

THE
ANCIENT EGYPTIAN
COFFIN TEXTS

Volume III Spells 788-1185
& Indexes

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ARIS & PHILLIPS LTD.,
Warminster, England.

ISBN 0 85668 104 0

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Published by Aris & Phillips Ltd.,
Teddington House, Warminster, Wilts., England.

Printed in Great Britain by
Biddles Ltd, Guildford, Surrey

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P R E F A C E

The present volume completes the translation into English of the Ancient Egyptian Coffin Texts. It corresponds to Vol. VII of de Buck's edition of the Egyptian text, comprising Spells 788 – 1185. For the student of religion and mythology the most important part consists of Spells 1029 – 1185, which record a composition which has interested scholars ever since Schack-Schackenburg in 1903 published *Das Buch von den Zwei Wegen des seligen Toten*. But the interest of the Coffin Texts as a whole does not rest solely on their religious and mythological content, although that, of course, gives them their major importance to the reader. They also shed light, albeit a dim and flickering glimmer, on other aspects of ancient Egyptian life. There are spells clearly adapted or borrowed for the benefit of the dead from the rituals of the death or accession of the king; for those who are interested in ancient boat-building there are references to the construction of canoes made from reeds, together with long lists of the component parts of a sailing boat and its gear, the terms for which will be found collected in Index VI at the end of this book. There are also spells which are concerned with fishing-nets and their gear, or with the preparation of the catch for table; one spell even has to do with various grades of woven cloth. In attempting to interpret such texts the translator's greatest obstacle is our ignorance of the meanings of so many Egyptian technical terms; sometimes the context or an inherent probability may provide a clue to the meaning, but too often the would-be interpreter has to abandon the attempt.

The philology of the Coffin Texts offers a wide field of study. Falling as they do between Old Egyptian on the one hand and the classical literary idiom on the other, constructions and usages referable to both phases of the language are found, but there is a tendency for the older element to predominate. Thus the older independent pronouns *twt*, *swt* (very rarely also *stt*) are preferred to the *ntf* paradigm, though that also is present; the writing out of the weak final radical in the prospective tense of *infirmae* verbs is common; the earlier combination *hꜣy m* 'go down into' competes on equal terms with the later *hꜣy r*; and perhaps most significant of all, the negative construction *n sdm.f* used with reference to future time is much more common than the classical *nn sdm.f*. In orthography the distinction between *z* and *s* is largely preserved, even though it is evident that they have been fairly completely merged in speech; also the distinction between *t* and *ꜥ* is fairly consistently observed, and the same is true of *d* and *ꜥ*, though in both cases there are exceptions. Instances of cryptic writing also occur, while there are not a few new words to be inserted in our dictionaries, and the grammatical usages provide a fruitful field for research.

No task like that just completed could come to fruition in isolation, without the sympathy and support of colleagues, so once again I express my deep appreciation of the help and encouragement I have received on all hands, notably those of Professor Harry Smith, Mr. C. H. S. Spaul, Dr. David Dixon and Mr. Adrian Phillips of Aris and Phillips Ltd., to whom has fallen the heavy task of printing these three volumes. Also I gratefully acknowledge again the generosity of the Sir Alan Gardiner Settlement for Egyptological Purposes and of the Committee of the British Academy in the very considerable financial support which has rendered it possible to publish these volumes at what for these days is a modest cost.

R. O. Faulkner
Woodbridge, Suffolk.
September 1977.

Spell 788

N's vision is cleared so that he may see the Lord of the horizon and cross over the VII,1 sky, he¹ causes him to appear as the great god, the Lord of eternity, who will never² perish, and he will be worshipped in the starry sky. O you who are over those who have gone before (. . .).³

1. The Lord of the horizon. For the following *hcr.f* two texts have *hpr.f*.
2. *Ihym* in three texts, *itm* in Da1C. The sense is not affected.
3. *lu* only in L2Li; *lv* only in Da3C, which is incomplete.

Spell 789

Hail to you, you gods who are in the beautiful West! N has come that he may VII, 2 greet you, for N knows you and N knows your shapes; may you grant that N may go to rest in his fair place among the possessors of doubles; see, N's sitting and resting¹ are with provisions. N has done what is right, for he detests wrongdoing and never sees it; N rows the bark of Rē^c, N has acquired his throne, N is one of those who are in the retinue of Horus, who go to the *innt*-shrine.

O you who are in charge of the Milky Way(?). who guard the gates of the Netherworld, prepare a fair path for N, so that N may enter and that N may worship Osiris, and (himself) be a god for ever.

1. *Hmswt* and *htp* appear to be infinitives.

Spell 790

Words spoken by N: See, I have come that I may open up the Netherworld and that I may see my father Osiris who has flown up. I am a son beloved of my father; I have come so that I may protect Osiris from Seth. I open all the paths which are in the sky, I open all the paths which are on earth, I open all the paths which are in the Netherworld, and I have entered into the horizon, for I know my way and I am one who equips his spirits.

Spell 791

A boon which the king grants, a boon which Osiris grants, a boon which Rē^c- VII, 3

Ḥarakhti grants, that he (*sic*) may permit N to be in company with the nobles who once existed, that he may see Rē^c every day, that N may ferry across to the Field of Rushes, that he may receive offerings there daily among the possessors of offerings through the command of the great god, the Lord of Offerings.

Spell 792

Words spoken by Nūt: O N, I am your mother, I am Nūt, and I have come so that I may enfold and protect you from all things evil.

Words spoken by Isis: O N, I am your sister Isis; I have come so that I may lay hold of you, I have come so that I may protect you.¹

1. Read 3n as *ḫw.n.ḫ ḫw.ḫ tw*.

Spell 793

[A boon which the king] grants, a boon which Osiris grants, (and also) [the god] who is in the Mound of the *Nt*-crown, that he may permit N to have power over cold water at his desire, being what was commanded for ever [. . .] what is good. N has invocation-offerings by favour of [. . .].

A boon which the king grants (and also) Gēb, Lord of the lands, of what is under the ribs.

A boon which Osiris grants, that he may permit N to be a spirit and to be at the head of the spirits for ever.

Spell 794

VII, 4 TO BE SPLENDID OF SHAPE IN THE REALM OF THE DEAD. [. . .] I have taken possession of the *wrrt*-crown of every god, I am [. . .]. *The rest of the spell is lost except for a few fragments.*

Spell 795 is almost entirely lost.

Spell 796

VII, 5 NOT TO GO UPSIDE DOWN ON THE PART OF A MAN IN THE REALM OF THE DEAD. *The rest of the spell is lost.*

Spell 797

TO BE GIVEN BREAD IN DJEDU. *The rest of the spell is nearly all lost, but there are mentions of the Bull of the Ennead, of the town of Djedu and of the Mansion of Thoth.*

Spell 798

TO RISE UP FROM UPON THE LEFT SIDE ON TO THE RIGHT SIDE. *Of the rest of the VII, 6 spell only fragments remain.*

Spell 799

TO ESCAPE FROM THE FIRE AND TO SAVE A MAN FROM HIS FOE. *The rest of the VII, 7 spell is nearly all lost, but there is a mention of Gēb in 7a. i.*

Spell 800

NOT TO PERISH(?), BUT TO BE GUIDED(?) IN SKY AND EARTH. *What follows is VII, 8 fragmentary; the Ennead and Thoth are named.*

Spell 801

[A boon which the king grants(?)], which the god of linen(?) grants, which Osiris the god of the marshland¹ grants; going out into the day by² N. N is this lone spirit, this [. . .] on [. . .],³ N has come into this land, being spiritualized through magic and being worthy through magic; there is nothing unknown to N in the sky,⁴ there is nothing unknown⁵ to N on earth, there is nothing unknown to N in the waters, there is nothing unknown to him at [. . .], there is nothing unknown to [him as(?)] a god,⁶ there is (nothing)⁷ unknown to N [. . .], because N (knows the names of)⁸ the two Sisterly Companions [. . .].⁹ VII, 9 N [will] not fall¹⁰ into the *hns*- and *htmt*-waters, for N knows the name of [. . .] who sits at the gate; 'He who fashioned¹¹ the god' is his name in it; (N¹²) knows the name of another [. . .];¹³ 'Dancer of the god' is his name. (N knows)¹⁴ the name of the [Valley(?)¹⁵ . . .] the name of the West in which he is [. . .].¹⁶

1. Reading *mhw* and emending $\underline{\text{a}}$ into v .
2. For *n* read $\dot{i}n$.
3. *8l* is broken and unintelligible, but compare *CT V*, 303c–304a.
4. Compare *V*, 305b ff.; *Spell 443*, n. 5.
5. The fem. ending of *hymt* has been omitted.
6. Restoring tentatively as *nn hymt n [f m] ntr*.
7. The negative word has been omitted.
8. An omission supplied from *V*, 306c–307a. The text here makes no sense as it stands.
9. Broken and unintelligible; originally perhaps a version of *V*, 306 a or c.
10. Read *n hr [n] N*; compare *V*, 308b.
11. The det. of *ms* is lost.
12. The subject of *rh*, i.e. the name of the deceased, has been omitted.
13. A tall sign lost after \dot{i} .
14. *Iw N rh* omitted, cf. 9b.
15. Restore as $\dot{i}nt$?
16. The rest of the spell is too much broken to yield a coherent sense.

Spell 802

Do not come down on N, do not [. . .] the brother of the two gods who have come in. N has come to this land as owner [of] his magic.¹

1. The final *n hkw* looks like a dittograph.

Spell 803

Words spoken by Nūt who enfolds [him(?)] and who puts (her) arm(s) about N [in] life: N will not die.

O Nūt, you have carried off Horus¹ and his greatly magical; you have carried off Seth and his greatly magical; enfold N with life [in] your [name] of Great Protectress.²

1. Cf. *Pyr.* §823; de Buck, n. 5*.
2. Cf. *Pyr.* §638; de Buck, n. 6*.

Spell 804

VII, 10 N's protection is with Osiris, N[. . .]. The name of the cord is 'The god who pervades [. . .]'. *The rest of the spell is too fragmentary to translate, but it*

appears to have enumerated the parts of a boat; *ḥmw* 'steering-oar' occurs in 10d, with probably *mḏḏbt* 'bailer' in 10f.

Spell 805

Rise up(?) to the god who is pre-eminent in the [*ḥnnt*-shrine(?)]¹ . . .] Lord of eternity, who celebrates the Festival of the New Moon for [Osiris(?)] after . . . ,² having travelled around for it(?).³ One honoured by Osiris, the great god, Lord of eternity; the vindicated N, Lord of [. . .].

1. Cf. de Buck, n. 3*.
2. The group following *m-ḥt* defeats me.
3. For what? There is no fem. antecedent for the suffix.

Spell 806

[. . .] you¹ bathe in the Lake of *nw*-birds,² your springs of water [are in] the VII, 11 Field [of Rushes(?) . . .] this tree of yours which is south of the house, and the Lingerer is he who goes up to it. You will not die, (namely) you who expel [. . . you have been] made to appear [as the great god³ . . .] you [grow] as a growing-bird.⁴ You travel to and fro as Khons⁵ and glitter as a glitter-bird⁶ [. . .] you see, you eat bread in the isles of the sky [. . .].

1. The 2nd person is original, cf. 11*e.i*.
2. Cf. *Wb.* II, 217,15. In *CT* IV, 26*a* the corresponding word is *nw* 'Abyss'.
3. Compare IV, 26*k* – 27*a*.
4. Compare IV, 26*c*.
5. Compare IV, 26*j*.
6. Compare IV, 26*d*.

Spell 807

[. . .] Osiris knows [his name(?)];¹ may he not fall into [it,] because he knows his name. N knows him and N knows [his name . . .].²

1. Cf. de Buck, n. 9*.
2. Of the rest of the spell only a few odd words survive.

Spell 808

VII, 12 [. . .] seeking [. . .] N's lips; the offering-stone of the tomb [. . .].

Spell 809 is entirely lost.

Spell 810

[. . .] N [will not] putrefy,¹ [. . .] N's efflux² is like that of Anubis, N is Osiris, Lord of burial, N will not putrefy [. . .].

1. Cf. 12*q*.

2. Read [r]ḏw.

Spell 811

VII, 13 [. . .] N [has] sat [. . .].

Spell 812

[. . .] N has spent the night [. . .] fast asleep(?)¹ [. . .].

1. Cf. de Buck, n. 2*.

Spell 813

[. . .]¹ N is the god of the twilight² [. . .], N grasps the sky as the Sunshine god, N has travelled and traversed [. . .].

1. The first word in the lost rubric could have been ḏcr 'ascend'; ḏc 'wash' is less likely.

2. Reading ḏḥ[w], cf. 13*o*.

Spell 814

VII, 14 [. . .] N; grant(?) that you rest in eternity.

Spell 815

(. . .) IN THE TOMB.¹ O you who are in the Abyss beside the sky,² equip the vessel beneath me as the Night-bark(?),³ and I will steer straight for(?)⁴ the land, I will land at the horizon, I will drink deep and sit in front, I will open up my place on the banks of the sky, because⁵ I am . . .⁶ the great, the son of Nūt. I take the bow-warp in the Day-bark as Horus the great at the evening meals⁷ of Rē^c-Atum; because I am a limb of⁸ this Great One of yours, whose soul does not know his name; (I am) one who cuts off⁹ the heads of the gods, knowing my name and guarding my name from the bands which are on the *wrt*-crowns(?).¹⁰

1. Apparently the greater part of the rubric has been omitted. 'Is 'tomb' is followed by an illegible sign in red.

2. *Pt* miswritten as *tp*.

3. Cf. de Buck, n. 4*.

4. Regarding *mtr* as a writing of *mty* 'straight', 'exact' used as a verb; cf. *mty* 'straight on', *CT* I, 251c, used of the movement of a boat.

5. Read *n ntt*, cf. de Buck, n. 5*.

6. An unintelligible compound name.

7. Reading *mšrw̄t*; the *t* is misplaced.

8. For a similar 'genitival' use of *m* after *ct* 'limb' cf. *Pyr.* §966d; *CT* V, 8e; 24b; VII, 39e.

9. A participial predicate of *īnk* in 14p.


10. Cf. de Buck, nn. 9*. 10*.

Spell 816

The iron is broken by Anubis in the sky. Ho, iron which opened up the West! VII, 15 This is the iron which is on my mouth,¹ which Sokar spiritualized in Ōn, which makes the water of my mouth to rise;² the iron is washed, and it is sharp and strong.

This is the iron which Sokar raised on high in the name of the Great One in it in Ōn, the iron which raises me up, which lifts me up³ so that I may open the land of the West (in) which I dwelt.⁴ If Maret alights, I will alight⁵ on . . .⁶ of the gods; I have seen Sia, and he opens my mouth and tells a true matter to the Lord of All, who goes round about the land of the thrones of the West in the retinue of those who shine and of the Permanent One who goes forth anew every day: so say(?)⁷ the young folk and those who are dead who come for me, (even) the messengers of the king of the dead.

O Rē^c, hasten and move along; O Rē^c roam your land, not (. . .).⁸

14. 1. A reference to the ritual of 'Opening the Mouth' with an adze of iron, cf. *Pyr.* §§13;
2. Read *swb(n) mw rʒ. ǐ*. There is a dittograph of the suffix on passing from line to line.
3. Reading *sšw wǐ*, cf. de Buck, n. 5*.
4. *Im* or *ǐm.f* omitted after *hmswt.n. ǐ*.
5. For *hn.ny. ǐ* read *hn. ǐ*.
6. *Kmkʒt*, meaning unknown.
7. Emend into .
8. The spell breaks off short.

Spell 817

VII, 16 NOT TO GO UPSIDE DOWN, (BUT) TO BE A FOLLOWER(?).¹ I am the living uraeus which is pre-eminent in the Bark of Flesh on the vertex of its lord; I have come today into the horizon of the sky, and there are given to me the seats of those who are in the Presence, I control the gifts to the gods among those who account for the land of the Great One.

I am unique among those with whom Ptaḥ is pleased at the ferrying of the Souls of Ōn, for I put a stop to the contending of the Rivals on the day of judgement, I have put a stop to mourning and have brought joy.

I am one who performed governance because there was no-one who satisfied(?) the gods about what I had said.

I am mistress of the flame of the great ewe(?),² and the sun-folk come bowing to me; the fear of me is in [their] hearts (*ǐbw*), and the awe of me is in their hearts (*hʒtyw*), and I will be in the bow of the Bark as mistress of the flame.

I am one who is before my lord, and I will be the guide [. . .] there. I eat of food-offerings and I am rich in your (*sic*)³ provisions like Him who dwells in his Eye, who fashions those who see every day.

1. The construction of 16*b* is abnormal, since the *m* of predication is absent; *wnn* is almost certainly the infinitive, while the following word was probably the noun *šmsw*. If so, we can conclude only that *m* was inadvertently omitted after *wnn*.


2. Woman's coffin. With *cʒt* 'ewe(?)' compare 18*v*; 26*s*.

3. Fem. sing., but who is meant?

TO CAUSE A WOMAN TO BE A SPIRIT [. . .] IN THE SKY, WITH GREAT PROTECTION. VII, 17
 I am Rē^c, Lord of the sunshine; authority is in my hand, and I will cross the sky by means of it. See, I enter into the secret places, the Field of Offerings serves me, and I myself make provision. I am pure for my double, I make firm the heads, vertebrae and necks of the gods, I spit on their shoulders.¹ I provide a harpoon in the evening, for I know that I shall be opposed² in the bark; I observe for it³ the ways of eternity and the paths of everlasting.

I will do work for Him who is in his circle, and his primeval ones will be made to grow; the bark will rejoice at meeting me, those who row him will take me, and I will grasp the *dbḥw* and support the yards(?) through the great strength of *Šnu*.⁴ I will see the shapes of those who follow after Rē^c, I will eat and I will speak in [. . .], and it means that he will tell his name which is in his hand.⁵ My protection is the protection of Shu and Tefēnet on that night of dragging the boats from(?) that on account of which heads are cut off with the knife which is in his⁶ hand. This protection of mine is the protection of Rē^c and Tefēnet on that night of dragging the boats;¹ I will speak of the requirements of this Great One of yours⁷ who is in his shrine,⁸ and he will speak and induct himself into the tribunal in company with the Ennead which is about the shrine; they will be saved from the crocodile-spirits on the day in which I spiritualize him. Such is my magic and my magic-lives – so says Rē^c on the day of showing respect to him.⁹ You are Authority – so says the magic – my soul is stronger than he who guards it. I am a possessor of a braided lock, I clear the sky for its lord; he is happy among the gods in the western horizon, and he goes to rest in the horizon with Nu. See, he has saved me from all things evil.

18

1. After *psg* 'spit on' *rmn.s(n)* is to be read, restoring  in the lacuna. The spitting is prophylactic in purpose.

2. Read *rh. i ḥsf(w). i.*

3. Presumably the bark.



4. The deceased will hold the yards aloft just as Shu holds up the sky.

5. Reading *imy-c.f.*; cf. de Buck, n. 10*.

6. Shu's.

7. Plural!

8. Read *kṛ.f.*

9. Reading as *hrw twr n.f.* with  for later , cf. *Concise Dict.* 295.

Spell 819

NOT TO GO UPSIDE DOWN, NOT TO [. . .]. O you who are in(?)¹ the granite bowl in Ōn, I travel around(?)² with Khopri; I am one who will sail because of(?) what I have done, and there is no company of any kind which is about [me(?)].³ He who turns himself about to face me⁴ shall not stand, and I will open the firmament against his bull. I am he who made himself, I am he who raised the foreheads of the great ewes(?).⁵ I am not dead nor one whose speech is forgotten, I am one who was known on his earth, whom the West remembers. I have restrained VII, 19 the foes of Osiris,¹ and I worship him in the pure firmament which Rē^c gave to him. It has been granted to me to go forth, and I have adored Rē^c at his rising; I have conducted him⁶ in the ceremony of reverence⁷ at the western horizon, and my head has not been taken away in the entourage(?) of the Foremost of the Westerners. [. . .] I draw the winds with my arms just as I used to do on earth. Beware of me, O you who cut off limbs, for my limbs are Rē^c when he goes down to Ōn in order to weep for his corpse.⁸ Rē^c stands in the midst of the sky, and I will lift up my brow,⁹ my feet are swift, I will not be killed, and the god will not be eaten.

1. Perhaps a variant of *īmyt* 'you (fem.) who are in'.

2. *Phry* is obscure, but it may be a miswriting of *phr. ī*.

3. *Nn ht nb hꜣt[.ī]*. For the restored suffix cf. de Buck, n. 7*.

4. For *hs m* 'turn to face' cf. *AEO* I, 159.

5. *cꜣꜣt.f*, var. *cꜣt* in 16*n* above. Cf. Spell 825, n. 9.

6. *N* before *sw* seems superfluous; it may be a 'liaison' *n*.

7. Either *r* or *m* before *sꜣ-tꜣ* is superfluous; the tick on *r* suggests that it is the sign to be discarded, but cf. de Buck, n. 3*. For *sꜣ-tꜣ* cf. *D. el B.* 114; *CT* VI, 158*j*; 407*g*; but with the festival-det. only here.

8. *Sic*, but 'my corpse' should perhaps be read.

9. Read probably *īnk ts. ī hꜣt. ī*.

Spell 820

TO BE FAVOURED AMONG [THE GODS] IN [ŌN] (?).¹ I have sent forth worship by means of the mouths of the two Conclaves of Nu, I have healed(?)² after woundings, I have broken up the fight for him, I have driven off the disorderly for him, VII, 20 for I am his son who issued from Isis, whom Nūt bore¹ within the secret places of the House of Gēb. I am one who is blind, one who is bleary-eyed;³ (. . .)⁴ bore me blind. I have protected my father Rē^c from those who conspired against him;

I have never deprived . . . of it(?)⁵ through desire to greet him, I have decapitated every evil thing which was in existence with the knife which is in my hand.⁶ He has given me his awesomeness(?),⁷ and no-one has been found who can face me, because so great is my power and so mighty(?)⁸ is my strength.

I am Horus who went out from Khem; I removed(?) myself to Upper Egypt⁹ because of the creation of¹⁰ the *wnr*-priest of Upper Egypt; I removed(?) myself to Lower Egypt because of the creation of the *wnr*-priest of Lower Egypt,¹¹ and my father Rē^c gave me the strength of sky and earth in my members, for I am his son who issued from him.

I am unique among those who serve you, O Rē^c; I have come in your train, O Rē^c.

I am a spirit who went up from the Nile and who went up from the Abyss, my seat is beneath me, my throne is in my possession. I am uniquely joyous in my spirit, and mine are the two knots which were in(?)¹² the mouth of Rē^c-Atum.

You have your soul, you have your power, you have your movements; O Rē^c, you have your strength; O Rē^c, the Nine Bows are felled for you,¹ your two fair barks have acclaimed you today even more than yesterday.

21

Hail to you,¹³ O you who are in the Abyss, you snakes and crocodiles of Neith,¹⁴ the possessors of souls in the waters, who sit on the sides of the canoe of Neith of Sais.


Hail to you, O you tribunals which are in the sky, on earth and upon the waters. I have come to you that I may greet you, O you who reckon up those who act on behalf of Nu; (I am) one honoured with his Ennead, I am a lord of streams, having power over the waters; I am one who is firm-footed on the verge of the horizon; I am in good order and the two knots which are on the mouth of [Nu(?)]¹⁵ are in good order;¹⁶ I am in balance(?) and my mouth is in balance(?).¹⁷ I pass by hale like the Sacred Eye, I direct the winds for the Lord of the Sun-disk, the protection of Nu is about me [just as]¹⁸ the protection of Nu was about the egg from which I issued . . .¹⁹ I am in good order. I come to life;²⁰ I am rejuvenated²¹ and am hale, for I am one who went forth from the belly.

[HAVING POWER]²² OVER WATER, BEING WITH NEITH, GOING DOWN TO THE ISLAND [. . .]²³ IN ORDER TO DO WHAT HE WISHES IN IT IN EVERY STREAM AND EVERY ISLAND.

1. Conjectural restoration of the damaged rubric as *ḥst mm ntrw m 'Iwnw*.

2. *cb.n.ī* may be a var. of *īcb.n.ī*, with a nuance of closing, 'reuniting' wounds.

3. Cf. *ḥṣty* 'bleariness', *Concise Dict.* 163; *CT VII*, 441a.

4. The subject of *ms.n* has been omitted in passing from line to line.
5. The absence of a subject to *kf.n* presumably implies the 1st person singular; the object of the verb is indecipherable, see de Buck, n. 4*; and the reference of *im* is obscure.
6. *Wn* after *wnt* may be a partial dittograph; at bottom read c. *ī* ‘my hand’, not ‘his hand’; as in 20g, the scribe has confused his pronouns.
7. *Srwdt* is not recorded, and the translation is a guess; the etymology may be ‘what has been made to grow (of fear)’, this last being implied by the determinative.
8. I do not understand *nkʒs n*, but a synonym of *wrr n* above seems needed.
9. *Wnrw.n s(y)* is to be understood as *wnrw.n. ī wī* as in 20j, the pronoun of the 3rd person having been substituted for the original 1st person. The meaning of *wnrw* is uncertain, but there is an obvious pun on the priestly title *wnr* below, on which cf. *Wb.* I, 323, 5–7. *Sm:s* is an error for *šmꜥ*, cf. 20i, end, and compare *mhw* in 20j.
10. Disregarding *n m* after *shpr*, cf. 20j.
11. *Hr.s* at the end of 20j seems to be but an echo of *hr shpr* above, and has been disregarded.
12.  probably stands for *īmyw*; compare 18p.
13. Plural. We may have here the beginning of what once was a separate spell.
14. For Neith and crocodiles cf. *Pyr.* §§489; 510; Lanzone, *Mitologia*, pl. 175,3; *PSBA* 35, 50.
15. Cf. de Buck, n. 2*.
16. Read as *wqʒ*.
17. Cf. the noun *dʒt* ‘balance’ in accounts, *Concise Dict.* 318.
18. Restore *my* ‘like’ as de Buck, n. 3*.
19. Cf. de Buck, n. 5*.
20. Lit. ‘I cause life to live’.
21. A dittograph of *snhh. ī*.
22. Restoring *shm* in the lacuna.
23. There is not room for *nsrsr* in the lacuna.

Spell 821

VII, 22 Provide for my father N [. . .] my father N [. . .]. Betake yourselves to him, grasp him by his legs [. . .] you shall live [. . .]. Someone has gone to his double,¹ Horus has gone to his double, Seth has gone to [his double, Thoth has gone] to his double, *Dwn-ꜥnwy* has gone [to his double, Osiris has gone] to his double, the Eyeless One has gone to his double. Ho [N]! You have departed living, and you shall not depart [dead]; your mother has come to you, Nūt has come to you so that [she may] cleanse [you]² and provide for you as a god, for you are the greatest of her children. <Gēb> is gracious to you,³ he loves you and <he> will protect <you>.⁴

1. 22*f-h* corresponds to Pyr. §§16–17.
2. Restore as *swrb.s tw*.
3. Read *twr wr imy msw(s) htp n.k (Gb)*, cf. de Buck, n. 5*.
4. Cf. *Pyr.* §639.

Spell 822

[SPELL FOR NOT LETTING] CORPSES PERISH IN THE EARTH. I am he who assesses the allotment which was given by Gēb when the ruler(?) was born [. . .] great bull. I am the tooth of Sopd, I am the throat of Neḥebkau, I am the hair of the Great One, Lord of [. . . , I am] the phallus of Babi, I am the knee of the Bull in Khem.¹ [My] corpse will not putrefy in the earth, [I] will be hale [. . .] my VII, 23 neck is devoid of all baseness, I am the breast of Her who is weary under [. . .] who is mighty of magic. I will not go [. . .] the . . .¹ of my flesh [goes up(?)]. I am a Great One; a spirit goes up [. . .], a meal is given to him in the *tnnt*-shrine [. . .] command [. . .] is given to you on earth [. . .] you have made an occasion of . . .² [. . .] for him who is limp. I am the remnant(?) from out of(?) the hale ones . . .³ N.

1. *Ydw*.
2. *Sppy*.
3. *Tnwy*.

Spell 823

SPELL FOR GIVING A HEADREST TO N. Horus stands up(?)¹ [at the head of(?)²] the trappers(?);³ he saves N, who says: O you gods⁴ who sail within the Lake of the Knife⁵ and whose faces meet on the day of removing the hearts and cutting off the heads of the living,¹ you cannot do this⁶ to me because of what the gods VII, 24 say. I am his (*sic*) *cmr*-plant(?),⁷ a god(?)⁸ who created himself, one mysterious of shapes. May you live, O my father, may you raise my head, for your knives will not [be effective]⁹ against me.

1. Cf. de Buck, n. 13*. 𓂏 following *Hr* stands for 𓂏 , as also after *Tnpy* in 24*p* (Spell 824); similarly as det. of the expression *ir ds.f* in 24*b*; and it stands for 𓂏 in *ink* in 24*b*, top. In 23*o* it is the interjection 'O!' and in 24*a.d.e.f* it is the suffix 1st sing. After *cmr.f* in 24*b* it seems to stand for *ntr* 'god'. 𓂏 stands for 𓂏 or 𓂏 in *ibtyw* in 23*m* and *rw* in 24*k* (Spell 824). These eccentric usages seem peculiar to TiBe.

2. Restoring *hr tp* in the lacuna, cf. de Buck, n. 14*.
3. *Ibttyw*; the translation is doubtful, but the word could be a derivative of *ibt* 'trap', cf. *Wb.* I, 65, 3.
4. Note *nw n* used to express a plural vocative instead of the more usual *ipw*.
5. The sign after the knife is obscure, but may be a miswriting of a determinative. Cf. de Buck, n. 15*.
6. An unusual construction, lit. 'there is not that you do this'.
7. Cf. de Buck, n. 2* and *Pyr.* §524.
8. See n. 1 above. Read *ntr* here?
9. Cf. de Buck, nn. 4*. 5*. For this sense of *hpr* cf. *Pr.* 6, 10.

Spell 824

SPELL FOR EMPOWERING N'S SOUL as a gift for him in the realm of the dead. *Rēc* rises, the mysterious one goes forth, my soul is a possessor of power in its primeval form. O Moon,¹ the great ones and those who are in the Night-bark are content, *Gēb* and *Anubis* are in attendance² at the great shrine,³ offerings are given to the great [ones], and my soul is in the seal-ring.⁴ If *Gēb* be content, this soul of mine will be content; if *Anubis* be content, this double of mine will be content, for I have directed foodstuffs into the shrine(?).⁵

VII, 25 I am one who makes report, and I lack nothing;⁶ my shares are in the Night-bark, and my (priestly) service is in the Sun-bark, and the throne of the land belongs to me.⁷ O you who come in peace to this house of mine, this soul of mine exists and what is in it exists; there comes *Atum* who is in his disk(?) [. . .] his horizon. The moon rises on the nostril of the mysterious one, *Thoth* is the great Bull who sees⁸ the sun-folk and who attacks⁹ those who belong to the Nether-world with his arms outstretched; who gives commands (to) the lips and who overthrows the long-nailed dead;¹⁰ who sends out the soul who reckons up the deeds¹¹ of those who belong to the totality of the hale; who knows [. . .] the Great One who has nothing; the Great Lady has propitiated her lord on the paths of *Him* who prohibits utterance.

You¹² shall establish my double, you shall obstruct¹³ my foes [. . .], you shall give a command and my possessions will be in the horizon; I will be vindicated there today [. . .].

1. *24j* is shown by the det. to be a corruption of *psd* 'moon', *Wb.* I, 557, 4.

2. Lit. 'in a state of standing', old perfective, without indication of the dual ending. Note that *ẓw* is repeated before each of the two subjects.

3. More probably so than 'the shrine of the great one', since *wr* lacks a determinative. De Buck's marginal *m* would have been better placed by *rdy.t(w)*.

4. *ʾ* before *ḡbcryt* is obscure and seems superfluous.
5. Equating *snt* with *snwt* 'shrine', discussed in *SDT* 234.
6. Lit. 'there is not my need'.
7. Regarding *nw.ḏ* as an abnormal writing of *n wḏ* 'belongs to me'.
8. Read *mḏ*, not *mḏ[.f]*, cf. the parallel participle *shdd* in 25*j*.
9. Cf. *shd* '(den Frevler) strafen o.ä.', *Wb.* IV, 209, 6.
10. Lit. 'those who are long of nails of the dead', with two direct genitives.
11. Read *ḏrwt*; note the fem. adjective *ḏrt* next below.
12. *Thoth(?)*; cf. 25*h*.
13. For this use of *ḡr* cf. *Pyr.* § §625; 1715.

Spell 825

SPELL FOR ENTERING THE GATE OF THE NETHERWORLD [. . .] OF HIM WHO IS VII, 26 IN HIS . . .¹. Your condition is that of one who lives² fully, and those who are in the Netherworld will act on your behalf, so that you will be content, be a spirit³ and be glad for ever; you shall have your tall standard,⁴ which does not part from its ground. The Abyss gives you water, He who is over the Nile worships you when you sustain eternity for its lord. You shall report the governance of the masses in accordance with what belongs to the issues of every day.⁵

I have come as an equipped [and worthy(?)]⁶ spirit, I heal my members, and my (priestly) service is in this house. I have come in order to do my duty and in order to enter into the gate which is under the care of Anubis. I have not eaten what remains over of the stretched bull⁷ after the share-out, and I have not repeated what I heard in the Presence. I am the embalmer⁸ of Anubis, I have come that I may cover up what I found missing, for I am a warden who spent his day so that [. . .] was reckoned up before Rē^c daily, and I have not eaten the black ewes(?),⁹ I have not bathed in the waters of Nedit.

1. *Whm.f*; note the det., characteristic of TtBe, cf. Spell 823, n. 1; so also *nb.f*, 26*g*; R^c, 26*r*.

2. The formula *ḏw ḏrt.k m cnḏ* is familiar from letters to the dead, cf. *L. to D.* p. 14.

3. The suffix *.k* has been omitted after *ḏh*.

4. Read *wnn (n).k wnn*; the second *wnn* appears to be an enclitic particle like *wnnt*; in this context *kḏt* can hardly be a var. of *kḏt <kḏrt* 'door-bolt'. *Tn* is an error for *.k*.

5. Translation not certain. *Nt* before *rc nb* should read *n*, in concord with *prw*; the fem. ending is perhaps under the influence of *ḏrt*.

6. Restoring *ḏkr* within the lacuna, cf. *BD* 443,16; 461,4; 470,11.

7. For the *pḏty*-bull cf. *Pyr.* §1545. The significance of the term is not clear, but it could

perhaps refer to the legs of the bull being stretched taut prior to lashing them together before butchery. In *Pyr.* § §1544–5 we seem to have allusions to the operations of slaughtering; the subduing of the animal (*hry-sʒ*). Its stretching (*pdty*), its lashing(?) (*šsr*, translated by me as ‘shot(?)’, probably wrongly), and its stunning (*īd*, lit ‘deaf’), cf. my *Pyr. Transl.* 234–5, where I had not realized the meaning of this sequence of terms.

8. The *ī* after *wt* represents the man (or god) determinative. The speaker is an embalmer serving Anubis, not one who embalms him.

9. *ꜥʒty* is a var. of *ꜥʒt* determined with a ram’s head, cf. 16*n* above; var. *ꜥʒꜥt* 18*v*. The adj. *km* lacks the fem. ending.

Spell 826

VII, 27 Complete is he who eats¹ the bread of Gēb and swallows the beer of the Milk-goddess; my face is that of a bull, my teeth are those of Sopd,² I am the great god in the horizon, and I will not live on what the gods detest; mine are the waters(?)³ of Osiris, and my name is true. O you whom your shrine protects, Lord of offerings in the places of the horizon in which I am(?),⁴ present offerings [on]⁵ the altars and partake(?) [of . . .] for me, for I⁶ know the name of [. . .] the *bhh*-plant⁷ for me. I am pure for [Gēb(?)],⁸ a god whose utterance has power, I am a soul [. . .].⁹

1. Reading as *t(w)t ʒ wnm t*; for the writing of *twt* cf. *Pyr.* §81; *Urk.* I, 105,1. *ʒ* is the enclitic.

2. Emended to read *ībhꜥ.ī (m) Spdw*, cf. 22*t* above.

3. Reading *n(y) wī nwyꜥt nt Wsyr*, with the words before *nt* merged by haplography; the signs before *nt* suggest a word for water, and it is difficult otherwise to account for the fem. genitive adjective *nt*.

4. *Nty.ī m* [. . .] is obscure; what one would expect would be *ntt wī īm[.sn]*, and I have translated accordingly.

5. Restore *hr* in the lacuna.

6. Restoring *īw[.ī]* at the beginning of 27*j*.

7. Cf. *Wb.* I, 469, 3.

8. Cf. de Buck, n. 8*. The *ī* following the lacuna could well have stood for the det. of *Gb*.

9. The spell ends with two stock *īmꜥhy hr* formulae which have not been translated, one referring to the original owner of the coffin and the other to a woman, possibly his wife.

Spell 827

SPELL FOR ENTERING [THE FIELD] OF RUSHES. N says: I am a god and I will continue to exist; [I] came into being yesterday with the great ones, I came into

being so that I might exist, I was on high among [the servitors(?)] of the Lord of the land of the living, and you¹ were with me, (but) I am not with [. . .]. I VII, 28 am he who made offering of the funeral meal in Khem on that night of the lamps(?),² I know what Gēb knows, I am the unique one among you, I have sought³ the horizon, I have seen the opening up,⁴ I am Osiris [. . . me(?)] at *R3-3yf*⁵ in peace [. . .] what is good as a spirit in the Field of Rushes. The gods who act on [my(?)] behalf [. . .] as Lord of eternity. I wish that you would give me a god-like body⁶ [. . .]. I am Horus the beloved whose name is Lord of All [. . .]. I am known to [him(?)] in the presence of the tribunal of the Seven(?).⁷ What was said: Be hale [. . .].

1. Plural; presumably the 'great ones' of 27*t*.

2. *Nhbw* determined with the night-sign; for *nhb* 'lamp' cf. *Wb.* II, 308, 12.

3. Restoring *w* in the lacuna.

4. Of the horizon?

5. An unidentified locality.

6. *Dt nrtty*.

7. Reading *iw rh(w.i) n[f] m-b3h d3d3t* 7; the writing of *d3d3t* is abnormal and the whole passage is obscure.

Spell 828

[. . .] OF THE BACK OF THE HEAD [. . .]. I come that I may greet you,¹ you Mourner of Osiris, who conceal [the Great One]² from the flood of ill;³ Mistress of thrones who makes a spirit of the Bull of the West, at seeing whom the Westerners rejoice; Mistress of All⁴ in the secret places; watch over [me],⁵ for I am Osiris whom I (*sic*) have spiritualized.¹ O you who split open my mouth for me⁶ VII, 29 and gathered together for me what issued from my flesh,⁷ grant to me offerings among the great ones,⁸ for I see the god in charge of the oblations to his father which the Sacred Eye sanctified after⁹ Many mouths are content which I have satisfied, for I am one who knows his utterance, I have come so that my face may have power [. . .] and there is no sort of suffering which is on me.¹⁰

I come that I may greet you, O Great Lady who are behind your [lord];¹¹ raise him up at his time of inertness(?).¹² [O you who gathered]¹³ my body together for me and who pulled [my] flesh together,¹⁴ spiritualize yourself,¹⁵ split open my mouth for me, grant my name and gifts for my mouth [. . .]¹⁶ on every day of giving¹⁷ food-supplies; I satisfy [many]¹⁸ mouths. I am Osiris, I am bound for Abydos,¹⁹ [. . .] the shrine and those who are in it, for I am he who protects the air²⁰[. . .].

1. Reading as $\dot{y}\langle\dot{i} n\rangle\dot{d}\langle\dot{i}\rangle hr.t$, cf. 29j, which also omits the n of nd ; so too 31a. This spell is a variant of parts of Spells 237 and 238, cf. *CT Transl.* I, 185 ff.
2. Restore the wr -sign in the lacuna, cf. de Buck, 28, n.14*.
3. $\dot{y}gbw$ determined with the 'bad' bird.
4. Read nbt [r] qr , cf. de Buck, n. 15* and *CT* III, 307e.
5. Read $rs hr$ [\dot{i}], cf. III, 309a.
6. Read $wpt n\langle\dot{i}\rangle r\dot{s}\dot{i}$, cf. III, 312g; 316a.
7. Read $\dot{i}nkt n.\dot{i} prt m \dot{i}f.\dot{i}$.
8. Cf. III, 313b. The partitive m before $htpw$ seems superfluous.
9. $rsg.s$. Compare III, 316g.
10. Restore $n \dot{s}mnt$ at the beginning of 29i, cf. de Buck, 29, n. 3*. The \times recorded by de Buck after the lacuna could perhaps represent the lower part of $\dot{\lambda}$.
11. On 29j see n. 1 above. At the end of the sentence restore nb in the lacuna, the \dot{i} before the suffix standing for the falcon-on-perch determinative.
12. Read $b\dot{s}g?$ Cf. de Buck, n. 6*.
13. *CT* III, 316m has $\dot{i}nkt$.
14. $S\dot{s}k.n$ should be emended into $s\dot{s}kt$. Restore the suffix \dot{i} in the lacuna.
15. For the masc. tw read the fem. tn ; the 'Great Lady' (wrt) of 29j is being addressed.
16. 29n is a corrupt version of III, 316o, but an attempt has been made to render the passage as it stands.
17. For $dy r$ read dyt . Cf. III, 316p.
18. Restore the lizard $r\dot{s}\dot{s}$ in the lacuna, cf. loc. cit; de Buck, n. 7*.
19. Cf. III, 313c; 317a.
20. Compare III. 311g; a corrupt version in 317c.

Spell 829

VII, 30 SPELL FOR ENTERING INTO THE EARTH AND BEING TRANSFORMED INTO [. . .]
(spoken) by N. He says:-

I am the Lion.

I am the Double Lion.¹

I am the greatest of his priesthood.

I am Horus, the uniter of [. . .].²

I am the second of four, two of three of his four, who offer a god's ewer to him who served these god's ewers(?).³

I am he who makes calm after storm.⁴

I am Isis [when she was] in Chemmis,⁵ and I will listen⁶ like him who was deaf(?) and who stared.⁷

I am Gēb, who entered into the earth.

I am he who assesses whoever serves him.

I am transformed (into) one whose spirits are mighty.

I am Rē^c, Lord of his Two Lands.

I am he who is put behind him, I will not place you⁸ behind me, I will not place you behind him. The waters and the earth are joined together, presentation is made⁹ of the waters and the earth, and your¹⁰ hands shall be laid bare¹¹ because of what is in you; I will see(?)¹² the house thereof.

I am the waters and the earth; The Bitter Lakes and the Great Bull are [my] name[s]. I will travel and enter into that place which I know.

I am yonder bearer of a staff(?).¹³

I am he who unites the earth to himself.¹⁴

1. Cf. Spell 1.

2. Cf. *Hr zmꜣw* in *Pyr.* §1831.

3. *30h* is most obscure. The meaning of the progression of numerals is not clear, though it is possible that this may be an allusion to the four children of Horus, and what follows is even more difficult. The sign rendered by 'god's ewer' consists of the *nfr*-sign mounted on an ewer or spouted vessel; and *nw* in *īr n nw* before the repetition of this sign has been taken to be the demonstrative *nw* before a plural noun, though if so, we would have to restore the plural strokes in the lacuna at the end of *30h*. But the rendering of the whole passage must be regarded as highly doubtful.

4. The reading of the sign following *īr* is uncertain; de Buck, n. 1*, suggests *smꜣ*, but *nfr* seems possible also. The translation of the word as 'calm' depends on the interpretation of *hnnw* as 'storm', i.e. 'uproar' determined with the sky pouring rain. Note the slightly abnormal spelling of *hnnw*.

5. The reading *ꜣs[t]* 'Isis' is indicated by the following allusion to Chemmis, where she took refuge from Seth, but the following *sy* is a problem. It cannot be a normal dependent pronoun, for to serve as subject such a pronoun must be preceded by a non-enclitic particle such as *mk* or *īst*, for which there is no room in the preceding lacuna, assuming that *ꜣs[t]* had a normal determinative. It would seem, therefore, that we have here a hitherto unknown use of the archaic paradigm *sw*, *sy*, *sn* noted in *Eg. Gramm.*³ p. 424, but with adverbial predicate and in a virtual clause of circumstance; Gardiner records it only before *sdm.f*.

6. Read *sdm. hr(. ī)*.

7. Regarding *īdn* as an error for *īd* 'be deaf'. Gilula, *JEA* 61, 251, translates differently.

8. See de Buck, n. 4*.; neither here nor just below is it clear who is being addressed in the 2nd person sing.

9. Reading *cbꜣ.t(w)*.

10. Plural, but whose hands?

11. Read *hꜣ.t(w)*, transitive (passive) use of *hꜣ* 'naked'.

12. Read *ptr. ī(?)*.

13. In the absence of a det., *cbw* is hard to interpret; provisionally I have regarded it as a derivative of *cbw* 'staff', on which see *Concise Dict.* 41. See also *Wb.* I, 176, 15.

14. Again there is no det., but I have taken *cb* to be a var. of *īcb* 'unite', and a participial predicate of *īnk*; the dative has been postponed. The sentence probably refers to burial and would thus be in accord with the introductory rubric.

Spell 830

VII, 31 I COME THAT I MAY GREET [YOU];¹ I AM RAISED UP² BY MEANS OF WHAT IS PROFITABLE TO THOSE WHO LEAD; WAKE [ME] SO THAT MY³ MEMBERS MAY BE AT EASE FOR ME THEREBY AND THAT I MAY HAVE POWER THEREAFTER, YOU BEING ALIVE, FOR I KNOW THAT I AM THE SON OF HIM IN WHOM IS AN EYE. My heart is assessed, my members are gathered together; I am raised up⁴ thereby, you being alive for ever(?).⁵ I am one profitable of speech who went forth from Gēb to [. . .] in the great bark; I have come so that I may be in your⁶ protection. Join my members together when yonder [potent(?)]⁷ god looks at you,⁸ when he has protected this land for him who lives for ever. N is vindicated.

1. Cf. Spell 828, n. 1.
2. Read *wṯs.t(w).i*.
3. Read as 1st person.
4. See n. 2 above.
5. Cf. de Buck, n. 2*.
6. Masc. sing.
7. Restoring as *mn [ḥ]*.
8. Plural without antecedent. Either there has been an omission or else the copyist has blundered.

Spell 831

Choice joints which are brought before the offering-table.¹ The king's gift:² pure³ is everything which is done for me.⁴ The king's gift: pure⁵ is everything which is done for my double,⁶ and I am pure and vindicated.⁷

1. So T3Be; T2Be (31*n*) reads: 'I am pure, I cleanse the offering-table with cold water and incense'; the single *w* at the beginning is a slip for *ḫw*. T1Be omits all this and begins in 31*o* with *n N* 'for N' etc., i.e. 'for me'.

2. *ḫt nyswt*. T3Be alone writes the initial *ḫ* of *ḫt*, but omits the *t*.

3. T3B and T1Be needlessly insert *ḫw* before *wcb*.

4. Read *ḫrt n. ḫ*, see the stroke after *n*; the following name of the deceased is doubtless an ancient editorial addition. T2Be has the name alone, while the text of T1Be properly belongs to 31*p*; it omits one of the two virtually identical clauses.

5. T3Be has inserted *ḫw* after *wcb*, probably with the idea of correcting its omission before *wcb*, but it is meaningless here.

6. T2Be has *kḫ.k* 'your double' in error.

7. So T3Be; the parallels omit *mḫc ḫrw*.

‘How lovely to see! How pleasant to hear!’¹ – so says Isis the divine.² This god VII, 32 ascends³ to the sky with his soul at his head, the dread of him at his mouth and his magic on his hands. He has been helped by Atum in accordance with the manner in which he should have helped him.⁴ He⁵ has brought to him the gods the Souls of Pe, he has brought to him the gods the Souls of Nekhen, he has brought to him the gods the Souls of Ōn,⁶ he has gathered together for him the gods who are in the sky and who are on earth; they make supports for him with⁷ their arms,¹ ‹May he ascend to the sky›⁸ and mount up on it in this its⁹ name of ‘Ladder’. 33

What you have said, you gods: ‘Towns are given to you and you have travelled about the nomes’ – so says Atum; it means that Gēb speaks about it.¹⁰ Sky and earth and the Mounds of Horus have been given to you, you have travelled about the Mounds of Seth.¹¹ They worship you in this your name of *Dwꜣw*¹² and as *ꜣhs* and Dedwen pre-eminent in Zety-land¹³ and Sopd who is beneath his *ksbt*-trees.¹⁴ ‹Has he¹⁵ slain you or does he desire your death? ›¹⁶ You shall not die:¹⁷ see, you have become the enduring one of the wild bull(s).¹⁸ Endure, O enduring Bull, at the head of the gods in yonder¹⁹ land for ever. 34

1. A version of *Pyr.* Utt. 306. Note that in T1C the enclitic ꜣ is written as *n*.

2. T1C omits *ꜣt ꜣn ꜣst; nꜣrt* ‘divine’ is in T9C only.

3. The best reading is *pr r.f* of B10C; *Pyr.* §476*b* has the *sdmt.f* form *prt r.f nꜣr pn*. ‘This god’ is the deceased.

4. Read *ꜣrw n.f ꜣn ꜣtm*, lit. ‘there has been done for him by Atum’, see T9C and originally B10C. After *my ꜣd*, *ꜣr.n.f* is perfective relative form. T2C begins at 32*g*, cf. de Buck, n. 6*, and has bungled the passage. Cf. *Pyr.* §477*c*.

5. Atum.

6. T1C omits the reference to the Souls of Ōn. Cf. *Pyr.* §478*a*.

7. ‘With’ seems a better translation for *hr* than ‘upon’; the arms themselves are the supports in question.

8. Omitted here but supplied from *Pyr.* §479*a*;

9. Read *rn.s* for *rn.t* in accord with loc. cit. T2C has *rn.f* and at the end of the sentence has repeated *mꜣꜣt*.

10. With 33*c-f* compare *Pyr.* §480*a-b*.

11. Var. B10C: ‘the Mounds of the Outcast have been given to you’.

12. Cf. *Pyr.* §480*d*.

13. Not in *Pyr.*

14. Cf. *Pyr.* loc.cit.

15. Seth.

16. Lit. ‘Has his heart said that you shall die?’ Compare *Pyr.* §481*a*.

17. So 34*d*. in 34*c* T1C precedes this with *n rdy mt.k n mt*, lit. ‘your dying for death will not be permitted’; B10C has *n mt.k* ‘you shall not die’ and repeats it in 34*d*.

18. With 34*e.f* compare *Pyr.* §481*b-d*. *Hpr.t(y) r.f* of T9C is correct.

19. *T3 pf* ‘yonder land’ of T1C is to be preferred to *t3 pn* ‘this land’ of T9C; the end of B10C is lost.

Spell 833

Water for Horus! Water for Horus! Give him the water of his father Osiris! Ho N!
You have your water, you have your cold water, the efflux¹ which issued from
the god, the putrescence which issued from Osiris.

VII, 35 O N! You depart living, you do not² depart dead.¹ O N, may you ferry over
the Great Bull to the Green Pillar, to the fields of the Great Bull, and do what he
wishes. Raise yourself, N; live, for you are not dead.

1. *Pdw* is a corruption of *rdw* ‘efflux’, cf. *Pyr.* §788*b*.

2. Read as the negation *n*.

Spell 834

Ho N! Are you in the sky?¹ Are you on earth? Your mother Nūt will² throw
open for you the doors of the firmament, your father Gēb will open³ his doors
for you. Are you in your southern mounds? Are you in your northern mounds?
Are you in ⟨your⟩ eastern mounds? Are you in your western mounds? You shall
come in safety, you shall have power in your body, the doors shall be turned
back,⁴ and the gates of the tomb shall be opened. Ho N! You shall go out thence
spirit-like, mighty and honoured.

1. T1C writes *in* of *in iw* with the negation *n*; so also five times below.

2. For the future tense cf. the prospective *sdm.f* form *iw.t.k* in 35*m*.

3. Read *wn n.k*, passing over the superfluous *n*. The *sdm.n.f* form is out of consideration
here.

4. *Ngbgb* is not recorded, but cf. *ngb* ‘turn aside’, *Concise Dict.* 141, bottom.

Spell 835

VII, 36 O N, Horus will not let you perish;¹ Horus has set your foes under you, Horus has
given you the gods that they may serve you,² and that [you] may have power

over them; none of them will dance. O Thoth, reassemble him,³ so that what is on him may cease to be.

1. This spell is made up of extracts, somewhat garbled, from the Pyramid Texts, see de Buck's notes.

2. Note the archaic pronoun *kw*; *Pyr.* §620*a* has *tw*.

3. *Sn* in 36*h* is obviously corrupt, and it has been emended to the 3rd sing. as *Pyr.* §830; it is not the deceased who is speaking. *Mk* before 'Thoth' is surely corrupt; it is not in *Pyr.*

Spell 836

The staff(?) of *Smy* is broken(?),¹ and it means(?)² that the Elder is brought to him; the mouth is hale, it recites a water-spell(?)³ for us; your mouth is hale . . .⁴ Your bull is in the place of your . . .,⁵ the fear of you has perished, respect for you has gone, the storm of Her who is mighty of dread, Mistress of the land, is quelled(?).⁶ At dawn, very early, he crossed over, and a thousand joined together in unison(?).⁷

1. 36*i* is unintelligible to me; the version given above is but a precarious guess. It is possible that this spell may have lost its beginning and that it starts here with only the latter part of a passage, since there are apparently no antecedents for the suffixes *.f* in 36*j* or *.n* in 36*l*; *smi* in 36*i* could be a place-name, see de Buck, n. 8*. The whole spell gives the impression of being but a fragment of a longer text.

2. The reading *pw* is not certain, cf. de Buck, n. 9*.

3. *Ḥsw-m-mw*, lit. perhaps 'spell consisting of water'; cf. *ḥsw* 'water-spell', *Concise Dict.* 177. 36*n-p* reads like a spell against some being.

4. What follows *wḏḏ rḏ.k* in 36*m* defeats me.

5. Cf. de Buck, n. 12*.

6. A guess; the opening of 36*q* is obscure in both reading and meaning; cf. de Buck, 13* – 14*.

7. *Smḏ ḥḏ m smḏ*; there must surely have been originally a continuation of the text.

Spell 837

Opening the doors of the sky, throwing open the doors of the firmament. Horus VII, 37 appears, Thoth comes, they come to Osiris¹ and they cause him to go forth at the head of the Enneads. Remember, Seth, and put in your heart² this word which Gēb spoke against you, this threat³ which the gods made against you in the Mansion of the Prince⁴ which is in *Ōn* when you felled Osiris to the earth in Nedit,⁵

when you said, Seth, 'I did not do this',⁶ so that you might have power over him, that you might be saved and that you might have power over Horus;⁷ when you said, Seth,⁸ 'It was he who attacked me', when there came into being his name of 'Earth-attacker(?)';⁹ when you said, Seth, 'It was he who kicked me', when there came into being his name of 'Osiris as Orion',¹⁰ long of leg and lengthy of stride, who presides over Upper Egypt'.

Rise up, Osiris, on your side in Gehesty;¹¹ Isis has your arm and Nephthys
38 has your hand, so go between them.¹² Sky and earth are given to you,¹³ the Field of Rushes is given to you; go all over the Mounds of Horus, travel about the Mounds of Seth¹⁴ in the presence of the two gods,¹⁵ the two lords who give judgement.

