

THE
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COFFIN TEXTS

Volume II Spells 355 - 787

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PREFACE

At the time of the publication of vol. I of the present work, it was envisaged as being completed in two volumes, the second comprising vols. V – VII of de Buck's text. When at last the work was completed and in the hands of the publishers, Messrs. Aris & Phillips Ltd., they pointed out to me that the projected vol. II as planned, together with the accompanying indexes, would be inconveniently bulky, and they suggested dividing it. As a result, the present vol. II contains the translations of vols. V and VI of de Buck's text, while vol. III will be devoted to de Buck's vol. VII and to the indexes. The main script of this third volume is already in the hands of the publishers, and it is hoped that its appearance will follow hard on the heels of vol. II.

I am glad to express here my gratitude for the generous help I have continued to receive in the course of the work. I am especially indebted to Mr. C.H.S. Spaul of Cambridge, whose hospitality I have enjoyed, with whom I have read a considerable number of the spells in this book, and whose comments and suggestions have been of great value. I have also had much encouragement from Professor H. S. Smith of University College, London, the general editor of the Modern Egyptology series, from Dr. David Dixon, also of University College, who borrowed and brought to me in Suffolk books from the Edwards Library which my own collection lacked, and to Mr. Adrian Phillips of Aris & Phillips for his helpfulness in coping with the problems of none too easy printing. Lastly, I wish to express my deep gratitude to the Sir Alan Gardiner Settlement for Egyptological purposes and to the Committee of the British Academy for their very generous subventions towards the cost of printing.

R. O. Faulkner.

ABBREVIATIONS

This list is supplementary to that printed in vol. I

<i>Amarna</i>	N. de G. Davies, <i>The Rock Tombs of El Amarna</i> .
<i>Barns, Ram.</i>	J. W. B. Barns, <i>Five Ramesseum Papyri</i> .
<i>Bersh.</i>	F. Ll. Griffith and P. E. Newberry, <i>El Bersheh</i> .
<i>Bibl. Or.</i>	<i>Bibliotheca Orientalis</i> .
<i>BIFAO</i>	<i>Bulletin de l'Institut français d'archéologie orientale</i> .
<i>Brit. Mus. Cat. Eg. Coll.</i>	<i>British Museum Catalogue of Egyptian Antiquities</i> .
<i>Caminos, L.-Eg. Misc.</i>	R. A. Caminos, <i>Late Egyptian Miscellanies</i> .
<i>C. T. Transl.</i>	R. O. Faulkner, <i>The Ancient Egyptian Coffin Texts</i> , vol. I.
<i>D. el B.</i>	E. Naville, <i>The Temple of Deir el Bahari</i> .
<i>D. el Geb.</i>	N. de G. Davies, <i>The Rock Tombs of Deir el Gebrâwi</i> .
<i>Eb.</i>	<i>Ebers Medical Papyrus</i> .
<i>Ed. Smith Pap.</i>	<i>Edwin Smith Surgical Papyrus</i> .
<i>Horus and Seth</i>	<i>The Contendings of Horus and Seth</i> , in A. H. Gardiner, <i>The Chester Beatty Papyri No. I</i> .
<i>JARCE</i>	<i>Journal of the American Research Centre in Egypt</i> .
<i>Jéquier, Frises</i>	G. Jéquier, <i>Les Frises d'objets des sarcophages du Moyen Empire</i> .
<i>JNES</i>	<i>Journal of Near Eastern Studies</i> .
<i>JEOL</i>	<i>Jaarbericht van het Voor-aziatisch-egyptisch Genootschap 'Ex oriente lux'</i> .
<i>L. to D.</i>	A. H. Gardiner and K. Sethe, <i>Egyptian Letters to the Dead</i> .
<i>Lacau, Textes rel.</i>	P. Lacau, <i>Textes religieux égyptiennes</i> .
<i>Lanzone, Mitologia</i>	R. v. Lanzone, <i>Dizionario di Mitologia</i> .
<i>Leb.</i>	P. Berl. 3024, <i>Gespräch eines Lebensmüden mit seiner Seele</i> .
<i>Leps. Denkm.</i>	R. Lepsius, <i>Denkmäler aue Ägypten und Äthiopien</i> .
<i>Mar. Mast.</i>	A. Mariette, <i>Les Mastabas de l'ancien Empire</i> .
<i>Meir</i>	A. M. Blackman, <i>The Rock Tombs of Meir</i> .
<i>Möller, Pal.</i>	G. Möller, <i>Hieratische Paläographie</i> .
<i>P. Kah.</i>	F. Ll. Griffith, <i>Hieratic Papyri from Kahun and Gurob</i> .
<i>PSBA</i>	<i>Proceedings of the Society of Biblical Archaeology</i> .
<i>Rec. trav.</i>	<i>Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes</i> .
<i>Sethe, Komm. Pyr.</i>	K. Sethe, <i>Übersetzung und Kommentar zu den altägyptischen Pyramidentexten</i> .
<i>Sin.</i>	<i>The Story of Sinuhe</i> .

ADDENDA AND CORRIGENDA TO VOL. I.

- P.10, 1.2 (Spp. 16-17). For 'Khabet' read 'Nekhbet' and *add note*: 'The lotus-leaf *ḥꜣ* is substituted for the rush *nḥb*'. So also p. 204, 1.9.
- P.10, n.6, end. For 'where . . . Horus' read 'For Khabet read Nekhbet'.
- P.13, 1.28 (Sp.22). For 'protectresses' read 'millers'.
- P.29, n.40. *Add* 'Cf. *spt ḥnwy*, name of decan, Parker, *Eg. Astronom. Texts*, I, pl.26, nos. 10. 36. I owe this reference to Mr. Spaull.
- P.30, 1.2 (Sp.38). For 'Curtain' read 'East'.
- P.61, 11.27-8 (Sp.66). After 'She shall suckle you' read 'Nephthys shall give you her pendent breast, the Two Ladies of Dep shall give you their locks, your two mothers', etc., and *delete* n.8 on p.62.
- P.142, 1.5 (Sp.164). For 'at the head of her . . .' read 'in front of the *ītnws*-tree'; *delete* n.3 and *substitute* 'Cf. Sp. 1029, n.8'. This reference is to the forthcoming vol. III.
- P.155, Sp.186, end. For 'under the tresses of *ītnws*' read 'under the branches of the *ītnws*-tree' and *add note*: 'Cf. Sp. 1029, n.8'.
- P.175, 1.14. For '*ītnws*' read 'the *ītnws*-tree'.
- P.206, last two lines. For 'They of starboard . . . they of larboard' read 'the starboard watch . . . the larboard watch'.
- P.211, 1.13 (Sp. 280). For 'grasped' read 'carpentered', and *add note*: 'Cf. *nḏr* "hew", *Pyr.* § 2080; *JEA* 24, pl. 2, 4. Orion is thought of as a wooden statue adzed into shape'.
- P.228, 1.3 and Sp. 311, 1st line. For 'I have covered myself as does' read 'I am covered as'.
- P.249, top (Sp. 320, n.4). For 'V, 320*b*' read 'V, 220*b*'.

Spell 355

SPELL FOR HAVING POWER OVER THE WINDS.¹ The mouth of my open nostril² is V, 1
in Djedu, my offerings are in Ōn, this house of mine is built by³ Seshat,⁴ Khnum⁵
has sat on its parapets.⁶ If the weather⁷ comes as the north-wind, I will sit to the 3
south of it; if the weather comes as the south-wind, I will sit to the north of it;⁸ 5
if the weather comes as the west-wind, I will sit to the east of it; if the weather
comes as the east-wind, I will sit to the west of it.¹ I blow my nose(?),⁹ which is 7
opened up¹⁰ at the place where I wish to dwell.¹¹

1. Varr. 'Living on air in the realm of the dead'; 'Going up to Djedu and Ōn, giving offerings in the horizon'. Spell 297 is cognate.

2. *Sic*; *wnt*, which is the reading of all texts, is a participle qualifying *šrt*.

3. Read *kd (i)n* 'built by', slightly bungled in *SrC*. Compare *CT IV*, 50*d*.

4. Varr. 'Ptah', 'Sakhmet'.

5. Var. 'Horus'.

6. *3a-b* in two texts only, anticipating *4b-c*, and not translated.

7. Lit. 'this sky'; see Spell 297, n.5. Whichever way the wind blows, the deceased intends to sit always on the lee side of his house.

8. *B1Bo^a*: 'the south of it' in error.

9. See Spell 297, n.6.

10. Var. *B1Bo^a*: 'which the wind opens'. Three texts omit *wbš*.

11. *B1Bo^a* adds a title in black: 'Going up to Djedu'.

Spell 356

SPELL FOR HAVING POWER OVER WATER AND NOT DYING IN THE REALM OF THE V, 8
DEAD BY A MAN IN VERY TRUTH.¹ The Great One² is opened to Osiris, the doors
of the firmament are thrown open to Thoth and to the Nile-god, Lord of the
horizon in this his³ name of *Pns*.⁴ May you grant that I have power over water as
over a limb of⁵ Seth the rebellious.

1. In *B2L* the words *in s m wn mšc* come at the end of Spell 357.

2. The sky, conceived as a goddess. Compare Spell 353.

3. MSS. 'your' in error, except *LiLi*.

4. Var. *pns-tš* in *10m* (Sp. 358); *BD* 132,12 has *pdsw*. In *8d LiLi* reads: '[. . .] flood of the Nile-god, Lord of the horizon, in this his name of *Sw-dy-tš*'.

5. Note the use of *m* for the genitive; so also *24b*; VII, 14*p*, *im.i* 'belonging to me' in VII, 242*i*, again after *ct* 'limb'; sim. *im.f* in VII, 451*e*.

Spell 357

V, 9 I am he who crosses the sky, I am the Lion on the day of butchery. I have separated¹ the fore-leg, I have crossed the Two Lands with the limb, I have gone all over the banks north of the Field of Djeret.² Eternity has been granted to me, and I will not die;³ I have no end,⁴ because I am the heir.⁵

1. Lit. 'opened'.

2. Cf *Shṯ Dryt*, 126*b* below; *Shṯ Dr* in *Pyr.* §1314.

3. B1C only; probably no room in L1Li, see De Buck, n.3*.

4. Reading as 1st person. Both *pḥwy* (B2L) and *ḏr* (B1C) mean 'end'.

5. L1Li reads: 'because N is the heir of eternity and [everlasting has been given to him]', cf. de Buck, n.4*. On the rubric in B2L see Spell 356, n.1.

Spell 358

V, 10 The great One¹ is opened to Osiris, the doors of the firmament are thrown open to Thoth and to the Nile-god in this his name of 'He who turns the land upside down'. May you grant that N have power over water today as over the food(?)² of Seth the rebellious on that day of the storm over the Two Lands. It is the Great Ones of the sky who bring those who are in the west of the firmament who would draw near to you,³ and you will not be disturbed, you will not be flooded, you will not be scorched, for you belong to Rē^c; you are the good oar⁴ of Rē^c with which he rows his old ones and his female kindred(?).⁵

The efflux of Osiris is lifted up (to) the Island of Asyut, the Great One is opened to Osiris, the doors of the firmament are thrown open to Thoth, a path is prepared for the Nile-god of seven cubits over the land in this his name of *Pns-t3*.⁶ May you grant that N have power over water today as over the food(?)⁷ of Seth the rebellious on that day of the storm over the Two Lands.¹The Great Ones are brought (to)⁷ him at the Bend of the Westerners, and they know the god, the equipped and worthy spirit. Men bring to him for the meeting(?)⁸ of his needs, men approach him for the quenching(?) of his thirst.

Ho N! Your . . .⁹ are opened by Neper, water is measured out to you by the Nile-god, Neith will come¹⁰ to you with her attendants.

Ho N! Your breakfast(?)¹¹ is fashioned [. . .] up above [. . .] this day.

1. The sky, as in 8*c*.

2. Cf. 8*e*, which has *ct m St3* 'a limb in Seth'.

3. The 2nd person here and in what follows refers to the deceased.
4. Read *mywh<mcwh*, see also 12c.
5. *H3h3t* is not recorded. It could perhaps be a reduplicated fem. of *h3w* 'kindred'.
6. Cf. Spell 356, n.4. *Pns-t3* may be a corruption of *Pnc-t3* in 10b, or *vice versa*.
7. Read *inn.t(w) (n).f wrw*, cf. 11c.
8. Lit. 'numbering', but presumably the needs are numbered in order to be met. The same comment applies to 'thirst' in 11d.
9. *Drrw* is untranslatable; the spelling is odd and the det. indecipherable.
10. Prospective *sdm.f.*
11. *'rc* is not recorded, but the dets. suggest a var. of *rcw* 'breakfast'.

Spell 359

[SPELL FOR] HAVING POWER OVER WATER IN THE REALM OF THE DEAD.¹ V, 12
 I am that oar of Rēc with which he rows his old ones, and I will not be destroyed
 nor scorched.² I am Babi, the eldest son of Osiris,³ who assembled every god 13
 within the circuit of his eye in Ōn;⁴ I am the heir of Osiris, the despoiler of the
 Great One⁵ who himself grew weary; I have despoiled the Great One⁶ who him- 14
 self grew weary; I have power through him,¹ and I have taken away the power
 of the other one⁷ from him.

1. At the beginning of this spell TIL^a, which lacks the rubric, inserts 'Ho N! You will not be scorched, for you belong to', or possibly 'you are Rēc'.

2. Reading *n rhm. i n nwh. i* with B1C and B2L. *rwh. i* of G1T and A1C appears to be a conflation of *rwg* 'be scorched', 12a, and of *rhw* 'be over-heated', Dav. *Ptah*. II, 14. In any case a second word for 'scorching' is superfluous.

3. Var. TIL^a: 'you are that eldest son of Nūt'.

4. A1C interpolates, somewhat superfluously! 'I am the son of Osiris'.

5. *'nk* of G1T is erroneous; this epithet, as well as that of 13a, refers to Babi and not to the deceased, as the following context makes clear.

6. B1C and B2L omit *wr*, perhaps by haplography. The significance of 'despoiling' is that the heir of Osiris takes over all his father's attributes.

7. Presumably Seth, the enemy of Osiris.

Spell 360

BEING INTERRED IN ŌN. These are the oars¹ of Rēc with which he rows the old ones, and he will not be flooded, he will not be scorched.² I am those oars³ of Rēc with which he rows the old ones.

1. Note the archaic use of the plural $\dot{i}pw$ as subject of a sentence with nominal predicate. Middle Egyptian would have used $\dot{h}mw pw$ or $\dot{h}mw nn$.

2. 'He' can only refer to $R\bar{e}c$.

3. Shown to be plural by the demonstrative $\dot{i}pw$ and by the resumptive pronoun sn in 14*i*. This clause is repeated by dittograph in 14*h-i*. This is the only instance known to me of $\dot{h}mw$ being used of rowing-oars. Here it is parallel to $mcw\dot{h}$ in 12*c*.

Spell 361

V, 15 HAVING POWER OVER WATER. I am that oar of $R\bar{e}c$ with which he placated the
16 Beauteous One,¹ which is not wet because of water, which is not scorched
because of fire.² I am³ Babi, who has power over water.⁴

1. Var. 'with which he caused the Beauteous One to appear'. After this, B1C and B2C anticipate 16*b*.

2. Cf. CT II, 54*j-p*. B1C and B2C invert the order of 15*d* and 16*a*.

3. B4B0–B1BY omit 'I am' before the god's name, presumably referring back to $\dot{i}nk$ in 15*b*.

4. Var. B9C: 'Babi: Who is the one who has power over him?' (see 16*e*), presumably a rhetorical question. The name of the god is written with a sign which combines 𓂏 and the standing king wearing the White Crown in one ideogram. The rubric in B1C (16*f*) belongs to Spell 387.

Spell 362

V, 17 HAVING POWER OVER WATER, BATHING IN THE FLOOD, BEING INTERRED IN $\bar{O}n$.¹
I wash my hands, I appear as Horus, I wash my face,² I am exalted in Ombos,³
18 I bathe in the pools of $\dot{H}etep$;⁴ I have wiped my face with what belongs to him
who is at the side of $R\bar{e}c$; see, I have appeared as Horus who issued from Gold.⁴
Praise is given to me by those who are in the West, and the earth is kissed before
19 me by the sun-folk.¹ I will not be thirsty, my lips will not be dry, I have quenched
my thirst with that great efflux of my father⁵ Osiris.
20 I am that oar of $R\bar{e}c$ ⁶ with which he rows those old ones who belong to $R\bar{e}c$,
who are in the horizon,⁷ who live on water, who have power over the starry sky,⁸
21 and who quench their thirst with the great efflux of my father Osiris.⁹ As for her
who is saved today (?), I go down to drink these waters.¹⁰ I will guard¹¹ the great
female falcon on earth, who dwells in $\bar{O}n$, while $R\bar{e}c$ stands in the middle of the
22 sky.¹² ¹He breaks my knife, he splits my shield (?).¹³ I will not be thirsty, my lips

will not be dry. I have quenched my thirst with the efflux¹⁴ of my father Osiris. O Isis, [I have quenched] my thirst with the high Nile, with the flood of Osiris.¹⁵

1. So T1C (in black). B3Bo (in red) omits *wcb* 'bathing', and S10C (in black) contents itself with 'having power over water' and omits everything up to and including 20b. In Sq11C the rubric is at the end of the spell.

2. 17d-f in Sq11C only. For the 1st person see T1C and B5C.

3. S10C inserts here: 'I will go down' (*h3y. i*).

4. This is the well-known epithet of Ḥathōr, whose son Ihy is sometimes equated with the young Horus. For *ist* at the beginning of this clause, Sq11C has *sšw*; after it this text interpolates *wcb N pn*. In 18c Sq11C inserts 'N is pure'.

5. After *it. i* Sq11C inserts an obscure phrase (19g).

6. B5C here inserts 'with which he placated the Beauteous One' (cf. 15c) and follows this with a passage which is nearly all lost, but which the surviving traces show to have read: 'which is not scorched with fire nor wet with water', cf. CT II, 54j-p.

7. Following S10C. The other versions have interpreted the fem. collective *i3wt* 'old ones' as a dual, and all texts except S10C are confused; even this last has *hnn. i* instead of *hnn.f*. Why it appends *hnt* 'former' to the end of the passage is not clear.

8. Read *h3b3s*.

9. S10C inserts here: 'I will not be thirsty, my lips will not be dry'.

10. *Ir myn nhmt* is quite obscure. At the end of 21c read *swr nn n mw*. S10C is quite incomprehensible: 'As for her who drove her husband away, I go down to the S3-water'.

11. So S10C, reading *s3.k3(.i)r.f*. The other texts have 'I will await', which seems poorer sense; in them *s3* is determined with Δ .

12. For *ist* Sq11C has *sr* and B5C has *isš*. S10C inserts: 'on the bonds of the Outcast.'

13. For *pšn* 'split' B5C has *whn* 'throw down' and S10C has *snsn*, a reduplicated form of *sn* 'cut off', 'sever'. *Šntw* is unknown, but the context suggests that it may refer to a kind of shield. These two clauses appear to have no relevance to the context, and they may be intruders from elsewhere.

14. T1C and B3Bo read *rdw wr* 'great efflux', and Sq11C has a dittograph of the genitive *n* on passing from line to line.

15. So S10C, which omits 22e.

Spell 363

SPELL FOR¹ 'THE BEAUTIFUL WEST IS JOYFUL AT MEETING THE MAN'. I have V, 23 come to you, O son of Nūt; may you reach Rē^c on the day of his festival, while the gods are in mourning, for they have seen the terror of the Broad Hall.² May you reach Nūt, may you see the hidden things, may you rescue(?) Shu, may you extend your vision, for they³ have seen those who are in the limits of the horizon. Those who are in the sky have come⁴ to you on the day when

24 the long-horn is lassoed,¹ while the beautiful West is in joy, for they have seen the limb of the god.⁵ Such am I.

1. *Rʒ n* seems superfluous, cf. 28*c*.
2. Var. B1C: 'the sky'.
3. The gods of 23*d*.
4. So three texts; B2L^b has the prospective form *ẓwt*.
5. See Spell 356, n. 5.

Spell 364


I am the uncircumcized one (?)¹ who came forth from RĒ^c, I have issued from between the thighs of the Enneads; Shesmet conceived and bore me.

V, 25 I am the falcon which came forth from RĒ^c, I am the living uraeus which came forth from the Eye of RĒ^c,¹ I fly up and alight on the bark² of Khopri, on the bow of his bark which is in the Abyss.

1. For *cmr* cf. Piankhi Stela, 150.
2. B2L^b has: 'I fly up from the vertex of Khopri in the bow of his bark'; *BD* 148,12 has 'I fly up and alight on the vertex of RĒ^c in the bow of his bark', and what remains of D1C is in accord with this.

Spell 365

V, 26 I have gone down into the land of the Silent One, I have been equipped¹ because of the vulture, I have been vested because of the . . .² of the birds, my cloak³ is on my back, the Great West is he who stretches out my bones and extends my limbs, so that I may walk on my feet like Osiris, my two kites⁴ being in the east of the sky. My bones are stretched out and my limbs are extended, and I walk on my feet like Osiris.

1. 1. Read *št.ky* with B2L and B1C rather than *st.n.ẓ*, which would need an object (*wi*). For the verb cf. *CT* I, 280*h*.
2. *Ptht*, determined with a bird. Meaning not known.
3. From B2L it is probable that the garment  is meant. Since it is on the speaker's back, it is likely that it is a cloak.
4. Isis and Nephthys in bird-form.

Spell 366

My brow is raised up by Shu with his left hand with which he supports the sky. V, 27
If my brow should fall to the ground, then will Nūt's brow fall to the ground.
The soles of my feet are made firm on the earth by Isis, and she makes me firm,
does Isis,¹ on the earth as a living god.² I am raised up³ by Isis, just as she 28
established her son Horus in the bow of the bark of Rē^c which he raised up.⁴

THE BEAUTIFUL WEST IS JOYFUL AT MEETING THIS MAN.

1. *In 3st* is omitted in B2L.
2. B2L, B1C and B.2P insert here *Wd^c* = Seth after *3kr*, but this destroys the sense of the passage. Sq6C, which omits this, gives the obviously correct reading.
3. Var. Sq6C: 'N's brow is raised up'.
4. Sq6C ends with *ts.f* as against *nss.f* of the other texts. *Ts.f* is the better reading.

Spell 367

SPELL FOR NOT WALKING UPSIDE DOWN. If I am upside down, then will he¹ be V, 29
upside down. I am a god who lives on men, I am one who goes up from the
Nile. I am a . . .² in the tribunal. The Great One stands up, and he does not beg;³
I will walk upright, I will not walk upside down.⁴

1. The person or being to whom 'he' refers is not specified. In B2P we read 'I . . . you . . .'; in Sq6C we have absurdly 'N . . . Osiris N . . .'.
2. See de Buck, notes 2*, 4*, and 7*. In three texts the word reads *snt* 'sister', which makes no sense; in the other two an indecipherable sign is used.
3. Var. Sq3C: 'he is [not] afraid'.
4. Sq6C and Sq3C place the rubric at the end of the spell.

Spell 368

'Get back, Faeces!' 'But Faeces is not my name.'¹ My name is Rē^c, my name is V, 30
'Ihy, Rē^c on my² two thrones. If you say "Eat this", Rē^c³ will eat tortoises'.

1. *Rn.k* yields poor sense and should almost certainly be emended into *rn.ī*. If this emendation be accepted, then 30b-c will be the rejoinder to the insult of 30a.
2. Emending *nsty.f* into the 1st person, as suggested by the omission of the suffix in B2L.
3. B2P has corrupted *wmm.k3 R^c* into *wmm 3kr* 'the earth-god will eat'.

Spell 369

V, 31 Go forth, O snake, at the movements of Shu (?).¹ You have eaten a mouse, which Rē^c abominates; you have chewed the bones of a putrid she-cat. DRIVING OFF A SNAKE IN THE REALM OF THE DEAD.

1. 31a is unintelligible as it stands, and is evidently a garbled version. *BD* 100,12 has *ī rrk m šm mk Gb swī* (read *wī*) ‘O snake, go! Gēb protects me’, where *m* is taken to be the particle of *Eg. Gramm.*³ §250 in its less common use as a non-enclitic. In the *CT* passage *pr* ‘go forth’ appears to be an imperative addressed to the snake to tell it to go away, so that possibly the archetype may have read: *pr r.k rrk m šmwt Šw*: such a concatenation of *r*’s and *k*’s would invite corruption. *Rrk* is a common word for ‘snake’ in funerary texts, cf. e.g. *CT* V, 41c; *BD* 100,12, which could even have originated in a misunderstanding of the imperative *pr r.k* ‘get out!’ when addressed to a snake.

Spell 370

V, 32 O *Nk* and *Ḳd(?)*¹, I am indeed *Hty* on the night² of perishing (?).³ I am indeed one who comes when summoned,⁴ and you shall come to me (prostrate) on your face,⁵ your . . .⁶ on your left eyebrow, and baldness is what is on it. I am this one who comes of his own accord, and nothing is taken (from me(?)).⁷

‘O Shu’, says He of Djedu—and *vice versa*. ‘Neith is wearing her headcloth, Ḥathōr makes Osiris glad,⁸ and who is he who will eat him or eat me? You are he whom he placed in the marshlands (?);⁹ I do not know who will let me speak’.

33 THE MAN SHOULD RECITE THIS SPELL over it,¹⁰ not letting these snakes eat him in the realm of the dead, but he will eat all these snakes.

1. Both reading and meaning of 32a are doubtful, except that it appears to be a vocative addressed to two enigmatic beings. The spell gives the impression of having been made up of a motley of odd sentences culled from various sources without regard to context, like e.g. *BD* Spell 1B.

2. ☉ after *grh* in B2P is an obvious slip for ☉ .

3. Reading simply *tm* with B1C, but the meaning is doubtful.

4. Lit. ‘at his summons’.

5. ~~ff~~ of B1C is another obvious slip.

6. Meaning unknown.

7. With *hlymm*, var. *hlymw*, compare *īhlym* ‘take away (?)’, *Pyr.* §§ 61; 89. At the end perhaps *īm.ī* may have been omitted by haplography.

8. For *hynms* read *hnm.s*.

9. 32l is certainly corrupt. The simplest emendation is to supply the *m* of predication

after *šw.k*, regarding *ddy.f* as a relative form, but even so the sense is quite obscure.

10. Over the written spell?

Spell 371

SPELL FOR EATING BREAD IN THE REALM OF THE DEAD. I have come as Neper, I have stood up as Wepwawet, my plumes are on my head like Min of Coptos, ¹ I V, 34 have entered into the house of Ḥu, ¹ what has been given to me is what I require from it. ²

1. Misread in B1P as *šw*.

2. Corrupted in B2L into *dbht.f wš im.f*. In all texts the suffix in *im.f* refers to the 'house' of 34a.

Spell 372

O *Hty*, may the tower of 'He arranges (?)¹ the air which restores (?)² the nostrils' endure (?). A MAN SHOULD SAY THIS SPELL OVER IT, ³ not letting the snakes eat him in the realm of the dead, but he shall eat all the snakes in the realm of the dead. This is useful and effective (?)⁴ for N.

1. 34c is incomprehensible to me. No recorded meaning of *sk* seems applicable to the context, and the sense given to it here is a guess based on the known word *skw* 'ranks'. The whole clause beginning with *sk.f* seems to be a noun clause dependent on genitival *n*.

2. The translation of *šdn* is doubtful; normally it means the replacement or substitution of a person or article. B1C omits *šdn* and reads *sk.f ššw r šrw* 'he arranges (?) the air for the nostrils'.

3. Over the written spell?

4. For *štp* see also CT I, 4a; III, 270d.

Spell 373

BREATHING AIR AMONG THE WATERS. ¹ 'Hidden are the ways for those who pass V, 35 by; ² light is perished and darkness comes into being'— so says Nephthys.

'Why is it said?'— so says the Outcast. ³

'*D.f-šw*⁴ is upon (?) the Outcast . . . ⁵ It means that the Outcast, the son of Nūt, has fallen on his side and that his breath has been taken away'— so says ⁶ *D.f-šw*, and the arm of Him who rests wearily is uplifted.

The doors of the *hns*-water are opened, and the winds pass out; its *Nt*-crowns are parted, and the air goes in. I have gone down in order to present Ma^cet with water, for breath is in my nose; I will go forth⁷ and open the Eye of Rē^c upon earth, for breath is in my nose. It is the Outcast who speaks to me and informs me that life is provided⁸ and that air is breathed among the waters.

36 BREATHING AIR AMONG THE WATERS. THE OFFERING OF THIS WIFE OF HIS IS PUT INTO A NEW BOWL IN THE EARTH, AND THE MAN SHALL TAKE IT⁹ ON THE DAY WHEN THE EARTH QUAKES, AND THE MAN SHALL ANOINT HIMSELF WITH IT . . .¹⁰ THE MAN SHALL BREATHE IT.

1. B2L only.
2. B2L omits *wḏwt* 'ways'.
3. *Wḏr*, i.e. Seth.
4. Lit. 'his hand is extended', apparently an epithet of a god.
5. *Nbh*, meaning unknown.
6. As the text stands it makes no sense; it is taken to be a miswriting of *ī.īn* 'so says', cf. 35*d.f.*
7. The full writing *pry* in B2L suggests the prospective *sgm.f.*
8. Or possibly 'destroyed'; in B2P the det. is ~~Ss~~, but this meaning seems unlikely.
9. The imperfective here stresses the adverbial adjunct.
10. The blank space in 36*d* presumably indicates a lacuna in the scribe's source. Except for the last sentence, I find 36*d-e* incomprehensible, and it is possible that the scribe may have lumped together odd words on loose fragments, some of which may indeed have belonged to this text.

Spell 374

TO BECOME A BULL-SNAKE AND A N^cW-SNAKE.¹ I am a *ncw*-snake, a bull-snake V, 37 who leads,² who swallowed his seven uraei, and his seven neck-vertebrae¹ came into being;³ who gave orders to his seven Enneads which hear the word of the monarch.⁴ My mother is the Pelican, and I am her son;⁵ I have come that I may inhale myrrh⁶ and accept myrrh; my nostrils (?)⁷ are (full of) myrrh, my finger-nail⁸ is (full of) myrrh. I have taken away your divinity, you gods;⁹ serve me when I confer your powers.¹⁰ I am Neḥebkau (=He who confers powers).¹¹

1. This spell is a copy of *Pyr. Utt.* 318, §§ 511-12, see p. 100 of my translation. For the 1st person, which may have been original, see B2L.
2. Sq1Sq is the best text of the three, and it follows the W-text of the *Pyr.* B2L and B2P favour the T¹-text but have suffered some garbling.
3. B2L and B2P: 'I became these neck-vertebrae'; the strokes following *nḥbt* indicate

the plural, and are not to be taken as the numeral 'four'.

4. B2L and B2P: 'which these Enneads commanded'; the fem. *wḏt-mdw* can refer back only to *nḥbt*. Sq1Sq has misread *ḏ* of *ḏtw* as *ḏ*.

5. So B2L and B2P, as T¹; following W, Sq1Sq omits this clause.

6. The clause *ḏcm.f cntyw* in Sq1Sq = *Pyr.* §512a. B2L and B2P follow T¹ in omitting it.

7. *cny* with snake det. in all three texts, having misunderstood the suffix in *cny.f*, *Pyr.* §512b (W), as a snake-det. B2L and B2P here favour W.

8. Plural in B2L only, probably wrongly, see my translation of *Pyr.* Utt. 318, with n.2. Sq1Sq and B2P agree with W in having the singular.

9. Sq1Sq only, as W, but with *nḥrt* 'divinity' instead of *wsrt* 'power'.

10. Cf. *Pyr.* §512d.

11. Not in *Pyr.* nor Sq1Sq.

Spell 375

NOT EATING A MAN BY A SNAKE IN THE REALM OF THE DEAD. 'O Shu', says He of V, 38 Djedu¹ – and *vice versa*. 'Neith is wearing the head-cloth, Ḥathōr cares for² Osiris, and who is he who will eat her³ or will eat me?'

1. This spell repeats 32h-k. All three spells 375-7 are included in the single spell *BD 35*.

2. Read *ḥnm.s n* in B2Bo. The usage with the dative is not recorded, but may bear the sense of 'care for', cf. *ḥnmtt* 'nurse', 'attendant'.

3. 32k has *sw* 'him' in reference to Osiris; *s* here apparently refers to Ḥathōr, and is so translated, but emendation into *sw* 'him' may well be considered.

Spell 376

The bleared eyes¹ of the Great One fall on you and Ma^cet will examine you² V, 39 for judgement.

1. The blurring of the eyes of the Great One may be an allusion to the damage done by Seth to the Eye of Horus.

2. For *syp* of B2Bo and B7Bo read *syp* with M23C.

Spell 377

O lotus-bark,¹ loose me,² let me escape³ – and *vice versa*. O *sksk*-snake which are in your *smc*-plant, beware of the gardener!⁴ It is Osiris who will demand

V, 40 burial.¹ The fire goes up against Gēb; O you who burn Neḥebkau,⁵ the Bull goes forth, the mottled snake is he who shakes (?)⁶ for him the bones of [. . .] Beware of the leaper (?).⁷

1. Cf. *šnt* 'lotus-bark' CT VII, 259a, with varr., i.e. a vessel with carved or painted lotus-flowers at bow and stern.

2. Read *sn wī*. For the verb cf. *sn* with rope-det, *Pyr.* §1100.

3. Restore the det. ~~š~~ after *nh* in B2Bo; the sense seems to be an extension of the original meaning 'escape' death, *Pyr.* §1453; CT I, 284g. *Nht* 'shelter', 'magical protection' is cognate.

4. *Kšny*; for the writing cf. BH I, 29. So B2Bo and originally S2C; M23C has the apparently meaningless 'beware of the leek', where *īšk* 'leek' is dragged in to provide a pun on *īšk* 'leaper(?)' in 40d. Note after *s* the dependent pronoun *tn*, although this is a man's coffin; in 40d the text has the correct pronoun *tw*.

5. Neḥebkau is a serpent-god, which in a spell against snakes might account for the reference to burning him.

6. Doubtful, but cf. *ccw* 'flutter' of the heart, *Eb.* 41, 21; 42, 9.

7. Cf. *īšk* 'leap(?)', *Concise Dict.* 9. In 44b below, *īšk* has the snake-det., and the *f*-sign here clearly has the same function. 'Leaper', if that be the correct translation, could refer to the swift stroke of an attacking snake. At this point, where B2Bo comes to an end, S2C and M23C go off into a long but badly damaged variation which seems largely to have repeated what has gone before.

Spell 378

V, 41 To drive off a snake and not to take a man's head from him. O snake, the movements of Shu are what Bastet opened up,¹ and I will not be given to him who eats those things which are cut off.² I am Horus,³ I have come here from the limits of the sky and of the Netherworld, I have passed by the soul-chapel of Ḥathōr, on which are fixed the four supports of the sky, I have seen the expulsion⁴ of the Destroyer⁵ and the destruction of the doubles in the house of those who suffer beatings, and I will tell what I found there.⁶

42 O you snakes, fall⁷ on your faces! Their heads shall be cut off and their vertebrae severed. They shall not associate nor unite against me,⁸ for I have come that I may expel the Destroyer and destroy the doubles. DRIVING OFF A SNAKE AND DESTROYING THE DOUBLES.⁹

1. A sentence with nominal (relative form *wpt*) predicate.

2. Butcher's offal? At any rate, something ritually unclean.

3. Var. 'the Great One'.

4. T1C has a superfluous *f* in *hsf*.
5. B1C has corrupted *nbq̄* 'the Destroyer' into *nb r q̄r* 'the Lord of All'.
6. 41*i-j* is omitted in B1C.
7. The rare fem. imperative, in concord with the fem. collective *hfʒt*.
8. 42*a-c* omitted in T1C.
9. Not in T1C, which has its title in 41*a*. In 38*f-g* is recorded what remains of the title in M23C.

Spell 379

To drive off a snake. Come, raise yourself, O Lord of walls,¹ seek out the Lady of Dep, stir up the living body,² ¹ go to and fro in the sight of the plebs, see me V, 43 in your sight as a panther.³

Your tail is the bull *ncw*-snake, your hinder parts are . . .⁴ Come to me, O Horus,⁵ for your phallus.⁶

May he come.⁷

1. I.e. the occupant of the walled tomb-chamber.
2. Not 'the flesh of the living'; it is the deceased himself who is being roused to activity.
3. Or possibly 'elephant', the det. is noncommittal.
4. The deceased speaks. For *phwy.k* 'your hinder parts' B1C has *ph.k* 'you reach'. I can make nothing of *bsb m wnm*.
5. Corrupt in B3L, which omits 'Come' and the suffix 1st sing. after *n* 'to'.
6. *Sic*, but the allusion is obscure.
7. *Iwt* is prospective *sdm.f* in a wish-clause, 'he' being Horus. B1L and B3L add *im.i* 'as me'.

Spell 380

Be far off, O *hty*-falcon; be far off, O *hty*-bull. It means . . .¹

1. This short spell is most obscure. The meaning of *hty* (see also 32*b*) escapes me, and I cannot translate 43*j*.

Spell 381

Get back . . . from (?) the sounding-pole.¹ Beware of the leaper (?).² IT MEANS V, 44 DRIVING OFF A SNAKE AND DESTROYING THE DOUBLES. If a man recite this

spell against a snake, it means that it will be driven off.

1. *Tšš sn cnh* is untranslatable. For *smc* 'sounding-pole' cf. *Pyr.* §1176, *CT* I, 267f; V, 147a.

2. See above, Spell 377, n. 7.

Spell 382

My father is besouled (?), my mother is . . . ,¹ and the snake is driven off in the realm of the dead.² IT MEANS THAT THE SNAKE IS DRIVEN OFF.

1. The translation of *bššw* is uncertain and *ppw* in 44g is quite obscure.

2. BiL adds *hr šff(?) N pn* 'from upon the flesh (?) of N'.

Spell 383

V, 45 NOT LETTING THE HEART BE WEARY¹ IN THE REALM OF THE DEAD.² 'I am the torch of the Milky Way (?), the gate-keeper of the Double Lion, and a path is prepared for me'.³

'Who are you?'⁴

'I am the heron (?), the lotus-bird which is on the limitless plain.'

46 'What do you want?'⁵

'I am going to spear fish in the lakes of the Abyss'.

'Do you know the path on which you should go?'

'As the Sole Lord lives, I know the sky in all its coasts'.⁶

47 'Tell me the particulars⁷ of the House of the Double Lion which is there.

'The Mansion of the Double Lion is on the north of the House⁸ of the Morning at the House of *Dwn-cnwy*,⁹ and I will be there.¹⁰ I see and I know
48 the spell for¹¹ coming into being; If I wish¹² to be there, I will be there.¹³
I have asked of my father the Sole Lord¹⁴ that I may eat with my mouth and defecate with my hinder parts'.

'Come, betake yourself to the god'.¹⁵

1. Var. BiBo: 'not letting a man's heart sit down'.

2. After the rubric GiT adds in black '(but) to be alive in the West'.

3. So BiBo and B4C only.

4. For this interpretation of the enigmatic 45f, see de Buck, *Archiv Orientalni*, 20, 399.

5. Lit. 'you are for what?'; *sb* is a hitherto unrecorded fuller writing of the interrogative normally read as *sy*; cf. also *CT VI, 57f; 338q; Spell 397, n. 40*.
6. T3L adds *m sb(ʒ)t.s nb* 'in all its stars' in an abnormal writing.
7. Šsʒw *īpn* 'diese Anweisungen', *Wb. IV, 544,14*. The demonstrative, as often, plays the part of the definite article.
8. B1Bo omits *pr* 'house'.
9. Var. B1Bo: 'at the side of *Dwn-cnwj*'. Note that A1C and T3L write the name of the god with the falcon with closed wings. B4C omits the reference to this god.
10. *Wn. ī* possibly a slip for *wnn. ī*, cf. *48a*.
11. Reading *rʒ n* with B1Bo; it makes better sense than *rn n* of the other texts. A1C has combined both readings.
12. Three texts have the infinitive *mrt*, while T3L has the *sqm.f* form; in either version the sense is much the same.
13. In B1Bo only, but the clause is needed. Probably the omission in the other texts is due to avoiding a repetition which looked like a dittograph.
14. So B1Bo; G1T and T3L have *nb šmcrw* 'Lord of Upper Egypt'; A1C has *nb šmsw* 'Lord of the Suite'.
15. The interrogator of the deceased is now satisfied and lets him pass on his way. The imperative *m ir.k sqʒ tw n* 'Come and betake yourself to' gives a better sense than *mk sʒw n* 'See, wait for' of B1Bo.

Spell 384

NOT TO TAKE A MAN'S SOUL FROM HIM. O Mighty One, go, speak to him who sent you,¹ because² my utterance is indeed more powerful than his knife.³ O you whose movements are vigorous(?),⁴ says the angry one whose names are wide-spread(?),⁵ take possession of your soul, arrest him who would rob you; make acclamation and come for me; let me not assign you⁶ to your mother who is over the Mansion of the Two Sisters. She who is attached to you has taken possession of you in my presence(?).⁸ Your blood is drunk among those who rage; tread on the earth, for I have spoken your name; I was primeval before you came into being(?)⁹ (in?)¹⁰ this your name of 'Swallower'.¹¹ O you who carry off the powers of the elders, do not take away my power,¹ but have respect for my soul. Behold my magic power! My sacrificial bulls are within the holy places,¹² the remembrance of me is yours. I am an Upper Egyptian(?) and the plume of the standard is by me(?).¹³

1. B6C adds *r N pn* 'for N'. This is a difficult spell, and the first part of it is most obscure.
2. B4C introduces 49c with *ntt*, presumably for *n ntt*.
3. Apparently the deceased is sending *Shm* back to 'him who sent him' with a message of defiance.

4. Lit. perhaps ‘O you who are mighty in movements’.
5. Translation by no means certain; at the end *rnw* ‘names’ of B6C is certainly to be preferred to *rn.n* ‘our name(s)’ of B2Bo and B4Bo, because there is no antecedent for the suffix.
6. Reading *im. i sypw* as B6C etc.; S2C has the affirmative *syp. i* ‘that I may assign you’, which in fact would seem the more probable reading if it were not in a minority of one to four.
7. Read *hrt hwt* with S2C; in B6C–B4Bo the *-t* of *hrt* has been omitted by assimilation in the script with the *-t* of *hwt*. B4C has *hrt-ib hwt* ‘who dwells in the Mansion’.
8. *Irt.k* is certainly the subject of *hnp.n*, but the word-order is abnormal and the meaning obscure. The suffix in *gs.k* must be emended to the 1st person.
9. 51*d* in B6C–B1Y is quite obscure. The meaning of *pzt.k* is itself uncertain, for the word is written like that for ‘offering-cake’, *Pyr.* §§34, 35, and it is followed by *ny. i hprt.k* or *N (pzt ky n. i* in B2Bo), which is unintelligible. I know of no instance where the negations *n* or *ny* are followed by a suffix pronoun. The explanation may well be that we have here a corruption of *pzy. i n hprt.k* ‘I was primeval before you came into existence’, see the damaged texts of S2C and B4C.
10. *Rn.k pw* of 51*e* suggests that *m* may have been omitted before *rn*. B4C has simply *cm.k* by itself.
11. The speech of ‘the angry one’ seems to end here.
12. Reading *m-hnw dsrw* with S2C and B4C; in B6C–B4Bo **𐎡𐎢** is probably a miswriting of *dsr*.
13. The translation of 52*e* is very doubtful. B4C is certainly corrupt.

Spell 385

V, 53 I am purified with natron, I have lain down in *Swt*¹ as one who is favoured thereby in sky and earth. Hearken!

1. Hardly *swt* ‘ground’, since all texts show the town-det.

Spell 386

CROSSING THE RIVER AS AN IBIS. I have flown up as an ibis, I have surpassed my limit of height(?)¹ so that I might see *Dfy(?)* the son of Ḥathōr.

1. *Skzy* lit. ‘my making high’. The sense appears to be something like ‘I have soared into the empyrean’.

Spell 387

NOT TAKING A MAN'S HEART FROM HIM IN THE REALM OF THE DEAD.¹ Get back, V, 54
 you messenger of any god!² Have you come to take away this heart of mine
¹ which belongs to the living? I will not give this heart of mine to a stranger.³ 55
 The gods have judged the blessed ones,⁴ and they fall flat(?)⁵ on their faces. 56

1. Two minor varr. B3L and B4C have the rubric at the end, and B1C inserts it at the end of Spell 361.

2. T1C has *n.ī ntr* for *n ntr*; for 'any god' B1C and B2L have the plural 'all the gods'.

3. So B9C; for *hpy* 'strange' cf. *GAS* 97. T1L and B3L have the plural 'strangers', so also T1C, which reads simply *m hpyw*. S14C, B1C and B2L have substituted *hpyw* 'those who have gone' = 'the dead' for *hpyw*; S14C reads: 'I will not give you this heart of mine which belongs to the living and the dead'; B1C and B2L have inserted *nb* between *cnhw* and *hpyw*.

4. For this usage of *sdm* with direct object of the person cf. *Wb.* IV, 386,10; for *htptyw* 'the blessed' cf. *Pyr.* §910; *D. el B.* IV, 114. T1C reads: 'I judge the gods of the offerings', which does not make sense, while B1C and B2L read, quite corruptly: 'who control the god's-offerings' with *hpyw* as apparent antecedent. S14C has *htpw* without det. for *htptyw*.

5. The final word *tmtmy* is unrecorded, and my translation 'flat(?)' is a guess. S14C–B2L show varying degrees of corruption; *tmtmy* of B9C–B3L was clearly as obscure to them as to us.

Spell 388

NOT TAKING A MAN'S HEART FROM HIM. O Lion, I am the Hare; the shambles of V, 57
 the god is what I abhor,¹ and this heart of mine shall not be taken to him who 58
 fights against $\bar{O}n$.¹

1. The preposition before *'Iwnw* is omitted in M22C, B4Bo^a, and B1Bo, while B2Bo^a omits both the preposition and \bar{O} . B2L has *smsw 'Iwnw* 'the Elder of $\bar{O}n$ ', while M6C reads: 'this heart of mine shall not be taken from me'. Before 58b B1Bo inserts (58a): 'this heart of mine shall not be taken to the shambles of the god'.

Spell 389

NOT TO ENTER INTO THE SHAMBLES OF THE GOD.¹ I am the Lion;² entering V, 59
 into the shambles of the god is what I abhor. The leg³ is covered, is covered;
 guard it! The leg is covered, and what they have found, they will bury.⁴

1. 'Of the god' omitted in B2Bo, which writes the heading twice.

2. Varr. 'Anubis' (B2Bo, B4Bo); 'Seth' (S1oC). On the writing in Y1C see de Buck's note 1*.

3. On *hnd* see *AEO* I, 17–18.

4. Is this an allusion to the burial of a dismembered leg of Osiris? All texts omit the resumptive object-pronoun after *kr̄s.sn*, but it is difficult to see how else to interpret 59g.

Spell 390

V, 60 NOT TAKING A MAN'S HEAD FROM HIM.¹ I am a Great One, the son of a Great
61 One; I am He of the *nsr*-shrine, son of Him of the *nsr*-shrine,² to whom was
62 given his head after it had been cut off. His head was not taken from him after
64 he was decapitated,³ and my head shall not be taken from me¹ after it has been
cut off.⁴

1. K̄IT: 'Giving a man's head to him'.

2. None of the varr. are important, except that B3L has simply 'son of Him of the *nsr*', without context.

3. T1C^a ff. omit the negation *n* before *n̄hm*, doubtless originally a case of haplography, but an error which, once committed, was perpetuated by later copyists.

4. B2L adds: 'I am an equipped spirit'; similarly B1C^c.

Spell 391

V, 65 SPELL FOR BEING INTERRED IN $\bar{O}N$.¹ I am this one who belongs to $\check{S}yt$,² one
who acts as pilot in the $\check{i}wt$ -bark of the Great Ones,³ thrusting aside⁴ those who
are in the horizon on that night of stopping⁵ movements.

1. M2NY has a minor var. of this rubric at the end of the spell.

2. Var. *Mnwy* T1C^b. The meaning of neither word is known, but they appear to be names of divinities.

3. The *m* which precedes $\check{s}\check{m}$ in T1C^b, T1L and M2NY appears to be the *m* of equivalence, referring back to $\check{i}nk$. P. Gard. II refers this clause to $\check{S}yt$ with the fem. $\check{d}yt$, reading: 'who ferried over as pilot(?) ($\check{s}\check{s}$ for $\check{s}\check{m}$?) in the $\check{i}wt$ -bark of the Great Ones'.

4. For *snwḏ* 'thrust aside' cf. *BD* 138,12.

5. Or 'averting'.

Spell 392

V, 66 NOT TAKING A MAN'S MAGIC POWER FROM HIM IN THE REALM OF THE DEAD.¹
O you straightforward ones, you of the mounds, you mighty ones; O you son

of the sailor, make your rope fast,² for I have come to you, I have broken your pens, I have torn up your papers because of this double ill which you have worked³ against me because of my affairs. My head has been brought to me, my bones⁴ have been gathered together, my members have been made hale for me, and my great magic power has been brought to me with it,⁵ I being hale;⁶ the offerings for the mouth have been made again, the hair has been put together.⁷

1. The final qualification is omitted in B2C^a. B1C has: 'Not taking a man's head from him' at the end of the spell, but see de Buck's n.3*.

2. On *hy (m) nwh* see JEA 57,202. Another instance not quoted there, beside the present one, is CT IV, 15e.

3. Var. 'said and worked.'

4. Var. *kšw.š* 'my powers', but *ksw* 'bones' is more likely to be the original reading as the semantic object of *sšk*.

5. This appears to be where the original spell came to an end, but B1C continues as in the translation above. The reference of the suffix in *hnc.f* is uncertain, but it may possibly go back to the 'bringing' of the head in 66i.

6. Emending into *sdš(w)*, old perfective 3rd sing.; B1C is in the 3rd person throughout, but the 1st person has been retained in the translation for the sake of continuity.

7. The following *šnw n.k* appears to be a dittograph of the first words of Spell 452, see de Buck's n.2*. On the rubric in 66n see n. 1 above.

Spell 393

The Bull of . . .¹ is caught in the presence of Him who is in his . . .² at the front of the northern sky. I receive the fillet in the Winding Waterway, I am inducted into the House of *Bhw* on the Bank of the *šhrw*, I judge the Entourage in the Ennead(?)³ as when the Warm One(?)⁴ goes in and as when the Warm One(?) goes out. V, 67

1. I can neither read nor interpret this group, but the det. suggests a celestial being. All this spell is most obscure.

2. *Wnd.f* or *wndn.f* is equally untranslatable.

3. Or 'as the Shining Ones'.

4. Cf. the det. in B2L^b. Who this being may be is quite uncertain, but the epithet could perhaps refer to the revived Osiris, warm with new life. An allusion to the sun-god is also a possibility.

Spell 394

NOT TAKING A MAN'S HEAD FROM HIM. My blood is drunk, (even) my redness.¹

1. *Dšrw*, another name for blood. It appears to be in apposition to *snf*.

- V, 68 SPELL FOR GOING ABOARD THE LOTUS-BARK.¹ 'O Soul of Shu,² open to me!'
 'Where are you going?'³
 'I am going to *Wrs*.⁴ Open to me!'⁵
 'Who are you? You are . . . Where (did you come into being?)'⁶
 69 'I am one of you'.⁷
 'Who are those who are with you?'⁸
 'They are the two black storks;⁹ open to me!'
 70 'Before whom do you go?'¹⁰
 'I go before him who is near the Milky Way(?),¹¹ and the seated one rejoices(?)¹². He it is who will have me ferried over¹³ to the Mansion of the Ibis-faced ones:¹⁴ I know the name of her ferryman'.¹⁵
 71 'I ask for the name of the ferryman'.¹⁶
 '“He who is wary”¹⁷ is the name of her ferryman, and “The Two Baboons” is the name of her steering-oars'.¹⁸
 'I ask for the name of her rowing-oars'.
 '“The Two Locks of Hair” is the name of her rowing-oars'.¹⁹
 'I ask for the name of her bow-warp'.
 '“The Two Wakeful Ones”²⁰ is the name of her bow-warp'.
 72 'Where are you making for?'²¹
 'To cross over, to put myself in the lotus-bark.'²²
 'Why?'²³
 'To give to myself *šns*-bread and a jug of milk'.²⁴
 73 'Open to him, for he knows us'.²⁵
 < TO BE SAID > BY A MAN IN THE REALM OF THE DEAD.²⁶

1. Var. 'Spell for fetching a ferry-boat'. What follows is a dialogue between the Soul of Shu and the deceased, who needs a boat to cross to the Beyond.

2. Following B2L^{b.c}. There are many omissions in the parallel versions; thus B9C begins at 68*d* and omits 68*e-i*, while all the other parallel texts except LiLi start at 68*j*. This last text starts at 68*h* but is damaged; it can be restored as 'Open [to me! So say] the spirits who are in the realm of the dead'. This latter sentence is repeated in 69*e.j*.

3. Lit. 'You are for where?'

4. The region *Wrs* is unidentified.

5. Here LiLi begins.

6. *ʾbw* in 68*k* is quite obscure, and this passage, present in all texts except LiLi, is untranslatable. LiLi omits both 68*k* and 69*a*, and de Buck points out that the passage in this text corresponding to 68*k* is the damaged 69*b*, which indicates that *hpr.n.k* should be supplied after *ʾbw* in 68*k*.

7. 69*a* is unintelligible as it stands, but *īm t̄n* in three texts shows that this is a corrupt version of *īnk w̄c īm.t̄n* ‘I am one of you’, LiLi’s answer in 69*d* to the question ‘Where did [you] come into being?’ This text continues with the sentence ‘so say the spirits’, etc., quoted above in n.2.

8. All texts except LiLi and B5C have the fem. *ntt*, anticipating *mrwrwty* (fem. dual) in 69*h*; LiLi has *nty* and B5C corruptly *ntk*. *H̄nc. ī* of three texts is in error.

9. The *mrwrwt*-bird (*mrwryt* at Beni Hasan) is identified by Mrs. N. de G. Davies as the black stork, *JEA* 35, 16; Pl. 2. LiLi determines the word with two *ntr*-signs, omits 69*i* and inserts 69*j*: ‘so say the spirits’, etc.

10. Var. B9C: *īr.k īr.f tp m m* ‘For whom are you making?’.

11. So B1C–B2L^a; B9C and LiLi omit the initial *rwy*, as B2L^{b.c}, but these two last read simply ‘before *Tkš*’ with an obscure det., cf. 197*f* (B5C) and *JEA* 58,109.

12. Only in B1C–B9C. For *rmn* ‘rejoice’ cf. *GNS* 37.

13. So B2L^{b.c}; B1C and B2L^a have corrupted *ntf rdy.f* into *ntf rn.f*, while B5C has *ntf rmn.k*. B9C has turned this passage into a question: *[n]tf dd.f d̄z.ī r t̄n* ‘Where will he have me ferry over to?’; LiLi reads: ‘He will cause me to ferry over’.

14. For *gm* ‘ibis’ cf. *Adm.* 2, 8; for the fem. *gmt* and the identification of the bird as the black ibis see *Eg. Gramm.*³ Sign-list G 28. B1C and B2L^a have misread the ibis *gm* as the cormorant *ṛk* and thus have made nonsense of the name of the mansion.

15. In B2L^{b.c} only. Note the use of the fem. suffix after *m̄hnty* to agree with the unmentioned *m̄hnt* ‘ferry-boat’.

16. In 71*a* B9C interpolates *š̄n(ī) r rn n m̄hnty* ‘I ask for the name of the ferryman’. This could well have been present in the archetype; so too 71*d.f*.

17. For this sense of *s̄ṣk* cf. *Mill.* 1, 3; *Les.* 80, 19. B1C–B2L^a have *m̄hnt.f* ‘his ferry-boat’ for the correct *m̄hnty.s* ‘her ferryman’; LiLi omits the suffix, as also B9C.

18. The dual *bnty* ‘two baboons’ shows that two baboon-topped steering-oars are envisaged; pairs of such oars are common on ceremonial boats, cf. e.g. the frontispiece to *Cat. Egn. Antiq. Brit. Mus.* II: *Wooden Model Boats*, where the steering-oars are falcon-headed; see also Pl. XII, no. 30, where a pair of such oars have jackal-heads.

19. The projecting banks of oars on either side of a boat are likened in B2L^{b.c} and B9C to spreads of hair. *Nšy š̄n* in LiLi may be a corruption of a double writing of *š̄n* to indicate the dual, while *wšy* of B1C–B2L^a means ‘him whose hair has fallen out’(!), perhaps in allusion to the resemblance of the oars to scanty straggling locks. Note that four texts have the masculine suffix, ‘his oars’.

20. So LiLi, almost certainly corruptly, since it is hard to see the connection of ‘the two wakeful ones’ with a rope; in the other texts complete confusion reigns as regards the name of the warp. Here also B1C–B2L^a have *h̄ṣtt.f*; B2L^{b.c} have correctly *h̄ṣtt.s*, while LiLi omits the suffix. This last text is alone in adding in 71*h*: ‘*Dwstt* is the name of her steering-oar’, and in 72*a*: ‘“Exact and accurate” is the name of her bailer and also her. . .’. These two epithets would be more appropriate to the steering-oar than the bailer, and it seems certain that some confusion has occurred. I suspect that 71*h* and 72*a-b* were not present in the archetype of this spell.

21. 72*c* is in B9C only, but probably it is original, as it supplies the question to which 72*d.e* is the answer.

22. No two texts are exactly alike, but most show corruptions of *sšn* 'lotus-bark' in B2L^c. LiLi is completely garbled.

23. Again B9C only.

24. *M ỉrytt* of B2L^b is obviously corrupt. B2L^c—B9C are essentially in agreement, except that *ds* in B2L^c is superfluous. LiLi has its own version; 'so that there may be given (*r rdy.t(w)*) a jug of milk and this *šns* of meat to N in the temple of Anubis'.

25. B9C only.

26. So B2L^b, omitting *gd*. B2L^a has: 'Bringing a ferry-boat'.

Spell 396¹

V, 73 'O you who can count,² may you not go down, for you are young. Count your fingers [for] me³ [. . .]⁴ one, the second, my companion who is before me. He has torn out and ejected for himself what was to be ejected(?),⁵ he has awakened him who slept(?)⁶ on the north of the Oldest One'.⁷

'O Ferryman, bring Horus to me for his Eye and the Outcast to me for his testicles; there leaps up the Eye of Horus which fell in yonder eastern side (of the sky),⁸ and there rise on high the wings of Thoth which fell in yonder eastern side of the sky. O Maḥaf,⁹ awaken ʿAḫen¹⁰ for me and bring me this,¹¹ for see, I have come'.

'Who are you? ¹²

'I am a magician'.

'Whence have you come?'

'I have come from the Island of Fire'.

'What has happened? . . .'¹³

'The shades stand, the ribs(?)¹⁴ of the boat are broken,¹⁵ pleasing . . . the sound of my affairs(?).¹⁶ O Maḥaf, awaken ʿAḫen, so that he may bring me this, as you are endowed with life. See, I am a Great One, and I have come'.

'Who are you?'

'I am a magician'.

'Who is concerned with her, the [. . .]-boat?'

'She is put together for me . . . darkness, but not going about in it(?)'.¹⁷

'She is taken to pieces [. . .] she [has no] "reeds"¹⁸ or finials(?),¹⁹ she has no oar-loops(?) or lacings(?),²⁰ she has no *mrkt*,²¹ she has no *hsf*,²² she has no decking(?)²³ or ribs(?).


'Bring me her mast-crutch,²⁴ for the "reeds" are the bands(?) [which are

under(?)] the bright hair of Seth; her finials(?) are the slaver which is on the lips of Babi, her oar-loops(?) are the hands of the magic image of the Great One who guides them; her cable(?) is the backbone of Him who is in the sunshine; her *mḥsf*²⁵ is the sweat(?)²⁶ of the ribs of Babi, her decking(?) is . . .'²⁷



1. This spell represents in a shorter variant form the dialogue, much more fully developed in Spell 397, between the dead man who needs a boat to ferry him over the Winding Waterway and the ferryman Maḥaf who is reluctant to provide one.

2. *tn* in this epithet is taken to have the same root meaning as *tn* 'count' in 73f-g, where there is certainly an allusion to the finger-counting riddle(?), on which see Sethe, 'Ein altägyptischen Fingerzählreim' in *ZÄS* 54, 16; Gunn, 'Fingernumbering in the Pyramid Texts' in *ZÄS* 57, 71. Cf. *CT* V, 115h ff. The ferryman Maḥaf is speaking.

3. Restoring *n* in the lacuna after *tn*; the presence of *r.k* suggests that *tn* may be an imperative.

4. On the analogy of 115h one would expect the lacuna after *dbꜣw.k* to have read *ꜥt n.k*, imperative with reinforcing reflexive dative, as there is sufficient space, but de Buck's positive identification of  in the middle of the lacuna (n.4*) precludes this restoration. I can suggest no alternative.

5. The jingle *fd.n.f wd.n.f n.f wd.n.f n.f wdyt* seems unintelligible. The second *wd.n.f n.f* may well be a dittograph, while *wdyt* at the end of 73h has the look of a passive participle, but even so the translation offered is merely a guess. 'He' is presumably the 'companion' of 73g.

6. Reading *sqrr* on the assumption that  is an error for . Compare 73n and the demands for the awakening of ʿAḫen in Sp. 397.

7. The three words *m mḥty smsw* have been translated literally, but they make such poor sense that it seems almost certain that something has been omitted before *smsw*.

8. Cf. 76a-c. The text has omitted *n pt* 'of the sky' at the end of 73l.

9. The ferryman. The *n* which here exceptionally follows *mꜣ* in this name is presumably that which occasionally appears in writings of the stem *mꜣꜣ* 'see', cf. *Eg. Gramm.*³ §299. 439. 448.

10. 'Aḫen is the custodian of the ferry-boat, see Spell 397, *passim*. He occurs already in *CT* IV, 360a; 367f (misspelled in one text).

11. The regular form of request for a boat in funerary texts.

12. On the interpretation of this group, see de Buck, *Archiv Orientalní*, 20, 399.

13. *ꜥw r.k ꜣwꜣ* seems to be a comment by the questioner, but I can make nothing of it. What follows is presumably the answer to the question.

14. The word *wg* in 74g may be identical with *wgyw*, lit. 'jaws', of 134b; var. *wgꜣyw n ꜥmyw ḥtw.s* 'the jaws of what is in her timbers', *BD* 206, 14–15. This indicates that the 'jaws' are part of the woodwork of the hull, perhaps a framework of ribs round it. The description of the *wgyw* in 134b as 'the ribs of Nephthys' certainly suggests that they radiate from a central timber just as the ribs spring from the breastbone. But that central timber is not a kelson, which was not known to the Egyptians.

15. Or 'counted'; either interpretation is possible.

16. I can make nothing of *hry rn ḥrw ḥt. ꜥ*.

17. I do not understand these last two clauses. What follows in 74*q* appears to be spoken by Maḥaf, cf. 84*a*.

18. I.e. the bundles of reeds with which the primitive canoe was built, used here perhaps as a figurative term for the planking of the hull. It is clear from the next spell that a sophisticated type of boat was envisaged. Cf. 85*c* ff.; the ferryman is trying to make out that the boat is not in a serviceable condition.

19. Šꜣ with plant-det. probably refers in a similar manner to the bow- and stern-pieces, representing the ends of the reeds lashed together at either end of the boat; cf. šꜣꜣꜣ 'bundle', *Westc.* 12, 17.

20. *Dḥꜣw*, lit. 'leathers', may well be leather grommets used as rowlocks; in 74*q* they are likened to hands, perhaps because they 'hold' the oars. *Mdꜣm*, with skin-det. here and rope-det. in 129*a*, may be leather lacing for the hull; in VI, 390 it has both determinatives.

21. *Mkrt* is unrecorded, but cf. the late word *mkr* 'Art Schiff', *Wb.* II, 163, 2.

22. Unidentified.

23. *Pd* 'decking(?)' may possibly have a similar derivation to *pdt* 'celestial expanse', *Pyr.* §§393; 801; 1443. On *wg* see n. 14 above.

24. Apparently a forked rest to support the mast when lowered. Here the deceased is speaking again.

25. Written *mḥsf* here, *ḥsf* in 74*t*.

26. Note the det., but cf. 88*a* and n. 18 thereon.

27. Reading *pd.s* as 74*u*; otherwise the word is meaningless. The spell breaks off here.

Spell 397

V, 75 SPELL FOR BRINGING A FERRY-BOAT IN THE REALM OF THE DEAD.¹ 'O Ferryman, bring me this; bring Horus to me for his Eye, bring Seth to me for his testicles.² There leaps up³ the Eye of Horus which fell in the eastern side of the sky¹ so that it may protect itself from Seth. O Maḥaf, awaken ḤAḫen for me, as you are endowed with life;⁴ see, I have come'.

'Who are you who have come?'⁵

79 'I am one beloved of my father, whom my father greatly loves.¹ I am he who awoke my sleeping father.⁶ O Maḥaf, awaken ḤAḫen for me, as you are endowed with life; see, I have come'.⁷

'Do you say that you would cross to the eastern side of the sky?'⁸ If you cross, what will you do?'⁹

81 'I will lift up his head,¹ I will raise his brow, so that he may make a decree for you,¹⁰ and the decree which he will make for you shall not perish nor become void in this land for ever. O Maḥaf, awaken ḤAḫen for me, as you are endowed with life; see, I have come'.

83 'Why should I awaken ḤAḫen for you?'

'So that he may bring¹¹ me this boat¹² which Khnum put together from

out of the Lake of the shanks; she has been taken to pieces and placed in the dockyard.¹ Take her starboard side and fix it to her bow;¹ take her larboard side¹³ 85 and fix it to her stern'.¹⁴

'But she has no "reeds", she has no finials(?), she has no *hsfw*, she has no oar-loops(?)'.¹⁵ 86

'Her finials(?) are the tuft which is on the tail of Seth;¹⁶ her "reeds" are 87 the slaver(?)¹⁷ which is on the mouth of Babi; her *hsf* is the sweat(?)¹⁸ which is on the ribs of Babi; her oar-loops(?)¹⁹ are the hands of the magic image of Horus who made her.²⁰ It is the Eye of Horus²¹ which will guide her to me.²² O Maḥaf, 89 awaken 'Aḫen for me, as you are endowed with life; see, I have come'.

'Who will guard this boat for us?'

'Fetch the tail of the *snmnty*-animal²³ and put it in her stern. ¹ It will 90 guard her. O Maḥaf, awaken 'Aḫen for me, as you are endowed with life; see, I have come'.

'Who shall bring her and me to you?'²⁴

'Bring her to me with the best of the gods,²⁵ (namely)¹ Imsety, Ḥapy, Duamūtef, Ḳebḫsenuf, and he will command her,²⁶ the *ttwy* being placed in her 91 bow, and he shall steer her to the place where you are'.²⁷

'What is she?'²⁸

'She is the wings of the *ttwy*'.

'The weather is windy and she has no mast'. 92

'Fetch the phallus of Babi which creates children and begets calves'.

'To what shall I fasten it?'

'To the haunches which separate the shanks'.²⁹

'(What about) her cable?'³⁰ 93

'It is the *ncw*-serpent which is in the hand of Ḥemen'.³¹

'Where shall I put it?'

'Put it in her bilge-water'.³²

'(What about) her sail?'

'It is the cloth which issued from the *swtyw*,³³ which Horus and the 94 Ombite³⁴ kissed on New Year's Day'.

'(What about) her gunwales(?)'³⁵

'They are the sinews of him of whom all these³⁶ are afraid.

'Who is he of whom all these are afraid?'³⁷

'It is this one³⁸ who is alive on the night of New Year's Eve. ¹ O Maḥaf, 95 awaken 'Aḫen for me, as you are endowed with life; see, I have come'.

'Who are you who have come?'

'I am a magician'.³⁹

- 96 'In what manner have you come?'⁴⁰ In what manner have you gone up?'
 'I have gone up upon those . . .'⁴¹
 'What have you done for her?'⁴²
 'I have trodden on her spine,⁴³ I have directed her . . .'⁴⁴ 'aright'.
 'What else have you done for her?'
- 97 'My right is toward her starboard,⁴⁵ my left is toward her larboard,⁴⁶ my
 front is toward her bow,⁴⁷ and my back is toward her stern'.
 'What else have you done for her?'
- 98 'In the night her bulls were slaughtered and her geese cut up.'⁴⁸
 'Who stands upon her?'
- 99 'It is Horus of the rulers'.⁴⁹
 'Who takes her cordage?'⁵⁰
 'He who is before the oldest ruler'.
 'Who controls her bowls?'
- 100 'It is Horus of the rulers'.⁵¹
 'What else have you done for her?'
- 101 'I went to Min of Coptos and Anubis the Controller of the Two Lands.
 I found them⁵² celebrating their festivals and reaping their emmer, and the ears
 of corn . . .'⁵³ with their sickles between their thighs,¹ and I will make⁵⁴ loaves
 for you therefrom. The Ascender directed me to the Ascendress,⁵⁵ The Mistress⁵⁶
 of Pe directed me to the Mistress of Netjru,⁵⁷ to the gods who are in front of
 their houses. I found them washing their headcloths;¹ they will come bearing
 the loaves of the gods, and they will make loaves for you when going down-
 stream and round cakes when going upstream. O Maḥaf, awaken 'Aḫen for me,
 as you are endowed with life; see, I have come'.
- 102 'Who are you who have come?'
- 103 'I am a magician'.
 'Are you complete?'
- 104 'I am complete'.
 'Are you equipped?'
- 105 'I am equipped'.
 'Have the limbs been restored for you?'
- 106 'The limbs have been restored for me'.
 'What are those two limbs?'⁵⁸
- 107 'They are the arm⁵⁹ and the leg.⁶⁰ . . .'⁶¹
 'Do you say that you would ferry over to the eastern side of the sky? If
 you ferry over, what will you do?'⁶²
- 108 'I will rule the towns,¹ I will govern the villages, I will know the rich and

give to the poor,⁶³ I will make⁶⁴ loaves for you when going downstream and round cakes when going upstream . . .⁶⁵ O Maḥaf, awaken ʿAḫen for me, as you are endowed with life; see, I have come’.

‘(As for) this which you say, that you would ferry over to the eastern side of the sky,⁶⁶ if you ferry over, [what will you do?] ⁶⁷ Do you know the path on ¹⁰⁵ which you must go, O magician?’⁶⁸

‘I know the path on which I must go’.⁶⁹

‘What is the path on which one must go?’⁷⁰

‘It is “Power of the Earth”,⁷¹ I will go to the Field of Rushes’.

‘Who will guide you?’

‘It is the Royal Twins⁷² who will guide me’.

‘Who will tell your name to this august god?’

106

‘It is the Announcer,⁷³ that eldest brother of Sokar. O Maḥaf, awaken ʿAḫen for me, as you are endowed with life; see, I have come’.

‘He will not wake for me’.

‘Say to him: “O vulture-god,⁷⁴ I will build up your courtyard,⁷⁵ I will smash ¹⁰⁷ your box, I will break your pens, I will tear up your papers, for my face is that of Nu; ⁷⁶if I see, Shu will see, and if I hear, Shu will hear. I will give orders to the Imperishable Stars, and it will be well with me on earth”’.⁷⁷

‘What is it?’ says ʿAḫen, ‘I was asleep’.

108

‘O ʿAḫen, bring me this,⁷⁸ as you are endowed with life; see, I have come’.

‘Who are you who have come?’

‘I am a magician’.

‘Are you complete?’

‘I am complete’.

‘Are you equipped?’

‘I am equipped’.

‘Have the limbs been restored for you?’

‘The limbs have been restored for me’.

‘What are the limbs?’⁷⁹

109

‘They are the arm and the leg . . . ⁸⁰ O ʿAḫen, bring me this, as you are endowed with life; see, I have come’.

‘Have you power over what is not brought to you, ⁸¹ O Magician, namely this boat? ⁸² She has no bailer’.

‘Bring me that . . . ⁸³ of Khnum which brings to life what is in her; ¹put it ¹¹⁰ in her. ⁸⁴ O ʿAḫen, bring me this, as you are endowed with life; see, I have come’.

‘Have you power over what is not brought to you, O magician, namely this boat? She has no spars(?)’.

‘What is missing from her?’⁸⁵

111 ‘She has no beams,¹ she has no rigging, she has no mooring-post, she has no warps’.⁸⁶

‘Go to that god who knows you⁸⁷ and all that you would mention to him in respect of her spars(?), and what he has given to you will come’.

‘Who is that god who knows me⁸⁸ and all that I would mention to him in respect of her spars(?), and what he has given to me will come?’.⁸⁹

112 ‘He is Horus with whom is a seal-ring.¹ O ‘Aḫen, bring me this, as you are endowed with life; see I have come’.

‘Have you power over what is not brought to you, O magician, namely this boat? She has no cable’.

113 ‘Fetch that *nw*-snake which is with the Controller of the Two Lands⁹⁰ and put it in her, with its head in your hand and its hinder-part in my hand, and we must pull it tight between us (in) its name of ‘Pain(?)’ (. . .) the lakes which are in those two towns.⁹¹ The river is in good order(?)⁹² and the *ḥtpt*-waterway is in good order(?) at that river.⁹³ O ‘Aḫen, bring me this, as you are endowed with life; see, I have come.

‘What are those two towns, O magician(?)’

‘They are the horizon(?) and the malachite-place, or so I believe’.

114 ‘You know those two towns, O magician?’⁹⁴

‘I know’.

‘What are those two towns, O magician?’

‘They are the Netherworld and the Field of Rushes. O ‘Aḫen, bring me this, as you are endowed with life; see, I have come’.

115 ‘Have⁹⁵ you power over what is not⁹⁶ brought to you, O magician?¹ (As for) what you have said, that you would ferry over to the place where this august god is,⁹⁷ this august god will say: “Have you ferried over to me a man who does not know the number of his fingers?”’.

‘I will say:⁹⁸ “I know the number of my fingers”’.

‘Count, so that you may let me hear’.

116 ‘Take⁹⁹ the one, take the double one,¹⁰⁰ quench it . . . ,¹⁰¹ remove it!¹⁰² give to me;¹⁰³ what is well disposed toward me,¹⁰⁴ do not let go of it,¹⁰⁵ have no pity on it,¹⁰⁶ brighten the Eye,¹⁰⁷ give the Eye to me.¹⁰⁸

1. Rubric according to SqC. There are four varr., none of major importance. On this spell see Sethe, *ZAS* 54, 1 ff.

2. Read *in n*(*i*), not *inn*; 3ae inf. verbs do not normally geminate in the imperative. Sq7Sq shows a curiously abbreviated writing of 76b.

3. Sq7Sq has not completed the writing of *stp*.
4. T3L omits *m cnh* and Sq7Sq has misread *hn.k* as *hw.n.f*, which makes no sense.
5. On the varr. cf. de Buck, *Archiv Orientalní*, 20, 398.
6. The 'father' presumably is Osiris, who is resurrected.
7. 79b–80a omitted in three texts. T2L omits 79a and 80a and bungles 79b; T3L omits *m cnh* after *hn.k* in 79c as in 77c.
8. The interrogative particle only in T1C, but a question seems needed here. Sq1Sq and Sq2Sq have *īqd.k r.k* 'you shall say'; T3L and Sq7Sq omit the prothetic *ī* but are otherwise the same. T1Be has *qd r qʒ.k* 'speak so that you may cross'. T2L omits 80b.
9. Three texts have simply *īr īsst* 'to what purpose?'
10. Plural. Sq1Sq has *n.t* for *n.tn*, and Sq2Sq omits the suffix. Sq7Sq begins 81b with a superfluous *īr.n*.
11. Prospective *sdm.f* used to express intent.
12. *Dp(t) tn* 'this boat' inserted in Ab1Ph before *dmqt*.
13. Note the variant writings of *tʒ-wr* in 85a; Ab1Ph has *smʒ* for *wʒqt* in 84c; M2C has *īmy-wrt* in 85b for *īmy-ndst*.
14. These directions are curious; one would expect the sides to be attached to both bow and stern. However, this is not a treatise on boat-building, and the obvious demand of the deceased is that the hull should be put in order.
15. Maḥaf starts to affirm that the boat is not fit for service. On the nature of the items alleged to be missing see Spell 396, nn. 18 ff. Sq1C once had a question in 86b.
16. In three texts this clause is found in 87b.
17. For the translation of *śśd* (*śśd* in T1C) cf. the det. in Sq7Sq. After 87b Ab1Ph inserts in 87c-d a 'bring me this' formula, much damaged.
18. *īśdd* in T1C, with five varr. Judging by the dets in 74bb and here in T1C, 'sweat' seems a probable translation, that being the moisture proper to the ribs and a counterpart to the 'slaver' on the lips.
19. T1C and Sq1C have the alternative spelling *qhr*.
20. Sq1Sq and Sq2Sq omit *rpyt*.
21. So four texts out of six. T1C omits *īn*, and Sq1Sq has *īr* for *īrt Hr*.
22. Reading in 88d *śśmt s(y) (n).ī* 'which will guide her to me'; to take the final group as the plural suffix *.sn* makes poor sense, despite the plural strokes of T1Be.
23. Var. *smsmty* (M2C). Species unknown.
24. So T1C; garbled in the other texts.
25. In 90f read *īn n.k n.ī sy* with Sq1C and T1Be. At the end the various readings are *mst qs.f* (Sq1Sq and Sq2Sq); *mst mwt qs.f* (Sq1C, sim. T1Be); and *msw mwt qs.s* (M2C). These yield no coherent sense, and the words have been omitted from T1C, as if not understood, as also in the translation. It is conceivable that in these obscure words we may have a corruption of *mstw.f* 'his offspring', which would fit well into the context.
26. Apparently regarding the familiar quartette as a single god.
27. The *ttwy* is a winged animal, cf. 91e, not a bird, for it takes the skin-det. In 91c *nty.f* of T1C is an error for *nty.k* of the other texts.
28. Var. Sq1Sq: 'What is she like?' M2C has corrupted *ī.s* into *śm*. The fem. suffix refers to the boat, cf. 92a. Sq7Sq (p. 117) has the masc. suffix, which can refer only to the

ttwy. This reading is rendered unlikely by the fact that the next sentence also employs the fem. suffix.

29. Mr. Spaul plausibly suggests that the mast-step is meant here.

30. A virtual question, without interrogative word, only a noun and the enclitic *īr.f.* *Ybw* is clearly a rope of some kind and of some thickness. That it is in the singular is shown by the reply to the question, where it is likened to a snake, see n.31. T1C has *tʒwt* 'sail', cf. 93e.

31. T1C and T1Be have less well: 'Fetch the *ncw*-serpent', etc. *Ncw* is singular in all texts.

32. Lit. 'urine', but it is not obvious why a rope, *alias* a snake, should be immersed in the bilge.

33. *Wʒb*, here translated by 'cloth', occurs again in *Siut*, pl. 11, 13, there apparently with the sense of swaddling-clothes'. The det. *Ū* in Sq7Sq (p. 117) is taken from the homophonous word for 'root', which makes no sense in this context. At the end of the sentence *swtyw*, var. *swm*, with hair-det. or town-det., is of unknown meaning. 'Reed-dwellers' is a possibility, cf. CT VII, 265b.

34. I.e. Seth, whose name is appended to this epithet in Sq1Sq; see also Sq7Sq (p. 117). At the end of the clause, note the odd writing of *hrw tpy mpt* in Sq1Sq. T1C lacks 93e-94a.

35. *Spty* 'lips' in three texts'; perhaps 'gunwales' are meant. Sq1Sq has *sprw* 'ribs'; Sq7Sq (p. 118) has the sing. 'rib'; T1C has *byw*, with wood-det. and plural strokes, meaning unknown.

36. According to Sethe, ZÄS 54, 14, an expression for 'the whole creation'.

37. Following T1Be and M2C. Sq1Sq has *sy ʒ p(w) pfʒ* 'who is that one . . . ?', and T1C has the same, but with a superfluous *n* before the enclitic *ʒ*; similarly Sq7Sq without the enclitic.

38. Read *pʒ pw* with T1Be and M2C.

39. 95d.e in T1C only.

40. Note the use of the infinitive as a genitive after *my sy* 'like what?', lit. 'like what of coming', as also in 95g. Sq1Sq and Sq2Sq turn *my sy* into *my s*, var. *my m s* in 95g, which indicates that here at any rate the reading of the interrogative word was *sy*, despite the occasional reading *sbw* as in 46a. In 95g T1C omits *my sy*.

41. *Ykt sfryt*, var. *īkn sfry*, meaning unknown. A word *īkt* with a different det. occurs in *Pyr.* §423, and *sfrt* in §517, but in neither case is it possible to allot a meaning.

42. So T1C; var. Sq1Sq: 'To what purpose have you acted for her?'; T1Be 'What have you done?' with a superfluous *m* at the end; M2C has a superfluous *r* after *ir.n.k* but is probably intended to mean 'How have you acted?'. Sq7Sq expresses the same meaning as T1C, but words it differently: *ir.n.k n.s īʒst*.

43. Hogging-beam? A longitudinal beam running the length of the boat at deck level, and thus readily comparable to the spine.

44. For *īkt*, see n.41 above. The plur. suffix *.sn* in T1Be and M2C is an error for the fem. sing. *.s*.

45. 96e-97e are omitted in T1C.

46. In 97b, M2C only, though this is the logical place; T1Be and Sq7Sq have it in 97d. Sq1Sq omits; lost in Sq2Sq and Sq1C.

47. Quite muddled in Sq1Sq, which here comes to an end.

48. I.e. sacrifice was made to the boat. Note the use of *sqr.n* as an auxiliary verb 'did (something) in the night, cf. *Eg. Gramm.* ³ § 483, 1, third example. At the end of the clause

M2C has *nbq* ‘destroyed’ instead of *npd* ‘cut up’; although the recorded meanings are not identical, they are cognate, and the two words may in fact be variants the one of the other.

49. Var. T1Be: ‘He who is at the head of the rulers and the elders’, similarly Sq1C and T3Be. Sq7Sq has *in Hr hnty* [. . .].

50. For *ssnw* ‘cordage’ Sq7Sq has *nšnw* with ‘bowl’ det., certainly a corruption of *ssnw*, for bowls (*pgʒw*) are named in the next question. Sq2Sq likewise has the bowl-det., and T1Be appears to have *nšn* ‘storm’!

51. So T1Be; the plural *hkʒw* is preserved in Sq2Sq and Sq7Sq. T1C has: ‘he who is in front of the ruler of *Bʒt*’, which makes no sense.

52. Sq7Sq omits *.sn* after *gm.n. i*.

53. Sethe, *ZÄS* 54, 14-15, thinks that because the words *bty kʒmwtt* are written in red in T1Be they are an interpolation by Maḥaf, but *bty* ‘emmer’ is clearly the object of *ʒsh* ‘reap’, and *kʒmwtt* ‘ears of corn’ comes into the same context, whatever may be the meaning of the following *qrk htw* and varr. In 99e no two texts are exactly alike, showing that the ancient editors were themselves at a loss; T1C is the most intelligible.

54. The writing of T1Be indicates the prospective *sdm.f* form. This sentence is not in T1C, and M2C lacks 100a–101a.

55. Two quite obscure beings, the *cr* and the *crt*, male and female. T1Be with the writing *ic* confirms the reference to ascension, but in that text both words are masculine. I cannot guess what this passage means.

56. Written *hnt* in T1C, *hwnt* in Sq1C (with bird-det.) and T1Be; probably intended for *hnwt* ‘presiding lady, mistress’ of a place.

57. *Ntrw*, Iseion, Gauthier, *Dict. géogr.* III, 107.

58. Sq1C and T1Be add the vocative ‘O magician’.

59. Thus rather than the alternative meanings ‘elbow’ and ‘shoulder’; a good example of the loose way the Egyptians tended to use their terms for the limbs.

60. For *wcrt* ‘leg’ Sq2Sq has *crt* with an unusual det.; this must be an error, for no known word *crt* will fit this context.

61. Sethe, *ZÄS* 54, 7 would translate 103d as ‘look out!’, ‘beware!’, but neither of the texts he quotes in support will bear that meaning. In Pyr. §1252b the passage runs: *ir tw ir wpty pw n ntr* ‘take action against that god’s messenger’, with the well-known idiom *ir r* ‘act against’; in Lacau, *Textes rel.* 17, 23 = CT II, 216 we read: ‘He is the god, lord and heir of the Ennead *ir tn r.f m hnw swht* who made you within the egg’, *r.f* being the enclitic particle. I have, however, no alternative to offer; 103d defeats me as it defeated Grapow in the translations accompanying his *Religiöse Urkunden*, and as apparently it defeated the ancient editors, to judge by the varr. T1Be puts it in red, but it can hardly be part of the speech by Maḥaf, which begins in 103e, and M2C omits the interpolation. A warning to beware seems quite out of place here, no matter who is supposed to utter it. See also n. 65 below.

62. Sq2Sq has: ‘(As for) this which you say’ as in 104j, and then a lacuna; T1Be has *ir.k* for *ir.k* of T1C; M2C omits 103f–105c.

63. *Nty n.f.* . . . *iwty n.f.* lit. ‘him who has . . . him who has not’.

64. An admirable example in T1C of the 1st sing. of the prospective *sdm.f* of a 3ae inf. verb, showing the suffix as *q* beside the third radical *y*.

65. Sq2Sq and T1Be repeat between this sentence and the next their versions of the

enigmatic group discussed in n.61. There can be no question here of its being an interpolation by Maḥaf, as it precedes the usual appeal to him, coming within a speech by the deceased. It is omitted in T1C.

66. 104j–105a omitted in T1C.

67. In T1Be only; damaged but restored as [ḫr.k ḫ]šst as 103f.

68. The vocative ‘O magician’ only in T1C. For 105b-c M2C substitutes: ‘Where will you go?’ (105d).

69. So T1Be; T1C omits; Sq2Sq: ‘I know’; M2C: I know it’.

70. So T1Be; Sq2Sq shortly: ‘What is the path?’ in a slightly corrupt form. Note that the interrogative word has a fem. form *syt* in both texts, presumably in anticipation of the fem. noun *w3t*. 105f is omitted in M2C, which has *šm.k ʔn* ‘where will you go?’ in 105d.

71. So T1Be, the most intelligible of four different versions of 105g, suggesting that we have here a passage which was obscure already to the ancient editors; T1C appears to read: ‘it is on the face of him who is still(?)’; Sq2Sq: ‘it is on the face of the power of the lake(?)’; M2C: ‘it is those who are over the powers’.

72. Cf. Sethe, ZĀS 54, 15.

73. *Wd3-ḫb* ‘he who is informed’; for this sense of *wd3-ḫb* cf. *Pyr.* §1444; *P. Kah.* 22, 5.

74. For *gbg3*=‘vulture’ cf. *CT* III, 144d (B1Bo), where the word is determined with Gardiner, Sign-list, G1 (*Neophron percnopterus*).

75. Apparently so; since the context shows this to be a threat, the implication appears to be that the vulture-god is to be imprisoned by having the exits from his courtyard built up. The suffix 1st sing. appears in T1Be, which otherwise is corrupt; it and M2C have *hn* ‘chest’, ‘box’ instead of *h* ‘courtyard’. *Hn* is correct in 107b.

76. Sq2Sq here comes to an end with a stock funerary formula (107j).

77. So T1C, clearly correctly; the clause is bungled in both T1Be and M2C.

78. The boat.

79. T1Be adds the vocative ‘O magician’. M2C omits everything down to 110e.

80. See n. 61 above.

81. I.e. ‘can you do anything about it if I do not comply with your request?’. My interpretation of this passage in *Concise Dict.* 299, top, s.v. *Urk.* V, 172, is to be deleted.

82. Lit. ‘it is this boat’.

83. Hardly ‘fire-drill’ as suggested ZĀS 54, 15, as that word is masculine. In any case, it is hard to see what role a fire-drill could play in this context. I cannot translate *d3t*.

