *sm3* and for 'Thoth' substitute 'Sothis'.

Spell r85

What I doubly detest, I will not eat. Faeces is my detestation, and I will not eat; I will not consume filth, because I am Anubis, Bull of his Side (*sic*).

Spell r86

What I doubly detest, I will not eat. Faeces is my detestation, and I will not eat; I will not consume filth, I will not go to you¹ upside down, I will not drink urine for you, because I am this Great One who fought the hostile ones(?),² for whom are made nine portions from the store of Osiris; four portions are in the sky with Rēç, three portions are on earth with Gēb,¹ and two portions are in the temple—so says *3hbhb* son of *Ishnn*; so says Nu. 'Enter', said *K3k3*, for I am he who has power over portions, because³ I will not eat faeces.

'What will you live on? What will you swallow?' say the gods.

'I will live on that pleasant tree which is in the god's shrine.'

'Where⁴ is it granted to you to eat?'

'I will eat under⁵ this sycamore which is south of Nefrusi, under the tresses of *Itnws*.'

1. The gods of the Beyond.

2. So B₁L and B₃Bo, B₉C appears to be corrupt. With *sn̄t* here interpreted as a collective 'the hostile ones' compare *zn̄t* 'hostile', *Pyr.* § 1837; *sn̄tw* 'enemies', *CT* IV, 115f; VII, 401a; *BD* 281,13. The det. *szzt* suggests that the 'hostile ones' were deemed to have come from the desert, and the plural strokes in two instances out of three point to the word being a collective.

3. 'In must be the full form of the preposition *n* in its meaning of 'because'; no other interpretation makes sense.

4. B₉C adds a superfluous suffix to *in*.

5. B₉C omits *hr*.

Spell 187

III, 88 What I doubly detest, I will not eat. Faeces is my detestation, and I will not eat; I will not consume filth, for to me belongs this white bright crown of Anubis. Its bread is of the zizyphus-tree, its beer is of white emmer, there is made for it a portion therefrom of red emmer. There have gone forth the supports(?) of the White Crown, the power-givers of uraei; two fields are in
89 the midst of . . .;¹ I have a throne which the Silent One seized for me¹ in order to protect his bread, because I will not eat faeces for you.²

‘What will you live on?’ say the gods.

‘I will live on those three portions which were made for Osiris; one is for Horus, another for Seth,³ and another for me, and I am their third.’

‘What does Osiris live on?’ say the gods.’

90 ‘He lives on this green plant¹ which is on the river-banks of *Ggws*’.

I have come today into the presence of Ptaḥ, and he has made me with this baton of their warriors,⁴ he has made me a seat on the block(?)⁵ which is over the entrance⁶ of the horizon of the sky. I found Khons on the way when he was going down <to> Punt, and he has caused thousands to stand up for me and hundreds to sit down for me as my brother and my sister, as the living, male
91 and female,¹ as men, as my family, as my fellow-citizens, male and female, who are raised up(?). He has come to his realm(?) his entrance is at his hand, his . . .⁷ behind him when he lives.⁸

‘May you drink’, say the horizon-dwellers to me. ‘May you live on what we live on, may you eat of what we eat of, may you drink of what we drink of’.

1. Totally obscure.

2. Read *in tr r-f n wnm-i n-k ḥs*, cf. 86e.

3. Var. B1L: ‘Osiris’.

4. In B9C *ššm* has det. \mathfrak{L} instead of \mathfrak{P} . *ḥ3w* ‘warriors’ in three texts, lost in B15C, but what can this mean? B1L omits the suffix *·sn* after *ḥ3w* and ends.

5. *Dḥ3t* seems here to mean a block of earth or stone on which one can sit, cf. *dḥ3t* ‘basis’ of shrine, *Wb.* V, 561, 13.

6. Regarding *pg3* as sing. with B15C; B3Bo has completely muddled the word.

7. *Nyt*, *nywt*, *syt*, meaning unknown.

8. So B9C; the varr. have *ḥnh·sn*. For this obscure plural suffix cf. 90c.

Spell 188

III, 92 What I doubly detest, I will not eat. Faeces is my detestation and I will not eat; I will not consume filth. I will not go up for it with my hands, I will not tread on it with my sandals, I will not partake of it with my fingers.

‘What will you live on¹ in the place into which you have come?’ say the horizon-dwellers to me.

‘I will live on those seven portions which have gone forth from upon the 93 great altars of the Souls of Ōn. Their² four portions are in the sky with Rēç, their three portions are on the earth with Gēb.’

‘Where has it been granted to you to eat?’ say the horizon-dwellers to me.

‘I will eat under this myrrh-tree, having the breezes of Nefrusi.’

‘Welcome,³ O swimmer of sheep! We will swim on your tail.⁴ We⁵ will live 94 on the cakes of your store-chest,⁶ we will drink of the contents of your jars’.⁷

‘How shall I act? You will live on the cakes of my store-chest, you will drink of the contents of my jars’.

‘Act when we dig your ponds, when we plant your trees and build your mansions’.

‘There is bread for him who does my work, I will give bread to him who does my work’.⁸

I will knot the ropes for Rēç in the sky, I will bring him to land in the beauti- 95 ful West. I will knot my ropes in the sky like Rēç, I will land in the beautiful West. Bring me this!⁹

‘Who are you?’ say the . . . to me.¹⁰

1. B9C and B1L omit the interrogative.

2. S in all texts in concord with *ht* of 92*m*, which is sing. in Egyptian.

3. Reading *ty wy hm* in all texts; *nhm* of B9C is an obvious slip.

4. *Nb* ‘swim’ is used here in two different ways. In the first instance it is used transitively of ‘swimming’ a flock of sheep (*sh̄t*, cf. *Wb.* III, 464,2) over an imaginary canal, and secondly it has its more usual intransitive sense. *Hr sd·k* is a modern-sounding idiom for ‘following after you’.

5. The suffix in *h̄3dt·k* shows that this passage continues the speech addressed by the horizon-dwellers to the deceased, but only B1L has the correct reading *en̄h·n*.

6. After *fk̄3w* ‘cakes’ B9C adds *hn̄kt* ‘beer’. The translation of *h̄3dt* as ‘store-chest’ rests on the det. and the context, but the word certainly refers to a container of some sort, cf. *h̄3d* ‘fish-trap’, *Concise Dict.* 164, which seems to have consisted of a large basket. *Wb.* III, 36,9, does not allot any meaning to this word.

7. A free translation of *š̄rw syft·k*. *Š̄rw*, clearly a drink, looks like a masc. var. of *š̄ryt* in *Wb.* IV, 421,1; *syft* is not recorded, but from the context appears to refer to jars for storing drink. The same collocation recurs in 94*e*.

8. In 95*a* B1L repeats 94*j*.

9. The regular summons for the celestial ferry-boat.

10. For *in·s* read *in·sn*; who the *ç3w* are is not clear. The text ends here, so that the reply to this question is not forthcoming.

Spell 189¹

III, 96 What I detest, I will not eat. Faeces is my detestation, and I will not eat; I will not consume filth; I will not tread on them with my feet, I will not partake thereof with my fingers. I have ploughed, I have reaped, I have made a cake
97 of dough in the Island of Fire, I break my fast on white emmer,¹ I sup on red(?) emmer, my endowment is seven portions which are issued from the great altars of the Souls of Ōn; its four portions are in the sky with Rēꜥ, its three portions are on earth with Gēb.

I have tied up the bark to the land, my endowments are with those who are in Ōn. Its papyrus-stems are cut, its lacings(?) are twisted, its hull is frapped.² A way to the sky is made for me, and I am king of those who are yonder.

1. For a full account of this spell see my article 'Boat-building in the Coffin Texts' in *Rev. d'Ég.* 24,60.

2. A reference to the building of a reed canoe.

Spell 190

III, 98 What I doubly detest, I will not eat.¹ Faeces is my detestation, and I will not eat; I will not consume filth. I will not go up to it with my fingers, I will not tread on it with my toes.² If they³ say to me: 'What will you live on?' (I will reply) 'I will live on the white emmer which is in the eastern corner of the sky'. I have gone up as a swallow,⁴ I have cackled as a goose, I have alighted on this great plateau; as for anyone who alights on it, he will never die, and he whose hands are hidden⁵ will be seen as a god. My springs(?) of water⁶ go forth for me, the stream is spat out for me, and there are opened to me the gates of the horizon, the good place of the sky wherein I would dwell.

1. B1L only.

2. For *n hnd-i hr:f* of B1L, B9C has *n bb-i im:f* 'I will not wade in it'.

3. The denizens of the Beyond.

4. So rather than 'great one', despite the writing; in the next sentence the deceased is likened to another bird, the goose; cf. also 130*f.g.* For *wr* 'swallow' cf. *Pyr.* §§ 1130. 1216.

5. I.e. swathed in bandages as a mummy.

6. The translation of *t3h-i <n> nt* as 'my springs(?) of water' rests on the next sentence; and on 145*f*; *t3h*, from the same stem as *t3ht* 'dregs', seems to refer to a small flow of water as contrasted with *itrw* 'streams' in 980. For *nt* 'water' cf. Sethe. *Alphabet*, 153; B1L makes it clear that this word is meant.

Spell 191

III, 99 SPELL FOR NOT EATING FAECES IN THE WEST. O child of faeces, do not bring your faeces to me.

‘What will you live on?’¹

‘I am the Bull of *Hnnt* which is in² the limits of the sky, I am the owner of five great portions with Osiris;³ three portions are in the sky and two on earth.⁴ < . . . > has ordained⁵ that this name of mine should live for ever; he has vomited me from his mouth and blown me out of his nose. These two great and mighty gods who eat food on the banks of the sky have ordained that when they ascend to the sky as falcons, I am on their wings;¹ when they descend to the earth as snakes, my feet are on their coils. There have been given to me the sixth-day festival for my breakfast and the seventh-day festival for my supper,⁶ and I have heard the praises in the mouth of the shorn priest in *Ön*.’⁷

1. In red in S1C and S2C.

2. So S1C and the damaged S2C. B9C makes ‘the Bull of *Hnnt*’ the speaker, whereas the repeated *ink* of 99f confirms the reading of S1C and S2C in 99e and shows that the latter is part of the answer of the deceased. B4C has simply ‘Bull of *Shnt* who is in . . .’, omitting both *ink* of S1C and S2C and *hrw·fy* of B9C and B1L, the latter being quite corrupt.

3. B9C and B1L: ‘these five great portions’; B4C substitutes (99g–i): ‘What I doubly detest, this N (*sic*) will not eat; her detestation [. . .]’ and ends.

4. Var. B1L: ‘three’ and ‘three’.

5. The subject of *syp·n* has been omitted, cf. 100e.

6. S1C has combined the sixth and seventh days into a single group.

7. S1C and S2C only.

Spell 192

NOT TO EAT FAECES AND NOT TO DRINK URINE. What I doubly detest, I will not eat. Faeces is my detestation, I will not eat; I will not consume filth,¹ I will not go up to it with my fingers,² I will not tread on it with my toes,³ filth shall not enter into my belly.

‘On what will you live?’ say they to me.

‘On these seven portions.¹ Four portions are in the sky with Orion and three on earth in the Day-bark,⁴ which go forth from upon the altars of the Souls of *Ön*, because I am this Sole One to whom Anubis has bowed, whose members Anubis has strengthened’.

‘Where will you eat?’⁵

‘Upon the rushes, upon the rushes which are in front of *Hknws*, and I make jubilation for my double’.⁶

NOT EATING FAECES IN THE REALM OF THE DEAD.⁶

1. S1C^a inserts here an anticipation of 104c. 103d.f is the correct text.

2. Var. S1C^a: ‘my hands’; B2Bo has omitted *·f* of the dative.

3. Varr. 'sandals', 'feet'.
4. S1C^a inserts before this clause: 'Four are in the House of Horus, three are in the House of Thoth'.
5. In red in S1C^a.
6. Var. B1Bo: *b3* 'soul'.
7. B1Bo only.

Spell 193¹

II, 110 O filth,²¹ I will not eat you with my mouth, I will not go up for you with my
 III hands,³¹ I will not tread on you⁴ with my feet.¹ My garden is in the Field of Offerings, my . . .⁵ are in the Field of Rushes.⁶ Be far from me, O bearer of faeces!

1. B2Bo begins with a rubric 'Spell for not drinking urine', but the spell says nothing about drinking.
2. *Htp-wr* is a variant of *htp-k3*.
3. Var. B1Bo: 'with his fingers, with his hands'.
4. For *hr-k* S1C has obscurely *hr-s*.
5. *H3wt* is quite obscure.
6. B1Bo and B2Be omit 'in the Field of'.

Spell 194¹

II, 112 Recitation for not eating faeces. Even if RĒc is very hungry and Ḥathōr very thirsty, I will not eat the earthy dust(?)² with which threshing-floors are covered. O you door-keeper of the mud(?) of the Two Lands, bring me my ferry-boat, take me under your care in this rowing-boat of yours, for I am pure among the pure ones in the presence of the Lords of Eternity,³ one who chews myrrh and lives by righteousness. I am strong, and I attain to the blessed state.

1. See Spell 189, n.1.
2. *Wtst Gb* lit. 'the rising thing of the earth'. The context suggests dust flying up into the air.
3. Both texts are corrupt. Read perhaps *wrb <wi> m-m wrbw r-gs nbw nhḥ dt*.

Spell 195¹

II, 113 What N doubly detests, he will not eat. Faeces is N's detestation, N will not eat; N will not partake of filth. N will not eat it with his mouth, this N will not partake of what is on his fingers.

'On what will this N live?' say the gods of the New Moon Festival.

This N will live on these seven (portions) which are issued from the altars

of the Souls of Ōn; four portions are in the sky with Rēꜥ and three portions are on earth with Gēb. O N, cut the papyrus-stems, twist the lacings(?) and frap the hull! N has come, N has cut the papyrus-stems, N has twisted the lacings(?), N has frapped the hull, N is the king of those who are yonder.¹ N 114
 has come today to Ptaḥ, he has made a baton which beats their great ones. N sits on a throne in front of the horizon, N found Khons standing in his path when he came down from Punt, and he has caused N to have stood with thousands and to have sat with hundreds of brethren and fellow-citizens. 'The Follower has come', say they of the New Moon Festival; 'he lives on what we live on, he eats of what we eat of, he drinks of what we drink of'.

1. See Spell 189, n.1.

Spell 196

My heart has . . .,¹ my double has power, I am installed with Rēꜥ, and Rēꜥ III, 115
 instals me with these great gods who descend to their meal in the festival of the seventh day. They have gone down² to the earth as snakes, and I have gone down on their coils; they have ascended to the sky as falcons, and I have gone up on their wings. They have installed³ me on the banks of the horizon, and I have eaten with them the sixth-day festival for my (main) meal and the seventh-day festival for my supper. I hear acclamation in the mouths of the shorn priests—twice.

1. *Bḥ*, meaning unknown, not in *Wb*.
2. Emend into *hꜣ·n·sn*, cf. 115*f* and *pr·n* of 115*g.h*.
3. Read *wdn<·n>·sn*, cf. *wmm·n·i* of 115*j*.

Spell 197

NOT TO EAT FAECES IN THE REALM OF THE DEAD. I am the companion of those III, 116
 two gods who ascend to the sky as falcons and I ascend on their wings; who descend to the earth as snakes,¹ and I descend on their coils. I will not eat 117
 faeces for you, I will not walk upside down for you,¹ I will not depart bowed down for you, I will depart upstanding. My phallus is on me, it being attached;² my anus is on me, it being attached.² I eat with my mouth, I 118
 defaecate with my anus.

'What will you live on?' say those who are yonder to me.

'I have stopped up the two apertures(?)³ in Djedu, I have opened up the two fields in 'Irw,⁴ because I belong to those messengers⁵ of If-he-wishes- 119
 he-does'.

1. S6C only. To whom the plural 'you' refers is not clear; it may be to 'those who are yonder' mentioned below.

2. The meaning given to *dmy* is based on *GNS* 41. That it is a verb in the old perfective, despite the det., is shown by 118*a*, where we have the fem. *dmy-t(y)*. Cf. also 121*a.b*.

3. Lit. perhaps 'nostrils'. The det. *ℓ* in two texts is borrowed from *šrt* 'a plant', 21*a*.

4. Var. S6C: 'the quarry'.

5. Qualified by the fem. demonstrative *tw*, by confusion with *wṗwt* 'message', as likewise the fem. genitive in 119*b*.

Spell 198

III, 120 I am the third of these gods who ascend to the sky as falcons,¹ and I ascend on their wings; who descend to the earth as snakes, and I descend on their coils. I will not eat filth for you, I will not depart bowed down for you, I will
121 depart upstanding.¹ My phallus is on me, it being attached; my anus is on me, it being attached. I eat with my mouth, I defaecate with my anus.

'What will you live on?' say those who are yonder.

122 'Three portions are in the sky with Rē^ϕ, four portions are on earth with Gēb. It is the Night-bark and the Day-bark which bring them to me daily in the two ships of Rē^ϕ.

Spell 199

III, 123 What I doubly detest, I will not eat. Faeces is my detestation, and I will not eat; I will not consume filth, I will not approach it¹ with my fingers, I will not tread on it with my toes.

124 'What will you live on?'¹ say those who are yonder.

'On a *sšrt*-cake of red emmer, on a loaf(?) of twisted(?) barley'.²

'Where is it granted to you to eat?' say those who are yonder.

'Under the branches of the sycamores; I desire it, together with the min-strels of Ḥathōr, for I am this bull on whom are³ his testicles,⁴ who went forth from Ōn.

1. Note the use of the adverb *n(y)* 'thereto' after *n cr-i* instead of *n* + suffix.

2. *Kṗyt*, translated as 'loaf' by virtue of the det. and the context, is not recorded. The significance of *snḥ* 'twisted' or 'tied' in relation to barley is not clear.

3. Surely rather than 'who is on', which in this context does not make sense.

4. For *isn* cf. *CT* I, 30*b* (B4C), where the dual is written out.

Spell 200

III, 125 NOT TO GO UPSIDE DOWN. O Faeces, 'I-will-not-befoul-her'¹ is your name.

You have befouled Horus who is in his . . . ,² you have befouled the vessels(?)³ of the living; if you make presentation to me, you present his night to Rē^c.⁴

1. *Hs* appears to be a denominative verb from *hs* 'faeces'. The fem. object-pronoun is due to the coffin being that of a woman.

2. *Ng3*, meaning not known; possibly a garment.

3. Cf. *htw* 'ducts(?)' of eye, *Pyr.* § 451.

4. I.e. consign the sun to outer darkness; despite the absence of a det. for Rē^c, the suffix in *wh-f* implies that the god is meant, and not merely a word for 'day'.

Spell 201

I am the Bull¹ of Darkness, owner of two portions in earth with Gēb and three in the sky with Rē^c.² I will be in the arms of the Field,³ and She who is in the pestilence is flourishing.⁴ What I doubly detest, I will not eat. Faeces is my detestation and I will not eat; the *ssnmw* of my father are urine⁵ and I will not drink them.⁶ I go upstanding, for to be upside down is my detestation.¹ The Followers of Rē^c are those who serve me, for I am a child of *Wnpy* the son of Thoth. Impurities are my detestation, and I will never eat them, faeces being (cast away) behind the pleasant things which are in the shrine of the gods.⁷

1. B1Bo omits 'bull'.

2. Var. 'owner of five portions in the temple; its three portions are in the sky with Rē^c, its two portions are on earth with Gēb'.

3. So S1C; in the other two texts *m-r* follows *wmn*.

4. Var. 'he flourishes in the Winding Waterway; he rests (so BH3Ox) [in(?)] the Field, the Lord of Pestilence'; for *izdw* 'pestilence' see also *CT VII, 412c*. The real meaning of 126a-c escapes me.

5. Var. '<My(?)> *ssnmw* are urine'. The meaning of *ssnmw* is quite obscure; if it were not for the man-det. in S1C, one might have suspected it of being a synonym of *bwt* 'detestation'.

6. Reading *n swr-n <i> sn* with S1C. The varr. omit the object of *swr*.

7. Var. 'excretion (for burning) is behind the pleasant things'; for the meaning of *sfht* cf. *sfhw* used of what the body rejects in 58a; 141g. *H3w* 'behind' is to be understood as 'cast away behind'.

Spell 202

What I detest, I will not eat. Faeces is my detestation and I will not eat; filth shall not enter into my belly, I will not go up to it with my hands, I will not tread on it with my sandals. I am protected from you who are bowed down,¹ I will not walk upside down. He who serves me is the servant of Horus, for I am one of you.

‘What will you live on?’ say the lords of Pe.

129 I will live on what they live on, I will eat of what they eat; I will live on what they live on, I will live on that pleasant² tree which is in his (*sic*) shrine, on which the Followers of Rē^c live, for I indeed dwell in his shrine, being pure; I will enter into him and save(?) him.³

1. Reading *mk-i m-c-k <k>st* with S1C; B1Bo has *iw nhm-n sw Pty* [. . .] *r ks* ‘P. has saved him in order to(?) bow down’.

2. *Bnr* omitted in S1C.

3. So B1C; B1Bo has obscurely *ck-f šdy n.f.* The exact sense of *šdy* is doubtful.

Spell 203

III, 130 SPELL FOR POWER IN THE WEST,¹ NOT TO EAT FAECES² AND NOT TO WALK UPSIDE
DOWN.³ O you who reject⁴ faeces in Ōn, be far from me, for I am the Bull whose
throne is equipped. I have flown up as a swallow,⁵ I have cackled as a goose,
I have alighted under the sycamore which nurses(?) its . . . ,⁶ which is in the
131 midst of the flood.⁷ As for him who alights on it,⁸ he will not suffer neglect;
and as for him who is under it, he will be as the great god.

132 What I doubly detest, I will not eat. Faeces is my detestation, and I will
not eat; filth shall not enter into my body. I will not go up to it with my
133 hands, I will not tread on it with my sandals,¹ I will not flow into bowls,⁹ I
will not pour(?) for you into ewers,¹⁰ I will not act for you upside down,¹¹ I will
not take (water) for you on the banks of the pools.¹²

134 THUS SAYS THAT ONE WHO CANNOT COUNT: ‘WHAT WILL YOU LIVE ON IN
THIS LAND TO WHICH YOU HAVE COME THAT YOU MAY BECOME A SPIRIT?’

‘I will live on bread of black emmer and on beer of white emmer on the
Field of Offerings, for this distinction of mine is more than that of any god;
136 there will be affluence in Kher-ḥa and affluence in Ōn’.¹³ What I detest,
I will not eat. Faeces is my detestation, and I will not eat; filth shall not enter
into my body. I will not go up to it with my hands, I will not tread on it with
my sandals.’¹⁴

THUS SAYS THAT ONE WHO CANNOT COUNT: ‘WHAT WILL YOU LIVE ON IN
THIS LAND TO WHICH YOU HAVE COME THAT YOU MAY BE A SPIRIT?’

137 ‘I will live on seven portions of bread;¹⁵ four loaves are in the House of
Horus and three in the House of Thoth’.

‘Who will bring it to you?’

'It is the nurse¹⁶ of the House of Horus and the stewardess(?)¹⁷ of the Souls of Ōn who will bring it to me'.

THUS SAYS THAT ONE WHO CANNOT COUNT: 'WILL YOU LIVE ON SOMEONE ELSE'S GOODS EVERY DAY?'

'There will be ploughed for me two fields in *I:ʒw*'.

'WHO WILL PLOUGH THEM FOR YOU?'

'It is the greatest of those who are among the gods of the sky and the gods of earth(?) <who will plough them for me(?)>'.¹⁸

'WITH WHAT WILL ONE THRESH¹⁹ FOR YOU?'

'One will thresh for me as Apis who presides over *Ns:ʒw*; one will tread in 138 (seed)²⁰ for me as Seth, Lord of the Northern sky'.

'WHERE WILL YOU EAT IT?'

'Under the branches of the *hs-nfrt* tree²¹ which supports *Hknw*.¹ As 139 regards the shrouded one(?)²² of the worship of the Two Lands, a path has been made for me, and here I am, I have brought the supports(?)²³ of the Green Crowns, the [. . .] of the uraei. I have travelled around the sky over its four corners, and I sit in the place where I desire to be'.

1. Var. 'in the knowledge of the god'. The translation in general follows S1C.

2. Repeated in S1C; T3Be: 'by the blessed N'.

3. Only in S1C; T3Be: 'he says'.

4. *Hs*, var. *hss*, is apparently to be understood in the sense of *hsy* 'turn back', here in the sense of 'rejecting' filth to get rid of it; to interpret the word as 'praise' leads to nonsense. In S1C it is written like *hs* 'befoul' of 125*b-d*. Since in 130*d* this being is to be avoided by the deceased, there is a suggestion that the 'rejecter of faeces' was thought of as a sanitary worker who collected filth and dumped it; cf. 'be far from me, O bearer of faeces' in 111*e*.

5. See Spell 190, n.4.

6. *Hknw*.

7. Varr. T1Be: 'I have caused myself to alight on the twigs of the *hs-nfrt* tree (cf 138*d*) which is in the middle of the island of the flood-land': T3Be: 'I have caused myself to alight on the beautiful sycamore which is in the middle of the mound of the two sycamores of the flood-land'.

8. Var. 'he who ascends and alights'.

9. *Sšw* in S1C is dual, but plural in T1Be, with the plural suffix *·tn*. T3Be absurdly: 'you shall not drag me into bags'(!). For *šsr* 'bag' cf. *Urk.* IV, 1143,12; if *sšr* here is really the same word, it speaks against Gardiner's reading of the Dyn. XVIII word as *šsr*, *BIFAO* 30,179.

10. The verb *pn* (*pnn*) is guessed from the context to mean 'pour'; it could be connected with *pnn* 'strew', *Wb.* I, 510,2. *Nb:ʒ* in S1C, with det. 𓆎 , could mean 'ewer', compare *nb:ʒ* with det. 𓆎 'ointment-horn(?)', *Brit. Mus.* 6655; the same peculiar det. is found with *pnn* 'spindle(?)',

45a above. The det. \searrow of *nb* in T₃Be is probably due to confusion with *nb* 'carrying-pole' of litter, *Westc.* 7,12. T₁Be omits 133b. 133a.b may perhaps refer to the disposal of urine, but to whom the plur. *tn* in 133b ff. refers is not clear.

11. S₁C only.

12. For *šdwt* 'pools' the varr. have *šdw* with det. \searrow , which makes nonsense of the preceding *spty* 'banks'. After this clause the varr. interpolate: 'because I know you and know your names'.

13. 134h in S₁C only. 134i–135i do not occur in S₁C and may well be a long interpolation. The text of T₃Be is corrupt and yields no intelligible sense, while T₂Be is badly damaged, so that these passages have been passed over in the translation.

14. T₃Be and T₂Be omit 136e–h.

15. Emending *ht 7 w nt ht* into *ht 7 nt t*, cf. 137a. T₃Be reads 'I will live on bread'; so apparently T₂Be.

16. *Hnmt* may well be a reduction of *hnmtt* 'nurse', *Concise Dict.* 193, though *Wb.* III, 293, 11–13 treats it as a separate but synonymous word.

17. *Ht;wtt* is an early spelling of *ht;ty* in *BD* 495,9. The meaning guessed here depends both on the context and the parallelism with *hnmt* 'nurse'.

18. Obscure as it stands and probably corrupt. I suggest emending into *in wrw imyw ntrw pt ntrw t; <sk;sn ni st>*. The presence of *in* at the head of the sentence implies a lost verbal predicate parallel to 137d. 137e–i are omitted in T₂Be.

19. Reading the first word as *hw-tw*, impersonal *sdm-f* form.

20. Reading this strangely spelt word as *pys-tw* with donkey-det.; for this verb cf. *JE* 3, 100, n.1. A normal spelling—without det.—in 139a (T₂Be).

21. Cf. 130h (T₁Be). *BD* 495, 10 has *db;ty-nfrt*.

22. Read *t;yty*; can the allusion be to Osiris? 138e–139b only in T₂Be, which is both damaged and disordered, and appears to be a bungled interpolation.

23. For *smnw* 'supports' cf. *Concise Dict.* 228; the det. here suggests that an abstract sense 'means of support' may be intended.

Spell 204

III, 140 RECITATION FOR NOT EATING FAECES OR WALKING UPSIDE DOWN IN THE REALM OF THE DEAD.¹ ¹O Provider of life, bring me this, for I am . . .² I am³ Apis who is in the sky, long of horns,⁴ fair of names,⁵ far-sighted,⁶ far-striding: I am at nurse,⁷ efflux⁸ is my detestation and I will not eat; discharge,⁹ and I will not drink.¹⁰ I will not go up with my fingers,¹¹ I will not tread on it¹² with my sandals, I will walk on my feet, I will not be upside down.¹³

1. The variant texts have only 'not walking upside down', but S₁OC adds: 'sending a soul into the realm of the dead'.

2. *H;t*, varr. *;ht*, *htt*, *ht*, meaning obscure.

3. S₁C and B₂L omit *ink*.

4. S₁OC reads: 'who is among the bulls, who is in the sky, mighty of horns, [. . .] of horns'.

5. Var. B₁Bo, S₁OC: 'who makes you fair'.

6. *Pd irty*, synonym of *pd-hr* 'far-sighted', 'prescient'; for the latter cf. Caminos, *L.-Eg. Misc.* 424.
7. Lit. 'I am on my nurse (*mnrt*)'. S1C repeats this sentence with the synonymous *jt* for *mnrt*.
8. Var. S1C 'efflux of the earth'.
9. For *sfh* 'discharge' (med.) see Spell 201, n.7.
10. After this sentence M5C interpolates unnecessarily *wsšt* 'urine'.
11. Var. S1C: 'hands'.
12. For *hr-s* read *hr:f* as e.g. 136*h*; *hs* and *htp-k* are masc.
13. B3C adds a rubric: 'not to walk upside down in the realm of the dead'. B2L adds an extension of its opening rubric: 'in the realm of the dead in very deed'.

Spell 205

NOT TO WALK UPSIDE DOWN. A voice is raised in the northern sky, wailing is in III, 143
the marshland, because of the voice of the summoning of the blessed one. I
am raised up to the place where Mā'et is,¹ I have flown up to them as a swallow,¹ 144
like Thoth; I cackle to them as a goose, like² the Wine-press God; I fly up as
a vulture³ on this great plateau that I may stand on it.⁴ I appear as a god, for 145
he who looks at them will never die. The water-springs(?) of the marshes of
the Mansions of the Red Crown⁵ are the flame of the Eye of Horus.

Faeces is my detestation, and I will not eat for you; urine is my detestation, 146
and I will not drink for you;⁶ walking upside down is my detestation, and I
will on no account perform the recitation for you.

'What will you live on¹ at this place to which you have come? There will not 147
look at you those seven⁷ spirits who lift Rē' up, who show Rē', who live on
faeces,¹ who quench their thirst with urine, who walk upside down'.⁸ 148

'I am one equipped against them,¹ I will sever connection with them on that 149
day of going to the Tribunal of Rē'. I will live on what they live on,¹ I will eat 150
of what they eat of, I will sit in the place where they sit,⁹ I will live on cucumbers,
figs, *wnšw* and grapes,¹⁰ I will travel around¹¹ to the limit of the horizon, to 151
the place where my double desires to dwell'.

'What have you come for, what have you come for?'

'Seven portions are in the House of Horus,¹² three portions are in the sky
and two are on earth;¹ it is the Night-bark and the Day-bark which will bring 152
to me all portions from upon the altars of the Souls of Ōn'.¹³

1. Cf. Spell 190, n.4.

2. Var. 'of'; S2C and B2Bo have the direct genitive. B9C omits 'I cackle to them'.

3. The translation of *gbg* as 'vulture' rests on the detailed det. in B1Bo, which appears identical with Gardiner, Sign-list, G1.

4. B2Be adds: 'that I may sit on it'.
5. Var. 'of Mut' in B2Bo.
6. S1C omits *n·tn*; it is not clear who is being addressed.
7. Var. S1C: 'four'.
8. B1Bo inserts: 'This N shall say: He will not give <for(?)> those seven spirits who lift up Rēc', etc.; B2Be has a var. of this, reading *ny·fr*.
9. ·*Sn* here presumably refers to the tribunal of Rēc, hardly to the seven spirits aforesaid. The varr. are oddly in the 2nd person, 'what you (plur.) live on', etc.
10. Varr. B1Bo: 'grapes, *išd* and *wnš*'; B2Be: 'grapes, cucumbers and *wnš*'.
11. S2C, B1Bo and B2Be insert *nn* 'here'.
12. So B1Bo and B2Be.
13. B1Bo and B2Be append the rubric: 'Recitation for not eating filth in the realm of the dead'; note the writing of *wmm* in B1Bo, see also 128b above.

Spell 206

III, 153 NOT TO WALK UPSIDE DOWN. An obstacle¹ is built in Djedu, I have ploughed
 two fields of rushes, two *dōm*-palms are their guardians. I have taken away the
 154 tongue of the Silent One,¹ I grind my food with it. I will not eat faeces, I will
 not drink urine, I will not walk upside down, but I will dwell in the place where
 I desire to be; that is Djedu.

1. Apparently a noun derived from *šr* 'stop up', 'block'.

Spell 207

III, 155 RECEIVING GIFTS IN ŌN.¹ O you two who gave birth in the night, come that
 you may bear me.² O you two who conceived Rēc, you shall bear me who am in
 157 the egg; when you have borne me,³ you shall nurse me. My heart is glad at
 the head of the Netherworld, and the hearts of the gods are glad when they see
 159 me young.⁴ The sixth-day festival is for my breakfast¹ and the seventh-day
 festival for my supper; dappled cows are slaughtered for me for my *wjg*
 festival.⁵ I have desired that there be given to me what ought to be given to
 me,⁶ because I am the Bull of Ōn.

NOT TO EAT FAECES NOR DRINK [URINE] IN THE REALM OF THE DEAD⁷

1. G1T substitutes: 'Recitation for being the scribe of Khons'.
2. Reading *my ms·tn wi* in S2C ff; B2Bo^a ff. apparently take *ms* as a second imperative: 'come and bear me'. S1C omits *my*.
3. Read *sk 3 ms·n·tn wi* as S2C.
4. M22C-P. Gard II omit *rnp·ky*; B2L-P. Gard. II add: 'O young one, your heart is in me'.

5. Cf. *Pyr.* § 716. S1C has miswritten *snt* ‘sixth-day festival’ as if it were the word for ‘shrine’. A majority of texts have the apparently superfluous adverb *im* at the end.

6. It seems impossible to extract a coherent sense from the varying texts as they stand; possibly the archetypal reading was *mr·n·i rdy·tw n·i ddt n·i*.

7. S1C only.

Spell 208

TO BE THE SCRIBE OF HATHŌR AND TO BECOME THE BULL OF ŌN. I am the Bull of Offerings, owner of five portions in Ōn. Three portions are in the sky with Horus and two on earth with the Great One; it is the Night-bark and the Day-bark which bring to me daily. III, 161


Faeces is my detestation, and I will not eat; urine is my detestation, and there is none with me;¹ it is the Morning Star which serves me daily.² 162

1. B1Bo^c substitutes: ‘he will not drink’.

2. B1Bo^c adds a rubric: ‘Writing down the offerings of Rē̄c-Atum’.

Spell 209

Get back, you whose body is hot and who lust after(?) your *smrt*-plant, beware of the *k3dt*-plant. III, 163

1. *Skn* with det. Δ is not recorded; with det.  as in G1T and A1C it means ‘be greedy’, ‘lust after’, with *hr*, as in S1C alone, cf. *Concise Dict.* 251, but none of the other texts show *hr*, so the meaning remains in doubt.

2. Var. *i3kt* ‘leeks’. For *k3dt* cf. *Wb.* V, 14, 10–12.

Spell 210

NOT TO WORK IN THE REALM OF THE DEAD. I have gone up from Pe, I have spent the night in Darkness-town.¹ O *Yk*,¹ do this with me.² III, 164
166

1. On the god *Yk*, *Ykr* see Fischer, *Dendera*, 13, with n.59.

2. B2L adds a rubric: ‘in the realm of the dead’; B1Bo^{a-b}: ‘becoming the Bull of Ōn’.

Spell 211

I am the bull of the dappled cows, the owner of five portions in the temple;¹ three portions are in the sky with Rē̄c, two portions are on earth with Gēb.¹ Faeces and urine are my detestation; I live on the sweet things which are issued from the shrine of Rē̄c. It is the Night-bark and the Day-bark which bring to me daily; I walk on my feet, I am not upside-down in the presence of(?) Rē̄c.¹ III, 167
168

1. *'Imy Rr*, common to both texts, is a peculiar phrase to use here, where a preposition is needed; perhaps we should emend into *tp-m Rr*, cf. 172i. B2Bo and B1Bo^b substitute: 'He does not walk upside down in the presence of(?) Rēc'. B1Bo^b adds a rubric: 'To be a scribe of Hathōr'.

Spell 212

III, 169 I am the Bull of the Ennead¹ who goes forth from the horizon, the owner of five portions in Ōn; three are in the sky and two on earth. It is the . . . -bark² which serves me and brings to me daily, and a path is made for me. I am *N-hs-nmf*, I am heir(?) of Rēc-Atum.³ It is granted to me that men listen to me
170 in my presence, (even I?) who swallowed the Ass.⁴ Men set down for me⁵ while I am on my way in order to institute⁶ my magic at the altars and in order that men may set down a meal⁷ for me. He⁸ crosses to the Field of Offerings and I act on behalf of his desire. Going out of the shrine of Rēc.

1. Cf. B1Bo; the writing of S2C and B2Bo is a fanciful variant.

2. *Msw-nb-bark* in B2Bo, partly supported by S2C, but the reference is quite obscure; B1Bo is apparently quite corrupt.

3. The reading of B2Bo seems the most probable; it is the only one that can make sense as it stands, though the translation of *prt* as 'heir' is much open to question.

4. Apparently so, but the significance is most obscure.

5. Restore *wd n-i* in S2C, cf. B1Bo.

6. Reading *sgrg* with S2C; *sgr* 'make quiet' of the other texts makes poor sense.

7. *St* here is the prefix of *Concise Dict.* 206-7; for *st-ht* 'meal' cf. *Pyr.* § 1182.

8. Rēc?

Spell 213

III, 171 Not to eat faeces. What I doubly detest, I will not eat. Faeces is my detestation, and I will not eat; urine is my detestation, and I will not drink. I will not go up with my fingers, I will not¹ tread on it with my sandals. Gēb has commanded to my father Osiris² that I shall not eat faeces nor drink urine behind(?) this
172 quartette of my father Osiris.¹ I eat of red emmer, and seven loaves are in the sky in Ōn with Rēc,³ seven portions are [on earth]⁴ with Gēb, seven portions are with Osiris. It is the Night-bark and the Day-bark which will convey for me to Ōn.⁵ I will have acclamation and my double will have acclamation when I am in Ōn, and I will live before⁶ Rēc today.

1. T1C has miscopied the negation as *hr*.

2. Read *wd-n Gb <n> it-i Wsyr*; T1C has omitted the preposition *n* after *Gb*. B4Bo is quite corrupt.

3. Var. 'four portions are in the sky with Rēc, N is for three portions in Ōn'.

4. In T1C there is room to restore $\frac{\text{ⲟ}}{\text{ⲛ}}$ ⲟ ; B4Bo omits *r t*;
5. Following B4Bo; T1C is corrupt.
6. Read simply *tp m*; the second *m* is a dittograph.

Spell 214

Not to walk upside down and to repel Khnum who brings faeces in order to III, 173
 make what is in the two districts. Recitation: O *Sḳdy* who speaks in fault(?),
 you have come and you have brought me faeces and urine. I will not eat for
 you (pl.), I will not drink for you, I will not travel upside down for you. I will
 not chew faeces for you; I will not drink urine for you, because I have become
 the Bull of the Conclaves; because I am at the head of the Westerners. O
 Guardian of five great portions on Ōn, five portions are in the sky with Horus
 and on earth with Min. Who will bring them to me? It is the Nurse who
 will bring to me, it is the Day-bark which will set down for me. O Guardians
 of the Enneads and the Uraei,¹ wait for me, for I will be with you at the south- 174
 ern part of the northern sky. I dress and I undress, I sit on my mat, I govern
 the two fields of *Mṓtw*. Offerings are for my children and for my servants;
 there are brought to me and placed for me under me my family, my father and
 my mother by thousands, and tens of thousands are allotted to me.¹

O *Hr-f-hṓf*, ferryman of the Winding Waterway, bring me this, ferry me
 across and set me on yonder side with these bags which are in my hand,
 because I am become a god.

1. 174*h* is but a dittograph of part of 174*f*.

Spell 215

SPELL FOR NOT EATING FAECES OR DRINKING URINE IN THE REALM OF THE DEAD. III, 175
 O Great One,¹ owner of nine portions at the head of the Great Ennead, three
 portions are in Djedu,² three in Ōn, and three in the Mansion of the Ibis
 in the Field of Rushes.¹ The food of Rēc̄ is my food, the hunger of Rēc̄ is my 178
 hunger, I live on what he lives on. Ptaḥ³ washes him, he gives bread to those
 who are with *Hdw*.⁴ Bread is given to me in the presence of Ptaḥ;⁵ my mouth 180
 is opened, and the four Ptaḥ-gods open my mouth in the tribunal in which
 Horus opened the mouth of Osiris. He⁶ says, he says: He is his son,¹ he is his 182
 heir; Hé is Horus and I am he.⁷ Ptaḥ is under his *moringa*-tree, he who is in
 front of the great one presides over the *tmnt*-shrine, and they give me life just
 as Isis gave water to Horus,¹ Bull of Offerings. 184

I am content, (even I) the guardian of offerings in the temple;⁸ three por-

tions are in the sky with Rē^c and two on earth with Gēb. I am Atum; if I sit
 186 down to eat bread, then will Rē^{c9} sit down to eat bread,¹ and water will be
 given to the Two Enneads.¹⁰ Stand up, O Plenty, you butler of Rē^c, at my
 offering-table,¹¹ for I have come to you, O Plenty, that you may give me bread
 188 when I am hungry and beer when I am [thirsty];¹² your mouth gives me¹ my
 lips that I may . . .¹³ them.

Hail to you, O face of Rē^c!¹⁴ May you propitiate the Two Enneads for me.¹⁵ I
 189 may you give to me, you gods, of bread and beer,¹⁶ and my hands will be on it.

1. Fem. in S2C; masc. in the other texts. Varr. B3C: 'This N is "Smoked-grain" (*npr hty*), lord of great offerings', similarly B1Bo; P. Gard. II (both versions): 'I am the Great One, son of "Smoked-grain"', etc. S1C does not begin until 178a.

2. Var. B2L: 'Abydos'.

3. Var. P. Gard. II^b: *Hndf*. An eccentric writing of *Pth* in B3C.

4. *Hdw* is everywhere determined with 𓆎 , and so must be a god rather than a place-name. Varr. P. Gard. II^b: *Hndw*, in dual; B1Bo: *imyw hny* 'who is among the acclaimed ones'. P. Gard. II^b also has a long and unintelligible variant of its own in 179c-e; 180c.