Live, Osiris! I am holy, being pure;¹⁶ I have come that I may make for you the surplus¹⁷ which your son Horus made for you, I have come that I may make for you the great meal which Gēb commanded to be made for you. Lift up your hand which bears (the sign of) life, make firm your hand which bears the *wꜣs*-staff,¹⁸ so that you may be the *ḏd*-pillar of the gods. You shall go hence, for you have gone as Lord of the horn.¹⁹

I have come to you,²⁰ my lord, I have come to you, my god, I have come to you, Osiris, that I may clothe you with your clothing; may you be pure in Djedet.
39 It is your daughter Sothis who sits for you and who prepares for (you)²¹ your yearly sustenance in her name of 'Year',¹ and who guides me.²²

I have come to you, my lord, I have come²³ to you, Osiris, that I may wipe your face and clothe you with the clothing of a god. I will eat a limb of²⁴ him who would harm you, I will carve it (for) you, O Osiris,²⁵ I have been put (*sic*) at the head of its carvers.²⁶

I have come to you, my lord, I have come to you, my god, I have come to you, Osiris, that I may wipe your face and clothe you with the clothing of a god. Priestly service will be done for you by Horus your son whom you fashioned.²⁷ I will remove you from the dead and put you at the head of your runners, who are spirits yonder, and who make spirits of those who are yonder.²⁸ My bread is the bread of the gods, (my beer is) the beer of the gods²⁹ on which they live, and I will live thereon.³⁰ What Horus did for his father Osiris, I will do likewise for you.³¹

1. Read *īw.sn n Wsyr*, cf. de Buck, n. 1*. With this spell compare *Pyr.* Utt. 477.

2. Read *d r īb.k* with T9C and *Pyr.* §957a.

3. Cf. loc. cit.

4. B10C: 'the great Mansion of the Prince'.

5. *Ndy n.k* is a corruption of the place-name Nedit, where Osiris was killed.

6. Read *n ṛ.n. ṛ ṛs nw* with *Pyr.* §958a.
7. Read *nḥm.k sḥm.k n Ḥr*, combining both texts; the *m* before *nḥm.k* in T9C is superfluous. Compare *Pyr.* §958b.
8. T9C represents the name of the god with an oblique stroke.
9. *Ṭkw-tṣ* is determined with a beetle in T9C. With *37k-p* compare *Pyr.* §959; for *rn.k* read *rn.f*, as also in *37o*, cf. n. 10 below.
10. T9C has *rn.k*, B10C simply *rn*; read *rn.f*.
11. With *37q-s* compare *Pyr.* §960.
12. So B10C correctly; T9C has *šm.k ṛmy mkt.sn*, ‘go, you who are in their protection’.
13. With *38a-c* compare *Pyr.* §961. The *r* before *pt* in *38a* (T9C) is to be disregarded; it appears to be the *r* of *rdy* which has strayed from its proper place.
14. *Dbn* and *phr* appear to be imperatives with reinforcing dative, except that T9C has *rk* after *dbn* instead of *n.k*; this text represents the names of both gods by a single oblique stroke.
15. Here the spell temporarily diverges from *Pyr.* Utt. 477.
16. Following B10C and reading *wcb.k(y)*, old perfective, after *ḏsr*; T9C has miswritten this verb.
17. For *prw* ‘surplus’ see *Concise Dict.* 91; the reference will be to food-offerings.
18. Cf. *Pyr.* §967d.
19. So T9C; B10C may have read *nb sṣ*. Cf. de Buck, nn. 1*. 4*.
20. With *38k* to *39n* compare *Pyr.* §§964 ff.
21. Omission of suffix *.k*.
22. Emend *ššmt sw* into *ššmt wṛ*. Before this read *snt* ‘sister’(?); cf. de Buck, 39, n. 1*.
23. For *ṛw.n.f* read *ṛw.n.ṛ*; so also *39h*.
24. Another instance of ‘genitival’ *m* after *ct*, cf. Spell 815, n. 8. *.K* is an error.
25. Read *ḥnt.(.ṛ) (n).k sy Wsy*, cf. *Pyr.* §966e; for the verb cf. also *Adm.* 8, 11 (var. *ḥntṣ*).
26. Cf. loc. cit. (N), which has *d.f ṛw m ḥnt n ḥnttyw* ‘he (read ‘I’) will put myself at the head of the carvers’; read accordingly in my *Pyr. Transl.*
27. Supply *wcb* ‘do priestly service’ at the beginning of *39k* in T9C, though the suffix *.k* which actually stands there is superfluous, since the deceased can hardly perform his own service, while B10C seems to have had two datives *n.k*; the correct reading is probably *wcb n.k ṛn Ḥr ms.n.k*; with *39k-n* cf. *Pyr.* §§969-70.
28. So T9C; B10C runs: ‘your runners, who are your spirits, and the gods who are spirits yonder, who make spirits of those who are yonder’. Note the play on the stem *ṣḥ*. *Ṭmy* has been taken to be a *nisba* of the *m* of predication.
29. T9C simply ‘bread and beer of the gods’ and stops. B10C should have read *ḥnkt.ṛ ḥnkt nt nṛw*; the scribe has omitted one *ḥnkt* and has written the masc. genitive *n* for the fem. *nt*.
30. Restore as *cnḥ.ṛ ṛm*.
31. The text has the name of the dead man, but from the end of p. 37 the deceased, in his identification with Osiris, is addressed in the 2nd person.

VII, 40 The Great One falls on his side, He who is in Nedit¹ quakes. ‘Raise your head’, says Re^c; ‘you shall detest sleep and hate² inertness’ [. . .] Nūt; the nurse³ has suckled him, [. . .] will not wean him with you, you gods. This is Osiris who comes to you, you gods; Osiris indeed(?)⁴ is devoid of his flesh, and Isis has stopped for herself his flesh and his efflux (from falling) to the ground.⁵ You shall complete what is on them⁶ in this your name of ‘Northerner’;⁷ the gods are astonished at you, the gods are astonished at you⁸ in this your name of *wʒs*-staff.⁹ May you stand up at the head of the Conclave of Upper Egypt as Horus, for the Nine Gods come to you bowing as (to) Min¹⁰ who is in his house and Seth of *Hnt*. Smite him¹¹ in his (*sic*) name of ‘Bull of the sky’, kick him in your name of Orion, for Horus will capture¹² Seth in order to raise up your [corpse(?)]¹³ bearing this staff(?).¹⁴

1. *Ndyt* here and in 41a has an additional determinative, of water.

2. Restore as *msq*, cf. Pyr. §721d.

3. *Hsmy* is masc. and thus can hardly be subject of the verb *snk* ‘suckle’. It is surely a corruption of *hnymt* ‘nurse’.

4. The initial sign of T9C in 39i is the slanting stroke, which could stand here for the name of Osiris; it stands for various gods’ names, cf. 37k.n; 40Lr. while *ms* might well be the enclitic particle. B10C lacks a subject for *šwy*, which looks like a participle, and reads perhaps ‘he who is devoid of his flesh’. in T9C *šw* is old perfective.

5. *Snhm* (T9C) and *sh̄m* (B10C) are synonyms; *snhm* means ‘stop’ or ‘prevent’ movements, cf. CT I, 52a, and *sh̄m* is likewise used of stopping movements in BD 211,1 and of putting a stop to ill deeds in RB 111,11; *Urk*. IV, 1683,13. *Hr* ‘fall’ is not written in either text, but is surely implied by *r tʒ* ‘to the ground’ at the end of the sentence; it is difficult to see what else Isis could ‘stop’.

6. T9C has *mḥ n.k*, imperative with reflexive dative, B10C has the optative *sdm.f* form *mḥ.k*, and there is little to choose between them; the suffix in *hr.sn* apparently refers to the ‘flesh’ and the ‘efflux’ of 40j.

7. Read *mḥty*, a fem. word such as *mḥt* would be out of place in referring to a god. Note the obscure scribble which follows the word in T9C.

8. Cf. *gʒw* with eye-det. in *Wb*. V, 151, 2–4. This makes better sense than equating *gʒyw* with *gʒw* ‘be narrow’, etc., *Concise Dict.* 287–8.

9. T9C represents the *wʒs*-staff with the characteristic slanting stroke. We would have expected a pun on *gʒyw* here, and the reference to the *wʒs* is a little obscure, unless indeed we should read *wʒsy* ‘he of the *wʒs*-staff’.

10. Represented in T9C by the slanting stroke.

11. Imperative with reflexive dative.

12. Read *nḥm* with B10C.

13. Restore as [*hʒt*].*k*? There is room in the lacuna in T9C.

14. Read *hr wꜣc.k pw?* *Wꜣc* could mean ‘staff’ or ‘baton’ of authority, cf. *wꜣcw* ‘captain’ of ship, *Urk.* IV, 996,1. The reading *hr*, however, is not certain, cf. de Buck, n. 10*. The last words of the spell have been omitted in T9C.

Spell 839

The Great One falls on his side, He who is in Nedit quakes; ‘[Lift up(?)]¹ your VII, 41 hand’, says *Rē̄c*, and your hand is taken by his Enneads. O my father, see, this is Osiris. The gods come [to you² . . .] in putrescence [. . .] who removes what the god who is in [. . .] detests [. . .]. O N, beware of the Great Lake,³ beware of [. . .] beware of [. . .] spirits, beware of those men who are over [. . .] you exclude(?) [. . .] as *Rē̄c* [. . .].⁴ Go down on to the deck of [this] bark in which *Rē̄c* rows to the horizon. O my father Osiris,⁵ [go down on to the bow(?)]⁶ of this bark of *Rē̄c*; you and *Rē̄c* shall go aboard her, you and *Rē̄c* shall sit in her, you and *Rē̄c* shall take your [seat(?)] in [her],¹ you shall sit on this throne of *Rē̄c* [. . .] on your south side, [. . . on] your north side, Shu on your east side and Tefēnet on your west side [. . .] *Rē̄c*. They [will cause]⁷ you to take possession of the *wrt*-crown at the head of the Enneads just as they caused *Rē̄c* to take possession of the *wrrt*-crown at the head of [the Enneads(?)].⁸ They will lead you to the seats of *Rē̄c* [. . .]; they will receive [. . .] as a spirit [just as] they receive [. . .] who(?) have power over [. . .].

I have come, O my father Osiris, for I am your son, I am Horus, [I] have come [that I may bring(?)]⁹ to you] this [foe(?)] of yours, and the Enneads [have] put him beneath you [for] you¹⁰ [. . .] a long-horn [. . .]¹¹ in this his name of [. . .]; Atum has [. . .] him for you as one who is evil. He will be bound, the sun-folk being with him, in this his name of ‘Sacrificial Bull’.¹² I bring him to you as a bull with a duct(?) in its neck.¹³ Eat it, taste¹⁴ its head at all your meals belonging to you, for your heritage belongs to me; I am your heir upon your throne,¹⁵ while you are perpetuated in front of your shrine(?) yonder which is on earth. May you speak with the great and mighty gods who are in the session in front of *Ōn*, may your power be greater than that of the gods of the Westerners,¹⁶ may the dread of you be mightier than that of your (*sic*) gods of the Westerners. May the silent ones go to you, Osiris(?),¹⁷ may the dread of you be on them and the awe of you be on their hearts;¹ may your bonds be cut as Horus who is in his house¹⁸ and your cords hewn asunder¹⁹ as Seth who is in *Hnt*. O my father Osiris, be a spirit, be awake, be wise(?),²⁰ be effective,²¹ and walk the earth by day in your stride. May you travel by day, may you open up a path(?),²² may you go to rest on the pillow(?)²³ of *Rē̄c* which separates the Day-bark²⁴ from the

Night-bark in which Rē^c rows; the darkness of the two gods in which they go to rest is what the two gods seek when ⟨they(?)⟩ go to rest(?).²⁵ Go aboard the Day-bark on the day when the Lord of the horizon is spiritualized(?) so that he may
 45 row you ²⁶ ¹ in the Night-bark and the Day-bark like Rē^c every day. Stand up, Osiris, living for ever and ever!²⁷

1. Restored according to de Buck, n. 1*.

2. Compare 40*h.r.*

3. Cf. *Pyr.* §§872*d*; 885; 1752*c*.

4. A long lacuna extending over *i-m*, with a few signs surviving.

5. 'N' is superfluous here, cf. 42*l*.

6. Cf. de Buck, n. 12*.

7. Cf. de Buck, 42, n. 1*.

8. If the proposed restoration be correct, *psqt* must have been written as [ⲡⲟⲩ]ⲥⲓ; in its favour is the fem. determinative and the space available. Cf. 41*b*; 42*p* for a similar writing of *psqt*.

9. Cf. de Buck, n. 7*.

10. Cf. de Buck, n. 8*.

11. T9C comes in at 43*b*; 43*a* and *b* are damaged in B10C.

12. Compare *Pyr.* §1545 and cf. above, spell 825, n. 7. Following *šrw.f* we have an allusion to the sun-folk in *hnmmt im.f*; this seems to have no relation to the context, despite the fact that it occurs in both texts; one suspects an early interpolation from elsewhere.

13. For *mt* 'vessel', 'duct', 'muscle' cf. *Concise Dict.* 120, but what *mt n hhy.f* means in this context is not clear; is the *mt* a blood-vessel to be cut after the stunning, or does it refer to the windpipe which is to be strangled? 43*e* suggests that the killing of the bull is being referred to obliquely, so that one operation or the other seem to be implied.

14. For *idp.f* read *idp.k*; the scribe himself has corrected *iš.f* into *iš.k*, cf. de Buck, 43, n.4*.

15. The latter part of 43*e* is certainly corrupt; read probably *iš.k nbt n.k imy*. The B10C version of 43*f* shows that in 43*e* *icrw.f n. i* should read as *iwk n. i*, and 43*f* should read *ink iw.k hr nst.k*.

16. Hardly 'the western gods', cf. *ntrw.k n* (sic) *imntyw* below. B10C has bungled *imntyw* in both places.

17. 53*j* seems corrupt in T9C; B10C is damaged. *Igrtt* of T9C appears to stand for a plural, since it is referred to by *sn* in 43*k*; I conjecturally suggest the emendation *sb igrw n.k Wsyw* 'may the silent ones go to you, Osiris'.

18. Followed in T9C by the figure of a pig.

19. In T9C *intwt* is followed by a superfluous *r*.

20. *cw*, written with the sign employed for *cw* 'interpreter', 'dragoman'.

21. Emend into *spd n.k*, imperative with reflexive dative in accord with what precedes and follows.

22. *In* after *wb3.k* is obscure; it may be a remnant of *mtn* 'path', which would make sense.

23. For *qdyt* read *qnyt*, and for the meaning 'pillow(?)' cf. *CT* III. 297*i*.

24. Reading *mcndt*, cf. de Buck, n. 3*.

25. Emend as *sdrt<sn>*? 44g is obscure and seems irrelevant. *R.s<n>* at the end could be the enclitic.

26. 44j–45c is a repetition of 43c ff. The present text resumes in 45d, cf. de Buck, nn. 44,4*; 45,1*. *Hn.f tw* is repeated in 45d.

27. The spell ends with *r rnpt* and an unintelligible group; after *nhh hnc dt* a reference to 'years' is surely superfluous. *N* between *cnht* and *r nhh* is likewise to be disregarded.

Spell 840

O N, may it go well with you, your double being your protection, your soul being within you and your feet being in your place, you being renewed¹ and young in this your name of 'Fresh Water',² you being raised up on this happy day in which you appeared in glory. Your mother Nūt comes to you in it³ with your sister Nephthys, and they bring (something) like the Eye of Horus; fair is their perfume on you, and the perfume of the Eye of Horus is on you.

1. Reading *mšw.ty* 'renewed', not *mš.ty* 'seen'; cf. *mp.ty* 'young' in the next clause.

2. Corrupt; emend as *m rn.k pw n mw rnpw*, cf. *Pyr.* §25c.

3. I.e. 'this happy day'.

Spell 841

Am I guarded? Am I released?¹ [Does one bind]² his hand [to me] and thrust his VII, 46
hand into me on earth? The knot is tied [. . .] who has no bark. Seth is released
from bonds [. . .] Seth is released from the Eye of Horus, who is firmly estab-
lished [. . .] this head of mine for me. There is no god who stands at the rope
[. . .] which was spoken in my defence(?).³ I am [. . .] *Rē^c*, and you do not
break (*sic*) against me; not [. . .]. I am the great one who issued from the
horizon(?) [. . .] I am Horus who absorbed the Chaos-god, [I have(?)] come
into being⁴ [. . .] since a hand was extended to me. I am [. . .] I am content.
You have your double, and your soul is within [you . . .].

1. Cf. *CT* III, 216a; de Buck, n. 1*. Read *in sš.tw.i*, *in sft<t>w.š*.

2. Cf. de Buck, n. 3*; 46b must have been corrupt, for there is not enough space in the first lacuna for *in my* (=mr) or for *im.š* in the second lacuna; there can be little doubt that this clause originally was virtually identical with the corresponding part of III, 216b.

3. *Mcndt* with papyrus-roll determinative appears to be unrecorded; the translation 'defence(?)' rests on the idea of 'safety' apparently embodied in the word *mcndt* as a deriva-

tive of $\text{r}(n)q$ 'safe'.

4. Restoring as the old perfective $hpr.k[y]$.

Spell 842

VII, 47 Recitation of many incantations for¹ him who is vindicated in the realm of the dead, for N's double. Ho N! Are you in the sky? [Are you on earth?² . . .] Are you in the wind?³ [. . .].

1. Lit. 'of', direct genitive.

2. Restoring $\dot{z}n \dot{z}.k m t\dot{z}$.

3. From here on, only disjointed fragments of the spell remain.

Spell 843

VII, 48 [. . .]¹ incantations² which are given for N. This hwg -cake(?)³ is upon Anubis. The confederacy of Horus and Seth has no power over him, they being far removed⁴ from this which is given to you (*sic*) for this bread and this beer.

1. A long lacuna, extending over 18 lines. All that survives is $hnkt$ 'beer' at the top of 1. 228 and m at the top of 1. 229.

2. Read $s\dot{z}hw-r\dot{z}$ as in 47a.

3. Read $hwg pw pw?$

4. Old perfective 3rd plural.

Spell 844 is almost entirely destroyed. See de Buck's nn. 5*. 6*.

Spell 845

VII, 49 O Osiris, Horus has filled his Eye with ointment.¹ O N,² take the Eye of Horus, the ointment, in its name of 'Ointment'. O Horus who is N, take the Eye of Horus on account of which he suffered(?) in this its name of 'sft-oil'. I put³ it on your brow for you, (even) the Eye of Horus which cooks your foes. Gēb has given you his heritage and your⁴ vindication, Wepwawet separates your paths from your foes.

Take the Eye of Horus and be pleased with it,⁵ put the Eye of Horus on your brow.⁶ O Horus who is N, take the Eye of Horus, for it belongs to you, it belongs to your body,⁷ put it on yourself, provide yourself with it, for it will

provide you as a god; lift up what is on you, which is on the brow of Horus.⁸

1. With 49*a-d* compare Pyr. §§50 and 51.
2. Sq3C has 'O Horus who is N'.
3. Sq3C has the imperative *m*, but *dy(.i)* in T1C is the better reading.
4. T1C omits the suffix.
5. T1C omits 49*j*.
6. So Sq3C; T1C: 'put it on you, the Eye of Horus, on your brow'.
7. T1C omits 49*l*, has slightly garbled 49*m* and omits 49*n*.
8. So T1C in 49*q*; Sq3C substitutes in 49*r*: 'you shall take the *wrrt*-crown by means of it before the Great Ennead'.

Spell 846

Get back, Black-front, skilled in perfume [. . .] the Mansion of the Lion, VII, so Disturber who is sent in storm, messenger¹ of Seth living on what you² steal: oppose your face to the earth-god [. . .].

O you who oppose N (in) . . .³ I am in front of you, so turn yourself about; you shall not allow anyone to come to you about it who comes from . . .⁴ If you go, Shu(?) will go [. . .]; tell this name of yours [to(?)] the copulator multitudinous⁵ of begettings; that is your need(?).

The fire goes forth against the temple of the desert-goddess who goes forth [. . .] before him, and he shall not put danger⁶ about N. N's . . .⁷ is under him among [. . .] in Sais. The Great Lady [whose(?)] horns [. . .] adorned with two stars;⁸ N's lips [. . .] N has brought [. . .] N his powers; N has not given [. . .] TAKE AWAY MAGIC.

1. Read *wpty*, masc.; cf. the masc. suffix in *rwz.f* below.
2. English demands the 2nd person, as this is a vocative phrase.
3. Obscure; *mtṣ* (or *mt* with lake det.) at the end of 50*f* suggests that we have a superfluous *n* here and that we should read (m) *mtṣ n qbzw*, which I cannot translate.
4. *Mtṣ*.
5. For *cṣzt* read the participle *cṣz*.
6. For *swt* 'danger' cf. *Pyr.* §652.
7. *Nqd*, an unidentified part of the body.
8. Compare the Ḥathōr head in *JEA* 43, pl. 9, 3, which, however, shows five stars; one on each horn, one between the horns, and one at each ear.

VII, 51 O you who are satisfied with(?) [. . .] seasons of birds(?),¹ raise yourself² [in] your shape, for that is your body. O N, [you are] the Saviour-god [. . .] your shape. The Skilled One³ has smitten you,⁴ and you⁵ are in your . . .⁶ The Sole One asks for what belongs to(?) [the mother(?)] of the Bald One [. . .] his mansion, who passes the night and returns, and he apportions for N what is given. O N, you are he who gives [. . .] to N. O N, you are one who is in the protection of Him who comes crawling everywhere.⁷ Speak your speech(?), N,⁸ you shall not hide(?)⁹ him; you shall hear it;¹⁰ speak [. . .] who sees your pubes(?)¹¹ on the day of dividing the boundary¹² in the presence of the Lord of [. . .]¹³ O Great One, O N [. . . cavern]¹⁴ who goes forth in order to see between them. N has come into the Island of Fire, and great is N when [he] sees Osiris;¹⁵ N is ennobled as a lord, and it is your¹⁶ Great One who cries 'Woe!'. O man, O men(?)¹⁷ who live on [. . .], N draws near to you¹⁸ but your hand is not for N . . .¹⁹ your face; so do not pass by, N.

[. . .] WHO ARE IN THEIR CAVERN[S], WHO ARE NOT IGNORANT OF THEIR SPELL.

1. Read *ītrw pʒw*? Cf. *pʒyw* 'birds', *Wb* I, 494, 15.
2. For *sw* read *tʒw*; cf. *īm.k* and *hɛ.k* below.
3. *Hmt* with woman-det.
4. Again for *sw* read *tʒw*.
5. For *tʒw* read *tʒwt* + adverbial predicate?
6. *ʾrtʒw*.
7. *Hht sp 2*, lit. 'throughout, throughout'.
8. Regarding *ry* as a miswriting of *rʒ*; *r.k* is taken to be the enclitic reinforcing the imperative.
9. A guess; the det. has not been confirmed by de Buck. Note the rare enclitic negation *w* after *īm.k*.
10. Not 'him', which would require *n.f*.
11. With *b(ʒ)gt* 'pubes(?)' compare *bʒgw* 'privy parts(?)', *CT* I, 141g, var. *bʒgg* II, 162f.
12. *ʾst*; probably identical with *ʾst* 'boundary-stone', 'landmark', *Concise Dict.* 29, but one cannot divide a boundary stone.
13. *Hnts*.
14. At the end of the lacuna restore *tpht*, cf. 51x.
15. For 'Osiris N' read simply 'Osiris'.
16. Plural.
17. *S* with god-det. could be a writing for 'man' deceased; *sy* as a plural of *s* is much more questionable, as the normal 'plural' of *s* is *rmʒt* 'men'. However, the singular is written *ʾi* in *CT* V, 115c (TiBe).
18. Singular.

Spell 848

O Horn, ferry across Him who is in his shrine; O you with eyes in the back of VII, 52 your head, beware [. . .] N when going forth with these peaceful ones of his, for your mouth is stopped up. O N, you are fully conscious,¹ there is no-one who will turn you back, for your horns are hidden(?), the . . . for Him who cuts off faces,² and *Npt* approves(?)³ what was done in his presence.

Turn yourself about, that you may see the Great Provider who spends the night . . . with asses.⁴ They are sorry for you, and they see < . . . >⁵ who sees by means of it. Do you speak to him, or have they heard? The Greyhaired Ones have taken away < . . . >⁶ in the early morning. Be happy, for he equips you; look out for(?) the dangerous one who copulates⁷ with his mother. If you become unconscious, you will not be able to [settle(?)] yourself among the owners of names in the presence of Sia-Rē^c on the day of dividing the shrine. N is benefitted(?)⁸ by means of the horns of the giraffe(?).⁹

O N, you are the Bull of the *ihmwt*-women, but not Anubis, nor the face of N.¹⁰ You have come into being in the presence of the [. . .]-bird, and the [. . .] is the plain. N is indeed in the presence of Him who constructs his mansion in the presence of the Tribunal.¹¹ It is Khopri who sees you and informs the guinea-fowl¹² about you; also N knows the name of that on which you live among them.¹³ He who lives on the dead is the [. . .] of the fly which spends the night and is born daily. O you who make offering to the Vigilant One, your horn is in your side, your horn is in you behind your face, for¹⁴ your horn is what ferries over Him who is in your (*sic*) shrine.

TO APPROACH THE HORN WHICH IS FERRIED OVER IN THE BARK OF Rē^c
AND TO SEE THE SAME.¹⁵

1. *Twt rh tw*, lit. 'you are one who knows yourself'.

2. The translation of 52e is doubtful, and *sh3wtt* is quite obscure.

3. *Tm3*; the translation 'approve' is a guess.

4. There is corruption here; *wy* after *sqr* is meaningless, and the suffixes 3rd plural in 52i lack an antecedent, unless it be 'asses', which I find hard to believe.

5. An omission before *nw3*, which is left in the air.

6. *Nhm.n* lacks its object; yet another omission.

7. For ^o as det. of *nhp* 'copulate' cf. *CT* VI, 191a.

8. For *ihm* 'benefit(?)' cf. *Pyr.* §§1264; 1265.

9. Or is this a miswriting of *sr* 'ram'?

10. *52t* is incomprehensible; not only does it seem meaningless in itself, but also it lacks any connection with the context. I have therefore rendered it just as it stands, as an apparently senseless interpolation.

11. Reading the last group as *ḏḏḏt*.

12. *N* is taken to be the initial of *nḥw* 'guinea-fowl'.

13. The frequent changes of person from *52u* onward make it impossible to extract a coherent sense from the text, which appears to be much garbled. *Mm sp 2* at the end of *53b* probably represents an adverbial use of the preposition.

14. Reading the negation-sign as the preposition *n*.

15. *My*.

Spell 849

N has come to you, O You who erase destruction, warden in charge of the ferry-boat 'She who turns back(?)', Lord of the gate of Him who . . .¹ him. It is he who opens in the presence of *Sopd* of the East.

N has come to you equipped as the great Hidden One who is in the corner of the Mansion of the Divine Images.

VII, 54 *N* has come to you pure as the black bird;¹ he is sadly devoid of offerings.

N has come to you so that you may open the gate for him and that you may throw open for him the great double door;² let *N* see *Rē* in his shape and hear what is said to him, (namely) *N*. You shall bring *Thoth* to him in his shape and *Seshat* in her shape, and they shall bring to him this writing. it is his recognition, it is his being made a spirit in the Island of Fire, the Mighty One helps *N* by means of it, so that *N* may see those who are yonder among the blessed.

TO OPEN THE TOMB AND TO BRING WRITINGS TO A MAN IN THE REALM OF THE DEAD.

1. *Bsnw*.

2. Cf. *Pyr.* §416; *CT VII*, 243*h*.

Spell 850

O *N*, your mother comes to you; see, *Nūt* has come so that she may join your bones together, knit up your sinews, make your members firm, take away your corruption and take hold of your hand, so that you may live in your name of 'Living One'. May you live for ever!

NOT TO PERMIT A SPIRIT TO BE ALLOTTED TO WORK IN THE REALM OF THE DEAD.

Spell 851

[. . .] which issued from the Eye of Atum. N has issued thence [. . .] Horus. VII, 55
O N, you are the living uraeus which went forth [. . .] N at the bow of his bark
which is in the Abyss.

Spell 852

[. . .] Horus who sowed¹ the land of his father, who divided linen(?) in the
land [. . .] his phallus which the gods grasped, [whom]² the dead fear when
[they] see [N(?)]³ . . . male. The . . .⁴ who are all over the land see him; [. . .] VII, 56
with blood. May N live on the entrails [. . .] all the dead, male and female, when
they see N. Down on your faces! [. . .] your souls.

1. For this writing of *sty* 'sow' cf. *CT* V, 366a.
2. Read *snđ* [*n.*] *f mtw*.
3. Cf. de Buck, 55, n. 5*.
4. *ꜥꜥnw-ḥr*.

Spell 853

'The god comes in peace',¹ say those who are in the full moon; they grant to him
appearings in glory² with the red ones who are over the horizon-dwellers(?)³
[. . .] they grant dignities [to] N,¹ and N has assumed his *wrrt*-crown in com- VII, 57
pany with the Sole Lord at the birth of Orion; the doers of reverence(?)⁴ are
presented to N by those who dedicate white loaves.

TO BECOME A DIGNITARY.

1. Following *CT* III, 62f, cf. de Buck, 56, n. 4*.
2. Emending into *rdyn.sn n.f ḥꜥw* as III, 62h.
3. Conjecturally restoring as *dšrw ḥr(yw) ʒḥtyw*.
4. Reading *sꜥr.t(w) sʒ[w]-tʒ*; cf. *sʒ-tʒ* 'reverence(?)' *Concise Dict.* 211; *CT* VI, 158j.

Spell 854

N is Khopri, the lord(?) who [created] himself in [. . .] those modes of being of his [. . .] Sha in the Field of God. N will not be taken to the shambles [. . .], he has become [. . .] in front of [his(?)] seats more than(?) the gods. O N, may you [go forth(?)], may the sun appear over N [. . .].

TO BECOME KHOPRI.

Spell 855

VII, 58 Ho N! Take the water which is in the Eye of Horus, do not let go of it. O Horus who is N, I bring to you the bodily Eyes of Horus; seize them and join them to yourself.

O N, I bring to you those things which expand the heart of Seth; seize them.

Spell 856

O N, take the Eye of Horus; prevent him¹ from consuming it.

O N, take the Eye of Horus, the garment² of which the gods are afraid.

O N, Horus has attached his Eye to your forehead for you in its name of 'Great of Magic'.

O N, take that of which the gods are afraid just as they are afraid of Horus.

O N, take the Eye of Horus, against which Seth acted.

O N, take the Eye of Horus, the half of which he saw in the hand of Seth when he snatched it.

O N, take the white Eye of Horus which he rescued from Seth when he snatched it.

VII, 59 O N, take the Eye of Horus, some of which he³ stole.

O N, let him be far from you.

O N, take the Eye of Horus which hung from the hands of his children.

O N, take the water which is in the Eye of Horus, do not let go⁴ of it.

1. Seth.

2. *Tꜣtt* is identical with *tꜣytt*, translated as 'woven fabric' in *Pyr.* §2094; cf. also 64a below.

3. Seth.

4. Read *sfhꜣ.k* as 58b.

Spell 857

There is double satisfaction for the *ꜣms*-club of tamarisk which smites the disaffected, and he who controls¹ the land is powerful. You have the soul of Horus, you have the strength of Seth,² ¹ may you control this land, O N, as Horus, may VII, 60 there be given to you the water which issued from the Eye of Horus, the name of which was made out as '*ꜣms*-club' when it was turned about³ throughout the deserts under the fingers of Seth.

Raise yourself!⁴ May you protect N from those who would do anything evil against her. There is double satisfaction for the white Eye of Horus which smites the plebs, and N is protected from those who would do anything evil against her.⁵ He will not live, (namely) him whom you⁶ strike, his head will not be knit on.

1. Read *ꜣth*, cf. 60a; for the translation 'control' cf. CT V, 160a.

2. Sq10C adds *Hr ꜣs* 'as Horus' at the end of 59i. Sq1Sq reads: 'you have the soul and you have the acuity of Horus, you have the strength of Seth, O N' and the two damaged texts follow it.

3. For *ꜣnn* 'turn about' cf. *Pyr.* §214; CT I, 306a.

4. Addressed to the deceased; what follows is said to a god, probably Horus, who is prayed to protect N from harm.

5. Sq10C reads *m-ꜣ ht nb ꜣꜣwt* 'from anything evil'.

6. Feminine.

Spell 858¹

O N, take the Eye of Horus, the water in which Thoth has seen.

Go behind me, N, for I am Isis. Osiris, take your son, put him within yourself. You are secluded(?) because of him. See, you have brought him to naught.² You shall love him,³ ¹ for he is Horus. Make the Eye of Horus come back to you. VII, 61

O N, do not let your face be blind(?), for I place it in your hand . . .⁴ for you.

Ho N! Take the water which is in the Eye of Horus, fill your hand with the sceptre, provide yourself with it, and it will equip you as a god.

O N, take the finger of Seth which causes the white Eye of Horus to see.

O N, take the white Eye of Horus, which illumines the tip of the finger of Seth.

O N, take hold of his hand.

O N, take the hand of Nephthys, prevent her from putting⁵ it on them.

O N, I give it to you; put it in your possession, for you are a Great One.⁶

Bring the two Eyes of Horus into the place of which they spoke.⁷ Take them, (namely) what I give you, and put them on the ground for him.

I bring what expands the heart of Seth, I give what expands the heart of Seth, I give them to you, so seize them and join them to yourself.⁸

Ho N! I bring to you the two Eyes of Horus from the place (where) his body is.⁹ I bring them to you; join them to yourself and bring them together. Horus has put them on N's feet that they may guide her, N, to the firmament, to Horus who is in the sky and to the great god, and they will protect N against all her foes.

62 O N, I bring to you the two Eyes of Horus which expand his heart; lay hold of them and join them to yourself, for they are complete for Horus who is N.¹⁰

1. This spell consists of sentences from part of the Ritual of Offering, cf. *Pyr. Suppl.* 1 ff. For cross-references to the *Pyr.* cf. de Buck's textual notes.

2. Emend *pš* into *šp* as *Pyr.* §45*b*. 'Him' refers to Seth both here and in the previous sentence.

3. Read *mr.k <s>w*; the reference is now to Horus.

4. *Ndsdsw*.

5. For *rdy.sn* read *rdy.s*; 62*s* (Spell 859) has the correct suffix. 61*o-p* is a dittograph of *m-n*.

6. For *wr.f* read *wr* without the suffix.

7. Cf. *Pyr.* §40+2 = *Suppl.* 1. *Hr* is taken to be a writing of *hr(w)* 'speak'. In my translation of the *Pyr.* I failed to understand §40+2, not recognizing that *b* stood for *bw* 'place', cf. 61*s*; my original version should be corrected accordingly.

8. The lacunae in *Pyr.* §§40+6 – 40+8 (*Suppl.* 1 – 2) can be restored from 61*w-x*, but 61*y* clearly differs somewhat from *Pyr.* §40+9.

9. A garbled version of *Pyr.* §69*b*. As the *CT* text stands the adverb *im* is needed after *qt.f*.

10. 62*e-g* are a dittograph of *a-c*, except that the masc. suffix 2nd sing. is used in error. This is a woman's coffin.

Spell 859¹

O N, take the water which is in the Eye of Horus; do not let go of it.²

O N, take the Eye of Horus, the water in which Thoth has seen.

O N, take the (white)Eye of Horus which illumines the tip of the finger of Seth; O N, grasp his hand; O N, do not let it be far from you. Be holy(?)³ upon his fingers, and live, live!⁴

O N, take the Eye of Horus which hung from the hands of his children.

O N, take the hand of Nephthys, prevent her from putting it on them.

A *pꜣ-cꜥc* mantlet: O Thoth, bring it thence, lay hold of it there. I give it to you; put it in your possession, for it is yours.⁵

I bring to (you) the two Eyes of Horus at the place of which they spoke.⁶ Take them, (namely) what I give you, and put (them) on the ground for him.

O N, I bring to you the two Eyes of Horus, I bring what expands the heart of Seth, I give what expands the heart of Seth, I give them to you.

1. Again a series of extracts from the Ritual of Offering.
2. The plur. suffix *.sn* is used because *mw* 'water' is construed as a plural, as also in 58b.
3. Cf. *Pyr. Transl.* Utt. 71B, n. 1. The verb-form is hortative old perfective.
4. Hortative old perfectives.
5. Cf. *op. cit.* Utt. 71G, n. 3.
6. Cf. Spell 858, n. 7.

Spell 860

O (N), take the white Eye of Horus, [provide yourself with it¹. . .] them for you for VII, 63 ever and ever [. . .] who work evil against the Eye of Horus [. . .].

1. Restore *ḥtm tw ḫm.s*.

Spell 861

Horus has put gold on his Eye. O Horus who is N, take the Eye of Horus on which he has put gold, for it¹ is yours for ever.

O Horus who is N, I cause the two Eyes of Horus to go up for you to your face, I place for you the pupils which are in the Eyes of Horus in your head, I place for you their [. . .] on you in their name of the Two Great of Magic.

O Horus who is N, Horus gives you his Eye, and it will guide you on the path, your throat will be opened by means of it, and the water in it is yours for ever.²

1. A dittograph of *s(y)* after *n.k ḫm(y)*.
2. Emend 63r to read *mw ḫm.s n.k ḫmy dt dt*. Cf. 63j, which is also slightly garbled.

Spell 862

O N, I have clad you in the Eye of Horus, which is the garment in which he clad VII, 64

his father, in which he clad Osiris; provide yourself with it, and it will equip you as a god. O N, may it belong to you, to you(?)¹ [. . .] as your protection.

O N, take the Eye of Horus, on account of which [he suffered(?)].²

Rejoice(?)³ as a god when he sees <himself> made [more] hale [than(?)]⁴ the august gods with him, which⁵ Horus granted to his father [. . . among] the spirits. Take [him], N, may he [make]⁶ your members hale [. . .] spirits.

If you awake [in peace(?)],⁷ Ernūtet will awake; receive the Sole Town (*sic*) in peace [. . .] gods [. . .] Osiris; Horus will act at(?)⁸ the Chapel [of Lower Egypt].⁹ Take it, N, that it may ennoble you [among] the gods.

O N, I give [you the Eye of] Horus that it may adorn [you as] the primeval goddess who is in Pe and the Bright One who is in [Nekhen(?) . . .] you in the eyes of all the spirits when they look at you.

O N, receive this brightness of yours which is on you; may you live on the great Eye of Horus [which is in] the *pr-wr*, of the terror of which the gods are afraid.

O N, take the milk when he provides your flesh with milk¹⁰ so that he may make you greater and your members mightier than the gods in this his name of 'Provider of Milk'.

65 O N, take the Eye of Horus over which he rejoiced(?),¹¹ which is in the chapel of Lower Egypt, for I give to you¹² your place in which your father Osiris was drowned. O N, be vindicated!

What is given to the god is his protection, and also (to) Isis with him; what Horus has granted to his father is a strengthening of his members. O N, take it as your protection so that your members may be strong.

O N, take all the clothing which is in the chapel of Lower Egypt, for the gods have given to you what is in it. It will cause you to appear from its egg,¹³ it will place you as King of Upper and Lower Egypt, for you are Lord of its god. O N, be vindicated!

O N, take the Eye of Horus, prevent him from consuming it!¹⁴

O N, take the Eye of Horus which he has made hale.

O N, take the Eye of Horus which he gave to his father.

O N, take the Eye of Horus, that its perfume may be sweet on you!¹⁵

O N, take these pieces of linen which are in the Mansion of Ptaḥ, which are great and mighty <for> this Ernūtet,¹⁶ Mistress of dread, greatly majestic, so that she may cause your foes to fear and dread,¹⁷ and so that you may be potent through her in her name of 'Linen', fine garments which he who is in the temple brings to the Eyeless One for everything which Horus has given to his father. Take it, N!

O N, take the Eye of Horus which combines your flesh and pulls together your members which are in the outer chamber of the *tnnt*-shrine; it will distinguish you above the gods in its name of ‘She who presides over the *tnnt*-shrine’.

O N, take what is in the Mansion of Ptah, for it will join you together; may your limbs not be weak, may the languor of faintness not be in you. O N, take him, that he may make you divine and ward off your foes, for he will not forsake you¹⁸ for ever. O N, be vindicated!

O N, take the Eye of Horus which is in the two chapels; it will ennoble you and it will adorn you in its name of ‘Garment which is in the two chapels’.

1. De Buck, n. 3* quotes *Pyr.* §1068c.
2. Cf. de Buck, n. 5*.
3. Read *hr n[k]*, imperative + reflexive dative?
4. The dependent pronoun *sw* has been elided between *mꜣ.f* and *swꜣꜣ.f*. Restore the *r* of comparison after *swꜣꜣ.f*?
5. *Rdy.n* appears to be a relative form with *swꜣꜣ.f* as antecedent.
6. Read [*s*] *wꜣꜣ.f*.
7. Restore as *m [htp]*?
8. For *rt* after *Hr* read *r* alone? The *t* is cross hatched and suspect. De Buck had to take the whole of this spell at second hand.
9. *Sic*, not ‘conclave’ here; in 65*h* it is a sacred building containing clothing. For the restoration ‘of Lower Egypt’ cf. 65*a.h*.
10. For the meaning of *bsꜣ* cf. *mw.k ꜣpn bzꜣw* ‘this milky fluid of yours’, *Pyr.* §1873; the literal translation here is ‘take the milk when he milk-provides your flesh’.
11. Cf. *Pyr.* §40 + 17 = *Suppl.* 3.
12. Read *rdy.n(.i) n.k* as elsewhere. Note the eccentric use of the negation *n*.
13. ‘It’ refers to the ‘chapel’; note also the writing of the dep. pron. 2nd masc. sing. as *tw* instead of *ꜣw* as mostly elsewhere in this spell. The suffix in *m swꜣt.s* ‘from *its* egg’ may be a slip, for ‘from *the* egg’ is more usual; furthermore, a chapel can hardly produce an egg.
14. Cf. *Pyr.* §40+11 = *Suppl.* 2; ‘him’ refers to Seth.
15. Read *nꜣm sty.s r.k*, cf. de Buck, n. 6*.
16. Read *r Rnnwtt*; one *r* has been elided.
17. Corrupt; read *dy.s snꜣ nr hftyw.k*.
18. Lit. ‘run from under you’; the *t* in *bt(t)* is superfluous.

Spell 863

The dead are swallowed for you,¹ the cakes of your eating are freshly made(?);² N will live because of your offerings with me.³ If N be hungry, Nekhbet will be hungry; if N be thirsty, Nekhbet will be thirsty. Food which the king gives (and

also) Nūt, mother of the gods, for your provision . . .⁴ perform rites for the vulture of whom the gods are afraid and whom the souls fear in N's abode(?), just as they are afraid of the Eye of Horus.

1. Cf. *cm mt* 'Swallower of the dead' who in BD waits in the Hall of Judgement to devour the rejected dead.

2. Cf. *snh* 'sich verjüngen', *Wb.* IV, 169, 7.

3. Read *hr.î*; the second *r* is superfluous.

4. There is an omission after *hw.k*, of which plural strokes and suffix alone are preserved. I can make nothing of what immediately follows.

Spell 864 is fragmentary and yields no connected sense.

Spell 865

VII, 69 SPELL FOR A COFFIN. O *Rnn*(?), I make my coffin firm [. . .]. I am detained, I am the . . .¹

1. *Dccmw*; cf. *Pyr.* §§439; 670; 671; 692; 693.

Spell 866

70 TO GIVE A MAN POWER OVER [. . .]. The doors of the sky are opened for *Rē*^c, the doors [of the firmament]¹ are thrown open for Thoth, so that they may bring to me [. . .] he gives me power over [. . .] my fathers [. . .] for women
71 [. . .].¹ The Great One will say [. . .] West, having bathed in the waters of the horizon. See, [it is well with me(?)]² in the Island of Fire. Let him know my names;³ he does not know the place where we are. Go down into [. . .] you will govern with your rod, you will rule over the Unwearying Stars; the abode of the god [. . .].

72 I am the helmsman of *Rē*^c ¹when he rows therein [. . .] scorched [. . .]. I am [. . .] within the house of his dignity. I am the Great One at the head of the Souls of *Ōn*, and no god has power to do what I do. I am [. . .] Great One [. . .] god. The doors of Osiris are opened for me, the doors of the firmament are thrown open for me.

O Thoth, O Nile-god [. . .] in this your name of 'He who wounds the land'. Water is given to me, and I have power over it like the robber-god, namely he who

rebelled on the day of the storm of the Two Lands ¹[. . . Thoth(?)] has power over him who would [harm(?)] him.⁴ 73

1. Restore *kbhw*, cf. 72i.
2. Restore *ḫ n. i?*
3. Read *rdy* (rare imperative) *rh.f* with S2 Chass.
4. Cf. de Buck, 73, nn. 1*. 2*.

Spells 867 – 870 are fragmentary.

Spell 871

[. . .]. TO BECOME AN IBIS. I am an ibis [. . .], I have come [. . .] red. I am VII, 76 the . . . ¹[. . .] hidden paths² [on which(?)] a god lives [. . .] strewing its fire.

1. *Hr[r]wt*.
2. Restore as *wḏwt*.

Spells 872 and 873 are fragmentary. 873 is undoubtedly concerned with the identification of the deceased with the snake-god Neḥebkau, and thus closely related to Spells 85 – 87. A conjectural restoration of 873 suggests that it was very similar to Spell 86.

Spell 874

[. . .] the great Inert One who dwells in [. . .] in peace – so says [Ḥathōr(?) who dwells in the] beautiful [desert].¹ She has come favouring me² [. . .] in VII, 79 the West [. . .]. She has loosed Osiris who dwells in the beautiful desert from her dress,³ she has heaped up the oblations of those who are attached to her, consisting of natron and incense, in accordance with the word of the Great One who presides over the West and who dwells in the beautiful desert. Indeed, my living soul will be announced¹ when it goes forth on earth and while it is there⁴ it will copulate and stride forth among men – [so says]⁵ Osiris and also so say the gods. It is permitted that I return to⁶ my living soul when it goes forth on earth and while it is among men, and it will copulate and stride forth – so say [the gods].⁷ 80

1. S2C^b shows that the name of a goddess followed *it in*, and the space suits *Hwt-hr*; cf. the reference to the *istn*-dress in 79c, which in Spells 483, 484 and 486 is associated with *Hathōr*; it belongs to *Nūt* in *Pyr.* §1426, and to *Shesmetet* in *CT* Spell 485. *Nūt* is ruled out here on the grounds of occupying too little space, and *Shesmētet* seems unlikely. For the restoration of what follows cf. 79c.f.

2. Read *īy.n.s [hr] hst. ī?*

3. *S* at the beginning of 79d should surely be attached to the preceding *istn*, as de Buck has suspected in his n. 4*.

4. *Prt.f* and *wmnt.f* are *sḏmt.f* forms.

5. Restoring *ī [in] Wsy.*

6. S2C^b omits *r*.

7. Reading *īn.sn [ntrw]* in SiC.

Spell 875

VII, 81 I am a noble [. . . I(?)] live [. . .], I am the Double Bull(?) [. . .]¹ I live on [. . .] god [. . .] in the Netherworld according to your(?)¹ word, and I have life in accordance with what was commanded. The gate in the sky(?) is set open for me, I open the caverns [. . .], the primeval ones are united for me(?),² [. . .] are joined together for me [. . .], the ferry-boat is made ready for me, the ropes are cast off(?)³ for me, I have traversed the lands, I have ferried across,
 82 I have knotted [. . .] the celestial kine(?) [. . .] my majesty is upon me,¹ because I am the great soul⁴ of Osiris [. . .] he has power over [. . .] in accordance with the word of the gods. I am [announced(?)]⁵ and I go out into the day in my living shape among [the patricians, the sun-folk(?)]⁶ and the plebs. I nourish [. . .] I have gone out [. . .] as the Double Lion [. . .] the god who
 83 rebelled [. . . with(?)] me.¹ I [go out(?)] seeing [Osiris], I [recite(?) his] word [to] the judges. [. . . has caused] the word [to enter(?)] for me Him whose throat is constricted, [because]⁷ I am [. . .] who is sent(?) [to] me – [so says(?)]⁸ Khopri. I live, I [live on(?)]⁹ . . . , I am(?) [. . .], I live as Rē^c lives
 84 every day, and it is Nu [. . .].¹ I set my raging among [. . . the dread] of me [and the terror]¹⁰ of me(?) are in those who dwell in the [Netherworld(?)] in this my dignity of Lord. I am [. . . the soul of Osiris . . .] by day – so says Thoht who presides over my mansion [. . .] for me. My water-courses [. . .] Great One [. . .] striking power [. . .] shall not take away [. . .] acts as my
 85 protection [. . .] those who dwell in [the Netherworld(?) . . .].¹ I ferry across [. . .] the ferry-boat is made ready for me [. . .].

1. Plural; cf. de Buck, 81, n. 1*.

2. Reading *smꜣw n. i̅ pꜣwtꜣw*; cf. de Buck, nn. 3* – 5*.
3. *Sb*, lit. ‘sent out’.
4. *S2C^b* has an unexplained ~~𓆎~~ before *bꜣ*.
5. Reading [*h*] *ww. i̅*.
6. Restoring *hnmmt* alone in the left-hand column; there is not enough space for *pꜣt*; this latter, however, may well have stood in *S2C^b*.
7. Read [*n n*] *tt*.
8. The space is right for the restoration *i̅. i̅n*.
9. Cf. de Buck, 83, n. 1*; *m* seems likely.
10. Cf. de Buck, 84, n. 1*. I suggest restoring *nꜣw. i̅* after [*šꜣt*].

Spell 876

TO MAKE OSIRIS’S NECK FIRM FOR HIM. Hail to you, my father Osiris Onnophris!
 I have come so that I may protect you, that I may make [your] members comfortable for you, that I may knit on [your face for you(?)]¹ that I may make VII, 86
 your [neck firm for] you, that I may make your flesh strong, that [I may cause]
 your skin [to be permanent(?)]² . . . your neck] will be made firm [. . .] for Rē^c-
 Atum.

Take [. . .] Nūt, they are Isis and Nephthys [. . .] they will be pleased.
 [They] have received³ their garments, they have heaped up [the oblations of
 those who are attached to them(?)]⁴ . . .], they have removed(?) their [. . .]¹
 The god [. . .] good, [your flesh(?)]⁵ is hale, [. . .] good, [your flesh(?)] is 87
 hale [. . .] Rē^c-Atum in the place in which [your] brother [Seth] set you
 [. . .] at(?) the riparian land, [whom Horus smote(?)]⁶ at the back-land of
 [Andjet⁷ . . .] him.

[Osiris] Onnophris stands up⁸ [. . .] who is in charge of [. . .], whom I
 detain among(?) your successors(?).⁹ [This] shape of mine(?)¹⁰ which is in
 [. . .] who are in [. . .] your [brother] Seth [. . .] your mother Nūt [. . .] 88
 the land in [. . . you(?) are born . . .]¹¹ and fashioned [. . .] like Rē^c every day.

Your mother Nūt puts [her hands on you(?)]¹² . . .] like Rē^c every day.
 Your mother Nūt puts her hands on you [. . .] path [. . .] like Rē^c every
 day.

Row¹³ in [. . .] like Rē^c every day.

[May you] cross the [sky . . .] your [mother] Nūt, may you [grasp(?) . . .]
 like Rē^c every day.

[. . . like] Rē^c every day.

[. . .] as the second of Rē^c, the companion [of Thoth(?). You(?)] have
 purity [. . .] the Great City, may you moor at the plain of [the pure place

of(?)]¹⁴ the sky [. . .] like Rē^c every day.

VII, 90 [. . .] as your [mother] Nūt [. . .] the Great Lady who dwells in [. . .] Sothis [sharp]¹⁵ of horns, high of disk, . . . ¹⁶ [. . . who dwells in Ōn]¹⁷ [. . .] like Rē^c every day. May she guide you on the path [of the living] like Rē^c every day.

1. Cf. de Buck, 85, nn. 4*. 5*. There is space for *n.k* in 52c^a but not in S2C^b.
2. Reading *swʒ[h. i] i^znm.k*.
3. Cf. de Buck, 86, n. 4*.
4. Restored from 79d, cf. de Buck, n. 5*.
5. Restoring *h[rw.k]* after *wʒd*.
6. Restoring at conjecture *h[w.n Hr]*; the space seems about right, and this restoration puts two birds at the places noted by de Buck, 87, n. 2*.
7. Cf. de Buck, n. 3*.
8. The space in the lacuna after *rhrc* is adequate for $\Delta \overline{\text{H}} \overline{\text{H}}$.
9. Reading *hnhn. i m-[m] styw.k*.
10. The sign at the beginning of 87g could read either *i^zm* 'shape' or *gs* 'side'. The trace of a bird-sign seen by de Buck, n. 2*, could perhaps be the *w* of *pw*.
11. Cf. de Buck, 88, n. 2*. The *hh*-sign after *ms[k(?)]* is obscure.
12. Cf. 88f. 88e only in S2C^b; it reads '[. . .] like Rē^c every day'
13. Probably imperative with reflexive dative.
14. Cf. de Buck, 89, nn. 7*. 8*.
15. Restoring *spdw^t*.
16. *Hʒsf*, here hardly 'krankhaften Zustand', *Wb.* III, 236, 3.
17. Cf. de Buck, 90, n. 4*.

Spells 877 and 878 are fragmentary; the former refers to 'the movements of Shu'.

Spell 879

VII, 91 O you who set Rē^c in Ōn, the Beauteous One of Rē^c has made contentment for me,¹ and he² will not turn aside from what he says. The fire scorches [Babi(?)] with what issued from his Eye.³ Have power over water.

1. Cf. de Buck, n. 6*.
2. Cf. de Buck, n. 7* He favours *n* rather than *f* after *nwd*, but the verb needs a subject, which as the text stands can hardly be other than *.f*. What function *n* could have here is not clear to me.
3. Presumably of Rē^c.

Spell 880 is fragmentary.

Spell 881

NOT TO TAKE A MAN'S [. . .] FROM HIM IN THE REALM OF THE DEAD. My bones VII, 92 are broken [. . .].

Spell 882

I am the twilight on the shoulders of the Great One, and I have come so that I VII, 93 may travel the sky, for I have traversed the twilight of the flashing $R\bar{e}^c$; I am he who is behind those two fingers of his [. . .].¹ There is issued the announcement(?)² which made me angry(?)³ with Shu. I have climbed on to . . . ,⁴ I have [extended(?)]⁵ my foot to the fire which shines⁶ in the East. The potters' wheels are broken, I reveal the disk on his [. . .] which are on my hands, and I will create him who should go forth at this time to the rays(?) of my sun(?), my sole knot being on me.⁷ Horus secures the rope of Seth when he ferries him across, and see, my bark is placed on <those who> are yonder(?).⁸

1. 93e looks like a dittograph of *pyw* in 93d.
2. *Hwt*; *wdt* 'command' is also a possibility.
3. Lit. perhaps 'which made anger for me'.
4. *Knkn* . . . ; cf. *knknt*, CT V, 352, I; 358, XXI.
5. Restore [*dʒ*].*n*.*ʔ*?
6. For *wps* 'shine' cf. *Pyr.* §1328.
7. The translation of 93l is highly speculative.
8. The latter part of 93o seems corrupt. Perhaps we should read *dy tp ntyw im*.

Spells 883 and 884 are fragmentary.

Spell 885¹

TO DRIVE OFF A SNAKE. $R\bar{e}^c$ arises with his uraeus upon him, Mafdet² leaps at the neck of the 'In-dy.f-snake.

[One face] falls on another,³ the bull-snake falls to the *sdh*-snake – and *vice versa*.⁴

[. . .] his father Atum; the bull-snake falls to the *sdh*-snake – and *vice*

versa.

O fat one of the earth, my heart is yonder, my heart is yonder.

VII, 95 O you who are all-pervading, this hand of mine⁵ is what has come upon you. Fall, you snake which issued from (. . .)⁶ which Atum has bitten.⁷ . . . the viper is in the sky.⁸

The head of the bull is broken⁹ again because of you . . .¹⁰

O *ttw*-snake, rise up(?);¹¹ you shall not move, your actions(?)¹² shall be annulled.

O soul of my *moringa*-tree [. . .] inert.

. . . Get back, you attacker-snake; I am an attacker[-snake. The viper] is in the sky and Horus is on earth.¹³

O monster, lie down;¹⁴ O bull-snake, crawl away, for I am he who will survive. The knife¹⁵ goes out [against it], it has [swallowed] you.