84. Read *ḫmy n.k sy ḫm.s*; only in T1C.

85. T1Be omits the final suffix.

86. Var. T1C *3k3*, determined with knife and wood; meaning unknown.

87. So T1Be, making the best sense. Varr. T1C: ‘whom you do not know’; M2C: ‘whom you know’.

88. So correctly M2C. T1C and T1Be have thoughtlessly repeated 111d and have left the text in the 2nd person.

89. For the 2nd person read the 1st in T1C only; the other texts omit 111g.

90. So T1C;; T1Be has ‘Hemen and Anubis, the Controller of the Two Lands’; var. M2C: ‘which is in the hands of the Controller of the Two Lands’.

91. *ḫ* in T1C is surely a misreading of original *ḫ*; after *mrt* there seems to have been an

omission, for the reference to 'the lakes which are in those two towns' is in the air. T1Be is unintelligible; M2C has 'it will serve me as those two who are in Ōn would wish'; Sq2C is damaged. Note that in four texts there are four versions of this passage; hereafter T1C is the sole text down to 114*d*.

92. *ꜥpr*, lit. 'equipped', but one cannot 'equip' a river. The significance of 113*b-d* escapes me.

93. 113*c* - 114*c* are in T1C alone, as are 114*g-k*.

94. A 'virtual' question, cf. *Eg. Gramm.*³ § 491.

95. Read *in iw*, not *in iw. i*; cf. 109*h*; 110*e*; 112*d*.

96. The apparent suffix 1st sing. in T1C after *tm* is an error, as in *in iw*.

97. Not in T1C.

98. In T1Be and M2C, for *kꜣ.f* read *kꜣ. i*; the deceased is speaking. 115*e-g* are omitted in T1C. For what follows cf. Sethe in *ZÄS* 54, 16 ff.

99. *It n.k* interpreted as imperative with reinforcing dative rather than *sqm.n.f* as Sethe. The imperative *imy* in 115*l* seems conclusive on this point.

100. I.e. number two, dual of *wꜣt* 'one'. T1Be has 'take two, the double one'.

101. The reading and sense of *ik(?)* at the end of 115*j* in T1C are alike obscure; Sethe would emend 115*j* as *chm n.k s(y) ir.f*. T1Be has *ihm.k (sy) m tp n Hr* 'you shall annul (it) in the head of Horus'; so too M2C, which has *ichm* for *ihm.k*. Whichever version is chosen there is in the first word a remote pun on *hmt* 'three'.

102. *Fd* puns with *fdw* 'four'. 115*k* is omitted from T1Be, 115*k* and *l* from M2C.

103. Pun with *dyw* 'five'; rather far-fetched, as the imperative of *dy* is *imy*, which is what we have here in T1C; T1Be is indecisive.

104. *Snsnt* is a far-fetched pun on *srsw* or *sysw* 'six'. The fem. ending is common to all three texts and presumably is authentic; it seems that we have here a participle instead of the imperative. T1C has the best text. For *r hr. i*, 'lit. 'to my face', T1Be has *hr.k m* and M2C *hꜣt.f*.

105. A good pun on *sfh* 'seven'; this is a well-worn phrase which goes back to *Pyr.* § 16*c*. M2C has misplaced the next sentence to precede 'seven', see 116*a*.

106. A very remote play on *hmn* 'eight'; only the initial consonant is common to *hꜣtb* and *hmn*. For the phrase cf. *Pyr.* § § 635; 1336.

107. *Shd* represents *psd* 'nine'. T1Be has absurdly: 'Break (*sq*) the Eye'; M2C omits.

108. *Imy*, written as *dy*, represents *md* 'ten'. M2C has: 'I give you your Eye, you give me my Eye'.

Spell 398

'O Ferryman, bring Horus to me for his Eye,¹ bring Seth to me for his testicles, V, 120 bring me the Eye of Horus² which fled and fell¹ in his garden³ and which was 121 rescued from Seth. O Ferryman, bring me this.⁴

'Who⁵ are you?

'I am one who loves his father'.

'Your father loves you. What will you do for him?''⁶

122

- 123 'I have knit together his bones,¹ I have gathered up his members, I have
 given him bread at my will; it goes well with him and it goes well with his
 124 survivors. Complete the barge; ¹ see, she is at the wharf'.⁷
 'She has not been cut out'.⁸
 'Cut her out, frap her, assemble her in company with Sokar, Lord of the
hnw-bark.⁹
- 125 'Her bow-piece is the brow of Ḥa, Lord of the West.¹⁰
 'Her stern-piece is the brow of Sobk,¹¹ Lord of *R3-m3kw*.
 126 'Her *w3myt* is the backbone (*sic*) of the Field of the Kite.
 'Her four ¹² openings are Imseti, Ḥapy, Duamūtef and Ḳebḥsenuf.
 127 'Her steering-posts(?)¹³ are the elder gods who preside over Nedit.
 'Her *ḥsfwt* of the gunwale(?)¹⁴ are the great gods who are in the Abyss.
 128 'Her bulwarks(?)¹⁵ are Horus wrestling ¹⁶ with Seth on the plain of Nedit.¹⁷
 Her *wrm* are the lips of the Lord of Dep.
 129 'Her gunwale lashings(?)¹⁸ are the ropes which are in the bonding of the
hnw-bark.
 'Her *ḥsfw* are the strong arms of the Lord of the Plebs.
 130 'Her *int* of the gunwale(?) is the knee-cap of Atum.¹⁹
 'Her finials(?)²⁰ are the beard ²¹ of the Ram of Kenzet.
 131 'Her masthead-eyes ²² are the eyes of the spirit when he sees the Great One.²³
 'Her spars(?)²⁴ are the entrails of Isis and of Osiris.
 132 'Her masthead ²⁵ is the phallus of Babi.
 'Her "cordage-smiter"²⁶ is the two fingers of Osiris.
 133 'Her cordage ²⁷ is the slaver(?)²⁸ which was on the mouth of Osiris.
 'Her *md3t* ²⁹ are the teeth of Osiris when he fell and embraced the earth in
 Nedit.
- 134 'Her *sm3dyt* are what divides the thighs of the Great One.
 'Her ribs(?)³⁰ are the ribs of Nephthys.
 135 'Her *msrt* ³¹ are the ribs of Isis and Osiris.
 'Her *inḥw* are the armpit ³² of Babi.
 136 'Her *m3cw* are the *ḥsmt*-monster which eats the Libyans.³³
 'Her bow-timbers(?) are the demons which are in the Abyss.³⁴
 137 'Her looms(?) (of her steering-oars) are the hide of the Ram who is with
 Horus and Seth.³⁵
 'Her bent timbers are the seats of Horus the sandalled(?).³⁶
 138 'Her *ḥt* are the offerings of him who is in *Tm3t*.³⁷
 'Her bailers are the frog-goddess in the mouth of her lake.³⁸

'Her *snbw* are what separates the thighs of Babi when he goes around the land. 139

'Her steering-oars are the god and goddess of Netjrw.³⁹

'Her columns are the jaws of Isis and Osiris. ⁴⁰ 140

'Her mast is the Lone Star which has severed the storm from the sky. ⁴¹

'Her *nfw* ⁴² are the weakness of the arms of Babi. 141

'Her forestay is the great star of Rē^c. ⁴³

'Her backstay is the braided tress of Mafdet. ⁴⁴ 142

'Her *k3-šspt* are the gods and souls of Pe.

'Her braces (?) ⁴⁵ are the backbone of Neḥebkau. 143

'Her starboard side is the right arm of Atum. ⁴⁶

'Her larboard side is the left arm of Atum. 144

'Her stern-post is Sakhmet when she dances. ⁴⁷

'Her tiller is Sakhmet when she protects. ⁴⁸ 145

'Her cabin is Nūt the equipped.

'Her sail is Nūt who is spread out. ⁴⁹ 146

'Her oars ⁵⁰ are the movements which are in the hand(s) of Horus when he travels. ⁵¹

'Her sounding poles are the Souls of Pe and Nekhen for her guide-lines ⁵² 147
to the horizon.

'Her "sandals" are the movements which are in the hand(s) of Horus when he travels to the guide-line to the horizon. ⁵³

'Her bow-warp is the beard of the Ram, the Lord of *Hnw*. ⁵⁴ 148

'Her stern-warp is the White Crown when it supports Edjō. ⁵⁵

'Her forward mooring-post is the tail of the great Wild Bull. ⁵⁶ 149

'Her after mooring-post is Nekhbet ⁵⁷ with her arms about Horus.

'Her mallet is the backbone of the Ram. ⁵⁸

'Anything which I have forgotten in this ferry-boat is what is invoked on my behalf for it by those gods who are in them; ⁵⁹ it is they who will take them from the storehouse; they took (something) thence for Horus the Lord ¹ when he ascended to the sky angry with men. Indeed (. . .) are put for you among her gear (?) ⁶⁰ for going to 'Imyt'. ⁶¹ 151

'What are these two *imyt* from which you have come?' ⁶²

'The Field of Offerings and the Field of Rushes'. ⁶³

'Your warrant indeed comes to you'. ⁶⁴ 152

'I have come (from) the two *Ww*-towns, ⁶⁵ being in their hands, (namely) the gods; may they not take away ⁶⁶ this which they have given to me at the waterway of the Field (?) ⁶⁷ of Rushes. ¹ (As for) these seven gods, I found them 153

bowed down ⁶⁸ reaping emmer . . . ; ⁶⁹ I gathered together what was between their thighs ⁷⁰ for invocation offerings for them there when travelling downstream to Khem or upstream – may he see'. ⁷¹

154 'Bring him a boat,⁷² for he is an equipped spirit; the fare⁷³ for it has been brought to him. May you go aboard⁷⁴ the ferry-boat, because⁷⁵ you know the number of your fingers'.

'One alone; ⁷⁶ he has inherited from you ⁷⁷ because I am content.

155 'Two, two; he has passed by the second of two. ⁷⁸

'Three, three; he has become three because of the second of my two. ⁷⁹

'Four; one is plucked out and two are in pain. ⁸⁰

'Five; the second is placed for him and my(?) one is among the sealed documents'. ⁸¹

156 How good it is to go down after *'Iw3wt*; ⁸² indeed I will go after her when the fire has gone up. ⁸³ Hail to you, Eye of Horus, uniting the gods to yourself! ⁸⁴

157 The sky and the earthlings tremble at me, ¹ the gods remove them from their seats, and they say: 'It is an equipped spirit who has come to this land, ⁸⁵ and he is the spirit ⁸⁶ whom the southern, northern, western and eastern gods equipped for his benefit.' ⁸⁷

158 Come, that you may see me adorned with a fillet and wearing the royal head-cloth. ⁸⁸ Joy is given to me by means of it, and the Lakes of Rushes are
159 filled. ⁸⁹ ¹ Their thickets (of rushes) and pools are in my possession, and I ferry across. O *Hathōr*, may your hand be given to me, and may I be taken ⁹⁰ to the sky; may I sit between the two great gods to give judgement, and I will say what is
160 true, ¹ I will control ⁹¹ the patricians and the plebs, who will come to me bowing. It is well. ⁹²

1. Var. T3L: 'bring me the Eye of Horus for him'.

2. Varr. 'the boat of Horus', 'the boat of the Eye of Horus'; the common phrase 'which was rescued from Seth' in 121*b*, with the fem. participle *nḥmt*, shows that the reading *in n. ḥrt ḥr* of M3C, M6C and M5C is correct.

3. So G1T–T3L (*hsp*); M3 ff. 'in the east of his garden (*š*)'; M2NY: 'of his garden (*š*)', with 'in the east' omitted.

4. The boat. G1T–T3L have omitted *nw* 'this'.

5. G1T–T3L have an unexplained *w* following interrogative *m*; M2NY has *wy* without *m*.

6. The writing *iry.k* of M5C suggests the prospective *sdm.f*. This text has already put this question, with *m* instead of *šst*, in 122*c*.

7. These two clauses obviously belong together, but the first appears in G1T ff., and the latter in M3C ff.; only T3L has them both, and that text has 'fill her', without *wsh.t*.

8. Lit. 'what should be cut out for her is not', i.e. she has not yet been built.

9. A superfluous *hnc* has been inserted between *Skr* and *nb hnw* in G1T-A1C.

10. Here begins a long catalogue of the components of a ship, each entry being accompanied by a mythological description; many of the items named are of unknown identity, and others can be identified but tentatively. Cf. Jequier, *BIFAO*, 9, 37ff, but I do not agree with his 'solar bark' view; this is a list of the parts and gear of a normal sailing-boat.

11. Var. G1T, A1C: 'Min', see de Buck's n. 1*. The following place-name is not identified.

12. *Ḍdw* of A1C is an obvious corruption of *fdw*.

13. *Wḏ* appears to be a variant of *wḏwt*, *Urk.* V, 205, 6; *CT* V, 189*d*; these terms may be related etymologically to *wḏ* 'act as pilot', *Concise Dict.* 74, and so be associated with the steering-gear of a vessel; since there is a pair of *wḏ*, the translation 'steering-posts' seems possible. *Wḏyt* of VI, 264*m* seems to refer to the steering-gear itself, the 'helm'.

14. G1T *ḥsfwt spt*, A1C and M3C *ḥsfwt* alone. The M21C group of texts has mostly the same items as G1T, but in reverse order in pairs; the G1T group is followed here. The fem. *ḥsfwt* is distinct from the masc. *ḥsfw*, compare 127*b* and 129*b*; both are items in this list. Its meaning is not clear. M21C ff. read *sprwt* 'ribs'.

15. *Srḥ* is rendered as 'Bordbrett' in *Wb.* IV, 43,1. Caminos, *L. Eg. Misc.* 161, translates as 'gunwale', but we have allotted this term to *spty* 'lips' of the boat, see Spell 397, n. 35. 'Bulwarks' seems a possible interpretation.

16. *Ḳmḥ*, determined in G1T and A1C with two grappling men.

17. So G1T; A1C: 'on the plateau of . . .'; M3C: 'in the high place of the land, in Nedit'; M21C: 'on the plain in the high place of the land in Abydos': M2NY and M5C have 'Nedit' for 'Abydos'.

18. *Ḥspt nt spt* is determined with the wood-sign in G1T and A1C, but with cords in M13C and (in 129*b*) in M21C ff.; the description as ropes in what follows favours the latter reading. M21C here has *mdḥ(m)* 'lacing(?)'.

19. Var. M6C: 'Neḥbkau'.

20. On *šḥ* see Spell 396, n. 19.

21. 'Beard' rather than 'tail', cf. 148*a*, where *ḥbsyt*, certainly meaning 'beard', is named beside *sd* 'tail'. The allusion may be to the curved beard of a god.

22. Cf. M2NY in 131*b*, which reads clearly *ḥrwt ḥt* 'eyes of the wood', i.e. of the mast; also the items which follow are concerned with the masthead and the mast. The expression appears to refer to the holes or 'eyes' in the metal(?) masthead through which the stays and halliards passed, see n. 25 below. The use of the plural here rules out the 'oculi' painted on the bows. The writings *rrt*, *rrwt* of G1T and A1C are *voces nihili* and are assumed to be merely corruptions of *ḥrwt* 'eyes'.

23. Varr. M21C: 'the eyes of the female spirit who sees Horus'.

24. *Ḥmt*, lit. 'three', is in some way connected with the mast, as is shown by the context in which it occurs, and I would suggest that it may refer to the three spars, i.e. the mast and two yards. It would seem as if *ḥmt* and *bdḥ* 'masthead' in 132*a* have been transposed, because the description there of *bdḥ*, 'the phallus of Babi', is applied to the mast in 92*b*. If this transposition be accepted, we would have the natural sequence 'masthead eyes', 'masthead', 'spars'. However, the text has been translated as it stands, rather than venture on emendation, though M21C ff. have their own version.

25. *Bdḥ* 'masthead' is determined here with the rope, but in *Urk.* V, 207, 13 the det. is clearly intended to represent the flanged and perforated appendage at the head of the

mast through which passed the stays and halliards, see *D. el B.* III, 72–5. It is the holes for the ropes in the flanges of this object which I have taken to be the ‘eyes’ referred to above.

26. Just possibly a reference to the two flanges of the masthead gear, see n. 22 above. Although no writing of this term shows the dual, its essential duality is suggested by the reference to ‘the two fingers’ in seven out of nine texts.

27. For this word cf. *Les.* 68, 7; *Urk.* V, 173, 14; 174, 14.

28. The association of *ḥngw* with *ḥnw* ‘rigging’ suggests strings of slaver hanging from Osiris’s lips.

29. *Mḏḏbt* of GtT and AtC is an error, that word belongs to 138*b*. The true reading here is *mḏḏt*, cf. M21C ff. in 134*a*. According to *Wb.* II, 187, 3 the meaning is a wooden tube.

30. See Spell 396, n. 14.

31. Written *msprt* in 135*b* (M5C).

32. Cf. Caminos, *Lit. Frag.* p. 15, n.1.

33. Meaning unknown; in *Adm.* 3, 11 *mḥcw* is a term for a kind of wood. *Ḥsmt* is also unknown, but from the det. in GtT and its description it would appear to be a man-eating monster.

34. *Ḥbsw*, var. *ḥbsyt*, *BD* 207, 5, may be derived from *ḥbs* ‘introduce’, with the significance of ‘inducting’ the boat into the waters, the function performed by the bow. For the *šmḥw* as demons, cf. Breasted, *Ed. Smith Pap.* 385. In GtT and AtC *ḥmyw* is corrupted into *wnm*.

35. On *nsḥw* see Spell 404, n. 48. *Ḥmy* here must surely mean ‘who is with’; no other interpretation makes good sense.

36. *Ḥndw* is taken to be a derivation of *ḥnd* ‘bend’ wood, *AEO* I, 66; *whḥty* is presumably connected with *whḥty* ‘pair of sandals’, Cairo 28083; 28091; *Pyr.* §219.

37. *Mšḥt* is not recorded, but has been regarded here as synonymous with the familiar word *šḥt*. In all texts except GtT and AtC *mšḥt* is followed by three rectangles as if to read ‘the offerings of the lakes’. In all texts *ḥmy* is masculine and therefore in GtT and AtC it cannot qualify *mšḥt*, and is presumed to be a direct genitive in these two texts. *Ḥmt* (*et varr.*) is unknown, and the absence of any determinative of place is noteworthy.

38. *Mḏḏbt* ‘bailer’ occurs also in *Urk.* V, 172, 15; *BD* 206, 11; 454, 3; the bowl-det. in GtT and AtC, also in M5C in 139*a*, indicates its function. In the description, *Ḥḥkt* of M46C ff. is certainly to be preferred to *ḥḥḥ* of GtT and AtC, which not only makes poor sense, but fails to account for the fem. suffix in *rḥ ḥs*. That suffix makes it unlikely that *rḥ ḥ* can be a place-name.

39. *Ḥmw* ‘steering-oars’ in GtT and AtC; varr. *šwt*, *ḥḏwt*, *snbw*, all obscure as components of a vessel; *nḥr nḥrt* ‘god and goddess’ in GtT and AtC; *nḥrtḥ* ‘two goddesses’ in the other texts.

40. The reference of *cḥw* ‘columns’ is presumably to vertical timbers supporting deck or half-deck. The det. 𓂏 of *crt* in GtT is an error, presumably for the flesh-sign; *crt* determined with 𓂏 in *Pyr.* §505 means ‘death’.

41. We have already had *ḥmt* in 131*b* apparently meaning ‘mast and yards’; *ḥt tḥw*, lit. ‘wood for the wind; occurs elsewhere as a phrase for ‘mast’, e.g. *Siut*, 11, 25; *BD* 205, 15, but with *n* inserted as in M3C and M13C perhaps only here. For the description as translated see GtT, AtC, M3C and M6C, also probably M46C; M13C ends with *wḏc mdw*, the rest of the passage being lost; M2NY adds *wḏc mdw m ḥym* (or *ḥyp*) ‘who gives judgement with a sceptre’;

similarly M21C, M4C, where in both cases the final sign could be a corruption of 𓏏 .

42. Hardly 'sails', as the word is dual and is determined either by the wood-sign or the rope. No contemporary Egyptian ship was rigged with two sails; also the sail (𓏏) occurs in 146a.

43. Hft-hr , here translated by 'forestay', is lit. 'the before-the-face rope.' In what follows I have preferred the concrete noun shd 'star' of most texts to the vague shd 'shining' of G1T and A1C.

44. H3-t3w is lit. 'the behind-the-wind rope', translated as 'backstay.' 'Mafdet' only in G1T and A1C; all other texts have hddt 'the scorpion'. Hsft-hr of M2NY ff. is probably a corruption of hft-hr of 141b.

45. On ibw see Spell 397, n. 29; f3t t3w 'sailing' is bungled in G1T. The expression could perhaps refer to the braces controlling the yards.

46. Omitted in G1T and A1C. Hr.s imy-wrt-c3 , lit. 'her starboard face', could perhaps refer to the broadside view of the starboard side, and this possibility receives support from the reference to 'her larboard' in 144a; the writing 𓏏|𓏏 in 144a.b (M5C) is perhaps due to confusion with the hrt -rope of 169g.

47. For imy-tp 'stern-post' see also CT III, 77g; V, 169e. At the end of 144b, rw.s occurs only in G1T and A1C; the other texts have hw.s as in 145a.

48. For hr-c 'tiller', lit 'what is under the hand' cf. CT III, 77f; V, 169c. Not much weight can be attached to the cord-det. of 145a; this sign is used quite loosely, and the wood-det. recurs in 145b. Note that hr-c 'tiller' and imy-tp 'stern-post' are paired in V, 169e. Hw.s has been corrupted into 3h r.s in G1T and A1C.

49. In M21C only, referring metaphorically to the expanse of the sky. M5C refers to 'Nūt who rests [. . .]', while M2NY refers to 'the runner of Horus'.

50. M3C and M6C combine this with 147a.

51. So G1T and A1C. All other texts except M21C have 'the gods and souls of Nekhen'; M21C substitutes Pe for Nekhen.

52. For m3c 'guide-line' cf. CT II, 135d.e; 137c. The varr. omit the allusion to m3c .

53. Lost in G1T. A1C corruptly: 'the day of guide-lines to the horizon', having apparently been led astray by the circular town-dets in 147a. The rest have the 'movements' passage, with minor varr., except that M4C has badly corrupted the end.

54. So G1T; M6C omits nb hnw . All the other texts combine 148a and b and for nb hnw have mostly hnbwt ; the exceptions are M3C, which reads m hnbwt , and M4C, which is quite corrupt.

55. Var. M6C: 'the hair of the plebs'(!). The combined texts in 148a have 'the tail of the Wild Bull', which is fact more appropriate to a warp than either version of 148b.

56. See the last note; 'The tail of the great Wild Bull' is in G1T only. The other texts, except M6C, use G1T's description in 148b; M6C has 'Sakhmet when she protects'.

57. M6C has Shmt m 3w.s ; with this untranslatable expression compare 145a (G1T, A1C). 149b is absent from A1C.

58. Var. A1C: 'of Babi'. M2NY and M5C have b3 'the soul', a homophone of b3 'ram'. The catalogue of ship's components ends here.

59. The forgotten components.

60. The subject of *dy* (*d* in M2NY and M4C, corruptly *dr* in M5C) has been omitted in all texts, and G1T–T3L omit *ššššr.s*. The translation of this last word as ‘gear’ is only approximate; the precise meaning of the word is not known.
61. A dual place-name, cf. 151e.
62. Presumably the question is asked by the ferryman Maḥaf, the very long speech by the deceased having come to an end at last. Note that in G1T–A1C the demonstrative qualifying *īmyt* is masculine, whereas M2NY–M4C have the correct feminine.
63. G1T–T3L omit *ḥtp* after the first *šht*, evidently following an error in a common ancestor.
64. Apparently spoken by Maḥaf; the ‘warrant’ (*ṛ*) is presumably the deceased’s ticket for the crossing of the river, but the plural suffix *.tn* is surely an error for *.k*. T3L has *ṛ n Ḥr* ‘warrant of Horus’.
65. In all texts except A1C the expected preposition *m* is absent, and in that text we have *īm.s*, which does not make sense; there has certainly been some corruption here, for T3L has only a repeated group of indecipherable signs. It would be possible to translate as ‘the two *ww*-towns come to me’; but the rendering actually adopted seems the more probable; in either case it is the deceased who is speaking. A single place-name *Ww* occurs in CT IV, 41c.
66. Reading as the negation *īmy* with T3L ff.; imperative *īmy* makes poor sense.
67. All texts are surely corrupt here; *rʔr* and *šʔr* are *voces nihili*. The emendation *šht* ‘field’ is probable.
68. Reading *gm.n(ī)sn ksw* with T3L.
69. This is an echo of 99*d*, but what follows *kʔmtt* ‘ear of corn’ is incomprehensible. It is clear that the original editors were quite at a loss with the words following *bdṭ*, and M2NY–M4C have not understood even that common word; only G2T and T3L have *kʔmtt* more or less correctly, and *ks.k* which follows makes no sense at all.
70. Compare 99e.
71. Compare 101*b*. The reading of the place-name as *Ḥm* (Letopolis) is confirmed by M2NY and M4C and the corrupt *ḥnmty* of M5C, though the suffix *sn* following the name in M2NY and M4C is superfluous. The significance of the final clause *mʔ.f* common to all texts is quite obscure.
72. Maḥaf speaks.
73. For *hmt* ‘fare’ for conveyance, cf. *Pyr.* §334; *Peas.* B1, 172. M2NY ff. are corrupt, apparently thinking of *hy* ‘husband’, to judge by the dets.
74. T3L has corrupted *hʔ.k* into *ṛʔ.k*.
75. Read *n* ‘because’; the negation does not make sense.
76. Compare 115–6. This numbering differs from the other in that it runs only from one to five; G1T–T3L omit numbers one to three. This version is even more obscure than the other, and the translation can be regarded only as tentative to a degree. It is doubtless the deceased who is supposed to be speaking, to clear himself of the charge of ignorance.
77. For this sense of (*ī*)*wṛ* cf. Cairo 20543, *a*, 9; *RB* 111,4.
78. A totally obscure play on *snwy* ‘two’. *Snnt* has been taken to be intended for the fem. *snty* ‘two’; the doubling of *n* recurs in *snn.n.f* ‘he has passed by(?)’ next below. On the other hand, *snt* at the end of 154*a* has but one *n*.
79. Note here also the doubled *n* in *snnwt* and *snnwy*.

80. Here the verb *fd* 'pluck out' replaces the repetition of *fdw* 'four'. M2NY and M5C have *m fd.n.f* between *fdw* and *wc*. *Mr* after *snt* can hardly be other than the old perfective, but the fem. ending is lacking. Possibly because of the notion of duality inherent in *snt*, the common (masc.) gender 3rd plur. is used, but even so the det. $\overline{\text{S}}$ is missing.

81. Here *dy* 'is placed' is substituted for the repetition of *dw* 'five'. *Snt nw* of T3L is a corruption of *snwt*.

82. *'Is* at the beginning of 156a is clearly a non-enclitic particle, presumably a variant of *i'sw*, cf. *Eg. Gramm.*³ §232. *'Twwt* is apparently a female spirit.

83. *Sb*, on the evidence of the varr. *sbw*, *sby*, has been taken as prospective *sdm.f* with omission of the suffix 1st sing. *R.k* can hardly be other than the enclitic particle; T3L and M2NY have transformed it into *m rkrk* 'creeping', as probably M5C. Notable in M2NY is the sportive writing of *sqt* 'fire' with a broken pot for *sq*. The real meaning of all this remains enigmatic.

84. 3rd person in the original, in accord with regular Egyptian usage.

85. In M5C read *mk [ʒ]h pw*. G1T and G2T omit *pn* after *tʒ* and A1C omits everything after *i'w*.

86. Var. T3L: *ʒh n.f* 'with whom it goes well'. *ʒh* is determined with $\overline{\text{A}}$ only in M5C, but that indeed we have here the word for 'spirit' can hardly be doubted.

87. 157e only in M5C. It is almost entirely lost.

88. Note the additions in M2NY and M5C, which can scarcely be part of the original text. M2NY reads *r rmn nst. i* 'in order to support my throne'; M5C could have read *n r[krkt] r rmn [nst. i]* 'because of the [creeping] snake in order to support my [throne]';

89. Reading *šw i'w* with M2NY and M5C rather than *i'ww i'rw*; one cannot 'fill' islands. *R.sn* is apparently the enclitic, despite the writing of A1C; a mention of 'their (whose?) mouths' would be meaningless here.

90. Reading *šd.tw. i*; G1T and A1C reads *šd.tn w i* 'may you (pl.) take me', but there is no antecedent for a plural suffix. G1T has *šd.nt* for *šd.tn* of A1C.

91. T3L strangely *mʒ.sn* 'they will see'.

92. So S1C. What remains of M2NY differs from the other four texts, and M5C is lost.

Spell 399¹

A boon which the king grants (to) Anubis² who is on his mountain, who is in V, 165 the place of embalming, Lord of the Sacred Land, in all his pure and fair places, (namely) invocation offerings for one who is honoured with the great god, Lord of the sky, for N,³ the worthy and vindicated; a thousand of bread and beer,⁴ a thousand of cattle, poultry, wild game,⁵ alabaster, clothing, the funeral meal, and a thousand of all pure and good things of which the spirits wish to eat, for N [. . .]. ¹May he cross the firmament, may he traverse the sky, 166 may he travel safely on the fair paths on which the blessed travel, may hands be given to him in the *nšmt*-bark among the blessed.

Orion and the Great Bear are ready(?) as stars, the land is placed in(?)⁶ the side of the great West at the stairway of the lotus-tank at the place for traveling upstream in the Lake of the Favoured Ones in the River of Food-offerings to the place where N is, so that he may live. It is the river of the Lord of All when he was in the flood in the Abyss with the inert ones, when he was weary in the Great Hall. The worthy and vindicated N is interred in it at the place where Osiris is.

Captions of the boat-diagrams.



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- A. Ptaḥ-Sokar.
- B. Incense on the fire.
- C. The guiding-serpent⁷ of the [Field of] Offerings.
- D. The equipped spirit will go down safely to the lotus-tank in front of Orion in the southern sky on every occasion⁸ at the place where Osiris is, at the stairway.
- E. This bowl⁹ is the mistress of drink-offerings¹⁰ in the rank of flood, which controls¹¹ the *wtnw* of the inundation.
- F. Musician-goddess.
- G. This¹² is the mistress of the bow (of the boat).
- H. The Souls of Pe.
- I. Musician-goddess.
- J. The stern(?).¹³
- K. Orion and the guiding serpent set the streams in order on every (occasion)¹⁴ at the place where Osiris is [. . .].
- L. The equipped spirit descends safely into the southern sky.¹⁵
- M. The bow.
- N. He who opens the mouth.
- O. The weary one.
- P. The Great Bear.
- Q. He who opens N's mouth.
- R. The two eyes.
- S. He who flies up is he who sits at the place where Osiris is.¹⁶
- T. The Souls of Nekhen.

1. See de Buck's remarks, p. 165, n. 1*.

2. Following GrT^a. *'Inpw* is misspelt.

3. In 165c GrT^a inserts a superfluous *n* before the name of the deceased.

4. The catalogue of offerings is omitted from GrT^a, here GrT^b is followed.
5. Represented by the head of an oryx(?).
6. Obscure; *tꜣ dy r iꜣm* of the text should perhaps be emended as *tꜣ dy m*; otherwise *gs iꜣmy-wrt* is left in the air.
7. Restoring *shꜣt* in the lacuna; the remaining trace would suit.
8. *R tꜣn sp 2 (sic)*, var. *r tꜣnw* in K.
9. The translation of *wshꜣt* as ‘bowl’ is certain, but there is a hidden pun on *wshꜣt* ‘barge’, see the position of E in the diagrams.
10. Lit. ‘What is lifted up’ in offering, with det.  in AIC.
11. Fem., in concord with *wshꜣt*.
12. Assuming *iꜣtn* to be the fem. sing. demonstrative in a rare spelling and independent use.
13. See de Buck’s n. 2*.
14. *R tꜣnw* without *sp*, see n. 8 above. From here on we depend on AIC.
15. Compare D above.
16. Translation doubtful; the reading is not certain, see de Buck’s n.4*; if we really have here  as an auxiliary verb, *hꜣms* should be the infinitive *hꜣmst*.

Spell 400

SPELL FOR [JOINING(?)]¹ THE FERRY-BOAT TO THE REALM OF THE DEAD, TO V, 168
THE PLACE [WHERE OSIRIS IS(?)]².

The boat is the lotus-bark which put into the land of the god.³

The mooring-post is . . . west of the seats of *Rrwt*.⁴

The bow-warp and the stern-warp are the claws (?) of the scorpion-goddess.⁵

The ‘sandals’ are like the thigh of the Great Lady.⁶

The mast is the day of destroying(?) the shining sky.⁷

169

The cable is the flame(?) making rejoicing for the Destroyer.⁸

The *kꜣw* are they who restrict the influence of the sunshine.⁹

The sail is the red one who . . . those who are brought content.¹⁰

The stern-post and the tiller are the Great One when he is with those who pray.¹¹

The *hꜣrt*-ropes are the bowstrings of those who are about the Abyss.¹²

The bailer is the pit¹³ which is in the realm of darkness.¹⁴

170

The oars are the staves(?) of *Hꜣpy*.¹⁵

The steering-oars are those who stand before Anubis the great.

The sounding-pole is the ferryman whom they cannot see.¹⁶

O you seven spirits,¹⁷ the ferrymen of the sky;¹⁸ O Maḥaf,¹⁹ come and bring me the ferry-boat in its name of *kꜣyt*-boat²⁰ and in²¹ its power of *kꜣyt*-boat, 171

which is sent from ²² the mountain . . . ²³

172 O you gods beside(?) the god, ²⁴ a message has come for me; ¹ the Night-bark
and the Day-bark are built. ²⁵ He leans on me ²⁶ and relies on me, and Rē^c is at
peace. I sit beside him, and the Soul which is in the horizon gives judgement; I
173 have extended my arm over the arm of Horus and the sandal of Seth; ²⁷ I am the
twilight which is over the approach of the storm; ²⁸ I travel around . . . ²⁹ May
(something) be brought to me that I may see the bull-snake, may the warrant ³⁰ of
the bull-snake be brought to me . . . ³¹ Those who ferry over are those who open
my paths < to > the Lake of the Shanks. ³² She ³³ brings and takes away, for she has
knelt at the stairway, ³⁴ she crosses over to the Field of Rushes. ³⁵

1. For the restoration see de Buck's n. 1.*

2. Restoration conjectural.

3. Following SiC. This spell is most obscure.

4. Restored with the aid of M2NY. I cannot translate *nḳꜣw*.

5. M2NY has the clauses in a different order from SiC. *Mnyꜣ* is not recorded, but from the duality implicit in 168*e* (SiC, M5C), it could refer to the scorpion's pair of claws; the sting in the tail is the only likely alternative. M2NY (168*e.f*) corresponds in SiC to 168*g* and 169*a*.

6. For *tbwt* 'sandals' as a technical term for part of a boat cf. 147*b*. In SiC, for *ls* 'like' cf. *Eg. Gramm.*³ §247,5; for *m* instead of *n* in an indirect genitive cf. Sp. 356, n. 5. On the reading of M2NY see n. 8 below.

7. Restoring the lacuna in 169*a* (SiC) with the aid of 168*f* (M2NY). 𓏏 in 168*f* may have borrowed its det. from *ihmw-sk* 'the indestructible stars' like *sk* 'flour' in *Pyr.* §1065; in §785(P) *sk* seems to be an error for *sbꜣ*. M2NY appears to be corrupt; it anticipates 169*c*.

8. Reading *mrr hr šrc n ḥtmw*, cf. 168*g* (M2NY), where the text reads *mrr hr ḥc n ḥtmw*. 'Mrr 'flame(?)' is not recorded.

9. With *kꜣw* compare *kꜣw-šspt* in 142*b*, there preceding *ibw* 'cable' in 143*a*.


10. Read *tmsst šhwct inw*; the reading *tmsst* is confirmed by the palette sign, cf. *Pyr.* §1460. It is distorted in M2NY, which for *šhwct* has *shꜣc*; I can translate neither. For *inw* of SiC M2NY has *inw hrw*, which seems an improvement.

11. For *imy-tp* cf. *CT* III, 77*g*; V, 144*b*. For *hry-c* cf. III, 77*f*; V, 145*a. b*. For *wr* of SiC, M2NY has *Hr* 'Horus'; *im.f* of SiC is clearly an error for *iw.f* of M2NY; and *hnc* following it in both texts indicates that *dbḥw* is an active participle describing persons. M2NY splits this sentence into two: 'the stern-post is Horus when he is with those who pray; the tiller is the bow-strings (or 'sinews') of those who are about the Abyss', anticipating the description in 169*g*.


12. The *hrt* (upper) ropes may possibly refer to those used to hoist the yard, and the identification with *rwꜣw* 'bowstrings' or possibly 'sinews' is not inapt.

13. *Šꜣdt*, lit. 'what is excavated', determined in SiC with 𓏏 .

14. Var. M2NY *snk(t) nt hrw* 'the darkness of the day'.

15. The translation of *gbw* as 'staves' is doubtful; in *BD* 400, 15  is a place

which harbours slayers, but that can hardly be the sense here. Note again *m* for genitival *n*.

16. The man-det. after *smc* in S1C is superfluous. For *mʒ.n.s* of S1C read *mʒ.sn* of the other two texts (170*e*). In M2Ny the initial *m* of *mḥnt(y)* is cryptically written with , as also in 174*a*. Here the catalogue of boat-parts comes to an end. 170*f* is apparently a title, see de Buck's n.8*, and it has been included as a restoration in the translation of the title at the head of this spell. The text continues with an address to the ferrymen-spirits.

17. Some new texts come in here; beside M5C^b we have M2NY^a and M5C^a. The number 'seven' is in S1C alone; the intact parallels have 'four'.

18. M2NY^b and M5C^b have: 'the ferrymen of the West, the ferrymen of the sky'.

19. Corrupted in the same two texts into *Mʒ-ʒḥ.f*.

20. Written variously as *kʒt*, *kʒyt* and *kʒytt*.

21. S1C omits *m*.

22. A dittograph of *m* in M2NY^b.


23. After *ḡw* S1C has *ḥr trrf*, as apparently M2NY^a: M2NY^b has *ḡw tnr.f*. Both readings are equally obscure.

24. So S1C, taking *ḡr* in its archaic sense of a preposition of place. Var. 'O you gods who are in the presence of the Houses(?)'.

25. So M2NY^a and M5C^a; this version seems more plausible than 'have been buried' of S1C; *kʒn n* 'it goes ill with' of the other two texts is likewise unconvincing.

26. There surely must have been a textual omission in the scribal source; this sentence and what follows have no nexus with what precedes. Who is 'he'?

27. Following M5C^a; this text seems superior here to S1C and M2NY^a. The sense is that the deceased exercised some kind of restraint over these two contending gods.

28. Following M5C as the only translatable version of the three, though it may be an ancient emendation. The meaning of  *n pt* of M2NY is obscure; S1C is damaged.

29. Incomprehensible. All three texts differ materially, which suggests that the copyists themselves were all at sea.

30. Hardly 'arm' as S1C, since snakes are limbless.

31. I do not understand *m dmḡt Ḥnm* (var. *ḥb*).

32. Following M5C; the other two texts are incomprehensible.


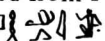
33. There must have been another omission after 173*e*, for the fem. suffix has no antecedent.

34. Reading *mʒ.n.s* < *r* > *rwd*, the preposition having been omitted through haplography. *Mʒ.c.s ḡy.s* of M5C yields little sense, but this preserves *r* before *rwd*.

35. Var. S1C: 'she travels to the [. . .]' with fire-det.; M2NY 'she travels to *ḡw*', with plant-det.

Spell 401

SPELL FOR A FERRY-BOAT.¹ O you [seven(?)]² spirits, ferrymen [of] the West, bring me³ the ferry-boat when I call out,⁴ [because(?)]⁵ I know you and I know your names. O *Mʒ-ʒḥt-n.f*,⁶ bring me the ferry-boat in [its name of *kʒyt*-boat and in]⁷ its power of *kʒyt*-boat [. . .] I will go down in it to the West, I will reach⁸ the god who is in(?) [. . .].


1. On the writing of *mhnt* see Spell 400, n.16.
2. Restored from 170g.
3. Restore  in the lacuna, cf. 174g.
4. Cf. *iw* 'cry out', CT I, 148a.
5. Restore *hr* in the lacuna, see below.
6. Corruption of *M3-h3f*, cf. 171a.
7. Restored from 171b.
8. Read 

Spell 402

V, 175 Not dying again and giving a man's magic to him. I am Khopri who came into being of himself upon his mother's lap,¹ who gave the she-jackals to those who are in the Abyss² and the predators(?)³ to those who are in the tribunal; see, this magic of mine has been brought to me;⁴ gather together this magic of mine
176 for me⁵ wherever it may be;¹ be quicker than a hound, be speedier than Shu.⁶

O you who bring the ferry-boat to Rē^c, strengthen your warp, launch⁷ your ferry-boat, ferry over to the Island of Fire, for see, I have gathered together this magic of mine⁸ wherever it was. Now anyone with whom it is, be quicker than a hound, be speedier than Shu.

The heron is in distress⁹, the gods are silent, having caused the heron
177 to cry aloud(?),¹⁰ so that it may make announcement¹¹ to the gods.¹ See, I have gathered together this magic of mine wherever it was. Now anyone who is with it, be quicker than a hound, be speedier than Shu, for I am a festal bull, pure of mouth, living on milk of the god's mother.

1. Lit. 'leg', but the context demands the rendering 'lap'.
2. Var. M2NY: 'the jackals (masc.) of the interior of the Abyss.' L2Li appears, from which is left of 175e, to have had a different text.
3. Lit. 'killers', with skin-det. in M2NY; a hunting quadruped of some kind seems required as a counterpart to 'jackals' in 175e.
4. So T1C; M2NY attaches *ist* to *dmd.n.i* below and omits 175g. On L2Li see n. 5 below.
5. M2NY interpolates here *dy n.i* 'which was given to me'; in 175g-h L2Li reads: 'see, magic has been brought and collected for N for him (*sic*) wherever he is.' M2NY adds: 'I know wherever it is'.
6. So T1C; M2NY omits *tb n r* at the beginning of the clause. L2Li agrees with T1C except in writing  after *[tb]n*, but de Buck's text here is of necessity a copy of a copy, so that the published text may not be in accord with the lost original. L2Li ends the spell here.
7. The negation of T1C is surely contrary to the sense required; one may guess that the initial *m* in *mh* (written out in both texts) was at some stage confused with the negation *m*,

and that the latter in its turn became ^{slc}~~slc~~. For *mḥ* 'launch' a vessel cf. *Urk*, I, 109, 4.

8. Var. 'gather together this magic of mine for me', optative *sdm.f*. In T1C the non-enclitic *ḥst* rules out the imperative with dative.

9. For *kmw* see also *CT* I, 26c; VI, 157i; T1C has *bḥw* 'power'.

10. *Wgb*, var. *wbg*, with this det. is not recorded. The meaning given to it depends entirely on the context.

11. M2NY has corrupted *sr.f* into *srfw* 'warmth'.

Spell 403

Spell for bringing a ferry-boat to N and for crossing into the realm of the dead.¹
O you who come from the Abyss¹ as ferryman of the sky, who are in charge of V, 178
the field of irrigated land(?),² bring me this, which is light(?)³ but is not frapped.
You shall frap it⁴ with clay(?)⁵ and with the double cord which is on the tomb of
the lip of Osiris,⁶ without the descending of the spars(?) on her;⁷¹ I will cause the 179
spars(?) to descend on her by means of the plumes of the wings of the two falcon-
gods.⁸ I have come that I may raise up my seat and make the ferry-boat ready,
my fire being on the quays⁹ of the 'Great-White' bark.

Bring me this;¹ O you who go and come, bring me this, for I am 'Itty',¹⁰ I 180
have come into the Island of Fire,¹¹ I will slay thousands, I will adjudge hund-
reds(?),¹² I will live on the brains(?)¹³ which are on (*sic*) the heads of the Souls
of Ōn.¹⁴

1. So BHiC.

2. Varr. *cḥdw*, *cḥww*. For the meaning of *cḥdw* cf. *Wb*. I, 168, 12. M21C omits all from 177l to this word in 178b.

3. *'Isyst*, var. *ḥst*, is apparently a fem. participle to agree with the implied *mḥnt*. The meaning is quite uncertain, and the suggested derivation from *ḥs* 'be light', of weight, may not be right.

4. There is much confusion in the texts; Sq5Sq seems the most intelligible.

5. The context suggests some substance used for caulking.

6. All texts agree in reading *spt* 'lip', but it is possible that the archetype may have read *spr* 'rib'. In 178f Sq5Sq inserts: 'bring N this'.

7. Apparently the deceased is asking for an unrigged hull, which he will rig himself, cf. 179b. For *ḥḥḥ r.s* Sq5Sq has *ḥḥḥ.s* 'her spars(?)' both here and in 179b. *ḥḥḥst* of M21C is clearly a corruption.

8. Again Sq5Sq interpolates 'bring N this'.

9. For this sense of *dmy* cf. *JEA* 22, 104.

10. Unknown.

11. So Sq5Sq; for *nrsr* M18C and M21C have a writing with two cows(?).

12. *Nḥnwt*, varr. *snḥwt* Sq5Sq, *nḥwt* BHiC, is quite obscure, but the context suggests that

šnw̄t 'hundreds' may originally have stood here but has been unrecognizably corrupted.

13. Lit. 'entrails', but in this context that rendering is meaningless. 'Brains' seems the most likely alternative, though in that case it is not clear why *hryw tp* rather than *šmyw tp* should be employed.

14. The spell ends here. Sq̄Sq̄ adds once more 'bring N this' and ends with a rubric: 'Bringing N's ferry-boat to him in the realm of the dead'.

Spell 404¹

- V, 181 SPELL FOR ARRIVING AT THE FIRST PORTAL OF THE FIELD OF RUSHES. WHAT IS TO BE SAID TO THE GATE-KEEPER:² 'Open, O *Gšgš*, for your name is *Gšgš*'.³ Hail to you, You of the Netherworld, my lord;⁴ make ready your place for me'.
182 'Come, be a spirit, my brother;⁵ proceed to the place of which you know'.
He will arrive at another portal.⁶ He will find the Sisterly (Companions)⁷ standing there; they will say to him: 'Come, that we may kiss you', and they will
183 cut off the nose and lips of whoever does not know their names.¹ When he reaches [them], the man shall say: 'Hail to you, Sisterly Companions who comfort the Well-beloved!⁸ I have come between you⁹ with my magic, I am he who shines in the Night-bark, I am Horus son of Isis, I have come to see my father Osiris'.
'Come, be a spirit, my brother;¹⁰ proceed to the place of which you know.'
184 He will arrive at another portal by which the air enters and is cut off. It shall be said to it: Hail to you, Runner, whose name is "Son of a Runner!"'
'Come, be a spirit, my brother; proceed to the place of which you know'.¹¹
He will arrive at another portal; he will find its gate-keeper standing with
185 the satchel¹² of a corn-measurer¹ and with a corn-measure in his hand, wherewith to measure a man's excrement. THE MAN SHALL SAY TO HIM: 'Hail to you, *Twt*, whose name is *Twt*!¹³ "What is to be filled" is the name of your corn-measure'.¹⁴
'Come, be a spirit, my brother; proceed to the place of which you know'.¹⁵
'Hail to you, Striker of the pillar-amulet,¹⁶ whose name is "Striker of the pillar-amulet"'.
'Come, be a spirit, my brother; proceed to the place of which you know'.
186 'Hail to you, you two throwsticks, whose name is (<"Throwsticks">)¹⁷
'Come, be a spirit, my brother; proceed to the place of which you know'.¹⁸
He will arrive at these grounds¹⁹ and these grounds will say to him: 'We will not let you tread on us'.²⁰ HE SHALL SAY TO THEM: 'Hail to you, you backbone
187 of *Rē*¹ which repels the Serpent, which Neith sends down to the crocodiles'.²¹
'Come, be a soul, my brother; proceed to the place which you know'.
WHAT IS TO BE SAID TO THE FERRYMAN OF THE FIELD OF RUSHES²² so that

his regard may be on those gods who are on yonder side of the¹river. He²³ shall say to [them]²⁴ when he calls: ‘O²⁵ Cut Rush, Tongue of Rē¹. . . ;²⁶leader of the Two Lands, do not go back to them; O Power in the sky who reveals the sun-disk, O Rē^c, Lord of the dawn-red,²⁷ bring to me,²⁸ do not leave mē boatless’.

‘Tell my name’ says²⁹ the bow-warp. ‘O Braided tress of Isis which Anubis has affixed by means of the craft of the embalmer’.

‘Tell my name’ says the mooring-post. ‘Your name is “Lady of the Two Lands in the Shrine” ’.

The name of the mallet³⁰ is ‘Buttock of the Bull of the Wind’.³¹

The name of the steering-posts³² is ‘Reeds³³ of the Field of God’.

The name of the hull(?)³⁴ is ‘Earth-god’.³⁵

The name of the mast is ‘He who fetched the Great Lady after she had been far away’.³⁶

The name of the *mhnw* is ‘Standard of Wepwawet’.

The name of the yards(?) is ‘The staffs of Rē^c which are in Unu’.³⁷

The name of the *dbḥw* is ‘The staffs of Rē^c which are in Unu’.³⁸

The sail: ‘Your name is Nūt’.³⁹

The lacings(?), halliards(?) and *ḫwt*:⁴⁰ ‘Someone has made you from the skin of the Mnevis bull and the sinews of the Ombite.’

The name of the oars is ‘The fingers of Horus the Elder’.

The bailer is ‘The hand of Isis when she swabbed up the blood from the Eye of Horus’.

The bailer (*sic*)⁴¹ is ‘The gullet of Imsety.’

The ribs(?) in her hull⁴² are Imsety, Ḥapy, Duamūtef and Ḳebḥsenuf, (that is to say) “He who plunders”, “He who acts as a robber”, “He who sees his father”, and “He who makes his own name”.’⁴³

The hogging-beam(?):⁴⁴ ‘Your name is “She who presides over the gardens”.’

The butt(?) (of the steering-oar):⁴⁵ ‘Your name is *mrw*-wood’.

The steering-oar:⁴⁶ ‘Your name is “Accurate”, and the name of your blade is “Sunshine which cuts through the water”.’⁴⁷

The name of its loom(?) is ‘Nose of Ptaḥ’.⁴⁸

The name of this boat is ‘Leg of Isis which Rē^c cut off with a knife when she brought the Night-bark to him’.

The name of the skipper: His name is . . .⁴⁹

The name of the pilot(?): His name is . . .⁵⁰

The name of the helmsman: His name is ‘Two Baboons’.⁵¹

The name of the wind⁵² is ‘North-wind which came forth from Atum to the, nose of⁵³ the Foremost of the Westerners, the Lord of Abydos.’

195 'Tell ⁵⁴my name' says the river. 'Your name is "Those who see their lord." ' ⁵⁵
'Tell my name says the river-bank. ⁵⁶ 'Give me your hand, O lips of Isis, on
the day of the supper-festival; "He who eats putrefaction in darkness," and "She
who puts an end to him who would extend his hand against the waters." ' ⁵⁷

196 WHAT SHOULD BE SAID TO THOSE GODS WHO ARE IN THE WRITING; ⁵⁸ 'Hail
to you, you whose attributes are good, your lords of possessions, ⁵⁹ who will
exist for ever and ever! I shine for you that you may please me and that you
may put truth in this mouth of mine for me so that I may speak with it. My
197 bread is in Pe, my beer in Dep, ⁶⁰ my cake is baked, ¹ and my seat is spacious in
the presence of the great god; I know the name of that god for whom provision
is placed before him, ⁶¹ his name is *Tkm*. He opens up the western horizon, he
198 knows the eastern horizon, and his name is *Tkm*. ⁶² ¹ If he depart, then will I
depart when he is expelled from his *mskt*. Those who rebel will have no power
over this flesh of mine, for my bread is in Pe and my beer in Dep, and this power
of mine belongs to me. My power is bread and beer, ⁶³ my power is life, prosperity
and health.

199 Going out into the day in any shape that I may desire, and going out thence
into the Field of Rushes. ⁶⁴ As for anyone who knows this spell, he will go down
into the Field of Rushes, and there will be given to him a *šns*-loaf, a beer-jug,
a *psn*-cake and an aroura of land, with barley of seven cubits and likewise of
200 emmer, ¹ and it is the Followers of Horus who will reap it. He shall chew this
barley and this emmer and he shall rub his flesh with it, and his body will be
[hale] like that of these gods, and he shall go out into the Field of Rushes in
any shape that he wishes to assume.

1. For a detailed study of spells 404-5 see D. Mueller in *JEA* 58, 99 ff. He has dissected the spells into parts which he has rearranged in accord with his view of the text, but I am not entirely convinced that this rearrangement is valid. In this translation I adhere strictly to the text as presented by de Buck. In Spell 404 there are two clearly marked versions, B5C+B7C and B9C+B10C, with the abbreviated texts M2C and L1Li as their respective supporters.

2. Var. B7C: 'Spell for going down to the Field of Rushes. They will say: "Here is a man spiritualized [. . .]" ' M2C has: 'He shall reach the keeper of the first gate and shall say to him:'; what remains of Ab1Ph suffices only to show that the sentences occurred in a different order.

3. So B5C and B7C. The reduplication mark *sp 2* has given rise to the varr. of M2C-B10C; L1Li is slightly garbled. See *JEA* 58, 112.

4. Cf. op. cit. 112-3, but *imḥty* could be an epithet of *Gšgš Nb*, which follows in all texts, both here and in Spell 405 (200f), is best interpreted as *nb(.ī)* 'my lord'; no other plausible explanation is available. Mueller's translation 'whatever *imḥty* (you are)' would have been expressed by *imḥty m rn.k pn* (or *pw*), see my *Pyr. Transl.* Utt. 249, n. 2.

over to the crocodiles. For *psd* 'backbone' B9C and B10C have *psd* 'the shining one'. For the association of Neith with crocodiles cf. *Pyr. Transl. Utt.* 308, §489, with n.6; §510; *BD* 158,3.

22. B9C and B10C omit 187*b-f*; in 187*f* B10C inserts a passage of its own: '[Spell] for calling to the ferryman of the Field of Rushes'.

23. The deceased.

24. *Sic*; *s* of *sn* is preserved in B7C. The speech which follows is really addressed to the ferryman, but the scribe has been led astray by the plural 'gods' in 187*d*.

25. *Whm* of the varr. is corrupt, cf. *JEA* 58, 104.

26. *Indbw*, meaning unknown.

27. 188*d.e* are absent in B9C and B10C, but in 188*f* they insert: 'may the sunshine be opened up by Rē^c, Lord of the dawn-red', confirming the reading *dšrw* at the end of 188*e*.

28. I.e. the boat; the usual *nw* after *in n. i* has been omitted.

29. Here and in 189*a* B5C and B7C for 'so says' have *it.in*, a combination of *i.ty* and *i.in*; they also consistently use red for the 'name' clause.

30. B9C and B10C regularly have: "'Tell me my name" says . . . '.

31. B7C adds *.f* at the end of 189*c*; 204*h* reads *šw-sp.f*.

32. Cf. Spell 398, n. 13. The det. of *wdwt* in *Urk.* V, 205,6 could well represent a vertical post. *Wdyt* in VI, 264*m* appears to stand for the steering-gear and has been translated with 'helm'.

33. For *ερω* 'reeds' cf. *CT* IV, 3*b*; 4*e*.

34. *Hrt* with boat-det. As suggested in *JEA* 58, 106, the var. *hpt-ht* may mean the mast-step.



35. *škr*.

36. *I.in* (B5C) and *int.in* (B7C) are superfluous; in 189*i* at end, *pw* is to be preferred to *pf*.

37. B9C and B10C substitute: "'Tell my name" says the masthead"'. 'It is the gullet of Imsety'. B5C and B9C allot this description to the bailer in 191*h*.

38. As Mueller points out, op. cit. 106, the repetition of the description of the preceding item is suspicious; it looks very much as if the scribe's eye had strayed to the preceding section.

39. So B5C; lost in B7C. B9C and B10C have Nu for Nüt, but since the word for 'sail' is fem., 'Nüt' is doubtless the better reading.

40. *šdw* is guessed to be lacing or frapping cut from leather; in *BD* 206, 6 it is determined with  and in *Urk.* V, 208,17 with ; *ct* occurs in *ct nt hrt*, *Urk.* V, 207, 3. 10, where the det. in 207, 3 suggests coiled rope. *Iwt* defeats me.

41. The only likely reason for the inclusion of two words *mqšbt* is that we have here a dittograph, the second instance taking the place of another component of the boat. The name of the first *mqšbt* recurs in 205*a*.

42. On *wgw* see now Spell 396, n. 14; *m ht.s* 'in her belly' surely refers to the hull; I cannot accept Mueller's 'innards'. *BD* 206, 14-5 refers to the *wg(š)yw n i myw ht.w.s* 'the ribs(?) which are in her timbers'. The fem. suffixes in 192*c* refer to the ferry-boat. For *wgw* B9C and B10C have *wgsw* or *wgsw*, surely in error.

43. The last epithet could also be read as *irr n.f ds.f* 'he who acts on his own behalf'.

44. Lit. 'that which unites', suggesting the hogging-beam which ran the length of

riverine boats at deck level and lent rigidity to the hull. Mueller translates as 'dovetails', quoting Allen and Jéquier, but in that case we would surely have had the plural; the insignificant size of dovetails also makes it unlikely that they would have been included in this list.

45. Mueller, following Jéquier, translates *ib̄sȳt* as 'rower's seat', where *BD 207,5* has *ib̄sȳt*, but in *230e* it is part of the steering-oar; since we have *q̄nh* 'blade' of the oar and *ns̄w* 'loom(?)', see nn. 47. 48 below, as well as *hry-rc* 'tiller', there is only the 'butt' left for *ib̄sȳt*.

46. I have pointed out in the glossary to the *Brit. Mus. Cat. Egn. Coll.*, II. *Wooden Model Boats* that the term 'rudder' is a misnomer; that form of steering-gear was not in use until the twelfth century A.D.

47. *B9C*: 'the name of your blade is "Sunshine in summer" '; *B10C*: 'Sunshine in the water in [heat(?)]' . All versions seem to be derived from the flashing of the wet blade in bright sunshine. Note that *B5C*, *B7C* and *B10C* have the dual *q̄h̄nw(y)*, as if the boat had two steering-oirs, but only one such oar is indicated in *193c*, and *ns̄w* 'loom(?)' of the oar in *193f* is likewise singular.

48. Read *rn <n> ns̄w.f*, which one *n* suppressed through haplography; for the reading *ns̄w* with initial *n* cf. *137a.b*. It is not likely to be the tiller, because that appears to be represented by *hry-rc*, lit. 'what is under the hand', cf. *CT III*, 77f; V, 145a.b; 169e. *Ns̄w* may mean the loom of the steering-oir, to the end of which the blade is attached. Mueller's *s̄w* 'handle' falls to the ground.

49. The name is indecipherable. *B9C* has *m.k* for *m.f*, *194b* is lost in *B10C*.

50. *Nfw* in *194c* is surely a dittograph, as there cannot be two skippers on a vessel; possibly what is displaced is a word for 'pilot'. Again the name is indecipherable. *194c-f* are omitted in *B9C* and *B10C*.

51. Perhaps in reference to two baboon-topped steering-posts.

52. Elsewhere the word is *nfw̄t*, cf. *CT II*, 44f.

53. In *B10C* *fn̄d* 'nose' has been corrupted into *n̄n̄d* 'burn up(?)', for which see also *CT II*, 150k; the word is damaged in *B9C* but has D for det.

54. *Ḍd* has to be supplied in *B5C* and *B7C*, cf. 189b; 190a; 193f ff; followed by *m.ḏ*, written as *mn.ḏ* in *B5C* and *B7C*.

55. Pl. *nbw* 'lords' in *B9C* and *B10C*. After this they insert a corrupt version of *193f.g*.

56. See n. 54.

57. See Mueller in *JEA* 58, 107-9. In *sytmt* the participle is feminine. These are the names of the lips.

58. I.e. who have been named in what precedes.

59. See op. cit. 108-9.

60. Omitted in *B9C* and *B10C*.

61. Lit. 'at his nose'.

62. Var. *B5C*: *Tkš*. Cf. op. cit. 109.

63. I.e. 'my power lies in bread and beer', etc.

64. In *B5C* read *prt im m Sh̄t 'I3rw*; minor varr. in the others with a cryptic writing of *I3rw* in *B3L*.

‘Open, O Gšgš! Open, O Gšgš!² Hail to you, Imsety, my lord;³ make ready your place for me’.⁴

201 ‘Come, be a spirit, my brother;¹ proceed to the place of which you know’.
‘Hail to you, Sisterly Companions who comfort the Well-beloved;⁵ I have come between you in the Night-bark’.

‘Come, be a spirit, my brother; proceed to the place of which you know’.

‘Hail to you who come from the Two Regions; “You who come from the Two Doors” is your exact name’.

‘Come, be a spirit, my brother; proceed to the place of which you know’.

‘Hail to you, District of the Runner: “District of the Runner” is your exact name’.⁶

‘Come, be a spirit, my brother; proceed to the place of which you know’.

202 ‘O Cut Rush, Tongue of Rē⁷,¹ . . .⁸, Leader of the Two Lands in Nekheb,⁹ do not go back < to > them.¹⁰ O Great Power who reveals the sun-disk with Rē^c, who is in charge of the dawn-red, grant that the ferry-boat be ferried across for this spirit, for see, he has come clothed and put together;¹¹ may he go down to the river-bank as a messenger of the great god; grant¹² that the ferry-boat be ferried across for the spirit, for see, here he is’.

The skipper of the ferry-boat of the District in Khemennu¹³ shall say: ‘If the one there be indeed this spirit,¹⁴ let him pronounce the name of the ground on which he has arrived’.

203 This spirit shall say to the skipper of the ferry-boat of the District in Khemennu: ‘I know the name of the ground [on which] I have arrived; its name is “Backbone of Gēb and ribs of Isis on which are the repellers of the Serpent,¹⁵ Destroyer with outstretched arm in the Pure Place”’.

The skipper of the ferry-boat of the District in Khemennu shall say: ‘If he go aboard at the bow of the ferry-boat, his soul will destroy him, but if he [go aboard] at the stern of the ferry-boat, this spirit will be one of them’; and the skipper of the ferry-boat of the District of Khemennu shall say: ‘Pronounce¹⁶ the name of this boat when you go aboard her’.

204 This spirit shall say to the skipper of the ferry-boat of the District in Khemennu: ‘I know the name of this entire boat, and I know the name of her bow-warp; its name is “Braided tress of Isis which Anubis has affixed by means of the craft of the embalmer”.

‘I know the name of her mooring-post; its name is “Mistress of the Land in the shrine”.

'I know the name of her mallet; its name is "Buttock of *Tꜣw-sp.f.*"

'I know the name of her steering-posts(?);¹⁷ they are "Serpents of the Field of God".

'I know the name of her oars; they are "Fingers of Horus the Elder".

'I know the name of her bailer; it is¹ "The hand¹⁸ of Isis which swabbed V, 205 up the blood from the Eye of Horus".

'I know the name of [her] ribs(?); their names are Ḥapy and Duamūtef".

'I know the name of her mast; its name is "He who fetched the Great One after she had been far away".

'I know the name of her mast-head: it is "Gullet of Imsety".

'I know the name of her *mhy*; it is 'Back of [. . .] who passed by"¹⁹

'I know the name of her lacings(?), her halliards and her [. . .]; they are "It has been made from the skin of the Mnevis-bull and from the sinews [of the Ombite]"²⁰

'I know the name of her yards(?); it is "[. . .] lands of the Field of the God which is in Unu"²¹

'I [know] the name of her sail; its name is Nūt.

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'I know the name of [her . . .]; it is (Imsety), Hapy, Duamūtef and (Ḳebḥsenuf); their names are "He who acts as a robber", "He who makes his own name", "He who plunders" and "He who sees his father"²²

'I know the name of the butt(?) (of her steering-oar);²³ its name is "Mistress of the Land in the garden".

'I know the name of her steering-oar; [its name is] "Accurate", and the name of its blade is "Sunshine which cuts through the water".

I know the name of the whole of this boat; it is "Buttock of Isis which Rē^c cut off with a knife for his Eye on his own behalf in the Bark of [. . .]"²⁴

The skipper of the ferry-boat of the District in Khemennu shall say: 207 'Pronounce the name of the river, since you (pl.!) go down to it'.

This spirit shall say to the skipper of the ferry-boat of the District in Khemennu: 'Its name is "He who looks at them" '.

The skipper of the ferry-boat of the District in Khemennu shall say: 'Pronounce the name of the wind, since you sail by means of it'.

'Its name is "The north-wind which went forth from Khemennu to the nose of the Foremost of the Westerners, the Lord of Abydos." '.

The skipper of the ferry-boat of the District in Khemennu shall say: 'Pronounce the name of the river-bank, since you go down on to it'²⁴

'Its name is "Backbone of Gēb and ribs of Isis which repel the Serpent from it" ' 208

It means going forth into the presence of the Great Ennead which is in On, which comes joyfully to meet this spirit. This spirit shall be prostrate²⁵ on his belly among them, and he shall say to them: 'I have come here to greet you, you lords of possessions who are [in] eternity, (who are within) the limits²⁶ of everlasting. [I have] moored(?),²⁷ my cake is baked, my bread is in Pe, my beer is in Dep, I possess offerings, and my offerings are bread and beer, life, welfare, health and a clear character;²⁸ (also) going forth in any shape which I desire within the Field of Rushes'.

209 The Great Ennead which is in the Field of Rushes shall say: 'Give him a *šms*-cake, a beer-jug, and a portion [of meat], and he shall eat of it, and he shall not go forth for ever and ever'.

The [Great] Tribunal which is in the Field of Rushes shall say: 'Give him an aroura [of land] with barley three cubits [tall]. The Followers of Horus shall cut it for him for the first year, and he shall chew on it and rub his body with it, and his body will be hale²⁹ like all of them'.

The Great Tribunal which is in the Field (of Rushes) shall say: 'Give him the . . .³⁰ of a washerman and a washerwoman; let him drink water at the eddy and grant that he achieve orgasm'.³¹

210 The Great Tribunal which is in the Field (of Rushes) shall say: 'Let him sing and dance and receive ornaments, let him play draughts with those who are on earth, may his voice be heard even though he is not seen; let him go to his house and inspect his children for ever and ever.'

This spirit shall say: 'I have come here in order to inspect my children and to receive for myself the garment(?),³² for I am the Biter in his coil; I am the Baboon with the strong name; I am the . . .³³ which fights stubbornly(?)³⁴ and fells the confederacy of Seth. I have come here speaking and reciting the Book of the Divine Words'.

1. See Spell 404, n.1; 405 is a somewhat corrupt and altered version of 404.

2. Compare 181*i*.

3. See Spell 404, n.4. 'Imsety' is a corruption of *imḥty* in 181*j*.

4. MiC has 'make a spell'.

5. See Spell 404, n.8. Here *mrwty* is given a plural form; in both versions the bird-sign *tyw* has been misunderstood.

6. A garbled version of 184*d*.

7. Cf. 187*g*.

8. *ꜥnd nb* is unintelligible; it corresponds to the obscure *indbw* in 188*a*.

9. Written as *ḥꜣbt* in MiC.

10. Here *.sn* is without antecedent, but in 188*b* it refers back to 'those gods who are on

yonder side of the river' in 187*d*; in 202*a* both texts are somewhat corrupted and we should read *m hmw n.sn* as in 188*b*.

11. Mueller, *JEA* 58, 104-5, translates *sꜣk* with 'wrapped', which is dubious, since it does not seem to correspond to the root meaning of this verb, and I take it to mean 'put together', 'reassembled', of the corpse of the deceased, cf. *Pyr.* §§ 654; 735 and often; here the deceased is not only properly dressed, but all present and correct in person.

12. *Dd* before *imy* 'grant' in M1C seems superfluous; this clause is in continuation of the prayer beginning in 202*d*.

13. We appear to have here a direct genitive with honorific transposition, to be read *nfw-n-mhnt-tn W-m-Hmnnw*; Mueller favours a *badal* apposition.

14. An odd construction, see Mueller, op. cit. 105. My own view is that in this particular case *pw n* is equivalent to *nn n* and that *pw n ꜣh* means simply 'this spirit', but the significance of such a construction escapes me, and I am not certain that this interpretation is correct.

15. Cf. 186*i*.

16. Read *dm*, cf. 202*b*.

17. Cf. Spell 404, n. 32.

18. Read *drt tw*, cf. 191*f*.

19. Read [*s*] *wꜣyt* by virtue of the cross sign.

20. Cf. 191*a-b*, but corrupted here.

21. A corrupt version of 190*d*.

22. Cf. 192*d-e*; clearly all four Children of Horus were originally named here. One would expect the ribs to have been included here, but they are already accounted for in 205*b*.

23. On *ibꜣyt* see Spell 404, n. 45.

24. Var. M1C: *pꜣt.k* [. . .]. M1NY ends here with the designation of the deceased (208*o*).

25. Cf. Mueller, op. cit. 110, though 'spread out' does not seem the happiest possible translation of *sh*.

26. Taking *hntyw* to be a plural *nisba* of *hnt* 'space' of time, *Concise Dict.* 171. See also *nꜣh hnty dt* 'for ever and ever', 196*a*.

27. Restoring as *mny* [*n. i*].

28. For this translation of *bꜣkt* cf. *Letters to Dead*, n. on I, 3; *JEA* 28, 19(*l*).

29. \Rightarrow is presumably a substitute for \curvearrowright .

30. Reading and meaning alike obscure.

31. Cf. Mueller, op. cit. 110-11.

32. The precise meaning of *cmcm* is not known. I have translated it with 'garment(?)' because the det. resembles that of *snd* 'cloth' in *CT* I, 109*a*; III, 82*a*. Mueller suggests 'basket(?)'.

33. *hwnt*, meaning unknown, apparently a fighting animal; again *CT* VII, 163*j*. Compare *hwnw* VI, 328*n*.

34. *Mnty* appears to be old perfective 3rd fem. sing. of *mn* 'be firm', 'endure', hence by extension 'be stubborn', referring to *hwnt*.

Spell 406

V, 211 SPELL [FOR] THE SEVEN KNOTS OF [THE CELESTIAL KINE]¹. Get back, you watchful one, who changes shape, who conveys away souls, who drags away hearts; go away from me, for I am Gēb, chiefest of the gods, and Atum, Lord of being.

1. Restored as 212a.

Spell 407

V, 212 SPELL FOR KNOWING THE SEVEN KNOTS OF THE CELESTIAL KINE.¹ O you who
213 knot your² rope and frap the ferry-boat, O ferryman of the Souls of Ōn,¹ knot
your rope and frap your ferry-boat; pilot³ me to the southern sky and row
214 me to the northern sky,¹ so that I may set the Longhorn in the northern sky,
for mine are the celestial kine.

O Seth,⁴ possessed of your power, great Longhorn⁵ dwelling in the northern
215 sky,¹ give me air among the *wtnw* who give rest to the celestial kine.⁶

216 O you who are loud-voiced,¹ greatly majestic, sitting in the midst of darkness,
give me air among the *wtnw*⁷ who give rest to the celestial kine.

The river is still for the Lord of splendour; the *nt*-crown attacks(?) the
218 *wtnw*⁸ who give rest to the celestial kine.

The crocodile⁹ goes forth from under the Heights of Neith¹⁰ and from under
the river banks.

219 Rest(?),¹¹ O Earth-god; grant rest to the celestial kine, for a cry goes forth
and tumult¹² starts up.

220 O Neith, Mistress of . . . ,¹³ come under my feet¹⁴ among the *wtnw* who give
rest to the celestial kine.

221 O Lord of the seed of the Five Bulls,¹⁵ yours are the bonds of the strong
bull.¹⁶

222 O you seven knots of the celestial kine, I know you and I know your names;
may you make me hale, may you make my flesh hale, may you make my members
224 hale, may you grant supports for my bones,¹⁷ may you save me from all things
evil,¹⁸ may nothing evil happen to me, because I am a worthy spirit who does not
listen to magic; I will not be taken to the shambles by him who is in charge of the
butchers(?), their desires¹⁹ shall not come to pass through me. I will not go upside
down, I will walk on my feet, and I will be enduring in my place.

1. So B2C; minor varr. in the other texts.
2. In the 3rd person in the original, as is usual in vocatives of this kind.
3. For this meaning of *wq* > *wd* see *Urk.* IV, 1847, 13. Three texts omit the object.
4. B1C and B2L add *wr* 'the great' after the name of Seth.
5. B3Bo has a superfluous *ꜣ* 'great' before *ngw*.
6. \rightarrow is probably to be preferred to Δ , but the sense will be the same; its object *tꜣw* has been omitted in three texts, but cf. 216c; 225g.l.; 226 a.d.h; S1C has: 'give me my heart'. On the *wtnw* see *Pyr. Transl.* Utt. 681, n. 3.
7. Note that four texts omit *d n. i* before *tꜣw*. Var. B2Bo: 'in the darkness of the *wtnw*.'
8. For *id* 'attack(?)' cf. *CT* III, 365b; 387d. Var. B2Bo: *id ꜣt. i wtnw* 'my power attacks(?) the *wtnw*'. In B1C and B1L this passage follows 221c, see de Buck's n. 3*. The water det. after *nt* in several texts is probably borrowed from *wtnw*.
9. The common noun rather than Sobk the crocodile god; note the plurals in B2Bo and S1C and the var. *msh* in B3Bo.
10. B2Bo, S2C and S1C read: 'the crocodile of the Heights of Neith', omitting *hr*. The 'Heights of Neith' could refer to her breasts, since she was the mother of crocodiles, cf. *Pyr. Transl.* Utt. 308, n. 6. B1C and B2L (218c) strangely have *hnc* 'together with' after *sbk*.
11. The verb in 219a is written *shnš* three times, *shš* twice, *shn* once, and is determined mostly with Δ , while B1C and B2L (219d) have *hšy* with det. \rightarrow . Of all these varr., the only intelligible one is *shn*, but it is very doubtful if that were the original reading. The use of the enclitic *r.k* shows that this enigmatic verb is in the imperative.
12. Var. M6C: *iꜣnw* 'woe'.
13. *Ntst*, meaning unknown; S1C substitutes *tnnt*.
14. Meaning perhaps 'support me'.
15. B1C and B2L have: *i nb kꜣw khꜣ dwt.f* 'O Lord of the bulls who bellow his cry'.
16. So B1C and B2L, which add the refrain *shn n mht-wrt; nttyw* of the other texts is a variant of *ntt*, though they do not show the possessive dative; S1C has *nb nttyw*. Note that the clauses starting with 214c and ending with 221b are eight in number, and thus correspond to the seven cows and the bull of the *mht-wrt*. 212a-214b form an introductory paragraph.
17. Var. B3Bo: 'may you make my bones and my members hale'. For 222a-d and 233a-c B1C and B2L have (222e-i; 223d-i): 'O you seven knots of the celestial kine, make me hale, nourish me, give strength to my bones and life to my members. Make my flesh hale for the whole of my life, for I know you and I know your names; I will not die, I will not be poor, I will not go blind, I will not be deaf, for indeed I am one of the gods, and I know your names'. The following 224a (M6C) is a repetition of 223b, except that it has *hꜣty* 'heart' instead of *cwt* 'members'.
18. What follows (224d-f) is in M6C alone.
19. Lit. perhaps 'their what-is-desirable'; the writing is that of *ꜣꜣt* 'food', but that sense hardly fits the present context.

Spell 408

V, 225 SPELL FOR THE SEVEN KNOTS OF THE CELESTIAL KINE. O you who knot your rope and frap your ferry-boat, O ferryman of the Souls of Ōn, knot your rope and frap your ferry-boat; act as pilot in the southern sky, row in the northern sky, go down into [. . . see, you] have come under my feet;¹ give me air among the *wtnw* who give rest to the celestial kine.

O you bulls who bellow [. . .], yours are your [bonds]. O Strong Bull, come under my feet, give me air among the *wtnw* who give rest to the celestial [kine].

O Seth, [possessed of your] power,² Great Longhorn dwelling in the northern sky when(?) the Longhorn is caused [to ascend(?)] to the northern
226 sky, [see, you] have come under my feet;¹ give me air among the *wtnw* who give rest to the celestial kine.

O Lord of Peace at the head of Neith,³ who gives air to those who are in her company, see, you have come under my feet; give me air among the *wtnw* who give rest to the celestial kine.

[The crocodile(?)]⁴ goes forth [. . .] Mistress of Mendes, see, you have come under my [feet]; give me air among the *wtnw* who give rest to the celestial kine.

O you seven knots of the celestial kine, I know you and I know [your] names; make me hale.

1. For this expression see Spell 407, n. 14.

2. Cf. 214c.

3. The name of the goddess rather than that of the crown, cf. 220a.

4. Cf. 218b.

Spell 409

V, 227 Hail to you, you *nšmt*-bark of Osiris, the first [boat]¹ which Rē^c built and which you shall bring to N's soul for him and for his body. May he go aboard the *nšmt*-bark, may he go down on the starboard side and go up on [the larboard side]; may he strike with his sceptre and govern [with his staff]; may you² vindicate N's [soul] against his foes in the sky, on earth, and [in] those seven tribunals, the tribunals [of Osiris].

Hail to you, [you] two great and mighty [gods(?)] who are in the [*nšmt*]-
228 bark! N knows you by your names and by your [shapes]¹ in which you came into

being; may you grant that N's soul [may go down] to his body aboard the *nšmt*-bark; may he go down on the starboard side and go up on the larboard side; may he strike with his [sceptre] and govern with his staff; may you [vindicate] N's soul against his foes in [the sky, on earth], and in those seven tribunals [of Osiris].

Hail to you, steering-oar of the [*nšmt*]-bark! N knows you by your name and by your shape in which you came into being; [you are] the support of Thoth³ which Rē^c set up on the day of the great [. . .]-bark⁴ which came into being in the Netherworld.⁵ May you bring⁶ N's [soul] to his body for him; ¹may he go 229 aboard the *nšmt*-bark [of Osiris]; may he go down on the starboard side [and go up on] the larboard side; may he strike [with his sceptre] and govern with [his] staff; may you vindicate N's soul [and body]⁷ against his foes in the sky, [on earth], and in those seven tribunals [of Osiris].

Hail to you, blades of the steering-oars⁸ of the *nšmt*-bark! N [knows] you by your names and by your shapes in which you have come into being; you are the⁹ tongue of Rē^c. May you [bring] N's soul [to his body for him]; may he go aboard the *nšmt*-bark of [Osiris];¹⁰ may he go down on the starboard side [and go up on] the larboard side; ¹may he strike [with his sceptre, may he govern] with 230 his staff; [may you vindicate] N's soul against [his] foes [in the sky], on earth, and in those seven tribunals (of Osiris).

[Hail] to you, butt(?) of the steering-oar¹¹ of the *nšmt*-bark of Osiris! N knows you [by your name] and by your shape [in which you] came into being. May you bring N's soul to his body for him; may he go aboard the *nšmt*-bark of Osiris; may he go down on the starboard side and go up on the larboard side; may he strike with his sceptre and [govern] with his staff; [may you] vindicate N's soul against his foes [in] the sky and on earth and in [those seven] tribunals of Osiris.

Hail to you, [helmsman(?)]¹² of the *nšmt*-bark of Osiris!. ¹N [knows] you 231 by your name and by [your] shape in which you came into being; [you are that] Horus, son of Osiris. May you bring N's soul to his [body for him]; may he go aboard the *nšmt*-bark [of Osiris]; may he go down on the starboard side [and go up on] the larboard side; may he strike with [his sceptre and govern] with his staff; may you vindicate N's soul against his foes [in the sky and on] earth and in those seven tribunals [of Osiris].

Hail to you, staff of the *nšmt*-bark of Osiris! N knows you by your name and by <your> shape¹³ in which [you came into being]; you are that being [. . .] who carried off his soul and took away his shade.¹⁴ [May you bring] N's soul to [his] body for him; ¹[may he go aboard] the *nšmt*-bark of Osiris; 232

may [he] go down [on the starboard side], may he go up on the larboard side; [may he strike] with his sceptre and govern with [his staff]; may you vindicate [N's] soul [against his foes] in the sky and on earth, and in those seven [tribunals] of Osiris.

[Hail to] you, bulwarks(?)¹⁵ of the *nšmt*-bark of Osiris! N knows you by your names and by your [shape] in which you came into being; [you are] these(?) [. . .] of the First Company of Rē^c.

Hail to you, [. . .] of the *nšmt*-bark of Osiris! N knows you by [your name] and by your shape in which you came into being; you are that [. . .] which is in front.

233 [Hail to] you, sail and mast of the *nšmt*-bark! N knows you¹ by [your names] and by your shape in which you came into being; you are that [. . .] which was made into that kite¹⁶ of the sky [. . . Gēb] and Nūt when he¹⁷ protected(?) [. . .].

[Hail] to you, rigging of the mast of the [*nšmt*]-bark! N knows [you by] your names and by your shape [in which you] came into being; [you are] the Children of Weakness [. . .] who made a great slaughter of [. . .] Nūt.

Hail to you [. . . of the] *nšmt*-bark of Osiris!¹⁸

1. See de Buck, n. 6*.

2. Masculine!

3. Perhaps in reference to the perch on which the sacred ibis stands; on the repeated *pw* as restored see n. 9 below.

4. The masc. adj. *ꜣ* precludes the restoration *nšmt* in the lacuna.

5. *Dꜣt* is surely the better reading, see de Buck's n. 2*.

6. Prospective *šdm.f.*

7. Restore *ꜣt.f* rather than *n ꜣt.f* as de Buck.

8. There is no mention of a pair of steering-oars, but in what follows, the idea of duality is pursued.

9. Of the two successive demonstratives *pw* the first appears to represent the definite article.

10. For 229k-231l T1C^a has a text which is almost entirely lost, cf. 229m.

11. See Spell 404, n. 45.

12. Restoration suggested by de Buck, n. 3*.

13. Suffix omitted, see de Buck, n. 3*.

14. 'His' here refers to the 'being' and not to the deceased.

15. See Spell 398, n. 15.

16. I.e. the bird.

17. *Scil.* the kite.

18. T1C^b ends here; T1C^a (233i-j) is almost totally destroyed.

Spell 410

A MAN SHALL REMEMBER HIS NAME IN THE REALM OF THE DEAD.¹ I have V, 234
spoken² my name in the *pr-wr*,¹ I have remembered my name in the *pr-nsr*³ on 235
the night of reckoning years and numbering months.⁴

1. B2L^a omits *m hrt-ntr*; B4C has: 'Not to let a man forget his name and his magic in the realm of the dead'. Note in B2L^b *mn.f* for *rn.f*.

2. Var. S14C etc.: 'Remembrance is given to me in the *pr-wr* and the *pr-nsr*', combining 234c and 235a; L1Li and probably B6Bo^b: 'A name is given to me in the *pr-wr*'. B2L^b and T1C have corrupted *qd.n.ỉ* into *d.n.ỉ* and *nn.ỉ* (*sic*).

3. T1C follows this with (235d): 'if a man remembers his name, then will I remember his name', and ends.

4. So B6Bo^b ff., with a minor var. in L1Li; four texts (two damaged) add 'in the presence of the Master of Navigation'.

Spell 411

O Thoth, I am a great one,¹ I have appeared in glory.² Such am I; I am in my V, 236
name, and my name is a god; I will not forget it, this name of mine.

O *B3t*, my name is 'Isis in the sealed place';³ I am [in my name]. and my 237
name is a god;⁴ I will not forget it, this name of mine.

O Rē^c-Atum, O Khopri, I am one who was born on the First of the Year,
and I know my name;⁵ this name of mine is a god⁶ who is in this body of mine,⁷ 238
and I have driven off him who would carry away for himself⁸ my name and my
heart⁹ in his hand. I will not forget this name of mine in the presence of the
Lord of Judgement.

1. Three texts are damaged, but M19C yields a probable reading. B1Bo omits.

2. For 236c (S14C); B1Bo substitutes: 'If N's soul appears in glory, then will he appear in glory'. The other texts are mostly destroyed.

3. So M23C. B1Bo has *ỉ t3w* 'O wind', surely a misreading of *ỉ B3t*, and also omits *3st* 'Isis', thus destroying the sense of the passage. The doubtful sign in S14C is probably intended for *B3t*. M23C follows the Isis clause with *ỉw.ỉ* [. . .], to be restored as *ỉw.ỉ m m.ỉ* as in 236e; B1Bo has *m rn.f pn*; omitted in S14C.

4. S14C only.

5. S14C only. In 237h B1Bo and B6Bo^b substitute 'he is in his name'; following this the two B6Bo texts added in 238a a clause which is mostly lost.

6. S14C only.

7. M23C has: 'I will not forget this name of mine which is in this body of mine'; B1Bo: 'he will not forget this name of his which will expel the forgetfulness which is in the body of N'; similarly B6Bo^b.

8. B1Bo omits the *n* of *n.f.*

9. *H3ty. i* 'my heart' in S14C only.

Spell 412

V, 239 A MAN SHALL REMEMBER HIS NAME IN THE REALM OF THE DEAD. I am this builder who sits in the great place of the sky,¹ and as for any god who will not come following me, I will speak my name.²

1. *Bw wr n pt*; L1Li has *wrt c3t nt pt*.

2. Conforming to T1L, which seems the text most likely to be original, in view of the opening rubric; L1Li has: *r dd rn. i m-ht* 'in order to speak my name afterwards'; P. Gard. III: *dd. i m-ht* 'I will speak afterwards'; Y1C: *dy d. i m-ht. i*, which could well be a corrupt version of P. Gard. III; it is followed by both S10C texts.

Spell 413

V, 240 A MAN SHALL SEND HIS SOUL INTO THE REALM OF THE DEAD.¹ Anubis is at rest, and it goes well with the son of Rē^c² in peace through my sacred Eye; may you glorify³ my soul and my shade; may they see Rē^c by virtue of what he
241 brings.¹ I ask that I may come and go,⁴ that I may have power in my foot so that this person may see him in any place where he may be by means of my
242 nature and my wisdom¹ and in my true spirit-shape, which is equipped and divine; it shines as Rē^c,⁵ it travels as Ḥathōr.⁶ Therefore you have granted that my soul
243 and my shade and my shape may walk⁷¹ on their feet to where this person is so that he may stand, sit, walk and enter⁸ into his funerary estate, because I am one in the entourage of Osiris, one who goes by night and returns by day, and no god can be created when I am silent.⁹

1. Var. 'to send a soul into the realm of the dead'.

2. *3h n* of M5C seems the best version; see also *BD 491, 9 (3h n.k)* B2Bo has *3h R^c* (sic) *s3 R^c* 'the son of Rē^c is a spirit'; so too probably B1Y; B4Bo inserts the name of the deceased before *R^c*; B1Bo has *3h.k s3 R^c* 'may you be a spirit, O son of Rē^c'; *3ht* of S2C could be interpreted as a hortatory old perfective; S10C omits 240c.

3. Since the verb is transitive, *s3h* of four texts is a better reading than *3h* of S2C and S10C; see also *BD 491,10*.

4. For the 1st person cf. 240*c.d*; 241*e*.
5. S10C, which omits 242*a*, has here: 'I have come, my soul being as the soul of Rē^c'.
6. S10C: 'my being is that of Ḥathōr' and ends.
7. 413*e* is in S2C only.
8. B1Y and B2Bo have misread *ṛk* 'enter' as *bʒ* 'soul'.
9. Var. B1Bo: 'no festival of those who rebel against N will be celebrated'.