5. S1C and S2C omit 'of Pth'.

6. Pth?

7. M22C and P. Gard. II^a only.

8. S2C omits 'in the temple'; varr. M22C, P. Gard. II: 'I am the guardian', etc., omitting *htp-i*; S1C is corrupt.

9. Var. B1Bo: 'the Ennead'.

10. Var. S1C: 'I have given bread to him'.

11. B1Bo omits 'butler of Rē^c, at my offering-table' and also 186c-187a.

12. *Hnkt iw-i [ib-ky]* only in M22C.

13. *Mtn*, meaning obscure; hardly to be connected with *mtn* 'assign', *Pyr.* § 2040.

14. Var. S1C: *nd-i hr n Rc* 'I greet Rē^c'.

15. So S1C; S2C is similar. The other texts read: 'the face of the Enneads is propitiated for you'.

16. For *dyt-tn* of four texts read *dy-tn* as S1C, etc. B3C omits *m t hnkt*.

Spell 216

III, 190 Not to eat faeces. I am a soul¹ in charge of the Two Lands, (even) Wepwawet
 in Asyut. Protect me,² O faeces; respect me,³ O urine, just as Thoth was
 191 protected⁴ from those two great and mighty gods¹ who traverse the sky. Take
 me, that I may traverse the sky with you;⁵ I will eat of what they eat of, I will
 drink of⁶ what they drink of. I will eat a *r*-goose, I will slaughter a *trp*-goose;¹
 192 my booth is in the Field of Rushes, I have plenty in the Field of Offerings, I
 have abundance of what you have abundance of, O gods; I traverse the sky
 193 like Rē^c,¹ I travel about the sky like Thoth, I have worship like Rē^c and accla-
 mation like Thoth, (even I), Osiris, secret of abodes, whose abodes will endure

as (those of) the gods. NOT TO EAT FAECES OR DRINK URINE IN THE REALM OF THE DEAD.⁷

1. Read *b*; cf. B1Y.
2. Read *mk wi hs* with S1C. For the translation of *mk* as 'protect' cf. 54e.
3. Read *twr wi wsšt* with S1C. Cf. 54f.
4. Following B2Bo.
5. 'You' refers to the two gods.
6. For *my* read *m* with S1C and B1Y.
7. See 191 *g-h* and de Buck's note 190, n.1*.

Spell 217

GIVING GIFTS IN ŌN,¹ the gateway of the desert, the secret gate. I am the III, 194
protector of Hare-town, son of the Souls of Ōn; I walk on my feet, and I will
not walk upside down. Faeces is my detestation, and I will not eat; I cleanse²
off urine like Rēc when asleep and like Atum when dead, because I am the
Bull of Kenzet in Ōn¹ and <my> fleshy body³ is in Ōn. Five portions are in 195
Ōn; two are in the sky with Rēc and three are on earth with Gēb.⁴

1. The rubric is misplaced in B2L.
2. The writing of *twr* 'cleanse off' in B2L has been bungled.
3. *ct<i> nt if*, lit. 'my member of flesh'. Before this B2Bo inserts: 'five portions are in Ōn', which the other texts place in 195c.
4. B2L ends with the rubric: 'Not to walk upside down and not to eat faeces'.

Spell 218

GIVING BREAD IN ŌN.¹ I am the curly-haired bull who guides the sky,² Lord III, 196
of celestial appearances(?),³ the great illuminator who came forth from the
heat(?),⁴ leader of every god. My bones are firm and my lengthy lashings
are loosed,⁵ and the movement of the sunshine has been given to me.⁶ Faeces
is my detestation, and I will not eat it, nor will I drink urine; I walk on my
feet,¹ and I will not walk upside down. I am the owner of five portions in Ōn;⁷ 197
three portions are in the sky with Rēc and two are on earth with Gēb.⁸ It is the
Night-bark and the Day-bark which will bring to me⁹ in the house of the god
in Ōn. I am stretched out straight,¹⁰ I make ready the ferry-boat,¹¹ I ferry
across in the west¹² of the sky. I live on what they live on, I eat of what they
eat of,¹³ I have eaten bread in every pleasant room of the Great Goddess in
Ōn.¹⁴

1. Var. 'good is the giving of bread in Ōn'.
2. Varr. 'the horned bull'; 'the curly-haired one'.

3. Read probably *nb hcrw <nw> pt* with *BD 125,2-3*.
4. For *bhhw* cf. *Pyr.* §§ 502.503.702.
5. *Wnf* ‘be loosed’ (S10C) may be the root-meaning of *wnf* ‘be joyful’, with det. ∞ $\overline{\text{TT}}$, *Concise Dict.* 61. Here the reference is probably to the loosening of the mummy-wrappings. *Wnnf* of L1Li and *wnnq* of B2L are obvious errors. *zw*, despite the det., makes sense only if interpreted as an adjective qualifying *htrw*; B2L and S10C are both corrupt here.
6. $\overline{\text{A}}$ of B2L is a blunder of obvious origin.
7. Read *ink nb ht 5 m Ywnw*.
8. The reading of the archetype was probably *iw ht 3 r pt hr Rr*, *iw ht 2 hr Gb*; for the second god B5C has Osiris, B2L Rē^c and Min, S10C Horus, though Gēb of L1Li is almost certainly the original deity.
9. Var. S10C: ‘who will take me from the god’s storehouse every day’.
10. Var. L1Li: ‘N has stretched out his intestine(!)’, but cf. *BD 125,10*.
11. S10C adds ‘my ropes are strong’.
12. ‘West’ of B5C is to be preferred to ‘east’ of the other three texts.
13. After this L1Li and S10C repeat 198*b*.
14. Var. S10C: ‘there is bread of mine with the god’; L1Li has *ntr* ‘god’ for *wrt*.

Spell 219

III, 199 A MAN RAISES HIMSELF UPON HIS [LEFT] SIDE.¹ I am raised up from upon my left side, I am placed upon my right side, I eat bread, I drink beer, there is given to me my desire² in every place where men give to me. I knot the rope,
 200 I frap the ferry-boat, I cross the lakes of the horizon,¹ I go down to them³ with eggs, I come forth from them with uraei, I have taken possession of their souls, I have torn out⁴ their braided tresses, and fair is the likeness(?)⁵ of the god. There have been given to me bread and beer in every place where men give to me. RAISING UP ON THE LEFT SIDE, PLACING ON THE RIGHT SIDE.⁶

1. B2L only.
2. B2L has mistaken the compound noun *šsp-n-ib* for a *šdm-n:f* construction and has prefixed *iw* and has repeated the group in a dittograph.
3. Who are ‘they’? Not the lakes, for ‘they’ have souls.
4. For *šhs* ‘tear out’ cf. *Pyr.* §§ 97. 522; *Dav. Ptah.* II, 13. The det. is borrowed from *šhs* ‘run’.
5. Reading *nfr twt n ntr*.
6. Not in B2L, which has its rubric at the beginning of the spell.

Spell 220

III, 201 What I doubly detest, I will not eat. Faeces is my detestation, and I will not eat; urine is my detestation, and I will not drink; O filth, I will not consume you. Do not take my hands; I will not tread on it (*sic*) with my sandals, I will not walk upside down for you, for I am the great Power who came forth from

the jar. O you great one and you mighty one who opened this great sky, I know you and I know your names; this great one is in the company of the Sunshine-god. If I stand up, you shall stand up; if I sit down, you shall sit down.¹ I will walk on that road on which you walk and I will land at the sky, ²⁰² because <. . .>¹ the place where I wish to dwell, I will join the two Companions and the Two Sisters. O . . .,² I will not eat faeces for you, I will not drink urine for you, I will not travel upside down for you among those who are . . . faces.³

WHY⁴ WILL YOU NOT EAT FILTH OR DRINK URINE BECAUSE OF(?) THE EMPTINESS(?) OF HORUS AND SETH?⁵

Because I am made for portions from upon the great altar of Osiris on the west side of the sky,¹ *šns*-bread, a jug of beer, *prsn*-bread, and a piece of a limb ²⁰³ of the flesh of him who is upon the *ryw*-plant. I travel upon that upper road of the sky and that lower road of the earth north of *Itnws*, I eat on the Field of Offerings, on the Lake of Turquoise, and it is *D^{cc}-wtt* who feeds me.

1. Clearly there has been an omission after *n ntt*.
2. *202e* is quite obscure, except that beings are addressed.
3. *Swnw-ḥr*, meaning obscure.
4. B₃L has the negation *n* in mistake for *ḥr*.
5. For the falcon of *Ḥr* B₁L has the face-sign *ḥr*, and both texts write the name of Seth as 'the Outcast'.

Spell 221

A MAN DOES WHAT HE WISHES IN THE REALM OF THE DEAD. I am a lion who eats ^{III, 204} what is pure in the field, for whom is done what he wishes; I will be there, for I have seen with my (own) eyes.¹

I am a lion who eats what is pure in the Garden of the Standard.² I have gone ²⁰⁵ up, and I will be there, for I have seen with my (own) eyes.

I have gone up from Pe, I have spent the night in Darkness-town, and *Ṭḳ* has acted with me.³ I walk when Rē^c sees me,¹ for I am ever among his attend- ²⁰⁶ ants, I shine with those who are in the Abyss, it is Dawn who gives me his hand, he prevents me from being among the executioners of Osiris¹ whom ²⁰⁷ *Nwt<·k>-nw* has doomed(?), (even he) the gate-keeper of the hidden desert.

1. Following B₁Bo^a, but in the 1st person. Cf. also 205c.
2. Var. B₁Bo^a: 'among the owners of standards'.
3. Cf. Spell 210.

Spell 222

Recitation: the [august god] who is in his egg has commanded¹ that N breathe the air in the realm of the dead, [and that there be given to him the sweet air]² which is in N's nostrils. O N, seek out that great place which is in [Wnw]; O N, [guard]³ this egg of the Great Cackler. [If] N [be strong], it will be strong;⁴ if N live, it will live;⁵ if N breathe the air, it will breathe the air.

1. Read *iw wd·n [ntr šps] imy s<w>ht·f*.
2. Cf. *BD* 127,9.
3. Cf. *BD* 127,9–10.
4. Read [*rwd*] *N rwd·s*, cf. *BD* 127, 11–12.
5. Read *rnḥ*, not *my*, see de Buck, 207, n. 10*.

Spell 223

III, 208 Spell for breathing air in the realm of the dead.¹ O Atum, give me this sweet air which is in your nostrils, for I am this egg which is in the Great Cackler,¹
209 I am the guardian of this great prop which separates the earth from the sky.
210 If I live, it will live; if I grow old, it will grow old; if I breathe the air,¹ it will breathe the air. I am he who splits iron,² I have gone round about the egg,³ (even I) the Lord of Tomorrow.⁴

1. Var. 'Recitation: Becoming air, breathing air in the realm of the dead.' The text which follows has much in common with *BD* Ch. 54 and 56.

2. *Wd· by*; var. B3Bo and T1C: *wd· i·b* 'who splits what is joined'. Of the two readings, the first is to be preferred, for we seem to have here an allusion to the splitting of the iron of the sky (cf. *by*; *n pt*, β ∈ N | Π(ε)) at the deceased's ascension; there may also be a secondary reference to the splitting of the eggshell in hatching, in which case the reading of B3Bo and T1C, though probably an ancient emendation, will not be altogether inappropriate.

3. The masc. suffix in *swht·f* (B2Bo, B1Bo, and Sq12C) has no antecedent and is superfluous; it does not appear in B3Bo and T1C.

4. *Nb bk*; must refer to the deceased, so that *iw* of B3Bo and T1L is to be ignored.

Spell 224

III, 211 SPELL FOR NOT WALKING UPSIDE DOWN IN THE REALM OF THE DEAD.¹ Thus says N: I <will not>² walk upside down for you; I walk on my feet and I will not walk upside down for you. I walk like Horus,³ my strides are like those of Atum, my tomb is like that of a spirit, I walk like one who is among the spirits,⁴ who open up the mounds of the gods.

1. *Rḥ ntr* in T3Be is an obvious corruption of *hrt-ntr* in T1Be; 𓂀 after *shd* is a det.

2. A negative has certainly been omitted before *šm-i* in T1Be; the other texts are damaged.
3. Read *šm[·i] n Hr*, with 𐤀 written for 𐤁 , in T1Be; so also 'Itm in 211g and šh 'spirit in 211h. Here šht of T3Be is an inferior reading.
4. Read *šm-i wi my imyw šhw*; for the reflexive *wi* after *šm-i* cf. T2Be and T2L. T3Be reads: 'I walk to those who are in the horizon'; T1Be has: 'like him who is in his power', but šhw 'spirits' is doubtless to be read in both cases.

Spell 225

SPELL FOR THE VINDICATION OF A MAN AGAINST HIS FOE IN THE REALM OF THE III, 212
 DEAD.¹ Ho N! The sky is opened for you, the earth is opened for you, the 214
 door-bolts of Gēb are opened for you, the shutters² of the sky-windows are
 thrown open for you.¹ Does one guard you and release you? Does one bind 216
 his hand to you and thrust his hand into you on earth?³ The mouth of the
 Pelican is opened for you, the mouth of the Pelican is thrown open for you,⁴
 the Pelican has caused you to go out into the day⁵! to the place where you 220
 wish to be.⁶

Ho N! May you have power in your heart (*ib*), may you have power in your 222
 heart (*hṣty*), may you have power in your arms, may you have power in your
 legs,⁷ may you have power over the invocation-offerings which are yours,⁸ 224
 may you have power over water, may you have power over air, may you have
 power over the river-waters,⁹ may you have power over the river-banks, may 228
 you have power over the streams, may you have power over your enemies, may
 you have power over those who would harm you in the realm of the dead,¹ may 232
 you have power over those who would command you to be harmed in the
 realm of the dead. Surely it will be¹⁰ according to what I say. Māy you live
 on the bread of Gēb, and that detestation of yours, you will not eat it. ¹ May you 236
 live on bread of red emmer, may you swallow beer of red¹¹ emmer at the pure
 place;¹² may you sit under the branches of the myrrh-tree near Hathōr¹ who is 240
 pre-eminent in *Itnws* when(?) she travels to Ōn bearing the script of the divine
 words, the book of Thoth.¹³

Ho N! . . .¹⁴ may you have power over tamarisk and sand, may you have 242-5
 power over every field of yours,¹ may you have power over those who would 246
 harm you in the realm of the dead, may you have power over those who would
 command you to be harmed on earth or in the realm of the dead.¹⁵

Raise yourself upon your left side,¹ put yourself upon your right side,¹⁶ sit 248
 down and stand up, throw off your dust, may your tongue be wise about it(?).¹⁷

1. *Sm*;^c of S2C^b and Pap. Berl. is to be preferred to *m*;^c of B2B0; B1Y; Y1C; M2NY. T1L reads: 'Having power over water, going out by day and night by a spirit to every place where his

heart desires to be'; B4C: 'Spell for opening a way [. . .]'; B1L: 'Causing a man to receive invocation-offerings for himself in the morning and evening'; B2L: 'Spell for a man to have power over his foes on earth and in the realm of the dead, (and for) the destruction of all evil magic'; B1C: 'Spell for a man to have power over his foes and in his heart (*ib* and *h3ty*), his arms and his legs'. The titles of B2L and B1C are nearest to the actual tenor of the spell, but the S2C group titles are in the majority.

2. Lit. 'roof', but a roof does not cover windows, nor can it be opened. The translation 'shutters' receives support from B10C (215g), where *rwty* 'double-doors' of the sky-windows is substituted for *tp-hwt*; 'double doors' is an apt figure for double shutters. The translation 'sky-window' for *p̄tr* seems certain, cf. *Pyr.* §§ 468. 852. 1058. 1203. 1680.

3. 216a-b have been taken to be questions with interrogative *in* and impersonal *s̄dm-f*. These clauses have been preceded in B4C by a damaged interpolation. T1Be-T2L are corrupt or damaged.

4. A figurative way of referring to the doors of the tomb? B1L, B2L and B1C have the var. 'your mouth is opened by the Pelican, your mouth is thrown open by the Pelican'; B10C reads: 'The Pelican opens your mouth, the Pelican throws open your mouth', with an incomprehensible group of signs for *sn* in 219c; T3Be has: 'you open the mouth of the Pelican' (219b), while 219c is quite corrupt. In 219e B10C inserts its version of 216a and ends.

5. In 219d, five texts omit *rdy-n* before *pr-k*, while B1L has simply 𓂏; T3Be again is corrupt. T1L adds: 'and night'.

6. So, with minor varr. Some texts have *nb* 'every' after *bw*; some omit *bw* and others *ib*. B1L and B1C: 'from which you desire to go forth by night': B2L adds: '(or) by day'.

7. In several texts shortened to: 'may you have power in your heart (*ib* and *h3ty*); may you have power in your arms and legs'.

8. Note *n-k imyt*, the fem. of the possessive construction *n-k imy*, here agreeing in gender with *pr(t-r)-hrw*, see also 259g; cf. Edel, *Altäg. Gramm.* § 384. This inflexion seems to be obsolescent in Middle Egyptian. In T1L this clause is misplaced in 228c.

9. *Nt*, varr. *nwt*, *mwyt*, distinct from *mw* in 226a, which refers to 'water' in general; *nt* seems to be used here of river- or irrigation-waters. T9C appears to read: 'may you have power over the action of the waters'. Several texts have: 'the river-waters and the river-banks'.

10. Assuming a subjectless use of *iw*, cf. Gardiner, *Eg. Gramm.*³ § 121. The 1st person survives in S2C^a and P. Berl. and possibly in Y1C, and refers to the person uttering the good wishes.

11. Var. 'white'.

12. *R bw wrb*; var. *bw nb* (B4C); omitted in T1Be and T1L.

13. Var. 'Thoth, Lord of Khemennu'. M2NY has misread $\frac{\text{𓂏}}{\Delta \text{I}}$ 'book' as $\frac{\text{𓂏}}{\Delta \text{O}}$.

14. 242a-246b are but a repetition of 220b-230a, and have been omitted from the translation, except for an addition peculiar to T1L (245 g-i).

15. So T1L (247g-h). M.C.105 is slightly variant.

16. These two clauses have become somewhat muddled, and should surely read: 'Raise yourself on your left side, put yourself on your right side', cf. *Pyr.* §§ 1003. 1047. 1747; *CT II*, 256e-f. The group of spells S2C^b-M2NY have only *imy tw* 'place yourself'.

17. *Ns-k r-s m s3w*, with varr. Most texts determine *s3w* with the knife, apparently in reference to the acuteness of wisdom; T1L and M.C.105 stress this point by adding *spd* 'acute' to *s3w*. B2L adds a rubric which is but a repetition of what has gone before.

Spell 226

SPELL FOR LETTING A MAN HAVE QUIET(?) BY NIGHT [. . .] THAT [DOOR(?)] III,
AND EVERYTHING WHICH IS CUSTOMARILY GIVEN TO [HIM(?)] IN THE [GREAT(?)]
MSW-FESTIVAL AND IN THE W3G-FESTIVAL.

Ho N! Sky and earth are opened for you, the great gates are opened for you,
the gates of the plebs are thrown open for you,¹ Gēb has opened his jaws on 252
your account, (even he) the chiefest of the gods.

Ho N! The Ram conducts you to his altars, Sopd being at his . . .² 254

Ho N! They remove the dimness of your sight and the wrinkles which are
on your limbs;¹ they open your blind³ eyes, they extend your contracted 256
fingers.⁴

Ho N! Lift yourself up upon your left side, place yourself upon your right
side.

Ho N! Eat your portion, consisting of this pure bread which is issued, 257
namely the collected loaves of this great god whose name is unknown.

Ho N! Drink of this pure water⁵ which is issued upon this plateau of the
citizens,¹ for that Ram who is in his blood has given to you what is in his 258
redness.

Ho N! Ptaḥ South-of-his-Wall and Sokar have granted to you an appearing
in the *Hnw*-bark of Gēb, chiefest of the gods.

Ho N! May you go out by day and by night; may you eat bread and drink 259
beer; may you receive the invocation-offerings which are yours. Come, O
invocation-offerings!—four times.⁶

1. M35C inserts: 'that you may go out by night and by day' here and in 253*b*.
2. *Trw*, hardly 'willows' despite the damaged det. in S1C, in view of 𓆎 of three other texts.
3. *Š3b*, a dialectical(?) form of *šp* 'be blind'; the meaning is not in doubt.
4. B1L adds: 'they open your mouth for you'.
5. Var. T1L: 'drink your portion, consisting of this pure water'.
6. So B1L and B15C.

Spell 227

BECOMING THE COUNTERPART OF OSIRIS. I indeed am Osiris, I indeed am the III,
Lord of All,¹ I am the Radiant One, the brother of the Radiant Lady; I am
Osiris, the brother of Isis. My son Horus and his mother Isis have protected
me from that foe² who would harm me;³ they have put cords⁴ on his arms and 261
fettters on his thighs⁵ because of what he has done to me.⁶

I indeed am Osiris,¹ greatest of the company of the Elders of the Five, heir 262

of my father Gēb.⁷ I am Osiris, lord of doubles, alive of front, strong of hinder parts,⁸ stiff of phallus, who is in the boundary of the plebs.⁹

263 I am Horus on the day of his accession,¹ I am Orion who treads¹⁰ his Two Lands, who navigates in front of¹¹ the stars of the sky¹² on the belly of my mother Nūt; she conceives me at her desire and she bears me at her will. I am the Centipede on the Day of the Centipede,¹³ I am the White Bull who presides over the field.¹⁴

264 I indeed am Osiris for whom his father and his mother made a contract(?) on the day of the great slaughter; Gēb is my father and Nūt is my mother, I am Horus the Elder on the day of accession,¹ I am Anubis on the Day of the Centipede,¹⁵ I indeed am the Lord of All, I indeed am Osiris your lord who made you and who takes away him who rebels against you.¹⁶

1. Following P. Gard. II except where otherwise indicated in the notes. On this spell see Kees, *Göttinger Totenbuchstudien*, 6 ff.

2. Read *m-r hft(y) pf* with B2L.

3. Sq3C has: 'his son Horus protects me (*sic*) [from the harm which was done (restoring as *m irw iryt*)] to him by Seth when he issued from the womb of his mother, and there were given to him his flood-waters when [he] was prostrate(?)', 260g–261b.

4. For *rw* of P. Gard. II and Sq3C read *rk3w* with B2L, which adds a superfluous suffix; Sq3C has *rdy-n-f* for *dy-n-sn* of P. Gard. II. L1Li, as often, is corrupt.

5. Corresponding to *km3w* of P. Gard. II and Sq3C, B2L has *ndwt*, which may well be a miswriting of *ntwt* 'bonds' CT II, 112c, itself a shortened form of *ntwt*, *Pyr.* § 349. B2L has miswritten *iw* 'thigh' as *rw*.

6. Read *irt-n <f> r-i*, cf. L1Li and Sq3C. 261e consists of a broken and unintelligible passage from M13C, see de Buck's note 4*.

7. 262a–d are missing from P. Gard. II. For 'my father' the Egyptian has the usual 'his father'.

8. So B2L; L1Li. P. Gard. II and Sq3C have: 'alive of front, dead of hinder parts', which surely is corrupt, and P. Gard. II adds the even more absurd: 'who is under the feet'. At this point Sq3C adds: 'No-one has come to meet this N among the gods because so great is [. . .] of Ptah' (262g–h).

9. Sq3C omits *nht hnn* (deceased is a woman) and corrupts *imy drw* into *sdr*.

10. *S3h*, lit. 'toes' (vb.); see also 55h.

11. So B2L and L1Li.

12. In 263a–c Sq3C reads: 'O N, you are Orion who has made peace for you (pl.) because of what he has done, who has given to you [this(?)] altar in front of the stars of the sky'.

13. Var. B2L: 'I am Anubis in the Day of the Centipede'; cf. 265a.

14. Var. Sq3C: 'the Field of Rushes'. After this it inserts 264a: 'his need is made up on the Day of Propitiation; his son and [his mother(?)] are gracious to him (*n-f* duplicated) on that day [of slaughter(?)]'. This replaces 264b–d of the other texts.

15. P. Gard. II omits 264g–265b. B2L and L1Li end here.

16. Sq3C has a damaged variant of this passage and ends the spell with the rubric: 'Becoming Osiris'.

Spell 228

SPELL FOR ENTERING IN FRONT AND GOING OUT BEHIND IN THE MIDST OF THOSE WHO EAT THE BREAD OF ORISIS; IT IS BENEFICIAL <FOR> WHOEVER DOES IT.¹ AS FOR ANY [MAN] WHO KNOWS THIS SPELL,¹ HE WILL COMPLETE 110 YEARS IN [LIFE], 10 YEARS THEREOF IN THE REALM(?)² OF HIS IMPOTENCE,³ ETC., BEING WHAT A MAN, IGNORANT OR LEARNED, SHOULD DO. IF HE PROCEEDS TO THE REALM OF THE DEAD, HE WILL EAT BREAD IN THE PRESENCE OF OSIRIS.⁴

O Great One who comes in, say to him who collects(?)⁵ writings, the door-keeper of Osiris, that I have come great, powerful, strong,⁶ mighty, divine. I have come here that I may protect⁷ my body,¹ that I may nourish my uraei, that I may sit on the bearing-stool(?) of Osiris and get rid of the sore suffering of the god. I am strong, having appeared as Osiris;⁸ I was born with him when he was very young.⁹ I uncover for you the knees of Osiris,¹⁰ I remove for you this locked chest¹¹ which contains the side of Osiris, which opens the mouth of the gods, and I sit beside him as Thoth, I write the news: a thousand of bread and beer¹² on the altars of my father Osiris; my dappled cattle consisting of long-horned bulls and red cows, *r*-geese and *trp*-geese with which I make offering to Horus and with which I make presentation to Thoth;¹³ my place of slaughter¹⁴ there belongs to Him who is over the blood-offering.¹⁵ I rule Djedu, I travel about on its river-banks, I open up its green fields, I make its lotus-plants¹⁶ to flourish,¹ I release¹⁷ the *wnb*-flower, I cultivate emmer,¹⁸ for the offerings to the gods, and they are made content because of me;¹⁹ I snuff²⁰ the great east-wind for its tresses,²¹ I grip²² the north-wind by its braided lock, I grasp²³ the south-wind by its coiffure(?),²⁴ I seize the west-wind by its nape(?).²⁵ I travel around the sky on its four sides,¹ I give breath to the blessed ones in the presence of their father Osiris, I go in at the front and go out at the back among those who eat bread.²⁶

1. The rest of this rubric only in B2L^c. In B3L, B2Bo and B2L^b it comes at the end of the spell in 292*d*–293*e*. On this spell see Kees, *op. cit.* 19 ff.

2. For *m ḏr*. cf. Spell 76, n.6.

3. *Sḏb*, lit. 'impediment'.

4. For all this long rubric L1Li substitutes 'Spell for eating [bread]'.

5. *Yrb*, lit. 'unites'.

6. Following the B2Bo group, which here is the most consistent. *Itp* of three texts (270*d*) occurs also in CT I, 4*a*. B5C has *rpr-ky* 'equipped' (271*f*).

7. Var. *šd* 'save'. In 273*f* BH3Ox ends up with '[. . .] equipped with his magic'.

8. B6C–B3L omit *wsr-ḳw* 'I am strong'. Before this B5C (277*d*) repeats the 'bearing-stool' clause.

9. Four texts have absurdly *rnp-kw sp 2* 'when I was very young'. The two B2L texts have further corrupted this into *rnpy ink*.

10. The lost *n-tn* of B2Bo survives in nine texts. B2L^a has: 'I uncover the knees of Isis', without dative; the clause is abbreviated in B3Ox, lost in B7C and L1Li and missing in B5C.

11. *Mhmt*, var. *htmt*, with box-det. in B1P. On *mhmt* cf. *JEA* 41,13.

12. Much expanded in B3Ox.

13. Var. B3C: 'Osiris'.

14. With *mnhy* 'place of slaughter' compare *imnhy* 'slayer', *Wb.* I, 87,17; *mnh* 'slay' II, 84,2.

15. For this being cf. *Pyr.* § 401, where also he is associated with butchery. Cf. *tr* 'blood', *Pyr.* §§ 451. 1263; used also of a red substance, Harris, *Minerals*, 154.

16. Var. B5C: 'its herbage'.

17. Apparently in the sense of making free to grow.

18. Var. B3L: 'Barley and emmer'. Some of the other texts write *bty* 'emmer' twice over.

19. This clause only in B2Bo.



20. *Sn-i* omitted in B2Bo, but present in 11 texts out of 14. BH3Ox apparently 'he grasps the east-wind by its braided lock'; L1Li is mostly destroyed.

21. For *d33*; cf. *Wb.* V, 520,7.

22. Again B2Bo omits the verb. The other texts vary between *ndr* and *hfr*.

23. The verb varies mostly between *hfr* and *3m*. Other varr. are *nfr* B1P; *s3m* B2L^c; *hmc* B15C; *ndr* B3Ox. B2Bo again omits it.

24. Apparently a mode of coiffure; cf. also *BD* 446,7.

25. 'Nape' is the only part of the head, apart from the hair, which affords a firm grip; L1Li has *mkh3* 'back of the head'. B1L and B3L, which passed over 289b, now substitute 290b: 'I grasp the south-wind by its plaited hair'. For the last word B1L has *g3bt*, with  instead of  as above in 289b, but B3L has *gmhty*, suggesting a pair of plaits of hair with a resemblance to tapers for lighting. *Gmht* also in 289b in B1P only.

26. Varr. 'bread of Osiris', 'daily bread', 'bread of N'. For the rubrics of 292c-293e see n.1 above.

Spell 229

III, 294 Hail to you, you who are on the head of the Great One, you mistress of brow¹ and neck, <at> whom Rēc̄ is joyful when he sees her on the road which is in the Sacred Land, offspring of Osiris in the Pure Place who mourns the Bull of the West, who folds her arms² on account of the Inert One within the secret
295 place of the Great Hall;¹ who knits up the soul, who builds up the shade and who gives breath to the Inert One in this her name of 'Her who is in attendance on her lord'. May you place for me my head upon my neck when you gather together³ life for the throat. May you make me into a spirit,⁴ may you enfold my members, may you knit on my face and build up my soul, may you save me
296 from the fishers of Osiris¹ who cut off heads and sever necks and who take souls and spirits to the slaughter-house of those who eat fresh (meat). My

head will not be cut off, my neck will not be severed, my name will not be unknown among the spirits, I will not be caught in a net,⁵ the food which is at my mouth will not be taken away, my heart (*ib* and *h3ty*) will not be cut out, my soul will spend the night watching over my corpse, my face will not be sad, my heart will not be forgetful, I will not be ignorant of my path to the realm of the dead, for I am a spirit whose mouth is hale, and magic is what equips me according to my desire.⁶ I have come free from⁷ corruption, I have poured 297 away my foulness, my garment is what I have found, I am one who is missing(?) from within the secret places of the Great Hall, I am Mā'et, wrongdoing is my detestation.

Hail to you, Lady of Goodness who raised up the head of Osiris and who wailed over him in the Pure Place in this your name of 'Headrest(?)⁸ which is under the head': Place my head on my neck for me, gather up life for my throat, for I am in the following of Osiris among the blessed ones, the possessors of offerings,¹ for I have come equipped with my magic, I will not die, 298 breath will not be taken away from my nose and I am a possessor of offerings.

1. So T3C. For *h3t* 'brow' the other texts have $\overline{\Delta}$ 1; read *nhdt* 'tooth'?

2. Cf. *Pyr.* § 743, where, however, the word refers to arms 'linked' in the dance.

3. Read *s3kt.t* with G1T.

4. Read *s3h.t w<i>*, cf. 295e.

5. The meaning of *Šw* at the end of 296f is not clear; it is in G1T only.

6. A sentence with nominal predicate with *hk3w* as subject and a participle of *cp* as predicate. English requires the 1st person here, as this refers to the deceased, who is the spirit.

7. Lit. 'veiled of'; for this sense of *h3p* cf. *CT* II, 93d; III, 311c.

8. *Dnyt* with det. \curvearrowright . As a wooden object which is under the head, 'head-rest' seems the most likely meaning.

Spell 230

A boon which the King gives <to> Osiris, an invocation-offering of a thousand of bread and beer, an altar of alabaster, oxen and fowl:¹ so say Isis and Nephthys to N, the virtuous and vindicated. May your head be raised, may your heart live,² may you possess your flesh, . . .³ on your body, may you ever be in the Following,⁴ may you live.

1. Var. 'a thousand of oxen and fowl on an altar'.

2. Var. 'may you live'.

3. *Wnty*, meaning unknown.

4. Of Osiris.

Spell 231

III, 299 Ho N! may your head be purified by Hapi, may your eyes be made bright by *Dw3-wr*, may your moth be split open by Thoth with this wondrous book of his wherewith he split open the mouth of the gods.¹ He speaks and splits open² the mouth of N that he may speak.

1. T3C ends here. G1T and A1C have 'Osiris' instead of 'gods'.
2. So G1T; A1C has the passive *sdm:f* 'is split open'.

Spell 232

III, 300 A SPELL FOR THE HEAD-REST.¹ May your head be raised, may your brow be made to live, may you speak for your own body, may you be a god, may you always be a god.²

1. G1T only. See de Buck's notes 1* and 3*.
2. G1T adds: 'so says the great god of the two Enneads <to> N'.

Spell 233

O N, take the Eye of Horus which trod down the enemies of Osiris, that it may tread down your enemies for you; take¹ it, N.

1. Regarding *im* as a miswriting of *m* 'take'; to read it as the preposition yields poor sense.

Spell 234

III, 301 To prepare an offering in the four basins of Khopri and Heket, the small, the medium and the large; to present¹ the mooring-post, the bow-warp and the stern-warp;² to turn over gifts(?)³ four times for N, virtuous and vindicated.

1. In G1T *hmk* is followed by a superfluous *n*.
2. Loaves representing these objects; the triangular sign is a det. of bread.
3. Δ is taken to be a det. of *wtw*.

Spell 235

III, 302 You have your legs; lift up your body, gather your members together, that you may tread out the paces to the tribunal,¹ to the place where the gods are, that they may give you the fluid which issued from you. May you never be inert, having it. May you travel and never tire, may you traverse sky and earth and never tire, O N, virtuous and vindicated.¹

1. The last sentence only in G1T and A1C.

Spell 236


Hail to you, Lady of Goodness, <at> seeing whom those are in the Netherworld rejoice,¹ who removes¹ the limpness of the Inert One, because of whom III, 303
Osiris has trodden,² who made for him the stride³ of those who walk⁴ in his moment of interment, in this your name of 'Dam⁵ which is under the feet'. May you give me my legs that I may walk on them, may there be joined together for me what is in the movement of my legs, for I am one who strides far to the limit⁶ of my desire, I shall not be turned back at the gates of the Netherworld.⁷ I ascend to the sky with Orion, I receive food-offerings with 304
the Great Ones, my abode is at the high portals of the Entourage of RĒc who give supplies of food; I am one who collects for himself his efflux in front of Rostau.

O you terrible ones, you messengers of Osiris who close the mouths of the spirits because of what is in them,⁸ I you are powerless to close my mouth, you 305
cannot take away the movement of my legs, for I am one who will go in and out,⁹ the mover of the Pure Place, who kindles a flame for Anubis on the day of treating him who is in his putridity.¹⁰ Be far from me, you executioners¹¹ of Osiris; you have no power over these feet of mine,¹ for I possess the funerary 306
meal in Ōn; I know what I should know.¹²

1. Lit. 'dams off'.

2. I.e. has got on his feet again.

3. Reading *nmtt* with A1C.

4. So T3C; A1C determines *šmw* with  in 305*b.c.*

5. So T3C; the varr. omit *dnyt*, which is required for the pun on 303*a.*

6. T3C *r-dr* as against *dr* alone in the other texts.

7. So T3L; omitted in the other texts owing to the similar writings of *sb3w* and *d3t*.

8. Var. 'what is in their mouths'.

9. Read *rk<f> pr.f.*

10. A reference to Anubis as the embalmer.

11. *rdtyw*, a derivative of *rdt* 'slaughter', *Concise Dict.* 51.

12. So T3C; G1T has: 'I know what Sia knows, into which the Greatest of the Seers is initiated; a way is made for me and I am Lord of Air'. A1C has *rht-n-i* as T3C and then appends 'Sia' to it; it continues as G1T.

Spell 237

SPELL FOR THE WALL OF THE GREAT EAST.¹ Hail to you, Mourner¹ of Osiris III, 307
who bewails the limp Great One; who makes a spirit of the Bull of the West;
<at> seeing whom the Westerners rejoice; Lady of All in the secret place;¹ to 308

whom Osiris turns his back² in these his moments of inertness; who is in front of the Lord of Abydos; whose place on the paths of the Netherworld is hidden; who bewails her lord at the interment in this her name of ‘She who
 309 bewails her lord’.¹ Watch over me, for I am Osiris; spiritualize me, O you who should raise up my members; gather together for me what issued from my flesh; open for me the paths which belong to the Netherworld. I am one
 310 spirit-like of speech, healthy of magic, lord of food-offerings in accepting gifts.¹ I am one who is in front of the funerary workshop, I have come to do
 <my> duty, to enter into the secret portals into which Anubis is initiated; the
 311 secrets of the Pure Place belong to me³ because of what is in it.¹ I belong to the House of Osiris,⁴ I watch over it; I veil his limpness, I ease his severe suffering for him; I know what Sia knows, and a path is opened for me, for I am the Lord of Air.

312 Hail to you, Mourner of Osiris,¹ Companion⁵ of the Bull of Nedit who makes the mummy-wrappings⁶ to breathe, who veils the limpness, to whom Osiris has turned his back, helper of the embalmer Anubis when treating the body of the Inert One. Spiritualize me, O you who split open my mouth for
 313 me⁷ and ¹who guide my soul on the paths of the Netherworld; grant to me food-offerings among the Great Ones on the altars of those who possess names, for I am Osiris, I am bound for Abydos, I receive gifts upon the great altar on
 314 the day of giving food-supplies and offerings to many persons.⁸¹ I have reached the high portals of the Entourage of Rē^c who reckon up the pillared bark,⁹ I enter into the great shrine with the Great Ones among the great
 315 Followers of Osiris, I have come¹ that I may veil the limpness of the Inert One, I have covered up what I found missing; open a path for me, for I am Lord of Sepa, I possess the funerary Meal in Ōn.¹⁰

1. For *h3t* of G1T read *h3t* with the other texts.

2. I.e. ignores in death, does not know her.

3. Somewhat corrupt in all texts. I suggest the emendation *iw n-i s3t3 n wrbt*, the ‘Pure Place’ being the embalmer’s booth.

4. Var. ‘House of Osiris, Lord of Djedu’.

5. Var. T1Be: *mnctt* ‘nurse’; 318l indicates that *rmnwtt* is the better reading.

6. Var. T1Be: *if* ‘flesh’.

7. Var. A1C: *wp-t n-i r-i* ‘split open my mouth for me’, optative *sdm.f*.

8. Lit. ‘names’.

9. The latter part of this sentence is quite corrupt in T1Be.

10. Var. ‘I possess your funerary meal at Abydos’.

Spell 238

O you who split open my mouth for me and who gathered together for me III, 316
 what issued from my flesh, grant to me offerings from¹ the hands of the Great
 Ones upon the altars of those who possess names. I enter the Great Shrine
 by means of the hands of the Great Ones, I see the god at his oblations, I am
 a spirit, and the Sacred Eye is behind [. . .] I am content. I am one who knows
 his utterance, I have come from [. . .] because of what I know, there is no
 sort of suffering which is on me.

Hail to you,² Great One behind your lord; who raises him up [after being]
 limp, who gathered my body together, who pulled my flesh together, who
 spiritualized me, who split open my mouth for me; I [receive]³ gifts upon the
 great altar on the day of giving food-supplies⁴ to many persons,⁵ for ³¹⁷ I am
 Osiris, I [am bound for] Abydos,⁶ I [. . .] the shrine, for I am the Lord of Air.⁷

Hail to you, you who are in attendance on your lord, Mourner of Osiris,
 the Great One, the Wailer,⁸ Mistress of the *Pr-nw*(?) [. . .] the souls of the
 Westerners; grant me the path of those who are on earth at the place of
 power(?) which [I(?)] have desired: 'Come⁹ in peace' shall be said to me. I
 am content, for the causing that my power be great is what *Snpw* does.¹⁰ O
 [my] champion¹¹ in life, lord of knowledge(?), [. . . give] me power like
 Anubis, behind whom stood(?)¹² the Two Sisters; cause that the Souls of Ōn
 speak to me and that those who accompany Horus be gracious to me. There
 is no laying hold of me, no god will utter a curse against me, for I have entered ³¹⁸
 the realm of the dead, this abode¹³ of those whose mouths are pure, hatred(?)¹⁴
 is behind me on the day in which I am content in the horizon.¹ The Nile-
 god has given me his hand, I caress(?) Wepwawet, I pass eternity like Neheb-
 kau [. . .] which goes forth from my mouth, every god being content with his
 body; I am satisfied by means of my power. Rē^c, lord of the sky who is in his
 shrine, makes me flourish,¹⁵ and I am a great god. All the lower portions of
 the god's-offerings have come to me, (even) the due of Her who is behind her
 lord, the Companion of the Bull of Nedit who makes his body to breathe, who
 veils the limpness, who spiritualizes the Bull of the West, to whom Osiris has
 turned his back,¹⁶ helper of Anubis. [I] receive my body, I know my name, for
 I am your offspring. There is no weariness in your body [. . .]. I am he who
 ascends at the head of those who are yonder, a spirit(?) [. . .] oblations within
 the shrine¹ [. . .] on the first day of contenting the god with his offerings. ³¹⁹
 Give me [. . .]. I have received my body and I am rejuvenated with life daily,
 for I am he who buried his father.¹⁷

Hail to you [. . .] dead. The god awakes and his members are at rest for him. I have gathered together my power in the hands of the Great Ones; I spend eternity alive, I have come from [. . .] because of what I know, I am a *s3-mr·f* who examines [hearts . . .] I have gathered together my body. Raise me up [. . .] live for ever, because I am one powerful of speech who came forth from Gēb, who knows his speech in the great bark. [I have(?)] come in the protection of her who has reassembled for me [my] members [. . .] like this which that potent god has done¹⁸ after his [. . .]¹⁹ this land. What I have done is this which this god has done [. . .] shape [. . .] who goes to rest in life.

1. Here *m-m* serves as single *m*; again 316e; 319h.
2. Feminine.
3. Restore as *šsp·t*, cf. 313d.
4. Read *snmw* with 313d.
5. Lit. 'names'.
6. Restore as *iw·i r 3bdw*, cf. 313c.
7. For *ink ink t3w* read *ink nb t3w*, cf. 311g.
8. Read [*h*]3t.
9. Read ~~𓅓 𓅓 𓅓 𓅓~~ ?
10. Regarding *dwt* as infinitive, subject of a sentence with nominal predicate, in this case the neuter participle *irt*.
11. Feminine. Lit. 'who is behind me', i.e. backing me up.
12. Guessing that *h3c* may be a corruption of *chc*.
13. Lit. 'mound', 'tell'. Emend into *i3t tn n ntyw wcb rw*.
14. *Sft* perhaps a variant of *sf3t* 'hatred' *Concise Dict.* 224.
15. Probably a miswriting of *sw3d*; *swd* 'hand over' makes no sense.
16. See Spell 237, n.2.
17. The deceased equates himself with Horus son of Isis.
18. Read *nw irt·n ntr mnḥ* with intrusive *n* after ~~𓅓~~, see 319s.
19. An illegible word, probably a verb with *t3 pn* as object.