O poison, O monster, die!¹⁶ O . . .¹⁷ I have woven(?) the White Crown in Khem; fall down, crawl away on both sides of the path.

Beware, O blind one, for your mother Nūt sees you; fall down, crawl away! Someone coils himself up¹⁸ because of reconciliation¹⁹ . . .²⁰

O lion, be off!²¹ [Beware] of the Great Door! You shall [not]²² draw near, . . . ,²³ you monster which are in . . . ;²⁴ crawl away over the Abyss!

96 O Horus [who is on] earth²⁵ (. . .). O monster, crawl away, slide into the earth, for I have said this against you.

O monster, lie down!²⁶ Your face is pierced,²⁷ and [my] odour is [against] you,²⁸ for I prophesy what he will want in Ōn.

. . . red ochre;²⁹ O monster, lie down! I am sated, and I say: 'I am the [. . .]-snake which came forth from the *fnt*-snake in your mother's house'.

O *Wnty*, O sailor(?),³⁰ the garments are put in the Day-bark. How honoured is he who has done this! As for the attacker, I have devoured him piece-meal(?).³¹ The knife falls and his power is assaulted(?).³² Where indeed is he who created a storm and started a fire?³³ See, it is extinguished.

O you who are fair of face,³⁴ what I shave is my cheeks.³⁵ O you who sit on the horns of the earth-god,³⁶ fell for me every snake which is in this house, and in this [room] in which I am. As for you who today will not fell every snake, etc., for me, I will indeed tell this name of yours to her who will act, who bears her throwstick.³⁷ . . .³⁸

97 The fields are demolished, the caverns are burst open(?).³⁹ [on(?)] the arms of the spirits.

Down on your⁴⁰ faces, the two of you! Be off!⁴¹ Beware! Be off! Your fate(?)⁴² is against you, you *nt*(?)-animal.

O . . . , ⁴³ for what purpose have you come here? O goddess, you shall bring(?) your eye-trouble(?) ⁴⁴ – and *vice versa* – until you have passed by this house of . . . ⁴⁵

Rē^c is bitten by the *ncw*-snake – and *vice versa* – . . . ⁴⁶

Get back! The mounds are flattened(?), ⁴⁷ the caverns are burst open(?).

O son of Rē^c-Atum, come, for I am seen; even if you have not come(?), ⁴⁸ I am seen in the House of Gold, my pillar-amulets are of turquoise, my cavern is (that of) Selket, the snake is in my hand and cannot bite me, ⁴⁹ and so forth – two *sf*-cakes.

O . . . , ⁵⁰ get far away from me, for I am one who attacks ⁵¹ with his Eye, who is in his mansion.

O you who are distinguished, dwelling in the Mansion of Fire, the *ncw*-snake is within the sacred things.

O Shu, the earth is against you; the son-of-earth-snake is against you.

O Who-is-on-his-bush-snake, he has filled your mouth with earth.

Get back, you necklace-snake, the bush is green; O creeping-snake, the *shḡm*-field is green, ¹ and your teeth are broken.

The poison of him who would harm you is weak.

Plough into the earth, ⁵² for [I] am far away.

One face falls on another; the Great One has seen the meal which issued from him who is on earth, which he has swallowed. ⁵³ The bull-snake falls to the *sdḡh*-snake – and *vice versa*. The fire goes forth against the earth-god; ⁵⁴ be consumed, O Neḥebkau.

Fall, O son-of-earth-snake, on [your] back(?). ⁵⁵ O monster, fall, lie down, ⁵⁶ crawl away!

Rē^c is bitten by the *ncw*-snake – and *vice versa*. The bull-snake falls to the *sdḡh*-snake ⁵⁷ – and *vice versa*. Fall down, crawl away! . . . ⁵⁸

O great bull-snake, curl yourself into your coil, for your winding is brought to you for you.

1. This spell consists of disconnected sentences taken from a collection of spells against snakes, many from the *Pyr.*, and mostly garbled, so that there is no connected sense to be obtained. For the majority of references to the *Pyr.* see de Buck's notes, though a few have been added below. In the translations the most corrupt and unintelligible passages have been given footnote references only.

2. Written *mꜣdt* with skin-det. It is the animal, perhaps a mongoose, which is envisaged here rather than the divinity.

3. I.e. glance crosses glance, cf. *Pyr. Transl.* Utt. 228, n. 1.

4. This bull-snake spell recurs below in 94v; 98f.l.

5. At the beginning of 95*a* read *htht*, lit. ‘throughout’, as a vocative. *N* between *htht* and *dryt* ‘hand’ is due to a recollection of *ndr* ‘seize’ and is to be disregarded.

6. After *pr m* the source whence the snake came is omitted; the horizontal sign of de Buck, n. 2* is the sole survivor of what should have stood there.

7. Cf. *Pyr.* §425*a*.

8. 95*c.d* are untranslatable except for *qt r pt* at the end. For 95*c* cf. *Pyr.* §§428*a*; 2256 (*Suppl.* 77), and with 95*d* compare *Pyr.* §2261 (*Suppl.* 78).

9. Read *sq*; cf. *sd* ‘fire’ in 98*g*.

10. From here to the end of 95*i* the text is altogether corrupt. With 95*f* compare *Pyr.* §684*b*, and with 95*g* compare *Pyr.* §2259 (*Suppl.* 78). 95*h* has an echo of *Pyr.* §2260 (loc. cit.)

11. 95*j*. For *ts* ‘rise up’ cf. *CT* VI, 302*o*; 332*r*.

12. Cf. *Wb.* III, 179, 4–5.

13. 95*l* is a misinterpretation of the opening words of *Pyr.* Utt. 376; the rest of the spell is omitted. The untranslatable *ih3stnr* of 95*m* represents the opening of *Pyr.* Utt. 282. For the restorations cf. de Buck, n. 18* (on p. 92). *Hr* in *hr t3* (95*n*) is oddly written.

14. Read *hyw sqr*, cf. *Pyr.* §443*c*; for this writing of *sqr* see also 96*c.e*; 98*j*.

15. Read *nm* ‘knife’, corrupted here into *inm* ‘skin’, cf. *Pyr.* §431*a*.

16. Hortative old perfective.

17. *Ncwt* *ity*.

18. Read *cnn sw cnnt*, cf. *Pyr.* §425*b*.

19. Cf. *Pyr.* §§26*e*; 488*a*.

20. 95*w*.

21. Cf. *Pyr.* §428*b*.

22. Restoring the negation *n* in the lacuna.

23. *Ykn*.

24. *N3 nnt*.

25. Cf. 95*n*. The context of this invocation of Horus has been omitted.

26. Read *sqr*; cf. n. 14 above.

27. Reading *hr.k thn*; the det. of *thn* derives from *thn* ‘ibis’.

28. Read *iw sf* [*i r*.] *k*; there is an unnecessary *i* before *st*.

29. For *dd* ‘red ochre’ cf. Harris, *Minerals*, 155. The words preceding it are unintelligible.

30. Cf. *Pyr.* §661*b.c*.

31. In *Pyr.* 1772*c tkkt* has a bee- or wasp-det., and is translated by me as ‘hornet’. Here, however, *tkkt* seems rather to belong to *wmm. i sw*, despite the lack of concord of gender, and one can hardly devour a stinging insect. The last group reads *mwmw* ‘piecemeal(?)’.

32. For *mds* ‘knife cf. *Pyr.* §1999*c*; for *id* ‘assault(?)’ cf. *CT* III, 365*b*; 387*d*. *3t* ‘power is determined with a burning lamp.’

33. Read *wd sqt* or *wd ht*.

34. Feminine.

35. Determined with three door-signs! The relevance of this remark is not obvious.


36. *3kr*.

37. Not ‘who is on her throwstick’, which makes no sense, but ‘on whom is a throwstick’, i.e. bearing it.

38. *96t-u* consists of disjointed phrases which yield no coherent sense.
39. *Ḥmr*; the verb is not recorded and the translation is a guess.
40. For *.f* read *.k*; this is a direct order.
41. Cf. 95*x*.
42. *'Iskt*; the translation is a guess.
43. *Swḥ*.
44. *Rpwt* is fem., but is referred to by a masc. suffix in *in.k* unless, as is quite possible in this text, the connection is apparent only. For *bḥt* cf. *bḥ* 'a disorder of the eye', *Wb*. I, 422, 7.
45. *Dygg*.
46. I can make nothing of 97*h*.
47. Lit. 'wide', as a mound would be if squashed flat.
48. Something has been omitted after *tm.ḥn.k*, which itself looks strange; possibly we should emend into *tm.n.k i[w]*.
49. Emend as *n psh(.n.f) wḥ*.
50. A fantastic name *ḥbhḥty*.
51. For *ḥk* 'attack' cf. *Pyr*. §§806*b*; 959*a.b*.
52. In *Pyr*. §670*c nny* 'the wandering snake' is addressed.
53. *cmct.n.f* presumably refers to the meal; in strict concord of gender it should have read *cmct.n.f*.
54. Read *pr sḏt r ḥk(r)*.
55. Lit. 'on [your] lower spine'.
56. Read *sḏr*; cf. n. 14 above.
57. Written *sh* in error.
58. *Rnpw* of 98*m* and all of 98*n* yield no coherent sense.

Spell 886

The doors of the sky are opened for the Double Lion, the doors of the [firmament are thrown open . . .] having power over water in the realm of the dead through the word of those gods whose coming into being [was primeval].¹ [. . .].

1. in 98*t*, after *ḥpw* restore .

Spell 887

I have come from Pe, I have gone down into Dep, [I] am a knife, my members VII,⁹⁹ are of iron, I will be exalted like [Nūt(?)], I will be enduring like Ḥathōr, my [arms] will be strong like [. . .], I will look at the Great Lady, a path to the Field of [. . .] is prepared for me, I will fortify him whose horn is pulled off, I

will clothe [. . .], I will see the fields, I(?) will regard him who pulled Osiris apart¹ [. . .]. O great Wakeful One, beware of the two mansions of Sokar, for I am this one whom he sought; life is allotted [to me² . . .].

1. The suffix *.f* in *mꜣ.f* seems out of place; emend into *mꜣ.ꜥ n fd Wsyr(?)*.
2. Restoring as *ꜥp[n.ꜥ] ꜥnhꜥ*. The restoration of the rest of 99*p* is uncertain.

Spell 888

VII, 100 To be buried in the necropolis. O *Rrw*, you who mount up into the West on [the throne(?)] of the doors of him who is smaller than(?) them of darkness, at whom the Westerners are limp with dread(?)¹ because of the sound of thunder when he goes forth from [. . .] you.¹ You are happy when he is bound, *Rēꜥ* rejoices at it when he is stretched out; there is no foe of yours in the sky, and indeed the sky will not contend against you. Your will is done . . .² the king is on the water. Do not come or oppose the movements of *Rēꜥ* in his broad hall.³ While *Rēꜥ* is in [his] broad hall [. . .] paths, the steering-oars are broken.⁴ O Lord of lords, I am *Ndd*⁵ who establishes(?) *Rēꜥ* within the Mansion of the Sacred Images, and I will not be given over to ꜥApep; there is no-one whom I will give over to ꜥApep.

1. For *nhd* 'dread(?)' cf. *CT* IV, 21*d*.
2. I do not understand *nw ꜥrr.k r ꜥb.k*, and the nexus of *nswt hr mw* in 100*f* with what precedes and follows is quite obscure.
3. Reading the last word of 100*g* as *wsht.f*.
4. We have here a kind of dittograph; *swꜣ* 'break' is followed by *swꜣ* 'pass'. The former is clearly what is meant.
5. According to *Wb.* II, 369, 1 the *ndd* are foes of the sun-god, but that meaning can hardly apply here.

Spell 889¹

Woe to you, you who are on your belly in front of the Two Companions; see, I take the fire(?) of Thoth(?)² in the darkness of the evildoers, which is done against the . . .³ There are driven off your . . .⁴ from upon the Eye of Horus, (and also) those who come from the confederacy of the Outcast on those nights when hearts are judged.

1. Another snake-spell.

2. The words following *īṭ.ī* in 100*p* are obscure, but there is certainly a reference to fire. The last word could read *th* = ‘Thoth’, cf. *Wb.* 325, 17.

3. *Thymw*.

4. *Trwt*.

Spell 890

I am he who sought her who is far away on the day of the festival of red linen¹ in VII,101 the early morning. O Bull [. . .].²

1. 101*c* is obscure, and the reading of the last group is doubtful; *p* preceding *O* suggests that the writer was thinking of the town of Pe, which makes no sense here. I would emend 101*c-d* into *nw <n>rc n ḥb īns*.

2. The rest of the spell is lost.

Spell 891

TO DRIVE AWAY THOSE WHO WOULD CUT OFF [. . .]. Raise yourselves, O you who are in your caverns; beware of me, you gods. I have come and I am great, I seek(?) and I am seen. I have seen the holy things of Anubis, and I have come so that I may hear the voice of the monster, I [have] broken the bonds of [. . .], I am cleansed in the Lake of the Netherworld in the place where you were a spirit;¹ your perfume was made by him who was honoured in [. . .] the praised one. It is he of the braided lock who will guide you² into the place where I am – so says(?) VII,102 he who hearkens to me.³ You shall break [. . .] your protection against him shall be made for you. Shout against(?)⁴ this one whom he hates; he will see the primeval one who is in [. . .].⁵ It means that he will break him,⁶ and you shall see the secret things.

What is it against me? What can I do?⁷

1. There seems to be some confusion in the pronouns of this spell which I cannot unravel; who for example is ‘you’ (sing.)?

2. Reading *īn ḥnskt(y) ssm.f tn*. Who are the beings addressed as ‘you’ (plur.)?

3. Reading *ḏ smt r. ī*, cf. de Buck, n. 11*.

4. Reading *khḏ [r] nw msd.f* with [r] displaced, cf. de Buck, n. 2*.

5. The trace after *īmy* does not suit *kḏr* ‘shrine’.

6. Restore as *swḏ*; there is a dittograph of the pronoun *sw*.

7. *Sḏst* is a var. of *īḏst*; Gilula, *JEA* 62, 175, reads *sḏst pwī* (= *pw wī*) and translates as ‘What am I?’, but to my mind this question does not suit the context. I suggest that *ḏ* is

intrusive, through confusion with $w\dot{z}$, and that we should read 102g as ‘What is it against me?’, $\dot{z}r.\dot{z} m$ ‘What can I do?’ which follows makes a natural continuation of this question.

Spell 892

VII, 103 You¹ will find [. . .] who puts out fire, whose hinder parts [are made hale(?)].² What was said by the Potent One: O you³ who see my langour, the robed ones lament(?) you; I [will]⁴ take away this hair which is on her (*sic*) neck and the hair which is on her lips, and she will tear out her hair(?) for me,⁵ which will be tied on your [neck] for you.⁶ You [shall cause(?)]⁷ a covering of your face, lest those who are on their faces should hear and cover you with the hair [of(?)]¹ . . .] your hand on me. Cover your face, for I will cover you with my skin, and you shall see the great hidden lady, for my name is on the clothing which the gods have given. It means that I have seen your⁸ Great One, for I am Gēb, uniquely alone; I am [spiritualized] in my dignity. I open the gates of Gēb, I kiss her who rebelled(?) against the Great Ones, I [. . .] my two *thbt*-birds which are alive in the West. I live on air, I govern those who are in the full moon(?)⁹ on the bark of Khopri, and I have given orders to the crew of $R\bar{e}^c$ -Atum in the evening.

1. Masc. sing.

2. Conjecturally restoring $s[w\dot{z}d]w$.

3. Fem. sing.

4. Cf. de Buck, n. 8*.

5. 102p is certainly corrupt; read *fdd.s šn.s n. ī?*

6. Masc. sing.

7. Restoring [*dy.kṣ*].*k*. The space is about right; perhaps a little short.

8. Plural.

9. Corrupt for $\dot{z}cḥ wr?$

Spell 893 consists only of a broken rubric.

Spell 894

VII, 104 SPELL FOR NOT EATING FAECES IN THE REALM OF THE DEAD. Ho N! You have your power among the gods, O N, in life in front of one like him(?) yonder.

A boon which the king grants, and also Thoth and the great gods who are in $\bar{O}n$; a meal is prepared for you¹ in accordance with the writing which Thoth made for Osiris in the scriptorium of the god.²

Hands are what they give (to) Gēb,³ and Plenty is he who makes the king's offering pure, and pure is N's utterance for N (*sic*).

1. So S₅C; S₁₄C reads: 'A boon which the king grants, and also Thoth, the Conclaves of Upper and Lower Egypt and the Great Ennead which is in Ōn; they prepare a meal for you'.

2. Var. S₁₄C: 'in accordance with the writing which Thoth placed in the scriptorium of the god when she (the deceased) went to the sky among the gods – an invocation-offering for N's double'. This text confines itself to the developed *htp-dy-nswt* formula.

3. Read *dy.sn (n) Gb*.

Spell 895

SPELL FOR NOT GOING UPSIDE DOWN. How cold is this water of yours here,¹ O N, which went up to your father, which went up to Gēb, which went up to Horus, and which went up to Osiris; you are refreshed possessing it.

I have come and I bring to you the Eye [of Horus], and you are refreshed possessing it . . .² Take the efflux which issued from you, for your heart will not be inert, possessing it. See, see! Be young, be young!³ in this your name of VII, 105 Him who is in cold water. Horus has felled your foes in your presence; take what comes forth at the voice to you⁴ – an invocation-offering of bread and beer, oxen and fowl, for N.

1. For the combination *pw nn*, cf. *Pyr.* §§167 ff.

2. Cf. de Buck, nn. 5*; 7*; 8*.

3. Hortative old perfectives.

4. Cf. *Pyr. Transl.* Utt. 32, n. 1.

Spell 896

SPELL FOR NOT DYING A SECOND TIME IN THE REALM OF THE DEAD. Ho N! If every good thing belongs to Osiris, every good thing will belong to N before all the gods.

Spell 897

Unguent with N. Ointment, where are you?¹ O you who should be on the brow, where are you?

If I be on the brow of Horus, I will be on N's brow, vindicating him and

felling his foes in(?)² the realm of the dead.

Ho N! You have your heart in your body, N.

1. Cf. *Pyr. Transl.* Utt. 77, of which this is a garbled version.

2. 'Iw before *hrt-nṯr* is either corrupt for the preposition *m* or the start of a new clause which has not been completed.

Spells 898 and 899 are lost except for odd fragments.

Spell 900

VII, 107 I am the maiden [. . .] and enduring, who fought Seth and <his> confederacy.

Spell 901

VII, 108 SPELL FOR PROCEEDING TO THE GATES (AND TO) [THOSE WHO ARE IN CHARGE OF THE GATES]¹ OF THE TOMB. [. . .] the knife is sharp. There shall be no repelling on my part with a knife . . . who will not repel them by means of it. Do not come down upon me, for [I am] vigilant [. . .].² ¹ Apep is taken and darkness(?) is [. . .] by means of it. [. . .] the chest of him who is protected(?) and my father annuls(?) the reckoning of the place.³

The first room. The secret room of her who possesses beer-jars(?)⁴ before the god.⁵

The second [room]. The room of . . . ,⁶ Mistress of the blessed.

The [third] room. The room of the Great Lady, mistress of the shrine, whom Rē^c knows in his bark.

The fourth room. The room of the fiery one, Lady of punishment(?), the protectress who gives bread to those who are on [their bellies(?)].

The fifth room. The room of the Lady of life, mistress of provisions, who succoured the gods.

The sixth room. The room of Maret(?), Lady of the House of the horizon, whom Rē^c knows in his name [of . . .].

The seventh room. The room of Her who is hidden(?), mistress of paths, who guides Horus and Seth when the bark passes by.

1. Restoring 901l as *īr[yw crr]wt ḥꜣt*.

2. I do not understand 107r.

3. 108*a-b* are difficult and the translation is provisional. *Hwy* in 108*b* looks like a passive participle, and after *hꜥ* we should read *ꜥt. ꜥ*, in accord with 107*n.p*.

4. Or 'knives'? The papyrus-roll determinative suits neither interpretation.

5. The house-sign after *nꜥr* is employed here regularly as a determinative of the entire clause.

6. I cannot read the first sign in . . . *sbt*.

Spell 902

The hand is washed, the hand is waved.¹ O *Hꜥrꜥwtꜥ* [. . .]. Are you in the sky or VII, 109 on earth when those who went out approach? [. . .]. I bring you <to> your feet² that you may see this house of yours [. . .]. Khnum has arisen over his court. [The doors of the sky are] opened,³ the doors of the firmament are thrown open by Horus [. . .] his father's son. He is spiritualized by his son [. . .]. You are examined before Thoth, who examines [. . .] West, your bread of the Broad Hall [. . .] in front of you [. . .] walk to and fro [. . . the sun-folk extend] arms to you and stamp [feet for you . . . the sun-folk]⁴ burn(?) for you, [. . .] and Nephthys. O N,⁵ [. . .].

1. For *ꜥꜥm* 'wave' hands, cf. *Pyr.* §§743; 1366.

2. *Sic.* One *r* in *r rdꜥꜥ.k* has been elided.

3. Cf. de Buck, n. 3*.

4. Cf. de Buck, n. 8* in respect of 109*n.o*.

5. Cf. de Buck, n. 9.

Spell 903 is almost entirely lost.

Spell 904

TO SAVE THE NECK FROM HIM WHO WOULD CUT IT. [. . .] N today¹ [. . .] the VII, 110 god of offerings whom N has met(?). N lifts up [. . .] with gold and electrum(?) [. . .] whom N has bound(?).² N is on his way to the Garden of [. . .],³ N will drive in the mooring-post in the Waterway of Horus, N will dispel the storm. N has formerly waged war against his horn,⁴ and he cannot lift up his face, he will be rightly broken. The . . .⁵ worship N, and it is Shu who has prepared a path for <him> and for his great double(?);⁶ the associates(?)⁷ are they who take N from the Ennead(?) in front of Her who fares upstream, and who gives air to the Ennead for N.

1. Cf. de Buck, n. 2*•. Read *N pn myn*.
2. *Sf.n N*; *sf* is not recorded.
3. Apparently not *š* [*Hr*], cf. de Buck, n. 5*.
4. *Šd.n N pn hṛw r cb.f*; cf. *šd.n.f hṛwyw r* ‘he has waged war against’, *CT II*, 130*d*. There must have been an omission before this sentence, because there is no antecedent for the suffixes *.f* here and in 110*j.k*.
5. *Tstyw*.
6. 110*m* seems corrupt; we might expect *īn Šw īr n.f w3t*, and the passage has been translated in that sense, but the sign drawn in de Buck’s n. 9* is obscure.
7. *Snsnw*.

Spell 905

[. . .]¹ the water of N’s mouth;² O you who are little,³ it means that the Eyes of Horus speak to you. N shall go forth upon the battlements of the northern sky, N has put this water in N’s intestines.

VII, 111 O you Souls of Dep, you Lords of Pe, quench (thirst) with the water of N’s mouth; it is the Winding Waterway. O Rē^c! O Horus of the desert(?), a son who protects his father! O you of the sharp knives! O you who rule the slayers, who say that they will rob N! Their faces are like . . .⁴ The long-horn which is on the mounds of the food of those who are accused⁵ will gore; the . . .-bird⁶ has sucked, they swallow the fiery Eye of Horus.⁷ See, they know,⁸ but they forget it.⁹ See, N is the hale Eye of Horus. O Coiled One < . . . >.¹⁰

1. 110*p-r* yields no connected sense, owing to damage.
2. Cf. 111*b*.
3. Feminine plural.
4. *Mt īw* defeats me. Can it be a cryptogram for *myw* ‘cat’?
5. *Wmnt smywt* is obscure.
6. *Snb-ī3y*.
7. Read *īrt tw nt Hr*, ignoring the first *Hr*, which is superfluous; cf. 111*k*.
8. Old perfective 3rd plural.
9. Read *šm.sn s(y)*, but the relevance of 111*j* is not clear.
10. The spell breaks off short.

Spell 906

N has gone up into the horizon as the front of a lion(?),¹ N’s gifts go forth in front of N, who issued from the god’s egg. N is the Bull of Kenzet, which is known in Ōn. There is bread on earth with Horus, great loaves are with the god, and <it(?)>

is for N. You are the double of every god, the first-born, the eldest son of Atum, the image of him(?).² Stand up and sit down (at) a thousand of bread, a thousand of beer, [a thousand of] oxen, poultry, alabaster and clothing which the god provides in these offerings.

1. Taking *h3* to be an ideogram; *sp 2* is regarded, here and elsewhere, as a mark of emphasis.

2. *Wt.f* is assumed to be an error for *twf.f* 'his image'; it can hardly be intended for *wtw* 'eldest son' as in *Pyr.* §593, since that term is a synonym of *wt(w)ty* just above, and would be superfluous here.

Spell 907 is fragmentary.

Spell 908

A boon which the king grants (and also) Anubis who presides over the god's VII, 112 booth, Lord of the Netherworld, to whom the Westerners give worship; Lord of Sepa, pre-eminent in the Sacred Land; [. . .]¹ who dwells in the middle sky, the fourth of the Children of Rē^c, who was caused to descend from the sky to put Osiris in order, because he was so highly regarded by Rē^c and the gods. May he grant that N's tomb will benefit. The land will come to him, his [. . .] bearing bread;² he will drink of the waters of his well,³ he will go down to his garden for what is given at his desire; he will speak about his house in the necropolis; he will be vindicated on account of his children in the presence of the Company of the Mat(?).⁴ Ḥathōr will hear all that he says in the Tribunal of the Two Gods, (even) N whom Ḥathōr loves, the companion of *Hd-htp*.⁵

1. *Sw* after *t3-qsr* is corrupt; *hr-ib pt* which follows shows that a name of Anubis must have stood here.

2. A feminine noun must have stood in the lacuna to account for the fem. *hrt*.

3. Note *hnmt* 'well' spelt with *h*.

4. *šnyt tm3(?)* appears to be the designation of a body of judges in the Beyond.

5. 112x.y are concerned only with N's wife and are no more parts of the actual spell than are the *im3h* formulae of 112n.u.

Spell 909

This day of N is renewing(?) the heart in the early morning¹ for N by means of VII, 113

your writings. [It will go well with(?)] N, N is pure;² the mighty ones of Horus speak to N, who is afraid of him³ and of [them(?) . . .] Sepa. Those who are in [. . .] speak to N [. . .] the Great Ones. He who is in authority over speech greets N . . . behind N,⁴ and there will be no trouble (among) those who are in the Presence on her account. EACH ONE OF THEM [IS YOUNG(?) . . .] THOSE WHO ARE IN SILENCE ARE SILENT FOR YOU AT THE TIME [OF] THE SPIRIT.⁵ THERE COMES [. . .], THE GOD COMES IN PEACE.

The Great One hears [. . .]⁶ N a path in company with you,⁷ and the god is loud-voiced. Stand at the portal [. . .] your two faces(?). N is in front of the gods, and N is raised on high. Your⁸ face is that of Sia who (. . .) his cloak.⁹ He
 114 has caused N to receive [. . .] who is before you, the Elder of the tribunal; he gives a mat(?) to N in company with you in order to go into N's presence¹⁰ in your company, N will not sit in your . . . ,¹¹ your mighty ones shall not stand on the heads of(?) [. . .].¹²

1. For *n nhpw* read *nhpw* only.

2. Restoring [*ꜥḥ n*] *N tn wcb[n]* *N tn*.

3. The suffix in *snq n.f* presumably refers to Horus; N is a woman.

4. I do not understand 113g.

5. 113j may well be corrupt. The initial *ꜥ* seems without function; it appears to be neither the interjection, nor the verb 'says', nor the prothetic *ꜥ*. The dative after *ꜥ gr* has a plural suffix. *Imyw gr* looks strange, but 'those who are in silence' is perhaps not impossible. *Sp [n(?)]* *ꜥḥ* also looks strange, and its relevance is not clear.

6. Cf. de Buck, nn. 15*; 16*. The traces of 113m do not suit *ꜥr n* 'there is made for'.

7. Plural, so that the suffix cannot refer to *ntꜥr* following.

8. Plural!

9. Something has been omitted between *Syꜥ* and *syꜥt*, A possible restoration is *Syꜥ (syꜥ) syꜥt.f*; this would stress the pun.

10. Emending into *r cꜥ (m-)bꜥḥ N*.

11. *Nwt*.

12. The rest of the spell is too much broken to translate.

Spell 910

N [is clad(?)] as [Horus], N [is robed(?)] as Osiris,¹ N[has come(?)] in the morning, N has gone forth in [the night(?), N] is brighter than a rod, N's rank is (that of) [her]² father Atum, N has uncovered [. . .] the place of embalming, N has broken up³ the mansions of the Old One for [. . .], N has travelled [the land(?)] of the sleepers who belong to Thoth [. . .].

Hail to you, tooth(?)⁴ of the Great One [. . .] the striking-power of the

Great One [. ! .] which was said: ‘You shall come for her’. A Great One comes VII, 115 to N; may Sobk not be aggressive [. . .] I wish that he were dead! O you who take away knees, go upside down, do not take away my knees [. . .] in these two great chapels (in)⁵ which are the Souls of $\bar{O}n$. N will not⁶ eat faeces, N will not drink urine for them, N will not go upside down for them.⁷ May you⁸ be pure and clean, O N, among the pure ones who are in their [places(?)].

1. See de Buck, nn. 10* ff. The restoration ‘is robed(?)’ in 114*i* is a guess.

2. De Buck suggests restoring $\dot{I}t$ [.f] in n. 16*, no doubt rightly, cf. the masc. suffix in 115*l*, but the deceased was a woman.

3. *Gmgm* is doubtless to be understood as a *sgm.n.f* form, since it comes between two such forms. The omission of the *n*-formative may well be a slip.

4. Reading ($\dot{I}b\dot{h}$) ‘tooth’.

5. Supply $\dot{I}m.sn$ after $b\dot{z}w$ *Iwnw*. *Itrty* seems here to mean ‘chapel’.

6. On the use of the archaic enclitic negative *w* reinforced by $\dot{I}z$ see my Brief Communication in *JEA* 62, 176.

7. The name of the deceased is inserted superfluously at the end of 115*k*.

8. Masc. suffix, though this is a woman’s coffin.

Spell 911 is fragmentary. Shu is named in 116f.

Spell 912

N is young [. . .] by¹ this god who is in the heart of *Iḏdw*, more secret than VII,117 the gods, (although) his name is known. N has come so that she may order the paths; N allots [. . .] their [. . .], N has power over *Iḏdw*, and he has no power over her [. . .] for N,² [. . .] will not obstruct(?)³ N’s movements, they will [not] oppose N’s staff, N has eaten [of] the uraeus yesterday, N [has] swallowed [. . .] today [. . .] N’s breath [. . .] the Lord of *Iḏdw*.

1. Or perhaps ‘so says’.

2. Note the writing of *N tn* as *N ṯn*; so also in Spell 913.

3. Reading $\dot{h}n$ ‘obstruct’; for this verb cf. *Concise Dict.* 171.

Spell 913

The mighty one speaks to N, and N will replace air, N will smite¹ [. . .]. N will not ignore(?)² you, O *Wḏmmw*, when he passes the [. . .] of $R\bar{E}^c$ on his throne; [N] will

live [on bread(?)], N [will breathe(?)] air, N [will have] a soul(?),³ N will be clad in what she grasps [. . .].

1. Prospective *sqm.f.*
2. Restoring conjecturally as *n sh[m.n]*.
3. Restoring 117r-t as *cnh[N m t, sn] N tꜣw, bꜣ[n] N*.

Spell 914

VII,118 To be with the Great Ones. Hail to you, you souls of the lords of terror in the waters! I have come to you, for I am the [pupil(?)] which is in the midst of his Eye,¹ who will not be driven away(?).² I have come and brought Truth to the contented wife of³ Thoth, (to) the Eye of Horus the Red, to the magician, the staff of Him of the flood, the [. . .] of Anubis [. . .]. The fillet of Thoth is tied, and he and she who taste are not exalted(?),⁴ the *sꜣꜣ*-plant is on its river-bank [. . .] you by means of it. See me, you gods⁵ who are on [. . .] I am high⁶ in [. . .] I am(?) [. . .] for my name. O you who are clean [. . .] for my command(?) in everything which [you(?)] have done¹ [. . .] I go after . . . ,⁷ [I] will not go astray [. . .] because of youthfulness(?) [. . .] while I am . . . within(?) *Hnhnw*.⁸ [. . .] make content . . . within(?) *Hnhnw*.

1. Conjecturally restoring *hwnt* in the lacuna in 118d; the space and the det. suit. The suffix in *irt.f* doubtless refers to Horus, though an antecedent is lacking.

2. As it stands, I cannot translate 118e, which except for the first group is not confirmed by de Buck. A possible emendation may be *ꜣwty hsf.f*, referring to the deceased.

3. Reading *n hmt htpt*; this last is determined with a sign which may well be a distorted papyrus-roll. The obscure sign which follows perhaps stands for the genitive adjective.

4. In B1C the latter part of 118i seems corrupt; in D1C what follows *ts mdh* is certainly corrupt.

5. In B1C read *ꜣ[r.t]n* after *mꜣw wꜣ*.

6. The first group in 118l appears to be prothetic *ꜣ*.

7. *Sf nn*, var. *sfꜣ nn* in 119e, defeats me; see also 119f.

8. For this god see also CT VI, 307e.

Spell 915

[. . .] I have acted on behalf of your heart, I enter into [. . .] I am a Power [. . .].

Spell 916 is largely illegible and yields no coherent sense, but Thoth, Isis, Nephthys and Nūt are named.

Spell 917

His arms are about you,¹ N [. . .] N who acts in his [. . .] in every place where VII, 120
you are. Ho[N! . . .] the realm of the dead. O N, turn yourself to Nūt when she
unites the Two Lands of Gēb and the land of your West. Your mother has given
you her hands for life [. . .]. O N, [raise]² yourself on your left side, having
been placed on your right side, worship(?) the Great Lady [. . .] and live for
ever.

An invocation-offering of bread and beer, oxen and fowl for N! [. . .]. O
N, I place your heart in your body for you, for you are Osiris [. . .] for Nūt.
Nephthys brings to you [your daily ration(?)]³ . . .] <N>.⁴ May you ferry across
[. . .] N in the western desert of [N . . .].

A boon which the king grants, (and also) Anubis [. . .], of a fair burial.
Your son is with N.⁵ Gēb, chiefest⁶ of the gods, will accompany you, for he is
your son, O N, [. . .] you shall nourish <your son> [with it];⁷ he has made you
hale, and you are powerful and able(?).⁸ Atum himself is with them.⁹ Gēb [. . .]
life, permanence and dominion for ever [. . .] N. May you protect him(?)¹⁰ . . .
life, permanence and dominion for ever.

O N [. . .] N, you standing on the earth that you may govern at the head of
the gods¹¹ who are before Anubis wherever he may be. An invocation offering of
bread and beer, oxen and fowl [. . .]¹A boon which the king grants] (and also)
Duamūtef and Ḳebḥsenuf. A boon which the king grants (and also) Isis and
Nephthys. A boon which the king grants (and also) Imsety and [Ḥapy]. A boon
which the king grants (and also) the god [. . .]. A boon which the king grants
[. . .] at the head of the gods. O N, you¹² are [. . .] Gēb [. . .].

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1. Whose arms? The beginning of this spell has been omitted.
2. Restore [t]s t̄w.
3. Read *ḥrt hrw*? De Buck, n. 3*, is uncertain about the reading *tp*.
4. The name of the deceased has been omitted.
5. *Sw* at the beginning of 121*h* is probably the rare particle of *Eg. Gramm.*³ §240 used with a non-verbal sentence, but it is not clear to whom the suffix in *s̄.k* applies, unless it be to Anubis, which seems unlikely.

6. Read *rp[rt]*, cf. *Pyr.* §1620*a*.

7. 121*j* has been restored as *Pyr.* §1620*b*, but there must have been garbling. The lacuna after 'N' has no counterpart in *Pyr.*, while that after *scnḥ.k* is too small to take *s̄.k ḥm.f* of *Pyr.*, and may have read *ḥm* only, cf. de Buck, n. 8*.

8. A corrupt version of *Pyr.* §1618.
9. Cf. *Pyr.* §1617b; 'them' in *Pyr.* refers to the Ennead.
10. For *nh* see *Concise Dict.* 137. $\downarrow\backslash$ is incomprehensible as it stands, but could have arisen from a miswriting of *sw*. What follows is surely corrupt.
11. Cf. *Pyr.* § 1619a.
12. Read *tw* [t].

Spells 918 and 919 are fragmentary. Spell 918 mentions the town of Djedu (123b) and from 123p onward it is a broken variant of CT II, 230a ff. cf. de Buck, n. 19.*

Spell 920

VII, 125 NOT TO DIE AGAIN. O you living one who are in the horizon, O Osiris!¹ Reach² the Great Provider with whom is a staff, reach the two Songstresses, the two female [Companions],³ your two [Sisters(?)], appear in your great crown. May your mother Nūt bear you, may Pe be yours,⁴ may (something) be given to you (by)⁵ Dep. May you see [. . .] in Ōn, may life be established in you through the Souls of Pe and through the Souls of Nekhen. Your foes, O Rē^c, are turned about; the spirits in the West serve you, [. . .] serve [. . .] their heads and their skins [. . .] bearing life. Ho [N!] < . . . >.⁶

1. *H3 Wsyr pn* refers to the deceased, despite the absence of the name.
2. Probably imperative with reflexive dative, cf. the certain imperative *hc ir.k* in 125f.
3. Cf. de Buck, n. 3*.
4. Read *n.k imy P?*
5. Supplying *m-r* before *Dpw*.
6. The spell is unfinished.

Spell 921 is much damaged and yields no connected sense.

Spell 922¹

VII, 126 O you Great Lady² with whom they are angered,³ may you fare upstream to the great throne so that you may bring to me all my magic,⁴ and it will be well with you.⁵ O you who are in throats, you children of men,⁶ Powers, [. . .], Khopri and his companions whose thrones are hidden,⁷ I have passed by you [. . .], I am exalted [. . .] fillet about her who is [. . .]. The Red One⁸ who is in [. . .]

opens to me [. . .] Osiris. (I have(?)) passed < . . . >.⁹

1. This spell falls into two distinct parts, the first from M44C and the other from M13C, the two overlapping only at 126*j*, which is in lacuna in M13C, to 126*l*. There is also some corruption; 126*g-i* (M44C) contains two virtually identical passages concerning the 'building up' of Isis after being 'cut up' which have every appearance of being an interpolation from an entirely unconnected source; see n. 7 below.

2. It seems certain that nothing has been lost in the small lacunae at the beginnings of lines 1–3 of M44C. Note that de Buck was entirely dependent for this spell on Lacau's copy, cf. his n. 1*.

3. Lit. 'who is in the anger of their hearts'. There is nothing to show who 'they' may be, which suggests that the beginning of this spell has been lost.

4. The *n* after *hkʒ* is in error and should be ignored.

5. Lit. 'benefit on your heart'. On the interpretation of what follows see nn. 6 and 7 below.

6. *Smrw.f štʒ swt* is isolated as it stands and is better placed after *Hpry* in 126*m*. On the omission from the translation of 126*g-j* see n. 7 below.

7. As noted in n. 1, 126*g-i* appear to be irrelevant interpolations and therefore have been omitted from the translation. The passages in question run: 'O Satis, Isis is built up after her cutting up; Isis is built up after he cut her up'. After this M44C has 'Bring me honour', which looks like a variant of 126*c*. M13C has a lacuna at this point, of which the initial *in* is preserved, but follows with a duplicate of 126*d* and of the first part of 126*e*, which constitutes the only overlap between the two texts.

8. Feminine.

9. The spell is unfinished.

Spell 923

O so-and-so, take the Eye of Horus, that I may put it in your mouth for you – a portion of white *sh-t*-grain, a portion of¹ green *sh-t*-grain, a scorching² of wheat, a scorching of barley, a portion of *bʒbʒt*, a portion of zizyphus fruit, a portion of zizyphus bread, ¹all kinds of sweet fruits, all kinds of [fresh vegetables], all kinds VII, 127 of *hnkt*, all kinds of sweet things, split earth-almonds,³ choice joints of the fore-part from⁴ the offering-tables, all pure and abundant⁵ for So-and-so. Take the Eye of Horus which the gods have collected for it according to what they have created.

1. For this sense of *ʿ* cf. *Concise Dict.* 36.

2. *cg*, var. *rwg* 'scorch' occurs in *CT V*, 10*g*; 12*a*; *BD* 133, 5.

3. Cf. Edel, *Qubbet el Kawa*, Abt. II, Bd. I, Teil 2, p. 22. I owe this reference to Mr. Spaull. *Pdyw*, which I translate as 'split', is lit. 'extended, stretched out', which in this context probably means 'split open and extended' like an open book. In 127*r* is a reference to halves of an earth-almond.

4. Lit. 'of'.

5. *Hwy*, lit 'overflowing', but here only solid foods are mentioned.

Spell 924

O N, take the sweet Eye of Horus; I put it in your mouth for you – a portion of [white *sh̄t*]-grain, a portion of green [*sh̄t*]-grain,¹ a scorching of wheat, a scorching of barley, [a portion of] *bꜣꜣwt*, a portion of [zizyphus fruit], a portion of [zizyphus] bread,² all kinds of sweet [fruits] and of fresh vegetables, all kinds of *hnkt*, halves of earth-almonds. I cause choice joints to come, I bring³ forepart-meat from the offering-tables, for N has purity.

They give a duck, he purifies an ibis,⁴ he makes offering of everything on which a god lives, [and he(?)] proclaims(?) blessedness for N.

1. This spell is a variant of 923. The name of the grain is incomplete in both instances, but is surely *sh̄t*, a var. of *sh̄t*, cf. 126*v.w* above.

2. Restored from 126*aa*.

3. Restore as *sh̄p*, cf. 128*b*.

4. Not 'Thoth', despite the determinative. 'They' may be the mourners at the funeral and 'he' the officiant.

Spell 925

VII, 128 O Companion, open the chest and bring ointment before N's face for N in all his dignities and in all his places which he desires; may he have happiness yonder with the god, with Anubis and with his double, (even) N.

Spell 926

Wash yourself, sit down at the meal, put your hands on it; divert the god's-offerings, break the red pots, give cold water, purify the offering-tables with [. . .],¹
VII, 129 make libation; fire and incense are for N in all his dignities and in all his places which he desires [. . .] at [the temple(?)]. May you appear in the retinue of the king [. . .].

Spells 927–931 are fragmentary.

Spell 932

Hail to you, Successor¹ of the Great One, Lady of All, who lift up everyone, VII, 132 who open your arms to Him who is inert, on whom it is granted to Him to rest, who collects efflux, who gathers putrescence together, Successor in [. . .] life, what she commanded (for) her lord² when he embraces in this her name of Lady of All [. . .]. I am Osiris, I am languid . . . [. . .].¹ I have come equipped with magic, and my utterance has protected me. I am indeed a twin-plumed falcon,³ [I(?)] foretell [. . .] my heart is in my possession.

133

O you slayers⁴ who belong to Osiris, who fish the earth⁵ and who traverse [. . .] in the tombs(?) [. . .] this head of mine. I am one great of soul in front of the mountain,⁶ I shall not be taken for your poison(?),⁷ for I have seen the cavern [. . .] I am a god [. . .] in it. Open the paths for me, for I am a possessor of Right.

1. Read *stt*, cf. de Buck, n. 5*.
2. The det. \mathfrak{A} of *wqt* is a very easy error for \mathfrak{B} in hieratic; read *wqt.s (n) nb.s*.
3. *Nt* after *byk* is curious; if it represents the genitive it is in error, for the masc. *n* is needed; if it stands for *nty*, the predicate of the relative clause it should introduce has been omitted.
4. *Tmw*, see also *CT VI, 379k.l*.
5. For victims?
6. A small obscure sign after *dw*, see de Buck, 133, n. 7*.
7. Read *n i.t.(w). i r mtwt(?) .tn*, see de Buck, n. 8*.

Spell 933

As for [. . .] a seal has been given to me [. . .] consisting of clothing, of [eye-paint(?)],¹ of ointment, and everything which she brings,² saying . . .³

1. Restore \mathfrak{G}_{ii} .
2. Read *int.s nbt*.
3. *Fnw*. The spell is unfinished.

Spell 934¹

Festival perfume. O N, I give you the Eye of Horus, and its perfume is on you. VII, 134
Sft-oil. O N, I give you the Eye of Horus on account of which he suffered(?).²
Hknw-oil. O N, I give you the Eye of Horus; be joyful by means of it.

Nhnm-oil. O N, I give you the Eye of Horus, with which he brought and protected the gods.

First quality pine-oil. O N, I give you the Eye of Horus, with which he brought and supported the gods.³

First quality oil of Libya.⁴ Ointment! Ointment! What is in the Eye⁵ of Horus is what is in N's eye; may you give pleasure [to]⁶ him.

Myrrh. What he receives is your⁷ perfume.

A bag of green eyepaint and a bag of black eyepaint. O N, I give you the Eye(s) of Horus, (both) black and white, that they may paint your face and illumine your face.

Tw3wt-oil. O N, I give you the Eye of Horus, which the winds bring to you for your nose.⁸

135 A *cbt*-vase (of water).⁹ O N, I give you the Eye of Horus; there is collected for you the water which is in it.

A *sm3*.¹⁰ O N, I give you the Eye of Horus; Horus has united his Two Lands for you.

A *cppt*-jar. Horus has equipped his Two Lands for you.

Two bags of linen. O N, I give you the Eye(s) of Horus, (both) white and green, that they may paint your face¹¹ and that they may illumine your face.

. . .¹² Awake in peace, awake in peace, O Eye of Horus which is in Dep!

Two crossed clubs.¹³ O N, grasp your foes!

O N, the Imperishable Stars fear you.

May you be content with the king's boons, which are sent on account of you yourself.

O N, I give you the Eye of Horus, which is pointed(?)¹⁴ against your foes.

O N, I give you the Eye of Horus, for Horus has seen his father Osiris.¹⁵

O N, I give you the white Eye of Horus that you may live by means of it.¹⁶

O N, I give you the Eye of Horus, I provide for you the water which is in it.

O N, I give you the white Eye of Horus, and it will be behind you.

136 O N, I raise your head for you;¹⁷ you shall live, your soul shall live, and you shall be a god.

O Osiris, I make these nails of yours firm for you.

An ornament for his arms.¹⁸ O N, I give you the Eye of Horus, an ornament for your arms.

Giving a collar of turquoise.¹⁹ O N, I give you the Eye of Horus, so that you may be rich²⁰ by means of it.


O N, I give you the beautiful right eye of Horus, so that your soul may live on it.

1. This spell is part of the Ritual of Offering, with reference to perfumes, cosmetics and dress, each utterance being associated with a title and picture of the relevant item, with the exception of 135g-n; it is not clear to which items these utterances refer.

2. Cf. *Pyr. Transl.* Utt. 74, n. 1.

3. This text belongs properly to *twꜣwt*-oil, cf. *Pyr.* §51c. Here this oil is in 134j with the text *ꜥnt n.k ꜥꜣw r ꜥnd.k* ‘which the winds bring to you for your nose’.

4. A1C has misunderstood the *ꜥhn*-sign and reads *msnw*. The text which follows is a garbled version of *Pyr.* §52; G1T is followed.

5. The ‘Eye’ is represented by its inner corner, drawn as , see also below in line 9b of G1T and in 137q; 138a.g; 140l; note that the text of *Pyr.* §52b makes no mention of the Eye of Horus.

6. There hardly seems space in the lacuna for de Buck’s *w*, see his n. 2*; the restoration of *n* is according to *Pyr.* §52c. A1C is damaged but is even more corrupt than G1T; *snꜥm.ꜥ* of loc. cit. has been changed in A1C into *st* ‘perfume’. The suffix in *snꜥm.ꜥ* refers to the Eye.

7. Again the Eye of Horus.

8. See n. 3 Above.

9. The contents of the vase are indicated by the following text; the vase itself cannot be connected with the *ꜥbt* used in ‘Opening the Mouth’, for which see *Th. T.S.I.*, p. 59; *Meir III*, p. 28, n. 8.

10. This object probably represents the ‘union of the Two Lands’ group.

11. For ‘face’ G1T has both *ꜥr* and *mꜥnt*; one of them is superfluous.

12. An item of clothing resembling the *ms*-sign. Cf. Jequier, *Frises*, fig. 28?

13. Mr. Spaul suggests the crossed bands on the chest, but de Buck’s drawing and the reference to ‘foes’ seems to favour clubs.

14. *Gnt* here is an attribute hostile to N’s foes, and the translation ‘pointed(?)’ rests on the harpoon-like det. The word certainly has nothing to do with *gnwt* ‘annals’.

15. So G1T; A1C reads *mꜣꜥ ꜥt.f* ‘who proclaims his father’.

16. So G1T; A1C is corrupt.

17. After N’s name, A1C automatically inserts ‘I give you the Eye of Horus’, although nothing is given at this point. This spell may belong to the pictures of two headrests or two heads, which occur with the legend ‘Giving him his head that he may live’, see de Buck, 136, n. 1*.

18. See de Buck, n. 2*.

19. The object in de Buck, n. 3* apparently reads *wshw*, cf. 136h, and it has therefore been taken to be the *wsh*-collar, though here it looks more like a pectoral with necklace.

20. Lit. ‘wide’; of girth or of property?

Spell 935

O N, I give you the Eye of Horus, because of which the gods were merciful.

O N, I give you the Eye of Horus; betake yourself to it.

O N, I give you the Eye of Horus which they guarded(?).¹

O N, I give you the lesser Eye of Horus, of which Seth ate.

O N, I give you the Eye of Horus, with which your mouth is opened.
The pupil² which is in the Eye of Horus, eat it.

O N, I give you the Eye of Horus, and you will not be ill(?)

1. Read  for .

2. Read *ḥwnw*, cf. 141g. It is a masc. var. of the commoner *ḥwnt* 'pupil' of the eye, for which see e.g. *Pyr.* §§93a; 2278a (*Suppl.* p. 84).

Spell 936

VII, 137 A boon which the king grants (and also) Anubis, Lord of the coffin, Lord of interment, Lord of invocation-offerings in the *wꜥg*-festival, in the Thoth-festival, in the Sokar-festival, in the festival of the First of the Year, in the festival of the Opening of the Year, and in all the goodly festivals of Osiris, for N.

A boon of the king for¹ the sky, that the mouth and eyes may be opened by means of the foreleg by the lector: a thousand of bread and beer, oxen, fowl, alabaster and clothing for N, consisting of everything which Osiris desires and which comes forth to him (at) the voice, he being rich thereby.²

The opening of the mouth with the iron chisel. As for all that you do for yourselves,³ you shall do (it) for N.

From here on the texts 137g ff. are referred to the table of offerings on de Buck's p. 143, and they are translated under the respective headings. The marginal page-numbers refer to the main text.

Water of libation.⁴ Incense. Ho Osiris,⁵ [hasten, carry off] him who speaks evilly against his name. [O Thoth, hasten], bring away him who is harmful to Osiris,⁶ bring away him who speaks against the king's name; do not let go of him, do not let go of him. O N, go also with your double;⁷ O N, the hands of your double are before you, the feet of your double are behind you. I come and I bring you the Eye of Horus, that your face may be provided with it, doubly diffused; I bring the perfume of the Eye of Horus, and it will not be far from you.

Cold water. O Osiris, this cold water of yours, Osiris, is the cold water which went forth to the Great One, which went forth to Horus.

Incense of Upper Egypt. O N, I give you the Upper Egyptian Eye of Horus that it may cense your face and cense your eyes, and it may give you Upper

Egypt in worship.

Incense of Lower Egypt. O N, I give you the Eye of Horus which censes what is in his Eye;⁸ it will unite Lower Egypt for you and it, (namely) the perfume, will sweeten your face and your eyes.

Incense of [. . .]. O N, take the Eye of Horus, that your face may be censed and your eyes censed by means of it; it will be in your eye.

Hknw-oil. O N, take the Eye of Horus; be joyful by means of it.

Festival perfume. O N, take(?) the Eye of Horus as the hale Eye.⁹

Nhnm-oil. O N, I give you the Eye of Horus with which he protected the gods.

Twꜣw[t]-oil. O N, I give you the Eye of Horus with which he supported the gods.

Sft-oil. O N, I give you the Eye of Horus, (even) its oil which is on it.

First quality pine-oil. Ointment, ointment which is in the Eye of Horus! You shall be on N's brow, you shall put his soul, his strength and the dread of him in the eyes of all spirits who shall see him and who shall hear his name.

First quality oil of Libya. Forward, forward to Osiris!¹⁰ I give you the Eye of Horus which he has taken to ⟨your⟩ brow.

A bag of green eyepaint. O N, I paint an uninjured Eye of Horus on your face for you.

A bag of black eyepaint. O N, I paint the Eye of Horus on your face for you, that you may be vindicated.

Clothing, fire and incense. O N, awake in peace! Awake, O Tayt, in peace! Awake, O Eye of Horus, in peace! ⟨Awake⟩, O you who are in Dep and in the Mansions of the Red Crown, in peace! O you who receive a shape and who adorn the Great One, may you cause the Two Lands to bow to N just as they bow¹¹ to Horus; may you cause the Two Lands to fear N just as they fear¹² the Outcast; may you cause him to sit in [. . .]¹³ and to open up his place to the spirits and Anubis, Foremost of the Westerners, who presides over the nomes, may you place his soul ⟨at the head of⟩¹⁴ those spirits.

Give cold water of the Northland.¹⁵ O N, I will come and bring you your feet and your testicles; I give you the efflux which issued from you, and by means of it you will not be inert.

Iron, a *hnw*-bowl; do not(?) lift up. O N, I give you the *hnw*-bowl which issued from the Eye of Horus; provide yourself with it.

A chest of goods(?).¹⁶ *There is no corresponding utterance.*

Srw of Upper and Lower Egypt. *There is no corresponding utterance.*

A fresh *pꜣt*-cake. O N, I give you the Eye of Horus; Rē^c who is in the

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sky ¹⁷ is gracious to you, he propitiates for you the beneficial Eye of Horus which you glorify(?) and choose!¹⁸

A *pꜣt*-cake spread into two halves. O N, I give you the Eye of Horus, because of which he once flew up that he might eat.

Five bundles of onions. O N, I bring you your white teeth, which come intact, that your face may be brightened thereby.

Two *hꜣts*-jars of *mnw*-stone containing wine. O N, I give you the Eye of Horus which was wrested ¹⁹ from Seth, and your mouth is opened with it.

A bowl of *mnw*-stone containing wine. O N, I give you the Eye of Horus which is firm on Horus's brow, and your mouth is opened with it.

A bowl of *mnw*-stone containing beer. O N, I give you the Eye of Horus, and your heart is provided with it.

Give loaves and lift up before (him). O N, I give you the Eye of Horus, which is potent and sacred and which is on Atum; it will be in your eye(?) before you.

Two king's boons which consist of a sack(?) of bread. Bring him with it, for he has gone forth with the Eye of Horus, which was given to him. (As for) the Eye of Horus, he is pleased with it, and I give you the Eye [of Horus] which ²⁰ he pulled out.

Presentation of an invocation offering. O N, I give you the Eye of Horus; quench thirst with it.

Sit down and eat the invocation offering. O N, I give you the Eye of Horus; sit down at your [bread(?)].

Bread, two loaves. O N, I give you the Eye of Horus, with which . . . [. . .]. ²¹

'*Ith*-bread. O N, I give you the Eye of Horus, which he pulled out, [namely (?)] Seth.

Four *iddt*-loaves. ²² O N, I give you the Eye of Horus, take it.

Three *prsn*-loaves. ²³ O N, I give you the Eye of Horus on which [he] flew up. ²⁴

[Three] *šns*-loaves. O N, I give you the Eye of Horus which received heads from(?) Seth. ²⁵

140 An *imy-tꜣ* loaf. O N, I give you the Eye of Horus which is on Horus's brow.

Four *hnfw*-loaves. O N, I give you the Eye of Horus [which he has] baked(?) [. . .].