Spell 414

DRIVING ḤAPEP FROM THE BARK OF Rē^c.¹ Woe to you, 'Imy-nhd.f,² O you of V, 244 whom the Double Lion is afraid;³ see, burning⁴ has gone out from the sky into the interior of the Cavern of the Rebel. He has uttered his rebellion against⁵ Rē^c, he has committed robbery against him¹ and his head⁶ is guarded by the Great Demolisher.⁷ A light has been kindled against him in the Mansions of Sepa, his fetters have been made firm by the gods . . .⁸ May you be protected!⁹ 245

I have fallen down and have crawled away, because I am he of the *wʒs*-sceptre, the Great Power at the neck of Gēb.¹⁰ O you entourage of Rē^c of the right-hand and the left-hand,¹¹ regard me as one wholly unique, for Rē^c has spoken to me, I have driven off the rebel, I have made ḤApep impotent,¹ I have withdrawn(?),¹² and burning goes out from the sky into the interior of the Cavern of the Rebel.¹³ He has uttered his rebellion against Rē^c, he has committed robbery against him; may Rē^c go down in the Bark of Goodness,¹⁴ may he travel beneath the Fire-goddess,¹⁵ may those who are on the thrones of the West rejoice.¹ May I¹⁶ travel in safety, O Rē^c; may you find me and meet me.¹⁷ 246
247
248

1. So B2L and B1C, the latter at the end of the spell; B2Bo and S2C stop at 'Apep,' while B4Bo omits the rubric.

2. On *īcnw n.k* see James, *Ḥeḳanakhṭe*, p. 109; a threat against the serpent 'Imy-nhd.f is surely implied here. For this mythological serpent cf. *Wb.* II, 288, 5.

3. So B2Bo; varr. B1C: 'of whom Horus and the Double Lion are afraid'; B2L: 'of whom the Many-faced and the Double Lion are afraid': B4Bo substitutes the name of the deceased for the suffix in *n.k* and apparently reads: 'the Double Lion is afraid of N', which is not only poor sense in itself, but also makes nonsense of the interjection *hʒ*.

4. For *hwt* 'burning' cf. *Siut*, pl. 13, 14; *CT* II, 73*a*.

5. The preposition *r* before *R^c* is omitted in B1C and B2L; the latter has a dittograph of *R^c*.

6. Var. 'his mouth'.

7. For *snš* of B4Bo, B2Bo and S1C read *ššn* with B1C and B2L; for the meaning 'demolish' cf. *Pyr.* §1121; *Urk.* I, 103, 12; 219, 2.

8. Here appears in all texts an incomprehensible word *ṛftt*; see Spell 1034, n. 1.

9. The suffix *.k* is shown to refer to the deceased by B4Bo, and the absence of an object points to the interpretation as a passive. The $\overline{\text{Ra}}$ of S2C is apparently a kind of determinative here. In what follows, the deceased is speaking.

10. Var. 'the Great Power of the West'.

11. I.e. standing on both sides of $\overline{\text{Rē}}^c$. B1C and B2L insert *bnrt* 'sweet' among the qualifications of the entourage; B2Bo adds at the end *n pt t3* 'of sky and earth'.

12. For *nḥm* 'withdraw' cf. *Pyr.* §1098, where *nḥm ḏt.f* is better translated 'who withdrew himself; here the verb is used without expressed object.

13. Var. B4Bo and B2Bo: 'who rebelled against $\overline{\text{Rē}}^c$ '. These texts and S2C omit 247b.

14. The name of $\overline{\text{Rē}}^c$ is omitted in B4Bo and B2Bo, which are shown by the enclitic *r.f* to be in the imperative, but the optative *sdm.f* form of B2L better fits the context. B1C has substituted ' $\overline{\text{Rē}}^c$ rejoices in his beauty'.

15. Again B4Bo and B2Bo present us with an apparent imperative as against a *sdm.f* form in B1C and B2L; the latter is to be preferred. *Ht-wtt* 'fire-goddess' is best presented in B2Bo; B1C has *irt Wtt* 'the eye of the goddess'. For *Wtt* as a serpent deity, cf. *Pyr.* §§900; 902; *CT* I, 186e; but more commonly the name is attached to another word to yield a deity; *Ht-wtt*, e.g. *Pyr.* §§198; 791; 1503; *CT* I, 280i; 285g; 294d; *Rnn-wtt*, *Pyr.* §§302; 454; 1755; *BD* 443, 1; *Hkn-wtt*, *Pyr.* §288; and now *Ht-wtt* here.

16. Note the miswriting of the suffix 1st sing. in B2Bo, which has been assimilated to the det. of *hpy* 'die'.

17. Three texts out of five insert 'as $\overline{\text{Rē}}^c$ ' here, but the insertion seems alien to the text of 248b.c, and following B1C and B2L, it has been omitted from the translation.

Spell 415

I have gone up into Pe, I have gone down in Dep, and Hemen is he who has done this work with me.

Spell 416

V, 249 SPELL FOR BURIAL. I have gone to and fro, I have sung what I should sing, what I have made is a cord(?)¹ The two portals are opened for me, and I have gone up
250 on the stairway, I have received . . . ,² I have stood on the sky with the Truth-goddess, I have found the crew of $\overline{\text{Rē}}^c$ -Atum, and they said: 'Welcome! You say what is true, you see what is good, so go up on the Stairway of Vindication, for you are he who said that he would come'.

1. Regarding *irt.n.ī*, like *hst.n.ī* above, as a perfective relative form. *Thmst* seems to be a var. of *hms* 'cord' in 280f.

2. *Itnw-sw*, quite obscure. It may be a corruption of *itnws* 'a tree', cf. Sp. 1029, n. 8.

Spell 417

NOT TO GO UPSIDE DOWN. The two *ḏd*-pillars of *Rē* stand up, and I go and V, 251
come between them. My two Fledgelings are upside down, my hair stands up,
and I cannot eat meat.¹

1. *Sfʒw* is not in *Wb*, but the det. and the context leave little doubt as to the meaning.

Spell 418

TO WARD OFF THROWSTICKS.¹ Get back, you throwstick² which runs and speeds, V, 252
you female messenger of the gods, whom the gods send on to the banks of the
Winding Waterway to meet their children,³ ¹ as a magician⁴ who knows their 254
spells, in order to take away⁵ their magic and to remove their power.

Go down,⁶ ¹ you throwstick which runs and speeds, you female messenger 255
of the gods whom the gods send.⁷ You shall fall, ¹ you shall creep away, for I have 256
taken my body from you.

1. In four texts only, with four different spellings of *cmcʒt*.
2. Plural in M3C and M5C.
3. S2C substitutes '[their] fathers'.
4. So S14C; the other texts omit *m* before *ḥkʒw*.
5. In B1C ff. the fem. ending of the infinitive *ʒtt* is not written, but see B1Y ff.
6. The enclitic *r.t* is repeated after *hy*. *Nhy* in M3C is corrupt.
7. This last clause in M3C only.

Spell 419

Hail to you, Osiris, august father of the gods, in your happy day of the festival
of Sokar! Hail to you, N, in this happy day of the festival of Sokar! May men
behold you, may all the plebs serve you, may all the patricians worship you.

Spell 420

I have entered into the zizyphus-tree of the Mound¹ of the Double Gate of V, 257
the . . . ,² I have gone down so that I may wash myself in the Lake of Natron,
since I have entered into the pillared hall so that I may see the god, the Lord
of the gods, (even) Arsaphes, Lord of Ninsu, exalted of jewels(?),³ fair of

plumes; Bull who copulates with fair ladies; Lord of blood, flourishing of shambles; potent spirit who dwells in Ninsu, on whose vertex are the plumes of Sopd and the *3tf*-crowns of Rē^c.⁴

1. *T3w* is probably a var. of *ḫ33* 'mound', *Rec. trav.* 29, 164, 7; cf. also *33* 'mound', *JEA* 34, 15.

2. Quite obscure.

3. Reading uncertain, see de Buck, n. 4*.

4. 'Of Rē^c' only in B1Y.

Spell 421

V, 258 TO GO¹ TO ŌN AND RECEIVE OFFERINGS THERE. I am the three baboons;² see, my hinder parts are at my back, my leg(s) are at my shoulders,³ my spinal cord is in the nest of children, I sit among the gods, and I act the baboon among the waters of children.

1. *Šm* is surely infinitive, despite the absence of the fem. ending; compare the similar omission in *ḫt(t)*, 254b.

2. For these three words for baboon' cf. *Pyr.* §505. My translation there of *hḫt* as 'hyaena' was a slip of the pen.

3. *ḫpdwy* of S10C is clearly an error. We have here a picture of an ape or man squatting with his knees drawn up to his chin.

Spell 422

V, 259 RECEIVING BREAD. I am he who made his seat in Ōn – four times – within the shining(?) Mansion of Sunrise.¹ I am with my foot on the sky and my hand on the earth,² I am he who dwells in the shining(?) Mansion of Sunrise in Ōn, I am
260 he who rises, I am he of the Pyramidion,³ I am he of the *bulḫi*-fish, I am the fruitful female(?), I am the fruitful male(?),⁴ I am the messenger, *P3št* the great is my protection(?).⁵

1. Var. B3Bo: 'in the Mansion of the Pyramidion in Ōn'. B4Bo has *wbn Rc wbnbn*. The reading *ḫwt wbn Rc* 'The Mansion of Sunrise' is straightforward, but the significance of the following *wbnbn* is by no means clear, and it seems probable that it is faulty, for the reduplicated verb has not been recorded, the fem. ending is lacking, and it has the appearance of being confused with the word for 'pyramidion', see the variant of B3Bo quoted above and also 260a. 'Shining' seems a possible translation.

2. So B2Bo, B4Bo and B1Y. *Snk*, var. *sn*, at the end of the first two texts may be a direction to the reader, compare the similar notations recorded in Spell 76, n. 26; this notation is lacking from B1Y. The other three texts have: 'I am he who destroyed (*sic!*) his arm in sky and earth – and *vice versa*'.

3. 259e–260a are only in the S1C and S2C texts.

4. Taking \mathfrak{A} in each case as standing for \mathfrak{V} , cf. *Wb.* II, 308, 15–309, 1.

5. Following S1C and S2C^b; B2Bo and B4Bo are obscure. *P3st* could perhaps stand for *P3ht* of Beni Hasan, e.g. *BH* I, 25, 18.

Spell 423

NOT DYING A SECOND DEATH.¹ I am Atum, I have power² as the Double Lion, V, 261
 I am helped(?)³ by the eldest god, my face is made bright(?)⁴ by the eldest god.
 I eat life, I live by air,¹ I will make⁵ offerings to the *hnhnw*-bark, I will be raised 262
 up from the *hnhnw*-bark to the bark of Khopri, he will let me enter to see what
 is there, I will recite his words to the judges, and he will let me converse with
 those four mighty spirits who move to and fro⁶ and live after they have died.¹ May
 I live after death like Rē^c every day,⁷ who lives after death. As for any god or 263
 goddess, any spirit or dead person, or any snake in heaven or earth who shall go
 to and fro,⁸ my magic will drive them off.¹ The fire will go up, the flame will go 264
 up from the bellies of those who creep, and the fiery one will be against them as
 the Eye of Rē.^c I have butchered and eaten⁹ herds black and white, and I live on
 their hooves; in fact(?)¹⁰ I will not die, and in fact(?) I will not die a second time
 on earth.

1. Var. 'not dying another time'.

2. So B1Y; var. B2Bo: 'may you have power, O N' with $\mathfrak{h}k$; B4Bo has \mathfrak{h} as adjectival predicate with the fem. dependent pronoun (woman's coffin) with much the same meaning.

3. Guessing *smt* to be a writing of the passive of *sm* 'help', *Concise Dict.* 225.

4. The leg-det. suggests the reading *sbk.t(w)* while *sbk* in its turn could be a miswriting of *sb3k* 'make bright', *Pyr.* § 457; *CT* IV, 155f.

5. Prospective *sdm.f*.

6. Read *hnsu* with B1Y.

7. B2Bo has a dittograph of *N m-ht mt*. B4Bo omits 'after death'.

8. For this sense of *nn(y)* cf. *Pyr.* § 310.

9. The original reverses the order of these two verbs.

10. Regarding *sp.f* here and in 264c as adverbial; '(in) its fact' does not seem an impossible translation.

Spell 424

- V, 265 SPELL FOR DRIVING AWAY THE CROCODILES WHO STEAL MAGIC.¹ Get back, you crocodile of the West, living on the Unwearying Stars.
- 266 Get back, you crocodile of the East, living on mutilations.²
 Get back, you crocodile of the South, living on stinking faeces.³
 Get back, you crocodile of the North, < living on > the twilight in the midst of the distant stars.⁴
- 267 Abhorrence of you is in my body, and I have absorbed the powers of Osiris;
 268 I am Seth,⁵ and I have trodden down her who was pregnant by you, O Osiris. There is no wrath which is in me,⁶ my seed is in my head and my belly,⁷ for I am Sopd and I am Atum.

1. Var. S10C: 'Spell for driving off the four crocodiles of the realm of the dead'. In what follows B1Bo seems the most intelligible text.

2. *cfwt*, a derivative of *cfj* 'tear out' testicles, CT I, 30b.

3. For the sense given to *ibty* in B1Bo cf. *ib* with similar meaning in *Pyr.* §§1790; 1931. Of the other versions S10C is close to it: 'living on stinking and constricted faeces' (267b), where the fem. form *gwjt* has doubtless been influenced by the writing of *ibty* just above it; the double columns covering both South and North in 266d appear to read: 'living on faeces of this region of the lesser (*twjt*) eastern stars' (B2Bo and B4Bo); S14C has an even less intelligible variation.

4. B1Bo omits *cnj m* 'living on'. S10C (267c) has: 'living on this one above the stars'. On the obscure texts of 266d see n. 3 above.

5. Var. 'the Outcast'.

6. Var. 'in his head'. in 268c S10C has 'I am Sopd', having misplaced it from 268e.

7. B1Bo omits 'head' and S10C omits 'belly'.

Spell 425

- V, 269 SPELL FOR DRIVING AWAY A VULTURE. Hail to you, Bull-of-bulls and Searcher-out-of-truth, you two vultures who are on the booths of the Potter! I have come
 270 to you that I may break your water-pots¹ and smash your inkwells,¹ for a path is prepared for me to the place where the great god is.

1. For *wdwt* 'inkwells' cf. *Pyr.* §2030, where the det. suggests the original use of a mussel-shell or the like as an ink-container. The absence of the fem. ending in B2Bo and B4Bo may be due to a faulty archetype.

Spell 426

O starry youths(?),¹ I will not give you this magic of mine.² ¹ I sit with my back V, 271
to the sacred place³ in Ōn. Who is this magician⁴ who will take me to the sky?
NOT TO TAKE AWAY A MAN'S MAGIC FROM HIM IN THE REALM OF THE DEAD.

1. The correct reading here is doubtful. B1Bo has *ī hwnw šhd* 'O starry youths'; three texts have *īhm šhd* and S1C has *īhw šhd*. The plural number of the noun is indicated by the suffix *tn* in 270d.

2. So all texts except B1Bo, which has: 'you do not know N's magic'.

3. Var. S1C: *qsrt wrt* 'the great holy place'.

4. B1Bo omits this clause.


Spell 427

TO EAT WITH THE MOUTH, TO DEFECATE WITH THE HINDER PARTS, TO BE
EQUIPPED . . . ,¹ TO HAVE POWER OVER WATER [. . .].² ¹He grants that my shade V, 272
shall go to me,³ and I have traversed the storm, I have hurried over the sky,¹ 273
I have reached the . . . -region.⁴ It is Ḥathōr who raised me up,⁵ an obstacle is
smitten down for me,⁶ and I am placed in the presence of Atum.⁷

1. On the obscure word *cftt* see Spell 1034, n. 1.

2. P. Gard. II has a variant rubric: 'Spell for raising a man up to the god [. . .].

3. So B2Bo and apparently B4Bo. All the other texts have the name of the god Shu instead of *šwt* 'shade'. *D.ī n.f ššs.ī šw* of S1C is quite obscure, for I know of no instance of *ššs* taking an object of the person; S2C appears to read: 'he grants that I go [to] Shu'; P. Gard. II, S10C and B4C omit *dy.f* in 272a and read: 'Shu goes to me'.

4. *īđdt* with det. , except as a word for 'net', is not recorded; *īđdt* 'tract of land', *Peas.* B1, 143, is probably related, but is too imprecise in meaning, for here the word seems to refer to an exact location. An echo of this spell, much changed, occurs in *CT* VI, 330i ff., where *īđdt* becomes the *īđd*-star.

5. Read *īn Ḥwt-ḥr syct wī* with P. Gard. II; all the other versions seem to have gone slightly wrong except perhaps B4Bo.

6. For *hw sqb* in a favourable sense cf. *Wb.* IV, 382, 5.

7. *Wd.n.ī* of S1C is an obvious error. S10C reads: 'I have been placed among the Followers of the Lord of All'. B4C has: '[. . .] of the Lord of All in the presence of the august god'.

Spell 428

V, 274 TO GO TO THE GREAT GOD.¹ I have seen the doubles, and the fire goes forth; it guides² me on a fair path³ to the place where the great god is.

1. The rubric in P. Gard. II only.
2. S2C has the fem. participle *sšmt* instead of the *sḏm.f* form of the other texts.
3. Var. P. Gard. II: 'a fair inherited path'.

Spell 429

V, 275 Hail to you, you Lords of fishing and fowling! You have given me a catch of fish and fowl, you have divided up the Field of Offerings for me. May you be well-disposed to me as regards your own bodily members,¹ for you have granted to
276 me to outsoar² the falcon with ruffled plumage.³ O you gods, you gods, who are⁴ the plumed ones who row⁵ in the horizon when Rē^c sails in the firmament? Offspring(?)⁶ of Shu! Offspring(?) of Shu! May you not speak, O offspring of Shu!

1. The words *cwt ḏt.tn* seem to be adverbial to *īmꜣ* in the same manner as *ib* in the well-known expression *īmꜣ ib*.

2. Read *sn* in its sense of 'surpass', cf. *GNS* 72. 160. The writing of B2Bo shows confusion with *šm*.

3. S1C and S2C are perhaps to be understood as 'the wind-falcon with wind-ruffled plumage'.

4. For this writing of *in-m* 'who?' cf. de Buck, *Archiv Orientalní*, 20, 399.

5. Var. S1C: 'the plumed ones, the gods who row'.

6. *Hnm* with child-det. seems not to be recorded, but *hnm* 'wild-fowl' and *hnmw* 'herd', *Wb.* III, 381, 14.15, suggest 'offspring' as a possibility, though the sense of the passage remains obscure.

Spell 430

V, 277 TO DRIVE AWAY THE VULTURE.¹ O you who are greatly poisonous on your mounds, fair noble, son of a *ihm*-bird, I have come for you, O greatly poisonous,² that I may break your pens and tear up your papers because of these double ills which I have brought in my hand from the Island of Fire, which were in my hand in the Field of *Dꜣdꜣ*.³ So said the god to him.

1. Dual in B2Bo and S2C.
2. Var. S1C: 'you who act the greatly poisonous'.
3. For this obscure locality see CT IV, 385j (Spell 350), with which the present spell has something in common.


Spell 431

TO RECEIVE GIFTS, TO BE . . . ,¹ TO HAVE POWER OVER WATER, [TO RECEIVE] V, 278
 WHAT IS BENEFICIAL. I am the devourer² of the Inert One, who¹ ascended 279
 from the Abyss, who went forth from Unu,³ and every soul belongs to me; I live
 on the entrails of the Baboon.⁴

1. *cpr cftt*, see Spell 1034, n. 1; in B1Bo^c it constitutes the whole of the rubric.
2. *ʒfc*, here translated 'devourer', surely belongs to the stem *ʒfc* 'glutton', 'gluttony', *Concise Dict.* 3. B4C transforms *ʒfc* into *cfʒ cwt* 'who tears off limbs'. Most texts start this clause with an independent pronoun or the name of the deceased, but B1Bo^b appears to be a vocative, and B1Bo^a has *ʒfc* alone, perhaps as a vocative also.
3. Three texts omit the reference to Unu and four the reference to the Abyss; one alone (S1C) names both places, though probably S2C once did so also.
4. S1C omits the reference to the Baboon.

Spell 432

NOT TO ROT AND NOT TO DO WORK IN [THE REALM OF THE DEAD].¹ I eat and V, 280
 I swallow² and I sit as Horus(?);³ the *hms*-cord is spun for me(?).⁴

1. In M22C only. Restore [*hrt*]-*ntr* at the end as in 281a.
2. Following S1C, which alone has *scm* 'swallow' and presents the *sdm.f* form as against the *sdm.n.f* of B2Be and B1Bo.
3. Quite unintelligible unless  be taken to be a writing of *Hr* 'Horus' followed by the enclitic *ʒs* in the sense of 'as', 'like', Edel, *Altäg. Gramm.* §828; *Eg. Gramm.*³ §247, 5. 'ʒs corresponds to no noun upon (*hr*) which one could sit.
4. Reading *hs.tw n. ʒ hms*; for *hs* 'spin' cord cf. BH II, 13. *Hms* is not otherwise known, but the det. indicates a cord or rope; *ʒhmst* of 249d may be a variant. S1C has *hmst* without det.

Spell 433

Not to rot and not to do work in the realm of the dead.¹ The louse comes, V, 281
 the louse comes dead,² the louse is chewed. I have traversed the cataract,³

282 those who are in the gates⁴ open their arms to me,¹ one who is conceived and born – and *vice versa*.⁵ What Osiris himself said to me: ‘You shall go down⁶ into the earth, a portion shall be prepared for you(?).’⁷ Those who should draw near to you will draw near(?) . . . ’⁸

1. In B1Bo^b only.

2. For *ktt* ‘louse’ see CT II, 94a. How the opening clauses are to be read is made plain by S1C, but the numeral 2 after *ktt* in this MS and in S2C and B4C is probably to be regarded as an echo of *sp* 2 in B2Be and B1Bo^{a,b}.

3. The most intelligible text again is S1C, but its relevance to what precedes is not obvious.

4. Var. ‘their gates’.

5. The writings of B2Be suggest that *sywrwty* and *mswty* may be formations akin to *mrwty* ‘the well-beloved’, *Concise Dict.* 111, and *kꜣwty* ‘workman’, op. cit. 283. The texts of S1C, etc., are unintelligible as they stand, but they suggest that for *sywrwty* we should read *ꜣwrwty*; the former means ‘make pregnant’ (op. cit. 212), which does not make good sense.

6. For the 1st person in 282b, see the foregoing text of S1C, and for the 2nd person here, cf. 282d. A clear case of the oft-noted confusion of pronouns.

7. A guess prompted by the dets. of *ꜣknt* in B2Be and in B1Bo^a and by the variant *ꜣst* in B1Bo^b. The precise meaning of *ꜣkn* and *ꜣknt* here is not clear.

8. 282e and f are mostly unintelligible, and B1Bo^a ends with the obscure rubric *cpr cftt*.

Spell 434

V, 283 TO PASS BY THE PRIMEVAL ONE¹ AND TO DRIVE OFF A SNAKE.² I have gone up
284 from the Poor Woman to the house of the Poor Woman,¹ I am he who is with
285 the face-measurer,³ for I am seeking Osiris in $\bar{O}n$,¹ I have been sent by that Great One, the Lord of All, who cannot die.⁴

1. A variant in 285b (B1Y).

2. In B1Y only.

3. The meaning of these two clauses escapes me.

4. B9C and B1Bo^a follow 285a with additional texts, 285e (B9C) reads: ‘N will [never] die’; 285d (B1Bo^a) has: ‘N is his successor in On,’ followed by the *ꜣmꜣhy hr* formula.

Spell 435

V, 286 TO DRIVE OFF [A SNAKE]¹ AND DESTROY ITS VENOM. I have warded off your (power of) making to tremble, O great Bull-snake, whose venom is this which is within your skull, whose breath is for your slaying – and *vice versa*; [. . .]² give me what is on your mouth, for I am one of you after . . .³

1. See de Buck, n. 11*.
2. Lacuna with incomprehensible remains.
3. Untranslatable; compare 289b.

Spell 436

TO DRIVE OFF A SNAKE AND DESTROY ITS VENOM.¹ O you who cut off the heads V, 287
 and sever the necks of the foes of Osiris;² O you *hnbꜣꜣ*-snake which has neither 288
 arms nor legs,³ are you proud because of this which is on your mouth,⁴ which
 your mother⁵ has given to you? Your mother goes up to you;⁶ go off to her who 289
 regards you as weak.⁷

1. Var. B2Bo^a, second heading: 'to drive off and destroy the *kꜣw*-snake'.¹

2. An obscure passage, complete only in B2Bo^b. 'In 'sever' (var. *inn*) is not in *Wb.*, but in I, 92, 20 is a similarly written word for 'knife'; a reduplicated form *inint* is in I, 94, 11, and a verb *in'in* 'cut down' a foe is discussed in Sethe, *Komm. Pyr.* III, 241. $\overline{\text{TTT}}$ between *nḥbt* and *ipw*, which is found also in three damaged texts, is incomprehensible as it stands, and must surely arise from a corruption of long standing. It seems not unlikely that the archetypal reading may have been *i šꜣ tp in nḥbt ipw nw ḥftyw* with *ipw* in its exclamatory sense reinforcing the initial interjection *i* (once written *in* in error), and the passage has been translated in this sense. Quite incomprehensible is the mention of a 'third neck' in M23C^b. *Ipw* is masc. plur. and ejaculatory in force, referring to 'you who cut off'.

3. Only in B2Bo^b ff. There has clearly been an omission after 287c, as that vocative, addressed to the enemies of the snake, has been left in the air; 288 is addressed to the hostile snake itself. The writing of *hnbꜣꜣ* recalls the obscure word *bꜣꜣ* in *Pyr.* §432, also a snake-spell.

4. A reference to the snake's venom?

5. B2Bo^a and B7Bo^b omit the suffix after *mwt* and append an illegible name; so too S2C^a, which, however, retains the suffix in *mwt.k*.

6. Only in B2Bo^a-M23C^b.

7. Lit. perhaps 'her who looks at you who are weak' or 'the weak one'; the snake-det. at the end may possibly determine the whole phrase.

Spell 437

N is Atum who issued from the Abyss into the *Hnhnyt*-water of the sky, N [has received] a fair place which is in [the West].¹

1. For the restorations see de Buck's notes; in BD Spell 38A (ed. Budge, pp. 102,17-103,3) the text is in the 1st person.

Spell 438

SPELL FOR LIVING AFTER DEATH.¹ I am the Double Lion, older than Atum,² having received the throne of the West, king in Chemmis.³ Those who are in their booths have taken me, those who are in their booths and in their shrines have guided me; those who are in their caverns have taken me, those who are in their holes have guided me,⁴ and I have performed the voyage of the *hnhnw*-bark because(?) the *hnhnw*-bark travels [. . .],⁵ it guides me on the way of Khopri.¹ I stand on [. . .], I recite his words to the living, I repeat his words to those whose throats are constricted,⁶ I give orders to the crew of Atum, and those who are in their shrines fear me,⁷ I give orders to those strong winds which strengthen the Double Lion in the evening, I open my mouth, I eat [. . .] and I [breathe(?)]⁸ the winds, I live again after death daily like Atum. May I be one alive among those who have died again;⁹ I daily come into being as Rē^c, and I live after death.

1. See de Buck, n. 1*. This rubric only in B3Bo.

2. B2L inserts in 290*d* a rubric 'Not dying again in the realm of the dead'. *šsp* in black which precedes it in 290*c* belongs to 290*e*; the scribe had started to write this sentence when he realized that he had forgotten the rubric.

3. So B3Bo; B2L reads: 'I have received my throne of the Two Lands in the West, my vision is in Chemmis', with an altogether abnormal writing of the place-name. On the displacement of *šsp* see n. 2.

4. B2L omits 290*h-j*.

5. B2L omits 290*l*.

6. I.e. the dead; despite the writing, the context demands that *gʔ hnt* be translated as a plural. B2L omits 291*a-c*.

7. Note the uncommon use of *snq* with direct object; the sense demands that *s* (for *sy*, woman's coffin) must stand for the object of the verb. The spell has been interpreted in the 1st person, as is B2L, which omits 291*e-g*.

8. Restore *sn* 'breathe' at the end of the lacuna? B2L omits 291*j-k*.

9. 291*l-n* only in B2L. Between 291*l* and *m* the copyist has left an empty space which suggests the presence of a lacuna in his original.

Spell 439

SPELL FOR DRIVING OFF THE (FEARSOME) COMPANIONS.¹ Go in peace, O N, go in peace! The earth is ploughed up for you, offerings are presented to you, the night-ritual is performed for you in Khem. You shall go round the wall with *Hnw*,

you shall occupy² the castle beside Him who is South of his Wall on that day of judging cases. Wash yourself in the swamp-waters of the inundation and in the waters of the Nile which are in the Broad Hall, for I have brought to you the Eye of Horus so that you may feed on it just as Horus fed on it.

1. *Rḥty* with 'monster' det. Cf. de Buck's n. 1*.
2. For this transitive use of *ḥms* cf. *Pyr.* §1182; *Urk.* IV, 1849,2.

Spell 440

SPELL FOR DRIVING OFF PIGS.¹ I am Rē^c who is hale for ever, I am Atum, more V, 293
of a spirit than the spirits, I am the Lord of Eternity, worthiest of the worthy, I
am the Lord of these two *mrwt*,² the companions of Rē^c,¹ who take the throne of 294
Khopri from him in the presence of the Lord of Eternity, the Spirit unique of
power(?), bearded of face(?)³. O *Tbtb* and *'Isttt*, you noble companions of Rē^c⁴ 295
who make Rē^c hale,¹ you possess what you have requested,⁵ you possess your joy.
O you two *mrwt* of Rē^c, approach the god on his throne, that my being may be
protected from the Quivering One,⁶ and you will possess your joy. The knife of
Mut⁷ has been placed in my hand⁸ against you,¹ my eyes are opening(?)⁹ [. . .], 296
my heart itself protects itself, alone in the middle of *cwrc*-bird(s).¹⁰ I am a pure
one, I have discarded [my body],¹¹ I have eaten the *ḥny*-garment,¹² I have
demolished [my] portal.¹³

1. Var. 'the *mr[wt]*'. This begins a sequence of spells concerned with the *mrwt* which could be more or less corrupt versions of a common original.

2. *Mrwty* here is not the word for 'well-beloved', since that interpretation would be entirely inappropriate in 294a (but see 298a), 297a, 301a and 302a. In 297e *mrwty* is determined with a pair of birds, and is in fact regularly construed as a dual. It is possible that it may be the original form of *mrwytt*, quoted in *Wb.* II, 104,15 as an epithet of Sakhmet, in which case it might well carry a connotation of something to be dreaded.

3. On B6C and B2Bo see de Buck's notes 2*, 3*, and 6*. B12C has read the obscure group as *pn*, while S1C substitutes *k3 cpr ḥr*. This suggests that the original reading may have been *k3 sp3 ḥr*. The meaning of this is not clear, but *sp3 ḥr* occurs in *Pyr.* §1098, where the reference may perhaps be to a bearded face.

4. Following S1C; the other versions are confused.

5. Regarding *dbḥt.tny n.tny* as a clause of possession with the verb in the relative form; B12C lacks the ending *-t*. S1C appears to be corrupt.

6. On *3hd* see *GNS* 30. B12C has *Hd* here.

7. Or '⟨my⟩ mother'.

8. Read *m ḡr(t). ḡ* with 310c.

9. On *ss* (*sn*?) see *GNS* 72. 160.
10. *S1C* has *hr-īb wꜛ cwc*, which appears to be meaningless. For the plural cf. 314*k*.
11. Emended in accordance with 299*g*, cf. Spell 441, n. 13.
12. See also 300*c*; on this garment see *SDT* 211.
13. The reading *ssn* 'demolish' of *S1C* is to be preferred, cf. 300*d*.

Spell 441

V, 297 TO DRIVE OFF THE TWO *MRWT*¹ WHO COME TO TAKE AWAY A MAN'S SOUL FROM HIM.² I am a Chaos-god, I am *Rē*^c the Lord of Life, I am the beam which upholds eternity,³ Lord of those two *mrwt* who bring faculties(?) and unite powers; who
 298 put the love of them⁴ in the hearts of the spirits, who drag the throne of Khopri into the presence of the Lord of Eternity, who control(?)⁵ this new-formed⁶ spirit when he comes into being in the *hns*- and *htm*-waters.⁷ Go,⁸ you two *mrwt*, the noble ones of *Rē*^c, the companions of Osiris. Go, for I do not desire (. . .).⁹
 99 You possess what of yours is good, you possess what of yours is bad;¹ you possess your back,¹⁰ you possess your plumes. I have brought away my soul, I have rescued my magic,¹¹ I will not give away my powers,¹² for I am a pure one who
 00 has discarded¹³ his body, I am a child¹⁴ and I am inert;¹ I have smitten Seth and I have fettered him on the bank of those who are constricted.¹⁵ I have eaten the *kny*-garment,¹⁶ I have demolished my portal,¹⁷ I possess my power of motion,¹⁸ I have received my panoply.

1. See Spell 440, n. 2.
2. *B1Bo* adds: 'in the realm of the dead'; *B3Bo* has: 'Not to take a woman's heart from her' (woman's coffin) in 297*b*.
3. Lit. 'the beam of eternity.'
4. *Mrwt.snj*; pun on the name of the objects of the spell.
5. For this sense of *īth* cf. 160*a*.
6. For *snj* in the sense of 'forming' cf. *M.u.K.* 1, 8.
7. For the *hns*-water cf. *CT* III, 3*a*; V, 35*k*; 308*b* and with *htm* compare the *htm*-water, III, 3*b*; V, 308*b*.
8. Note the double enclitic after the imperative here and in 298*g*.
9. The object of *n mr.n. ī* has been omitted.
10. So *B3Bo*; *wꜛ* of *S14C* is unintelligible, and both readings seem doubtful.
11. *B3Bo* inserts here: 'she possesses her magic'.
12. *B1Bo* and presumably *M22C* add: 'to the strong-armed one who is behind the slayers', and *M22C* alone continues with what appears to be a damaged repetition of 299*b* and *d*.
13. Lit. 'who has demolished'.
14. Probably a mistake for *Nw*, god of the Abyss, cf. 312*e*; 316*f*.

15. So B3Bo and M22C; S14C has *psdntyw* 'dwellers in the new moon', and B1Bo has *n3wy* determined with a bird, which looks like a miswriting of *nyw* 'ostrich'.

16. See Spell 440, n. 12.

17. The entrance to the tomb?

18. Lit. 'my movements'.

Spell 442

TO DRIVE OFF THE *MRW*[*T*]. I am *Rē^c*, I am Atum, I am the Lord of Everlasting, V, 301
I am the beam which upholds eternity.¹ To me belong² those two *mrwt*, the
possessors of a soul who unite powers and¹ who take away the powers of the 302
worthy.³ They shall come⁴ bowing to the Lord of Flame, whose plumes are
tall, (even they) who took the throne of Khopri from him in the presence of the
Lord of Eternity.⁵

1. So B1Bo, see Spell 441, n. 3. S14C^a has *wḏ3 ḏt* 'who is eternally hale'; S14C^b omits *ink nb nhḥ* and reads *swḏ3.ḏ ḏt* 'I make eternity hale'; in S2C^{a,b} the second clause of 301c is lost.

2. To translate *ink* as 'I am' would not make sense here.

3. So B1Bo; S14C^a has: 'who take away the powers of the worthiest of the worthy'; S14C^b reads: 'who take away the powers of the spirit, who take away the worthiness of the worthy one', with plays on *3ḥ* and *ḏkr*. The second clause is de Buck's 302d.

4. *ḏwt.sn* here is prospective *sdm.f*; the *mrwt* are to be subjected to *nb nby*. I cannot account for *n* before *ḏ3* in B1Bo and S14C^b does not have it.

5. Compare 294a and contrast 298a.

Spell 443

TO DRIVE OFF THE *MR*[*WT . . .*].¹ I am that lone spirit with bearded(?) face,² V, 303
my eyes are opened, my ears are drilled open,¹ a cavern has been dug for me by 304
my fathers.³ I have come to this land in which I am,⁴ spiritualized and equipped
with magic,¹ and I will not be harmed in sky and earth, I will not be harmed in 305
water and the Nile;⁵ there is nothing which I do not know of what Thoth does 306
not know,⁶ there is nothing which I do not know of what Thoth knows, and
there is nothing which I do not know in my abode.⁷ I am the Morning Star, I 307
know the names of those two Sisterly Companions who put the love of them in
the hearts of the spirits;¹ the spirit thrusts aside the enemy,⁸ and he falls into 308
the *hns*- and *htmt*-waters.⁹ O *Tbt*, O female enemy,¹⁰ limpness(?)¹¹ is yours, 309
being entrapped¹² is yours, apprehension is yours, your heart is not yours,¹³ you
mrwt.

310 O you *mrwt*, you companions of $R\bar{e}^c$, whom $R\bar{e}^c$ sees daily, who make health for $R\bar{e}^c$ daily,¹⁴ who govern souls, do not (*sic!*) quiver,¹⁵ for my knife is in my hand against you;¹⁶ I possess my eyes, and they are firm in my face, my heart itself protects itself, and I am a pure one who demolishes his castle.¹⁷

1. A long rubric of which only fragments remain. $B_1B_0^b$ has briefly: 'To drive off *rhty*'; compare 292a.

2. Cf. 294b, with n.3.

3. My translation of 304d is by no means certain. Judging by the many varr., the ancient editors were also at a loss.

4. So $S_{14}C^b$; the absence of *pn* in three of the well-preserved texts is curious.

5. So $B_1B_0^a$, which seems to me to have preserved the true reading; 'There is nothing which I do not know' of the other texts seems weak and unconvincing. Probably they are anticipating 306a.

6. $B_1B_0^a$ omits 306a entirely; two texts have shortly *m Dḥwty* 'as Thoth', carrying on from 305c, but $S_{14}C^b$, the only one of the remaining texts which is intact, goes on with *hmt.n.ī*, etc., here quite plausibly.

7. These last two clauses in 306d.

8. For the stem *snṯ* with 'hostile' significance, cf. *Pyr.* §1837; *CT* IV, 115f; VII, 401a; *BD* 281, 13.

9. Cf. Spell 441, n. 7.

10. So $B_1B_0^a$, *Tbt Sṯt* in $S_{14}C^a$, lost in $S_2C^{a.b}$ and B_4C^b , and absent from the remaining texts, compare 294c. These names clearly are corrupt. $S_{14}C^b$ in 308d substitutes: 'Pass by, O worthy spirit, and be joyful; sit on the thrones of the gods'; so say they to me', and ends. This passage appears to be an interpolation from another source.

11. There is nothing to decide between *bg* of $B_1B_0^a$ and *gbg* of $S_{14}C^a$; since *bg* could stand for *bḥg* 'be weary' and *gbg* be related to *gbgb* 'fell' a foe, *Pyr.* §678, I have guessed 'limpness' as an approximation, but it is clear from the variations in the text that its meaning was not really understood even in ancient times; these passages seem to be ill-wishing the hostile beings named in 308c. Here $B_1B_0^a$ is followed; B_4C^b omits everything from 309a to 310c.

12. For *ībt* as a verb 'entrap', cf. *CT* VII, 254b; *BD* 289, 3.

13. Regarding *nfr* here as the negation of *Eg. Gramm.*³ § 351; to take *nfr īb* as meaning 'happiness' would be to contradict what has preceded.

14. $B_1B_0^a$ in 309f; S_{14}^a and $S_2C^{a.b}$ in 309e.





15. Compare 295d.

16. 310b and c are omitted from $B_1B_0^a$.

17. B_4C^b adds a couple of lost or damaged clauses in 310h-i.

Spell 444

I am a glad-hearted spirit,¹ I have swallowed the *kny*-garment, I have demolished V, 311
my portal, I have smitten Seth on the bank of the ibis-gods.² I will not give away
my power, I will not give away my magic to those two *mrwt*, the companions of
Rē^c;¹ they have found me³ equipped with my magic in front of the great ones, I 312
have taken the panoply of the Lord of Eternity.⁴ I am Nu,⁵ I was inert when the
Two Lands were complete, (but) I was not gripped and my magic was not
attacked; I was not gripped and my foot was not repelled,¹ those two *mrwt*, the 313
companions of Rē^c, did not control me. I passed upon the way, I controlled my
appearing, and praise was given to me in front of Khem by the great ones of the
First Generation. The fear of me is in the bodies of the *mrwt*, and I am the Lord
of Eternity.

1. S2C^b writes  for .
2. *Gmtyw*, a plural nisba of *gmt* 'black ibis'.
3. B1Bo^a inserts *ꜥh m kꜥf* 'empowered with his double' in 312b. Compare 315d, but with *hkꜥ* 'magic'.
4. B1Bo^a appears to read  for , see de Buck's n. 1*.
5. Written *nwt* in B1Bo^a

Spell 445

[I am a] glad[-hearted] spirit,¹ who sits [. . .]² those two crews³ of Rē^c V, 314
[who see (?)] Rē^c daily, who entrap you(?) [. . .] who approach him who
sits⁴ [. . .] his throne. My double is protected from the Quivering One, and
you are glad. My knife is in my hand against you⁵ [. . . alone]⁶ in the middle
of *cwc*-birds [. . .] I have eaten the *kny*-garment, I have demolished the portal,
I have smitten Seth on that bank of [. . .] I am [. . .] the two *mrwt*, I am a
spirit [. . . who passes]⁷ on the way, my panoply has been given to me, [I have]
received my panoply.

1. A badly damaged variant of Spell 444. The suffix 1st sing. is not written consistently.
2. The obscure hieratic group at the beginning of 314b may have been a dual det. of *mrwt*.
3. Surely a misreading of *smrty* 'female companions'. In 315l the error is further developed into *skdwt* 'sailors'.
4. See de Buck, n. 7*.
5. Cf. e.g. 310c.
6. See de Buck, n. 9*.
7. See nn. 13*, 14*.

Spell 446

V, 315 N is an equipped spirit, the Sole One at your head. The eye is opened, the ears are drilled open, she removes the Companions,¹ the *mrwt*. N has come empowered with her magic² and equipped with her magic; she will not be remembered (*sic*) yonder by reason of her magic. O Thoth, N will not be forgotten³ yonder at the Gate⁴ by reason of her magic. The names of those Companions who sent(?) out their *mrwt* against the hearts of the spirits who move along have been accused, and the enemy has fallen into the *hns*-water of *Htmy*. O glad-hearted spirit, sit on the thrones of the gods. O *Tb[tb]*, O *Sttty*, you sailors⁵ of *Rē*^c who daily make *Rē*^c hale, you have your . . .⁶ A knife is in N's hand against you, her eyes are
 316 opened,⁷ her heart itself protects itself.¹ O you two lone ones (fem.) who dwell in the bark of *Rē*^c, N has eaten the white bread, she has eaten < . . . >⁸ she has made her portal firm,⁹ she has smitten Seth upon the bank of 'I-have-found-him-on-it'.¹⁰ N is Nu, she is inert, (but) her hand and her foot are not repelled, for N is a glad-hearted spirit, she has passed by, and she has received her fair panoply this day.

1. Read *šdd.s r.s rhty*, *r.s* being the enclitic. This is a woman's coffin.
2. For *hkʒ* 'magic' read perhaps *kʒ* 'double', cf. 312*b*.
3. See de Buck's n. 1*. Was this text once in the 1st person?
4. Presumably of the Netherworld.
5. An error for *smrty* 'companions', see Spell 445, n.3.
6. *Nhr* with water det., meaning unknown; perhaps a corruption of 309*c*.
7. *Nš wy* is meaningless, but may be a corruption of *snš* 'unstop', usually of ears, cf. *Pyr.* § §712; 1673; *CT* III, 13*b*; 14*a*.
8. Object omitted.
9. *Smn.n.s* is in fact an error for *sšn.n.s* 'she has smashed', cf. 296*f* (SIC); 300*d*; 314*n*.
10. Compare 311*d*.

Spell 447

[. . .] WHO TAKE AWAY MAGIC. N has travelled [. . .] the Companions who sit by *Tb*[. . .].

Spell 448

V, 317 I have presented a calf¹ of my north land,² I have passed by and I have travelled, I have recognized those two pellets of wax which *Rē*^c and Khopri made for the

god in order that I might live through them; I found the Companions sitting with your (*sic*) faces downcast – and *vice versa* – with *Tbtb* and *Sttty* behind you, who overturned your altars and revealed your shapes.

1. See de Buck, n. 4*.
2. Apparently so; a suffix cannot be attached to an attributive adjective.

Spell 449

N is a shape¹ in which is its blood, and Thoth who is with offerings. N has gone V, 318 between them, she has sat between them,² she has presented a calf of the north, she has passed by and has travelled, they have asked her name³ . . . ⁴, they have asked the name of Atum from her. The Eye of Horus stands up, and N her very self stands up, because⁵ ‘her very self’ is the name of her feet (*sic!*), and she spears fish, having attained vindication.

1. See Spell 312, n. 2.
2. Dual, the *mrwt*?
3. For *nḏ m* ‘ask someone’s name’, see also *Pyr.* §1940a = *Pyr. Suppl.* 40.
4. *M mgwn* or *m-m gwn* is quite obscure; to ask a name ‘from’ someone requires the preposition *m-r*, cf. loc. cit. and 318*h* below.
5. Read ⟨*n-*⟩*ntt*.

Spell 450

TO DRIVE OFF THE *MRWT* of *Rē^c* who come to take away N’s magic from him.¹ V, 319
Get back, you flame, get back, ‘*Isttt*, you Companions, you *mrwt*! I will not give you this magic of mine, and your faces are downcast – and *vice versa*.

I have travelled the northern parts(?)² of the sky; I have travelled and I have passed my³ . . . ⁴ *pṣk*-cakes which were made and came into being⁵ in the realm of the gods. I found the Companions seated, [namely . . .] and ‘*Istt*’;⁶ get back, you Companions, you *mrwt*! Your pillars are overturned, your shapes are revealed, your faces are downcast – and *vice versa*.

1. The title of this spell is culled from 319*c* + *n*, see de Buck’s n. 1*.
2. The precise meaning and reading of *srwt mḥtwt(?)* is not clear; see de Buck’s n. 2*.
3. Lit. ‘his’.
4. *Ṣṣ* is obscure, but appears to be an adjective qualifying *pṣkw*.
5. Possibly corrupt for ‘which Khopri made’, compare 317*f*.
6. Doubtless an error for ‘*Isttt*’ above.

Spell 451

V, 320 SPELL FOR ENTERING TO OSIRIS IN THE WEST THROUGH HAVING POWER OVER WATER IN THE REALM OF THE DEAD. O Shu, make a way for me, for I am he who restored Osiris. I have come and I have seen what was restored for me as Osiris;¹ may there not be distension(?)² in my flesh.

1. So B9C and B2Bo; var. Sq1C: 'I have come and I have been restored'. So too probably Sq7C.

2. Lit. 'height', perhaps in reference to the distension of a decaying corpse. Sq1C appears to be slightly corrupt; Sq7C probably read likewise. For *if.f* read *if.i*.

Spell 452

V, 321 Greeting to you, O Rē^c! Guard N when he waits¹ in the gates of the w3s-staff on the neck of Gēb, for N is the balance of Rē^c in which he weighs Truth,² and N proclaims eternity(?).³ You have a soul, you have⁴ b3t-grain, and N has come to you, for you are old.⁵

1. BH4C reads *mkw št3[w]* . . . 'guardian of the secrets [of the portals]', cf. *BD* 33, 4 (Spell 12), see de Buck's n. 5*. The *BD* text is in the 1st person.

2. So B1C; var. BH4C: 'on which Rē^c weighs Truth'; B3Bo: 'which weighs Truth for you'.

3. Lit. perhaps 'N proclaims both ends' (B3Bo); on *hnty* cf. *Concise Dict.* 171. BH4C and *BD* Spell 12 omit this passage, while *hnnk sp 2(?) N pn* of B1C appears to be corrupt; the passage is almost entirely lost in M2NY, which ends here.

4. The second *n.k* only in B1C. BH4C had a different text, now partly lost; *BD* has *mk wⁱ b3.i t3*.

5. So B3Bo, with the old perfective 2nd sing.; B1C has the 3rd sing., 'being old'.

Spell 453

V, 322 TO REPEL HIM WHO WOULD PLACE (ILL) REMEMBRANCE¹ IN THE REALM OF THE DEAD AND HIM WHO WOULD COME TO CLOSE A MAN'S MOUTH IN THE REALM OF THE DEAD. O you who cut off heads and sever necks, and who place (ill) remembrance in the mouths of the spirits, and who close the mouths because of the magic which is in their bodies, you shall not cut off my head nor sever my neck, nor place (ill) remembrance in this mouth of mine nor close my mouth because of the magic which is in my body, as you are wont to do to the spirits because of the magic which is in their bodies. Go away because of those two sentences which Isis spoke against you, do not come² to place (ill) remembrance in the mouth of Osiris at the will of his foe Seth when she³ speaks against you.

May your face be downcast, O Lion-face; the great fire has gone forth against you from within the Eye of Atum,⁴ the injured Eye, Mistress of the Night.⁵ She cast you forth when Osiris turned back, and the detestation of you is in him — and *vice versa*. I have turned back, and the detestation of you is in me — and *vice versa*. If you come against me, I will speak against you; if you do not come against me, I will not speak⁶ against you, and the executioners⁷ of Shu will go away.

1. The significance of *shꜣ* here is not altogether clear; one would imagine that the deceased would welcome the perpetuation of his memory. To make the spell comprehensible a nuance of ill-repute has to be attached to *shꜣ*.

2. Surely so, despite the writing, cf. 325f.; *m ꜥwt.k* appears to be a construction of the type *m sꜥhꜣ.k* do not let go', *Pyr.* §16, cf. Edel, *Altäg. Gramm.* §1104. *ꜥwt.k* is presumably prospective *sꜥm.f* dependent upon the negative imperative *m* 'do not'.

3. Reading *s* rather than *sn*, cf. 325e.

4. Var. 'from the mouth of the Great One within the Eye of Atum; B2L has clearly the better text.

5. The waxing or waning moon.

6. B17C omits *nn* before *dd. ꜥ*.

7. Reading *syftyw* with B2L; *ꜥsftyw* of B17C means 'wrongdoers'. See also 324f.

Spell 454

O you who cut off heads and sever necks,¹ who put (ill) remembrance in the V, 324
mouths of the spirits and close the mouths of the spirits because of the magic which is in their bodies, you shall not see me with your eyes, by means of which you shall see with your knees, your face shall be turned backward, the executioners¹ of Shu who pursue you can see to cut off your head and to sever your neck on an errand of bringing back into his Eye, because of this which you have said you will do to me of cutting off my head,¹ of severing my neck and of 325
putting (ill) remembrance in this my mouth, closing my mouth because of the magic which is in my body, as you are wont to do to the spirits because of the magic which is in their bodies.

Go away because of those two sentences which Isis said against you; do not come² to put (ill) remembrance in the mouth of Osiris at the will of his foe Seth when Isis speaks against you. O Lion-face, the great fire goes forth against you within the Eye of Atum, the injured Eye, Mistress of the Night.³ She swall- 326
owed you when Osiris turned back, and the detestation of you is in (him)⁴ — and *vice versa*. I have turned back, and the detestation of you is in me — and

vice versa. If you come against me, I will speak against you, but if you do not come against me, I will not speak against you, and the executioners of Shu will go away.⁵

REPELLING (ILL) REMEMBRANCE FROM THE MOUTH IN THE REALM OF THE DEAD AND HIM WHO COMES < TO >⁶ CLOSE THE MOUTH OF A MAN.

1. Following B4C, see spell 453, n. 6. Here the *f* in *syftyw* has been omitted.

2. See Spell 453, n. 2.

3. See Spell 453, n. 5.

4. See de Buck's n. 1*.

5. In English the sense demands the future tense, despite the *sqm.n.f* form *hm.n* of B4C, which in B2L could be interpreted as 'will go away for me'; cf. 323j (B2L), where the simple *sqm.f* form occurs.

6. Cf. 322b.

Spell 455

327 The path from the gates which are in the tombs. Going out into the day so that a man may have power in his feet in the realm of the dead <on(?)> the path from the gates which are in the tombs.¹ See me, O men, gods, spirits and dead,² when I go out into the day. My eyes are opened and my ears are drilled open by the Eyeless One; the cords which are in my mouth have been opened and what is in my hinder parts put right by the Eyeless One.³ I have gone out into the day, I
328 eat with my mouth, I defecate with my anus.¹ I have gone out into the day, I have power over my foes, and I am protected from him who would harm me. GOING OUT INTO THE DAY.

1. This exordium in S10C alone; in the other two texts it is represented by the brief rubric at the end.

2. The other two texts have 'men and gods' only.

3. 327i-j are absent from S10C.

Spell 456

My bones have been given¹ to me by those who are in Djedu, my members have been strengthened² by those who are in Khem, my bones³ have been brought to
329 me, my members have been conveyed⁴ to me.¹ Shu issues⁵ from this flesh of mine, and I am guided on the path⁶ of the spirits; so says Anubis, Lord of the West, of me. I go out into the day so that I may have power over the dead,⁷

and I am protected from him who would harm me by command of the Bull of the West.⁸

1. Var. 'brought'.
2. Var. 'my sinews have been brought to me'.
3. *Ksw* omitted in S10C.
4. Var. *stnn* 'have been raised up'.
5. B3L and B1L appear to read: 'Shu issues empty'.
6. Var. B3L: 'the land'.
7. Var. 'my foes'.
8. In S10C alone. After 329f B3L and B1L have only the rubric 'Going out into the day'.

Spell 457

The fly is ushered into $\bar{O}n$ for the Sistrum-player,¹ I have entered to Him who is V, 330
dreaded(?), (even) this god,² (someone) is ushered into me at Abydos for $\bar{O}n$,³
and I enter to the Lord of All. ENTERING TO THE GODS TO WHOM A MAN DESIRES
TO ENTER.⁴

1. Var. B1L: 'for *Sny*' or perhaps 'for *Hy*'; LiLi appears to read: 'He raises up a sweet savour in $\bar{O}n$, for the god is not'.
2. For *nhd* cf. *Pyr.* §397; *CT* IV, 21d. *Ntr pn* only in LiLi; the other texts omit *ntr*.
3. Quite obscure. LiLi has *stʒ m ʒbdw n 'Iwnw* 'someone is conveyed from Abydos to $\bar{O}n$ '.
4. At the end of the rubric *hr.s* stands for *hr.sn*.

Spell 458

O you who take away years and bring days to an end, do not take away my years
or bring my days to an end, for I am Horus, Lord of the Netherworld, Monarch
of the Western Horizon.

I will not die in the West,¹ and the messengers of Osiris have no power over
me, for I am Horus, son of Osiris.

I will not die in $\bar{O}n$, Kher^caha or the East,² and the messengers of Sopd have 331
no power over me, for I am Horus, son of Osiris.

I will not die in the South, and the messengers of Horus have no power over
me, for I am Horus, son of Osiris.

I will not die in the North, and the messengers of the Outcast have no power
over me, for I am Horus, son of Osiris.

I will not die in the waters, and the messengers of those who are in the

waters have no power over me, for I am Horus, son of Osiris.

I will not die in the Abyss, and the messengers of those who are in the Abyss have no power over me, for I am Horus, son of Osiris.

332 I will not die a second time,¹ and the dwellers in the Netherworld have no power over me. I will not eat their fish, their fowl shall not scream³ over me, for I am Horus, son of Osiris. NOT TO DIE A SECOND TIME IN THE REALM OF THE DEAD.

1. The tabulated text, see de Buck, nn. 1*; 3*.

2. In 331a B1L, 1. 160 mentions these two towns, which presumably precede the reference to the East in 1. 160a (331l). In B3L (331e) the allusion to the towns is both misplaced and obscure, see de Buck, n. 2*.

3. Read *n ḥꜣ ꜣpdw*; B3L has omitted the *d*.

Spell 459

Hail to you, O heart of mine (*ꜥb* and *ḥꜣty*) of my bodily essence; it will not forsake me. GIVING A MAN'S HEART TO HIM.

Spell 460

V, 333 Hail to you, Khopri within my body, who are at the head of those who are in their tombs, whose faces are hidden, whose bandages are firm. Commend me to that baboon, sharp-haired and with hair on end, in whose presence is spoken the great word which will not repeat itself. May he commend me to the door-keepers of the District of Silence, may they not oppose me, may they let me go out in company with men, may I kiss the ground to the Lord of the gods; may I eat bread with them, may I drink with them, for I know them by their names,¹ He-who-acts, He-who-takes-names, Crocodile-faced, . . . ,² Angry One. WHAT A MAN SHOULD SAY WHEN HE GOES OUT; IT MEANS THAT MEN ARE FORGETFUL OF HIM.³

1. 333n-o appears to consist of a series of epithets in apposition to *m.sn* in 333m.

2. *Dfdy*, var. *Dfdy*, meaning unknown.

3. With *smhy ꜥb* 'be forgetful' compare *smhy* 'forget', CT II, 93f. B1L has *smh.f ꜥb* instead of *smhy ꜥb pw* of B3L; the latter makes better sense.

Spell 461

O men and women, I pull out¹ the brick which is in my father's tomb, and I stop up² your mouths with it.

1. *ʾš* is probably connected with *šš* 'spit out', *Pyr.* §§1652; 1871, and *šw*, *Pyr.* §246. The particle *tr* appears to convey emphasis.

2. *Trh* (B3L) and *dbb* (B1L) are virtual synonyms, meaning respectively 'close' and 'stop up'. The reason for this action is not obvious.

Spell 462

I have come to the place < where >¹ is *'Ib-wrt*, keeper of the war-boat of the gods. V, 334
Let me go out into the day, may my foes be brought [to] me, even as He whose shape is invisible commanded. It was the Many-faced whom I sent for him, and [he] will judge them;² he will bring me to this house . . . ,³ for he has brought my years to an end [. . .] upon earth.

1. *ʾm* appears to have been omitted from the end of the clause.

2. The foes of 334f. On *ny* 'them' cf. *Eg. Gramm.*³ §§34, Obs. 3; 486, Obs. 2.

3. *Wn?*, *wnh?* Meaning and reading uncertain.

Spell 463

TO CAUSE A MAN TO APPROACH THE TRIBUNAL OF THE WEST.¹ O *Iʾtn-wr*² in V, 335
your power, guiding *Rē*^c on the hidden paths, bring this being to³ the lower part of the sky, the Netherworld. I have come that I may give great abundance, being what they allot in the presence of the Bull of Watchfulness(?).⁴

1. So B4C. The insertion of *ʾmntt* 'the West' as the first word in the rubric appears to be intended for honorific transposition, since it is meaningless as it stands, and it has been translated as a genitive referring to *q3q3t* 'tribunal' at the end of the rubric. In B1Y the rubric, now mostly destroyed, began with *scrt* 'causing to approach'; P. Gard. II substitutes: 'Guiding a god in the tribunal', while B9C has no rubric.

2. B9C and P. Gard. II agree in reading *ʾtn*, meaning obscure, but probably original. B4C has turned it into *ʾtn* 'sun-disk'.

3. So B4C; P. Gard. II substitutes *sd3 wn pw prr m hry-ht pt dw3t* 'Conduct this being who has gone up from the underside of the sky, the Netherworld'.

4. The meaning of *rswt* here is not clear; 'dream' hardly fits the case.

V, 336 TO BECOME HETEP, LORD OF THE FIELDS OF OFFERINGS.¹ The Falcon is taken
 337 by *Sty*,² and I see what you³ consume, you Field of Offerings. ¹Release⁴ the
 Falcon from *Sty* for me, open for me the paths of Rē^c on that day of choking(?)⁵
 and stifling the sky because of the anger of Seth at the air because of its vivifying
 338 Him who is in his egg.⁶ ¹He has taken away Him who was in my womb⁷ from the
 Silent Ones while I⁸ rowed in the bark on the waterways of Hētep. It was I who
 took him from the members of Shu;⁹ his northern stars and members¹⁰ are in due
 season(?).¹¹

339 I row on its waterways, I arrive at its towns,¹² I am more prominent than the
 340 god who is in it,¹³ because I am Hētep who is in his field.¹ He guides¹⁴ his
 Enneads¹⁵ whom he loves,¹⁶ he pacifies the Combatants¹⁷ for those who belong to
 341 the West,¹⁸ he creates what is good, he brings content,¹⁹ he drives away mourning
 from their elders, he suppresses uproar for their young ones,²⁰ he entraps those,
 male or female, who would harm Isis,²¹ who would harm the gods, he removes
 342 uproar from the Rivals,¹ he shares(?) Hū for his light(?),²² he gives abundance to
 doubles and spirits, and I have power over them.




I am one whom Hētep knows;²³ I row on its²⁴ waterways, I arrive at its
 343 towns,¹ I am stronger and more acute than the spirits,²⁵ and they have no power
 over me. I acquire this field of yours, O Hētep, which you love, the Mistress of
 344 the Winds;²⁶ ¹I eat and carouse in it,²⁷ ¹I drink in it, I plough in it,²⁸ I reap in it,
 346 I am not destroyed in it, I copulate in it,²⁹ my magic is strong in it,³⁰ ¹I will not
 be aroused in it,³¹ I will not be apprehensive in it, I will be happy in it.³² I know
 347 the jackal-headed post of Hētep;³³ its name is 'Bright Goddess'.³⁴ It was made firm
 on the blood³⁵ of Shu and it was lashed³⁶ with the cords of the years on that day
 when the years were divided and the utterance of Him whose mouth is silent was
 348 made enduring.³⁷ ¹What I say is mysterious;³⁸ ¹I complete eternity and pass ever-
 lasting.

1. The rubric is in B1Bo alone; 'fields' is in the dual. On the Hētep spells 464-8 see Lesko in *JARCE* 9, (1971-2), 86 ff.; his translations differ somewhat from mine.

2. For *Sty*, *BD* 224, 5 has 'Seth'.

3. Suffix 2nd fem. sing. in B9C-B6C, with reference to *Šyt-ḥtp* below. B1C-B1L read: 'Rē^c looks at me when I consume', cf. *ḥmy. i* in B1C. B1Bo: '... when you (fem.) consume'.

4. B9C-B6C have optative *šdm.f* with fem. suffix; the others have the imperative.

5. *ʿimt*, not recorded with sail-det. as in B9C, B5C, B1C and B1L (337c). B6C has *ʿimt*  and B1C has  . The context and the sail-det. suggest a near synonym of *ʿitm* 'stifling'; *ʿimt* 'groaning' seems unlikely.

6. The young Horus, cf. e.g. *CT* II, 212*b*. B9C has *št* for *špt* and *ib* for *hr*, clearly in error. For ‘Him who is in’ the texts vary between *hny* and *imy*; B1L has *hnw m* only. Following *ḫw* B1Bo has corruptly *hr slm*.

7. *Sic* B9C–B1C, as if Isis were speaking; B3L omits the suffix after *ht*. *Nhm.n.f* only in B9C; B1L has an odd writing of *nhm.f* and continues with *m igrw*. B1Bo omits the verb and writes *imy ht.f* ‘who is in his body’.

8. Apparently the deceased. For *m wyḫ pw* B1Bo has *m šf pw*.

9. For *šw* B1Bo has *Hw*, surely a misreading.

10. Read *sbḫ t.f cwt.f mḫwt*.

11. B9C: *m hrww rnpwt* ‘in days and years’; B5C–B1L *m trw rnpwt* ‘in (due) seasons of years’; B1Bo is slightly corrupt.

12. The fem. suffix refers to the *Šht-ḫtp*.

13. B9C has misplaced the preposition *r*, see B5C and B6C; the other texts omit the *r*, which seems necessary to the sense. B5C adds at the end the adverb *tw* ‘utterly’. B1Bo has *hnt.f im.s* ‘he sails upstream in it’ and adds in 339*c*: ‘N is stronger in it than the gods who are in it’; in 339*d* it omits *m* before *šht.f*. In 339*b* B3L is corrupt.

14. Var. B9C: ‘who guides’.

15. Var. ‘the Enneads’.

16. The masc. *mrrw.f* is due to the Ennead being predominantly male. B1Bo ends with an obscure *n mrrw.f*.

17. B1Bo: ‘the great ones’.

18. So B9C–B6C; the other texts have *irw.sn* ‘who belong to them’. In 340*c* B1L adds *bhn.f iḫkb*, anticipating 341*a*.

19. 340*f* is a virtual dittograph of 340*b* and has therefore been omitted from the translation.

20. B1Bo omits *dr.f*, leaving 341*b* without a verb.

21. B9C repeats *ih* in error after *nknt*; B1L has *hw* ‘smite instead of *ih* ‘entrap’; so also in 341*d*. B1Bo omits the name of Isis and has corrupted *nknw nknwt* into *nknwyt* with det. $\overline{\text{...}}$.

22. Meaning doubtful, but the next clause suggests that *Hw* may represent ‘food’ rather than ‘authority’; B9C and B5C omit the suffix after *šw* ‘light’. B1Bo reads *šhtp.f Hw n rh sw* ‘He makes Ḫu gracious to him who knows him’.

23. Or ‘who knows Ḫetep’.

24. The distinction between the god Ḫetep and the region *Šht-ḫtp* is not always strictly observed; there is clearly a confusion of this nature here. See also Spell 467, n. 16.

25. This reading (B5C, B1C, B3L, B1L) seems preferable to *wsr rḫ.ī* ‘my speech (or ‘mouth’) is stronger’ of B9C, B6C and B1Bo; this last reads ‘N’s mouth is stronger and his teeth sharper than (those of) the spirits’.

26. B5C omits the suffix after *šht*. Var. B1Bo: ‘It means that N knows what is peacefully acquired in this field of yours which you have loved: the field is Mistress of the winds and Mistress of vegetation’.

27. So B9C; B5C: ‘I carouse and eat; B1C and B3L: ‘I carouse and am strong’; B1L: ‘I carouse, copulate and rouse up’; B1Bo: ‘men carouse and N carouses’.

28. B1C and B3L: ‘I eat and drink in it’; B1Bo: ‘men eat and N eats in it; men drink and N drinks in it; men plough and N ploughs in it’.

29. So B9C; the negation before *nk* is certainly in error, having been derived from an arrangement such as that in B6C, where again the negation surely cannot apply to *nk*, while B5C has it both ways, which makes no sense: B1C, B3C and B1L are correctly in the affirmative; B1Bo has obscurely *nhpt n sk*.

30. B1Bo adds: 'N shouts in it'.

31. For the interpretation as a future cf. *nn snhs.ỉ* in B5C; B6C has the simplex *nhs*. B1C and B1L have *n sk.ỉ* 'I will not be destroyed', var. B3L: *n sk ỉb.ỉ* 'my heart will not be destroyed'. B1Bo goes straight to the *n hwc ỉb* clause, and omits the following sentences of 346a.

32. So B1C, B9C, B5C, B3L and B1L have simply *ndm*; B6C omits *ndm*. On B1Bo see n. 31 above.

33. Var. B9C: 'I know Hēteḫ'; B5C: 'I am the *wsrt*-post of Hēteḫ'; B1Bo: 'as one who knows the strong one (*wsrt*) of Hēteḫ', continuing in 346c: 'N has departed, knowing the strong one of Hēteḫ; the goddess (*wtt*) is superior to him who slips away (*sbnw*)'. This last clause corresponds to 347a. For *wsrt* as a term for a jackal-headed wooden post see CT II, 138e.

34. For names: compounded with *wtt* 'goddess' cf. *Rnn-wtt*, passim; *Ỉht-wtt*, *Pyr.* §§ 198; 791; CT I, 280i; 285g; other exx. in Index I, s.v. *Wtt*. *Bk* is taken to be a writing of *bɔk* 'bright'. *Ts* at the end of B1L is a corruption of *m.s*.

35. For *tr* 'blood' cf. *Pyr.* §§ 451; 1263; see also Harris, *Minerals*, 154.

36. Read *kɔs.t(w).s* with B1C.

37. Or 'was hidden'. for *ỉgr rɔ.f* B1L has *ỉgr rn.f* and B1Bo *ỉgrw hr*.

38. Lit. perhaps 'mysterious is I-say-it', interpreting *dd.ỉ sw* as a noun-clause acting as subject of a sentence with adjectival predicate *stɔ*.

Spell 465

TO BE HETEP,¹ Lord of the Field of Offerings. This is Horus of the Tree(?);²
V, 349 he is a falcon, he is a thousand cubits long,¹ life and equipment³ are in his hand,
he comes and goes at will in its waterways and towns, he rises⁴ in the birth-
place of the god and he sets in *Knkn̄t*, he does everything in it as is done in the
350 Island of Fire, and there is no shouting at all in it,¹ there is nothing evil in it.⁵

This is Hēteḫ who walks through this field of his, and he partakes of a
meal in the birth-place of the god. If he goes to rest in *Knkn̄t*,⁶ he will do
351 everything in it¹ as is done in the Island of Fire, there will be no shouting at all
in it and there will be nothing evil in it.⁷

1. Omitted in B9C.

2. An obscure expression; for some conjectures cf. Lesko, *JARCE* 9, 93, n.b.

3. Var. B1C: *wɔs* 'dominion'. By 'equipment' presumably magical powers or amulets are meant.

4. Read *wbn.f* with B6C–B1L. B3L shows clearly how the double columns of 394*c.d* are to be read; *wbn.f m mshn ntr htp.f m cnh m Knknt*, though B3L has written *mshn* as *msh*.
5. B9C omits the negation , making this clause dependent on *n wnt* in 349*f*.
6. 'Ir 'if' only in B9C–B6C. B9C omits *m cnh* after *ir htp.f*.
7. In 351*d*–352*f* B6C repeats the spell and B5C repeats the rubric.

Spell 466

The roman numbers refer to the compartments in the plans of the Field of Offerings, see de Buck, pp. 359–62.

- I. *Knknt*, 7.¹
- II. Offerings, 9.²
- III. Great Ladies, 7.³
- IV. TO BE HETEP, LORD OF THIS FIELD⁴, WITH BREATH IN HIS NOSE; V, 353
HE WILL NEVER DIE.
- V. It is a thousand *schoeni* long and a thousand wide; its name is 'Horns of the Mistress of Purity'.
- VI. Offering-bowls(?), 4.⁵ 354
- VII. Red cloth, 3.⁶
- VIII. Vegetables,⁷ 3
- IX. Mistress of the Two Lands, 3.⁸
- X. The Waterway of the White Hippopotamus; it is a thousand *schoeni* long, but its width is not told;¹ there are no fish or snakes in it. 355
- XI. The length of the sky is the length⁹ of the Waterway of Hetep¹⁰ opposite Upper and Lower Egypt.
- XII. The Mighty Lady.
- XIII. She who unites.
- XIV. Ploughing and reaping barley and emmer of the god's estate; 356
there are no snakes in it.¹¹
- XV. Mistress of the winds.
- XVI. It is a thousand long, but its width is not told;¹² its name is 'He who raises the storm'.¹³
- XVII. Those who row him¹⁴ are 'Imsety, Hapy, Duamūtef and Kēbḥsenuf. 357
- XVIII. Food-stuffs, 3.
- XIX. . . . ,¹⁵ 4.

XX. It is the sea of the gods, who put coolness into it¹⁶ for every god. Its length and its breadth are not told to Osiris.

XXI. The birth-place of the gods is *Ḳnḳnt*.

XXII. Milk, 3.

XXIII. The great field.

XXIV. Baskets, 4.

XXV. Serpent-boat(?).¹⁷

XXVI. Lapis lazuli.

XXVII. The women in it, 4.

XXVIII. Imsety, Ḥapy, Duamūtef, Ḳebḥsenuf.

1. Varr. 8; 6. The reference of the numerals is not always clear.

2. Var. 8.

3. Var. 8.

4. The demonstrative *tn* only in B9C and B5C.

5. Var. 3.

6. Varr. 4; 2.

7. For this sense of *wḏḥ* cf. *CT* II, 157e.

8. Var. 2. B9C writes *nb* for *nbt*.

9. Lit. 'its length'.

10. Corrupted into *ḏw.f pt ṣm.f Ḥtp*, etc., in B1C and B2P; *ḏw.f pt ḏw.f pt Ḥtp.f*, etc., in B3L; *ḏw.f pt ḥbs Ḥtp*, etc., in B1L.

11. In the oval representing the estate, B9C has the numeral 3 and B5C and B6C read 4; B3L lacks the numeral. For *ṣt* (*spṣt*) *nṯr* B1C, B1L and B2P have *ḥrt-nṯr* 'realm of the dead'.

12. Masc., though the word for estate is fem.

13. B3L omits the 'name' clause. B1L has *wṯs ṣnyt.t* (sic) *rn.f*.

14. Presumably Hetep.

15. Meaning unknown. Lesko, *JARCE* 9, 95, n.m, suggests 'steps'.

16. B5C and B6C insert after *wḏq-wr pw* an oval sign interpreted by Lesko as 'isle'. To me it seems more likely to be a general 'phrase-determinative'. The reference to 'coolness' only in B9C–B6C.

17. So B5C, probably in reference to the serpent-ended boat depicted on the plans. The dets. of *ḏt* in B9C and B3L are obscure; B1C and B2P appear to read 'son of the serpent'; B1L 'daughter of the serpent'.

I live as Hēteḫ, my bag and my bowl are upon me,¹ which I have filled² in the isles, (being) one whom the spirits of the Lords of Plenty guide. I depart so that I may ascend to him who brings it,³ so that I may have power through him; he will accept on my behalf, for I am he whom Hēteḫ equips.⁴ ¹This great magic of mine is powerful within this body of mine and these⁵ places of mine; I recall to myself that of which I have been forgetful. I plough and I reap,⁶ for I am Hēteḫ in the abode of the god. I know the names of the towns, districts and waterways within the Field of Offerings¹ in which I am,⁷ I am strong and a spirit in them, I eat in them and move about in them,⁸ I plough in them and reap in them, I rise early in them and go to rest in them,⁹ I am a spirit in them as Hēteḫ,¹ I sow in them and move about in them, I row on its waterways and arrive at its¹⁰ towns as Hēteḫ according to my utterance.¹¹ My horns are sharp, I give abundance to the doubles and spirits, I allot authority to him who knows (how to use) it.

I arrive at its towns,¹ I row on its waterways, I traverse¹² the Field of Offerings as Rē^c who is in the sky, and it is Hēteḫ who makes their contentment. I have gone down to the earth and have made 'Corn content; I have gone up, and there has been given to me¹³ what makes joy.¹⁴ I have taken strength,¹⁵ and peace has been promised to me.

BEING IN HĒTEḪ. O Field, I have come into you¹⁶ with my soul behind me and authority¹⁷ before me. O Lady of the Two Lands,¹⁸ confirm my magic for me, so that I may recall what of it I had forgotten. I am alive, and there are none, male or female, who can harm me, and joy has been given to me; your¹⁹ peace is mine. I create²⁰ seed and I have received breath.

BEING IN HĒTEḪ, LORD OF THE WINDS. I have come into you,²¹ having opened up my head and having aroused my body. I close my eye, (yet) I shine on the day of the Milk-goddess; I have slept by night,¹ I have restored the milk to its proper level, and I am in my town.

O TOWN OF THE GREAT LADY,²² I have come into you so that I may reckon up abundance and cause vegetation to flourish; I am the Lone Bull, high-piled with lapis lazuli,¹ Lord of the Field of the Bull of the Gods, and Sothis speaks to me in her good time.²³

O VEGETABLE-TOWN,²⁴ I have come into you, I have taken the Grey-haired One to the roof, for I am the moon, I have swallowed the darkness.

O (TOWN) FAIR OF OFFERINGS,²⁵ I have come into you, I eat my meal, I have power through choice pieces of my fowl and cattle,²⁶ the poultry of Shu

which attend on my double have been given to me.

373 O PROVISION-TOWN,²⁷ I have come into you,²⁸ I have knit up the six-weave cloth, I have donned the fringed cloak as Rē^c in the sky whom the gods who are in the sky serve, and I am Rē^c whom those who are in the sky serve.

374 BEING IN HETEP, LADY OF THE TWO LANDS.²⁹ I have come into you, I have immersed the waterways¹ as Osiris, Lord of corruption, Lord of vegetation, as the Oldest One, Bull of vultures;³⁰ I am a flamingo,³¹ who has eaten the like.³²

375 O KŪKŪNT,³³ I have come into you, I have seen my father, I have recognized my mother, I rise early,³⁴ I catch fish.¹ I know the deep holes of the snakes, and I am saved. I know the name of this god; He whose mouth is joined together,³⁵ Lord of holy things, whose hair is in good order, whose horns are sharp. If he reaps, I will plough and will reap.

376 O MILK-TOWN,³⁶ I have come into you, those who would oppose me and¹ drive me off³⁷ and follow after me are the Followers of Horus; heads are given to me, and I knit on the head of the Blue-eyed³⁸ Horus, one who acts according to his desire.

377 O UNION-TOWN,³⁹ I have come into you; my head is whole and my heart is awake beneath the White Crown;¹ I am guided above and am made hale below, and I give joy to the bulls which are in charge of the Enneads, for I am a bull, Lord of the gods, who travels with turquoise.

378 O MIGHTY LADY,⁴⁰ I have come into you, I have taken the Grey-haired One¹ to the roof, I have fashioned Hu, I am in the middle of my eye (*sic*).

O BARLEY AND EMMER OF THE GOD'S ESTATE,⁴¹ I have come into you, I have travelled upstream, I have sailed on the Waterway of the Horns of the Mistress of Purity,⁴² I have driven in the mooring-post in the upper waterways.⁴³ I have borne aloft the storms of the Disturber,⁴⁴ and I have upheld the supports(?) of the Old One.

SEEKING THE FIELDS, TOWNS AND WATERWAYS,⁴⁵ PLOUGHING, REAPING, SEEING Rē^c, OSIRIS AND THOTH DAILY, HAVING POWER OVER WATER AND AIR, DOING ALL THAT HE WISHES LIKE ONE WHO IS IN THE ISLAND OF FIRE WITH LIFE IN HIS NOSE, WHO WILL NEVER DIE,⁴⁶ WHO IS IN THE FIELD OF OFFERINGS IN WHICH ARE HIS FIELDS AND HIS GIFTS FOR EVER AND EVER.⁴⁷

1. B9C writes *īwnt* 'bag' as *īwt*. B3L writes *tp* with the feather P .

2. Reading *mḥt.n.ī*: B5C and B6C have *m mḥt* 'being filled'; B3L has *mḥ* and $\overline{\text{III}}$. The fem. gender is in concord with *īwnt*.

3. Or 'himself'; to what *sw* refers is not clear.

4. B3L omits *īnk*.

5. Masc.; one would expect the fem. *ptn* as in B1C alone.
6. So B5C and originally B9C. Var. B6C: 'N travels (*sq3*), ploughs and reaps'; similarly B1C. For *sq3* of these two texts B3L has *s3* 'I am wise(?)'.
7. Var. B5C: 'in which I travel'; B3L: 'in which I am great'.
8. *Wwnn. i im.sn*; B9C has *wn. i* without a predicate.
9. The Field. The correct writing of *nhp* is in B3L alone; the other texts write it as the like word for 'copulate'. *Htp. i im.sn* 'I go to rest in them' confirms the translation of *nhp.i* as 'I rise early'. From here on B5C alone preserves the plural suffix; the other have *.s* for the plural, cf. *JEA* 16, 64(5). We are still dealing with the 'waterways', etc.
10. In 366*b* the suffix *.s* refers to the *Sht-htp* and is common to all texts, being used rightly for the sing.
11. Var. B1C *r c. i* 'according to my condition'; B5C omits this phrase.
12. Var. B3L: *shs. i m* 'I run in'.
13. Read *h3.n.i r t3, shtp.n. i ssr, pr.n. i rdy n. i 3wt-ib*. *Šsr* is the deified corn, cf. *BIFAO* 30, 179. B5C and B6C substitute 'Rē' and B6C has 'Gēb'.
14. B9C has corruptly *r 3w ib*.
15. Var. B3L: *htp* 'peace', 'content'.
16. Var. B3L: 'I have ruled in you'. The distinction between the god Hētep and the *sh-htpw* has been blurred, and in what follows Hētep refers to the Field. See especially 373*d*.
17. For *hw* B6C has *hrp*.
18. Cf. Spell 466, IX.
19. Masc.
20. Lit. 'knit up'.
21. I.e. the Field.
22. Cf. Spell 466, III. B9C and B6C have omissions.
23. Perhaps a reference to the regular heliacal rising of the star.
24. Cf. Spell 466, VIII.
25. Cf. *ibid.* II, VI.
26. B9C: 'I have power through fowl and cattle'. B3L reads: *nwn. i m sp3w. i* 'I am dishevelled through my made-to-fly birds'; the last word links this version with Spell 466, XIX.
27. Cf. *ibid.* XVIII.
28. B3L omits *im.t*.
29. Cf. n. 16 above; note the det. of *htpt* in B1C. Cf. Spell 466, II, VI.
30. Cf. *Orientalia*, 7, 67.
31. *Šbdd, šbd, šbd dšr, dšr*; this last, in B3L, is the clue to the sense.
32. It is not clear to what *mytt* refers.
33. Cf. Spell 466, I.
34. The meaning of *nhp* is indicated by the star-det. in B3L; three texts write the word as if it meant 'copulate', which makes no sense here; B6C, with det. of the striking man, could mean either. Compare 365*e* and n. 9 above.
35. With det. of the pitchfork in four cases, borrowed from *cbwt* 'forked staff', cf. *Concise Dict.* 41; B1C has the normal det. of the bowl.
36. Cf. Spell 466, XXII.
37. For the second word read *hsb* 'drive away', 'oppose', cf. *Pyr.* §§ 334; 336; 448; 492;

the serpent-sign is borrowed from *ḥsb* 'snake', *CT* III, 347e.

38. cf. *ḥsbḏ* 'lapis-lazuli', Spell 466, XXVI.
39. Cf. *ibid.* XIII.
40. Cf. *ibid.* XII.
41. Cf. *ibid.* XIV.
42. Cf. *ibid.* V.
43. Var. B3L: 'the golden upper waterways'.
44. Cf. Spell 466, XVI.
45. Var. B5C: *spꜣwt* 'districts'.
46. Cf. Spell 466, IV.
47. B1C adds the colophon *īw.s pw* 'it is finished'.

Spell 468

V, 381 I have entered into you¹ in peace, I share out(?) what is on me for the isles,²
I guide my spirits to those who know me,³ I make my magic hale for him who
brings it,⁴ and I have power through it;⁵ he gives to me and I give to him,⁶ for I
am he who equipped Ḥetep,⁷ and I have power through it, this very great magic of
mine which is in this body of mine and which made these seats of mine for me;⁸ I
have recalled what I had forgotten of it.⁹ I proceed with Ḥetep into the abode of
the god, I plough and I reap with Ḥetep in the god's estate,¹⁰ because I know the
382 names of the towns and districts which are in the Field of Offerings,¹¹ and I am
strong in them,¹² I move about in them,¹³ as (in) the Field of Offerings.¹⁴ I am
strong and sharp-toothed,¹⁵ I put the dread of me into souls and spirits,¹⁶ I allot
authority to him who knows me.¹⁷

I arrive at their towns,¹⁸ I row on their waterways, I run in¹⁹ the Field of
Offerings as Rē^c who is in the sky and Atum, Lord of Offerings. I have gone down
to the earth, and have propitiated Gēb;²⁰ I have ascended to the sky, and joy is
383 given to me.²¹ I have taken strength and peace has been promised to me.²²

ENTERING²³ (into) the abode of the Great Lady and the Mistress of the Two
Lands. I have come into you²⁴ with my soul behind me and authority before me,
I make my magic endure, for I have recalled what I had forgotten of it, and I will
384 neither forget nor be harmed;²⁵ I have taken possession of sky and earth,²⁶ and
joy has been given to me;¹ I am at peace, and I have created my seed.²⁷

O Milk-goddess, Lady of the Winds, I have come into you, my eye is opened,
my eye [is closed]²⁸ I shine by day, I sleep by night,²⁹ I restore the milk to its
proper level.³⁰ A Chaos-god is in me, two Chaos-gods are in me.

O you who were born among them; O you who flourish,³¹ I have come into
you, I reckon up my abundance³² and cause vegetation to flourish, for I am a

long-horn,³³ thickly eye-painted,¹ Lord of lapis lazuli, Lord of the Field of the Bull of the gods; I copulate with my sister Sothis in her hours.³⁴ 385

O HETEP [. . .], I come into you, I eat a meal, I have power through my choice joints and [my] poultry,³⁵ he³⁶ propitiates for me those who attend on my spirits.

O HETEP, O Lord, I have come into you,³⁷ I take the Grey-haired One to the roof, I am HU, I am in the middle of my strong eye.³⁸ I have come into you, I immerse the waterways as Osiris, Lord of corruption, as^c Andjety, Bull of vultures.³⁹ I am indeed the šbd-fish which [I(?)] have eaten.⁴⁰

O food-goddess and water-goddess,⁴¹ I have come into you, I don the six-weave cloth, I knit up the fringed cloak of Rē^c who is in the sky, and the gods who are in the sky serve me.⁴²

Variant text of B1Bo

N is the head of the Great One, blue of eyes, who acts at his desire;⁴³ his mounds are there before him.¹ He makes the upper ones hale, he makes the lower ones to flourish, he gives joy to the Bull who is in charge of the Ennead, for N is the Bull of the gods, Lord of turquoise,⁴⁴ Lord of electrum(?)⁴⁵ within HETEP.⁴⁶ N has fared downstream in HETEP and (also) upstream; he has sailed <in>⁴⁷ (the region called) 'The Horns of the Mistress of Purity',⁴⁸ his wind is in the waterway of the great gods, he has driven in the mooring-post in the upper waterways, and the storm is borne aloft;⁴⁹ he has made disturbance on account of his mouth, (even he) the Sole One, for he cannot speak, he cannot lift his head. 386

1. I.e. the Field of Offerings. This spell is a variant version of 497.

2. A distorted version of 363b-c. *Dny* has been tentatively identified with *dny* 'share out', *Concise Dict.* 314.

3. Cf. 363d. B1Bo is closer to it and has been followed here.

4. Cf. 363e.

5. Cf. 363f. The suffix in *šym.f* in B3L appears to be a later erroneous insertion; this text is in the 1st person.

6. Cf. 363g.

7. Cf. 363h. The masc. suffix in the B1Bo insertion *šym N pn im.f* 'N has power through it', apparently refers to *hkʒ* 'magic' next below. This has been omitted in B3L, but could well be original.

8. Cf. 364a. In 381i read *hkʒ.ī pn wr.ī rʒ.ī*, the suffixes after the adjectives apparently serving for emphasis. In 381j B1Bo is followed, as it has some relationship with 364a, whereas B3L is unintelligible after *ht.ī*.