Spell 239

III, 320 Hail to you,¹ Mistress of the Old Ones, Lady of (many) faces in the Secret Place, who gives orders to the Bull of Djedu, who guides the Lord of the West, <at> whom Osiris rejoiced when he saw her; Mistress of the hidden mysteries, who announces festivals in the bow(?) of the bark when men navigate² in the morning,¹ to whom the Inert One has turned his face in this her name of Mistress of faces. Give me my face, for I am Osiris, I have come into the Island of Fire, I have filled my belly with magic, I have quenched my thirst with it. Clear my vision in the paths of the Netherworld, make hale for

me what is in my mouth, for I haul on(?)³ the bow-warp of the Bark of Righteousness,⁴ I give supports to those who are in the Great West. I have come that I may restore⁵ <my> body, ease <my> wounds and cover up <my> portal because of what is in it. What belongs to <me> is what Anubis who opened to me restored;⁶ I am the Lord of faces and I give food-offerings to the Lord of *pꜣt*-cakes, I satisfy those who are over the altars, and I come to land at the region of the horizon in company with those who are in the Bark.⁷ 322

1. G1T and A1C write horizontally and retrograde, G1T in red.
2. Impersonal *sdm·f*; the varr. have *škdwt* for *škd·tw*.
3. A hitherto unrecorded verb, but cf. *wnt* 'rope', *Wb.* I, 314, 18.19.
4. Var. *wny<i> hꜣtt mꜣr<i> škdwt* 'I haul on(?) the bow-warp, I direct the navigation.'
5. Read *srwh* with G1T and A1C.
6. G1T reverts to the normal direction of writing.
7. Note the eccentric writing of *im(y)w* in T3C.

Spell 240

O you four Horuses,¹ the offspring of Osiris, who announce offerings to those who are in the evening, you have no power to take this face of mine to him who is in his shambles who severs the necks of spirits for himself, for I am the companion of Anubis within the secret places of the Great Hall. I have come² that I may wash the towns and overrun the well-brims(?);³ I my soul is with <me>, I have power in my body, and I live on white emmer. I have come that I may control offerings, for I am a possessor of gifts. III, 323 324

1. Entirely in red in G1T.
2. So A1C.
3. I do not understand the meaning of these two sentences. *šhs* of T3C is probably to be preferred to the obscure *šhn* of the varr.

Spell 241

Hail to you,¹ Lady of offerings <at> whom² Osiris rejoices when he sees her, whose³ great wall is an owner of possessions; who brings air, who gives offerings,¹ who presides over the throne in the secret places of the Nether-world; who clears the vision of the Bull of Djedu, who split open his mouth and split open his eyes when the Inert One asked; who gathered together his arms and legs, who laid Osiris down in [. . .] who gave abundance to the Lord of the Flood on the desert plateau; who gave offerings. Open a path for the Inert One to the abode of embalming, the pillared bark; may you open III, 325

to me, for I am Osiris; I have come to Rostau in order to know the secret of the Netherworld into which Anubis is initiated. My mouth is split open, my
 326 eyes are split open, I am made a spirit,⁴ my members are gathered together,⁵
 I am in possession of offerings in $\bar{O}n$. Open to me that I may control offerings,
 for I am he who is in charge of secret matters, I know what Sia did, I am unique
 as one who does justice, I have come equipped with magic, I have quenched my
 thirst with it, I live on white emmer, filling the Winding Waterway.

1. Entirely in red in GrT.
2. So A1C.
3. Osiris's(?). One would have expected a fem. suffix.
4. Reading *s;h·tw·i*.
5. A1C has a superfluous *t* after *s;h·t(w)*.

Spell 242

III, 327 SPELL FOR OPENING A DOOR TO THE SOUL. RECITE: I am Thoth who brings
 justice, who healed the Sacred Eye in the House of the Double Lion. Open to
 me that I may see my corpse, for I am a living soul, I have come here into the
 328 Island of Fire,¹ and there has been given to me vindication concerning what
 I used to do in the presence of Osiris, Bull of the West, who grants power and
 vindication to me.¹

1. The text has the personal name instead of the pronoun.

Spell 243

III, 329 SPELL FOR OPENING UP THE WEST AND FOR ACQUIRING . . .¹ OF THE WEST IN
 330 THE REALM OF THE DEAD.² I am the Pelican³ who saw your (*sic*) birth,⁴ I have
 331 come that I may inspect my nest;¹ I ask for a brain (*sic*); do not(?) bite into
 my breast.⁵ I am the Baboon, I am stronger than you.⁶

1. *cf*tt, meaning unknown. See also 376a.
2. So S2P-S3P; T1L and B4C omit the second clause. BH4C has the rubric: 'Spell for going down to the Field of Rushes'; B1Bo postpones the rubric to Spell 264 (393k), where it reads: 'Opening up the West in the realm of the dead'. L1Li and S10C omit the rubric.
3. For *hnt* 'pelican' L1Li has *mntw*.
4. BH4C omits the suffix after *mst*.
5. Incomprehensible; I translate the words without grasping their sense. For *ps*h BH4C has *spr*. For *k3bt* 'breast' (S1C-S3P) cf. AEO II, 214*; the other texts have *k3b* 'intestines' S10C has a version of its own: 'I shall bite into your intestines, I shall take away your brain'. Nowhere is it indicated who is being addressed thus.
6. Plural in S1C-S3P; singular in the other texts.

Spell 244

Horus has placed < . . >,¹ he has not reached the path of the unique of heri- III, 332
tage(?)² on which Thoth went; men are afraid of the gods who go on it. It
cannot reach me < . . >,³ the light of those who are among the earth-gods at
the domain(?) of Horus the Elder. Those who are in charge of the sky see,
those who are in charge of the earth hear that I have inherited its⁴ paths,¹ I 333
have been placed in the ferry-boats⁵ like Horus the Elder. Give to me,⁶ you
nurses of the gods, place your hands on me; may you raise me up,⁷ may they
(*sic*) set me⁸ on their thighs with their breasts on my mouth, may they lift
me up⁹ and set me in the pure places among the brothers of the pure gods.

1. A textual omission.
2. Reading *w3t wot(y) iwt*, an obscure jingle. S1C wrongly inserts *wi* 'me' before *w3t*, perhaps anticipating 332*d*. The whole passage appears corrupt.
3. S2C omits *wi*. There must have been an omission in a text ancestral to these, since the passage concerning 'the light' seems quite irrelevant to the context.
4. Of the sky, in view of the fem. suffix.
5. Reading <*m*> *mhnwt* with S2C.
6. Reading *imy m n-i*; S2C omits the dative.
7. A superfluous *n* before *wi* 'me'. Omitted in S2C.
8. So S1C; S2C has *f3:sn wi* 'may they raise me up . . . '.
9. See n.8 above.

Spell 245

Hail to you, you who arise and come into being in this your name of Khopri. III, 334
This is what I say¹ to you: Would that I had my son that I might appear²
with my sceptre, and that he might cleanse me and bring me worship in the
Pure Land.

See,³ I have come and I bring you worship and purification in the Pure
Land, because I am this seed which conceived <me> for you⁴ by means of
your mouth,¹ which bore <me> for you by means of your grasp in orgasm. 335
I am the star which went forth from the plumes of(?) Rē, I am these water-
pots⁵ by means of which water came into being, by means of which Rē
[. . .],⁶ by means of which I have come into being, by means of which I have
grown.

I will not be taken away to the night-offerings,⁷ the god's slaughterers shall
not have power over me, Elephantine shall come to an end, and the booth of
the god who came forth from the fire at Ro-ḥōnē shall not be found. ¹I have 336
appeared as Sokar, and those who walk in Ro-tjenenet have made acclama-


tion,⁸ I have arisen <on> my throne by means of myself; there is no father of mine who has given to me, there is no mother of mine who has given to me. It was the heir of the great one of Kenzet who gave it to me.⁹

1. Or: 'is said'.
2. *Hcy-i* is prospective *sdm:f*. So also *swb:f* and *int:f* following.
3. Khopri speaks.
4. Read perhaps *n ntt ink is nw n mtwt iwt n-k <wi> m r-k*, cf. 335a. Note that both here and in 335a S1C has not observed that *iwt* and *mst* should both be fem. to agree with *mtwt*.
5. The boat-sign after *sdwt* is meaningless; it may be a reminiscence of *sdw* 'raft'.
6. S2C only.
7. Here probably the deceased speaks again.
8. Expanded but defective in S2C.
9. A construction with *in* + noun + *pw* serving as subject in anticipatory emphasis to the participial statement *swt rdy n-i s(y)*. The first *pw* is a demonstrative adjective qualifying *iwt*, and is best translated as the definite article.

Spell 246

III, 337 SPELL FOR ENTERING INTO THE FIRE AND FOR COMING FORTH FROM THE FIRE BEHIND THE SKY. I am this one invisible of form in the midst of the sunshine, I enter into the fire, I come forth from the fire, the sunshine has not pierced me,¹ those who find the Great One have not burnt² me, mine is the knife which
 338 cuts down him who is in the hand of Thoth.¹ I will not travel around and I have not travelled around, for your³ arm is that of Horus, your arm is that of the Great One, while the Sacred Eye, the Lady of provisions, is powerful.

I enter into and come forth from the fire, the sunshine has not pierced me, those who find the Great One have not burnt me, mine is the knife which cuts down him who is in the hand of Thoth. I travel round her who is opposite to me, is opposite to me, for your arm is that of Horus the Great One, and the Sacred Eye has power.

1. Read *n dm wi i3hw*, cf. S3C and 338d. The det.  is misplaced in S1C.
2. Cf. *nswt* 'flame', *Concise Dict.* 139.
3. Whose?

Spell 247

III, 339 GOING FORTH FROM THE FIRE BEHIND THE GREAT GOD. I have entered into the protection of the gods,¹ I have come forth from this . . .² on the heart of Thoth, I am the mighty one, lord of speech, who judges the crowd in the

Mansion of the Sistrum-player,³ I know those names of yours⁴ which belong to the Eye of Horus, one mighty against those who work ill against them,⁵ (even) those who are in the chest⁶ of Rē̄c,¹ who bring to him the child of his utterance who loves him. 340

1. The plural of Sq3C is shown to be correct by the plur. suffix *-tn* in 339f.
2. *Ik̄w*, meaning unknown. It can hardly be connected with *ik̄w* 'stone-quarry' or *ik̄* 'attack'.
3. So S1C, with *ih(w)* determined with the side-lock; S2C has *ir̄h* determined with the cord.
4. Of the gods mentioned in 339b.
5. Read *wsr r irw r-sn* as Sq3C, except that its plur. *wsrw* is in error.
6. Read *rfdt* with S2C; for the word, cf. *Concise Dict.* 42.

Spell 248

O Fire, weapon¹ of Her who follows after the Eye, who has eaten for herself her father the primeval god,² who adjudged Shu for Him who ascended,³ who destroyed the living,¹ may you eat and live; *Snw*⁴ eats and lives for me, I have eaten my father and am alive, my strength is the strength of the Lion; be god-like and eat what is green.⁵ Mine is the knife, and my utterance is not opposed.¹ I have entered in to you,⁶ I have gone out <from you>,⁷ I know you and I know your names, I conduct you behind Rē̄c—and *vice versa*; his place is my place, his protection is my protection, I have appeared in the Eye of Horus, I⁸ eat the gods, I kill him whom I made to live,⁹ I bind him whom I loosed, I implant obstacles and remove obstacles, for I am Rē̄c, I am Authority. III, 341 342

1. Cf. the late word *hmyt* 'Art Waffe', *Wb.* III, 82,3.
2. A play on the words *p3wty* 'primeval god' and *p3ty* 'two loaves'.
3. A play on *šw*.
4. The deified *snw*-loaf?
5. Apparently so, but who is addressed?
6. To whom?
7. *Im:tn* omitted.
8. Read *wnm-i*.
9. Read *snh̄-i*, cf. *wh̄-i* in the next clause.

Spell 249

[. . .] GOD. I am Thoth who approaches the Great Ladies, I have come that I may seek out the Eye of Horus, I have brought and examined it, and I have found it complete, fully numbered and intact. Its flame is to the sky, its breath is above and below, it is high in front of Him of the bird-trap.¹ You¹ shall rejoice over me,² you shall be happy through me, for it is my arm³ which brings III, 343 344

and guides you, it is my arm which severs⁴ you. I lift it up, this arm of mine; if you sever it, it will sever you.⁵ I am Thoth, my arm is before me, I⁶ guide the heralds(?)⁷ of the gods.

1. The Eye.
2. Read *im·i* with S2C^a here and S2C^b in 344b.
3. For 𓂏 of S1C, S2C^b has 𓂏 'warrant'. In 344e-g the reverse is the case, but 'arm' gives the better sense everywhere.
4. *Wḏr* determined with the knife.
5. Read *wḏr·tn sw gr wḏr·f tn* as certainly S2C^{a-b}; S1C is corrupt. Despite de Buck's notes 344, nn.1*.2*, the reading *gr* is to be preferred to *hr*, which would make no sense here.
6. Read *šm·i* in both texts.
7. Cf. *ḥw* 'proclaim'; possibly a miswriting of *ḥwtyw* cf. *Pyr.* § 769.

Spell 250

III, 345 SPELL FOR GOING ON THE PATH OF THE GOD. Gēb has come and he has cared for¹ me, the doors of . . .² are opened for me, the doors of the firmament are
346 thrown open for me,¹ he has given to me the sacred images of the Old Ones who preceded me, he guides me on the path of . . .;³ I am he who is complete,⁴ and the Double Lion becomes faint.

1. For *rwj* 'care for' cf. *Urk.* IV, 21,11; 1912,7. Only the woman's coffin B3Bo provides an object (3rd fem. sing.), but the continuations show that this spell was originally in the 1st person.
2. *Sfjtyw*, varr. *sfjtw*, *sfjt*, meaning unknown; the context suggests a part of the sky.
3. *Gmjt*, meaning unknown.
4. *Skm* 'complete' has det. 𓂏, borrowed from the homophone 'be grey-haired'.

Spell 251

III, 347 SPELL FOR THE NURSE OF OSIRIS.¹ I am the centipede-faced,² I have gone down³ that I may protect my father from Him of the snakes, the Bull of the West; he has no power over me.⁴ If I protect him,⁵ he will protect me, and *vice*
348 *versa*.¹ My protective amulet(?) is in his hand.⁶ I am under⁷ the nose of Osiris, I know the names of those two nurses who make this bread for him and who bring air, the mysterious ones who preside over the Mansion of Him of the Two Names; who perceive(?) the eyes of the Mistress of Life and
349 drive away the shape of the Mistress of Death;⁸ who rescue Osiris from inertness and who rescue me from inertness. I know your names, and I shall not die, Seth shall not have power over me.⁹ If the bones of Osiris are knit together every day, then my bones will be knit together every day; his bread
350 is my bread,¹ and I will not go in the head-cloth of the dead. A fly has flown,

a *fn̄t*-snake has crept and Osiris has reached my place; my double is exalted and it has repeated my name. I do not die while it remains; I am Osiris, I have counted the two gods with my . . .,¹⁰ (and also)¹ those two female companions, the two Ladies of Pe. This is life which I give to Osiris, for I am the beloved of my father, the Lord of serpents. 351

1. Var. T1L: 'Driving away [. . .]' in red.
2. Varr. 'I am the centipede of Horus'; 'this N is the centipede in his mansion'.
3. In S1C^a a long omission follows.
4. T1L adds: 'this N has no power over him'.
5. S1C^a resumes. 'Him' is presumably the aforementioned father.
6. Var. S1C^b: 'his amulet(?) is in my hand and my amulet(?) is in his hand'; the damaged S2C apparently had a similar version.
7. Note the construction of independent pronoun with adverbial predicate.
8. See de Buck's 348, n.3*.
9. S2C has 348g-h out of place; for the other two texts see n.8 above.
10. *ꜥdꜣt*, meaning unknown.

Spell 252

TO BECOME RĒꜥ-ATUM.¹ O Hand-in-hand,¹ make a way for me, for I am the III, 352
Great One who sought out the Great Lady; I have come that I may seek out
this beard of RĒꜥ-Atum which is what was taken on that day of rebellion.²

1. Var. T3C: 'To be the scribe of RĒꜥ-Atum'. S3C has the god's name alone.
2. T3C adds: 'I shall be the scribe of RĒꜥ-Atum.'

Spell 253

TO BECOME¹ THE SCRIBE OF ATUM.² Orion has gathered together his fields III, 353
which are in the house.³ Great is Orion in judgement, great is *Rḥt-ḥw* when 354
he is dead;¹ it is his⁴ son who will act <against>⁵ *Rḥt-ḥw*, because he is for 355
death⁶ and it is his son who will make death.⁷ O Shesmu in your nest,⁸ I will 356
act on behalf on my [lord] who shall come,⁹ I will act on behalf of my lord
when he departs,¹⁰ I will depart at the monthly festival, I will return at the
yearly festival, I will be young . . .¹¹

1. Var. 'to be'.
2. Varr. 'RĒꜥ-Atum'; *nb tm* 'Lord of All'; and a meaningless *nb-Rc-Itm*.
3. So T1L. M22C-B4Bo omit *shwt* and S1C-S3C omit *sꜣk* also.
4. Orion's son. Several texts omit the suffix in *sꜣf* both here and in 355c, and S1C^b omits *sꜣ* as well, writing only the det. *ꜣ*; note the use of the enclitic *ꜣ* after *in* in all texts, see de Buck's note 1*.

5. The preposition *r* omitted by haplography.
6. Read *n ntt:f r mt*, cf. S1C–S3C; the other texts have omitted *n* before *ntt*, another case of haplography.
7. Read *in s3:f iry:f mt* with T1L, cf. de Buck, 355, n.4*. Sq6C omits *mt* and substitutes *sb m mt* (356a), the translation of which is obscure, for if *sb* were the object of *iry:f* one would expect the infinitive *sbt*. M22C has a text similar to T1L, but in 356a adds *sb m sb* [. . .]. The other versions of 355c are either incomplete or corrupt, and they end at this point.
8. The invocation of *Šmw* is unexpected. The 3rd person in *šs:f* is in accord with Egyptian practice, but English requires the 2nd person, if indeed this is an invocation. If it is not, we will have to admit a textual omission between 356b and *c*.
9. Reading *iry:i hr [nb]:i*; for the restoration see de Buck, 356, n.11*.
10. Read [*r*]wy:f at the end of 356d; there seems no need to restore the second *r* as suggested by de Buck, n.12,* for what is needed here is a *šdm:f* form, without preceding preposition.
11. Untranslatable remains. At the end of the spell Sq6C inserts the rubric which the other texts placed at the beginning of the spell.

Spell 254

III, 357 TO BE A SCRIBE OF RĒċ. I am *Kṛkṛw* the scribe of Osiris, I have counted the
 358 number of those who are on the paths, their business is done for me, and
 Osiris and RĒċ-Atum¹ are content¹ < . . > his head is given to him < . . >
 my place.² I will never give my place to these . . .³ who come with oppression
 359 by evildoers. My mouth is Anubis, my arm is Thoth,¹ I am X son of Y, and I
 will not be destroyed or obliterated by them⁴ for ever.

1. Varr. ‘Osiris and RĒċ’; ‘RĒċ-Atum’.

2. 358a appears to have no connection with what precedes, and it would seem that there was a considerable omission before *rdy n:f tp:f*, with another omission between *tp:f* and *st:i*, the latter being quite out of context.

3. *šhrw*, meaning unknown.

4. *ʿIm*, lit. ‘thereby’, presumably in reference to the *šhrw*.

Spell 255

III, 360 PROMOTING A MAN’S DOUBLE¹ IN THE REALM OF THE DEAD. ¹ Water² is upon me, I
 appear as RĒċ; water is on my hands, I appear as Horus, I am exalted as Him
 of Nubet.³ I have sucked at Isis, Nephthys has nursed me in the Jackal Lake,
 361 I am loosed in the Lakes of Peace,¹ I will wipe my face with these (cloths(?))
 which are on the shoulders of RĒċ,⁴ I will receive sandal-straps thence, I will
 appear as Horus who ascends in gold from upon the lips of the horizon.
 362 Praise is given to me by the lords of the East,⁵ ¹ acclamation is made to me by
 the lords of the West, homage is done before me by the sun-folk, I go aboard

the ship, I cross to yonder side, I enter the Great Mansion,¹ they establish me⁶ 363
 at the head of the Two Conclaves, they assign me at the head of the Two
 Conclaves, the Entourage is knit together about me by the Imperishable Stars,¹ 364
 the gates are laid hold of for me by the Unwearying Stars, my double does
 not linger, for I belong to the House of Horus.

1. S1C inserts *n:f* after *s* 'man'.
2. S1C inserts the suffix *·i* after *mw*.
3. *Bnw*t is in all probability a metathesis of *Nbt(y)*, an epithet of Seth.
4. Read probably *nw n rnmwty R*c, lit. 'these belonging-to-the-shoulders of Rēc'. For the future tense 'will wipe', etc., cf. the prospective *šdm:f* form *ḥcy:i* in 361c.
5. Var. S1C^a: 'West' in error, cf. 362a.
6. A superfluous *n* before *wi* in 363a.b.

Spell 256

[SPELL FOR] BECOMING THE KING OF THE SKY. I have assaulted(?) and conquered III, 365
 the horizon by my own hand,¹ the Netherworld by the hand of Rēc, and the
wrrt-crown by the hand of the Ennead; the kingship on the thrones of Horus
 is given to me,¹ he shoots down² the slaughterers³ for me, he makes offerings 366
 and oblations for me. I have conquered the horizon and have knit together
 the throats of the living.

1. Omitted in S1C^a. S1C^b has 'by my utterance'.
2. Reading *šsr* with S1C^c ff.; for the sense cf. *Wb.* III, 547,5 and *šsr* 'arrow'.
3. Reading *ḥḥtyw*.

Spell 257

TO BECOME ONE HONOURED WITH THE KING. O you two of the willow(?),¹ you III, 367
 belong to me,² for I am made divine,³ I drive off the slaughterers;⁴ prepare a 368
 path for me that I may pass on it,⁵ I for I am one honoured of Khons,⁶ I issue 369
 from his mouth in the presence of Rēc, I stand up in the midst of the sky,¹ and 370
 those who are above the sky,⁷ their hearts are glad.

1. *Trty*; note tree-det. in B2L—B3C; the dual is confirmed by the suffix *tn* in 367c (S1C^a),
 and by *sp sn* after the word in four texts. *Krkrtty* in S1C^a is to be read *krty*, the reduplication
 being in this case a way of expressing the dual; for *k* instead of *t*, compare the old dependent pro-
 noun *kw* with *tw* and old *kbw* 'sole', 'sandal' with *tbw*.

2. The pronoun *tn* only in S1C^a; the other texts repeat *trty*. The former is the reading to be
 preferred.

3. Cf. *Pyr.* §§ 1098. 1378.
4. *H3tyw*, written like *h33*, in *S1C^a*; the other texts substitute *mw^w* 'those with dishevelled hair'.
5. All texts except *S1C^a* prefix to this sentence the invocation 'O you gods'.
6. So *S1C^a*; *S2C^a*–*S3C* have: 'of the king of the sky'; *B2L* and *B1C*: 'with my sister'. Cf. Posener, *ZAS* 93, 116.
7. Before this sentence *B2L* and *B1C* insert a repetition of their version of 369a.
8. *B2L* and *B1C* add: *im-i* 'through me'.

Spell 258

III, 371 NOT PERISHING FOR EVER. O Great Living One, the equipped(?) one who is on his staff,¹ throw out the bow-warps of yonder Great One for(?) the Hidden One(?),² yonder Great One who is in the horizon. The Ennead conduct to
 372 him the frog-goddesses who bore *Rēc*,¹ they serve for you your great doubles in the midst of the horizon; rise up wearing³ the great White Crown, O you whom *Nūt* bore.⁴ A great festival is celebrated for you with offerings of bread
 373 and beer with the Souls of *Pe*, *Nekhen* and *Ōn*.¹ Hear this: The Elder *Horus* has clothed you with life; to you belongs the speech of those in whom is⁵ authority, and the skins are turned over (*sic*).

1. Cf. Sethe, *Komm. Pyr.* IV, 55 f., where he points out that *hry-ib* is corrupted out of an original *hry-tp*. The sense presumably is that he leans on his staff.
2. The significance of *𓆎* is by no means clear; in *S1C^b* it is inserted after *h3tt* in 371c.
3. Lit. 'upon'; the sense is 'upon whom is', compare *hr sd3t* 'having a seal on it'.
4. Read *msw-n Nwt* 'whom *Nūt* bore'; *S1C^a* has the man-det.
5. *Hr(y)w* here, lit. 'who are over', is probably to be interpreted as in n.3 above.

Spell 259

III, 374 BEING INTRODUCED TO THEM¹ IN THE HORIZON. O you snakes of the horizon who enter here and who go out of here, <who are in> the . . .,² who place hands in
 375 the hidden mansion at the chapel of the western horizon:¹ I travel, my power overpasses the sky, the dread of me is on earth, the terror of me is in the . . .³ He comes into being⁴ as the Eyeless One, he introduces me to your great ones.
 376 ¹I open . . .⁵ on the hands of that god who gives orders in accordance with what he knows; I am this one who uncovers⁶ *Nūt*, I support for him⁷ him who adjudges the Enneads, I cross on foot with *Rēc* over the Milky Way(?)⁸ with
 377 *Khopri*,¹ I know those who are in sarcophagi, and it is he who is at their head.⁹

1. Presumably the snakes mentioned below.
2. *Tmyw* omitted before *qnnwt* in *S1C^a*. *S3C* reads: 'who enter into and come out from him who is in the *qnnwt*'. For *qnnwt* cf. *qnn*t, *Wb.* V, 576, 12, but why the det. *𓆎*? The context implies a place or building which can be entered or left.

3. *P3k*, meaning unknown.
4. The dets. refer to *hpr.f* as a whole; \overline{sn} , as often in *CT*, stands for \overline{sn} .
5. For *ftt* see also 329b; meaning unknown.
6. *N* + infinitive, lit. 'of uncovering'.
7. Presumably the god of 376a.
8. For *mskt* cf. *Pyr.* §§ 279. 334. 949.
9. For *hnty* S1C has *cnh*, which makes no sense. The doubtful *n* under *pw* at the end of this text is surely no more than a division-line between spells.

Spell 260

O Great Living One who are on¹ your *smct*-staff¹ and your *mcnht*-staff, throw III, 378
 out the bow-warps of the Netherworld, so that those who are in² the horizon
 may live for this spirit, the Ennead being enwrapped(?)³ and pure because of(?)⁴
 the great White Crown. I appear upon the great throne¹ so that I may be 379
 potent thereby as Thoth whom the god of the sky fashioned when Rē^c was
 born for me, the dwellers in Ōn serve me, (even) the great mighty ones who
 dwell in the horizon. I order a festival, for mine is the *snwt*-shrine,¹ oblations 380
 and offerings are made for me in Ōn. The Souls of Nekhen⁵ hear this; the
 Great One has clothed me with life in the midst of the Field of Rushes,¹ I am 381
 this double bull who is on the vertex of Rē^c, who makes brightness⁶ in the
 East according to the books of the Spirits in the West, whose faces turn round
 on account of their colours(?) [. . .].⁷

1. Read *hry-tp*, cf. Spell 258, n.1. *Htm hr-ib* of three texts out of four is obscure, for the preposition is strange after that verb; we would expect *m* if the sense is 'who are provided with'.
2. S3C omits \overline{sn} of *imyw*.
3. With sheets of linen? Cf. *hnkyt* 'bed'.
4. For *hr* S1C^b has *hr(y)t-ib* 'who are in the midst of', which does not make sense; similarly S3C.
5. Var. S1C^b 'of Pe'.
6. Var. S1C^b: 'who goes forth bright'.
7. S1C^b only. The mention of 'colours' may perhaps allude to the hues of dawn and sunset; cf. *RB* 113, 12–13.

Spell 261

TO BECOME A MAGICIAN. O you nobles¹ who are in the presence of the Lord of III, 382
 All, behold, I have come to you;² respect me in proportion to what you know.
 I am he whom the Sole Lord made³ before there came into being the two 383
 meals on earth, when he sent his Sole Eye when he was alone,⁴ being what

came forth from his mouth; when his myriads of spirits⁵ were the protection
 384 of his companions;⁶ ¹ when he spoke with Khopri, with him,⁷ that he might be
 more powerful than he;⁸ when he took authoritative utterance upon his mouth.
 385 I am indeed the son of Her who bore Atum,⁹ ¹ I am the protection of what the
 Sole Lord commanded,¹⁰ I am he who caused the Ennead to live,¹¹ I am 'If-
 he-wishes-he-does',¹² the father of the gods. The standard is high, the god¹³ is
 387 endowed in accordance with the command of Her who bore Atum, ¹ the august
 -god who speaks and eats with his mouth.¹⁴ I have kept silence,¹⁵ I have bowed
 388 down, I have come shod <into the presence of> the Bulls of the sky,¹⁶ ¹ I have
 seated myself <in the presence of> the Bulls of the sky,¹⁷ in this my dignity
 of 'Greatest of the owners of doubles', the heir of Atum.
 389 I have come that I may take possession of my throne¹ and that I may receive
 my dignity, for to me belonged all before you had come into being,¹⁸ you gods;
 go down and come upon the hinder parts,¹⁹ for I am a magician.²⁰

1. B1Bo has: 'O you who are in the presence of the nobles of Atum'.

2. Var. B1Bo: 'behold, N is with you'. Note the superfluous *n* before *wi* in the other three texts.

3. Varr. S1C:^b 'I am the young one whom the Sole Lord made'; B1Bo apparently: 'because of this name of the Sole Lord'.

4. So four texts; B1Bo has *n wn:f* instead of *m wn:f*.

5. *M wn h̄h̄f n k̄3*; B1Bo omits *m*.

6. B1Bo adds: 'who shone in his eye'.

7. B1Bo has *n* for the first *h̄m̄* and omits the second.

8. Var. B1Bo apparently *wsr (r)n N pn m wsr:f* 'that N's name might be powerful through his power'.

9. Var. B1Bo: 'as for N, he is the son of Her who bore Atum', and then inserts in contradiction: 'who was born without a mother'.

10. B1Bo omits *s̄*; 'protection' and misreads ϕ as ξ ; it also inserts thereafter the obscure *N pn h̄wy k̄3w:f* 'N is he who smote his spirits'.

11. Again an obscure and unintelligible addition by B1Bo (385e-386a).

12. Compare the fuller form of this expression in *Pyr.* § 412.

13. Plural in B1Bo, which reads: 'the gods are endowed in accordance with what the eldest god commanded'.

14. B1Bo omits the reference to eating.

15. Var. B1Bo apparently: *sn̄d̄·n N pn <n> id·n:f* 'N was afraid of him whom he assaulted(?)', but the relation of this to the context is obscure.

16. Emending into *ty·ni t̄b<·ky m-b̄3h̄> k̄3w nw pt*; *k̄3w*, despite the det., surely stands for 'bulls'; so also in 388a. B1Bo has: 'he has come so that he may defy (*k̄sm*) the Bulls of the sky'.

17. B1Bo has corrupted *h̄ms·n* into a meaningless group.

18. For *h̄prt* B1Bo has less correctly *h̄pr·n*.

19. *ȳw* is probably to be understood as the rare old imperative 'come!'; the sense of the whole expression is apparently 'squat down'.

20. Var. B1Bo: 'N is a noble magician'.

Spell 262

TO BE EQUIPPED AS [. . .]. I am one,¹ the second of the Ennead; men ferry III, 390
'*Ibnwt*² over, she grinds for me . . .³ because what is given to me is bread.
This of mine is not an estate(?)⁴ [. . .]⁵ who breaks . . .⁶ every day.¹ I have 391
gone up and come down, men have sung for me, acclamation has been made
for me. I am the lord who guards(?)⁷ the earth; few and small are the banks of
. . .,⁸ the tomb is intact(?)⁹.

1. Read *w*̄*i*, *sdm.f* form.
2. An obscure being.
3. *M;tn* with fire-det., meaning unknown. There may have been some corruption here.
4. Reading doubtful; *d;tt* seems a possibility.
5. A broken passage in S2C^a, omitted in S1C.
6. *Sd;3*, quite obscure.
7. Probably so, despite the det., borrowed from *s;3y* 'linger'.
8. *Ht r*̄*b;3*; perhaps to be read as *t r*̄*b;3*, cf. IV, 45j, but even so, quite obscure.
9. Read perhaps (*w*)*d;3t*, but IV, 45j has *d;3t* with boat-det; if anything, the latter is even more obscure.

Spell 263

O Great One (*wr*) who destroys what is detestable, O Great One (*r;3*) who wakes III, 392
Nbyt, hide her, my father, from those who are in the Abyss. I am the Pelican¹
who saw your birth, who saw your birth when you were born.² I³ have come
here seeking my fledglings.

1. Cf. 393b.
2. For 392a-b, B2L has: 'O Great One, Great God, who saw (*3* omitted) your birth'.
3. For the continuing 1st person cf. B2L, which reads: 'I have come seeking all the nests of the god', with the rubric 'Opening up the West' inserted out of place after *iy-n-i m*, see de Buck, 392, n.8*.

Spell 264

O Great One, loud of voice, N is the Pelican who sees your¹ head. He has come III, 393
here that he may seek his fledglings, and the heron(?) is content, for N is his
father. This one who comes is the Great One, N is safe in the sight of the Old
One . . .² as Seth, upon his wings as Thoth; his plumes are the tails of . . .,³
he has gone up that he may drive off⁴ what Gēb⁵ detests. OPENING UP THE
WEST IN THE REALM OF THE DEAD.

1. See de Buck, 393, n.1*.
2. Obviously corrupt; something has been lost before and after *n.f.*
3. *B3tyw*.
4. Cf. *dndn* 'subdue', *Concise Dict.* 323, here with a nuance of motion.
5. Written abnormally.

Spell 265

III, 394 NOT [PERISHING FOR EVER].¹ O great living one, O you who are provided in the midst of the sky, throw out the bow-warps of the Great One who is in the city; they will cause the doubles of the great ones in the midst of the horizon to circulate [. . .] Horus wearing² the White Crown, I have come that I may pass to³ the sky, for the fear of me is in the sky and the terror of me is in the hearts of the Fenkhu; I have come that I may be vindicated and that my double may attend on my body. It is Thoth who flew⁴ yesterday and who secured⁵ the ropes with your doubles; it is this Eye of [Osiris(?)]⁶ which secured the ropes with the double of Rē^c in the midst of his field. I am the gall of the Destructive One, the Lord of snakes; I am weary in proportion as Rē^c is weary. [. . .] at the going of Shu, the messenger of Bastet, I will never be
395 given over to the killer,¹ the hostile serpents have not eaten me.

O you who lasso and quench,⁷ act as a god, Anubis [. . .] . . . the toes of your doubles⁸ for the Bull who is in your midst. [I] eat [bread and drink(?)] pure water,⁹ I am . . .¹⁰; you shall come¹¹ for me, summons being made to you. [See], I am¹² in your midst [. . .] both your wings. I am this one who comes of himself, I am not eaten because of [. . .] who eats on his face, whose belly is empty, who lives on the shorn ones of *Skks*.

1. See 371*a*; this spell is related to Spell 258.
2. Lit. 'in the midst of'.
3. Read *sw3·i r*.
4. 'Thoth' is misplaced; the text should have read *in Dḥwtw wcr sf*. For this verb cf. 'fly', of javelin, *BD* 219,10.
5. Emend into *smnt* as 394*k*.
6. See de Buck, 394, n.3*. *Wsyw* might be possible.
7. Surely corrupt; probably there have been omissions of text.
8. *Sic*; probably again corrupt.
9. Read perhaps *wnm<·i t swr-i> wcb*, but the space seems barely enough.
10. *Trḥty*. quite obscure.
11. Prospective *sdm·f* form *iwṯ·f*.
12. Restore as *m* [*·k*] *wi*.

Spell 266

I am Atum in his name of Rēꜥ [. . .]; I am Min(?)¹ in his name of Min(?), I III, 396
am [. . .] and the great monster is on his belly.

1. The ideogram looks more like a door-bolt *s* than the Min-sign, but the det. of the god with two plumes favours Min.

Spell 267

NOT DYING AGAIN. O you great living one who are detained on¹ your staff,¹ III, 397
throw out the bow-warps of the Netherworld, the living ones² who are in the
horizon of this spirit; he has conducted to you the fathers³ of his Enneads.
Appear in this great cool room;⁴ Nūt has borne you according to the birth 398
of Rēꜥ, the powers issue from Ōn, the greatest of the snakes who are before the
horizon are enduring, and I live as Thoth,⁵ Pe is given to me, Dep is mine, 399
and an offering is made for me in Ōn. O Souls of Pe and Dep,⁶ truly hear this;
I have ennobled you⁷ as the Elder Horus⁸ in life,¹ and you are the Double 400
Bull, the Great One who is on the vertex of Rēꜥ, and the chief powers issue
from the East.

1. Read *hry-tp*; see Spell 258, n.1.
2. Perhaps snakes acting as ropes.
3. Apparently so in S1C, where the *n* before *itwy* seems superfluous. B2Bo has 'his women of his Enneads', so too B7Bo; B5C and S10C are quite corrupt.
4. So S1C: each text has a different word here. Further, all texts lack the indirect genitive after *tw*, which indicates that *wrt* is adjectival.
5. Varr. S1C: 'his soul'; S10C: 'Horus'.
6. So B5C; the other texts have 'Pe and Nekhen'.
7. The* deceased, for the pronoun of the 2nd person is singular here and in 400a. Clearly there has been a textual omission after 399d.
8. S1C omits 'Horus'; S10C has *šmsw Hr* 'Followers of Horus' and omits *m* before *ꜥnh*.

Spell 268

BECOMING SOBK, LORD OF THE WINDING WATERWAY. N is the *fnt*-snake which IV, 1
issued from the shank and ate the Chaos-god, whom Seth exhaled for him
from within the secrets of Gēb.¹ N is a shape who eats (even) when he copu-
lates,² who lives on . . .,³ who makes for himself . . .⁴ to the full extent of 2
his⁵ desire. The . . .⁶ have descended from the sky for him. His are the bulls,⁷
Anubis has made horns for him, because N is a great crocodile, and fair is the
flood of the lord of the fens,⁸ the greatly majestic, the companion of this

3 Great One who traverses swamps and river-banks. ¹ N has come from⁹ the green fens, he has turned the reeds of the fens and the crocodiles¹⁰ of the fens, N traverses swamps and river-banks; N has come¹¹ that he may eat his brother¹² with his fish-scales; ¹³ the god comes, having eaten his brother and
 4 lived on his scales.¹⁴ ¹ N finds his true brother(?),¹⁵ namely the brother of this Great One, namely this Dep-ite judge who is in the Broad Hall of Abydos. N is a crocodile-spirit,¹⁶ crocodile-faced, dangerous in the reeds of the fens; N has traversed the crossings of the river-banks, for N is a crocodile, lord of the
 5 creeks.¹⁷ ¹ Djedu has been given to N to nourish him, with Khabet for his nurse; ¹⁸ Edjō the Great has acted for him¹⁹ so as to ferry him over to the Fields of Offerings.

Acclamation to N and to his double!²⁰ N is Sobk, lord of creeks.²¹

1. Var. *H*; in T1L.
2. Var. T1L: 'his *hdw*-fish'; on *wnm nk·f* in B1Bo and B2Be see Spell 285, n.4.
3. *Ynw*, var. B2Be *i'rw*, is incomprehensible as a *Lebensmittel*.
4. *Smw*t, meaning unknown, but the dets. suggest something unpleasant. IV, 2a-3c are absent in T1L and Sq6C.
5. The suffix *·f* here and in what follows appears to refer to the deceased.
6. *Ityw*, meaning unknown; var. B2Be: *ikw* 'quarrymen'.
7. Var. B2Be: 'he fetters the bulls', obviously a corruption.
8. Not 'fields', since they are places where crocodiles lurk, see also 3b.
9. B1Bo omits *m*.
10. For *sbk* as a common noun 'crocodile' cf. 4g where it occurs as an equivalent of *msh*.
11. Var. T1L and Sq6C: 'this N will be a great one'.
12. B1Bo has the *sdm·n·f* form *wnm·n·f*; the *sdm·f* form of B2Be is to be preferred. B2Be omits the suffix after *sn*. The 'brother' apparently is the fish which shares the water with the crocodile and which the latter eats.
13. Var. T1L: 'N lives on his scales', without any indication as to whose scales; Sq6C ends in lacuna.
14. Var. T1L: 'the god comes, having lived on his brother', and adds 'so shall you (plur.) say concerning this N'.
15. As it stands, 4a is not only unintelligible, but grammatically impossible, so that there must have been some corruption. One might perhaps emend as *iw N pn gm·f sn·f m3c*, but even so the sense remains obscure.
16. 4d-g only in T1L and Sq6C.
17. Lit. 'Niles'.
18. T1L reads *iw rdy·n N pn Ddw wdnw N pn H3bt*, etc.
19. Emending *ir·n·t* of B1Bo into *ir·n*. B2Be omits the words before *W3dt*; T1L and Sq6C have a version of their own.
20. B2Be differs unessentially; T1L: 'Praise is given to N and acclamation to N's double'. Sq6C was originally very similar.

21. In both B1Bo and B2Be *hspw* 'gardens' is an error for *hpw* 'creeks', For this last clause T1L and Sq6C substitute 'N lives on something from you (plur.)'. B1Bo and Sq6C insert the rubric at the end of the spell.

Spell 269

BECOMING BARLEY OF LOWER EGYPT. N is this bush of life which went forth IV, 6 from Osiris to grow on the ribs of Osiris and to nourish the plebs, which makes the gods divine and spiritualizes the spirits,¹ which provisions the 7 owners of doubles and the owners of property, which makes cakes for the spirits, which causes the living to grow, and which makes firm the bodies of the living. N lives on smoked grain, N is the smoked grain of the living, N lives and grows fat on the ribs of Gēb, the desire¹ of N is in sky and earth, in the waters and in the fields.² Beneficial is Isis to Horus her god,³ she is friendly thereby to Horus her god. N lives as Osiris.⁴

1. For *iw mrwt N pn*, Sq6C has corruptly *iw tn Wsyr N pn*, which makes no sense.
2. In Sq6C only.
3. For *ʒh n ʒst* 'it goes well with Isis' of T1L, read *ʒh ʒst* 'beneficial is Isis' with Sq6C; the significance of *im-f* in the continuation is not certain.
4. So T1L; Sq6C has: 'it is N who lives and goes forth as Osiris', and ends with the rubric which T1L has at the beginning of the spell.

Spell 270

BECOMING SOPD. N has gone forth upon the water which surrounds him, IV, 8 N's plume is on his head, N's eyes are the powerful ones(?),¹ woe(?) is in the garden(?)² . . .³ N is lord of the deserts,⁴ N is Sopd, eldest of the gods.