Four *ihbnnt*-loaves. O N, I give you the Eye of Horus which is in [. . .].

Four *pꜣwt*-loaves. O N, I give you the Eye of Horus [. . .].

Four toasted loaves. O N, I give you the Eye of Horus, which he has pulled out [. . .].

Four *kmḥw*-loaves. O N, I give you the Eye of Horus, which hammered its foes.

A fore-leg (of beef). O N, I give you the Eye of Horus, of which the gods shared out for you.

A hind-leg. O N, [, . .] Gēb with the hind-leg.²⁶

A *shn*-joint. O N, I give you the Eye of Horus which he sought out, being pleased with it.

A *swt*-joint. O N, I give you the Eye of Horus, the full equivalent of(?)²⁷ the Eye of Horus.

Four ribs.²⁸ O N, I give you the Eye of Horus . . .²⁹

A liver. O N, I give you the Eye of Horus for which <the gods>³⁰ went and over which the gods rejoiced, (namely) what is in the Eye of Horus.

A *hc*-joint. O N, I give you the Eye of Horus which he(?) ate and at which he was joyful.

Meat of the forepart. O N, I give you the Eye of Horus [which is on]³¹ the brow of Seth.

A goose. O N, I give you the Eye of Horus, for which [he] came when they prophesied.

A *sr*-bird. O N, I come and I foretell [the Eye(?)] which is on the brow of Horus; take it to your brow.

A *trp*-bird.³² O N, I give you the Eye of Horus; take the end(?) of your [heart].³³

A duck. O N, I give you the Eye of Horus; [betake]³⁴ yourself to it.

A pigeon. O N, I give you the Eye of Horus, [. . .] those who would harm it. 141

A *syf*-loaf. O N, I give you the Eye of Horus, because of which the gods were merciful.³⁵

Four *msyt*-cakes. O N, I give you the Eye of Horus, [the water in which he] has squeezed out. Betake yourself to it.³⁶

Two *msdrt*.³⁷ *There is no corresponding utterance.*

Three bowls of milky ale(?). O N, I give you the Eye of Horus which they have guarded(?).

Three bowls of strong ale. O N, I give [you] the Eye of Horus; [little] is that which Seth has eaten of it.³⁸

Two bowls of beer. O N, [I give you the Eye of Horus], and you are [provided] with the . . . which issued from it.

Two portions of wine. O N, I give you the Eye of Horus, that your [mouth] may be opened by means of it, (namely) the pupil which is in the Eye of Horus;

eat it.

Two portions of *hꜣmy*-wine. O N, I give you [the Eye of] Horus which he has snatched away from Seth.

Two portions of *swny*-wine. O N, [I give] you the Eye of Horus; having it you [will not be ill(?)]³⁹ and you will not be passed over, but your mouth will be opened by means of it.

Two portions of *īšd*-fruit. O N, I give you the Eye of Horus [which he rescued] from Seth.⁴⁰

Two portions of zizyphus-fruit. [O N, I give you the Eye of] Horus [which] they [have licked]⁴¹ . . .

Green *sh̄t*-grain. O N, I give you the Eye of Horus that you may be made fresh by means of it.

White *sh̄t*-grain. O N, I give you the Eye of Horus that your [face(?)] may be made bright and your mouth freshened by means of it.

Two portions of *npꜣt*. O N, I give you the Eye of Horus, I allot it [to] you, I fly up in order to devour him who would harm it.⁴²

Two portions of *sh̄pt*-drink. O N, [I give] you the Eye of Horus that it may [protect(?)] your face.

Two portions of figs. O N, I give you the Eye of Horus [. . .] your mother's breast for you.

142 Two portions of scorched wheat. O N, I give you the Eye of Horus, that its foes may be scorched with its fire.

Scorched barley. O N, I give you the Eye of Horus which smote Seth. *Bꜣbꜣwt*. O N, I give you the Eye of Horus which . . .⁴³ Seth.

Hnms-beer. O N, I give you the Eye of Horus which it has reft(?) from him;⁴⁴ befriend it.

Grapes. O N, I give [you] the Eye of Horus which was torn(?)⁴⁵ from Seth, which he ejected to the ground through it.⁴⁶

Two portions of earth-almonds. O N, I give you the Eye of Horus [. . .]. . . .⁴⁷ of wine. O N, I give you the Eye of Horus [. . .] which he has guarded and [saved(?)] from Seth.

A jar of *šns*-loaves. O N, I give you the Eye of Horus; join it to your mouth.

Two *hrt*-loaves.⁴⁸ O N, I give you the Eye of Horus; take it before you.

Two *nhrw*-loaves. O N, I give you the Eye of Horus, by means of which he has . . .⁴⁹

Four *dptt*-loaves. O N, I give you the Eye of Horus which is in Dep.

All kinds of sweet fruit and all kinds of fresh vegetables. O N, he⁵⁰ is pure and also N. I give you the sweet Eye of Horus, by means of which the gods have

made strength for you and sweetness for you,⁵¹ (namely) all kinds of sweet things which Osiris and N have found, a thousand of bread and beer, (a thousand of oxen and fowl), a thousand of alabaster and clothing for Osiris and N; may he have power over his foes.

The reversion of the offering(?).⁵²

The front of the offering-table.

The back of the offering-table.

The list on de Buck, p. 143 ends here; there are no utterances corresponding to the last three entries.

Someone goes with his double;

Osiris goes with his double.

Someone goes with his double;

Thoth goes with his double.

Someone goes with his double;

Seth goes with his double.

Someone goes with his double;

Dwn-cnwy goes with his double.

Someone goes with his double;

The Eyeless One goes with his double.

Someone goes with his double;

N goes with his double.

1. *Nw*, lit. 'of', plural.

2. Read *wsh im*.

3. Read *ir(t).in (n).in nbt*.

4. In the first entry on p. 143, read *mw s3[t]*.

5. Cf de Buck, n. 4*; but it is probable that the name of the deceased was omitted, as in 137o, and that *i* is the initial sign of *is* 'hasten', see n. 6 below.

6. 137g-i is a version of *Pyr.* §16b-d and I suggest restoring 137g-h as *h3 Wsyr i[s iI] mdw m m.f dw, [Dhwty is] in sw n Wsyr*.

7. For *qdk* 'also' cf. *Pyr.* §17c.

8. On this writing of *irt* 'eye' cf. Spell 934, n. 5.



9. *M snw(?) n.k* is obscure, cf. de Buck, 138, n. 2*. The group might conceivably be a cryptogram for *mnk* in the formula *m n.k* 'take'.

10. This occurs in *Pyr.* §57e in a different context.

11. Read *my ks.sn* with *Pyr.* 57a.

12. Note the *ch3*-sign as a det. of *nr* 'fear'.

13. Obscure and damaged, cf. de Buck, n. 4*.

14. Omission of *m-hʒt*.
15. Corrupt version of *Pyr.* §23*b* (N 260), itself apparently a corruption of W 32*a*.
16. A corruption of *cfdt ht?* The fact that this entry and the next lack their respective utterances suggests that the scribe was at a loss to identify these items.
17. Emend into *R^c imy pt*, cf. *Pyr.* §34*a*.
18. At the end of 139*c*, for *ʒht.k* read *sʒht.k*; this is a relative form referring back to *irt Hr*, which speaks against the simplex *ʒht*, which is intransitive. Following it, *stpt.k* could have the alternative meaning ‘which you cut up’.
19. For *nhpt* read *hpt* with *Pyr.* §§36; 39.
20. Seth.
21. Possibly a corruption of *Pyr.* Utt. 88.
22. Cf. *Pyr.* §77*d*. *Hʒ.k* is obscure; in N 424*a* there occurs , which looks like a kind of determinative.
23. The enigmatic *hʒ.k* does not appear in *Pyr.* §74*f*, which uses the older spelling *pzn* for the name of the loaf.
24. A corruption of *Pyr.* §74*e*, which reads *hw pʒz.f hr.s* ‘prevent him from suffering because of it’.
25. Corrupted from *šzp n.k tpy.k* ‘receive what should be on you’, *Pyr.* §75*a*. At the end of 139*q* we should perhaps restore *m[-c]Stḥ*.
26. A corruption of *n izf Gb m iw.c.f iw.c* ‘Gēb will not do wrong to his rightful heir’, *Pyr.* §80*a*.
27.  in 140*j* is obscure, but it occupies the place of (*i*)*sw* ‘equivalent’ in *Pyr.* §81*a*.
28. *Sphṯ n spr*, lit. perhaps ‘rib-meat of rib’; for *sphṯ* cf. *CT* V, 203*d*; VI, 38*e*; *Meir*, III, 2; *D. el B.* 110.
29. Untranslatable.
30. The subject of *šmt.n* is omitted; it is assumed that *ntrw* is the joint subject of *šmt.n* and *hct.n*.
31. Cf. de Buck, 140, n. 6* and *Pyr.* §84*a*.
32. According to *Bibl. Or.* 21,32 the birds listed in the last three entries are all different species of goose.
33. A version of *Pyr.* §85*a*.
34. *M[s]*; cf. de Buck, 140, n. 7*.
35. Cf. 136*j*.
36. *Pyr.* §88*a* reads *szwnt.n.f mw im.s* ‘the water in which he has squeezed out’. The damaged CT version has not room in the lacuna for all this *plus* the *m* of *ms k(w)* at the end, and may have read *swn[t.f mw m]s k(w) r.s*, omitting *im.s* through confusion with *ms* ‘betake’.
37. *Msḏrt* in the table on p. 143 is not recorded. It appears to be a *vox nihili* made up of the *m* of *msyt* immediately preceding and of *ḏsrt* ‘strong ale’ in *Pyr.* §88*d*, which there follows on *mzt*. That it is not a real word is confirmed by the facts that it has no det., no corresponding utterance, and that the genuine *ḏsrt* appears in the table two compartments further on.
38. Restore as *dy(ḥ) n[k] irt Hr [nḏs] wnmṯ.n Stḥ im.s* as *Pyr.* §88*c*.
39. Restore [*n mr(?)*].*k*; see de Buck, n. 7*.
40. Restored from *Pyr.* §95*c*.
41. Restored from *Pyr.* §98*c*. I cannot translate the following *nbsbs ḏs.s*.

42. At the end of 141*n*, emend *irtw* into *irrw* or *irw*.
 43. *Snb 3b3*, meaning unknown, cf. *Pyr.* §98*a*.
 44. Cf. *Pyr.* §89*c*.
 45. A sense of *irr* hitherto unrecorded, but there is little doubt as to the meaning.
 46. For *m-c.f* at the end of 142*e* read *m-c.s* or *im.s*; presumably the reference is to the Eye of Horus.
 47. *cršw* is not known; the corresponding utterance, although damaged and corrupt, suggests that this intended to be a version of *Pyr.* 92*d*, where the T-text has *irp cbs̄*, N has *cbs̄* and W has *cs̄*. The meaning of *cbs̄* is not clear, and *Wb* I, 179,1 adds after a variant a note: ‘und ähnliche verderbte Schreibungen’.
 48. *Pyr.* §73*f* reads *ht*.
 49. The meaning of *nhrt.n.f* is obscure; *Pyr.* §74*a* has *in(i)n.k nhrw hr.k* ‘I bring you that which resembles (?) your face’, but *nhrt.n.f im.s* can hardly bear any such meaning.
 50. ‘He’ stands for Osiris, see 142*n.o*.
 51. Compare *Pyr.* Utt. 169–70.
 52. Read *wdb pdyt*. This corresponds to *wdb htpw-ntr* ‘the reversion of the god’s offering’ in *Pyr.* 115*c*; the CT version may perhaps mean ‘the reversion of what is extended’, i.e. what has been offered. On the meaning of *wdb* in this context cf. *JEA* 24,83 ff.

Spell 937

[. . .] my head, I am strong in my brow [. . .] which is on Rē^c-Atum. I am a VII, 144
 soul, I have appeared [. . .] I am strong [. . .] Horus the Elder. Nūt comes to
 me [. . .] He whose scalp is comfortable opens to me his arms which open the
 years, Satis opens to me, [. . .] opens to me the cleared paths, and my glance
 falls on all of them(?),¹ the evil ones who are in their caverns. I have taken, for I
 was strong(?),² while I was in my father’s nest, and no-one saw him on her
 mouth.³

I spiritualized myself as Her who is a spirit,¹ I have strength by means of my
 utterance. These harmful(?)⁴ gods come to me trembling(?), they have taken me
 into the firmament(?) [. . .] water, they have put me [. . .] which are in the
 Netherworld. I have gone all over the sky [. . .] me as the opener(?) who is at
 the heart of the dawn [. . .] whose shapes are mysterious. Make a path for me
 that there may come to me those who would meet (me), who did not obey Gēb
 aforetime(?). I have gathered together the fiery breath(?)⁵ for the blast of this
 spirit of fire; I will leave them⁶ on the threshing-floors, I will uncover the points
 of Shu,¹ all those whom I have seen will come to me [. . .] who are upon the
 powerful ones who make my soul. I have [. . .] Rē^c [. . .], I have taken poss-
 session of the *wrrt*-crown of my father, I have [satisfied(?)] my mother with
 plenty, I have put my raging among them. Horus laments him – so says the

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146

Chaos-god; he has carried off the primeval one [. . .]. The Chaos-god serves me, his father is [yonder(?)]. I raise high(?)⁷ the praise of me(?),⁸ a multitude serves me in my suite, and I will make a path there for my father; he shall have his soul, and the sky shall be protected. I have acclaim, and men will bring to me from the reaping, for I have taken possession of strength.

1. According to de Buck, nn. 8* – 10*, the reading *r 3w nbw* is not certain.
2. Restoring tentatively as *ī.t.n. ī wsr. ī.*
3. Apparently so, but what can it mean?
4. Reading *snk(n)tyw?*
5. Reading *nsfy* with det. of both fire and air.
6. Who? The *īmyw-hsfw* of 145j?
7. Read *ī3d* ‘mount’, ‘climb up’(?), used figuratively and transitively.
8. Reading uncertain, cf. de Buck, n. 5*.

Spell 938

VII, 147 The god is knit together within the egg, the god is formed and comes into being within the [nest(?)¹ . . .], the god is raised up, *Knnh* has formed me, the Watcher has moulded me, [. . .] has conceived me [. . .], her womb [fashioned(?)] me, my two mothers bore me, [. . .], they saw her who bore the god in me, who knew [me(?)]. I am the Primeval One, greatly powerful and loud-voiced, weighty
 148 [of majesty² . . .] who make [. . .] of this my great majesty¹ [. . .] open [. . .] greatly powerful, loud-voiced, weighty of majesty, [. . .] great of power, loud of voice, [whom(?) . . .] fear [. . .] the *mns3-jar* which is in [. . .]. I am he who has power through it, I am the great Power of the horizon [. . .].

[Come],³ you gods, and see me, for I have come on your account as Lord of
 149 the great *wrrt*-crown,¹ I have circumambulated the Great Throne [. . .] Great One of the horizon, and none second to me came into being in it.

[Come, you gods, and see] me,⁴ for I have come on your account, manifested and besouled, and He who was in the beginning has ennobled me; He who is on his block(?) has enfolded me. She who bore Horus bore me, the god’s nest created me; I am . . .⁵ in my shape, I am [. . .] in the horizon, a path is made for me into the gate of Him who smote the Great One, no celebration of the rebellious has been made against me [. . .] the god’s nest, I am one who is great.

1. *Šš* restored conjecturally from 149h.
2. *Ššft* restored from 148c.
3. Restored as plural imperative *myw*.

4. Restored after 148*h-i*.
5. I cannot translate *n 3.ky*.

Spell 939

[. . .] I have established my fledgeling on my thrones.

VII, 150

O Thoth who made order for the Great One and who made nourishment for the multitude; O Lord of Strength who acquired strength for me; O Ptah the Coiled One; O Horus of Nekhen, taken to your blinded ones(?), hearts are mine.

O you great gods [. . .], you who are in [. . .], I am he whom the god pacified.

O Ma^fet in front of the place of complaint in the tribunal, I am he who was pleasing to the god.

O sick scalp [. . .] the horizon, who raised up the sky, whose flame is Lord of the sunshine(?).

O you jackal(?),¹ doubly long, who cannot see the brow of Rē^f-Atum² when he guides³ the inert one of the gods who are among those who are made to fly.

[. . .] you shall sit [. . .]⁴ who are on thrones before all the gods, and I am . . .⁵ by night among them in company with the son of the Sistrum-player. I have departed wakeful, I have returned wakeful, I have attained the sky, I have taken possession of the earth, I have set up the jackal-headed posts of the Imperishable Stars. I am one who is in front of Tjenēnet, one greater than my father; my bread is the Eye, my beer is the Eye, I have seen the heart of *Tywtwyw*, and I am content every day; it is the nameless one who speaks, and I will never speak the boon-which-the-king-grants formula, for see, the Baboon is with me – four times.

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1. *rd*; the det. suggests a jackal, and so does its description below as nocturnal or semi-nocturnal, not seeing the sun.

2. Note the honorific transposition: ‘Rē^f-Atum, his brow’.

3. *Tr.f* is perhaps an early use of *iry* as an auxiliary verb.

4. Reading doubtful, see de Buck, nn. 2*. 3*.

5. *Ssšn. [k]y(?)*

Spell 940

. . . beautiful, the beautiful golden rod. May acclamation be given, may prophecy be created; may you arise as a vulture, may you be terrible [. . .] Sakhmet, may you have power over them, may the Anointer come to you bowing [. . .] the

VII, 152

Great Lady [. . .] the Joyful One – four times.

I am Ḥathōr, I am swift¹ as the Great Wild Bull who runs on his body. O men, gods, spirits, [see], I am [mighty(?)], manifest, besouled, spiritualized, [favoured],² assigned (a place),³ beloved [. . .]; my magic is pure with men and
153 gods; those above and those below.¹ See [. . .] this day.

1. Lit. perhaps: ‘I hasten myself’.

2. Read [m.] *tn wī* [shym(?)] .ky ḥc.ky bꜣ.ky ꜥḥ[.ky . . . ḥ] s.ky.

3. For the sense of *mīn* cf. *Pyr.* §2040; here the object is left unexpressed.

Spell 941

[. . .] wake [. . .] on this throne of mine. I am new, young, swift, spiritualized, besouled, [strong], powerful, favoured, beloved, assigned (a place), protected, fathered(?), and manifest as a young god [. . .]. I have waked as He who wakes
VII, 154 hale, the son of Sokar, I am swift as *Wnty*,¹ who is set in the mouth of [. . .] the Lion who presides over the Mansion of Natron [. . .] the Great One [. . .] the great Conclave; my seat(?) [. . .] in my hand, and my goods of my estate are brought to me. There is given to me what was taken from me, and what I said about it has been circulated for me [. . .] the Powers are pleased at it, the tribunal is in acclamation, those who bear witness [are in joy].¹ I have arisen as *Ptaḥ*, greatly strong; [I] appoint [. . .] me as *Thoth* who is in the peace of the gods, I propitiate the god for(?) the god in his power and [his] might [. . .]. I propitiate *Sd*² with right as *Ma^cet*, he opens [. . .] for me, he(?) [. . .] the Two Conclaves for me, he breaks rebellion for me, he drives off the turbulent ones for
155 me, he repels the raging ones for me,¹ [. . .] peace. The terror of me is behind me, my majesty is upon me, the Chaos-gods are controlled for me, so that they of the celestial expanses quake for me,³ the company of Seth is [. . .] for me, [. . .] their shrines [. . .] his head, the greyhaired one uncovers his arms for me [. . .] one brotherly [. . .] peace [. . .] the Angry Ones(?).

1. Restore as *m* [ḥcc] *wt*.

2. Reading [s] *htp. ī Sd*, cf. de Buck, n. 10*.

3. Read *r ꜥwr n. ī pdtyw*.

Spell 942

My going forth is the going forth of Him who smote the Great One, the mans-

ion(?) . . .¹ Seth who turned the land upside down [. . .] dances(?) [. . .] the horns of Him who smote the Great One are bent in the eastern gate of the sky [. . .¹ .] her tress of fire is quenched [. . . ; he(?)] praises them of Khemennu VII, 156 [. . .] they spit out(?)² the two powers when I go forth and when this goddess goes forth, having appeared as Rē^c [. . .] the Sole Lord, she has taken away the flame of the sunshine, she has shaved the side-whiskers³ of ^cAnti, who is adorned on [. . .] she has nothing which has been done against her⁴ in [this her name]⁵ of *Wnwt*; Seth has been placed beneath her coils for her [. . .] this name of hers is in his hand. Offering-slabs have been made [. . .] them in these names of theirs; if I live, they will live; if I am hale, they will be hale.

1. The beginning of 155*l* is obscure; *ḥwt* ‘mansion’, if that indeed be the reading, has no apparent relevance to what precedes, and the following *sḏ* is untranslatable.

2. Cf. *Pyr.* §1628.

3. *Ḥrtj* is dual, so that the translation as ‘side-whiskers’ seems enforced, especially in view of the reference to shaving. *Wb.* I, 32,3 records this word in the singular as ‘Stirnschlinge des Re’, but it is possible that ‘forelock’ may be a better translation, on account of the hair-determinative.

4. Reading *n(n) n.s ḥryt r.s.*

5. Cf. de Buck, n. 11*.

Spell 943

O you who eat,¹ speak <to> her who casts² the Two Baboons (in gold); I have VII, 157 appeared as the Eye of [Horus], and the Eye of Horus [has appeared] as I;³ I am it and it is I.⁴

I eat, I speak, I cast the Two Baboons; the Eye of Horus appears as I, and I appear as the Eye of Horus; I [am it and it is] I.⁵

O you who celebrate the [. . .] of Rē^c, I have appeared, etc.⁶

I celebrate my [. . .], for I am [. . .]; the Eye of Horus appears, etc.⁷

O Mistress of past time(?)⁸ who swallowed the Vulture, I have appeared, etc.

[. . .] it is I who bore Sakhmet; the Eye of Horus appears, etc.

[. . .] the Sole Lord. I have appeared, etc.

O you who ran from me, I guide the Sole Lord; the Eye of Horus appears, etc.

[. . .] my two doubles(?). O you who make the land bright, I have appeared, etc.

Mine is the double(?) [. . .]; the Eye of Horus appears, etc.

[. . .] in front of Her who swallowed her sister; I have appeared, etc.
I have swallowed [. . .]; the Eye of Horus appears, etc.

O you who eat, whose speech is not opposed, I have appeared, etc.

I live as Khons, I am Neḥbkau; the Eye of Horus appears, etc.

1. Feminine. For the restoration *wnm* see de Buck, n. 1*.
2. For this writing of *nby* 'cast' gold, cf. *BH* II, 4.
3. Restoring the lacuna in 157*b* as *H[r ḥc.n]*.
4. Note the rare use of the pronoun *stt*, otherwise recorded only in *Pyr.* §131*e*; *Urk.* I, 163,17. Also abnormal is the attaching a suffix to *pw* in *pw.s*, *pw.ī*, but construction and meaning alike seem certain. *Ts pḥr* here is no more than a visual note of the inversion already expressed in the text, and it has not been translated.
5. Restoring 157*f* as 157*c*.
6. Repetition of 157*b-c*, and so regularly below.
7. Repetition of 157*e-f*, and so regularly below, in alternation with 157*b-c*.
8. *Tpy-c* with temporal meaning? Read perhaps *tpy-c* (c)mt.

Spell 944

I am Khopri¹ who is over the Lord of [. . .], I have opened up the darkness, I have fashioned my father, I have conceived(?)² my mother, [I] have taken possession of [. . .] whose scalp is shaven³ in front of the upper sky, I grant powers, [I take away(?)] powers, my face is Horus the Elder, my heart is the Wine-press god who is in . . .⁴ My arm is not opposed,⁵ and I appear as the Eye of Horus; I am fire [. . .] my arm is not opposed at all [. . . one who knows] that from this⁶ among them, I know [. . .].

1. Reading not certain, cf. de Buck, n. 2*.
2. Restoring as *ī[wr.]n.ī*.
3. *Fk*.
4. *Tytnt*; unknown.
5. Read *ḥsf c.ī* without the papyrus-roll.
6. Cf. de Buck, n. 8*.

Spell 945

My face is Rē^c.

My hair is Horus.

My eyes are the God of Magic.

My ears are the Great Hearer.
 My eyebrows are the Two Powers.
 My [. . .] is Wepwawet.
 My [. . . is G] *spn*(?).¹
 My [. . .] are the Two Enneads.
 My [. . .] is Sakhmet.
 My [. . .] is He who is wise and acute.
 My teeth are Sopd.
 My tusks are Shesmētet.
 My throat is Rē^c.
 My [. . .] is Ḥathōr.
 My lungs are [Isis].
 My liver is the *nšmt*-bark.
 My spleen is Maret and(?) the god.
 My [. . .] is the Great Pathfinder.
 My [. . .] is He who awakes hale.
 My heart is Nēḥebkau.
 My spine is the Twin Souls.
 My shoulders are [. . .].
 My arms are [. . .].
 My armpits are [. . .].
 My hands are the Bull of Governance.
 My fingers are the *nꜥw*-snake.
 My nails are Gēb.
 My [. . .] are Khopri.
 My [. . .] is the Destroyer.²
 My [. . .] are the Two Conclaves.
 My sides are the wands.
 My ribs are Neith.
 My chest is [. . .].
 My mammae are [. . .].
 My belly is the motion of Rē^c(?).
 My shorn parts are The-god-is-content.
 My [. . .] is [. . .].
 My vessels³ are Rē^c who is gracious to Iunmūtef.
 My testicles are the Centipede(?).⁴
 My . . .⁵ is Maret who supports Horus.
 My anus is the Frog-goddess.

My lower-legs are the Two Baboons,
 My buttocks are Isis and Nephthys.
 My thighs are Shu and Tefēnet.
 [. . .].
 The soles of my feet are the birth of the god.
 My toes are the ordinance of Osiris.
 My [. . .] is Ḥa of the West.
 My striking-power is Khons.
 My strength is Seth.
 My protection is Babi.
 My [. . .] is Neith.
 [. . .].
 My path is Nūt.

1. Cf. de Buck, n. 2*.

2. *Tšřš*, determined by a feline(?) of obscure species. Compare perhaps *CT IV, 94t*.

3. *Mt*; perhaps collective for the whole vascular system.

4. The sign for the name of the god could be a corruption of the sign of the centipede.

5. *Gšs*.

Spell 946

VII, 162 My love is my . . . , my kindness is my . . . , Horus will favour me, Nūt . . . is for my reward(?);¹ all that ⟨I(?)⟩ desire is the overflowing of what I request² by means of my seekers and my bringers.³ They will bring me⁴ [what I] desire and what my heart requests; the god's reward is in the storehouses of the nobles [. . . the provisions] of those who provide. My heart is determined,⁵ my foes are under my left sandal, for I am the Eye of Horus [. . . the Eye of] Horus, the Lady of All. The Eye of Horus has gone out after(?)⁶ [. . .] the lord. I am a fire in sky and earth, and all my foes are under my flame. I did not know that from this [. . .] the great rod⁷ which controls the patricians and spits out the plebs
 163 [. . .].¹ O you who rage, the retinue of the god, O you gods, spirits and the dead who serve me and worship me,⁸ I will give you air, for I am [. . .], I am Edjō, I have possessions(?),⁹ I am a monkey.

1. The beginning of this spell is incomprehensible to me, and also I do not understand the placing of de Buck's marginal *b*. To me it looks as if his 162*a-b* should be divided into four clauses: *mrwt.š kyt.š, šmšt.š kyt.š, Hr r ḥswt.š, Nwt đrt r mšnwt.š*. I cannot interpret *kyt* or *đrt*; *mšnwt* is taken to be a writing of *mšnwt* 'reward'.

2. Lit. perhaps 'all that I desire is that what-I-request-overflows (*hw*)'.
3. I.e. those who collect and bring what the deceased requires.
4. Read *im.sn* (*n*). *ī*.
5. Cf. the similar expression *mds byt* 'forceful of character', *Les.* 79,7.
6. Interpreting the trace after *ht* as \curvearrowright rather than \curvearrowleft as de Buck, n. 9*.
7. Cf. de Buck's fragment of P. Gard. IV on p. 163.
8. The P. Gard. IV fragment reads: 'O you gods, spirits and the dead who fear me, who tremble at me, and who burn incense (*īd*) to me, [. . .], you gods, [spirits and the dead] who serve me [. . .]'.
9. Reading *g(ʒ)w* 'a bundle'.

Spell 947

O you who lack(?), [. . .], you who are pure, you who are primeval(?), you who are enduring [. . .] . . .¹ I am Edjō, I am [. . .]² pre-eminent in the *pr-wr*, the fiery serpent pre-eminent in the *pr-nsr*, I have appeared that I may control those who make offering, and my foundation is made for me among the kings. I will not protect a misdeed(?); is there any protection by me for his misdeed?³

1. Again the opening words of the spell are obscure; the various fem. verb-forms have been assumed to be participles, epithets of the beings addressed; the word *ssšš* with head-rest(?) det. appears to be unknown.

2. For the *hwnt*-animal, species unknown, cf. also *CT V*, 210*k*.

3. 163*m.n* are difficult; if the translation be even approximately correct, these two clauses seem devoid of connection with what precedes. 'In *rf* *īw wn* is a strange combination, apparently interrogative, and there is no clue to the meaning of *sp* as object of *mk* except that it is something not to be protected.

Spell 948

[. . .] the Four,¹ living and equipped, who went out from Dep, the supports of VII, 164 the sky, the company of the gods, and Bubastis [. . .] he who is worshipped and her greedy ones,² who fetched her possessions.

1. Feminine.

2. These last two words are on the fragment of P. Gard. IV. For *hty* 'worship' cf. *htt* 'adoration', *RB* 114,11; for *hntw.s* 'her greedy ones' cf. *hnt* 'greed', *Concise Dict.* 173.

Spell 949

I know you,¹ I know your names, I live as you, I come into being as you, I will leap up² and I will run to you. (As for) you older gods who would oppose(?) me,³ I will be conducted on the path of my warrant.

1. This spell is but a fragment of a longer text of which the beginning is lost; the pronouns *tn* lack an antecedent.

2. With fish-det., perhaps derived from fish leaping out of the water or rising to the surface.

3. Restore as *hs* [*f.ty.sn*]?

Spell 950

VII, 165 [. . .] spirits who went forth adorned in the two sun-barks of Rē^c, my pillar-amulet of life is in my hand and I make the plebs flourish;¹ I am [on high(?)],² I am Edjō. O you gods, spirits and dead, come to me [. . .] in my presence, for I am Edjō; [O you gods, goddesses(?)],³ Powers, men, spirits, the dead [. . .] burn incense and [. . .] for me [. . .] or(?) I will kill you. O you whom I wish to serve me, come [. . .]. O you servitors who are well-disposed to me and whom
166 I love, my life will be made pleasant and I will be made glad,⁴ I will be lovable¹ and the sweet breath of life will be given to me. He knows and she knows that I am Edjō, living and equipped, I have possessions(?),⁵ I am a monkey.

1. For the transitive use of *w3d* cf. *Urk.* IV 132,12; 2157,15.

2. Restore as [*k3*]y n. *ī*?

3. Restoration conjectural.

4. Restore as *snqm* [*īb*] .*ī*.

5. Cf. Spell 946, n. 9.

Spell 951

[. . .]. I am she who has come into being, (even) Edjō; I am the great flame which shines over Nūt, I am the great rod which governs [. . .], which controls the patricians [and spits out the plebs¹ . . .], I am lovable, [my] portion is made [. . .].

1. Restored from 162q above.

Spell 952

O Pe, [O Dep . . .], O you who are afraid of me, who tremble at me, who burn VII,167
incense to me and who are under my great power, see, I have appeared to you as
Edjō of Pe and Dep, the slayer pre-eminent in the Mansions of the Red Crown,
who herself strews well-being(?), who protects the gods from those who would
harm them, I [. . .] there, I have seen the pillar [. . .] the kite, by means of
which [the patricians(?)] and the plebs flourish, [by means of which . . .]
flourish [. . . I am] Edjō who dwells in the starry sky [. . .].

Spell 953

O you tribunal which sits in front of the Great One – and *vice versa* – if you send VII,168
your messengers for me, I will not come to you. If I move about, I will move
about as Min, I will travel as Horus who is in Ut, I have opened up my path as
Wepwawet. My face is Sakhmet, my [. . .] is Nekhbet, my nails are the pigeon¹
of the gods; I will not come to you, I will not return to you until I act the
fighter(?)² [. . .] me – and *vice versa*; I go all over the Two Lands, I possess my
river-banks, I will point a finger to Edjō.

1. For this bird cf. *CT* VI, 278*k*; Edel, *Weltkammer*, I, 229.

2. *ꜥꜥꜥꜥ*, written twice with two different spellings, may possibly be connected with
ꜥꜥꜥꜥꜥꜥ ‘pair of combatants’, *Pyr.* §264.

Spell 954

[. . .] Nekhbet, evil [. . .]¹ there is made for me . . .¹ [. . .]. I am in the dark, VII,169
I am allotted into the hand of the Great Lady, I am [Horus(?) . . . , alive²] and
young on the night when I departed and returned in the bark of Rē^c that I might
give thrones to Neḥebkau. My utterance is made, earth is upon me, Gēb is on my
vertex, and I will be Edjō; I WILL SPEAK ABOUT wood for the fire, incense, myrrh,
ladanum(?), *ḥknw*-oil, *šst*-oil,³ ‘vulture-dirt’, ‘feather-of-the-field’,⁴ all heaped
together, so that ⟨my⟩ flesh may be anointed with it, and that the Great Lady may
be pure.⁵

1. *Ppw.*

2. Cf. de Buck, n. 3*.

3. Cf. *Wb.* IV, 543, 4.

4. Two names for ritual materials which are unidentified.
5. Regarding *r.s* as the enclitic.

Spell 955

VII,170 [. . .] Edjō who lives on . . . ¹ [. . .] with the Mistress of Pe there; [I am Sakhmet], ² ¹ Bastet the beloved(?) ³ [. . .]. I am Edjō when she is sick(?), she who guards the seasons(?) on the day of [. . . , living and] equipped on the vertex of the silent ones from whom I have flown up. The gods have served me, they have seen my soul at my throat as the Mistress of All Years. [BECOMING] A VULTURE.

1. *ꜥrwtyw*.
2. Cf. de Buck, n. 8*.
3. Restore *mrwt?*

Spell 956

VII,171 [Shout!] ¹ I have taken acclamation, I have ascended to the upper sky of Rē^c, I have fashioned Nekhbet, I [have descended] ² to the lower sky, I have fashioned [Sakhmet ³ . . .], I have nourished Rē^c. ¹ The guardian of the [complete(?)]⁴ Vulture [. . .] Rē^c lives in me every day; if life be at his nose, life will be at my nose; if he be a noble, I will be a noble; the love of him will be the love of me. My mother [has installed me] ⁵ in the midst of herself, because what is disliked is that Seth should see me when I reappear.

O you who are in the Suite, [who see] ⁶ the young Horus every day as a protection for his Eye, I [will be a child] ⁷ every day – so says Rē^c of me. If I do not place [him, he will not place me(?)] ⁸, and *Hng* will be astray(?) [. . . you fear] Rē^c and Horus, and Horus is content [. . .] the powers of Seth are sealed off(?), and I will be a child ⁹ – so says Rē^c of me. He does not place me because I see(?) what Rē^c desires every day [. . .] on which Rē^c lives every day [. . .] the Mistress ¹⁰ of Eternity, [the Mistress of] the limits of the sky, who will not die, perish, be destroyed or come to nothing because of it; (therefore) I will not die, perish, be destroyed or come to nothing.

172 Rē^c [has installed me] ¹¹ within Nekhbet [. . . I have guided my father(?)] ¹² Rē^c, and he has given me the year's bread [. . .] this my [. . .] which is in Nekhbet. May I ascend to the sky as the young Horus, may I descend to the earth

as *Šstt*,¹³ for my wand is mightier than his wand. I am the heir of eternity, I have passed everlasting.

1. Restored as 172*L*.
2. Restored as 173*a*.
3. Restored as 173*b*.
4. Cf. de Buck, 171, n. 1*.
5. Restored as 173*m* + 175*e*.
6. Restored as 174*a*.
7. Restored from 174*b*.
8. Restoring as 174*c.d*.
9. With *ny* compare the passage regarding a new-born child in *Eb*. 97,13: 'if he says *ny* it means he will live'. 174*o* has *nny*.
10. Cf. 175*b*.
11. Restored as 175*e*.
12. Conjecturally restored as 175*l*.
13. We should surely emend to the 1st person here.

Spell 957

TO BECOME MA^cET. Shout! I have taken the bark of acclamation. Shout! I have fashioned the bark of acclamation. I have ascended to the upper sky,¹ and I have fashioned Nekhbet;¹ I have descended to the lower sky of Rē^c, and I have fash- VII,173
ioned Sakhmet. I have power in the shrine, for I have nourished Rē^c; I have traversed the middle sky [. . .] Rē^c-Atum for him, because I am Maret in these manifestations of hers which are upon and in the middle of Nekhbet, the entire Vulture. [Her(?) wings] are opened [to(?)] me, and Rē^c lives thereby every day; if life be at his nose, life will be at my nose; if he be a noble, I will be a noble, the love of him will be the love of me. Nekhbet has [installed] me in the midst of herself, because what is disliked is that [Seth] should see me when I reappear.²

O you who are in the Suite who see the young Horus on the lap of Rē^c as a protection for his Eye, if I be a child, he will be a child to Rē^c every day – so says Rē^c of me. If I do not place [him], *Hng* who is astray(?) will not place me. May my³ eyes be open and may he clear my vision, so that I may not fear ^cApep the Wanderer(?), and he⁴ will never see Maret or Rē^c, so that you may not be afraid, O Rē^c; if Horus be content, Maret will be content. O you who are on high within the doors [. . . of] Nekhbet, the double doors will be opened, Rē^c will shine, the powers of Seth will be sealed off(?). O you who are in the Suite who see the young Horus, if he be a child, I will be a child [. . .] so that I may not be

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175 afraid. ¹ I will not perish, die, come to nothing or be destroyed, I am that Maꜣet who is in the midst of Nekhbet, who loves Rē^c, Mistress of eternity, Mistress of the limits of [sky] and earth, who will not perish, die, come to nothing or [be destroyed,] because she sees. ⁵ I am within my mother the Mistress of Pe and mine is her Pe. ⁶ Rē^c has installed me within Nekhbet, in the midst of Nekhbet, because what is disliked is that the great ones should have power over me. If I see Rē^c, Rē^c will see me; may Rē^c flourish and be glad, for I myself am alive and glad. I will reappear, for I have guided my father Rē^c, I have received his year's bread and his thrice daily beer.

176 O every god and every spirit [who shall speak] ⁷ my fair and true name when I appear (as) him who is in Nekhbet; may I ⁸ ascend to the sky as Horus of the Netherworld, may I descend to the lower sky as Šstt, [may my power be greater(?)] ⁹ than his power, for I am one who passes eternity [. . .] within [. . .] . . . ¹⁰ sky and earth, your (masc.!) deserts of the nomads come to you (fem.). ¹¹ [. . .]

1. Cf. 170k and the reference to the lower sky in 173a.
2. Cf. 171g-h.
3. For *īrtj.k* read *īrtj.ī*; there is no-one addressed in the 2nd person.
4. For *sp.k* read *sp.f*, in reference to ꜣApep.
5. Following P. Gard. IV.
6. Lit. 'your Pe'; confusion of suffix again.
7. Restore *ḏd.ty.fy*, cf. de Buck, 176, n. 5*.
8. Emend into 1st person.
9. Conjectural restoration as *wr šhm.ī*.
10. *Ppy* is not recorded, but cf. *ppw*, 169b.
11. Note the confusion of suffixes within a single sentence.

Spell 958

To become Sia who belongs to Rē^c. Dread has fallen on the gods of the horizon, VII,177 so stand up, O you who dwell in your shrines! They see their joy in me, for I appear as Sia [. . .] they have [. . .] those who are in mourning, because he goes to and fro ¹ for them; those who are in the limits of the horizon rejoice because he judges business [. . .] my lips speak (to) ² the Great Lady, seeing that Thoht writes therein. It is I who despatch Maꜣet to the horizon, and my name is injured(?) [. . .] Sia who belongs to Rē^c.

1. The *n* at the beginning of 177c is probably the preposition, as in *n wpp.f* in 177e;

no verb *nmnmn* appears to be known. It is not clear who 'he' may be; possibly it is an editorial change from the 1st person.

2. Elision of *n* after *sn*.

Spell 959

To become the scribe of the great god, the greatest of [the tribunal of the god].¹
I am *Rē^c*, the great one in the midst of his Eye, who went forth separated(?);²
I cause [. . .] to be separated(?) [. . .] from the horizon [. . . I(?)] have come
on your account.¹ O you who are on the willow(?), I am he who excludes(?)³ VII,178
(men) from Maret. See, I know and I have spoken; I have come and surpassed
the great ones. I sit on the bench(?)⁴ and deliver my judgements, my retainers
are the sun-folk, for I will be the scribe of the great god, the greatest of the
tribunal of the god.

1. For the restoration cf. 178g.
2. Cf. *īw* 'abtrennen', Wb. I, 48,1.
3. Perhaps in the sense of 'condemns'.
4. In the literal sense, note the long narrow determinative.

Spell 960

[. . .] *Rē^c* who excludes the sun-folk, [who] all belong to me¹[. . .] who (fem.)
displays beauty and who kicks Seth. O You (fem.) who go round about, I have
come that I may see, in company with my double, and I am content with my
meal [. . .] great and [small], I have brought up(?) the two *Ḥu*-gods with the aid
of my meat(?),² and there is no god or goddess who can oppose himself (or her-
self) to me¹ [. . .] being what she did for me. Good [. . .] I am not [. . .] who VII,179
can oppose himself to me.

1. Reading *ḡr.sn*.
2. Lit. perhaps: 'by means of my two shins (of beef)'.

Spell 961 is lost.

Spell 962

[. . .] the sunshine falls within my course, I caress the Eye of Horus [. . .] every day [. . .].

Spell 963 is lost.

Spell 964

VII,180 [I will go aboard the bark which is tied up]¹ at the stairway, I [have] removed the trouble [of the larboard watch, and the starboard watch] is under my command² [. . . it means that speech(?)] will come into being behind the mansion of Khopri [. . .] his shape is like that of *Swnf*.

1. Restored from *CT VI*, 282*t-n*, cf. de Buck, n. 5*.

2. Restored from *VI*, 280*f-g*.

Spell 965

VII,181 I [. . .] as Thoth, I have taken the strength of Rē^c-Atum, I am Shu, Lord of All, I have come on foot so that I may be strong, [. . .] I have come against that foe of mine, and he is put an end to beneath me, even he whom I have placed in the tribunal.

Spell 966 is fragmentary.

Spell 967

VII,182 [I am]¹ the Ram, I am primeval(?), my phallus is primeval(?),² my seed is that of the Bull of the sun-folk [. . .] to his double. I have travelled to Osiris and to his double, and he has given me his house and his seed that I may copulate with it [. . .] what I desire [. . .]. I traverse Upper Egypt [. . .] by my horn(?) and my lasso. It means that(?) [. . .] is strong and that what is damaged is the thigh of Osiris. My phallus is that of Min on the day of [. . .]-birds, I am the Ram, and I have come that I may be a crocodile-spirit.

1. Restored from 182*n*.
2. *Pꜣwt* is feminine. We have here the anomaly of a spell essentially masculine being spoken by a woman.

Spell 968 is fragmentary, but it names Rē^c-Atum and Neḥebkau.

Spell 969

[I am a crocodile]¹ immersed in his blood [. . . I am]² he who brings this which VII,183 was stolen, [I am] the Great Fish, my face is toward the region of the Two Bulls,³ I am the Lord of strength in Khem.⁴

1. Restored as de Buck, n. 6*.
2. Restore *īnk* in both 183*i* and *j*, Compare *BD* 188, 12–13.
3. *BD* 188,14 has *Km-wr*; here it is just possible that *Xois* was meant, cf. Gauthier, *Dict. géogr.* V, 185, top. The damaged version of 203*h* in Spell 991 seems to be slightly corrupt, and shows but one bull-on-standard.
4. On *ks* cf. *JEA* 57,18 (31). *BD* 188, 14–15 has: 'I am the Lord of those who bow down in Khem'.

Spell 970

[. . .] I . . .¹ and I strike [. . .],¹ I [eat] with my mouth and defecaté [with] my VII,184 anus, I follow what Osiris tore off(?)² among what is burnt [. . .] who acted at their desire.

1. *Nsk*; cf. *Wb.* II, 336,15.
2. Not 'the four'; there are only three strokes.

Spell 971

[. . .] long of temple (of head) (?) [. . .] painful of tress(?).¹ I have come to you that I may nourish your great ones [. . .] the keeper of linen for the uraei on the night of the great flood which issued from the Great Lady. I have come [. . .] who washed(?) me that I might drive out crookedness, and I will do what is right. I am the guardian of the nose of the Great Power, for he has placed me [. . .].

1. For *swt* 'tress(?)' cf. *CT* VI, 124*d*; 250*d*.

Spell 972 is almost entirely lost.

Spell 973

VII,185 [. . . the representatives(?)]¹ of Rē^c who go all over the sky in [. . .] for ever [. . .]. Sky and earth [come(?)] to you, the deserts of them of Kenzet come to you [. . .] Ma^cet [. . .] before the wind² [. . .] her whose arms are outstretched(?). I have lain on [my] right side [. . .].

1. Read *stywy*, dual?
2. Cf. de Buck, n. 10*.

Spells 974 and 975 are largely lost.

Spell 976

VII,186 [. . .] whom I burned(?),¹ you (pl.) shall not oppose him, (even) this one whom I
187 burned(?). I appear as a snake-goddess [. . .] in redness.¹ My protection is the leaping fish, I will tread on grief(?),² I will set my course, I will take my panoply [. . .] his spirits. What was fashioned in the firmament was the utterance of Rē^c-Atum [. . .] the Rivals.

1. Assuming that *wht* is a var of *hwt* 'burn', 'burning', *Siut* pl. 13,14; *CT* II, 73a; V, 244d; 247a.
2. *S3mt* with weeping-eye det.

Spell 977

[. . .] within Khem, the loud-voiced, greatly majestic; I am one who travels alone [. . .] who is lifted up to the sky that he may eat at the shambles of his
VII,188 father Horus [. . .] yon crocodile¹ who dwells in the castle. The representatives of Horus love me [. . .] you [shall slay(?)] all my foes and him who would destroy² me.

1. Restore as *msh*.
2. Interpreting *hmwt.f* as a *sdm.ty.fy* form.

Spell 978 is almost entirely lost.

Spell 979

[. . .] the great Wild Bull. I will appear as the great Wild Bull, Lord of the Mansions of the West; my horns are the two tails¹ [. . .] the gods; ¹my eyes are VII,189 [. . .]; my hoofs are the hoofs of Isis;² [. . .] at the Mansions of the Red Crown.³ I eat and drink⁴ in the Mansions of [. . .]; I traverse the fish-ponds⁵ [. . .], I [travel(?)] the waterways of the Field of Offerings, [. . .], I traverse the river-banks [. . .]; my [eyes]⁶ are the . . .⁷ of the Eye of Horus; my wings are those of the Bull of the crocodile-spirits [. . .] eat; he goes to rest, having done what he wished,⁸ and my wings are those of (the Bull of) the crocodile-spirits.⁹

1. Apparently so, though the det. is that of *sd* 'clothe'.
2. As cow-goddess.
3. The water-sign is borrowed from *nt* 'water'.
4. Read *wmw swr*.
5. *Swnw*, cf. *Concise Dict.* 217, though the fish-det. is unusual.
6. Cf. de Buck, n. 8*.
7. *Ḥptt*.
8. Perhaps we should emend into the 1st person.
9. Supply *kꜣ* 'bull' before *ꜣmw*, cf. 189j.

Spell 980

[. . .] . . .¹ I will not be repelled from sky or earth. My mother bore me [. . .], VII,190 and him whom I find in my way, I will devour him.

1. *R mst. ḫ ḫn* 190e is obscure to me.

Spell 981 is fragmentary.

Spell 982

[I am]¹ the son of Isis who inflames(?)² sky and earth, my wings are [. . .] I fly VII,191 up(?) [. . .], I land as *Rēꜥ* in the West. O you men, spirits, gods or powers who

would oppose yourselves to me [. . .] ascend as Shu. ‘O my son, use your feet’ says my mother Isis to me [. . .] when he reaches [. . .] says my mother [Isis to me . . .] use your feet, hurry, hurry, run, for you will not be named if he has not yet reached you – so says my mother Isis to me.

1. Cf. de Buck, n. 1*.
2. Cf. *JEA* 35,96, n. 7.

Spell 983

VII,192 [. . .] for providing for living. The whole of the two skies comes to him,¹ (and also) [the Lord(?)] of the Fields of Offerings and of Rushes [. . .] who is in the Netherworld.

1. Possibly to be understood in the 1st person.

Spell 984

[. . .] horizon [. . .] Horus son of Isis. His gods and spirits will come behind and before him, and there are no souls or gods who will oppose him, (so also) there are VII,193 no souls or gods who will oppose me; my eye [. . .]¹ any foe who may come to oppose me. O Bald-pate, ferryman of the Winding Waterway [. . .] I am manifest, exalted and existent as a possessor of powers. I have gone in that I may count [. . .].

Spell 985

Thoth goes forth in his brightness with his ritual-book in his hands, and praise is given to him, offerings are presented to him by those who are in the great castle [. . .].

Spell 986 is fragmentary.

Spell 987

To become [. . .] a path is made for me [. . .] the gods will come¹ [. . .]. O Bald-pate, [ferryman of the Winding Waterway² . . .] of the Winding Waterway¹ [. . .] they rejoice³ because of me [. . .]. Here am I; I have come [. . .], I am VII,195 manifest, exalted and existent as a possessor of [powers⁴ . . . Thoth has gone forth in his brightness]⁵ with his ritual-book⁶ in [his] hands [. . . offerings are presented]⁷ to me by those who are in the great castle [. . .] the two Enneads, and I am uplifted on the throne [. . .], I am he who swallowed [. . .].

1. Cf. de Buck, n. 7*.

2. Cf. de Buck, n. 8*.

3. Read perhaps *ḥr.sn* rather than *šḥr.sn*; the *s* may have belonged to the preceding clause.

4. Cf. de Buck, 195, n. 5*.

5. Cf. de Buck, n. 6*.

6. Read *ḥbt* with 193*m*.

7. Cf. de Buck, n. 10*.

Spell 988

To become air. I have come from the limits of the lands [. . .], I have passed by VII,196 [. . .] whom the Chastiser smites.¹ [I have upraised(?)² the corners] of the zenith(?)³ in the house of those who suffer beatings, I have glimpsed⁴ the booths which they sanctified, I have whitened my wall for the disembowelling of the Baboon [. . .] I found him in company with the Double Lion, and the river was placed for them on the top of Gēb [. . .] of Shu [. . .] whom I found there. [I have(?)] come [. . .] the living ones who are in [. . .].

1. For *rmm* 'chastise' cf. Urk. IV, 1076,5.

2. Restore as *ḫw skḏ.n. ḫ?*

3. Cf. *Komm. Pyr.* II, 338.

4. Cf. *Wb.* I, 426, 1.

Spell 989

TO BECOME A FALCON. The announcers of the great storm-cloud go forth from VII,197 the horizon, the inner apartment of Her who bore the gods on the five epago-

menal days, (even) they who are before you [. . .] before your hand(?)¹ among those who make [. . .] at the sound of the cry² of my mother [. . .] who bore [me(?) . . .] as this her great and mighty *nwr*-fish(?) which is in the sky. [My] mother bore me [. . .] within the god's tamarisk[-clump(?)] which enfolds Thoth when Isis comes, and she says: 'Semen shall be destroyed for you and . . . before your days have come.'³

What is to be done about this?⁴

198 The god shall ejaculate semen and . . . ¹ and I will have brought to you this iron which is in the bow of the bark of *Hnw*. They shall knit together [. . .] within the arms of [. . . within] the arms of Khopri as a god.

Who will break the god's egg?

I will cause [. . .] his bones shall be moulded⁵ for him [. . .] he will break the egg and split the iron [. . .] my guardian who is among the gods. O [. . .], you shall guide him who has served you, and I will fly up as [. . .]. The plumes of ⁶ *Hnw* shall be given to you, and their . . . ⁷ shall be on top of *Hnw*.

The south-wind shall be given to you for your henchman and the north-wind for your nurse; the plume of the Beauteous One shall be tied on her sister,¹
199 [. . .] which is between them both. I will make ascents to the horizon, for I reached the horizon as a uraeus when I was born.

1. So rather than *ϕ* 'warrant'; this is a common corruption.

2. *Iṯn*, unrecorded.

3. I do not understand 197*h*, but there is clearly a reference to the sexual act, see 197*i*. The meaning of the fem. word *ϕṣṣt* is obscure, and the dative before it either is a ditto-graph of *n.t* following *hḳ*, or else a verb has been omitted.

4. Lit. 'What is the thing of doing about this?'

5. *Nb*, lit. 'cast' in metal.

6. Apparently an instance of genitival *m*; cf. Spell 356, n. 5.

7. *Ḳdmw*.

Spell 990

VII,200 I am the great falcon which is on the battlements of the Mansion [of Him whose name is hidden, taking what belongs to Atum]¹ to Him who separates the [sky(?)]² from the earth and the Abyss. My eyes are the Bull of the Sunshine [. . .] my wing³ is He who is foremost [. . .];¹ they make out my name as Divine Falcon, they raise me up to *Rē^c*-Atum, my father who fashioned me. I have come to my seat which is in Malachite-land north of [. . .],⁴ my food is in the Fields of Offerings, in the waterways of turquoise, and it is the *ḳsytt*⁵ who

will feed me [. . .]. I possess my spirit, I possess my soul as the bull of his stall(?)⁶ on the boat [. . .]. I have flown up to the sky as Shu the great⁷ [. . .] on the northern shore(?)⁸ of the Island of Dancers(?),⁹ and I will alight on . . .¹⁰ [. . .] the storm will be high(?) among the innumerable(?).¹¹ | See, I will endure¹² [. . .] my year is complete and my guide [is] Maret(?).¹³

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1. Restored as *Pyr.* §1778, cf. de Buck, n. 3*.
2. Presumably *pt* 'sky' should be restored before *r t3*, despite the extant determinative, cf. *Pyr.* §1778b; *CT* VI, 310l.
3. For the hair-det. of *dm3t*, cf. *šwt* 'feather', *M.u.K.* 1, 2; *qnh* 'wing', *CT* VII, 191b.
4. Cf. de Buck, 200, n. 4*. On *šsmt* cf. *Stud. Griff.* 321.
5. Hardly to be connected with *qsw* 'call', 'shout'.
6. *Krrt*; hardly 'cavern' in this context.
7. Cf. de Buck, 200, n. 1*.
8. *Mdb*.
9. *H3bw*; compare *ihbw*, var. *ih3bw*, 'dancers', *Concise Dict.* 28.
10. Cf. Spell 682, n. 15.
11. The translation of 200*m* is doubtful.
12. Read *sk wī mn. ī*.
13. Restore as *ššmw. ī m M3ct?*

Spell 991

TO BECOME SOBK. I am the seed which issued from the encircling wrapping.¹

I am he who broke the teeth of him who cut away the iron.²

I am the Lord of strength and might who took crocodile-shape.³

I am the Lord of wrong who lives on woe.

I am that crocodile⁴ whose tongue was cut out because of the mutilation of Osiris.

I am he who puts fear [into . . .] whom the Ennead fear.

VII,202

I am Lord of the Nile [. . .].

I am that god who rises in the East and sets in the West, to whom the Niles are given.

I am he who rises, who has no weakness because of the gods of the nomes.

I am that god whom the eight row.

I am Sobk, the rebel who is among you, [you gods];⁵ you cannot do anything against me, you spirits or you dead, for I have taken possession of the sky and have taken possession of the earth.