9. Cf. 364b. B1Bo has: 'what he knew and what he did not know are what he has recalled'.

10. Cf. 364c-d. In 381l B1Bo omits *sqʒ.f*.

11. Cf. 364e–365a. B1Bo is corrupted, but perhaps may be emended as $\langle n ntt \rangle N \langle rh \rangle$ etc., ‘ \langle because \rangle N \langle knows \rangle the names of the towns and estates which are in them, the Fields (sic) of Offerings’, continuing in 382a: $ntt N pn \dot{i}m.s$ ‘in which N is’.
12. Cf. 365b. B1Bo expands this into ‘He is strong in it (the Field), being strong; he is at peace in it, being peaceful’.
13. Cf. 365c.
14. So B3L. English usage requires a preposition before the mention of the Field. B1Bo has (382e-f): ‘I row \langle on \rangle (m omitted, cf. 366b) its waterways, I arrive at its towns as Hētep’.
15. Cf. 366c. Var B1Bo: ‘his magic is strong and sharp in it’.
16. Cf. 366d. Var. B1BO: ‘he gives abundance \langle to \rangle souls and spirits’.
17. Cf. 366e. B1Bo has $ps\check{s}$ ‘share’, ‘divide’ for $\dot{i}p$ of B3L and omits the preposition before rh .
18. Cf. 366f, etc. Here B3L has miswritten $spr. \dot{i}$ ‘I arrive’ as $spt. \dot{i}$ ‘my lips’.
19. Cf. 367b. B3L has $shn.n. \dot{i}$ for $shn.f$ of B1Bo, but the presence of the preposition m in 382j shows that shn of B3L is a miswriting of shs as in 367b in the same coffin. B1Bo has adopted shn entirely, and reads ‘I seek the towns and waterways of the Field of Offerings’.
20. Cf. 367e; B1Bo adds in 382m: $syp n.f Gb$ ‘Gēb makes inspection for him’.
21. Following B1Bo here, cf. 367f. Var. B3L: ‘I have done my will’.
22. So also 367g-h.
23. B4C comes in here with ck ‘enter’ in red, without following preposition.
24. 2nd plur. in B3L and B4C, as if two entities are invoked; i.e. $Nbt t\check{s}wy$ and $Nywt wrt$.
25. Cf. 368b ff. B1Bo has transferred $nbt t\check{s}wy$ ‘Mistress of the Two Lands’ to 383g; In 383h it has ~~nm~~ for Δn (=nn) and continues: ‘there is nothing which he has forgotten of it, and he will not be harmed, he will have no wound (nkt , with knife det. cf., nk ‘suffer harm’, *Pyr.* §1468) there, he will have no hindrance ($imy-rd$)’. Note that in 394a (Spell 469) nkt appears to be used of ‘cuts’ of meat. B4C has: ‘There is none who will forget, and she will not be harmed’.
26. So B3L. B1Bo: ‘sky, earth and joy have been given to him’; B4C starts incomprehensibly with $n.tn$.
27. B4C ends here. B1Bo omits 384a-b, and substitutes: ‘he receives breath and assumes more power than those who promise contentment’.
28. So B3L which presumably read originally: $\dot{i}rt. \dot{i} wnty \dot{i}rt. \dot{i} chnty$; cf. 369e-f. B1Bo is corrupt, but could perhaps be emended to read: $\dot{i}rt.f wnty, tp.f rs, \dot{i}rt.f chn.ty$ ‘his eye is open, his head is wakeful, his eye is closed’.
29. Cf. 369g-h.
30. Cf. 370a.
31. Mst is fem., $w\check{s}h$ is masc. The double bar at the end of 384j shows that a section ends there and that in 384k we have two vocatives ushering in a new section; $\dot{i}w$ of B1Bo is superfluous.
32. Mostly lost in B3L, but see B1Bo, which adds a suffix to $bc\check{h}$ which is lacking in 370e; it omits 384n.
33. Var. B1Bo: ‘I am the Lone Bull’ as in 370f, but with wrt for wc , surely in error.
34. Cf. 371a-b. B1Bo omits $Spdt$ and for $m wnw.t.s$ of B3L, B1Bo has simply $rnpt$ ‘year’ without either preposition or suffix, and from here on in 385v–386m a text quite different

from B3L, see n. 42 below.

35. Cf. 372 *a-d*. The suffix 2nd plur. in 385*d* shows that a second entity was invoked, but it has been lost in the lacuna.

36. I.e. Hetep.

37. Plural.

38. Cf. 377*g-378b*.

39. Cf. 373*f-374b*.

40. Cf. 374*c-d*.

41. *Df3t t3ht*, 'lit. 'provision-goddess and immersion-goddess'.

42. Cf. 373*a-c*. B3L ends here, and the continuation is from B1Bo in the 3rd person. The two texts part company at 385*c*, and therefore overlap a little.

43. Cf. 376*d-e*.

44. Cf. 377*a-d*.

45. This identification of *s3wy* is conjectural; on this substance see the one hand Sethe, *Zahlen*, 95, and on the other Harris, *Minerals*, 38.

46. Another clear instance of confusion of Hetep the god with *Sh̄t-htp*.

47. A preposition omitted.

48. Cf. 378*f*.

49. Cf. 378*g-379a*.

Spell 469

MY SPIRIT IS EQUIPPED [FOR(?)] A GOD WHOSE NAME IS HE OF THE DAWN;¹ HE V, 387
IS EVER BETWEEN THE TWO GREAT² GODS WHEN THEY ARE IN THE SKY, ONE OF
THEM IN THE WEST OF THE SKY AND ONE OF THEM IN THE EAST OF THE SKY; THEY
LIVE ON ALL³ THE GOOD THINGS OF THIS LAND. HE, (NAMELY) HE OF THE DAWN,
WILL COME FOR IT, FOR HIS HOLOCAUST, AND HE WILL EQUIP EVERY SPIRIT
BELONGING TO HIM⁴ IN THE SKY AND IN THE WEST,¹ AND IT IS HE WHO WILL 388
PLACE A SPIRIT IN THE REALM OF THE DEAD.⁵

O You of the dawn who wake and sleep; O you Limp One who are in Nedit
before me, I have appeared as the great Primeval One – so says to me He who is
limp, (even) he who is in Nedit. He has cleared⁶ the sky, he has joined the land
together, he has cleared⁷ Nūt the Great before the great primeval goddess¹ who 389
has granted appearings to me. The great primeval goddess guides me, (even) Nen-
mut who is in the booth of the Great One,⁸ whose eyes are keen(?)⁹ whose claws
are sharp, the ferocious lioness(?),¹⁰ Mistress of those who see, the lioness¹¹ who
sees and catches by night. My mother is Sothis, and she prepares my path, she
sets up a stairway to this very great plain of Nennmut for my ascent from the
Valley of the Mountain of the *Sehseh*-bird¹² on the north within my river-banks,¹ 390
at the place whence Orion issues. I find Orion standing in my path with his staff

of rank(?) in his hand; I accept it from him and I will be a god¹³ by means of it. He gives me his staff which is in his hand, and I will cause the strong ones(?) to tremble by means of it,¹⁴ I will spit on(?)¹⁵ the great ones by means of it, it will make me noble in the presence of Sothis, it will make me secure¹⁶ in the Mansion of Orion. I ascend and appear as a god,¹⁷ my signs of rank are on me, and I will
391 make the lands of the Fenkhu impotent through them.¹ I sit on a throne within the shrine and make summons to Orion that he should come to me:¹⁸ O Orion, come and see me! I have come manifest and besouled, exalted, divine and enshrined¹⁹ in these divine dignities of mine. My soul gives me power over authority, and I have absorbed the perception of every god.²⁰ I have taken away the powers²¹ of the spirits and I have gripped their spirits. See, I have come that I may eat their magic, for I am one alone, without an equal; the Red Crown is in my body, I have gathered their²² children together, I have fetched them all,¹ and none ever
392 strayed²³ from the company²⁴ of the spirit of Sia. I have brought these two H̄u-gods; they eat the food of magic in the barks which assemble their magics and their powers.²⁵ My soul has taken possession of the *H̄sw-nbwt*, I have brought the dread of me into my body, the awe of me is on my lips, my strength is in my gullet. I am high-handed,²⁶ and the dread of me is in my flesh; my strength is in my arms, my powers are in my legs; I am a god whose arms rule and in whose heart is power.

393 Anubis brings to me, and his phoenix ushers in to me; I have taken possession of their souls, I have smitten their spirits, my *ꜣtf*-crown²⁷ is on me and its plumes are on my vertex; I am enshrined²⁸ as Lord of shrines, I have assumed the Sole Lordship. Come, Orion, and see me; again I have appeared with the *wrrt*-crown, and Shu the Great has given me a throne; I have seized those who would take possession²⁹ of the gardens by their power and strength,³⁰ my titulary is my warrant which backs me up.³¹

394 Come, Orion,¹ and bring me these two shares of mine of the cuts of meat³² which are in the shambles of *H̄rsw*. I will act as him who would destroy(?) these two who approach them,³³ I bring to you these two gardeners(?),³⁴ they will bring the two H̄u-gods in their hands and I will eat magic in the Barks of Assembly. The weary Sia sends to them,³⁵ for he is not equipped with what he needs,³⁶ and they two have done what had to be done for me in the matter of my daily holocaust;³⁷ one of them³⁸ is for my food-offerings and one of them for my night-ritual. It is said to you:³⁹ 'Come, be a spirit, be equipped' – so says Orion
395 to me. What shall we plan for these two noble ones,⁴⁰¹ from whose souls myriads absorb life, who feed on authority? They shall have power over Sia the weary, who is not equipped with what he needs; they shall assemble the Children

of the Red Crown, being noble in the House of the Two Souls; who were given suck⁴¹ in the Mansion of Orion. They sit on the throne, they see the secret holy things, when their sight falls on the exclusion(?) of . . . ,⁴² they have partaken of⁴³ the offerings, in which a holocaust is made daily for the two goddesses(?).⁴⁴ Let me hear;⁴⁵ I am more of a spirit than they, and what is right to my mind is what they bring.⁴⁶

Those who are in charge of cutting⁴⁷ will not come to me, they shall not give (to)⁴⁸ the gardeners(?); the dread of you⁴⁹ shall be put on those who are in charge of cutting, the gardeners(?) shall fear you, and also their gods and their nobles (*sic*). O you gods who appear because of your⁵⁰ nobility, dark ones(?) [. . .], see, it is at your head and at your tail. Come to me bowing down, tremble at me and fear me and give me praise, for I have appeared as a god, I have seized your brows, I have grasped your necks, I have taken possession of what is mine, namely the other two; I have fetched them all.¹ You shall not leave me out,⁵¹ O son of *'Ihst* who dwells in the fire(?), for I am the owner of shrines. 396 397

Orion speaks. You have spoken truly – so says Orion to me. Let me hear you summon those noble helpers who remove and re-grant power;⁵² they will hear your voice and fear and tremble and do what you order them.

The deceased. Trembling at me is in their flesh, the dread of me is in their hearts, they fall on their faces.⁵³

Or. You have come, being a spirit and equipped, and you know their names. Tell them that I will absorb the Red Crown for you.

Decd. I will make your holocaust for you of the magic food which is collected in the Barks, I have committed no robbery, and it is Orion who tells me their names. 398

Or. You shall make summons for me to them by their names which they know in their hearts, for you have come, being a spirit and equipped, and you know their names.⁵⁴

1. So S2C; B2L is corrupt.

2. B2L omits *ꜥꜣwy* 'great'.

3. *Nbw* only in B2L.

4. Reading *ꜥꜣ nb n.f ꜥꜣmy m pt* with B2L.

5. B2L adds: 'this is a spell for passing by it'.

6. For this sense of *ꜥꜣsr* cf. *CT I, 223a*.

7. *ꜥꜣsr nwt* is virtually synonymous with *ꜥꜣsr pt* above. For *ꜥꜣsr* B2L and B1P write *ꜥꜣsr*.

8. Masc. B2L and B1P have shortly *nn wr*; the blank space between these two words in B2L suggests that once there was a lacuna in the original copy at this point which apparently

was forgotten when B1P was written.

9. *št* appears to be a fem. adjective referring back to *nwt*, but the word is not recorded, and the meaning given to it is a guess.

10. *Mš-šhwt* appears to be a compound analogous to *mš-ḥš* 'fierce lion', but it does not seem to occur elsewhere. Both 389*e* and *g* point to *mš-šhwt* being a designation of a lioness-goddess, but its precise meaning remains obscure; the knife-det. suggests ferocity. Compare 399*a* ff., where the goddess is the lioness Pakhet.

11. Note the cat-det. in B1P and the absence of a qualifying suffix.

12. Cf. *Pyr.* §§389; 1118.

13. The writing out of the final weak radical in *ntry.f* points to the prospective tense. By analogy it has occasioned the writings with final -*y* of the 3 lit. verbs *sdȳ* in 390*f*, *šdy* in 390*g*, *snby* in 390*h*, and *sydy* (B2L) in 390*l*, where the tense likewise seems to be prospective.

14. *Sdȳ* is used here in its original sense of the causative of *dȳ* 'tremble', *Concise Dict.* 309.

15. For *šdy* 'spit on(?)' a foe (B2L) cf. *CT* IV, 97*k*; S2C omits the initial *š*.

16. *Snb* with transitive sense; for the implication of security cf. *mrw snb* 'the terrain is secure', *Urk.* IV, 656, 15.

17. S2C has the sing. 'god', but at the end of 390*l* refers back to it with the plural suffix *.sn*.

18. S2C omits the prospective clause *šwt.f n.š*.

19. *Kȳ.ky*, old perfective 1st sing. of a denominative verb derived from *kȳ* 'shrine'.

20. The deceased is assuming the attributes of the regular pair *Ḥu* and *Sia*.

21. Or 'necks'? Cf. 396*n*.

22. The plural suffix presumably refers back to the *šhw* of 391*i*.

23. Note the use of subjectless *šdm.f* after *n sp*.

24. Surely so; neither 'body' nor 'womb' fit the context.

25. *Ḥkȳ.sn šhw.sn* in B2L; S2C has *šmw.sn šhw.sn* 'their strengths and their powers', omitting the reference to *šmwy* 'the two barks'.

26. Lit. 'I am great in my heart'; the sense seems to be 'high-handed' or 'oppressive'.

27. Shown to be singular by the suffix in *šwt.f* below.

28. See n. 19 above; in 393*f* *kȳ.ky* has the prothetic *š*.

29. Reading *it.t(y).sn* with S2C.

30. B2L: 'by their spirits and gods'; S2C seems to have the better text.

31. So S2C. B2L has: 'I am placed with protection about me'.

32. See Spell 468, n. 25.

33. The two versions of 394*b* are not in accord, nor do they fit into the context. S2C appears to say: 'I will act as him who would destroy (read *ꜥd.ty.fy*?) those two who approach them' (who are 'them?'). B2L has 'destruction of those two who approach them', reading *ꜥdt (t)knw*. Both versions seem so remote from the context that either there must have been an omission of text after 394*a* or this clause has been interpolated from elsewhere.

34. Reading *kȳnw*(?) here and 396*b.d*; there is a reference to 'gardens' (*ḥspw*) in 393*k* above.

35. B2L has a dittograph of *n.sn*. The plural pronoun appears to refer to one of the pairs of gods named in 394*c-d*.

36. Lit. 'with what appertains to him'. For *šrt.f* B2L has wrongly *štrt.f*.

37. So B2L; S2C inserts a damaged clause starting with *r chc* before *hrt hrw*.
38. Emending as *wc im.sn* in both texts, cf. 394*k* in S2C.
39. Apparently impersonal *sdm.f* + dative, followed by three hortative old perfectives; 394*m* indicates that these instructions emanate from Orion.
40. S2C has a superfluous *𐎎* after *kʕ.n*; B2L has *sr* 'prince' for *sçh* 'noble one'.
41. For *sbn* 'give suck' cf. *Pyr.* §716, of cattle; *Peas.* B2, 120, of woman.
42. *Bst* is recorded in *Wb* I, 172, 18. 19 as occurring in an official title *wr bst* and also as a town-name, but there seems no clue to its meaning here, where it has the woman-det. This passage defeats me. B2L omits *hr* before *hm*.
43. Apparently so, though the preposition is *r*, not *m*. To read *smʕ rht* yields poor sense.
44. Both texts seem incorrect as they stand; perhaps we should emend into *m hrt hrw n ntrty*.
45. 395*m* shows unusual writings of the enclitic *ir.k*.
46. *Int.s* for *int.sn*; the pronoun presumably refers to the two goddesses of 395*l*. It is difficult to see what can have stood in the small lacuna in 395*o* (S2C); [*n.*] *k* or [*r.*] *k* do not fit the context.
47. Cf. *kft, kf, Wb.* V, 120, 1–2; *kf* 'knife', *CT* II, 133*f*. The deceased is not to be a victim in the Beyond.
48. Suppression of *n* by haplography, read *n rdy.n.sn* <*n*>*kʕnw*.
49. A change to the 2nd person; the deceased must surely be meant.
50. English demands the use of the 2nd person here.
51. Read *n sp.k wī* with B2L; S2C omits *wī*. For the sense of *sp* cf. *Urk* IV, 84, 5.
52. B2L omits *ʕh* 'power'.
53. To be read as *nrw.ī m ibw.sn hr.sn m hrw.sn*. The trace in the lacuna of S2L is uncertain, but *ib* is superior to *hr* of B2L. *𐎎* and *𐎎* resemble each other, and confusion could easily arise. In 397*l* we should certainly read *hr* for *ib* in both texts.
54. It is clear that we have here a dialogue between Orion and the deceased, but it is by no means certain who is speaking at a given moment, and my apportionment of the speeches is only provisional.

Spell 470

SPELL FOR REACHING ORION.¹ O You of the dawn who wake and sleep, O You who are in limpness, dwelling aforeside in Nedit,¹ I have appeared as Pakhet the Great,² whose eyes are keen(?) and whose claws are sharp, the lioness who sees and catches by night. O Sothis my soul, make my path ready, set up a stairway to the great plain, for you are my mother(?),³ and Hu is at (the place) whence Orion issues.⁴ I find Orion standing on the path with the staff in his hand, and I set up the staff and receive it, and I am a god by means of it.¹ He gives me the staff which is in his hand, and he says: 'Give me my son, for it is he who rises in peace; you shall be ennobled before your throne, for you are⁵ my son, the lord of my house'.

V, 399

400

1. A shorter variant of Spell 469.
2. In 389*b* the word seems to be *p3wt* 'the Primeval One', though there the writing in B2L is ambiguous. In 389*c* the following description is applied to Nennut.
3. See de Buck's n. 1*.
4. A corrupt version of 389*j* – 390*a*.
5. Read *twt* with B1C.

Spell 471

A MAN HAS POWER THROUGH HIS MAGIC. I have stood up as a holy woman,¹ I have sat down as [. . .] the sky, because you² know my magic which I take to the sky.

1. Man's coffin.
2. Plural, but the beings addressed are not specified.

Spell 472

VI, 1 SPELL FOR CAUSING SHABTIS TO DO WORK¹ FOR THEIR OWNER IN THE REALM OF THE DEAD. See him,² you gods, spirits and dead who are in³ sky and earth, he has taken possession of his strength and his power,⁴ he has taken possession for himself of his thrones, he has come to rule among the (human) herds⁵ who were made for N in accordance with the command of the gods. If N be detailed for the removal(?) of a block(?) to strange sites(?) of the desert plateau,⁶ to register the riparian lands, or to turn over new fields for the reigning king, 'Here am I' you⁷ shall say to any messenger who may come for N when taking his ease(?).⁸ Take your picks(?),⁹ your hoes, your pegs¹⁰ and your baskets¹¹ in your hands, just as every young man does for his master.

2 O you shabtis which have been made for N, if N be detailed¹² for his task, or an unpleasant duty in it be imposed on N as a man at his task, 'Here we are' you shall say. If N be detailed to keep an eye on¹³ those who work there at turning over new fields, to plant the riparian lands or to convey sand to the West which was placed on the East – and *vice versa* –¹⁴ 'Here we are' you shall say about it.

TO BE SPOKEN OVER AN IMAGE OF THE OWNER AS HE WAS ON EARTH, MADE OF TAMARISK OR ZIZYPHUS WOOD AND PLACED < IN > THE CHAPEL OF THE DECEASED.

1. Plural as written, despite the sing. suffix in *nb.f*, note the plur. suffixes in *1k-l*.
2. The deceased.
3. *Sw* here is clearly corrupted out of 𐎓𐎠 , though it is certain that *sw* is what stands in both texts, see de Buck's n. 1*.
4. Reading *ph̄ty.f ʒt.f* with B1P.
5. For *ꜣwt* 'herds' used figuratively for 'men' cf. *Westc.* 8, 17; *CT* I, 155b.
6. *1f-g* has some obscure terms. *ꜣwʒw* is followed by the plural genitive *nw*, presumably on account of the ending *-w* of the noun; it has been regarded here as a derivative of *ꜣwʒ* 'steal' in what seems to be its basic sense of 'forcible removal', compare *ꜣwʒy* 'reap'; for initial *š̄* instead of *c* cf. *ZĀS* 59, 27. B1P has *wʒwt* at this point, which I cannot interpret except as a corruption of *š̄wʒw*. For *q̄bʒt* 'block(?)' see also *CT* III, 90d. *Drdrw* in *1g* is perhaps to be understood as a derivative of *q̄rqr* 'strange'.
7. The shabtis are here addressed in the singular despite the plural suffixes of *1k-l*. The singular probably represents the original form of the spell, of which the author of the present version does not seem to have become fully free. It is worthy of note that the version of *BD* Spell 6 (Nebsemi) still addresses the shabti in the singular, so it would seem that the provision of a gang of shabtis was a novelty at the date of this coffin, hence the confusion of number.
8. Lit. perhaps 'in his pleasure'; for *snw* 'pleasure(?)' cf. *CT* III, 82d – 83a.
9. *š̄rt*; the translation as 'pick(?)' is a guess.
10. Presumably for demarcation of plots of land, cf. the late word *nbʒt* 'Pfahl', *Wb*, II, 243, 10.
11. Certainly containers of some kind, cf. *h̄nkw* 'scale-pan' of balance, *Peas.* B1, 323; *BD* 264, 8; 'jar' for wine, *ibid.* 11. Doubtless identical with *h̄nkw* in *CT* II, 203a, again associated with hoes. The det. indicates a basket.
12. *2b* appears to be a conflation of three versions of the text, i.e. *š̄r š̄p.tw tw* 'if someone detail you'; *š̄r š̄p.tw wš̄* 'if someone detail me', lastly *š̄r š̄p.tw N pn* 'if N be detailed'. The last is to be preferred here.
13. The eye-sign here appears to do double duty as the det. of *nw* 'see', 'look', *JEA* 31, 113, and as the phonogram for *š̄r* in *š̄rw*.
14. On the transfer of sand from East to West and inversely by the shabti on behalf of the deceased, cf. H. von Voss in *Phoenix*, 9 (1963), 53. He is of opinion, with Petrie, that the purpose of the work was to remove encroaching sand.

Spell 473

SPELL FOR THE NET¹ AND THE FISH-TRAP² AND OF ESCAPING FROM IT. O you VI, 3
 who look backward (*Hr.f-h̄ʒ.f*), fisher of the canals,³ the aggressive one, son of
 Gēb and her who opened the earth;⁴ O you fishers of the dead, O you children
 of your fathers who catch the dead,⁵ you may trap⁶ those who are all over the
 land, but you shall not catch me in your nets¹ in which you catch the dead; trap⁷ 4
 (only) those who are all over the land, because I know your names;⁸ the net of
 the gods is a purse-net(?).⁹

- Because I know the name of its . . . ;¹⁰ it is this open space(?) when he placed his White Crown of lapis lazuli on his head.¹¹
- 5 Because I know the name of its field;¹² the wig(?)¹³ which is on Osiris the fortunate.¹⁴
- Because I know the name of its flax; the staff of Horus which is in the hand of Rē^c.
- Because I know the name of its netting¹⁵ and plaiting;¹⁶ it is She of the taping(?) and She of the coiling.¹⁷
- 6 Because I know the name of its drag-rope and its *kmꜣt*-rope;¹⁸ they are Isis and Nephthys.
- Because I know the name of the reel in it, it is the big finger of Osiris. I know the name of its knife (*šꜣt*) [in] it; it the cutter (*ḥsbt*) of Nephthys.¹⁹
- Because I know the name of the guard-beam(?) in it; it is the shank of the Winepress-god.
- 7 Because I know the name of the roller(?)²⁰ in it; it is the finger-nail of Osiris.
- Because I know the name of its four tufts; they are the tufts which are in(?) the bird-trap of Sobk, which is behind the coiffure(?) of ^cAnti.²¹
- Because I know the name of its ropes; they are the sinews of Atum.
- Because I know the name of the man who goes down and receives the fish in it;²² it is the containers(?) of the gods.²³
- 8 Because I know the name of the man and the knife (*sftw*) in it; it is the sharp knife (*mds*) which is in the hand of the Winepress-god.²⁴
- Because I know the name of the 'woman' in which he cooks it; it is the cauldron in the hand of the Winepress-god.²⁵
- 9 Because I know the name of [the man] who cooks it on it; it is the brazier of the great-breasted one who sits with every god about him.²⁶
- Because I know the name of the man and what he has laid upon it; it is the offering-table with which the land is pleased, (even) the ear which listens to Ḥathōr.²⁷
- 10 Because I know the name of the place in which it is drawn tight after it has been used; it is the celestial plain on which every god dwells.²⁸
- Because I know the place where it was put after fishing; it is the papyrus-wand which is in the hand of Isis.²⁹
- Because I know the names of the floats which are above and the weights which are below; they are the kneecaps of Osiris and the fingers of Gēb.³⁰
- Because I know the name of the boat from which it fishes; it is the *nšmt*-bark¹ in which³¹ things are conveyed to the Souls of Ōn.
- 11

Because I know the name of the steering-oar; it is the corner which is between the platforms(?)³² of the *nšmt*-bark.

Because I know the name of her mast; it is the phallus of Babi.

Because I know the name of her oars; it is the shank of Gēb and the thigh of the Winepress-god.

Because I know the name of her sounding poles;³³ they are the oarsmen³⁴ who navigate the *nšmt*-bark for the Souls of Ōn.

Because I know the name of her bailer; it is the bailer of those who bail out and who drive off those who are not. 12

Because I know the name of her 'reeds', her rigging, her finials and her masthead;³⁵ the earth-hair which the earth yields. 36

Because I know the name of her bow-warp; the *sdf*- and the *tmm*-cords which are about the tomb of Osiris.³⁷

Because I know the name of the man who goes aboard her; he is a Great One and I am a Great One; I will appear as a Great One and will go aboard the boat³⁸ and sow the land to the northern sky, and I will join up there with the gods, for my bread is in the Field of Rushes,³⁹ my supper is in the Field of Flood;⁴⁰ I will not eat faeces for you,⁴¹ I will not drink urine for you, I will not walk upside down for you, but I will live there on red emmer, I will eat there of white emmer.⁴² It is Isis who will give me water, it is Sokar who will bend down on my behalf.⁴³ I know you, O *Ry*,⁴⁴ I will make a break in your *sdf*-cord,⁴⁵ I will loose the *sdf*-cords⁴⁶ which go up from the . . . ,⁴⁷ and I will be well [by means of(?)] it with Her who is over the spirits of the gods. I will ascend to the sky among the gods, I will bring and repeat⁴⁸ the words of the gods. Such is my magic; you have given to me⁴⁹ the Winding Waterway for my eternity with the god and his *wtnw*.⁵⁰ I will eat of its⁵¹ fish, I will take its abundance, I will go down on to its riparian lands, I will fell [∘]Apep, and I will glitter there;⁵² I have glittered as Sobk on its top,⁵³ I have glittered as [∘]Anti on its middle, I have glittered as [∘]Anti on its top,⁵⁵ I have glittered as a Great One. 13 14 15 16

1. See Spell 343, n. 3.

2. Cf. 34a, where *šssyt* appears to be determined with a fish-trap.

3. *Wdꜣw*, lit. 'something cut away, of earth, i.e. artificial channels.

4. *Wbꜣt tꜣ* appears to be the name of a net, cf. 21b and Spell 474, n. 17. Here it is identified with the spouse of Gēb.

5. Not in B9C or B1Y.

6. Written 𓆎𓆏𓆑 in BD 390, 11. 12; cf. *šsst* 'fish-trap' in 3a above.

7. Imperative with reinforcing enclitic.

8. Read *n-ntt* 'because'; also 4d (B6Bo) and 4e (B1C). B9C and B1Y have considerable

omissions at this point. B6Bo (4d-e) reads: *ʕn-ṁtt N rḥt sn rḥt rnw.sn* ‘because N knows them and knows their names’ – the fem. *rḥt* is because N is a woman. B1C (4e) has: *ʕn-ṁtt wī rḥ.kw rn.s* ‘because I know its name’, i.e. of the net.

9. Probably a var. of *īnyt* ‘purse-net’, cf. Spell 343, n. 4. This spell regularly uses the vine-frame as a determinative for ‘net’.

10. *Mm*, meaning unknown, but apparently a part of the net.

11. This passage is quite obscure. For the meaning assigned to *pḏw* cf. *pḏt* ‘expanse’ of sky, *Pyr.* §§393; 801; 1443. The fem. genitive adjective following *tp.f* (B1C) must refer back to *ḥḏt*, as *tp* is masculine, so that we have the anomaly of a White Crown made of a blue substance. B6Bo, which is damaged, omits the preposition before *tp* and has ‘her head’; as this is a woman’s coffin, it follows that the person crowned is the deceased.

12. Presumably meaning the area of the net when spread out.

13. *Ḥḏw*, translation uncertain.

14. So B1C; between *Wsyr* and *mcr* B9C has a damaged word which is lost also in B1Y, but which may have been absent from B6Bo.

15. Cf. *sšnw* ‘ropes’, ‘cordage’, *CT* V, 98c; *sšnt* again VI, 221l, in a ‘clothing’ context.

16. Cf. *msn* ‘spin(?)’, ‘plait(?)’, *Concise Dict.* 117.

17. *ḏyt* may be connected with *ḏy*, *ḏyr* ‘strip’ of tape, Breasted, *Ed. Smith Pap.* 512; and *mḥnt* appears to be a derivative of *mḥn* ‘coil’, *Concise Dict.* 114-5. The reference may be to the binding and whipping of the roped edge of the net. For *ḏyt* B6Bo has *stḏy[t]* ‘the mysterious one’ and B1C has *Tḏyt*, the name of the goddess of weaving; it is clear that the copyists of these two texts did not understand *ḏyt* of B9C and B1Y and emended it as seemed to them best on the assumption that the beginning of the word had been lost. B1C has also misunderstood *mḥnt*.

18. B9C and probably B1Y omit *kmḏt.s*, but the following 6a points to a pair of ropes being named here.

19. B6Bo only.

20. Written and read exactly like *mḏḏt* ‘roll’ of papyrus; in 22i it is spelt out with the wood-det., so I have guessed the meaning to be something like ‘roller’. In 25o it has the knife-det.

21. For *gḏbt* see also *CT* III, 289b, but the meaning of 7c-d escapes me. Note the writing of the *n. div.* ^cAnti in B1C; so also in 16g.h.

22. We proceed here from the parts of the net to the handling of the fish. They are apparently stacked in baskets.

23. *Gnmy(t)* is not recorded, but the det. in B1C suggests a basket. At the end of 8a B9C reads ‘the brothers of the gods’.


24. The fish are now being gutted. This passage in B1C alone.

25. ‘Woman’ in 8d is clearly a term for a kind of cooking-pot, perhaps deriving from a comparison of a large round pot with a pregnant female.

26. B1C seems to have the better text; *ḥr.f* ‘on it’, referring to the brazier mentioned in 9a, is more factual than *īm.s* ‘in it’.

27. The cooked fish now comes to table, but why the table should be likened to an ear is not easy to grasp; is it envisaged as oval in shape?

28. The text now deals with the disposal of the net after the removal of the fish.

29. Var. B9C 'Osiris', but a papyrus-wand is usually borne by a goddess.
30. This suggests that the floats were wooden discs and that the weights were narrow strips of metal or stone. The function of *hrw* 'upper' in 10e is presumably to make it clear that the preceding ideograms are really fingers and not toes; it has been omitted from the translation because 'upper fingers' makes no sense in English.
31. B9C has inserted a superfluous *n* after *im.s*.
32. *Wcrt* as part of a vessel is obscure; the use of the preposition *imyt(w)* 'between' implies that there were two of them, and the normal meaning of *wcrt* suggests raised portions of deck on which the helmsman could stand.
33. So B9C and B1Y; B1C has *rdw* 'reels', presumably in error. We have had this word already in connection with the net.
34. B9C and B1Y originally read *mshty*, meaning unknown; B1C has *hpwty* 'oarsmen', cf. CT VII, 401a; 408c.
35. For *swt* 'reeds' cf. Spell 396, n. 18; for *in* (det. ) 'rigging' cf. *Concise Dict.* 23; for *šw* 'finials' of boats cf. Spell 396, n. 19; for *bdj* 'masthead' cf. Spell 398, n. 25.
36. It is not clear in this context what is meant by 'earth-hair', which is the name of a plant; it may be a figure for a fringe of cords on net or rope, cf. *šnw* in 23k, Spell 474, n. 28.
37. *Sdf* 'cord' does not seem to be known; *tmm* recalls the *tm*-cord of CT V, 178e.
38. Note that B1C here preserves the older usage *h3y m* for boarding a boat, whereas B9C and B1Y use *h3y r*, which is normal for Middle Egyptian.
39. Note the variant *crw* for the usual *irw*; in B1Y *crw* has actually been corrected over original *irw*, see de Buck's n. 3*.
40. Here in 13j B9C anticipates 14b and is translated there.
41. Plural, presumably in reference to the gods of 13g.
42. 14f is a dittograph of 14c and has been omitted from the translation. B9C omits all 14d-f.
43. Presumably to help the deceased; hardly to do obeisance!
44. So B1Y; *Rwy* in B9C; *Ry-sd(?)* in B1C. Quite obscure.
45. Lit. 'I will break a breach of your *sdf*'. B1C has 'I will breach your *sdf*'.
46. Var. B1Y: 'I will loose the *sdf*, I will make a break in the *sdf*'.
47. *S3t*, meaning obscure, as is all of 15c.
48. For *w3m* 'repeat' B1C has *wcb* 'purify', which yields poor sense.
49. Var. B1C: 'there is given to me'.
50. For the *wtnw*, here miswritten, cf. Spell 320, n. 4, where the reference V, 320 should read V, 220. The use of the sign of the Red Crown with the water-sign in B1Y assures the reading.
51. Of the Winding Waterway.
52. B1C has bungled the writing of *h3bs* here and in 16f and for *im* has *sm*; see n. 54 below.
53. Both versions are faulty; read *h3bs.n. i m Sbk tp tp.s*. The fem. suffix at the end presumably refers to the net *i3dt*.
54. B1C inserts a superfluous *s* (for *is?*, cf. 16h, B9C) before *m* 'as' here and in 16h.i.
55. B9C omits *hr-tp tp.s*, and inserts the enclitic *is* before *m*.

VI, 17 O you who look backward (*M3-ḥ3.f*), aggressive one who fishes with the spear,² the fisherman of the *w3ḏt-t3wy* net;³ O you fishermen, you children of your fathers, who fish round about within the Valley, you shall not catch me in [your] net⁴ in which you catch the dead, you shall not trap me in your fish-trap in which you trap those who are all over the land, the floats of which are in the sky and the weights of which are on the earth. I have escaped from it, from the bight(?)⁵ of it; I have appeared as *Hnw*. I have escaped from its clutch; I have appeared as Sobk and I have used ⟨my⟩ arms ⟨as⟩ one who flies from you.⁶

O you who fish and net whose fingers are hidden, I know the name of my⁷ reel in it; it is the big finger of Sokar.

18 I know the name of my guard-beam(?) in it; it is the shank of the Winepress-god.

Because⁸ I know the name of my roller(?)⁹ in it; it is the hand of Osiris.

Because I know the name of my knife in it; it is the cutter of Isis with which she cut the navel-string of Horus.

I know the name of its floats and weights; they are the kneecaps of the Double Lion.

I know the name of the ropes which pull it up; they are the sinews of Atum.

I know the name of the fishermen who use it; they are the earth-gods, the forefathers of those who swallow(?).

I know the name of my hands which receive it; they are the hands of the great god *Rē*^c who gives judgement in *Ōn* on the night of the half-moon festival.

19 I know the name of the plain on which it is drawn tight; it is the great celestial plain on which the gods stand.

I [know] the name of the servitor who receives the fish from it; it is *3bd-ms* the servitor of the gods.

I know the name of his table on which he lays it;¹⁰ it is the great table which satisfies every god, about which every god sits.

I know the name of 'He-sets-it-down-for-himself'; he is the Great One who sits alone in darkness and who cannot be seen, of whom those who have not given him praise are afraid.¹¹

I have come, having appeared as a Great One, and I exercise governance in the land; I have gone down ⟨ to ⟩ my land in my two great barks; it is the Great One who will grant [bread(?) to] me within the mansion of the Great One.

20 I have come to you, O you who fish with the *cryt* net;¹² my reel is in my hand, my knife is in my hand, my cutter is [in] my hand, my knife is in my hand. I

go up so that I may go about and catch with my net.

O you four who fish with the purse-net; O you [fair(?)] one; O you contented double; do not oppose me with this net of purse-net (type). I [know(?)] this Eye of Horus which is speedy and effective, I rise by means of it as a cobra, I ascend upon its peg(?)¹³ [. . .]. The arrow(?) of Neith flies¹⁴ when she shoots, Nephthys inflicts(?) this wound. I have gone up by means of it because¹⁵ I am the son of my worthy father whom you know, and whose utterance the fisherman and the netter know, (even) they whose fingers are hidden.

O *Mn-ḥꜣ.f*,¹⁶ you who fish with its spears, the strong-voiced, the fisherman 21
of the *wbꜣt-tꜣ* nets,¹⁷ I will not go to you, I will not come [to you], for I have
escaped from the bight(?),¹⁸ having appeared as Sobk.

I have gone up, having appeared as *Hnw* . . .¹⁹ [. . .] because I am the son
of my worthy father, whom you know, and whose utterance the fisher and the
netter know, (even) they whose fingers are hidden.

O you who [. . .] this net of yours, this secret thing of yours which catches
living things under the fish-traps of Re^c, under the bights(?) in front of the Great
One, I have escaped from it,²⁰ having ended up as the Baboon of a myriad, the
Messenger from Abydos.

I escaped from the wounds when Rē^c [went forth] on that night of uproar,
because I know the name of the reel and cord of the mouth of the opening in 22
it;²¹ it is the big finger of Osiris.

Because I know the name of the fingers which grasp it;²² they are the first
fingers of the hands (of Rē^c(?))²³ and the first nails of the hand of Ḥaṭḥōr.

Because I know the names of the ropes which are on the reel; they are the
sinews of the Lord of the plebs.

Because I [know] the name of its guard-beam(?); it is the shank of the
Winepress-god.

Because I know the name of its roller(?);²⁴ it is the hand of Isis.

Because I know the name of its cords; they are the cords of the oldest god.

Because I know the name of its lines; they are the light-rays(?)²⁵ of the
daytime.

Because I know the name of the fishermen who use it; they are^lthe earth-gods 23
who preceded all the world and who preceded Gēb.

O you who have brought food for yourself, bring me food for myself.

O you who swallow for yourself, swallow for me.

O you who look backward (*Hr.f-ḥꜣ.f*), who fish with the spear;²⁶ O you who
are aggressive; O you fisherman of the *wbꜣt-tꜣ* net; O you fishermen, children of
your fathers, who establish trappers in the Valley, you shall not²⁷ catch me in

your nets, you shall not trap me in your pendent cords,²⁸ you shall not catch me in this your net in which you catch the dead, in which you trap those who are all over the land, because I know it concerning the floats which are above and the weights which are below.

24 I know it concerning its floats which are above; they are the iron on the hands of Rē^c.

I know it concerning <its> weights which are below; they are the kneecaps of Osiris.

I know it, the peg(?)²⁹ which holds it still; it is the sinew of Atum on the day of burial.

Because I know the name of the fishermen who use it;³⁰ they are those who swallow(?) and the fiery ones, the most primeval of the gods.

I know its rope³¹ which pulls it; it is the navel-string of Horus on the day when his mother gave him birth.

I know the plain on which it is drawn tight; the great celestial plain on which the gods rest.

25 Because I know [the name of] the cover³² of my knife on it; it is the offering-table which is the offering-table of the gods.

I know the name of the altar at which I eat; it is < . . . >³³ of the moon on the day of the festival of the half-moon.

See me, see me, a living soul, who releases the willow; see, I have come with my guard-beam(?) in my hand and my roller(?) in my hand.³⁴ I have come that I may enter, I have come that I may enter, I have come that I may cut, I have come that I may catch it and put it in its place; I break the bow and I allot it into its place.³⁵ As for its guard-beam(?), it is the shank of the Winepress-god.

I know its reel; it is the finger of Sokar. As for its roller(?), it is the fingernail of Isis; as for this its knife which is in my hand, it is the cutter of Nephthys.

26 See, I have come, see, I have come, a living soul who releases the willow. See, I have come, having sat down as Rē^c;¹ I cross the Winding Waterway to the north of the sky, I hear the speech of the gods and I do what they do. Acclamation to my double; may I live as those who shall live there.

1. This spell is clearly the source of *BD* Spell 153A. There is a single instance of the 1st person in *25k*, and the *BD* text is in the 1st person. As it stands Spell 474 is a composite text made up of three variant versions of the same text, and this holds good also of the *BD* text.

2. For *ḡrw* 'fish-spear' cf. *ḡr* 'spear fish', *P. Kah.* 33, 16. The vine-frame is a regular det. of fishing implements in these texts.

3. Shown to be a net by the vine-frame det.

4. Read *tn ntw*; one *n* has been dropped through haplography. So also in 17f.

5. *Iby* with bowl-det. may perhaps mean the bag or bight of the net; in *21d* it takes the wood-det., as also in *BD 390*, 14.

6. Reading *ir.n.f* *ꜣwy* (<.f m) *pꜣy r.tn*, cf. *BD 390*, 16. The figure is that of a bird flapping its wings in flight.

7. The deceased appears as the owner of the parts of the net. Cf. *20a-d*.


8. *N-ntt* instead of *ꜣw* is probably due to the influence of Spell 473, 4c ff. So also below, *22a* ff. In *18e* we have both *n-ntt* and *ꜣw*.

9. On *mqꜣt* 'roller(?)' cf. Spell 473, n. 20. *BD 391*, 4 substitutes *ꜣ* 'valve' (lit. 'door'), and at the end of the clause, for 'Osiris' has 'Isis'.

10. The fish.

11. Both here and in *BD 392*, 7–8, which inverts the order of *ntyw* and *ꜣwtwyw*, the text appears to be corrupt. I suggest emending *19k* into *snꜣw n.f* *ꜣwtwyw* *ddw n.f* *ꜣꜣ* 'of whom those who have not given him praise are afraid'.

12. Possibly a type of purse-net, in view of the determinative.

13. Reading uncertain, see de Buck, n. 4*. It may perhaps be identical with  'peg(?)', *24e* below.

14. Read *pꜣ crt* (<t)w *nt* *Nt*, *crt* 'stem' of plant, *Wb I*, 208, 8-9, being possibly figurative for the 'shaft' of an arrow, hence by extension being used for the 'arrow' itself. The translation of *20k-m* is almost all doubtful.

15. *N-ntt* is followed by an obscure concatenation of particles.

16. *Mn-hꜣ.f* appears to be a corruption of *Mꜣ-hꜣ.f*.

17. *Wbꜣt-tꜣ* is determined with the signs for both kinds of net. See Spell 473, n. 4.

18. See n. 5 above.


19. I cannot translate *dhn.f* *ꜣ*.

20. The net; cf. *BD 391*, 2.

21. In *20m* and *21p* *wbnw* may well have its usual meaning of 'wound', but that makes no sense here, where it seems to refer to an opening in the net; *ꜣm.f*, having the masc. suffix, presumably refers to the *wbꜣt-tꜣ* net of *21b* or the fish-trap of *21k*.

22. Presumably the reel.

23. For the insertion see de Buck's n. 1*; *BD 393*, 1.

24. Written  above, cf. *7a*; *18c*; Spell 473, n. 20.

25. Unknown word; the translation is a guess, but cf. *nw* 'time', *Concise Dict.* 127.

26. See n. 16 above.

27. Note the rare enclitic negation *w*.

28. Thin cords attached to a net or to a rope like a fringe of hair? In *12e* we have *ꜣnw-tꜣ* the plant 'earth-hair'.

29. Lit. 'column', 'pillar'. The fem. pronoun after *ꜣh* is reproduced automatically from the preceding clauses, but should be the masc. *sw* to agree with *wꜣꜣ*.

30. The net.

31. The sense demands the singular, despite the plural dots; cf. *npꜣw* below.

32. Cf. *ꜣt* 'satchel', *CT I*, 71h; IV, 115g; the stem seems to carry the general sense of 'covering up', cf. Sp. 310, n. 2; 1043, n. 1. Here the word is strangely written *ꜣttw*, probably to be read as *ꜣtwt* or *ꜣtt tw*.

33. In 25*c* there is an omission between *ỉst* and *ỉch*.
 34. Here *mđʒt* 'roller' is given the knife-det.
 35. Note the single occurrence of the original 1st person in *wđ.ỉ*. It is not clear to what the pronoun *sw* in 25*h-k* refers, nor is the masc. *pđ* the usual word for 'bow', which is the fem. *pđt*, but the fact that it can be broken supports the translation as 'bow'.

Spell 475

SPELL FOR THE NET FOR FISHING. [I] know¹ [the name of . . .].

VI, 27 O you anglers(?)² of the god, its name [. . .].³

Trappers; its god [. . .].

Fishermen, its god [. . .].

Underlings; its god [. . .].

They whom their fathers brought into being; its god [. . .].

[I know the name of] its ropes; they are the sinews [of Isis].⁴

[I know the name of] its guard-beam(?); it is the shank [of Atum].

[I know the name of] its reel; it is the finger [of the Winepress god].

[I know the name of] its roller(?); it is the fingernail [of Ptah].

[I know the name of] its knives; they are the cutter of [Isis].

[I know the name of] its floats(?);⁵ they are the plume of [the Falcon].

[I know the name of] its weights; it is the iron [in the midst of the sky].

[I know the name of] its fishermen; they are baboons.

[I know the name of] the plain on which it is drawn tight; [it is] the middle of the Mansion [of the Moon].

28 [I know the name of] ¹him who fishes for himself; he is the great and mighty one [who dwells in the eastern side of the sky].

I know the name of that [very] great net;⁶ Provider of [fish(?)] is its name.

I will not eat, O great and mighty one;⁷ I will not be prostrate,⁸ O great one; I will not sit, O great one, on my haunches by the water, for I have eaten and have swallowed his heart(?); my soul gulps down(?) the [food] of the dead which is in my [belly](?).⁹

1. Cf. *ỉw.i rh.ỉ* in 28*b*. Comparison shows that this spell was the original source of *BD* Spell 153B, so that the lacunae can be restored.

2. *Wsf*, here without determinatives, appears in fuller form in *BD* 395, 11, meaning a class of fishermen. The translation 'anglers' is a guess, but shows it to be a word distinct from the other classes of fishermen already encountered. In its *BD* spelling it closely resembles the word for 'sluggard', and indeed it could perhaps be that word used as a nickname for the angler, who does not appear greatly to exert himself.

3. The lacunae all occur in the lower part of the text, see the plan on de Buck's p. 26. The regular fem. suffix refers to the net *i3dt*.



4. Cf. *BD* 396, 6. The restorations follow *BD* Spell 153B.

5. *Shpw*, var. *shpw*t in *BD* 397, 1 is an alternative name for 'floats' of a net to *qb3w*, the term met hitherto. See Spell 477, n. 9.

6. Restoring *i3dt tw c3t* [*wrt*], which seems to fill the lacuna; cf. *BD* 396, 3-4.

7. What follows suggests that *c3 wr* is a vocative. The god-sign in *28d-h* appears to be a determinative, since it lacks the stroke, compare *27b-e*. With *28d* ff. compare *BD* 397, 9 ff.

8. For *shy* 'be prostrate' cf. *CT* V, 208*d*.

9. *Sc3b* of *28h* is not known. *BD* 397, 11-12 reads *iw i3bw mt m ht.i* 'the food(?) of the dead is in my belly', which to me has the appearance of an emendation of a passage not understood. That there is corruption here in *CT* seems certain; note the repetition of *mt* 'the dead'. A possible emendation is to regard  as an error for  (cf. *i3bw* of *BD*) and the second *mt* as an error for *imt* 'which is in', yielding the emendation *shb b3(.i)*. [*wnmt*] *mt imt* [*ht*].*i* 'my soul gulps down [the food] of the dead which is in my [belly]', but it does not carry much conviction.

Spell 476

O you who look backward,¹ you fisherman who opens the net,² aggressive one, VI, 29
fisherman of the *i3t-t3* net,³ I have come to you that I may release Him of the
willow for men and underlings and for yonder children of their fathers. O you
who fish, O you who provide for those who fish, the fish-trap of those who are
all over the land, you shall not catch me in this net of yours with which you
catch (fish), you fish-trappers, and in which [you] trap those who are all over
the land;⁴ you shall not lash me tight in it on either its middle or its sides. I will 30
appear from it as *Hnw* the great, I will use my arms as one who flies from it as
the Small Lad,⁵ voracious(?) are my fingers which close around my knife(?).⁶
My netter nourishes me [. . .].

The guard-beam(?); it is . . . ,⁷ it is the shank [of the Winepress god].

The reel; it is . . . , it is the big finger of Osiris.

The knife; it is . . . , it is the cutter of Nephthys. 31

The roller(?);⁸ it is . . . , it is the fingernail of Osiris.

The floats; they are . . . , which are in the sky, they are the plume of the
divine Falcon.

The weights; they are . . . which are on earth, they are the kneecaps of the
Double Lion.

The ropes; they are . . . of your fishing, they are the fiery ones and [. . .].⁹

The plain on which you¹⁰ are drawn tight; it is the plain at which the gods 32
moor.

Such is the man who receives the fish from you; he is the Fiery One, the servitor of the gods.

Such is the knife with which he cuts it; it is the sharp knife which is in the hand of¹¹ the Winepress god.

Such is the bowl in which he cooks it; it is the cauldron which is in the hand of the Winepress god.

Such is the table on which he eats it; it is the table which makes the Two Lands content [. . .].¹²

33 [. . .] it is the Great One who [. . .].

O Great One, I am not carried off, I am not eaten, I shall not be for eating¹³ [. . .] yesterday or for fishing today. You shall not catch me,¹⁴ its . . . ¹⁵ shall not entrap me, . . . shall not sit,¹⁶ . . . I shall not enter into . . . (?)¹⁷ I have flown up in flight(?),¹⁸ I have gone down from it as(?) . . . ¹⁹ the Great . . . who is in it who is(?) a fish of the waterway of ʒšt(?),²⁰ I have gone down that I may cut, I have gone up that I may net, because I am . . . who releases the willow(?) . . . ²¹

1. S2C apparently had a rubric which is now lost.

2. Corruption of *wḥc m ḏcw* 'who fishes with the spear', 17b.

3. Var. of *wbʒt-tʒwy* of 17b.

4. A clumsy sentence. *ʾIssw* seems out of place in 29g; one would have expected 29f–30a to read somewhat as *n ḥʒm.tn wī m iʒdt.tn tw ḥʒmt.tn im.s, iʒst tw iʒst.tn ḥtyw tʒ im.s* 'you shall not catch me in this net of yours in which you catch (fish), or this fish-trap in which you trap those who are all over the land'. Compare 17e-f.

5. Compare 17l.

6. Emend into *ḏbcw. i pḥrw šct. i?*

7. *T pw*; a horizontal line (279a in S1C, 366a in S2C) crossing the vertical lines 279–81 and 366–9 respectively. Its meaning escapes me.

8. S1C determines *mḏʒt* here with the bowl.

9. See de Buck, n. 1*.

10. Fem. sing., addressing the net.

11. A superfluous *n* follows *pw* in S1C; it is lacking in the like phrase 32h. S2C omits 32e–f.

12. Cf. 9c: *msḏr sḏm n Ḥwt-ḥr* 'the ear which listens to Ḥathōr', but here in S1C the space is altogether inadequate and the trace after *sḏm* does not suit, while in S2C the space in the lacuna seems too much.

13. Reading *nn tw. i r wnm*; if this be correct it must be the earliest recorded example of *tw. i*.

14. Emend into *n ḥʒm.k wī*.

15. *Ḥʒytyw*, meaning unknown.

16. 33g is a very corrupt version of 28f.

17. Reading uncertain, see de Buck, n. 7*.

18. See de Buck, n. 8*.

19. See de Buck, n. 9*.

20. Translation all very uncertain. If *wnw* really means 'who is', the *m* of predication is missing.

21. See de Buck, nn. 10*. 11*. *Whc trn* presumably is a corruption of *whc trt* in 25s, see also 29c.

Spell 477

ANOTHER SPELL FOR escaping from the fish-trap. O you who look backward, O you cutter of(?) him who cuts his flesh; O you fisherman of theirs;¹ O you children of [your] fathers; O you who have power ² over what they desire in respect of the net for catching the dead³ in which you catch the dead; O you trappers of the fish-trap in which you trap those who are all over the land, being those who fish with the dead-net⁴ in which you catch the dead; I will escape⁵ from this very great fish-trap in which you trap those who are all over the land. Do not catch me, O men, as those who would do what is secret against me, O gods and dead, etc., when the benighted traveller(?)⁶ sleeps and the . . .⁷ of the day have come into being in the very great net of Osiris, the weights of which are in the sky and its floats are on earth.⁸

What is to be said to men, gods, spirits, those who are among the dead, uraei, powers and all dead, etc., from whom I do not escape: O men; O gods; O spirits; O you who are among the dead, uraei, powers and all dead, etc., do not(?) [. . .] it is Sobk who fishes and nets; it is he whose fingers are hidden. I know it, I know the name of its parts.

As for its guard-beam(?), it is the shank of the Winepress-god.

As for its reel, it is the fingers of Sokar.

As for the knife, it is the cutter <with which>⁹ they cut the navel-string of Horus.

Its roller(?) is the hand of Nephthys.

Its floats (*shpw*) are the plumes of the divine Falcon.

Its weights are the iron which is on the hands of Re^c.

Its floats (*dbꜣw*) [are] the Children of Weakness.¹⁰

Its rope is the navel-string of Horus who is on his papyrus-plant.

Its cord is the navel-string of Nephthys.



Its fishermen are the swallows(?) who are with the fiery ones.

These fishermen who fish with it are they of Abydos.

The plain on which it is drawn tight is the plain on which the gods stand. The god who looks [backward] and fishes with it¹¹ is the Great One who sits in darkness.

Hail to you, [Twice] Great! I have wished(?)¹² for you, I have given you praise; may you grasp this Great One of yours for me. I will escape from him just as Horus escaped from upon the hands of his maternal brother the Outcast¹³ when he conjured him on the river-bank of the gods.

See me,¹⁴ men, gods, spirits, you who are among the dead, uraei,[powers], all dead, etc.; see me, I [have gone down] from it,¹⁵ I have gone up from it [. . .] the face is knit on, the plume is . . .¹⁶ I have gone up < . . . >¹⁷

1. Of 'the children of their fathers'? Cf. 34*d*; 37*d-e*.
2. Restoring the lacuna as [], see de Buck, n. 3*.
3. *Nnnnt* is corrupt for *nnwt*; the vine-frame det. to the compound *h3m-nnnnt* denotes the net for catching the dead, more briefly *nnwt* with the same det. in 34*i*.
4. *Nnwt* alone in the sense of 'net', see n. 3.
5. The group before *iwy.i* in 34*j* is a blundered dittograph of *im.s* above.
6. *Wdty* is obscure. It has been guessed to be connected with *wdyt* 'expedition'.
7. The reading *shtt* is not certain, see de Buck, n. 6*.
8. Reversal of the usual order, in which 'floats' are above and 'weights' are below, which corresponds to the natural state of affairs.
9. *Im.s* omitted from the end of the clause.
10. On *shpw* 'floats' instead of the more usual *qb3w* see Spell 475, n. 5; VI, 38*n*; in this text the latter term is given second place in 34*p*, while here it is not only given second place but named in addition to its synonym *shpw* and given a most unlikely description. There has surely been some confusion here; it looks as if a copyist, having used *shpw* 'floats' in the proper place, recalled *qb3w* and did not know what to do with it. He seems, therefore, not only to have inserted it unnecessarily in the wrong place, but to have given it a name which seems quite nonsensical, being an epithet of enemies of the sun-god.
11. Read probably *ntr m3 <h3.f> h3m im.s*, a case of haplography.
12. *Mr* with det.  ; meaning doubtful.
13. Read *sn mwt.f*.
14. Read *m3(3) wi* shown to be imperative by the following *in.in*.
15. The net.
16. *Hnf3*, meaning unknown.
17. The spell stops short at *pr.n.i*, see de Buck, n. 7*.

Spell 478

O you who look backward, O you who divide; O you who sever your ropes; O you fishermen of theirs; O you children of your fathers, this is the net for catching the dead. VI, 37

Spell 479

SPELL FOR¹ ESCAPING FROM² THE 'I₃DT AND 'IBT-T₃ NETS AND THE 'ISSWT AND DSF FISH-TRAPS, BECAUSE I KNOW IT³ AND I KNOW ITS NAME. O you who look backward, you who fish with the spear,⁴ aggressive one, fisherman of the *ibt-t₃* net, you shall not catch me in this net of yours in which you catch those who are all over the land, you shall not trap me < in > this fish-trap of yours in which you trap the dead, because I know it, and I know its name,¹ I know the name in which it came into being; it is the temples(?)⁵ of the head of Isis; those waters in which it is dragged are the final(?)⁶ putrefaction from under the ribs of my father Osiris. VI, 38

Its guard-beam(?)⁷ is the shank of the Winepress god.

Its reel is the big finger of the great god.

Its roller(?) is the hands of Isis.

Its knife is the cutter of Nephthys.

Its floats which are above, which are in the sky, are the iron which is on the hands of Rē and the plumes of the divine Falcon when he ascends to the horizon,⁸ to whom those who are yonder give praise.

Its weights, which are on earth, are the kneecaps of Atum, he in whom is a foot, messenger of the god.

Its lines, its ropes and its cords⁹ are the line of Atum and the sinews of Horus who is on his papyrus-plant.

This boat from which it catches fish is the great barge which ferries the seven¹⁰ gods who are north of the horizon of the sky.

Its doors, ribs(?),¹¹ 'sandals'¹² and mooring-post are the calves and thighs of Horus pre-eminent in Khem on that night of the greatest of those who are inert(?).¹³

Its 'reeds', tow-rope(?),¹⁴ mast-head, finials(?),¹⁵ and cable(?)¹⁶ are the hair (*sic*) of the sky which fashioned the earth and the fillet of Horus who is on his papyrus-plant.

Its adze, chisel and saw are what is on the mouth of Ḥa and the . . .¹⁷ of Nephthys.

- 39 Its lashing¹⁸ is the hands of Isis and the fingers of Nephthys.
 Its . . .¹⁹ is the great shank of the Winepress god.
 Its . . .²⁰ is the kneecap of Osiris.
 Its steering-oar is that which causes the fair staff which is in the grasp of Rē^c to pass by(?).²¹
 The sounding-pole is that which causes the fair tree²² which appeared in front of Nehebkau to pass by(?).
 The oars which row it are the hand of Mafdet which rescued the leg(?)²³ from the rage of those who ate the Great Ones.
 Its drag-rope is the intestines of Isis.
 Its bailer is the hands of Isis.
 Its lacing(?)²⁴ is the big finger of Rē^c.
 This waterway of malachite(?)²⁵ in which it catches fish is the name of the pleasant water of Her who is in the Two Cities.
 This great plain from which it catches fish is the great plain of iron on which your (pl.) gods stand to receive the god's-offerings.
 The fishermen who catch fish are the swallows(?)²⁶ who are before the fiery ones – and *vice versa*.
- 40 The servitor is he who comes that he may receive the fish from upon it; his name is²⁷ *ꜥbd-wr*, the servitor who satisfies the Great One. O *ꜥbd-wr* servitor who satisfies the Great One, you shall not grasp me, you shall not seize me, you shall not work your will against me, because I am the *ꜥby*-plant which fish detest, I am the small one which the gods detest.
 That brazier on which you cook is the Great-breasted one, nurse of the Eye of Horus.²⁸
 That vessel(?)²⁹ in which you cook is the contentious shooters(?)³⁰ of Seth of Ombo.³¹
 That great table on which you cook it and place it is the great 'table of satisfaction' around which all the gods eat bread.
 That Great One is he in whose presence you cook it and place it. He is the Double Lion who is not seen³² nor is his voice heard; those who exist see me, those who do not exist worship me,³³ for I am the Double Lion who is not seen³⁴ nor is his voice heard. Those who exist see me and those who do not exist worship me,³⁵ those who are yonder give me praise.
- 41 See me, you fishermen of the gods; look at me, you fishermen of men. You shall not seize me, you shall not grasp me,³⁶ you shall not work your will against me, because I have gone up from its heart,³⁷ I have escaped³⁸ from its clutch as a falcon of seven cubits along its back, I eat with my mouth, I defecate with my

anus. Those who exist see me, those who do not exist worship me, those who are yonder give me praise.

See me, you fishermen of men; look at me, you fishermen of the gods. You shall not seize or grasp me, you shall not work your will against me, because I have gone up from its heart, I have escaped from its clutch as Sobk and Horus the Northerner. Those who exist see me, those who do not exist worship me, those who are yonder give me praise.

See me, you fishermen of men; look at me, you fishermen of the gods. You shall not seize or grasp me, you shall not work your will against me, because I have gone up from its heart, ¹ I have escaped from its clutch as Sokar of the Two Truths. I eat with my mouth, I defecate with my anus. Those who exist see me, those who do not exist worship me, those who are yonder give me praise. 42

See me, you fishermen of men; look at me, you fishermen of the gods. You shall not seize or grasp me, you shall not work your will against me, because I have gone up from its heart, I have escaped from its clutch as the great heron, the lotus-bird which catches fish; it eats on the banks of the Winding Waterway. I eat with my mouth, I defecate with my anus. Those who exist see me, those who do not exist worship me, those who are yonder give me praise.

See, I have come to you, you seven bald-heads. Hail to you, you seven bald-heads, who meet(?) the broken Eye of Horus; IF YOUR REEL, ROLLER(?) AND KNIFE ARE IN YOUR POSSESSION, THEN WILL MY REEL, ROLLER(?), ³ŠrT-KNIFE AND DSF-KNIFE BE IN MY POSSESSION. 43

See, I have come to you, you seven bald-heads, who meet(?) the broken Eye of Horus. I have cut the trap-rope for you, I have trapped my chopper³⁹ in the net of men and gods. Those who exist see me, those who do not exist worship me, those who are yonder give me praise.

1. Corrupted into *m n* in the original.

2. Preposition *m* omitted.

3. 'It' applies to all the fishing apparatus collectively; the terms are all of fem. gender except *dsf*.

4. *Dw* is a miswriting of *qrw* 'fish-spear'.

5. *Šswy* seems a more probable reading than *šsw.s* as suggested by de Buck in his n. 2*. The det. seems to indicate either 'cheeks' or 'temples' of the head, more probably perhaps the latter; the context shows that we have here a part or parts of the head. But why they should be likened to a fishing-net remains obscure.

6. Connecting *nfrt* with *nfrw* 'end', cf. *JEA* 4, 110, n. 1; 22, 178; the usual sense of *nfrt* as 'good' or the like makes no sense as a qualification of *ḥwʒʒt* 'putrefaction'.

7. *Ḥsw* here takes the place of *mḥsf* or *ḥsf* in the sense of 'guard-beam(?)'; it is identified

by the following description and by its position at the head of the catalogue of the parts of a net, regularly followed by the reel.

8. *Ntr* after *byk* is misspelt. In the following *m pr.f n w ʒht* the *w* is apparently intrusive, for it seems to yield no sense, while the rest of 380 reads *ddw n.f ntyw im iz*.

9. The precise differences between these variously named ropes and cords are a technical matter to the understanding of which we have no clue.

10. One unit-sign is lost.

11. See Spell 396, n. 14. From here on we are dealing with the parts of the fishing boat.

12. This term is found also in *CT V*, 147b; 168g; to what part of the boat it refers is not clear.

13. Read *wr n wrd-ib?* Lit. perhaps 'the great one of inertness'.

14. *Swt* could represent the word translated 'reeds' as part of a boat, see Spell 396, n. 18; *ss̄t* could perhaps be a writing of *ss̄t* 'tow-rope', Fischer, *Dendera*, p. 5, n. 22.

15. Cf. Spell 396, n. 19.

16. *Nyn* appears to be an unfinished writing of *nynṯ* 'cable(?)', *CT V*, 74aa.

17. *Grḥ* 'night' clearly is not meant here; the definite article *tw* which follows shows that the word intended was feminine, though the noun lacks the fem. ending. The determinative after *pw* is superfluous unless something has been omitted.

18. Cf. *CT V*, 129b.

19. See n. 7 above. Here *ḥsw* is substituted for *mḥsf*, an unidentified part of a boat. Spell 396, n. 22.

20. *'nyt*; not the word for 'purse-net' here; it is an unidentified part of the boat.

21. The translation of *sn* as 'pass by' is by no means certain.

22. *Snt*; not recorded.

23. *'btṯ* with leg-det.; not recorded thus.

24. See Spell 396, n. 20.

25. *Šst*; possibly a var. of *šsmṯ* 'malachite', cf. *Urk IV*, 875, 15.

26. Var. of *ʒḥbw*, 18l; 24h; *BD* 391, 13.

27. 'His name is' has been omitted by inadvertence.

28. The det. of *ḥ* looks like a chest, but is probably intended for a rectangular brazier on feet. For *ss* 'burn' cf. *Urk. IV*, 1437, 10; here the word clearly means 'cook'. For the association of *wr mndw* and the brazier see also 9a.

29. *Nw* looks like an incomplete writing, compare *nyn* for *nynṯ*, cf. n. 16 above. The adverb *im* indicates that some kind of cooking vessel is meant.

30. Written with three arrow-heads and final *-t*. Possibly a collective noun.

31. An unusual writing of *Nbt* 'Ombos'.

32. The sense demands that *mṣ* here and its variant *mṣn* in 40a be interpreted as passive *sdm.f*.

33. Read *dwṣ wī izwyw* here and in 40s; for the correct writing see 41h, 42n and 43f.

34. See n. 32 above.

35. See n. 33 above.

36. Note the liaison between the suffix *ṯn* and the dependent pronoun *wī*, expressed by the linking *nw*-sign.

37. I.e. from the middle of the net.

38. The translation of *sns̄ns̄.n.ī* as 'I have escaped' seems enforced by the context; it would seem to be distinct from *sns̄ns̄* with det. 𓂏 'inspire fear(?)', CT IV, 59c. Here the det. suggests a man in hiding.

39. This obscure sentence has the look of a literary device to provide an antithesis to 43c.

Spell 480

O you who look backward, you who fish with the spear, aggressive one, you who fish with the *wb̄tt-t̄* net; O you fishermen, children of your fathers, who fish all round the valleys, you shall not catch me in this net of yours, you shall not capture me in this fish-trap of yours in which you catch the dead¹ or in which you fish up those who are all over the land, BECAUSE I KNOW THE NAME OF THE GUARD-BEAM(?), THE REEL, THE ROLLER(?) AND THE KNIFE IN IT; they are the shank of the Winepress god, the finger of the great god, the fingernail of Isis, the cutter of Isis (with which)² she cut the navel-string of Horus the young child: VI, 44

BECAUSE I KNOW THE NAME OF its weights; they are the iron of the One,³ (they are) what belongs to the throat of the great god.⁴

Its floats are the kneecaps of the Double Lion on the day of appearing in gold.

Its planking(?)⁵ is the intestines of Isis when she . . . which is in her.⁶

Its drag-rope is the intestines of Atum on his day of burial.

The fishermen who use it are the swallowers(?)⁷ who are before the earth-gods.⁸

This 'ear' and what it lays on it⁹ are the ear of the great god who is in charge of judging cases in On at the monthly and at the half-monthly festivals of the moon . . .¹⁰ 45

He who receives the fish from upon it is the servitor *ḥbd*, the servitor of the gods.

The table and what he lays on it is the table which satisfies the gods, around which the gods sit.

The great god who will take you to himself is the Great One who sits in darkness, who is not seen nor is his voice heard, for whom all men stand up, to whom all men give praise.¹¹

I come to you, O fisherman, you of the willow, with my reel in my hand, my *dsft*-knife in my hand, my roller(?) in my hand, my *ĩšct*-knife in my hand. I spear, but the fish-trap of Isis diverts me; I rise and ascend by means of it to the sky among the gods. I come that I may appear and go aboard the bark, for I am the spearer among you.

1. This text uses the pronouns of the 2nd fem., as if it were the net which is invoked; in 43*m* read *ĩn.tn*.

2. *'Im.s* omitted at the end of the clause.

3. Feminine.

4. The weights of the net are likened to the beads of a necklace.

5. *Sšš*, without det., is of obscure meaning; it may be a derivative of *sšw* 'beam', 'balk', *Concise Dict.* 209; compare *sšyw* 'planking', *CT* II, 304*a*.

6. Or 'in it', meaning the net. I cannot translate *hnn.s r sqfw*.

7. Cf. Spell 479, n. 26.

8. *škrw*.

9. The reference to the 'ear', together with that to the 'table' in 45*e*, recalls the association of the 'ear' and the 'table' in 9*c*. The suffix in *wšht.s* presumably refers to the net.

10. I am not at all sure that de Buck's sentence-division is correct here, for the mention of *ĩčh* seems to me rather to belong to 45*b*. I cannot translate the word *sšbt* which follows, and which appears in *BD* 392, 1 as 𓂏𓂏 ; here too the words *ĩčh sšb* come at the end of their clause. With 45*a-c* compare 18*m-n*. The variations of the several 'fishing-net' texts show progressive corruption, and the texts of P. Gard. II seem to be among those furthest removed from the archetype.

11. *Tmw*, despite the det., is not the name of the god Atum, but a writing of the word for 'everyone', *Concise Dict.* 299.

Spell 481

VI, 46 ESCAPING FROM THE NET. Mine is the *cbš*-net, the slayer(?)¹ who came forth from the Eye, and I spear and trap in this place² from which I have escaped; the rope is not set down against me . . . ,³ I am not held by the earth-gods. O you
47 four who speak the anger of the Great Lady,¹ be apprehensive, for the heart of him whose neck⁴ was broken is cut out. O Anubis, Lord of Asyut(?), who spears and traps⁵ in the place of the wounded one, I have escaped from it.

1. Cf. *šhw* 'slaughter-house', *CT* II, 306*b*; *Urk.* IV, 506, 16, here determined in two texts out of three with 𓂏 .

2. So *SIC*; var. *S2Ca.b*: 'in the place of the wounded one', cf. 47*c*.

3. The reading *ĩšhytyw* at the end of *SIC* (the other texts are damaged) is manifestly corrupt; one would expect *ĩn* 'by' and the name of an agent, on the model of 46*g*. Compare *hšytyw* in 33*f*.

4. Lit. 'throat', but we do not speak of 'a broken throat'.

5. The reading after *nb* is uncertain, see de Buck, n. 1*, and the suffix after *sty dšf* is superfluous.

Spell 482

TO BE CLAD [. . .]. I¹ greet the Retinue, and the gods rejoice. I foretell the VI, 48
festival of the coming into being of the Protector of the land. Hathōr² rises
within the horizon, and I control³ the sky, I make the Two Lands content,⁴ 49
while her entourage is about her.⁵ It is he who should go down who goes down
therein,⁶ and I am alone as he who goes down therein.⁷ 'Go and grasp' say the
crocodiles.⁸ Those who are about the entourage of the tomb,⁹ they see me when
I have conquered(?) with my staff.¹⁰ I have removed the fire¹¹ which was about 50
the entourage of Rē^c by means of my power, my dignity, my great *atef*-crown
which is on me and my god-like rank.¹² It is Orion who has given me his warrant; 51
it is the Great Bear which has made a path for me to the western horizon;¹³ it is
Sothis who greets me as¹⁴ the birth of a god.¹ 'Here comes the god whom the Red 52
Crown bore' – so say those who are in the Retinue concerning me. O you who
come in joy, cause my requirement to be despatched.¹⁵ What is it? See, I am at
my duty, and I am one who knows my way.¹⁶

1. For the 1st person cf. 48*c.f.*; 49*b.f.*

2. 'Hathōr' three times, 'Re^c' twice; that the former is correct is shown by the fem. suffix in *ššm.s* in 48*e* in three texts out of four.

3. Three texts refer this to Hathōr, but S1C^a retains the 1st person, see 48*f*, where it certainly has the best text.

4. *Šhr. i tšwy* makes better sense than *sr.s tš* or *sr tš* of the varr.

5. Var. S1C^b: 'the entourage is about me'; in B2L the final suffix is lost.

6. Into what? The entourage?

7. Not in S1C^a.

8. Varr. 'lions', 'jackals', 'the Double Lion'.

9. S1C^b omits the final *hšt*.

10. *Mm* in S1C^a; *ptpt.n.i* in S2C^b; similarly S2C^a and S1C^b. *Mm* is obscure, and *ptpt*, which usually means 'tread under', 'trample', here seems to mean 'conquer' with a weapon. See also 50*e* (B2L only).

11. For *wđc.n. i sđt* B2L has *wđc hđt*, which yields no sense here.

12. 50*b-d* are omitted in B2L, which now comes in with the *ptpt*-clause, see n. 10 above. The next sentence (51*a*) is absent from S1C^a and indeed seems irrelevant and corrupt, so it has been omitted from the running translation.

13. The allusion to the western horizon is in S1C^a alone, and may be in error; one would

expect the Great Bear to clear the way to the circumpolar stars rather than to the western horizon.

14. Var. *m-m* 'among', which is an odd preposition in this context.

15. *Shʒc* is a hitherto unrecorded causative; for the simplex *hʒc* 'despatch' a message, see *Pyr.* §400. The following *īšst pw* 'what is it?', though common to all texts, seems entirely irrelevant.

16. In SiC only.

Spell 483

VI, 53 I am one who followed¹ the sole musician of Ḥaṭḥōr,² I have come to the place where my mistress is so that I may see her beauty and give her the dress.³

1. SiC omits *šms*, which four other texts have in common.

2. 'Ḥaṭḥōr' in three texts. B2L: 'my sole musician'; B1Bo: 'the sole musician of this day'.

3. *Ṭstn*, var. *ntstn*, is the name of a feminine outer garment, cf. *Pyr.* §1426.

Spell 484

The Pelican prophesies, the Shining One goes forth, THE DRESS OF ḤAṬḤŌR IS
VI, 54 WOVEN, a path is prepared for me that I may pass by.¹ I know his path, (even
of) him who is skilled in his movements,² one whose face is hidden from those
who see him. The Sistrum-player³ is in my body,⁴ the pure flesh of my mother,
55 and the dress will enclose me.⁵ I don the dress of Ḥaṭḥōr,⁶ my hands are under
it to the width of the sky, my fingers are under it as living uraei, my nails are
56 under it as the Two Ladies of Dep, and I kiss the earth,⁷ I worship my mistress,⁸
for I have seen her beauty; I give praise to Ḥaṭḥōr, for I have seen her beauty. I
give her the dress, her shape is distinguished above (those of) the gods, and I see
her beauty. She creates the fair movements which I make when the Protector of
of the Land comes; the gods come to me bowing and praise is given to me by the
57 gods,⁹ they see me¹⁰ at my duty,¹¹ and I am initiated into what I did not know;
I cross with the retinue of this Great Lady to the western horizon of the sky, I
speak in the Tribunal.

'This path of yours; whence is this path of yours?',¹² say the horizon-dwellers to me.

58 I have come here¹³ | from the river-bank of Ḥu on my ascents of the
Mountain of the *shsh*-bird,¹⁴ so that I may don the cloak¹⁵ of this Great Lady
who is in the bow of the bark of Rē^c and in the middle of the bark of Khopri.¹⁶ I
59 found her when she repeated her manifestation¹⁷ | and trebled her faces,¹⁸ her

Serpent of Terror being on her brow, and her shape is distinguished above (those of) the gods'.

'The god who protects the land comes',¹⁹ say they of the South-land concerning me when they see me having taken my seat and occupied my throne,²⁰ and having acquired²¹ what I found there. I am one wide-awake and not weary, I am in the retinue of the king²² of the sky.

'The god who protects the land comes', say the horizon-dwellers concerning me. 'The god comes, having gone aboard the bark', say they who are about the shrine,²³ who sit in the sides of the bark, who eat their food.²⁴ They see me as the Sole One with the secret seal. I don the dress, I wear(?)²⁵ the robe, I receive the wand(?),²⁶ I adorn²⁷ the Great Lady in her dignity. Her Sistrum-player²⁸ is on her lap, and he has built mansions among your great ones, he has presented offering-cakes,²⁹ so that he may live thereon and that he may celebrate the monthly festival in his hour in company with those who are in linen, for he has looked as his face.³⁰ So says the occupant³¹ of the throne of the Great Lady concerning me.

1. B1Bo only. The varr. omit the rubric and the 'passing by'.
2. B1Bo has corrupted *m šmwṯ.f* 'in his movements' into *m hmt.n.f* 'as what he did not know'.
3. The young son of Ḥathōr.
4. Meaning apparently that the speaker is the embodiment of the Sistrum-player.
5. 54*i*, in B1Bo only, is in effect only an anticipation of 55*a*, and therefore has not been included in the translation.
6. Var. B2L: 'my mistress'.
7. B2L precedes this last phrase with 'I have come' (55*e*).
8. So S1C; B2L has: 'I praise the gods for my mistress'.
9. 56*k* only in B2L.
10. Note the liaison between *.sn* and *wī*; so also 59*e*; 61*a*.
11. B2L inserts *īy.kw* 'I have come' before *m īrt.ī*.
12. This question really amounts to 'Where have you come from?'. B2L has lit. 'whence is it, this path' and B1Bo has even more briefly 'whence is your path?'. In 57*f* B2L amplifies this question with 'whence have you come?' and B1Bo has 'what are you making for?', with the var. *sbw* for the interrogative *sy* already noted in CT V, 46*a*. B1Bo also substitutes *īmnt* 'the West' for *šhtyw* 'the horizon-dwellers'.
13. *Myn* clearly means in this passage 'here' rather than 'today'; note the variant *ꜥ* 'here' in B1Bo.
14. S2C^{a.b} and B2L read *īdb Ḥw*, and S1C is probably to be read likewise. B1Bo seems quite corrupt and unintelligible. *Pryt* has det. Δ in S1C and strangely Σ in B2L, which also misspells *šhsḥ* at the end of the sentence.
15. Var. B2L: 'the dress and the cloak'.

16. B2L and B1Bo omit the second qualification.
17. B2L and S2C^a have both misread *wḥm*. The latter text is damaged beyond this point; B2L omits the suffix after *ḥrw*, while B1Bo adds *r.f* at the end for some reason which is not clear.
18. B2L has apparently *ḥrw.sn* 'their faces', which clearly is an error.
19. Var. B2L and B1Bo: 'the god comes, having gone aboard his bark'.
20. For *ḳbʒ* 'occupy' a seat, cf. *Pyr.* § §906; 1171; 1325; *CT VII*, 413e. B2L has *cpr.n. ḫ swt* 'I have acquired seats' and B1Bo, omitting 59e, reads: *ḫw ḳbʒ.n N pn st.f.*
21. For *cpr* B2L has *ḳbʒ*.
22. So B1Bo; *n sʒḥtny* of S1C is simply a corruption of *n nswt* of B1Bo in S1C.
23. *Ḳbtȳw ḥrw*, only in S1C, is clearly an interpolated corruption, for it does not make sense. Read *ḫn.sn ḫʒw kʒr*. S2C^{a.b} follow this with broken versions of 61c.
24. *ʒbgbg* is an unidentified foodstuff, apparently not recorded elsewhere.
25. *Sʒ*, meaning doubtful. For the garment *sfḥ* see *CT I*, 258f.
26. An object made of wood. Cf. *tbʒw* 'Art Holz', *Wb.* V, 261, 7.
27. For *sʒr* 'adorn' cf. *Pyr.* § §56; 198.
28. I.e. the deceased himself in this role.
29. After 60b B1Bo diverges into a text of its own (61j) which runs: 'The *sfḥ*-robe and the *syrr*-garment are received by Sia for N when he celebrates the monthly festival in the course of his duty among those who are attached to the seal'.
30. I.e. the deceased has appeared as the Sistrum-player, and therefore has a face like his.
31. *Ḥry* 'who is on', strangely in masc. gender. The absence of the fem. ending may be due simply to inadvertence.

Spell 485

VI, 63 I am in the retinue of Ḥaṯḥōr, the most august of the gods, and she gives me power over my foes who are in the Island of Fire. I have put on the cloak of the Great Lady, and I am the Great Lady.¹ I am not inert, I am not destroyed, and nothing evil will come to pass against me. I am the Great One who came forth from Rē^c, I was conceived and borne by Shesmētet, and I have come that I may weave the dress for my mistress. The dress is woven by Horus and Thoth and by Osiris and Atum, and indeed I am Horus and Thoth, I am Osiris and Atum.

Spell 486

VI, 64 WEAVING THE DRESS FOR ḤAṬḤŌR. The mountain is broken, the stone is split, the caverns of Ḥaṯḥōr are broken open;¹ she ascends in turquoise and is covered² with her royal wig-cover. She has found me standing in her path, for I have appeared as a god, and my hands support Tayt.³ Those who are above are brought to me, I watch over those who are below,⁴ the two spells are joined together for

me,⁵ I have woven the dress for Ḥaṭḥōr,¹ the western and eastern, upper and lower horizons rejoice,⁶ and she favours and loves me⁷ and has woven the dress for me.⁸

1. B2L omits 'of Ḥaṭḥōr' and adds (64a) 'the eastern horizon is opened for Ḥaṭḥōr'. This text appears to be somewhat corrupt, and it contains an amount of apparently secondary matter that is not included in the other versions. This additional matter is dealt with in the notes.

2. B2L misspells the old perfective *nms.ty*. S1C employs the *sqm.f* form *nms.s*, thus making a perfect word-play with the noun *nms.s*.

3. The goddess of weaving. B1Bo follows (in 64g) with a clause more in place in 64n, while B2L has the var. 'I raise up the hands of Tayt to her', and continues with a long and not very intelligible insertion: 'Her satchel on her left arm is of falcon-skins; I knit up her right side with turquoise, I touch the faces'. The reference to turquoise could apply to a blue garment, for the verb *šfn* 'touch' cf. *CT* III, 47i.

4. B2L has: 'I will bring those who are above on the fair days of Ḥaṭḥōr'.

5. Varr. 'for her', 'for Ḥaṭḥōr'; the allusion is quite obscure. After this B2L inserts *hs n Ḥwt-ḥr* 'Ḥaṭḥōr is pleased(?)'.

6. So B1Bo, not in S1C. B2L has: 'the upper horizon rejoices, the lower horizon rejoices in Ḥaṭḥōr'. It then continues alone (65b-h): 'she ascends in turquoise, being covered with her royal wig-cover. She has found me in her path, for I have appeared as a god, and I raise up the hands of Tayt to her. The god sees and is aware, the god is well pleased(?), and the festival is put together for Ḥaṭḥōr'. All this is but a variant of 64b ff.

7. So S1C; B1Bo has: 'Ḥaṭḥōr is pleased(?), the love (on the part of) Ḥaṭḥōr is on account of it'; B2L shortly: 'Ḥaṭḥōr is pleased(?)'.

8. Var. B1Bo 'the dress is woven for Ḥaṭḥōr'; this may well be the better version.

Spell 487

The portals(?)¹ of them of the firmament are opened, the portals of them of the firmament are thrown open, and those who are in the gates before them, who are the Primeval Ones, depart to them. The firmament is open, the Mansion is thrown open, the Great One raises² my members, I support the Great Lady, and the eastern powers(?)³ go up to them. They send me to the . . . ,⁴ they raise me, and I am he who clothes the Great One, my members support the Great One, I am the Sole One who crosses the Abyss, whose name men do not know, I receive the staffs, I govern the Conclave, I tread the earth,⁵ the throne of Gēb is given to me,⁶ the whole of sky and earth (depend?) on my movements. I pray to(?) the hippopotamus:⁷ 'May you be content with navigating the *hnhnw*-bark'. VI, 66

1. *Btꜣw* is not recorded and its meaning is obscure. Its connection here with *wn* 'open' and *sn* 'throw open' suggests 'doors' or 'door-bolts' as the meaning, but the flesh-det. speaks against this; however, it might be an error for a sign representing a lump of metal.

2. For *sšw* 'raise', 'lift up' cf. *Pyr.* §§275; 1101.

3. For the rare and obscure stem *kꜣꜣ* cf. *Pyr.* §§2087; *CT IV*, 8*e*, where in both cases it occurs in an 'eye' context; the use of the lion-head determinative suggests power. In *CT IV*, 8*e*, Sq6C has the lion-head det. as in the *Pyr.* and here, but T1L has a louse(!) and Sq3C a small circle. It looks as if the copyists themselves did not know what the presumably archaic word meant.

4. *Bhtw wsrwt nfrw wsrt*. I can make nothing of this.

5. Gēb, personification of the earth.

6. Reading *rdy n.ī*; the duplicate *n* appears to be in error.

7. With *nḥḥ* as a word for hippopotamus compare *dbt nḥḥwt* 'immortal hippopotamus', *Pyr.* §522. For the preceding *m* one would have expected *n*, but the suffix of the 2nd person in *ḥtp ḥb.k* following shows that the prayer is addressed to the hippopotamus. The relevance of 66*s-t* to the rest of the spell is not clear.

Spell 488

VI, 67 O my soul, O my spirit, O my shade,¹ open the shutters of the sky-windows within(?)² the horizon; may you have power over your legs as a living soul, a possessor of majesty among the gods like Osiris. Go, O my soul and my shade, so that you may see Rē^c within his shrine, and so that he who is in charge of their (*sic*) hearts and who watches over hearts may not be driven away from the inundated land.³ O you who are in charge of the gates of the upper sky, open the ways for my soul, my spirit and my shade, so that it may support Right for Rē^c.⁴

1. These three entities are referred to with a singular suffix in B9C, as if they made up together one individual, so too 67*e* and 67*k* (both texts).

2. *M snw* is obscure, but may be a compound preposition, lit. 'in the two', referring to the space between the peaks of the horizon-sign usually occupied by the sun.

3. So the text, though *īꜣḥw* 'sunshine' is what one would expect.

4. An allusion to the ritual gesture of offering an image of Maet to the god.

Spell 489

VI, 68 O Osiris, Osiris, see, my soul has come to you in order to improve affairs for you and to set your movements in order. Make a path for me¹ on this day of covering the lips,² for I am one who surpasses³ mortal men.

1. The text of 68*d.e* can be spoken only by the deceased and therefore should be in the 1st person.
2. This may be a reference to the wrapping of the mummy.
3. *Swʒ* is a participle serving as an adjectival predicate.

Spell 490

SPELL FOR GIVING A SPIRIT POWER OVER HIS LEGS IN THE REALM OF THE DEAD.¹
 Your bread is with those who are in the sky, your beer is with those who are on earth; go, go, O soul of N, may you not come to them, for you have power in your legs.

1. T1Be is entirely in red; the damaged B4C, which is in black except for the introductory rubric, has on the whole the better text.

Spell 491

A path is opened for my soul, my spirit, my magic and my shade, and it will enter VI, 69
 to Rē^c within his shrine, it will see the great god in his true shape, and it will
 repeat the words of Osiris to those whose places² are secret, who are in charge of
 the members of Osiris.³ O you who watch over all souls and constrain the shades 70
 of all who are dead,⁴ may you not have power to constrain me or to watch over
 my soul, my shade, my spirit or my magic.⁵ It possesses the ritual which is for
 bringing Right to Rē^c,⁶ and it has asked that it may live by means of it.¹ Go, go, 71
 my soul, my spirit, my magic and my shade, open the shutters of the sky-windows,
 throw open the Great Mansion, so that you may go to and fro and have power in
 your legs; you shall not be restrained by those who are in charge of the members
 of Osiris, who watch over all souls and who constrain the shades of all the dead.
 Go, go, my soul, my spirit, my magic and my shade, so that you may have power
 in your legs and that you may bring Right to Rē^c.

1. Following in general the B3L texts, but in 70*b*, R^c of the parallel texts is to be preferred to *r.k* of B3L.
2. *Swʒ* 'places' of the parallel texts is to be preferred to *hrw* 'faces' of B3L.
3. Note the curious 'squiggle' used by B3L to write the name of Osiris.
4. *Sʒʒw* 'they who watch over' is to be interpreted as guarding prisoners. *Hnr* is translated both as 'constrain' and as 'restrain' according to the immediate context.
5. For *hkʒ* 'magic' of B3L^a, B3L^b has *kʒ* 'double', surely a slip of the pen.
6. B4C is a confusion of *ʒw.f hnc R^c hrt hrw nt rc nb*, cf. Spell 495, n. 6.