1. *Kʒʒ* as an adjective meaning perhaps 'potent', in reference to the Eye of Horus, occurs in *Pyr.* § 2087. In T1L the det. looks like an insect! *K* of T1L is an error.
2. Apparently so in T1L; the varr. have 'woe(?) is in the west of *Gmt*'. Neither version is comprehensible to me.
3. *ʒg* completely defeats me. *Msprw*, written in T1L as *mrprw*, may be connected with *Wb.* II, 144.5.6.
4. Var. Sq6C: 'O N, you are lord of the deserts'. Both Sq6C and Sq3C omit the next clause and end with the rubric, which in Sq3C reads: 'Becoming Isis'.


Spell 271

BECOMING AN ʿWC-BIRD.¹ I have² flown up as an ibis, I have alighted as a IV, 9 *kʒd*-bird, I am he who saw³ the Unclothed One, the son of Ḥathōr.⁴

1. Var. *iwr*[*w*]-bird in Sq6C (9f). In 9b (B2L and B2P only) is a corruption of 15f.
2. For the 1st person cf. B2L and B2P.
3. Var. Sq6C: 'O N, it is you who saw . . . '.
4. I.e. Ihy 'the Sistrum Player', who is depicted naked. In Sq6C is the var. 'him whose head is uncovered', while B2L and B2P omit *f* of *kf*, apparently under the delusion that *k* was the suffix.

Spell 272

IV, 10 BECOMING A HERON(?)¹ I² am a heron(?) on the limitless desert plateau, and there is brought to me what appertains to the land of Atum.³

1. Determined with  in *Pyr.* § 2179.
2. The 1st person in four texts out of seven.
3. 'Of Atum' omitted in the B2L group.

Spell 273

IV, 11 BECOMING A FALCON. I am a falcon¹ on that night of enriching² the years. He³ has set the dread of me in those who are over destruction,⁴ and respect¹² for me in the lords of butchery; I will not be taken to the slaughter-house of the god, the destroyers will not use their whip-lashes⁵ on me, for I am the guide to the horizon of the sky.⁶

1. B2L and B2P only; lost in B1Y. The other texts treat this spell as a continuation of Spell 272.
2. Var. B3L: *sgrh* 'making peaceful'.
3. Who?
4. Sq6C: 'who are over the old ones'.
5. *Hrwt*, here translated as 'whip-lashes', appears to be identical with *hrt* 'wick', Gardiner, Sign-list V28. A plaited wick would resemble a diminutive lash of plaited leather. B2L and B2P have *ḏhrwt*, cf. *ḏhrw* 'leather lacings', *Concise Dict.* 324, supporting the above translation of *hrwt*. Sq1C has absurdly *wḏhw-s m r3<i>i>* 'her altars in my mouth'.
6. Only in T1L and B3L; Sq6C has the rubric here, with *nwr* 'heron' for *byk* 'falcon'.

Spell 274

IV, 13 BECOMING A DIVINE FALCON IN THE REALM OF THE DEAD. Hail to you, Horus of the East, whom my herald does not know;¹ I will descend² and rush on(?)³ to¹⁴ your stairway.⁴ I am uplifted⁵ as a divine falcon¹ < . . . > upon(?) its ribs(?),⁶ I will move up and down at starboard and larboard,⁷ I will strike with my sceptre and control with my staff.⁸ They of starboard are under my control,¹⁵ they of larboard are under my command,⁹ I will follow the god, I will make

the descent to the Bank of Rushes,¹⁰ I will go around the northern sky. Make your rope fast.¹¹ It means that Khnum will make fast.¹²

1. *Thm* has been regarded as a relative form, since it is *hwt(y)* who is most likely to be ignorant.
2. *H3y·i*, var. *h3y N pn*, looks like a prospective *sdm·f*; *r·i (tr·f)* is the enclitic. Sq6C has the infinitive *h3yt* followed by the agential genitive *nt Wsir N pn*.
3. For the sense given to *gw3*, cf. *Pyr.* § 709; Sethe, *Komm. Pyr.* III, 303.
4. B2L and B2P omit the suffix after *rwd*, which in Sq6C is determined with $\text{𓆎} \text{𓆏}$.
5. B2L and B1Y stress the subject of *tny·i* with *ink*; B2P has the 3rd person *N pn* followed by *tny·i* with the suffix of the 1st person.
6. Cf. *wgyw* 'ribs(?)' of ship, *Concise Dict.* 71. Since the suffix in *wgw·f* has no antecedent, it is clear that there has been a textual omission before *r·s3* which will have mentioned a masculine word for boat (*im, wy3?*); the nautical context of what follows makes this clear. *R·s3* of 14a may mean 'on the back of', = 'standing on' ribs, or it may mean 'behind', 'abaft' some construction. Our ignorance of the precise meaning of *wgw* prevents a decision between these alternatives.
7. The significance of the adjective *c3* after *t3-wr* in T1L and after both *imy-wrt* and *t3-wr* in B2L and B2P is not obvious, and it is omitted in Sq6C. From what follows it is clear that the reference here is to the rowing-gangs on either side of the vessel.
8. The deceased keeps order among the rowers with sceptre and staff. B2P is garbled.
9. The plural suffixes in 14d of all texts except Sq6C are superfluous. *Imyw-wrt hr st·i t3w-wr hr wd-mdw·i* of Sq6C (certainly originally in the 1st person) probably represents the archetypal reading.
10. So T1L, Sq6C; var. B2L: 'the descent of the Sunshine-god'; B2P: 'to the bank of the Sunshine-god'.
11. On *hy nwh* 'make a rope fast' see *JEA* 57,202. T1L shows only the det. of *nwh*, which in Sq6C has been corrupted into *nwt*.
12. Sq6C is corrupt.

Spell 275


N is one who expels and opposes, who lives by air; N has overturned Osiris IV, 16 from his throne on the day of the Festival of Sokar. Air belongs to N, N has swallowed the Ennead and fed on the Cobra, N is the cedar-tree in front of Osiris, who gives what N needs, and judgement in the matter is what they (*sic*) have done.¹ N has split open the mountains, N lives by air; this means that he shares out what they have given to him.² ASSUMING ALL FORMS IN THE REALM OF THE DEAD.

1. So rather than 'what was done for them', cf. 16f.j.
2. B1Bo omits 16b-*i* and B2Be omits the rubric.

Spell 276

N is this forepart of a lion(?)¹ which lives and shines on the day² when he IV, 17

knows of the turning back in the hearts of the gods.³ She who is high on his vertex is the Lady of the Horizon; a spirit better equipped than any god. N protects⁴ men, the gods show respect to him, this Great One (fem.) has appeared in his shape.⁵ The Lady of Offerings is in him,⁶ he has taken her bow-warp(?)⁷ and the great oar within the shrine. N has come that he may set the fear of himself in the gods,⁸ he protects the Eye of Horus in the tribunals of every god. TAKING SHAPE AS ḤATHḤŌR in the realm of the dead.⁹

1. A star or planet?
2.  is apparently meant for *rc* 'day'; BH1Ox has *hrw*.
3. Meaning a change of mind?
4. Reading with B1Bo rather than with B2Be, which has: 'N is protected by men'. BH1Ox has the senseless *snḏ in N tn*.
5. BH1Ox: *iw ḥ3t-t ḥ3t m irw-s*, clearly corrupt.
6. BH1Ox again slightly corrupt.
7. Reading *ḥ3t* as *ḥ3tt* 'bow-warp', with some doubt. *H3t-s* 'her bow' seems poor sense.
8. So B1Bo; BH1Ox has reduced this to *iy-n dy snḏ ḏs*.
9. The last words only in B1Bo, which writes the rubric in black.

Spell 277

IV, 18 BECOMING THOTH.¹ I have sat down with the Eye of Horus at the head of the Three² who give orders among the gods in the affairs of Thoth. My protection is Thoth's protection among you. I am a spirit, lord of spirits, and it was a spirit who made me. . . .³ I am he who celebrates the monthly festival, and
 19 who bears witness to⁴ the half-monthly festival;¹ the circuit⁵ of the Eye of Horus⁶ is at my hand⁷ in the suite of Thoth. As for any god, any goddess, any spirit, or any dead, male or female, who shall open(?)⁸ his mouth against me this day, he shall fall to the execution-blocks, (to) the magic which is in my
 20 body, the sore flames which are on my mouth. Those who see me are afraid of me,¹ for I am high, having gone up aloft,⁹ (being) one who has no weakness. I have expelled him who is hated¹⁰ with my hands; I never judged¹¹ with partiality between the Rivals, and I never heard in the Palace anything that was said¹² when all the Tribunal spoke. The Rivals were satisfied with what
 21 I said in judgement.¹ I never repeated¹³ a judgement as one who went forth because of those who did evil to him(?) when they spoke.¹⁴ I have made for him the House of Eight in the House of Thirty.¹⁵ I am the Bull of Justice; men respect my voice and dread my fierceness(?).¹⁶ I am the confidant of the Palace in the presence of the Bull of Justice. May your souls be quiet, be quiet
 22 for me, for I am 'Thoth; behold, I have come joyfully, executing judgement on

the destroyer at the desire¹⁷ of Isis the great and making the Rivals content.

1. In black here, in red at the end of B1Bo and in black in B2Be.
2. Cf. the epithet of the sun-god *b; n hmt* 'Soul of the Three', *Wb.* III, 283,12. BH2C has corruptly 'three days'; the suffix 2nd plur. in *18d* can refer only to beings, not to days.
3. I can make nothing of *18f*, which appears to be quite corrupt. All three texts differ.
4. B1Bo, B2Be *smt*, BH2C *mtr*, probably incorrectly.
5. *Dbnt*, so B1Bo and BH2C; B2Be has *dbnwt* 'locks' of hair, for which see *M. u. K.* 9,6.
6. B1Bo omits 'of Horus'.
7. *R r i* (BH2C); B2Be: *r r n N pn*. B1Bo has *hr* $\overline{\text{r}} \text{ n}$ 'upon the warrant of'.
8. B2Be has *nswt(y):f(y)*, i.e. *sdmty:fy* form; *:f* has been omitted in B1Bo. In *Wb.* II, 325,13 the verb is not allotted a meaning, but the context and the possible derivation from *ns* 'tongue' both indicate that the meaning may be to 'open' the mouth in speech. BH2C has preserved only *t* and the det. $\overline{\text{r}}$ (error for $\overline{\text{r}}$ by confusion with *ns* 'flame') and the suffix.
9. BH2C is defective, and also omits *m* before *tp*.
10. Following B1Bo in reading *hbdy* 'who is hated' in preference to the collective *hryt* 'enemies' of the other texts; the former is more forceful.
11. Both B1Bo and B2Be have *wpt* where one would expect the *sdm:f* form *wp*. Cf. n.13.
12. I.e. 'I did not eavesdrop'.
13. B1Bo wrongly *whmt* for *whm*.
14. BH2C possibly *m prt*. The sense of the passage is by no means clear, but it may mean that he never changed a verdict because of adverse comment. All texts appear to be corrupt in part; the archetypal reading may possibly have been *hr iryw isft r:f mdw:sn*.
15. Text obscure and translation doubtful.
16. Cf. *nhd* 'grimmig o. ä.', *Wb.* II, 288,2; a word nearly synonymous with *snđ* is needed. *Kbyt* (B1Bo) or *kbwt* is not recorded, but is guessed from the context to mean 'fierceness' or the like.
17. Read *shtm* <*m*> *ib* in all texts. In BH1Bo and B2Be *m* is omitted by haplography; in BH2C *n:f* is superfluous.

Spell 278

I have flown up as a swallow,¹ I have cackled as a goose, it has been granted IV, 23
to me to alight on the plateau of the Great Foreland,² and I have stood on it;
I have moored³ at it and I have sat down on it. I shall appear⁴ as a god, I shall
eat and gorge(?)⁵ in the Field of Offerings,⁶ I will make descents into the 24
reeds(?),⁷ the Doors of Righteousness will be opened for me, the doors of the
firmament will be thrown open for me, for I am saved from my foes.⁸ O men
and gods, I am bound for seven meals in the sky(?).⁹ Six meals are on earth, so
that I may go up;¹⁰ I will set up a ladder among the gods, for I am one of 25
them.¹¹ BECOMING A GOOSE.¹²

1. Not 'great One', despite the writings; this sentence and the next liken the deceased to a bird. For *wr* 'swallow' cf. *Pyr.* §§ 1130. 1216; 1770.

2. Read *hnty* (masc.); the qualifying adjective *ꜥ* is masc. in all texts.
3. I.e. 'died', but the fact of death is not to be admitted.
4. The writing *hry* of Sq6C suggests the prospective *sdm.f*. Here this text has slipped back for a moment into the 1st person, to which Sq1Sq has adhered from the first.
5. Cf. *wmm 3f* also in CT II, 394a, see Spell 162, n.4.
6. So T1L; Sq6C has 'by means of magic', while Sq1Sq reads: 'I will eat a meal in the Field of Offerings'.
7. Var. Sq6C: 'the banks of reeds(?)'; compare *BD 376,16*.
8. Var. Sq6C: 'from men and gods', anticipating 24e.
9. All texts appear to be corrupt; perhaps to be emended as *tw-i r ht 7 r pt* 'I am bound for seven meals in the sky'; Sq1Sq has 'six'.
10. So Sq6C. T1L has: 'N's six meals are so that N may go up to [. . .]'; Sq1Sq: 'my meals are in sky and earth' and omits 24h.
11. Sq6Sq writes *wꜥ* 'one' with a single stroke.
12. Sq6C only.

Spell 279

IV, 26 [. . .] you have your soul, you being a soul;¹ go forth!² you come [. . .], you will descend,¹ you will bathe in the basin of the Abyss; you will come to land in the West;³ you grow as a growing-bird, you glitter⁴ as a glitter-bird;⁵ you come to land at the Field of Rushes, you eat the cucumbers⁶ of the two mysterious mansions⁷ [. . .]; you have divided the field-plots of the two Fields of Offerings; you have flown up⁸ [. . .]; you have occupied⁹ [. . .]. The king 27 sees it,¹⁰ you who go up on account of it have not moored,¹¹ you have appeared as the great god. [You] have seen it, you have appeared because of it as the great god,¹² you have eaten the cucumbers [. . .] your eye [. . .]. O N, you are a glitter-bird which lies down and does what it will; [your] wings are those of a sacred image. [BECOMING . . .].

1. Old perfective 2nd sing., referring to the deceased.
2. The absence of the ending of the 2nd person in *pr* precludes this from being an old perfective like *bꜣt*; it appears rather to be imperative with reinforcing dative. Like Spell 806, this text was originally in the 2nd person, see also 27f.
3. T1L has *r imntyw*, 'at the Westerners', but this is surely a miswriting of *r imnt*. Sq6C has *r hnt nfrt* 'at the beautiful stopping-place'.
4. Cf. CT VII, 11j.
5. Both texts have a bird as det., which seems to exclude the interpretation as 'starry sky'; cf. also 27f.
6. Reading *šꜣꜣwt*.
7. The reading *šꜣꜣ* in T1L is not quite certain; Sq6C is much damaged here.
8. Sq6C only.
9. For this sense of *shn* cf. *Pyr.* § 310; *BD 127,9*.

10. Read *m3; nsw*, a case of honorific transposition, cf. 27*b*.
11. In the sense of dying; cf. Spell 278, n.3.
12. *M ntr ʕ* omitted in T1L.

Spell 280

O N, you are the Elder Horus who took sail(?)¹ at nightfall(?) while you were at rest <in> the tomb of the *Nt*-crowns of the great ones and the lesser ones.² IV, 28

O N, you are he who mourns in the Mansion of Osiris; your eye is Rēʕ, your arms are Atum,³ your legs are the centipede-god, your head is Iwnmūtef.

This is a reminder that honour was taken in the House of the Two Thorns for Her who is kneeling(?);⁴ you have issued thence with your plume on your head. You possess your mother, and your mother has given (gifts) to you.

!O N, you are the Elder <Horus>,⁵ you have judged between the Rivals,²⁹ namely the two who would destroy the sky; you have grasped Orion with the two adzes of Seth, you have given judgement in this sky for Rēʕ, light and dark are at your will.⁶

O N, you are the Elder Horus, one who has become the Elder Horus.
BECOMING THE ELDER HORUS.

1. For *t3wt* see also *Urk.* V, 156,15. This spell appears to have been originally in the 2nd person, see also 29*a*.

2. Apparently so, but the meaning of 28*c-d* escapes me.

3. Var. 'Min'.

4. Lit. 'her who is on the calf of her leg'.

5. Not in Sq3C. The original reading may have been 'the Elder Horus', cf. 28*a*; 29*f*.

6. Lit. 'what N says'. *Ddt* of Sq3C is to be preferred to *dd* of Sq6C.

Spell 281

Hail to you, you who perceive the wand¹ of the august god! Come and hear it, this word, and empower it, this magic of N; N appears as Horus,² great in the ram's-head,³ the hawk⁴ of the gods. N has taken possession of your powers, N has taken away your magic. All the spirits⁵ who know their spells are those who shall make their own magic. N has taken possession of everything within the Broad Hall in the eastern horizon of the sky; the Elder Gods rejoice and the two great Enneads are happy when they see the manifestations of this Neith the Great, Lady of Sais,⁶ for she has taken for herself the warrant of the Great Ones in her train. Go in peace, in peace; do what you have heard, (namely) what I have said to you,⁷ and do not again do harm to N. O N, you are Horus himself, Lord of magic.⁸ BECOMING MAGIC.⁹ IV, 30 31

1. *Sy3(w) shm* is to be understood as a plural, cf. 30b, despite the singular suffix in *ind hr-k*, which apparently is becoming a more or less fixed expression.

2. Var. Sq6C: 'She (woman's coffin) is made to appear as a falcon'.

3. Conceived as a mask covering the head; cf. *bbwt* 'long wig', *Cōncise Dict.* 82.

4. For *gnhsw* as var. of *gmhsw* cf. *Pyr.* § 1048.

5. *shw* is to be interpreted as 'spirits', despite the det. 𐤃 in both texts. The suffix ·tn in Sq6C is probably to be ignored as a carry-over from the preceding sentences. The whole phrase *shw nbw rshw r-sn* is the subject of a sentence of which *irt(y)·sn hk3·sn ds·sn* is the nominal predicate.

6. The sentences 30k–31d appear to be an interpolation from another source, for they are not in accord with the general context of this spell.

7. *Ir n·tn sdmt·n·tn ddt·i n·tn* which pronouns 2nd plur.; 31d shows that they refer to beings who are adjured not to harm the deceased. In Sq3C presumably the lector is speaking on behalf of the deceased; this interpretation seems preferable to that of Sq6C: 'what N has said to you'.

8. Var. Sq6C: 'O N, you are Magic himself'.

9. So rather than 'a magician', because both texts have det. 𐤃 , not 𐤃 .

Spell 282

IV, 32 Not to lie down in the shambles. N has swallowed *Wpšt*,¹ N has chewed *Wpšt*. It is said of N² that his savour goes up, and that the dread of him is banished from the sky¹ and the fear <of him>³ goes down from⁴ the horizon. All the gods fall dead and the spirits are on their faces when they see⁵ N at his going up upon⁶ . . . ,⁷ and he is exalted within the shrine. N has taken possession of all the powers of the One, and praise is given to N by those who are with him when they see N dominating⁸ their lord; Tayt has made for him a seat which belongs to N. BECOMING TAYT.

1. Lit. perhaps 'what is strewn', i.e. grain, here deified.

2. So Sq6C; Sq3C apparently has the imperative: 'Speak, O N', which makes poorer sense.

3. Omitted after *snd*, cf. Sq3C, which employs the name.

4. Or 'into'.

5. Apparently a geminated *sdmt·f* form.

6. Construed as a fem. nisba qualifying the fem. infinitive *prt*.

7. *wt*, meaning unknown. The translation follows Sq6C.

8. After *m33·sn* the *nw* of Sq6C is inexplicable and seems superfluous; this *nw* has no counterpart in Sq3C and has been ignored in the translation. *Hrc hr*, var. *shc hr*, lit. 'manifested upon' or 'appearing over', in this context implies dominion.

Spell 283

IV, 33 O N,¹ you are a swallow, you are a swallow. O N, you are the father of the *hddyt*-bird, the daughter of Rēc. O you gods whose savour is sweet, there is a flame² for N when he goes up from the horizon. BECOMING A SWALLOW.

1. Sq6C has a rubric at the end of the spell: ‘Becoming a swallow (*mnt*)’, with an eccentric spelling of *mnt*; the lost rubric at the beginning of T1L has the merest trace of *w* of *hprw*(?), see de Buck’s note 33, n.2; Sq1C starts with *tm mt m wħm* ‘not dying again’, in red; L1Li has *ḏḏ mdw N ḏḏ:f* ‘Words spoken by N. He says’. Of the texts which follow, L1Li and Sq1C are in the 1st person, the much battered T1L is in the 3rd person, while Sq6C is in the 2nd person. This last appears to be the best version of the four and has been followed in the translation.

2. *Ns* ‘flame’ has a superfluous *s* in Sq6C. L1Li reads: ‘a flame has gone up from the horizon’, as also *BD* 186,6; T1L has ‘the flame of N has gone up, N [has gone up from(?)] the horizon’. The text of Sq1C may have read *pr* where de Buck has doubtfully read *prt*; it also obscurely substitutes *sħm* for *ns* and at the end appends ‘the blessed, vindicated N’.

Spell 284

O N,¹ you are Horus, who belongs to the Great Lady of the Desert(?), the Lady of Flame, the great one² who is between the horns of the Sunshine-god,³ who bites with her mouth, who looses with her tail(?),⁴ who lives also on those who perish in⁵ the blast of the flame of her mouth, who rescues Rē‘ from Apep.⁶ IV, 34
 BECOMING FIRE IN THE REALM OF THE DEAD IN EVERY PLACE OF THE WEST.

1. T1L, again much damaged, starts with the rubric ‘becoming [. . .]’, which Sq6C, practically intact, places at the end of this spell.

2. *Wrt* in Sq6C; T1L obscurely writes *intt*.

3. So T1L; Sq6C appears to read ‘who is between the horns of the disk of the sunshine’. This passage suggests that the goddess in question may be the uraeus, see the next note.

4. The det. of *sd* is damaged in Sq6C, and the sense given to it is doubtful, but this may be a reference to the tail of the uraeus serpent; T1L has preserved only the initial *s*. The previous reference to ‘biting’ supports the view that the goddess here is the uraeus.

5. Read probably *ṛḥt ḏḏt <m> tmyw m-ħr-[ib]*. *ḏḏt* has been taken to be the particle discussed by Edel, *Altäg. Gramm.* §§ 111; 180. This passage is mostly lost in T1L.

6. This sentence only in T1L.

Spell 285

BECOMING SOBK, LORD OF THE WINDING WATERWAY.¹ I am² the throwstick of the fen, I traverse the lakes,³ I am alert when I traverse the shores, I am a shape who eats (even) when he copulates, I eat the Great One,⁴ I live on his scales, I live on what he knows and on that through which he has power. There have been given to me⁵ the northern swamp-lands for my water-side settlements⁶ and my roamings.⁷ I live on the great ones who are in the water, the great ones who are in the streams fear me, the *ħḏw*-fish which are in the water protect me, the great ones who are in the streams respect me,⁸ I am he who emerges,⁹ the Lord of water;¹⁰ I am Sobk, Lord of the Winding Waterway. BECOMING SOBK, LORD OF THE WINDING WATERWAY. IV, 35

1. So B2L, but with *Sḥ* for *Sbk*, cf. the rubric of Sq6C in 36b, and the identification of the deceased with Sobk in 36a. At the end of the rubric in B2L read *mr nh*; 'the Winding Waterway', cf. 36a. Sq6C is in the 2nd person, changing to the 3rd, while B2L is in the 1st; the latter is followed here.

2. *Sic*, not 'belongs to me'; this a metaphor for the crocodile as a predator.

3. 'Lakes' of Sq6C seems preferable to 'islands' of B2L; the two words are apt to be confused.

4. Sq6C: 'O N, you are a shape; N eats the Great One'. B2L (35f) suggests that the deceased, in his avatar of a crocodile, is so voracious that he never stops eating whatever he is doing; his prey 'the Great One' is clearly envisaged as a fish, cf. 35h. 35i gives the reason for devouring this particular prey. Compare 1f above.

5. Read *rdy·n·t(w) <n·i>* in B2L; Sq6C has *rdy(w) n·f* with the passive *sdm·f*.

6. Determined with ~~*ḥt*~~ in B2L. Possibly a reference to the dry banks where the crocodile lies basking in the sun.

7. *ḥt* of Sq6C is to be preferred to *ḥnt* of B2L. The stem *ḥ* means 'fly away', cf. *Concise Dict.* 48, but since a crocodile cannot fly, the word seems to be used metaphorically here for its movements in the swamp-lands.

8. *Ḥdw imyw* of B2L is not in Sq6C, and *ḥdw* in the former text may be a dittograph from the preceding sentence. The det. ~~*ḥ*~~, after *sw* in Sq6C suggests that the noun *wrw* 'great ones' has been omitted before it, and that the original reading of this passage was *twr sw wrw imyw itrw*, compare 35b.

9. *Itt* 'fly up', *Concise Dict.* 34, is used here metaphorically of the crocodile's emergence at the surface of the water.

10. Note the writings of *nt* 'water' in these two texts.

Spell 286

IV, 36 BECOMING [A FALCON].¹ The Two Enneads of Horus are afraid of me and tremble at me,² (even they) the Primeval Ones who witnessed the separation
37 of the sky from the earth,¹ when he who in the past brought my father into being was created.³ Regard me,⁴ one who was conceived and born as Horus the heir; I was created for you,⁵ (even I) the Lord of the Enneads.⁶

O you plebs, look on me, the son of Isis;⁷ I was conceived in Pe and born in Chemmis;⁸ I was nursed in my Field of Fire⁹ on that day when I was received(?) on the birth-stool,¹⁰ I was taken to my father Atum,¹¹ and he gave me the ornaments¹² of his father Gēb,¹³ I entered into the horizon.¹⁴

38 TO BECOME A FALCON.¹⁵

1. For the restoration *m byk* cf. 38e.

2. Read *snḏ n·i sd*; *n·i psḏty nty Hr*; for the 1st person cf. Sq1C, which ends abruptly in a lacuna.

3. Reading *m ir·t(w) p*; *ḥpr it·i* with Sq6C; B1C omits *m ir·t(w)* and has only *p*; *ḥprt·f*, the meaning of which is not clear, though *tf* could possibly stand for *it·i* 'my father'.

4. Again following Sq6C, where it seems necessary to regard *m*; as an imperative addressed to the Enneads; B1C has *m*; *sn* 'they regard'.

5. The pronoun *·tn* presumably refers to the Enneads.
6. Following B1C; in Sq6C some other epithet must have intervened after *N pn*, since there is a lacuna here which is not represented in B1C.
7. In Sq6C the first part of the sentence is lost in lacuna, and this text inserts *ntf* between the name of the deceased and *s*; *Wsy*r (*sic*).
8. Reading *iwr·i m P ms·i m 3h·byt*, cf. Sq6C; B1C omits the suffix of *iwr* but inserts it after *ms*.
9. So B1C; Sq6C has *sndm·f N pn m . . . f(?)* 'N dwelt in his [. . .]'. The length of the lacuna suggests that *šht ht·f* is to be restored here, cf. B1C.
10. So Sq6C; B1C has, less probably: 'O you silent ones, N is recognized upon the birth-stool'; *ipp* is apparently the passive *sdm·f*.
11. The *n* after *iṯṯ* (*iṯ* in B1C) appears to be superfluous; the absence of an object, as well as the general trend of the text, precludes interpretation as a *sdm·n·f* form. The deceased, as the young Horus, is describing what happened at his birth and not what he himself did. For *Ytm* B1C has *Rc*.
12. For *cprw* cf. *Urk*. IV, 633,6; 634,12; 669,2.
13. B1C omits the words after *cprw*.
14. So Sq6C; B1C apparently: 'I flew up <to> the horizon', with omission of the preposition. At this point Sq6C inserts (37*n*) a garbled repetition of 37*e-h* which appears to read: 'Look on N, say they(?) (*hrt·sn* for *hr·sn*) <concerning> N, who was born in Chemmis, for you (*sic!*) are the son of Osiris.' In its place B1C (38*a-d*) has: 'they dry(?) N, the son of [Osiris(?). . .] who fashioned (masc.) him. TO HAVE POWER IN THE SKY AND ON EARTH'. *Hm·sn*, despite det. ⲁ, may refer to the drying of the new-born infant.
15. So both texts, but see de Buck's note 2*.

Spell 287

BECOMING A GOOSE. I have flown up as a swallow, I have cackled as a goose, I have [alighted]¹ on that great plateau north of the horizon of the sky. Regard me;² I am not dead,³ my glance rests on his regular appearances⁴ as great god. I drive out pains, ¹I make the uraei to endure, I drive out the secret trouble of IV, 39 the great god. The great lake, I do not see it; O you five hyaenas(?),⁵ I have not fallen among you. I have indeed come, and great is what I have seen;⁶ I have come that I may see the fields which the fair firmament has beautified, and that I may dwell in it, (even I), N.

1. For this collocation and for the restoration *hn* 'alight' cf. III, 130*f-h*; *BD* 179, 10-11; 493, 12-13.
2. For the translation in the 1st person see what precedes; the deceased was a woman.
3. Read *n mt·n·i*.
4. Read *hn hr·i r hrc·f* (imperfective *sdm·f* construed as a noun); the suffix *·f* presumably refers to RĒc.
5. Regarding *hṯ* as the masc. of *hṯṯ* 'hyaena'; cf., however, *Wb*. III, 203, 15.

6. At the end of this clause read *m3t·n·i*; the copyist has got his pronouns completely confused, since in any case Sq1C is a woman's coffin.

Spell 288

IV, 40 BECOMING AIR.¹ I am the Tosser(?),² son of the fiery one of Shu, ¹long-extended of brilliance,³ when Shu is at the head of the sun-folk.⁴ I am a flame (moving) before the wind to the end of the sky and the end of the earth,⁵ I travel the air and traverse the earth,⁶ I sit⁷ on the eastern side of the celestial vault, the sky is brought to me at dawn,⁸ I separate the sky from the earth,⁹ for I am the son of [the Lord(?)] of the Field of Rushes.¹⁰

1. Only in Sq1C.

2. This spell is a badly garbled version of *Pyr.* Utt. 261, which at this point reads: 'The King is a heart-tosser(?), the favourite son of Shu'. The point of the *Pyr.* Utterance is that the King is a flash of lightning which makes the heart leap with fright. For *wyt* 'tosser(?)' (the true reading) Sq1C has *wȩ* and Sq6C has *wy*.) Sq1C is closer to the original than the other texts in that it brings in the name of Shu, but even so it is quite corrupt. P. Gard. II has read *3sb* as *s3b*.

3. So Sq1C, with *3bs* for *3sb*; Sq6C is further corrupted. Cf. *Pyr.* § 324b: *3wy 3wt 32b i3hw* 'long-extended, fierce of brilliance'.

4. So Sq1C; Sq6C has: 'the hands of Shu grasp the sun-folk in the person of(?) N.' The damaged P. Gard. II, so far as preserved, agrees with *Pyr.* § 324d: *dr šw-t(y) r hnbw m W* 'when the hand of the lightning is voided of the King'.

5. P. Gard. III agrees with *Pyr.* § 324c except that in the original version this passage follows 40a. Sq1C has *iw* for *ink*; Sq6C is quite corrupt.

6. For once there is no corruption, except that Sq1C has *sđm·n·f* instead of *sđm·f*, but Sq6C omits this sentence, and all texts omit *Pyr.* §§ 325b–326a. Note the spelling *š33s* in Sq1C.

7. *Pyr.* § 326b has 'stand' for CT 'sit'.

8. *Pyr.* § 326c reads: *in n·f it n hrt* 'there is brought to him a way of ascent to the sky.'

9. So Sq1C; Sq6C: 'O N, you are storm'; P. Gard. III: 'I am he who divides (*wp*) the storm'; *Pyr.* § 326d: *W py irw wpt nšn* 'It is the King who performs the errand of the storm'. This spell would in fact be incomprehensible without the original Pyramid Text to help it out.

10. Sq1C only.

Spell 289

IV, 41 BECOMING AN APPARITOR OF ŌN.¹ I have gone forth from Su, I have spent the night in Uu,² my skin was turned inside out at the time of nightfall in the West, and I am an apparitor of Ōn.

1. B1Bo and B2L only, in black and in red respectively. In B2L read '*Iwnw* as B1Bo; *⤿* is merely a complement of the town-det. B1C puts the rubric at the end of the spell, and B9C omits it.



2. The locations of these places are not known; for *Sw* cf. Gauthier, *Dict. Geogr.* V, 61, and for *Ww* see op. cit. I, 188.

Spell 290

Becoming a weaned child.¹ I have indeed become a weaned child, of whom my mother spoke,² and of whom record has been made, and mine is the mode of being of every god. THE MAN SHALL BE TRANSFORMED INTO ANY GOD THE MAN MAY WISH TO BE TRANSFORMED INTO.³ IV, 42

1. In black in all three texts.

2. In B1Bo these two sentences are in inverted order. We clearly have here an allusion to the registration of births.

3. Not in B1Bo. B1L uses slightly differing wording to the same effect. At the end of the latter  is probably to be read as  *im.f*.

Spell 291

BECOMING A CHILD.¹ I have indeed become a child, whom my father begot and of whom my mother spoke.² Such am I.

1. A variant of Spell 290.

2. Sq1C has completely muddled the suffixes in 42i, with the 3rd masc. after 'father' and the 3rd fem. after 'mother', though 42g and 42j are in the 1st person.

Spell 292

BECOMING A HERON(?)¹ OF THE LOTUS-TANK.² I am a heron(?) of the lotus-tank,³ secluded and hidden.⁴ My side-lock is he whose form is distinguished in the midst of his garden, my wings are the throwers of his knives in the midst of his land(?).⁵ My neck is he who is fair to see,⁶ my fingers are the terrible ones,⁷ my eyes are the guides of Rēꜥ. I rule the marsh-lands, I stand up and travel to the West,⁸ I eat (*sic*) of the flood which is with the Inundation-god in the Island of the Double Lion,⁹ I eat with Him whose face is wiped in the midst of the Sacred Lake,¹⁰ I have passed by the front of his northern eternal field which belongs to Rēꜥ,¹¹ there is opened to me the sacred place at the Lake of Jackals.¹² O you who are over eternity, who are in your windings, prepare a path for me.¹³ It is I who drive away the hornet,¹⁴ I will spear fish at the Field of *Hr-wr*.¹⁵ O you who are in(?)¹⁶ Djedu, is there . . . ?¹⁷ It is I who eat the . . . which is in Djedu. IV, 43

1. Cf. Spell 272.

2. For *sšnt* 'lotus-tank' cf. I, 187g; 212f; the det. implies that it was a haunt of birds.
3. B2L: *ink nwr pw sšnty*; Sq1C: *ink nwr sšnt*.
4. So Sq1C, which seems the better reading; B2L has expanded this into 'what appertains to Atum has been taken for my coming into existence with intent to(?) seclusion and hiding'.
5. Equating *s3hw* with *s3h* 'grant of land', *Concise Dict.* 210. Sq1C omits.
6. So B2L; Sq1C has *iw i* [. . .] *nfr m3w*; the last word, for which see op. cit. 100, seems a better reading than *m3wt* of B2L.
7. So B2L, taking *nrytyw* to be a derivative of *nr* 'be terrible', 'fear', 'dread'. Sq1C has 'my two fingers are the Double Lion' and omits the next two sentences except for \odot in 43i and $\text{𓆎} //$ in 43j.
8. Following Sq1C, which seems superior to B2L here. *M šsp m3m3f* of B2L is quite obscure; it is omitted in Sq1C and in the present translation.
9. So B2L; Sq1C has simply *3gb byh (sic) m Rwtj* without any introductory verb.
10. So B2L; Sq1C obscurely: *Hr m k3b dsr*.
11. So B2L; Sq1C: *w3wt-i m šhwt mhywt in Rr* 'my paths are in the fields which are filled by Rēc'.
12. So Sq1C; B2L: 'he opens to me with her who is sacred of shape at the Lake of the Jackal'.
13. So B2L; Sq1C omits *nhh*, writes *imy* with a sacred bark sign and omits the suffix after *dbn*.
14. Hardly 'bee' (B2L), which surely would not be driven away; an unpleasant insect is indicated. Sq1C is corrupt.
15. Var. Sq1C 'at the marshes of eternity' and ends.
16. Regarding 𓆎 as a miswriting of 𓆎 .
17. Reading *in <n>d3t*; for the noun see again below. Its meaning is not known, but it is something which can be eaten.

Spell 293



OPENING UP THE WEST AND BECOMING A SWALLOW.¹ This spirit of mine is lost, having been put on the river-bank; I have come that I may see you, for you are Ty² today. Come, cross over and bring me my beer and your two red cows which enrich you(?);³ reduced and small is the bank of loaves of the offering-stone of the intact(?) tomb,⁴ and the two phoenixes are restrained(?).⁵ I have ascended on Shu, I have descended on Horus; I am favoured and I possess favour, and a . . .⁶ is made for me.¹ I have ascended among the stars,⁷ I have bathed in the celestial waters(?);⁸ put water on me, for I possess favour and acclamation.

1. Read *mnt*; cf. 33g; B2L has corrupted it into *rt*. See also 46f.
2. An obscure being.
3. 45i is quite obscure and the translation doubtful; from here on, though the words can be translated, the real meaning of the text escapes me. For *s3hty* of B1C, B1L has *3ht*.
4. Compare *CT* III, 391e, equally obscure. *D3t* makes no sense, but may be a miswriting of *wd3t* 'intact'.

5. 45^k is quite obscure.
6. *Hmys*, meaning unknown. In 45^{o-p} B2L repeats 45^{l-n} with variations.
7. *Wnwt*; cf *CT* IV, 347a; *Bd* 99,11.
8. *Ssw*, unrecorded; not to be confused with *zzw* 'dust-devil' *Pyr.* §§ 308; 312.

Spell 294

The shape of a swallow¹ is given to me by the Flaming One,² Mistress of the Isles, who ascends in the flame which is on³ the battlements of the sky. My head and my back are of lapis lazuli, my belly is of fine gold, my neck is of gold of Iuu;⁴ my . . .⁵ and my toes(?)⁶ are Iunmūtef, Lord of Bakhu. I have eaten 47 the *sšt*-fruit,⁷ I have borne witness to the provisions(?)⁸ in the temple of Ḥathōr, I have travelled around the sky with the Cat,⁹ and this land is beneath me by means of my sandals.

1. Read *mnt*, cf. Spell 293, n.1.
2. The uraeus-serpent, cf. *Hymnen*, 4,4.
3. *Hryt* (fem.) is due to confusion with the fem. *nbyt* in 46f; read *hry*.
4. Unidentified, cf. Gauthier, *Dict. géogr.* I, 51. 215.
5. *Strwt*, meaning unknown, but clearly part of the body.
6. Lit. 'hoofs'.
7. For the fruit *sšt* cf. *Pyr.* 96. 108.
8. Cf. G.-R.  , *Wb.* III, 373,4.
9. The sun-god, cf. *CT* IV, 286c.

Spell 295

BECOMING A SCRIBE OF THE ALTARS OF ḤATHŌR. I sit, (even I) the son of Atum, my writings are in the two Fields of Offerings of Ḥathōr, I BECOME THE SCRIBE OF THE ALTARS OF ḤATHŌR, reassembly¹ is carried out for me by means of papyriform amulets, (even for me)¹ *Ihmsw*, son of Nefertum, scribe of the IV, 48 altars of the Field² of Offerings of Ḥathōr. This gate which Ḥathōr has created is opened, the third of the gates of Rē^c is thrown open; how happy and well provided am I³ thereby! I will be⁴ there in the Following.

1. Presumably of the corpse.
2. Not dual as above.
3. Following B2L; *hw* ; *wi* perhaps literally 'how "would that" am I', meaning 'I have got all I want'. For *nfr w(y)* ; B1C has *wḏ-kw* ; the sense may be 'I am commanded to have all I want'.
4. Reading *wmn-i* with B1C.

Spell 296

IV, 49 O you who are in the city, N has brought Him who guards his coils. Give your hand to N, for N has spent the day in the Island¹ of Fire, N has gone on an errand and N has returned with the report.¹ Open to N; then will N tell what he has seen. Horus is commander of the sacred bark,² and his father's throne has been given to him. What is in Khem has been allotted [to] N; it means that obeisance has been made at the left hand of Osiris. N has gone to make inspection and N has returned to speak; let N pass, that N may make report on <his> errand. N is one who goes in esteemed and who goes out distinguished at the portal of the Lord of All. N is pure on that great tomb-plateau; N has got rid of his evil, N has discarded his wrongdoing, N has cast down to the earth the evils which were on his flesh. O you keepers of the gate, make a path for N, who is one like you. May N go forth into the day, may N walk on his feet, may N have power over the movements of the sunshine, for N knows the secret ways and the portals of the Field of Rushes; may N be there. See, N has come, N has felled his foes to the ground, and N's corpse is interred.

1. Emend $\overline{d} \overline{i}$ into $\overline{x} \overline{i}$, *t3 nsrsr* is not otherwise known.
2. Read *iw Hr m hrp n wy3* as *BD* 186, 10-11; \overline{r} is det. in both cases.

Spell 297

IV, 50 BECOMING THE FOUR WINDS OF THE SKY AND KNOWING THE NAME OF THE GOD IN CHARGE OF THE SKY-LADDER.¹ The double barrier against the plebs has been opened by *Hnw*, Seshat has allotted my abode²—four times—the Inert One is in his chapel.³ If⁴ the weather⁵ comes as the south-wind, I will dwell in the north-wind, and *vice versa*; if the weather comes as the west-wind, I will dwell in the east-wind, and *vice versa*. I protect <my?> skin,⁶ I sit in the sunshine and a drying wind(?)⁷. O *Hmtyw*, give me your hand!⁸

1. So B1C; B2L has a variant rubric at the end of the spell.
2. The compound *r-pr* here has not its usual sense of 'chapel' or the like. Compare *CT* V, 2b.
3. B1C is corrupt; emend perhaps as *hms wrd-ib r r-pr:f*; compare *CT* V, 2c. The translation follows B2L. *R-pr* here has its normal meaning.
4. For the translation as a conditional clause cf. V, 3a. c; 4b; 5a. c.
5. Lit. 'sky'; see also loc. cit. and compare *Westcar*, 11, 14.
6. V, 7a; *BD* 129, 8-9 have in this context *ith-i inm n šrt-i* 'I drag the skin of my nose', perhaps meaning 'I blow my nose'; *nd* in the present text seems to be the word for 'protect'.
7. $\overline{q} \overline{q} \overline{r}$ is not known to *Wb*. It is clearly a term for 'wind' or the like, and I have tentatively connected it with the stem *šw* 'dry'.

8. B₂L ends with the rubric: ‘Knowing the name of the god who guards the sky-ladder. As for him who knows this spell, he shall be at the portal in the sky when he has gone to his double.’

Spell 298

I have come into being in the limit of the land, even more than the gods. IV, 51
I am one who has travelled around, and I have come that I may demand the diadem as Osiris.¹ COMING INTO BEING BY A MAN: A GOD SAYS WHAT HE DESIRES, AND COMING INTO BEING IS BROUGHT ABOUT BY IT.²

1. So B₁L; *ntr mn* of B₃L appears to mean ‘the god so-and-so.’
2. Var. B₁L: ‘Coming into being as a god, possessor of what he desires’. In B₃L the *nb*-sign after *ntr* appears to be cancelled.