I am a possessor of worship [. . .] to whom are given his *smwt*-women⁶ and their hair.

I am [. . .] a multitude.

I am Sobk, Lord of strife, who lingers [. . .].

I am Sobk, Lord of the river-banks [. . .] his blood.

I am he who impregnates⁷ *smwt*-women.

I am he who has recourse to robbery.

I am [the Great Fish] giving to the region of the Bull.⁸

I am a possessor of strength in Khem.⁹

1. The seed of the dead and enwrapped Osiris. For *shw dbn* cf. *sh* 'enwrap' a mummy, *CT* I, 205*d*.

2. Or 'the firmament'.

3. Lit. 'who received crocodile'.

4. The sense of the passage and the use of *pw* point to *sbk* here being the common noun 'crocodile' rather than the name of the god; cf. the clear instances *CT* IV, 2*e*; 3*b*; 4*g* (where the word is in parallel with *msh*), all in the crocodile-spell no. 268.

5. Cf. de Buck, n. 7*.

6. The *smwt*-women are mentioned again in 203*f*, and there is a more elaborate writing in *CT* IV, 2*a* (Spell 268). The determinatives in all three instances suggest persons doomed to an unpleasant fate.

7. For *sfw* 'impregnate' with *hr* + object cf. *Urk.* IV, 238,8.

8. Compare 183*j*.

9. See also 183*k*.

Spell 992

TO BECOME THE SECRETARY OF THOTH AND TO OPEN WHAT HIS BOX¹ CONTAINS.

VII,204 My *nt*-crown is my reward, my reward.² I am [. . .] *Rē*-Atum, I have come so that I may reckon up the signs [. . .] I will open what it contains. The seal is broken, [the cord(?)] is cut³ [. . .] words. I am he who is over exhaling, Lord of the breath of the Great One [. . .] I sit [. . .] I open the chest of the Great One, I break the seal [. . .] the Lord of Right. I open what the boxes of the god contain,⁴ I lift out the documents, for I am a lord who exhales.

1. The determinative of *ϕ* seems to represent a shallow box or tray on legs with a lift-out lid.

2. This seems quite irrelevant to the rest of the spell.

3. For *ss*^y 'cut' cf. *JEA* 37, 51(*o*). The reference may have been to the cord tied round the roll.

4. Var. P. Gard. III: 'I open what the documents contain'.

Spell 993

TO BECOME HIM OF THE TWO WANDS. The skies are uncovered, the clouds VII,205
 disperse,¹ [. . .] he who counts(?), who see what he has desired. Rē^c appears
 with this Ennead² of his, Lord of [the Sunshine(?)]³ . . .] which she put on
 herself. What Horus brought to him was what the Two Lands gave to him⁴
 [. . .].

She whose head was cut off with a knife.⁵

She of the papyrus-plant⁶ whose milk is sweet.

She of vegetation(?) which her lord divided.⁷

She whom Horus examined(?) . . .⁸

Mistress of herbage who makes the Two Lands green.

Mistress of the night who takes possession of the Two Lands.

She who bent Seth on account of her utterance.

She who cleared Horus's vision for him.

She who placed her lord in her embrace for herself.

Hail to you,⁹ Horus [. . .] Horus in [Pe] on the day of pain(?) [. . . and of] · 206
 the night of [cutting off(?)] heads and of having power over the lesser ones and
 the great ones.

‘WHO IS¹⁰ THIS SPIRIT’ SAYS Rē^c-ATUM OF ME.

‘HE IS(?)¹¹MY SON’ SAYS OSIRIS.

I am [. . .].

‘PE BELONGS TO YOU’ SAY THE GREAT ONES.

‘YOU SHALL BRING ME THIS MY ENNEAD’ SAYS Rē^c TO ME.

I am Thoth [. . .] Rē^c has power when he is bright [. . .]. I am [. . .].
 ‘Who is [boatless¹² . . . ?’ . . .]. He shall ferry over [. . .]¹ in the way [. . .] I 207
 taste [you(?)].¹³ O Image(?),¹⁴ you have no knife, you have no fire. O hun-
 ter(?),¹⁵ I will not fall because of you.¹⁶ O shambles of the god, I will not enter
 into you. My seat is in the sun-disk; how firm is my seat in the sun-disk! I am
 [. . .] I am he who is in charge of the seats of the gods, a star which is joyful
 in [. . .], because if I live, Rē^c will live — and *vice versa*; the Ennead [. . .].

1. *ꜥꜩwt* appears not to be recorded, but the sense is hardly in doubt; *nwr* normally means ‘quake’, ‘tremble’, *Pyr.* §§143; 581; 2109, or ‘cease’, 789, and a cessation, i.e. dispersal of cloud is certainly meant here.

2. *N* is prefixed to *psꜩt* also in 206g; 207l, but the reason is not clear.

3. Restoring the second word in 205e as *ꜥꜩꜩw*.

4. Reading as *dyt.n ꜥn.f tꜩwy*.

5. Here begins a series of epithets of a female deity, probably Isis, cf. 205p.q. A refer-

ence to the decapitation of Isis occurs in Chester Beatty Papyrus No. I, 9,9. For *wḏrt* 'knife' cf. *Wb.* I, 406,14.

6. Written as a derivative of *mnḥ* 'papyrus', *Concise Dict.* 109. This may be the origin of the term *mnḥyt* recorded in *Wb.* II, 84,3–8 as applicable to a number of goddesses, who are not infrequently depicted as bearing a papyrus-stem staff.

7. Quite obscure. Is it the vegetation which is divided?

8. I can make nothing of this.

9. Here the text begins a new topic.

10. The apparent negation of 206*d* makes no sense as such; it is taken to be an abnormal writing of *in m tr* 'who is . . . ?'. For other eccentric writings of this interrogative phrase cf. de Buck, *Archiv Orientalní*, 20, 397 ff.

11. I cannot suggest a plausible reading for the group marked 6* by de Buck; the context demands 'he is', but I can read neither *swt*, *ntf* nor *īw.f m* into the group in question. Why cryptic writings should be adopted for 'who is' and 'he is' is not known.

12. Conjecturally restoring *īw* 'be boatless', in view of the reference to ferrying below.

13. Cf. de Buck, 207, n. 4*.

14. Cf. de Buck, 207, n. 1*. The word could be *īrw* or *twt*.

15. Cf. *ḥdd*, var. *ḥdd*, *Wb.* III, 355,15.

16. For *īm.t* read *īm.k*.

Spell 994

VII,208 SPELL FOR THE GOVERNANCE OF THE RIVER-BANKS OF THE IBIS. Hail to you, Thoth, in your power in the midst of the river-banks [. . .]. Find¹ Edjō in it, and she will make you flourish; find the Eye of Horus in it, and you will be strong by means of it. I have come that I may see you, that I may recognise your beauty, that I may send your foreleg-offering [. . .] and that I may send your word. O White Crown, Mistress of Pe for Edjō, make light [for me], so that I may have light and be high(?) [. . .] my mother who bore her thousand for the Devouring Flame, Lady of [. . .] in her name [. . .].

209 I copulate with you² for Horus who protects his father, so that he may do for me what you have done for him. I will live on heads, for I am Khons; my lake is dug, my pond is excavated, I [have given birth to(?)]³ my heir, namely he who issued⁴ from me. It is Horus who is on his coils(?)⁵ who permits me to speak.⁶ Might is created for me [. . .] in the river-bank of the ibis; I have power over them, and they [will] not [have power] over⁷ me; I have equipped(?)⁸ [. . .].

1. Imperative with reflexive dative.

2. Masc., but who is meant? Possibly Osiris, with the deceased woman in the role of

Isis, for apparently Horus is to be the offspring of this act.

3. Restoring conjecturally *ms.n. ỉ* in the lacuna.

4. Fem. participle!

5. *Nnt* with rope- or curl-det. seems not to be known. There is probably no connection with *nn* of *BD* 340,2, which may be a garment or material.

6. So P. Gard. II; in P. Gard. III there is a lacuna after *nn[t]* which ends with the name of Thoth.

7. Cf. de Buck, n. 7*.

8. Or 'equipment is mine'? P. Gard. II has a reference to an obscure word *ssw*, which occurs again in 212*b*, see de Buck, n. 2*, and continues: 'I will not perish, I will not [. . .]'.

Spell 995

THE TWO KNOTS OF THE IBIS. O $R\bar{e}^c$ -Atum, I have seen these Twins of yours VII,210 [. . .] he speaks and guides them both to the middle of the East.

'REJOICE!'¹ SAYS $R\bar{e}^c$ -ATUM TO² THESE ENDURING THINGS. I am an enduring thing; let the two knots of the ibis be given to me. I will bring to you [. . .] in due course(?).³

'ARE YOU AN EQUIPPED SPIRIT?' SAYS $R\bar{e}^c$ -ATUM.

'BE PLEASED'⁴ – REPEAT FOUR TIMES – SAYS SIA [TO ME]. ALL MAGIC IS BROUGHT TO ME FROM THE UTTERMOST PARTS(?)⁵ [. . .] DAUGHTER. HE HAS OCCUPIED HIS THRONE, HE HAS COME ON ACCOUNT OF ONE WHO GIVES PRAISES TO OSIRIS, FOR HE KNOWS THE NAME [. . .] WHO IS IN THE TWO BARKS OF RIGHT. THERE ARE GIVEN TO HIM THE TWO KNOTS OF THE IBIS SO THAT HE MAY BRING TO ME THE DAUGHTER(?) [. . .].

211

The Great One comes with his knife in his hand and he severs the spine of $R\bar{e}^c$ whom he sees. The Shining One comes with his horn in his hand so that he may remove the heart of $R\bar{e}^c$ whom he sees. Great is 'Iw who falls for me, mighty is 'Iw who looks on me. I am an equipped spirit, there are brought to me the Twins of $R\bar{e}^c$; $R\bar{e}^c$ -Atum [. . .]; if $R\bar{e}^c$ be content with them, then will $R\bar{e}^c$ -Atum be content with them, and I will have power (over them) and be content with them [. . .] $R\bar{e}^c$ -Atum. See, I know the two knots of the ibis – REPEAT FOUR TIMES.

1. *Hrhr* is presumably an intensive reduplication of *hr* 'be pleased'.

2. *Hr* has been taken to be the preposition.

3. *M ɜwt*, lit. 'in length'.

4. 'Ihr has been taken to be the imperative of *hr* with prothetic *ỉ*.

5. *Drwt* with the same determinative as *phww* 'far north'.

Spell 996

VII,212 [. . .] I have come here with a skin-bottle(?);¹ the beer² in it is stale, the cup in it is broken, the vessel in it is the . . .³ of Khnum in his mouth. He has moulded me [. . .] he has treated me ill for a year.

‘WHAT IS IT INTO WHICH YOU HAVE LOOKED?’ SAYS THOTH [. . .] drinking water for that pregnant woman and beer for this pregnant woman – and *vice versa*(?)⁴ . . .] who(?) permits Seth to breathe because he is dishevelled through them; Seth will come [. . .]. As for my restraint(?) of *Nrt*,⁵ that hoof (*sic*) which is in the coil of $R\bar{E}^c$ will be given to him who comes for it, and he will have power
213 over [. . .],¹ the great ones shall become lesser ones, and it shall not come to pass that I speak but am not heard. Shall I who say this be opposed when *Hnns*w speaks? [. . .].

1. *Ssw* has the skin-det., and 212c shows that it contained drink.
2. *Tʒhkt* of the text is a conflation of *tʒht* ‘dregs’ and of *hnkt* ‘beer’.
3. I do not understand the kiln-sign before the name of Khnum.
4. Cf. de Buck, n. 3*.
5. A place-name. This passage is quite obscure.

Spell 997

[. . .] GOD [. . . IN(?)] THE BARK OF $R\bar{E}^c$. O you gods who are in the bow of the bark of $R\bar{E}^c$, I know you [and I know your names which] the god [made]¹ for Him who is in darkness; the name of Him who is among the gods is secret, for
VII,214 he is a spirit. I am he who made you,¹ and I am he who is; I am $R\bar{E}^c$ -Atum dwelling in my flood, I am the seventh of the [seven] names which are in the chest of the Lord of the sunshine. I came into being in the Mansion of Him whose face is removed(?) in company with the earth-god [. . .] fallen on his face in the presence of Him who created his father.

‘Whence have you come?’ says the Great Flood who dwells in his enclosure.

‘I have come from the circle(?) of the Pillar of Horus² which is north of the opening of darkness, and praise has gone forth to me from the mouths of the sceptred ones who are in the presence of Him who is in [. . .]. I have overturned the sky, and the sky has ceased³ for me before his two faces’.

The *enn*-snake [. . .] the Red Crown which is in the forefront. My shape is
215 sculpted(?)⁴ for the two great Enneads of $R\bar{E}^c$ -Atum,¹ and I am your leader; I receive the dread(?)⁵ which is in the hand⁶ of Horus, and the impure ones are

repelled by means of it, (even) they who are in her (*sic*) great water. I am the vigilant one, the son of *ʒsb* the great; my mother [. . .].

1. Restored according to de Buck, n. 7*.
2. Or 'the upper pillar'?
3. Or 'has stayed'.
4. *Tn* with knife-det. Not recorded.
5. *Nhd*; cf. *CT* IV, 21*d*.
6. The common corruption of *ṛ* 'document' for *ṛ* 'hand', 'arm'.

Spell 998

TO KNOW THE NAME OF THE MANSIONS OF $R\bar{E}^c(?)$.¹ This *pʒt*-cake is a *pʒt*-cake for the upper gate and for the lower gate of the ⟨upper(?)⟩² mansions and the lower mansions. The name is 'The Lower Mansions'.

This *pʒt*-cake³ is a *pʒt*-cake for the upper gate and for the lower gate of the mansions of the Bulls. The name is 'The Mansions of the Bulls'.

1. Cf. de Buck, n. 5*. This spell is obscure and the translation doubtful.
2. Either *hrt* 'upper' has been omitted, or else there is a dittograph of *hwwt*. 215*j* seems to point rather to a dittograph.
3. Read *pʒt tn* as in 215*h*.

Spell 999

TO KNOW THE NAME OF [. . .] LIFE. Hail to you, $R\bar{E}^c$, in this city of yours which VII,216 is in the middle of [. . .] when you put female images(?)¹ in a jar in it; I know its name, and I will not die. Its new-moon festival is stopped(?),² and weary is he who . . . ,³ so that I may not be afraid and my wounds will be cooled. You make fast (your boat) at the banks(?)⁴ and he who lives will enter into it.⁵

1. *Dyt.k* is taken to be the *sdmt.f* form. For *hwwt*, cf. the masc. *hwnw*, *Urk.* IV, 576,10.
2. Reading as *šw psdntyw.s šs hnt*, but the translation is quite uncertain.
3. I do not understand *nhy n.f*.
4. On *hy* 'make fast', elsewhere of a rope, cf. *JEA* 57, 202; with the unrecorded word *bnḏwt* compare *bnd* 'Acker o.a.', *Wb.* I, 464,13.
5. The suffix *.s* may refer to the postulated boat or to the city of 216*b*.

Spell 1000

VII,217 SPELL FOR ENTERING INTO THE SUN-DISK. O you who are strong in your striking-power, who do not turn aside because of what he¹ would do, here am I; I have come and have recognized the Great Lady,¹ I have established Right for Rē^c-Khopri, I have opened that mysterious Eye of yours which is behind the Double Lion, I am saved from the wrath of Him who is joined to his body, and he is strong by means of it. I go forth in company with the creator of the god who goes about in the train of Rē^c-Atum; I(?)² [. . .] Horus the Elder within his shrine, and the uraeus which is on my vertex is joyful just as Rē^c-Atum was joyful at the raging of his White Crown(?)³ by means of which Shu was strong.

218 O You who are strong in striking-power, who sit on your coils and who hear [the speech(?)⁴] of the great ones in the place where Rē^c-Atum speaks: I wish that my eye [. . .] the Great One speaks. It is the Westerners who display and see your power, and I display your power¹ and lay hold of your brow, I send you the words of Him whose face is hidden, I lament the Great One with grief(?),⁵ the . . .⁶ [who hide(?)]⁷ their seats from the gods of the horizon. I am one who enters into his great Eye.

1. Seth?
2. The 1st person seems required here.
3. Emend *tpt* to *hdt*?
4. Restore *mdt*(?)
5. *Nyfyf*, not recorded.
6. Reading doubtful, see de Buck, 281, n. 1*.
7. Restore *imnw*?

Spell 1001

VII,219 TO OPEN THE INNER¹ GATES OF [. . .]. I have come into this Island of Fire, and I am content with the manifestations of the ithyphallic ones(?).² O Grain-god, open the gates for me,¹ open out the ritual book [for] me,³ for I have come so that those whose mouths are hidden may have abundance.

1. Lit. 'which are behind'.
2. Cf. *Wb.* I, 167, 1.
3. Restore as *sn n. i hbt*.

Spell 1002

NOT TO GO INTO [THE SHAMBLES]¹ OF THE HOUSE OF HIM WHO IS FOREMOST. The brick grows² in the Eye of Horus, and Osiris cleanses it;³ he comes into being⁴ in the presence of Rē^c-Khopri.

1. Cf. de Buck, n. 4*.

2. The bird seems to be an additional determinative of *rd*. *Dbt* 'brick' could perhaps be used by hyperbole of a speck of grit in Horus's eye, where it might well feel like a brick, the 'brick' being removed by Osiris (219f).

3. On *sw* before a *sdm.f* form cf. *Eg. Gramm.*³ p. 424.

4. A false gemination *hpr.f* in P. Gard II (219g) is perhaps due to a memory of *hpr* 'scarab-beetle'.

Spell 1003

Prepare a path for me, for I am a bull on whom are testicles; open the door of the VII,220
blue sky,¹ for I have come so that I may open the door of the Great One and
make content² him who takes possession of his house. The Lord of those with
braided locks has gone out to meet me, and he causes me to enter on the secret
paths of the Double Lion on which the gods fear to enter. I will make acclama-
tion with the few within the god's shrine before Him who goes forth who shall
burn on the battlements of the sky, and the sky will set me beside the . . .³ in the
north. Praise will be given to me within my power,⁴ for I am exalted over my
Two Lands and pre-eminent in the Two Conclaves of the sky.

1. Cf. *ifrr* 'lapis lazuli'. *Minerals*, 134; *ifrr* 'blue', *CT* II, 214c; *Ifrrt* 'Blue Land' of lapis lazuli, VI, 213c; *Ifrrt* 'Blue Goddess' of the sky, II, 208c.

2. Cf. de Buck, n. 2*; but *snḏm* is surely what was meant.

3. *Spw*, meaning unknown.

4. Meaning perhaps 'within the limit of what is due to me'.

Spell 1004

TO GO TO ŌN. The Bull is dead, (even) he who presided over those who are in
the Abyss, lying on his two faces. He has taken possession for himself of the
throne which is in front of the portal, (even) he who guards the living, and the
Great One has stood up for what is to be said to him¹ when arranging(?)¹ the VII,221

years. A spirit who is in his hidden shape is in the secret of the Great One, who . . .² himself on behalf of Rē^c in the presence of the Bull of the horizon in the Mansion of Khnum: He of the New Moon is he who serves him in Ōn, (even) he who crosses the sky with the Great Wanderer in the year of giving Sothis to Ḥarakhti. O you of Ōn, move on after them in the year of ascending to the sky; greet Rē^c in [. . .]. Come,³ join [. . .] who makes offering of his hinder parts in the middle of the vertex of Nūt, who . . .⁴ the Living One in the morning in the presence of Him who is in . . .⁵ Go to Ōn, that he may come to Kherraḥa, and the Sixth-day Festival shall be celebrated for him by the secluded ones(?).

1. *Stwt*, lit. 'making smooth', cf. *JEA* 9, 17, n. 2.
2. *Sn* with det. of a man making an offering.
3. Plural imperative.
4. *Sn* with fish-det.
5. *Nhd.f.*

Spell 1005

Hail to you, Nome of Silence! Hail to you, . . . !¹ Hail to you, Thorn-bush,² servitor of the gods who guides the spirits! May you guide me to the Field of Offerings, may I be passed again,³ may I speak with the Westerner in the Field of [Rushes].⁴

1. Cf. de Buck, n. 10*.
2. *Bḏgs*, named also in *Pyr.* §1083.
3. I do not grasp the meaning of this.
4. At the end, restore *ḫꜣrw*.

Spell 1006

VII,222 SIA [IN THE MIDST] OF THE EYE OF Rē^c. I go up that I may give you your plume; I have gone down that I may create Ḥu and that a god may be diverted by a god. I run¹ and I fetch Ḥu; I have propitiated Rē^c-Atum in Ōn.

Hail to you, Rē^c-Atum in Ōn,² for I am Sia who is in the midst of your Eye, and you shall not give me to *B . . . rt*, *Ḥꜣmt* shall not have power over me, for I am your image(?)³ in the midst of your shrine, I have placed . . .⁴ on the throne(?) of the sky, I have duplicated your soul for your power. I am he who makes content, and it is your wand which does it again.⁵ Guard this power of mine,⁶ give me air, and I will give you what is in the offering(?); my sacrificial cattle are in it,

duly equipped. I am he who is over the Mansion of the Six; (as for) him who helps me, I will help him. I am he who gives orders, and I am he who acts as one who gives orders. I will take myself off into the midst of the Eye of Rēf-Atum.

1. Regarding *btʒ* as the known var. of *bt* 'run', cf. *Concise Dict.* 86.
2. *M 'Iwnw* is repeated by dittograph.
3. Taking *tty* as standing for *tyt*, op. cit. 294.
4. *Srf* with animal det., cf. de Buck, nn. 6*; 7*.
5. Lit. 'which repeats'.
6. Emending into the 1st person; the 3rd is out of place, for the deceased is asking a boon of the god.

Spell 1007

TO OPEN THE GATE OF THE HORIZON. Open, O Atum, the outer door; throw VII,223 open, O Khons, the great door. I will swim by means of you, I will pass therein as Thoth, I will fill my mouth with the braided lock of the god. Ho!¹ Lift me up! Ho! Raise me aloft!.

1. The *whm* sign after *hy* appears to be an emphatic particle, and to be a synonym of *sp* 2.

Spell 1008

See, he¹ comes that he may wade in blood; he will scratch in his gore,² he will seek to extinguish the Eye of Horus, he will grind it in its extinguished state, and it is he who will strew(?)³ it.

1. The identity of the being is not disclosed.
2. The future tense of what follows is suggested by the undoubted future of 223*m*. *Tr* is another word for 'blood' and for a red substance, cf. *Pyr.* §§451; 1263; Harris, *Minerals*, 154.
3. The determinative of *sty* suggests the translation 'kindle', but it appears that the Eye of Horus is ground to powder to strew abroad.

Spell 1009

TO EXTINGUISH THE FIRE. The fire shall not go forth against the temple of VII Hathōr which is in *Smnw*.¹ A bowl(?)² is what I will make for the two attend-

ants of the god who dwell in the temple.

1. Probably Gebelēn; cf. Gardiner, *On. Am.* II, 20*; on the cult of Ḥathōr in the locality cf. op. cit. 17*, s.v. *Pr-Ḥthr*.

2. Cf. ḥꜣw ‘bowl’, *Concise Dict.* 184.

Spell 1010

TO GO DOWN STRONG INTO THE TRIBUNAL OF THE GOD. What those who are in *Rmyꜣ* do shall be stopped, (even) the . . .¹ who stand before Anubis. O enduring(?) youth, have you come that you may embrace² the Sole One, and do you bring me to do harm(?)³ to you? If you cross me,⁴ the Little One will be against you as a hornet(?);⁵ if you oppose me, the Images(?)⁶ will be against you in the Night-bark. *Hnty-mnt,f* will cross him who would cross me.

1. *ḥꜣbw*, unidentified.

2. Or ‘seek’.

3. *Nknkw r.k* looks corrupt. It is just possible that we may have here a bungled writing of *nkn(ḥ) nknw r.k*, lit. ‘that I may inflict injury on you’; the leg-dets. support the notion that the stem *nkn* is involved.

4. I.e. get in my way, hinder me; lit. ‘cross yourself in me’.

5. Masc. *byw*, therefore not ‘bee’, but probably an aggressive insect of the same general type.

6. Cf. de Buck, n. 7*.

Spell 1011

VII,²²⁵ SPELL FOR NOT EATING FAECES IN THE REALM OF THE DEAD. What I doubly detest, I will not eat. What I detest is faeces, and I will not eat; filth, I will not eat; the vulture, the servitor of the dead, shall not bring to me, he shall not wipe his lips on me, he shall not coil his neck on me, because¹ I sit between the two great gods, I live on bread of white emmer, my altars [. . .], I sit in the Field of Rushes, and my abundance is in the Field of Offerings. I will not go up with my fingers, I will not tread on it with my sandals, because I am the Bull of the Pregnant Woman in *Ōn*, (I am) he who is at seven portions in the god’s booth; three portions of mine are in the sky with *Rēꜥ*, four portions of mine are on earth with *Gēb* [. . .], and it is the Day-bark which will convey them to me in *Ōn*. I have acclaim and my double has acclaim, for I have honour; I live on the sweet-stuffs which are issued from the four shrines of . . .²

The statue(?)³ of the shrine of the Sistrum-player is firm in front of the Sistrum-player, the arms(?) are firm in front of the Sistrum-player,¹ and the Sistrum-player goes round about. The arms of the horizon are opened to me, the Great Lady throws open the darkness(?)⁴ to me. 226

O you two pillars of Rē^c, I go up and enter between you. My hair stands up, my braided tress is disordered,⁵ because I am one whose mouth is pure and whose teeth are strong, and what I detest is wrongdoing against⁶ Atum, because I have honour and I am a *tknw*, a possessor of seven portions in $\bar{O}n$; three portions of mine are in the House of Horus, two portions of mine are in the House of Seth, two portions of mine are on earth with Gēb, and it is the Day-bark which will bring (them) to me upon the altars of the gods.

O you great gods who are on your standards, I will not eat faeces for you nor drink urine, I will not go to you upside down, because I am Rē^c, a possessor of eyes, I will not eat what Gēb lifts up,⁷ I will not be harmed by that on which those who are in the Abyss live.

O you doorkeeper plundering the Two Lands, prepare a path for me in it that I may pass, for I am one of those who wash (their) mouths and who chew myrrh, who live on Right. Prepare a path for me, for I live on what they live on,¹ and I am alive and flourishing for ever and ever. I come and go between the two pillars of Rē^c and the two djed-pillars of Gēb; my hair stands up and my braided tress is disordered. 227

What I detest is efflux, and I will not eat [. . .], I will live on the sweet-stuffs which are issued from the shrine. Awake, O you who rise early! Be high, O Thoth! Awake, O you who rise early, O you who are in Kenzet, who are before the Egret which went up from the cultivation, and Wepwawet who issued from Asyut.⁸ I ward off faeces, I reject urine just as Thoth protects the dead.⁹

O you great and mighty gods who traverse the sky, take me with you, that I may eat of what you eat, that I may drink of what you drink, that I may gorge on that on which you gorge, that I may eat goose and slaughter the *hꜥw*-bird. My booth is in the Field of Rushes, my abundance is in the Field of Offerings, I go all over the sky like Rē^c, and I will be like Rē^c, I will have acclaim like Thoth.¹⁰

1. Read *n ntt* 'because', as in 225*p*; 226*r*.
2. Indecipherable, cf. de Buck, 225, n. 6*.
3. Read *hnty* 'statue'? But cf. de Buck, n. 7*.
4. Regarding *kk* as an unfinished *kkw*.
5. See also 227*c*.
6. Lit. 'of'.
7. Wind-raised dust?

8. A bungled version of *Pyr.* §126. The fallen-man sign, which probably originated in *sdrw* ‘sleepers’ in *Pyr.*, is used here as a determinative of *rs* ‘wake’. *Nhpw*, which here appears to derive from *nhz*, in this context doubtless refers to early rising.

9. With 227*j* compare *Pyr.* §§127*c* – 128*b*.

10. With 227*k-t* compare *Pyr.* §§128*b* – 130*d*.

Spell 1012

VII,228 NOT TO EAT FAECES IN THE REALM OF THE DEAD. What I doubly detest, I will not eat. What I detest is faeces, and I will not eat; filth, (I will not eat).¹ I will not go up [to it] with my fingers, I will not tread on it with my sandals, I will not be satisfied with filth. O Greatest of those who are content, see, my equipped spirit will come.²

‘Open the gate and issue from it’, says *Hrhr*; ‘join the twilight of³ Him who is pure’.

‘I have opened the gate so that I may issue from it’.

‘Let me see you go out, let me see you come in’.

‘I have gone out with Him whose vision is cleared’.

‘You were born of his seed, you were conceived of his seed’.

‘I was born in sleep, I was conceived in darkness before sky and earth were in being, before the jaws of *M3t(r)t* the daughter of *Rē*⁴ were bound up’.

‘Tell me your name, the name which was given to you’.⁵

‘I have begged from Him who is great in power, and it is he who gives to me’.

‘What will you live on in this place into which you have come?’

‘I will live on bread of white emmer washed down with zizyphus-beer. If I be warm, warm will be (the food of) the Enneads⁶ on the altars of the Souls
229 of *Ōn*, (namely) the foreleg, the hindleg(?)⁷ and the haunch. I will eat what is on the rushes⁸ under the branches of the *iḥns*-tree, and I will be conveyed in the ‘How-happy-is-he’ bark on the day of [. . .]. I will call for a boat, for so *Rē* has commanded’.

1. *N wnm. i* omitted.

2. Prospective *sdm.f*, more commonly written *iwt*.

3. *N* before *wrb* is written as the negation, but in fact is the genitive.

4. Cf. de Buck, n. 1*; for *nnt* read *cnnt* and for *M3tt* read *M3trt*, as in *CT* II, 401*a*.

5. The *n* between *rn* and *rdy* is superfluous.

6. An omission of a word for food between *srf r.f.* and *psdty* seems certain; the Enneads could hardly themselves be warm on the altars. The missing word will have formed an apposition with the joints of meat named in 226*y*.

7. Cf. *Wb.* IV, 379, 16.
8. 229*b* is a dittograph.

Spell 1013

SPELL FOR NOT EATING FAECES IN THE REALM OF THE DEAD. What I doubly detest, I will not eat. What I detest is faeces, and I will not eat; filth, and I will not eat. I cross the sky like $R\bar{e}^c$, I worship her¹ like *Dw3-wr*. I come to land in the southern sky; beware of me, you who are in the enclosure(?) of their arms;² I live on the food-portion which is in the shrine, [I live on bread of]³ white emmer washed down with zizyphus-beer.

I have come and I have . . .⁴ in the Island of Fire; make for me this which VII,230 you made for the judging of the land when you judged between it and <its> foe.⁵

O you who lean on it < . . . >⁶ by means of(?) it, for I am bound for those who are in the Presence. Prepare a path for me that I may pass, O strong one, for I am Thoth, and I testify concerning the Eye of Horus to him. What is brought to you from out of it? I have filled it with the monthly festival [. . .].

O you who are at the head of the Chaos-gods, who guide them of the celestial expanses, do not let me pass into the tomb against(?) $R\bar{e}^c$ [. . .] among the confederacy of Seth.

O you who are over Shusety,⁷ let me take possession of my body < . . . > $G\bar{e}b$ < . . . >⁸ for I have made Horus triumphant over Seth.

O you who are over your adornments(?), who guide souls, give me acclaim through the proclamation of the Vulture-festival which came forth (at) my voice.⁹

O Lord of majesty, lector of $R\bar{e}^c$ -Atum, if you do not write, truth will not be found in you with me.

Do not take possession of the *nt*-crown of $R\bar{e}^c$ or his uraeus which is on his vertex.¹⁰ 231

O *Hmmf*, greater than the Ennead, sit in front of the great ones in $\bar{O}n$.

I AM the *wrrt*-crown which is upon $R\bar{e}^c$; the Bull, Lord of the *snwt*-shrine; Lord of those with braided tresses; and a possessor of five portions. My five portions are in the house of Horus-Atum.

I will not eat faeces for you,¹¹ I will not drink urine for you, I will not go upside down for you [. . .], I will lift up the air-gods <(to?)> $R\bar{e}^c$; my wailing-women are silent.¹²

See me, I have come here with Ptaḥ, I am seated¹³ between the Enneads; the great ones of the horizon have been brought to them, and a writing of what I have said has been brought which has been placed for them in their remembrance. They

232 have made me into a baton which smote their nobles; they have made a seat on which I sit on the block [which is in(?)] the horizon,¹ and I sit on the block. My face is that of a god, my flesh is that of a man; I have appeared and have been on high as a male . . .¹⁴ and I hold my bow and arrows in my grasp. I will not eat faeces for you, I will not drink urine for you; O hearts, follow after me . . .¹⁵ I have gone about as a follower of Shu, there has been given to me all that there is¹⁶ He is the one who greatly surpasses(?) for the Double Lion.¹⁷ Come to me bowing down, you being greatly afraid; I have done what I found you had done for the male . . .¹⁸ I have gone down to him, because¹⁹ I am that one who creeps in the middle of his . . .²⁰

1. Apparently referring to *pt*, which is not usually an object of worship; perhaps there has been confusion between *pt* and *nwt*. The whole spell is somewhat incoherent, and from 231*a* onward it is a miscellany of unconnected extracts.

2. *Drt* is obscure, but may be related to *dryt* 'wall(?)', *Concise Dict.* 323. There is no antecedent for the suffix *.sn*.

3. Restored from 228*v*.

4. *Sw* with hair-det., which is not known otherwise. The usual formula is *īy.n.ī myn m' Tw Nsrsr* 'I have come here into the Island of Fire'.

5. The division lines recorded here and below in de Buck, 230, n. 2*; 231, n. 1*, mark separate sections of text.

6. There has certainly been an omission here, for *ϕ* between *hr.f* and *īm.f* conveys nothing.

7. *šwsty* recalls the goddess *šwst* in *Pyr.* §123.

8. The name of Gēb is quite isolated, and again there must have been omissions of text.

9. The translation of this section is uncertain.

10. 231*a* is difficult. *M* at the beginning looks like a negative imperative, and *īī* may be a writing of *īīy* 'take' without the legs usually attached to the *ī*-sign, but there is no clue as to whom such a prohibition could be addressed.

11. Plural, but there is no antecedent.

12. *Mšīrw* is a corruption of *mšīrwt* 'female mourners', *CT IV*, 122*h*; cf. Spell 317, n. 45; the word appears to be the subject of an old perfective.

13. A confused writing of the old perfective 1st sing.

14. On *bšty īšy* cf. Spell 584, n. 1.

15. *Snfw* 'blood-cakes(?)' is isolated and devoid of context; there has certainly been an omission here.

16. Lit. 'There has been given to me to the limit of all'.

17. For 'he is' understand 'I am'? This passage seems out of context.

18. *Bšt(y) īšy*.

19. Read *n ntt* in the affirmative, 'because'.

20. On the obscure word *kšš* cf. Spell 487, n. 3. Its meaning here is quite uncertain; it lacks a determinative and is not in an 'eye' context.

Spell 1014

What I doubly detest, I will not eat. I detest faeces, and I will not eat; filth, (and I will not eat). I will not go up to it with [my hands],¹ I will not tread (on it) with my sandals. I cross (the sky) like $R\bar{e}^c$, I worship her like $Dw\bar{z}-wr$. If I have acclaim you will have acclaim.² ¹ O you who are in your efflux, be very far from me, for I VII,233 live on the food-portion which is in his shrine.³ I will walk upright, I will not walk upside-down.⁴

1. The trace after *m* looks like *ṛ* 'hand' rather than $\underline{d}br$ 'finger', the more usual word in this context. 232*p-u* are a version of 229*i-m*, but with omissions.

2. *ʾ* after *hny n.k* is superfluous, and arises from confusion with the ending of the old perfective 1st sing.

3. De Buck notes a division-line here, cf. 233, n. 4*.

4. The rest of the spell is a dittograph of 232*t*-233*b*.

Spell 1015

TO BECOME A FOWLER OF THE GREAT GOD WHO GIVES WATER AND WATCHES OVER WATER. Greeting to you whose face is cut(?),¹ fowler of fresh water; turn your face and look at me with both your faces, for I am a heron which went up in distress(?)² when the shambles of the gods were uncovered. The ducks³ who are in their marshy pools(?)⁴ come to me in order to . . . for the fourth of the faces.⁵ ¹ The bag(?) for it is of skin;⁶ the Fen-goddess binds Shu in darkness(?);⁷ VII,234 its fastenings(?) are two stakes in the ground;⁸ the Fen-goddess has put (something) for me at the tops of the nets. The doors of the bird-trap(?)⁹ are opened, the cord is set aright, the great ones rejoice. My servitor belongs to the fourth of the faces,¹⁰ and [he] brings [what is good(?)].¹¹ I expel the evil which is on the face of $Sh\bar{z}s$; their arms are behind her;¹² those who see her are turned upside down because of the young [fowler(?)]; it is his fowler who calls out(?).¹³ I have set aright the two stakes(?)¹⁴ which are on the . . .¹⁵ which are brought to me from the marshes of the north for the tops of my nets. I give (something) in my hands to the great god for his nose within yonder bark of his; I have sat down in it with my back to the great Broad Hall. The Nile-god[s] go forth, and I prepare a gift for the god.¹⁶

1. $S\bar{z}$ with cord-det. Cf. Spell 992, n. 3.

2. Cf. $\underline{k}mw$ 'distress(?)', 'confusion(?)', CT I, 26c; V, 176j, with bird-det.

3. Reading $\bar{z}pdw$, cf. de Buck, n. 5*.

4. *H3h3wt*, perhaps a reduplicated plural derived from *h3t* 'marsh'.
5. Quite obscure. For the allusion to *fdnw hrw* cf. also 234*h* and n. 10 below.
6. Reading 234*a* as *štw* r.s. *m inm*, but the relation with the preceding context appears to be non-existent, suggesting a considerable textual omission. *Štw* may be identical with *št* 'scrip', 'satchel', *CT* I, 71*h*; IV, 115*g*; since this spell is concerned with fowling, a skin bag could well be part of a fowler's equipment. 'It' could well refer to an unmentioned snare or trap.
7. Cf. *tnmw* 'darkness', *Concise Dict.* 299. Not much weight can be attached to the det. of *tnm* here; P. Gard. II is far from precise in its use of the seated-god sign.
8. Reading perhaps [s]*mn.s 3*, the latter apparently being the enclitic particle. In this sentence the suffix *.s* could refer to a net, cf. 234*d*, where the det. of *i3dwt* shows a net secured between two stakes.
9. *Wptt* is not recorded, but the determinative and the context suggest that it may be a kind of bird-trap with its entrances covered by movable flaps.
10. For *fdnw hrw* see also 233*p* above. While the numeral is written clearly as the ordinal *fdnw* 'fourth' in both cases, it would make better sense if the text were emended into *fdw hrw* '(him of) the four faces'.
11. Cf. de Buck, 234, n. 5*.
12. The pronouns *.s* and *.sn* lack antecedents.
13. *cgcg*; not recorded and meaning quite uncertain.
14. Wooden articles of unknown nature; possibly the stakes of a net.
15. *Sf3w*, plural with bird and seated-god determinatives.
16. For *3wtwt* read *3wt*; the direct genitive following may imply a gift intended for the god.

Spell 1016

VII,235 TO BECOME HORUS OF NEKHEN. O you who are hateful, you who are hateful of character, you who are hateful of character, prepare a path for me, for I have laid your rank on the ground.¹ If <you> do not prepare a path for me or lay your rank on the ground for me, I will come against you as the Great One, Lord of strength, mighty in my (capacity for) harm; I give your face to my mighty Eye, and it has wound about you, because its [. . .]² is against the Primeval One and its flood is against the doer of (ill) deeds. I put my hands on the jar in the bounds of which you³ sit; it descends to your faces, and the Great One runs⁴ within the horizon; he has laid his rank on the ground. I have taken possession of H̄u, I have power over Sia, I possess acclaim, I have taken possession of the horizon. He of the *swnt*-plant is not in the horizon; I consult(?) with Rē^c against the hateful ones, for I am Horus.

1. I.e. degraded or cancelled it.

2. Probably a noun is lost in the lacuna, cf. *hft.s* below.
3. Plural in reference to *irw* of 235*h*.
4. Regarding *r.f* as the enclitic.

Spell 1017

SPELL FOR LIVING BY MEANS OF MAGIC AND BY MEANS OF PROTECTION¹ IN VII,236
 THE TWO HOUSES. O Orion, here am I; I have come as ruler of the *moringa*-tree, I have eaten the doubles, I have fed on those who sit, I live on the spirits and the elder gods, those whose names are secret have been brought to me, I have joined in the protection in the Two Houses. O you who unite, I have had recourse to the sky, I have had recourse to him who sits (on) my neck(?),² and what was taken for me from the throat of the mighty one is lifted up. I have joined with my body [. . .] in my throat, I have joined the Ptaḥ-gods; O you who unite, who have put (something) together for me, I have joined the spirits, I have joined the Powers³ and the Elders. I am one stronger than my forefathers, I am one mightier than those who are older than I, I am equipped with all that they know, (namely) the gods who are in the Presence. I have taken their might, I have swallowed their spirits, I have eaten their magic, I have made a holocaust of gleaming blood, and I come as an equipped spirit.

Thus says Orion to me:⁴ You have acquired all their powers,⁵ you have forgotten nothing. See, you have come spiritualized and equipped; establish yourself on this throne of yours which is superior to (all) thrones, for there is no god who can surpass you.⁶ Let me know what you have done on earth and in the Island of Fire;⁷ because⁸ there is one who makes offerings(?)⁹ for you and speaks to you when going to the earth; because someone comes indeed with you to this throne of yours [on which] one has sat(?);¹⁰ because there is one who will do for you what Horus did for [his father] Osiris; because someone made him firm thereby;¹¹ because someone comes indeed with him to the coffin of ferrying;¹² because you¹³ come indeed with him into the Island of Fire on his day of coming. He who turns back spirits will come behind him; he has made staffs, sceptres, [. . .] images.

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I have glorified my soul,¹⁴ I have made my staffs strong, I have freshened the earth-hair into something which [my] father did not know,¹⁵ because Osiris is established thereby, my soul is a spirit, my staff is strong, and because there is benefit thereby for my father Osiris.

Thus says Orion to me: Come and tell what the god does who comes equipped and who opens the earth for himself through what he knows on the day when

he desires to come thence. Pure and noble are you; sit on your throne [which is in the *H3w*]-*nbwt*(?)¹⁶ that the gods may turn the meal to you. Speak, that I may hear what you have done over and above what you have not done – so says Orion [to] me.

238 I have come and I have done what brings everything¹⁷ into being; I have given milk, I have impregnated the egg, I have eaten Right, I have swallowed magic, I have made the soul of the images in the standing-place of my father, I have life before him; because I have done it for my dead father (although) he was vexed with me. He [has set] me [upright] on account of it with the god, because I have glorified his soul into something which he did not know, [my] staff [is strong],¹⁸ because I have freshened his earth-hair, I have clothed myself, I have scattered water for my dead father, and he has invocation-offerings, being what goes down before me to my dead father. My wrapping(?)¹⁹ is the Great Commander, I give incense and water to my dead father, because I have offered an *im3*-tree, because I have uprooted an acacia, because it is I who see my pool, for I have dug it in company with Seth; because [. . .] who dug his canal, who guided his measuring-cord. I have put in my mouth what I found, I have filled [my] mouth with the powers²⁰ of the fathers of the great one[s];²¹ I have taken possession of the place of their great ones, I have acquired all spirits,²² I have fettered(?)²³ the Chaos-gods,²⁴ I have subdued the sun-folk. O you southern, 239 northern, western and eastern gods, ¹silence is mine and my retainers worship.

Thus says Orion concerning me; This god is equipped, he has come equipped [. . .] the elder gods; he has eaten their magic, he has swallowed their powers, [he has] opened [the earth] by means of what he knows on the day when he desired [to come] thence,²⁵ he has cleansed all that he has done in the Island of Fire for his dead [father] because he sees the pool; because he digs it and has dug his canal; he has done his just deeds which ennoble him and which establish him on his throne.

O you who are high on your block! (. . .).²⁶

Thus says Orion to me: O you who have appeared, may you be strong and [live(?)] on your food. Come, come,²⁷ O you spirit whom the god equipped²⁸ as one who is attached to the great god who has no equal [. . .]. Receive your offerings, for the Two Ladies will establish you; O you who have appeared,²⁹ the elder gods will ennoble you. Appear³⁰ as the great god whose father ate and fed on his companions. Appear, be content, be exalted, for you have come manifested, spiritualized, crowned.³¹ Go all over the celestial expanses³² of the gods, for you will rest because you appear in his place which belongs to you both.³³ You have taken possession of the limits of the horizon, for there comes [. . .] Osiris.

So says Orion to me. ³⁴

1. The dual *gswy-dpt* is a variant of the singular *gs-dpt* ‘protection’; the literal ‘two sides of a boat’ makes no sense.

2. The deceased may be referring to an amuletic image worn on the neck.

3. A dittograph of *shmw*.

4. The context shows that *in S3h r.i* refers to the speech which follows, not to what precedes, which is more usual; cf. however *JEA* 21, 181, top. In two cases below, 237s-z and 238k-x, this expression appears at both the beginning and the end of the speech.

5. So, rather than ‘spirits’, despite the determinative; cf. 236q above.

6. The fem. pronoun in the 3rd person shows some confusion; the gender is correct, for the owner of this papyrus was a woman, but the person should be the 2nd. References to the sex of the deceased in this spell are few; for the most part the scribe has faithfully copied the original masculine pronouns of his text.

7. At the bottom of 237e read *iw (n)sysy*; it is doubtful if anything has been lost in the small lacuna between it and *n wnn*.

8. The apparent negation which appears frequently from 237f onward represents the preposition *n* used as a conjunction at the head of a clause; to interpret it as a negative makes no sense.

9. *Snwt* with bowl-det.

10. Read *hmst.n.tw[i^hm]*?

11. Cf. 237q; in 237i ff. the pronouns refer to Osiris.

12. Lit. perhaps ‘for the purpose of ferrying’; the allusion may be to the coffin on board the funeral barge.

13. The fem. suffix in *iw.s* refers to the deceased, and should be emended into the 2nd person, for Orion is still addressing her.

14. The change to the 1st person indicates that the deceased is now speaking; hence the suffixes of the 3rd person must be read as the 1st person.

15. Cf. 238j-k.

16. The restoration is conjectural, but fits the space in the lacuna. The *H3w-nbwt* are named in the related Spell 469 (*CT* V, 392d) and in Spell 594 (VI, 213a).

17. Restore as [*ntt*] *i^hwtt*, lit. ‘what is and what is not’.

18. Restored from 237q end.

19. *Sw^h* ‘wrapping(?)’ is not recorded, but cf. *swdwd* ‘bandage’ (vb.), *ZAS* 57,7*. The following name *w^h-wr*, with its partial pun, precludes the emendation into *sw^h* ‘loincloth’, *Concise Dict.* 217.

20. ‘Powers’ makes better sense than ‘spirits’. This papyrus is not at all critical in its use of seated-god dets.

21. Following *wr* in 238w, bottom, there may well have been plural strokes now lost, cf. 238x.

22. Or ‘all powers’.

23. *K3h* may be the original form of the stem *k^h* ‘fetter’ (n.), cf. *JEA* 21, 31, n. 7.

24. Or ‘myriads’.

25. Restored as *w^h[.n.f t3] m rht.n.f hrw mrr[w.f i^hwt] i^hm*, following 237u.

26. This may well have been addressed to Orion, and to have been the start of a speech by the deceased which otherwise has been entirely omitted, for a new speech by Orion to the deceased in the 2nd person follows directly, and nowhere else in this spell do we find two consecutive speeches by the same speaker.

27. Imperative *īy* with reflexive dative.

28. Note the fem. gender of *šht rprt.n*; cf. n. 6 above.

29. *Hrw* of 2390 seems to belong rather to the start of 239p, cf. 239l.

30. Regarding *hc.ty* as hortative old perfective.

31. For *sbn* 'crown' (vb.) cf. *Pyr.* § §409; 1854; 2036.

32. Written as if it meant 'bowmen', which would not make sense in view of the verb *phr* 'go all over' a place.

33. Presumably the dead father already mentioned and the deceased.

34. *Sp 4* at the end of the spell may reflect the fact that there are four speeches by Orion.

Spell 1018

VII,240 SPELL FOR PASSING [OVER]¹ THE BOUNDARY SOUTH (OF THE SKY).² O you who are south of the storm,³ let me pass to Abydos, to the place where Osiris is; I will speak to him before [the gods(?)] who mourn, I will recite to him the words of those whose places are secret, who are in Rostau.

THE BOUNDARY EAST OF THE SKY. O you two powers of the air, you two easterners of the Mansion of Uproar, let me pass over the boundary, for I have circled round the Vulture [. . .] the Great One who has bound on the fillet.

THE BOUNDARY WEST OF THE SKY. O western sky, O you who mourn, let me [. . .] *Hsddt* who is in the secret place; its supporter(?)⁴ is in company with him who opens up the shallows(?) of the boundary.⁵ The boundary [. . .] *Re*-Atum passed over them in the evening.

THE BOUNDARY NORTH OF THE SKY. Hail to you, my father Osiris, in this field of yours which belongs to the Mistress of [eternity(?) . . .]⁶ Shu the young. The two cords(?)⁷ of the earth-god are my protection [. . .] my foot – FOUR TIMES – the wind is with me.

1. Restore *hr* after *šwš* as in 240f.

2. 'Of the sky' is supplied from 240e.i.m.

3. For *hšpt* cf. *Pyr.* § 500 (*ššpt*); P. Bremner Rhind, 23, 9.

4. The meaning of *rmn* and the relevance of the suffix .*f* are alike not clear.

5. For *ššwt* cf. *Wb.* IV, 401, 9; this word occurs also in *CT* IV, 349c.

6. Reading *šht.k tn <nt> nbt nhḥ(?)*.

7. *Fnhwy*, meaning doubtful.

Spell 1019

TO PASS [OVER] THE PLAIN. O Anubis on your mountain, lay your hand¹ on the two bowls [. . .] you are saved from the cutting-table(?),² you are taken from the coil¹ together with [. . .] of the Mound. I have come to you spiritualized, VII,241 besouled, pure, clean [. . .] the Powers speak to me, and there is no god who will cross me, for I am . . .³ [. . .].

1. Written as ϵ 'warrant'.
2. *Snt* may be a derivative of *sn* 'cut off', *Concise Dict.* 230.
3. *ꜥdmw*, cf. de Buck, n. 2*.

Spell 1020

SPELL FOR GOING FORTH [. . .]. *Rrty* receives me, *Rrty* puts her hands on [me . . .] because(?)¹ it is $\bar{R}\bar{e}^c$ who went forth from the yoke and because(?) I am [. . .] I have led² her whom he saw into the limits of the sky.

1. Read as the preposition *n* in 241*k*. In 241*l* the loss of the following words makes it impossible to decide whether the *n* before $\bar{i}nk$ is or is not a true negative, 241*k* suggests that the latter is the case.
2. Cf. de Buck, n. 14*.

Spell 1021

[SPELL] FOR [BEING SAVED] FROM SLAUGHTER,¹ The son of Nūt lives indeed;² VII,242 see³ $\bar{R}\bar{e}^c$ [. . .] their [mourners].⁴ I have seen these great ones who extend the Eye of the Mysterious One [. . .] the limits of the horizon, I have seen those who are in the horizon, I have looked on those who are in [. . .] who are in [. . .] in joy; they see for themselves that the limb belonging to me⁵ is a god [. . .], and there are none who see the slaughtering of the great Broad Hall. As for those who would inflict great injury on me in [. . . I will guard]⁶ the female falcon who dwells in $\bar{O}net$ on that day of [lassoing the long-horn,⁷ while $\bar{R}\bar{e}^c$]⁸ stands on the bonds⁹ of Seth. My knife is broken, my shield is split [. . .] Horus, Lord of the great one[s].

1. Restoring the rubric as $[r\bar{z}] n [n] hm m-\epsilon \epsilon dt$.
2. Regarding *rk* as the enclitic, in view of the loose use by P. Gard. II of the seated-god

determinative. No god *Rk* is recorded.

3. Imperative with reflexive dative?
4. Restoring as *ỉꜣkbw.sn*; cf. 240c.f.
5. Cf. Spell 356, n. 5.
6. Restored from *CT V*, 21d, cf. de Buck, n. 4*.
7. Restored from *V*, 23j, cf. de Buck, n. 5*.
8. Restoring *ỉꜣ R^c* as *V*, 21e.f.
9. Cf. de Buck, n. 6*.

Spell 1022

VII,243 [SPELL] FOR [...] UPON OSIRIS. I have come to you, O you who oppose destruction,¹ (you who are in charge of) the ferry-boat 'She-who-turns-back(?)'² [...] ³ who watches over the . . . ⁴ of my right side. I have come to you [equipped] ⁵ as the executioner(?)⁶ who is with the great Hidden One who is in the corner of the Mansion [of the Divine Images⁷ . . .]. Throw open the great double doors for me, let [me] see [Rē^c in his shape],⁸ let him [hear] what I shall say to him. He shall bring Thoth to me in his shape, he shall bring [Seshat] to me [in] her [shape],⁹ he shall bring [this writing to me],¹⁰ for it is my recognition which is made for me in the Island of Fire. Remembrance¹¹ is made for me so that I may see you [among] the blessed.¹²

1. *Dꜣw sk*; compare *whꜣ sk* in 53j.
2. A corrupt version of 53k, emended into *ỉry mhnt ỉnwt*.
3. The lacuna may have contained a version of part of 53l-m.
4. In 243d read as *hwnw*, meaning unknown.
5. Restored as 53p.
6. Cf. *wd nkn* 'execute', *JEA* 22,42.
7. For *chmw* cf. 53q; the initial *c* is preserved here.
8. Cf. 54e.
9. Cf. 54h.
10. cf. 54i.
11. Read *shꜣ[t]*.
12. Compare 54l.

Spell 1023

VII,244 [SPELL] FOR [BRINGING]¹ WHAT I HAVE WRITTEN TO HIM IN THE REALM OF THE DEAD. O *Skt*,² *Twttyw*, Locust, *Btꜣy*-snake, *cfcft*, Robber, You of Dep: go with your feet that you may bring [...] you find [...] beneath the earth-god; it is

he who will give [. . .] beneath Tayt; it is she who will open it for you [. . .] oars in [your] hands [. . .] the son of him who is in the rope(?). You shall say: 'I am summoned(?)³ [. . .] in his true name'. The writing shall not be opposed [. . .] I put it(?)⁴ within [. . .].

1. See de Buck, p. 243, n. 1*.
2. 244b-h consists of a series of proper names.
3. Restoring tentatively as [wn].ky ĩs nys[ky], but the traces recorded by de Buck, n. 12*, hardly suit.
4. Cf. de Buck, n. 13*.

Spell 1024

[SPELL] FOR [. . .]. I have stood up in the tribunal, I have trembled [. . .] your vertebrae and heads, O god[s]. I have taken Pe from Ōn.¹ Come,¹ you nobles, VII,245 enter [. . .].

The land is cleared for Gēb, the way to Sais is opened [. . .]. Prepare a path for me, for I am the earth-god and ꜥks. I have gone all over [. . .], I have seen the great Entrapper(?) in his shape of the *hnhnw*-bark [. . .] at the place where Gēb is. His fiery breath is what guides me(?) <to> the court(?)² [. . .] who releases Him of the knife(?), and it is he whom I have put on the way [. . .] in the plenty of the *hnhnw*-bark within its abundance. [I(?)] sit [. . .] I betake myself³ within the secret place, I judge [. . .] their names, who are in the walls.⁴ I have come into being with the Great One [. . .] within the seed of the great god.¹ . . . ⁵ [. . .] the *pꜣt*-cake is put together [. . .] who are at the head of eternity, who eat . . . of those who weep [. . .] you open [. . .] your *pꜣt*-cakes.