Spell 492

VI, 72 O my soul, my spirit, my magic and my shade, open the doors of the sky,¹ throw open² the gates of heaven,¹ may your ornaments be secured on yourself so that you may enter to the great god who is in his shrine³ and see Rē^f in his true shape. O you who are in charge of the secrets of Osiris,⁴ be far from this soul of mine; do not restrain it, for it is the soul of the Bull of the West, to whom is granted procreation upon earth.⁵

1. Var. B9C and probably B1Y: 'open the sky-windows for my soul'.
2. For *n.k* of the B3L texts, B9C has *n.f*.
3. So the B3L texts (72*b*). B9C and B1Y substitute (72*c*): 'the house of his soul which is over me is within his shrine'.
4. Var. B9C: 'you who are in charge of the soul'.
5. 72*i* only in the B3L texts.

Spell 493

VI, 73 Not to restrain a person's soul from going out or coming in as he wishes in the realm of the dead.¹ Shu has wept at what is hidden from him; O my soul, be far from the corpses² which my father has slain. O Old One, prepare a path for me, may my soul be saved from the trappers who take away souls and constrain shades, who are put in the shambles of the Chaos-gods, who witness its arrival.³
74 Be far from this soul of mine,¹ do not restrain it,⁴ for I am that Old One who is wept for in the place of the mourners,⁵ at the time of the wailers.⁶ I possess my soul, I procreate by means of it, for I am a man of Djedet,⁷ and what I say is done for me.⁸ My corpse will neither be wrested away⁹ nor constrained, for I am that corpse for which Atum wept and which Anubis buried. [My] soul, my body and my shade are at its side, for I am indeed the guard of the prisoners after the secret matters of the Coiled One.¹⁰

I will not be seized,¹¹ nor will my corpse be constrained; the Eye has wept for me in the presence of the *fn̄t*-snakes.¹² I have not [. . .] my fiery blast, I have not attained my heat,¹³ (yet) my foe has fallen to me and I have restrained
75 his confederacy.¹ I am an Old One, my soul is in Djedet and in Ninsu, I am not restrained by those who are on earth, who massacre the Old Ones, my protection¹⁴ is in the realm of the dead, and my soul and my body belong to it, and I am the guard of the prisoners after the great battle.

1. This title only in B3Bo. Although this is a woman's coffin and the deceased is referred to as *st* 'woman', the masculine suffixes are used in the rest of the title.
2. Var. B3Bo: 'foes'.
3. I.e. of the soul.
4. B3Bo omits 74a.
5. B3L^a ends here.
6. *ꜥt* 'time' only in B3Bo. *Shꜥw* 'wailers' is the masc. form of *shꜥwt*, for which see CT IV, 94o.
7. Var. B3Bo: 'I am the soul of Djedet'.
8. Here the texts of B3L and B3Bo diverge completely. B3Bo being represented by 74k ff. B3L (74f-j) is translated first.
9. For *hp* 'wrest away' cf. *Pyr.* §§36; 39.
10. Compare 75g.
11. The B3Bo text, 74k ff. In order to accord with what has gone before, it has been transposed into the 1st person.
12. The det. of *fnꜥt* is the headless snake.
13. Apparently a bungled version of 76d.
14. Read *gs.s dpt*, cf. Spell 783, n.8.

Spell 494

The sound of greeting(?)¹ is in the horizon, Sia goes up into the shrine,² for he has heard the sound of my soul saving itself from the trappers who carry off souls and constrain shades,³ which are put in the shambles¹ of the Chaos-gods, VI, 76 who witness its arrival.⁴ Be far from this soul of mine, your⁵ fiery blast shall not reach it and your testimony shall have no power over it.

1. On *ꜥcnw* see James, *Hekanakhte*, p. 109.
2. B3Bo adds: 'on business of Him whose name (*sic*) is covered'.
3. B3Bo omits 75n and substitutes 76a: 'which are imprisoned in caverns'.
4. Cf. Spell 493, n. 3. B3Bo omits 76b.
5. Plural, referring to the Chaos-gods.

Spell 495

I extend my arm in company with Shu, I am released in company with *Wnwt*.¹ I have fled² with the Sistrum-player, I have reached the horizon as a great falcon, I have got rid of my impediment in the horizon,³ I have saved myself from the slayers,⁴ the carvers⁵ strong of arms. Be far from this soul of mine, which is with *Rēꜥ* daily.⁶ My soul belongs to my⁷ body, my shade is at myside,⁸ I am the guard of the prisoners after the secret affairs of the Coiled One.⁹ VI, 77

1. Generally following B3L; for the 1st person see 77d.e. 76h is in B3Bo only, and is damaged; in B3L the corresponding passage is 76k.

2. B3Bo has *wsr n.s* 'she has become strong'.

3. B3Bo (75h): 'in the Netherworld'.

4. *H3tyw* 'the slayers' of B3Bo is to be preferred on grounds of sense to *hbntyw* 'the prisoners' of B3L.

5. So B3Bo; *hntw* with knife-det. appears to be identical with *hntyw* 'carvers' of meat, *Pyr.* §966, and accords with the preceding *h3tyw*. The addition of *rw* 'mouths' in B3L suggests confusion in this text with *hnty* 'greedy', *Concise Dict.* 173.

6. 77b.c is not in B3L. 77c is confused, but is doubtless to be read as *iw.f hnc R^c hrt hrw nt rc nb*. A somewhat similar confusion in 70d (B4C), see Spell 491, n. 6.

7. Read surely the 1st person here.

8. Of the body (*qt*).

9. Cf. 74j. B3Bo reads in 77f: 'after the great battle' as in 75h.

Spell 496

VI, 78 The vision of the god is cleared,¹ the worship of him is on high,² great is the soul and mighty is the majesty^{3 1} of him who puts the fear of himself into all the gods, who is on his pedestal.⁴ May he prepare a path for the equipped spirit in me,⁵ I indeed have prepared a path to the place where Rē^c is,⁶ to the place where Ḥathōr is.

1. Read *wn hr (n) ntr* in B3L, cf. B4C; B3Bo has *wn hr R^c*. The writing of *hr* in B3L is due to confusion with 'Horus'.

2. Minor varr. in B3Bo and B4C.

3. So B3L and Sq12C; var. B3Bo: 'Lord of terror, greatly majestic'.

4. Lit. 'his great block'; for *qbt* 'block' cf. *CT* III, 90d; VI, 1f. Var. B3Bo: 'who appears more gloriously than the gods on his pedestal'. For the reading *hrw r* see de Buck, n. 7*; because this is a woman's coffin, *qbt wr* has been wrongly 'feminized'. B4C has *wrw* 'great ones' after a short lacuna and there ends.

5. Here B3Bo ends, and B3L adds, somewhat tautologically (78d): 'a path is prepared for me and for the equipped spirit in me'. This sentence is omitted in Sq12C and probably is not part of the original text.

6. B3L has inserted the suffix 1st sing. after *im* in error, probably influenced by *im. i* in 78c.d. Sq12C, which is damaged, omits *w3t* 'path'.

Spell 497

VI, 79 O all you gods who are in sky and earth, in the waters and in the horizon, prepare a path for my soul, my spirit and my shade in the retinues of Rē^c and of Ḥathōr for all eternity.

Spell 498

O Rē^c, great in¹ your shrine, exalted on your pedestal,² may you fare southward to the Great Place,³ may you moor at the very great plain to the south of the horizon of the sky,⁴ may you take your seat on it,⁵ may praise be given to you by all the gods who are in the sky, the lords of the horizon of the sky, who are upon the upper sky,⁶ may they please you with it every day.⁷ You have taken my soul and my spirit, my magic and my shade with Rē^c and Ḥathōr⁸ to the place where Rē^c is every day, to the place where Ḥathōr is every day, for all eternity.⁹ Those who are in charge of the members of Osiris¹⁰ shall not constrain me; those who are in charge of the members of Osiris¹¹ shall not have power to constrain my soul or my magic or to watch over my spirit or my shade at the time of all eternity.¹²

VI, 80

81

1. Two texts omit *hr ḫb*.
2. For *ḏbꜣf wr B4C* has *ꜥꜣrw.f wr* 'his (i.e. 'your') great equipment'.
3. Var. B3Bo: *st.k nt ḏd ḫt* 'your place of saying things'.
4. So B3L; Sq12C: 'may you appear on the very great plain', etc.; B3Bo: 'may you be exalted on the plain of the horizon'; B4C: 'may you be exalted on the pedestal'.
5. Sq12C: 'on which you sit'; B3Bo: 'may you sit (on) this its throne'.
6. B3Bo and B4C omit 80*c.d*.
7. Var. B3Bo and B4C: 'may it (i.e. the praise) please you every day'.
8. B3Bo: 'you have taken the soul of N with you'; Sq12C omits the particle *ꜣst* and mentions only N's soul, but otherwise accords with B3L, the lacunae being minor. B4C is incomplete.
9. B3Bo and B4C omit 80*g–81a*.
10. In 81*b* B3L has lapsed for once into the 3rd person; for *ꜥꜣwt Wsyr* 'the members of Osiris' of B3L and Sq12C B3Bo has *ꜥꜣꜣꜣwt Wsyr* 'the courts of Osiris' and B4C has *ꜥꜣwt* (det. \square) *ꜣtm* 'the chambers of Atum'.
11. B3Bo: 'the chambers of Osiris'.
12. For 81*c–e* in B3L, Sq12C has: 'those who are in charge of the members of Osiris shall not have power to watch over or constrain my soul or my shade, the possessor of eternity'. B3Bo omits the references to constraint and supervision and states that 'those who are in charge of the chambers (*sic*) of Osiris shall not have power over the soul or the shade of N'.

Spell 499

TO OPEN A PATH FOR MY SOUL, MY MAGIC AND MY SHADE, SO THAT IT MAY HAVE POWER IN [ITS] LEGS and that it may go up¹ and see the great god Rē^{c2}

VI, 82

within his shrine on the day of reckoning up all souls, all spirits, all shades and all [magic(?)].³ My soul is there to be chiefest among those who allot years.⁴
 83 O Rē^c and Ḥathōr, take my soul, my spirit and my shade with you,⁵ may I establish your⁶ ornament on the vertex of Rē^c. O you who are unaware of your faces, who are in charge of the members of Osiris,⁷ you shall not have power to watch over me or to constrain my soul, my spirit or my shade⁸ at the time of all eternity, for I am one who has power in his legs for ever and ever, who serves every god.

1. So B3L; the other texts have (82c): 'Opening a path to have power in its legs.

2. T3Be omits 'Rē^c and after *kꜥr* B3Bo adds *rc nb*, replacing *rc* 'day' in 82e.

3. So B3L; in the lacuna at the end of 82e *ḥkꜥw* seems a much more likely restoration than *bꜥw* as suggested by de Buck, n. 1*, for *bꜥw* has occurred already in this clause, compare 69e; 70b; 71a.h; 80f and 82a. B4C and T3Be have: 'the day of reckoning souls'; B3Bo: 'reckoning all souls'.

4. Var. B3L: 'among the crew' (of Rē^c), but according to de Buck's n. 2* the reading is doubtful. T3Be alone adds (82g): 'allotting my soul in the path'.

5. Varr. B3Bo: 'take the soul of N with you, O Eye of Horus' and ends; T3Be: 'place my soul with you and act'.

6. I.e. Ḥathōr's, as the suffix 2 fem. sing. shows. T3Be omits the suffix.

7. T3Be corruptly *ꜥw ḥrt cwt Wsyr*.

8. Varr. B4C: 'you shall not constrain N's soul'; T3Be: 'I will not be afraid of your constraining my soul'.

Spell 500

VI, 84 O my soul, my spirit, my magic and my shade, go, reach¹ the path toward them, your qualities, which are in every god, being with you – so say those seven gods who are equipped daily. May they guide² you on the paths of every god,¹ may you sit there at the head of the Great Ones who are in front of the seats³ in the horizon in the retinue of Rē^c and Ḥathōr for all eternity. It⁴ shall not be constrained, nor shall either my soul or my spirit, either my magic or my shade be watched over by those who guard the members < of Osiris >⁵, together with those who watch over souls and constrain the shades of the dead.

You shall not be seized or constrained by any of those who are in sky and earth; be far from your corpse which is in the earth. May you not be among those who use the pitchfork or among the watchers who are in charge of the members < of Osiris >⁶. You are one having power in your legs, the son of a god who has power in his legs.

Be far from your corpse which is in the earth, for you are a Power, the son of a god who has power in his legs; they shall not have power to constrain or watch over either my soul or my spirit, my magic or my shade, at the time of all eternity.

I am one having power in my legs, who serves Rē^c and Ḥaṭḥōr and who serves every god who is in sky and earth for all eternity. O both my soul and my spirit, both my magic and my shade, all my bread and beer, you are for all those who are in sky and earth, and every fair path of yours which Ḥu has prepared for you . . .⁷ Go, [. . .] be far from them, for you are one having power in your legs, the son of a god who has power in his legs.

85

My soul, my spirit, [my magic] and my shade shall all be in every place where it⁸ wishes to be.

1. For *sb* with the sense of 'reaching' or 'attaining' cf. *Urk.* I, 222,10; IV, 1845,16, there with good repute as the objective.

2. *Sšmw.sn* appears to be an authentic case of the *šdmw.f* narrative form, cf. Edel, *Altäg. Gramm.* § 511 ff.

3. The det. of *swt* 'seats' seems to have been carried over from *wrw* above.

4. The singular suffix refers to the soul, etc., regarded as a single entity, as regularly in this group of spells.

5. The name of Osiris appears to have been omitted after *cwt*, as also in 84*h*.

6. See n. 5 above.

7. I can make nothing of *py ḥr ḫb gwst wrt*.

8. See n. 4. above.

Spell 501

I have made presentation of pyramidion-loaves in the East, my face is two faces in . . . ,¹ with one face behind me < and one face > in my front,² I have trodden in my . . .³ of my sandals, I conduct *Hpn*n(?),⁴ I present Right⁵ to Rē^c that he may loosen my knots.¹ The Lord of the *wtnw*, he has prepared a path for me, for I am *Wtwt*, the scribe of Him who departs and returns. What I detest is going out into the night, I will always go out by day. I was conceived in the night, I was born in the daytime; I departed yesterday and returned today, seeking my foes; fulfilment(?) has been put in my possession for me in the Tribunal.

VI, 86

1. *Msrḥ* defeats me; 85*i-j* is a corrupt version of 87*e-g*.

2. Reading *ḥr m-ḫt. ḫ*, < *ḥr* > *tp-cwy. ḫ*, cf. 87*f-g*.

3. *Bšdy*, also in 88*a*, appears to be some part of a sandal; the strapping?

4. For *Hpn*n, var. *Hpy*, see 88*b*.

5. *c* of *mšct* has been duplicated on passing from line to line.

Spell 502

Departing today, returning tomorrow, a man goes forth against his foes in the
87 realm of the dead. O you who ascend, fold your arms;¹ O you who are afar, the
god(s)² assemble for me.³ I am the attendant of Rē^c in the West,⁴ and pyrami-
dion-loaves are presented in the East; my face is two faces, with one face behind
88 me and one face in my front,¹ and my shank is in the . . .⁵ of my sandals.⁶ I bring
down *Hpnn*,⁷ I go down to my survivor,⁸ Right follows me,⁹ and it is *'Iʒpy* who
will prepare a path for me,¹⁰ for my abode is in the Field of Offerings. My head
is combed,¹¹ for I am *Mty(?)* who is the scribe of Him who departs and returns,¹² I
89 spend the night being born and being conceived every day;¹³ I departed yesterday,
I returned today, and that there is no god who shall oppose himself¹⁴ is what I
wish.

1. S10C^b adds at the end of 86k: *hr. i* 'on my account'. M22C seems to read: 'O you who ascend, I have bound(?) your arms'. S10C^a and Y1C insert this passage in 87b. They read respectively: 'your arms go out to me'; 'your arms are folded(?) for me', cf. de Buck, p. 87, n. 2*.

2. Var. M22C: 'both the rulers'.

3. On 87b see n. 1 above.

4. Var. S10C^b: 'the East'.

5. See Spell 501, n. 3.

6. Corrupt in Y1C.

7. Omitted in B1Bo and S10C^b. For *Hpnn* M22C has *Hpy*.

8. The suffix 1st sing., which is all that is left in M22C, supports *r tp-tʒ.f* of B1Bo against *r tʒ* of S10C^b. S10C^a and Y1C omit 88c.

9. S10C^b and Y1C are both corrupt. *'In 'Iʒ* of 88e, in B1Bo alone, seems superfluous.

10. So B1Bo and M22C; S10C^b has *in 'Iʒhy* alone, and the other two texts omit 88f.

11. For *ht* 'comb' hair, see *Westcar* 5, 15 = Simpson in the Yale Univ. Press *The Literature of Ancient Egypt*, p. 20. The preposition *m* after *ht.n.s* in *Westcar* is presumably that which sometimes intervenes between a transitive verb and its object. 88h-i are in B1Bo alone. All the other texts except S10C^b come to an end in 88g.

12. Compare 86b.

13. Compare 86e. S10C^b: 'I spend the night and am conceived every day'.

14. Read *dʒ.ty.fy sw* with S10C^b.

Spell 503

I have gone up on Shu, I have climbed¹ on the sunbeams; it means that my feet
and my hands have attained . . . (?).² TO BE RECITED BY HIM WHO KNOWS THIS

TEXT WHEN HE GOES FORTH SO THAT HIS HEART MAY ENDURE IN EVERY SHAPE IN WHICH ONE WISHES TO GO FORTH, AND THAT HE MAY EJACULATE HIS SEED SAFELY³ ON EARTH, HIS HEIR EXISTING FOR EVER. HIS SOUL SHALL NOT BE SEIZED⁴ NOR SHALL HIS SHADE BE SNARED. A MATTER A MILLION TIMES TRUE.

1. Var. B3L and B1L: *h3.n.ĩ* 'I have descended'.

2. A most obscure passage which is almost certainly corrupt. For the sense given to *qr.n* cf. *qr.ĩn.f mħ 24* 'it amounted to 24 cubits', *Westcar*, 6, 11, where *qr* certainly has the sense of attaining a limit. The object of the verb in the second clause varies here with each text, but in no case does it make intelligible sense. B1L alone continues with: 'it will go well happily with N for ever and ever'.

3. Reading *rd* with de Buck, n. 2*.

4. Read *n ndr.n.tw*; so also *grg.n.tw* in 89n.

Spell 504

I am¹ the hair of the son of the Old Woman; pray come and go forth,² that I VI, 90 may be exalted³ above your soul.

1. *N pn* of B1Bo shows that identity, not possession, is meant, but its real meaning remains obscure. For *s3* 'son' S10C^b has *Gb*.

2. Imperative in S10C^a and T1C; prospective *sdm.f* in B1Bo.

3. Prospective *sdm.f* in B1Bo and S10C^b; in Y1C the final radical is not written. In S10C^a *k3y.ĩ* has been misread as *k3w* 'heights'.

Spell 505

[TO COME INTO BEING(?)] BY DAY, THAT I MAY HAVE POWER [. . .] EARTH. I am the lord of myriads, I have extended my arm as Rē^c, I have stretched out my arm as [. . .], I am the scribe of [Him who departs] and returns. I departed [yesterday, I returned] today, [I was] conceived [in the night], I [was born] on this day.¹

1. For the restorations cf. 86b.e.f, except for the rubric, see de Buck, n. 2*.

Spell 506¹

VI, 91 [. . .] whom Shu begot. Shu is he who loosed [my knots],² Lord of the *wtnw*, [. . .] he has bound up³ my face for me which my father bandaged(?). I am Horus, whose face [. . .] in his mouth,⁴ the scribe of Rē^c. I departed yesterday, I returned today, [I] was conceived [in the night, I was born]⁵ in this day, I go hither and yon against that foe of mine, and he has been given to me [completely(?)]⁶ into [my] possession. I turn(?) my face to Rē^c and Ḥaṭḥōr [. . .] upon her [. . .] who is in the Tribunal and everyone who will oppose himself to me. He who would repel me is given [. . .] Osiris, and departing is like returning – and *vice versa* – like Rē^c. In the night he has turned himself about in the sky(?)⁷ [. . .]. O Sole One [. . .] the sunshine, for I have broken open the Netherworld. O Sole One [. . .] I go up [to Rē^c] so that I may present [Right to him⁸ . . .] the sunshine, for I have broken open the Netherworld.

1. A badly damaged spell in which a few of the lacunae can be restored from the preceding texts.

2. Cf. 85*n*.

3. Read *htr.n.f*.

4. Probably nothing lost after *rʒ.f*, see de Buck, n. 8*.

5. Cf. 86*e*.

6. Restore *km* in the short lacuna? Cf. 86*h*.

7. Taking *hw* to be an error for *nwt*.

8. For the conjectural restorations cf. 85*m*.

Spell 507

VI, 92 [. . .] AT THE REALM OF THE DEAD. This is Osiris who used the hoof(?) as Osiris. You have looked behind you, and such is your face which went out from the shrine. Atum has pulled himself together as the protection of his two primeval Enneads who came into being with him. O you two Primevals, spread protection over me¹ with him in front of the horizon of the sky, prepare(?) protection over me, for I have lifted up my face before them.² I know how to oppose his³ power over me . . . Atum himself⁴ who watches over the many faces which are in the sky, (even he) whose shape is invisible, who wards off the Tribunal on my account. May you⁵ prevent any evil opposition from issuing from the mouth of any god
93 or goddess,¹ or what men, gods, spirits or the dead may say they will do against me in this year, in this month,⁶ in this night or in this day, indeed for ever and ever, in the presence of those who are in the sky, (even) those who should do

something(?) good⁷ while in attendance on me. He⁸ will save me from the evil slaying which men, gods, spirits, or the dead say they will do against my soul. [. . .] A TRUE MATTER.

1. For the 1st person cf. 92*k*; 93*d*.
2. For the sense given to *m-qr* cf. *rdy.hr sw Stš m qry.f* ‘Seth will place him before him’, *BD* 219, 12–13. But who are ‘them’? Perhaps the Primevals, but in that case we would have expected the 2nd person plural.
3. Seth’s?
4. I can make nothing of 92*l-m*; the name of Atum survives in *BrY*.
5. Plural, presumably referring to the Primevals of 92*h*.
6. So *BrY*.
7. Reading *irty.s[n ht] nfr?* The restoration *ht* is suggested by the remains of *BrY*.
8. Atum?

Spell 508

The apertures¹ of the sky-window are opened for *Rē*^c, and it shows the burial of Osiris; woman and man as female and male² will go down to me. My possessions are mine; these are warmth³ and offerings. ‘Come, bring my possessions’, say Atum and the Double Lion, ‘warmth and offerings of burial and interment. He is one of the⁴ children of their fathers who make the spell for the burial of Osiris on the path of Anubis, Lord of burial. The West is yours’. TO BE RECITED OVER THE WEST . . . A *’IM*3-TREE, TO BE PUT FOR A MAN [ON] HIS NECK. VI, 94

1. *B9C*: *phw*, a word not recorded; *BrY* certainly [*t*] *phwt*. Although these words are both plural, *ptr* ‘sky-window’ is singular; note the suffix in *sr.f*. The translation of this word as ‘show’ makes better sense than its homophone *sr* ‘foretell’; in the latter case the suffix would refer to *Rē*^c.

2. *BrY* reads *hmt m hmt tzy m tzy*, but the meaning is the same.

3. *Sic*, surely not ‘dust’! It appears to be a miswriting of the homophone *hym* ‘warmth’, which should have the fire-det.; ‘dust’ makes no sense. See Spell 509 below.

4. *Nw n* here is better translated as the definite article than as a demonstrative.

Spell 509

Rē^c rises up, (even) he who warms¹ the two Enneads. Come to me, all of you, for everything is mine; I am the Sole One of the woven stuff(?),² I fare upstream to Elephantine,³ and what you find, they will bring to me.⁴ VI, 95

1. See Spell 508, n. 3.

2. *Shṭ* or *shṭyw* is obscure. I have tentatively connected it with *shṭ* 'weave', with reference to the wrappings of mummies.

3. Var. 'Abydos'.

4. Var. B1Y: 'what you find, I will bring it'. This may perhaps be the better reading, as there is nothing to show to whom the plural pronoun *sn* of B9C refers.

Spell 510

VI, 96 The earth opens its mouth, Gēb throws open his jaws on my account, and I will raise up Horus pre-eminent in Pe¹ on to his lotus-flowers,² I will receive abundance, I will travel to the great stairway because of the Great Lady, the earth-god³ will not oppose me, Shu the Lion⁴ will not grasp me, I have shot and killed my obstructor(?),⁵ the dead have lost me, and I will live in the sight of Rē^c and Rē^c-Atum, I will depart and return⁶ between them. My wig⁷ is what is on me, I am the owner of offerings, and what I detest is wrong-doing.

1. B9C inserts an unnecessary suffix *.f* after *P*.

2. For *sṣpt* 'lotus-flower' see also *CT* III, 286c.

3. *ṣkr*.

4. Var. 'the Double Lion'.

5. The meaning given to *st.n.i* 'I have shot' is indicated by the following *npd.n.i* 'I have killed'. *Hnty* is obscure in this context, which suggests an undesirable being, but it could possibly be a derivative of *ḥn* 'obstruct', *Concise Dict.* 171; it clearly is not comparable in sense to *ḥnt* in 102i or to *ḥnty* in 102o.

6. Reading B9C as *šmy.ī īy.ī; īty.ī* is an obvious corruption. B10C has the var. *šm.ī wī* 'I will take myself off'.

7. Lit. 'hair', but it seems unlikely that the deceased is referring to natural hair.

Spell 511

Spell for entering into the beautiful West and going out by day in the realm of the dead. Hail to you, you who are at the head of your rams;¹ I have come here to be in the field,² to rule the riparian lands in the middle of it, so that it may be at peace and protected.³

1. *Bṣw* with det. of an animal's head; 'leopards' is a possible alternative.

2. Var. 'the island of the field'. Although in B9C *shṭ* has the plural strokes, yet it is referred to by a singular suffix in 96j.k.

3. The town-det. at the end of both texts of this spell is perhaps meant to indicate that it is concerned with a locality. Otherwise it is hard to account for it.

Spell 512

DIGGING A POOL. I am a Power, a Great One mightily strong, to whom is given power over you(?),¹ while Nu is . . .² 'Do not take away the cows', says *cnḡ-hr*, 'do not suck the milk of the cows'. See, the Eye has gone forth over the waters which I have found as an ibis;³ see, the Eye has gone forth over the waters in the presence of the Great One. 'Stand up!' says the Great One who has permitted me to speak. VI, 97

1. Read *šym* < *m* > .*tn*?
2. *Hr* is quite obscure.
3. This sentence seems to have been brought in for the purpose of the pun on *gm* 'find' and *gmt* 'black ibis', Eg. *Gramm.*³ p. 470, G28.

Spell 513

My dissolution¹ was caused yesterday,¹ I have returned today, a path has been prepared for me, and I will go up and take possession of the shape of Anubis.² VI, 98
 I am one who is tousled(?),³ who went up into his horizon;⁴ I am one who is 99
 dishevelled, who went up with his sceptre;⁵ I am Lord of my *wrrt*-crown;⁶ I am 100
 the third of the magicians,¹ being one whom Maret protects; I am the Red One,⁷ 100
 the protector of his Eye. I died yesterday,⁸ I raised myself today,¹ I returned 101
 today,⁹ and a path has been prepared for me, (even me) the door-keeper of the
 great warship.

1. *Wst*, lit. 'dilapidation'. For this word cf. *Pyr.* §§1929; 2233 (both in *Pyr. Suppl.*); Caminos, *Lit. Frag.* pl. 1, 1, 2. Compare 100e.

2. So B9C and B1Bo. The other texts have made nonsense of this passage by misreading *pry* as *hry* and *īty*, var. *īt*, as *šm*.

3. For *sps* 'be tousled(?)' see also CT IV, 155f; VI, 240k.

4. Var. B1Bo: *m īt.f* 'on to his perch'.

5. Var. B1L: 'his mace'.

6. Var. B9C: 'White Crown'. B2L and B1L omit the final possessive suffix.

7. Omitted in all texts except B9C and B1Bo.

8. So B9C and B1Bo. The other texts all have *mšd*, which is unintelligible. At this point B9C alone inserts *īy.n. ī bk* 'I returned on the morrow', contradicting 98a and 101a. In view of the lack of coherent sense which results, 100d has been omitted from the translation.

9. In B9C only.

Spell 514

Almost entirely destroyed.

Spell 515

102 The earth has opened its mouth for me,¹ Gēb has loosened² his jaws on my account, I have risen up as Horus pre-eminent in Pe,³ I am on high on the lotus-flowers,⁴ I eat bread,⁵ I receive abundance,⁶ I travel to the great city, I am immersed in the lake,⁷ I have died the death, (yet) I am more alive than the Ennead, and am hale because of the Sole Lord.

I have received a stairway,⁸ I have gone up to the day of . . . ,⁹ I have died the death, I have returned alive,¹⁰ I have sown in your presence(?),¹¹ I have more warmth than the uttermost parts.¹²

1. For 'opened' B3L has *wꜣ.n*, the other two texts have *wn* (<*n*>).

2. Reading *snꜣꜣꜣꜣ.n* with B3Bo; the other two texts have *sn.n* 'has thrown open'.

3. B3Bo (woman's coffin) reads: 'she has raised herself (*ts.n.s s(y)*) to you (pl.) as Horus', etc.

4. Plural in B3Bo, dual in the other texts.

5. Between *wꜣm* and *t* B3Bo inexplicably inserts *šm N tn*, which appears to be an anticipation of the beginning of 102*f*.

6. B3Bo, reverting here to the original 1st person, reads: 'I walk afoot to abundance'; *bcꜥ* 'abundance' has lost its *ꜥ* in this text. At this point B3Bo and B3L + B1L diverge, the former occupying 102*h-k* and the latter 102*l-o*. These are translated in order as printed in de Buck.

7. Surely so in this context, despite the det.

8. Here we turn to the text of B3L + B1L.

9. *šrt*, meaning not known.

10. Taking *r.ꜥ* to be the enclitic particle.

11. An obscure clause; the translation is doubtful. Compare 95*n*, where, however, *st.n.ꜥ* seems to have a different meaning.

12. Lit. 'the two ends', probably of the sky. Cf. *Pyr.* §1174 ; *BD* 166, 14.

Spell 516

103 Awake, you sleeper!¹ Awake, N, sleeping on your:side! [. . .]. Ho N! Raise yourself for those who are greater than you! You shall eat figs and drink wine, for your face is (that of) the jackal of Anubis; be covered² with it. The spines

of the nails which are on your fingers are like the spines which are on the fingers of Thoth.³ ¹ May you cross over [as] a goose,⁴ may you open the double doors of the Foremost of the Westerners⁵ which keep out the plebs. May those who are in the nomes come to you,⁶ may those who are in⁷ the realm of the dead serve you, may the foremost ones be pure for you, may the Great Mooring Post call to you,⁸ may [your] mother [the White Crown(?)] nurse you, may your two mothers⁹ kiss you, [may] the stairway of the river-bank [be firm(?)] under you, may you ascend to the sky, may you do the snake-crawl behind Shu,¹ may you ascend and go up to your house¹⁰ as a star over your house, may you save your children from mourning, may you make the . . .¹¹ to flourish on earth for ever.

104

105

1. For *wr̄* in the sense of 'wake' cf. *Pyr.* §875; *Rec. trav.* 39,108; for *īb̄n* 'be drowsy', 'sleep' cf. *Pyr.* §§735; 894; 1901; 2224; 2240. This latter verb often takes the det. *o*, i.e. the closed pupil of the eye, and with only one exception (*Pyr.* §1901 = Nt 661) is followed by the enclitic *r.f.*

2. Alluding to a jackal mask 'covering' the face; for *š̄t* 'cover' cf. *CT* IV, 66a; 67a.

3. The 'spines' of the finger-nails are presumably their sharp outer edges which can scratch; in the case of Thoth the god may have been envisaged as a baboon. If he were thought of as an ibis, the 'spines which are on the fingers' would refer to the claws on the bird's toes. Elsewhere the word *my(š)/sw* seems to refer to the shafts of feathers, cf. *Pyr. Transl. Utt.* 674, n. 13.

4. Restoring 104a as *q̄š.k m smn*.

5. Reading *hnty īmntyw* as B10C^b; B10C^a has omitted the *īmn*-sign.

6. B10C^a has omitted *īmyw*, the second omission in a short space.

7. Probably to be interpreted as a plural, despite the absence of the ending.

8. *ḏsr* of B10C^b is a corruption of *q̄sw* 'call'; compare *ḏsryt* as a var. of *ḏsynt* 'shout' (n.), *CT* I, 82b. For *Mnyt wrt* 'Great Mooring-post' as a goddess, cf. *Pyr. Transl. Index* I, p. 321.

9. Nekhbet and Edjō?

10. 105a is somewhat confused; B10C^a seems nearest the mark. The appearance of an imperative in this long series of optative *sḏm.f* forms appears incongruous, and I would suggest emending as *šw.k pr.k r pr.k*; the pun on *pr.k* is closer as emended.

11. *Hnt(y)-š̄*, which occurs in the plural in *Pyr.* §1348, is of unknown meaning; its relation to *hntyw-š̄* 'tenants(?)', *Concise Dict.* 194 is obscure.

Spell 517

[. . .] the Great Wild Cow;¹ may she guide you. Go,² O Gēb who are at the head of the Ennead, as *Wpw* who is pre-eminent in *Ōn*; ¹ fill the lake,³ arrive at the Great Stairway, stamp⁴ the feet and extend the arms; call [the Great Mooring-post];⁵ the sun-folk have burned(?) for you,⁶ so says your mother. Yours is the

VI, 106

White Crown⁷ of Nekhen; yours is the White Crown and headcloth within Nekheb.⁸ She who is long of plumes and prominent(?)⁹ of breasts, she has lifted you to the sky, she will not instal you on earth, she will take her breast to your mouth,¹⁰ she will suckle you and will not wean [you],¹¹ Thoth will not upset what he has done for you, you shall sit on the iron throne, you shall summon the slayers and shall rule the Imperishable Stars.

1. Restore as *smꜣt wrt*, confirmed by the trace of the knife-det in B10C^b.
2. The translation of *šm* as an imperative seems enforced by those which follow on p. 106.
3. B10C^a has lost the *r* of the enclitic *r.k* in B10C^b; judging from the size of the lacuna, B9C has no space for it.
4. I.e. in a ritual dance.
5. Restored from 104f.
6. Reading *šns ꜥbs n.k ꜥn[m]mt* with B9C. For *ꜥbs* 'burn(?)' cf. *Pyr.* §396; similarly *BD* 369,9; 378, 6–7.
7. Read *šn mwt.k šs ꜥwt ꜥꜥt*, cf. 106g.
8. Written as *ꜥꜥb*, but the identity of the place is assured by the association with *Nꜥn*.
9. The translation of *whꜥt* is not certain but is suggested by the context. The word could perhaps be connected etymologically with *whꜥ* 'column', 'pole', *Concise Dict.* 67, with the literal sense of 'columnar' of breasts.
10. Restore 106k as *ꜥꜥs mnd.s r* (var. *ꜥr*) *rꜥ.k*, cf. *Pyr.* §§381; 1119; 1427, where the preposition is *ꜥp*.
11. Restore 107b as *n wdꜥ.n.s ꜥw*, cf. *Pyr.* §§729; 1344; 2003; the *sdm.n.f* form is suggested by *ꜥn.n* of 107c and is appropriate to a future negative clause. B10C^b apparently originally read *wdꜥy.s ꜥw*.

Spell 518

O you who are vindicated and who see [. . .] N comes. O N, begone, begone(?),¹ VI, 108 [. . .] in the day,¹ you shall tell him of the true matter . . .² do not drive him away.³

1. Translation doubtful; the words have been regarded tentatively as hortative old perfectives.
2. I cannot translate *ꜥꜥꜥꜥ*.
3. For *šw* read *sw*.

Spell 519¹

Ho N! Raise yourself upon your iron bones and [golden] flesh,² for this [body] of yours³ belongs to a god; it will not grow mouldy, it will not putrefy, it will not

be destroyed. [The warmth which is on your mouth is]⁴ that which issued from the nostrils of Seth, and the winds of the sky will be destroyed if the warmth which is on your mouth is destroyed;¹ [The sky] will be deprived [of] the stars⁵ VI, 109 if the warmth which is on your mouth is lacking. May your flesh be born to life, and may your life be [more than] the life of the stars in their season of life.⁶

1. This spell is a version of *Pyr. Suppl. Utt. 723*, §§2244–5.
2. Read *ỉf.k [nbw]* = *rw.t.k nbw* of §2244a.
3. Read [*h*]*rw.k* or possibly *rw[ỉ].k*; the suffix of the 3rd person is in error, for it makes no sense. The deceased is addressed directly, see also 108l; 109b.c.
4. Cf. §2244d, but there is hardly room in the lacuna for *ỉw* ‘breath’.
5. Cf. §2245b, which reads *ỉtm pt m ỉhỉhw.s*.
6. 109e agrees with the fragment JP11, 1055 + 32, cf. §2245d, nn a-b.

Spell 520

O N,¹ I am Imsety, and my father Horus said to me: My son,² come, betake yourself to my father N³ in your name of Imsety. ¹You have come that you may gather my father N together; join him up, smoothe(?) him,⁴ and you will be his good fortune, for you are my⁵ son, a child of Horus. You have come to N; betake yourself beneath him and lift him up, do not be far from him, (even) N, in your name of Imsety. VI, 110

1. In B2C only. This is the first of a group of four spells spoken each by one of the Children of Horus and linked with the drawings of ‘Canopic’ boxes on de Buck’s p. 117.

2. In B2C only.

3. This clearly was originally a mythological text dealing with the restoration of the body of Osiris, but the automatic insertion of the name of the deceased tends to obscure the issue, which is further darkened by much confusion of suffixes, see n. 5 below.

4. Lit. perhaps ‘use the adze on him’ to smoothe down the roughness arising from putting the fragments of the body together. The writer seems to have had a figure of stone or wood in mind.

5. The suffix-pronouns have become thoroughly confused in the latter part of this spell; thus in 110e we should read *sỉ.ỉ* ‘my son’, since Horus is speaking; in 110f *ỉw.n.k* should be read, following 110a, for Horus is still speaking to Imsety; 110g is correctly in the 2nd person singular; in 110h (B1sC only) the text starts off wrongly with the 2nd person plur. in *fỉ.in* but changes into the correct sing. in *ỉm.k*; in 110i *m.f* should read *rn.k* in all texts, as in 109k.

Spell 521

VI, 111 O N, I am Ḥapy,¹ and I have come to you. My father Horus said to me:¹ Run after my father Osiris² and split open his mouth.

I am Ḥapy and my father Horus said to me: You are the great runner;³
112 come,⁴ that you may join up my father N¹ and not be far in this your name of Ḥapy, for you are the greatest of my children – so says Horus.

You have come, O Great Runner, for you are my father N. (*sic*).

1. B5Bo has: 'N is Ḥapy', which makes nonsense of what follows; so too 111g.
2. So B18C; surely the original version.
3. Note the paronomasia between the name of Ḥapy and ḥpy 'runner' in 111e.i; 112e.
4. M 'come!' in two texts out of five.

Spell 522

VI, 113 O N, I am Duamūtef, and my father Horus said to me: Come and worship my father N for me,¹ just as you went that you might worship my mother Isis² in your name of Duamūtef. Join up my father N and do not be far from him, for you are my³ son, a child of Horus. You have come beneath N in your name of Duamūtef, for you are his beloved son.

114 I am Duamūtef,⁴ and my father Horus said to me: Come to N.

1. So B19C, but with a superfluous *n* before *ī.t.ī* 'my father'.
2. B2C and B5Bo have *mwt.k* 'your mother' in error; Horus is referring to his own mother Isis.
3. Again confusion of pronouns.
4. B5Bo: 'N is Horus', but this MS is apt to be confused, cf. Spell 521, nn. 1.2. B2C and B18C have: 'N is Duamūtef'.

Spell 523

VI, 115 O N, I am Ḳebḥsenuf, and my father Horus said to me: Come, refresh my father; betake yourself¹ to him² in your name of Ḳebḥsenuf. You have come that you may make coolness for him after you,³ and do not be far from him; join him up, put him together, knit him up as regards his bones. O N,⁴ do not be far from him; O Ḳebḥsenuf, come, betake yourself⁵ beneath N and refresh him.

116 You are my father in your name of Ḳebḥsenuf.⁶

1. Read *ms kw* with B18C.
2. All texts have *hr.k*, but *hr.f* is certainly to be read; no-one can betake himself to himself. Conversely, in 115*b* for *m-ht.f* read *m-ht.k*.
3. See n. 2 above.
4. All texts agree in heading 115*f* with *Wsyrr N pn*, but it looks like an intrusion; in the preceding three spells it is the god who must not be far from the deceased.
5. Again read *ms kw* with B18C.
6. Presumably these words are spoken by the deceased; B19C alone adds: 'you are N's protection'.

Spell 524

O N, I am Horus who went forth as Horus and Seth,¹ and my father said to me: Come, betake yourself to my father N and do not let him be subdued² at the hands of his foes in your name of Horus. You have come that you may join him up, (even) N; do not be far from him. Place yourself and your father in his embrace,³ ¹ do not ever let go of him,⁴ and smite his foes from him,⁵ (even) N. VI, 117

1. For 'Seth' B11C has *Wḏc* 'the Outcast'; B5Bo shows the *s* of *Sṯs* but reads: 'N is he who went forth as Horus and S[eth]'.
2. *Rdy* has been omitted in B11C; for once B5Bo has the better text.
3. I.e. in a mutual embrace.
4. Both texts of 117*a* are slightly corrupt; emend as *im.k sfhḳw im.f ḏt*, cf. *Pyr.* 16*d*.
5. Both texts strangely: *hftyw.f sn*.

The remainder of de Buck, p. 117, is taken up with drawings of chests depicting various gods. Besides the four Children of Horus we meet Neith, Nūt, Selket, *Mnkrt*, *Rnnwtt*, *Snḏt* and *Dwn-cnw*.

Spell 525

Horizontal line: Your mother Nūt spreads herself over you.

VI, 118

Four vertical lines: A boon which Imsety gives to the blessed N.¹

”	”	Ḥapy	”	”
”	”	Duamūtef	”	”
”	”	Kebḥsenuf	”	”

1. The first vertical line (Imsety) begins with a reversed *w* instead of *nsw*.

Spell 526

I am Nephthys, and I have come that I may lay hold of you and that I may place your heart in your body for you; I bring you Horus and his Great-of-Magic, I bring you Seth [and his] Great-of-Magic.¹

VI, 119 I am Isis, and I have come that I may lay hold of you and that [I] may place your heart in your body [for] you; I bring you [†]Horus² and his Great-of-Magic, I bring < you > [Seth and his] Great-of-Magic.³

1. S2C^b, which is all in red ink, ends here, but S2C^a, all in black, continues with a counterpart in the name of Isis; compare *Pyr.* §4c.e. The 'Great-of-Magic' is the god's crown.

2. A scribal omission, see de Buck, n. 1*.

3. Illegible traces in 119g, see de Buck, n. 4*.

Spell 527

O Rē^c-Atum, my purification is the purification of the two great and mighty gods who are pre-eminent in Upper Egypt; my purification is the purification of the spittle which issued from the mouth of Rē^c-Atum. I am pure, for my purification is the purification of Horus when he bound his foes and was vindicated against whoever would dispute with him. My purification is the purification of the Great One who is high on the dais [. . .] my purification is the purification of sky and earth which were purified¹ for Rē^c and for Gēb; my purification is the purification of Anubis whose body is warm(?).²

1. *Wc̄bt* is fem. to agree with *pt*.

2. Assuming the reading *tʒ h[t].f* with omission of the fire-det. after *tʒ*.

Spell 528

VI, 120 Ho N! Wake up, raise yourself, so that you may be pure and that your double may be pure! Your purification is the purification of Horus and Seth,¹ your purification is the purification of Thoth and *Dwn-cnwy*, your purification is the purification of your double, your purification² also is among your brethren the gods. Be silent [. . .].

1. With this and the following sentences compare *Pyr.* Utt. 36.

2. For 𓄠 read 𓄡. Note the writing *dytw* for *ddt* 'you also' in 120e.

Spell 529

N recites and says: I have entered into a dust-devil,¹ I have gone forth pure, I have travelled on the fair road which I desired and favoured . . .² I have gone up and down < to > my house, favour is mine, and a rope is made for me.

1. For *ssw* 'dust-devil' cf. *Pyr.* §308; , the deceased is supposed to ascend in one as it whirls upwards. The word is distinct from *ssw* with sky-det. in *CT IV*, 46*b*, which seems to refer to celestial waters.

2. The meaning of *īhh* in 120*n* is quite obscure.

Spell 530

Purity, purity for your¹ double! You are pure for your double, your head is censed with sweet-smelling incense, you are made strong² by means of incense, the fragrance of a god is on your flesh, the two Great Ones, the Lords pre-eminent in Upper Egypt,³ cleanse you. The incense comes,¹ the incense comes; the ear of corn comes, the ear of corn comes; there comes the spinal cord which issued from the backbone of Osiris,⁴ there comes the marrow,⁵ there comes the marrow, there come the limbs which issued from Osiris, and Horus censed him because of his Eye. O N, I cense you because of the Eye of Horus, I make a god of you because of the Eye of Horus, I equip you as a god, it⁶ equips you as a god, its [perfume] diffuses over you, and the perfume of the Eye of Horus is on you.⁷

1. This spell was originally addressed to the deceased in the 2nd person, note the appearance of the pronouns of the 2nd person sing. in 121*c.ef*; 122*h.j-n*, and it has been translated accordingly.

2. Reading *srwd* rather than *srd* as written; the meaning of the latter 'make to grow' yields poor sense.

3. Two texts read: 'Horus and Seth, the two Great Ones'; T1C has omitted *šmrc* at the end of the sentence.

4. Sq10C transfers this clause to 122*d* and substitutes the name of Gēb.

5. Lit. 'great firmness'; for this term see also *Pyr.* §116.

6. The suffix *.s* refers to the Eye of Horus.

7. Written *hrr.k*.

VI, 123 Hail to you,¹ You who are kindly of countenance,² owner of eyes which see, whom Anubis knit together, whom Ptaḥ-Sokar exalted, to whom Shu gave the Supports,³ kindly of countenance among the gods, whom Rē^c gave to Osiris for the secret thing which was done against him in order to end the injury by Seth against him. Your White Crown is that of Thoth,⁴ your vertex is that of Wepwawet,⁵ your eyebrows are those of the two Enneads,⁶ your eyes are those of the Night-bark and the Day-bark, your tresses(?)⁷ are those of Isis and Nephthys, the back of your head⁸ is that of *Dwn-cnwy*, your braid is that of the scorpion,⁹ your linen is that of *Hd-htp*; you are in front of N, and he will see by means of you.

125 May you make him to be a spirit, may you subdue his foes for him,¹⁰ may you guide him to the fair places of the realm of the dead, may you smite the confederacy of Seth for him.¹¹ The king has commanded¹² that N be made triumphant over his foes before Horus, Lord of Patricians.

That I be one who is enduring, enduring, is what has been commanded, (even) enduring like Rē^c for ever.¹³

1. M16C begins this spell with a stock *pr-hrw* formula.

2. For the significance of *nfr hr* cf. *ZAS* 53,115; *JEA* 39, 53.

3. Of the four corners of the sky.

4. For this sentence in M16C and M1Ann, see 124f.


5. See also 124c.

6. See also 124b, which shows clearly that at the end of 123k we should read *psdty* 'the two Enneads'; *rcty* 'the two female suns', as written in M36C and M35C, makes no sense.

7. *Swty*; precise meaning unknown.

8. M36C and M35C have the abnormal spelling *mḳḥz*, while M16C omits the word, presumably by inadvertence. It is spelt correctly in M1Ann.

9. The braided lock of hair is likened to the jointed tail of a scorpion.

10. The counterpart of this clause in the other texts is 125e, where M35C has: 'may you make his foes impotent for him'; M16C: 'may you accuse his foes for him at every dais'. M1Ann. begins with *srḥ* 'accuse', but otherwise is lost except for a single sign  at the end; in M2Ann. only *ḳ* is extant, apparently the determinative of a name, see de Buck, p. 124, n. 4*.

11. M1Ann. is largely lost, but may have had a different text; it appears to read *hy.k gs* [. . .] 'may you smite the side of [. . .]. M2Ann. has omitted the verb and has *nb* for the suffix *.k*.

12. Var. M2Ann. 'the king has said'.

13. Apparently spoken by a son of Horus, see de Buck, n. 2*.

Spell 532

SPELL FOR GIVING A MAN'S HEAD TO HIM IN THE REALM OF THE DEAD. My head VI, 126
 is knit on for me by Shu, my neck is made firm for me by Tefēnet on that day
 when the heads of the gods were knit on to them. My eyes have been given to me
 that I may see with them, I have received my spinal cord through¹ Ptaḥ-Sokar,²
 my mother has given me her hidden power, my son has extended his arms over
 me,³ in order to put an end to the injury which Seth did in the secret thing which
 he did against me in this my name of N.

126m (T2L) reads: My tresses(?)⁴ have been knit together for me in Ōn on
 the day of cutting off the lock of hair.

1. Read *hr* with T2L.
2. The two texts diverge at this point; T1Be has 126*i-l* and T2L has 126*m*.
3. The text seems confused in 126*j*. I suggest reading *ḫw rdy.n mwt. ḫ 3ḫ.s sstḫ, dwn.n sḫ.ḫ cwj.f hr.ḫ*, dividing *i* and *j* at a different point from de Buck.
4. *Sty* may be a var. of *swty* in 124*d*.

Spell 533

TO BECOME [. . .]. I am he who makes presentation with his head,¹ one promi- VI, 127
 nent of horns whose arms are folded; a lector, a writer of fair words attached
 to Sia¹ in the hidden mansion in the tribunal² of Him who guards the Great 128
 Lady; scribe of what is in the record³ in respect of offerings; one who is with
 Sia; I make the spell for their offerings¹ within the horizon of Ḥathōr; I guide 129
 the *wḥ*-symbols⁴ to their places on the day of allotting justice. Ḥathōr lays her
 hands on me,¹ for I am a scribe whom she loves and who daily does what she 130
 wishes. I have come playing music to Ḥathōr,⁵ I set down⁶ bread for Atum, I
 institute offerings for Ḥathōr, I open the gate, I throw open the gate,⁷ I traverse⁸
 the great house of Ḥathōr.¹ How good is the acclaim of me in it! I control [. . .] 131
 in company with the Lord of the Suite, I remove Shu, I traverse⁹ the earth,¹⁰ I
 spend the night in their priestly service, my hair < is parted >.¹¹ The face of Ḥathōr
 is bright for me, Ḥathōr lays her hands on me.

1. M22C reads: 'who makes presentation in his chapel of the Eye'.
2. Var. M4C: 'overseer of the tribunal'. M22C in 128*e* substitutes at this point: 'I have come to my place at the head of the great house, which belongs to (the place, not the house, the genitive is fem.) Him who guards the Great Lady'.

Spell 536

[. . .] I am [covered]¹ with the *kn*y-garment, [. . .] I will [not]² enter into VI, 133
the shambles of the god [. . .].

1. Restore as *rfn. ky*, cf. 132c.
2. The negation restored from 132g.

Spell 537

To become Neḥebkau. [. . .] as Neḥebkau; I am [. . .] your [spirits, I]¹ am
Neḥebkau.

1. See de Buck, nn. 3* and 4*.

Spell 538

To become the scribe of Rē^c-Atum. [. . .] of Rē^c-Atum, who spent the day [. . .]. VI, 134

Spell 539

I am the son of the Lord of All, the scribe of Ḥathōr, who will never die, who
will never perish, who will never fall, who will never suffer.¹ I will not fall,
perish, suffer or die.

1. Read *nsns* with 134i (P. Gard. III). For the verb see also *Pyr.* §903.

Spell 540

TO BECOME THE SCRIBE OF ḤATHŌR. Sky and earth come to me, and their VI, 135
great ones come to me, (even) the gods who are above; they open the sacred paths
for me [. . .]. O Gēb, [chiefest]¹ of the gods, see me and make me grow and
break out from within my egg. The two barks come to me, I have received my
thrones in the bark, I have protected my thrones in the bark, [. . .] those who
control the rowing. Their thrones have been given to me, and it means that I have
been raised up to be her scribe, the possessor of a seat² at the head of their great

ones and at the head of their mighty ones³ and their women. I am [. . .] their two who have power and [. . .]. I do not use my hand⁴ on them, while my scribes are on their haunches with my palette(s) in their armpit(s).⁵ I am greater than their great ones, I am [more] to be dreaded [than] the great [. . .] of her⁶ tribunal. I have received the four⁷ reed wands and the reed pens of Ma^cet.⁸ I receive them from her fingers, I moisten(?)⁹ them [. . .] . . .¹⁰ It is the gods who are in their tribunal who will see; it is he who is faint¹¹ who bears the four reed wands and reed pens [. . .] . . . the Lord of endowments. It is the great ones, the Lords of their tribunal, who know the names of the wands and pens of Ma^cet; I know them by their names. I bring what is good¹² [. . .]; I cause Right to enter in, I reduce the two Warriors to order,¹³ I detest him who will not see wrong,¹⁴ whom the crew of Rē^c, the Eldest in sky and earth, make impotent;¹⁵ to whom come the gods [and to whom those who dwell(?) in]¹⁶ the horizon bow down. I know you and I know your names; I have gone forth pure with my plume on my [head(?)], the gods come joyful in honour [. . .] I will not perish nor be destroyed¹⁷ in this land [for ever]. I am the scribe of Ḥathōr, the writing materials of Tho^t are opened for me, and I am his helper.

1. Restore [rp] c.

2. Compare *Les.* 74,18.

3. Both fem.

4. For a similar use of *gm* cf. *RB* 61,12.

5. *Gsty* and *hḫtt* are both written as sing. because each individual bore but one palette and has only one armpit in use; the palette is envisaged as carried between upper arm and side. The suffix^s after *hḫtt* stands for *.sn*; so also in 136a.

6. Ḥathōr's.

7. Read *fdw* 'four', cf. 136c.

8. *wrw sp 2 wrw r pt t3* is most obscure, and seems to be an interpolation from elsewhere which has no business here; the passage 136a seems to follow naturally on the reference to the wands and pens of Ma^cet. The *wrw* clause has therefore been omitted from the translation.

9. *rwḥ* is not recorded, but appears to be a var. of *ḫwḥ* 'moisten'.

10. I can make nothing of what follows the lacuna, down to *pss*.

11. On *cm-ḫb* cf. James, *Heḫanakhte*, p. 110, with n. 2.

12. Despite the absence of suffixes in *ḫnn* and *scḳ* and the 3rd person thereafter, I believe all this to be spoken by the deceased and to have been originally in the 1st person, and I have translated accordingly. The 1st person is resumed in 136n.

13. For this meaning of *syd* cf. *CT* I, 320b.

14. There is surely some corruption in what follows *bwt.f*. I suggest the emendation *ḫwty m33.f*.

15. For this alternative meaning of *syd* cf. *JEA* 4, pl. 9, 2; *CT* V, 246e.

16. A possible restoration of the lacuna is [ḥmsw m]; I cannot believe in Lacau's restoration as quoted in de Buck's n. 10*.

17. Restore the second verb as [ḥ]tm.ḏ.

Spell 541

[. . .] Ḥathōr [. . .]. The doors of *Pndnd*¹ are opened for Ḥathōr, [the gates(?) of the horizon [are thrown open(?)]] for Ḥathōr.² I eat the hidden things, I chew *nšnw* in the suite of Ḥathōr. VI, 13

1. *Pndnd* of M22C and *pdndn* of P. Gard III may be variants of *pndn*, an epithet of the sun-god, cf. *Pyr.* § 200.

2. M22C ends here; the continuation is in P. Gard. III alone.

Spell 542

I am one of your sacred cattle,¹ O my mistress Ḥathōr; one who eats the hidden things and chews [*nšnw*] and who spends the night doing their² priestly service. Ḥathōr has put her hands on me under the branches of the *ḏtnws*-tree.³ VI, 13

1. On *tntyw* 'sacred cattle' of Ḥathōr, var. *tntt*, see Blackman, *Meir*, I, p. 2.

2. Presumably of the gods in general.

3. M22C ends this spell with *ḏd m rḏ*, lit. 'enduring in the mouth', which may be a kind of editorial comment. It is lacking in P. Gard. III.

Spell 543

[To be] in the suite of Ḥathōr. [. . .] bright is the horizon. [. . .] a boon which is given. Opening [a gate] in the horizon. I will be in your suite. [I will chew] *nšnw*, I will be in your suite.¹

1. These last two sentences have been written twice, though the right-hand text has been much damaged.

Spell 544

VI, 139 O Arm[-swallower(?),] ¹ prepare a path [for me], for I am the son of a Great One whom Rē^c has daily equipped, possessor of good protection from upon the hands of Thoth. I have come [for you at(?)] ² the Mansion of the Sistrum-player; I am one [. . .] his hinder parts; the Great One goes forth [. . .] the Sole One of Ḥathōr, he who rejoices in the Abyss – four times.

1. Restore [*i* r]m-*r* with de Buck, n. 1*.

2. On the basis of de Buck's text, it is difficult to fill the lacuna. If de Buck's *t* were in fact *r* one might read *r*[*t*] *r* 'for you at', which makes good sense.

Spell 545

I am the scribe of [Ḥathōr], many of rowings in Dendera, upraised on my Maet-symbol; I am this one whom you ¹ protected from the djinn ² who is in his jar, ³ though he did not speak < to > me(?) ³ [. . .]. [The doors of the sky(?)] ⁴ are opened to me [. . .] to(?) these three or four gates of Rē^c; ⁵ how good is what I will proclaim there in the suite of Ḥathōr! ⁶ I will be there with my mistress Hathor under the branches of the *inws*-tree. ⁷ I climb the air, I traverse the earth, ⁸ I travel the air, I travel the sunshine, ⁸ I travel and climb the *id*-star, ⁹ I eat the hidden things, I chew *nšnw* in the suite of Ḥathōr, ¹⁰ for joy is widespread, honour is widespread, my hands are performing rites, ¹¹ [. . .] I reach the horizon.

I will be the scribe of Ḥathōr, the Sole One, the third, fifth and seventh of the sistrum-players, ¹² a sistrum-player in the fair sky and the Abyss [. . .] . . . every(?) day. ¹³ He who conceals the Great One sees me . . . ¹⁴ . . . you ¹⁵ save me from the constriction ¹⁶ of Ḥa and Ḥu. I know the name of the ink ¹⁷ [. . . I know] the name of the reed pens which [I] put [in(?)] water for her . . . I know the name of the water-pot.

1. Masc.

2. *Bkz* is apparently a harmful spirit who lives in a jar.

3. M22C is at least in part corrupt, and the damaged state of the texts prevents us from being certain whether *tm.f* of M22C or [*t*] *m.n.k* of P. Gard. III is to be read. Perhaps the least unlikely solution is to emend M22C to read *tm.f ddw (n). i* [. . .].

4. The restoration *ɛʒwy n pt* at the beginning of the lacuna receives some support from de Buck's n. 3*, where Lacau's *pn* could, in the state of this manuscript, easily be a misreading of *pt*.

5. P. Gard. III must have had a different text, for the long lacuna ends in the Ḥathōr sign.
6. *M šmsw n Ḥwt-ḥr* is omitted from M22C.
7. Not in P. Gard. III or IV; compare 138a-b. The following 140e seems better placed in 141b, where P. Gard. III and IV have it.
8. P. Gard. IV reads *īph. ī 'Išw* 'I reach 'Išw'.
9. Cf. *Pyr.* § 280.
10. See n. 7 above.
11. 141c, only in P. Gard. III and IV, seems to be slightly corrupt. Read perhaps as *šwt-īb šw.ty, īmšḥ šw rwy(.ī) m irt ḥt*. From here on we depend on M22C alone.
12. *Sic*; there must have been a textual omission, for this does not make sense as it stands.
13. I can make nothing coherent of what remains of 141i-j.
14. Another obscure passage. *Tš* as it stands means nothing; *ḥntw* may be a variant of *hnṯw* in 141m, of unknown meaning. The rest of this spell is too much damaged to yield a coherent text.
15. Fem., i.e. Ḥathōr.
16. Or 'deprivation'.
17. Cf. Harris, *Minerals*, 147.

Spell 546

[TO BECOME] ANUBIS. I am [. . .] the Milk-goddess; I am at the foot of the Great Lady; I am Lord of the Tower; I am Anubis, Lord of the Wand in Abydos [. . . I am] Anubis, Lord of the Sacred Land, the Great One; I assume my rank, I assume the eldership of my rank.

Spell 547

TO BECOME THE NILE-GOD. [I heap up the waters(?)],¹ I become [. . .] of the VI, 143
Coiled One, [. . .] I speak [about] it, I go forth in my strength(?),² I am a flood [. . .] as what appertains to him. One [. . .] whom his mother bore [. . .] of the path. I brought into being for him the gods in this land of what is hated,³ and he will be [. . .]; I have filled the water [. . .] pastures [. . .] for it behind Horus in the flood. Osiris has placed his efflux in⁴ his coffin; I [. . .] to myself for life, well-being and health.

1. Restoring as *wbs mw*; for *wbs* see de Buck, n. 1*. This restoration might just fit the lacuna. This spell is damaged too badly to yield a coherent sense.
2. *Ḍryt* is perhaps a derivative of *ḏry* 'fest', etc., *Wb.* V, 599.
3. I.e. the land of death.

4. It is hard to see what can have stood in this short lacuna; Lacau's 𓆎 (n. 13*) is impossible, following as it does on a preposition. Since the damage extends to the following signs, it is difficult to estimate its exact extent, and it seems quite possible that nothing has been lost; on this basis the passage makes sense.

Spell 548

VI,¹⁴⁴ NOT TO FERRY A MAN TO THE EAST IN THE REALM OF THE DEAD.¹ O you phallus of Rē^c which goes awry for him in uproar, the inertness of which comes into being through Babi, may I be² stronger thereby than the strong ones, mightier
¹⁴⁵ thereby than the mighty ones. If I be taken and ferried over to the east¹ in order to carry out wrongful slaying on me in the festival of those who rebel against me³ by smiting⁴ my horns,⁵ I will swallow⁶ for myself the phallus of Rē^c and the head of Osiris when I have been guided to the tomb of the decapitation of the
¹⁴⁶ gods⁷¹ that they may make answer there. I will bind⁸ the horns of Khopri, I will create a stone in the eye of the Destroyer,⁹ if¹⁰ I be taken,¹¹ and if I be ferried across to the East and if the festival of those who rebel be celebrated over me.¹²

1. T2L substitutes: 'Spell for not dying again in the realm of the dead'.

2. For the 1st person see 144*h* ff.; *BD* 196, 15 ff.

3. M2NY, now largely lost, had a different text after $\check{s}ct r. \check{i}$. T2L and T2Be: 'in order to celebrate the festival of those who rebel against me by means of wrongful slaying'.

4. For hwt of M18C, M2NY has $h3t$ and T2L $h3th3t$, both certainly being corrupted from hwt .

5. 145*c* (T2L and T2Be) is out of place here; in M18C and M2NY it comes in 146*c*, see also *BD* 197, 7.

6. Read $cm.k3.\check{i}$ with M18C and *BD* 197, 3.

7. T2L is nearer to *BD* with $s\check{s}m$ than is T2Be with $\check{s}m$, but there is a superfluous r before $s\check{s}m$ in T2L. $H3t$ 'tomb' of T2L and T2Be yields better sense than $\check{i}hw$ 'cords' of *BD* 197, 5.

8. Read ndb with M18C and *BD* 197, 6.

9. Var. 145*c* (T2L, T2Be) 'in the eye of Tb '; *BD* 197, 8: 'in the eye of Atum and the Destroyer'.

10. The repeated qr in the remaining clauses seems to have the force of a conditional particle.

11. *BD* 197, 8 has nqr here.

12. *BD* 197, 10–11 adds $qr \check{i}r.tw \check{s}ct \check{i}m.\check{i} qw$ 'if a slaying be executed on me wrongfully'.

Spell 549

VI,¹⁴⁷ TO ASSEMBLE A BURIAL. O N, you are one of those who spear (fish), who are over the netters, who have gone to the *tnnt*-shrine and have found a coffin for themselves. TO ASSEMBLE A MULTITUDE FOR BURIAL.

Spell 550

The rope-ladder is knotted, the ladder is erected, its front ropes are loosed (by) the jackal-gods, its back-ropes by the gods of Nekhen,¹ until N goes up on it to the sky, and it will be firm under N (at) the great threshing-floor of the sky. O . . .² who ascended from the Abyss, give your hand³ to N, for N has gone up from the place of darkness. TO KNOT A LADDER TO THE SKY IN THE REALM OF THE DEAD. VI, 148

1. In 148*b-c* read *ḥꜣtwꜣ.s ḥn Ḥnpww, pḥwt.s ḥn nṯrw Nḥn*. In 148*b* the suffix *.s* after *ḥꜣtwꜣ* seems needed, but in B1Bo and BH2C there has been haplography of *ḥn* ‘by’ and *Ḥnpww*, lit. ‘Anubises’. In 148*c* B2Be has *ꜣprw* ‘equipped ones’ instead of *Ḥnpww*. In 148*c* in B1Bo read *.s* for *.sn*, since only one ladder is involved; B2Be has *.sn* like B1Bo and omits *ḥn* ‘by’; BH2C omits the suffix after *pḥwt*. The terms for the ropes cannot be interpreted as ‘bow-warps’ and ‘stern-warps’ here, because we are not concerned with boats; these words must refer to ropes forming part of the ladder.

2. *Sws* of B1Bo is written like the word for ‘surgical swab’ in P. Ed. Smith 5,18; 6,10; cf. also *Wb.* IV, 75,16–76,3, but its meaning here is quite obscure, except that it looks as if it were meant for a *nomen divi*. B2Be writes the word as *sšw* and BH2C as *sw*. Both these texts have *nwt* instead of *nw* and BH2C omits the preposition *m* after *pr*.

3. B2Be has the not uncommon miswriting of $\overline{\text{t}}$ as $\underline{\text{t}}$.

Spell 551

I have come to you, my father $\overline{\text{R}}\overline{\text{e}}\overline{\text{c}}$; I have traversed the air, I have swallowed the Great One,¹ I have gone around the watery Chaos four times, I have passed by the water-pourer(?)² who is in the Abyss, I have passed by the angry one who is in the limits of the horizon, who smites³ every god, I have bathed in the Lakes of the Netherworld,¹ I have washed in the Lakes of the Jackals, I have . . .⁴ the bark, I have descended the ladder,⁵ I have received⁶ Her of the Great West, the helper⁷ has raised me up, I have entered among those who follow me, I grip the Mighty Lady, I grip your⁸ terrible one, the Lord of the Sunshine, I dwell in the awe of you; She who is over the flame is bound for Him whose face is hidden¹ and who cannot see Him who conveys Osiris within⁹ Orion. I am one who gives commands for $\overline{\text{R}}\overline{\text{e}}\overline{\text{c}}$ in the whole of the sky; I knit up the full Eye¹⁰ and replace the empty Eye.¹¹ GOING ABOARD THE BARK OF $\overline{\text{R}}\overline{\text{e}}\overline{\text{c}}$. VI, 149
150
151

1. Barguet, *Livre des Morts*, 173, n. 4, considers the 'Great One' to mean celestial space.
2. Cf. *hnc* 'Gefässe anfüllen', *Wb.* III, 127,7–9. G1T reads *hnb*.
3. Var. *hsf* 'who repels'.
4. In B1Bo written like *syf* 'insult', *Wb.* IV, 37, 3; in B2Be the det. is borrowed from *īf* 'flesh'; in G1T there is no det. What the word means here remains obscure.
5. G1T has the best text. *Ḳmšw* of the other two texts, meaning doubtful, is in origin apparently a metathesis of *mškt* 'ladder' in G1T.
6. G1T again has the best text. The versions of neither B1Bo nor B2Be yield good sense.
7. Plural in B2Be; B1Bo: 'his brethren who are the helpers'.
8. All texts show the suffix .k, but there is no clue to whom it refers.
9. *M-hnw* in G1T. The other texts write *m hnt* as if *hnt* were a place-name, which makes no sense in this context; it could perhaps be an eccentric writing of *hnt* 'swamp', 'water-course'.
10. So G1T, certainly correctly; the other texts refer to 'lifting up (*ts*) their fullness'.
11. Here G1T has *šwt* 'the empty eye', with det. of a blank eye, where the other texts have the name of Shu. The rubric of G1T in 149*h* belongs to Spell 550.

Spell 552

O my¹ seat, [my stool(?)]² and my throne, come and serve me, for I am your lord.³ O you gods, come in my train, for (I am) the son of your lord;⁴ [you are mine],⁵ and it is my father⁶ who will create you.

1. The corresponding BD Spell 47 is in the 1st person, which presumably is original.
2. Not in BD, which mentions only *st* and *nst*.
3. The *ntr*-sign is a det. of *nb*, as commonly in the Lisht texts.
4. Reading (<*īnk*> *sš nb.tn*, cf. de Buck, n. 5* and *BD* 121,6.
5. Restored from *BD* 121,7.
6. In L2Li read *īn īt N pn = īn īt.ī* of *BD* 121,7.

Spell 553

VI,152 Not to take a man's soul to the shambles of Shu.¹ Make offering before him, the Lord of conjuration(?),² who is on his throne, whom Maret does not know, who is in charge of the affairs of his father's father, the Bull who attends(?)³ his mother, who is on his standard, who makes the Great One hale.

O you four spirits who are in the shambles⁴ whom my mother does not know, I know you, and I am not unaware of your names. If you do obeisance to me and
153 do this for me¹ which you do for those great ones who know you, there will come to me the great throne which Rē^c accepted for me and which the Lord of

the horizon founded for me.⁵ I have come there so that I may get rid of what is wrong and save the thing which is right.

1. Var. B4C, in red: 'Not to fall into the shambles of Shu'.
2. A conjecture; cf. *šnt* 'conjunction, *Concise Dict.* 268; *šny* 'dispel' strife does not seem to fit the context.
3. The meaning of *hn* is not certain, but I have connected it with *hnm* in the sense of *Wb.* IV, 494,14.
4. Var. B1Bo: 'O you four who are in the West'.
5. See de Buck, n. 1*; *t* and *t* appear to have been merged by haplography, the distinction between the two sounds having been lost. Read *šnt.t.n*.

Spell 554

Protection is [in] Shu, the great ones rejoice, those who are in the Presence are content. Not to stir up fighting(?)¹ in *Ōn*,¹ for they have seen Shu bearing the mace;² he leads appearance in glory to him whom he wishes, he grants length (of time) to the Enneads; he mixes³ the voices(?) of those who are to come; he divides the hours⁴ and the dawns; he makes *Rē^c* content with Right, and Shu, the father of the gods, appears in glory with the river behind him in the flame of the sunshine.⁵

I am strong as Shu is strong,⁶ I am hale as Shu is hale,⁷ I am beneath the sky,⁸ I strengthen its light, I command the bulls to be forgetful of the cows. *Nūt* has lifted up every god on to my hands, and the masses are hale, the myriads are content,⁹ they make life, welfare and health for me, for I am Shu of the gods,¹⁰ mine are sky and earth, mine are those who are in them, mine is God's-land and I am the ruler, I am at my desire.¹¹

1. *Tm* appears to be infinitive. *Hrwrw* is not recorded, and the translation of this passage rests on the context.
2. B2Bo less probably: 'the White Crown'.
3. *Sic*, but the real meaning is not clear.
4. B1Bo inserts a superfluous *n* before *wnwt*.
5. Following B2Bo; probably nothing is lost in the lacuna. B1Bo omits *h3.f m*, reading 'the river is the flame of the sunshine'. This may be an allusion to the Nile glittering in the sun.
6. B2Bo adds 'and *vice versa*'.
7. In B1Bo only.
8. B1Bo *šw nwt tn* only.
9. B2Bo adds obscurely *m cdd 3st*.

10. So B2Bo; B1Bo has here *hw ntrw py N pn* 'it means that the gods proclaim N'.
 11. Lit. 'upon this my heart'.

Spell 555

To be beside Thoth. I put dread into him who rages, I ward off¹ her who is warlike, I have struck with a knife, I calm him who is proscribed,² I have made an amulet against³ her who is warlike,¹ I have made the sharp knife which is in the hand of Thoth strong in him who rages.⁴

1. Surely so, despite the det. in B1Bo; 'satisfy' makes poor sense.
2. For *n3s* 'proscribe' cf. *Pyr.* §1279.
3. Lit. 'of, direct genitive.
4. B1Bo puts the title of the spell at the end.

Spell 556

O Osiris, Bull of the West at the head of the Great Ennead! Go down, N, and put the fear of you in the land, (even) your strength which is in the Netherworld. O N, go forth as Gēb, the chiefest of the gods; assume the White Crown of Horus, for Thoth is at the head of the Conclave, the god himself is the spokesman(?).¹ Osiris shoots at his foes, the Imperishable Stars will acclaim² him when they see the strengthening of N when he goes down into the Sacred Land as the god himself within . . .³ 'Go to my father Osiris', says Horus (who is over) the blood(?) of the red bulls. The fledgeling(?) goes down,⁴ and those who have gone to their doubles are in joy; the foes of Osiris are in confusion.⁵ 'My son', says Osiris joyfully to Horus when he follows his father Osiris to the seats of the weary, according as the gods who are in the Presence commanded him⁶ in the matter. May your sight be clear, O you who receive your head-cloths, may your garment be donned when your sight is clear,¹ may you be anointed when meeting N;⁷ may he go out from his house. Recite four times: O you who are vindicated against your foes, to whom someone comes preparing food-offerings, come in all your aspects; there is no member which will oppose you.⁸

1. *R3 rpc*, lit. 'mouth of the chief'.
2. Eccentric word-order; the object *hny* precedes the subject *ihmw-sk* so that the stock expression *ir hny* should not be further split up, only the dative *n.f* intervening.
3. *cftt*, meaning unknown; I have collected examples of it in Spell 1034, n. 1 in Vol. III.

4. B2Bo adds obscurely *šm.n n.f* before *sbw*.
5. For *kmw* 'distress', 'confusion' cf. *CT I*, 26c; V, 176j.
6. *Wd* 'command' with direct object of the person is rare; the dative is the usual construction.
7. So B4Bo; the suffix *.t* is probably a miswriting for *.tn*, carrying on the preceding sentences, though this is a woman's coffin. B2Bo has apparently, 'N smears on his ointment'.
8. Lit. 'approach you' with a nuance of opposition.

Spell 557

Ho N! Come, that you may see Osiris; the earth is hacked up for you, the offering is presented to you, reverence¹ is paid to you; it means that the king will come down.² O N, live and be a spirit³ for ever in these your six festivals of eternity, that is (to say) the fourth-day and the eighth-day festivals, the *msyt* and the *wʒg*,⁴ the shouting festival and the festival of Sokar.

VI, 159

Ho N! Come, that the diurnal ritual may be celebrated for you every day.

Ho N! The gods who are in the Netherworld and the august spirits⁴ will ennoble you.

Ho N! The patricians will worship you and the plebs serve you.

1. For *sʒ-tʒ* 'reverence' see also *D.el B.* 114.

2. After *nsw* there is inserted a word *tn*, as also after *cnh* in 158*l*, after *ʒh* in 158*m* (B4Bo only) and after *šps* in 159*d*, which seems to have no bearing on the context and which is altogether obscure. Possibly it may be a notation for the use of a reciter.

3. See n. 2. above. *Sp sn* presumably refers to the obscure *tn*.

4. On *tn* see n. 2. above.

Spell 558

O Bull who are on your standard, O potter who are at your kiln,¹ do not come down on N,¹ for this is the Eye of Horus² which is within your grasp.

VI, 160

1. Lit. 'tower'.

2. Var. BH2C: 'I am the Eye of Horus'.

Spell 559

TO JOIN THE RIVER-BANKS TOGETHER. Bring the Great One to the Great One,¹ join spirit with spirit,² bring the west bank that it may kiss the east bank, bring the east bank that it may kiss the west bank,³ for it is the *im̄*-tree which joins the ascent to them.⁴

1. Presumably the two fem. 'Great Ones' refer respectively to the two banks; *n N* of B1Bo looks like an interpolation. Compare Spell 171.

2. *ṣḥ* 'spirit' is masc. in three texts, but is fem. in BH1Ox, which is a woman's coffin. This text also has the var. 'bring spirit to spirit'.

3. 160*f-g* in BH1Ox only.

4. B1Bo omits the *n* of *n.sn*.

Spell 560

VI,161 N is the dishevelled one, the son of Rē^c who steers his bark. O Rē^c, <he> is ferried across,¹ and he will neither perish nor be head downwards nor be destroyed, for N is Babi.

1. Read *ḏṣ.t(w.f)* with the suffix inadvertently omitted. BH3Ox has lost nearly all 161*d*, but appears to have had a somewhat different text.

Spell 561

N is *Rrt*, mistress of the *ṣtf*-crown, the one¹ who went to and fro on the folded cloth,² who purified himself on the folded cloth, to whom was sung loud-voiced acclamation,³ because N is *Rrt*, mistress of the *ṣtf*-crown; to him belongs acclamation and reverence, to him is sung acclamation and reverence. JOINING THE FERRY-BOATS IN THE REALM OF THE DEAD.

1. This refers to the deceased; the gender is masculine.

2. Cf. *Eg. Gramm.*³ Sign-list S29; hardly the objects of *Urk.* IV, 631, 13.15.

3. So B1Bo, lit. 'acclamation by shouting'; the *m* is doubled, surely in error. BH3Ox has *hny m ṣṣ-tṣ* 'acclamation by reverence.

Spell 562

The hair of Isis is knotted to the hair of Nephthys, the myriads who fled(?) are united,¹ and he who reaches the *hns*-water has taken possession of the union of the Two Lands. The western bank is joined with the eastern, and they are closed together and (then) divided, while I have passed by so that I may take what belongs to the west to the east, and that I may bring what belongs to the east to the west. I have come so that I may be joined to the two Sisters and be merged in² the two Sisters, for they will never die.³ I am he who joins the river-banks together. JOINING TOGETHER THE RIVER-BANKS BY A MAN AT WHICHEVER PLACE HE WISHES. VI, 162

1. Reading *dmq ḥḥw bṯw*; *dmq* is miswritten.

2. For *ḥḥ* as a transitive verb cf. *CT* III, 294g; VII, 275c; the latter is closer to the present meaning.

3. *Mn* is taken as a writing of *mny* 'die'. The det. is borrowed from varr. of *mny* 'jar', *Concise Dict.* 107.

Spell 563

I am a Great One whose name is unknown; the ram-gods are my soul, the Khnum-gods are my shades, I am the Lord of Right who loves what is good. I will not be head downwards among those who are head downwards, I will make marches afoot like Nefertum, I will snuff the air with my nose like Khons the ruler of provisions,¹ I will see a path with the vision of my eye² like the Sistrum-player, the son of Ḥathōr, her beloved.

1. Cf. Posener, *ZÄS* 93, 118, n. 38.

2. Read probably *m mṣw irt.ḥ*.

Spell 564

NOT TO FALL INTO THE SHAMBLES OF THE GOD. This is Osiris, the West [. . .] if he knows his name, Osiris will know his name. Not [. . .] I will [not] be in it, for I am Seth who is among the gods, and I will not perish. VI, 163

Spell 565

164 NOT¹ TO PERMIT A MAN TO BE JUDGED WITH A FOE IN THE REALM OF THE DEAD.
 I will not be judged in the lower year(?)² which Thoth has fostered.¹ The . . .³
 the Ennead are in my power(?). As for the judgement with me by Gēb,⁴ you
 shall tread (the steps of) the two thrones⁵ and the donkey(?)⁶ shall plough.
 You shall not strike at me, you shall not give orders against me, for it is Gēb who
 hears this case. I have crossed 'Išw,⁷ and I am the finger⁸ of Thoth, the Lord of
 All. HAVING JUDGEMENT BY A MAN WITH A FOE IN THE REALM OF THE DEAD.⁹

1. *Sic*; the exact opposite of the rubric at the end of the spell in B1Bo. Here in B4C only.
2. An obscure expression, perhaps referring to the year to come.
3. *Tth*, meaning unknown.
4. A miswriting of the name of Gēb; again in 164f.
5. Read *hb.kj(.i)*.
6. See de Buck, n. 1*.
7. So B1Bo. 'Išw is a part of the sky, cf. *Komm. Pyr.* III, 303. BH3Ox has 'Išw-*hw*
 with det. of a pillared hall(?).
8. Dual in BH3Ox, probably a misreading of the finger-sign with following stroke.
9. In B1Bo only.

Spell 566

165 NOT TO LET A MAN'S HEART SIT DOWN AGAINST HIM IN THE REALM OF THE DEAD.
 I stand up¹ in the Island of Fire² so that I may be vindicated;¹ those who examine
 are under me,³ so that your two columns and your two pillars do not watch me,
 O Rē^c. I raise myself between them,⁴ they stand up and my hair stands up,⁵ and
 my two Fledgelings are upside down.⁶ I am one who does what is right, and what I
 detest is wrongdoing to Atum, There is no obstructor⁷ who will harm me, there
 is no obstructor who will pursue me.⁸

1. B4C has the *sqm.n.f* form; B1Bo is probably *sqm.f*, as is BH2C.
2. So B4C; the other texts have 'in the horizon'.
3. So B1Bo; BH2C: 'I examine myself for my double'; BH3Ox: 'He examines himself for
 the doubles'.
4. 165c and d are manifestly corrupt and have been emended to agree with CT V, 251c-e,
 of which they are a bungled version. For the first part of 165c read *wfs.i wi imt.sny*, cf. V,
 251c.
5. Emend into *šn.i chc* as V, 251e.
6. Emend into *tšwy.i šhdhd*, cf. V, 251d.
7. For *imy-rd* 'obstructor' cf. *Pyr.* §§2232; 2291.
8. This full version in B1Bo only.

Spell 567

The god has gone forth against his foe in the realm of the dead.¹ O Arm-swallower, prepare a path for me, for I am Rē^c; I have gone up from the horizon against my foe. He has [harmed(?)]² me, but he will not save himself from me.³ I have directed my arm as the Great Lord, I have extended my feet as one who is ever in glory, I will not be allowed to fall.⁴ He⁵ has been given to me, and he will not be taken from me. I have given greetings here to Him who dwells in the sky [and(?)]⁶ greetings to the great *ḥꜣyt*-tree,⁷ and He who is in his *ḥꜣyt* hears this plaint of mine,⁸ and he who is in [the sky(?)] is commanded to permit me to go out against my foe;¹ he has been given to me, and he will not be taken from me.

VI, 166

167

1. B4C has a damaged rubric; '[Causing] a woman [to go forth] against her foe by day in the realm of the dead'.

2. It is difficult to complete the lacuna owing to the small space; *īw.f īr.f r.ī* 'he has acted against me' would make sense but would take up too much room.

3. Clearly omission of negative and confusion of pronouns here; read ⟨n⟩ *nḥm.f sw mc.ī* 'he will not save himself from me'; *mc.ī* at the end is confirmed by *mc.s* of B4C, which has lost the preceding text. Compare 166*k*; 167*b*.

4. B4C had a longer text (166*h-k*) of which a good deal is lost.

5. The foe.

6. Restore *ḥnc* in the lacuna? There is room enough, though the traces shown by de Buck, n. 4* do not suit.

7. 'Tree' of S10C seems more likely than 'garment' of B4C.

8. S10C has only *īwc.ī pn* 'this heir of mine' in 166*m*, which does not make sense. The copyist in the scriptorium appears to have been misled by *īw* 'plaint' of B4C.

Spell 568

Stand up, O Power, and meet Gēb,¹ for your faces are spirits, and the power of Seth is brought to naught.

1. So S10C and B1Bo; B4C less intelligibly: 'Shu stands with his face as Gēb'.

Spell 569

THAT A MAN MAY HAVE POWER OVER HIS FOES. The power of the Hidden One acts as proxy for me, Ptaḥ stands up for me,¹ my champion is Thoth, his strength

VI, 168

is in my arm,² his might is in my mouth,³ I have taken possession of the might of Atum;⁴ I go on my feet, my speech is in my mouth when I smite⁵ my foes, I have come against yonder foe of mine,⁶ who has been given to me,⁷ and he will not be taken from me; I have power over him.⁸

1. Var. B4C: 'N [has stood up] as Horus, she has sat down as Ptah'. Compare *BD* 32, 10–11. For the 1st person see S10C.

2. B1Bo^b alone inserts *šm.f* 'he goes' before this clause, which is lacking from three versions.

3. Var. B4C: 'her might is in her hand'.

4. B4C has *nḥm* for *īḥ*; S10C has *wsr.ī* for *wsr 'Itm*; B1Bo^b is corrupt. B1Bo^c has *nb tm* 'Lord of All' for 'Atum'.

5. B4C has *ḥḥ* 'seek' for *ḥw* 'smite'.

6. Only in S10C and B1Bo^c.

7. B1Bo^a adds 'in the tribunal'.

8. So B1Bo^b; B1Bo^a has: 'what he has given to him is the strength of N'. For 169e-h S10C and B1Bo^c substitute in 169i: 'he has come to an end under me'.

Spell 570

I, 170 The door of the cavern of those who are in the Abyss is opened,¹ the cold waters of those who are in the sunshine are thrown open for you,² O Far-Strider, whose legs fare far.³ Prepare a path for him who trembles.⁴

1. B1Bo omits *cḏ* 'door' and substitutes a superfluous *ḥ*.

2. B1Bo: 'the movements of the sunshine are thrown open', possibly under the influence of 170c. In S10C, for *n.ḥ* after *sn* read *n.k* (man's coffin).

3. Lit. 'whose knees are extended'; S10C has omitted the *d* of *dwn*.

4. B1Bo adds: 'he will fall, having trembled', forgetting that here the trembler is the deceased himself and not a foe of the deceased.

Spell 571

I, 171 TO BUILD A MANSION AMONG THE WATERS. The Nile is uncovered, those who are on the river-banks are joyfully united, the crocodile-gods are happy, Neith is content,¹ the Wine-press god and Sokar foremost in *Pḏw-š* are over the distribution of offerings, and they are happy and content when they see that this mansion of mine¹ is founded among the waters and among their mansions, that their pools are dug and their trees planted, while Sokar belongs to Rostau.² Thousands are

their houses,³ tens of thousands are their trees, hundreds of thousands are their plots.⁴ It is the Nile-god who brings it⁵ barley, it is the Fen-goddess who brings it fowl, it is the crocodile-gods who catch fish for it, it is Sakhmet who is in her year who brings it herds for this mansion of mine,¹ it is Donkey-face who is upon the polar sky⁶ who brings ships to this mansion of mine. The Winepress god is in its garden, Sokar foremost in *Pdws*⁷ is its treasurer, Sokar of Rostau⁷ is my steward, and he has reckoned up the property in it; he has brought good things, and he has heaped up the altar-chambers for this mansion of mine.

172

O men, O spirits, O dead, rejoice and be glad when you⁸ see this mansion of mine which is among the waters. O sheriff, [. . .] are brought for it and riches heaped up for it by *Fnfn* the ferryman who puts ashore for me at this mansion of mine among the waters, and he has found Seth in it with his staff in his hand subduing the patricians [for] me; the Winepress god tells him the names,⁹ and the gods see me when giving me praise. It means that he is pleased with me when I enter to him, and it means that he is vexed with me if I do not enter into him. The Nile-god has given me my villages and the sea is for my seat¹ on which I sit, and a thousand men are seated on the river-banks of Sais. (As for) the scribe of the mansions among the waters, if it be that what goes out from [my mouth(?) is] ¹⁰ what goes out from the mouth of the scribe of your (*sic*) tribunal, this mansion of mine will be built and my voice will pass through it, so that they will bring to me fields, people, barley of Upper Egypt, emmer and herds; its trees will be planted, its pools will be dug and its towers set up. But if I be forbidden and my desire to build it be not granted,¹¹ the mansions will be burned down,¹² the lower mansions will be wholly thrown down, [. . .] will be trampled under foot(?)¹³ on the great plain. If something be said over the waters, or if something be broken over the Nile,¹⁴ this mansion of mine among the waters will be thrown down, but you shall turn back your hand when I announce the building to you.¹⁵

173

As for these mansions among the waters of sky and earth, if my wish to come to them¹⁶ be not granted, sky and earth will be trodden down,¹⁷ the *hbnnt*¹⁸ which is in front of the house of Nefertum will be trodden down, the hands of . . . the daughter of *Hckws* will be trodden down,¹⁹ the . . .²⁰ of Neith will be trodden down . . .²¹ . Haste you about it, stop it; see, I have told you.