Spell 299

May you conceive me, O Pool; may you fashion me, O Earthly Expanse, for everything is mine, and I am the Lord of the First of the Year, (even) NEPRI.


Spell 300

I have grown on incense, I have climbed up on the sunbeams; O Ḥathōr, give IV, 52
me your hand. ASCENDING TO THE SKY.

Spell 301

I have passed by <the House of> the Songstress,¹ and it was an *ib;yt*-bird which brought you to me. Hail to you who flew up to the sky,¹ you milk-white IV, 53
bird² which guards the White Crown. I shall be with you—and *vice versa*;
O great god, make a path for me that I may pass on it.³ TAKING SHAPE AS
ANY GOD THAT A MAN MAY WISH,⁴ TAKING SHAPE BY MEANS OF IT.

1. For *šmctt* of B₃L and B₁L read *pr-šmctt* with 65*d*. *Pr-nsw* of L₁L₁ is an obvious misreading of *pr-šmctt*.

2. Connecting *hs;* here with the stem *hs;* ‘milk’, ‘milky’ and regarding the second  in B₃L and B₁L as a bird-det. The translation follows B₃L, which reads *hs; s;w hdt*; B₁L and P. Gard. II have *hs; hdt* only, *s;w* ‘which guards’ being suppressed by haplography. L₁L₁(52*h*–53*a*) reads: ‘who whitens the White Crown and guards the White Crown’ and varies 53*b*–*c*.

3. L₁L₁ adds *dt r nhh* ‘for ever and ever’. P. Gard. II has garbled the passage.

4. Var. B₁L: *mrr-f* and omits the rest.

Spell 302

IV, 54 BECOMING A FALCON.¹ I am the great falcon which came into existence in the egg,¹ I fly up and alight as a falcon of one cubit measured along² its back, my wings³ are of green-stone of Upper Egypt. I have gone up from the coffer into the Night-bark, I have brought my heart from the horizon, I have alighted in the Day-bark, worship is given to me. The Followers serve me, the gods who are in⁴ their primeval state have come to me bowing down. They present all the crowns to me as a fair falcon of gold upon his pointed stone,⁵ and Rē^c comes in daily to hear his⁶ words. I sit with those gods who are the lords of
55 the sky,¹ the good things of the Field of Offerings⁷ are laid down for me, and I eat of them and drink of them to my content and satisfaction;⁸ 'Smoked Grain'⁹ has risen up before me.

1. So B3L; B1P has 'another spell for <becoming> a falcon in the realm of the dead', with omission of *hpr*.

2. Lit. 'resting on'. *BD* 164,11 omits *hṭp* and reads *mḥ 4 m psd·f* 'four cubits along its back'.

3. Read *ḡhnwy*, cf. 58*m*; *BD* 164,11.

4. B1P omits *imyw*.

5. *Bnwt* is taken here to be a pointed stone on which the falcon rests; cf. *bmbn* 'sacred stone'; *bmbnt* 'pyramidion'.

6. Presumably the falcon's.

7. Read *shṭy-hṭp* as a *nisba*-form, 'the (good things) of the F. of O.'

8. *R dd ib·i r spr r ib·i*, lit. 'to what my heart gives and to what reaches my heart'; it is necessary to paraphrase to make the expression intelligible in English.

9. For *hṭyt* read *hṭy* with det. ; for the expression cf. II, 95*e*; III, 176*a*; and in the later version of this spell, *BD* 165,5.






Spell 303

IV, 56 O Falcon,¹ come to Djedu and go all over my mansion—so says Osiris—that you may see it, this new state(?)² which I have attained. My paternal brother has taken action;³ he has struck me,¹ and none can speak to me,⁴ none of my members can come to me.

O my father Osiris,⁵ here am I; I have come to you, for I have smitten Seth for you, I have slain his confederacy, I have smitten them who smote you, I have cut down them who cut you down. I am one who overcomes with strength, the heir of everything; I myself have guarded my body,⁶ I have felled my foes, and I have created it, this new state(?) in which I am.

57 Here am I⁷; I have come, having seen my father;¹ allotment has been made to me, and I have gone out from him, I have guarded him from those who

would rob him, and my name has come into being because my power of protection has gone forth.

1. The deceased in the role of Horus Protector of his father is addressed by Osiris.
2. *M3w*, determined with  in B3L and  in B1P, the latter det. being due to its being a homophone of *m3wt* 'flute', etc., while *m3w* with det.  appears to be unrecorded; in 56l B3L has the det. , which suggests that we have here a derivative of *m3wy* 'new' with the meaning of 'new condition' or the like.
3. What follows makes it clear that *ir·n* is to be taken in a hostile sense; the brother is Seth, acting against Osiris.
4. *Mdw·n* used without expressed subject.
5. The deceased as Horus replies to Osiris.
6. B1P determines *dt* 'body' with , but the sense is not in doubt.
7. The writing of *m·tn* in B3L is clearly an error. The remainder of the spell appears to be an address by the deceased to an unnamed third party in which he recounts what he has done for Osiris.

Spell 304

It goes well with me, for my soul has been assigned¹ to me, in my company; my heart is in my body, my corpse is in the earth, and I will not weep for it. My soul is with me and will not go far from me;¹ magic power is in my body,⁵⁸ and it will not be stolen. I have my power, I have my modes of being, so that I may eat my meals with my double who is in this earth of mine,² and I go to rest, having been seen to be young.³

TO BE SPOKEN OVER A PILLAR OF GREENSTONE OF UPPER EGYPT; TO BE PLACED ON THE NECK OF THE DECEASED.⁴

1. *Ip* of B1P is to be preferred to *itp* of B3L as yielding better sense.
2. I.e. my tomb.
3. Two old perfectives, lit. 'I being seen, I being young'.
4. Lit. 'to be given to a spirit on its neck'; *3h* is used here not of the immaterial 'spirit' but of the spiritualized body of the deceased, cf. *BD* 404,3; 405,1. 5. 9. 15.


Spell 305

The god grows, the god rises up from his nest, he flies and soars to the underside of the sky as that great falcon, sharp of talon,¹ long of plume, of seven cubits along his back, his wings being of greenstone of Upper Egypt.¹ I² have IV, 59 gone up from the coffer³ into the Night-bark, I have alighted on the Day-bark, I⁴ am pure, one who inspires fear(?);⁵ I have shaken out my plumage on the bank of the Winding Waterway, I have flown around the Followers⁶ on it,

I have assembled the sun-folk, and all the great gods come to me bowed⁷ down; all those who appear in glory come to me that they may see me manifested as that great falcon, sharp of talon, long of plume, of seven cubits along my back, my wings being of greenstone of Upper Egypt, and Rē^c appears daily in order to hear my words. I fly and soar between those two great mountains on which Rē^c appears; I eat bread with Him whose name is bruited abroad, while the grain-god stands before me, I have tied the two Fields of Offerings tightly together, and to me belongs the All⁸ which Atum has given to me.

1. Note the det. of *d3t*; the var. with det.  in 59j is doubtless influenced by *3t* 'striking power'.


2. For the 1st person cf. also *BD* 164,12. In the later version the whole text is in the 1st person.

3. Determined with  in loc. cit.

4. Here the editor has changed the text to the 3rd person, but 59g. *h* show that in fact the falcon is still speaking, as in the *BD* version.

5. *Snšnš* is not recorded, but cf. *snšn* '(das Herz der Feinde) in Furcht verletzen o. a.' *Wb.* IV, 174,6.

6. As a protective act? The 'Followers' may perhaps represent the attendants of the deceased (originally perhaps the dead king) who have bid him farewell as he crosses the celestial waterway.

7.  is a slightly aberrant abbreviation of *ks*, cf. *BD*, 164,15, though with a variant text.

8. *R-ḏr* construed as a noun.

Spell 306

IV, 60 A boon which the king grants,¹ which Rē^c-Atum grants, which the Nine Gods grant and which Ḥarakhti² grants, that he (*sic*) may grant bread and beer, roast meat(?)³ [. . .] for N from upon the altar of Rē^c daily. May N eat with the Followers(?) [. . .] which the Nine Gods grant.

Hail to you, Atum, you who made the sky and created what exists, who came forth from [the earth, who created] seed, [Lord of all things], who fashioned the gods.⁴

Hail to you, Lords of pure offerings, whose thrones are secret.⁵



Hail to you, Lords of eternity, whose names are hidden, whose shrines are secret, and the place where you are is unknown.

Hail to you, you gods of . . .,⁶ you gods who encircle [the sky(?)],⁷ you gods who are in the West, you Nine Gods who are within the Lower Sky.⁸ Here am I, I⁹ have come to you pure, divine, spiritualized, strong, besouled, mighty; I have brought to you natron and incense, and I have given to you¹⁰ what is in your hearts towards me. I have come that I may expel the evil which is in my heart and that I may remove the wrong that is in it. I have brought

to you what is good, ¹ [I have upraised] Truth to you, for I know you, I know 61
your names, I know your shapes which were unknown and the modes of being
which are in you.

I have come to you, [having appeared in glory] as that god who eats
men and lives on gods; I am mighty before you as that god who is uplifted
[on his standard], to whom come joyfully the gods who are in the Presence,
and the goddesses¹¹ rejoice when they see me. I have come to you, having
appeared in glory as [your son];¹² I sit on my seat¹³ which is in the horizon, I
receive offerings from upon your altars, I drink beer(?)¹⁴ in the evening.
Those who are joyful will come to me bowing; praise is given to me by those
who are in the horizon in this my rank of the Lord of All, I am exalted as that
august god, Lord of the Great Mansion, and the gods rejoice when they see
me in my fair movements on the body of the Lower Sky, (even I) whom Nūt
fashions daily.

1. This *hṭp-dy-nswt* formula appears to be an addition to the original spell; it does not occur
in the corresponding *BD* Spell 79.

2. It is difficult to see what could have stood in the small lacuna before , and it may
in fact not have existed in the original text. De Buck had to make a copy of a copy because the
original was not available.  is to be understood as a god-determinative, as regularly in *L1Li*,
cf. e.g. 'Rēc-Atum' above.




3. Restore ʒ[rt].

4. For the restoration cf. *BD* 174,5 f.

5. Read *hʒp swt*.

6. *Nyt*, meaning unknown; *BD* 174, 10 f. has *nṯrw imyw tntʒyt* 'you gods who are in the
Radiance(?)'.

7. *BD* 174,12 has *šnw kbḥw* 'who encircle the firmament', but the size of the lacuna favours
the restoration *pt* rather than *kbḥw*.

8. Reading *imt hn Nnt* with *BD* 174,14.  may be a misreading of ; *BD* has
. This has been taken to be a writing of *hnw* 'interior' in a nisba form of the compound
preposition *m-hnw*.

9. *BD* is in the 1st person, which is what one would expect here after the invoking of the gods;
the spell has therefore been translated accordingly, though the ancient editor has effectively
transposed the text into the 3rd person.

10. There is a dittograph of *n-tn*.

11. Read *nṯrwt-hmw* with *BD* 175,11. On *hmw* as a fem. suffix see my note *JEA* 58,300; the
translation as 'goddesses and women' is ruled out because the preceding passage refers to 'gods'
only and not to 'gods and men'.

12. Read *sʒty-tn* as *BD* 175,12; the dead man is said to be a son common to all deities.

13. *Sty* is written as a dual, probably under the influence of the preceding *sʒty*, now lost in
this text, but it is to be interpreted as a singular; the deceased cannot sit on two seats at once.

Spell 307¹

IV, 62 Thus says N: I am a guinea-fowl,² I am Rē^c who issued from the Abyss in this my name of Khopri,³ and my soul is a god.

I am he who created Authority; wrongdoing is what I detest, and I will not see it, for I am one who does right, and I live by means of it daily.⁴

I am [Authority] who will never [perish in this my name] of 'Soul'.⁵ I am prayed to [as] a bull,⁶ I am invoked in the Ennead in this my [name] of the guinea-fowl god.⁷ I come into being of myself in company with the Abyss in this my name of Khopri; I come into being in it daily, for I am the Lord of light.⁸ [Death is my detestation],⁹ and I will not enter into the place of execution of them of the Netherworld.¹⁰

63 I am he who gives power to Osiris, and I satisfy the hearts of those who are in his service;¹¹ [I am] he who puts the fear [of himself among those who are in] their [boundaries(?)],¹² for I am raised aloft on my standard above yonder places of the Abyss; the doers of wrong cannot harm me.

I am [the eldest of the primeval ones, the soul of]¹³ them of the Temple of Eternity.

I am he who created darkness, who set his throne in the limits of the sky. The great soul has come upon [. . .] the limits of the sky.¹⁴ I desire to reach their limits, and I walk afoot, I control [. . .],¹⁵ I cross the firmament¹⁶ of those who make . . .¹⁷ darkness [. . .]. My soul is a (real) soul, my body is the uraei of the Eternal One, possessor of years, and it means that I shall live for ever.

I am one who is raised aloft, Lord of Tatjebu, young in my city, boyish [in the field],¹⁸ and my name will not perish.

64 I am the Soul who created the Abyss, who made my seat in the realm of the dead; my nest will not be seen nor my egg¹⁹ broken, for I am the Lord of those who are high, and I have made my nest in the limits of the sky. I will go down to the land of Gēb, I will expel evil, I will see my father, Lord of the evening, I will kiss the body of Him who is in Ōn, I will govern those who are in the hall on the Western Mound of the Ibis.

1. Cf. *BD* 184,2 ff.; 397,12 ff. The former represents L1Li and the latter BH4C.

2. So also *BD* 397,12; for the identification of the bird see *Eg. Gramm.* Sign-list, G21. *BD* 184,2 has *b3* 'soul', written with the ram and not the *b3*-bird.

3. This last clause only in BH4C.

4. *Rc nb* only in BH4C, which also reads: 'I am Osiris who does right'.
5. Restoring the lacuna as *ink Hw iwty sk-f m rn-i pw n b3* with *BD* 184, 6–7. BH4C and *BD* 397,15 omit this sentence.
6. Read *nhh-i m k3* with *BD* 397,15–16; *BD* 184,10 omits this sentence.
7. Determined with ¶.
8. At this point BH4C comes to an end.
9. Restoring as *bwt-i pw mny* with *BD* 184,11.
10. At end read *d3tyw*; *BD* 184,12 has *d3t*.
11. For *hrt* [·f] *BD* 184,13 has *ht mrt*.
12. Restoring as [*ink*] *dd snd* [·i] *n imyw phrw-sn*; cf. *BD* 184, 13–15, which, however, in its full form is too long for the lacuna.
13. Cf. *BD* 185,1; after *p3wttyw* there seems space only for *b3*, not for *b3pw b3w* of *BD*, which for *hwttyw-ntr nhh* has *ntrw nhh*, followed by a couple of sentences which are not in *CT*.
14. Not in *BD*; *-rw* of *drw* is preserved.
15. *BD* 185,5–6 has *hrp-i m i3rt-i*, but *L1Li* was different.
16. Reading *by3* with *BD* 185,6.
17. *Mhnd*, meaning unknown. *BD* 185, 6–8 is equally obscure.
18. Cf. *BD* 185,10, but omitting *rn pw*.
19. A new text, *K1T*, comes in here.

Spell 308

I appear as [Rē^c], Lord of the East, in those processions of the East, [I have come] to the sky, I have sought out my place which is in the East [. . .].¹

¹ For the restorations see *BD* 398, 3–6. The final lacuna is too short to be filled from *BD*.

Spell 309

SITTING BETWEEN¹ THE TWO GODS, SHOWING² THE WAY IN DARKNESS. I sit IV, 65 between the two great gods, I pass by the House of the Songstress, and it is this *ib3t*-bird³ which brings me.

1. *BD* 215,16 has *r-imytw*.

2. For this sense of *ssm* cf. *Urk*. I, 127,9; IV, 247,6; V,75,2. The final *-t* is superfluous, but is probably due to the preceding *hmst*, where the ending is correct.

3. For the *ib3t*-bird see also *CT* IV, 52f; *BD* 164,1. *BD* 216,2 has distorted this word into *bb3yt* 'wasp(?)'.

Spell 310

(I am) a spirit in the sky, a spirit in the sky. Greeting to you, you gods who are in the sky, you spirits of the horizon. I am the son of Shezmētet, I am

IV, 66 Khons who sends out the rage which burns(?)¹ hearts; I have entered into the finger and toe of Osiris and the body of Osiris, into the strong arm, into the knee and into the head. I have grown as do plants, I have covered myself(?)² as does a tortoise, I have grown great in death(?)³ I have come into being, I am one unique, the essence of the gods.⁴ I am the seventh of those seven uraei which were taken from it,⁵ the Great One who has power in his body, that god who cannot die, on that day of the flame(?)⁶ when seed was taken away from that spirit when he had judgement in front of his father with Ōn, when he judged between Horus and Seth, Thoth being between them on that day in which he appeared as that august god who is in charge of judgements. O Henchmen of the gods, be very far removed from me,⁷ for I am Khons <who sends out>⁸ the anger of the Lord of lords, I am he who burns(?) hearts,⁹ I am the slayer among you; to me belong the two braided locks which are upon the shorn ones, and to me belongs the Mansion of the Cord in which are the heads of the bulls when they act as bulls(?).¹⁰

1. For *bhḥw* as noun 'heat' cf. *Pyr.* §§ 502. 503. 702; *CT* III, 196b; *BD* 125,3; here it appears to be a participle.

2. The verb *šḫ* appears to be derived from *šḫ* 'tortoise', meaning 'cover oneself up like a tortoise' or the like.

3. *ḥrw* is probably the same word as *ḥrt* 'death', *Pyr.* § 505.

4. *BD* 181,7: *ink dkrw n ntr nb* 'I am the essence of every god'; *dkrw*, lit. 'what is pressed out' is a participle of *dkr* 'press'.

5. From what? There seems to be some corruption here, and *BD* 181, 8 ff. is quite different.

6. Regarding the det. $\overline{\text{r}}_1$ as a corruption of $\overline{\text{r}}_2$: *nsr* is not recorded with the former det.

7. Read *hr·tywny ir·i wrt*; $\overline{\text{r}}_2$ is an error.

8. Supply *sb* before *ḡnd*, cf. 65j.

9. *Nb* is intrusive, cf. 65j.

10. Utterly obscure.

Spell 311

IV, 67 I have grown up¹ as do plants, I have covered myself(?)² as does a tortoise, I have come into being as Khopri, because I am the fourth of those four uraei who dwell in the eastern side of the sky. I know them and I know their names; it is my strength which created my power, and it is my power which created my strength. I am strong enough to cut off heads, and sharp is the flame which is on my mouth against the knives which are in the hands of the gods. Sakhmet is she who wielded the Cerastes-Mountain knife on the night of the great battle and on the morning of dividing what was complete(?) like the stems(?)³ of their *hs:w*-plants. I will not fashion(?) < . . . >⁴ and I will hear the words of

the Red One, the mother of the garden (*sic!*). My bread is with men, my god's offerings are with the children. The fear of me has caused the gods to . . .⁵ the Old One, and it means that I will appear as Khons who lives on hearts.⁶
BECOMING KHONS IN THE REALM OF THE DEAD.

1. *Rdy·n* is an error for *rd·n* 'has grown', cf. 66a. Like Spell 310, this spell was originally in the 1st person, cf. *hṫpw-nṫr n·i* in 67p.

2. Cf. Spell 310, n.2.

3. Taking *iꜣwt* 'old age', which makes no sense here, to be a corruption of *iꜣꜣt* 'rod', hence 'stem' of plant. This passage is most obscure.

4. An object for *ms* is lacking.

5. A verb has certainly been omitted after *rdy·n·f*.

6. The final *N pn* seems superfluous.

Spell 312

SPELL FOR BEING TRANSFORMED INTO A DIVINE FALCON.¹

IV, 68

Osiris speaks: O Horus, come to Djedu, clear my ways for me, and go all over my mansion, that you may see my form¹ and extol my shape.² May you 69 inspire fear of me, may you create awe of me, that the gods of the Netherworld may fear me, that the gates may beware of me. Do not let him who has done me harm approach me,¹ so that he sees me in the House of Darkness, and uncovers 70 my weariness which is hidden from him.

The gods: 'Do thus' say the gods, who hear the voices of those who go in the suite of Osiris.

Horus: Be silent, you gods;¹ let a god speak with a god, let him hear the 71 true message which I shall say to him. Speak to me, Osiris, and grant that what has come forth from your mouth concerning me be revoked.³ See your own form, form your own shape,¹ and cause him to go forth and to have power 72 over his legs that he may stride and copulate among men, and you shall be there as the Lord of All. The gods of the Netherworld fear you, the gates beware of you. You move along with those who move along, while I remain on your mound like the Lord of Life.⁴ I ally myself with the divine Isis,¹ I 73 rejoice on account of him who has done you harm. May he not come so that he sees your weariness which is hidden from him. I shall go and come to the confines of the sky, that I may ask the word from Gēb, that I may demand authority from the Lord of All. Then the gods shall fear you, even they who shall see that I send to you one of those who dwell in the sunshine. ¹I have

made his form as my form, his gait as my gait, that he may go and come to Djedu, being invested with my shape, that he may tell you my affairs. He shall inspire fear of you, he shall create awe of you in the gods of the Netherworld, and the gates shall beware of you.

The messenger: Indeed I am one who dwells in the sunshine, I am a spirit
75 who came into being and was created out of the body of the god,¹ I am one of those gods or spirits who dwell in the sunshine, whom Atum created from his flesh, who came into being from the root of his eye, whom Atum created and whom he made spirits, whose faces he created in order that they might be with him, while he was alone in the Abyss, who announced him when he came forth from the horizon, who inspired fear of him in the gods and spirits, the
76 Powers and Shapes.¹ I am one of those serpents which the Sole Lord made, before Isis came into being that she might give birth to Horus. I have been made strong, I have been made young and vigorous, I am distinguished above the (other) beings who dwell in the sunshine, the spirits who came into being along with me. I have made my appearance as a divine falcon, and Horus
77 has invested me with his shape¹ in order that I might take his affairs to Osiris, to the Netherworld.

The Double Lion raises an objection: The Double Lion who is in his cavern, warden of the House of the Royal Wig-cover, said to me: How can you reach the confines of the sky? Indeed, you are equipped with the form of Horus, but you do not possess the Wig-cover. Do you speak on the confines of the sky?

78 *The Messenger:* ¹I am indeed he who takes the affairs of Horus to Osiris, to the Netherworld. Horus has repeated to me what his father Osiris said to him in the . . .⁵ on the day of burial.

The Double Lion: Repeat to me what Horus has said as the word of his father Osiris in the . . .⁵ on the day of burial, then I will give you the Wig-cover—so said the Double Lion to me—that you may come and go on the
79 paths of the sky.¹ Then those who dwell in the horizon shall see you and the gods of the Netherworld shall fear you.

The messenger: You may jubilate concerning him, he has been initiated into the words of these gods, the Lords of All, who are at the side of the Sole Lord—so said he who is high on his dais, who dwells in holiness, concerning me.

The Double Lion is satisfied: Take out the Wig-cover for him—so said the Double Lion concerning me.

80 *The messenger, now possessed of his passport, the Royal Wig-cover, continues his journey:* O Heret, clear my way for me. I am high in the form of Horus, and the Double Lion has taken out the Wig-cover for me, he has given me my

wings, he has established my heart on his great standard. I do not fall on account of Shu, I am he who pacifies himself with his own beauty, the Lord of the two mighty royal serpents.¹ I am he who knows the paths of Nūt, the winds are my protection, and the raging bull shall not drive me back. I go to the place where dwells he who sleeps, being helpless; who is in the Field of Eternity; who was conducted to the painful western darkness, (even) Osiris. I come today from the House of the Double Lion, I have come forth from it to the House of Isis, to the secret mysteries, I have been conducted to her hidden secrets, for she caused me to see the birth of the great god. Horus has invested me with his shape in order that I might say what is there,¹ in order that I might say . . .⁶ which shall drive back the fearful attack. I am the falcon who dwells in the sunshine, who has power through its light and its flashing.⁷ I go and come to the confines of the sky,⁸ there is no-one who thwarts me [. . .] Horus to the confines of the sky. Horus is upon his seats and his thrones, and I am he who is in his form. My arms are those of a divine falcon, I am one who has acquired (the position of) his lord, and Horus has invested me with his shape. I come forth to Djedu that I may see Osiris, I land at the Mansion of the Great Dead One;⁹ I inspire fear of him and create awe of him among the gods. I belong to the great shrine,¹ (even I) the holy one of . . .,¹⁰ in front of whom one walks to and fro, and Nūt shall walk to and fro¹¹ when she sees me. The hostile gods have seen that she incites the Eyeless One against those who shall stretch forth their arms against me. The Powerful One stands up against the earth-gods, the holy roads are opened for me when they see my form and hear what I shall say. Down on your faces, you gods of the Netherworld, whose faces are . . .,¹² whose necks are outstretched, and who hide the face of the Great Demolisher! Clear the road of . . .¹³ towards the majestic shape.

The messenger quotes the command of Horus: Horus has commanded: Lift up your faces and look at him; he has made his appearance as a divine falcon, the Double Lion has taken out the Wig-cover for him,¹ he has come with the word of Horus to Osiris. The Grey-haired Ones have . . .,¹⁴ he has united himself with the Powers. Get out of the way, you wardens of your gates, for him in front of me, clear the way for him. Let him pass by, O you who dwell in your caverns, wardens of the House of Osiris.

The messenger resumes his own speech: I say: How mighty is Horus! I cause them to know that the terror of him is great, and that his horn is sharp against Seth; that Horus has taken authority and that he has acquired the might of Atum. I have followed Horus, the Lord of All.

The gods give the messenger permission to pass: Pass by in peace—so say the

gods of the Netherworld to me. The wardens of their caverns, the wardens of the Mansion of Osiris rise up.¹⁵

85 *The messenger replies:* See, I come to you as an equipped spirit. ¹ The wardens of the gates walk for me, the Powers clear the roads for me, I have fetched the Greyhaired Ones whom Nenet defied. The Great Ones who dwell in the horizon fear me, even the wardens of . . .¹⁶ in the sky, who guard the roads. I make firm the gates for the Lord of All, I have cleared the roads towards him, I have done what was commanded, for Horus invested me with his shape. Let my wisdom(?) be granted, for I desire triumph over my enemies. May the mysteries be uncovered for me, may the secret caverns be opened to me, may I enter in to the Lord of the Shape, greatly majestic; may I come forth to Djedu and go all over his mansion, may I tell him the affairs of his son whom he
86 loves, while the heart of Seth is cut out.¹⁷ ¹ May I see the Lord of Weariness, who is limitless, that he may know how Horus regulated the affairs of the gods without him.

The messenger attains his aim and addresses Osiris: O Lord of the Shape, greatly majestic, see, I have come, the Netherworld has been opened for me, the roads in the sky and on earth have been opened for me, and there was none who thwarted me.

Be high on your seat, O Osiris; may your breast live and may your buttocks be vigorous. Let your heart jubilate, for you triumph over Seth, and your son Horus has been placed on your throne. Myriads have been assigned to him, the gods have brought him oblations, and the heart of Gēb, who is older than the Great Ones, rejoices. The sky is strong and Nūt jubilates when she sees what Atum has done, whilst he sat among the Two Enneads and gave the authority which is on his mouth to Horus the son of Isis. He has become ruler over Egypt, the gods work for him, he has nurtured myriads and has brought up myriads by means of the Sole Eye, the Mistress of the Enneads, the Lady of All.

1. This spell was studied and translated by de Buck under the title 'The earliest version of Book of the Dead 78' in *JEA* 35, 87 ff. Apart from a few changes, the present translation follows that of de Buck. The underlying idea is that Osiris summons Horus to Djedu to make report on affairs, but that Horus objects and instead sends a messenger, who has to obtain from the Double Lion the passport of the Royal Wig-cover (*nms*) before he can proceed on his journey to report to Osiris.

2. *B3*, not given an English equivalent by de Buck, here and in several other places in this text has not its common meaning of 'soul', represented by a bird which in later times has a human head, but, as is clear from the context, has the rarer meaning of 'form' or 'shape' (Gardiner's 'external manifestation', *Eg. Gramm.*³ p. 173).

3. *Wdb*, lit. 'be turned round'; cf. *JEA* 35, 93, n.1. De Buck's question at the end of this note is surely to be answered in the affirmative.

4. Loc. cit. n.4. Cf. also 'I will be with the Lord of Life', *CT* I, 393*b*.

5. *S3yt*, meaning unknown.

6. Reading and meaning alike obscure.

7. *Sšd* here means not 'fillet' (de Buck) but 'flashing', with reference to *i3hw* 'sunlight'; on *sšd* cf. *JEA* 54,41.

8. The text here inserts *nb-r-dr* 'Lord of All', apparently without relevance.

9. Lit. 'the Great Moorer'; *mny* 'moor' is a common metaphor for death.

10. See *JEA* 35, 96, n.5. For the obscure word *hm3tt* cf. *Pyr.* § 373; *CT* III, 22*c*.

11. Cf. *JEA* 35, 96, n.6. I would suggest that the 'special meaning' of *wnwn* here may be rather 'patrol the way in advance'.

12. *H3fw*, meaning unknown.

13. Cf. n. 10.

14. Quite obscure.

15. For *tn* 'rise' cf. *Pyr.* § 1927*b* (*Pyr. Suppl.* p. 35 = Utt. 666A); *CT* II 224*c*.

16. Cf. n. 10.

17. For *isp* I would suggest 'cut out' rather than 'broken'; *BD* 31,2 has *hsk* in a like context.

Spell 313¹

BEING TRANSFORMED INTO A FALCON.

IV, 87

Osiris: Come [in] peace, O my son Horus: so says Osiris. You shall see me in my great *atef*-crowns which Rē^c gave to me and which Atum and the Enneads made [firm for] me, being pleased about it. You shall see me, my son Horus, seated in front of [. . .] with my uraei on my brow and my *atef*-crowns on my head, my staff in my grasp and my knife in my grip, my image of Truth on my shoulder, and crookedness under my feet. I confirm [powers], I [promote] positions, I obstruct my foes who shall come opposing me, because I have appeared as ruler [of the sky] and king of the earth, and my foes fall through fear when they see me.¹ I am exalted in my great *atef*-crowns which 88 are in Ninsu, and I indeed am your father, O my offspring upon earth. May you establish my powers, may you increase my rule(?)² among those who bestow their powers [on you(?)] and who increase the rule(?) of them for you. Slay and obstruct your foes.

Atum: O Thoth—so says Atum—travel for us upon the Island of Fire, see Osiris for us, for you will find him in Ninsu. I have implanted fear of him, I have created awe of him; regrant his crown for me, for you are the god for the protection(?) of Osiris.

Thoth: Behold, I have come—so says Thoth (to Osiris)—and I have brought

to you truth and joy, I have brought to you authority and vindication. You are triumphant over your foes, the love of you is in the Bark of Flesh, a fair
80 remembrance of you is in the Castle.¹ I will grant to you the lifetime of Rēꜥ who is yonder, <. . .> I will place the awe of you in Ninsu, [and also] the awe of Rēꜥ who is in Ninsu. I will grant to you oblations in Memphis, [I] will repeat your festivals in Ōn, I will open up for you the paths of the Netherworld, I will put fear of you in Djedu, I will regrant your crown in Abydos, and also the crown of Rēꜥ which is in Thinis.

He who shall come against you in the sky shall be (doomed) <to> the striking-power of your crown.

He who shall come against you on earth shall be (doomed) to the striking-power of your majesty.

Those³ who shall come against you from the South shall be driven off by Satis, Lady of Elephantine, who will shoot at them with her arrows, which are painful and sharp [against(?)] them.

90 Those who shall come against you from the North shall be (doomed) to Heḫes [and to] Heḫep.

Those who shall come against you from the East shall be (doomed) to Soped, Lord of the East, and they shall be driven off with your knives in them.

Those who shall come against you from the West shall be (doomed) to Ḥa, Lord of the West, and they shall be driven off by the striking-power of Atum in his ascendings from the horizon.

I have placed your foes in bonds and the Scorpion in fetters: so says Thoth to Osiris. I have come that I may do again what is good for you, I will raise up Truth for you, I will gladden you with what you desire, for I have smitten, subdued and felled your foes for you, I have driven off for you those who rebelled against you, I have massacred them, I have obstructed them, again I have appeared [against them(?)]. I have given you vindication in the Two Conclaves and joy in the Two Enneads, I have set a fair remembrance of you
91 in the Castle,¹ I have [set] the love of you in the Island of Fire, just as Rēꜥ commanded to be done for you.

Horus: O Thoth, you shall do for me what you did for Osiris, so that I may be triumphant and that you may fell my foes, for I am the offspring of Osiris, I am Horus, son of Osiris, born of the divine Isis. I am king in Chemmis, my face is formed as that of a divine falcon; I created my Eye in flame, I am alert, and my Sacred Eye is united with his Sacred Eye. I made my Eye, a living serpent . . . There shall be done for me more than was done for him; my name is like his name, my form is like his form, my foe is afraid of me,

having fallen on his face; he beholds me with my face formed as that of a falcon. My shape is like that of Rēꜥ[. . .] which are in Ōn; Thoth [is he] who makes them firm at my accession¹ in the shape of Horus because of the shape⁹² of [Rēꜥ . . .:] so says(?) Rēꜥ-Atum of me, because I see my face as his face. My shape is like his shape as a divine falcon, I have smitten the gods with my hands, I have [kicked(?)] them with my toes. I have bruised(?) them with my fingers and I have gripped them with my nails, because my strength [is greater] than theirs in my avatar as Horus great of strength. I am he who spoke to them(?), namely Shu [and Tefēnet], Horus and Nūt, and Thoth and his tribunal; my Eye is stronger than their strength. I departed(?) at my birth and went forth in the manner of kingship with my uraeus on my brow, my great *atef*-crowns on my head, my staff in my grasp and my knife in my grip;¹
⁹³ my tress is on my [. . .], the limits of my mouth are those of the head of a vulture, my face is formed as that of a divine falcon, like the shape of Rēꜥ [. . .]. I have become ruler of the Two Banks, I have inherited the thrones of Horus, I have taken possession of the horizon of Khopri, I sit on the throne of my father Onnophris by the word of Rēꜥ, by the command of Gēb and by the confirmation of Thoth, and the Two Conclaves are pleased at it, the sky is in festival, the earth is in joy, and the Enneads are glad at the sound of the storm of the Blower. I go forth as Horus the vindicated in my avatar as Horus; my name is like his name, my shape is like his shape.

Osiris: I am Osiris, son of Gēb, the successor to Rēꜥ; my mother is in the Bark of Flesh, and I will not die, I will not be destroyed, I will not be wiped out, and my name will not be wiped out. I will not be wiped out, for I am in this land for ever.

1. For a discussion of this spell, cf. *JEA* 58, 91.

2. Read *ḥkꜣt* in a cryptic writing of the word for 'rule'?

3. Note the continued use of the sing. *iw-ty-fy* even though the subsequent pronouns show that the plural is meant.

Spell 314

I am Osiris,¹ Bull of the West, King of those who are not.

IV, 94

I am the god of protection(?),² I have smitten on your behalf, I have watched over your name.

I am the Unique One in the tribunal of the vindication of Osiris against his foes, I have judged those who are (involved) in your harm,³ O Osiris.

I am the god whom Nūt bore, who slew the foes of Osiris and imprisoned those who rebelled against him.

I belong to your company, O Horus, (even) you who fight for me and who speak about my name.

I am Thoth who vindicated Horus against his foes on the day of judgement in the great Prince-mansion which is in Ōn.

(I am) a man of Djedu, son of a woman of Djedu; I was conceived in Djedu, I was born in Djedu when I was with the female wailers and mourners for Osiris in the Islands of the Twin Children,⁴ when Osiris was triumphant over his foes—so says Thoth to Rēꜥ.

95 May I be triumphant over my foes—so you shall say to Thoth. May I be with Hw⁵ on the day of the clothing of Teshtesh,¹ when the jars for the washing⁶ of the mysterious Inert One are opened on the day of concealing(?) the mysteries of the deep place(?) in Rostau.

May I be with Horus on the day of greeting the [left] arm of Osiris who is in Khem. May I go in and out⁷ with the fiery serpent on the day of expelling the rebels from Khem. May I be with Horus on the day of festival when oblations are repeated in Ōn on the Festivals of the Sixth Day and of the Seventh Day.

I am the priest of Djedu on the day of raising up what is to be high.

I am the prophet of Abydos on the day when the earth is joyful.

I am he who sees⁸ the secret thing in Rostau.

I am he who reads the ritual book of the Ram in Djedet.

I am the *sm*-priest, the . . .⁹ of the *hmnw*-bark on its sledge.

I am he who takes his beard¹⁰ on the day of breaking up the earth in Ninsu.¹¹

96 O you who cause the perfected souls to draw near to the House of Osiris,¹² give me bread and beer at all seasons, (namely) what pleases the souls who belong to the House of Osiris.

O you who open ways and open up paths for the perfected souls in the House of Osiris, open ways and open up paths for my soul to my funerary estate. It shall enter freely¹³ and safely into the House of Osiris, for there is no-one who will turn it away from it. It shall go in favoured and beloved, it shall be vindicated, its command shall be carried out in the House of Osiris, for the heritage of the throne of the Two Banks has been confirmed for the son of the lord thereof.

1. There is no coherent sequence in this spell. First the deceased is identified with Osiris; then he is a champion of Osiris against his foes (94b ff). In 94q he appears in the role of Thoth,

as in *BD* Spell 1, yet in 94r ff. he appeals to Thoth to make him triumphant against his enemies. In 95i ff. the deceased appears in various priestly guises, while in 96a ff. he appeals to those who look after the perfected souls to do the same for him, and in 96e ff. his soul enters the House of Osiris and his commands are executed as for the heir of the throne of Egypt. The whole spell gives the impression of being a compilation of extracts from various sources.

2. For *gs-dpt* cf. 88k; *BD* 18,9–10 (later version of this text); *Wb.* V, 200, 14 ff. The suffixes of the 2nd person in what follows appear to refer to Osiris the god rather than the deceased.

3. Read *imyw dwt*; *BD* 18,13 has misunderstood this as *wndwt* ‘company’.

4. Unknown locality.

5. God of authority.

6. Read *icw*; the *t* before the det. appears to be an error.

7. Emending as *pr-i ck-i*; the infinitive is out of place here. *BD* 19,16 has *ck-i prw-i*.


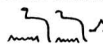
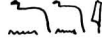
8. Emending as *mꜣꜣ*, cf. *BD* 20,6.

9. *Wrnw*, meaning unknown. There may have been some corruption here; *BD* 20,9–10 reads: ‘I am the *sm*-priest at his duties. I am the Master Craftsman on the day of placing the *hnw*-bark of Sokar on its sledge’.

10. Presumably an artificial one as part of his costume. *BD* 20,10–11 has more plausibly: ‘I am he who takes the hoe (*hbsy*)’.

11. Cf. *BD* 20,11.

12. Here a long passage corresponding to *BD* 20,13–21, 2 has been omitted, see de Buck, 96, n.1*.

13. For *m dndn* ‘freely’ cf. Pap. Yuya, 2,24; the Ani text *BD* 21,9 has *dnd* with det. . The writing  here is a later variant of the stem *dndn*, ‘go round about’, Pyr. § 2099, and is not to be confused with  ‘drive off’ what is detestable, *CT* III, 393j.

Spell 315

The sound of rejoicing is in the realm of the dead, and those who are in the Netherworld have come¹ in peace—so say they to N. Those who are in their tombs are glad because of N, for you (*sic*) are the great god who is in the sky among the gods. Come down to me,² O N, for the doors of the paths of the Netherworld are opened for you; I have put the fear of you in Djedu³ and your oblations in Memphis,⁴ I will repeat your festivals in Abydos.⁵ I have felled your foes <for> you, I have driven off for you those who rebelled against you,⁶ I have warded off Seth for you, I have spat on⁷ his confederacy for you, I have given you vindication in the Two Conclaves,⁸ I have set a fair remembrance of you in the Castle of the Great Ones who are in the Great Shrine,⁹ I have set the love of you in the Netherworld among the spirits, just as Rē^c commanded me to do it for you.

1. *Hr* is superfluous before the old perfective.

2. 'Me' presumably is Osiris.
3. Cf. 89*h*.
4. Cf. 89*e*.
5. Compare 89*f*, which has 'Ön' instead of 'Abydos'.
6. Cf. 90*m*.
7. *Ysdy-i*; cf. *isd* 'spittle', *Pyr.* §§ 261. 850; 'spit out', § 1628.
8. Cf. 90*p*.
9. Cf. 90*q*.

Spell 316

IV, 98 BECOMING THE FIERY EYE OF HORUS. I am the fiery Eye of Horus, which went forth terrible,¹ Lady of Slaughter, greatly awesome, who came into being in the flame of the sunshine, to whom Rē^c granted appearings in glory,² whose children Rē^c-Atum made enduring. What Rē^c said about her: Mighty is the fear of you, great is the awe of you, mighty is your striking-power, great is
99 your magic¹ in the bodies of your foes, and the hostile ones³ have fallen on their faces⁴ because of you; all men have been in the sleep of death⁵ because of you and through your power, and those who shall see you shall be afraid of you in this vigorous form of yours which the Lord of the Enneads has given to you—so he spoke of me,⁶ so said the Lord of the Enneads of me. I have become the Eye of Horus—and *vice versa*—I am indeed she who shoots⁷—and
100 *vice versa*—¹ I am she who triumphs, the companion of Rē^c.

Behold me, men and gods! Set the fear of me and create awe of me on that plateau of the Stone of Brightness(?).⁸ Behold me, men and gods! I have come
101 into being as the Lady of Glorious Appearings,⁹ ¹ I have reappeared in glory, I have made my being enduring, my flame is behind me, the awe of me is before me, I have conquered the gods, and there is no-one who can come opposing me—so say¹⁰ those who are in front of the Great Throne.

What is this¹¹ on the morning when this god¹² comes? The shades shall not be judged, the plans of the gods shall not be carried out.¹³ Look with
102 your eyes,¹⁴ you elder gods ¹ who aforesaid came into existence with the ancestors, on this spirit who has come here.¹⁵ He has become a flame, he has come into the Island of Fire. I have betaken myself to him through fear of the fiery blast of his mouth—so say¹⁶ the elders who are about the shrine. Send out your soul, that it may see with its eyes; such is Horus when he has re-
103 appeared in glory¹ and has fashioned his bodily Eye. Behold, it is stronger¹⁷ than any of the gods, it has taken possession of the Hau-nebut, and it is more . . .¹⁸ than any god.

Behold me, men and gods! I have become the fiery Eye of Horus; it itself fashioned me, it has knit together *Kḥnh* for me, and She whose magic is great has raised me¹ before my seat above the gods; Abundance, father of the gods, 104 has clothed me. She¹⁹ has fashioned his bodily Eye, and behold it is stronger than the gods; there is none who can come opposing me (*sic*) except Atum, because of his putting me forward(?).²⁰ I gather together my striking-power, I control(?)²¹ my heat(?)²²—so said Atum.