246

1. Read *m r.k r.k*, imperative.
2. For *nmc*, cf. CT VI, 331g.
3. Read *šm<.i> wī*.
4. Read *īmyw ĩnbw*; the writing as *wnmw ĩnbw* makes no sense.
5. I can make nothing of *īsmw* in 246a.

Spell 1025

[SPELL] FOR GIVING AIR TO A MAN IN THE REALM OF THE DEAD.¹ The breath(?) of the gullet is hot;² the throat [. . .] the breath(?) of Rē^c is hot³ on the day of [. . .] who opens up the air.⁴ Rē^c has put the north-wind in order in the gullet;⁵

VII,²⁴⁷ his lungs [. . .] he has given air to the lungs,⁶ ^lhe has given his hand to the lungs [. . .].⁷ The lungs are on high, for he has united the Two Lands.⁸ May you mould(?) [your] child, [may] you [hold(?)] your power in your grasp⁹ [like] Edjō [. . .].¹⁰

1. So P. Gard. II; var. Sq4C: ‘To breathe the air in the West’. P. Gard. II is followed in the translation; de Buck was unable to collate Sq4C, see his p. 246, n. 10*.

2. Var. Sq4C ‘the breath(?) is hot, the gullet is dry’. For *šm* ‘be hot’, ‘burn’, cf. Breasted, *P. Ed. Smith*, 366; 376. To translate *hrw* as ‘voice’ makes no sense, and it would seem that the word is used figuratively of breath exhaled from the throat.

3. Var. Sq4C: ‘the smoke of its heat is the breath(?) of Rē^c’.

4. Sq4C: ‘he protects contentment, he has released breath, and the air is opened up’.

5. Var. Sq4C: ‘Rē^c has put life in order [. . .] in the gullet’.

6. *Sm* here is certainly the word for ‘lungs’; this is a spell for breathing. Sq4C has: ‘[. . .] Rē^c is content with [. . .]’.

7. In P. Gard. II *ṛ* ‘hand’ has the common erroneous papyrus-roll det.; Sq4C has the correct form, but after the following *n* this text is lost in a lacuna which has preserved only three signs before *hrw n* ‘the day of’ in 247b. See also de Buck, 247, n. 1*.

8. Sq4C seems to convey the same sense, but the writing is eccentric. The play on *sm* seems inevitable.

9. With *nhy.k* ‘your child’ as object it is tempting to translate *wḏh.k* in P. Gard. II as ‘may you wean’, but since the subject of *wḏh* is masculine, this translation seems ruled out. We may perhaps have here a figurative use of *wḏh* ‘cast’ metal, in the sense of ‘moulding’ the child. The Sq4C text runs: *swḏnd nhy.k n m twḏ N pn n.k ʔt.f m hḏc.k*, which at first glance looks unintelligible, but if *swḏnd* be accepted as a possible corruption of *wḏh*, with *s* for *h* and *nd* as a blunder for the fire-sign, and if the negation *n + m* be accepted as a cryptic writing of *in m* ‘who?’, we arrive at the translation ‘O you who mould(?) your child, who is he who supports N for you, his power being in your grasp?’

10. Reading P. Gard. II as [*m*]y *Wḏt* [. . .]. Sq4C has ‘like the green-stone (or ‘column’), like Rē^c’.

Spell 1026

THE SAME. Your breathing has come to an end(?), the garment of darkness is [your(?)] garment [. . .]. You shall have air for what is in my body; fly up, O Shu! [. . .].

Spell 1027

SPELL FOR DEMANDING A COFFIN IN THE BEAUTIFUL WEST. O Incense, put VII,248
yourself on your mother; [her(?)] eye[s¹ . . .] she watches over those who are
in the sky, namely those who fly up [. . .]. O you seven gods, the western
eastern, southern and northern hunters who hunt [. . .] in the wall [. . .].
Atum stands upon [. . .]. May you command that I come and see [. . .] in
these seven days of yours [. . .] in the beautiful West; go [. . .].

1. The trace shown in de Buck, n. 3* could have been the top of a second eye-sign.

Spell 1028

To show the path to acclaim. [A path] is opened [. . .] the living White Crown
is established for him on his bull's vertex [. . .] in his hands, and he is disting-
uished above the gods.

O Bull of myrrh [. . .] who is in . . .¹ at(?) the filling of his mansion with
those who have come into being [. . .]. O you of myrrh who issued from the
Netherworld¹ because of [. . .] in his thousands. Mine are the necklaces which VII,249
you (fem.) have made [. . .].

I am he who is pre-eminent on his throne, the gatekeeper of [. . .] the
day when I ascend thence to the sky. I fall to [. . .] the day when I descend
thence to the earth, for I have appeared [. . .] the bull-god who issued from
the womb of his mother [Nūt(?)]² . . .] my sandal was set for me in the bark of
Rē^c [. . .] within the shrine.

Prepare a path for me [. . .] my place and she brings me the myrrh which
is from Punt [. . .] Rē^c himself; he sees me as a god, [my] body³ [. . .] the
entire land at my gates which are in the Island of Fire [. . .] my [father(?)]
of the West and my mother of the West who fare southward to the throne [. . .]
the sky at my birth, and those who are in the Island of Fire [. . .] at the middle
of the day.

I am the Sole Horn which stopped the gods, I am [. . .] god [. . .].

250

I am one multitudinous of uraei of living flesh [. . .] what men and gods
eat; they are driven off from me by means of [. . .].

[I am]⁴ one who is uplifted on his foreland, the Great One of the sky, and
a path has been prepared for (me) [. . .] who chew;⁵ the standards of the poss-
essor of mansions are in front of [. . .]; the possessor of great striking-power
which I have caused to be high⁶ upon him; see [. . .] which are placed beneath

[. . .] vindication. He has removed the plumes, which are set in [my(?)] grasp [. . .]. The Wine-press God⁷ has seen me on the eastern side of the sky, and [I(?)] have come [. . .] in order to slaughter for me the elders of the sky upon the [altar(?)]⁸ . . .] as the Lord of all.

I am indeed one whom they have served; acclamation [. . .] uplifted on your throne; the voice of their lesser ones [. . .] at the place where [he(?)] is. I have found Seth in the House of the Watchers [. . .] she will not tell it to him, 251 while I am the Bull [. . .]¹ powers [of my mother(?)].⁹

I am he who protects the Sole One who is in [. . .] as uraei; I send my mother of the West [. . .] who eat everything, and I will not be opposed.

I am one truly wakeful [. . .], I am one [rich] in food offerings; the great ones of the sky have said to me [. . .] eat [. . .] the Two Fields of Offerings.

I am a god, Thoth of $\bar{O}n$,¹⁰ [. . .] who (fem.) reduces to order men and gods who oppose [. . .] who presents Maret.

I am on the face of Him who supports [. . .] within the Two Conclaves.

I am the Lord of terror, and [I] am not driven off [. . .].

I am exalted by those who exist [. . .]. See,¹¹ the throat of Seth is brought to me, and it is I who present [. . .].

I am exalted beneath the horns of the Lord of the $\mathfrak{z}t\mathfrak{f}$ -crown [. . .] on the day when he was born(?)¹² [. . .] eternity [. . .] Sokar the side-locks of the gods.¹³ O Horus-Rē \bar{c} in [. . .] she who dwells in $\bar{O}net$ the great, companion of his mother who is pre-eminent in [. . .] I speak concerning the true pillar of the abode which is placed [. . .].

1. An indecipherable place-name.

2. Cf. de Buck, 249, n. 6*.

3. Cf. de Buck, n. 11*.

4. Cf. de Buck, p. 250, n. 1*.

5. The sense seems to demand that $w\check{s}c$ 'chew' should stand at the end of 250d.

6. The suffix $.s$ omitted after $k\mathfrak{z}\mathfrak{z}$.

7. Reading the name as $\check{S}smw$.

8. Cf. de Buck, n. 9*.

9. Cf. de Buck, 251, n. 1*.

10. For this writing of the name of Thoth cf. Boylan, *Thoth*, 3, n. 1.

11. Read mk [$w\check{i}$].

12. Cf. de Buck, n. 9*. The sign may read ms .

13. Sokar appears to be the subject and $sm\mathfrak{z}w$ the object of a verb which is lost. For $sm\mathfrak{z}w$ 'side-locks' cf. *Pyr.* §§1005; 1974.

Trembling falls on the eastern horizon of the sky at the voice of Nūt, and she VII,252
clears the paths of Rē^c before the Great One when he goes around.

Raise yourself, Rē^c; raise yourself, you who are in your shrine; may you 253
snuff the air,² swallow the backbones, spit out the day,³ and kiss Maret; may 254
the Suite go about,⁴ may your⁵ bark travel to Nūt, may the great ones quake 255
at your voice, may you count your bones and gather your members together,
may you turn your face to the beautiful West and return anew every day,
because you are indeed that fair⁶ image of gold⁷ under the branches of the 256
ḫnws-tree(?);⁸ sky and earth⁹ fall to you, being possessed with trembling at
your travelling around anew every day. The horizon is joyful¹⁰ and acclama- 257
tion is at your tow-rope.

SPELL FOR NAVIGATING IN THE GREAT BARK OF Rē^c.¹¹

1. This spell begins the long series of 'The Book of the Two Ways', of which the most recent translations both appeared in 1972; one by Piankoff in his book *The Wandering of the Soul*, and another by Lesko, *The Ancient Egyptian Book of Two Ways*; the latter is the more intensive study, so that it is to it that references are made in the notes below. For practical convenience and for the sake of uniformity with my other work on the Coffin Texts, I have translated the relevant spells strictly in de Buck's numerical order, and not in the revised order adopted by Lesko.

2. The B1L group adds 'swallow the north-wind'.

3. The B1L group has 'entrap the day'.

4. *Phr*; B4Bo and the B1L group have *pšn* 'split up'.

5. B3C, B4Bo and the B1L group omit the suffix in *wyḏ.k*.

6. *Nfr* 'fair' in seven texts only.

7. For *nbw* 'gold' B1C has *šsmtt* 'malachite'. The rest of the B1L group seem doubtful about the reading and compromise with a *vox nihili* which looks like *nbtwt*.

8. *ḫnwt*, varr. *ḫnw*, *ḫtnw*, is obscure, but the original reading of the text may well have been *ḫr smḏw ḫnws* 'under the branches of the *ḫnws*-tree', cf. CT VI, 138b; 140d; VII 229c. In III, 87c; VI, 330s, *ḫnws* in this expression has the town-det., as if there were a locality named after the tree, cf. III, 241a; and it appears as the name of a god in III, 51g; VI, 297n. In III, 203b the name is that of a tree, but in a different context; in CT III, 1e we should read 'Ḥathōr who is in front of the *ḫnws*-tree.' The corruption into *ḫnwt* may have come about through the final *s* being mistaken for the fem. suffix; note the writing of VII, 229c, where the *s* is written after the determinative.

9. The B1L group omit *tḏ ḫr.sn n.k*.

10. Before this sentence B9C inserts 'Maret is joyful at meeting you'.

11. The rubric is in the B1L group only.

VII,258 See, its¹ starry sky is in $\bar{O}n$, the sun-folk are in Kherraha, because its thousand gods are born, because their² fillets are bound on, because their oars are grasped.³
 259 I will go⁴ with them aboard the lotus-bark⁵ at the dockyard of the gods, I will take possession of the bark with lotus-leaves on her ends, I will ascend in her to
 260 the sky,⁶ I will navigate in her in company with $R\bar{e}^c$,⁷ I will navigate in her with
 261 $Mgf-\bar{i}b$, I will act as pilot in her to the polar region of the sky,⁸ to the stairway of the bark of Mercury.⁹

SPELL FOR NAVIGATING IN THE GREAT BARK OF $R\bar{e}^c$.¹⁰

1. $H\bar{z}.s-b\bar{z}s$ 'its starry sky' has the fem. sing. suffix after $h\bar{z}$, lit. 'its "thousand-are-her-souls"', the suffix referring in anticipation to $Twnw$, which as a town-name has fem. gender; some texts, however, lack this suffix.

2. The masc. sing. suffix in $s\check{d}.f$ and $dpw.f$ refers to $h\bar{z}$ 'thousand', but English demands the plural.

3. $N\bar{d}r$ with adze-det. in B₉C, B₁L, and B₃L is due to mistaking $n\bar{d}r$ 'grasp' for its homophone meaning 'hew', which makes no sense here.

4. In 259a ff. we have a series of verbs in the prospective $s\bar{d}m.f$, many texts showing the ending y or in 259a the ending w in $h\bar{z}w$ (B₂Bo and B₄Bo). For $h\bar{z}y.\bar{i} r.f hnc.sn$ of the B₃C group, B₉C ff. have $w\bar{d}c.\bar{i} hnc.sn$ 'I will have judgement with them', which is surely an inferior reading.

5. For $s\check{y}nt$ 'lotus-bark' B₁₂C has $n\check{s}mt$, the name of the bark of Osiris.

6. So B₂Bo ff.

7. B₂L ff. insert before 260b: 'I will navigate in her to the sky'; B₁L: 'I will navigate with $R\bar{e}^c$ ', omitting the next clause; similarly B₉C: 'I will navigate in her to the sky with $R\bar{e}^c$ '.

8. So the B₃C group; B₁L ff. have shortly: 'on the $wcrt$ of Nüt'. $Wcrt$ here appears to stand for 'polar region', cf. Sethe, *Komm. Pyr.* III, 393.

9. Sbg with simple bark-det. in B₆C, B₄L, B₄Bo; with falcon-in-bark det. in B₃C and B₂Bo, with seated-god det. elsewhere. B₁₂C has $sb\bar{z} n wy\bar{z}$ 'gate of the bark', so too probably B₁₃C.

10. The B₁L group only; B₁C appends $rc nb$ 'every day'.

Spell 1031 is in fact the end of the B₃C text of Spell 1130, inserted here because a blank space on the coffin was available, cf. de Buck, 470, n. 1. The translation will be found in its proper place below.*

Spell 1032

Circle of fire.¹

VII,262

1. Repeated four times, see de Buck, n. 2*. Lesko translates *šnwṯ* as ‘entourage’, but the real meaning is made clear by 276c, where it is something to be traversed. Similarly 278a.

Spell 1033

The fire which is about Rē^c is bright against you,¹ being bound about him; the Lord² of Storm fears the bark of Rē^c, and you shall join the fire.³ I have come here with him whose face is wiped,⁴ I have seen him who has gone to Maret, having fallen by the hand of those whose shapes are sacred who are in the midst of the sacred lake,⁵ the companions of the reed-dwellers⁶ of the Lake of Rushes. I have seen them there, and we shall give (to(?)) them;⁷ their great ones are in joy and their lesser ones in happiness.

Prepare a path for me into the bow of his bark;⁸ brightness is in his disk and power is in his shape.⁹ I will rise up in front of his uraei,¹ and he will partake of the meal as the Lord of Right.¹⁰ I have ejected¹¹ what was amiss in him,¹ I have brought Maret to him,¹² so that he may live by means of her.

Go and return, and tell the state of his father in the Abyss.¹³ You shall send out his voice in the evening,¹⁴ for see, I have come,¹⁵ I have brought ‘Apep to him,¹⁶ I have spat on his wounds for him,¹⁷ prepare a path for me that I may pass,¹⁸ for I am the greatest of the gods.

Come, pass by, that your bark may be rowed, O Lord of Wisdom, for you are the heir of the Great One.

Swamp¹⁹ the fire, quench the fire, prepare a path for me, for it is he who mixes them²⁰ who presents the horizon to me.²¹ I have passed by the great ones, I have instructed Him of the West who is in his bark, I have traversed the circle of fire¹ which is about the Lord of them of the braided locks.

‘Pass!’ says Harakhti, ‘that you may command the boat which your father built’.²²

SPELL FOR PASSING OVER THE CIRCLE OF FIRE OF THE CABIN(?) OF THE BARK OF Rē^c.²³

1. Read *sdt tw* (w) *bḥt*; *tw* after *sdt* has been regarded as the definite article. On grounds of sense there is little to choose between *wbḥ.t(y)* ‘is bright’ and *wbd.t(y)* ‘is burning’; the former is supported by the varr. of B2Bo, B4Bo and B9C, with merging of the successive

w's, while B₁₂C is supported by B₄L and B₁Bo, and thus is slightly in the minority, for what that is worth; *tw nn* of B₄L may stand for 'this (fire) here'. *ʒbh* of the B₁L group may well derive from a miswriting of *wbh* in a MS ancestral to this group, and to some extent supports *wbh* as against *wbd*; *wbh* > *ʒbh* would be an easy corruption, and the genuine transitive *ʒbh* of 263c may have had some influence. I have the impression that the B₁L group of texts descends from a secondary and inferior source.

2. The B₁L group omit *nb* 'lord'.

3. I.e. be burnt in it. For *sqt* 'fire' B₉C ff. have *qsrt*, translated by Lesko as 'what is sacred', but which appears to me to be but a corruption of *sqt*, perhaps influenced by *š dsr* in 264a. Lesko's rendering seems out of accord with the context.

4. B₉C ff. add *m-kʒb n š(n) dsr* 'in the midst of the sacred lake', which properly belongs to 265a.

5. The reading of the end of B₃C is uncertain; in B₄Bo *dsr* is reduced to the determinative. The B₁L group have *irw imyw qbʒwt*; the meaning of the last word is obscure, but Lesko tentatively suggests 'sarcophagi'.

6. *Swtyw*, a plural *nisba* form of *swt* 'reed'. B₁₂C–B₄Bo have confused this word with *swt* 'tress(?)', CT VI, 124d; 250s. For *smʒw* the B₁L group has predicative *csʒ* 'many are . . . '.

7. Cf. Lesko, 18, n.j, but his translation has its difficulties. The suffixes *.sn* presumably refer to 'those whose shapes are sacred . . . the companions of the reed-dwellers', who appear as friendly to the deceased, so why are they to be handed over, and to whom? I would suggest that the preposition *n* has been displaced in B₃C and dropped elsewhere, and that we should read *iw.n r rdyt n.sn*. Another question is: to whom does 'we' refer? There are errors in B₁₂C, B₄L and B₄Bo, and the B₁L group is corrupt.

8. 'His' presumably refers to Rē^c; B₄Bo has 'your bark', and B₉C ff. omit the suffix at the end of 267a.

9. For *bʒ* = 'shape' cf. vol. I, Spell 312, n. 2.

10. The B₁L group reads: 'he will partake of the meal, being sheltered as the Lord of Right', var. B₁C: 'as Lord of the uraei of the two Rights'; this final dual is also in B₃L. At this point B₉C + B₁L ff. insert 268b–269b: 'What is it?' 'A shrine.' 'I am he who goes around (var. B₉C: 'the Destroyer'), the Bull of the great ones, the son of the Kite of Osiris; see, he has testified concerning his father, the Lord of what is yonder (*imyw*)'. For *nb imywt* B₉C appears to have *nb nnw* 'Lord of the inert ones'. Cf. Lesko, 19, *ap* – *aq*.

11. Lit. 'pitchforked'; note the det. in B₁Bo and B₉C (269c), The B₁L group has *wqr.n. i* 'I have cut out'.

12. The B₁L group introduces this clause with a rubric *idnt* 'Alternative', and for 'Maret' have 'Tefēnet'. There are also some minor errors.

13. This is an instruction to the deceased, whose reply comes in 271b. *Sp 2* has been regarded, as often, as a visual indication of emphasis rather than as a mark of repetition. The suffix in *it.k* 'your father' in B₁₂C is a slip. The B₁L group makes a rubric of 270c and writes: 'Go and return and tell his state'. 271a is an insertion confined to B₉C ff.: 'Maret bears witness to the Lord of All'.

14. The B₁L group reads: 'Go and make invocation in the evening'.

15. A long insertion (272a – c) by B₉C ff.: 'I have brought to him his jaws which were in Rostau, I have brought to him the spine which was in Ōn, and I have joined his multitudes to him'.

16. Var. B9C ff.: ‘I have repelled ^ʿApep for him’.
17. I.e. the wounds inflicted by ^ʿApep. Several texts omit the suffix of *nspw*.
18. The B1L group add ‘among you’. B6C adds obscurely *īm.s*.
19. Cf. *īdt* ‘downpour’ of rain, *Urk.* IV, 615, 15.
20. The meaning of *ʒbh* is not entirely clear, nor is the reference of *.sn* ‘them’. Lesko, 18, n.y, plausibly suggests that possibly *wbh* ‘brighten’ should be read here. B9C ff. substitute *wbnw* for *ʒbh*, which tends to support Lesko’s suggestion.
21. The B1L group has *scrk ʒht* ‘who cause the horizon to come in’, which seems an inferior reading.
22. The B3C group has *hry* for ‘command’, the B1L group has the near synonym *scrʒ*. It also appends in B3L the suffix *.k* to *dpt* (for the reading see the fem. participle *īrt* in B3C ff.) and corrupts *īrt īt.k* ‘which your father built’ into the meaningless *īrt.k īt.f* ‘your eye of his father’.
23. This rubric in B1L ff. only. Lesko’s translation of *rʒ-īwʒ* as ‘cabin(?)’ clearly rests on the determinative in B2L, see his note 20bf.

Spell 1034

Down on your faces, you snakes of . . . ;¹ let me pass,¹ for I am a mighty one, VII,279
 a Lord of might,² I am a noble of Rē^c,³ a lord of righteousness whom Edjō creat- 280
 ed, and my protection is¹ the protection of Rē^c.⁴ See, he has gone all over the
 Field of Offerings, which belongs to me, for I am Rē^c, a greater god than you;⁵ 281
 he assesses his Enneads in giving offerings.

GUIDANCE TO THE PATHS OF ROSTAU.

1. The meaning of *cfitt* is not known. It occurs in *sdtyw īmyw cfitt* ‘the *sdtyw* who are in . . .’, *CT* I, 182d-e; *wʒwt cfitt* ‘the paths of . . .’, 208c; *cpr cfitt* ‘acquire . . .’, III, 329b; IV, 401e; V, 271g; 278a; VII, 470b; *wn.ī cfitt* ‘I open . . .’, III, 376a; *ntrw cfitt* ‘the gods of . . .’, V, 245c; *ntr ʒs.f m-hn cfitt* ‘the god himself within . . .’, VI, 157d; *hfʒw* (var. *hfʒwt*) *cfitt* ‘the snakes of . . .’, VII, 278c; 468e; 518a; *cfitt nw mʒct* ‘this is the true . . .’, VII, 447e. The word appears to be a feminine substantive, but I can offer no suggestion as to its meaning. Lesko’s ‘mysterious(?)’ must be discarded.
2. Var. B1Bo ff.: ‘a lord of mighty men’.
3. B1Bo omits *īnk scrh*, reading *R^c pw* ‘he is Rē^c’; B9C ff. read: ‘I am the son of a noble of Rē^c’.
4. B3C and B4C omit *mkt.ī pw*; B1Bo reads tautologically (279d – 280a): ‘her protection is the protection of Rē^c and the protection of N’.
5. For *rʒ r.k* B12C has corruptly *scr.k*.

Spell 1035

VII,282 I have passed over¹ the paths of Rostau, whether on 'water or on land, and these are the paths of Osiris; they are in the limit of the sky. As for him who knows
283 this spell for going down into them, he himself is a god, in the suite of Thoth;² he will go down to any sky¹ to which he wishes to go down. But as for him who does not know this spell for passing over these paths, he shall be taken into the infliction(?) of the dead³ which is ordained, as one who is non-existent, who shall never have rightness.

1. *Swʒ* in transitive sense; var. B9C: *ššm* 'are shown'. For this sense of *ššm* cf. *Concise Dict.* 247; 283*b*, however, indicates that *swʒ.n.ī* of the other texts is to be preferred.

2. B9C seems here to have the better reading, except that it has one *m* too many; B1L ff. have *ntr qsr m šmsw Dhwtj* 'a holy god in the suite of Thoth'. To me the combination *ntr qsr* 'holy god' seems tautological and suspect.

3. 'Of the dead' is preferable to 'of death'; *mt* has the plural strokes in all intact instances. Before *m cʒbt* B1C has *ī.t.f*; so too B9C.

Spell 1036

VII,284 Here am I, I have come in the dignity of Shu,¹ I have restored Osiris to health;²
285 prepare a path for me, that I may pass.³ ¹Clap your hands, for the best of the maces of Rē^c is what is in my hand.⁴ Go away!⁵

IT IS A SPELL FOR PASSING BY HIM.⁶

1. Var. 'My dignity is that of Shu'. B9C ff. have a garbled version of 498*a* (Spell 1147) which appears to read: '(I) will be in the sky of Osiris, my heritage being the rank of the head', i.e. of the headman.

2. For this sense of *srwh* cf. *CT* III, 322*b.e*; V, 320*d*.

3. *Swʒ.ī* 'that I may pass' in three texts only.

4. A difficult sentence; B1L ff. omit *c* and read 'It means that the best of the maces which are in my hand strike for you'; *hqw* 'maces' has the seated-god det. after it as the last remnant of the genitive *R^c* which is still present in B9C ff. Lesko, 40–41, translates rather differently.

5. B9C ff. have confused *rw* 'go away' with *rww* 'lions', a nonsense.

6. It is not clear to whom or to what the suffix in *hr.f* refers; it has been taken to be to a warden of the path.

Spell 1037

Fire.¹ I have seen what I have restored to health in Osiris, so do not mourn(?)² VII,286
over his flesh. His name is³ 'He who drives off those who would demolish'.

The gate of fire and THE GATE OF DARKNESS.⁴

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1. Only in B6C and the B1L group.
2. Cf. Lesko, 42, n.c.
3. *Rn.fpw* only in the B1L group.
4. B13C and B4L omit 'gate of fire' and add 'Spell for the Lake of . . . , the name of which is . . .'; the final *īpty* may be a variant of the demonstrative *īptw*. But cf. Lesko, 42, n.e. 287a-b appear to serve as the heading for Spell 1038, and perhaps should be transferred there.

Spell 1038

Its keeper is the sad-voiced one.¹

1. B4Bo adds: 'This is a spell for passing by him,(even) this which is beneath him,' perhaps with reference to the following spell.

Spell 1039

Those who are in it are: Leaper;¹ Fiery;² She of the knife(?); Robber (?);³He VII,288
who curses;⁴ . . .⁵

1. Cf. Lesko, 44, n. b.
2. Cf. *Pyr.* §324; *CT* II; 135b; VI, 24h; 39u; *Urk.* V, 43, 11.
3. B4L^b writes *tʒ* as if it were the word for 'pellet'; B4L^a has *hyw* 'monster', *Pyr.* §§ 245; 435; *CT* III, 396e; IV, 325c.
4. Cf. *Concise Dict.* 57. B4L^a has *ʒsty* 'trembler(?)', cf. *Wb.* I, 20, 17.
5. *cʒty*, var. *cʒtym*, meaning unknown; B4L^a has *sʒm* 'He who is hot'.

Spell 1040

I am one who was born in Rostau,¹ and power is given to me by my lord Rē^c- VII,289
Harakhti;² my dignity is in Pe^lwhen I cleanse Osiris.³ I have received acclamation⁴ 290
in Rostau in the guidance of the gods on their mounds,⁵^l for I am one of their 291
guides.

1. Varr. B3C; B4C; B1Bo: 'Rostau of Pe'; hardly 'Rostau *and* Pe', since one could hardly be born in two places at once; *rꜣ-stꜣw* is the term for a ramp or slide for moving the sarcophagus into a tomb, transferred to a region of the Beyond, cf. *JEA* 4,137, so that there could be a Rostau at any important cult-centre.

2. Var. B1L ff.: 'Lord of the horizon'.

3. Var. B1L ff.: 'just as Osiris is pure'; B9C has: 'Osiris the noble is pure'.

4. *Kyw*, cf. *ky* 'cry out'; *kyt* 'shout of acclaim', *Concise Dict.* 285.

5. B9C ff. have: 'on the horizon in the entourage which is about Osiris'.

Spell 1041

VII,292 Its keeper is Scowler.¹ Those who are in it are: He whose face is hot(?);² ¹He of the loud voice; Oppressor;³ Monster;⁴ Trembler(?);⁵ He who is hot.⁶

1. Lit. 'accursed of face'. B9Bo follows 291*b* with 'This is a spell for passing by him which is beneath him', and ends.

2. The B1L group have *'In-ḥr*.

3. For *ꜣy<ꜣr* the B1L group has *my*.

4. The B1L group has *shyw*.

5. Cf. Spell 1039, n. 4.

6. 292*f* is absent from the B12C group and lost in B1L ff.

Spell 1042

VII,293 I am a spirit and a lord of spirits; the spirit whom I will create will indeed exist;¹
294 the spirit whom I hate will not exist.² ¹I am one who goes all over his lake in fire,
a lord of light;³ I circle around with the Eye of Horus at hand;⁴ ¹Thoth crosses the
295 sky⁵ in my presence,⁶ and I pass safely.

1. *Wn* in *ꜣw.f wn* is the old perfective, as a participle, being a nominal form, would require the *m* of predication; on the other hand, in 293*c ntf* requires a nominal predicate, so that *wn* here is participial. Lesko is surely right in taking *ꜣḥ* at the end of 293*b* as the first word of 293*c*.

2. For *n ntf wn* the B1L group (except B1C) have *n wnt.f*.

3. The B1L group substitutes: 'I am he who celebrates the monthly festival and announces the half-monthly festival'.

4. Var. B4L: 'at the hand of Thoth'; so also the B1L group. B1L and B2L append to this: 'at night'.

5. Var. 'the lake'.

6. B1L and B2L after 295*a* have 'his throne is my throne'.

Spell 1043

The keeper is He whose face is covered(?),¹ and this is its path; you should not VII,296 pass on it.²

1. For *št* ‘cover(?)’ cf. *CT IV*, 66*a*; 67*a*, where *št. i m štw* would be better translated as ‘I am covered as a tortoise’.
2. B1C ff. substitute in 296*c*: ‘A spell for passing by him’.

Spell 1044

He who swallows(?);¹ He who is alert; He who is vigilant; He who is sharp-sighted; He who is acute;² He who listens.

1. For *ššbw* cf. *CT VI*, 39*u*, where it is a variant of *šhbw*, VI, 18*l*; 24*h*; for the rare verb *šhb* ‘swallow’ cf. *BD* 397, 9. No weight can be attached to the fire-dets., as they are used indiscriminately.
2. For *špdw* of the other texts, B2Bo has *šrw*.

Spell 1045

Flesh of the foe who lives in the Fledgeling-lake;¹ He whose face is dreadful(?) VII,297 for her;² He who . . .³ in beauty. This is the path which I know on the river bank.⁴

1. Varr. ‘who lives beside the Fledgeling-lake’; ‘who lives in silence’.
2. So B3C and B4C; for *nhd* ‘dread(?)’ cf. *CT IV*, 21*d*. B9C and varr. read: ‘dreadful(?) of fire’.
3. *šdmw*, with varr. Lesko suggests ‘glowing’.
4. 297*e* is in B9C ff only. At the end, *šr wqbw* ‘on the river bank’ seems the simplest interpretation of the rather muddled texts; I find it hard to accept Lesko’s and Piankoff’s idea of a reference to reversion-offerings, which seems to me quite out of context in a sentence concerned with a path; note that the true expression for ‘reversion’ is *wqb-rd* and not *rd-wqb*. This seems to me a typical example of scribal muddle; note that in 298*a*, where there definitely is a reference to reversion-offerings, the spelling is a recognized variant of *wdb-rd*, though in most cases the leg-sign *rd* has been omitted, and in the other instances it has been corrupted into something else.

Spell 1046

VII,298 He who grants benefits, the Lord of reversion-offerings, is in it¹ among the retinue of Osiris; the retainers who are in it are the spirits who dwell in it¹ after they
299 have done escort duty there for their lords.

1. In what? Apparently a locality, but the lack of an antecedent leaves us in the dark. Perhaps *dwꜣt* ‘Netherworld’ was what the scribe had in mind.

Spell 1047

VII,300 What Anubis bewails is the offerings in the day of straw¹ among those who make *hnm̄t*-cakes² for Osiris. I am he who is at the hand of Thoth,¹ I am he who cooks³ a *hnm̄t*-cake for Osiris among those who make offerings; what Anubis bewails is the offerings on the day of straw.⁴

1. Cf. Lesko, 53, nn. *b.c.*

2. The meaning of *hnm̄t* is doubtful, cf. op. cit. *n.e.*

3. Var. *swꜣ* ‘who passes’.

4. B3C omits *m htpw*, probably a purely scribal error.

Spell 1048

VII,301 I am the pure one who cooks for Osiris daily. My lands are in the Field of Offerings among the Wise Ones,¹ among those who prepare *hnm̄t*-cakes for Osiris. I am the scribe of lands at the hand of Thoth, I am the attendant of Osiris among those who prepare offerings. What Anubis bewails is the offerings, but there is nothing which can be taken from me.

Spell 1049

VII,302 A basket of offerings.¹ A *hnm̄t*-cake is in it for its owner;² he who is in the Field of Offerings is its owner, who eats bread in it with Osiris every day.³ ¹Its owner has gone forth, and a *hnm̄t*-cake is issued from it for Osiris every day.⁴ Offerings.⁵

1. So B2Bo; varr. B1C: ‘a field of offerings’; B1L to B2P: ‘a field of the Eye’.

2. So B2Bo, which omits 301h-302a; varr. B1C: ‘an attendant (*hnm̄t*) will be in it for Osiris’; B2L and B2P: ‘an owner of an attendant is in it for Osiris’.

3. This clause in B1C only.
4. So B2Bo; varr. B1L and B2L: 'a *hnm*t-cake is made from it for Osiris every day'.
5. A title for the spell, not in B2Bo.

Spell 1050

Spell for being a god for Osiris.¹ He who sees the dead Osiris will never die. The gatekeeper is one who will gain through robbery.²

1. *Sp* 2 has been regarded as merely a mark of emphasis.
2. Presumably the gatekeeper is set to plunder the traveller. For *ms* in the sense of 'bring away' booty, cf. *Urk.* IV, 1308, 10. Compare 303c.

Spell 1051

The inert ones(?) are with the offerings¹ which are with the retinue of Osiris VII,303 every day, and they shall eat bread among the living for ever.² His³ lands will be yonder, ¹ he is with Thoth, and he will not be driven off by any destroyer.⁴ 304

1. *Nn* at the beginning of B3C – B4L can hardly be the demonstrative, on the grounds both of writing and of construction; the suffix in *wnm.sn* in 303*b* shows that *nn* must refer to beings who can eat. I have guessed *nn* to be a miswriting of *nnyw* 'the dead'. The group B1C – B2P, which writes this spell entirely in red ink, opens it with 'Spell for being with the offerings among the gods', continuing 303*a* with *ntyw m šmsw*, etc., as in B3C ff.

2. B1C – B2L insert (303*d*): 'and they shall never die'.
3. The suffix in *šht.f* is a puzzle; the only apparent antecedent for it is 'Osiris' in 303*a*, but the probability is that it refers to the deceased, who has not been named. Lesko's 'the one whose plots of land will be there' (p. 55) would require *nty* after *wnn*.
4. B1C – B2L add (304*c*): 'the lords of the gates are those who gain through robbery'; cf. 302*f*. B1C and B2L insert the *m* of predication before *ms*.

Spell 1052

The snakes of . . . are the keepers of the gates.¹ The place of herbage. The place of fields. The place of sand. The place of stones(?).² The house of herbage(?)³ of 'Iht-wtt(?).⁴ This is the spell which is above the waterways.

1. On *çftt* cf. Spell 1034, n. 1.
2. Cf. Lesko, 57, n.c, who suggests a corruption of *inrw*.

3. Reading the sign after *pr* 'house' as an abbreviation of *smw* 'herbage'.
4. Cf. Lesko, 57, n.d.

Spell 1053

VII,305 This is the path to the abodes of¹ those who live on sweet things(?).² This is a spell for passing on it which is before <me>,³ a spell for passing by the abodes of the knife-wielders and of those who shout.

This is its lower path, and you should not pass on it.⁴

306 Spell for passing on the path of the fiery ones. I am the Eye of Horus, beneficial in the night, which makes fire with its beauty;⁵ I am the Lord of the horizon, and the daily flame licks me.⁶ As for him who passes on the path, his foes will be felled and ^rApep will be driven off.⁷

Spell for reaching those who squat,⁸ the keepers of the gates.

1. *W3t nw r nywt nt* only in B2Bo.

2. *Bnt* may be a writing of *bnrt*; so already Lesko, 58, n.d.

3. Reading *tp-rwy. i*, cf. Spell 1064, 323a.

4. Not in B2Bo.

5. Following B2Bo, which has the most intelligible text.

6. *Nsbw* of B2Bo should be emended into *nsb.s* (so too Lesko) with *sd̄t rc nb* in anticipatory emphasis. The other texts have 'Khopri shines and licks me'. We have here an allusion to the sun rising past the horizon.

7. No two texts are in accord, and all are damaged in some degree. The most intelligible is B1C, if *hsf* be restored before *r3pp*; the sign in de Buck, n. 1*, is indecipherable as it stands, but the broad top with a vertical tail suggests a distorted *hsf*-sign. Perhaps also the enclitic *wnt* should be supplied after *shr.t(w)*, though it is not essential to the sense.

8. So B2Bo; the attitude implied is that of the seated-god sign. The other texts substitute *smswt̄y* 'the elders'.

Spell 1054

Its name is 'The lake of fire¹ of the knife-wielders'. There is no-one who knows how to enter the fire, for he is turned back from it; it means that he inherits the path. Spell² for the true lake.

1. B1 3C and B4L show only *š* 'lake'.

2. Reading *r3 n* 'spell for' as B1C and B2L rather than *rn n* 'name of' in B3L.

Spell 1055

This is a spell for passing by; what is beneath it is the lake.¹ Let me pass safely, VII,307
prepare a way for me, so that I may navigate the bark,¹ for its protection is my 308
protection, and what will happen to me will also happen to it as a result of(?)
what you can do.²

1. *Ḥry.f š̃*, corrupted into *ḥry n* in B3C.

2. Lesko, p. 75, has 'if you act' at the end of the spell, but this translation takes no account of the ending -w in *qr ḫrw.k*, which looks like a relative form. The literal sense seems to be 'at the end of (= as the result of?) what you can do'. In the extended text of B1C–B2L *ḫrw.k* stands for a *sdm.f* form with direct object, the ending -w being erroneously retained from the apparently older version; B3L drops the ending. These last four texts read: 'since you act against me, I am he who drives off the aggressors'; B2L inserts the adverb *qw* 'evilly' after *irw.k ḫt nbt ḫr. ḫ*.

Spell 1056

Great-face who repels the aggressors is the keeper of this bend.

VII,309

Spell 1057

He of the sharp knife is the keeper of the waterway¹ and the keeper of this bend.

1. The reference to a bend suggests that *š̃* (or *mr?*) stands here for a meandering strip of water rather than a lake.

Spell 1058

I am one who drives off the opposition¹ of the aggressors who travel in order to VII,310
capture.² I am he who possesses the egg, and his dignity³ is here when he appears
in the early morning.¹ Beware of his dignity,⁴ because I have attained it;⁵ when he 311
shall appear,⁶ I will see him.⁷ What I detest is delay,⁸ since I know him,¹ and he 312
who would exclude me and the young god shall not live in the horizon.⁹

1. Four texts duplicate *ḥsf*.

2. *ʿr* of purpose + *ḫtt*. B9C ff. have *ḫttwt*, by confusion with *ḫtt* 'fly up'; and B9C and B1L of this group show the *r* of purpose.

3. After *swht* Lesko translates *sch.f* as ‘whose dignity’, presumably with reference to the speaker, but what follows strongly suggests that the suffix refers to $R\bar{e}^c$, and this is confirmed by 510*f* in Spell 1168.

4. B3C and B4Bo have *sʒ tw sch.f*; B12C–B2Bo have *sʒ sch.f*, which with Lesko I interpret as a passive, ‘his dignity is guarded’; while B4L ff. read *sʒ.tw sch.f* with the same meaning. B3C and B4Bo may well preserve the archetypal reading.

5. The apparent negations before *ph* in B12C and B4L are the known fanciful writing of the preposition *n*, which appears as *in* in B1C ff. Lesko’s rendering ‘by him who attacked him’ is ruled out by the 3rd person texts of B3C and B1Bo, where *ph* is a *sdm.f* form with nominal subject; the other texts have the *sdm.f* of the 1st person.

6. B12C and B4Bo show the prospective *sdm.f* form *hcy.f*.

7. So B3C and four other texts; the negation *n* before *mʒ* on three texts here and in 311*e* makes no sense.

8. B9C here inserts 311*e*.

9. *Hmwt.f*, apparently *sdmty.fy* form, is in apposition to the suffix in *cnh.f*, lit. ‘he shall not live, (namely) he who would exclude me’, etc. B9C ff. have the participle *hsf* instead of *hmwt(y).f(y)*. For *ntr nhn* three texts have *ntr. i nywtyw nhn* ‘my local young god’.

Spell 1059

VII,313 His name is Protector-of-the-two-gods. He is the keeper of this bend, and it is he who guards those who go down to it.

Spell 1060

VII,314 I have come here from the lifting up¹ of the horizon¹ that I may show² $R\bar{e}^c$ at the gates of the sky and that the gods may be joyful at meeting me. The perfume
315 of a god is on me,¹ and the destroyers will not attack me,³ nor will the gatekeepers
316 exclude me, for I am he who is hidden⁴ within the shrine,¹ who is in charge of the
317 chapel⁵ of Him who is bound, for this is the shrine which I have reached⁶ in the
land of tombs.

1. Lesko’s (p. 71) ‘numbering’ of ‘the horizon gives poor sense, for what could such ‘numbering’ mean? The real meaning of *tnw* is shown by *dsrw>dsrw* of B1C ff., both stems having ‘raise’, ‘lift up’ as the basic meaning; 314*a* indicates that a reference to the ‘lifting up’ or ‘clearing’ of the horizon at dawn is what is meant.

2. For *sr* ‘show’ cf. *CT* I, 191*e*; 211*a*; 229*d*; 404*c*.

3. Read *n ph wi nbqdw* with B12C, B9C, B1C, B1L and B3L.

4. Var. ‘He whose face is hidden within the shrine’.

5. Varr. ‘of his chapel’; ‘of the chapel of the gods’; ‘of the chapel of the god at the

proper time to which I have attained'; for *r nw* 'at the proper time' cf. *CT* IV, 115a; *Urk.* IV, 1105, 2.3; 1106, 9.10; B1C–B2L add (316b): 'after Ḥaṭḥōr is pure'.

6. *N kʒss* in B1C ff. looks like a genitive referring to *hym* in 316a. B9C and B1C read: 'she binds the shrine in the time when I reached'. For *kʒs.s* 'she binds' B1L and B2L have *kʒb.s* 'she doubles', etc.

Spell 1061

I am Great-name; you have aided me on the right path; executioners are what I detest.¹ The protection of Harwerrē^c is my protection, for I am one who acted VII,318 according to his desire,¹ and I will not be hindered,² I will not be opposed at the gates of the sky;¹ it was I who equipped the Double Lion,³ the Frog-goddess and 319 the gods of the living, so do not exclude me.⁴

1. So B3C. The other texts of this group inexplicably omit *īr* 'one who acted'; B1C ff. omit *īnk*.

2. Lit. 'my foot will not be grasped'. B1C ff. omit *rd* 'foot' and read: 'I will not be grasped'.

3. Var. B12C: 'the gods'.

4. B3C–B4L are to be read: *īm.k hymw wī*; B9C ff. have corrupted this into *cnh. ī m hym sw* 'I live by excluding him', which makes no sense.

Spell 1062

His name is Hippotamus-face, bellowing of power; it is his lustral basin(?)¹ Spell VII,320 for going about² by day, since a man knows this spell.³

1. *šʒsw*, varr. *hʒs*, *hʒsw*, occurs here, in 323b, 513b, 514b and II, 257b; this last reads *hʒ.n. ī m hʒsw* 'I have descended into the lustral basins(?)'. On what grounds Lesko conjectures 'corpse(?)' is not clear. B4L is corrupt.

2. B9C ff. insert *sn* after *phr*.

3. So B2L and B3L; see also B12C. *Rh s* demands an object.

Spell 1063

I have inherited the horizon of Rē^c. See, I am indeed the Lord of All;¹ I am one VII,321 who reveals² what has been said to him, for I am heir of the horizon.¹ A path is 322 prepared for Rē^c when he comes to a halt. O . . . ,³ I know your name.

1. Varr. 'Lord of wounds', 'Lord of Kenzet'.

2. *Sn*; cf. *Urk.* IV, 1381, 16.

3. B3C ff.: *rwnt*; B9C ff.: *řwrt*; Lesko (p. 67) translates the former as 'plunderer', the latter as 'heir', though 'heiress' would be more exact. Neither of these readings makes sense, nor does *rw* with cord-det. in B1Bo; *rwnt* is without det. One has the impression of an ancient corruption.

Spell 1064

VII,323 His name is Dog-face,¹ whose shape is big. ¹This is a spell for passing by him which is before me;² it is a spell for the . . .³ of her who divides the lustral basins(?).⁴

This is a spell for passing by him.

1. Var. B9C ff.: 'Great-face'.

2. *Tp-rwy.ř* is taken as referring to the spell which is in front of the deceased for him to read.

3. *rwrw* with papyrus-roll det.

4. Cf. Spell 1062, n. 1.

Spell 1065

VII,324 Open, O sky and earth; open, O western and eastern horizons; open, you chapels
325 of Upper and Lower Egypt; open, you doors; ¹open, you eastern gates of Rē^c,
that he may issue from the horizon. Open to him, you double doors of the Night-
326 bark; open to him, you gates of the Day-bark, that he may kiss Shu,¹ that he
may create Tefēnet. Those who are in the Suite will serve him, and they will
serve me like Rē^c daily.

Spell 1066

VII,327 His name is 'He who is driven off with two faces in dung(?)',¹ and he is the keeper of this bend. It is a spell for passing by him.

1. So Lesko, 64, n.c. B4L is corrupt; B9C ff. have: 'he who is driven off, a face which lives on dung(?)'.

Spell 1067

It is I who send the word of a god to a god; O Rē^c,¹ I have come that I may VII,328
report(?)² a message to its recipient.³

1. Var. B1Bo: 'Atum'.
2. a guess based on the context.
3. Lit. 'lord' or 'owner'.

Spell 1068

Hail to you, Rē^c! May you make Osiris content because of me,¹ so that those VII,329
who are in the tomb may worship you¹ and that those who who are in the 330
Netherworld may glorify you. They shall give you praise, and you shall come in
peace so that you may give offerings to the great ones and satisfaction to the
lesser ones,¹ and give content to me; I shall attain to blessedness like Rē^c every 331
day.

1. Var. 'may you make contentment for me because of Osiris'.

Spell 1069

Great-face who opposes the aggressors and who guards them in his house; he it is
who enters beneath this bend. O Selket, I shall exist for ever!¹ HE IS THE KEEPER VII,332
OF THIS BEND, overbearing(?) of form whose mother speaks like a . . .¹ HE IS THE
KEEPER OF THIS BEND, HE IS THIS GUARDIAN WITHIN HIS SHRINE. THIS IS A SPELL
FOR PASSING ON IT² WHICH IS BEFORE ME.³

I am the lizard⁴ which created thunder, who lifts up Maret to Rē^c and
repels the strength of ^cApep, who splits up the sky and drives away the storm,
and who nourishes the crews of Rē^c.

My two šspt-garments and my rod have been given to me,⁵ I have raised up 333
Ḥetep as warden,⁶ and I have caused the Bark to make a good voyage; prepare a
path for me, that I may pass.

1. At the beginning of 332b read *hnyf3* in all texts; for the profile-face sign as phon. *hny*
cf. *Eg. Gramm.*³, Sign-list, D19-20. Lesko, p. 63, has misread the word in B1Ç and B1L as
nyf3. The precise meaning of *hnyf3* is not certain, but the stem may mean 'overbearing', 'arrogant',
cf. *Bersh.* II, 21, lower, 12. The sign of the mace in B1C and B1L looks like a det. of

hynfʒ; B2L has *hynfʒ ʔrw*, which may be the better reading. Following this, B2L reads *ḏḏw mwt.f my šft*; for the last word B1C has *šwt* with lion-det. and woman-det., and B1L has *wšft*; the meanings of these are not known. Lesko has entirely misunderstood this passage.

2. Fem., in reference to the path (*wʒt*), in B1L; masc. *hr.f* ‘by him’, referring to the keeper, in B2L.

3. At the end of 332e, for *.f* read *.ʔ*, cf. 323a (B2Bo).

4. For *csʒ* ‘lizard’ cf. P. Ram. V, 21.

5. B1C omitted *špty.ʔ*; there is no room for it in the lacuna.

6. So B1L; B3L has *m ʔrt.f* ‘in his duty’, cf. also B1C, B2L.

Spell 1070

It is fire which opposes the one (written three times)¹

1. In 333f B9C omits *wc* ‘the one’. Lesko, p. 77, notes that this repeated passage refers to walls of fire that divide Spell 1071 in the coffins.

Spell 1071

VII,334 His name is High-of-winds.¹ This a spell for passing on it which is beneath it.²

335 His name is Lord-of-striking-power. O you who watch,¹ I am loud-voiced in the horizon, as your Great One.³ Down on your faces, you watchers; prepare a path for your lord, for such am I. His⁴ name is Flame.

336 This is a spell for passing on it which is beneath it. His name is Fiery-of-faces. O you possessors of power, my face is that of a Great One,¹ my hinder-parts are
337 those of the *wrrt*-crown, I am a lord of mighty ones.⁵ His name is Diseased(?)⁶-of-shape.⁶

This is a spell for passing on it⁷ which is beneath it. His name is¹Snake(?)⁸-
338 face,⁸ Lord of aggressors.⁹ I am he who sits on the Eye of Horus, first of the three(?),¹⁰ who judges the gods as the companion of Thoth.¹¹ The protection of
339 Thoth is my protection from you.¹²

1. For the participle *kʒ* of B3C ff., three texts have an unusual writing of the *sdm.f* form *kʒy.f*; this is confirmed by the fem. *kʒ.s* of B1C, though why the feminine here is obscure; Lesko, 78, has ‘high of flesh and(?) of winds’, but does not suggest what this might mean.

2. Fem., therefore *wʒt* ‘way’ presumably is implied; three texts have *.sn* after *hr* instead of *.s*. B4 Bo has: ‘This is a spell for passing by him (i.e. the keeper of the way) which is beneath him’.

3. Lesko's 'a great one like you' implies an unparalleled and probably impossible use of *ĩs* 'like', 'as' after a dependent pronoun; *ĩs* surely refers to *wr.ĩn* 'your great one' as a whole; so too Piankoff, p. 41.

4. I.e. of the keeper of the way.
5. Var. 'power belongs to me'.
6. Cf. *hʒsf* 'als krankhafter Zustand', *Wb.* III, 236, 3.
7. B₁₂C has *hr.f* instead of *hr.s* of the other texts.
8. Reading *hʒf* as *hʒʒ*, following Lesko, 79, n.n. B₄Bo has *nhʒ.f* he is dangerous'.
9. So B₁₂C, which alone is intelligible. B₁₃C–B₄L + B₁C have *nbw nʒw*; B₉C + B₁L–B₃L have *nhʒw*. After 338b B₉C inserts 'what(?) they see is . . . in the distance'.
10. B₁L ff. have the ordinal *hmtnw* 'third'. B₁₂C and B₄L append *rc nb* 'every day'.
11. B₉C ff. omit *ntrw*.
12. B₉C adds in 339b: 'N's protection is from you'; an addition in B₃L (339c) is lost.

Spell 1072

Spell for the paths of Rostau.¹ These paths here are in confusion;² every one of VII,340 them is opposed to its fellow.³ It is those who know them⁴ who will find their paths.⁵ ¹They⁶ are high on the flint walls which are (in) Rostau, which is both on water and on land.⁷ 341

1. B₃C has only: 'Spell for the paths'. B₁C ff. precede the title with 'Fire'.
2. B₁C has: 'these paths are the paths which reach here in confusion'; B₁L, B₂L: 'these paths which reach here are these paths in confusion'; for the idiom *ph nn* 'reach here', cf. *Sin.* B₃₄. In 340a, for *m stnm* 'in confusion' B₉C has corruptly *m sš(?)* 'in writing(?)', cf. de Buck, n. 1*, and B₁C has *m stn*.
3. B₃C–B₄Bo add superfluously *m stnm* at the end; it is absent from the other texts and has been omitted from the translation. The reading of B₉C is doubtful, cf. de Buck, n. 3*, but it appears to omit *hʒft m* 'is opposed to'.
4. The paths. B₃C and B₄C have *.s* for *.sn*.
5. So B₃C–B₉C; B₁C–B₃L have: 'as for those who know them, who will find their paths'; the reading with *ĩr* seems to be secondary and an error.
6. The paths.
7. In B₃C–B₄Bo read *nt(y) <r> Rʒ-stʒw*; B₉C has *nt(y) n R.*, B₂L *m R.*, and in B₃L *nt(y) m R.* B₉C omits *hrt mw tʒ* at the end; the fact that *hrt* is feminine shows that it refers to Rostau and not to the walls.

Spell 1073

Be weary, you squatting gods, whose faces are hidden, who live by means of your VII,342 throw-sticks;¹ I am a mighty one,² ¹weighty of striking-power, preparing my path 343

in the fire. I have restored Osiris to health, so prepare a path for me that I may
344 pass,³ ¹ for I will save Osiris;⁴ then shall I see the Sole One who circles around,
(namely) Rē^c, among those who have made offerings, who will prepare a path
345 for me and who will let me¹ pass quite safely.

1. B9C ff. have not understood *ꜛmꜛꜥwt* ‘throwsticks’ and have corrupted it into *mꜥꜛt* followed by ‘their fingers’, not recognizing the throwsticks-det.

2. B3C–B4Bo have *wsr*; B9C ff. have *wsr-ꜥb* ‘stouthearted’.

3. Var. B9C ff.: ‘so that I may be allowed to pass’.

4. Only in B9C ff.

Spell 1074

The paths by water and by land which belong to Rostau.

Spell 1075

VII,346 I am he who limited the flood, who judged between the Rivals; I have come that I may remove the humiliation from upon Osiris.

Spell 1076

VII,347 His name is ‘One who spits out the Nile’, who gives himself. Neḥebkau. He who eats his fathers. He who eats his mothers. He who drives off Seth when he is angry. He who begot the Bull of Ōn. He who swallowed the flood.¹ Falcon-face who issued from Edjō. Four-faces who issued from the horizon.

1. For *ḥḥw* ‘flood’ cf. *CT* V, 166*h*. The god-det. in B2Bo is borrowed from *ḥḥ* ‘chaos-god’.

Spell 1077

VII,348 Multiple-of-faces who hears the *ꜥꜥꜥdwt*-snake,¹ for much is the speech of the *ꜥꜥꜥdwt*-snake. He who meets him of the cow(?).² ¹He who sets down Khopri. He who stretches out the leg. The *ꜥꜥꜥdwt*-snake which fishes up multitudes.

1. *Sqm* is corrupted in B9C. For *q3dwt* we have the varr. *q3dwtt*, *q3dt* and *q3d*.
2. Quite uncertain. For *hpy* as transitive verb cf. *Concise Dict.* 188; the reading of the second word is doubtful, as is its meaning, but it has been guessed to be a *nisba*-form of *hmt* 'cow'. The single determinative speaks against it being a dual 'two cows'.

Spell 1078

The paths by water which belong to Rostau.

Spell 1079

I am he who wrapped his standard, ¹ who issued from the *wrrt*-crown; I have VII,349
 come that I may establish offerings in Abydos; I have opened up Rostau that I
 may ease the suffering of Osiris. ¹It was I who created water, who assigned my 350
 standards, and who prepared my path in the Valley. O Great One, prepare a
 bright path for me, that I may be allowed to pass, ¹and I will remove pain from 351
 the Self-created. AS FOR THOSE WHO SQUAT, IT IS GĒB WHO WILL ESTABLISH
 THEM IN ROSTAU IN THE REALM OF HIS SON OSIRIS FOR FEAR OF HIS BROTH-
 ER SETH; MAY HE NOT HARM HIM. AS FOR ANYONE WHO KNOWS THE NAMES
 OF THOSE WHO SQUAT, HE WILL BE WITH OSIRIS FOR EVER AND HE WILL NEVER
 PERISH.