174

1. For the 1st person cf. 173r; 174g.

2. ~~𓆎~~ of B1Bo is an error for ~~𓆎~~ of S10C; so also 172d; 291l.

3. S10C has *iw snwt m pr.sn* 'the sisters are in their house', a corruption arising from confusion of hieratic 𓆎 and 𓆏 .

4. Var. S10C: *šnwt* 'hundreds'.

5. The mansion of the deceased.
6. Cf. *Komm. Pyr.* III, 393; For the det. \mathfrak{N} cf. *BD* 284, 7; 'necropolis plateau', *GNS* 30, is less likely in a 'ship' context.
7. See n. 2 above.
8. Note the use of the suffix of the 3rd person plural in referring back to a vocative; in English the use of the 2nd person is unavoidable.
9. Whose names? Perhaps of the gods next to be mentioned.
10. Restoring as $\dot{t}r wn pr m [r\dot{s}. \dot{t}]$.
11. For $n wd.tw$ 'be forbidden' cf. *Westc.* 8, 17. $N wd.t(w).f$ and $n rdy.t(w) \dot{t}b.fare$ virtual conditional clauses in the negative, but lacking the particle $\dot{t}s$ (*Eg. Gramm.*³ §216, end) so also 174a.
12. Cf. $znznt$ 'conflagration', *Pyr.* §§292; 1876, in the latter case determined with a town in flames.
13. The verb $shsh$ is not recorded. The absence of the passive ending $.tw$ may be due to damage. *Wcrt* at the end of 173o can hardly refer here to the polar region.
14. Dd and sd seem to be impersonal passive $sdm.f$ in virtual conditional clauses.
15. I.e. you shall cease your damage when I announce the building of the mansion, but it is not clear who 'you' may be.
16. For $r.s$ read $r.sn$; the pronoun refers to the 'mansions' of 173r.
17. Read $hb.k\dot{s}(tw)$; the passive ending has been omitted; so too in 174b.
18. The name of an offering-cake, cf. *Pyr.* § 94; *CT* I, 169i.
19. On $hb.k\dot{s}$ see n. 17 above. The beings named are quite obscure, and I cannot read the first name.
20. The loss of the determinative makes the meaning obscure.
21. I can make nothing of the end of 174e.

Spell 572

SPELL FOR BRINGING A MAN'S [MAGIC] TO HIM IN THE REALM OF THE DEAD.

O you porters of Horus who bring the magic of Horus to him as his great protection,¹ bring² the magic of Horus to him as his great protection, and bring this magic of mine to me wherever I may be;³ tell me what I should know and what I should forget; examine and heal(?),⁴ so that you may bring the Eye of Horus to him,⁵ the foes of which⁶ fell into the fire, the foes of which⁷ were firmly fixed [on] the fire, the foes of which were firmly fixed⁸ by reason of its cords.

176 'O magic of mine, come to me!'¹ My mouth is aware and my lips have said, 'Come at this my wish!' See, this mouth of mine is concerned with my desire,⁹ and my hand is pure when it receives it, (namely) what should be in it; my heart is not ignorant of its place, and it is firm on its base(?).¹⁰ I know my name, I am not ignorant of it, I will be among those who follow after Osiris, together with those

who are in the Suite, those who are attached to the chambers of Osiris, and those who are on (the steps of) the throne in the secret chamber.

For 176a ff. (M9C) B1Bo substitutes (176k ff.) the following much damaged text, of which the first part (176k-n) continues the 'magic' theme, while 176o-p seems to be part of a spell copied from a woman's coffin; note the fem. suffixes. 176q perhaps reverts to the original theme, but the traces are few and doubtful.

[. . .] he will give you to Rē^c, for he knows [you],¹¹ and the Great Lady who is in [. . .] ; I [will put(?)] my magic and [my] power in the heart of [. . .]. You (*fem. sing.*) shall not turn back¹² the Great Lady who is with the Angry One(s) [. . .] you (*fem.*) shall fare upstream [to the mansion of]¹³ the Great Lady. [. . .] magic(?) to me [. . .].

1. For 174i-j M28C has *īnw ḥk3w īpw n Hr*, etc., 'O you who bring this magic of Horus to him as his protection'.

2. Reading *īn n.tn*, imperative with reflexive dative, cf. 175b (B1Bo).

3. In 175b both M9C and M28C are introduced by *sk*, which here appears to serve as a simple conjunction. M28C has *n.k* instead of *n.tn*, and has moved the dative *n.ī* to its normal position, incidentally with the suffix of the 1st person, which is confirmed by 175e.f.k; 176a ff. On the other hand, it puts *bw ntf īm.f* in the 3rd person, thus displaying that confusion of pronouns endemic in the Coffin Texts.

4. The interpretation of *īp sq3w* is doubtful; I have taken them as further imperatives addressed to the porters of Horus and have guessed *sq3w* to be a bungled writing of *swd3* 'make healthy'. M9C omits 175c and after *īp sq3* reads in 175e-f *rh.n.ī [rht.n.ī(?)] sh3.n.ī smh.n.ī* 'I know [what I should know(?)] and I recall what I had forgotten', which is a substitute for 175c (B1Bo). M28C has (175f) *d.n.ī sh3 n* [. . .] 'I have placed the memory of [. . .]' and stops.

5. M9C: *my īp [sq3 īrt Hr(?)] n.f*; the suggested restoration is by no means certain.

6. Of the Eye.

7. Restore as *smnt nkyw.s hr sdt*.

8. Read *smnt nkyw.s*, cf. M9C.

9. For *šsp n īb* 'wish', 'desire' (n.) cf. CT III, 199h.

10. Cf. *mk3t* 'basis', *Wb.* II, 162, 13. The det. looks like a stela standing on a foundation slab.

11. Restoring as *st rh.n.f tw*.

12. For *shn* 'turn back' cf. CT I, 310g; *Wb.* IV, 219, 3. The construction is *n sqm.n.f*.

13. See de Buck, n. 12*.

VI, 177 TO TAKE SHAPE [. . .].²

The sky is overcast,
 The stars are darkened,
 The celestial expanses quiver,
 The bones of the earth-gods tremble.
 The planets(?) are stilled,
 Which see me ascending and exalted
 As this god, Lord of myriads,
 Who lives on offerings,
 Whom Osiris has equipped.
 I am Rē^c, the sole jackal in the sky,
 Whose mother knows not his name.
 My power is in the horizon,
 My glory is in the sky,
 Like Rē^c-Atum my father who begot me;
 He gave me³ his soul,
 He [gave] me his power,
 And I am indeed a spirit.
 My magic is about me,
 My . . . are under my feet,⁴
 The gods are on me,
 My uraei are on my brow,
 My guiding serpent is on my vertex,
 My soul has looked in the flame,
 And it is licked up.
 It is I who have acquired his powers,⁵
 I am the Bull of the sky
 Who conquers(?) at will,⁶
 Who lives on the beings of the gods,
 And who feeds on hearts and magic;
 (Even of) those who come (with) their bodies full of magic
 From the Island of Fire.
 Those who are in the celestial expanses serve me,
 And I have appeared among them as a god,
 A possessor of helpers.
 I sit with my back to Gēb
 At the head of the Two Conclaves,⁷
 For it is I who will give judgement
 In company with Him whose name is hidden
 On that night of slaying the Oldest Ones.
 I am a Lord of men who lives on the gods,
 I am one who himself prepares his meal.
 It is Destroyer-of-messages who resides in *Kḥꜣsn*

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179

Who lassoes their magicians for me;⁸
 It is He who uses his hand
 Who binds them for me;
 It is He who is over the blood-offering(?)
 Who guards them for me,⁹
 And extracts for me what is in their bodies;
 It is my messenger Khons
 Who is sent against him who would oppose;
 It is the Winepress god, red of timbers,¹⁰
 Who slaughters them for me
 And who cooks for me a portion of them
 On his evening hearth-stones.
 The Chaos-gods are chewed,
 The sun-folk are swallowed,
 The new moon circulates under them.¹¹
 It is the Great of heart in the north of the sky
 Who makes ready the cauldrons for me against them
 On account of the legs of their women.¹²
 The fire is put to the cauldrons for me,
 And a portion of them is cooked for me
 From the thighs of the spirits which are among them.
 Their big ones are for my night meal,
 Their little ones are for my morning meal,
 Their middle-sized ones are for my supper,
 Their old ones are for my hearth-stones.
 I am a Power more powerful than the gods,
 I have circumambulated all the two skies,
 I have gone all over the sky, the earth and the river-banks,
 I have appeared among the Powers who are in the horizon,
 And him whom I found in my way,
 Him I devoured piecemeal(?).
 See me, men and gods!¹³
 I have appeared as one older than the Old Ones,
 I have reappeared in the sky,
 I am crowned in the realm of the horizon.
 Men offer to me with myriads of caught fish(?),¹⁴
 I have eaten of the hearts of the gods,
 I have cut off the baboons(?) and their vertebrae,
 I have eaten of the Green One,
 I have gulped down the Red One,¹⁵
 I have become a spirit by means of the . . . of the Red Crown,¹⁶
 And there are no potentates who shall act by destroying
 My favourite place in the whole of the Two Lands.¹⁷
 I eat of their magic,
 I gulp down their powers,
 My strength in me is more than theirs.
 Their powers are within me,
 Their souls are with me,

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181

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Their shades are with their lords,
 Their magic is in my belly,¹⁸
 The Great Lady who dwells in the plain of the Silent Ones stands firm
 for me,

And I have fished them¹⁹ up.
 It is the star which rules²⁰ in the east of the sky
 Which brings to me;
 . . . of their catch-nets,²¹
 My father's daughter being among them;²²
 Skilful is he who knows
 How to cut up caught fish,²³
 Being what went forth from it.²⁴
 The meat for me is for my breakfast today,²⁵
 The meat of the morning's slaughtering.²⁶
 I am Rē^c of this day;
 My father Rē^c is [. . .].²⁷

183

TO EAT THE MAGICIANS, ALL OF THEM.

1. This spell is a later version of the so-called 'Cannibal Hymn', *Pyr.* Utt. 273–4. It is a classic example of what can happen to a text in the course of transmission, and it is translated here as it stands in CT.

2. So S1C; S2C has 'Spell for magic [. . .].'

3. The dative *n. ĩ* only in S2C.

4. With 178*a* compare *Pyr.* §396*a*; *kʒw* 'powers' has become *hkʒw* 'magic', and the obscure word *hmwst* has been distorted into the meaningless *hnwst.s* 'her mistress'.

5. Not in *Pyr.* The antecedent of 'his' is not clear, it can hardly refer to the deceased's own soul.

6. Reading *kʒ pt nhd m ĩb.f* with *Pyr.* §397*a*. *Nh m ĩb.f* 'who escapes in his heart' of S1C makes no sense, and [*n*] *hm ĩb.f* 'whose heart shouts' of S2C is not much better.

7. Not in *Pyr.*

8. Corrupted out of *Pyr.* §401*a*.

9. With 179*d-e* compare *Pyr.* §401*b-c*. *Trwt* is perhaps better translated 'blood-offering' than 'reddening' of my published translation, cf. *tr* 'blood', *Pyr.* §§451; 1263.

10. With the pressed-out grape-juice? This epithet of *šsmw* is not in *Pyr.*

11. 179*j-k* are a substitute for *Pyr.* §§403*c-404d*.

12. 179*l-m* is a thoroughly corrupted version of *Pyr.* §§405*a-406b*.

13. Not in *Pyr.*

14. *Wdn* in 181*b* is perhaps impersonal *šdm.f*; taken thus it yields a better sense than would the *šdm.n.f* form *wdn.n. ĩ*. The last sign in 181*b* is perhaps a bungled version of the skeleton of a fish, cf. 182*h* and n. 23 below. This passage is not in *Pyr.*

15. With 181*a* compare *Pyr.* §§409*a-410a*.

16. Here a new text G2T appears. 181*g* is a garbled version of *Pyr.* §411*a*. *šbw* with these *det.*s is not recorded.

17. Cf. *Pyr.* §414*b-c*.

18. With 181*k-182b* compare *Pyr.* §413*c*; 182*c* = §411*b*, second clause. The rest of the

fourth of the spirits who bring water,³ who administer purification, who have
 186 rejoiced in the strength of their fathers;¹ I desire to be vindicated by what I have
 done.⁴ I the orphan have had judgement with the orphaness,⁵ Maret has
 (judged),⁶ Shu was witness.⁷ I have collected the thrones of Gēb for him, and
 187 his souls which were in the Abyss are united. I put a stop to the affair in Ōn,¹ for
 I go forth today in the real form of a living spirit, so that I may break up the
 fight, cut off the turbulent ones, and search out [Maret], who is with those who
 bring the sunshine.⁸

188 I inherit from⁹ Atum the throne of Horus the Elder;¹ my refuge is my Eye,
 my protection is my Eye, my strength is my Eye, my power is my Eye,¹⁰ and
 I have seen the gods bowing in the haze(?)¹¹ of the fiery breath of my mother
 189 Ernūtet,¹ and she has struck(?) their hearts.¹² Come to me, my mother, my
 mother, for I am the *alter ego* of my father,¹³ the toothless one of my mother;¹⁴ I
 detest travelling in darkness, for then I cannot see those who are upside down!
 190 I go out into the day in my true shape of a living spirit, so that I may bring
 Maret, and she will be with me; I will not be given to my shroud(?),¹⁵ for I am
 with you,¹⁶ you gods.¹⁷

[. . .] I turn¹⁸ to you, you gods, at [. . .] I go out into the day, I come
 and go, and he who is in [. . .] as the lower . . .¹⁹

1. For the 1st person see various passages below. Compare *Pyr.* Utt. 260.

2. B4C: 'I am your son [. . .].

3. For 'water' B3Bo^b has *ntt*, an error for the old word *nt*.

4. Compare *Pyr.* §316*d*, which also was originally in the 1st person. The two B3Bo
 texts have unaccountably introduced the 2nd person here.

5. Reading *wḏc.n.ḏ tfn ḥnc tfnt*, cf. *Pyr.* §317*a*. All three extant CT texts have misun-
 derstood *tfn*, the two B3Bo texts reading respectively *m.f* and *m.s* and thus making nonsense
 of the passage; B4C has read *dfn dfnt*, omitting *ḥnc*. On this passage cf. Sethe, *Komm. Pyr.* I,
 398 ff.

6. The B3Bo texts have both omitted *sdm*, cf. loc. cit. The traces in S2C come from a
 different text.

7. Certainly so here, though in *Pyr.* §317*b* the absence of det. has led to a different
 translation of *šw*.

8. Var. B4C: 'and bring Maret who is with those who are in the sunshine, for she is with
 [me]'

9. For this sense of *ḏwr* cf. *ḏwrcw Gb nsyt tšwy* 'who (i.e. Osiris) inherits from Gēb the
 kingship of the Two Lands', *RB* 111,4–5. 187*e-f* is not in *Pyr.*, and after it there comes a long
 insertion in S2C which is almost entirely destroyed. Since this appears not to be part of the
 original spell, which resumes at 188*c* = *Pyr.* §320*a*, it is assumed to be an interpolation. All
 that can be made of it is: 'I go out into the day in my [true] shape [of a living spirit]' in 187*h*;
 cf. 190*a*.

10. Of the four texts only B3Bo is intact, and that is corrupt; moreover, none of the four are in agreement with each other, but all descend from *Pyr.* §320. To make sense of the passage I have used the *Pyr.* text in the translation.

11. Lit. 'blariness' of vision, *Concise Dict.* 163, here perhaps thought of as 'haziness' induced by the fiery breath of the goddess. With this clause and the next compare *Pyr.* §321*b.c.*

12. Here follows a damaged interpolation in B4C which reads: 'do not go down [. . .] from whom he saved N'.

13. With 189*d* compare *Pyr.* §322*b*, which confirms the reading *ḏsḏs* (lit. 'self self') of B4C; *ḏḥḏḥ* of B3Bo is a misreading of *ḏsḏs*.

14. For *ḥ3bw* 'toothless' cf. *Pyr.* §225; apparently the deceased sees himself as a newly born baby. *Byby* of S2Chass. cannot be explained; for the stem cf. *Wb.* I, 442, 9.10.

15. Cf. the textile *mnyt* in *Urk.* I, 294,16; 296,9.

16. With the last two sentences compare *Pyr.* §323*b.c.*

17. 190*d-e* only in B3Bo and B4C, which ends the spell. The two S2 texts substitute the damaged 190*f-h*, which is not represented in *Pyr.*

18. For *inn* 'turn about' cf. *CT* I, 306*a*.

19. Quite obscure.

Spell 576¹

Copulating² by a man in the realm of the dead. My eyes are the lion, my phallus VI, 191
is Babi, I am the Outcast,³ seed is in my mouth, my head is in the sky, my head
is on earth. I am one having power in my heart, mine is . . . , mine are . . . ;⁴ I am
one who ejaculates when he knits together(?),⁵ I ejaculate seed as that one and
this one.⁶ AS FOR ANY MAN WHO SHALL KNOW THIS SPELL, HE SHALL COPULATE
IN THIS LAND BY NIGHT AND BY DAY, AND DESIRE SHALL COME TO THE WOMAN
BENEATH HIM WHENEVER HE COPULATES. TO BE RECITED OVER A BEAD OF
CARNELIAN OR OF AMETHYST, TO BE PLACED ON THE RIGHT ARM OF THE DE-
CEASED.

1. Cf. Müller, *Orientalia*, 35 (1966), 260 f.; Zandee, *ZÄS* 90 (1963), 153f.

2. Despite the det., the context makes the meaning of *nḥp* quite clear.

3. I.e. Seth. The name is omitted in B1P.

4. The strange sign may read not *b3* (Müller) but *ḏdr*, cf. *Eg. Gramm.*³ Sign-list V37. In 403*f* below it seems not to read *b3*, cf. 403*k*. Zandee translates as 'die Macht', 'die Mächte'; I do not venture on a translation, for to me the word is quite obscure.

5. The meaning of *ḏs.f* is not clear; I have taken it as referring to the union of man and woman. Müller translates as 'Ich bin ein Erzeuger'; Zandee as 'Ich ergeisse meinen Spruch aus'.

6. B1Be omits the *m* of B1P before *pf pn*; since these are both masculines, *m* can hardly mean 'into', and I take it to imply similarity.

Spell 577

VI, 192 I will go out into the day against my foe and I will have power over him, for he has been given to me and he will not be taken from me, he will be put to an end under me in the Tribunal. The Great Mound (*sic*) which is on the sceptre of the gods has given him to me;¹ he is (doomed) to my finger-nails as to a fierce lion,
193 he is (doomed) to the palm of my hand as to a crocodile; prepare a path for me so that I may fetch my foe. I am Osiris as one who covers up his seat² while the Foremost of the Westerners is giving heads; I am a possessor of blood³ in the days which have come into being; I am the Lord of them of the sharp knives, and I will not be robbed.

A path is prepared for me in front of the temple; I will enwrap those who are in the date-palm(?)⁴, there will be brought to me what appertains to the great Red Crown and the great Red Crown will be given to me; it will be granted that I go out into this day against my foe⁵ so that I may fetch him and have power over him.

THIS BOOK WAS UNDER THE FLANK OF KHNUM.⁶

It is at an end.

1. So B1Be, B5C and B1P^b. Var. B1L: 'the path of the greatest of the gods has given him to me'; B2L: 'the path of the Great Lady has given him to me'. Both these texts end here; B1P^a ends in 192a.

2. Possibly in the sense of occupying it.

3. Or 'of wrath'.

4. Cf. CT VII, 355h.

5. Singular, despite the plural strokes, cf. the sing. pronouns in 193l.m.

6. An indication of the miraculous origin of the spell. On the reading of the god's name see de Buck, n. 4*.


Spell 578

VI, 194 WHAT IS TO BE WRITTEN ON THE FACE. . . .¹ the inertness of this face of yours. How mysterious is he whom you see when he glances to and fro!² I am Horus, I have come that I may speak on your behalf, O my father. I am³ a Great One, the son of a Great one. THIS SPELL IS TO BE WRITTEN WITHIN (*sic*) THE FACE OF THE HIDDEN ONE,⁴ BEING A SECRET OF THE GREAT LECTOR.

1. *Hw* with this det. is obscure; the whole of this spell is difficult to understand.
2. In *M.u.K.* 1, 9.10 *hnmm* with 'legs' det. means 'creep'; used of eyes it may refer to 'looking about'. The stem *mm* implies to-and-fro movement, cf. *Pyr.* §§1120; 1771; *BD* 289,5.
3. The deceased.
4. The deceased again.

Spell 579

Sky and earth are cleared, the . . .¹ tremble in sky and earth, for it is you² who speak to me, O Repellent-of-visage.³ Get back! Go away because of this White Crown who herself caused the Nubian(?) to be born, (even) he who raised up the gods in . . .⁴ Who is he who will complete a coil and ennoble the god in the morning? I will break⁵ the stranger who will come to meet me. TO DRIVE OFF 'TAKER-OF-FACES'.

1. *Šwrwrw ty*; reading uncertain and meaning unknown; *ty* could perhaps stand for *īty* 'father' as in 194f.
2. Apparently *hsf-hr* below.
3. The translation of this epithet is not certain.
4. ; possibly a miswriting of *pr-nsr*.
5. Reading *sd(.ī) īr(.ī)*.

Spell 580

NOT TO WALK HEAD DOWNWARDS. Get you back, you who are made to fly and VI,195 you who are made to grow! – and *vice versa*. [Do not] descend¹ upon me.² The house of Hemen is sealed(?)³ and I will not eat faeces or drink urine for you;⁴ I will live on the two *lynmt*-loaves which are issued from upon the altar of Rē^c. It is this she-monkey⁵ who will take to me what is in the house of the she-tortoise(?);⁶ it is the god of the flood who will set it down for me, for Khnum, for Rē^c-Atum and for the Enneads, and I will not eat faeces, I will not drink urine, I will not receive with my hands, I will not stamp⁷ for you with my feet, I will live⁸ on what Horus of the earth lives on, I will not walk head downwards for you.

1. See de Buck, n. 1*.
2. For the original 1st person cf. 195j, where we must read *wnm* <.ī> *hs swr* <.ī> *wsšt*.
3. Miswriting of *sdīy*? *Stīy* with this det. is not recorded.

4. Plural, referring to the beings named in 195*b*.
5. On the monkey *gf* cf. Caminos, *L.-Eg. Misc.* 442.
6. *Štwt*; possibly a miswriting of *šwt* 'female tortoise'.
7. For *tyty* 'stamp' see also *BD* 436,1; the word is used also of a trotting horse, Caminos, *op. cit.* 602.
8. The negation in 195*m* is clearly in error and has been ignored in the translation.

Spell 581

VI,196 NOT TO EAT FAECES. I have flown up as a swallow, I have cackled as a goose, I have alighted¹ on the great northern plain of the Great One. See,² I will not die, standing on you³ when I appear as a god; I see you when I seek out your riparian land.⁴ I glitter as a glitter-bird on your vertex, my water-sources are the marshes of the Mansions of the Red Crown, my eye is the pupil(?)⁵ of the Eye of Horus. I will make a descent to the riparian land of *Sk*; I will eat and gorge⁶ in the Field of Offerings, I will land in the northern sky, I will open the doors of the horizon, I will attain to the limits of the horizon, I will travel to the northern limits. I am bound for the northern sky and I will dwell in it with Seth.

'What will you live on?' say the gods to me.

197 'I will live on what you live on,¹ and I will carouse on what you carouse on. My detestation is faeces, and I will not eat what [I] get rid of,⁷ I will not tread in it⁸ with my sandals'.

My bread is of white emmer, I carouse on bright emmer, for I am the Child, the son of *Rē^c*-Atum, and I will live on that pleasant tree which is in the Shrine. I am *Pny* the Bull of offerings, Babi of the horizon, possessor of seven portions in *Ōn*; three are in the sky with the Two Falcons, and I am on their wing-tips; four are with the Two Snakes, and I am on their coils. It is the Night-bark and the Day-bark which will take warmth to me daily from the storehouses of every god.

198 My detestation is faeces, and I will not eat it, I will not drink urine, I will not walk head downwards, because I am indeed he who sees him, the son of *Rē^c*, who will bring his meal and eat his meal on earth – four times – while *Rē^c* is in the sky, the sky.¹ I am the *wnb*-flower which issued from *Rē^c*, the *c3c*-flower which issued from the horizon, I am the *c3b*-flower which issued from the garden, I am the uraeus which issued from Chemmis. I am guarded, O faeces; I am cleansed, O urine,⁹ just as Horus and Thoth guarded her who is with the Two Falcons. I will cross over to the sky, I will live on what they live on, I will eat of what they eat of, my booth is in plenty, my abundance is in the Field of Offerings, and I am well-supplied¹⁰ in company with the gods, for I am one

of them, I am the Bull of the Great One, I am the Bull of *Hnnt*.¹¹ My detestation is faeces, I will not drink its sister urine, (even though) every god has said that if I will eat what I detest he will eat with me. I am the possessor of five portions; three are in the sky with *Rē* and two are on earth in the temple. It means that the head is cut off,¹² and that I have received the service due to me(?);¹³ I travel on the path of the owners of doubles, and see, I have come. I have received the service due to me(?), I have appeared in glory, and I am exalted on high as *Ḥapy*.

1. So BH3C. P. Gard. II has *īr.n.ī cḥrw* 'I have made a standing'. On this spell see also Zandee, *ZĀS* 90, 150.

2. P. Gard. II has *mꜣꜣ tn*, imperative with reinforcing fem. dep. pron.; the fem. gender indicates that *wꜣrt cꜣt* 'the great plain' is addressed. BH3C has *mꜣꜣ sy* 'see it'.

3. Fem. referring to the plain.

4. BH3C ends with a lacuna and a rubric: 'Becoming a goose'.

5. *Tpꜣt*, not recorded and translation not certain.

6. For *ꜣf* 'gorge' food cf. *CT* II, 394a; IV, 23i, VII, 227o.

7. Restoring as *drw[t.ī]*; cf. de Buck's n. 1*.

8. A superfluous *m* has intruded before *ḥr.f*.

9. An unnecessary suffix follows *wꜣt*.

10. Reading *ꜣgbw.ī*, passive *sqmw.f*.

11. An unidentified locality, Gauthier, *Dict. geogr.* IV, 30.

12. The relevance of this clause is not clear; perhaps it refers to the butchery of an animal for food.

13. The meaning of *ḥnty.ī* is not certain. I have provisionally identified it with *ḥnty* 'service', *Pyr.* § § 1452; 1470, regarding *ḥnty.ī* 'my service' as meaning 'the service due to me'.

Spell 582

N has flown up as a swallow, *N* walks as a pigeon, *N* alights on that great standard VI, 199 of Osiris, on which he who falls cannot remain(?).¹ O you who look on *N* when he is made manifest as a god, let *N* go down to the Winding Waterway so that he may stop poverty(?),² because *N* is the amulet which is at the throat of Horus, and he will land at the northern sky.

1. Translation uncertain. *N* before *mn.n.f* has been regarded as a writing of the negation. That the clause refers to the standard is shown by the fem. suffix in *ḥr.s*.

2. *Snsy.f ḥwrr* is obscure; *snsy* may be a metathesis of *ssn* 'stop', 174f, and *ḥwrr* appears to be a derivative of *ḥwr* 'poor'.

Spell 583

N has gone up as a swallow,¹ N has walked as a goose, N has made a descent into [. . .] a star when this fair abode descends. He who sees it will never die, but will stand up.²

1. *Wr pn* is an error for *wr* 'swallow' as in 199*a*.

2. *çhc* could perhaps be the old perfective, but it seems more likely that the suffix *.f* and possibly some more has been omitted; the text as it stands looks unfinished.

Spell 584

VI,200 SPELL FOR BECOMING A MALE . . .¹ I(?) spent the night and a path was shown [. . .]. O Great One who dwells in hidden places; O Great One who is yonder; O Great One who dwells in darkness; O Great One who is on his side asleep, whose head is on the sky,² whose face is to the east, [. . .] me, for I am noble, I am a spirit, I am equipped, I am noble (*sic*), I am a god.³ My birth will be tomorrow, I will break out from the egg⁴ on the day when men bring⁵ to me.
201 I have taken possession of everything completely which my head has brought to me,¹ I have knit together the backbone of Osiris after [. . .],⁶ and the Entourage has cut off the inner⁷ evil of Osiris.

1. The term *bꜣsty* is not recorded. It recurs, always followed by *tꜣy* 'male', in Spell 585 in 203*b*; 204*g*; 205*e.g*. It is written *bꜣt* in *CT* VII, 232*g*. Its meaning is not known; it seems to have no connection with *bꜣs* 'devour', *CT* I, 293*b*, with *bꜣs* 'ointment jar', *Wb.* I, 423,4, or with the name of the goddess Bastet.

2. S2C omits *hr* before *pt tn*.

3. The writing of *çpr.kꜣ* suggests that all the words with final *k* are old perfectives 1st sing.

4. So B2Bo; it is difficult to see what can have stood in the lacuna in S2C.

5. Impersonal *sdm.f*; one would have expected the infinitive.

6. B2Bo omits the word after *m-ht*, which is lost in the lacuna in S2C.

7. For *hnwtt* 'inner' see also *Pyr.* §1961.

Spell 585

O men, gods, spirits, powers, uraei,¹ see me and be afraid of me, for I have come in company with Ptah, I [have come in company with(?)] the Ennead,² and I

have sat between them.³ The great ones⁴ of the horizon bring to me, and they VI, 202
have written down what I have said to them.⁵ I am one having power [over]
those who would smite the great ones and their nobles,⁶ I live by means of
falcon-knives for ever.⁷ I have come [. . .] after me, who judge as the gods; I
consult their wisdom when going out from my [abode(?)].⁸ Mine is the incense-
smoke which conceals the plebs; I am indeed he who is in charge of exhalation,
living on blood.⁹

See me, O men, gods, spirits, the dead [. . .] a male . . .¹⁰ I have gone down 203
[to him,¹¹ I] establish [him],¹² and he sits on that [seat] which is north of the
sky¹³ [. . .] for N on account of(?) it. My flesh is in [. . .] who encircle [. . .].
He whose face is hidden [. . .]. O men, gods, spirits, the dead [. . .], I know
the names of those gods of theirs [. . .] who go down [. . .]. My bow¹⁴ which 204
I stretch with my grasp belongs to me, my arrows are in my grip.¹⁵ I give life to
the men whom I guide [. . .], because what I have found is . . .¹⁶ a male . . .
I [have] gone down to him, my company follows after me, and they write down
the wisdom of the gods.¹⁷

O all you men,¹⁸ gods, powers, spirits, the dead,¹ who shall see¹⁹ me in
[. . . I pass over(?)]²⁰ the land on foot, and it gives me praise; my seat [. . .].²¹ I
go down [to him],²² to the male . . . [TO BE SAID(?)]²³ WHEN EQUIPPING A SPIRIT
IN THE REALM OF THE DEAD.

1. For *īcrwt* 'uraei' Sq6C has *mtt* 'the dead'. Throughout this spell the two versions vary considerably; in addition Sq6C is badly damaged. In the translation S2C is followed where available.

2. Restoring the lacuna in S2C tentatively as *īy.n.ī hnc*, following 201g. Not in Sq6C.



3. 202b is not in S2C, and in Sq6C is all in lacuna.

4. Sq6C: 'the great ones of the sky and the horizon'.

5. In Sq6C between *sš* here and *hw* in 202e everything is in lacuna.

6. 202f is not in S2C, and except for the name of the deceased is lost in Sq6C.

7. Sq6C: 'who live on blood for ever'; since this text is in the 3rd person *cnh* must be a participle. *Bykw* of S2C, with knife-det., may possibly mean knives with a figure of a falcon on the hilt, though one would expect the name of a foodstuff here. After this Sq6C omits 202h–203c.

8. I suggest that  or possibly  be restored at the end of 202i as against de Buck's n. 4*.

9. Surely so, despite the det., cf. 202g (Sq6C).

10. Cf. Spell 584, n. 1.

11. For the restoration cf. de Buck, n. 3*.

12. Restoring as *smn*[(*ī*)sw], assuming omission of the suffix 1st sing. Sq6C appears to read *smn.t(w)tn* 'you (plur.) are established'.

13. It seems necessary to restore a word for 'seat' or the like in the lacuna, but it is not clear what the word could have been, cf. de Buck's n. 4*. S2C omits 203e–204a, and we have to fall back on Sq6C, which is nearly all in lacuna.

14. *Dt* 'body' makes no sense in 204b, and is surely an error for *pdt* 'bow'; note the reference to arrows in 204d. This may perhaps be a case of misheard dictation. Sq6C omits 204b and for 204c has: 'the winds are in N's grasp'.

15. Sq6C has 'his [. . .] are in [his] grip' and continues with a lacuna which has no counterpart in S2C. Thereafter Sq6C omits 204f–i.

16. I can make nothing of *dw is pw inp* [. . .].

17. 204k is not in S2C and is almost all lost in Sq6C.

18. Supplied from Sq6C.

19. Restore as *m33.t(y).ff(y)* in S2C; there is no space for *.sn*. Sq6C has: 'they see N [. . .]'.

20. The damaged first word in 205b (S2C) could be *sw3.i* or *sd3.i*. 205b–c are entirely lost in Sq6C.

21. In 205d Sq6C has: '[. . .] a seat here' (or 'today').

22. Cf. de Buck, n. 5*. Sq6C has 'the male . . . goes down to him'.

23. Conjecturally restoring *qd* or *qd mdw*. In Sq6C the rubric reads: 'Becoming a male . . .'.

Spell 586

TO REPEL A SNAKE AND TO REPEL CROCODILES [. . .] MAGIC. Get you back, black-face, for you have not been named;¹ when your power is against me, I am inside my body,² I am placed within my body, for I am one who goes about reaching out the mouth³ | (as) a man in need.⁴ You have done nothing to me, the earth-god has not transgressed against me.

O cauldron, you are⁵ a cauldron; you have cooked in a brazier, (but) there is complaint against you⁶ in the Netherworld; as for(?) those who watch my mouth, may the water-runnels not be filled on account of their brethren.⁷

Hail to you, O Rē^c, wearing your circlet!⁸ May you proceed to the council-chamber and reckon up your fathers who watch for him who destroys⁹ doubles. O Blue-eyed one who freshens eyes, whose power is severe, whose soul will never be opposed, rouse the Great Lady who is inert, so that she may see¹⁰ him who destroys the doubles, whose heads are injured and whose faces are afraid.¹¹

207 O Blind of vision who are on your face,¹ lift up your arm, put him on your strong arm. As for(?)¹² him who destroys doubles, may he not harm(?)¹³ Rē^c in his circlet . . .¹⁴ I am their . . . , the father of *Th* is awake,¹⁵ the waters are uncovered,¹⁶ their snakes are executed; this strong arm of yours is in the realm(?) of Atum. Receive your weapons in your hand(?);¹⁷ speak on behalf of Rē^c, and Rē^c will speak on my behalf and your behalf.¹⁸ Smite this killer of his doubles and destroyer of his doubles¹⁹ with this strength and might of yours, with this

power of yours. May $R\bar{e}^c$ who sends out his double not fall; then I will not fall when I send out my double, for I am Atum equipped with my weapons.¹ I have stolen the strength of him who destroys his doubles, and if I grow weary, $R\bar{e}^c$ will grow weary; if I stand up, $R\bar{e}^c$ will stand up, for I have(?)²⁰ my circlet which is in my hand. Stand up!.²¹

1. So 205j (S1C); on the construction *n sdm.n.f ḫs* cf. Sethe, *Komm. Pyr.* I, 2. S2C has the var. 'it is [not] I who name [you]'.

2. Note the unusual writing of *m-ḫnw*. For *ḫt.f* read *ḫt.ḫ* as in 205m. The point of the sentence seems to be that concealed within his body the dead man is inaccessible to snake or crocodile. One might ask whether *ḫt* 'body' refers to the embalmed corpse or to the statue of the deceased.

3. In search of sustenance, cf. *Peas.* B2, 119; *Urk.* IV, 240, 1.

4. *Sḫ* in S1C; *sḫry* in S2C; the latter is the usual term, *Concise Dict.* 210, *Sḫ* is not recorded.

5. Note the use of the masc. form *twt* for the fem., cf. *Eg. Gramm.*³ §64, Obs.

6. With *tryt.t* 'complaint against you' compare *nn tryt.ḫ* 'there is no complaint against me', *CT* I, 173c. The 'cauldron' clauses 206d-f appear to bear no relation to what precedes or follows, and may be intrusive.

7. The relation of 206g-h to the context is also not clear; the suffix in *snw.sn* must refer to *sḫw*, for there is no other antecedent available. *Tḫt* is clearly related to *tḫw* 'springs' or 'sources' of water, cf. Spell 190, n. 6; *CT* III, 145f; VI, 196l, where the word is unquestionably plural; perhaps 'runnels' for irrigation is the best rendering of *tḫt*. S2C has corrupted this rare word into *tḫ ḫs* 'land of faeces'!

8. *Nws*, better written in 207d, and determined with a crown, appears in fact to have been a head-band or circlet, cf. *Pyr.* §2274 (Nt 43); one may imagine a circlet such as that from Lahun, cf. Aldred, *Jewels of the Pharaohs*, pl. 39, which certainly is of the nature of a crown. Cf. Jequier, *Frises*, 6. The suffix of the 3rd person here must be rendered in English by the 2nd person.

9. Singular, cf. 207c-d.

10. *Mḫn.s* is taken to be a writing of the *sdm.f* form, cf. *Eg. Gramm.*³ §445.

11. I.e. the distressed doubles.

12. *In* appears to be a slip for *ḫr* 'as for'.

13. *Ssw* may well be the negatival complement of *zz*, var *ḫzz*, with the sense of 'punish' in *Pyr.* §§173; 271; 643; the basic meaning may be 'do harm to'.

14. 207e is surely corrupt, with a material omission. *Tms* can hardly bear any relation to *tms ḫr r* 'turn the face to', *Urk* IV, 971, 4 and we should read *tm s . . .*, with the rest of the second word omitted. The idea of an omission, perhaps considerable, is confirmed by the suffixes 3rd plur. in what follows, which lack any antecedent.

15. *Rt* is a *vox nihili*; no god *In* seems known, while the relevance of 207f to the context is quite obscure.

16. Lit. 'naked'.

17. I differ here from de Buck's division of the sentences. It seems to me that his *mk*

at the beginning of 207*j* is a miswriting (or possibly a misreading) of *m-ck* ‘in your hand’ as an adjunct to *šsp n.k ḥrw.k*, meaning ‘take your weapons in your hand’, and the imperative *mdw* ‘speak!’ should begin 207*j*.

18. S2C has a longer text in 207*l*, now mostly lost.

19. The suffix *.f* probably refers to Rē^c.

20. A preposition has been omitted after *īw.ī*; perhaps even more.

21. De Buck, p. 208, n. 1*, thinks that the spell may have been cut short. Compare the same end to Spell 583.

Spell 587

VI, 209 I am the Bull of Offerings, possessor of five loaves in the temple; three loaves are in the sky and two loaves are on earth. I bathe in the pools of the Netherworld, I ascend to the place of Shu belonging to the sky. What Seth detests is the Eye of Horus, and I will not eat faeces; what I detest is urine, and I will never drink it, just as Seth detested the Eye of Horus after the judgement in the great Prince-mansion which is in $\bar{O}n$. If one gives him to you,¹ fighting will not be stopped, uproar will not be suppressed, the mottled cattle will not move about for themselves,² ¹ Seth will swallow the Eye of Horus for himself after the judgement in the great Prince-mansion which is in $\bar{O}n$, and if you give this to me, there will be no coming into being or existing.³

Hail to you, Thoth, creator of the Two Brethren, whose utterance Rē^c accepts when the Great Tribunal sits to give judgement; you shall sit for me before them, for it was not I who received the heads of the mottled cattle for them after the judgement in the great Prince-mansion which is in $\bar{O}n$.

1. *ʿIr dy n.k sw* has been regarded as a conditional clause with impersonal *sdm.f*, the object *sw* referring to Seth and the dative *n.k* being the anonymous person to whom these words are addressed. In 209*c* the possibility is envisaged that the unknown person may foist the troubles resulting from this gift on to the speaker, with further disastrous results.

2. Perhaps meaning ‘will stop grazing’.

3. See n. 1 above.

Spell 588

[SPELL FOR BEING IN THE PRESENCE OF ḤATHḪŌR].¹ I am [one who passes by] bald;² O Sistrum-player, Sistrum-player, I will be in the suite [of ḤathḪr].

1. Restored from *BD* Spell 103, where the 1st person is probably original.

2. Restore [*swḫ*] *iḫ* [*s*]; there is not room for *swḫ wcb iḫs* of *BD*.

Spell 589

SPELL FOR PRAISES. Rē^c has praised my father Osiris; O Thoth, recite his virtues! VI, 210
Down on your face, O you who would slay my father Osiris!

Spell 590

SPELL FOR AN ^cPRT-JAR. O lector of mine, it is Thoth who has brought a lector¹ who reads it when walking² on the morning of the *cp*rt-jar. Horus has equipped his father Osiris with the gold collar of Sokar himself; Rē^c has commanded that he make it, Thoth having received his wealth and the craftsmen of Sokar being assembled.

1. Following the singular of S1C rather than the plural of S2P; so too *šmw*t and *dwšwt* in 210g.

2. Reading of S2P not quite certain. S1C has: 'in the night and in the morning'.

Spell 591

SPELL FOR A TABLE OF OFFERINGS. My father Osiris is content with his mouthfuls of natron, and he has become a god¹ in Nekheb. VI, 211

1. S3C omits *ntr.n.f.*

Spell 592

SPELL FOR A CHEST OF NATRON. O all you gods who are in the *snwt*-shrine, come, that you may see this foe; he is one trodden down and bound in the presence of my father Osiris, for I have killed his foes, whose slaughtering has been effected, and my father Osiris is triumphant. O lector, O *sm*-priest, bring a chest of natron and let the god's-offerings be issued.

Spell 593

SPELL FOR A *TNHR*-CHEST. Where is he,¹ that loud-voiced caller, Horus² in the midst? He has reached the garden,³ he has crossed⁴ the sea; the Destroyer has made strife, he has repeatedly plundered, he has created uproar. VI, 212

1. Read *ỉ.f ỉn*. S2P and S3C have combined two distinct constructions, namely *ỉ.f ỉn* and *ỉn sw*, cf. *Eg. Gramm.*³ § 503, 1.4.
2. Reading doubtful, see de Buck's notes 2*. 5*. 7*.
3. So S1C. In S2P and S3C the lost verb of motion had no object.
4. So S1C and S11C; S2P: 'he has encircled'.

Spell 594

VI, 213 SPELL FOR TWO WIDTHS OF KILT. Extensive are the movements of my father Osiris [. . .] to whom are brought gold of the deserts,¹ myrrh of God's-land, costly stones of the isles, by Horus the Elder; fayence of Libya; lapis lazuli of the Blue Land, haematite(?) of *Hbks*; turquoise of Sinai; [costly stones(?)]¹ of *R3-cdyt*, carnelian of *S3yt*.

1. Conjecturally restored after *c3wt nt H3w-nbwt* in 213a.

Spell 595

SPELL FOR *T3FSYT-JARS*. I have set a limit to the confederacy of Seth, I have effected their slaughtering, I have put them in the place of execution south of Sepa and north of *Hnn(?)*.

Your father is their master, (even) Anubis, Lord of Sepa, and Horus, Lord of *Hnn(?)*.

Spell 596

VI, 214 SPELL FOR AN ARM-BAND. 'How good is the favourite place of my son!' says *Gēb*, the chiefest of the gods, concerning his son Osiris. There are brought to him gold of the deserts, malachite¹ of God's-land, jasper(?)² of Punt. How joyful is he in triumph! Driven fowl(?) are for [my(?)] son.

1. Assuming *sšmt* to be a metathesis of *ššmt*.
2. Cf. *hymt* 'red jasper', Harris, *Minerals*, 113.

Spell 597

I am your son Horus; I have come and I bring you incense, clothing in bundles, and sandals in my hand for my lord,¹ and he will give to me.²

1. Read *nb. i̇ <i̇>r. <i̇>*, this last being the enclitic particle?
2. Read *ntf r dy(t) n. i̇?*

Spell 598

SPELL FOR THOSE WHO POUR¹ WATER. Hail to you who pour water,² who bring VI, 215 water of the Nile to Osiris; may you bring³ water of the Nile to me, for I am a follower of Osiris.

1. Feminine plural.
2. Var. 'possessors of water'.
3. Prospective *sdm.f* in optative use.

Spell 599

SPELL FOR THE FUNERAL MEAL. I am Osiris, son¹ of Gēb, born of Nūt; the funeral meal is before me, and it will not be far from me.²

1. Omitted in S1C owing to the close conjunction of two identical bird-signs.
2. So S9C; S1C adds *hy Wsy* 'with Osiris', S5C adds *im3hy* 'the blessed one' in apposition to the preceding suffix, and S11C follows *r. i̇* with a lacuna ending in *N i̇k[r]* 'the worthy N'.

Spell 600

[. . .] I am your son Horus who protects his father from those who would rob VI, 216 him; I have come and I will bring to you her who wronged you.

Spell 601

I am Rē^c-Atum who himself moulded himself; I groaned at the matter of my birth. They (*sic*) come to my offerings in this my name of cedar-wood; they

have loved me because what they have given to me is praise in this my name of *mrw*-wood. The *wrrt*-crown has gone up, having been placed upon me, because so great was their good-will towards me in this my name of Him of the *wrrt*.

Spell 602

VI,217 See, I bring to you your children who support you; do not yield(?) to your foes, but pull yourself together.

Spell 603

See, I bring to you those who slew your father Osiris in those names of theirs of 'Wild Bulls'. May you breathe and exchange greetings;¹ raise yourself, O my father Osiris, so that your foes may fall to you beneath you.

1. The suffix *.k* is common to both verbs.

Spell 604

VI,218 TO BRING¹ AN OFFERING OF BREAD AND BEER IN THE REALM OF THE DEAD. Hail to you, you lords of food-offerings, who grant provisions, who bring food and convey provisions; may you bring me food and convey provisions to me, for I am a living soul, a follower of Osiris. Come to me² and bring me the food-offerings and provisions of Osiris, for I am a 'son-who-loves'.

1. Reading *ms* 'bring' at the beginning of the lacuna.
2. Imperative with dative; so also *in n. ž*.

Spell 605

SPELL FOR A BED. I am a son of the Milk-goddess, and I have come here to the place where Osiris is, for I am vindicated. My bed is in my possession, my seat is beneath me, my weary soul is at rest.¹

1. 218*p.q* consist solely of stock epithets of the deceased and are not translated.

Spell 606

SPELL FOR A *SNBT*-JAR. Nourishment¹ . . . because my father is becoming weary(?);² the Destroyer is driven off from within the secret places. VI, 219

1. Cf. *Wb.* IV, 165, 1.

2. 219*b* defeats me, and the translation of 219*c* is far from certain; *m* before *b*gg*f* in SiC seems superfluous.

Spell 607¹

Take the Eye of Horus which he has sent into your² mouth; I bring it to you, I put it in your mouth for you. O N, take the . . . of Osiris — . . .³

This is the Great One who went forth from the earth, who was loosed from the Abyss, who went forth from Nūt;⁴ the great Power, born of Gēb,⁵ who repelled Seth in his rage and who was set over the foreign lands, when they departed.⁶ The Ennead cried aloud at knowing his name, which grew from the body of that noble Fen-goddess, who is the flesh of the East-land,⁷ the assistant of 'Anti, the guardian of Sopd, Lord of the East, and she who is the protection of Osiris.⁸ The two Lords of the East have knit their arms on him, (even) him who cut off the hands of the children of their fathers when he plucked (plants) in the field.⁹ VI, 220

'See, I bring everything to you completely, assembled on the Mounds', says your mother Isis,¹⁰ 'and I have desired that you protect your Eye from him who would harm you.'¹¹ Get to know this one for us, so that he may bring this to Horus for this year;¹² there are brought to him the sky in cloud and the earth in mist, with quiet foot and hidden sandal;¹³ may the Destroyer, the son of Nūt, not find a way against him'.¹⁴

As for him who would harm your father when weak, he will be against you, O Horus-Eye, and you will be against him, O Horus-Eye. Your right Eye is the Night-bark, your left Eye is the Day-bark; your two Eyes, [O Horus], which issued from Atum, are Shu and Tefēnet.¹⁵ What revolts them is that the hand of the god should misuse them, and the emission of the god's shade should be behind them, and his semen shall not enter into them.¹⁶ I have removed the Day-bark because of your Eyes, O Horus, I have put them in the Night-bark and I have put them in the Day-bark for Horus of Manu.¹⁷ The Blind Ones, rich in fluid(?), bleary-eyed, shortsighted, are at the feet of Horus of Manu, and they will neither be swollen(?) nor wobble(?) under the fingers of Horus of Manu.¹⁸

1. The translation of this spell depends largely on the article by Kees, 'Ein altes Gotterhymnus als Begleittext zur Opfertafel' in *ZÄS* 57 (1922), 92 ff., see de Buck's note 8*. The L2Li text is both damaged and corrupt.

2. For *r3.s* read *r3.k*; the fem. suffix is due to the influence of the fem. *irt*.

3. The substance *škw* = *šyk* of *Pyr.* §31c is not identified.

4. Read *wr pw nn pr m t3 snw m nw pr m Nwt*, Kees, pp. 96–7, whose translation begins here.

5. Note the writing in L2Li of the name of *Gb(b)* with *k* for *g*.

6. Read *hsf Stḥ m nšn.f wdy hr ḥ3swt rw.sn*, id. p. 97.

7. Read *ky.n psdt hr rh rn.f rwd m ḥcw šht tw špst imyt ḥcw i3btt*, id. pp. 98–9.

8. Read *hrt-c cnty s33t Spdw nb i3btt ntt m gs-dpt nt Wsyw*, id. p. 99. On *gs-dpt* see Kees p. 100, n. 11. He takes this expression at the foot of the letter, 'an Bord des Schiffes', but here its secondary meaning of protection seems more appropriate; a reference to a ship is a little out of place; other *CT* examples are IV, 88k; 94b.

9. Read *ts.n nbwy i3btt cwy.sn hr.f šcc drwt nt msw itw.sn hr fd.f m šht*, Kees, p. 101.

10. Read *mk in n.k my-ḳd tm sp 2 dmd hr i3wt it in mwt.k 3st*, id. pp. 102–3. Kees renders *it in* ff. with '“O König” sprach deine Mutter Isis', taking *it* for 'König' and *in* for 'sprach'. It was not until some years later than his article that it was pointed out (cf. *ZÄS* 64, 3; *JEA* 21, 182–3) that *it in* means literally 'says she, namely' after quoted speech, *it* standing for the old perfective 3rd fem. sing. of the verb *i* 'say' and *in* being the agential particle.

11. Read *imr.n (i) nd.k irt.k m-c ir r.k*, Kees, p. 103.


12. Read as de Buck, 220k; the L2Li text has *nn* 'this one' after *rh m n.n* where the later versions have *šym cnh*, id. p. 104.

13. Read *int.f n.f pt m igp t3 m sym rd kb tbt h3pt*, loc. cit.

14. Read *im gm nbq s3 Nwt w3t r.f*, loc. cit.

15. Read as 220o-r in de Buck, restoring *f* in the small lacuna in 220o and *Hr* in the lacuna in 220r. Cf. id. 107–8.

16. Read *bwt.sn i3r c ntr hr-ht.sn mns3 šwt ntr hr-ht.sn n cḳ mtwt.f im*, id. 100. As Kees has seen, this passage refers to the insulting sexual misuse which the Egyptians considered fitting treatment for those they disliked, cf. e.g. Seth's treatment of Horus as described in *P. Kah.* 3, 32 ff. and in *Horus and Seth*, 11, 3.

17. Read as de Buck, 220u-v, restoring  in the lacuna; cf. Kees, p. 111. Note the unusual form of the *sk*-sign in the name of the (*M*)*sktt*-bark in 220v.

18. Read *špw ḥwd c3cw h3tyw ḥwc m33 [tp rdwy] Hr M3nw n bn.sn n d3.sn hr dbrw Hr M3nw*, id. p. 111; for *n d3.sn* L2Li has *n irw.sn ḥwd c3cw*, as Kees would interpret the words following *špw*, could well refer to a copious discharge, even if only of tears, from eyes which are diseased. *N bn.sn n d3.sn* are interpreted by Kees as 'nicht kommen sie heraus, nicht kommen sie davon', i.e. from under the fingers of Horus, but *bn* > *bnb* > *bnbn* stands basically for what is stiff and upright, cf. *Concise Dict.* 82, while *d3* > *d3d3* stands for to-and-fro movement, cf. the various meanings attached to the stem in op. cit. 309. My assumption is that the passage refers to lumps and soft swellings caused by disease, which disappear under the fingers of Horus.

Spell 608

Ho N! You are clad in the Eye of Horus which belongs to your body.¹ Ho! I VI, 221
have given it to you, it having appeared and having been seen² on your flesh and
having been joined to your flesh in this its name of 'Red Linen'.

You are clad in it in this its name of 'Cloth'.

You are great in it in this its name of 'Great One'.

Your face is bright by means of it in this its name of 'Bright One'.

It is joined to your flesh in this its name of 'Red Linen'.

Here comes Tayt.

Here comes Taytet.

Here comes the Eye of Horus which issued from the earth.

Here comes the netting³ of Isis.

Here comes the cloth⁴ of Nephthys.

Here comes the plaiting⁵ of Neith.

Here comes the woven stuff of the two Sisterly Companions.

Here comes what Ptaḥ has worked in.⁶

Here comes what Horus gave to his father Osiris to clothe him in it.

Ho N! Provide yourself with the Eye of Horus which belongs to your body.

Provide yourself with the woven Eye of Horus.

1. Surely so, despite the det.; this spell is concerned with clothing the body of the deceased.

2. The second *mṣty* is a dittograph, cf. de Buck, n. 2*.

3. Cf. *sšnt* 'netting', CT VI, 5d; Spell 473, n. 15. This and the four following sentences refer to the materials for garments.

4. Cf. *sfy* 'weave', *Pyr.* § 1202; *sfṣ* 'cloth', *Wb.* IV, 355, 6.

5. Cf. CT VI, 5d; Spell 473, n. 16.

6. Cf. *scm* 'inlay', *Urk.* IV, 669, 15, here apparently referring to a pattern worked into the material of the garments by Ptaḥ.

Spell 609

'There speaks the voice of this blessed one who has come', says Osiris to the VI, 222
beautiful West. 'I have come here from the Island of Fire;¹ bow down to me on
your bellies and kiss the earth² to me at my feet, make acclamation to me, create
reverence³ for me'. Such is Osiris;⁴ he is your king to whom worship is given,⁵ at
seeing whom men rejoice. 'I have come here from the land of the living to my
place of vindication',⁶ says Osiris the Bull of the West⁷ concerning N,⁸ who has

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come safely in the retinue of his father Osiris;⁹ so say the blessed ones,¹⁰ so say the august desert and the spirits which are in it, concerning N.¹¹

1. S12C adds: 'to his place of vindication', anticipating 223e; S11C reads: 'I have come here safely from the land of the living', anticipating 223d; S10C omits 222c.d.

2. S10C and S12C omit *tʒ* 'earth'.

3. *Sʒtʒ*; cf. CT VI, 158j; D. el B. 114.

4. The deceased and Osiris are completely identified.

5. S11C being a woman's coffin, it has the fem. dative *n.s.*, despite the anomaly of the fem. in reference to *nswt* 'king'; so also *mʒ.s* in 223c.

6. The multiplicity of short strokes found in S5C, S6P and S12C, and in S5C a repeated *t* and strokes in *st.f*, obscure the fact that *st.f nt mʒc-hrw*, in the singular, should be read in S5C and S6P. S10C and S11C omit 223d-f.

7. S12C omits 223e and has a version of its own (223i-k): 'he has got rid of his dust and has nourished his body, (even he) N'.

8. Only in S5C.

9. S10C adds 'to his place of vindication'; *st* is to be regarded as sing., see n. 5 above.

10. So S6P; S5C omits *hr ʒmʒhy*; S11C has *ʒmʒht* without preceding *hr*.

11. *R* 'concerning' only in S6P.

Spell 610

VI, 224 N is Shu upon the river-banks, who exhales¹ and is on high, on high. N belongs to me,² N greets Atum, with his tongue in the water (*sic*), N is the pair of . . . of the killing-knives,³ N is *Hdd* in the middle of his eye who goes in and out of the fire. O you great and mighty ones who belong to N, he desires the power of the great and mighty ones so that he may strengthen(?)⁴ himself thereby; N brings to himself the power of the mansion of the great ones, and it⁵ brings and unites Shu and Atum, who desire that it should judge. A path is made for N by means of it, and N spits on the scalp of Atum⁶ so that he may calm *Hdd*, Shu and Thoth, whom he loves and who are united behind the great god . . .⁷ It has been commanded to N that N spit on his scalp and that N comfort his backbone, for a portion (of food) is in N's belly, and N will not refuse the life of the Lord of Eternity.

1. For this meaning of *bš* cf. CT II, 12h; the literal 'spit' is represented in this spell by *psg*. The difficulties of translation may be due in part to textual omissions.

2. Who is this?

3. *cʒt* is quite obscure; as this is a man's coffin, the fem. *cʒt* cannot refer to a personal attribute of the dead.

4. *ꜥ* may stand for the causative *snḥt*; the pronoun *sw* indicates that a transitive verb preceded, of which only the determinative has been written.

5. The mansion.

6. To heal it, cf. *JEA* 16, 171, n. 4.

7. The words *šw smʒ* appear in isolation, without nexus with what precedes and follows, and they may well be the survivors of an omitted passage.

Spell 611

The shutters of the sky-window are opened, the doors of the movements of the sunshine are thrown open, the *twn*-plant is cleansed;¹ it means that it is the shining of *Rē*^c which he will open for *N*.² VI, 22

1. For the *twn*-plant cf. *Pyr.* §§513; 557. *BtC* repeats *twr twn*; *TtL* follows it with *ts pḥr* 'and vice versa', which makes no sense here.

2. So *TtL*; *BtC* has instead of *psḏt R^c* the obviously corrupt *rrp* with snake(?)*-det.*, and omits the suffix *.f* after *wn*. The final *nw* in both texts appears to be an equivalent of the more usual *pw* in the sense of 'it means that'.

Spell 612

TO BECOME ḤATHŌR. How happy are those who see the festival in this place of mine! I am seated on the throne of Khopri, I give judgement in company with the seven cobras, I see the eight . . . ,¹ I have swallowed the seven uraei, because I am Ḥathōr, Mistress of rams, the serpent who laughs with Edjō, ¹ the great wild cow² of the Mansion(?)³ of the heads. Here am I; may you⁴ not kill the Great One who has appeared in her proper shape. VI, 22

1. *Sʒsʒ*, entirely obscure.

2. Read *smʒt wrt*, since this alludes to Ḥathōr.

3. Reading doubtful, see de Buck, n. 1*.

4. Plural.

Spell 613

GIVING GIFTS IN ŌN. *N* is . . . ¹ the falcon Horus, the third of . . . ² My face is that of a fierce lion . . . ³ water in my hand; that is . . . of the *Ḥnw*-bark;⁴ I travel away.⁵

1. Reading in both texts uncertain, see de Buck, nn. 4* – 6*.
2. *Tꜣm sp.* B2L omits 226*h*.
3. *Gps*.
4. B1C: *gps pw n ḥnw*; B2L: *gps 9 ḥnw*; both are quite obscure.
5. For *skr (zkr)* as a verb of motion cf. *Pyr.* §§241; 1847; there is a play here on the name of the *Ḥnw*-bark, which is the bark of Sokar. The final *skrt* is a 'complementary infinitive'.

Spell 614

VI, 227 NOT TO LET A MAN'S HEART SIT DOWN AGAINST HIM IN THE REALM OF THE DEAD. My bread indeed is in an ear of corn(?)¹ in this my name of Him of *Ḥnbt(?)*,² while a star-god is acting against me, and my brother is ill.

1. Read *ḥms?* An abnormal writing, and there is no determinative, but no other interpretation seems plausible.

2. Reading *Ḥnbt(?)*, cf. B2L^b. For the town *Ḥnbt* cf. *CT* I, 272*g*; 289*a*. B2L^a has *n Ḥncty*.

Spell 615

ASSOCIATING WITH THE GOD. I am one who gives pleasure¹ to the god's heart,¹ who distracts the heart of him who brings weeping; in the night² I warded off the tears of the gods and made contentment.

1. On *syn* cf. Spell 334, n. 31.

2. *Sḏr* appears here to be an auxiliary verb akin to *sḏr.n* of *Eg. Gramm.*³ §483, 1. It is omitted in B2L^b.

Spell 616

I, 228 Spell for navigating to *̄*On. O Atum, may you place (. . .) on me,¹ for I have navigated myself(?) in the time of us two(?);² may we both speak³ with *Dwꜣ-wr*.

1. The object of *dy.k* has been omitted.

2. In 228*c* the lacuna in B3Bo^a is too small for more than one full-sized sign, and the most probable restoration is *w* of *wī*, reading *sk̄d.n(ī)* [*w*]y 'I have navigated myself'. *M sp.ny* is obscure, and the translation uncertain; the man-sign following *ny* seems superfluous. *Ny*, without the man, occurs again in *mdw.ny* in 228*d*, which suggests that it may be the

suffix 1st dual, referring to Atum and the deceased.

3. B3Bo^b omits *mdw.ny*.

Spell 617

O Thoth,¹ open those wings of yours to me, for I am one of those nine spirits of yours² who live on the fluid³ of your eyes and on the hair which is in your arm-pits. *Hkk* goes up to the bow of the Bark⁴ and gives orders to *Hu*,⁵ and you shall commend me to *Hu*.⁶ Here am I, one who has been commended to you⁷ by the Great Wanderer. VI, 229

1. So B2L; B3Bo^a has 'O Rē', but the opening of wings is an action more appropriate to the ibis Thoth than to the sun-god.

2. So P. Gard. III; B2L omits *ink wr im* and B3Bo^a has completely distorted *wr*.

3. So B3Bo^a. *Iʒfw* is not recorded, but the det. and the context make its meaning clear. The reading *īʒfw* is confirmed by P. Gard. III. B2L has *īʒʒ* 'reed', which makes no sense.

4. B3Bo^b adds 'of Rē'.

5. So B3Bo^a; P. Gard. III has *wḏ.n.f wī n Hw* 'he has commended me to Hu', a sentence which B2L puts into the 2nd person: 'you have commended', etc. This unexpected switch over to the 2nd person holds good for the rest of the spell in B3Bo^a as well as in B2L; B3Bo^b does not go beyond 229c and the latter part of P. Gard. III is lost.

6. B2L: 'you have handed me over to Hu'.

7. B2L omits *wḏt*.

Spell 618

Spell for vindication. 'O! This is the slayer!' says Atum; 'Here is truth'. N is a slayer, and his sharp knife is against you, you gods [. . .] powers. N sits at the head of the Conclaves, and he puts dread [. . .] the Enneads. 'Travel here,¹ that men may give you the powers that belong to you', says Atum to N. VI, 230

1. Note the double enclitic stressing the imperative; on *mynn* 'here' cf. James, *Heḳanakhte*, p. 112. This is a further instance of a rare usage.

Spell 619

The Great Lady is censured¹ for her bull at the houses, the flame of the Chaos-gods is on your faces, O you who are behind the shrine. Make a path for me, and I will indeed pass by. If you do not make a path for me so that I may indeed pass by, I VI, 231

will strike the Westerners as Gēb,² father of the gods, the phoenix will prophesy, the shining one will go forth, the Great One will arise,³ the Ennead will speak, the earth will not open, Gēb will not speak, Rē^c will not be on high, the skins of the scorched ones(?) will be laid bare,⁴ the water-springs(?)⁵ will be dammed off, the . . . will be joined,⁶ and they will unite the river-banks,⁷ ropes will be cut, the Milky Way(?)⁸ will be flooded, something unpleasant(?) will be put in the Meadow
 232 of Apis.⁹ *Rꜥmdw* is he who will watch the paths against those who pass by¹⁰ in order to bar the gates(?)¹¹ against those who would go forth in front of me to the Pillar¹² of Kenzet, and I have appeared at the Pillar of the Stars;¹³ I put the fear of me into the slayers¹⁴ on that day when I desired to come there.

O Greatest of the cultivators who dwells in the Netherworld, make a path for me, and I will indeed pass by. See, she has come to meet me; the Beautiful West has come to meet me, and she says: 'Here comes my son the Bull to the sky, the Bull of the eye-painted bulls, Lord of the West! Here comes my offspring;¹⁵ I brought you up, I bore you¹⁶ and brought you up. You shall depart pure to the
 233 Field of the Netherworld, you shall travel to Him who is on the *kꜣdt*-plant and to Him who is on top of his height. You shall go forth from the earth, his number three over and above his children, over and above those female apes of his who cut off heads, whom . . .¹⁷ has seen in his fetters, whom they worship in his peregrinations in protection of Him who is in his red linen'.

I have gone in to you, my head is knit on, and I have knit on your¹⁸ own heads in this function of mine of him who knits on your heads. I grant your meals, being your food and your drink beside(?) you. I am protected by those who see your provisions in front of the great ones in their presence, (even of) the two Brotherly Companions who hold judgement concerning the celestial kine,¹⁹ who watch over the happy-hearted one. I have become heir to the Bull of the sky, I have attacked his foe²⁰ who would take my meal from me, and my
 234 heart is against him; who would take away my copulation with my wife from me²¹ while he is in being; who would bring my days to an end in death;²² who would lessen my days of life. His blood shall belong to those who are in the sky, his gore shall belong to those who are on earth in their presence, (even of) the two Brotherly Companions who hold judgement concerning the celestial kine; who save me and who give me²³ this food which my father has given to me and which my father Osiris has adjudged to me. Him whom I find in my path, him I will devour piecemeal(?)²⁴ . . . his head will be cut off.

1. *Syd* is the causative of *ꜥd* 'cense', but here displays no perceptible difference of meaning from its simplex; 235*i* (Spell 621) has *ꜥd* and 236*a* (Spell 622) has *ꜥdy*. Spells 619

and 622 both largely consist of much altered versions of *Pyr.* Utt. 254.

2. The threats here vary a good deal from and are more extensive than *Pyr.* §§278–9.

3. *çhr wr* is omitted from B3L. Cf. *Pyr.* § 278*b*.

4. *ʼInmw* ‘skins’ is not in B3L. *çgw* may well be a writing of *çw gw* ‘scorched one’; for *çwg*, var. *çg*, cf. *CT* V, 10*g*; 12*a*; *BD* 133, 5.

5. *ʒh*, *ʒhy* are not recorded, and may be corruptions of *tʒhw*, *tʒhy* ‘springs’ of water, *CT* III, 98*n*; 145*f*; VI, 196*l*, cf. Spell 190, n. 6.

6. Quite obscure, compare 236*k*. *Pyr.* § 279*a* has *dmq̄ tnwy* ‘the borders will be joined together’.

7. With the result that the river itself will vanish. Cf. *Pyr.* §279*a*.

8. *Msk̄t* with water- or bowl-det. is not known to me, but it may well be a writing of *m̄sk̄t* ‘Milky Way(?)’, *Concise Dict.* 118, cf. 236*l*.

9. *Bq̄nw*, var. *q̄bnw*, is of unknown meaning, and in fact this clause is a corruption of *Pyr.* §279*d*, but an obscure verb *bq̄n* or *bnq̄* apparently descriptive of an unpleasant human condition occurs in *CT* III, 60*i*.

10. A corruption of *Pyr.* §279*b*.

11. In the first part of 232*a* neither version seems to be entirely correct; *r šnc* of B3L is preferable to *šnc r* of B1L, but *rwwt* ‘gates’ of B1L is perhaps a better reading than *rwdw* ‘stairway’ of B3L. For *šnc* ‘bar’ gates cf. *Urk.* III, 24, 9 = Piankhi Stela, 78.

12. For the reading *q̄bʒ* or *çpr* see de Buck’s n. 1*, but there can be no doubt that this is an error for *ʒwn* ‘pillar’, see n. 13 Below.

13. B3L had originally ‘the Pillar of Kenzet’, but ‘Kenzet’ has been cancelled. The ‘Pillar of Stars’ and the ‘Pillar of Kenzet’ are named in close proximity in *Pyr.* § 280.

14. B3L has a dittograph of *m̄ds*; B1L likewise, except that the initial *m* of the second *m̄ds* has been moved to follow *snq̄*, so that it reads *snd m̄ m̄ds dsw*. Compare *Pyr.* §281*a*.

15. In 232*k* we have two bungled writings of *m̄stw* ‘offspring’; read *ʒw m̄stw.ʒ̄*. *Pyr.* §282*c* has *ʒw ms.n.ʒ̄* ‘here comes he whom I have borne’.

16. In 232*m* read at the beginning *ms.n.ʒ̄ tw*; B1L has inserted a superfluous *n* after *ms.n.ʒ̄*.

17. Indecipherable, see de Buck, n. 1*. With 232*o*–233*b* compare *Pyr.* §§284*c* ff. Note the distortion of *Pyr.* §285*b* in 233*a*.

18. The pronouns have changed from 2nd fem. sing. to 2nd plur., note also the plur. ‘heads’, which suggests a textual omission. In the first place the being addressed is apparently the Beautiful West.

19. Read *wq̄c-mdw hr m̄ht-wrt* as 234*f*.

20. Sing., despite the plural strokes, cf. the sing. suffix in *r.f* below.

21. *M-c.ʒ̄* only in B1L.

22. Reading *m̄ mt* with B1L; B3L has: ‘My days *nw mt* of death’, which yields poor sense.

23. Read *dy n(̄i)* with B1L; B3L omits *n*.

24. Compare *Pyr.* §278*a*, but in this text the adjunct *m̄wmm* is postponed to the last word in the spell, where it is out of place. Note the writing of *m̄wmm* here and in 236*h*. B3L inserts a superfluous dative after *wmm.ʒ̄*; note that 234*i* is far removed from its proper place. It should precede 231*f*, cf. *Pyr.* §278. I can make nothing of *n wʒ* at the beginning of 234*j*.

Spell 620

VI, 235 O Atum, see,¹ your name is 'The Sole One shines, (even) he who goes forth among his multitudes'. The Eye of Horus is pleasant, and I take it; it makes me go up.² Those who are in the sunshine suppress them³ when I have opened the Nether-world.

1. *Mk* 'see' only in BiL.
2. *Scr.s wī* is not in BiL.
3. Or: 'they suppress those who are in the sunshine'. In neither case is the reference of the plural pronoun clear.

Spell 621

The Great One is censured for the Bull < . . . >¹ on the throne [of] the Sole Lord; the flame is on the land. Get back, you shining one, Lord of the horizon!² Make a way for me < . . . >³. Gēb will raise aloft, Gēb will weigh(?).⁴

1. A blank space, perhaps indicating a lacuna in the scribe's copy. Restore perhaps 'of Nekhen', cf. *Pyr.* §276; but cf. 236a below.
2. The second *nb*-sign is a dittograph.
3. Another blank space.
4. Reading as *wd(n)*.

Spell 622¹

VI, 236 The Great Lady is censured for the Bull of the Island of Fire; the fiery blast is on you, you gods who are behind the shrine. O unknown god, what is allotted is in every place of the Sole Lord.² O < Lord of the horizon >,³ make a path for me,⁴ for if you do not make a path for me, I will command a curse on my father Gēb,⁵ the earth will speak no more, Gēb will speak no more, he will be unable to protect(?) himself,⁶ and him whom I find in my way, him I will devour piece-meal(?).⁷ The pelican will prophesy, the shining one will go forth,⁸ he (*sic!*) will join the . . . ,⁹ the river-banks will unite. Set the rope aright, so that the Milky Way(?) may be crossed;¹⁰ the roads will be made impassable to travellers,¹¹ the names will be changed for those who go and those who return, *Sḏnw* shall be struck down in the Meadow of Apis.¹² O! your fields will pass away when the *īḏd*-star is before me.¹³ I am the Pillar of the Stars and they see me as the Pillar

of Darkness (*sic*),¹⁴ the Bull of the sky, the Shining One, the Ox-herd who is on his pool, and the woman endures (*sic*).¹⁵

Lift up your face¹⁶ and look at your mother the Beautiful West bowing down,¹ having come rejoicing at meeting you. O N, spit on her head and her hair,¹⁷ on her arms¹⁸ and her legs, and she will say: 'My son whom I bore is one whose horn is upstanding and whose eye-painting is green.' 'You are he who made proclamation for me concerning what is yours'¹⁹ says my mother the West of me. Ho! Fear and tremble, you violent ones who are on the storm-cloud of the sky which he split open safely on the day when he desired to come thence' – so says the cultivation-ass which dwells in the Netherworld.²⁰ Your uproar will pass to the Field of Rushes, and you shall travel therein to Him who is on his *kꜣdt*-plant, having appeared as *Hnty-mnyt.f.*²¹ You sink into the earth to your thickness, to your middle, to ⟨your⟩ full span(?), you see Rē^c in fetters, you worship Rē^c in the loosing from fetters by means of the amulet of the Great One who is in red linen, the Lord of offerings.

O you female apes of the sky, cut off (*sic*) your heads until I have passed by you safely;²² I have affixed my head to my neck and my neck is on my trunk in this my name of Affixer-of-head(s),¹ by means of which I affixed the head of the Pelican on the day of the head-festival of the Bull. I have seen Rē^c in fetters in your loosing from fetters,²³ and I will be honoured²⁴ by those who see me. The Serpent of Praise on her sceptre is Tefēnet whom Shu supports;²⁵ He makes spacious my place in Djedu, in Djedet and in Djedyt, I excavate my pool in the Field of Rushes,²⁶ I confirm my land in the Field of Offerings, I set up my standard in front of the Great Ones, and I give judgement in the heavens²⁷ between the two Contestants. My strength is the strength of *Tb*, my power is the power of *Tb*, I am protected from him who would harm me, from him who would interfere with me, for there are none who will take my meal away from me, and there are ⟨none⟩ who will take away my supper ⟨from me⟩.²⁸

1. This spell, like 619, is an altered version of *Pyr.* Utt. 254, and is closer to the original than 619.

2. Cf. *Pyr.* §276c.

3. So *Pyr.* §277a; clearly the name of a god has been omitted after the interjection.

4. For the original 1st person cf. *wꜣ.kꜣ.ī* in 236e.

5. Cf. *Pyr.* §277b.

6. Cf. *Pyr.* §277c.

7. Note the writing of *mwmw* with cat-det.; in 234j it has the skin-det.

8. Cf. *Pyr.* §278b. *Psꜣt* 'the shining one' (N.B. fem.) stands for *Pyr.* *psꜣt* as a word for 'pelican'.

9. *Rp̄ṣty*, meaningless. *Pyr.* §279a has *tnwy* 'borders', cf. *Pyr. Transl.* 254, n. 7. The masc. suffix in *dm̄d.f* is itself a corruption.
10. Cf. *Pyr.* §279d.
11. Cf. *Pyr.* § 279b.
12. A corruption of *Pyr.* §279d. 236l should have preceded this clause, which in its original version was not a threat.
13. Cf. *Pyr.* §280a.
14. *Kn̄m* is a corruption of *Kn̄st*, cf. *Pyr.* §280b. The pronoun *tn* after *m̄ṣ.sn̄* is superfluous; this passage is not in the 2nd person.
15. A corruption of *Pyr.* §280c.
16. The deceased is now being addressed.
17. For *n̄ṣbwt* 'hair', 'tresses' cf. *Pyr.* §282b. The spitting is a healing operation.
18. The preposition *r* in *r cw̄y.s* is repeated on passing from line to line.
19. Reading *n̄ twyt*. The passage 237f-g appears to have little relation to the context, and may be an interpolation; there is also some confusion of persons.
20. With 237h-j compare *Pyr.* §§281a–282a.
21. With 237k-m compare *Pyr.* §§284b–285a.
22. With 237s ff. compare *Pyr.* §286. The somewhat nonsensical translation of 237t is unavoidable, *sn̄ tpw.tn* being a main clause in the imperative qualified by an adverbial clause of the type *r sq̄mt.f*.
23. Compare 237o-p.
24. Cf. *Pyr.* §287c; *īh̄ mk.t(w) W īm* has been distorted into *īhm̄ N tn̄* 'this N knows nothing', which makes no sense at all.
25. So *Pyr.* §288a; 238d-e are utterly garbled.
26. Compare *Pyr.* §§288b ff. The personal pronouns have become confused in transmission, cf. 238f, where we have the masculine instead of the feminine of *Pyr.*; here it seems likely that the fem. suffixes were thought to refer to the woman owner of the coffin, and accordingly they have been translated in the 1st person.
27. 238j should read: *wd̄c.s (m̄) m̄ht.wrt*.
28. 238o-q correspond to *Pyr.* §§290c–291a. 238o is a perfectly intelligible adaptation of *Pyr.* §290d, but 238p-q is an exact copy of *Pyr.* §291a, with the exception of the final *m-c.ī*, which has been omitted because of the line of text coming to an end. The scribe has forgotten that because 238o has been put into the negative, therefore 238p-q should also be in the negative, or alternatively both clauses should be in the affirmative. In fact the latter would more strictly follow the archetype, but putting *both* clauses into the negative also makes good sense.

Spell 623

VI, 239 Spell for going aboard the bark of Ḥaṭḥōr. I will wash¹ my hands, I will go all over the horizon, I will travel in² the bark which is in the charge of 'Iḥt-wrt, I will gather together the Golden One in the isles³ of the sky, I will gather together the god with⁴ his brethren, I will make the light bright, I will go aboard your (*sic*)

bark,⁵ I will acquire the thrones,⁶ I will ply my oar in those happy monthly festivals of yours⁷ of the summer,⁸ of the inundation season and of the winter, Sothis will convey me upstream at the First of the Year, and how good it will be when I am proclaimed there!

1. Prospective *sdm.f.*
2. T1C^a omits the preposition.
3. T1C^a interpolates *nbw* 'gold' before *nbwt* 'isles', perhaps as a combined phonogram and pun.
4. T1C^a omits the preposition.
5. *H3y(.i)* is prospective *sdm.f.* Note the older usage with *m* here; the more common usage with *r* is in 239*a*. The fem. suffix after *wy3* is only in T1C^b; presumably it refers to Ḥathōr.
6. So T1C^b; T1C^a: 'I have adorned the long-horn'.
7. T1C^a is much abbreviated and lacks the verb.
8. In 239*k* T1C^b inserts 'Ḥathōr', where it seems out of place.

Spell 624

Being a spirit in the sky. I am one who crossed the Broad Hall in my sandals, the sunshine-god sharp of power. My power is in the sky, the terror of me is on earth, for the sky is mine and the earth is mine, it is my might which has made [my] strength – and *vice versa*. Men have acted on my behalf, and the length of the sky is my stride, the breadth of the earth belongs to my settlements. He who departs is red and smeared, he who departs is tousled and dishevelled;¹ I seek out the Wakeful Ones [who are in]² the shrines. The god(s) are ejected³ from their paths, but I do not know the sky, [I do] not [know the emerging earth or]⁴ the Abyss. Ḥa does not listen to me, though I bring the horn to him, unless indeed [they(?)] have fashioned⁵ [. . .] words of wrath.¹ I am a *m3sw*⁶, red and smeared, which is under [. . .] under the fingers of the great god who departs red and smeared, tousled and dishevelled. [Thus said]⁷ the gods when they lamented: 'Yesterday is past! Down on your faces!' He has come to me while [the dawn] was without you (pl.), the three are my protection for you(?).⁸ My deed(?) is in my belly, and I have not spoken to . . . ,⁹ I speak . . .¹⁰ I have stood up on the day of eternity and the year of everlasting; I know it, though none have told it to me. Falsehood is of yesterday; O Maet, I have attained Truth.

VI, 240

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1. Reading *šmw* as a participle; compare 241*c*, where *š* is lacking. The *m* before *dšr* in 240*k* is lacking in 241*c*, but the latter has *m* before *sps* and before *nwn*, where it is lacking in 240*k*. Perhaps we should read *m dšr m tmsw m sps m nwn*, with the *m* of predication before a succession of participles. For the reading *tmsw* rather than *tms* cf. 241*a*. *BD* 183,1 has transformed 240*k* into *šm.š sph.n.š m Wnw* 'I have departed and have reached Unu'.

2. See de Buck, nn. 4*. 5*. *BD* 183,2–3 reads: *šh.n.š nhs w šmyw kšrw.sn* 'I have struck down those who are wakeful who are in their shrines'. *Šhn* 'seek out' of CT could also be translated as 'embrace'.

3. *ḫšḫc* is a confusion of *ḫšc* 'throw', etc., *Concise Dict.* 183, and *ḫšḫ* 'be speedy', etc., op. cit. 185. According to *BD* 183,2 the former is meant.

4. Read perhaps *š[rh.š tš-tnn]* *Nw*, cf. *BD* 183,3–4.

5. Regarding *ms* in *n ms šs* as the enclitic particle, but 240*r* is not really intelligible.

6. *ʾnk* does not stand here for 'to me belongs', for which this text uses *nnc*, cf. 240*f*. It follows that *mšw* is singular, despite the plural strokes in the writing of the word. For this unidentified animal cf. Caminos, *Lit. Frag.* 32; the fem. *mšwt* occurs in *Urk.* IV, 1304,6.

7. Restoring *qd.šn* 'thus said' in the lacuna, following *BD* 183,7.

8. The real meaning of 241*g-h* escapes me, apart from the pun on *hmt*. For the restoration of *nḫpw* in 241*g* see de Buck, n. 3*.

9. *ḫwšn* in 241*j* is quite obscure. Unless there has been a textual omission, it cannot stand for the old perfective 2nd plur. *ḫw.tywn*, for as the text stands, a noun is required here. 241*k*, apart from the omission of *n*, is a dittograph of 241*j*, and as such has been passed over in the translation.

10. I am unable to translate *šw šw*. All the latter part of this spell from 241*g* onward consists of various clauses without discernible nexus with what has gone before; it would seem either that there is deep-seated corruption at this point or else that a series of sentences of various origins have been inserted without regard to their meaning, a phenomenon not unknown in *BD*.

Spell 625

VI, 242 O Great Tribunal of the sky, you have brought me¹ among² you as one of you, and I will not give these utterances of mine which I know to those who are ignorant. O evil-doers, open the doors to me; O tamarisk people,³ open the flood(?)⁴ of the Great One; he supports the comfortable(?) wing which is in his body.⁵ May the two boats of Him who is tied up be bright for me, may the paths of the dark place be broad for me, so that I may protect the branches of the tamarisk people,⁶ and so that I may go forth and receive white bread.

1. A 'liaison' *n* is between the suffix *.šn* and the dependent pronoun *wš*.

2. S14C: *m-m* 'among'; LiLi: *ḫnc* 'with'.

3. *ʾsrtyw*, so S14C; LiLi repeats *šsftyw* 'evil-doers'.

4. A guess; none of the normal meanings of *ḫšš*, i.e. 'milk', 'mucus', 'dough', *Concise Dict.* 177, is suitable here.

5. So LiLi. S14C appears to be garbled, with *rn.f n* for *rmn.f* and with repetition of *htp*.
6. See n. 3 above.

Spell 626

To assemble a coffin. Come to your house which Isis has made for you, which VI, 243
 Ptaḥ has erected for you (in) his corner; the cavern of the sky-window of the
 house of Atum will be opened;¹ and the chest which the patricians drag to the
 Double Lion will be drawn from Ōn, but it is a woman who will weave his
 shroud(?).² To me belongs the flood of Osiris as the Double Lion; to me belongs
 the House of Cloth in the flood-waters. May I be exalted above the Guardian, for
 I am Lord of the West.

1. Read *wn tpḥt ptr n 'Itm*; S10C^a inserts a superfluous *r* after *tpḥt*, and S10C^b repeats
 the genitive before *'Itm* on passing from line to line.

2. In 243g both texts seem defective; I have provisionally combined them into *ḥmt ḥm
 stꜣy(t) tꜣm.f* 'but it is a woman who will weave his shroud' (of the deceased) or 'his cloak' (of
Rwty), taking *ḥm* to be the enclitic particle.

Spell 627

Gēb has appointed himself to be the chiefest of the gods.¹ I come among them, VI, 244
 the dignitaries of God, who act so that Maret may sit; who seat themselves in the
 tribunal of the Lord of all things in (this) place.² I give an order concerning the
 two kilns(?),³ for I have ruled their places.⁴

The great name.⁵ Uplifted of face. He who is triumphant(?).⁶ He of the ear
 of corn. He who goes afoot. She of the frightening fire. He whose mouth is his
 [. . .]. Beneficial of action. Great of shape. *Dnr*.⁷ He who has two knees. Growing
 flower. He who glitters. He of the depths. She of the fringed cloth. Primeval
 spirit. Leader of those who act. He whose face is double.⁸ He who is on his *dom*-
 palm. His two plumes are on him. *Tnh*.⁹ He who is on the top of the throne.
 Hidden of face. Spirit with imitation body.¹⁰ ¹Upstanding of name. Wailer with
 dummy face.¹¹ Crocodile-face.¹² Heart-swallower. He who is honest.¹³ He who has
 two phalli. Spirit whose mouth is wide.¹⁴ *Dꜣty*. Two who are content. His pole.
 Weighty of power. *ꜥbꜣꜣ*-fish. Growing ear of corn(?).¹⁵ *'Ingy*. Spirit who slew his
 father. Various of faces. Many of likenesses. She who is wary(?). Scribe of the

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two crowns. *Sȝyw*-fish. She of green and red herbs. Hot-hearted anointed one. Spirit who made it.¹⁶ He who rises. *Hȝrr-ȝȝr*. Greatly strong. The two Conclaves. Content of name. The name is prominent(?). Detestable concerning water. Hidden spirit. Spirit who created his double. Living traveller. Plunderer. Resting-place.¹⁷ Foremost one who sits. He whose heart is fortified. He whose bread is lotus. Equipped spirit. Spirit who is *ȝbny*. He who is pleasing. He whose faces are dummy.¹⁸ He who put his heritage together. Great of name. He who cuts open.¹⁸ Overweening. Spirit with outstretched arm. His five spirits. Great One of the Curtain(?). Heart-puller. Lion who is fruitful(?).¹⁹ He who gathers together his property. Upstanding of face. Divine spirit. Spirit who acts at his desire. Spirit who partakes of his desire. Ennobled spirit.

I am he whom he recognizes, having spent the day in order to knit (things) together:²⁰ who bears witness to this²¹ time; *Pȝr* is he who opens the chest, and he will make presentation of bread to the hand of Thoth²² who opens the books of the gods as he who proclaims their utterance.²³ I am he who will seek an end of words.²⁴

1. So S10C; B1BO has merely 'Gēb'.

2. So B1BO, which omits the *m* before *dȝdȝt*; S10C has: 'your tribunal daily in [. . .]'.

3. Cf. *Concise Dict.* 293.

4. Presumably of the 'dignitaries' of 244b.

5. The epithets which follow presumably refer to the members of the tribunal, the 'dignitaries' aforementioned.

6. *Tpy dwnt.f.* Cf. *Wb* V, 433,6–9.