Is the Sole Eye stronger than the gods? So say I to my father Atum. Strength 105 has gone forth to me from your mouth, and it means that I have become Her who is strongest among the gods, and Seth has fallen because of me, I have made his confederacy slip(?)²³ because of that on account of which he wandered.²⁴ I have stood on his bonds, the monthly festival was fashioned for me,¹ 106 the half-monthly festival was celebrated for me, I taste nothing evil, like the Lord of the monthly festival, the monarch of eternity. I am strong and sharp²⁵ of flame, (even) She who closed the house because of the Coiled One, and mine is the coil of my Eye.

I am Horus who lifted up his Eye, which appeared besouled, high and mighty; it consumes the river.¹ Food-offerings are around me, around me, 107 through that spirit(?) who burns up(?) any dead,²⁶ male or female, who shall come opposing me.

Behold me, men and gods! I have become the fiery Eye of Horus. The terror of me has captured for me, the awe of me has taken for me, there has been given to me everything in the hand of Nu. I am She who is over what is red,²⁷ ¹ who 108 judges the gods, who is strong and mighty, who protects her father. My strength resides in²⁸ the terror of me, the awe of me resides in my wrath(?).²⁹ I am he who has experience(?)³⁰ at the boundary of the Lord of Pe,³¹ the swaying one(?)³² of the Lady of Unu. I have become Atum, it goes well with me as Horus, and it goes well with every god of whom I have had experience(?).³³ ¹ Life and strength have been given to me in the horizon, and every 109 god is under my influence. I am a primeval one³⁴ of the earth, guide of the Sole Lord, *ḥknwtt*-serpent of Ḥarakhti. I live the life, I will not be wiped out nor will my name be wiped out in this land for ever.

1. Lit. 'in fear' in the sense of inspiring fear in others.

2. The det. $\overline{\text{III}}$ of *ḥ3w* in S2P and S1C is apparently an error for $\overline{\text{III}}$. The two signs in question differ in hieratic only by the addition of a tick.

3. Compare *kw* with similar sense in 83c; the word may be a derivative of *ky* 'cry out' with the meaning of 'shouters' or 'those who jeer'.

4. Note the det. 𓆎 after *ḥr ḥr.sn* in all three texts.

5. Cf. *Wb.* II, 266,8.
6. The deceased = the Eye of Horus.
7. Or Satis?
8. Compare *k3hyt* with det. \odot 'bright one(?)', *BD* 355,3.
9. See n.2.
10. Lit. 'in the saying of'. On this view of *m dd* we should read *hntyw st wrt* in what follows.
11. For the construction *sy pn* instead of *sy pw* see also I 10g. In the latter instance S1C has the more usual *sy pw*. The nexus of what follows with what precedes is quite obscure.
12. The deceased?
13. Since neuter passive participles make no sense here, *wpyt* and *iry*t have been read as prospective *sdm-tw-f* forms, but the real meaning is quite obscure.
14. Lit. 'face(s)'.
15. Cf. *Hekanakhte*, pp. 111-2. 'Here' suits the context better than 'today'.
16. See n.10.
17. Reading *mk s(y) nht(-ty)* with S2P, regarding the following *r-s* as the enclitic particle.
18. *Mh3*, meaning unknown.
19. The Eye of Horus.
20. *Wdt-f* (with dittograph) appears to be infinitive with agential suffix.
21. Perhaps in the sense of 'hold back, restrain'; cf. *w3d-i bk3t* 'I refrained from the pregnant woman', *Hatnub*, 20,17.
22. For *bhhw* see Spell 310, n.1.
23. For *sb*n with transitive meaning see also *Pyr.* § 503 = *Komm. Pyr.* II, 347.
24. For *sb*nbn 'wander' cf. *Pyr.* § 936. The suffix presumably refers to Seth. Note the word-play with *sb*n 'make slip'.
25. Feminine because the 'fiery Eye' is feminine.
26. This passage is very obscure. *3ht* apparently means 'female spirit' here, representing the 'fiery Eye', but the participle *nsbs* does not show the fem. ending. This verb is not recorded, but seems to be a partially reduplicated form derived from *nsb* 'lap up, lick', *Concise Dict.* 139.
27. At the end of 107h read *tms* 'what is red', presumably with reference to blood.
28. Lit. 'belongs to'.
29. For *idt* 'wrath' cf. *Hamm*, 114,7.
30. Lit. 'tastes'. Note that the masc. *dp* is used.
31. Assuming \odot in S2P to stand for \otimes ; *rpw* of S1C is a *vox nihili*.
32. The uraeus(?). Note the fem. gender.
33. Lit. 'every god of I-have-tasted-him'.
34. Feminine.

Spell 317

IV, 110 BECOMING THE NILE. The sky trembles and those who are in it bow down; they see the Following as it goes about,¹ the gods² give me worship. They say: Who is³ the god who has come into being⁴ today? Khopri has come into
 111 the Island of Fire,¹ the gods come in his bark, he gives a gift⁵ to the Lord of

Eternity. They see me when I have appeared as the Nile-god, the unique Power among the gods. I sit at the head of the Ennead, and the gods⁶ come bowing. I do what I wish, my shape is in the sky,¹ my rank is Nile-god. 112

Behold me,⁷ you gods and spirits who are in the sky and in the desert, mould my navel-string for me, make my beard for me, for I have appeared as the Nile-god, his son and his successor (*sic*); I go at my due times and I return at my due seasons.

I am one who brings food-offerings and provisions to that king, the ruler(?)⁸ of the Island of Fire. 113

I am the Nile-god, the Lord of provisions, who comes with joy, the well-beloved;⁹ he has given me his soul,¹⁰ he has renewed his appearances for me,¹¹ he is one who is reborn for me(?).¹² I have appeared on my throne, I am spiritualized with what appertains to me,¹³ I am the spirit of Horus,¹⁴ a possessor of offerings in the lower Netherworld. 114

I am that Great One who protects the gods regarding their cakes,¹⁵ the Primeval One of the earth.

I am a *sm*-priest and a noble,¹⁶ one who is in the heart of the Lord of the Horizon; I go at my due times and return at my due seasons, in accordance with his command.¹⁷ 115

I am a noble among the gods,¹⁸ and I do for myself what I wish.

I am the Nile-god, Lord of Waters,¹⁹ who brings vegetation,²⁰ and I will not be driven off by enemies;²¹ it is he who is exalted, with a satchel at his side, who has given me this rank of mine. I have carried out your slaughterings, you gods, I have taken those who rebelled against you, I have been placed in the rank of Nile-god.²² 116

Behold me, men and gods, come in my train, give me worship,²³ for I have appeared as the Nile-god whom men love, protector of the gods; the *nw*-serpents²⁴ depart from their caverns for me, the bulls who are in their mounds are disturbed(?).²⁵ There is no limit to my vision,²⁶ and there is no oppositon to my hands. 117

‘How happy is this young god whom Rē^c made with his power?’²⁷ say the horizon-dwellers²⁸ of me. I see me in my rank of Nile-god,²⁹ for indeed I am the young god, I am he who is in the presence of the Primeval One who is older than the gods, and my seat is prominent in the Bark of Rē^c in the midst of the lower Netherworld. I have come³⁰ that I may make the Two Lands green; I go up to the mounds, I climb³¹ over the hill-sides just as *H3my* did for himself;³² I will not be repelled in my shape of Nile-god, and I will not be restrained in my dignity of equipped spirit; it was Rē^c who created me as his 118 119

120 son, he modelled me in stonework(?).³³ | He exalts³⁴ my shape above the gods, he has set me at the head of his Enneads in my dignity of successor to Rēꜥ.

Behold me, you gods, come in my train, give me worship,³⁵ for I am the
121 Nile-god who is in his year.³⁶ | I have come here as god of the flat-land and the hill-country,³⁷ I have seen the bank of *mꜣtt*,³⁸ I have appeared as the Nile-god,³⁹ the Elder who protects you (*sic*). My movements are extensive to the limit of my desire. Here comes the god who guards the land—so say the gods of the horizon⁴⁰ concerning me. They see me when I have appeared as the
122 Nile,⁴¹ | with the sun-folk about me, about me, like Rēꜥ when he was born.⁴² Truth is conducted to me as to Rēꜥ, my women with braided hair⁴³ are like the frog-goddesses,⁴⁴ I control the cakes for the gods, food-offerings for
123 those who are on earth and invocation offerings for the spirits, I sweeten the smell of their caverns, the crocodile-gods have been placed in my retinue for me, and Neith is concerned with(?) my female mourners.⁴⁵ I am older than those seven elder gods,¹ one hidden of countenance in the presence of the Lord of Eternity; they are afraid of me and follow me behind the spirits.⁴⁶ My hands are strong(?),⁴⁷ I am shaken⁴⁸ on my flesh, I resemble those who (once) existed(?).⁴⁹

124 Behold me, you gods; come in my train, give me worship,¹ for I am the Nile-god, older than the Eight;⁵⁰ the Entourage rejoice,⁵¹ and those who are in (my?) train are happy. Acclamation has been given to me by(?) the Two
125 Conclaves, oblations to the gods have been repeated for me,¹ they see me when I have appeared as the Nile-god; I have come to the king in my dignity and my power, and the bark of Rēꜥ sails in the cloudy sky. My hands are strong(?),
126 I shake with my head,⁵² | I have cut the dams of the grey-haired ones on which those who cry aloud stand, against whom action is taken⁵³ in the Island of Fire. As for anyone who is (due) to be decapitated⁵⁴ who shall oppose himself
127 to me; as for anyone who cries aloud who shall come opposing me;⁵⁵ | as for any god or any rebel who shall oppose me or whom I shall find on my path,⁵⁶ the *ꜣkdw*-spirits⁵⁷ who are before me⁵⁸ shall seize him, the *ꜣšmw*-spirits who are behind me shall devour⁵⁹ him, because I am Khopri who created himself, I have become the essence⁶⁰ of Rēꜥ; he has given to me those who are behind
128 his power⁶¹ | and there is no-one who shall come and face me.⁶² I am the Nile-god who acts as he wishes,⁶³ Lord of the Flood who makes content, and I rest at the limit of the horizon; I(?) give my water, and Nūt is behind those who pervade(?) water. My Court is on the mounds,⁶⁴ I am one who is exalted over his Two Lands,⁶⁵ I am Khopri <who created> himself.⁶⁶

129 Behold me, you gods; | come in my train and give me worship;⁶⁷ see me in

this my very great dignity, with my sceptre (resting) on my divine arm and my staff in my noble hand.⁶⁸ I There are ushered into me the nobles as gods,⁶⁹ I am seated in front of the Great Ones⁷⁰ like the horned Rēꜥ.

Behold me,⁷¹ I shine in the sunrise, I have come into being as the seed⁷² of the Bull of the West,¹ I have gone forth⁷³ today in the Bark of Rēꜥ, the Unwearying Stars⁷⁴ tremble at me within the Jackals,⁷⁵ and the gods give me worship⁷⁶ when they see me in my dignity of a god.¹ Thoth is in charge of what is carried out for me; his festival-offerings are on his hands,⁷⁷ he grants my power, he makes enduring the awe of me, he sees the children of the gods in me, he makes my name to endure with him(?) when I appear.⁷⁸

Behold me in my shape,⁷⁹ for I am the eldest of the eight Nile-gods, the primeval ones,⁸⁰ I appear as a noble, I ascend today from Elephantine, and they see me as a god equipped with his power and among the gods.⁸¹ Grain has been given to me and to my suite by the Great One who dwells in his hall, and provisions belong to me, food-offerings have been prepared for me and presentation-offerings come down to me. I am one who is vigilant, lifting up my face,⁸² one older than those who are in the Presence. I have come into being, one whom no vulva made, whom no womb bore.⁸³

Behold me, you gods; come in my train, give me worship, for I am the Primeval One of the earth.

1. *Šmsw* is construed as a singular here, presumably the 'Followers of Horus' considered as a unitary whole. This is a long and difficult spell.

2. S1C has 'the gods, they give me', without object. That the plural 'gods' is in fact the correct reading, despite the absence of plural strokes, is shown by the plural suffix in *ḏḏ·sn*, 110f.

3. The rare construction *sy pn* in three out of four texts is confirmed by 101g. S1C here has the more usual *sy pw*.

4. Var. S1C *msy* 'who has been born'.

5. In S1C read *ḏḏ·f <f>*; 'he gives what is lifted up' in the ritual gesture of offering.

6. The plural of S1C and S2C is obviously correct.

7. So S1C only.

8. De Buck, n.1*, suggests the restoration 𓆎^A in S1P; the traces suit. The word is lost in S2C and S3C; S1C has *ikꜥ*, which presumably is a corruption of *hkꜥ*.

9. S3C ends here.



10. Var. S1C *iwr dy n i bꜥ·f* 'His soul has been given to me'; for the reading *bꜥ*; see n.6*; it makes better sense than *sꜥ·f* 'his son' of S1P.

11. Lit. 'he has repeated . . .'; as in the preceding clause, S1C has the passive *sdm·f* and determines *hrw* with $\text{𓆎} \text{𓆎}$ as if it were the word for 'crowns'.

12. S1P reads *i·f iky r·f*, which is quite obscure; *iky* here can hardly be connected with *iky* 'lament', *Pyr.* § 550, or with *ik* 'attack', *Pyr.* § 959. S1C has *i·f mss r·i*, which is equally unintelligible. One could perhaps emend as *i·f <m> mss r·i* 'he is one who is regularly reborn (imperfective

passive participle) for me', but it is not very convincing.

13. Var. S1C *iw-i 3h-ky r-f* 'I am more spiritualized than he', which makes less good sense. At the end of 114a *st-i* 'my throne' of S1P seems the best reading.

14.  in S1P is paralleled by  in S1C, which continues 'possessor of offerings who takes possession in the lower Netherworld'.

15. In S1P read *ndty ntrw hr p3kw-sn*, cf. B2L (114g), which comes in here with a variant of its own: 'the gods in charge of their cakes. I am Rē^c who came into being of himself, I am Nu who does for himself what he wishes'. S1C has obscurely *wdt-mdw hr hst-sn*, where the meaning of *hst* is obscure, and the plural suffix lacks an antecedent.

16. Following S1P.

17. S1P and B2L omit the reference to times and seasons.

18. So B2L; the other texts are obscure. S1P + S2C appear to read 'a noble whom he knows', while S1C has 'a noble is near me among the gods.' Even B2L is in the 3rd person, with *sch pw* instead of *ink sch* but what follows confirms the interpretation in the 1st person.

19. So S1C; varr. S1P and S2C 'Lord of Offerings'; B2L 'who brings offerings'.

20. Var. B2L 'who makes vegetation'.

21. For *sntw* 'enemies' see also VII, 401a; *BD* 281, 13; cf. also *znt* 'hostile', *Pyr.* § 1837.

22. B2L only.

23. Var. S1C 'the gods adore me'.

24. So S1C; the mention of 'caverns' suggests that this is more likely to be the original reading than the colourless *wrw* 'great ones' of S1P and S2C.

25. So S1C; varr. S1P 'I have disturbed(?) the bulls who are in the mounds', with *nh3h3* for *snh3h3*; B2L 'I love nis bulls within the mounds'. *Snh3h3* 'disturb(?)' only here; the meaning given to it is a guess.

26. Reading *nm dr n hr-i*; this accords well with the next sentence.

27. The last clause only in S1C and B2L.

28. Var. 'the Enneads'.

29. S1C and B2L only.

30. Var. S1C 'I have come today'. B2L has 'I have come and the Two Lands are green'.

31. For *hfd* 'climb' S1C has *fd* 'pluck' with an indeterminate object. The 'climbing' seems to refer to the rising level of the flood-waters.


32. *H3-n-i*, lit. 'I have descended', must be a proper name here, as it serves as the subject of the relative form *irt-n*.

33. Cf. *dnj* 'Steinblock o. a.', *Wb.* V, 466, 8.

34. The 3rd person in *tn-f* (S1P and B2L) is to be preferred to the 1st in S1C, as referring back to Rē^c.

35. These two sentences omitted in S1C.

36. A clear reference to the annual inundation. S1C unintelligibly *imy ihf*; B2L omits.

37. S1C simply 'as god'; for *m* B2L has corruptly .

38. On the plant *m3tt* or *m3tt* cf. *JE* 19, 133, 137; *ZÄS* 96, 12; *BIFAO* 56, 60.

39. S1C unintelligibly 'in accordance with your command'.

40. So S1C; S1P 'so say the spirits and the Enneads'; B2L 'so say the horizon-dwellers'.

41. S1C apparently 'come and see my dignity of Nile-god'; B2L 'they see me in my dignity of Nile-god'.

42. The last clause only in S1C.
43. Omitted in S1C; for *hnskwt* B2L has *hmswt*.
44. Cf. the Biblical record of the plague of frogs. The next eight sentences are in B2L alone.
45. The significance of this sentence escapes me. For *m3trwt* > *m3tryt*, cf. Caminos. *Lit. Frag.* p. 28; *ZÄS* 96, 11.
46. After this sentence the other texts come in again.
47. Cf. *JEÄ* 57, 18 (31).
48. Emend *wn* into *wnwn*, cf. 125e. The basic meaning of *wnwn* is 'sway to and fro', cf. *Concise Dict.* 61. These two sentences appear to describe the condition of a man at the point of death, and they look like intrusions from a funerary ritual.
49. B2L appears to read 'I smooth over my shape at the back of those who follow after', which is most obscure; the translation given above, though not certain, at least suits the immediate context. 123g-124a are not in B2L, while 124b-d (only in B2L) seem out of place.
50. Read *sms r hmnw* with S1C. 124b-d (B2L only) not translated, see n.49.
51. Varr. 'the Entourage of Rēc'; 'the Enneads of Rēc'.
52. *M tp-i* of S1C seems preferable to *hr tp-i* of the other texts. 125f (B2L) has been displaced from 125c.
53. For *hsfht n* 'take action against', cf. *Urk.* I, 101, 9. Var. B2L 'it is men who take action', etc.
54. Var. S1C 'As for any foe . . .'; S1C and B2L omit 126e.
55. S2C and B2L omit; S1C 'As for any who cry aloud' only.
56. So S1C; var. B2L 'as for any god or spirit who shall oppose himself or set himself against me'. S1C and S2C omit 127a-c.
57. Apparently a class of spirits or 'jinn', cf. the *šmw* below.
58. Var. B2L 'who are on my mouth'.
59. Cf. *Wb.* I, 226, 8-9; S1C has *hdw* (unrecorded) and B2L *hddw* with an intrusive *f*, which recalls the name of a god of fowling *Hdd*, *Wb.* III, 355, 15.
60. Lit. 'what is pressed out'.
61. Cf. 123c, where, however, *šhw* is determined with *š* and lacks a suffix.
62. Cf. *AEO* I, 159*. This sentence only in S1C.
63. 128b-c only in B2L.
64. So S1P and possibly S2C, see de Buck, n.1*. S1C 'I have smitten the mounds'; B2L is absent. This passage may be an allusion to the high Nile invading even the 'tells' on which the villages stand.
65. S1C has omitted *k3*; B2L omits the suffix after *t3wy*.
66. B2L only, with omission of the verb by haplography.
67. S16C joins in.
68. For 129f-i, see de Buck, n.1*. This is not translated.
69. Var. S1P: 'are chosen for me men as gods'.
70. Var. B2L *smsw-sn* 'their old ones'.
71. Two sentences in B2L only.
72. Var. B2L *rdw* 'efflux'.
73. Var. S1C *iy-n-i* 'I have come'.
74. Var. S1C: 'the Imperishable Stars'.
75. Var. B2L *m-hnw nšwt nt wns*; the meaning of *nšwt* is not known to me. 'The Jackals'

appears to be the name of a constellation or a part of the sky.

76. S1C adds *m-hmw* [. . .] *nwt wnšw*. B2L has ‘acclamation is given to me in the horizon’.

77. S1C and B2L differ from the other texts and from each other. S1C: ‘his festival offerings are on his hands, what is divine is on his divine hands’; B2L: ‘festival is in his divine festival’.

78. B2L only.

79. S1C: ‘behold me, you gods, in these appearings of mine’.

80. S1C only.

81. B2L only and ends.

82. Read *ink rs-hr<hr>tst h3t-i*, one *hr* having been omitted through haplography; *tst* is infinitive. *H3t* ‘forehead’ here has the sense of ‘face’ raised in vigilance.

83. S1C: ‘whom no bull fashioned, whom no womb made’.

Spell 318

IV, 136 My magic power came into being in the limits of sky and earth,¹ for I am the Nile-god, and the Nile came into being in the limits of the earth.² I am one who is in front of³ the great and mighty gods, I am he who makes offering to
137 Osiris in⁴ the great flood,¹ and it flows upon me. I am the Nile-god in the great flood which flows for the Nile.⁵ I raised up magic in the raising up of the
138 Great One,⁶ I apportioned⁷ herbage,¹ I made green the vegetation which was dried up,⁸ I cut the dams of the inundation, I cut the pools of the field-dwellers while I was in this land, in the limits of all the flat-lands.⁹ I the unique
139 one came and joined the Two Brothers,¹ and it was I who provided for Osiris¹⁰ on the day when his mother bore him.¹¹ The threshing-floors¹² have flourished
140 for me upon the ramparts of my paths(?).¹³ ¹The great and small who are in the Netherworld are pleased with me, for it was I who fashioned the Netherworld, while the head of Horus remained with that of Seth¹⁴—and *vice versa*.
141 It was I who inundated the Eye of Horus with the Nile,¹⁵ ¹which the daughter of Him who was loosed gave for it.¹⁶ I am Khopri in all my manifestations and powers, all my spirits and manifestations. I come, and hearts are content; I make hale, and the Two Lands are nourished. Mine is the inundation-season,¹⁷ mine is the summer; I am he who created the going forth of this flame which is on my mouth;¹⁸ the inundation of moisture(?)¹⁹ is my manifestation,¹ the winter is the sweat which issues from my flesh, I am he who
142 celebrates the monthly festival. Such are the Followers of Rēc, such are my messengers of the night, and such am I entirely—and *vice versa*—because this land prospers for me to the extent of my desire. This sky will be the place of my heart which nursed me and brought me up,²⁰ the entire earth is under my shadow, for I am the Nile-god and I will not become less.²¹

1. B2L and B1P omit the reference to the earth, and write *hpr·n·i* without *hk3*.

2. 136b-c not in S1P-S1Chass.
3. *Hnt·i r* in S1P-S1Chass; *hnt<·i>* only in B2L and B1P.
4. B2L and B1P omit *m 3gb wr*.
5. 137a-c not in S1P-S1Chass.
6. B2L and B1P 'I have knit together the Great One'.
7. For this sense of *šd* cf. *Urk.* IV, 1111, 12.
8. Not in B2L-B1P.
9. S1P omits the final *nb*; S1Chass may have had *t3wy* 'the Two Lands'.
10. Lit. 'crossed the mouth of'; the idiomatic meaning of *q3 r3* as 'contentious' cannot apply here. B2L and B1P omit *r3* and write 'It was I who ferried Osiris on the flood'.
11. Var. 'on the day on which he was born'.
12. B2L and B1P *hspw spw* 'the gardens of the . . .'; for the masc. *sp* with det. 𓆎 cf. *Wb.* III, 440, 16 'eine Ortsbezeichnung'.
13. Very doubtful. The only way I can make any sense of this is to regard *tbwt(y)* as a word for a path trodden by sandals, but this view may be entirely wrong. Possibly the reference may be to the raised banks of the river.
14. Or possibly 'the head of Horus was made as firm as that of Seth', though in that case one would expect the preposition to read *my* rather than *m*. For *smn (zmn)* 'remain', *m* 'with', cf. *Pyr.* §§ 1418; 1420. 'Horus' and 'Seth' in S1P and S1Chass; 'Atum' and 'Seth' in B1P; 'Nu and Horus' and 'Atum and Seth' in B2L.
15. So S1P with 𓆎 for 𓆎 ; *3gb* is almost certainly verbal here. B2L has 'It was I who made the inundation for the Eye of Atum, who was joyful when efflux came into being'; B1P 'It was N. who made considerable the flood for the Eye of Atum, who was joyful when efflux came into being'.
16. So S1P, which ends here. With *wħr* 'Him who was loosed' compare *wħr Hꜣꜣpy* 'the loosing of the Nile' = the start of the inundation, *Dav. Rekh.* pl. 122, 33(A); the suffix in *r-s* presumably refers to the Eye of Horus. B2L and B1P have 'the son of Him who was loosed is a great and mighty flood', and what is left of B7C is in accord with them.
17. For *mnht* read *3ht*, cf. de Buck's note 3*.
18. The entire expression *ns pw tp r3·i* is determined with 𓆎 ; the reference apparently is to the heat of summer and the rising waters of the river.
19. Apparently a formative of *rdw* with prefixed *h*; the translation is not certain.
20. These participles are masculine, presumably in concord with *ib*.
21. Lit. 'my littleness will not be'; i.e. the Nile will not fail.

Spell 319

I am this Nile-god who comes and goes¹ at his desire, and there is none who IV, 143 will divert him from what he wishes; Lord of breath(?); Sovereign of eternity, who causes² the gods to come bowing to the Lord of eternity; who opens his throat and throws open³ the caverns of the gods; of whom Atum has taken possession in peace and in . . .⁴ What I have shared⁵ with him is all his possessions and all that he makes; I am the flesh of Thoth who defied the Great

Ones; I will come and destroy, I will go and set in order, and that is what my utterance will do, for I am the Nile-god.

1. So B7C; omitted in B2L but a space has been left for the missing words, which may have been in lacuna in the scribe's copy.
2. Reading *dd*, imperf. active participle of (*r*)*dy*.
3. *Dbb* with det. \bar{Q} . The same verb occurs again 153*a*, where the sense is clear.
4. *St skt im:f* is quite obscure.
5. A superfluous *n*.

Spell 320

IV, 144 I am the Nile-god who provides food, $\bar{H}u$ ¹ who provides what your (*sic*) name desires(?).² O you who cross the sky(?),³ I have heard him who comes. Come into the gate(?) of the plebs in the Banks of Horus, while I am in my dignity of Lord of the *Wtnw*⁴ and Sovereign of the *Ennead*. I am one who is great, a soul at the head of affairs on behalf of the god, one favoured by the Lord of the gods, great of appearance, Lord of the *Wtnw* within the Lower Portal, walking in accordance with my will, which comes at my due times and seasons. I make herbage grow, I nourish the realm(?)⁵ of Lower Egypt, I create offerings for the gods, I make $\bar{R}\bar{e}^c$ content within the flood of the *Wtnw*; a sailor who navigates⁶ within the clouds of the sky in company with the Followers of $\bar{R}\bar{e}^c$, *Satis*(?)⁷ is in my boat, giving me protection; her son Horus is in the bow of my boat, creating awe of me¹ in accordance with my dignity of Lord of
145 eternity and Sovereign Lord of the *Wtnw*.

I am he who creates what is and who brings into being what is not. I speak, and $\bar{H}u$ comes into being; he will come, being multiple(?).⁸ One who is in charge of births on behalf of the gods, one favoured by the Lord of the gods,⁹ while the seats of the *Wtnw* are within the portal of *Khnum*¹⁰ and *Heket*; they proclaim me throughout the Two Banks, and also the festivals which are (shared) among(?) the Lords of the sky; they show forth my majesty throughout the Two Lands. I have inundated the Two Banks, and my soul crawls¹¹ over the sky throughout the Two Lands.¹²

O you plebs, see me, for I am the Nile in charge of births, who creates what is and who brings into being what is not. Implant¹³ respect for me, for I am he who will come to you with this shining(?) soul.¹⁴

1. The god of food here, not to be confused with the personification of 'authority'.
2. Taking *mrw* to be a relative form qualifying *rn·k*, despite the det.
3. Reading *dj nwt*; there may, however, be some corruption here.

4. For the *Wtnw* cf. 144*h.m*; 145*a.f*; V, 320*b*; *Pyr.* § 2037.
5. For the sense given to *ḏr* cf. *m ḏr* 'in the realm of', II, 2*d*.
6. Lit. 'the sailor, he navigates'. The first word appears to be *imy*, a *nisba* formation from *im* 'boat'.
7. Apparently a goddess. The following reference to 'her son Horus' suggests that Isis is meant, but the reference to Khnum in 145*f* hints this may be a writing of the name of Satis.
8. Taking *iwṯ:f* to be the prospective *sḏm:f* and ʿš; as an epithet of Ḥu in reference to the multiplicity of foodstuffs.
9. These two epithets refer to the speaker rather than to Ḥu; the former is described as *imy-ib n nb ntrw* above in 144*g* and as *hnty mswt* in 145*k*.
10. The association with Heket shows that this is the name of the god, despite the det.
11. No verb *h;f* is known; read probably as *hf;ʿ* 'crawl', for which see II, 96*e*; *Wb.* III, 73, 6. The writer has lapsed into the 3rd person here.
12. An allusion to rain-clouds moving across the sky?
13. Plural imperative; for the ending cf. Gardiner, *Eg. Gramm.*³ § 335.
14. Or 'this soul of the shining one'.

Spell 321

O you gods of the Ennead, come after me and grant <me>¹ my power, create IV, 146
 awe of me, for you know him who was aforetime in the region(?) of the sky.²
 I am the Nile-god who comes in joy, dearly beloved, Sovereign of the Powers,
 god, Lord of all that is his(?).³ Praise and acclamation are given to me, for
 there is no-one [who can create]⁴ what he needs from my food-offerings, there
 is no-one who can give himself a meal from my provisions, because⁵ I am the
 Nile-god, wide-spread of vision, who made the gods; Sovereign of the frog-
 goddesses;⁶ august god, mysterious of . . .,⁷ and all the gods live⁸ according to
 my decree. I have caused <my> power⁹ to come throughout the lands, and
 when it comes, herbage grows, the gods are flourishing(?),¹⁰ the celestial
 kine . . .,¹¹ while my soul comes over the sky¹² to Horus who rules Ōn. Rēꜥ
 rejoices over me in company with Him who is in his bark; he acts in accordance
 with my nature, which he shows forth(?),¹³ to the gods who came into being
 before him.¹ I am . . .¹⁴ for him to the full extent of his goods which have 147
 come into being. Indeed I know the Sole One, who is ennobled thereby,¹⁵ and
 his soul is more potent than the gods; he has made everything, he has copu-
 lated and has grasped orgasm. I have turned myself about . . . you,¹⁶ mine is
 he who makes my windings pleasant(?),¹⁷ who takes his place within my wind-
 ings. His utterance is what goes forth from his own heart, he has gone round in
 the company of Shu upon the circuit of Authority¹⁸ and Perception, who
 made enquiry from him.¹⁹ Authority and Perception said to him: Come, let us


go and make²⁰ the names of yonder winding²¹ in accordance with what went out from his heart, even of him who once went²² round with Shu, for he is his²² son who fashioned himself. Thus said Atum to the gods: What I say within the sky is: 'Let us make²³ the names of . . .',²⁴ let us repeat his power together with my own(?)²⁵ power.' I am Lord of the gods, I am the Nile-god, and I will never grow weary.

1. Read possibly *dy.tn* <*n-i*> *b3-i*, with merging of *n*'s and omission of the suffix 1st sing.
2. Quite obscure, like much else in this spell.
3. Lit. perhaps 'his all', though one would expect *tm* rather than *tmt*.
4. Restoring *ir* in the lacuna, see de Buck, n.1*.
5. <*N-*>*ntt*.
6. Cf. 145f.
7. *Idt*, meaning unknown.
8. *cnhw*; perhaps an instance of Edel's active *sdmw-f*, cf. his *Altäg. Gramm.* §§ 519 ff.
9. *B3w*; construed as plural in *iwv-sn* below.
10. For this sense of *3h* cf. III, 6b.
11. *Syʔ*, meaning unknown.
12. Cf. 145i.
13. A miswriting of $\Pi \text{ } \Delta$? Cf. 145g.
14. *H3t-ky*, old perfective 1st sing. of a verb of unknown meaning.
15. By what? The whole passage 147b is most obscure.
16. *Phr-n-i hr-i tn* is surely corrupt; probably there has been an omission before *tn*. *Hr-i* also is difficult, but may perhaps be serving as a reinforcement of *phr-n-i*.
17. All highly conjectural. YX may possibly be a writing of *c3b* with transitive sense; for *k3bw* 'windings' of a waterway cf. *Pyr.* § 2061; *CT IV*, 313d. The writer presumably had the river Nile in mind. The suffix in *ir st-f*, which can refer only to *c3b*, enforces the interpretation of *ink* in its possessive sense.
18. *Hu* here is not the god of food; the collocation of *Hu* and *Sia* is well known.
19. The connection of 147g-l with what has preceded is by no means clear, and it is possible that there may have been a textual omission somewhere.
20. A is surely superfluous, but occurs again in 147o.
21. Singular, despite the plurals *k3bw* in 147g and *rwv* in 147l.
22. Shu's.
23. See n.20, so also in *w3m-n* below. The whole of 147o is obscure.
24. *Nw tn* is untranslatable and surely corrupt, and the function of the following *hm* is quite obscure.
25. The last two words of this passage read *b3w-i ds-f*, which is nonsense; presumably *ds-f* should be emended into *ds-i*.


Spell 322













IV, 148 BECOMING KHENTI-KHEM. I am Khenti-khem in control of Khem, one

mightily terrible and greatly majestic. I am the Golden Falcon¹ who snatches things in the voids of the sky, who eats in the shambles of Horus.² I am a soul³ who eats his navel-string,⁴ who lives on his friends of his foreskin and who eats of his companions.⁵ I am one who travels by night⁶ and who hides by day; I am one alone,¹ without a companion; I am a wild bull, the fighter of the Crocodile nome,⁷ whose hind-quarters are on the mountain and whose forepart is on the Nile,⁸ who smote yonder . . . ,⁹ who are placed under my left-hand sandal for me. O you who love Horus,¹⁰ my father fashioned me, and there is no-one like me¹¹

1. *Bik* is spelt out in full in two texts.
2. I.e. the carrion bird which feeds on the offal of the *abattoir*.
3. Written with what appears to be a variant of . The reading *b3* is confirmed by the ram-sign of M24C.

4. *Np3* is the old spelling of *np*, *BD* 391,7, later *npt*, Metternich Stela, 1, where it is named beside *imyw-ht* ‘entrails’, and P. Bremner-Rhind 29,22.23. The Metternich instance speaks against ‘Darm’ of *Wb*. II, 247,11–12, and *BD* 391,7 points clearly to the translation ‘navel-string’. This magically potent object is eaten presumably to obtain the benefit of its powers and to remove it from the reach of the malice of possible enemies.

5. Apparently so in spite of the apparent absurdity. *cnh m* in M24C only, but that the initial *m* of the other texts is dependent on *wnm* ‘eat’ of 149a is shown by 149c, where S1C^b inserts  = *wnm* before *m*. The reading *hnmsw* ‘friends’ is clear, and is supported by *sm3y* ‘companions’ in 149c. What these sentences really mean escapes me.

6.  for  *grh* ‘night’, cf. e.g. 156a; 396b (five instances).
7. The last two words are a case of honorific transposition.
8. We are reminded of the description of the ox in *Blinding of Truth*, 9,2–4. S2C inverts the order of *phwy* and *h3t* in both versions.
9. Two words of unknown meaning both qualified by *ipf*. All texts agree in reading *šsmw* for the first word, determined with  in both S1C texts and with  in M24C. For the second word S1C^b has   , S1C^a has   and M24C has det.    common to both words; the second word is damaged.
10. Fem. in three texts out of four.
11. Following S1C^b as the least unintelligible text. The significance of *sp:f* at the end is not clear, but could mean: ‘(there is none like me) remaining’.

Spell 323

TO OPEN WHAT WAS BLOCKED. O you who extend your arms,¹ O arms, beware! IV, 152 Beware! O you who would harm the Limitless(?),² be far from me, for I am a *tbsw*-plant.³ Open for me the doors of Him who sees, open up for me the movements of the great and pure Sunshine-god who is⁴ he who makes the daily shining of Rē̄. Open this for me.

1. To hinder the deceased. For *wd* cf. *Urk.* IV, 339,6, though the reason for the fire-det. does not emerge.

2. Translation doubtful. For *hm* 'harm' cf. *BD* 184,16, and with *n dr* compare *N-dr-f* 'Limitless, epithet of the sun-god, *Pyr.* §§ 1434-5.

3. The *tbsw*-plant is named in *Peas.* R31 as a product of the Wadi Natrun.

4. *Imy* of equivalence.

Spell 324

IV, 153 TO OPEN WHAT WAS BLOCKED.¹ As for Horus, his forked spear which he uses is employed(?).² I am Horus, I have come with my borer(?).³

1. *Dbb* also in 143*f* above, with det. $\bar{\text{Q}}$. The sense is clear and is confirmed by comparison with 152*a*, which uses *wn* 'open' in like context.

2. The interpretation of *ipt* is conjectural and depends solely on the context.

3. *Dsw* is taken to mean a spear-like tool which bores holes (det. O) across an obstruction. This too is a conjecture, I can quote no parallel.

Spell 325

IV, 154 BECOMING $\text{H}\bar{\text{U}}$.¹ The Eye of $\text{R}\bar{\text{e}}\text{c}$ -Atum appears in the *bbt*-plant,² the Eye of $\text{R}\bar{\text{e}}\text{c}$ -Atum appears in the date-palm—and *vice versa*.³ He appears in the Opening, a Power who opposed(?) the Powers who were stronger than he.⁴
155 He subdued the Eye when it was angry and fiery,¹ that he might lead the Great Ones and have power over the gods, that he might make the hour,⁵ for Shu has cleansed those who were touselled, he will fetch the hearts of their
156 bulls.⁶ What he has said is what has been done accordingly,⁷ and he has made a cleansing in the presence of $\text{R}\bar{\text{e}}\text{c}$ in the night.⁸ To me belongs authoritative utterance; what I say is good, my utterance is good, and what I say is done
157 accordingly.¹ I am $\text{H}\bar{\text{U}}$, Lord of authoritative utterance.

1. Var. *Hk3* 'Magic', showing that here $\text{H}\bar{\text{U}}$ personifies authoritative utterance and has nothing to do with food.

2. *Inula graveolens*, cf. *JEA* 20,45-6.

3. $\text{A}\bar{\text{I}}\text{C}$ + $\text{G}\bar{\text{I}}\text{T}$ have: 'when the Eye of Atum was high on the date-palm'. These two texts interpolate here: 'He gives $\text{H}\bar{\text{U}}$ to Nyw so that he may have power through them'.

4. As the text stands *it̄·n* can only be a relative form with *shm* as antecedent and with the plural *shmw* as subject, 'a power whom powers stronger than he overcame', which is contrary to the whole trend of the context. I would suggest that *it̄·n* may be a miswriting of *itn* 'oppose', to be understood as a participle 'who opposed', which would yield a much better sense.

5. An obscure expression. $\text{G}\bar{\text{I}}\text{T}$ and $\text{A}\bar{\text{I}}\text{C}$ add: 'Shu is there to raise up the sky, he subdues the Destroyer'.

6. The prospective form *int* of $\text{G}\bar{\text{I}}\text{T}$ suggests that the future is intended here. The real meaning of this sentence is quite obscure.

7. *Irw*, perfective passive participle, predicate of a non-verbal sentence with the relative form *ḡdt:f* as subject. Cf. 156g.

8. 156c (GrT and A1C only) is quite obscure and apparently corrupt. There seems to have been an omission; 'the gods < . . . > in their presence, having come into being in the night'.

Spell 326

BECOMING HORUS. There is tumult in the sky,¹ and we see something new,² IV, 158 say the primeval gods. Rē^c shines³ as Lord of the sunlight,⁴ he has put the lords of the terrible ones into dread(?),⁵ the Enneads of Rē^c serve him;⁶ they¹⁶⁰ hear the voice of Rē^c when he shouts⁷ with a voice of great roaring. I have taken possession of the sky, I have divided the firmament,⁸ I will show the paths⁹ of Khopri, and the dwellers in the Netherworld will follow me.¹ I shine¹⁶² and am seen in the east of the sky, I go to rest in eternity, and I have acclaim when I have taken possession of the horizon.

1. Var. 'the northern sky'.

2. Varr. 'something new comes into our view'; 'this N has seen what we see'; 'I have seen something new'.

3. Varr. 'N shines', 'N appears'.

4. Varr. 'as Horus'; 'as the sunlight'; 'as Horus Lord of the sunlight'.

5. *Snhd*. For the simplex *nhd* 'dread(?)' cf. 21d above. As object of *snhd* read *nbw nrwtjw* with a curious writing in S1C^b. From 159b to 169c Sq6C has a version of its own which reads: 'N has escaped from (*wh-n*, with det. of falling wall borrowed from *whn* 'throw down') the jackals, N has made the Enneads to vomit, N has subdued the elder gods, N has come that he may stop the tumult . . . N seats himself'. *M kswt* after *hnmw* is quite obscure, and there has evidently been some corruption. The rubric in 159d belongs to Spell 327.

6. For *dbn* S1C^b has *bds* with det. Δ , which is a *vox nihili*.

7. Cf. *hw hrw* 'loud-voiced'. *BD* 327,13.

8. At this point Sq6C branches off on its own account again: 'N has seized the Sistrum-player, and N will use the Sistrum-player for ever, N will establish Sia at N's feet'.

9. For *sšm wjt* 'show the way' cf. *Urk.* I, 127,9; IV, 247,6; V, 75,2.

Spell 327

CAUSING N TO RAISE HIMSELF UP IN THE WEST.¹ The Nile surges in filling the IV, 163 meadows, the valleys are closed, Osiris is inert(?),² N washes himself in it. This bread of his cannot grow mouldy, this beer of his cannot go bad, N raises himself on his left side, being placed on his right side;¹ he smites with his staff,¹⁶⁴ he governs with his rod, N's arms bring (something) to him in the Great Bark.³

1. For this rubric see 159d.

2. *Ty* after *wrd* probably stands for the particle *tr*; the passive *sdm.ty* seems ruled out, since this would imply a transitive use of *wrd* which has not been recorded. B4Bo^b inserts an indecipherable clause after this.

3. Var. B4Bo^b 'N's arms(?) bring [. . .] of the Great One, N is in the bow of the bark of the Great God'.

Spell 328

N appears in front of the *tnnt*-shrine, the bark is tied up¹ for N at the stairway, N goes up at the side of the Great East, N goes down at the side of the Great West, N strikes with the sceptre and governs with the staff, N shows the way to the bank of the zenith(?),² N brings truth to Rēꜥ.

1. For this sense of *gw3* cf. *CT* III, 97e.

2. On *iskn* see Sethe, *Komm. Pyr.* II, 338.

Spell 329

IV, 165 BECOMING A SCRIBE OF THE FIELD OF OFFERINGS FOR OSIRIS. My two store-chests(?)¹ are among² the offerings. To me belong³ the male and female attendants of Osiris, I am the scribe of the store-chest(?)⁴ of the Field of Offerings beside Thoth among those who make offerings.

1. On *h3dt* cf. Spell 188, n.6 = *CT* III, 94a. B2Bo substitutes *h3ty* (*3hty*) 'two fields', which suggests that *h3dty* was no longer understood.

2. *M-m*. B2Bo has three *m*'s.