Spell 1080

This is the sealed thing¹ which is in darkness, with fire about it, which contains VII,352
 the efflux of Osiris, and it is put² in Rostau;¹ it has been hidden since it fell from 353
 him,³ and it is what came down from him on to the desert of sand; it means that
 what belonged to him was put in Rostau.

1. Following B3C; *hmt* is the true reading, note the fem. *ntt* in all texts of this group. B9C ff. are slightly garbled.
2. In B12C *rdy* is corrupted into *dr*; cf. *Stud. Griff.* 72.
3. For *im.f* at the end of 353a B3C and B9C have *im.s* in error; Osiris is meant.

Spell 1081

As for any man who is seen yonder alive, he will never perish, since he knows the VII,354

spell for passing by those who squat, the keepers of the gates.¹

1. Following the B3C group.

Spell 1082

VII,355 SPELL FOR BEING IN ROSTAU. I am Great-name who created his brightness, I have come to you, Osiris,¹ that I may worship you and that I may cause your efflux to raise itself.

Spell 1083

Fire.

Spell 1084

VII,356 I am a possessor of blood on the days of those who come into being,¹ I am he of the sharp knives, and I will not be robbed.² A path is prepared for me in front of the temple, and the embalmer belongs to those who are in³ the date-palm(?).¹ There will be brought to me what appertains to the Red Crown. To pass safely into the protection of Osiris and to pass the gates.

1. With 355*d*–356*a* compare VI, 193*d-i*.
2. B2L omits the negation, perhaps by confusion with *n* of *pn* preceding.
3. Reading *īmyw* with B2L; *sw* of the other two texts is a miswriting of *īmyw*.

Spell 1085

VII,357 Spell for existing in Rostau, for living on plenty in the presence of Osiris, and for seeing (. . .).¹ I am² Great-name who created his brightness, I have come to you,
358 Osiris, that I may worship you, and you have not driven me off.³ I will cause your efflux which flowed from you to raise itself, and I will recite the name of Rostau, since I fell in it.⁴
359 Hail to you, Osiris!¹ Raise yourself, have power and might,⁵ have power by
360 means of this wand of yours which belongs to Rostau,⁶ in this power of yours which belongs to Abydos. Travel around, O Sole One,⁷ as Rē^c goes about. May

you speak, Osiris,⁸ for I am a dignitary of the god.⁹ ¹What I say comes to pass,¹⁰ and I will not be driven off because of you, Rē.¹¹

1. B1L^a adds *mꜣꜣ* at the end of 356e, apparently the first word of an incomplete sentence. B3L–B2P omit 256d–e. B5C ff. have the titles of the preceding spell 1084, which does not occur in these coffins.

2. B5C and B1P^b use a cryptic sign for *ꜥnk* which resembles the ideogram of *ꜥꜥk* ‘squeeze out’, *Concise Dict.* 244; so also in 361e (B1L^b); 520i (B5C)

3. 357c makes poor sense as it stands, but if *rdy* be emended to *dr* the passage becomes intelligible. This is the reverse of the corruption noted in 352c (B12C), and the error in both directions is known elsewhere, cf. *Stud. Griff.* 72. In B1L^a – B9C, 357c and 358a follow one another; 357c does not occur in B1L^b – B1P^b, which have (357d): ‘I am pure because of your efflux’. In 358a B5C – B1P^b omit the passage and in 358b instead of *stꜣ ꜥm.k* have *stꜣ.ꜥ* ‘I am raised up’.

4. For *ꜥm.f* B9C has *ꜥm.s*. This is technically correct; a town-name is *ipso facto* feminine in Egyptian, though the rule is not always observed.

5. Var. ‘in your power and might, and in life, prosperity and health’.

6. Var. ‘have power in Rostau’.

7. A considerable omission from B1L^a – B3L, comprising 360c – 361b. B9C ff. omit 360b, but from 360c on they read: ‘May your forehead go all over the sky in front of Rē^c, may you see all the plebs. O Sole One, may you invoke Rē^c when sweeping over the sky, that he may go all over the horizon’. There are minor variants in this group of texts, which omits 361c. All versions come together in 361d.

8. Varr. ‘do not speak, Osiris’; ‘I speak like Osiris’.

9. Varr. ‘I am his dignitary and his mighty one’; ‘I am his soul and his mighty one’ (B5C).

10. Var. ‘what I say comes to pass, just as he has said’.

11. Var. ‘Osiris’.

Spell 1086

The walls are of charcoal. I open the way in Rostau, ¹I ease the suffering of VII,363 Osiris, I am he who created what exists, who assigned his standard, who made his path in the Valley, a great one who made a bright path¹ for myself, ¹and I will 364 be allowed to pass.

1. B5C ff. omit *ꜥꜥpt* ‘bright’ and add in 363f: ‘I remove its brightness’. Instead of this the B1L group has 364a, which makes better sense.

Spell 1087

THIS IS THE WORD WHICH WAS IN DARKNESS. AS FOR ANY SPIRIT WHO KNOWS IT, HE WILL LIVE AMONG THE LIVING. FIRE IS ABOUT IT,¹ WHICH CONTAINS VII,365 THE EFFLUX OF OSIRIS. ¹ AS FOR ANY MAN WHO SHALL KNOW IT, HE WILL NEVER PERISH THERE, SINCE HE KNOWS WHAT SHALL BE IN ROSTAU.² ROSTAU IS HIDDEN SINCE HE FELL THERE, FOR HE IS ONE WHO HAS COME DOWN FROM UPON THE DESERT, AND HE POSSESSES WRITING MATERIALS IN DJEDU. ROSTAU 366 IS THE CORRUPTION OF OSIRIS. AS FOR ANY MAN WHO IS THERE, ¹ HE WILL SEE OSIRIS EVERY DAY, HIS BREATH WILL BE IN HIS NOSE, AND HE WILL NEVER DIE, since he knows the spell for passing on it.³

1. The 'word'.
2. Read *wnty.sy m Rꜥ-stꜥw* with B5C ff.
3. An addition in black ink in three texts only.

Spell 1088

Head-bringer. Fiery One. Head-bringer bearing the *bnwt* of Rostau.¹ Baboon. He who bears the *bnw*.² Fire.

1. The first element of the name is omitted, but Rostau is surely meant.
2. At the beginning and end of 366*i* are jottings which I cannot read.

Spell 1089

VII,367 Permit that I be brought to you, O Thoth,¹ for I am he who opened the Nether-world.² O Rē^c, I will lift up your head and I will navigate in your bark.¹ I will 368 prepare your path in the sky,³ and its waters will come down⁴ so that you may 369 navigate your bark in it by night. ¹ I am one who makes silent the waters of the pool(?) of the plain.⁵ A path is prepared for the rod-bearer of *Nḥbty*, and a path 370 is prepared for me, so that I may dispel the bleariness of the Lord of All¹ and spit on the wounds of Rē^c, who will live⁶ content, for I am one who knows how to repel ^cApep, who will turn back, having come.⁷

1. For the name of Thoth B9C ff. substitute 'Bull of the stars';
2. B12C has a superfluous *n* after *dꜣt*. B9C ff. omit 367*b*.
3. Var. 'I will prepare your path in this sky, the mistress of your plain'. It is possible,

however, that *wcrt* here and below may refer to the polar region.

4. B1L ff. omit the *h* of *h3*.

5. The absence of a determinative renders the meaning of *šdw* uncertain, but ‘pool’ or ‘lake’ seems more likely in this context than Lesko’s ‘plot’ of land. B12C reads: ‘I am one who makes silence within the plain of waters’. At this point 369e is inserted in B9C–B1L, the texts of which differ from each other, but which all refer to preparing a path in the fire.

6. For *cnh* B1Bo has *rh*, perhaps influenced in advance by 370b.

7. B2Bo adds meaninglessly *m htp m htp*. B12C omits *hsf* after *rh*.

Spell 1090

Nhbty. Fierce-face. Possessor of joy. Possessor of rain. Possessor of worship.

Nhbty. Fire. Fire. His name is Fierce-face. Possessor of wrong(?). Possessor of worship.

Spell 1091

O fire, go back, O you who burn(?)¹ there! I will not be burnt(?), for I am wear- VII,371
ing the wig-cover and wearing the White Crown. The *tnnw* have come into being,
having come into being as Khopri.

1. *3t* or *3t* (371b) is unknown, and the translation as ‘burn’ is a guess. So already Lesko, p. 98.

Spell 1092

HAIL TO YOU, THOTH, WHO WAS CHOSEN AS LORD OF THE MORNING. I POS-
SESS RIGHTEOUSNESS, AND WHAT I DETEST [IS WRONG(?)]. MY(?) LIGHT IS MY
OPENING UP OF THE DARKNESS.

Spell 1093

This is the path of Thoth to the House of Maret,¹ and I will be in the suite of VII,372
Thoth at night, assembling¹ them. I possess Maret, I detest darkness, I open
up(?) the night.² Fire.

1. Reading *nw* with B12C; the last signs in B1L–B2P appear to be corrupt, and the reading *nwh* ‘bind’ does not make good sense.

2. 372b is in B9C alone.

Spell 1094

VII,³⁷³ Hail to you, Thoth, in the suite of Rē^c! ¹ It is I who bring the bright Sacred Eye, it is I who dispel¹ the bleariness which is on the injured Eye so that it may be
374 bright. ¹ See, I have come to you in this nightly suite of yours among those who
375 make offerings. I have gone aboard your bark, O Rē^c.² ¹ I have swamped³ the
fire, I have lightened the darkness among those who come with offerings when
376 Maret is brought to Him who crosses the waterway⁴ ¹ when he has heard the
noise⁵ of the monster on the great plain north of Stretching-the-bows. It is I
377 who save Rē^c from the storm of ^cApep,¹ and he⁶ will not fall into his⁷ bonds. It
is I who make disturbance, I cleanse the injured Eye, I go round about the door,
378 I adorn⁸ the god with what was made for him. ¹ Let me bring Thoth to you, for
he cannot defend you by night.⁹ It is I who bring the Sacred Eye, having saved it
379 from him who would conquer it. ¹ The Mansion of the Moon is a witness.¹⁰

1. For *dr* B1Bo has *wḏc*. B9C is corrupt.

2. Var. 'the bark of Rē^c'.

3. Reading *mwy.n. ḏ sḏt*, lit. 'I have watered the fire'.

4. Var. B2Bo and B4Bo: 'the sky'.

5. B3C–B4Bo have *mdw* 'speech', but *ḥrw* 'noise' of B9C ff. makes better sense.

6. Rē^c.

7. ^cApep's.

8. B9C ff. have *cpr* 'equip'.

9. For *ḥsf ḥr* 'defend' cf. *Leb.* 24; *Pr.* 7, 9. After *ḥr.k* B9C ff. insert the name of Thoth. For the 3rd person of B1Bo–B6C the remaining four texts have the 1st.

10. Compare 380b (Spell 1096).

Spell 1095

This is Isis who is before him¹ as Maret, she shows him the paths when crossing the sky, that he may imitate what Rē^c does.²

1. The deceased.

2. So B2Bo; B1L and B2L have *stwt R^c* 'resembling Rē^c'.

Spell 1096

VII,³⁸⁰ This is Thoth¹ who is in the sky; the Eye of Horus is on his hands in the Mansion of the Moon.

Spell 1097

He who possesses joy. Fire. Fire.

Spell 1098

As for the Coiled One¹ which is on his head,² it was Isis who brought it to him. VII,381
 Thus says Horus the Elder:³ Proclaim his name for him on the day when they
 do escort duty yonder for him¹ in the horizon when dividing the Entourage in 382
 the horizon, when they bring their great ones, when his father who is with the
 gods speaks.¹ The Entourage will act for you among your plebs;⁴ I will cause 383
 them to watch over you.⁵ It is Rē^c who shines in the night.⁶ As for anyone who 384
 is in his suite, he will live for ever among the suite of Thoth.¹ It will be permitted 385
 that he appear by night, and Osiris will be made glad,⁷ since he is the Sole One
 who suffered more than he,⁸ (even) he who was placed among his servitors in the
 Entourage.⁹

1. Var. B3L: 'the living one'.

2. Var. 'on him'. Lesko, 100, thinks that 'him' refers to Thoth.

3. Normally *hr Hr* 'thus says Horus' would follow the quoted speech, but here it clearly precedes it; so already Lesko.

4. There is much confusion of gender and number here; two texts show *īr n.t.*, one *īr n.k.*, two *īr n.tn.*, one *īr r.t* and two *īr r.tn.* In five texts *šnwt* has no suffix, one has *šnwt.k.*, one has *šnwt.t.*, with *šnwt.f* in three certain and two damaged instances. At the end of 383a we have *rhwt.t* in four certain cases, while in B9C ff. we have five instances of *.f* attached to a garbled version of *rhwt*. It is impossible to disentangle this confusion, but it is possible that B3C may preserve the archetypal reading, in which case the fem. suffixes must refer to Isis, named in 381b.

5. Fem. except B4Bo, which is masc. B9C ff. have a different text: 'when they make splendid on his account', referring perhaps to *rhwt* (in its garbled form in 383a).

6. B9C ff. insert (384a): 'this is the Great One for whom the sky came into being'.

7. Var. 'in the gladness of Osiris'.

8. Var. B1L: 'you are he who suffered alone'; B2L ff.: 'you are the son of him who suffered alone'. *Itt* in two texts is a corruption of *twt*. The first 'he' seems to refer to Osiris, and that at the end of 385c to the deceased.

9. Var. B9C ff. 'his father Rē^c was placed for him among the members of the Entourage', with minor varr.

VII, 386 I am a servitor of Rē^c who receives his iron¹ and adorns the god in his chapel;
 387 (I am) Horus who approaches his lord,² whose throne is hidden¹ in the purifica-
 tion of the shrine;³ a messenger⁴ of the god to Her whom he loved. It was I who
 388 nurtured Maret, and I caused her to ascend into his presence.⁵ I It was I who
 knotted the rope and who bound up his shrine. What I detest is storm, and there
 389 shall be no heaping up of water⁶ in my presence, I will not be opposed because
 of Rē^c, I will not be turned back by him who acts with his hands, I will not walk
 390 in the Valley of Darkness, I will not enter into the Lake of Criminals,⁷ I will not
 391 be in the heat of (a god's) striking-power, I will not fall as Her who is plundered⁸
 when she enters among those who are taken⁹ to Him whose face is behind the
 chopping-block of the shambles of Her who is sharp.¹⁰

392 Hail to you, you of the mat(?);¹¹ the private matters of the god¹ are in the
 secret places, and the hands of Gēb support¹² the dawn. Who is he who will lead
 393 the great ones and will count¹³ the children at his due time? See, Thoth is within
 the secret places, and he will do priestly service for him who counts the myriads
 who are to be counted; who¹⁴ splits open the firmament and dispels cloudiness in
 394 his realm. I have reached him in his place, so that I may grasp the staff and receive
 the wig-cover of Rē^c,¹⁵ whose fair movements will be extensive.¹⁶

395 Horus swells up around his Eye,¹⁷ but his Enneads are about his throne, and
 they will get rid of the severe pain which he suffers. I (too) will get rid of the
 396 pain, I and I will comfort him who has it. I have opened up the horizon for Rē^c,
 397 I have built his boat,¹⁸ which travels smoothly. Thoth's face is bright for me
 when I worship Rē^c by serving him, and he listens to me; he has removed my
 398 impediment, and I will not be boatless, I will not be turned away from the hori-
 zon, for I am Rē^c, I will not be boatless in the great crossing. It is he whose face
 399 is on his knees¹⁹ who extends his arm, because the name of Rē^c is in my body
 and his dignity is in my mouth. I say it to him and I hear his words.

400 Praise to you, Rē^c, Lord of the horizon; hail to you for whom the sun-folk
 are pure, for whom the sky controls those who are in charge of the great striking-
 401 power, and the oars of those who are hostile are broken.²⁰ See, I have come
 402 among those who show forth truth, since He who is far distant is in the West. I
 break up the storm of Apep; O Double Lion, I am he who prophesies to you.
 403 See, I have come; O You who are before the great throne, hearken to me, I
 will go down into your tribunal. I save²¹ Rē^c from Apep daily, but I will not
 404 attack him when he awakens me.²² I will hold²³ the writing so that I may receive
 offerings and equip Thoth with what was made for him,²⁴ I will cause Maret to

travel around at the head of the great bark,²⁵ I will go down vindicated into the 405
tribunal, I will establish the Chaos-gods, I will lead the Entourage, I will grant to
them¹ to voyage in high delight, and the crew of Rē^c will travel around in charge 406
of his beauty. Maret will be exalted and she will reach her lord,¹ praise will be
given to the Lord of All, and I will receive the staff; I will sweep over the sky with 407
it, and the sun-folk will give me praise as to Him who stands and will never tire.¹ I 408
will exalt Rē^c with what I have done for him, I will dispel cloudiness so that I may
see his beauty and display the terror of him, I will fix his course,¹ so that his bark 409
may traverse the sky at dawn, for I am the Great One in the midst of his Eye,²⁶ I
will sit or kneel at the head of the great bark of Khopri the self-created;¹ I will 410
come into being and what I say will come to pass. I am this one who travels
around the sky to the West, and those who heap up the air(?)²⁷ will stand up in 411
joy;¹ they have taken the bow-warp of Rē^c into the hands of his crew, and at my
command Rē^c will travel all over the sky safely and happily(?). I will not be 412
opposed,¹ and the blast of your (*sic*)²⁸ power shall not carry me off, and nothing
repellent shall issue from your mouth against me, I will not walk on the paths of
downpour,²⁹ I for what my double detests is to fall into it; what I detest is a flood, 413
and it shall not reach me. I will go aboard your bark,³⁰ I will occupy your 414
throne,³¹ I will receive my dignity, I will show the paths of Rē^c and the stars.
I am he who opposed the destroyer who came setting fire to your bark³² I on the 415
great polar quarter. I am he who knows them³³ by their names, and they shall not
attack your bark while I am in it, for it is I who make offerings.

1. The ritual adze? Cf. *Pyr.* §13.

2. 386*d* is taken to be an epithet of the deceased; for 'Horus' B1 2C has *wr* 'great one', and B9C, B2L and B3L have *qr* 'kite'. At the end of the clause, for *nb.f* B3L has a group which looks like a bungle for *nhny* 'he of Nekhen'.

3. Varr. 'your purification' and 'his shrine'.

4. *Wpty* 'messenger', like Horus in 386*d*, is taken to refer to the deceased.

5. *S(y) m-b3h.f* has been corrupted in five texts into *ssm.f*.

6. The negation *n* at the beginning of this and subsequent clauses has been regarded as the equivalent of Middle Egyptian *mn*; the translation in the future tense yields better sense than Lesko's present perfect, for the deceased will be more concerned with what shall not happen to him than what has not happened. *N wmn. i* of 390*b* supports this view. For *wbs* 'heap up' cf. n. 17 below; B3C has *bsw* 'influx'.

7. Where the bodies of executed criminals were dumped? Cf. 'there is no tomb for him who rebels against His Majesty, his corpse is thrown into the water', Cairo 20538, II, 19 = *Les.* 69, 1.

8. B2Bo inserts *m-m i t n hr.f* between 390*b* and *c*, anticipating the same phrase in 391*a*.

9. *Tn* after *m-m* in B3C is a corruption of *i t n* of the other texts. After this read *hr.f*

hʒ nmt; B1Bo has *Hr.f-hʒ.f*, the name of the celestial ferryman.

10. Hardly 'Sothis' as Lesko, 101; out of ten instances not one shows either star- or goddess-dets. 'Her who is sharp' may well be an epithet of the knife used on the chopping-block.

11. Lesko: 'judges'.

12. Lit. 'are on'.

13. B4C has *m ĩp.f* 'when he was counting'.

14. Thoth?

15. Although all texts except B3C and B12C (corrupt at end) read *nms r R^c*, the preposition is hard to interpret convincingly, and I suspect it to be a corruption of long standing. I therefore have accepted the direct genitive of B3C, which makes good sense, despite its being in a minority of one.

16. The B1C text mentions *Rē^c* in this clause.

17. The root-meaning of *wbs* is 'heap up' corn, Dav. *Ptah*. II,8, hence of water in storm, *CT* VII, 388c; of air(?), 410c; here the verb may refer to a painful swelling about the eye; 395d refers clearly to the alleviation of severe pain. *Wbn* of B3L looks like a scribal substitute for a verb which the copyist did not understand.

18. *Dpt* here, not *wyʒ*; note the fem. endings in *sqʒt nfrt*.

19. *Mʒst* 'knee' of most texts is to be preferred to *rd* 'leg' of B3C–B1Bo.

20. Lesko, 105, has: 'which the courses of the rebellious pass', but *swʒ* is written in all texts but one as the verb for 'break', and in that case *hpwt*, which lacks the det. of motion, must mean 'oars'; for *snʒ* 'hostile' cf. Spell 1100, n. 5.

21. B12C is slightly corrupt, having *nḥm.kw* instead of *nḥm.ĭ*.

22. So B9L–B3L; B3C–B12C are obscure and probably corrupt. Could the archetypal reading have been *n ĩs rs.f wĭ* 'if he does not awaken me'? It would yield better sense.

23. For the translation in the future tense see the prospective *sdm.f* form *hʒy.(ĭ)* in 405a; so too *kʒy* in 406c; *skʒy* in 408a; *rdy* in 408d. For *nḍr* B4C has *ḍr*; B9C has *šsp.ĭ* 'I will receive'.

24. Not 'what he has made', Lesko, 103; if he had made something, he would not need equipping with it; it would already be in his possession.

25. B1L ff. in 405a have *hr mʒc-hrw* 'having vindication', with reference to *mʒct* in 404d.

26. Var. B1Bo: 'in the midst of his bark, in the midst of his eye'.

27. Cf. n. 17 above.

28. ^cApep presumably is addressed in this sudden switch to the 2nd person. Read *n ĩt wĭ hh n ʒt.k* as B1L ff.

29. So rather than 'pestilence' as Lesko, 104. What we would expect in this solar context is a reference to bad weather, cf. the related word *ĭdt* in *Urk*. IV, 615,15. This is borne out by the mention of flood in 413b. B1Bo has 'on the mound of downpour'.

30. The second person here can refer only to *Rē^c*, and the negation in four texts is certainly an error, probably under the influence of 413c, where the negation is correct; the other four texts are in the affirmative prospective *sdm.f* form, which is what the sense demands. Cf. also *BD* 284, 2.

31. Cf. *Pyr*. § §906; 1171; 1325.

32. *'Ikʒy* of B9C is a misreading of *ĭy*; B6C has 'the destroyer on the throne of your bark'. *Ns* appears to be a verb derived from *ns(r)* 'fire'.

33. The beings hostile to the sun.

Spell 1100

HE WHO STRETCHES OUT THE BOW-WARP¹ IS THE KEEPER OF THE OUTER GATE. VII,416
 I have come here into the great valley, I have taken the knives² of the knife-
 wielder from him, ¹ (even) the butcher, acute of striking-power, who has not 417
 been repelled, for I am he who repels the destroyers who have not been repelled.
 Do not come down on me; ¹ O you who stretch out the bow-warp, be vigilant, and 418
 do not let cloudiness come into being among the sun-folk on the day of clearing
 the god.³ If you should come against me⁴ ¹ as any kind of snake, Rē^c will die and 419
 ḥApep will be hostile.⁵ Ritual is to be performed in the matter⁶ within the sham-
 bles of the Protector(?)⁷ by him who destroyed his father.⁸

1. For *ḥꜣt* read *ḥꜣtt* as Lesko, 109.

2. Cf. loc. cit. n.f. The ꜣ-vulture in B2Bo, B9C and B12C may be due to confusion with the *tyw*-bird.

3. I take 'the god' as referring to the sun, and the whole clause as a demand that the sky be kept clear of cloud. For *ḡsr* 'clear' the sky, cf. CT I, 223a.

4. R. *ꜥ* 'against me' in B9C–B3L only.

5. For *snꜥ* 'hostile', cf. *Pyr.* §1837; CT IV, 115f; V, 308a; VII, 401a. Lesko has 'slaughtered'.

6. Lit. 'in it'.

7. So Lesko, but the determinatives in some texts, especially B1Bo, speak against this. The copyists seem quite confused as to what was meant.

8. The significance of the last words of this spell is obscure.

Spell 1101

'IKNTY¹ IS THE KEEPER OF THE SECOND GATE. May you guard him who turns VII,420
 aside to you; what is on me spreads protection over me. ¹ The monster stands up 421
 when meeting you, and the bark has fallen into the waters of weakness.² You
 are . . .³ in the mouth of Rē^c, ¹ you shall not die(?) at the hands of his Suite;⁴ 422
 striking-power is on you(?) . . . ,⁵ and you shall not come⁶ in his time(?).⁷
 You are seen, ¹ O you aggressor who are below, because the Great Lady comes. 423

1. Var. *mds sn* 'he who cuts them down'.

2. *Sic*, but the meaning is obscure. B9C ff. have 'the waters on the flood', the last word being *ꜣgb*. The final *nw* suggests a corruption of *gnnw* of B3C – B12C.

3. *'Iw.k stntf*, which I cannot translate. Lesko, 111, n.f, emends this into *ꜥw.k (ḥr) s(ꜣ)ꜥ ntf*, which he translates as 'you pour out that which is(?)' followed by 'in the mouth of Rē^c', but this does not account for the arm-sign in various forms which follows his *ntf* in

several texts, nor can *ntf m* stand for ‘which is in’; *nty m* is what would be required. Further, in B₁₂C and B₁L, the walking legs displace the arm-sign. As it stands the text is unintelligible.

4. B₃C and B₁Bo have *wqʒ* without det., assumed to mean ‘go’ in the figurative sense of ‘die’; this yields a better sense than *qʒ* with boat-det. of the other texts of this group, and allows a literal translation of *m-c* as ‘at the hand of’ rather than Lesko’s ‘you have not travelled with his suite’. B₁L ff. determine *qʒ* with the papyrus-roll, which could yield ‘you shall not be opposed by the hand of his suite’.

5. I can make little of 422*b*. B₃C and B₁₂C read *ʒt hr.k*, but six texts omit the suffix, and it is by no means clear to whom it refers. If the reading *hr.k* be accepted, it could mean that *ʒt* is ‘on to you’, in the sense of ‘against you’, ‘you’ being possibly the gatekeeper, threatened if he does not let the deceased pass. The following *nt* is equated by Lesko with *nt* ‘tongue’ of *Pyr.* §1088, but the word has not the tongue-det. here. He translates the section as ‘the striking force (of God) is before you, his tongue against you’, but the doubt as to the meaning of *nt.f r.k* and the fact that B₁₂C follows *hr.k* with *ʒw ntrr r.k*, *ntrr* having both god- and snake-dets., speak against Lesko’s rendering. My own impression is that 422*b-c* is quite corrupt.

6. B₁L shows the prospective *sqm.f* form *ʒwt.k*.

7. *Sp.f* is used adverbially, cf. *Eg. Gramm.*³ §88.

Spell 1102

HE WHO EATS THE DROPPINGS¹ OF HIS HINDER PARTS IS THE KEEPER OF THE
VII,424 THIRD GATE. Get back, ¹ you aggressor, for your arm is as a *ʒbhw*-plant, your
backbone is as a red *bbt*-plant, you shall eat of what the *mmt*-plant eats.² ¹ I know
425 you, and I know the name of this throwstick of yours which is thrown behind
426 you. Down on your face! Lay out your arms! ¹ Light shall go forth that it may
open up the firmament, and bleariness of vision will be dispelled.³

1. *Hʒmt* is not recorded, but there is no doubt as to its meaning.

2. Lesko compares *mmt* with *Pyr.* §1362, but there the reading is *m mt* ‘with a throwstick’, cf. *Pyr. Transl.* Spell 553, n. 9.

3. Following B₁L and B₃L in reading *hʒr hʒty* ‘bleariness will be dispelled’. If *sw* in *hʒr sw hʒty* of the other texts be regarded as the dependent pronoun, object of *hʒr*, we must translate as ‘bleariness of vision will dispel it’, i.e. the light, which in this context seems to be nonsense, yet the presence of *sw* calls for explanation. Is it possible that *sw* here may be the particle of *Eg. Gramm.*³ §240, but used enclitically?

Spell 1103

VII,427 HE WHO GLOWERS,¹ THE VOLUBLE ONE, IS THE KEEPER OF THE FOURTH GATE.
O Shu and Double Lion, Shu in the sky and the Double Lion on earth, it is you²

who tell me that sky and earth are cleared. Down on your face!³ The White Crown and the Wig-cover have retreated.¹ I am made to enter,⁴ and I make him who glowers tremble behind the sacred matters of the god; I am made known in the Above.⁵ Who is he who goes around the Coiled One?⁶ ¹One whose rank is high, whom Thoth will judge in the morning. The bark has been broken up since you came in opposition to me.⁷

1. *Hsf hr* does not mean ‘defend’ here, but is in itself an epithet of the gatekeeper, cf. 428a. Lesko renders it as ‘Opposed-face’.

2. *Twt*, lacking a form for the dual, refers to the two gods Shu and the Double Lion.

3. Presumably addressed to the gatekeeper.

4. Var. ‘he enters’. The suffixes here refer to the deceased, cf. *im. i* in 429d in B9C, and should be transposed to the 1st person; see also the absence of suffixes to *scḳ* and *ssḏ* in B3C and to *ssḏ.n* in all other texts except B9C.

5. *ḏsrt* with sky-det. may be an invented word intended to make a pun on *sr* ‘make known’. The var. *ḏrt* is due to a miscopying and can be ignored.

6. The signs at the end of 428c in B3C and B1Bo are probably distortions of the det. of *mhn* in B1L ff., and so to be read.

7. Or ‘meeting me’. ‘You’ apparently refers to the gatekeeper.

Spell 1104

I have come joyfully that I may announce the number of the appearances¹ of Rē^c VII,430 as Khopri when Horus the first-born of Rē^c goes around the sky,¹ and he will see me among those who are at the steering-oars (of the solar bark). 431

1. So B1Bo; the other texts have *mhw* ‘cubits’, which yields poor sense.

Spell 1105

I have come into¹ the sky of the Double Lion,¹ I have nurtured Maret; prepare a path for me, that I may receive the *wrrt*-crown which is on Horus the first-born of Rē^c from her into my hand,² so bring it to me.¹ Prepare a path for me that I may pass on it, that I may set Maret aright,³ and that I may split open the darkness. VII,432 433

1. Or perhaps ‘from’. B3C omits *m pt* and B3L has corruptly *m htp*.

2. After Rē^c read *m-c.s m-c. i* ‘from her into my hand’ as B9C and B3L; Lesko’s ‘(from) myself’ for the second instance is not possible, for one cannot receive from oneself.

3. Var. ‘put right what is on Maret’.

Spell 1106

VII,434 I have come to you, O Horus¹ the first-born among those who split open the firmament, so that you may save me from the claws of him who takes for himself what he sees,¹ and the blast of his mouth shall not carry me off, his striking-power shall not drive me away; I am admitted because of him who is over *nt*.² Let me pass, so that I may split open the darkness.

1. B3C has *wr*, a not uncommon corruption of the falcon-sign.
2. On *nt* see Spell 1101, n. 5. Here it has the var. *ntnt*.

Spell 1107

VII,436 Darkness, darkness, darkness. THE GATE OF DARKNESS.¹ Fire, fire, fire.

1. In BtL only.

Spell 1108

HE WHOSE FACE IS INVERTED, THE MANY-SHAPED, IS THE KEEPER OF THE FIRST GATE. He lives on the excluded ones¹ who do not know how to pass over it. This is a spell for passing by him which is before me, my protection from him,¹ for I know that he who acts on his own behalf is ferried over.

1. *Mkt* is in apposition to *r3* 'spell'. 'Him' is the gatekeeper.

Spell 1109

HE WHO LIVES ON MAGGOTS¹ IS THE KEEPER OF THE MIDDLE GATE. He lives on him who does not know how to go² to¹ the sky of Horus the first-born, the third one who approaches his lord that he may live.³ As for him who comes into being among maggots,⁴ he shall eat them, since he does not know that this is the spell for passing by him⁵ which is before him,⁶ my protection from him.⁷ I am in the midst of his firmament,⁸ and he is my brother,⁹ (namely) the Coiled One, when sailing, and I am (in) his suite.¹⁰

1. For this translation of *fnṯw* cf. *CT VI*, 386*b*, where it is enforced by the connection

with *hwꜣ* 'putrefy' in 386a.

2. Var. 'the spell for going'.

3. In B3C only. Probably borrowed from Spell 1110, 439b.

4. 438c seems to refer to the ignorant traveller, who has failed to learn his spell (438d) and is therefore condemned to the same unpleasant diet as the gatekeeper, Lesko has 'As for what becomes worms', but perhaps a better sense is obtained by translating *hpr m* as 'him who comes into being among'.

5. The gatekeeper.

6. The deceased.

7. 'Him' is the gatekeeper.

8. Var. B3L: 'his bark'. Here the suffix can refer only to the sun-god. 438d-g show the vague way in which these texts sometimes use their pronouns.

9. B9C–B3L have corrupted *swt sn.ỉ* into *swt cnh n.ỉ* (B9C) and variants.

10. Not in the B3C group. B9C and B1L omit the preposition *m* and B3L is corrupt.

Spell 1110

'IKNTY WHO BELLOWS IN THE FIRE IS THE KEEPER OF THE THIRD GATE, the VII,439
third one who approaches his lord that he may live in the fire. This is the fire
which is on his mouth, this is a spell for passing by him which is before him, my
protection from him.¹ I am in the midst of his² firmament as Horus the first-
born;¹ I cannot be attacked by those who live or those who have passed away.³ 440
It is his entourage which has given me prosperity(?).⁴

1. Cf. Spell 1108, n. 1.

2. The sun-god's.

3. Reading *cnh(w) sbw* with Lesko. B9C and B1L are corrupt.

4. The rope-det. of *wꜣꜣw*, which is common to all texts where it is preserved, raises a doubt as to the meaning of the word. That the determinative is not a misreading of the cursive *w* is shown by B4C and B1L, which write both the ending *-w* and the rope, as also in the damaged B3C.

Spell 1111

Fire. THE GATE OF DARKNESS.

Spell 1112

Open yourself, O storm,¹ you who are cloudy! Rē^c is covered, but Horus proceeds VII,441
happily every day, (even he) the great of shape and weighty of striking-power,

442 who dispels cloudiness with his fiery breath.¹ See, O Rē^c, I have come voyaging, for I am one of those four gods who are at the side of the sky,² and I show you Him who is present by day.

443 Make your cable fast,³ for there is no opposition to you.

1. Varr. B9C: 'with what is in the midst'; B1L, B3L: 'with his two faces.'

2. The gods of the four cardinal points.

3. Apparently Rē^c is speaking. On the translation of 443a cf. *Pyr.* Utt. 256, n. 6; *JEA* 57, 202; cf. also *CT* IV, 15e; V, 66d; VI, 280l.

Spell 1113

VII,444 Be high,¹ that I may approach you; be high,² O you who are high.³ I am one whom ^cApep detests, since I know how to spit on your wounds; I see, for I am
445 one who spits on wounds which will heal,¹ and I will not oppose you, O Rē^c.

1. Imperative with reflexive dative.

2. B3C and B2P have *ḫḏ n.k*; the other four texts have *ḫḏ.k*. B1Bo precedes this with *pr.k* 'may you go up'; B9C has *ḫḏt* only.

3. *Ḫḏt*, var. *ḫḏyt* with doubled det., probably stands for an original old perfective 2nd sing. *ḫḏ.ty* 'being high'.

Spell 1114

This is Horus the first-born who is in all parts of the sky.¹ As for anyone who knows this spell which is before Him whose shape is great, he will be yonder as one whose shape is great.

VII,446 Hail to you, Rē^c! May I see your beauty, may you not reach the destroyer who is against you.

1. Lit. 'all this sky of every sky'. Varr. B9C: 'this sky': B1L 'all the sky'.

Spell 1115

This is the drinking-bowl of the sky which belongs to the god's booth, and it endures in the sky; its front is fire, its back is darkness.

Spell 1116

He who bears her unguent jar(?), the best of the Sistrum-player(?).¹ This is the VII,447
seat of a spirit who knows how to enter into the fire and split open the darkness,
but who does not know how to go up to the sky of Rē^c and of Horus the first-
born among the suite of Rē^c and of Horus the first-born by means of offerings in
the horizon of Rē^c and of Horus the first-born. This is the true . . .² of Rē^c,¹ the 448
seat of a truly equipped spirit who will never die, and there is no god whom he
will recognize as superior to himself; the seat of an equipped spirit who will him-
self be a god.

1. 447a is most obscure. The first group may read *hr(y) mrht.s*; Lesko, p. 120, plausibly suggests that the fem. suffix may refer to Ḥathōr. *Mrht*(?) is written with the ideogram of a man pouring fluid, which in B1L–B3L is determined with an ointment-jar. My version of the rest of the passage is close to that of Lesko, but neither is entirely convincing. For the reading *Thy* ‘Sistrum-player’ cf. B9C ff. B3C and B9C end with strange groups which I am unable to interpret.

2. *çftt*; cf. Spell 1034, n.1.

Spell 1117

As for anyone who knows what is sealed, he will become more glorious thereby VII,449
than Osiris.¹ He has passed every tribunal in which Thoth is, but Thoth will be
in the tribunal of Osiris. If there be a man, a Great One, who is on his waterway
of death to the beautiful West, the man shall read it at the quadruple purifica-
tion, and he shall depart in four days,¹ being correct in everything; but if he 450
wishes to know how to survive on his feet, he shall read it daily, having rubbed
his flesh with . . .¹ of a girl who is . . .² and with the flakes of skin(?)³ of a bald
man who is . . .⁴

1. *B3d*, a substance of unknown nature.

2. *çmct*; cf. *Wb* I, 185, 15. The word may be connected with *çmc* ‘smear’, *AEO* I, 11*.
Piankoff, p. 32, translates it as ‘uncircumcised’. Cf. Spell 1145, n.2.

3. Cf. *šnft* ‘scales’ of fish, *Amarna*, III, 29, 8 (restd).

4. *çmc*; cf. n. 2 above.

Spell 1118

The Mansion of Osiris. The land of spirits. Seth of the land of spirits.

VII,451

Spell 1119

VII,452 This is he who proclaims Osiris; water¹ is about him and life is on his mouth.² As for Osiris who was made(?)³ in the field, his arms drive off(?) Seth for him,⁴ and every limb of his⁵ ¹ is in the place which they⁶ reached. The limbs of his which he allots to his semblance(?) are necessary.⁷

Hail to you, Osiris, possessing your mansions,⁸ you who endure; the ill-disposed is inert, but your heart is stout, O you who do not fight, but drive off uproar. I speak of the content of the chest of red stuff(?) of him who is spiteful.⁹ Assess me,¹⁰ Osiris, for I have assessed you; may my bones be hale and my limbs strong.

1. B1L and B3L have *tn* 'you', an easy corruption in hieratic from *mw* 'water'.
2. So B3C; minor varr. in B9C and B3L.
3. *Try* has the appearance of a perfective passive participle.
4. On *sšš*, var. *sšh*, see Lesko, 123, n.f. However, Piankoff's 'repulse(?)' makes better sense. He refers the suffix in *sšš rwy.f* to 'him who proclaims' in 451c. In that case the dative n.f will refer to Osiris. Note its unusual position following a noun-subject.
5. On *im.f* after *ct* cf. Spell 356, n. 5.
6. The suffix *s* is singular because *ct* in *ct nbt* is singular, but in English 'they' is enforced. B3L in fact has 'they'.
7. Lit. 'beneficial'.
8. B3C has a superfluous *n* between *hr* and *hwt.f*.
9. B3C has *sšrt* without det.; B9C and B1L have *sšyt* with box- and wood-dets.; B3L has *sšt* with wood-det. alone. For *tr* 'red stuff(?)' of B3C, cf. Harris, *Minerals*, 154; B9C has *tšw*, B3L and probably B1L have *tršw*, both unidentified and probably corruptions of *tr*. For *mds šb* 'spiteful' cf. *Urk.* IV, 969, 1; the other texts have simply *mds*, meaning in this context perhaps 'he who is forceful'.
10. B9C has *sšd n.k (w)š*; the verb may be a derivative of *šd* '(good) character' with the meaning 'give me a good character' *šp* 'assess' appears to be used in the sense of 'summing one up'.

Spell 1120

VII,453 I stand up with Osiris when he stands up; O Osiris, your soul comes to you and your throat is opened. Come, Osiris¹ – four times – that the sweet breezes may come to you, for his² power is laid low, and they have forsaken the wrath which is on him for ever.³

1. So B9C and B3L. B3C and B4C have 'Come, Osiris, for Osiris', which is meaningless.

2. Seth's.

3. B1L and B3L have corrupted *bꜥ* into *ꜥꜥ*. B1L has 'they have forsaken the wrath of Seth'.

Spell 1121

The Centipede-god. Osiris. The earth-god. ¹ 'Enduring and living' is the name of VII,454 this bark.

Spell 1122

He does not know Seth because of Osiris. Stand, that I may raise you; open your ears, for I give you the Sacred Eye.¹

1. Var. *ꜥꜥꜥꜥ* 'offerings'.

Spell 1123

I am he who went forth from you. Give the Eye of Horus to Osiris. Your eye is clean; rise up that you may live. I am satisfied, for (something) has been given to me.

Spell 1124

I am pure in my own sarcophagus; I am Thoth, a possessor of offerings to Osiris VII,455 and a possessor of offerings to myself. These¹ belong to my father Osiris who is on the high ground (and to) the Coiled One.²

1. B3C omits *ꜥꜥ* 'these'.

2. B9C and B1L add 'the Earth-god (*ꜥꜥꜥꜥ*)' before 'the Coiled One'; cf. de Buck, n. 5*.

Spell 1125

Hail to you, you gates whose names are secret, whose sites are sacred! ¹ May VII,456 you save me from him who would impose any evil obstacle of the mighty ones who are before you until I come into the presence of the Lord of All. I have pacified the Two Warriors, I have raised up the orphan so that he may make

complaint about the injury which was inflicted on his father by *Tbhꜣ* when his body was slain.

Spell 1126

VII,457 *ꜣ*Apep and his backbone. Imsety, Hapy, Duamütef, Kēbhšenuf. He who sees his father. He who made his own name. The sun-folk. The crew of *Rēꜣ*, whose number is unknown.

Spell 1127

Words spoken by the elder magician: ‘You shall go,¹ for he who sees his father is fallen² because of you; the bowmen shot him³ and the spearmen felled him’.

1. *Sbw* apparently is infinitive after the *r* of futurity, but one would have expected the fem. *sbt*. Lesko, 127, translates this as a question, ‘Will you travel?’, but the particle *tr* is not necessarily interrogative in meaning.

2. Reading *ꜣw mꜣꜣw ꜣt.f* with B3C; B9C has confused the suffixes. B3C, however, has the fem. *ꜣr.t(y)* in error, perhaps because this is a woman’s coffin.

3. *ꜣ* at the beginning of 457*m* may be the prothetic *ꜣ* or conceivably may mean ‘it is said that . . .’. The sense demands that the *sdm.f* forms here and in 457*n* should be taken as referring to past time. At the end of 457*m*, *wꜣwt* of B9C is an error for *pdwt*.

Spell 1128

VII,458 Circle of fire. [Circle] of fire. Fires.¹ The fire of the Night-bark.² The company which is in the bow is Isis, Seth and Horus. The company which is in the stern is Hū, Sia and *Rēꜣ*.

1. So B3C; B1L has again ‘circle of fire’.

2. Read *sdꜣt (m)sktt*.

Spell 1129

The north bank of the Winding Waterway,¹ the towns of which are unnumbered.¹
VII,459 A million cubits are about it in the flame of a torch.

Hail to you, Protectress of its blast, which its fire extended² far beyond it;

save me from him who would impose any kind of evil obstacle because of Him whose name is 'Secret-of-wisdom', for I have come into being from his flesh. He has created me from his members, but it was not my father who caused her to fly up(?),³ and there was nothing which came forth to me from her body. She raises my name above the stare(?)⁴ of her face, the number of my limbs is at her will⁵ according to⁶ what is good in my sight. This portal has closed on me as on the body of the egg from which I have emerged. It is the darkness of my father Nu which does it, being far from this portal.⁷ I have made a million cubits into my own cubit⁸ when flying up to this place of mine. 460 461

1. So B3C. The other texts have 'arriving at the north of'.

2. Lit. 'made'.

3. Reading *nn it. i rdy shr.s* with B3C, but putting it in the 1st person. B9C, the only other intact version, reads *n it. i rdy. i hr.s* 'it is not my father whom I put on her'. B1L must have read something like *n it. [i rdy] wi hr.s*. It is clear that the passage became corrupted early, and it is doubtful if either version really reproduces the archetype.

4. *Stw* in B3C and B4C; cf. the verb *sty* 'stare' in *Concise Dict.* 252. B9C is corrupt; B1L has 'she raises my name in order to please my face'. There is nothing to show which of the two versions is to be preferred.

5. So B3C. B9C is again corrupt; B1L and B3L read 'you make my limbs distinguished at my desire'.

6. *R* only in B3C and B4C.

7. So B3C; B4C is similar. The varr. add *hr. i* 'on my account' at the end of 461f. This passage is unintelligible to me.

8. So B3C, B1L and B3L. B9C is corrupt.

Spell 1130

WORDS SPOKEN BY HIM WHOSE NAMES ARE SECRET, the Lord of All, who said to the Silent Ones who raged when the Entourage sailed: ¹ Go in peace! I will relate VII,462 to you the two good deeds¹ which my own heart did for me within the Coiled One in order that falsehood might be silenced.² I have done four good deeds within the portal of the horizon. I made the four winds ¹ that everyone might 463 breathe³ in his time. Such was my deed in the matter. I made a great flood so that the poor as well as the great might be strong.⁴ Such was my deed in the matter. I made every man equal to his fellow,¹ and I forbade them to do wrong,⁵ 464 but their hearts disobeyed what I had said. Such was my deed in the matter. I made their hearts not to forget the West, in order to make god's-offerings to the gods of the nomes. Such was my deed in the matter.

I created the gods from my sweat,¹ and mankind from the tears of my eye; 465

I will shine⁶ anew daily in [their] booth for the Lord of All,⁷ I made night for Him who was languid. I will navigate aright in my bark, for I am the Lord of
 466 waters when crossing the sky,⁸ ¹ I am not rejected(?) because of any member of
 mine.⁹ Ḥu is in company with Magic, felling yonder Ill-disposed One for me,¹⁰ I
 see the horizon,¹¹ I sit before it, I judge between the wretched and the wealthy;¹
 467 so also as regards the evildoers. I possess life, because I am its lord, and my staff
 will not be taken away.¹² I have passed myriads of years between myself and
 468 yonder Inert One,¹³ the son of Gēb; I will sit with him in the one place,¹ and
 mounds will be towns and towns will be mounds; mansion will desolate mansion.

I AM THE LORD OF FIRE WHO LIVES BY TRUTH, LORD OF ETERNITY,¹⁴ WHO
 CREATES JOY, AND THE SNAKES OF . . .¹⁵ WILL NOT REBEL AGAINST ME: MY SHRINE
 469 BELONGS TO ME,¹⁶ THE LORD OF WOUNDS WHO PUTS A STOP TO THE RAGING,¹ WHO
 DRIVES OUT SNAKES FOR HIM WHOSE NAMES ARE MANY, WHO GOES FORTH FROM
 HIS SHRINE; LORD OF THE WINDS WHO FORETELLS THE NORTH-WIND, WHOSE
 NAMES ARE MANY IN THE MOUTHS OF THE ENNEAD; LORD OF THE HORIZON WHO
 CREATES LIGHT AND ILLUMINES THE SKY WITH HIS OWN BEAUTY. SUCH AM I;
 470 PREPARE A PATH FOR ME THAT I MAY SEE NYW AND AMŪN. I AM A SPIRIT WHO
 HAS ACQUIRED . . .¹⁷ I PASS BY THE . . .¹⁸ (AND THEY WILL) NOT (SPEAK) THE
 WORD(?)¹⁹ WHICH IS ON THE BACK OF THE ROLL, THEY WILL NOT SPEAK THROUGH
 471 FEAR OF HIM WHOSE NAME IS SECRET WHO IS WITHIN MY BELLY. I KNOW HIM AND
 AM NOT IGNORANT OF HIM, I AM ONE WHO IS EQUIPPED, SKILLED IN OPENING
 PORTALS.²⁰

As for anyone who knows this spell, he will be like Rē^c in the east of the sky²¹ like Osiris within the Netherworld, and he will go down to the circle of fire; there will never be a flame against him for ever.

It has come happily to an end.

1. Var. B6C: 'four good deeds'; *sp* in B9C has the normal plural determinative.
2. Var. B1L: 'because I desire that falsehood be silenced'.
3. B6C has *ssnsn* and B9C has *snsn* for *ssn*; B1L has *sn*. B6C has *s* 'man' without the following *nb* and substitutes *īm my snw.f* 'there like his fellows'.
4. B6C and B1L insert *īm.f* after *hwr*.
5. Var. B1L: 'I forbade the doing of wrong'.
6. *'Iw. ī psd. ī* has been corrupted into *spd.i* in B1L. *Pace* Lesko, 131, n.1, it seems to me better if the translation in the 1st person be maintained, since the deceased is identified with the Lord of All, and one cannot satisfactorily distinguish between them.
7. So B3C. B1Bo reads: 'I shine and am seen daily in the dignity of the Lord of All'; so also probably B4C. For *sch* 'dignity' the much damaged B1C has obscurely *shr*, while B6C–B1L have *shd* 'one who makes brightness'; B1L omits *m* after *rc nb*.

8. For *hḥw* ‘waters’ cf. *CT V*, 166*h* and the late word *hḥ* ‘inundation-water’, *Wb.* III, 153, 13. For *nb hḥw* B9C has corruptly *nb nhḥ* ‘lord of eternity; so also B6C, which omits *īnk* or *N pn* at the beginning of the clause. B1L has *īnk nb dd mw* ‘I am the lord who gives water’.

9. The meaning of *tr* is not clear; I have tentatively connected it with *tr* ‘reject’, *Wb.* V, 318, 12. On *ct īm. ī* cf. Spell 356, n. 5.

10. For *īw Hw* B4C has *īw.ī*. B6C expands ‘felling yonder Ill-disposed One for me’ into ‘felling N’s foes and felling yonder Ill-disposed One for him’.

11. B3C omits *ḥt* ‘horizon’.

12. Var. ‘the staff will not be taken from my hand’.

13. I.e. between the coming into existence of the two beings.

14. B1L has only *mꜣct nb nhḥ*.

15. *cftt*; cf. Spell 1034, n. 1.

16. Var. B1L: ‘I am he who is in his [shrine]’.

17. *cftt*; cf. Spell 1034, n. 1.

18. *Nhꜣw*, varr. *hnw*, *msw*.

19. From here on the text of B3C will be found under Spell 1031 (p. 262), cf. de Buck, 470, n. 1*. From the shortness of the lacuna in B3C after the negation *n* in 470*d* it is obvious that something has been omitted between this and *ḥrt pḥwy n mꜣꜣt* in 262*a* which is not in the parallel versions. *Ḥrt* may well be an adjective qualifying a lost preceding noun, and I have conjecturally restored the sentence as *n (ḥndw.n.sn mꜣt) ḥrt pḥwy n mꜣꜣt*; it is difficult to think what else could be on the back of the roll but a word or sentence (*mdt*).

20. B9C here inserts the damaged 471*b*, of which there remains the sentence ‘he will pass safely’.

21. Cf. 262*g*. B1L in 471*c* has corrupted *m īꜣbt pt* into *m pt īpt*.

Spell 1131

Hail to you, my father, and to the Companions in your beautiful field, Lord of VII,472 those who give to him who disregards(?)¹ your putrefaction in it. Its light is in the sky as your soul, and Rē^c stands up in the midst of the sky in order to give guidance to his attendants. His back, (even) Rē^c-Atum’s, is turned to the smells; a lock of hair is cut off, and the eye is closed because of (?) . . .² May the fledgeling which issued from you live, may the tip of a fingernail be covered, may a fly fly up, may Osiris live, may the great ones, the Celestial Kine, be gathered together.³

I am a builder and I have knowledge;¹ I am a builder and I raise up my father; I have built up the Great One and the Great Lady, I have built up the sea and the flood, I am this defiant one(?)⁴ of Khnum who takes away enmity(?). This is the builder who cuts off . . .⁵ I have come that I may see Osiris, and I will live beside him and putrefy beside him, I am your⁶ semblance, I am the image of you.

GUIDE TO THE DOUBLE DOORS OF THE HORIZON WHEN THEY CLOSED ON ACCOUNT OF THE GODS. THIS IS THE NAME⁷ OF THEIR KEEPERS WHICH IS IN

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474 WRITING AND THIS IS THEIR ENTIRE NATURE. AS FOR ANYONE WHO DOES NOT KNOW WHAT THEY SPEAK, HE SHALL FALL INTO THE NETS⁸ OF THOSE WHO NET THERE(?) . . .⁹ | AS FOR ANYONE WHO SHALL KNOW WHAT THEY SPEAK, HE SHALL PASS BY, AND HE SHALL SIT BESIDE THE GREAT GOD WHEREVER HE MAY BE, AND HE SHALL GIVE RESPECT TO HIM, FOR HE IS ONE WHOLLY EQUIPPED AND SPIRITUALIZED. AS FOR A MAN WHO SHALL KNOW, HE WILL NEVER PERISH, AND THEIR SEAL SHALL BE ON HIM LIKE ANY GOD FOR WHOM THEY DO IT AMONG ALL THE GODS.

1. *Btn* without determinative, lit. perhaps 'defies'.

2. *ṯṯ n bṣbṣ.f* (or *nbṣbṣ.f*). I cannot make anything of this. To me Lesko's version (p. 23) 'the eye which this pellet in its socket sealed' does not carry conviction. *ṯṯ* lacks the pellet-det., and *bṣbṣ* or *nbṣbṣ* has no det. at all. In 472g *ṯṯ* may well be the word for 'fledgeling', since it can live. *Nbṣbṣ* occurs as a verb of unknown meaning in *Pyr.* §104; see also 480g below.

3. The significance of 472 *f-k* escapes me.

4. *Bttn*.

5. *Ynysf pr*.

6. *Sic*. The 2nd person presumably refers to Osiris.

7. Apparently 473j is a joint name of the keepers.

8. *Innwt* may be a variant of *ṯnyt* 'purse-net(?)', *CT IV*, 348a; for the vine-prop as determinative of a word for 'net', cf. *ṯṣdt*, loc. cit.; 354a; VI, 3a; cf. also *ṯssyt* 'fish-trap', loc. cit.

9. 473n is too badly damaged to yield a clear sense. Lesko's version seems to me questionable, especially his translation of *hbw* as 'have been written'. It seems better to wait on the chance of a more complete version coming to light.

Spell 1132

VII,475 A gate with fire in front and hidden at the back, with a man in it who is bound, and it is a marvel for the length of a day(?).¹ I am Nu, Lord of darkness;¹ I have come that I may have power over the path, and he who has two faces² is afraid of me. I am one who is heavy on your shoulders for you,³ and who . . . shoulders for you . . .⁴ I have come here from $\bar{O}n$ that I may be . . .⁵ as the Mighty Lady; that I may see the Bull of $\bar{O}n$ in their (*sic!*) shape, that I may see my water in darkness. I speak to them, for I know them by their images, I saw their mother's delivery, and I guide them to you in(?) my name of Bull of $\bar{O}n$,⁶ that they may illumine me . . .⁷

1. Lit. 'in a day on length'.

2. Reading *ḥry ḥrwy.f*, lit. 'he $\bar{o}n$ whom are two faces'.

3. It is not clear to whom 'you', 'your' refer.

4. 475*d* is corrupt. *Nshwh* is a *vox nihili* which Lesko, 26, n. *f*, suggests may possibly be a corruption of *snh* ‘bind’; *rmnwy*, following the dative *n.k*, lacks the suffix *.k* as in 475*c*, which seems to have been displaced to follow *ph*, while *qd n ph it.f* is nonsense, as is *ph.k it.f*.