7. Quite obscure. The hoe-sign suggests that this word may be derived from the stem *dny*, with *r* for final *y*.

8. Perhaps looking fore and aft, a Janus-spirit.

9. Meaning unknown. The only *tnȝ* on record is a late word with eye-det. meaning 'glance at', *Wb* V, 384, 10. 11.

10. Lit. 'substituted of body'. Compare *ȝdnt* 'imitation woman', *Pyr.* §1273.

11. For *shȝw* 'wailer' cf. *CT* IV, 94o; VI, 74b. On *idn* see n. 10.

12. For *čȝm-ȝr* see also *CT* IV, 4d; V, 333n.

13. For *pgȝ-ȝr* 'honest', cf. Barns, *Ram.* p. 9.

14. Lit. 'long', presumably from corner to corner.

15. Assuming *ȝm* to be a miswriting of *wȝm*, cf. 244j. A miswriting of the synonymous *ȝms*, *CT* II, 369c; 388f is also a possibility.

16. Or 'her'. The rather large space following *s* probably marks a separation between two epithets, even though the usual determinative is lacking. cf. de Buck, n. 2*.

17. Cf. *CT* V, 349d.

18. For *wȝs* 'cut open' fish cf. *Concise Dict.* 71.

19. Assuming *ȝ* to be a mistake for *ȝ*, as in *Nȝbwt, Pyr.* §§123b; *nȝbt* §1451.

20. So possibly 246q in B1Bo, regarding the final *r.f* as the enclitic particle. *Ts p_{hr}* of S10C makes no sense. The clauses 246q-s are all obscure.

21. S10C has misread hieratic *p* as plural strokes.

22. So S10C; B1Bo has *ic.f t*, perhaps an error for *icb.f t*.



23. B1Bo simply 'as H_u'.

24. So B1Bo; S10C: 'I am he who will make an end of words'.

Spell 628

TO CAUSE THE WEST TO GIVE HER HANDS TO A MAN. IT MEANS BEING HALE. VI, 247
Hail to you, Beautiful West! See, I have come safely to you, you Great Lady; the Mighty One has been passed, and true is Isis who has acted on my behalf; I have uncovered those wings of yours.¹ It means that Thoth(?)² will not destroy me, while Atum(?)³ is in $\bar{O}n$ with Yusas. O you Lady of the north and west, be hidden(?).⁴ Take⁵ me on your lap and give me that breast of yours which you gave to him;⁶ may you nurse me with it, for I will come on to the lap of Him who cares for(?) the young child. I have not placed you < . . . >.⁷

1. Masc. suffix.

2.  an error for  ?

3. A miswriting of *'Itm*? Note the association with $\bar{O}n$.

4. Hortative old perfective? Hardly imperative plural; the sing. suffix *t* below shows that *m_htt* and *i_mtt* refer to one and the same person.

5. Imperative with reinforcing dative.

6. To whom? Hardly for 'to me' here. Perhaps Horus is implied.

7. The text has clearly been left unfinished.

Spell 629

To lash together a ladder for the sky. I have seen those who have achieved their desire¹ for themselves in the Island of Fire, I have seen my face (*sic*). A fair path has been made for me to those two fields of . . .² of the *dom*-palm, and the Bull removes himself(?).³ I have come so that I may receive the two fields, and what belongs to me is made for me. The windings⁴ of \bar{c} Andjet have been put in order for me, so that I may give accuracy and set the plumb-line in order. The hot weather⁵ has been set in order for me at the two Fields of Offerings which belong to Osiris and which give bread thence to the owners of food-stuffs(?).⁶ I will prepare⁷ what belongs to me, and I will receive my two fields; I will prepare what

belongs to (each) one of them, and those who watch over them will be established for me.⁸

249 'Who are you?'⁹

'The messengers¹⁰ of the Bull of the flood come to me, for I am the trampler'.

'Why have you come here for me?'¹¹

'I have come in order to give what belongs to (each) one in the two Fields of Offerings which belong to Osiris'.

'Who is he who will put the windings of ʿAndjet in order for you so that you may set the drag-ropes aright and establish the fishermen of the land who made the landmarks¹² of the king for you?'

'Open the cavern in order to go forth to Djedu; go and put in order the winding of ʿAndjet for me, set the drag-ropes aright¹³ for me, establish for me the fishermen of the land who made the landmarks of the kings for me'.

'Who will act with you?'

'It is Anubis, Lord of the desert'.

'Who will let you go forth?'

'It is *Bswr*'.

'Who will conduct you?'

'It is the Great Bull'.

'Why will you go forth?'

250 'I will go forth because of Shu, I will climb on the sunbeam'.

'Where will you travel to?'¹⁴

'I will travel on that great causeway on which those whose shapes are great travel'.

'Who will present you to the monarch who is yonder?'

'It is she who mounts up and she who is combed'.¹⁵

'What is it that you will do for me as a reward for it?'

'I have set aright . . .¹⁶ for them at my cauldron which you have made with me. I have filled their fists with flowers belonging to the goddess'.

'Where will you go in and in what shape will you go out?'

'I will go in as a hare and I will come out as a falcon'.

'What will you live on?'

'I will live on lapis lazuli, I will live on carnelian'.

'With what will you be clad?'

'With the tresses(?) of the Great One, with what issued (from) Shu, for he is a true god, to whom everything is given, and he has put the windings of ʿAndjet in order in the realm of the dead.'

1. Lit. 'those who have acted on behalf of their hearts'.
2. *'Ikwy*, var. *īwkwy*, meaning unknown.
3. It is not clear how the verb following *kʒ* is to be read; neither spelling corresponds to a known word. The fish-det. in *S10C^b* suggests the possibility that the original word may have been *sbn*, with a general sense of 'go', 'crawl away', of snakes and other pests.
4. So *S10C^a*; presumably of the ᵀAndjetian waterways. *S10C^b* has *mʒcw* with det. $\frac{\text{𓆎}}{\text{𓆏}}$, almost certainly a misreading of $\frac{\text{𓆎}}{\text{𓆏}}$; for this word see *Concise Dict.* 102.
5. Lit. 'summer'.
6. *mhʒdt*, not recorded.
7. Read probably *īry(.ī)*, prospective *sqm.f.*, as in 248*o*.
8. 248*p*–249*e* are absent from *S10C^b*.
9. There is no indication of the identity of the questioner.
10. Perhaps to be equated with *īnw* of *Pyr.* §§140; 535, 660; etc., the preceding *qq* is surely for *īy* 'come'.
11. The text has: 'Why have I come here for you?', but this is obviously an inversion of the sense; the reply in 249*e* 'I have come' confirms this view.
12. For *īst* 'landmark' cf. *Pyr.* §§1142; 1236; note the det. in *S10C*. *S10C^b* ends the spell here.
13. For *mʒc* read *smʒc* with 249*g*. Note that the deceased does not answer the preceding question 'Who is he', etc., but issues orders to his interlocutor.
14. The function of *sp.f* at the end of this clause is not clear to me, since it does not seem necessary to the sense.
15. Cf. the verb *ccb* 'comb' the hair, *GNS* 111.
16. *'Ikw* is of unknown meaning; compare perhaps the equally unknown *īkw*, *īkt* of *Pyr.* §§423–4.

Spell 630

O N, you are the companion(?)¹ of Horus of the north of the sky. I have considered(?)² a matter in the House of the Two Souls, and water of the Eye was given to me before I descended. I have not made a bundle of woe(?)³ because of Gēb, though woe(?) has been placed in the midst of the sky because of Gēb, (even) he who gives air and takes away air, and he who is deprived of air dies. But it is not I who speak; it is he who is just who utters the reckoning⁴ because of breathing air beside him. VI, 251

O N, you are one who guides himself to him who possesses a voice.⁵ 252

Judgement has been made in the presence of Neith, and air has been given to me, since I know it.⁶ I do not speak about this air the name of which men know, I speak about the lone air which is in the Mansion of Seth; its name is

...⁷

O N, . . .⁸ is the Lord of the air.

253 I know the air by this its name of Seth . . . ;⁹ I see, I know it and I have said: 'My air is mine, and eternity is mine'. GIVING AIR TO A MAN IN THE REALM OF THE DEAD.¹⁰

1. *Drw*, lit. perhaps 'who are at the side of'.

2. *Nk3* of Sq3C may be identical with *nk3* 'think about', *Concise Dict.* 141, though the det. here is not recorded for that verb. *Sk3* of Sq6C is not known, and would be a very easy corruption of *nk3*. For the use of the 1st person in the translation cf. 251*i* (Sq3C); *f* in *sk3.n.f* (Sq6C) must refer to Horus, not to the deceased, who is addressed in the 2nd person in the preceding sentence.

3. Quite obscure; for *īcnw* 'woe' see James, *Heḳanakhṭe*, p. 109. Possibly the sense may be that the deceased is disclaiming having collected troubles for somebody.

4. Reading *qd ḥsb*; the passage seems to imply that only those of good record will be allowed to breathe. In 251*i* the deceased disclaims any responsibility for the judgement.

5. The unmistakable 2nd person of 252*a* and the parallelism with 251*a* speak against accepting *īnk(?)* of Sq3C, which could have been substituted thoughtlessly for the personal name, which is certainly original here.

6. Sq6C has *hy.f sw* for *rh sw N*.

7. I cannot interpret the name of the air.

8. *'Isṯ.ty*, meaning unknown.

9. *'Isṯ.ty* again.

10. Sq4C adds: 'entering(?) into [. . .]'.

Spell 631

To exist by air, to breathe the air in the realm of the dead in the Field of Rushes.¹ The sound of woe is in the horizon, fear falls on the Netherworld, uproar is in the Field of Rushes, the gods on their thrones go to them, the Sole Lord has collected his wits, for he has seen storm in the upper sky,² [he has] foretold [cloudiness]³ in the lower sky on the hands of Him who is greatly strong,¹ he has foretold him who is stronger than he to those who are in the Presence,⁴ the dread of whom is put for him into the primeval ones.⁵ O Lord of the two *pthy*, implant an obstacle against them;⁶ cry out (to) the Destroyer who treads the battle;⁷ send to the Sole Lord,⁸ cry out to the two great Enneads, listen to them in the land. The two Conclaves have appeared at it(?), the festivals are . . . ,⁹ the Servitors have gone all over the fields of them of turquoise;¹⁰ the pure one takes possession of the Mansion as Gēb with the power and voice of a god. See, he comes, having immersed the sky and disturbed the earth, one who satisfies himself thereby; he shall not be named among you – so says the Eyeless One, N has

VI, 254

spoken to you, you gods; O N, you are . . . ¹¹who dispersed¹² the storm. N sets his power in (the place) where it was extended, N hears the matter of what is brought to him – so say Thoth and the Eyeless One. N knows the Lord of the two *ph̄ty* as one, and the gods who are in them are made content. Such is N.

1. Sq6C lacks 253g.h, while B3Bo lacks 253i.j.
2. Var. ‘he has seen Seth in the upper desert’. The next sentence is lacking in Sq6C.
3. Restore as *sr[n.f h̄ʒ]ty*.
4. Both texts are somewhat garbled; read *sr.n.f wsr r.f n ḥmyw-b̄ʒh̄* ‘he has foretold him who is stronger than he to those who are in the Presence’.
5. So Sq6C, with a superfluous *s* at the end; var. B3Bo: ‘he puts the dread of him into those who are among the primeval ones’.
6. Not in B3Bo. From here on the spell becomes most obscure, and in some places I translate the words without grasping their real meaning.
7. Note the loss of the preposition *n* before *nb̄d*. Not in Sq6C.
8. B3Bo adds *mrt R̄ʿ* ‘what R̄ʿ desires’. This text ends here.
9. I do not understand *dmy* with boat-det.
10. The sign **𐎠𐎡** inserted between *šmsw* and *sh̄wt* seems to have nothing to do with the sentence and to be intrusive; *ph̄r šmsw* demands a direct object.
11. *H̄rr* with det. of Seth-animal.
12. Lit. ‘who split up’.

Spell 632

N has gone down, he has breathed the air, he has smelt Truth,¹ N has smelt the air, N [has gone forth(?)]² in order to open the Eye of R̄ʿ, N has gone down in order to ease the Weary One, Khons opens (the doors),³ and [the winds] pass out;⁴ the *Nt*-crowns are parted and the wind enters into N’s nose. TO BREATHE THE AIR IN THE REALM OF THE DEAD. VI, 255

1. Var. Sq3C: ‘he has breathed Truth’.
2. Cf. de Buck, n. 1*, but apparently [*pr*].*n* is to be read rather than *pr̄y*, though in that case the space available suggests that something else is lacking between *tʒw* and *pr*.
3. Compare *CT V, 35k*; de Buck, n. 2*. Not in Sq6C.
4. Cf. de Buck, n. 3*.

Spell 633

The air is in N’s nose like Seth, N has spoken to Seth, N has been informed. AIR SHALL BE IN A MAN’S NOSE IN THE REALM OF THE DEAD.

Spell 634

VI, 256 Recitation [. . .].¹ Hail to you, Mighty Lady! N has come [. . .] N. N is Maret [. . .] you, O Mighty Lady, when pleasing Shu who is in the horizon. N has breathed [the air . . .].² [O N], you are that Maret whom he (*sic*) desires and by means of whom he lives every day [. . .] N [. . .] the desert [. . .] Maret the riparian lands; the terror of the *Nt*-crowns [. . .] the *Nt*-crowns [. . .]. N is Maret in [. . .].³

1. The heading is absent in Sq6C.

2. The lacuna is considerably longer in Sq6C than in TIL.

3. If de Buck is correct in restoring *ḫwt* in 256*h* at 9*, the text of Sq6C may have differed somewhat from that of TIL.

Spell 635

VI, 257 O you of the seasonal festivals who cut off the foreleg; O you who are upon the mountain who see the wounds; O you who acclaim the horns which keep the pallid one(?) away; O you who make the Two Warriors content with wisdom; O you who are in charge of your shrine,¹ who see your two spirits; O you who are united within your two mansions; O Orion who loosed the cord, I have come that I may see the shrine; O you who are above and you who are below, the iron of the west (is in)² the mansion; O you who spend day and night on your left side, I have gone in and out and have absorbed it.

O you hidden one who are in the mansion of Neith and Ptaḥ . . .³ bearing foodstuffs, I am content (with) what you have taken, the funeral meal which is with(?) me, the secret thing which is in the mansion of Him who cries out,¹
258 because my breath is mine⁴ and my breath has been given to me by *'Iny*, father of the four heralds(?) [. . .] Lord of Offerings, herald(?) of the Lord of All [. . .]. *Rē*^c has no power over me, and it is I who take away his breath; Atum has no power over me, and I violate his hinder parts; the oppressive agents(?)⁵ of the gods have no power over me [. . .] I have released *'I3st*,⁶ I have eaten the bread⁷ of the falcon in his mansion,⁸ I have warded off [. . .].

1. Cf. 257*h*, where this word has the house-det.

2. The absence of a preposition is inexplicable, unless there has been an error of omission.

3. *'Ik w3tys*; unintelligible.

4. The construction is obscure, and I am by no means sure that I have understood it.

5. *ꜥꜣbw*; for the meaning cf. *ꜥꜣbt* 'oppression', *Concise Dict.* 1.
6. Perhaps the presiding goddess of *ꜣꜥsw* 'part of the sky', *Pyr.* §709.
7. For *pyt* 'bread' cf. also *CT III*, 349l.
8. The name of the deceased is superfluous here.

Spell 636

SPELL FOR A MAN TO HAVE POWER THROUGH HIS MAGIC IN ORDER THAT HE VI, 259
MAY ESTABLISH(?)¹ HIMSELF IN THE REALM OF THE DEAD. Sobk in the water, Dedwen in Zety-land, Ḥa in the west, Sopd in the east, they bring me my double for my body, and it will be in the water with Sobk. Bring it to me, so that it may be in the sky escorting the great god. Bring it to me, so that it may remember me and act so that I may live.

1. The sense of the four signs following *ḥkꜥ.f* is not clear. The reading is *r ddr.f*, a clause of purpose with *r* and *sdm.f*, but no verb *ddr* is known, and the translation 'establish(?)' is a guess.

Spell 637

TO OPEN [THE DOORS] OF THE SKY. These are the two doors which belong to Him of the sky-window¹ and which belong to Him who is under the tree² in front. O Keeper of his mooring-post, prepare a path for N so that N may pass, he being alive, prosperous and hale, for there are none who will do anything evilly against N.

1. Read *ꜥꜥwy ꜥꜥw(y) nn nwy Ptr.*
2. *Wb.* III, 395,12 records a late deity *ḥry-ḥt*.

Spell 638

SPELL [. . . AND FOR] NOT PERISHING IN THE REALM OF THE DEAD. I am the VI, 260
Destroyer, because I know that I will go down,¹ for I have appeared and am mighty. O [. . .], I am one who calls out, who is excluded(?)² when he adorns³ the two Enneads. I have appeared and am swift, I am indeed one who exists.

1. *N* before *rḥ* appears to be the conjunction 'because', not the negation.
2. The meaning of *ḥm* is not certain, but 'debar' or 'exclude' seems the least unlikely equivalent.
3. It is not clear whether the suffix in *sd.f* refers to the being addressed in 260e or to the deceased.

Spell 639

[SPELL FOR SITTING AMONG THE GREAT GODS]. N [has sat] among the great gods, [N has passed] by the House of the Night-bark; it is the *b3t*-bird which brings you, O N.¹

1. The rubric is restored from *BD* 215,16; the other lacunae from *CT* Spell 309; cf. de Buck, n. 5.

Spell 640

VI, 261 SPELL FOR NOT ENTERING INTO [THE SHAMBLES]¹ OF THE REALM OF THE DEAD.² My word is spoken, the knot is tied³ behind me in the sky, the earth is guarded by *Rē̄c* every day.⁴ I have made the knot firm against the inert ones at my feet on that day of cutting off the tress.

The knot is tied behind me by Seth, in whose power the Ennead were at first, before uproar had come into being, so that you⁵ might make me hale as this one who slew my father, for I am he who takes possession of the [Two] Lands.

The knot is tied behind me [by] Nu⁶ who saw [the First Occasion],⁷ before the gods were born, [. . .].⁸ I am *Pnty*, I am the heir(?)⁹ of the [great]¹⁰ gods.

1. For the restoration *nmt* cf. *BD* 121,14; 122,8. The Nu text of *BD* (Spell 50B) is closer to *CT* than Nebseni (50A).

2. M₂NY has the alternative rubric 'Driving away a snake'.

3. So M₂NY and *BD* 122,9; the reading of T₂Be is not certain, but appears to be '[the knot] is behind me'.

4. T₂Be has a dittograph of '*Rē̄c*'; M₂NY appears to be corrupt, while *BD* 121,16 is much altered at this point. For *s3w t3* *BD* 122,9-10 has *irt t3*.

5. Plural suffix, but it is not clear to whom it refers. Note the 'liaison' *n* between *tn* and *wi*.

6. M₂NY probably read 'Nūt', see the fem. participle in 261*l*; so also *BD* 122, 2. 16.

7. Restored from *BD* 122,16.

8. Passalacqua's copy (see de Buck, n. 16*) of the text in the lacuna is incomprehensible; *nmt* is clear, but not what precedes; one might expect *n irt nmtt* 'before men were made', but the traces cannot be so read. *BD* 122, 3-4; 123,1 read *n ms(t) ntrw cšmw*.

9. Restoring as *iwrc*; *íwt* of *BD* 123,2 does not yield good sense.

10. *c3w* restored from *BD* 123, 2.

Spell 641

TO BE A GREAT ONE IN THE REALM OF THE DEAD.¹ I am RĒꜥ in the midst of his Eye; a lament goes out, a cry of woe is given in the horizon, the . . .² of the god is withdrawn, this one comes because of you³ and of the two blood-offerings.⁴ VI, 262

I am RĒꜥ in the shrine of Macet,⁵ I surpass the great ones who are on the path of the Foreleg,⁶ I sit on my stool(?), I judge the retinue of the Ennead, for I am their ruler, and their gaze has gone forth.⁷

1. Var. 'Spell for [being] in the tribunal of the god'.

2. Ššꜥ.

3. DiC omits *hr.k*.

4. *Trwtꜥ*; for *trwt* cf. *Pyr.* §401; *CT* III, 285a; VI, 179e. The god-dets. seem superfluous.

5. For *hꜣm* 'shrine' as written in M2NY cf. 257e.h; *hꜣm* 'not know' of DiC is a corruption.

6. Reading in 262i *hr wꜣwt hꜣpšꜥ*.

7. Reading *pr.n hr.s[n]* with M2NY. 262*l.m* are not in DiC, which substitutes 262*n*: 'I am a god'.

Spell 642

The festival is brought about,¹ the servitors go round about, the paths are made known, the servitors make presentation, the great ones are protected,² he who has come is made ready(?).³ The coming forth of the Bull, the Lord of the West; the sceptre is on high, the spirits of . . .⁴ are caused to circle round(?).⁵ VI, 263

1. Var. GrT: 'the abode of the festival is brought'. It would not be impossible to interpret 263a-e as a series of imperatives.

2. Despite the writing, *mk* can hardly be the particle.

3. Reading *hr.t(w)* 'is made ready'; no other interpretation seems plausible.

4. *Smt*.

5. *Sšꜥny* may be the causative of *šny* 'encircle', etc.

Spell 643

. . .¹ I open up the obstacles, I split open the Netherworld, I go out among the retinue of the Lord of . . . ;² he makes me into one who goes to and fro, and it means that I am he who opened the obstacles and split open the Netherworld, having power in my feet;³ who broke open the firmament and lightened the darkness(?).⁴ I go to and fro in contentment,⁵ I am strong, and my mark of distinction is on my head.

1. The opening words of this spell in 263*i* are meaningless as they stand, and are obviously corrupt.

2. *Hknwt*.

3. 263*m-o* seem to be badly confused in A1C, and even in G1T we must surely emend *rdwy.sn* into *rdwy.ỉ*. I have the impression that originally, in an earlier MS that has not survived, *wn pw srt* and *wb3w dw3t* will have been written side by side and then followed by *shy.ỉ m rdwy.ỉ*, and I have translated the passage in that sense.

4. Read *sšpw grhw*?

5. Reading *h3r* in G1T as well as A1C; the 3 appears to have been added as an afterthought in G1T. I have taken *h3r* to be but a variant of *hr* 'be content', as at times in later texts.

Spell 644

VI, 264 O Nūt, spread yourself over me when you enfold me with the life which belongs to you;¹ may you fold your arms over this seat of mine, for I am a languid Great One. Open to me, for I am Osiris; do not close your doors against me, so that I may cross the firmament and be joined to the dawn, and that I may expel what Rē^c detests from his bark.

I have come that I may drive off ^cApep and that I may make known the course² to the northern sky; I am he who takes the helm in the Bark of Governance and throws out the bow-warp from the god's bark, and vindication is granted to me in the tribunal of Rē^c-Atum. I am one who is joyful³ in the coffin, and the Decapitator will have no power over me.

265 I have come that I may conduct the funeral meal and propitiate those who are in the upper houses; I am Anubis as one who fosters the place of embalming, who embalmed the god⁴ in the hidden place.

I have come that I may cover up corruption and deal with the mummy-wrappings, and that I may pour away the putrefaction after death.

I have come equipped with my power, I have quenched my thirst with it, I am a possessor of provisions.

1. Read *hnmt.ỉ wỉ m cnh hry.t*, the verb-form being *sđmt.f*. G1T has confused the text, writing *hnmt ỉw n*, etc.

2. *Sđdwt*, lit. 'navigations'.

3. *Hcw* in A1C; *h3w* 'who wail' of G1T is surely an error. For *mm* of A1C read simply *m*.

4. Reading *w[ỉ] ntr*.

Spell 645

The door into the Netherworld is opened for N; O you of the expanses of Shu who are in the sunshine, prepare a path for N, open for him a portal in the land of the Netherworld; (as for) N, to him belongs the entire land.¹ TO OPEN THE DOOR FOR [A MAN]² IN THE LAND OF THE NETHERWORLD.

1. *Wnt* is a particle. Note a superfluous *n* at the change of line in 265*m*.
2. See de Buck, n. 4*.

Spell 646

SPELL FOR THE STAFF WHICH OPENS(?) [. . .]. Stand up, stand up behind Osiris, stand up, O staff, behind Osiris, that he may smite the contentious ones, the confederacy [of Seth(?) . . .] penetrating of visage, greatly strong, who cuts down the foes of Osiris. [May] you [put]¹ your arm about me as a *wtnw*, so that I may be vindicated. If the heart of Osiris be [at peace]² in the West, then will my heart be at peace at the place where he is. I am his child, I am pure, [I am a god—so says(?)]³ the well(?) of Abydos. VI, 266

May you receive *natron* from before the god, may you clothe yourself in your fringed cloak; I [am]⁴ with you as one who is in front.⁵ I am pure, I am a god⁶— so says the flood in which there is cleansing for you, and I am your successor.

1. See de Buck, n. 4*.
2. See n. 5*.
3. See nn. 6*; 7*.
4. See n. 8*. This part of the spell appears to be uttered by the son of the deceased as officiating priest; cf. 266*q*.
5. Determined with a strange creature.
6. See n. 9*.

Spell 647

PROTECTION THROUGH PTAḤ. I am a high Power, headman of the Two Lands, Lord of justice, scribe of all the *pr-wr*; [I am¹ the . . . of] Isis, the sweat of Gēb,² the Lord of herbage, green of fields, nourishing the grain of the Field of Offerings and knitting the seed together — so says Atum. My spine is enduring, my egg is VI, 267

firm on the spines of the celestial kine. O my son, how fair is your face! My likeness(?) is created,³ and that is how this my name of Ptaḥ came into being; one fair of face, mighty of strength, to whom men appeal(?)⁴ within the castle of the Lord of life, to whom his places appeal(?); his nobles are in front of him, in front of those who are greater than he – so says Sia concerning me. That is how this my name of ‘Succourer, Lord of justice, scribe at the head of the *pr-wr*’ came into being. Ma^cet is joyful when I am strong [for] life and dominion; Thoth is on my great flood; as for the repelling of my pen concerning it, there is nothing which the gods have done.

I am one who succours(?)⁵ his place, a favourite of the Lord of the shrine;⁶ I have gone in and out of the interior of the shrine of the Lord of All, I have lifted Ma^cet on to the altar of Shu who is in the coffin. I have brought in the Sacred Eye, I have destroyed falsehood in the tribunal, I have expelled what Rē^c 268 detests from his bark,⁷¹ and every god is in it. I am exalted, and every spirit is possessed with the awe of me, and the plebs worship my goodness. I make the herbage to grow, I make the riparian lands of Upper Egypt green, (I) the Lord of the deserts who makes green the valleys in which are the Nubians, the Asiatics and the Libyans. I have entrapped the Nine Bows, and everything is given to me by Rē^c, the Lord of All.

I am He who is south of his wall, monarch of the gods; I am king of the sky, (even) Neḥebkau who rules the Two Lands, Neḥebkau who grants souls, crownings, doubles and beginnings. I am Neḥebkau, and their lives are at my hand; when I wish, I act, and they live. There are none among them who speak to me apart from [. . .] this my sole name, because I am Ḥu who is on my mouth and Sia who is in my body; it is my *wrrt*-crown which twists the *nct*-snake(?)⁸ into my back and which incites against those who are disaffected against me when their hearts are cast against me. My dignity is on my hands, and my face reduces to order him who is in the waterway(?);⁹ headman of the land who is in the hearts¹⁰ of the headmen who are those who are seated(?).¹¹

I am Lord of the *wrrt*-crown at the head of the firmament, and the earth 269 is ploughed up for me; I have presented [offerings],¹² and the firmament has been created for me by the turquoise-folk, I have steered the Night-bark¹³ and the sailors of the bark are in joy, while [the crew]¹⁴ of Rē^c guards the land. Ḥu is joyful, Sia-Rē^c is happy, the Ennead is cheerful, the urai [. . .] when Ptaḥ who is south of his wall comes in front of the thrones for the gods. I have tied up the bark at the Island of Herbage, I have gone in and out of [. . . the Lord] of All. I tell him the governance of the Two Lands when I make them live thereby, while he speaks to me. It is Rē^c, Lord of the Ennead, who comes; the Lord [. . .]

while those who give are about him, about him, and it means that I have come into being for the Lord of lords.

I am He who is south of his wall, the protector of the gods; neither men, gods, spirits nor the dead have power to turn [me] back to harm me. I am He who is fair of face, whom the Lord of Life and She who rules the gods love. I give life, controlling offerings for the gods the lords of offerings; I am the Lord of Life, ruling in the sky, while Seth is my protection because he knows the nature of what I do; I am the Lord of Life.

1. Cf. de Buck, n. 2*.
2. *Kysw*; cf. *CT Transl.* Spell 101, n. 6.
3. For *ptḥ* 'create' cf. *JEA* 35,64 (4). *Ṭw* . . . may perhaps stand for *twt* 'image', 'likeness'.
4. Assuming an extension of the meaning of *smy* 'succour'.
5. *Sym* as written is meaningless; it has been taken here to be a miswriting of *smy*, cf. 267*k.l*.
6. Assuming that *ḥ* here and in 267*u* stands for *kṣr* 'shrine'.
7. Read *dpt* rather than *im* or *wyṣ* because of the fem. suffix in *ḥr.s*, 268*a*.
8. *Ncct* with snake-det. is not intelligible as it stands; I suggest emending to *ncct nct* 'which twists the *nct*-snake' as a rope to serve as the speaker's spinal cord; for *ncy* 'twist' a rope cf. *CT* III, 97*g*; 113*n*; *Rev. d'ég.* 24, 61, n. 13.
9. *Šmw*, cf. *Pyr.* §§1049; 2175. Or should we read *mr*?
10. Read *imy ibw* only, the space in the lacuna is about right for *m*.
11. Regarding *imyw* here as being of predication; for *ḥfd* 'sit' cf. *BD* 212,8.
12. For the restoration cf. de Buck, n. 2*.
13. For *ḏsr ḥpt m* cf. *JEA* 20,162; the sense appears more precisely to be 'steer'.
14. For the restoration *iswt* cf. de Buck, n. 1*.

Spell 648

The sky was pregnant on the day when Nūt bore him and the arms were given.¹ VI, 270
[The Servitors]² go round about [. . .] Lord of the horizon on the day of eternity. He rises as Nu, his entourage is serpents, his Ennead displays(?)³ itself behind him, his powers put fear into the gods who come into being after him, his myriad of spirits is within his mouth. It was magic which came into being of itself, at seeing which the gods rejoiced, and through the sweet savour of which the gods live; who created the mountains and knit the firmament together.

O you Souls of Pe and Nekhen, come behind and before me; O you gods of the south, dread me; O you gods of the north, fear me; O you gods who are on

earth,⁴ fall to me, for I am Rē^c the self-created, I have gathered together the fluid of my egg,⁵ and I have power over you in this my name of Sakhmet; I am far from you in this my name of Horus at the head of the Ennead. Beware of me, you *ʒkrw* of the sky;⁶ beware, O you who guard the ways in the northern sky; prepare a path for me so that I may pass on it, for I am your lord and your head-man. My magic spells are on my mouth, and I have power over my foes who are in the Island of Fire, so that I pass unharmed.

1. The sections 270*a*–*i* are descriptive of the sun-god, with whom the deceased presumably was identified; the rest of the spell is spoken by the deceased. The clause ‘the arms were given’ probably means ‘her arms were extended’ in embrace.

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

3. *Nṯb*; unrecorded and meaning uncertain.

4. Lit. ‘on the back of Gēb’.

5. Note the masc. *ḥbb* instead of the normal fem. *ḥbbt*. The suffix in *swḥt.f* surely refers to the deceased speaker, and therefore must stand for an original 1st person.

6. An unusual attribution of the *ʒkrw*, who elsewhere are earth-gods.

Spell 649

VI, 271 O you Ram-man,¹ open a path for me, for I am the young child; let me pass unharmed.

O Crocodile-man of his,² open a path for me, for I am a magician whose names are pure.

O Lion-man of his, open a path for me, for I am Thoth, and the Eye of Horus is in my body.

O Lion-man of his, open a path for me, for I am Seth about to sail the bark.

O Lion-man of his, open a path for me, for I am Maet at the nostrils of Rē^c.

O Lion-man of his, open a path for me, for I am Horus seeking his Eye.

O Lion-man of his, open a path for me, for I am Gēb about to give judgment.

O Lion-man of his, open a path for me, for I am a fire about the shrine.

272 O Snake-man of his, open a path for me, for I am Min seeking³ women.


O Jackal-man of his, open a path for me, for I am ^cAnti perambulating the *ḥnw*-bark.

O Messenger of his, [open] a path for me, for [I] am Khons about to write what is true.

1. The man-sign is to be read as a determinative; in 271*b-h* and 272*a-c* it is followed by the suffix *.f*.
2. Perhaps of the Ram-man, but in Spell 653 the suffix has no obvious antecedent; so also 274*a*.
3. Lit. 'in the seekings (for)' or 'embracings of'; the det. of *shnw* points to the former meaning.

Spell 650

Hail to you, River of Fire, Lord of Souls, great of power, mightier than your lord, great of wells(?),¹ Lord of rivers, greater than Nu: Let me pass, for I have come from the Island of Fire and I have filled my body with magic. You shall say:² 'You may pass unharmed when travelling (on) one of these paths'.³ It means that you shall tell what is in the heart of Maet. You shall say:⁴ 'Pass on the one of them which you wish'. I am one who walks; attend to what I say⁵ to you truly about it.

1. The reading and meaning of  is not clear; it is suggested that, in view of the context, it may be an ideographic writing for *hnmwt* 'wells', though the significance of the apparent dual ending remains obscure.
2. Emending to *qd.hr.k* as 272*k*; there is no antecedent for a suffix of the 3rd person.
3. Lit. 'a path among these paths'.
4. Emending to *qd.hr.k* as in n. 2.
5. Emending *qdt.f* to *qdt.i*. This short spell well exemplifies the confusions of pronouns so often found in CT.

Spell 651

Hail to you, Sakhmet among the great ones, Lady of the sky, mistress of the Two VI, 273
Lands; what you wish is what you do among the gods who are in their shrines. All men are possessed with the awe of you, Lady of life who is with the Green One. As for him who knows this word of God, he shall be in the sky with Rē^c among the gods who are in the sky, and vindication shall be given to him in every tribunal into which he goes down. He shall eat bread in every place to which he goes, and he shall achieve transformations into anything he wishes. It is a matter exactly true.

Spell 652

This is the allotting of the field of the gods, the grapes from which Rē^c and his retinue eat.

These are the shrines of the knife with the air thereof.

This is the field of Thoth which is in it; everything in it is in the hand of whoever knows this magic spell.

This is the field of garden plots in the hands of the gods.

This is the field of garden plots in the hands of the spirits.

274 This is his man who eats what he sees; his name is 'Slayer'.

This is the Lord of offerings.

The man who is attached to all this; his name is 'Lord of Spirits'.

These are the Corn-goddess, Bastet, Thoueris and the six ladies.

Spell 653

This is this man of his, whose name is 'Loud-voiced', and this is his stream.

This is this man of his, lord of robbery, who lives on what he has seen; do not pass by him.

This is this man of his, lord of turmoil, with face of fire and eyes of flame; pass by him.

This is this man of his, whose name is 'He who takes the oar'.

This is this man of his, whose name is 'Vindicated'.

Ḥaṭḥōr.¹ Shesmētet. Bastet. Eye of Horus. Eye of Rē^c. Edjō. Sakhmet. The Sacred Eye. Khons. Ḥu. Sia. Nefertem. Thoth.

1. A list of deities from the lower left of the plan on p. 271 of de Buck.

Spell 654

VI, 275 I have come rejoicing, a scribe of Maret. The birds are in the sky, the fish are in the river, the herbage is in the fields, the *ḥbꜣt*-barks of Ḥaṭḥōr and the *nšmt*-bark are in the god's lashing together.¹

1. I.e. are lashed together, built, by the god.

Spell 655

TO GO TO AND FRO AMONG THE SERVITORS, TO ISSUE FROM THE NETHERWORLD, TO KNOW [. . .]. [O] Sakhmet, I assemble the spirits, I go out, I have power over [. . .] word, I do not reveal the word of my . . .¹ Protection is in my hand [. . .] to whom [. . .] goes down; so say they, the offerers and servitors, concerning me. O you powers and gods, help me² in [. . .] for me; burning(?) [. . .] water; it quenches the fire of his breath. His soul is the Demolisher who comes(?)³ [. . . in peace],⁴ an equipped spirit; so say they, those whose sanctuaries⁵ are secret, concerning me, after him who is weak [. . .].

The obstacles are opened up¹ and the darkness is lightened; may you go out VI,
into the day, may [you] have power over your foes, may you have news of(?) the . . .⁶ Proceed on your journeys, go to and fro, may you [go forth]⁷ among them, the living. Do not reveal the word of those who are on earth as to the shape of a living spirit; may you astonish those who see you and may your sceptre be in [your] hand against your foes. O you god, going to and fro among them, the living, do not reveal the word of those who are on earth who recall for you the coming.⁸

1. *Inby. ȝ*, meaning obscure. *Wb.* V, 380, 9 shows a word *tnb* with legs det., also of uncertain meaning.

2. The position of the dative is abnormal.

3. The translation of 275s is most uncertain.

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

5. Equating *stwt* with *styt*, which occurs as the name of the sanctuary of Sokar.

6. *c3hw-ȝb*.

7. Restoring as *pr.k*.

8. Apparently so, but it is not clear what is meant; the sentence appears to have been left unfinished.

Spell 656

O Swallower of [myriads], O [Ass], may you oppose yourselves to yonder foes of Osiris. (As for) N, those who will come are [those who would oppose her]¹ in order to take away her bread from her; he who is in [. . .] tomb, she who is in the burial chamber(?) in order to drive back to you those who show respect² to you,¹ and [you are driven back(?)]³ with your fat(?) in your mouths,⁴ you have VI, 277
defecated with what is on your hinder parts,⁵ your [. . .] is upon your heads, [. . .] your heads for Rē^c [. . .] Horus has challenged(?) yonder foes⁶ among them, (even he), the distinguished of shape(?).⁷ [. . .]. None will make

rejoicing for you when meeting [you, . . .] in your . . . ⁸ in the place of execution. There will be no [. . .] the West, there will be no going forth at the festivals of Ḥathōr for [. . .].

O Swallower of myriads, O Ass, [. . .]⁹ N's foes [who shall come]¹⁰ to meet you in order to oppose [the Swallower(?)].¹¹ She has ploughed and she has reaped with her servants, she has [drunk]¹² the water which the Nile made for her. O Rē^c, [yonder foes]¹³ of N have said that they will take away the great
 278 White Crown (which is on) your head¹⁴ and the *ṣtf*-crown which is on your vertex; they have said that they will smash heads so as to disturb [. . .] in the Presence; they have said that they will disturb truth in order to [foster]¹⁵ falsehood at the Throne. O Rē^c, vindicate N!

1. Restore as *ḥsf.ty-sn ḥm.s*; cf. de Buck, n. 7.

2. Note the absence of determinatives from *try*.

3. Restore as *ḥw.tn šḥt.tywn?*

4. Apparently so; there is no other word *ṣd* that could possibly fit here.

5. Read simply *tpyw* (or *tpyt*) *pḥty.t*.

6. Restore as *sr.n Ḥr ḥftyw ḥpf ḥm.sn*; for the translation of *sr* as 'challenge' cf. *sr ṣḥṣ* 'challenge to battle', *JEA* 21, 222.

7. Regarding *tn* as the word for 'be distinguished', written without determinatives.

8. *Bṣwt*.

9. The surviving *f* at the end of the lacuna shows that its content differed from 276*m*.

10. Restore *ḥw.t(y).sn* in the lacuna, cf. de Buck, n. 7*.

11. There is enough room to restore *ṣm*, see 277*h*. The abrupt change of topic after the lacuna suggests that there may have been a textual omission.

12. Restore *swr*.

13. Restore *ḥftyw ḥpf* with 276*m*.

14. Read *(tpyt) tp.k*.

15. Read *r s[ṣnh] ḥsft*.


Spell 657

To call magic to mind. I am one to whom (things) were given, a son of Rē^c and a son of Thoth; I sought¹ this which I found in my mouth; what I picked up, I found under my . . . ;² a tress and a pigeon(?)³ – and *vice versa*. He⁴ grants to me that I receive what has been allotted to me, and I have been watchful with my mouth and my belly so that I may receive this which my lips give. O my heart, raise yourself on your base that you may recall what is in you; the letter goes out from the house of Rē^c, having been sealed in the house of Thoth, and I have called to mind all the magic which is in this my belly.

1. Read probably *shn.(n.)l̄*, with merging of successive *n*'s.
2. *Ndd*; an unidentified part of the body.
3. For *dʒʒ* 'tress cf. *CT* III, 288*a*; *Siut*, 15,21; the bird *cbw* may be identical with *cb(ʒ)* 'a pigeon or dove', Edel, *Weltkammer*, I, 227. This association seems inexplicable.
4. *Rē*^c or Thoth?

Spell 658

To raise up a man to the great god; to go aboard the bark of *Rē*^c. Hail to you, great god, Bull of the West! Endure and know no weariness! I will go aboard your bark, which I have tied up at the stairway, and I will make descents into the riparian land . . . ;¹ I will come to land in the western sky, having appeared as *Rē*^c. I will take shape as Khopri, I will fly up on to your thrones as a divine falcon,² I will fare upstream at the bow, I will guide the voyages, and the starboard watch will hearken to my voice, your larboard watch . . . ;³ he who bears a sceptre speaks to me, the wand-bearers attend on me, your rope is made fast.⁴ VI, 279

1. *Skw*.
2. Reading *byk ntr*, regarding  not as *sʒ* 'son', but as an additional general bird-determinative.
3. I can make nothing of 279*o*. 280*f* (Spell 659) has *hy.n.i tʒ-rʒ.f sdb* 'I have removed the trouble of her larboard watch'.
4. The end of the spell in 279*r* is corrupt; what should stand here is *hy nwḥ.k* 'your rope is made fast', cf. 280*l* (Spell 659). On this expression see my note *JEA* 57,202.

Spell 659

SPELL FOR LANDING. Hail to you, Bull of the West, Lord of fayence in the festivals of the two *Macets*! I go aboard your bark, which is tied up at the stairway, like *Hemen* who knows no weariness, I have screeched as a falcon on his tree, I have removed the trouble of her¹ larboard watch, and her starboard watch is in my charge. I have acted and I have gone down (into)² the riparian land so that I may land at the northern sky, in order to serve(?)³ *Rē*^c every day. The attendant speaks, the wand-bearer stands up, your rope is made fast, and I am a possessor of praise in the *tnnt*-shrine. VI, 280

1. The bark's; feminine in English. Note that *tʒ-rʒ.f* has been given honorific precedence over *sdb*.

2. Supply *m* after *hꜣ.n.ꜥ*, cf. 279*h*.

3. The word following *mḥtt r* is corrupt and unintelligible. 279*j* has *ḥꜣ.ky m Rꜣ* 'having appeared as Rēꜣ' at this point.

Spell 660¹

VI, 281 I will cut off your heads, O you who oppose my path; I will lift up your heads on my hands, for my birth was the birth of a god on that day when the *hḏn*-plant was fashioned, before sky and earth had come into being, before water had come into being, before the Abyss had come into being,¹ before Gēb and Nūt had come into being, before Osiris and Isis had come into being, before Seth and Nephthys had come into being. I was born at the birth of Isis, and those who are on their *kꜣkꜣ*-plants² and who are in their irrigation ditches(?)³ come that they⁴ may guide the bark of Sokar in order to wipe the eyes of . . .⁵ They prepare a path for me, (even I) who moor with those who are in sky and earth. I will⁶ sit down, turn round,⁷ take my seat, and appear in my flaming glory; I will acclaim my sceptre and will flourish by means of my rod. I have tied my ornament to my neck, the Red Crown is my strength, I will receive water at the streams, and there is nothing which you⁸ will find so that you may speak against me who am in the sunshine. I have seen my father face to face,⁹ and He who is in front of his shrine will bring to me; I am the sole flower of my mother, the third of those whose faces are terrible;¹⁰ I am the eldest son of *'Imtw*, the second of the Pair, the third
282 of *Kꜣ-sp.f.*¹ I came into being before the sky had come into being and before the earth had come into being; I am the *hḏn*-plant of the aftermath,¹¹ which I prepared,¹² over whom the Flaming One has no power. I am a king who probes(?),¹³ and the two Truth-goddesses have laid their hands on me,¹⁴ being hungry on the day of . . .¹⁵ in the Sokar-bark of the two Truth-goddesses.

I am a lion in the Nile, I am the snake of Upper Egypt in the tribunal of *ḥꜣ-wr*, and I will never feed(?).¹⁶ I will walk upright, I will not walk upside down, and I will go aboard¹⁷ the bark which is tied up at the stairway. I have removed the trouble of the larboard watch,¹⁸ and the starboard watch is under my command. There is praise in the *tmnt*-shrine, and I am the keeper of five portions in Ōn; three portions are in the sky with Rēꜣ, two portions are on earth with Gēb, and it is the Night-bark which brings¹⁹ to me, it is the Day-bark which gives in my presence. I will not travel upside down; I detest filth and will not eat it, I will not
283 go up to it with my hand or tread on it with my sandals,¹ because²⁰ I am indeed a great heron on the battlements of the sky.

O knife which is on Nūt, O flattener(?)²¹ of faeces, do not use your hand against me, do not kiss the backbone(s) of the souls at the front of the sky, because they have indeed flown up to the sky as falcons, and I am on their wings; because they have indeed gone down to the earth as snakes, and I am on their coils. My breakfast and supper²² belong to the seventh-day festival, because I have heard the shout in the mouths of the shorn priests of Ōn.

‘What is this? On what will you live?’ say the gods to me.

‘I will live on bread of white emmer (on which)²³ the gods live, because I know the name of the mortar in which it was pounded; it is the acacia of Yusas-town north of Sduls-of-Ōn’.

‘I know the name of the basket in which it was sifted;²⁴ it is the skin²⁵ of Sokar which belongs to his own fire-blowing;²⁶ it means that there will no fire-blowing by²⁷ his craftsmen’.

‘I know the name of the cooking-vessel in which it is cooked; it is the vessel²⁸ of Ḥathōr’.

‘I know the name of the pot in which it is cooked; it is the jar which belongs to Rē’.

‘I know the name of the²⁹ bowl in which it is cooked; it is the base(?)³⁰ of the acacia north of Yus(as)-town and south of Souls-of-Ōn’.

‘I know (the name of)³¹ the fire which is put to it; it is the tears of Ḥemen’.

‘What is this? On what will you live?’ (say the gods to me).

‘I will live on the sšt-fruit of the leather bowls(?)³² on which Ḥathōr and Horus live’.

‘What is this? On what will you live?’ say the gods to me.

‘I will live on the myrrh and incense on which the gods live¹ when I have tied this bark of yours to the land at the stairway. O you who glitter,³³ I am one who glitters; I screech as a heron³⁴ and as a divine falcon, I fare upstream at the bow (of the bark). I will control the navigation when I come to the after-part, I will use the steering oar. When I enter into . . . ,³⁵ I will act as a noble, and the larboard watch and the starboard watch will be in my charge.³⁶ I will cast the rope of the great bark; it will be loosed, and what I loose is good in this day’.³⁷ My years are (those of) Macet, of whom I take possession.³⁸

The waters are made to flourish, the waters are made to flourish, and my property comes (to me).³⁹ O Macet, bring it to me, for it is I who allot business.

I am pure in the Presence, in the pools of Shu; never will I wash my foot in my . . .⁴⁰

What is detested is the rejection(?) of an offering-table; my offering-table is in *Wr-št-sw*.

He has brought you ⁴¹ to me, while the goods of Osiris are in Djedu; it is he ⁴² who has gathered together for them what he has received.

286 Hail to you, Serpent! What you will receive is your place on my head. ¹In very truth it means that he has commended you to her who bore you' ⁴³ – so says Thoth. 'Give him what is in your hand, the wig-cover which should be on him'.

I have placed my eye(?) ⁴⁴ in my bush, and it is what is commanded to you ⁴⁵ that your hand shall move to and fro(?) ⁴⁶ because of what is non-existent.

I have made an offering which is shared; it means that my offering is something more wonderful than the sun-folk.

Tefēnet is she who allots what is to be allotted by eternity; you ⁴⁷ shall adore her upon the waters which are in her, (even) you who follow after the Eye of Horus, and I will adore her waters.

The god stands up, and his Eye is strong above the sky and beneath the Mansions of the Red Crown; I am strong, having appeared < in > my purity,⁴⁸ and strong am I who have appeared, Lord of the great city.

You ⁴⁹ divide it (for(?)) the retinue of the mistress of your bull-snakes.

The . . . ⁵⁰ is like those who are in the fire; it is I who tread my Two Lands, . . . ⁵¹ being behind me.

O Rē^c, prepare a path for me which the phoenix will allot.

1. Cf. M. Münster, *Untersuchungen zur Göttin Isis*, 81. For the 1st person cf. 283l–284r, where the gods question the deceased; his replies must of necessity have been originally in the 1st person.

2. Cf. *JEA* 29,10, n.b.

3. Cf. *CT. Transl.* Spell 140, n. 1.

4. *S* for *sn*.

5. An obscure sign resembling *qr*; the context calls for a direct genitive of either a god or the deceased, so that the conjunction *qr* can hardly be intended here, while the phonetic complement *r* is lacking.

6. The translation in the future tense is indicated by the prospective *sdm.f* form *hry.f* in 281j.

7. The spelling of *wdb* is due to calligraphic reasons.

8. Plural.

9. To be emended into < *hr hr* > *hr.f*?

10. *Nḥ3-hr*; for *nḥ3* 'terrible' cf. *Concise Dict.* 136.

11. I.e. of the concluding rite of the ceremonies, when the floor is swept clear of foot-prints. The reference may perhaps be to clearing up after the act of creation.

12. Lit. 'cooked'.

13. Lit. 'forthgoing of nose', i.e. pokes his nose into affairs.

14. The verb-form is fem., but as BīBo is a man's coffin, it would seem that the verb refers

back to *Maret*. It has been translated in that sense, but it is at least possible that there has been an error in the gender and that the reference is to the deceased.

15. *Skrkr*, not recorded and meaning unknown. It can hardly be connected with *skr* in *Pyr*. §§241; 1847, for that is an intransitive verb of motion.

16. No word *synm* is known, and as written it looks very like a variant of *snm* 'feed', but that does not make much sense.

17. The preposition *r* has been omitted, cf. e.g. 279*f*.

18. Cf. *Spell* 659, n. 1.

19. Note the lack of concord in the participle *inn*, the fem. ending having been omitted; it is present in *ddt* below.

20. Note the writing of *n ntt* 'because', as also in 283*h*; in 283*f* the normal writing is used.

21. Cf. *idz* 'smooth' a new-made pot, *MDAIK* 3,82; perhaps the deposited faeces are beaten flat.

22. Cf. de Buck's n. 2*.

23. The preposition and resumptive pronoun *ims* have been omitted after *ntrw*.

24. For *qy* 'sift' grain cf. also *BH* II, 6.

25. Cf. *hwt* 'hide' of animal, *Concise Dict.* 184.

26. The strangeness of the words following 'Sokar' leads one to suspect corruption of the text. Perhaps the 'fire-blowing' sentences (hardly gold-smelting here) may have come from an omitted allusion to preparing the fire for baking, though the reference to a skin hardly fits this suggestion, nor does the mention of craftsmen in 284*b*.

27. Lit. 'of', direct genitive.

28. *Nbt* here and in 284*d* cannot mean 'basket', which would be useless for baking.

29. *Pw* is out of concord; so also *pssw imf* which follows; it looks as if the copyist had skipped from a feminine entry to a masculine, omitting the masculine object.

30. Or possibly 'covering' of a tree, referring to the foliage. *Kfz* is used of the bottom of a jar in *Eb.* 54,22.

31. *Rn n* 'the name of' is omitted.

32. A guess based on a possible connection of *hnw* with *hnt* 'skin'.

33. Note the cormorant-sign as det. of *hbs*, which has a bird-det. also in 16*e.h*.

34. Cf. Gardiner, Sign-list, H2, n.1. The dual strokes after the word are due to confusion with the two truth-goddesses, cf. 282*e.f*, end. The suffix after *mrc* is in error.

35. Perhaps 285*f* should be emended to read *rk.f.r.f.r...*; the reading and locality of the place-name are not known.

36. Read *hr st-hr*.

37. **𐎠** here is taken to be an ancient error for **𐎠** as det. of *fh*.

38. From 258*k* onward the text gives the impression of being a sequence of unrelated extracts from another source or sources.

39. Assuming *rr* to be the enclitic particle; the dative *n.f* is absent.

40. *Snnw* with leg-det., meaning unknown.

41. Feminine or plural, but who?

42. Regarding *intf* as a writing of *ntf*; cf. *intsn*, Edel, *Altäg. Gramm.* §173.

43. Doubtful. 'I' before *mst* has been taken to be prothetic.

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

45. Masc. sing.

46. *ʾt ʾy*, perhaps meaning purposeful motion; compare *ʾt ʾn*, *Concise Dict.* 34, used of random motion.

47. Plural, perhaps referring to *ʾmyw-ht ʾrt Hr* of 286k.

49. 'You' is plur. The reference of the masc. pronoun *sw* is obscure; not to *nywt wrt*, which is fem. A preposition has been omitted after *sw*.

50. *Mspr*, meaning doubtful; of the three words *mspr* recorded in *Wb.* II, 144, 3–6, none fit here.

51. *Nmc* with an obscure det.

Spell 661

VI, 287 SPELL FOR RECEIVING BREAD IN $\bar{O}n$. I am he who offers, I decapitate in $\bar{O}n$; my bread is in sky and earth, my bread is in the house of Horus and Thoth. It is the Night-bark and the Day-bark which bring to me from the shrine of Horus, and I will not eat faeces, I will not drink urine, I will not walk upside down. It is the Servitors who will adore me,¹ for I am a Great One in Pe, a possessor² of bread in $\bar{O}n$, one great for Osiris. My bread is in sky and earth, and is what goes forth for me from the shrine of the gods; it is the Night-bark and the Day-bark which lift (things) up to me.

1. A 'liaison' *n* before *wi*.

2. Feminine; woman's coffin.

Spell 662

VI, 288 Get back, down on your faces, you two asses¹ of Shu, you two extensions of the Eye, you two whose knees are high² in front of the two Conclaves of $R\bar{e}^c$, whom Shu takes to the sky, who navigate³ $R\bar{e}^c$ in the Day-bark!¹ Prepare a path for me, so that I may come and go on it, for it is you who will guide(?)⁴ me on it. I am(?)⁵ he who comes to you⁶ in due season(?) . . .⁷ I have come so that I may cut a skin(?) for you,⁸ O you who were fashioned by the hands of the Ennead(?),⁹ < . . . > who worship(?)¹⁰ $R\bar{e}^c$ when he flies up from the Abyss. I am he who takes the bow-warp, I am the Bull of *Hnst*, a possessor of seven portions in $\bar{O}n$; four of them are in the sky with $R\bar{e}^c$ and three of them are on earth with $G\bar{e}b$. Two portions are in the House of $R\bar{e}^c$ -Atum, so that I will not eat faeces for you, I will not drink urine for you, I will not come to you all astray, I will <not>¹¹ go

down to you upside down, your mighty ones will not have power over me. It is the Night-bark and the Day-bark which will take my meal to me ¹² from the shrines of the gods, the Souls of $\bar{O}n$.

1. What follows suggests that the reference is not to quadrupeds but to ass-headed spirits.
2. Possibly an allusion to the asses standing on their hind legs.
3. For the det. of three boats see *hnyt* 'rowing', 313j, also B1Bo.
4. The signs ~~𓂏~~ following *twt* are incomprehensible as they stand, and there must be some corruption here. Conceivably they might be a bungle for the last two signs of *ssm* 'guide'. A verb with some such meaning could be expected here.
5. 288c-e is most obscure, and any attempt at translation is hazardous, to say the least. In 288c *intk* makes no sense as it stands, but it may be a corruption of the pronoun *ink*, see 288g.h.
6. Singular.
7. *M-r* or possibly *m* 'who?'; there appears to have been an omission after this.
8. For the verb *ss* (or *sn*) cf. *JEA* 37,51(o); 'you' is plural, probably for dual. *Nt* with skin-det. is not recorded and its meaning is doubtful.
9. *Kd m-r psdt* again is difficult, and I am by no means sure that I have understood it.
10. *Wyꜣ Rr* is meaningless as it stands, and the initial *w* may well be the last remnant of a considerable omission; in that case *iꜣ* could be a participle of *iꜣ* 'worship'. If, on the other hand, the reference were to the solar bark, despite the absence of determinative, there must certainly have been loss of the main part of the sentence.
11. The negation *n* has been omitted before *hꜣy.f* through haplography with the final *n* of *dbnbn*.
12. See de Buck, n. 2*; the dative, if such it be, is out of normal place.

Spell 663

N breathes the air, and there is none who will take it from him; She who shines in VI, 289 Ombos is she who gives air to his Ennead.¹ Alone he has taken possession of all strength, he traverses [. . .] as the Soul² of Djedet, he lassoes him who would escape him,³ and he eats and drinks. N has abundance through the offspring⁴ of Mafdet, N has abundance and has carried out for himself what he wishes, and it is N who has done his will. His foes are his butchered cattle, the foes of his double are butchered cattle, inert on the night of those who sail. He has power in himself over him who fashioned him (and over) him who escaped from(?) those who follow him. N is in the middle of the faces of those who are loud of speech, mighty of stroke and strong for $R\bar{e}^c$, whom he knows. The mother comes to N bearing life; Neith comes to him bearing⁵ her loin-cloth,⁶ N's soul and shade

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are made to appear⁷ by Ḥathōr.¹ He has achieved it as Lord of the Field of Offerings, as Rē^c bearing *snt*-bread. N has supported Nūt, and it is N who supported his (*sic*) Isis; (as for) the Lord of the Field of Offerings, N knows his name, and N comes as he desires; he decapitates the living⁸ who are in *Tnn*.

1. The reference to *psqt.f* 'his Ennead' seems to have been dragged in to provide a pun on *psqt* 'she who shines'. *Psqwt.f nbt* 'all his Enneads' is perhaps not to be taken literally.
2. Reading *bꜣ*, cf. *Eg. Gramm.*³ Sign-list, W10^{*}; it is quite distinct from V37 (*ꜥdr*).
3. Lit. 'his escaper'; for *nḥp* 'escape' cf. *Pyr.* §§582; 652; 1855.
4. Lit. 'fledgelings', but Mafdet is a mammal, probably a mongoose.
5. *Hr* is repeated on passing from line to line.
6. As her gift to the deceased.
7. An unrecorded transitive-passive use, note the following *ꜥn* 'by'.
8. *ꜥnh* is repeated on passing from line to line.

Spell 664

N is one of you, the fourth of those who offer blood(?),¹ the reddest of those who are ruddy, who . . .² the sky with him who supports it, since the time when N . . . his being announced;³ N is the janitor of the two mansions of Nu.

1. Connecting *ꜥrw* with *ꜥr* 'blood', *Pyr.* §§451; 1263; *ꜥrwt* 'blood-offerings', *Pyr.* §401; *CT* III, 285a. This conjecture receives some confirmation from the allusion to redness in 290j.
2. *Tyt*.
3. *Hꜣwt* is obscure; *ꜣnt* has been taken to be a derivative of *ꜣn* '(Worte) verkunden o.ä.', *Wb* IV, 218, 8.

Spell 665

VI, 291 Gēb has sat beside him,¹ the Chaos-god goes forth, having appeared in² the wig-cover, worship is given, trembling³ is put into the two Conclaves, the strife-makers are execrated(?),⁴ for they cause plundering and they foretell the flood, they see what is allotted when strife comes;⁵ Seth comes, one who provides shares whenever food is provided(?). Horus comes equipped and clad as king⁶ so that [he] may establish Osiris in his place on this his day of accession; the southerners are for the great levy, the northerners are for the great levy of Rostau.⁷ N is his scribe, *꜠n꜠nwꜣ* by name, and *Hꜣꜣꜣt*⁸ is the name of (his) mother; N's pen is a spool(?), his pen is a wand which lets him surpass; he will perform deeds and
292 achieve governance – so says Osiris of N.¹ One who has recourse to the storm, with

protection in his hand, he speaks in their⁹ places about their duties in their dignities.

‘O Rē̄-Atum, open your hand’,¹⁰ says Osiris, ‘so that my son may pass at the head of all the gods in their places, in their duties¹¹ as nobles of the south(?) concerning the sanctuary and the robing-room in ʿAnpet, the Westerners being at peace in their hills, while you are enduring in respect of your soul and great in respect of your dignity’.

‘Receive bread,¹² receive beer, receive water, discharge your efflux in life, your progeny being on earth; let their baskets pass’¹³ – so says the scribe of Osiris, (who is) at peace by means of what is done for him.

‘O you who go to rest in life, open your hand, let the god pass with his soul, for he will have no injury, he will be unharmed’ – so says the complete¹⁴ Osiris.

1. For *im* ‘side’ cf. *Pyr.* §1114. Cf. *ZÄS* 64, 9.

2. *M* is repeated on passing from line to line.

3. For *swr* cf. *Pyr.* §924; *Eb.* 38,5.

4. Lit. ‘woe to’; the alternative translation ‘was greeted’ is improbable.

5. Perhaps meaning ‘they see that they get their share of plunder’.

6. *Byty* stands here for ‘king’ in general; note that the det. has the White Crown.

7. For this writing of the name of Rostau cf. *CT* VI, 171f.

8. Apparently deified bread, for *ht* ‘bread’ cf. *BH* I, 18; see also *ht*, *Pyr.* §73.

9. The plural suffix *sn* has no antecedent, which points to a textual omission between 292a and b.

10. Read *c* ‘hand’ with 292o. This is a common corruption.

11. Emend *.k* into *.sn*, cf. 292b.

12. 292i-l appears to be addressed to the deceased.

13. *Sw* *nbwt.sn*, meaning perhaps ‘be prosperous’.

14. Or ‘black’.

Spell 666

‘O you who flourish(?),¹ go down into the earth, go up as one who lives’² – so VI, 293 says Osiris to you.

N is a spirit,³ as for N, Osiris is abandoning the . . . of the Silent One.⁴ N has gone down into the earth,⁵ N has gone up spiritualized, N is lifted up.⁶ N is pleased with his double, and N’s double is pleased with him; a hand is full of this barley of his,⁷ and N will not disturb the filling of a hand with this barley of his – so say yonder . . .⁸ who come with oppression(?).

O you who are non-existent, N comes, having destroyed those who pray for a place in . . . for ever,⁹ and his death shall not be.

294 Get back, Black-face, skilled(?) with your smell, dweller in the Mansion of the Desert, disturber who is sent in storm! O you who live by your thefts, get back, go away, get back! N shall not speak¹⁰ this name of yours to you, and your barley shall be totally destroyed.¹¹ It means that you shall be empty, you shall depart empty. Your bread is faeces which issued . . . fire, . . .¹² which went forth to you from it, which came to you from it, and which the fire gave¹³ to you in the place from which you have come forth. Go, turn yourself about and extinguish it! It is said to N: 'It is you who shall extinguish it'. N has brought his soul, N has brought his magic, and N has taken possession of his soul, N has taken possession of his magic, N will not give his powers to the messengers of Seth who live by their thefts.¹⁴

O you mighty one who are behind those who are concerned with corpses, N has brought his magic, it being placed in his body, and N has . . . ,¹⁵ having it as(?) electrum(?), N's teeth are closed having it as(?) stellar iron,¹⁶ N's lips are closed because of it as(?) . . . of *Hrrt*.¹⁷ N has brought his magic, N has taken possession of his soul, and he will not give away his powers.

1. Read *in twt*; the masc. dative of the 2nd person in 239*b* shows that the verbs of 293*a* are imperatives, and suggests that we have to read *in twt* rather than *i ntwt*, which presumably would be feminine. It seems necessary to interpret *in* as an interjection, since none of the normal uses of this particle are applicable; *twt* with this det. is not recorded, but compare the det. of *nhbt* 'fruitful one' in *Pyr.* §4. This spell is full of difficulties, and gives the impression of having been compiled from several different sources, a characteristic of BtBo.

2. *M cnh₂ty* looks like a confusion of *m cnh* 'as one who lives' and *cnh₂ty* 'being alive'.

3. An abrupt change of person, which suggests a change of source.

4. For a bird *cwc* cf. *CT V*, 296*c*; the last word appears to read *i₂gr*, but see de Buck's note n. 2*.

5. An abnormal writing of *gb* 'earth'; see also VI, 300*c.d*.

6. There is a dittograph of *šwy*.

7. Emend *i₂tfty* into *i₂ty.f* as 293*j*. There is no det., but presumably barley is meant.

8. De Buck reads *šhtw*, but his *t* appears in fact to be a small *r*, for this passage is a bungled version of *CT III*, 358*b-c*, which reads *šhrw i₂pw i₂w m šrwt*. Who the *šhrw* may be remains obscure.

9. The translation of 293*m* is by no means certain, and something has certainly been omitted between *m* and *n.f*.

10. *Dd* is repeated after *N pn*.

11. Reading *nk.t(w) i₂tw.k twt*.

12. There is corruption here. After *pr* one might expect *m* 'from' and a mention of the source of the faeces; instead we have a reference to fire (*sd₂t*) which is unintelligible as it stands. After *pr* there must be a textual omission which includes not only its expected adverbial

adjunct but also a change of topic. I can make nothing of *rhyt smyt* following *sdt*, but they may well be the antecedents of the participles *pri* and *iyt* in 294d.

13. Reading *dy(t)*, assuming omission of the fem. ending.

14. For *rwʒ.f* read *rwʒ.sn*, to agree with the certain plural *wptyw*.

15. *Ndd* is quite obscure; it has no connection with *ndd* of *CT* II, 50b, which appears to be a corruption of *dnd* ‘be angry’, and probably not with *ndd* ‘a part of the body’, *Wb* II, 386,5.

16. Lit. ‘iron of a star’; for the fem. *sbʒt* ‘star’ cf. *Pyr.* §2061; here the word has taken over the det. of *sbʒ* ‘teach’.

17. *Hsmt* or *hymt* appears to be a term for a metal, parallel to *sʒʒ* and *byʒ*; *Hrrt* is the name of a goddess with a Seth-like determinative in *Siut*, pl. 11,33.

Spell 667

O Vulture! O Sailor-bird! O You who are on the mounds, brother of the *sʒkdmw-* VI, 295
bird! This name of yours [is the name of(?)]¹ N, whom you know, and you shall
not tell it to those who are above, you shall not tell it to those who are below,
who dwell in the Island of Fire. N shall not come for you, for he will break your
bowls and smash your offering-tables and strew your water-pot(s) on the ground;
your dues are faeces, and N will not give you this which he brings into the Island
of Fire. N’s warrant is concerning the Island of Fire for the tribunal of(?) (. . .)².
The detestation of N is efflux, and N will not eat what N’s lips spew out, he will
not drink from this watery(?) pool³ of theirs. N is one who prepares five meals
in the presence of Osiris; three meals are in the sky with *Rē* and two are on earth
with *Gēb*. N has flown up as a falcon, N is a crocodile, N has screeched as a falcon, 296
N is a crocodile, N has flown up⁴ as a vulture, N is Anubis, Lord of burial. He has
cut out their⁵ tongues, he has fingered their . . . ,⁶ he has landed above them,
having flown up among his brethren the gods who are in the horizon, he spits on
the scalp,⁷ he sends out the leg (of beef), he gives breath to him whose throat is
constricted, N has brought his soul, he has taken possession of his magic and his
powers.

1. The traces in the lacuna as shown in de Buck’s n. 2* look like *mrn* or *rn r.f*, either of which could stand for a corrupted *rn.n*. Note that the epithets of 295a-b all refer to the same being.

2. *N dʒdʒ*; the latter word lacks a determinative and the clause clearly is incomplete.

3. Read *šsn pw <n> nwnwt*; the last word, if not a miswriting of *nwyw* ‘waters’, must be an intensive reduplication of that word, but it is difficult to see what such an inflection could convey. To me a dittograph of *nw* seems the more likely explanation.

4. Note that the causative *spʒ.n* has lost its causative meaning here, and is used with

exactly the same meaning as the simplex *p3.n* in 295s.

5. Whose? The lack of an appropriate antecedent to *.sn* here and in what follows points to an omission between *krst* and *šc.n.f.*

6. *H3cc.*

7. An act of healing.

Spell 668¹

VI, 297 To become Babi in the realm of the dead. N has cleared the night, the midnight² stars tremble at him, he having appeared mighty and equipped as Babi, the soul of the . . .³ of Him who is in darkness, the . . .³ of N in his hand, it belongs to the Lord of the night sky.¹ The lords are afraid of him, men tremble at him, because N is Babi, Bull of the baboons, and he who shall see him shall not live. The . . .⁴ are afraid of N, those who are on earth tremble at him in their time, because N is Babi who is among you.

1. On this spell cf. Hornung in *ZÄS* 86,112; Derchain, *ZÄS* 90,23; It is a garbled version of *Pyr. Utt.* 320.

2. *Wš3w* refers to the middle four hours of the night according to Parker, *Egyptian Astronomical Texts*, p. 35. I owe this reference to Mr. Spaull.

3. *'knt.*

4. Reading and meaning alike obscure.

Spell 669

N is Neith in the marshlands(?), Ḥaṭḥōr in the riparian lands, so worship!¹ He has traversed Standard-town, he has travelled the Circuit,² he has sat on the dam of *'Iṭnwsu*. TO BECOME NEITH IN THE REALM OF THE DEAD.

1. *'Ṭ* stands without context, and it has been taken to be an imperative addressed to the world at large. It seems to have been dragged in to make a pun with the place-name *'Ṭt*.

2. Presumably of the sun.

Spell 670

VI, 298 A Great Lady and¹ a Great Lady appear, a Great Lady is exalted² above her son, (even) Ḥaṭḥōr, Lady of the sky, Mistress of all the gods. She finds her son and his brother; his cattle³ are strong, and Rē^c has seen what he wished.

Hail to you, Eye of Horus! The whole of(?)⁴ the sky is given to you, the earth is given to you to its thickness and the snakes which are in it; see, Rē^c has given to you those two knots of yours which are in front of the Cow, Thoth has given to you those two knots of yours which are in front of [. . .], Neith has given to you those two knots of yours which are in front of the Ibis, Atum has given to you those two (rays of) light of yours which are in front of the Vulture, and every god in your retinue is completed, spiritualized and equipped. Turn your face, that your face may be strong, that your horns may be strong, that your . . .⁵ may be complete; it means that N will be among them.⁶

1. The preposition *hr* here and in 298*d* appears to have the role of co-ordination, cf. *Eg. Gramm.*³ §165,10, in which case the two great ladies will be Ḥathōr and Neith, named respectively in 298*c* and *l*, and associated already in Spell 669.

2. *Ḥ* appears to stand for the prothetic *ḥ*; cf. *Ḥmrt.n.f* in 298*f*.

3. For *ḥwyt* cf. Mar. *Mast.* D52; Leps. *Denkm.* II, 45; 84. It appears to be a fem. collective.

4. Reading *pt n ḥrw.s*, cf. de Buck, n. 1*.

5. *K3k3*.

6. *Sn* 'them' could refer either to the suite of Ḥathōr or to the gods named above. The former is the more probable.

Spell 671

N has gone forth and has passed by pure, he has come about the Companionship,¹ VI, 299
N has come and a path is made for him and music for him.

O Sufferer, few and small are the threshing-floors for bread because of(?) the hacking up of land which is deficient. Go away as a heron, for it is the phoenix which passes by.²

1. A concrete term expressing the corresponding abstraction; compare *ḥty*, meaning both 'vizier' and 'vizierate'.

2. The text from 299*e* onward is most obscure, and there is an abrupt change of topic.

Spell 672

O Kite¹ of the sky in breathlessness, go, show N to those mansions so that he may see today those things which he does not want and those things which do not please him.² N is a black jackal, a kite of the jackal-post; he has come today³ that he may wield the knife⁴ when he makes use of(?) . . .⁵ He will open you up,

VI, 300 O western horizon; N's fields are in Dep¹ and his mansion is in the firmament. (As for) N, if the god should move about, if the sky should move about, if the earth⁶ should quake, the sky will move about for him, the earth will quake for him, and he will give(?) [. . .] every time and completely(?)⁷ at twilight for the document which is in(?) the twilight at the place where the lightning-flashes(?)⁸ dart about. N has appeared in the presence of them of the West, the two *mnḥwt*.⁹ It is N who cuts short the raging of any god, any spirit or any dead, and he ferries himself over as N in his (own) shape. TO OPEN UP THE DESERT OF THE KNIVES.

1. Masculine. The female 'kites' are much more commonly named.

2. For this translation cf. the nominal phrase *šsp ḫb*, var. *šsp n ḫb*, *Pyr.* §510; *CT* II, 29b; III, 199h; 363e; VI, 176c.

3. Or 'here', cf. James, *Ḥeḳanakhte*, pp. 111–2.

4. *ṛḏ* 'hack up', 'destroy', *Concise Dict.* .51, used here with object of the instrument of destruction.

5. For *ḥḏ* 'make use of(?)' cf. *CT* II, 49b. *Rt* is incomprehensible.

6. Read as *gb*, see also VI, 293e.

7. I find 300e-f incomprehensible, and translate the words as they occur without understanding.

8. Cf. *ḥnbw* 'lightning', *Pyr.* §§324; 1212. The det. here suggests that the meaning of an archaic word has been forgotten.

9. Hardly 'slayers'; for this meaning of the stem *mnḥ* cf. *CT* III, 285a.

Spell 673

VI, 301 Hail to you,¹ Attendant who allots what is just, who guides every god and every goddess,² look on the face of the Great One . . .³ darkness. It is the face of Rē^c-Atum, and Rē^c rejoices at it on the day of his festival; it is the third face.⁴

O You whose head is raised,⁵ there has been given to him⁶ the nobility of Ḥathōr; it is the fourth face.

O You who see backward, whose lamp is behind you, may you guide the gods.

O you two female guides of the gods, daughter(s) of the West and of the Lord of the West, who were born in the night and were conceived in the day, possessors of great *ḏtf*-crowns⁷ (. . .)

O You who are greater than they, who are to the fore; O *Dwḏ* who are to the fore, whose right leg adorns the Castle of the Sun, come to Her who makes examination among the gods and nobles.

O You whose name was made in the body of your mother before you went forth upon earth, who guided Osiris in his paths, who controlled the gods through dread of seeing you, to whom the mighty one is brought; O you who know the secret path of the portals in the Netherworld; O . . . ,⁸ whose name is not known in the mansion of the Great One, whose name is not known by the gods, N knows you, he knows the names of the gods who are before, behind and beneath you; see, what he has said in his heart will not issue from his lips.

1. Note masc. suffix in *īnd hr.k* followed by a fem. vocative *hymt*.
2. Reading the last group in 300n as *ntrwt nbwt*.
3. *Wr* is followed by an obscure animal sign which de Buck cannot transcribe, see his n.1*. This sign and the following *kkw* are the last remnant of an omitted text, see n.4.
4. The meaning of this is obscure. The allusions to a third face here and a fourth face in 301c indicate that the first and second faces had been mentioned previously in a passage that has been omitted.
5. A mythological serpent in attitude *lm*; cf. e.g. *Pyr.* §§401; 438; 679.
6. Presumably the deceased, who will have been first mentioned in the passage omitted from 301a.
7. The topic of this invocation has been omitted.
8. *Bsn* with det. *Δ*.

Spell 674

TO LIVE IN THE WEST AND TO WALK UPRIGHT. Spell for N with his knife and VI, 302
 with the Cerastes-Mountain-knife in the hands of the living. . . .¹ it is the priest
 who eats the bread, being what the god gives; it is the kindly one who permits N
 to come with the potter whose arm is extended, and they have given him to Rē^c-
 Atum, they have assigned N to the . . . ,² the two great and mighty gods who are
 brought down to the meal of their lord in the festival of the seventh day in Ōn,
 when they descend as snakes and N descends on their coils; they rise up as falcons,
 and he descends (*sic*)³ on their wings.¹ The sixth-day festival is given for N's 303
 breakfast, the seventh-day festival for his supper, by the command of Rē^c-Atum
 in Ōn; bread is given to N when he ascends on the ladder, having ferried across on
 the two routes⁴ of Rē^c-Atum. Take N's hand⁵ and navigate him (to) the Wall so
 that he may join with his double as God of the Field.

N is the . . .⁶ and the *wrrt*-crown which are on the head of Rē^c and the oar-
 butt of Nūt which belongs to the Great One; N has come so that he may repeat
 the matter, and exalted is he who hears it. O Cat of Ōn,⁷ their⁸ tribunal favours⁹
 N, and his right-hand fingernail(s) support Shu. He will not suffer, he will not

be upside down, for N is Babi.

NOT TO WALK UPSIDE DOWN.

1. 302*e-f* is quite unintelligible to me, but it seems to concern two unidentified insects, *hspr* and *ht* or *mht*.

2. *šdmw*.

3. *Hšš* in 302*p* is certainly an error, having been copied from 302*n*; *šss* 'rises-up' is what should stand here. Note the intransitive use of the verb *šsy*.

4. Cf. *phrtj* 'traveller', *Urk.* IV, 1112,6.

5. The common corruption with papyrus-roll determinative for *ꜥ* 'hand', 'arm'.

6. Both *rrt* and *drt* (de Buck, n.1*) are *voces nihili*, and it is possible that the original reading may have been *dšrt* 'Red Crown', a natural counterpart of *wrrt*, though the peculiar det. is not accounted for.

7. An epithet of *Rēꜥ*, cf. *CT* IV, 283–9.

8. Suffix 3rd plur. without antecedent, which appears to point to a preceding textual omission.

9. Lit. 'is toward'.

Spell 675

O Anubis, Anubis; O 'Inw, 'Inw; O Releaser, may you release N; O you who loose, may you loose N.

Spell 676

VI, 304 N's eye is in his face, his complete eye is in potency(?);¹ he was judged yesterday, and his power is in the tribunal; N is complete, having ferried over because of the guidance of Nūt. He speaks, but is unseen. TO HAVE POWER IN THE SKY AND IN THE REALM OF THE DEAD.

1. For the obscure word *kšš* cf. *Pyr.* §2087; *CT* IV, 8*e*; VI, 66*g*.

Spell 677

N has spent the night as yonder Great One who fell on his side, he passes the day as the vulture¹ which is feared, being mighty by means of what is on him.² Those who weep for³ him are the two Female Companions,⁴ but N has not died the death;⁵ he laments the two Female Companions, he has not died the death. TO SAVE THE HEAD AND NOT TO DIE THE DEATH.

1. Written with the vulture-ideogram 𓆎.
2. I.e. his protective amulets, which could include a vulture.
3. One *n* is superfluous.
4. Isis and Nephthys.
5. *Mny* here and *mn* in 304*m.o* are taken to be miswritings of *mny* 'moor' in its figurative sense of 'die'.

Spell 678

N is a swallow with divided tail which sleeps throughout the land, but N will not sleep throughout the land; O Boaster(?) who issues from the Abyss, the riparian lands do not lack the *hdn*-plant which follows after him who cooks, the strangers will not have power over N, whom the people see. N is a king, a possessor of striking-power, sharp-horned, and he whom he shoots will not live; he whom he decapitates, his head will not be knit on. N has gone out of the House of Thoth, he has broken up the fight and has quelled the uproar; the southerners are in fetters and the northerners are in bonds at N's enclosure, his house and his cavern of life. TO BECOME A SWALLOW IN THE REALM OF THE DEAD. VI, 305

Spell 679

I am the Double Lion whom the god's father sees; I sit on the great throne, my face is in the west of the horizon. O you who are censured for me, I will not kill you.

Spell 680

O you who are before N, the Sole One comes into being and grows; N has fashioned . . .¹ N brought the gods into being at his birth, for N is the Sole One, Osiris in this land. The waters have overflowed for him, the herbage has grown for him, the life of men has come into being, and (as for) rebellion, it came into being after Horus; the efflux of Osiris flooded out when he was buried, and N is one who turned aside toward it² for life, welfare and health. VI, 306

1. *N swꜣt nꜥ hꜥ* defeats me, and the reading with *s* is not certain, see de Buck, n. 2*.
2. *R.f* could stand also for the enclitic particle.

Hail to you, Thoth! It means that you are exalted <in>¹ the mouth of Gēb.

Your *wrt*-crown is given to Horus and Osiris – may you live, have permanence and dominion.

O my son, they will save you from the stroke of Seth in the great storm.
See, N has come.

May you display your noble rank, may he establish your permanence,
<may you> be saved <from>² the stroke of Seth at the shrine(?).³

VI, 307 It is N who has brought the Sacred Eye from the mansion of Him of the *ḏd*-pillar.

She who is in the mouth of Gēb is she who makes the serpent of Thoth to appear in the storm. O⁴ Gēb and *Hnhnw*, go down to Neith . . . for those who spit(?).⁵

N is . . . ,⁶ the warm-hearted one who unites and equips those who nurse their children.

O Thoth, son of the Harpooner, brother of Horus and Seth, who are on your throne, silence Seth.

The dignity of Him who is on his throne.

'O *Dty*' says Thoth, who examines Him who is on the throne of the two Distant Ones(?).

The Great Ones are advanced (in rank).

Nu.

N.

Dty.

The name of Nūt is revealed.

Those who dispel bleariness.

Nūt⁷ has set him in front of the horizon, and he controls gifts.

308 He hits with the strength of the Great Ones.

He divides those who tremble according to their gifts.

He who is at the head of the two Conclaves, Bull of Star-town.

It is N who performs the service due to⁸ the two crowns when he passes by; he will not drown⁹ the great warrior of Khem as on the first occasion of attaching the thigh.

N has attacked him.¹⁰

The cord of Maret is strong.

(As for) 'Apep, N has attacked him.

1. At least a preposition has been omitted here; possibly more, because the sentence does not seem to make much sense. The whole spell consists of a collection of apparently entirely unrelated sentences, and in places the text is clearly defective.

2. Emend into *nḥm(k m)*, cf. 306*l*.

3. *'Ibsw* is not recorded, but the det. points to a shrine or coffin.

4. The interjection *i'* is repeated in a dittograph on passing from line to line.

5. *Bnw šbt* is unintelligible to me, and the translation of *fšḥw* rests solely on the determinative.

6. *Hnhnw* with det. *ḥ*.

7. Or 'the Ennead', see de Buck, n.2*.

8. Cf. *mḏdw* 'service due', *Urk.* I, 12,7; 210,4; 211,17.

9. Lit. 'immerse'.

10. There is no mention of whoever is attacked, and this sentence looks like an anticipation of 308*j*.

Spell 682

The foretellers of the great storm go forth from within the inner horizon of the sky; they foretell the festival of the braziers at the birth of the god before you, whose breast is great and who is in front of his offerings(?).¹ You will find N here on the front of the record(?)² among those who make their names,¹ because VI, 309 N is a god who judges the Contestants and separates the two parties;³ his mother Nūt bore him in the Field of Tamarisk which protected the god in the nest.⁴

O Thoth, part the waters which are in the Abyss at the sound of the cry of [his] mother Nūt when she bears him and arrays him as the great heron which went forth from the gods when N's mother Isis and his (*sic*) sister Nephthys came for him, and she says: 'Who pray is born to you (in) this thicket(?)⁵ as the great heron⁶ which went forth from the gods?'

'There shall be brought the egg which belongs to him who was knit together within my arms;⁷ there shall be brought the wonderful one who is in the bow of the *ḥnw*-bark, and it is he who will do the knitting together⁸ within his arms'.

'[To] what [purpose], pray?'⁹

'So that N's arms and legs may be strong'.

'By what means will he fly up?'

'The two plumes will hurry to him from the *ḥnw*-bark'.

'Who pray will act for him?'

310

'My great guardian who is among the gods has made sharp points(?),¹⁰ and long is the session in front of the Conclave of the House of the Great Lady'.

The form of their waterways is that of the head of a *ḥn*-bird(?).¹¹ N has placed the south-wind toward his *ḥḥwt*-nurse and the north-wind is toward his

mnct-nurse, he has gone within his soul, and it is his power which takes him to and fro.¹² If he be weary, he will come to rest on the plumes of Gēb, the hands of his mother being (extended) toward him, (even) she the greatly protective, disordered of breasts. He has flown and soared as that great falcon which is on the battlements of the mansion of Him whose name is hidden, who takes what belongs to those who are yonder to Him who separated the sky from the earth and the Abyss.

N's eyes are the Bull of the crocodile-spirits;¹³ his lips are the Bull of the two
311 Enneads; his horn is the Lady of Fire north of his shrine; ¹his seed is the Bull of the Sunshine; his hoofs (*sic*) are the Lord of the Evening; his plumage is She who was in charge of his germination(?).¹⁴ He has gone forth, turning back to the boundary of those who are in the presence of those who are in the Abyss. He has placed Ḥu among the offerings, his aspect is great in the presence of the great ones, the lords of the sky; it is Nu who gives him vision on the field of the Sunshine-god, and he alights . . .¹⁵ as one stronger than their companions.


It is the holy ones who embalm her(?),¹⁶ and (it is) the Oldest One who makes summons to the companions of those who are with the Red Crown. She < . . . >¹⁷ him whom he fashioned at the decree of the Eternal in front of the Pillar of Nu.

N is on high and has power ¹⁸ over and above Him who is on high at his upper shrine among the lotus-flowers of Him who is wakeful. N has opened his arms over the circumference of the firmament in the north of Those who send out; he has flown up to the sky as Shu the great, when they testify concerning
312 him(?),¹⁹ the Great One. ¹N has inherited the sky by means of his uraeus and his children who are upon < . . . >.²⁰ He has sown the earth, he has reached the horizon, he flies up ²¹ as a divine falcon. They have named N as a divine falcon, for they know that he is one of them, one older than the wakeful ones when circumambulating the Mansion. N's seat is what is in Malachite-land, north of . . . ;²² the food of the two Fields of Offerings is the meal of Her of turquoise, and it is her female children who please(?) < . . . >.²³ N eats of . . .²⁴ which are in the Red Crown; N is the Watcher who goes forth from food-offerings, Babi who goes forth from the Castle; N is firm in the sky and established in the sky as him who despatches the Great One and as Him who causes Rē^c to go up to his two Truth-goddesses,²⁵ who sends the Eternal to Him who brings the year to an end.

1. *Ṭc̄bt*, lit. perhaps 'what is heaped up'.

2. Hardly a miswriting of *c* 'arm' here.

3. Lit. 'crowds'.

4. *R.s* is probably the enclitic particle.
5. This question apparently is addressed to Isis by Nephthys. A preposition, probably *m*, has been omitted before *īzr* 'rush', which here seems to stand for the thicket of rushes in the Field of Tamarisk where the young god (= the deceased) was hidden.
6. *Nwrw*, determined as usual with a crested bird in 309g, is determined here with an insect of some kind.
7. Read *ts m-hnw* *awy.s*, cf. 309n. For the suffix *.s* read *.ī*. Apparently Isis is replying to the question by Nephthys.
8. Lit. 'he will knit a knitting', i.e. of the young god born to Isis = N.
9. Read [*r*] *m tr*, cf. de Buck, n. 4*.
10. *Nš(w) spdw*; the translation is a guess. Possibly the reference may be to a thorn zereba about the child.
11. Translation uncertain. There is a complete break with what has preceded, and it looks as if the spell has passed to a fresh text of which the beginning has been lost or omitted. This spell gives the impression of having been compiled from several such unrelated excerpts.
12. On the significance of the association of *īt* and *īn* cf. *JEA* 24, 124 f.
13. Another abrupt change of topic.
14. Reading *hnt(t) nhbt.f*; For the reading *nhbt* cf. Gardiner, *Eg. Gramm.*³ Sign-list, M22. The signs  appear commonly in the name of the goddess Nekhbet.
15. *It*, which recurs in VII, 200l, is untranslatable; there appears to have been some loss of text here, for the reference to 'their companions' at the end of 311g shows no connection with anything that has gone before.
16. Apparently so, but who is embalmed? *BtBo* is a man's coffin. The change to 3rd fem. here and in 311j is inexplicable, except on the assumption that we have here an extract from a woman's coffin taken over unaltered. The following *smsw nys r.f*, et., seems to be dependent on the same particle *īn* as *dsrw* above.
17. Something has been lost between *īw.s* and *msy.f*; the masc. gender of *msy* precludes any connection between them.
18. De Buck has made a slip here in his marginal lettering and has *i. j. k. l*, repeating *i. j. k*; these letters should read *l. m. n. o*.
19. Very doubtful, but no other translation offers itself.
20. Again something seems to be missing; *r* at the beginning of 312b is quite isolated.
21. Emending *īttwt.f* to read *itt.f*.
22. *Wpt* as written is surely corrupt, for it makes no sense; perhaps we should read *wp tš* 'Horn of Earth', i.e. the southern limit of the known world.
23. The sentence of 312j is left unfinished.
24. *Sbšw*; cf. *Pyr.* §411, where the king dislikes them; here the knife-det. suggests something sharp, with an acid taste. In both *Pyr.* and *CT* the *sbšw* are associated with the Red Crown.
25. An inversion of the normal procedure, in which images of Maet are raised up to *Rē*^c.