3. To interpret *ink* as 'I am' yields no sense.

4. Var. B2Bo *h3wt* (for *3hwt*) 'fields'.

Spell 330



IV, 166 BECOMING NEPER.¹ I have entered into H̄u,² offerings have gone forth and it goes well with me,³ for my sister is in my presence. It is good for the flies and(?) your father's snakes,⁴ my father . . .⁵ good offerings⁶ in the sky. O Orion,⁷ my father and my mother have been brought to me. I have gone forth from H̄u, I have entered into H̄u, I have gone forth from⁸ the Great Smiter, I have taken away their growth(?)⁹ by day and in the evening because of the noise of the land when it quakes.¹⁰ You¹¹ shall make to quiver those who are in the bonds¹² of Shu,¹ and Shu betakes himself to the inert ones(?).¹³ I live and I die,¹⁴ I am Osiris, I have gone in and out by means of you, I have grown fat through you, I flourish through you, I have fallen through you.¹⁵ I have fallen on my side, the gods live on me. I live and grow as Neper¹⁶ whom the

honoured ones cherish, one whom Gēb hides, I live and I die, for I am emmer,¹⁷ and I will not perish.¹ I have entered into truth, I have upheld truth,¹⁸ for I ¹⁷⁰ am a possessor of truth. I have gone forth in truth and my shape is raised up, I am he who is pre-eminent in the *tnnt*-shrine. I have entered into truth, I have attained its¹⁹ limit.¹ I am Ptaḥ, my most joyful path is prepared, I have ¹⁷¹ gone in and out, I have cut off the winds upon earth—four times.

THIS IS TO BE DONE [. . .].²⁰

1. The god of grain. This is a most obscure and difficult spell, but it appears that the deceased is identified with grain that lives and dies.

2. In this context certainly the personification of food.

3. So S1C^a and S2C; S1C^b inserts *m* after *pr.n*. B2Bo and B4Bo have  for .

4. Quite unintelligible.

5. Again entirely obscure.

6. On B2Bo and B4Bo see n.3 above.

7. De Buck apparently regarded S3ḥ in 166g as a vocative introducing 167a, but 166e–g are totally incomprehensible. In 167a B2Bo and B4Bo read at end: ‘my mother has been released’, *sfr* of B2Bo being clearly a miswriting of *sfh* in B4Bo.

8. The texts vary between *pr Ḥw-wr*, *pr m Ḥw-wr* and *pr.n-i m Ḥw-wr*. This last seems to me the most likely version.

9. *Rdw* with det  is not known.

10. 167d is entirely obscure.

11. Plural. To whom the pronoun *tn* refers is not obvious; also it could equally well be the dependent pronoun as object of *smnmn*.

12. For *k3sw* S1C^b has *k3w* ‘heights’; B2Bo corruptly *k3swrt*.

13. B2Bo and B4Bo insert *m* before *nnwt*; in the other texts we should perhaps read <*n*> *nnwt*, since *nnwt* can hardly be a direct object of *sb*. In *Wb*. II, 275,13 *nnwt* is given the vague meaning of ‘ein Zustand’, but here it could be possibly a collective noun derived from *nny* ‘be inert’.

14. S1C^b omits *cnḥ*. The grain-god Neper is speaking, cf. 169c.

15. It is not clear to whom this repeated *im.k* refers. 168d–169a may refer to the cultivation and reaping of the grain.

16. S2C adds: ‘I am Neper’.

17. Varr. *it* ‘barley’, *it mḥ* ‘barley of Lower Egypt’.

18. B2Bo and B4Bo insert *m* before *m3rt*.

19. *Sn* is clearly an error for *s*.

20. A concluding rubric, only in S1C^a and S1C^b. It is largely lost.

Spell 331

BECOMING ḤATHŌR. I am Ḥathōr who brings her Horus and who proclaims ^{IV, 172} her Horus; and my heart is the lion-god, my lips are the . . .,¹ there is no limit to my vision, there are none who can encircle my arms, every god will take himself off before me. I have appeared as Ḥathōr, the Primeval, the Lady

173 of All,¹ who lives on truth; I am the uraeus who lives on truth, who lifts up the faces of all the gods, and all the gods are beneath my feet. I am She who displays his² beauty and assembles his powers, I am that Eye of Horus, the female messenger of the Sole Lord, the like of whom shall not be again.³
 174 Truly I am She who made his name. I have flourished,⁴ I came into being⁵ before the sky was fashioned, and it gives me praise; before the earth was released⁶ and it exalts me, while I seek your⁷ saliva and your spittle;⁸ they are Shu and Tefēnet. I have searched and sought out,⁹ and see, I have fetched
 175 (what I sought); come with my horns and display my beauty;¹ come with my face, and I will cause you to be exalted. I have smitten all with my hands in this my name of Ḥathōr; I have given my tears.¹⁰ I reduce (them) to order¹¹ in
 176 this my name of She who is over reducing to order;¹² I make warmth for them in this my name of Shesmētet.¹³ Such am I; I am Edjō, I am indeed the Mistress of the Two Lands.

1. G1T + A1C ‘my heart and my lips are the lion-god and the *sytyw*’; S2C, both texts, ‘my heart is the lion-god(s), my lips are the *sytyw*’. The meaning of this last word is not known.

2. Presumably of Horus.

3. Lit. ‘who shall not be repeated’. The reference is to the ‘Sole Lord’ = Osiris.

4. *Rdt* appears to be a ‘complementary infinitive’.

5. Not in G1T + A1C.

6. For this mode of describing the creation of the world cf. *Urk.* IV, 162,6.

7. Horus’s.

8. *ṯš* and *tf* are virtually synonymous; for *iš* cf. P. Ed. Smith, 3, 3–4; for *tf* cf. *Pyr.* §§ 419; 678.

9. *Shn* and *hh* are also virtual synonyms.

10. S2C^a adds *pt* after *rmwt-i*, by confusion of *ptn* ‘these’ of S2C^b.

11. For this sense of *syd* cf. *CT* I, 320b.

12. Following S2C; G1T + A1C have more obscurely ‘I reduce to order in my name of Her who is over her spittle’; for the sense of *isd* cf. *Pyr.* §§ 261; 850, 1628.

13. 176b–d are absent from G1T + A1C and are nearly all lost in S2C.

Spell 332

IV, 177 I am a *nct*-snake, a soul in the bark ‘Ordainer of power.’ I am mistress of the oar in the Bark of Governance. I am the mistress of life, the serpent-guide of the sunshine on fair paths. I am she who strengthens the lashings [on?] the steering-oars on the western ways. I am the third one, mistress of brightness, who guides the great ones who are languid on the paths of the wakeful. I am the mistress of splendour on the paths of the cloudy sky. I am mistress of the winds in the Island of Joy. I am the mistress of strength who guides those who are in their caverns. I am Ḥathōr, mistress of the northern sky, who strengthened

the bonds of the wakeful¹ on that night when the earth quaked(?)² and . . .³ 178 was among the mourners. I am Isis whom Nūt bore, who displays her beauty, who puts together her power and who lifts up⁴ Rē^c to the Day-bark.

1. *Shsw* of A1C is surely an error for *nhs*w.
2. For *nhm* with this det. cf. *nhm* 'dance(?)', *Les.* 79,10.
3. G1T *skswt*, A1C *sytswt*, meaning unknown.
4. For *sšw* 'lift up' cf. *Pyr.* §§ 275; 1101.

Spell 333

I am the soul of Shu who came into being as Rē^c, and I became Rē^c—and *vice versa*—the sky was made for me in order that I might be high, I removed my seat from those who came into being before me, and I became very great.¹ I came into being, having become the Lord of All at the head of the Entourage.² I live on the smoked grain(?)³ which is among(?) the living, my soul will not be restrained nor my corpse held back⁴ from drinking the water of the flood, for I am indeed a son who wishes, acts and lives, and I live.

1. Adjectival predicate with dative, cf. also 180c.
2. The significance of 𓆎 after *šmw*t escapes me.
3. For *npr htyt* see also *CT* II, 95e; III, 176a; *BD* 165,5.
4. Emend into *h3t-i n šnc-t(w)-f*.










Spell 334

BECOMING THE SISTRUM-PLAYER. O you [. . .], the Entourage which is about IV, 179 Rē^c, see, I go down [. . .]. I am that first seed¹ of Rē^c; he begot me in the womb of my mother Isis [. . .] powerful in the sky, mighty <on> earth.² Such is my condition before my father Rē^c and my mother [. . .].³ I will be in this land in company with the living, I desire my [name(?)] to be on their lips as the Sistrum-player, son of Ḥathōr. They have worshipped me, and I am brotherly [. . .] the love of me every day. I am the Lord of bread, one in charge of beer, and I hear <. . .>.⁴ Come, [. . .] male and female providers of the food [. . .] whose hands are what they give to me.⁵ They call to me and they open their doors and draw back their door-bolts(?)⁶ [. . . they extol] daily this my good name of Sistrum-player, a child in the speech of those who govern [. . .].¹ 180 I am the first(-born) son of Rē^c, I am a child beloved of my mother.⁷ [I am(?)] the son of Nephthys, I have become great, I have become splendid;⁸ my sidelock will not perish in the bodies of [my] father or [my] mother [. . .]. I live, I exist in very deed, I protect the patricians from the gods—and *vice versa*.

I am the protector⁹ [. . .], I am extolled in this my name of Sistrum-player, acclamation is given to me in this my name of Khons.¹⁰ I will not perish in the sky with Rēꜥ and with my mother Ḥathōr; [I will nor be destroyed(?)]¹¹ on earth with Rēꜥ and with my mother Ḥathōr. My name is on earth with the living; I am the Sistrum-player, the son of [Ḥathōr], the sky and what is in it tremble, bowing down, the Two Lands quake [. . .] at the flash; those who are in their baskets are watchful, sitting on their coils,¹² who live [. . .] and who guard the ways of the Eye of Rēꜥ-Atum and of the Entourage which is about Rēꜥ.¹³ I am watchful for the dangerous ones,¹⁴ the stiff-necked [. . .] who guard the 'Sandal-of-Rēꜥ' bark. Down on your faces! Fear and tremble at me!

181 ¹See, I have come as Lord of the Entourage, and those who follow after the Enneads fear me, the awe of me is before me as the Sistrum-player, the son of Ḥathōr. I am indeed the Great Seed,¹⁵ I have passed between her thighs [in] this [my name] of Jackal of the Sunshine. I have broken out of the egg, I have floated(?) on its white(?), I have glided on its yolk(?),¹⁶ I am the Lord of blood, I am a tempestuous(?)¹⁷ bull, my mother Isis conceived me, and she swooned under the fingers of the Lord of the gods when he broke into her therewith on that day of lifting(?)¹⁸ the mat(?)¹⁹ in [. . .] for(?) the Lord of the gods on that day of tumult before necks were knit on, before the heads of the gods were cut off, before the sun was firm on the horns, before the face of *Bꜣt* was knit on.²⁰ I came into being,²¹ I crept, I travelled around, I grew, I became high like my father [. . . high . . .] he was high. My White Crown
182 of fresh flesh²² was upon me, my *atef*-crowns were on my brow, ¹ my terrible one²³ was on my forehead, so that it might put the dread of me into the gods and the awe of me into the Entourage of Rēꜥ, for I am the Lord of dread, greatly majestic, and it is the god of plenty who raises me up [. . .]. I sucked from my mother Isis, I tasted her sweetness, and they (*sic*) bewep me,²⁴ for they see me not; they mourn me, for they do not hear my voice. I am the child of my mother,²⁵ I am a youth, the son of Ḥathōr, I am the Inert One who was in the Abyss [. . .] my name and my place are known. I was seeking the place where I should be in this my name of Chaos-god, I found myself in Punt, I built a house there in my birth-place, while my mother was under her sycamore. I lingered(?)²⁶ [. . .] children of the great god. I rotted²⁷ there, I grew brotherly
183 there ¹ in this my name of one brotherly to men and gods. My putrefaction is myrrh, which my mother Ḥathōr places²⁸ for herself on her head; my smell is that of incense, [which my mother] Ḥathōr [gives to herself] for her censuring, my efflux is *ḥknw*-oil which my mother Ḥathōr puts for herself on her flesh;

my head is her bundle which my mother <Ḥaṭḥōr>²⁹ puts for herself on her arm; my entrails are [her] necklace³⁰ [which] my mother Ḥaṭḥōr [puts for herself] on her throat; my hands are her sistrum which my mother Ḥaṭḥōr gives to herself in order to give pleasure³¹ to herself therewith; my thighs are her *hn-kt*-garment³² which my mother Ḥaṭḥōr gives to herself [in order to clothe(?)] herself therewith; my belly [is her . . .] which my mother Ḥaṭḥōr [gives to herself] so that she may be knit together³³ by it.


1. Note that *mtwt* 'seed' is construed as a plural like other fluids.
2. Read *shm* <*m*> *i*3.
3. Either 'Isis' or 'Ḥaṭḥōr' could be restored in the lacuna.
4. For this writing of *sḏm* 'hear' see 182*h*. The object of the verb has been omitted.
5. Abnormal word-order, cf. Gardiner, *Eg. Gramm.*³ § 507.
6. Reading *k3* [*rwt.sn* . . .].
7. Written *mwṯ*-*f* in accord with regular Egyptian custom.
8. Adjectival predicates with following dative, cf. Gardiner, *op. cit.* § 141.
9. Read *ndty*. masculine, despite the woman-det.; a common miswriting.
10. Cf. Posener in *ZÄS* 93, 118, n.38.
11. Restore possibly *n htm-i* or the like in the lacuna.
12. The *tpw nbwt.sn* are serpents coiled and watchful, envisaged in the form .
13. Cf. 179*b*.  is superfluous.
14. Cf. *Wb.* II, 290, 15.
15. For *ꜥ3ꜥ* 'semen', 'seed' cf. *Wb.* I, 166, 18; apparently used here of the result of the injection of semen, the new-born child, cf. the next clause, which refers to birth. For the writing without the final , cf. *CT* IV, 4*e* (Sq6C). In 181*j* *ꜥ3ꜥ* is a transitive verb meaning 'conceive'.
16. The verb  is not recorded, but it could be a specialized use and variant of *3s* 'flow'. *Sfs* is likewise unknown. All of 181*h* is most obscure, but the second clause reads 'I have glided on its blood', where the fem. suffix to *snf* can refer only to *swht* 'egg' in 181*g*. If 'its blood' in this context could be the yolk of the egg, then *sfs* (perhaps to be read *sf-s*) might conceivably refer to the white of the egg (cf. *sf*, an unidentified substance, *Wb.* IV, 114, 1), making this section an allusion to the embryo in the egg. All this is highly speculative, but the tentative translation that results does fit what has gone before.
17. *K3* *hnnw*.
18.   has been taken to be an unusual writing of  .
19. , read here as *tm3* 'mat'; the basic reading *mḏ* 'cattle-hobble' makes even less sense.
20. *Pyr.* § 1096 refers to 'B3*t* with her two faces'.
21. In 181*p* and *q* every verb is stressed with a 'complementary infinitive'.
22. The fem. genitival adjective after *tp-i* can refer only to *hḏt*.
23. The uraeus.
24. A superfluous *n* in *rmm.sn n wi*, as often with the suffix *.sn* before *wi*.
25. See n.7 above.
26. Reading *s33-i*, see de Buck's note 2*.


27. *Sic*, cf. 183b.

28. Note that this text uses the masc. form *ddw* whatever the gender of the antecedent. For a similar fixity of gender in a series see *Pyr.* § 151, where Sothis is referred to with a masc. old perfective, see my *Translation*, Utt. 216, n.4.

29. Omitted in the original text.

30. *Tꜣw mnyt* is shown by the context to mean a necklace. The expression is composed of *tꜣw* 'pellets', i.e. beads, since they are worn by the goddess, and of *mnyt*, here written like the word for 'mooring-post', but undoubtedly meaning the 'menat' sacred to Ḥathōr, which would be attached to the string of beads round her neck.

31. *Snn* with det.  is not recorded, but the fact that it gives the reason for Ḥathōr taking the sistrum suggests that it means 'give pleasure to' or the like, the tinkling of the sistrum, her sacred instrument, being pleasing to her. The verb appears to be a causative of *mny* 'be inert' with the general sense of pleasant relaxation.

32. *Hn-kt* is doubtless the original form of the Late Egyptian *hn-ky* 'a garment', *Wb.* III, 385,1, quoting P. Harris I, 63a, 9. The det.  suggests a connection with *hnt* 'hide', 'skin'.

33. Reading *tꜣstw*, written like *tꜣst* 'knot'.

Spell 335

(a) *Basic text of Spell without glosses.*¹

Part I

IV, 184 GOING OUT INTO THE DAY. There comes into being a speech by me, Atum. I
190 was Rē̄c at his first appearances, I am the Great One, the self-created,¹ who
created my names, Lord of the Ennead, who will not be repelled from the
gods. Yesterday is mine, I know tomorrow. The worship of the gods was
built in accordance with my command, and I know the name of that great
200 god who is in it.¹ I am that great phoenix which is in Ōn, the supervisor of
what exists. I am Min in his goings out, I have set the two plumes on my head.

While I was on earth² I came from my city. I have got rid of my wrongdoing,
210 I have dispelled my evil,¹ I have removed the falseness which was on me, I
have bathed in those two very great lagoons which are in Ninsu, in which the
oblations of the plebs are cleansed for the great god who is in it. I proceed on
222 the path which I know in the direction of the Island of the Just, ¹I arrive at
the Land of the Horizon-dwellers in the sky, I go out from the sacred portal.
O you who are in the Presence, give me your hands, for I am a soul who has
232 come into being among you. ¹I restored the Eye after it had been injured on
that day when the Rivals fought. I raised up the hair from the Sacred Eye at
the time of its wrath.¹ I saw Rē̄c being born yesterday from the buttocks of
250 the Celestial Cow, and if he is hale, then will I be hale—and *vice versa*—¹
because I am one of those who follow after Horus.

Hail to you, you Lords of Truth, the tribunal which is behind Osiris, which puts terror into those who are false when those whom it protects are at rest. See, I have come to you so that you may get rid of the evil which is on me, just as you did for those seven spirits who are in the suite of the Lord of the Nomes when Anubis prepared their seats¹ on that day of ‘“Come thence!”’ (The names of the seven spirits are) *Dḥdḥ*, *ꜥkḏkḏ*, ‘Bull who was not put to his burning,’ ‘Black-faced who is in his hour’,¹ ‘Bloody one who is pre-eminent in the Mansion of Red Linen’, ‘Radiant-faced who comes out after having turned back’, ‘He who sees in the night what he shall bring by day’.

260

270

I am his twin souls which are within his two Fledglings.

276

I am that great Cat who split the *išd*-tree on its side in Ōn on that night of making war and of warding off the rebels and on that day in which were destroyed the foes of the Lord of All.

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Part II

O Rēꜥ who are in your egg,³ rising in your disk and shining in your horizon, swimming in your firmament, having no equal among the gods, sailing over the Supports of Shu, giving the winds with the breath of your mouth, illuminating the Two Lands with your sunshine, save me from that god whose shape is hidden and whose eyebrows are the arms of the balance on that day of reckoning with the robbers in the presence of the Lord of All, who puts bonds on the evildoers at his slaughter-house, who kills souls; save me from those who deal wounds, the slayers whose fingers are painful. Their knives shall not have power over me, I will not go down into their cauldrons, I will not enter into their shambles, because I know their names, because I am one who proceeds on earth with Rēꜥ and who moors happily with Osiris; their offerings shall not come into being through me for those who are in charge of their braziers and who are in their kitchens, for I am in the train of the Lord of the Ennead and (I am) the scribe of those who exist. I fly up as a falcon, I cackle as a goose. I pass eternity like Neḥeb-kau.

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O Atum who are in the Great Mansion, Sovereign of the Ennead, save me from that god who lives by slaughter, whose face is that of a hound and whose skin is that of a man. It is he who is in charge of the interior of the Lake of Fire, who swallows shades, who snatches hearts, who inflicts wounds, who is invisible.

O Lord of Terror who is at the head of the Two Lands; O Lord of Blood who prospers the slaughter-houses, to whom was given the *wrrt*-crown and

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joy in Ninsu; O Osiris to whom was entrusted the rulership over the gods on that day when the Two Lands were united in the presence of the Lord of All; potent soul who is in Ninsu, who grants powers and expels evildoers, who shows the paths of eternity, save me from that god who takes souls,¹ who laps up corruption, who lives on putrefaction, who belongs to darkness, who is in the dusk, of whom those who are among the languid ones are afraid.

O Khopri dwelling in your bark, primeval of body for ever, save me from those who are in charge of examination, to whom the Lord of All gave power to arrest his foes, who put slaughtering into the shambles, who do not relax their watch and ward. I will not fall to their knives, I will not enter into their shambles, I will not sit in their vats, I will not go down into their fish-traps, for nothing is done to me of this which the god detests, because I am one who passes pure through the *mskt*,¹ to whom is brought an evening meal in the *tnnt*-shrine.⁴

1. Spell 335 falls into two distinct sections, clearly originally separate spells. The text of the spell is so heavily glossed that a running translation of the basic text, following T1C^a-B1P, here precedes the 'glossed' translation. The notes follow the latter. Part I has been the subject of a monograph by Heerma van Voss, *De oudste versie van Dodenboek 17a*, Leyden, 1963 and of a computerized analysis in two volumes by Gundlach and Schenkel, *Lexikalisch-grammatische Liste zu Spruch 335a der altägyptischen Sargtexte LL/CT. 335a*, Darmstadt, 1970.

2. It is the deceased speaking now.

3. What follows is van Voss's 335*b*.

4. Var. 'an evening meal of fayence in the *tnnt*-shrine', but the mention of *thnt* 'fayence' clearly is dragged in to provide a play on the word *tnnt*.

Spell 335

(*b*) Full version with glosses in italics.

Part I

IV, 184 GOING OUT INTO THE DAY FROM THE REALM OF THE DEAD.¹ There comes into being a speech by me, Atum.² I was (once) alone; I was RĒ^c at his first appearances, when he arose from the horizon,³ I am the Great One,⁴ the self-created. *Who is the Great One, the self-created? He is the water of the Abyss.*⁵

190 Who created his names, Lord of the Ennead, who will not be repelled from the gods. *Who is he? He is Atum who is in his sun.*⁶

Yesterday is mine, I know tomorrow. *As for yesterday, it is Osiris; as for tomorrow, it is RĒ^c.*⁷

194 The warship⁸ of the gods was built in accordance with my command.⁹

What is the warship of the gods? It is the nšmt-bark.¹⁰

I know the name of that great god who is in it. *'Praise of Rēc is his name.¹¹*

I am that great Phoenix which is in Ōn.¹² *Who is he? He is Osiris.¹³*

The supervisor of what exists. *Who is he? He is Osiris. As for what exists,¹⁴ 200 it is eternity and everlasting. As for eternity, it is day; as for everlasting, it is night.*

I am Min in his goings out, I have set the two plumes on my head.¹⁵ *Who is he? What are his two plumes? He is Horus, Protector of his father. They are his two great plumes¹⁶ which were on the head of his father Atum.¹⁷ 206*

When I was on earth, I came from my city.¹⁸ *What is it? It is the horizon of my father Atum.¹⁹*

I have got rid of my wrongdoing, I have dispelled my evil,²⁰ I have removed 210 the falseness which was on me,²¹ I have bathed in those two very great lagoons which are in Ninsu,²² in which the oblations of the plebs are cleansed¹ for²³ 214 this great god who is in it.²⁴ *Who is he? He is Rēc himself.²⁵ What are the two very great lagoons? They are the Lake of Natron and the Lake of Mꜣt.²⁶*

I proceed on the path which I know in the direction of the Island of the Just. *What is it?²⁷ It is the path on which my father Atum went when he proceeded 220 to the Field of Rushes.²⁸*

I arrive at the Land of the Horizon-dwellers in the sky,²⁹ I go out from the sacred portal. *What is the Land of the Horizon-dwellers?¹ What is this portal?³⁰ 224 They are the gods who are about the shrine. As for the sacred portal, it is the double doors³¹ from which Atum proceeded to the eastern horizon of the sky.*

O you who are in the Presence,³² give me your hands, for I am indeed one who has come into being among you.³³ *Who are those³⁴ who are in the Presence? 230 They are Hu and Sia who are with my father Atum the whole of every day.*

I restored the Eye after it had been injured on that day when the Rivals fought.³⁵ *What is the fighting of the Rivals?³⁶ It means the day in which Horus 234 fought with Seth³⁷ when Seth inflicted a wound on the face of Horus and when Horus carried off the testicles³⁸ of Seth. It was Thoth who did this with his fingers.*

I raised the hair from the Sacred Eye³⁹ at its time of wrath. *What is the Sacred Eye¹ at its time of wrath?⁴⁰ Who raised the hair from it? It is the right 240 Eye of Rēc⁴¹ when it was wroth with him after he had sent it on an errand.⁴² It was Thoth who raised the hair from it.*

I saw Rēc being born yesterday from the buttocks of the Celestial Cow, and 244 if he is hale, then I will be hale⁴³—and *vice versa*. *What does it mean, the day of being born yesterday⁴⁴ from the buttocks of the Celestial Cow?⁴⁵ It means the image of the Eye of Rēc in the morning, when he is born every day. As for the*

250 *Celestial Cow*,¹ *she is the Sacred Eye*.⁴⁶

Because I am one of those who follow after Horus. *What does it mean, one of those who follow after Horus?*⁴⁷ *One who speaks on behalf of the beloved of his lord*.⁴⁸

254 Hail to you,¹ Lords of Truth, the tribunal which is behind Osiris, which puts terror into those who are false when those whom it protects are at rest.⁴⁹ See, I have come to you so that you may get rid of the evil which is on me, just as you did for those seven spirits who follow after the Lord of the Nomes,⁵⁰
260 when Anubis prepared their seats¹ on that day of 'Come thence!' *As for 'those whom it protected are at rest', it means the fiery serpent*.⁵¹ *It follows after Osiris*⁵² *to burn up the power of his foes*.

264 I know the names of the seven spirits¹ who are in the following of the Lord of the Nomes, whose seats Anubis made on that day of 'Come thence!' *As for the chief of this company*,⁵³ *his name is 'The Great One is not driven away'*.⁵⁴

(The names of the seven spirits are)⁵⁵ *Dhđh*,⁵⁶ *ıkdđd*⁵⁷, 'Bull who was not
270 put to his burning',⁵⁸ 'Black-faced who is in his hour',⁵⁹ 'Bloody one who is pre-eminent in the Mansion of Red Linen',⁶⁰ 'Radiant-faced who comes out after having turned back', 'He who sees in the night what he shall bring'⁶¹ by day'.

276 I am his twin souls which are within his two Fledglings. *What does it mean? As for his twin souls*⁶² *within his two Fledglings, they are Osiris*⁶³ *when he entered*
280 *into Djedu and found the soul of Rē^c there*,⁶⁴ *and one embraced the other*.¹ *Then <they> became his twin souls. As for his two Fledglings*,⁶⁵ *they are Horus Protector of his father and Horus the Eyeless*.⁶⁶

I am that great Cat who split the *ıšd*-tree on its side in *Ön*⁶⁷ on that night
284 of making war and¹ of warding off the rebels, and on that day on which were destroyed the foes of the Lord of All. *What is that great Cat? He is Rē^c himself; he was called 'Cat' when Sia spoke about him. He was cat-like*⁶⁸ *in what he did, and that is how his name of 'Cat' came into being*.⁶⁹ *As for the splitting*⁷⁰ *of the ıšd-tree on its side in Ön, it was when the Children of Impotence carried out what*
290 *they did. As for the day of making war*,¹ *it means that they entered into the East and war broke out in the whole of the earth and in the sky*.

Part II

292 O Rē^c who are in your egg, rising in your disk, shining in your horizon, swimming in your firmament,⁷¹ having no equal among the gods, sailing over the Supports of Shu, giving the winds with the breath of your mouth, illumining

the Two Lands with your sunshine, save me from that god whose shape is hidden and whose eyebrows are the arms of the balance¹ on that day of reckon- 300
ing with the robbers⁷² in the presence of the Lord of All,⁷³ who puts bonds on the evildoers at his slaughter-house, who kills souls. *Who is this god whose eyebrows are the arms of the balance? He is Horus who presides over Khem. Otherwise said: He is Thoth,⁷⁴ it is he who uses his arm.*

Save me from those who inflict wounds, whose fingers are painful.⁷⁵ *As for the slayers who belong to Osiris,⁷⁶ they are this company which takes action against⁷⁷ the foes of Osiris.⁷⁸*

Their knives⁷⁹ shall not have power over me,⁸⁰ I will not go down into their 305
cauldrons, I will not enter into their⁸¹ shambles, because I know their names,⁸² because I am one who proceeds on earth with Rēc and moors happily with Osiris. Their⁸³ offerings shall not come into being through me for those who are in charge of their braziers and who are in their kitchens,⁸⁴ for I am in the 310
train of the Lord of the Ennead⁸⁵ and (I am) the scribe of those who exist. I fly up as a falcon, I cackle as a goose, I pass eternity like Nehebka.

O Atum who are in the Great Mansion, Sovereign of the Ennead, save me from that god who lives by slaughter, whose face is that of a hound and whose skin is that of a man. It is he who is warden of the windings of the Lake of Fire, who swallows shades, who snatches hearts, who inflicts wounds, but is not seen.⁸⁶ *As for this god whose face is that of a hound and whose skin is that of 315
a man, his name is 'Swallower of myriads'.⁸⁷*

O Lord of Terror at the head of the Two Lands; O Lord of Blood who prospers the slaughter-houses, to whom is given the *wrrt*-crown and joy in Ninsu; O Osiris to whom was entrusted the rulership of the gods on that day when the Two Lands were united in the presence of the Lord of All. *As for the Union of the Two Lands, it means that the shroud of Osiris was ordered by his father Rēc.⁸⁸*

O potent soul who is in Ninsu, who grants powers and expels the evildoers, who shows the ways of eternity—*He is Rēc himself⁸⁹*— save me from the god who takes souls,⁹⁰ who laps up corruption, who lives on putrefaction, who 320
belongs to darkness, who is in the dusk, of whom those who are among the languid ones are afraid. *As for that god who takes souls, who laps up corruption and lives on putrefaction, he is Seth.⁹¹*

O Khopri, dwelling in your bark, primeval of body for ever, save me from those who are in charge of examination, to whom the Lord of All gave power to arrest his foes, who put slaughtering into the shambles, who do not relax their watch and ward. I will not fall to their⁹² knives, I will not sit within their

vats, I will not enter into their shambles, I will not go down into their fish-traps,⁹³ for nothing will be done to me of this which the gods detest, because
 325 I am one who passes pure through the *mskt*,¹ to whom is brought an evening meal of fayence in the *tnnt*-shrine.⁹⁴ *As for the mskt, it is the knkt in Ninsu; as for fayence, it is the Eye which conquered the monster;*⁹⁵ *as for the tnnt-shrine, it is the tomb of Osiris.*

A MAN SHOULD UTTER THIS SPELL WHEN HE ENTERS INTO THE WEST AFTER HE GOES OUT. AS FOR ANYONE WHO DOES NOT KNOW THIS SPELL, HE SHALL NOT GO IN OR OUT, BEING IGNORANT.⁹⁶

1. Several varr. of minor importance. Some texts omit this title; M1NY inserts a *htp-dy-nsu* formula before it.

2. Two texts add 'I am Rē', anticipating 186b. B3C begins the spell with a clause which is indecipherable.

3. In two texts only. BH1Br alone adds the gloss: 'It means that he arose in the east of the sky. Otherwise said: it means that Rē began appearing on earth'.

4. Varr. 'the great god' in half-a-dozen texts; 'the god' in M1NY; 'Rē' in T3L.

5. So B9C^a; BH1Br; 'He is the water of the Abyss, he is the god, the father of the god'; H: 'He is the great god, he is the god of the Abyss (Nu)'.

6. So BH1Br; M57C has briefly: 'he is Rē'.

7. So BH1Br; M54C and M1C have 'Atum'; fourteen texts have briefly: 'He is Osiris'. BH1Br adds before this: 'What is it? It is that day of "We remain". It is the burial of Osiris and causing his son Horus to rule. Otherwise said: "As for yesterday . . ."' etc. H reads: 'As for yesterday, it is Osiris; as for tomorrow, it is the Sunshine-god'.

8. Var. 'battle-ground'; BH1Br writes the word as *ihnt*.

9. Read *wd-i* with T1C^a, B1Y and T2Be; most texts have *dd-i*, with the incorrect varr. *dd-k* Sq4Sq and *dd N* B3C.

10. So B1Y and B9C^a. The former is damaged and has an unusual writing of *ptr*. M8C ff. have: 'As for the battle-ground of the gods, it is the West'; to this two texts add: 'It was built to make the foes of the gods fight' while BH1Br reads 'What is the *ihnt* of the gods? It is the West. It was built for the power of the gods, according to the word of Osiris'.

11. Corrupted in T1C^b into *hknw pw Rc pw Rc*. Varr. M4C "'Praise in life" is his name'; BH1Br: 'Who is he? He is "Praise of the soul of Rē"'.

12. Var. H: 'I am that phoenix which came into being of itself, which is in Ōn'.

13. BH1Br only; T1C^b briefly: 'He is Osiris'.










14. Var. 'As for the supervision of what exists'.





15. M1NY adds: 'When I was in this land'.

16. So T1C^b; the other texts have: 'his great uraeus' or 'uraei'.

17. Varr. 'on the brow (*h3t*) of his father Atum'; 'which was on the plume of his father Atum'; 'which was in the house of his father Atum'; 'of his father Atum'.

18. Var. T3Be: 'I came from my city, I went up from my land, I went down to my nome, and I will be with my father Atum the whole of every day'. The deceased, not Atum, is speaking now.

19. Var. 'his father'; usual confusion of personal pronouns.
20. BH1Br interpolates: 'What does it mean? It means that his navel-string has been cut. Going out into the day'.
21. BH1Br interpolates: 'What does it mean? It means that he was cleansed after his birth'.
22. BH1Br interpolates: 'What are these two very great lagoons which are in Ninsu? They are the Lake of Natron and the Lake of *Mr3t*'. T1C^b omits the question but has 'The Lake of Natron and the Lakes of *Mr3t*'.
23. T1C^a has  for .
24. The suffix presumably refers to the town-name.
25. Var. BH1Br: 'Who is this great god who is in it? He is Rēc himself'.
26. M57C inserts between 217a and b "Swallower of the Chaos-gods" is the name of one (lit. 'its name'), "Sea" is the name of the other'. Sq1Sq (216c; 219c-g) has: 'It is the Lake of Natron, its name is "Sea", it is the eastern area(?) in Ōn; it is the Lake of *Mr3t*, its name is "Seed of the Seeker(?)", it is the western area(?) in Naref'. B9C^a has 'it is the Lake of Natron and the Lake of the Great House'.
27. Varr. B9C^a: 'What are the paths?'; M4C: 'As for this path; M1NY: 'Why do I go on the paths which I know?'
28. M1C, which is mostly lost, had a somewhat variant text.
29. Var. 'I arrive at the horizon of the sky'.
30. BH1Br adds: 'It is the gate of the Netherworld', and continues in 227a as the other texts.
31. *ꜣwy ry*; the latter word has a peculiar sign  *et varr.* and could perhaps be derived from *r* 'part', 'fraction' in allusion to the halves of a double door, or alternatively from the dual of *r* 'door', the whole expression meaning perhaps 'door in two parts'. In T1C^b the special sign has been read as  and *ꜣwy ry* corrupted into *ḥrsy*.
32. BH1Br has *imyw ssmw*, apparently 'O you who are among the governors'.
33. Varr. 'I am a soul who has come into being among you (T1C^a only); 'I am the One who has come into being among you' (so four texts).
34. Var. 'those gods'.
35. BH1Br has *iḥn* for *ḥ3*.
36. B9C^a and T3Be omit *ḥ3* and read 'Who are the Rivals?'; BH1Br: 'What does it mean, that day when the Rivals fought?'; T1C^b omits the question, and follows with: 'It means that Horus fought with Seth', see n.37.
37. Varr. T1C^b and M1C: 'It means that Horus fought with Seth'; Sq7Sq omits all this except the last two words 'with Seth'.
38. Note in M4C the rare word *insw(y)* 'testicles'. It occurs again in the form *isnwy* in CT I, 30b (B4C), and *Wb.* II, 205,8 quotes a variant *nyswy*.
39. Sq1C writes *wꜣ3t* 'Sacred Eye' with   , while two texts have  . The det. presumably represents the pupil of the Eye.
40. BH1Br has: 'What does it mean, the raising of the hair from the Sacred Eye in its time of wrath?'
41. Varr. T3Be: 'it is the Eye which was punished by Rēc'; T1C^b: 'it is the Eye of Rēc'; BH1Br inserts *ir wꜣ3t* before this clause.
42. *M wpwt* 'on an errand' in two texts only.

43. BH1Br has an elaborated version.
44. M7C interpolates meaninglessly: 'the day for his daily birth. As for the Celestial Cow, she is the Sacred Eye'.
45. Var. B1P: 'it means that the image of the Eye of RĒc was born in the morning when he was born every day'. M4C adds: 'from the buttocks of the Celestial Cow'.
46. M7C here inserts a repetition of 246b.
47. B1P and B5C omit 'one of'.
48. M7C adds 'the name of one of them' with *s* for *sn*. M4C adds: 'It means a man who goes around the sky with *ns* of his mouth, who reports on the Nile, but is not seen'.
49. M4C corruptly *shr·s* for *shw·s*. Some texts append the town-det. ☉, perhaps through confusion with the town-name Kus.
50. BH1Br omits *nb* before *sp3wt*. Several texts have this last word in the singular. M57C has 'Lord of the Centipede (*sp3*)'.
51. Varr. 'As for the gate (those gates) of "Those whom it protects are at rest", it means the fiery serpent'; 'As for that day of "Come thence!", (corruptly written *mr·k im*) for *m r·k im*, it means pacifying the fiery serpent *n št*' (M4C). BH1Br adds: 'it means the uraeus of Atum'.
52. Varr. 'it was placed behind Osiris': 'RĒc gave it to Osiris'.
53. Three texts have *ind hr* 'hail to'.
54. Several texts omit the negation. M4C and L3Li have *wr pr* 'great one of the house'. 266a–b is repeated below, 266d–e, in some cases inexplicably after *ky sp dd* 'Otherwise said'.
55. The words in brackets are not represented in the original.
56. Varr. *Dhdh*, *Nhdh*, *Nhdh*.
57. Varr. *Nydyd*, *Nkdkd*, *Kkd*.
58. Varr. 'Bull whose flame was in front of his burning', 'Bull whose horn was in front of his burning', and various corruptions.
59. So T1C^a alone. All other texts have 'He who entered in to him who is in his hour'.
60. *Dšrty*. *Dsr* of B9C^a is an obvious corruption.
61. B9C^a var. *iṯ·f* 'he takes'.
62. In 276a–c, M8C has 'twin sons' for 'twin souls'.  *ḳe* of M4C in 276b is a corruption of  *ḳe*; so also 301b.
63. Var. M57C 'the great soul of Osiris'.
64. M4C adds *chr m ḥsf* 'standing opposite'.
65. Varr. L1NY: 'his two sons' BH1Br. apparently 'his two souls'.
66. BH1Br adds *qd·n·f st r·s* 'He said it about it'.
67. T2Be inserts 'who saw in the night what he brought by day'.
68. *Myw sw*, adjectival predicate with dependent pronoun. In several cases the sentence is introduced by *in*, the full form of *n* 'because'. BH1Br has corruptly *mywy nn ir·n·f*, omitting *sw m*.
69. BH1Br omits *pw* and characteristically has  for .
70. *Pšn*, *pšn*, *pšs*, *pšš*.
71. B9C^a adds *psd nfr* 'shining well'.
72. Var. 'reckoning with the Great Ones (*r3w*).'
73. *M-b3h Nb-r-dr* in three texts only.
74. M57C adds: 'Nefertem, son of Sakhmet the Great'.

75. Var. 'Save me from these *tnmw* whose fingers are sharp'; M1NY adds at the end 'belonging to Osiris'. The meaning of *tnmw*, var. *tnmy*, is 'those who boil in vats'—note the det. *ḏ* in M1NY. A word *tnmw* 'vat' for brewing is implied in Blackman's note *JEA* 13, 189–90, and it actually occurs 323*a. c.*; 330*n.*

76. So B9C^a; M4C. The varr. are not significant.

77. For *hsf ht n* 'take action against' cf. *Urk.* I, 101,9.

78. So four texts. T1C^b has 'of Rē'. L1NY has 'which destroys (*htm*) the foes of Osiris'.

79. *Sn* 'their' of five versions is the better reading, though seven texts out of twelve have *tn* 'your'.

80. Var. 'I will not fall to your knives'.

81. Lit. 'your'.

82. In five texts. Three others begin with a gloss which appears to be an addition: 'As for those who deal wounds, it means [. . .] who is among them, belonging to the House of Osiris, who pierces with his eye, who is not seen, who travels about the sky with the flame of his mouth, who makes report on the Nile to the god. He is greatest of the physicians of the *šnw*'. This gloss is present only in three texts out of twelve.

83. Var. 'your'.

84. Lit. 'cauldron-houses'. In B1Y only.

85. B9C^b alone has *nb psdt*, which appears to be the better reading; all other texts have *nb ht* or the like, which would be an easy corruption of *nb psdt*.

86. For this passage see also 327*k–q* (Spell 336).

87. T1Be and T2Be have 'the sharp-knived one who is gate-keeper of the West'. M1NY has a rubric which has been misplaced; as de Buck points out, it should have preceded 293*b*. It reads: 'As for the day of the Union of the Two Lands, it is the day when Shu buried Osiris'.

88. T1C^b only.

89. So T1C^b and M1NY.

90. Varr. B3C and B1Y: 'the great ones'; M1NY 'the plebs'.

91. This gloss in T1Be only. At the end T2Be has briefly 'He is Seth'; T1C^b 'this Majesty of Seth'.

92. Emend *tn* into *sn* as in 323*b.d.*, cf. n.79 above. Var. B1Y and T2Be: 'their knives shall not enter into me'.

93. The 'vat' and 'fish-trap' clause seems to have undergone some changes of order and some combining. The translation follows T1C^b.

94. See p. 262, n.4.

95. For *hyw* 'monster' see Faulkner, *Pyr. Transl.* Utt. 226, n.2.

96. So T2Be. T1Be has a much damaged text which refers to 'mooring happily with [Osiris]' (cf. 325*c*, B1Y) and to 'going out into the day, playing at draughts and sitting in a booth after death'. Compare the opening paragraph of BD Spell 17 in Ani, with the accompanying illustrations. The text of M1NY is an elaborated *htp-dy-nsw* formula.