5. *Tfʒ* is not known. Lesko, loc. cit., hesitatingly follows Kees in suggesting that the word may be a corruption of *ʒtf* ‘be crowned’. The objection to this interpretation is the feminine noun *wʒrt* ‘Mighty Lady’, with the implication that she too wore the *ʒtf*-crown, but this crown was not normally worn by goddesses.

6. 475*l* appears to be corrupt. Perhaps one should emend as *šsm. i n.k sn m rn. i n*; it does not seem possible otherwise to make good sense of the passage. Lesko proposes an alternative: ‘May I draw for you among(?) them the name of’, but I question his translation of *šsm*; by ‘draw’ he appears to mean ‘depict’. For *N kʒ Twnw* of 475*m*, in my view we should emend by omitting *N*.

7. The three water-signs which end the spell are obscure; Lesko, 26, n. *l*, would read them as *m-hnw* ‘inside(?)’.

Spell 1133

I will show the way and pass on it. I am *Wsrnn*, Lord of the secret things; one VII,476 mightier <than>¹ all the *tnnwt*-gods. I am the . . .² of the lungs of Shu when he passes the liver on the . . .³ My father belongs to me.

1. Read perhaps *wʒr* <*r*>.

2. *Btkw* with flesh-det. Lesko, p. 26 has ‘squalor of the lungs’, but not only does this fail to make much sense, but the determinative here is wrong for *btk* ‘squalor’, cf. *Concise Dict.* 86.

3. The end of 476*e* is quite obscure. Lesko suggests either ‘on the sledge’ or ‘first of all’, but neither conveys much meaning; furthermore ‘sledge’ is *tmt*, not *tm*, cf. op. cit. 298.

Spell 1134

Open to me, and I will sleep; open to me, and I will be protected¹ from them. It is an equipped spirit who guards the gate of the mansion of Many-faced. I have come and I have traversed the swamp,¹ I have moved about² since you . . .,³ and VII,477 I pass by the shoulders of Osiris, for he knows that the . . . who are in⁴ the gates who shall guard them, belong to me. See, I am a Lord of motion, and my back is not opposed(?).⁵ I have gone straight ahead(?),⁶ everything(?) being about you⁷ like *ʒtn* and the Companions. Movements here are mine, and he grants my dignity like one who raises himself; I am more of a spirit than the Lord of thrones, and I see him making them into their shapes.⁸

I have come here from Dep that I may see the growing plant and see it in my

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day; the mansions belong to his face.⁹ My head is on me, my arms are on me, my legs are on me, I am the wearer of the royal headcloth¹⁰ who is in Dep; Dep is on him, having become him. I am he, I am the wearer of the royal headcloth who is in darkness.

1. Cf. Lesko, 27, n.b.

2. So Lesko.

3. Lesko proposes either *dr cšt.k* ‘until you called’, with metathesis of *cšt* into *ctš*, or *ḏr dyt š.k* ‘since your lake was given’. Neither proposal is impossible, but nevertheless I am sceptical; of the two the second seems the more probable, but in that case the absence of a dative *n.k* and of any determinative to the supposed *š* ‘lake’ is curious, and I suspect corruption.

4. Cf. de Buck, 477, n. 2*. The doubtful sign looks like a dittograph of *šmy*.

5. Reading *hsff sš.š*. Lesko has ‘who was not opposed afterward’.

6. Lit. ‘after my face’, i.e. looking ahead.

7. Reading *tm m-ḥš.k*. All this is most obscure; one can only attempt to render the words. Lesko’s version of 477e-f is quite different.

8. There is no antecedent for ‘them’, ‘their’, which suggests that there has been an omission between 477i and j.

9. The meaning of this escapes me.

10. Read *ṛfnwt(y)*; the word has the seated-god det. in all texts and is qualified by a masc. adjective *šmy*, miswritten in two texts as *sw m*; cf. also 478j. Lesko reads *ṛfnwt* and translates it as ‘wrapped up’.

Spell 1135

VII,479 The Souls of Nekhen. Those who lay hold, the guardians of my¹ limbs in rage; see, they are dangerous. Fire. Fire.

Hail to you (plur.) who lay hold of my Two Lands for me, you guardians of my limbs in storm. I am the Nekhenite who fashioned your snakes, I am the torch which is with you. I will pass with Shu into the Abyss, I am one who makes himself content after the Mistress,² I am he who will restore the sky to order, I am he who will have power over darkness, one mightier of striking-power than
480 the Mighty One;¹ mine are those who exist,³ the possessors of what is required, I am his protection in darkness, the Terrible One who issued from his⁴ Eye.

I have come here from Abydos, and I have found his waters descending; the worms . . .⁵ in a canoe, and he goes down paying honour to Her who guides the head of the Protector < . . . > their shoulders.⁶ I am he who is pre-eminent in Abydos; I have bound my horn in the fight,⁷ and the pure path belongs to me.

1. A better sense is obtained by reading the suffixes of the 3rd person as the 1st; 480*h* is a clear example.

2. So BiP; the parallels determine *hnwt* with the papyrus-roll.

3. Lesko's 'those who are possessors' would require the *m* of predication; *ntyw m nbw*.

4. Here we must accept the 3rd person; the reference must be to Horus or to Rē^c.

5. For *nb3b3* cf. *Pyr.* §104; its meaning is not known.

6. *Rmnw.sn* 'their shoulders' is entirely devoid of context, so that there must have been an omission before it. The passages 480*f-i* are hard to understand.

7. Here English clearly demands the 1st person, since the reference is to the speaker.

Spell 1136

Fire. Fire. He who mounts up(?). The sealed document of Stern-face. I have come VII,481
here on the wind,¹ for I am the leg(?)² of Shu with which the Abyss was filled
within Soul-of-Powers House.³ Hu who speaks in darkness belongs to me, (even)
he who is rich in hours, who opens a path that I may pass to you on it; do not
tell my name.

I have come here from Sepa,⁴ I have seen what is in it, it was I who saw and
beheld,⁵ I encountered the *dom*-palm(?),⁶ I made Sepa inaccessible, I attended(?)
to you in (my own) name(?).⁷ What I said to you there is an enduring act.⁸ I am 482
. . .⁹ the north-wind of Sepa, I am the horizon which they . . .¹⁰ My path is pure.

1. Var. 'I have come on the north-wind'.

2. Cf. Lesko, 29, *n.e.* The doubt as to Lesko's 'mine is(?) the place' is that these texts prefer *nnk* to *īnk* as a possessive, cf. 481*g*.

3. BsC omits *b3*.

4. The 'squiggle' before the det. in the place-name in BiC is probably a contraction of the centipede-sign; it is further corrupted into *n* in BsC.

5. BiP adds *īrw* 'shape' in error, making the single eye-sign do duty for both *pīr* and *īrw*.

6. *M3 sp 2 = m3m3(?)* without det.

7. *Sm.n.ī n.k m m* is difficult. Lesko's 'I have aided you as a youth' is questionable, for *m* is used only of the young of animals as a prefix to the name of the animal, cf. *Wb.* II, 429, 1. In his p. 30, *n.k* he suggests the alternative of 'in name', but this would make better sense if read as *m* (.*ī*) 'my (own) name', perhaps with the meaning 'in person'. At the beginning of the sentence the verb *sm* is not recorded with hair-det.; we could have here either *sm* 'help' (so Lesko) or *sm* 'achten', *Wb.* IV, 120, 7.

8. Read *qdt.ī n.k īm* (<*m*>) *īrw mn*; the *m* of predication is required.

9. The word after *īnk* may be *hbt* 'place of execution'; note the butcher's-block ideogram. Lesko reads *ht* 'carve', but neither interpretation makes sense, and corruption is certain.

10. *Ndpt.sn*, meaning unknown. Lesko has 'which they experienced(?)', reading presumably *n dpt.sn*, but the function of *n* in his interpretation is not clear.

Spell 1137

They who attack. I am the Power who robbed Him who was strong,¹ a Power who is in darkness who will never permit that you (pl.) have power over him among those who make every kind of accusation and those who are on the necks of . . .² who are with the honoured one(?)³ who is in darkness.

VII,483 I have come here from Kherraḥa, having found the sealed box which extended(?) under . . .⁴ It is he who goes down who testifies to me concerning the path on which I pass by by reason of my power in company with those who are in the Abyss,⁵ and it is I who guard the trap with two mouths in the middle(?).⁶ CROSS THE PLACE(?).⁷ Light belongs to me.

1. For *ks* with crocodile-det. cf. *JEA* 57, 18 (31).

2. *Ṭpw*; unintelligible and apparently corrupt.

3. Cf. *mḥ* 'jem. ehren o. a.', *Wb.* II, 129, 12.

4. *Ḥts*.

5. Var. B1P: 'the sky'.

6. *Ṭbt rṣwy ḥr-ṯb*; var. B1Be: *ṯbt sp 2 rṣ ḥr-ṯb*.

7. Translation doubtful. In B5C the *ḏ*-sign is followed by one resembling the forepart of a lion.

Spell 1138

VII,484 Rē^c -Atum is dead!¹ Fire. Fire. I have come that I may be strong in your company. It is the Aggressor who joined the Scowler¹ when Seth who made the Eye of Darkness passed by. I am a destroyer with the Lord of robbery following me, I am he who passes by and splits open the darkness, and fire has no power over me² as over anyone else who belongs to the night. The *t*-bird belongs to me,³ and I have split open the darkness.

1. Lesko, p. 31, has 'the sledge of Re'.

2. Lit. 'fire is that which has no power over him', but the sense demands the 1st person.

3. B1Be precedes this clause with an unexplained *ḥ*, and B1P and B5C with an obscure sign, cf. de Buck, nn. 2*; 3*.

Spell 1139

The ramparts are high,¹ and I die in their limit.² Fire. Fire. The mouths of their snakes guard it.³ Reveal their names, you Companions (who are in) his high ram-

part.⁴ ¹ Prepare a pure path for me, O Lord of eternity who is in righteousness. VII,485
 The breadth of the path is the trail(?) of the snakes. May darkness come to an
 end and light come into being, for movement is mine. I have come here into this
 pure land, O Apis, and I have found a herb there which is green; it is small, but it
 grows, I smell⁵ it and I breathe. I am he to whom his wall(?) was given, I am the
 knife which is in the hand of Him whose mouth is open in darkness. My finger-
 nail. The motherless one⁶ is He whose mouth is open; may I be mighty by means
 of my horn and your (*sic*) nail.

1. Cf. *ḫmḏr* 'rampart', *P. Kah.* 2, 14.

2. *S* for *sn*; cf. *JEA* 16,64 (5). So also 484*k* (B5C).

3. BiP has *fnḏ* 'nose'. What is protected is presumably the fire. The plural suffix to *ḫfḏw*
 may refer to the ramparts.

4. Read ⟨*ḫmy*⟩ *ḫmḏr.f*? But to whom does the suffix refer?

5. So B5C. The other texts have less well: 'I created it', which contradicts *gm.n.ḫ* 'I found
 it' of 485*h*. In BiP read *ḫw sn.ḫ sw ḫw sn.ḫ*.

6. Var. BiP: *ḫwty bḏ.f* 'the soulless one'.

Spell 1140

He is in darkness. It is his horn which gives darkness, pain and death. These are VII,486
 those things(?) which are on the heat of its great fiery doors,¹ and this name of
 his is He whose mouth is open in darkness.²

O Rē^c, Atum, Nu, Old One, Isis the divine, I have come here in fear of the
 Fiery Ones; I am the Power which issued from the Vultures on the day when I
 was superior to *Hḏn*; it means that his horns were cut off in darkness. It was your
 arm¹ which slew when it cut off the head of him who came that he might oppose
 the god, I am he whom the goddess³ bore, and it was Imsety who cleansed me
 when the hand of him who would destroy my power raged.⁴

1. An obscure passage. To what *ḫmywt* (or *swt*) refers is not clear, *nt tp* has been assum-
 ed to stand for *nty tp*, while the position of the suffix *.s* suggests that the fire-sign determines
 the whole phrase *srf r-ḫw rḏ*.

2. Lesko, pl. 32, suggests that the masc. suffix in 486*a* refers to a bull, which may be
Hbḏ-rḏ named here; but in 485*m* (B5C) this being has a ram-det.

3. *Nḫt-ḫmt*, cf. *JEA* 58, 300. B5C has corrupted *ḫmt* into *nbt*.

4. *M nšn ḏrt* has been bungled in B5C.

Spell 1141

I am the torch and the flame, I am the spear which is in the hand which is stabbed at those who are below.¹ O you of fire(?),² beware of me, for I am the knife
VII,488 which pierces the middle of his head.³ [†] It is I who repel her⁴ and give her to the earth-gods who are in the lake.

Gēb is your protector;⁵ down on your face! Do not frustrate(?) his action.

1. This sentence is perhaps an image drawn from the spearing of fish by torchlight. *Šnpw* is not recorded, but the harpoon-sign would suit a fish-spear, 'those who are below' being likened to the fish in the water. *ꜥ* with papyrus-roll is a common miswriting of *ꜥ* 'arm', 'hand'.

2. Lesko translates *nfw* as 'sailors', which is quite out of context. The strange determinative in B1P and B5P corresponds to the sign for fire not only here, but also in 486*f* and 487*h*. No word *nḏ* with fire-det., however, appears to be known.

3. Translation doubtful, but the text may be maintaining the figure of a fish stabbed in the head. For *sḏḏ* 'knife' cf. *CT* II, 61*e*; 107*b*; VII, 485*l*. What a sign of fire is doing in *sttw* is not clear.

4. Whom?

5. The change of person to the 2nd suggests that the deceased is now being addressed.

Spell 1142

Do not send her name into the midst of the fire(?)¹ They guard his house and her fire, (namely) the . . .² Be far away, O earth-gods in the *ḏtn*-bark.³ Arise and succour, O Rē^ꜥ, Atum, Nu, the Old One, Shu, *'Ikw*, *Nmw*, *Htp*.[†] The woman has
II,489 driven off . . .⁴ I am he whom Rē^ꜥ built up, whom Shu built up, and Right belongs to that god who is in the midst of the fire, who will never place the just with him; . . . a command⁵ which issued from his mouth on the day of protection. His soul has protected me . . .⁶ I am Maret who is in . . .⁷ If you advance to meet me, the Terrible One will be driven away from the earth-god together with Him of
490 the sharp knife as an aggressor,[†] since I stop(?)⁸ movements.

1. Quite obscure. It is not clear whether we should read *m sb m.s* as a negative imperative or *ms m.s* 'her name is brought'. Lesko, p. 34, has 'she whose name was presented'. So also B1Be, but with *ḏt.s* 'her fire'. B5C is damaged, but was not entirely identical with the other two texts. This is a very difficult spell, apart from its manifold corruptions; it gives the impression of being a medley of unconnected extracts.

2. *Šḏwt* with rope-det. in two texts and flesh-det. in one. Meaning unknown. For various attempts at translating this word see Lesko, 32, n.b.

3. Var. B1P: *ḏtn*-bark.

4. *Wmrw(?)*, var. B1Be: *mhq̄w*; I find the rest of 489*a* untranslatable.
5. *M ky n hnwt* cannot mean ‘with another command’ (Lesko), which would require *m kt hnwt*. I cannot translate *m ky* (or *mky*) *n*.
6. 489*g* is unintelligible. It is in the 2nd person, but the number changes from singular to plural, and there is no clue as to who is being addressed, while, despite Lesko’s valiant effort, one cannot even guess at the meaning of the passage; it seems to be utterly corrupt.
7. *cnt*. Lesko’s ‘the nail’ would require *cnt* with appropriate determinative.
8. Assuming a transitive meaning for *ht*.

Spell 1143

Drive off the terrible ones from the earth-gods,¹ protect the Great Lady, separate the two Combatants in 603 storms (*sic*). There are 600 in the breadth of what is over this lake.² O Shu, Nu, Atum, Rē^c, Old One, I have passed by Shu, Nu, Atum, Rē^c, the Old One, the four Seths,¹ Ptaḥ, Sia who is in his Eye,³ the torch and the VII,491 fire; his⁴ power is the terror of Nu who fashioned⁵ the body of Horus, more potent than his fellows; the Falcon, the Duck and the Plume on the Day of Scratching; they are safe after the destruction,⁶ and what they pray for is eternity.⁷ Scatter(?)⁸ toward them, O you whose face is hidden; make a plan for ⟨your⟩ arms⁹ according to your movements,¹⁰ Horus the Elder is in the middle of the upper stars and opposite the lower ones.

1. Reading *dr nrw m 3krw* with B1P; B1Be has *q̄rw 3krw*, B5C has *d nrw m 3krw*.
2. This passage reads strangely; are the 600 storms viewed as still raging over the lake? And what has happened to the odd three? It looks rather as if a clause has been omitted after 490*e*. We should read *shw n hry š* with B1Be.
3. In Ptaḥ’s eye.
4. Sia’s?
5. Not ‘she who has borne’ as Lesko, p. 35; *msw* is a masculine participle. B1Be has a superfluous *hr* between *msw* and *ht*. 491*b* looks like a kind of parenthesis inserted into the series of entities invoked, unless the clause itself is to be regarded as an entity in its own right.
6. *Hrhr* in B5C; *hyhrt* in B1Be. B1P omits *p3hw rd.sn*.
7. As Lesko points out, *r* after *nht* in B1P and B5C may well be a miswriting of the papyrus-roll determinative.
8. Lesko takes *bnš* to read *bn* as a metathesis of *nby* ‘swim’, but this seems improbable. The determinative of the word is not that of swimming, but is identical with that of *stȳ* ‘strew’, ‘scatter’, cf. *Pyr.* §567; *Urk.* IV, 615,14. *Bnš* ‘scatter(?)’ is not recorded, and what is scattered is not stated; it could be corn-seed, precious substances as in *Pyr.* §567, or even the stars, cf. 491*h*.
9. The suffix *.k* is required after *rwȳ*.
10. B1P has *ššmwȳ.kk* (*sic*) in error for *šmwȳ.k*.

Spell 1144

VII,492 He whose anger is sharp. He who reveals(?) the warden.

Spell 1145

O you protectors of his¹ . . .² who fight and guard him within his shrine, he being . . .³ within his shrine; O *Nkmy* hearing the Sistrum-player;⁴ O YOU PHYSICIANS, PROTECT ME EVERY DAY FROM THOSE WHOSE NAMES ARE UNKNOWN, THE LORDS OF LIFE EVERY DAY; THOSE WHO OPPOSE THEM ARE THOSE WHO ARE INSIGNIFICANT.⁵

O you four gods whom the goddess bore, see, he who comes to meet me is He of the shrine,⁶ and I will inform him that it is I whom you have fashioned. O VII,493 Sole One, I pass by¹ that I may satisfy the maker of traps, so that you may entrap the shining sun. He is one who is blind as to the fingers in front of him and (as to) his hand.⁷ Stand up, O Red *Ōn*,⁸ I repeat your course when he⁹ has shot at you, in accordance with your desire.

Your heart has been taken¹⁰ by Shu, and I am in the spirit-state when I pass safely. Peace be to you!¹¹ Your spirits have been divided up, and it is they of angry speech who extinguish your striking-power; it is those who are in front of Shu who strike and raise an uproar in the Abyss.

494 I am one mighty and aggressive, and this is your primeval(?) shrine. I am one more powerful than you, so prepare a path for me. I am a vindicated one who serves Him of blood; I am a man of a million who cannot be seen by those about him who shoot arrows. Your mouth was silenced¹² by those (in the service) of Osiris. Swallow and chew this slice¹³ of your meat from the middle of *Btktkw*.¹⁴ If you should come against me or if an arrow should come, miss, and continue its 495 course behind me, then *ꜥApep* will thrust¹⁵ at you,¹⁶ having coiled round the hole which is his. I will speak: Isis the great whose house is hers will thrust at you, for it is you who speak against me; it is the great baboon who eats¹⁷ the gods who thrusts at me beneath him with a crane and a danger-bird(?).¹⁸ May you fall¹⁹ on your face; take yourself off! The god will come in peace, (even he) the Lord of the Red Mansion which is in the horizon. I am . . . ,²⁰ I pass the *nwr*-fish(?)²¹ when *Rēꜥ* shines in peace.

1. Whose? This too is a somewhat incoherent spell, which gives the impression of being a miscellany of perhaps four excerpts.

2. For *ꜥmc* cf. Piankhi Stela, 151, as well as *CT* V, 24*d*. The instance Lesko, 37, *n c*,

quotes from *Pyr.* §2206 is but a restoration by Sethe based on B1C of the *CT* example; in the Nt parallel (l. 7 = Faulkner, *Pyr. Suppl.* 61), the word is lost except for an indeterminate sign at the end. Lesko's suggestion that *cm̄* may be a miswriting of *cm* 'know' seems to me highly improbable.

3. The meaning of *nkm* is not known. This clause is only in B1P.

4. Cf. *Nkmy* 'Wesen im Jenseits', *Wb.* II, 356, 6, which supports the readings of B1P and B1Be. *Skmy* of B5C would be an easy corruption of *nkmy*. *Sqm* with direct object of the person heard is rare; the dative is usual.

5. This rubric, which is absent from B1Be, is retrograde except for the last clause, which is probably to be read as *hsf r.sn m nds*; *nfs* of B5C is an easy corruption of *nds*.

6. *Hmy*, derived by Lesko from *hm* 'destroy', 'demolish', but more probably here from *hm* 'shrine'.

7. Read *q̄ryt.f* in all texts, though only B1Be spells the word correctly; *q̄ryt* appears to be in apposition to *q̄bcw*. Is this passage intended to say that the trapper is blinded by the shining sun he has caught?

8. Apparently an epithet of the sun; cf. 493e.f.

9. Presumably ^cApep.

10. *Hn* of B5C is a corruption of *īt*; there is some resemblance between the two signs.

11. Lit. 'in your peace', perhaps a euphemism for a curse, in view of what follows.

12. Lit. 'extinguished'.

13. Cf. *nkt* 'cut' of meat, *CT* V, 394a. Note the masculine gender.

14. Not 'the Escaper' as Lesko; *biktk* 'escape' is written with the basket *k*.

15. Read *wdī* 'thrust' rather than *wdn* 'offer' (Lesko), cf. B1Be; in all texts the *n* is lacking.

16. This is translated in the 2nd person because it refers to the hostile being addressed in 494j.k; 495d; a clear case of the confusion of suffixes to which de Buck refers in *JEA* 35, 89.

17. So B5C; the papyrus-roll determinative in the other texts points to *wnm* rather than *īmy*, which does not normally take a determinative.

18. *Swtt*; cf. *swty* 'dangerous', *CT* IV, 346b; *swt* 'danger', *Pyr.* §652; *CT* VII, 50L.

19. So B1Be. B1P has an obscure word *h̄dw* instead of *hr*. B5C has *hw.k*, but the following *hr hr.k* 'on your face' speaks for the reading *hr*.

20. *'Ink wī* of B5C looks like 'I am myself' and is so translated by Lesko; but the fact that *wī* also follows *N* in B1P rather speaks against this interpretation, which in any case would be a strange remark; in B1Be the reading is *N w*. If the speaker wished to assert his identity, *īnk pw* 'Such am I' would be a more normal expression, cf. e.g. *CT* V, 24c, and I suspect that what follows *īnk* or *N* may be the ending and determinative of a noun that has been lost, e.g. *shymw* 'mighty one' or some such appellation.

21. *Nwr* is determined with a fish in B1P, with an arrow in B1Be, and with the 'bad' bird and an indeterminate sign in B5C, cf. de Buck, 495, n. 7*. For *nwr*, probably with fish-det., cf. *CT* VII, 197e.

Spell 1146

The image of a mansion. He¹ will sleep, and he will wake at the First of the Year, VII,496 when his entourage will see him. It is a voice which is heard; it is the place of the

destroyer who puts himself² in the limit of his vision of an equipped spirit.³

The way for passing by him on which he sails.⁴ I have opened up the sky, the earth and the horizon.

The place of a spirit, the place of potent magic. He is a man a million (cubits) tall, he is within the darkness, and he is invisible. It means that the river is far removed from him; as for his entourage, he is invisible.

497 What is in them, (namely) their mansions, is the path of the goddess, the Sacred Eye. Baboon. Chaos-god. Ḥu. Destroyer. Hound. Protector. She is joyful. He is prosperous. He is firm. The sky, the earth and the horizon, and what is in them are the path of the goddess, the Sacred Eye.

1. The deceased identified with the sun-god.
2. Var. B1Be: 'who is put'.
3. After *dd sw* B5C is corrupt.
4. The suffix in *hr.f* may refer to the 'destroyer' in 496e; in *skdd.f* it presumably refers to the sun-god = the deceased.

Spell 1147

VII,498 The sky is opened for Osiris before me as a noble; strike your hand, O Rē^c, into my hand;¹ rise up so that I MAY PASS THE TWO WATERWAYS OF SHU. It was I who restored Osiris to health.

1. *M-c. ȝ* belongs to the end of 498b.

Spell 1148

VII,499 O Fire, prepare a path for me so that I may pass. I restore Osiris to health, so do not mourn over his flesh.¹ Shu ploughs with a knife¹ and the destroyers are driven off. ITS NAME IS GATE-OF-DARKNESS. THIS IS A SPELL FOR RECOGNIZING(?)² HIS NAME.

1. B1P is bungled, cf. de Buck, n. 6*.
2. For *sȝy = syȝ* cf. *Sin.* B2s; *Urk.* IV, 248, 15. The sign resembling *ȝ* may well be a misunderstanding of the fringed-cloth sign. B4L is incomprehensible.

Spell 1149

THE NAMES OF THE SPIRITS WHO GUARD THESE PATHS. Those who are in them. *cty3ḥwt*. He who grasps. Knife-wielder. *ḥbs*.¹ *Pgpy*.² HIS NAME IS Large-Face AND HE IS ITS GATEKEEPER.

1. Var. B4L: *3sb* 'fiery one'.
2. On the var. of B4L cf. de Buck, n. 5*.

Spell 1150

I am one who was born in Rostau of the horizon, and the horizon was given to VII,500 me by the Lord of the horizon. My dignity is in Pe like the purity of Osiris. The worship (of me) in Rostau is the guidance of the gods of the paths in the entourage which is about Osiris, and I am one of those who guide them.

Spell 1151

I am a spirit, a lord of spirits;¹ may I have spirit-power² and may I act therewith VII,501 so that they exist, but the spirit whom I hate³ shall not exist. I am he who celebrates the monthly festival, who perpetuates the half-monthly festival, and who examines the 'eighth'-garment(?). I am circling round because⁴ the Eye of Horus is with the retinue of Thoth. I have caused it to cross the sky when I pass, and I will not be afraid.

1. So all texts except B1Be, which is corrupt.
2. B4L omits *3ḥ. ḥ* in 501b.
3. B4L omits *3ḥ sf3. ḥ* and substitutes *ḥn. ḥ* 'he whom I mark'.
4. I take the negation *n* here to be a writing of the preposition *n*.

Spell 1152

<Those who are in it>.¹ Hot of face. Loud of voice. Oppressor. Monster. His name is 'he who is hot'.

1. Emending into *ḥw ntyw ḥm.s* as Lesko, cf. 499b.

Spell 1153

VII,₅₀₂ This is the path to [the abodes]¹ of those who live on their sweet things. THIS IS A SPELL FOR PASSING ON IT WHICH IS BEFORE ME; IT IS A SPELL FOR PASSING BY THOSE OF THE SHARP KNIVES. I AM . . . THESE ARE . . .² WHO ARE OVER THE CHAPEL(?).

1. Restored after 305a.
2. 502d is mostly untranslatable.

Spell 1154

Šb. He who is vigilant. He who is sharp-sighted. The noisy one . . .

Spell 1155

VII,₅₀₃ The two whose faces were covered in order to pass by him.

Spell 1156

This is its path which is in the Mansion of Incense;¹ you should not walk on it. MY FLESH IS AFIRE. He should not go back on it. THIS NAME OF HIS IS Aggressor. HE AND HIS POWER HAVE GONE DOWN.² This name of his is 'Dreadful(?) of fire'.

1. Read *hwt bd*.
2. Lesko's 'he will charge down upon' is grammatically impossible; assuming that a construction with *šw.f* is to be used, to obtain his rendering it would have to be *šw.f r hšt*; *šw.f hš* is a construction with the old perfective and cannot take a direct object. Unless we assume an omission after *hš*, *št* can only be in parallel with *šw.f*.

Spell 1157

VII,₅₀₄ A spell for passing toward the path¹ of fire. I am that Eye of Horus² which is effective at night, namely the Eye of Fire in its beauty.

1. Var. B4L: *nywt* 'abode'.
2. 'Horus' is omitted from B1P.

Spell 1158

HE WHO GIVES REAL¹ BENEFITS AND REVERSION OFFERINGS IN IT AMONG THE GODS. SUCH IS OSIRIS WHO IS IN IT, WHO IS BENEFITTED AND DWELLS IN IT AFTER THEY HAVE REACHED THEIR OWNERS.

1. Var. B1Be: 'benefits and vindication'.

Spell 1159

My two plots are in the Field of Offerings among those who know, and I care for VII,505 Osiris there; I am the land-scribe of H̄etep at the hand of Thoth; I am a pure one who cooks for Osiris daily among those who know offerings.

Spell 1160

The field which makes offerings; I make Osiris glad in it, from which the Field of Offerings goes up daily to Osiris.

Spell 1161

My two plots are safe,¹ and no-one can take (them) from me.

VII,506

1. Lit. 'in peace'. *H̄tp* is corrupt in B1P and in B1Be is written like the word for offerings.

Spell 1162

SPELL FOR BEING IN THE FIELD OF OFFERINGS AMONG THE RETINUE OF OSIRIS AND AMONG THE RETINUE OF THOTH EVERY DAY. THEY WILL EAT BREAD AMONG THE LIVING, AND THEY WILL NEVER DIE, BREATH BEING IN THEIR NOSES.

Spell 1163

Her name is 'Thyt. As for this which is on her head, it is the Two Waterways¹ of VII,507 Shu(?).

1. Following B1Be. At end, read šwy šw pw; cf. 498d.

Spell 1164

IT IS THE SEAT OF A SPIRIT WHO WILL NEVER DIE. As for anyone whose plots are in the Field of Offerings, he shall see Osiris and Thoth every day, and he shall not be opposed by the destroyers who keep the gates among those who send out robbers.

Spell 1165

VII,508 As for [anyone] who shall pass the bend of this waterway, he shall learn¹ that there are none who will oppose that man. THE MAN SHALL SAY: ‘Depart(?)² [. . .], you keepers of the gates’.

1. For *hr* of B1P read *rh*, cf. B4L.
2. Restore as [r] w?

Spell 1166

This is the lake of fire of the knife-wielders;¹ there is no-one who shall fall into the fire, for he will be turned away from it. O you four *nm*-fish, the true name is Inheritance.

1. Cf. 306d (Spell 1054).
2. So B4L; it seems a reading to be preferred to š ‘lake’ of B1P and B5C.

Spell 1167

VII,509 His name is Large-face who drives off aggressors. It is a spell for this bend of his this is a spell for passing by him which is below the waterway, and I permit myself to pass in peace when Rē^c proceeds. Prepare a path for me, that I may sail and proceed,¹ for the protection of Rē^c is my protection; (as for) anything that may happen to me, the same will happen to Rē^c; if anything be done to me, I will drive off the aggressors.

1. For the 3rd person in 509g read the 1st; B4L has both suffixes to *šk*d.

Spell 1168

Your god has come into being, and HIS NAME IS Khopri. HE IS THE KEEPER OF VII,⁵¹⁰ THE BEND OF THIS WATERWAY, AND HIS NAME IS SHARP OF VISION. FIRE IS THIS WHICH IS ON HIM. I am he who gets rid of him who opposes the opponent of the aggressor who moves in order to run.¹ I possess the egg of Rē^c and my dignity² is like that of Rē^c when he appears in the early morning; my dignity³ is guarded for me when I reach it. What I detest is flesh which goes forth to those who are in the horizon⁴ who are in a hurry,¹ since I know that he is in the horizon. I and my god, the youth *Hht(y)*, are ⟨not(?)⟩ opposed.⁵

511

1. Lesko, p. 73, translates as ‘who walks rather than runs’, but to me it is more likely that *bt* is infinitive after *r*, giving a purpose to *hp*. I take *hp r bt* to be a description of the aggressor.

2. In 501g B1P is the best text, but *sch.f* should be read as *sch.ī*. B5C omits the name of Rē^c after *mr = my*, and B4L has instead *myn* ‘today’, which makes poor sense.

3. Here again the emendation into *sch.ī* gives better sense; why should Rē^c’s dignity be guarded for the deceased? One would expect the latter to be more vulnerable than the sun-god.

4. Something has happened to the text here; *pr hr sw 3ht* is meaningless as it stands. Lesko, 73, n.x suggests emending into *pr.hr īmyw 3ht* ‘those who are in the horizon go forth’; for confusion of *sw* and *īmy* cf. 486e. But the appearance of a *sdm.hr.f* form here is unexpected; I think that we have the preposition *hr*.

5. The clause 511b as it stands is so opposed to the context that I suspect the omission of the negation *n*; otherwise the clause does not make sense.

Spell 1169

I have come here as a primeval one¹ that I may announce Rē^c at the gates of the sky, and the gods will be joyful at meeting me. The odour of a god is on me, the Destroyer cannot attack me, and the wardens of the rooms² cannot exclude me. I am he whose face was hidden within the shrine¹ at the time when I attained to it, VII,⁵¹² after the purification of the mansion on account of³ the chapel of the god which was lashed together.

THIS IS A SPELL FOR PASSING BY HIM WHICH IS BEFORE ME. WHAT IS UNDER THE WATERWAY IS THE NAME OF THIS BEND. IT WAS HE⁴ WHO GUARDED THIS WATERWAY at the time when I attained to it in the land of food,⁵ the Mansions of [the Red Crown(?)].⁶

1. Reading *m p3wt(y)*; Lesko has ‘from primeval time’.

2. So B1Be; B4L has *rw* 'limbs' (of Osiris?).
3. Lesko, p. 71: 'after Ḥathōr had purified herself'.
4. Presumably the anonymous keeper.
5. *Bct* with loaf-det.
6. Cf. de Buck, n. 6*.

Spell 1170

O Hippotamus-face, wakeful of power, recognize him, for this is his face; 'Lustral basin(?)' is his name.¹

1. On *šs* see Spell 1062, n. 1.

Spell 1171

VII,513 This is a spell for passing on it; it is his lustral basin(?). His name is Dog-face, whose shape is big.

Spell 1172

I am Great-name whom you (plur.) made, I am bound for the Way of Right. The place of execution is what I detest, the protection of Horus the Elder is my protection.

Spell 1173

Spell for travelling around [in] one day, [. . .].¹

1. Reading the title as *rš n phr[m] hrw wr*, combining the damaged B5C with B1P, which makes merely a token appearance. 513*i* following is too badly damaged to be sure what stood there. Lesko, p. 68, has 'if [one knows] 'this spell', reading perhaps *qr[rh.tw]rš pn*, but *r.f* of B4L does not fit into this scheme. B1P has simply *qr rš pn*.

Spell 1174

VII,514 He will reach this waterway, and he will never die. Spell for the heritage of the fugitive because of the lustral basins(?). O heir of the horizon of Rē^c, I am

Atum, Lord of Kenz(et), and I have spoken, for I am the heir of the horizon. I prepare a path for Rē^c when he comes to a halt; O heritage, I know your name.

Spell 1175

O Horus the first-born of Rē^c, I am one who acts on behalf of his desire; I will not be seized and I will not be turned back at the approaches(?) of the gates.¹ I am he who equipped the Double Lion,¹ who lives on those who would destroy VII,515 him.

SPELL FOR PASSING BY HIM; HE IS THE KEEPER OF THIS BEND OF THE WATERWAY.

1. BIP inserts *wcrwt* between *cpr* and *Rwty*; it is displaced from 514*k*.

Spell 1176

This is one who enters beneath this bend of the waterway. O Selket, I shall exist for ever; I am he who despatches the word of the gods to Rē^c, I have come that I may report(?) a message to its recipient.

Spell 1177

He who is driven off, with two faces in dung(?). **HE IS THE KEEPER OF THIS BEND VII,516 OF THE WATERWAY. THIS IS A SPELL FOR PASSING BY HIM ON ACCOUNT OF IT.**

Spell 1178

HE IS THE KEEPER OF THIS BEND OF THE WATERWAY. Great-face who opposes the aggressor. **HE IS THE KEEPER OF THIS BEND OF THE WATERWAY.** An over-bearing one(?) whose mother speaks like a . . . ,¹ who guards her in his house, against whom I am placed.

1. Cf. Spell 1069, n. 1.

Spell 1179

VII,⁵¹⁷ I am Many-faced who created thunder, who mounts up to Rē^c and repels the strength of ^cApep, who splits open the sky and drives away storm, and who nourishes the crews¹ of Rē^c. My two *šspt*-garments and my rod have been given to me, I have made Ḥetep great as its keeper, and it has been granted to me that the Bark shall make a good voyage. Prepare a path for me, O you who guard him within his shrine.

THIS IS A SPELL FOR PASSING ON IT WHICH IS BEFORE ME.²

1. *Yt* is a corruption of *šswt* 'crews', cf. 332*i* (Spell 1069).
2. Lit. 'him'.

Spell 1180

VII,⁵¹⁸ The snakes of . . .¹ are the keepers of the gates, who keep my way.

1. *cftt*, cf. Spell 1034, n. 1.

Spell 1181

Spell for passing on it. O you who are exalted and equipped, possessors of striking-power, I am loud-voiced in the horizon, its Great One. Down on your faces, you watchers!

Spell for passing on it. My face is that of Horus, my hinder-parts are those of the *wrrt*-crown, mine are the mighty ones.¹

VII,⁵¹⁹ Spell for passing on it. I am he who sits on the Eye of Horus as the third,¹ who judges with the gods on the second day. My protection from you is the protection of Thoth.

1. Or 'mine is power'.

Spell 1182

IT IS A SPELL FOR THE PATH. THESE PATHS ARE THUS:¹ ONE OF THEM IS OPPOSED TO ITS FELLOW IN CONFUSION. AS FOR THOSE WHO KNOW THEM, THEY SHALL FIND THEIR PATHS. THEIR WALLS OF FLINT ARE HIGH IN ROSTAU.

1. Reading 519a-b as *rʒ n wʒt pw wʒwt pw ʒptw my-nw*.

Spell 1183

Be weary, you squatting gods, whose faces are hidden, who live by means of VII,⁵²⁰ your throwsticks, who strike your sticks; O you who are stout-hearted,¹ weighty of striking-power, preparing my path in the fire,² I will restore Osiris to health. Prepare a path for me and let me pass, for I am he who saved Osiris and who saw the Sole One alone when Rē^c travelled around among those who act alone.

1. *Wsr̄t-ʒb* is out of concord, read as masculine; B1P has *wsr̄t* and stops.
2. Read *wdn ʒt ʒr wʒt(ʒ) m sdt*, cf. 343a; B1Be omits *ʒt* and B5C omits *ʒr*.

Spell 1184

I am he who limited the flood,¹ who judged the Rivals; I have come that I may remove the humiliation from upon Osiris.¹ THE PATH TO ROSTAU WHICH IS ON VII,⁵²¹ LAND.

1. 520i is a corruption of 346a and is translated accordingly. Note the cryptic writing of *ʒnk* in B5C.

Spell 1185

I¹ am he who wrapped the standard, who issued from the *wrrt*-crown; I have come that I may drive out pain, ease the suffering of Osiris, and establish offerings in Abydos. THE WAYS BY WATER WHICH BELONG TO ROSTAU.

1. B5C has again the cryptic writing of *ʒnk*.

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V. SELECTED WORDS DISCUSSED IN NOTES

References are to Spell-number and note.

ʒf gorge (food), 581, n. 6.
ʒhb swallow (vb.), 1044, n. 1.
ʒsb fiery, 1039, n. 2.
ḫḫty stinking, 424, n. 3.
ḫḫw fluid of eyes, 617, n. 3.
ḫrr be torn(?), *m-c* from, 936, n. 45.
ḫrtj side-whiskers, 942, n. 3.
ḫbʒn be drowsy, sleep, 516, n. 1.
ḫbkʒ boar(?), 106, n. 1.
ḫmy-rd hindrance, 766, n. 6; obstructor,
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ḫmt choking(?), 464, n. 5.
ḫn sever, 436, n. 2.
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ḫnk I, cryptic writing of, 1085, n. 2; 1184,
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ḫssyt fish-trap, 473, n. 2.
ḫš pull out, 461, n. 1.
ḫk attack, 885, n. 51.
ḫtp be strong(?), 1, n. 4.
ḫt *ḫy* move to and fro, 660, n. 46.
ḫtn cry (n.), 989, n. 2.
ḫtnws-tree 1029, n. 8.
ḫd assault(?), 885, n. 32.
ḫdt downpour, 1033, n. 19.
ḫdʒ flatten(?), 660, n. 21.
rwg scorch, 923, n. 2.
rbʒt bond, 841, n. 3.

ɾpr master (vb.), 33/5, n.20.
ɾfʒwt mutilations, 424, n.2.
ɾftt meaning unknown, 1034, n.1.
ɾʒʒ lizard, 1069, n.4.
ɾdy sift, 660, n.24.
ɾdwt be uncovered, of skies, 993, n.1.
wʒb cloth, 397, n.33.
wʒh earth-almond, 922, n.3.
wbs heap up, swell up, 1099, n.17.
wrs wake, 516, n.1.
wʒm repeat, substitute for *sp* 2, 1007, n.1.
wsrt jackal-headed post, 464, n.33.
wsʒ dilapidation, dissolution, 513, n.1.
wdn be careful, 23, n.5.
wdɾwt inkwells, 425, n.1.
bʒ shape, 312, n.2.
bʒs devour, 69, n.3.
byw hornet(?), 1010, n.5.
bndwt banks(?), 999, n.4.
bs exhale, 610, n.1.
bsʒ provide with milk, 862, n.10.
pʒg squat (vb.), 6, n.3.
pyt bread, 635, n.7.
pgʒ-hr honest, 627, n.13.
m as genitive after *ɾt* 'limb', 356, n.5; 815, n.8.
mʒ launch (a boat), 402, n.7.
nʒbwt hair, tresses, 622, n.17.
nʒʒ proscribe, 555, n.2.
nwr disperse, of clouds, 993, n.1.
nws circlet, 586, n.8.
nbʒ ewer, 203, n.10.
npʒ navel-string, 322, n.4.
nhd dread(?), dreadful(?), 457, n.2.
nʒm *ɾt(f)* withdraw oneself, 414, n.12.
nʒh hippopotamus, 487, n.7.
nsʒw knives, 33/5, n.32.
ngbgb turn back (door), 834, n.4.
mrm chastise, 988, n.1.
hy make fast, 274, n.11.
hyw monster, 1039, n.3.
hwt burning, 414, n.4.
hty worship, 948, n.2.
hʒmt droppings, 1102, n.1.

hɾwt whip-lash, 273, n.5.
hwnw pupil of eye, masc. var. of *hwnt*, 935, n.2.
hms trans. sit on, occupy, 439, n.2.
hrrt blow-fly(?), 766, n.5.
hʒw flood, 1130, n.8.
ht comb (hair), 502, n.11.
htp-kʒ excrement, 173, n.1.
hʒʒwt stewardess(?), 203, n.17.
hʒbw toothless, 575, n.14.
hynw bone or spine of fish, 37, n.40.
hynfʒ overbearing, arrogant(?), 1069, n.1.
hynswt wig(?), 705, n.1.
hʒm take away(?), 372, n.7.
hʒpt storm, 1018, n.3.
hʒhʒwt marshy pools(?), 1015, n.4.
hʒsw lustral basin(?), 1062, n.1.
sʒʒwy electrum(?), 468, n.45.
sʒ-tʒ reverence(?), 609, n.3.
sʒh knife, 1141, n.3.
sɾh clear(?) a path, 686, n.9.
swt tress(?), 971, n.1.
swt danger, 1145, n.18.
swtyw reed-dwellers, 1033, n.6.
swd wrapping(?), 1017, n.19.
sb var. of interrogative *sy*, 383, n.5; rare fem. *syt*, 397, n.70.
sbwʒ raise, 686, n.8.
sbn crown (vb.), 1017, n.31.
sbn give suck, 469, n.41.
sbnbn wander, 688, n.2.
sbk crocodile (common noun), 991, n.4.
sps be tousled, 513, n.3.
smwt class of women, 991, n.6.
snn give pleasure to, 334, n.31.
snh twist together, 22, n.8.
snʒm stop, put a stop to, 838, n.5.
snt hostile, 1100, n.5.
snt form (vb.), 441, n.6.
srwh restore to health, 1036, n.2.
shʒm stop, put a stop to, 838, n.5.
shʒɾ despatch (a message), 482, n.15.
ss (1) burn; (2) cook, 479, n.28.
sʒ cut, 992, n.3.

šsn, var. *ššnt* lotus-bark, 377, n. 1.
ššnt lotus-tank, 45, n. 5.
škr m byž strike on a gong, 24, n. 14.
skr travel, 613, n. 5.
šnwt circle, 1032, n. 1.
šnpw fish-spear, 1141, n.1.
šsp ĩb please (someone), 672, n. 2.
št cover (vb.) 310, n.2; 1043, n. 1.
št a garment, 23, n. 8.
štŵ scrip, satchel, bag, 23, n.8; 404, n.12;
 1015, n.6.
kyšw sweat, 647, n.2.
kfn bow (the knee), 773, n. 4.
kmmw sorrow, distress, 8, n.7; 402, n. 9.
kžž power(?), 487, n.3; 676, n.1; 1013, n.20.
kyw acclamation, 1040, n. 4.
ks strong, 969, n.4.
gžbt nape(?) of neck, 228, n. 25.
gs-dpt protection, 783, n. 8.

tžytt a garment, 856, n.2.
tžh spring(?) of water, 190, n.6; 619, n.5.
tnmw vat, vatman, 335, n.75; 737, n.1.
thn door-leaf(?), 76, n.22.
tyty stamp, 580, n. 7.
twwt what is yours, 707, n.7.
ıbs burn(?), 517, n.6.
ıfrr blue sky, 1003, n. 1.
ıms reddened(?), 44, n. 17.
ıntyw sacred cattle of Ḥaṭḥōr, 542, n.1.
ır blood, 464, n.35; red stuff, 1119, n.9.
ırwt blood-offerings, 573, n. 9.
ıryt complaint, 586, n.6.
ıstn dress of goddess, 874, n.1.
đžž tress, 657, n.3.
đžs wave (hands), 902, n.1.
đcw fish-spear, 474, n.2.
đndn trans. rage against, 16/17, n.1.
đsr hpt m steer (a boat), 647, n.13.

VI. CATALOGUE OF COMPONENT PARTS OF BOATS AND GEAR

References are to de Buck's text.

žhžh spars(?), V, 111e.g; 179a.b; parts of
 fish-net, VI, 35h.
žkž meaning unknown, V, 111c.
žwt meaning unknown, V, 191a.
ıbžyt butt of oar(?), V, 193a; 206f; 230e;
 cf. Sp. 404, n. 45.
ıbw cable, V, 93a; 169b; cf. Sp. 397, n.30.
ıbw-fž-ıžw braces(?), V, 143a; cf. Sp. 398,
 n. 45.
ıbsw bow-timbers(?), V, 136b; 137a; cf. Sp.
 398, n. 34.
ımy-wrt starboard, IV, 14b.d; V, 84b; 97a;
 143b; 227d ff.; VI, 279n; 280g; 282n;
 285h; 387x.
ımy-nđst stern, V, 85b; 97e; VI, 387x.
ımy-tp stern-post, III, 77g; V, 144b; 145a;
 169e; cf. Sp. 398, n. 47.
ınt meaning unknown, V, 130a.
ınyt meaning unknown, VI, 39e.
ınw rigging, V, 111a; 133a.b; VI, 12d; cf.

Sp. 398, n. 27.
ıntw meaning unknown, V, 135b; 136a.
ırwt mast-head eyes, V, 131a; cf. Sp. 398,
 n. 22.
ıkwt meaning unknown, V, 96d.
cwt halliards, V, 191a; 205j; cf. Sp. 404,
 n. 40.
cžw columns, V, 140a.b.
wžmyt meaning unknown, V, 126a.
wžđt bow, V, 84c; 97c; 387x.
wcrt platform(?), VI, 11c.
wrm meaning unknown, V, 128b.
wrs mast-crutch, V, 74v; cf. Sp. 396, n.24.
wšrw oars, V, 71d.e; 146b; 170b; 191c;
 204k; VI, 11f; 39i.
wgw ribs(?), V, 74g.u; 134b; 135a.b; 192c;
 VI, 38v; Cf. Sp. 396, n. 14.
wgyt ribs(?), V, 205b.
wđ steering-post(?), V, 127a; cf. Sp. 398,
 n. 13.

- wđwt* steering-posts(?), V, 189*d*; cf. Sp. 404, n. 32.
- wđyt* helm, VI, 264*m*; cf. loc. cit.
- byw* meaning unknown, V, 94*b*.
- bđž* masthead, V, 132*a*; 205*f*; VI, 12*d*; 38*x*; cf. Sp. 398, n. 25.
- płwy* stern, V, 89*f*; 230*i*.
- płwtt* stern-warp, III, 301*b*; V, 148*b*; 168*e*.
- psđ* 'spine' of boat = hogging-beam(?), V, 96*c*; cf. Sp. 397, n. 43.
- pgžw* bowls, V, 98*e*.
- pđ* decking(?), V, 74*u*.cc; cf. Spell 396, n.23.
- mž-płwty* sternpiece, V, 125*b*.
- mž-hžty* bowpiece, V, 125*a*.
- mžrw* meaning unknown, V, 136*a*.*b*.
- mčwh* oar, V, 12*e*. 19*e*; VI, 382*m* (var. *mywh*).
- mnyt* mooring-post, III, 77*m*; 301*b*; V, 111*b* and often; with rope-det. for mooring-rope, VI, 382*i*.
- mnty* 'haunches', unidentified part of boat, V, 92*g*.
- mhy* meaning unknown, V, 205*h*.
- mhnnw* meaning unknown, V, 190*a*.
- mhsf* var. of *hsf* below.
- msrt* meaning unknown, V, 135*a*.
- mkrt* meaning unknown, V, 74*t*.
- mđžm* lacings(?). V, 74*s*; 129*a*; VI, 390*o*; cf. Sp. 396, n. 20.
- mđw* 'staff', unidentified part of boat, V, 231*k*.
- mđžt* meaning unknown, V, 134*a*; cf. Sp. 398, n. 29.
- mđžbt* bailer, V, 109*j*; 138*b*; 139*a*; 170*a*; 191*e*; 204*m*; VI, 12*a*; 39*m*; VII, 10*f*.
- nyn* a rope, VI, 38*x*; cf. Sp. 479, n.16.
- nynt* a rope, V, 74*aa*.
- nwh* *łth* tow-rope, VI, 39*k*.
- nprt* deck(?), VII, 41*n*.
- nfw* meaning unknown, V, 141*a*.*b*.
- nsž* loom(?) of oar, V, 137*a*.*b*; 193*f*; cf. Sp. 404, n. 48.
- rž* 'opening', nature unknown, V, 126*b*.
- rž-łwž* cabin(?), VII, 278*b*.
- hžt* bow, forepart, I, 224*g*; 249*g*; 260*f* and often.
- hžtt* bow-warp, III, 301*b*; 371*c*; 378*b*; 394*c* and often.
- hž-łžw* backstay, V, 142*a*; 143*a*; cf. Sp. 398, n. 44.
- hčt* hull(?), V, 189*f*.
- hw-łnw* 'cordage-smiter', nature doubtful, V, 132*b*; 133*a*; cf. Sp. 398, n. 26.
- hpt* oar, I, 94*b*; 244*o*; VII, 401*a*.
- hpt-łt* mast-step(?), V, 189*f*, cf. Sp. 404, n.34.
- hmw* steering-oar, III, 77*e*; IV, 345*a*; V, 139*d* and often; used exceptionally of rowing-oars, V, 14*d*.*h*.
- hrwt* ropes of some kind, V, 169*g*.
- hsw* meaning unknown, VI, 39*c*.
- łft-łr* forestay, V, 141*b*; 142*a*; cf. Sp. 398, n. 43.
- łmt* spars(?), V, 131*b*; 132*a*; cf. Sp. 398, n. 24.
- łndw* bent timbers, V, 137*b*; 138*a*, cf. Sp. 398, n. 36.
- łndwy* 'shanks', unidentified part of boat, V, 92*g*.
- łrpw* mallet, V, 149*c*; 189*b*; 204*g*.
- hsf* meaning unknown, V, 74*t*; 85*e*; 88*a*; 129*b*; 130*a*; var. *mhsf* 74*bb*.
- hsfwt* meaning unknown, V, 127*b*; 128*a*.
- łt* mast, V, 92*b*; 233*e*.
- łt-łžw* mast, V, 140*b*; 169*a*; 205*d*; 232*m*; VI, 11*d*.
- łry-c* tiller, III, 77*f*; V, 145*a*; *b*. 169*e*; cf. Sp. 398, n. 48.
- sžžw* beams, CT V, 110*i*.
- scž* bulwark(?), V, 128*a*; 232*g*; cf. Sp. 398, n. 15.
- swt* 'reeds', unidentified part of a boat, perhaps the planking of the hull, V, 74*r*.*w*; 83*c*; 87*a*; VI, 12*d*; 38*x*; cf. Sp. 396, n.18.
- sbž* door, of cabin(?), VI, 38*v*.
- spty* gunwales(?), V, 94*b*; 129*a*; 130*a*.*b*; cf. Sp. 397, n. 35.
- sprwt* meaning unknown, V, 127*b*.

smʒyt hogging-beam(?), V, 192g; cf. Sp. 404, n. 44.
smʒdyt meaning unknown, V, 134a.b.
smyw rigging, II, 366b; VI, 381e.
smc sounding-pole, I, 267f; II, 92f; V, 44a; 146b; 147a; 170d; VI, 11h; 39g.
smc fibre lashings of reed canoe, III, 97g; 113n.p.
snbw meaning unknown, V, 139a.b.
sh̄t meaning unknown, V, 138a.b.
ss̄t tow-rope(?), VI, 38x.
ss̄n cordage, V, 98c.
sgrgw yards(?), V, 190c; 205l; VII, 17q.
š̄ʒ finials of hull(?), V, 74r.x; 85d; 86c; 130b; 131a; VI, 12d; 38x; cf. Sp. 396, n. 19.
š̄nnw nw h̄t rigging of the mast, V, 233e.
š̄spt lashing, V, 129a.b; VI, 39a; cf. Sp. 398, n. 18.

š̄dw lacings(?), V, 191a; 205j; cf. Sp. 404, n. 40.
ķʒsw bonding, lashing, of hull, V, 129a.
kʒw meaning unknown, V, 169c.
kʒ-š̄spt meaning unknown, V, 142b; 143b.
tʒ sail, V, 190i; 232m.
tʒ-wr larboard, IV, 14b.d.; V, 85a; 97d; 144a.b; 227d ff.; VI, 282m; 285h; 387y.
tʒwt, varr. *tʒywt*, sail, IV, 28b; V, 93a.e; 145b; 146a; 169d; 206a.
tʒrt cabin, V, 145b.
tbwt 'sandal', unidentified part of boat, V, 147b; 168g; VI, 38v.
dbhw meaning unknown, V, 190g; VII, 17q.
dpw oar, VI, 239j; VII, 258b.
ḡnh blade of oar, V, 193e; 206j; 229g.
ḡh̄rw oar-loops(?) V, 74s.y; 86a; 88b (var. *ḡhr*); cf. Sp. 396, n. 20.