Spell 336

THE FIRST PORTAL. WHAT IS SAID ABOUT IT. The fire is blue(?).¹ It is its flame IV, 327 which drives away on its account(?). Fifty cubits along its side are fire, the

tip of its flame² crosses the land from the sky, and the gods have said of it: 'It means blackness(?)'.³ It has gone forth from the hands⁴ of Sakhmet, it has stood upright(?)⁵ among those who give.⁶ It created itself; afterwards it made the gods into easy prey. It stretches its foot outwards;⁷ its name is 'Its horn governs him who is in the hidden place'. A path is opened and prepared for me, and see, I have come. O Atum who are in the Great Mansion, excelling the gods, save me from that god who lives by slaughter, whose face is that of a hound, whose skin is that of a man, who is in charge of the windings of the Lake of Fire, who swallows shades, who snatches hearts, who casts the lasso, but who is not seen.⁸

THE SECOND PORTAL. What he (*sic*) said about it. O Long-horned possessor
328 of *ḥtf*-crowns, <whose>⁹ ornaments are uraei,¹ news(?) has come into being for you¹⁰ about . . .¹¹ As for every god who knows what protects him from Sakhmet, he is one who is hale among you. The mouths of these uraei <. . .>.¹² There is the master of this portal, evil is he who does (ill) and his name is 'He who is in the great flame'. A path is prepared for me, and see, I have come. I am he who is in his fiery wrath(?).¹³



O Lord of Terror who is at the head of the Two Lands¹⁴ and is over the waters; O Lord of Blood who prospers the slaughter-houses, to whom is given the *wrrt*-crown and joy; to whom was entrusted the rulership of the gods in the presence of the Lord of All on that day of uniting the Two Lands in the presence of the Lord of All; potent soul who is in Ninsu, who grants powers and expels the evildoers; who shows the ways of eternity: save me from that god who takes the souls¹⁵ of the Great Ones, who laps up corruption
329 and putrefaction, who is in the darkness, who belongs to the dusk,¹ of whom those who are in darkness are afraid.

O Khopri, dwelling in your bark, primeval of body for ever <. . .>.¹⁶

THE THIRD PORTAL. What he said about it. The portal of(?) the persons(?) who approach her;¹⁷ the ornaments(?)¹⁸ which are on her arms are not seen. She descends from the sky, she lays down(?) natron, and no-one at all can approach her, the streams behind her are flames of fire; one is (equal to?) two fires in heat; the third is the fiery blast of the mouth of Sakhmet; the fourth is Nu, whose [. . .] is invisible and they cannot see how to enter into her. Her wishes(?) are proclaimed(?)¹⁹ to Thoth, and it is he who presents himself to the company which is in this portal. Shu and Tefēnet have put their seal on it, and what is under the signet is . . .²⁰ Great are the distances(?) to these portals and the tribunals which are in this hall . . .²¹ who made [. . .] . . . his sides(?);²² who espied the burning which was in his cavern; who dealt

with²³ the evildoer²⁴ who is with²⁵ the Lady of Affliction. Evil is the fiery blast, and the door-leaves are broken.²⁶



A path is prepared for me, and see, I arrive at(?)²⁷ this hall. O Lord of the Enneads, save me from those who inflict wounds, whose fingers are painful,²⁸ who stand guard against foes, who put terror into the mutilators,²⁹ who do not relax their watch and ward; their knives shall not enter into me, I shall not go into their shambles, I shall not sit within their³⁰ vats, and nothing shall be done to me of this which the god detests. He speaks about the flesh of the foreskin, for I am one who passes pure through the *mskt*, to whom is given an evening meal of fayence in the glittering place. There is a chief of this hall whose name is 'For whom is done [. . .] . . . for his face'. A path is prepared for me, and see, I have come; I am the . . .³¹ who dwells in Ninsu.

1. For *irtyw* 'blue' see *Concise Dict.* 28.
2. *H3t nt tk3* is the subject in anticipatory emphasis of *d3:s t3*.
3. *Drbt* is not known. It is guessed to be a corruption of *d'rbt* 'charcoal', 'soot', op. cit. 320; cf. *d'rb* 'coal-black', *Pyr.* § 1105.
4. Note the unusual writing of *rwj* 'hands'.
5. Assuming *Q* to be an error for *U*; 'knit together' makes poor sense.
6. *Rdyw* must either be corrupt or there must be an omission after it; an object is needed.
7. Or 'backwards', but the det. *□* favours our rendering.
8. Cf. 312b ff.
9. Suffix omitted after *hkrw*.
10. Read *hpr·n n·tn tnw-n-r3*; on this last compound word see James, *Hekanakhte*, p. 114. The plur. pronoun *tn* is an error induced by the preceding plurals.
11. *Mhwyt*; meaning unknown, but *Wb.* III, 247,6 quotes  as the name for a gate in the Beyond.
12. *R3w n icrwyt* seems quite isolated from the context; presumably there has been an omission of text.
13. *Dndd* with det.  appears to be unknown, but it could be a corruption of *dnd* or *dndn*, both meaning 'be angry'.
14. Cf. 316b ff.
15. Read *b3w* with 319e. As the text stands it reads *s3w* 'sons', which makes poor sense.
16. As in 321c.d, but the continuation 321e has been omitted, leaving this vocative in the air.
17. Quite obscure; the connection of *h'rw tkn im-s* with *sbht* is by no means clear, and there may be an omission or corruption of some kind; 329f-g strongly supports this view. The translation of *h'rw* as 'persons' is open to question, but 'flesh' cannot 'approach'. The following phrases enforce the translation of the fem. suffix in reference to *sbht* as 'her' rather than 'it'; the portal is thought of as a goddess.
18. For a possible meaning of *srw* cf. *srw* (det. *Q*) *n rdwy* 'anklets(?)' *Wb.* IV, 193,4.
19. For *s3r* 'wish' cf. *Urk.* I, 85,8, and *tww* has been tentatively been connected with *iw* 'cry out', *CTI*, 148a, but my translation is very much open to question.

20. *Štt-tw*, quite obscure.
21. *Dd m bs m rn-f* defeats me, and it is quite obscure to whom the masc. suffix in *rn-f* refers. There surely must be some corruption here.
22. Quite unintelligible.
23. For this meaning of *wstn* cf. *Concise Dict.* 69, bottom.
24. *Irrw*; for the implied sense of evildoing cf. *ir* 'evildoer', *Pyr.* § 1071; also *irr*, *Peas.* Bl, 193; *irwt* 'evil deeds', *Pyr.* § 298.
25. *Imy* has been taken to be the *nisba* of *m* in its sense of 'together with', cf. *JEA* 25, 166.
26. Reading *hsb* (or *sd*) *rtty*. For the meaning given to the last word see *RB* 120, 16; 121, 1-2.
27. Translation conjectured from the context. The compound *pd-rhr*, here written as a monogram, is known to me only from *Pyr.* §§ 49 + 6, + 9, where it appears to be a term for an archer's mantlet.
28. Cf. 303a-b.
29. Cf. 322b ff.
30. *Tn* for *sn*.
31. *Hnb3b3*, quite obscure.

Spell 337

- IV, 331 O Thoth, vindicate Osiris against his foes in:
 The great tribunal which is in Ōn on that night of making war and of felling the rebels.
 The great tribunal which is in the water of Kher-ʿaḥa.
 The great tribunal which is in Rostau.¹
 The great tribunal which is in the Two Banks of the Kite(?)² on that night of the drowning of the great god in 'Andjet.³
- 332 The great tribunal which is in Djedu on that night of the night-offerings.
 The great tribunal which is in Khem on that night of erecting the *djed*-pillar in Her-wēr.⁴
 The great tribunal which is in Pe and Dep on that night of erecting the two *djed*-pillars.
 The great tribunal which is in Abydos on that night of mourning in the Thinite nome.
 The great tribunal which is in the paths of the dead⁵ on that night of making examination.
- 333 The great tribunal which is in Ro-areref.⁶
 The great tribunal which is in the great⁷ ploughing of the land in Ninsu.⁸ Horus is joyful, and the Two Conclaves are pleased at it,⁹ Osiris is glad, and it is indeed Thoth who will vindicate me against my foes in the tribunals of Rēc and Osiris and of every god and¹⁰ every goddess.

1. 'Which is in Rostau' is misplaced in B₃L and B₁L.
2. A screeching bird (falcon, kite or crow?), see my *Pyr. Transl.*, Utt. 532, n.1. Edel, *Weltkammer*, I, 235 suggests 'tern', but the cry of that bird can hardly be called a screech.
3. On 'Andjet see Gardiner, *AEO* II, 176* ff., where it is considered to be an alternative name of Djedu. Here, however, they clearly are distinct, since both place-names occur in close proximity. They may well have been originally two distinct towns, but located so close together that they became merged.
4. On Her-wēr cf. op. cit. II, 84* ff.
5. B₃L and B₁L have corrupted *mtw* 'the dead' into *mmm* = *mw*.
6. Unidentified locality. Probably an error for Naref, cf. 337c; 338h.
7. B₁Y has a dittograph of *c*; 'great' and B₃L omits it.
8. So B₃L. Damaged in B₁Y, which apparently had *hmn-nsw*. B₁L has , where  represents *hn*.
9. B₁L omits *htp* after *itrty*. B₁Y stops at this sentence.
10. B₁L omits 'every god'.

Spell 338

O THOTH, WHO VINDICATED OSIRIS AGAINST HIS FOES, VINDICATE ME AGAINST IV, 335
MY FOES IN:¹

The tribunal which is in Ōn on that night of making war and of felling that rebel.

The tribunal which is in Djedu on that night of erecting the *djed*-pillar.²

'The tribunal which is in Khem on that night of the night-offerings in 336
Khem.

The tribunal which is in Pe and Dep on that night of confirming the heritage of Horus in the matter of his father.

The tribunal which is in the Islands of the two Kites(?)³ on that night of⁴
Isis making mourning for her brother Osiris.⁵

The tribunal which is in Abydos on that night of numbering the dead and
of counting spirits.⁶

'The tribunal which is in the paths of the dead on that night of making 337
investigation into him who is nothing.

The tribunal which is in the great ploughing up of the land.

The tribunal which is in Naref.

The tribunal which is in Rostau on that night when Horus was vindicated
against his foes.

The tribunal of him who made the throne.⁷

[. . .] OSIRIS, AND HE WAS GLAD. IT IS THOTH <WHO WILL VINDICATE>⁸ ME AGAINST MY FOES IN THE TRIBUNALS OF RĒ^c AND OSIRIS AND OF EVERY GOD [AND GODDESS⁹ . . .] OSIRIS.

1. Var. T2Be: 'Thoth vindicates Osiris against his foes and N will be vindicated against his foes <in> . . .', in black. The initial *s* of *smꜣꜣf* in the second clause is written twice.

2. T2Be adds 'in Abydos' and then repeats 335c.

3. Perhaps to be read *iww hꜣty* rather than *iww rhty*, compare 331g. The locality has not been identified. T2Be has 'the Two Banks'.

4. Note the writing $\overset{m}{O} \Delta$ for *n irt* in M8C and M7C. So also 337a.

5. M8C has bungled the name of Osiris, writing \int for \int .

6. T2Be has: 'on that night of celebrating the *hꜣkr*-festival in Ōn and counting the dead and the spirits'.

7. In M8C only. The last two words are *ir st*, not *Wsyꜣ*, though de Buck, probably rightly, has taken them to be a miswriting of the name of Osiris, see his n.4*. In T1Be a rubric follows.

8. *Smꜣꜣf* has been omitted after the name of Thoth, cf. 333e.

9. Cf. loc. cit.

Spell 339

IV, 338 O Thoth, vindicate Osiris against his foes in the tribunal of:

Ōn, on that day of the inheriting of the thrones of the Two Banks for the son of the lord thereof.

Djedu, on that day when the Sacred Eye was given to its lord.

Pe and Dep, on that day of the shaving of the female mourners.

Khem, on that day of the night-offerings in Khem.

Rostau, on that day of counting the multitudes and of erecting the two flag-poles.

Abydos, on that day of the *hꜣkr*-festival in the pool(?) of numbering the dead and at the reckoning of him who is nothing.

Ninsu, on that day of ploughing the earth and of making secret the land in Naref.

See, Horus is vindicated, the Two Conclaves are pleased at it, and Osiris is glad. It is indeed Thoth who will vindicate me¹ against my foes in the tribunal of Osiris.

AS FOR HIM WHO KNOWS THIS, HE WILL TRANSFORM HIMSELF INTO A FALCON, THE SON OF RĒ^c. [AS FOR] WHOEVER [KNOWS] THIS [. . .],² NEITHER HE NOR HIS SOUL WILL EVER BE DESTROYED.¹ IT MEANS THAT HIS FOE WILL BE DESTROYED AND THAT HE WILL EAT BREAD³ IN THE HOUSE OF OSIRIS; HE WILL ENTER INTO

THE TEMPLE OF [EVERY] POTENT [GOD(?)],⁴ [. . .] GIFTS [. . .] HE WILL NEVER
EAT FAECES [. . .].

1. Read *smꜣꜥf hrw-i r hftyw-i*.
2. Restore as [*ir r*]*h nb nn*. There follows *tp* [. . .]*f*, which I cannot interpret.
3. Read *hꜣm hfty <f> pꜣw iw-f wnm[.f] t*.
4. Perhaps restore as *hꜣwt-nꜣr nt [nꜣr nb] mnꜣh*.

Spell 340

Spell for entering into the beautiful West¹ To me belong all people, IV, 340
and all of them have been given to me.¹ I have gone in as a falcon,¹ I have 341
come out as a phoenix; O Morning Star, make a path for me, that I may enter
in peace into the beautiful West,¹ and I belong to the Waterway of Horus.² 342
Make a path for me, that I may enter and worship Osiris, the Lord of Life.

A man shall say this spell when he goes in after he comes out from the West.
As for him who is ignorant of this spell, together with the knowledge of how to
go out into the day, he shall not go in after [coming out . . .].³

1. M7C (340e) has 'the tribunal of Osiris' before the first clause of the spell; after it B9C has
rdy n-i Rꜣ-Itm m rdy n-i my-kꜣ-sn.
2. Var. 'of Osiris'. 'Waterway of Horus' is the Biblical Shihor, on which see Gardiner, *AEO*
II, 201*.
3. Restored according to 342d.

Spell 341

O door-keeper of the Great House, open¹ to me, for indeed I am Rēꜥ in his IV, 343
appearings, and the Nile in its windings(?).² Hathōr laughs at me³ in the
ferry-boat⁴ of the sky at my ferrying across. Mine are Isis and Nephthys, the
two fair sisters; may your (*sic*) doubles be joined in peace, while those gods
who are in the sky stand up.

He is one like to us, he is like a man who has ceased discharging(?).⁵ 344

I have come here, having ceased discharging(?), and Anubis is the god
cleansing me. There are opened to me the gates of the Netherworld to the
fair paths by day in the direction of the Island of Fire which belongs to the
just, at the place where the spirits are. I issue thence by the sacred gate and
Yꜣ; the fair makes report of me⁶ in the bark of the Self-created.

O you guardians of the steering-oars, my face is down-turned⁷ to the earth; 345
the ruler⁸ speaks to Maꜣet, and my seat is in the Castle belonging to you, I come
to an end happily today.⁹

THIS SPELL¹⁰ SHOULD BE SPOKEN OVER¹¹ SEVEN SACRED EYES IN WRITING: TO BE WASHED IN BEER AND NATRON AND TO BE DRUNK BY THE MAN.

1. On the position of the particle *my* before the imperative, see Gardiner, *Eg. Gramm.*,³ 250, last example.

2. *Nnwot* 'inertia' does not convey much meaning here. The word could possibly refer to the state of the river at dead low water, but this seems hardly likely. It is more probable that we have here a derivative of *nny* 'turn about', *CT I*, 306a, older *inn*, *Pyr.* §§ 214; 218; 1491, and that the allusion is to the bends in the Nile.

3. Surely in a friendly way, showing pleasure, and not in mockery. For *sbt m* 'laugh at' cf. *Sh. S.* 149.

4. Var. 'my ferry-boats'.

5. 343*h-i* appear to be spoken by Isis and Nephthys. *Km bsw* is an odd expression, and one can but choose among unpromising alternative translations. The det. \mathfrak{Q} of *bsw* in B2L suggests *bsw* 'morbid discharges', *Eb.* 36, 18–19, where the det. is $\hat{\mathfrak{A}}$, and *km* might conceivably refer to the cessation of putrefaction through the embalming operations of Anubis, cf. 344*b*. However, the negation in B1Y and B3L speaks against this interpretation, but see 344*a*.

6. For *smyt-i* B3L has *smyt-tn*; this may be a corruption of *smyt-i n-tn*.

7. Read *hr-i h3 r t3*; as the verb *h3* is 3ae inf., it cannot be infinitive here, despite the infinitive *mdt* in the next clause. The literal translation is 'my face has gone down to the earth'.

8. Plural in B3L; partly lost in B1Y.

9. So B1L; for the meaning given to *sr* cf. *Pyr.* § 291 (*sir*); *CT I*, 158*d*. B3L has 'it is erected for me', presumably in reference to the castle; B1Y is largely lost, but seems to have had an entirely different text.

10. B1Y had a long rubric of which only a few signs remain; the text which is translated here is common to B3L and B1L.

11. So B1L, which omits *hr* 'over'; B3L reads *dd s pn hr*, having omitted *r3* 'spell' after *s* 'man'. Read in both texts *r3 pn hr wd3t* 7.

Spell 342

IV, 346 DRIVING OFF A CROCODILE WHICH DRAWS NEAR IN ORDER TO TAKE AWAY A MAN'S MAGIC FROM HIM. Get back! Go away! Get back, you dangerous one!¹ Do not come upon me, do not live by my magic!² May I not have to tell this name of yours³ to the great god who let you come: 'Messenger' is the name of one, and *Bdt* is the name of one.⁴

347 *The crocodile speaks*: Your face is toward righteousness.¹ The sky encloses the stars,⁵ magic encloses its settlements,⁶ and this mouth of mine encloses the magic which is in it. My teeth are flint, my tusks are the Cerastes Mountain.

The deceased replies: O you with a spine⁷ who would work your mouth against this magic of mine, do not⁸ take it away, O crocodile which lives by magic.

1. *Swtj* has been taken to be a *nisba* of *swt* 'danger', *Pyr.* §§ 652; 1282; *BD* 97,10 has *swy*. Cf. also *sww* or *swy* 'harmful', 'dangerous', *Pyr.* §§ 611; 1335-6; 1931. There is probably no connection with the name *Swtj* often given to Seth in texts of the New Kingdom.

2. B2L inserts the rubric here instead of at the beginning of the spell as in B1C, while B1P has a truncated version of it at the end of the spell.

3. *R·k* at the beginning of 346*h* is the enclitic particle reinforcing the negative optative *im·i*.

4. It would seem that two crocodiles are involved, though there is no hint of duality elsewhere.

5. For *wmw* 'stars' see also *CT* V, 266*d.f*; 267*c*, *BD* 99,11.

6. Presumably in a protective sense.

7. *I ts bksw*; possibly a reference to the dorsal scutes of a crocodile.

8. Note the full writing of the negative imperative *m*.

Spell 343

SPELL¹ FOR AVOIDING² THE NET³ AND OF ESCAPING THE PURSE-NET⁴ BY A SPIRIT IV, 348
IN THE REALM OF THE DEAD. Ho N! Hurry, raise yourself,⁵ O Lord of shallows(?),⁶ Lord of purity,¹ whom the milk-goddess suckled. He is the prince 350
of those whose seats endure in the sky,⁷ one to whom is given those who rest
in the earth. Hurry, raise yourself, grasp the tail of the long-horn,¹ the com- 352
panion of Anubis, and learn the paths of the West, travel <with> those who
traverse the sky,⁸ ferry across the firmament when the Sacred Land is turned
upside down. You shall pass through the place of execution⁹ and escape the
purse-net¹⁰ and the net of the Foremost of the Westerners. (As for) the fish- 354
net, its floats are in the sky, its weights are on earth;¹¹ it was made for the
spirits who have gone to their doubles.¹² They perish(?) when his time 356
comes.¹³

You shall take your ease on¹⁴ the firmament; you shall be more starry¹⁵
than the stars of the horizon as that Lone Star¹⁶ which is in the west of the sky
and the east of the earth.¹⁷ Your mouth is filled with the plants of the marsh- 358
lands, the bows of Horus Khentikhetef are bent.¹⁸

May you take possession of the whole of the Two Gardens(?),¹⁹ you shall
stand at that great polar region²⁰ in front of the zenith(?).²¹ Awaken²² 'Aken, 360
that he may bring²³ to you that ferry-boat in which the equipped spirits ferry
across. May you give command,²⁴ may they commend you,²⁵ may they guide
you to the great lake,²⁶ may they convey²⁷ you in the Abyss: may the equipped 362
ones equip you, may you join land to land²⁸ at the ramp(?)²⁹ of the Thinite
nome.³⁰ You shall ascend to the top of the high hill¹ that you may hear the 364
quiet(?)³¹ voice in the eastern gate. You shall travel around the celestial
expanses,³² the grey-haired ones shall serve you, the silent ones shall follow
you.

1. The rubric translated here is that of T1L. B1C and B2L read 'Spell for not going down into the net and the fish-trap; being vindicated in the presence of Osiris, Bull of the West'; B2Bo has: 'Raising himself on his right side from his left side'.

2. For $\xi\xi\xi$ 'avoid' cf. *Pt.* (L.II), 4,3; *P. Kah.* 2,15.

3. For i_3dt 'net' cf. *Concise Dict.* 10. De Buck's reading C of the dets. in B2L (see his n.2*) is almost certainly correct. The det. YX in T1L and B1C arises from confusion with YX , cf. i_3dt 'dew', etc., op. cit. 9.

4. *Inyt* is not recorded, but the det. represents a net, cf. Gardiner, *Eg. Gramm.*,³ Sign-list, T24. The word may be connected etymologically with *in* 'cordage', *Concise Dict.* 23. and the translation 'purse-net' rests on the shape of the det. It is clearly a different net from i_3dt . In CT VI, 4f the word recurs in the form YX .

5. *Ts tw* or *ts tn* in five texts out of eleven; B1P^b has rhr 'stand up' instead of *wn tw* 'hurry'.

6. Cf. *Wb.* IV, 401,9; but the relevance of the word to the present context is not clear. T1L determines the word with the town-sign, but no locality of that name is recorded.

7. B1C-B4Bo show varying degrees of corruption.

8. Again there is some corruption. Either we must supply hmr after *nmy tw*, 'travel <with> those who traverse the sky', or, less probably, regard *nmyw* as a miswriting of the 'complementary infinitive'. T1L reads 'traverse the "lake" or "garden"'; B1C-B6C 'who traverse the sky', quite out of context, while B2Bo and B4Bo omit the clause.

9. S1C has ξm in its transitive sense, cf. *Wb.* IV, 464,22; the other texts have $\xi\xi\xi$; note S2C, which conflates ξm and $\xi\xi\xi$ into ξms . For hbt 'place of execution' T1L has $\text{s}\text{b}\text{h}\text{w}\text{t}$ 'gates'.

10. For *sn* 'pass by', 'escape' two texts have *syn* 'run', presumably in error. On *inyt* see n. 4 above. B15C-B4Bo have corrupted this word into *int* (*nt*) ih 'the valley of the trap'.

11. For $\text{q}\text{b}\text{z}\text{w}$ 'floats' and *dnsw* 'weights' of a net see also CT VI, 10c; 17g; BD 390,13.

12. T1L has: 'those three spirits'. Further, T1L and B15C add *prw nhhn.sn* (var. *nh . . .*) *m P*, which is incomprehensible to me; perhaps one should emend into *prw h3w m P* 'who come and go in Pe'.

13. *Tm.sn tw sp.f* is difficult. *Tw sp.f* appears to be a virtual adverb clause qualifying *tm.sn*; *tw* cannot be a negatival complement to *tm*, as that would leave *sp.f* in the air. *Tm* therefore is not the negation, and the only meanings that would have any significance here are 'perish' or 'cease'. Even so, the connection with the context is not clear. After this B1P^a inserts 'Ho N!' to introduce the next clause.

14. Read $\text{k}\text{b}\text{h}\cdot\text{k}\text{z}\cdot\text{k}\ \text{r}\cdot\text{k}\ \text{r}$; T1L and B5C omit the suffix after the verb. S2C seems the better text; 'of the son of Rēc' of the other texts is superfluous.

15. For shd 'star' cf. *Pyr.* §§ 506; 698; 889; 1583; CT II, 117g. For $\text{s}\text{h}\text{d}\cdot\text{k}\text{z}\cdot\text{k}$ three texts have $\text{s}\text{h}\text{d}\cdot\text{k}\text{z}\cdot\text{k}$ 'you shall make brightness'.

16. Var. 'that great star'.

17. *Et varr.* At this point T1L adds 'may you travel around the great west of the earth, may you tread the limits(?) ($\text{r}\text{k}\text{r}\text{w}$) of the earth'.

18. The relation of these two sentences to the context is quite obscure, and before 359b T1L inserts 'those who are forgotten are spirit', which is equally obscure.

19. Before this sentence B1P^b inserts 'Ho N!', as if a new section began here.

20. Cf. Sethe. *Komm. Pyr.* III, 393.

21. Cf. op. cit. II, 338. After this clause T₁L adds: 'you shall summon (*n̄ts·k̄; <k>*) this god to you when Rē^c appears with his soul, you shall summon the celestial ferryman'.

22. Var. *rs·f* in three texts, but the imperative is the better reading. This passage recalls the repeated demand to awaken Aḳen in Spell 397 = BD Spell 99.

23. Prospective *sḏm·f*.

24. T₁L (360c) inserts after 360b: 'Ho N! May you be more spirit-like than the spirits of those whom they bring' and omits 361a. Note the use of the demonstrative *tw* after a relative form.

25. T₁L adds 'in the great lake'.

26. Three texts read: 'the great lake of "Come-to-those-who-come" '.

27. *Nmy* in the sense of 'convey' a person has not hitherto been noted. Var. *sšm* 'guide'.

28. T₁L corruptly *ḏ; r t; r*; B₁₅C omits *sm; t; r t; r* and B₂Bo and B₄Bo have condensed 363a somewhat. In B₁P^b this is preceded by 'Ho N!'.

29. So B₁C, B₂L and B₁P^b; for *sm* 'ramp(?)' cf. *Hamm.* 19.

30. B₁P^b again inserts 'Ho N!' before the next clause.

31. Regarding *bgw* as a derivation from *b;gy* 'be weary'.

32. Reading *pḏwt*; for the meaning cf. *Pyr.* §§ 393; 801; 1004; 1486; 1972. The copyists have confused the word with *pḏt* 'bow' or *pḏtyw* 'bowmen'.

Spell 344

I raise myself, I hasten myself by means of this soul of the horned serpent, IV, 366
(even I) whom the milk-goddess suckled;¹ such is he who draws the net² for
those who dwell in the sky, to whom is given rest.³

I raise myself, I hasten myself by means of the tail of that long-horn which
supports the bark of Anubis,⁴ I know the path of the West, I ferry over the
waterway of those who traverse the firmament, I am one who escapes⁵ the
place of execution. I pass by the Valley,⁶ I cross the Sacred Place, I pass
through the double doors of the judgement-hall(?),⁷ I have hurried over⁸ the
waterway of . . .⁹ in the company of the Foremost of the Westerners. It is
what the gods made <for> those who have gone to their doubles,¹⁰ lest his 367
time come(?).¹¹ Their net has been fished up, and its floats are in the sky, its
weights are on earth; cold water is in the sky with *Kbh* the son of Rē^c . . .¹²

I will summon the celestial ferryman, and he will wake Aḳen,¹³ he will
bring me the ferry-boat. O equipped spirit,¹⁴ equip me in it. I am more
spirit-like than your spirits, I am more equipped than your equipped ones,
they come down and they receive me, they ferry me across [. . .], they row
me on the Waterway of the Sky-windows, they join with me on earth, having 368
landed on the hill of the wind. I hear the noise of the flood at the eastern gate
of the sky, I travel around on the great western side of the sky, I go all over
the great eastern side of the sky; the Great Ones stand up and bow to me, the

grey-haired one fears me, the attendants dread me, the plebs¹⁵ follow me; I have gone around and returned,¹⁶ and afterwards I have gone happily around the corrupt ones(?).¹⁷

1. Masc., to agree in gender with the speaker.
2. *Srš*, cf. *Wb.* IV, 201,14.
3. For *rdy-n-i* read *rdy-n-f*, cf. 351a.
4. Compare 352a.
5. Construction of participle as adjectival predicate with pronominal subject. For *nh* 'escape' cf. *Pyr.* § 1453; *CT* I, 284g.
6. Cf. Spell 343, n.10.
7. Translation doubtful. *Hns*, which is damaged, has been identified with *hns* 'double doors', *Pyr.* § 416; *htmw* may be identical with *htmyt* 'Richtstätte in der Unterwelt', *Wb.* III, 198,9.
8. This transitive use of *wrr* is not recorded.
9. *Šnwt*, meaning unknown.
10. Clearly some corruption here. According to 355a this clause should follow 367c, and itself is defective, since the preposition *n* has been omitted before *sbw*. The fem. gender of the relative form *irt-n* is in concord with *l3dt* 'net', further confirming the displacement of this clause.
11. On this obscure clause see Spell 343, n.13, though here *tm* lacks the suffix. All this part of Spell 344 has been garbled, and one can only translate the words as they stand.
12. The last words of 367d are incomprehensible; they read 'on earth', 'poverty', 'horizon'. For *snw* 'poverty' cf. *Les.* 79,6.
13. So B9C: B1Y is bungled.
14. The 'equipped spirit' addressed here is probably ʿAken; the sentence is different from 362b.
15. *Rtyw* has been taken to be a miswriting of *rhtyw* 'plebs'.
16. Read *phr-n-i iw-n-i*, cf. B1Y.
17. Cf. *iwtyw*, *Pyr.* § 679; perhaps a derivative of *iwtyw* 'corruption', *Urk.* V, 76,9.

Spell 345

- IV, 369 SPELL FOR VINDICATION IN THE PRESENCE OF THOTH, THE CHIEFEST OF THE GODS,¹ (AND FOR) NOT TAKING AWAY A MAN'S SHROUD FROM HIM OR A MAN'S
 370 COFFIN FROM HIM IN THE REALM OF THE DEAD. ¹ Ho N!² There will come³ to you those who come to Horus who dwells in his house⁴ on that day when all the
 371 gods were clothed¹ at the burial of Osiris and of that day of interment.
 372 Ho N!! Those who wept for Osiris will weep for you on that day of the fourth-day festival.⁵
 373 Ho N!! Those who mourned Osiris will mourn you on that day of the sixth-day festival in which the gods swooned.⁶
 374 Ho N! Horus himself will cleanse you in that pool of cold water.⁷
 375 Ho N!⁸ Anubis the embalmer⁹ will enwrap you with wrappings from the hand of Tayt.

Ho N! Anubis the embalmer has mummified you with his best embalming. Thoth will cleanse for you the fair paths of the West (which lead) to Osiris.

Ho N! Dedwen makes his perfume of what is in you;¹⁰ Wepwawet will open for you the fair paths of the West.¹¹ They will guide you to the great land¹² of 'Come-to-those-who-come'. You shall invoke that god whose soul appears by day and Thoth by night.¹³ He will be pleased with you just as he was pleased with Thoth, the chiefest of the gods in Ōn.¹⁴ 376

1. BzL inserts 'by a man in Ōn'.
2. B1P only; so repeatedly in this spell, where it seems more appropriate than elsewhere.
3. *Iwt* at the beginning of 370b has been interpreted as prospective *sdm.f.* 370a (B1P) shows that 'you' is the deceased.
4. Varr. 'the house of Osiris'; 'his house of Osiris'.
5. Expanded and corrupt in B9C. B1C (372e) inserts a dittograph of the 'interment' clause.
6. For *hm dt* 'swoon' (B9C) cf. *Ch. B.* Text 59, n.2; *hm if* of the other texts is an unrecorded variant of this.
7. So B1P. The other texts have briefly: 'Horus will cleanse you'. Cf. 377b.
8. At this point S5C interpolates a heading: 'Words spoken by Rēc when opening the paths in the *W3g*-festival, in the *mysyt*-festival, in the festival of Sokar, in the festival of Thoth, and on all happy days'. On p. 375 the text followed is the very full one of B1P.
9. So B1P; all the other texts have 'Thoth', but since the sentence refers to 'clothing' the deceased, presumably with reference to the wrappings of the corpse, 'Anubis' seems the better reading; cf. 375d-i; 377c.
10. Var. S5C *m ihnt.k* 'from your skin'.
11. B1P adds: 'which belong to vindication on this day against your foes, male or female, in the sky or on earth or in the realm of the dead'.
12. Var. B1P 'the great garden' or 'lake'.
13. Var. S2C: 'who appears in (or 'with') his soul by night, omitting *m hrw*.'
14. Varr. S2C: 'Thoth who gives orders to the gods'; B1P: 'Thoth on his *marcet*-image, prince of the gods in Ōn'.

Spell 346

Ho N! Horus himself will cleanse you in the pool of cold water; Anubis will enwrap you in his best embalming; Thoth will make clean for you the fair paths of the West (which lead) to Osiris; Dedwen will make his perfume of what is in you.¹ He will open up to you the fair paths of vindication; Nu will convey you;¹ it is Wepwawet who will guide you to the fair paths of the West. 378
Acclamation shall be made to him;² they³ shall see him, he having come from the land of the living into the Island of Fire at his places of vindication before Osiris. N has come in the suite of his father Osiris in peace, in peace!

1. Following B4Bo; cf. 375c. B15C is corrupt at the end.
2. A switch to the 3rd person. Var. 'the gods shall make acclamation to him'.
3. A confusion of suffixes; B4Bo has in error *tn* instead of *sn*.

Spell 347

They go down, they proceed,¹ they conduct me to that day of 'Come-to-the-
 IV, 379 *ipt*-on-the-hill-of-the-wind'.² I hear that voice of the quiet one(?)³ who belongs
 to the Unwearying Stars which navigate the sky at the station(?) of Him who
 is content(?).⁴ The great West is joined together at the south of the land and
 (at) this polar region which is in front of the zenith(?).⁵ See this god . . .⁶
 the appearing of Rē^c with his soul. He will bring my name into being(?),⁷
 he will make me as Rē^c and Thoth⁸ on that day and night when they were
 380 pleased(?)⁹ at it,¹ Thoth performing the role¹⁰ of Rē^c according to the
 command which Anubis made. I will be there at that northern portal of the
 Winding Waterway in which there is no lack of the sky, and I will be beautified,
 I will govern the great gods who are at the head of the Enneads.

1. The second *n* between *sdj·sn* and *sb·sn* appears to be a dittograph. The whole spell is most obscure, and the translation must be regarded as provisional only.
2. Cf. 368a.
3. Cf. 364a.
4. Obscure and probably corrupt.
5. Cf. 359b.
6. *Isk ; ntr pw r wi* is unintelligible.
7. Emending *shp* into *shpr*.
8. *Pw* after the names of the gods seems superfluous and may be an anticipation of *pw* after *rr grh*. Of the two gods mentioned, Rē^c represents the sun by day and Thoth the moon by night.
9. *Htpy* perhaps dual old perfective in reference to the two gods above.
10. Lit. 'in the duty of'.

Spell 348

Pe will come to me,¹ I have gone round about Nekhen,² I having appeared³ as
 a god for ever and ever.

1. Regarding *twt* as prospective *sdm·f*.
2. *Nhn* of B9C^a is the better reading, as counterpart to *P*.
3. Read *hr·kwy* with B1Y and B9C^a.

Spell 349

IV, 381 NOT LETTING A MAN'S MAGIC BE TAKEN FROM HIM IN THE REALM OF THE DEAD.

Your son Horus has acted on your behalf,¹ and the Great Ones tremble when they see the knives which are in your hands when you ascend from the Netherworld. Hail to you, O Wise One!² Gēb has created you, the Ennead³ has borne you. Horus is pleased with his father,⁴ Atum is pleased with his years, the gods of West and East are pleased with the Great One who came into being in the arms of Her who bore the god. 382

O N! O N! See and behold! O N! Hear and be yonder!⁵ O N, raise yourself on your side, and do my command.⁶ O you who hate sleep but who were made limp, arise, O you who were in Nedit! Your good bread is prepared in Pe,⁷ take your power⁸ in Ōn, for it is Horus who commanded that men should help his father. As for the Lord of Storm, the slaving of Seth is forbidden to him(?).⁹ He¹⁰ raises you, and it is he who will raise up Atum.¹¹ 384

1. Cf. *Pyr.* Utt. 247.

2. So T₃Be, in accord with *Pyr.* § 258. This text is closer to the original than the other versions.

3. So T₃Be, cf. loc. cit. The other texts have 'Nūt'.

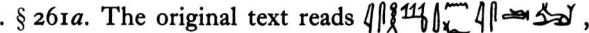
4. So *Pyr.* § 258 and B₃C–B₁Bo; T₃Be has 'his Eye'.

5. T₃Be varies slightly in the order of the imperatives, but the other versions follow *Pyr.* § 259. Because the coffin is that of a woman, B₃C has attached the very rare feminine ending to the imperatives *sdmt* and *wnt*.

6. *Ir wd* of T₃Be is in accord with *Pyr.* § 260. The other texts name Osiris or Rē^c at this point.

7. Still following T₃Be = *Pyr.* § 260.

8. Var. 'your sceptre'.

9. Following my translation of *Pyr.* § 261a. The original text reads , and it is easy to see how the corruption *s3h sn:f Isds* of B₃C arose. B₁Bo is altogether corrupt; the damaged T₃Be has *s3h sn:f sd3*.

10. Presumably Horus. B₃C has 'raise yourself (fem.)'.

11. So three texts correctly; B₁Bo has: 'it is he who will raise you'.

Spell 350

O you bulls who are on the mounds, I will have power over(?)¹ the Vulture.² IV, 385
O runner(?),³ I will break your pen and crumple your papers because of this double harm which you have said you will do to me.

Why?

Because of the property of mine which I have brought⁴ from the Field of *N3w* and from the Field of Fire; it is with me at the Field of *D3d3* for the purpose of all business(?).

ACQUIRING MAGIC POWER, NOT⁵ TAKING A MAN'S MAGIC POWER FROM HIM
IN THE REALM OF THE DEAD.

1. Reading as *šhm*<·i> <·m>. For the 1st person cf. 385e.
2. Cf. Spell 205, n.3.
3. *Hpw* appears to belong to 385c, since a vocative is needed here.
4. *Tst* here is treated as a masculine, as the relative form *in·n·i* shows.
5. The first words only in B1C; B3C has written the negation *tm* as 'Re^c-Atum'.

Spell 351

IV, 386 SPELL FOR GIVING A MOUTH TO A MAN FOR HIM IN THE REALM OF THE DEAD SO
 THAT HE MAY SPEAK WITH IT, AND OF ENTERING TO [OSIRIS.]¹ Hail to you, you
 387 who make dry,² pre-eminent in the Mansion,¹ in control of darkness.³ You
 shall come to me spiritualized and pure, with your arms (clasped) about you
 388 and your bowl upon you. ¹You shall give me my mouth that I may speak with
 it, you shall guide me to the fair paths of the sky,⁴ ¹for I am in charge of the
 record of the word of God.

1. This last clause in T1L only. For the second clause see also 389c (B3C, B1C, B2L).
2. *Sšr*. *BD* 85,4 has *nb šsp* 'lord of light'. S14C has *psđ nfr* 'fair shining one'.
3. *Kkw*; var. *kkw smꜣw* 'twilight'. B3Bo adds: 'in control of air'.
4. Var. 'to the stars (*wmw*) of the sky'.

Spell 352

IV, 390 A MAN DEPARTS AS ONE HONOURED WITH GOD. I have power in my mouth, I
 have power in my own nose; may I have power in my mouth, may I have
 391 power in my nose,¹ ¹which are complete;² so say those gods who are spirits.³
 Be content, O Lord of All. Are you Atum? Are you a green tree?⁴ Go up, make
 summons with your mouths . . .⁵

1. 390c-d have adjectival predicate + dative; 390f-g have optative *sđm·f*. L1Li has: 'I have entered that I may, etc.'
2. Reading *ntyw tm* with B3C; the use of the plural is unexpected, and possibly there may have been a textual omission before *ntyw*. This clause is bungled progressively from B1C^b to L1Li.
3. Var. B1C^a: 'say the horizon-dwellers'; L1Li is quite corrupt.
4. *Sic* B3C: B1C^b-B2L^b: 'Are you Atum? So says(?) the green tree'. B1C^a is unintelligible and L1Li has only *wꜣđ* after *Itm*. The whole passage is most obscure.
5. Untranslatable. *BD* 128,13 has *pr m nys m rn·tn ink is Itm* 'Go up, make summons with your names, for I am Atum'.

Spell 353

IV, 392 SPELL FOR HAVING POWER OVER WATER.¹ The doors of the Great One² are
 394 opened for Osiris,³ ¹the doors of the firmament are thrown open for Thoth.


O Nile-god,⁴ the Great One of the sky⁵ in this your⁶ name of . . .,⁷ ³⁹⁶ grant that I may have power over water⁸ just as Seth had power⁹ over the water in the eye(?)¹⁰ of Osiris on that night of the great storm. ¹ May you permit me to ³⁹⁸ despatch for myself¹¹ the Great Ones who preside over the flood just as their august god ¹ whose name they do not know sent them.¹² I am their august god ⁴⁰⁰ whose name they do not know,¹³ and they are despatched for me.

ACQUIRING . . .,¹⁴ HAVING POWER OVER WATER: EQUIPPING THIS SPIRIT.

1. So B3C. The only significant var. is B1Bo^b: 'having power over water in the realm of the dead; not walking head downwards; sending the soul into the realm of the dead'.
2. The sky, personified as a goddess.
3. So the great majority of texts, but three have 'Isis' and two name no deity.
4. So T1C^a-S1C; also *BD* 312,11. Most texts have *hk*; 'magician', but B1Bo^a and B3Ox have a corrupt version of T1C^a ff.
5. Varr. S1C-Y1C: 'the upper sky'; B5C-T1C^b: 'the middle sky'.
6. So most texts, but three have wrongly *rn:f* 'his name'; this clause is a vocative.
7. Untranslatable; the writings vary between *pnd*, *pnd*, *pnd-t3*, *pd*, *pnn*, *nbqdw* and *rd-pt*, showing clearly that this epithet was not understood even in ancient times. Y1C inserts a stock offering formula here.
8. M39C (397c) substitutes a damaged passage referring to *isftyw* 'evildoers'.
9. From S1C-Y1C the texts read—with minor varr.—*my Shmt rw3t Wsyr*, though some omit the name of Osiris; this clause is unintelligible to me, as also B1Bo^a and BH3Ox.
10. *rw3t* 'eye(?)' or a part thereof is not recorded.
11. Read most probably *dy·k sb·i n·i wrw*.
12. Read *my sbb sn ntr·sn pw šps* with T1C^a. 399c is an obscure interpolation.
13. Nine texts omit *ink pw* (400b), which is superfluous, and T1C^a-B5C omit 400c.
14. *ftt* is obscure; for the word see also *CT* III, 329b; 376a; VII, 278c. *rpr* is used here in two distinct senses; for 'acquire' cf. *JEA* 35, 96, n.2.

Spell 354

SPELL FOR A WNW(?)-PLANT.¹ Your purification is the purification of Horus, ^{IV, 402} Seth, Thoth and *Dwn-rnw*y. Your purification is on your mouth; may you cleanse all your bones, may you provide what appertains to you. *Smy*n, *smy*n, which splits open your mouth! Taste its taste in front of them of the God's booth. Your purification is natron from the cleansing of the Followers of Horus.

1. The two very different readings of this plant-name could both have been derived from an original , through misreading of hieratic, though no such plant appears to be known. See de Buck's note 3*. For what follows see *Pyr.* Utt. 36 and 34.