Spell 683

Hail to you, Bright One! Hail to you, Fair One!

VI, 313 O you two vultures of Rē^c, you two who conceived Rē^c in the night, you two who bore him in the morning, may you conceive me in the night, may you bear me in the morning like Rē^c every day. May I ascend up above, may I seek out¹ the riparian lands, may I hear the word of the god, may I become one of them. When you² find me, I will request a position on the path when conveying³ Rē^c. O!⁴ You⁵ are I and I am bound for Atum(?)⁶ at Ōn, at the place where Rē^c is, at the horizon. The two who beg have beseeched(?) Horus⁷ and his tongue is on his clothes(?).⁸ He has come so that he may repress the transgressors, knit the Great One together and ennoble those who are yonder. The bark of Rē^c travels in the Abyss, and it is I who take her bow-warp. My mother fashioned
 314 me, and a falcon is in me, my flame is behind her, ¹my shout is in her brow.⁹ The Red Crown has appeared on my head, and it makes me live, it makes me hale, it ties up life for me,¹⁰ it presents it to my nose in the morning every day.

'O you who requisition, bring me this'.¹¹

'Who pray are you?'

'I am *Nt*'.¹²

'O *Nt*, who pray is he who has come to you for you?'¹³

TO RECEIVE GIFTS IN THE REALM OF THE DEAD.

1. An inverted writing of *shn*.
2. Masc. sing.
3. Read *m hnyt R^c*; for the det. of three boats cf. *skddw* in 287*u*, also in B1Bo. The reference to a position on the path suggests that the bark of Rē^c is being towed from the bank.
4. The isolated interjection suggests the omission of a noun in the vocative.
5. Masc. sing.
6. See de Buck, n.4*.
7. *Sš* is not known, but the dets. suggest that it may be a metathesis of *sš* 'beseech', 'pray', and that meaning would accord with the subject *dbhwty*, though *sš* more commonly takes the dative of the person addressed rather than the objective as here, cf. *Concise Dict.* 247.
8. Is this obscure sentence a popular metaphor? For *wcb* cf. op. cit. 53.
9. Compare the English saying about a noise being in one's head.
10. A dittograph of the preposition *n*.
11. *Swr* does not appear to be recorded, and its translation is a guess.
12. 'Bring me this' is the regular formula for demanding the celestial ferry-boat. This dialogue shows that the 1st person must have been original, for the deceased speaks directly to the being addressed.

12. An unknown being. With this writing and context the reference can hardly be to Neith.

13. The spell leaves this last question unanswered, and thus is incomplete.

Spell 685¹

N says: Hail to you, Cavern! I have come to see the gods within you. [They have] opened their arms, < they > have uncovered their faces, when meeting me; I have come that I may offer [cakes to you, but] you [will not have power] over me,² for I live on the offerings which are with you; [the slayers will not pursue me, the adversaries will not pursue me].³

1. Cf. *BD* Spell 149, VI = p. 371,16 ff.

2. Cf. *BD* 372, 3–5.

3. Cf. *BD* 372, 5–6.

Spell 686

To drive away snakes [. . .] which are in the garden in the realm of the dead VI, 315
<by>¹ him who worships in it² and drinks in it. Down on your faces, you who are in the West . . .³ I⁴ have taken possession of my throne, I have received my robes of dignity, I have gone up from the lands, I am a marvel as one who is within the egg. The firmament has not split, and She who is in $\bar{O}n$ has not seen that I belong to him, (even) He who is in all $\bar{O}n$. $R\bar{e}^c$ has done it for me, and his power is in me; I will not do it <for>⁵ him who rebels against him. (As for) me, my magic comes⁶ into this land; (as for) me, *snwt*-cakes are made for me, my seventh-day festival is repeated for me. It is commanded that there be done⁷ for me what $R\bar{e}^c$ knows. $G\bar{e}b$ has opened his arm(s) to me, a path is made for me and for my entourage, he has raised⁸ my gates for my robes of dignity, he has extended my movements, he has opened the land to its full extent, and movements have been granted to me by Him whose sandals are great –¹ so says the Long-horn; a path has been cleared(?)⁹ for me by Seth, and the Nile-god has doffed his kilts for me – so says Anubis; throw-sticks have been presented to me by the great West, and the hearts of the gods are glad when they see me on that day of smashing the heads of the mottled snakes with these throw-sticks which belong to me. 316

This is the pool ¹⁰ which was dug (in) ¹¹ the riparian lands; the brim is strong; the waters in it are the tears of the Eye of Horus in a rage; its lotus-leaves are a hail-storm (*sic*); its lands are the slices ¹² from a knife; its threshing-floors are the Cerastes-Mountain-knife; Isis herself wiped over her thighs in it when she bore her son Horus. ‘Go down’, say the gods to me.

317 ‘Do you say that I shall go down to bathe in the presence of that *īšnw*, the Lord of destruction, who speaks and seed is cut off? I will drive him off, like that tom-cat which conjures up a smell. Do you say that I shall bathe in the presence of that *mnš* who is loud-voiced and foul of seed? I will drive him off from himself, I will bathe in the pool in safety, the gods will serve me, I will enter and breathe the air of the cool place at his mansion, I will bathe at dusk’.

...¹³ Maret. O . . . , O . . . ,¹⁴ do not go down on my account, for I am . . . ¹⁵

1. ‘In’ by’ has been omitted after *hrt-ntr*; 315*b* is part of the title of the spell.

2. The masc. suffix in *īm.f* must refer to *š* ‘garden’; *hrt-ntr* is fem.

3. *R-gs.tn šnwt* makes no sense; we have here yet another example of the omissions or corruptions characteristic of B1Bo.

4. For the 1st person cf. 317*k.l*.

5. The preposition *n* is elided after *N pn*. The ancient editor has failed to remove the original suffix 1st sing. in *īr.ī*.

6. ‘*Ir* in 315*l* can hardly be the conditional particle, because an apodosis is lacking. It may stand for the enclitic *īr.(ī)* which has been overlooked in conversion into the 3rd person.

7. Reading *wḏ.tw irt* (infin.), etc., but this interpretation is not certain.

8. *Sbwš* is not recorded, but it is clearly the causative of *bwš* ‘be high’, *Wb* I, 454,10.

9. The garment-det. of *srḥ* is borrowed from the word for ‘robe of dignity’ occurring above in 315*e.q*; we may have here the causative of *rḥ* ‘wipe over’, *Wb* I, 214, 2.3.

10. Read *špw nn*. Here the spell enters on a new topic.

11. Preposition *m* omitted.

12. Lit. ‘cuttings’.

13. *Gb kt sp 2 gb [n] t sp 2*; untranslatable.

14. ‘*Tk . . . w*, cf. de Buck, n. 3*.

15. *Drcmw*; cf. *Pyr.* § §439; 670; 671; 692; 693.

Spell 687

Hail to you, you god who are in the mount of the *Nt*-crown! I have come to you so that you may cause me to have power by means of your water, that I may drink of your flood, just as you did for that great god to whom the Nile comes, for whom herbage comes into being, for whom green stuff grows,¹ for I am your bodily (son)² for ever.

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

2. Omitted, but supplied from *BD* 379,10; note that the *BD* text is in the 1st person.

Spell 688

To drive off a vulture and to avoid(?)¹ a scribe of the House of the Thirty who is in charge of standards and sceptres. N sits in the presence of Rē^c; he wanders towards you² in the presence of the Two Enneads. N tells this name of yours, which he knows, in the Island of Fire to the two bull-vultures who will break your pen, smash your ink-wells³ and tear up your papers because of what you have said you will do against N. VI, 318

Get back, you black bird who incurs being embroiled (in quarrels) (?);⁴ hear the magic which his heart sends out. Tell him who sent⁵ you that he whom you cannot find is N, she whom you cannot find is N; your dues⁶ are faeces.

Get back, you black bird which issued from Ursa Major, who speak on account of your⁷ father, who demand what he needs; an obstacle to him is set in the Night-bark, and your dues are faeces.

1. *Sḳd* is shown by the following text to have as object 'a scribe of the House of the Thirty' who is unfriendly to the deceased, so that, despite the determinative, I have taken it to be a causative of *ḳd* 'go round', with a sense of avoidance.

2. *Sbnbn* 'wander' elsewhere only in *Pyr.* §936.

3. In *Pyr.* §2030 the det. suggests a mussel-shell as a primitive ink-well, cf. *Pyr. Transl.* Utt. 678, n. 5. Here the det. is a fish-scale.

4. For *ḳpr* 'incur' cf. *P. Ed. Smith*, 1,4; for *skn* 'embroil(?)' cf. *Concise Dict.* 251.

5. The unfriendly scribe of 318*a*.

6. For a similar writing of *gṣwt>gyt* 'dues' cf. *Urk.* I, 289,8. The sense is that faeces are the only reward the bird will get.

7. Lit. 'his'.

Spell 689

Orion speaks: 'He is my son,¹ older than I (*sic*)' – so says Orion. '...² N, who is pure and young, and Sothis bore him, (even) she the young, she of the year,³ a goddess from her birth who is at the start of the year, and N is ennobled by those who are over the righteous. She is Ma^cet, a possessor of offerings which are before her;⁴ N is censured by those who see and those who are over the righteous. She is Ma^cet, a possessor of god's offerings which are before her(?)⁵ for N; he has VI, 319

become heir to⁶ the lords of [. . .]⁷ and the lord(s) of the *wtnw* who are in the dusk. N has eaten the Chaos-gods and Ḥu, he has swallowed Sia, he has eaten magic from the magician; N has cut up [the foes(?)]⁸ of the Great Lady, the companion of the Lord of the shrine’.

The deceased: ‘What is it?’ I shall say to those in charge of cutting:⁹ ‘Come, 320 you lords of [. . .], for I will not be ignored¹⁰ in the Island of Fire¹ when the cutting is [set aside(?)]¹¹ for me’.

Orion: ‘See, I have indeed come’¹² — so says Orion. I bring to you the two shares of [the cutting]¹³ which you have asked for from me and those in charge of them. Let me know what those two have done (about)¹⁴ what you asked for — so says Orion.

The deceased: Ḥu is in my body, dread¹⁵ is in my heart, Sia is in my heart, Edjō is on my head, the uraeus is on my forehead, the guiding-serpent is in front of me, the awe of me is on my lips, might is on my throat, fear is on my flesh, strength is in my arm and power is in my legs. I am a god ruling with my arm, might is in my heart, and I have taken possession of the intelligence of every god, it having been placed within my body for me. The Chaos-gods display the great secret, I have driven off Ḥep in his striking power; there is no god who can do what I have done, and all power has been given to me by those who are about 321 the flame.¹ It means that the Companions have been given to me,¹⁶ the eater of magic in the presence of both the Barks; I have eaten them,¹⁷ I have taken away their souls, I have taken possession of their powers, I have provided every spirit with (. . .)¹⁸ who are behind my power over them, I have brought everything, and I have not permitted myself¹⁹ to stray from the company of all the spirits.

1. This spell consists of speeches by Orion and by the deceased; the first speech, down to 319o, is by Orion, setting forth the qualifications of the deceased. Spell 469, in the latter part, has likewise a dialogue between Orion and the deceased. At the beginning of the present spell, for *sꜣt* ‘daughter’ read *sꜣ* ‘son’; the deceased was a man.

2. *Tw n* is corrupt, but it is not obvious what ought to stand here.

3. For *mpt* as a name of Sothis, the personified year, cf. *Pyr.* §965.

4. Reading *hntw.s (s)ntr N pn* with elision of one *s*.

5. See de Buck, n. 3*, but it is difficult to see what could be the function of *n* here.

6. For this translation of *ẓwr* cf. 233k.

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

8. There is perhaps room for *hftyw*, but the traces shown by de Buck hardly suit.

9. From here on the deceased originally spoke in the 1st person, of which a trace survives in 320u, and this is confirmed by the fact that Orion addresses him in the 2nd person

10. Emending into *nn smh.f*; it is possible that *n* before the suffix may have been repeated from the negation *nn* at the beginning of the clause.

11. *Ns[n]rw* or possibly *ns[s]rw*; the suggested meaning is entirely conjectural.
12. Reading *īy.ky*, cf. de Buck, n. 6*.
13. Cf. de Buck, nn. 3*. 4*.
14. Apparent omission of the preposition *hr*.
15. I.e. of N; it is not the deceased who is afraid. See also 320p.
16. A superfluous *m* follows *rhw*y.
17. The Companions, not the Barks.
18. After *m* comes a certain omission, where de Buck notes a small blank space, possibly to mark a lacuna in the scribe's copy.
19. The original text probably read *n rdy. ī nwd. ī*.

Spell 690

Words spoken by N so that he may pass by the mound of Keset: Hail to you, O god who are in your egg! I¹ have come to you in order to be in your retinue so that you may let me come and go in Keset; the gates [of Keset] will be opened for [me, I will snuff]² the air in it, I will have power by means of all kinds of offerings [. . .] for that august god who is in his [egg(?)]³ . . .] Keset. Its heights are opened to me, its [. . .] are thrown open to me, [its] fields are presented [to me . . .] me [for] my mouth which(?) I receive [. . .], I raise you⁴ [. . .]. I will enter into the place⁵ where is that august [god] who is in [. . .]; he will open my eyes for me [that I may see with them],⁶ he will split open my mouth [that I may speak]⁷ with it; he will open up my nostrils that I may breathe [with them].⁸

1. This spell is said to have been spoken by the deceased himself, which shows that it must have stood originally in the 1st person; so too *BD* 374, 14–16.
2. For the restorations cf. loc. cit.
3. Cf. 321j; *BD* 374, 5.10, though the traces shown by de Buck hardly suit.
4. Cf. de Buck, n. 6*.
5. Emending into *īw. ī r cḳ r bw*.
6. Cf. de Buck, n. 7*.
7. Cf. de Buck, n. 8*.
8. The *m* between *nf* and *N* is superfluous. For the restoration *īm.sn* in the final lacuna cf. de Buck, n. 10*.

VI, 322 Speech by N; he says: ‘O Pure One, O [Falcon] rising [from the Abyss], Lord of the celestial kine,² make [me] hale even as you make yourself hale; may you [release] me, may you [loose] me’.

‘Release him, loose him, [put] him on the earth, grant³ his desire’ – so says the [One]-faced Lord concerning me.

‘I am a falcon within the shrine,⁴ [I divide(?)]⁵ the earth for him on whom is the fringed garment’ – so says Horus, son of Isis.

‘O Horus son of Isis, make me hale even as you make yourself hale; may you release me, may you loose me’.

‘Release [him, loose him], put him on the earth, grant his desire’ – so says the [One-faced] Lord concerning me.

‘I am a falcon [in the southern sky] and Thoth [in the] northern [sky], I pacify the raging fiery serpent, I raise up Ma^cet to him whom [she] loves’ – so says Thoth.

‘O Thoth, [make] me hale even as [you] make [yourself] hale; may you release me, may you loose me’.

‘Release [him], loose him, [put] him on the earth, grant [his] desire’ – [so says] the One-faced Lord concerning me.

‘I am the *wnb*-flower of Naref, the *nbḥḥ*-flower of the western horizon’ – so says Osiris.

[‘O Osiris], make me hale even as you make yourself hale; may you release me, may you loose me’.

‘Release him, loose him, put [him] on the earth, grant his desire’ – so says the One-faced Lord concerning me.

323 ‘O You with terror(?)⁶ in your feet, who are in action, possessor of your twin souls,⁷ who live on your twin fledgelings, make me hale even as you make yourself hale; may you release me, may you loose me’.

‘Release him, loose him, put him on the earth, grant his desire’ – so says the One-faced Lord concerning me.

‘O You who travel around⁸ who are in your egg, may you make me hale even as you make yourself hale; may you release me, may you loose me’.

‘Release him, loose him, put him on the earth, grant his desire’ – so says the One-faced Lord concerning me.

‘Rise up, O Sobk, in the midst of your high land;⁹ rise up, O Neith, in the midst of your riparian land; may you¹⁰ release me, may you loose me’.

‘Release him; loose him, put him on the earth, grant his desire’ – so says the

One-faced Lord concerning me.

O you seven [knots], the arms of the balance on the night of setting the Sacred Eye in order, who cut off heads, who [sever] necks, who take away hearts, who snatch [hearts], who [make] a slaughter (in) the Islands of Fire,¹¹ I know you and I know your names. May you know me¹² even as I know you, may you know my name even as I know your names; if I reach you, may you reach me; if you live through me, I will live through you. May you assign me to the life which is in your hands and the dominion which is in your grasp, may you destine [me] to annual life,¹ may he¹³ cause many years to be added to¹⁴ my years of life, may he cause many [months] to be added to my months of life, may [he] cause many days to be added to my days of life, may he cause many nights to be added to my nights of life, until I depart. May I arise to be a likeness of myself, with breath in my nose, and may my eyes see in company with those who are in the horizon¹⁵ on that day of dooming the robber.

324

1. Older version of *BD* Ch. 71 (p. 156 ff.); the restorations of lacunae have been made either from the later text or from frequent repetitions in this spell.

2. *Mht-wrt* with god-det. and plural strokes.

3. A series of plural imperatives; for the last two commands cf. e.g. 322*m.n.* Note the rare imperative *rdyw* 'put' beside *ĩmy* 'grant' in 322*m.dd*; 323*e.j.o*; here only the initial *r* is preserved.

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

5. A verb beginning with *p*, possibly *psš*. *BD* 156,9 has *wbš.ĩ n ntt ħr [s]db*.

6. *Nrw*.

7. Reading *bš.fy*. *BD* 157,10 has *ťš.fy* 'his twin fledgelings'.

8. *BD* 157,14 has 'O you of Nekhen'.

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

10. Masc. sing.

11. *Twy n sđt*; *BD* 158,9 has *š* (read *ĩw*) *n nsrsr*.

12. A 'liaison' *n* before *wĩ*; so too 323*cc*.

13. Suffix 3rd. sing. This refers to an unspecified deity, perhaps the One-faced Lord.

14. Lit. 'go down upon'.

15. Read *mm nw n ĩmyw šħt*; Δ is due to confusion with *m* 'take'.

Spell 692

I [go]¹ and return between them both,² my hair stands up, because I am³ he on whom are his testicles in Ōn; it is they who are potent(?) who [. . .] Thoth. I go and [return] between them, the two *đd*-pillars, my hair is on me at my . . .⁴ in [. . .].

1. Cf. de Buck, n. 3*; for the 1st person cf. *šnw. ỉ* in 324*i*.
2. For the suffix *ny* cf. *Eg. Gramm.*³ §34, Obs. 3. The two *dd*-pillars of 324*m* are probably to be understood here.
3. The defective word following *n ntt* in 324*f* could well be a partly deleted *ink* overlooked by the ancient editor, *N tn* having been substituted for it.
4. *T3t3*.

Spell 693

VI, 325 'Hail to you four times, N!' [says] $R\bar{e}^c$ when he rises in the sky and shines in the eastern horizon.¹

'Hail to you four times, N!' says $R\bar{e}^c$ -Atum, Bull of the two great Enneads who show forth² the awe of you. He has decapitated . . .³ for you.

'Hail to you, N!' says Horus, having inherited the thrones of his brothers the gods and the Enneads.

'Hail to [you] four times, N!' says Thoth, chiefest of the gods, whom the Great Ones do not know. 'May you bind fast(?)⁴ those who rebel against you'.

'Hail to you, N!' [. . .]. 'May you make fast for yourself the bonds of Seth and his sisters, may the Double Crown have power over him'.

'Hail to you four times, N!' say your two great and mighty sisters who clear [Osiris(?)] of weakness by means of your sceptre. 'May you open up your holy things and your insignia . . . ;⁵ may your sisters be glad at you [. . .], may you pass (on) the path in the sky'.⁶

'Hail to you four times, N, being in the heart of *Hnw*'.

326 'Hail to you, N, who set fire [to] those who creep about(?).⁷ He is still(?) and he will protect you,⁸ N, and fair is the Great One with many names. O N, I am your son whom he put together for the gods'.

'Hail to you, N!' 'O you Great One who are over the fair-faced one who is among the jackals, may you commend N to the two peaceful(?) Companions'.

'Hail to you four times, N!' says $R\bar{e}^c$. 'The gods will love you, the patricians will adore you, the plebs will serve you, the sun-folk will extol you daily, and all the gods will cause you to appear(?). They will fell your foes for you in this happy day, and you shall appear in it with the gods, the lords of those who are in sky and earth [. . .] you shall traverse(?)⁹ the sky, $R\bar{e}^c$ having attained to the two Truth-goddesses.

Ho N! I give his sceptre to you, and you shall have praise by means of it [. . .] in the midst of his firmament, your bones are those of divine falcons, you shall exist indeed(?),¹⁰ and your soul shall never perish.

1. Written *ꜥhy*, without the fem. ending, but the adjective *ꜥꜥbt* is fem.
2. *Dty*, dual fem. participle; lit. 'who place'; the figurative sense 'show forth' has not hitherto been noted for this verb.
3. *Hsk.n.f n.k* is followed by a group of signs which make no sense, and which may be a misreading in the hand-copy which was all de Buck had to use, see his n. 1*.
4. No verb *sꜥm* in this spelling appears to be known; it would seem to be connected with *sꜥmt* 'lock of hair'. The preceding negation *n* is an error derived from *ꜥhmw*.
5. I cannot translate *ꜥhmmtyw.f* at the end of 325p.
6. Read *swꜥ.k (m or hr) wꜥt m pt*; a preposition has been omitted after *swꜥ.k*.
7. Doubtful. The restoration of the lacuna is uncertain and the sense of *ꜥw gr.f(?)* at the beginning of 326b is uncertain.
8. Note *kw* in 326b.i.j.l for the dep. pron. 2nd masc. sing., suggesting a very considerable age for this spell. 326k has *tw*.
9. Restore as *[nm]y.k?*
10. An obscure play on the stem *wn*; *wnꜥ wnꜥ* looks like a repeated emphasizing particle.



Spell 694

Hail to you, you gods and you spirits¹ whose speech is potent, you lords of great VI, 327
 sceptres who keep(?)² doors because of N! (Ho N!)³ I have put the fear of you
 into those who are on earth like Horus among the gods; I have put the awe of you
 into the spirits like Seth among the gods.


Ho N! I have put the fear of you into those who are on earth and your
 strength over those who are in the Netherworld.

Ho N! I have set your striking-power into the disaffected and those who are
 on earth come to you bowing as to [. . .] and the sun-folk [who give]⁴ you
 worship as to one vindicated; they see you when you go down among the spirits,
 for you are equipped as the god himself.

1. Note the fem. plur. demonstrative *ꜥptw* qualifying the masc. plur. noun *ꜥhw*; the interpretation of this latter word as 'spirits' is enforced by the fact that this is a vocative parallel to *nꜥrw ꜥpw* preceding.

2. Regarding  as a miswriting of ; the 'making' of doors is inappropriate here.

3. The switch of person to 2nd masc. sing. for the person addressed in 327d suggests that *hꜥ Wsyꜥ N pn* has been omitted before this sentence, cf. 327f.h.

4. Restoring  in the lacuna; this restoration seems enforced, despite de Buck's uncertain traces, cf. his n. 2.

328 Burial in the West as a blessed one, quelling strife in order that he may go down to his possessions which belong to the West. O Wilful One(?)¹ who are in charge of litters,² send to Osiris pre-eminent in Abydos and say to him: 'Open the chest of writings so that you may hear the word of this god whose face is hidden, pre-eminent in the eastern desert, who says that he is knitting me together in order to complete those parts of me which should be knit together.³ See, a . . .⁴ is made for me among the blessed ones who watch over your name. See, there are brought to me those who would approach who came out of Gold(?),⁵ who did this in the festival in Khemennu'.

It was I who made my offering from out of what the god brought forth(?),⁶ and there is brought to me what is prepared for the dawn among those who proceed to the festival. I reached out (my) mouth to the brightness,⁷ it having been set in the pure place;⁸ I nullified the striking-power of the . . .⁹ of the walls of the pure place, I made firm the wounds of the Inert One on the day of putting the Great Hall in order and of quelling the strife of the gods attached thereto.

329 My herbage¹⁰ is what the king desires, and your herbage is not with me, O Wilful One(?) who are in charge of litters; the place of herbage is in the [. . .] of the West. I am the child of Ḥa¹¹ in his desert, and there have been created those who stand in the presence of Osiris among those who exist. My seat is his desert, the western desert is my horizon, and I am among those who are in it, the kings of Egypt; none shall make an order against me, and there shall be no strife of the god(s) against me.

THE MAN SHALL RECITE THIS SPELL WHEN HE SEES WORK IN HIS TREASURE(?)¹² WHICH BELONGS TO THE REALM OF THE DEAD, BEING PROPERTY WHICH GOES DOWN TO THE REALM OF THE DEAD. THE MAN SHALL BE CLAD AND CAUSED TO FARE UPSTREAM, HIS HANDS BEING FULL OF THE MILK OF BULLS,¹³ SO THAT HE MAY DRIP(?) IT ON TO HIS . . .¹⁴ WHICH BELONG TO THE REALM OF THE DEAD. TO BE DONE¹⁵ IN THE PRESENCE OF THE MAN, WHO SHALL STAND FOR SEVEN DAYS WHILE THIS IS BEING DONE DAILY, WHILE YOU ARE WEEPING, SO THAT (TEARS) FALL FROM YOUR EYES. YOU SHALL DO WHAT IS TO BE DONE AGAIN WHILE RECITING THIS MATTER IN THE MONTHLY FESTIVAL AND THE HALF-MONTHLY FESTIVAL.

1. *Mr.f*; this god is doubtless identical with *'Imr.f* of *CT* I, 45a; 170g; cf. *CT Transl. Spell* 14, n. 5. The initial *'I* here is the interjection.

2. For *ḥwdt* 'litter' cf. *Urk.* I, 43, 15; *D. el Geb.* II, 8.

3. Note the demonstrative *ptf* qualifying what is apparently a passive participle + possessive suffix.
4. *Ppt*; possibly a preparation of the *ppt*-plant, for which see *Wb.* I, 507, 2–3.
5. Possibly a miswriting of *Nbt* ‘Ombos’, but cf. *Horus and Seth*, 12, 11.
6. This apparent transitive use of *pr* recalls the construction of *Pyr.* §23*b*, cf. *Pyr. Transl.* Utt. 32, n. 1. An alternative would be to emend into *m prt m ntr* ‘from what came forth from the god’.
7. Or ‘whiteness’, perhaps as a term for milk.
8. *Dy* is probably perfective passive participle qualifying *rꜥ*, lit. ‘which was set’; *wcrt* could mean ‘tomb’ or ‘place of embalming’.
9. *Ḥwnw* with skin-det.; compare *ḥwnt* in *CT* V, 210*k*; VII, 163*j*; after it read *ḥnbw*, see de Buck, n. 7*.
10. So rather than *sm* ‘help, ‘succour’, cf. 329*c*. It is not clear what all this means.
11. The desert god. Perhaps 𓂏 should be restored in the lacuna.
12. Cf. de Buck, n. 2*. Possibly valuable tomb goods, cf. *Sin.* B287.
13. Probably refers to bulls’ semen.
14. Quite obscure; the word is feminine, see the genitive adjective *nt* which follows. It is tempting to read it as *kꜣt* ‘work’, but de Buck’s n. 3* hardly supports this.
15. Read *ḥrt* (infinitive) rather than *ḥrrt*.

Spell 696

I have gone in to you¹ with my Eye behind me . . .² tears; I have nourished my³ VI, 330
members and I make myself flourishing; my ‘mat’⁴ is on me, my staff is in my
hand [by means of] my twin powers, and I have gone in and out so that I may
surpass persons(?). I am a worshipper(?)⁵ of the god who is in my heart. I have
gone in and out, I have travelled the air and have traversed the storm of the polar
region of the sky;⁶ the *ḥꜣd*-star⁷ is in my hand by means of my twin powers. I
have gone in and out and have surpassed persons(?), I have travelled the air and
have traversed the orbit(?)⁸ of the *ḥꜣd*-star. The doors of . . .⁹ are opened, the
three doors of *Rēꜥ* which are fair of being. There has been given to me (. . .),¹⁰
it is *Ḥathōr* who raises me, the impediment is removed for me, and I am set in
the presence of *Rēꜥ*; her hand is under the branches of the *ḥnws*-tree.¹¹ I ascend
to the sky as the gods, the flood is fostered for me and is brought to me; abund- 331
ance is confirmed to me¹² and vegetation is planted in this garden by this Horus(?),
Neith is sated in Sais and the flood brings its speech(?). You shall prepare a path
for me to it in the plot of the Field of Offerings, you shall plant trees in this
garden of mine among the waterways of Them of turquoise; it is the Two Com-
panions who shall plant¹³ it with their mighty arms. O you Keepers of the Man-

sion, make pleasant the courts(?)¹⁴ which were constructed(?)¹⁵ when Ḥaṭḥōr travelled and which she adorned;¹⁶ which the . . .¹⁷ placed, which my foot brought, and which the . . .¹⁸ gave, and I depart to those who are yonder.

1. Plural.
2. *R sṣty*, meaning unknown.
3. The 1st person is original; the suffix *.f* lacks an antecedent.
4. For *p* 'mat' cf. Breasted, *P. Ed. Smith*, 481; here a kind of garment.
5. The reading of what follows *īnk* is uncertain, cf. de Buck, nn. 2*. 3*, and the translation 'worshipper' is a guess based on the determinative.
6. Cf. de Buck, n. 7*. A variant of this passage occurs in 330*m*; on *wcrt* 'polar region' cf. *Komm. Pyr.* III, 393.
7. This star is named in *Pyr.* §280; *CT* VI, 141*a*; 341*L*.
8. Hardly 'entourage', despite the det.; the verb *nmt* requires a spatial object.
9. *Wdnwdn*, det. lost.
10. The sentence is unfinished.
11. Cf. spell 1029, n. 8.
12. Read probably *smn n. ī*, cf. 330*u*.
13. Note *srd.ty* as a writing of the prospective active participle, cf. *GES* Ch. III.
14. *Nmc*; for this det. cf. the homophones of *CT* IV, 99*c*; *Siut*, Pl. V, 249, with meanings which do not suit here.
15. It is not clear how the first word of 331*h* is to be read; *ḥwsy* seems a possibility.
16. Read *shws.s*? Cf. de Buck, n. 1*.
17. Obscure; *ršṣ* so spelt is not known.
18. *Šsmṣy*; the translation of 331*g-i* is quite uncertain.

Spell 697

A boon which the king grants. Osiris commands¹ that N shall enter into his house, inspect his nest² and do what is pleasant in his plantation³ in company with those who are on earth for ever and ever. May he achieve all the transformations which he desires to make, for the august god who is in his egg has commanded that N shall breathe the air on the day of the great deed.

1. Cf. de Buck, n. 3*. *Iṣ* here and in 331*p* appears to be an error for *īw*.
2. Read *syp.f ṣš.f* with *CT* III, 330*b*; cf. de Buck, n. 5*.
3. Read *īr.f nḏmt m ṣsp.f*; there is a play on *nḏmmt* 'sexual passion'.

Spell 698

TO MAKE OPPOSITION IN THE REALM OF THE DEAD¹ AGAINST HIM WHO COMES TO VI, 332
CLOSE A MAN'S MOUTH. O you of the expanses of Shu who close the mouth for
him who points² his finger against him who shall see, your eye shall be broken
and your finger fractured, for the Sistrum-player has turned you back, and Rē^c
has set his sun-folk as a protection against you, your tongue being in your
crutch(?)³ and your phallus in your mouth.

Get you back, you club-wielder,⁴ who live on your urine! I am saved from
you by the Faceless One who was born in front of his father; such is your nature,
but it is not my nature; such is your image, but it is not my image; your mouth
has overcome me, but your foot will not have power over me, because I have
come here from . . . ,⁵ I have risen up, I have joined myself together; my members
are your members, while Rē^c lives in his mother.⁶

1. The det. of *hrt-ntr* is displaced; read *hrt-ntr r iw r*, etc.
2. Lit. 'sends', probably with a nuance of accusation.
3. *Tr*; not recorded, but 'crutch' or 'pubes' seems probable, cf. 332*h*. This appears to be a curse to the effect that the tongue and the phallus shall change places.
4. Cf. *Pyr.* §264, where the det. is a club-head.
5. A place-name, cf. de Buck, n. 3*.
6. This sentence is so at variance with what has preceded as to suggest that something has been left out.

Spell 699

I will go forth on the earth, I will climb up¹ on the air, and my foot will not be
opposed² even to the limit of the horizon. Remove yourself, for it is he who will
remove.³

1. Read *hfd*, cf. *Pyr.* §751; *CT* II, 25*f*; 145*c*; 146*c*.
2. I read the beginning of 332*v* as *n* (negation) *hsf rd. i r. i*, it being assumed that the position of the tall *hsf* sign is due to the desire for a neat square; *r. i* has been taken to be the enclitic.
3. It is not clear to whom the pronoun *tw* refers; the change of person in *swt šd.f* suggests that a new speaker has come on the scene.

Spell 700

333 A MAN SHALL BE AMONG THE LIVING. O you who are between the two cows¹ of Gēb, I escape(?)² thence, and Gēb is cleansed.³ He will grant to me his appearings in glory and will put down for me the plant⁴ which is between his lips;⁵ his phallus is between the buttocks of his son and heir. If there be not a son for a man, he will act behind the back of the daughter of the phoenix.

1. Cf. *Eg. Gramm.*³ Sign-list F 45.
2. B2L: *nhp*; Sq5Sq: [*n*]h.
3. So B2L; Sq5Sq had something more which is lost and then ended. Note the writing of the name of Gēb in the latter text; compare CT III, 112c (T1C).
4. *Šsm*, not identified.
5. Lit. 'on his mouth'.

Spell 701

TO EAT WITH HIS MOUTH AND (TO DEFECATE) WITH HIS HINDER PARTS.¹ My head is that of Rē^c on the day of putting Atum together; a quartette of my spirits are there. My mouth speaks to me with a knife² on the day of the union of the Two Lands.

1. Some such word as *fgn* 'defecate' must have been omitted before *m pḥwy*.
2. *Sḫ*, cf. CT II, 61e; 107b.

Spell 702

334 When indeed you have come, I will see you at the dawn of the day of this call(?)¹ of yours. Who is he who provides(?)² what is pleasing, the beer of the nobles? Your bread and your meal are laid on the ground; come to the front of your (offering-)slab. Your spirit is seated;³ < . . . >⁴ your wishes and your equipment. I know everything.

1. An obscure spell. *Hḫ* is difficult; it could conceivably be the interjection 'Ho!' used as a noun.
2. Cf. *JEA* 16, 196.
3. For *ḥfd* 'sit' cf. *BD* 212, 8; 'climb' makes no sense. The det. is borrowed from *fd* 'pull up' plants.
4. There must be an omission after *ḥfd*; 334g makes no sense as it stands.

Spell 703

SPELL FOR BECOMING A LOTUS-TANK BIRD.¹ I am indeed a lotus-tank bird which fishes in the plains. [I] go up < . . . >,² I eat according as I wish in the plains of Osiris, I eat natron,³ I am a possessor of shapes, I go up as I wish from the western horizon, I fish in the waters of the Abyss, I eat of pure things in the plains,⁴ and they enter into this body of mine as Rē^c's food-offerings and as the . . .⁵ of Ḥathōr. I am one who is transformed into the spirits who have gone to their doubles, I have assumed the forms of Atum, and it means that I eat of those living doubles of mine, (namely) the spirits.

VI, 335

I am a spirit who ascended from the Netherworld, I am indeed a god who lives in all his shapes, which are brought together in the plains, for (whom)⁶ are performed all presentations; my spirits are in my body, I cleanse my bones, I rest on my corpse at will.

BECOMING A LOTUS-TANK BIRD IN THE REALM OF THE DEAD, SO THAT A MAN MAY BE EQUIPPED WITH HIS SPIRITS.

1. Cf. *CT* V, 45g.

2. A blank space.

3. Read *ḥsmn*.

4. *Nb* after *wcrwt* is a subsequent addition and has been ignored in the translation.

5. *Nšfw*.

6. Read *īr n(.f) f3t nbt*.

Spell 704

DRIVING OUT TERROR FROM THE REALM OF THE DEAD. Rē^c cries out within his holy place. Those who are below tremble at them(?).¹ Her strong arms are praised(?). The eastern hills cry out at the sound of the storm. Their faces have brought² the flaming one.

I travel around in the northern sky, and praise is given to me, a stairway to the sky is set up for me; all the gods go about in my retinue, Ḥu takes away their utterance for me. Take my thrones from ^cApep for me, for all the gods who are in my retinue have given me their staffs. May he³ not drive me off from the northern sky, because I am indeed a god mighty of deeds, greatly majestic, who sits in front of the great ones in the tribunal of Horus, Lord of appearances in glory.

VI, 336

1. Apparently the suffix 3rd plur., cf. de Buck, n. 1. The word-order is unusual, and there is no antecedent for the suffix. 3350-s is obscure and somewhat incoherent; it appears to consist of a series of unrelated sentences. The continuation in 336a ff. is more coherent.

2. Read *šhp.n hrw.sn*.

3. ^ʿApep.

Spell 705

VI, 337

THE MAN SHALL HAVE POWER THROUGH HIS MAGIC SO THAT THE MAN MAY PUT HIS MAGIC WITH HIM. Be far from me, O *Mspr* yonder, for I am the Eyeless One, the son of Osiris, my face is the wig(?)¹ of the god in $\bar{O}n$, my lips are Her of the Cerastes Mountain who is before . . .² and *Hrs*. I have gone up on the ladder,¹ I have crossed over in the travelling boats of the Songstress, and it is granted to me to make you go grey, O Burnt One(?)³ < . . . >⁴ at the wall of eating, my bread is in the riparian land of the god. O Sistrum-player, Anointer(?),⁵ Travel-ler(?), . . .⁶ my heart for me, for I have power by means of my magic.

1. For *hnswt* 'wig(?)' cf. *Pyr.* §456; *Komm. Pyr.* II, 249f.

2. An indecipherable name.

3. Perhaps a *m*-formative from *hwt* 'burn', *Siut*, pl. 13, 14; *CT* II, 73a; V, 244d; 247a.

4. A blank space.

5. Reading doubtful, perhaps *mrhw*; cf. de Buck, n. 4*.

6. *Bh* or *bhk*, meaning unknown.

Spell 706

TO BECOME A SEAL-BEARER(?) IN THE SKY. O Red Goddess! O You of the Mansions! O Precise One! I have received a seal with you alone¹ at the birth of the Planner, and the snake(?)² is struck down for me by the nobles of the horizon.

1. We would have expected *wc.tywn* here.

2. *S3-t3*, but the writing is abnormal.

Spell 707

VI, 338 [. . .] my name(?); he is the sore heat of(?)¹ the Sole One when he ascends to the sky, and I myself ascend with him to the sky. I have climbed up on the sunbeams, one who crept jackal-wise on your arms which belong to the sky.²

O *H3nyt*, bring me this,³ for I am that jackal which went out from the leaf⁴ and that lion which presides over Upper Egypt. Open the doors of the sky for me, turn back⁵ from the towers of vision⁶ which are yours,⁷ for indeed I am not < . . . >.⁸ I am a lotus-tank bird(?),⁹ I indeed am one who is < . . . >¹⁰

‘Where have you come from?’

‘I have come from behind *Nhb* of the Island of Fire’.

‘What do you want?’¹¹

‘I will worship [. . .]’.

‘[On] what will you live?’¹²

‘I will eat of the flood, I will live on its produce;¹³ . . . me as those who dwell in the Netherworld and who greet(?)¹⁴ my father Rē^c, and I will live thereby.

1. Reading *t3w mr nt*, *pace* de Buck, n. 2*. The lost sign is indecipherable, but *n* would have no function between noun and adjective. Possibly the traces may belong to a second det. of *t3w*. *Nt* must surely be the genitive adjective, but it is out of concord, *t3w* being masc. This suggests the possibility of an omission after *mr*.

2. *S3bw* has been taken to be a participle of *s3b* ‘creep like a jackal’, cf. Wb. III, 420,15; in 338*h* the deceased avers that he *is* a jackal. *rwyt3n nw pt* may be an allusion to the sunbeams to be seen stretching from sky to earth when the sun itself is behind the edge of a cloud. The suffix *tn* lacks an antecedent unless it is used of the sunbeams.

3. *In n.3 nw* is the regular formula for demanding a ferry-boat.

4. Cf. *Eg. Gramm.*³ Sign-list F21. The jackal seems to be envisaged as emerging from a clump of leaves.

5. Cf. *Pyr.* §246.

6. Apparently ‘watch-towers’ of the desert borders were in mind, to judge by the det. of *swnw*.

7. *Twwt* is probably the same as *twyt* ‘what belongs to you’, var. *twt*, *Pyr.* §648, cf. also §613. Although this is addressed to the female being *H3nyt*, the masc. form has been used; there seem to be no recorded instances of the possessive use of the corresponding fem. form *tmt*, and it may be questioned whether there ever was such use.

8. On the assumption that the negation before *3nk* is correct, there must be an omission of the rest of the clause.

9. *Ssnty* for *ssnty*?

10. Another omission after *nty*.

11. Lit. ‘you are for what?’; for *sbw* as a var. of *sy* ‘who?’, ‘what?’ cf. *CT* V, 46*a*; VI, 57*f* (B1Bo).

12. Restoring as *cnh.k 3r.f m 3sst*, cf. 284*m.p*.

13. *M3g* has been taken to be an *m*-formation from *3g* ‘make to sprout’, *Pyr.* §513. The *f* is surely a misplaced suffix. I cannot translate *bsn* in 338*u*.

14. *Snnw*, meaning doubtful.

Spell 708

My house is built by Atum, my mansion is founded by the Double Lion on the east side of the House of *Swswt* [. . .] above and below. I will go and ascend high in order to climb (to) the mansions and to crawl (into) the houses, for I am that wall which separates the sky from the body of the god, and I have gone up. There are invocation-offerings for me by¹ the lords of offerings when they enlist Him of eternity² for me just as he provided the perfume of Horus (. . .) in giving his . . .

1. Or perhaps 'so say'.
2. Read *nḥḥw*.

Spell 709

TO BUILD A MANSION IN THE WEST. The sky trembles, the earth quakes¹ at the voices of Ḥu and Him who awakes hale; they mould the bricks for this mansion which is in the Field of Offerings, and the gods who preside over the Mansions of the Red Crown come to them. I know them and I know those names of theirs, (namely) the great ones who strike (the bricks) and Atum invisible of shape;¹ they carry the bricks for this mansion of mine which is in the Field of Offerings.

Come, O Greatly Mysterious, with your² sole brother *Bnd*, bring the Hale One and Seshat, that they may build this mansion which is in the Field of Offerings. 'I will help him' says Atum; [. . .] which has been done for him by Shu and 'Idn, its site is given by Gēb, it is confirmed in my possession, I will go in and out of it joyfully(?). O Skull, go and tell the Lord of Eternity that I go up as a falcon because I am wiped down(?)³ in the House of the Souls; I have seen Him whose face is hidden, who presides over the Mansion of [. . .], my eyes are raised on high to the singing goddess(?); I am a possessor of food⁴ in *Ōn*, and the Great One is content in front of the horizon. I have appeared in front of the Mansion of the Trappers, I [have] made my father who is on his belly, my mansion is within the limit of the horizon on a (legal) deed of the West . . .⁵ I have appeared as Lord of eternity, I have been wiped down(?)⁶ at the great stairway, I am greater (than)⁷ the *wrdnw*-bird. ¹My mansion is within the limit of the horizon, for I am Atum, Lord to the limit of the sky, and the entire limit is given to me by Atum.

1. 'Ḥy is not recorded, but its meaning is hardly in doubt.

2. Emend into *sn.k*.
3. Read *ḡn)ntt ḡw.ḡ sk.ky* (old perfective 1st sing. with elision of a *k*).
4. Cf. *dwnw* 'Spiesen', *Wb.* V, 433,11.
5. *Nhy nyš*, incomprehensible.
6. Read *sk.ky*, cf. n. 3 above.
7. *R* of comparison omitted.

Spell 710

TO BE IN THE RETINUE OF ḤATHŌR.¹ O Ḥathōr who are under the trees, your . . . ,² I eat of food,³ live poultry and fish in the hidden places which are on the earth; I travel and traverse the circuit,⁴ I tread the *ḡd*-star, I climb the sunbeams in the retinue of Ḥathōr.

1. The rubric is out of place, cf. de Buck, n. 2*.
2. *Šntntyw*, incomprehensible.
3. *Šn* is not recorded, but compare *šnt* 'food', *BD* 305,13.
4. Presumably of the sun.

Spell 711

TO GO OUT INTO THE DAY . . .¹ O Wounds! O [. . .]. My striking-power is VI, 342
Sakhmet the divine; my eyes are Ḥathōr; my arms are Rē^c; my strength is Gēb.
My brazier spurts fire and my water is on my mouth, for I am Ḥu, my power
chooses as the Sole One(?), I give heat(?)² to . . .³ [. . .].

I place maggots in the Eye of Atum, I am Rē^c [. . .], I have come that I
may repeat his tears for him,⁴ for I am Rē^c who weeps for himself with his sole
Eye. The fire is quenched with my Eye, the ways are cooled with my tears. I am
the [. . .] of Rē^c who lifts up Rē^c daily; I have washed myself,⁵ I am possessed
with tears, I go forth from it, (namely) this fire, and I am hale, I am not cut
down.⁶

1. See de Buck, n. 1*.
2. Restoring as *tšw*.
3. *Swt* with fire-det., cf. de Buck, n. 2*.
4. The repeated references here and below to the tears of Rē^c and of the deceased, identified with Rē^c, seems to have no connection with what has preceded, and it is possible that 342i ff. may originally have been part of a different text.
5. Read *ḡcn.ḡ wḡ*.
6. Read *m(d)s.ḡ*.

Spell 712

VI, 343 TO BE MADE WHOLE AS A GOD IN THE SKY. The *pꜣt*-loaf is that which flies up to the two mansions, they are the places of destruction(?) which belong to the Red Crown. AS FOR HIM WHO KNOWS THIS SPELL¹ IN THE FIELD OF OFFERINGS, HE WILL DO EVERYTHING THAT HE DESIRES JUST AS WHEN HE WAS ON EARTH, HAVING GONE TO HIS DOUBLE.

1. Read *ꜥr rh ꜣ pn*, disregarding *ꜥw ꜣꜣ*, which has been inserted in error.

Spell 713

I ferment(?)¹ with dates.

1. Unrecorded; the meaning given is a guess, but the det. of *hnt* suggests a culinary operation, perhaps the preparation of date-wine.

Spell 714

VI, 344 I am Nu, the Sole One who has no equal, and I came into being yonder on the great occasion of my flood,¹ when I came into being. I am he who flew up, whose shape is (that of) *Dbnn* who is in his egg; I am he who originated in the Abyss, and see, the Chaos-god came out to me; ¹see, I am hale. I brought my body into being through my power; I am one who made myself, and I formed myself at my will according to my desire. What went forth from me was under my supervision; it means that tears are what I created in him who was angry² with me, and men of the blind ones³ are my cattle⁴ . . . ⁵

1. Reading *n mht*, cf. de Buck, 343, n. 2*.
2. See de Buck, 344, n. 1*.
3. See de Buck, n. 2*.
4. For this interpretation of *ꜥrw-sꜣ* cf. *P. Kah.* 16,14; *Urk.* IV, 1134,8. In *Pyr.* §1544 *ꜥry-sꜣ* stands for 'subjected bull', i.e. Seth subjected to Osiris, cf. *Pyr. Transl.* Utt. 580, n. 1.
5. *Sk* followed by a short lacuna.

Spell 715

[NOT TO PERMIT THAT A MAN'S HEART BE TAKEN FROM]¹ HIM IN THE REALM OF THE DEAD. O you [who take away] hearts (*ibw*) and who accuse [hearts (*h3tyw*) . . .], who re-create a man's heart (in respect of(?)) what he has done, see, he is unconscious through what you have done. Hail to you, Lords [of Eternity, Founders of] Everlasting! Do not reject my heart (*ib*), do not accuse my heart (*h3ty*). O you who re-create [this heart of mine], I [am accused] wrongfully, because [as for] this heart of mine, it is the heart of Him whose names are great,¹ [who speaks about] his own [members], who sends out his heart which is in [his] body, and he is proclaimed to the god. I possess my heart, [I have] power [in it], and it will forbid what has been done to me. I am one having strength in my own members, and my heart will obey me, [for I am] its [lord], and it is in [this] body of mine; it will not turn against me, for I am he [to whom] it was commanded that [it should] obey.

VI, 345

1. Restored from *BD* 90,8–9 (Spell 27). There is perhaps insufficient room in the lacuna for the introductory *r3 n* 'Spell for . . . '. For the other restorations see de Buck's notes.

Spell 716

I am this child who slept and was helpless in his mother's entrails; what I remember and what I forget, I will say in $\bar{O}n$.

Spell 717

A woman is not to be eaten by a snake. Atum has bitten and has filled his¹ mouth, and he coils up. VI, 346

Cool is she who is in the town and warm is she who is in the country.
Do not take hold of N, do not grasp or grip her.

1. Cf. *Pyr.* §425a-b, which I translated rather differently there. In *Pyr.* the owner of the mouth is the deceased; in that case *r3.f* should have read *r3.s*, for this is a woman's coffin.

Spell 718

To go about in the sky. N has descended with you¹ in cloud, she has ascended

with you as one in the midst of the doubles. The gods(?) and Khnum are with her(?),² she herself shoots in the place of decapitation(?),³ and N has issued thence <as> one who is worshipped.

1. Feminine singular.
2. *'Imty.s.*
3. Emend into *st tn n ḥsk?*

Spell 719

VI, 347 To dispel anger in the heart of a god against me.¹ Woe to you, O you who send out power and who preside over all mysteries. See, a word is spoken against me by a god who is angry with me, but wrongdoing is washed away, and it falls into the hands of the Lord of Justice, since you evilly do harm to me.² He who is respected(?)³ has joined with Ma^cet, this god is gracious to me, and my impediment is imposed on someone else.⁴ O Lord of offerings in *Gn-wr*(?),⁵ see, I am brought to you, and life is provided by means of it; may you partake of it. Be gracious to me and dispel all anger which is in your heart against me.

1. For the 1st person cf. *BD* Spell 14.
2. *BD* 34,15 omits *wd*.
3. *Tr*.
4. Read *wd sdb(ḥi) r ky*; de Buck's *d*, which makes no sense, could well be an ancient misreading of hieratic *r*. *BD* 35, 1–2 has *dr sdb.ḥ n.k*.
5. *Gn-wr* is probably a place-name, see the preposition *m*; the god-det. is assumed to cover the whole phrase.

Spell 720

VI, 348 To become a dawn-god and to live by means of magicians. Those who are in (a state of) trembling are thrown down, I¹ [have] opened the double door of Him who shines.² The rulers³ of . . .⁴ who watch over the two fields of locusts tremble; ¹one thunders and the plume(?)⁵ trembles. What the Great One possesses is given, but the Lesser One will never be content; he who stands up gave to me, to me(?)⁶ in the Island of Fire when his going to rest was not yet known, and furthermore when the Lesser One had not yet seen what he possessed. I know that your water is complete,⁷ and see, they⁸ know that I am a ruler of farm-lands, because *Rē^c* is against them.⁹ I am not satisfied with my entourage, for I cannot see¹⁰ what

they have done for me. I give away what the Great One possesses, I pacify the Lesser One, for see, they know that I am a dawn-god, and it is permitted that I see my retinue and look at my entourage. Farm-lands are given and pools planned, for Rē^c has commanded that I give to them. See, I am content, for they know me;¹¹ I am a dawn-god. The plumes tremble when Nūt ascends, those who are in the storm tremble. Groaning is in the sky since the night, for I starve the Great Ones and kill the Lesser Ones by the command of Rē^c.¹ I will act as one [who is sent(?)]¹² to them, (namely) the gods, and my voice is (that of) *Wnwt*; Rē^c has commanded that my father(?) be [. . .]. He is a dawn-god; see, his robes are granted to him, he has received his *ṣtf*-crown, his entourage move about for him. I regard myself¹³ (as) a dawn-god,¹⁴ as a god in his own shape, one equipped and flourishing in the bow of the bark of Rē^c. I have brought my documents which confirm my offerings for me, my possessions are put into the shambles of the Wine-press god and I am content in my hour, because¹⁵ I am one who gives orders to Rē^c and despatches to Ḥaṭḥōr; I have made the bearer of my offerings¹⁶ content within my body,¹⁷ for Rē^c knows that I am indeed a dawn-god.

1. For the 1st person cf. 348*h.w.x*; 349*a.h.l*. This spell is obscure and even self-contradictory, compare e.g. 348*k* with 348*x*.

2. For *wbg* 'shine' cf. *Wb.* I, 296,14. The dual strokes after *wbg* may imply that both leaves of the door belong to him: it is less likely that there should be two beings with that designation.

3. Feminine.

4. The loss of the end of *ḏny* leaves us in the dark as to which of the various words from this stem was intended.

5. Read *šw[t]*? Cf. 348*t*.

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

7. The meaning of 348*e* escapes me; there is no antecedent for the suffix in *mw.k*, and it looks as if corruption had crept in.

8. The suffix *.sn* likewise has no antecedent.

9. Translation doubtful.

10. Reading *n mṣ[n]*.

11. On my interpretation *N tn* should be allotted to 348*r*, as being apparently the object of *rh.n.sn*. Possibly we should read *N tn* twice, in both 348*r* and *s*.

12. Cf. de Buck, 349, n. 1*.

13. Lit. 'N sees N'.

14. A dittograph of *ḥd-tṣ* in 349*g*. For *mm* following read simply *m*.

15. Read as *n-ntt*; in *tn n-ntt* one *n* has been elided.

16. *Ḳny ḥtpt. ṯ*; can this be a metaphor for 'stomach'?

17. Restoring the demonstrative *tn* in the lacuna in 349*m*, cf. de Buck, n. 5*.

Spell 721

VI,350 Hail to you, you double of N, of her body; you [. . .] in peace, in peace.
[. . .] make content [. . .] for the Great One, [. . .] make content [. . .]
the Great One.

Spell 722

To become the Morning Star. The paths of the Netherworld are opened for N, the gates of those who are in the horizon are opened for her, the beautiful star¹ [. . .] which(?) his earth-gods who are in his darkness eat. He(?) makes bright [. . .], he has revealed those who were forgotten, for N is the Morning Star, N is the beautiful *wꜣ*-star of gold which went up alone from the horizon; one multiple² of uraei whom his mother bore, who consumed yon Destroyers. N is the Lone Star³ on the horizon, and her father Rē^c has given her the whole
VI,351 of the sky when he brightens.¹ He has given N his living beings for their protection; he has made spirits for N in order to⁴ have power over them; he has made gods for N in order to be in N's retinue; Anubis, Lord of burial, has brought (. . .),⁵ having fallen on his face before N.

1. Perhaps nothing lost in the small lacuna before *šhd*.

2. Masculine; probably therefore an epithet of the star.

3. Cf. *JNES* 25, 160 ff.

4. *R* repeated in passing from line to line.

5. Name of the being brought has been omitted; possibly Seth should have been named.

Spell 723

[It is a cake-offering] to Rē^c, to the great god, to Anubis who presides over the god's booth, and to Osiris, which his son N has given to him on the days of the monthly festival, the festival of the New Moon, and the half-monthly festival, for N is the butler¹ of Rē^c; who will never die, Ma^cet is raised up to him, *šꜣt*- and *pꜣt*-cakes are raised up to him, a leg (of beef) is extended to him.

VI,353 These are the four cake-offerings² which the great god gave to his eldest son on the day of death, ¹ which N gave to him on this day; O Primeval One, your *nḥrw*-loaf is in the *tnnt*-shrine. Ho N! The sixth-day festival³ is for your (main) meal and the seventh-day festival is for your supper. May you ascend to the sky on the air, may you climb up on the sunbeams, for a *nḥrw*-loaf and white bread are in the Broad Hall.

Your *nḥrw*-loaf is in the *ḥnnt*-shrine, and bread will be given to you at the sycamore in which *Rē*^c is sheltered. Every good meal goes up to you in the presence of the *smn*-goose in the *ḥnnt*-shrine, but N is not the one who asks that she may see you⁴ in this shape of yours in which you are; it is Horus who asks that he may see you in this shape of yours in which you are when ascending [to] the celestial kine. May the doors of the sky be opened for you⁵ as for Horus of the gods; may the doors of the firmament be thrown open for you as for Horus of the East when he goes down to bathe in the Field of Rushes.¹ May the doors of the sky be opened for you, may the gates of the horizon be thrown open for you as for Horus of the gods and for N herself,⁶ and you shall go up to the altars of *Rē*^c.

Ho N! May you cross the lake, may [you] traverse [. . .], may you obstruct the foot of *'Imtt* at the following of the god, may N turn aside from it.

1. The *n* under *wḏpw* in B3Bo is superfluous. This text is followed, because T2C, which has minor variants, is fragmentary.

2. The text continues in 352o.

3. Written as *snwt* 'shrine', but this makes no sense.

4. There is confusion of pronouns from here on, see de Buck, n. 1*; it is by no means clear at times who is being addressed, and there is no antecedent for the masculine suffixes. The correction of *ḥn* to *ḥw* in 353m shows that the scribe also was confused. Some of the muddle may have arisen from adapting the text from a man's coffin to a woman's.

5. The masculine pronouns continue until 354c.

6. 354b is largely a dittograph of 354a; only *n N ḥn ḏs.s* is new, and this is probably to be appended to 354a. It has been translated thus.

Spell 724

A boon which Anubis who presides over the Sacred Land gives, that you may go all over the sky with your little finger like *Swn*. The *ḥmḏ*-tree attends you, the zizyphus-tree turns its top to you, you go up as the Morning Star, and the plebs worship you daily. You escort [. . .] behind him who does this for you. Such am I!¹

1. A final boast by the deceased in person. The rest of the spell will have been recited by the lector at the funeral.

VI, 355 Ho N! He who presides over the Two Conclaves finds you in Ōn, the *hntyw-š* kneel to you, the Imperishable Stars fall on their faces to you.

Ho N! Receive [your] thousand [of] bread and beer, oxen and fowl, alabaster and clothing, your thousand of wine, your thousand of grapes, and your thousand of everything good and pure of which men eat. Receive [your] joints (of meat) [from upon] the slaughtering-block of the god; the foreleg and the hindleg are the joints upon the slaughtering-block of the god. May your heart be glad¹ and may your feet dance, may [your tomb(?)]² be as well-founded as the tomb of Horus and the burial-place of Seth³ who is in *Hnt*, may you bathe⁴ in the celestial expanses, may you bathe in the pool of the firmament, may you be purified in the pool of [. . .] you [. . .] you [in] life, and you will not die. Receive these four cake-offerings which your father [Osiris(?)] of the Great Mansion has given to you.

O N, raise yourself on your left side, put yourself on your right side.

O N-Atum,⁵ the flowing of water has made the cultivation of emmer, and you have joy(?)⁶ [through] it wherever you may be.

356 O N-Shu, receive this bread of yours which is brought to you. I have placed sky and earth for you under ⟨your⟩ son Horus, your heir;⁷ may you be glad by means of it.

O N-Gēb, receive this pure bread of yours which was issued from upon the great offering-slab. I have given you the rulership of the Two Banks, O my son Horus, who shall appear on your throne.

O N-Thoth, receive these two cake-offerings; may the rib of the Bright One⁸ be lengthy for you upon the altar of Atum; bread, torch, water, take and drink!⁹ May your two great ones make greeting to the Eye of Horus so that it may rejoice over you; provide yourself with the ferment(?) which issued from you, and which I myself have given to you as a boon which the king gives. You yourself shall watch over yourself; take bread, and you will not hunger. I¹⁰ have given to you from the offering which was given by the Mysterious Ones, and your warrant is in respect of this bread of yours which I have given to you because of Him who goes and returns,¹¹ (even) Horus in the Night-bark, and he gives bread to [. . .] bread [. . .].

1. The sudden reversion to the 3rd person is out of place, and the original 2nd person has been restored in the translation.

2. Restore a word for 'tomb' in the lacuna?

3. Restore as $S[t]š̄$; note the parallel with Horus and the epithet $š̄my Hnt$.
4. One water-sign too many.
5. Compare 'N-Shu', 'N-Gēb', 'N-Thoth' in 356*a-i*.
6. Note the masc. suffix in $hnkt n.k$; the scribe has forgotten to change it to $.t$.
7. Supply $.t$ after $sʒ$ 'son' and emend $.k$ into $.t$ after $š̄wc$.
8. Compare $kʒhyt$ in *BD* 355,3.
9. An admonition addressed to the deceased.
10. Read the 1st person here. The officiant is speaking.
11. For *prt* read *pr̄r*? An alternative would be to take *prt* as a *sdmt.f* form with $š̄ww$ as nominal subject: 'since he who comes goes forth'.

Spell 726

Gēb is aroused by the Languid One so that he may convey the daughters of the Two who fish up; he has found me in [. . .], and my horn is that of a wild bull; I go to yonder portal as a king, and the great offering is what the god confirms. VI, 357

Spell 727

O you two crews of Shu; O Osiris the father of N, arise, arise in the Great Booth; the movements of the sunshine are freed for you¹ by those who are in the sky until those who are in . . .² come to you and those who are in . . . travel to you. you.

1. Masc. sing.
2. *Nnwtyw*.

Spell 728

O Cloth, the Great One stands up, for he has received his staff, he has subdued those who conspired against him in this his name of 'Loin-cloth', so that he may set his protection about N's bed. VI, 358

O Cloth, the Great One awakes and the serpents rouse, for they look on the mothers of those who preceded the Great Lady, (. . .) [she] ferries across in it¹ in this her name of 'Two-weave cloth'. You² are the protection of N's bed.

O Cloth, arouse Osiris on his throne, for he has recovered his senses, and presented (N)³ to himself. Arouse N on his throne, for he has recovered his senses, and has presented Osiris to himself. He has found the great ones who are in the

secret places [because of(?)] their power, he has bound(?) his own body and is unconscious through it in this his name of 'Three-weave cloth' which those who are over the healing⁴ of backbones bring. He has collected [his] members together, and he sets his protection⁵ about N's bed. May he have power over [his foes(?)].

O Cloth, the Great One travels . . .⁶ multitudes; those who are among
359 those who fly up(?) in front of Isis go to him [. . .] in wrath.¹ She causes that her brother Osiris⁷ be made to travel about, she fights on behalf of her son Horus [. . .] Imsety, Ḥapy, Duamūtef, Kēbhšenuf, in this his name of 'Three-weave cloth' [. . .] which is on the back of Osiris; there is none who [. . .], there is none who will rob you, O N, for ever.

O Cloth, a seat is allotted by the Bull [. . .] the secret shambles [. . .] their great ones(?) at the voice of the Five(?)⁸ who were allotted to the body of Nūt in this your name of 'Four-weave cloth'. The need of Osiris⁹ is the allotting of a place so that they may spread their protection about N's bed for ever.

O Cloth, go [. . .] the great ones who are in the sky that he may see [. . .] great, dread [. . .] in his place. He whose face is hidden who is in the horizon,
360 for whom the sky is hidden, to whom the earth is allotted,¹ whose place is prepared [. . .] gods, the god[s] know that he will give his testimony(?). Clothe [. . .] clothe [. . .] he will put himself in the mansion of the seven-weave cloth which encloses Osiris [. . .] which is collected [. . .] his powers as a protection about N's bed for ever.

O Cloth, you Great One, a protection for N, clothe [. . .] who are hidden [. . .] Great One [. . .] five days. They mourned(?)¹⁰ Osiris in it in his robe of the *sndw*-garment¹¹ which they have given to their(?) sister [. . .] in this its name of 'Five-weave cloth'. You are the protection of [N's] bed [. . .] N in
361 [. . .] Lord of Assembly at his voice. The Enneads greet him, the Great One is [glad], his foe is overturned in their presence [. . .], he drags in his . . . ,¹² N [. . .] 'Seven-weave cloth'. Your cloth is the protection of N's <bed>¹³ for ever.

O Cloth [. . .] Great One, herdsman(?) of Sia, look at him [. . .] in the Conclaves of the Ennead [. . .] in his presence, (even) Rē^c-Atum; his face shines in [this] his name [of] 'Six-weave cloth';¹⁴ you are the protection of N's [bed] for ever.

O Cloth, the great ones stand up in their places, the Enneads are joyful, so
362 that they are not afraid <in> their majesty¹ when they see [. . .] offerings. His bones are reckoned, [. . .], his back is pressed [. . .] 'Nine-weave cloth', for you are the protection of N's bed for ever.

1. 'It' presumably refers to a celestial boat of which the previous mention has been omitted.
2. Masc. sing., presumably addressed to *'Idmy* invoked in 358c.
3. The name of the deceased has been omitted; for the converse of this passage cf. 358i,j.
4. Read *s(w)ḡḡ*.
5. Reading *dy.f sḡ.f* as in 358c. It is doubtful if the lacuna shown after *dy.f* actually exists, for it comes at the bottom of line 364, so that it may well be that nothing has been lost. At this point de Buck had to depend on an earlier copy.
6. *N bḡḡ*.
7. The name of the deceased is superfluous here, and it is omitted.
8. or 'Seven'. Only 'Five' or 'Seven' are possible; note the grouping of the extant strokes.
9. The name of the deceased omitted?
10. Cf. de Buck, n. 13*; *ḡḡ* 'mourn' seems more probable than *ḡw* 'smite'.
11. For the reading *sndw* of the name of this garment cf. *CT*, I, 109a; III, 82a.
12. *Ḥmwt*.
13. *Ḥnkyt nt* omitted between *sḡ* and *Wsy*.
14. One would expect 'Eight-weave'.

Spell 729

O N, you are a double which satisfies its¹ lord; seven portions are in $\bar{O}n$, four portions are in the sky and three are on earth,² the . . .³ shouts, the altar has on it the water⁴ of oblation. RECEIVING GIFTS WHICH ARE GIVEN TO A MAN IN THE REALM OF THE DEAD.

1. A fem. suffix because this is a woman's coffin.
2. Slightly corrupt; after *pt* read simply *ḡmt r tḡ*.
3. *'Ign*.
4. So rather than 'is on the water', which makes no sense. Compare *ḡr m* 'having on it the name', *ḡr ḡtm* 'having on it the seal', *Eg. Gramm.*³ §165,9.

Spell 730

[. . .] I support the White Crown, I receive the *wrrt*-crown of Thoth, for I am VI, his paternal brother. I have come against you, you foe yonder who are black beneath me in the tribunal; O Thoth, equip, equip, so that I may go to and fro in the face of [. . .]. I support a single bowl(?),¹ for the West belongs to me.

1. Tentatively connecting *ḡny* here with *ḡnyw* 'bowl', *CT* II, 203a.

Spell 731

[. . .] sky [. . .] for me [at(?)] the horizon which is yonder in my mansion. Mine is protection, mine is magic, mine is his club, mine is [his staff . . .] god, I know you . . .¹ every day, the . . .² of the good god is clad as the Two Ladies. [I] myself(?),³ I have spent time as the Sacred Eye, and the blast of fire(?)⁴ has arisen.

1. *Nh3 3ty ntrty wtt*, unintelligible.
2. *Byt sy3*.
3. Reading *i[nk] ds.(i)*.
4. Reading *ns* 'fire' rather than *ns* 'knife'.

Spells 732–4 are almost entirely lost. A god Hndd is named in 365k.

Spell 735

VI, 366 NOT TO LET A MAN'S HEART BE TAKEN [FROM HIM]. *The rest is lost except for a few words.*

Spell 736

[. . . s knife(?)] against you, and . . . has seen you.¹

1. Apparently a spell against a dangerous animal, which is not identified.

Spell 737

VI, 367 'What will you live on?' say the vatmen of Rē^c. 'I will live on what they live on'.¹

1. For *tnmw* 'vatmen' cf. *CT IV*, 303a. What follows must have been originally in the 1st person, as the question is addressed directly to the deceased. This spell is clearly but a fragment of a longer text.

Spell 738

THE NORTHERN EXPANSE.¹ O Ptah-Sokar who appears in the *Hnw*-bark . . .²

1. Cf. *pdw* 'open space(?)', *CT* VI, 4*h*.

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

Spell 739

TO CAUSE A MAN TO RECEIVE PROVISIONS IN THE REALM OF THE DEAD. As for (N), give to N, guard N.

Spell 740

O you Radiant Ones, you of the Armpit who belong to the god . . .

VI, 368

Spell 741

The sky thunders, the earth quakes [. . .] my¹ local(?)² god for me, the Hand-filler who is in the tribunal [. . .] he remembers my name. He has taken thought for me, he has called out to me as to a potentate [. . .] die [. . .] the silent ones through fear lest the plebs should go forth, while darkness is in [. . .].

Get back, you Disturber, and tell what you³ have seen. An impediment is set up against you on my account [. . .] my father who is in the tribunal is in front of you,¹ and he who is vindicated is my champion against you [. . .] my father against you, and you shall be unaware⁴ of me [. . . I am] without my father who is among the gods. See, *Rē*^c has imposed an obstacle [. . .] he speaks to the gods who are about his shrine, and they have smitten [. . .] mysterious [words(?)] which are in the mouth of Anubis. The terror of you is in front of my⁵ shape, [and I see(?)]⁶ what has been done to you because of your evil affair. You are enwrapped,⁷ and the Great One is in [. . .] the Great One stands up with his sceptre directing an arm against you because (someone) comes against you. You have no bread [. . .] you have no *ḥbnnt*-cakes in the realm of the dead; see, you belong to him, the king who acts [. . .] Osiris against you, and your affair shall not escape from him for ever.

VI, 369

1. For the 1st person cf. 369a.
2. Cf. de Buck, n. 2*.
3. Lit. 'he'.
4. An odd construction; assuming *ih* to be the non-enclitic particle, one would have expected *ih hm.k*, cf. *Eg. Gramm.*³ §450, 5(a). Probably the scribe has misplaced the suffix.
5. For *irw.f* read *irw.i*, see n. 1 above; strictly this should have read *irw.s*, but the scribe has forgotten that this is a woman's coffin. The owner of it is still speaking to the Disturber of 369o.
6. Restore as *m33.f* (for *m33.ī*)?
7. Lit. 'mummy-wrappings are yours'.

Spell 742

VI, 370 O father of N [. . .] for you her foes, etc., who come against her wrongfully [. . .] N in the realm of the dead. See, he is yours; let him be taken to the House of the Smiter [. . .] whom he conducts to the House of the Year(?), whom he judges in it before the knees [of . . .] who ferried the boatless across when the day had not yet come [. . .] bread, who has no runnel(?)¹ or marsh; he makes [. . .] what she chews is his ear of corn. He who speaks to you is he who fills her hand, who is in the tribunal [. . .] the fledgelings were nursed before she was nursed, before [. . .] were pressed out(?) [. . .] Thoth; he it is who will protect her. Your glance is on her, and hers is the sweat of the flesh of [. . .] yonder foe, etc., who shall pursue her; you have put him under [. . .].

371 Speak a word behind his shrine to 'Apep, you being rejuvenated [. . .] N, he has spoken evil against her to [. . .] cutting off(?) hair after her head was cut off and after [her(?)] inertia was removed [. . .] outside; do what has not been done [. . .] loud of voice; who was commanded to do his slaughter on her account by night, bright [. . .] who do your slaughter by night. You are destined(?) to [. . .] your speech which has come into being in their presence. Get back, be on guard! Swallow² all [that you devised(?)] which was in your heart against N [. . .] this place to which you were destined. It is he who commands that N shall be [. . .] she serves her god, and she does all that

372 the lords of [. . .]¹ desire [. . .] she will plaster their stairway, she will maintain their gates in front of [. . .] they have acted behind you, having been cut off with her; [. . .] do not know [. . .] you have no bread, you have no *p3k*-cakes, you have no *hbnnt*-cakes, you have no *p3d*-cakes, you have no invocation-offerings [from(?)] N in this land. You are in the land [. . .] N. A MAN SHALL SAY THIS SPELL AT TIME OF NIGHT.

1. *T3ht*; cf. also 206*h*. This is said of the deceased.
2. Imperative with reinforcing dative and enclitic particle; what follows could be restored as *sh3.n.k*.

Spell 743

SPELL FOR BEING IN [. . .] water. N has come to you,¹ for N is this Great One, [she] is not weak [. . .] N is Ma^cet for Rē^c [. . .].¹ The staff is in good condition, the sceptre of Anubis is the backbone(?)² of N's double [. . .] you, who splits up(?) the power of your heat, who knots up [. . .] of electrum(?) in his riparian land; she fashions the offerings of Ma^cet,³ [she is] joyful [. . .] N sees [. . .] N against(?) you.⁴ May you⁵ be high as that which is on your⁶ head, may the year be joyful⁷ in life in [. . .] N; she gives respect [. . .] the god is conjured in her shape. Pursue yesterday; the young one(?) will not vacillate [. . .] wrongdoing. The god bows to N⁸ [. . .] yesterday; see, she rises up pregnant.

VI, 373

1. Plural.
2. Read *psd*?
3. Read *ms.s htpw M3ct* with honorific transposition.
4. Plural.
5. Fem. sing.
6. Plural. Emend to sing. *ḏ*?
7. For *hk* read *hkn*.
8. Read *ks nṯr n N*; *f3* is an erroneous interpolation, or possibly the first signs of a passage which has been omitted.

Spell 744

O N, Bull of the dappled [cattle . . .] her [three portions] are in the sky with Rē^c, her four portions are on earth with Gēb. N will not eat faeces, she will not drink urine [. . .].

VI, 374

Spell 745

N [. . .] the Ennead with your foe under you.¹ He has said: 'I will act in this your² name of Osiris'; Horus(?) has placed [. . .] your magic in your name of 'Great of magic'. You are the great god [. . .] as Sokar, he is a son who wears his father's Red Crown,¹ which has power as a god [. . .] you will have power thereby; you will have power to protect yourself through [. . .] the Great One who travels about as he who travels about the Isles. May the living one live.

VI, 375

1. Fem. sing.; the female deceased is addressed.
2. Masc. sing.; the genders of pronouns in this coffin are apt to be confused, partly because the editorial change from masc. to fem. has often been ineffectively carried out, and partly because the identification of the dead woman with a male god, e.g. Osiris, faces the editor with an insoluble problem.

Spell 746

VI, 376 I am Atum who came into being [. . .] me on the Supports of Shu, and the flames of my eye are about me, [I am(?)] not unaware of those who are about my shrine; [. . .] has no power [over me(?) . . .] over me, because I walk within the firmament, and his thickness is my thickness; he will make division for those who are before me, and he will make completion for those who are behind [me¹ . . .] my paths to them; they will watch over my ways, and their magic will watch over my paths, because I [. . .] this your¹ name of Lord of All. I walk to and fro at the head of my bodies in $\bar{O}n$, because I am $R\bar{e}^c$ at the head of the plebs, who live [. . .] men [. . .]² who go up on account of their tongues. I wash myself(?),³ I worship $R\bar{e}^c$, I exalt Ḥaṭḥōr , [I(?)] go up [. . .], I have wands(?), and they support(?) my arms in the basket(?) of . . .⁴ My hands are those of Seshat who is in my mouth as the Sistrum-player, and I am pure for Ḥaṭḥōr . . . upon earth.

1. Fem. sing.
2. See de Buck, n. 6*.
3. Lit. 'she washes(?) N'.
4. Cf. de Buck, n. 9*.

Spell 747

VI, 377 GUIDE TO¹ THE PATHS OF THE NETHERWORLD. O Cropped One(?)!² O Terrible One!³ The boatless one has gone astray [. . .] on the paths of the dead(?).⁴

1. Direct genitive, lit. 'of'.
2. Cf. *BD* 401,16.
3. Cf. *CT* IV, 159*b*.
4. *Ppw* is not recorded; it could be a corruption of *hpw*.

Do not take her on an unknown path, do not take her on a meandering path of . . .¹ which goes round about . . .²

She who receives from the satchels is she who possesses the ends³ of its cloth strip because of what is in it. Depth below, height above are(?) what the owner cares for(?) concerning his property.⁴

She who is in pain is under terror, the terror of the years; she whose knives are sharp is she who cuts hair for her shrine(?).

She who goes about, who is behind Him who is respected, who exhales and . . .⁵ behind . . .⁶

You shall guide her on the path of offerings(?); guide⁷ her on the path to [. . .] who fashioned the falcons who are vigilant when they see N [. . .] she will turn aside, for you know this(?)⁸ which they know, and N knows [. . . within(?)]⁹ the egg with the father-of-children-bird¹⁰ which is in the thickets of rushes, who lives [. . .] N as Rē^c, she shines as Rē^c, she has copulated(?) in the Mansion of [. . .] in the sky as Rē^c, the dread of N is that of the great god; [she(?) goes [. . .] born [again(?)]¹¹ on this day, N is delivered of the two embryos of Shu.¹² As for any god who shall oppose himself to these [. . .] the two daughters of the Lord of the Thunderbolt(?), (namely) the two women in bright red linen, and the Sunshine-god.

378

1. *Tp dmdt*. The tabular part of this spell is mostly unintelligible to me, and the renderings are wholly tentative.

2. *Hr im.s*.

3. Lit. 'the two heads'.

4. The relationship to the context is quite obscure.

5. *Nmc*.

6. *ꜥsytyw*.

7. Imperative with reinforcing dative.

8. Regarding *nmtn* as a miswriting of *nn*.

9. Restoring *m-hnw* before *swht*.

10. For this bird, a heron or bittern, cf. *Pyr.* §1225.

11. Restore as [*wh*] *mt mst*?

12. *Bkꜥty* appears to mean not 'pregnant women', which would make no sense, but rather the results of pregnancy, the embryos. Here the deceased woman appears in the role of Tefēnet, who gave birth to Gēb and Nūt, presumably the *bkꜥty* of this text.

Spell 749

VI,379 HASTEN, COME . . . him who rises for her. She is made bright and shining by the glitter on the brow of the Sunshine-god; N has gone up in the red hour¹ [. . .] between them every day. N has gone up as one who is stared at on that bright day when N passed away because of those who are in [. . .] you have passed away.

1. Probably sunset.

Spell 750

VI,380 TO DRIVE OFF THE SLAYERS. O you slayers yonder of the Lord of Life [. . .] who make presentation of the legs of children to the Lord of Life, be far from N, do not make presentation of her [. . .] be far from her; see, she will let him know,¹ she will slay his foes for him, she will shoot(?) for him those who rebel against him. O N [. . .] N, depart alive, you shall not depart dead.

Spell 751

O Imsety, Ḥapy, Duamūtef, Ḳebḥsenuf, seek me out for this bread of mine, my heirs(?)¹ reap for (me), (namely) my surviving children.

I, even I,² will make a spirit of you, I give water to Thoth that he may make you³ content with it and you shall eat of bread of white emmer and beer of red emmer, for I give you your bread which will not go stale and your beer which will not go sour; be content with the king's boon and go [. . .].⁴

1. A corruption of *ḫwꜥw*?
2. The officiant speaks; the invocation of the four children of Horus was deemed to have been uttered by the deceased.
3. In 380*k* the name of the deceased should be replaced by the dependent pronoun *ḫw*.
4. The end of the spell is unintelligible.

Spell 752

O you gods [who keep] the doors of [. . .] of the *r3*-goose and who watch over VI, 381
the portal of Her who ascends to the sky, open to me so that I may breathe the
breezes which are in the midst of the waters and that the bark may convey me¹ in
her bow, for I am he who has charge of the rigging² in the god's bark, and I row,
for I know how to pull, and my seat is in the bark. I am skilled in the craft of
Her who permits throats to breathe; therefore I will drive off ^ʿApep, ferrying
across the firmament; I will not be replaced in the streams which are above, for
I know the food(?)³ of the god of offerings, and I have shown it to the gods.

O you Souls of the Westerners who are on yonder mountain of *B3ḥw*, it is
300 rods long and 120 rods wide.⁴

SPELL FOR ENTERING INTO THE WEST DAILY IN THE RETINUE OF RĒʿ.

1. Abnormal word order; one would expect *d3 wī wy3*.
2. Cf. de Buck, n. 5; the correct det. of *smḃw* is the rope, cf. *CT II*, 366*b*.
3. *Nmy*; the crosshatched signs in 381*l* look like further dets. of this word.
4. Compare *CT II*, 375*c*–376*c*.

Spell 753

TO GO ABOARD THE BARK OF RĒʿ WHEN HE¹ HAS GONE TO HIS DOUBLE. VI, 382
O So-and-so(?),² where are you?

I have come into the Island of Fire, I allot well-being, for I know that I will
give a son to his father and I will give a daughter to her mother. I do wish that
(someone) would come to me so that I might tie up(?)³ a bundle and lift up the
mooring-ropes, for I have tied the knot for Ḥathōr, for Him who strews the sky
with your (*sic*) beauty. The year is at peace because of your goodness, and I will
wash my hands, for I have taken my oars so that I may convey Ḥathōr to the hor-
izon, to the pure places. Command was made to Atum, and I have come that I
may appear in glory and go aboard the bark on the starboard side and on the lar-
board side. I have come that I may guide the waters and control the voyages in
the bark of Ḥathōr; I will fare southward in order to be far (from) the back part,⁴
I will sit with those who are between the steering-oars. I will fare southward at
the bow, I will sit (. . .)⁵ among your⁶ powerful ones, for I am one of these
powerful ones of yours. ¹ I am the one who guides the waters, I control the
voyages in the bark of Ḥathōr. I have come, having appeared in glory; I will go
aboard the bark, I will sit on the throne, I will receive *shḥt*,⁷ and I will eat . . .
of these gifts to me.⁸

383

1. The deceased.
2. *Pwy* and *Wy* are terms for the deceased, perhaps meaning 'So-and-so'.
3. A guess based on the context.
4. I.e. the northern regions.
5. An omission between *r* and *m-m* on passing from line to line.
6. Fem. sing., presumably referring to Hathōr, so also 382j, end.
7. *Šht* is doubtless a var. of *sšt* in *Pyr.* §§96; 108; Mr. Spaul has pointed out to me that the item in question seems to be grain rather than fruit.
8. Lit. 'the *mnw* of these my gifts'; the meaning of *mnw* is not clear.

Spell 754

VI, 384 SPELL FOR THE BEING OF A MAN AND WHAT IS IN HIS HOUSE. Osiris speaks to his son Horus,¹ for he has nullified what was done to him on his eighth day, he has removed the sweat which was on his flesh on his fourth day. Those who should come² will come to you³ in the garden, for you are alive and cleansed in the pool of cold water, and your son Horus will guide you. How happy are those who see, how content are those who hear, when Horus is seen extending the *wꜣs*-staff to his father Osiris!¹ Your libation is poured⁴ by Isis, Nephthys cleanses you, (even) your two sisters great of magic. Your bones are knit together for you, your members are collected for you, your eyes are set in your face for you (by) the Night-bark and the Day-bark.⁵

1. This spell is a version of *Pyr.* §§1978–82.
2. Fem. plural.
3. The deceased in the role of Osiris, cf. 383n.
4. Read *zꜣt zꜣt.k in ꜣst* with *Pyr.* §1981a. 384a reads nonsensically: 'See, your servitor is your daughter by Isis'.
5. With 384b-g compare *Pyr.* §§1981b–1982a.

Spell 755

A MAN IS NOT TO PUTREFY IN THE REALM OF THE DEAD. The members in Osiris are inert, but (they) shall not be inert, they shall not putrefy or shake, [they shall] not [swell up or] make¹ foul fluid. O you who come from the [acacia-tree] of the Double Lion [to Horus in the midst of] his corruption,² may [you(?)]³ come and see me at the house of Him who approaches his father(?).⁴ Say:⁵ Do not choke in this your name of Him of Oxyrhynchus; do not putrefy in this your name of Ḥa; do not decay in this your name of Anubis; do not drip on the ground in this your name of 'Jackal'.⁶

O Great One, weep; I do wish that this Great One who weeps were one who weeps for the two Sisterly Companions, West and East, when they weep [for(?) themselves at the coffin. The tears of the god are the putrefaction of the member in me, and it shall not putrefy, it shall not rot, [it] shall not become maggoty, it shall not become corrupt(?). The great ones shall not have power thereby, the mighty ones shall not have power thereby, the great bulls are approached, having gone forth from the nose of the Eldest One (and from) the acacia-tree of the Double Lion to Horus in the midst of his corruption [. . .] which is in $\bar{O}n$.

There is put together for me the worm of Him who approaches his father(?).⁷ Weep! I do wish that the Great One who weeps were one [who weeps for] them, the two Sisterly Companions, West and East – and *vice versa* – when they go out weeping and lamenting – and *vice versa* – for the Great One and for their father and their son; they weep [for him who is(?)]⁸ behind them on the mountain when they say: [May the putrefaction] of Osiris [be stopped(?)].⁹

1. Restore 384I as *n* [*bn.sn n*] $\dot{i}r(.sn) mw \dot{d}w$; for *bn.sn* cf. *BD* 120,8.

2. Cf. 385j.

3. De Buck's n. 4* questions the reading $\dot{i}w.f$; $\dot{i}w[.k]$ seems to me more probable, as following up the vocative $\dot{i}ww$ of 384m.

4. *Hn* $\dot{i}t.f$, translation doubtful, for *hn* 'approach' is normally constructed with *m*.

5. An imperative addressed to 'you who come'?

6. Compare *Pyr.* §1257.

7. See n. 4 above.

8. Restore $\dot{i}my$ in the lacuna?

9. Restore as $\dot{i}h[m \dot{h}w] ?$

Spell 756

Do not putrefy in this your name of $\dot{H}a$; do not be maggoty in this your name of 'Maggot'; do not choke in this your name of Him of Oxyrhynchus; [do not] rot in this your name of Anubis; do not drip your corruption which is in them (*sic*) in this your name of 'Jackal'. VI, 386

I do wish that he¹ were slain with knives quivering(?) in the members in the presence of Anubis who presides over his god's booth in his . . .²

1. Presumably an anonymous being hostile to the deceased.

2. *Gg* with lost det. Neither *ggt* 'kidney' nor *ggw* 'stare' make sense.

Spell 757

My White Crown is Sakhmet, my Red Crown is Edjō, and I will not be disturbed.

Spell 758¹


VI, 387

A. *On the throne of the god*: Myriads of years.²

B. *On the right edge of the ovals*: The paths of fire. These paths guard the larboard side of the bark of the Coiled One, who makes a circle in a myriad after a myriad (of years). The gates are confused, the bow of the bark³ of the Coiled One has swung round.⁴ This is the seat of the Shining⁵ Sun which these gates guard;⁶ it is a myriad of a myriad after a myriad (of years).

C. *On the left edge of the ovals*: The gates are confused, the starboard side of the bark belongs to the right side of the Coiled One. The paths of fire go round about the seat of the Shining Sun, who guards the paths for the great bark of the Coiled One, who makes a circle for myriad after myriad.⁷

1. This spell and the first lines of Spell 759 belong to the vignette on p. 386. The enthroned god enclosed in a series of ovals is Rē^c within his coils; cf. 'Rē^c who is in his coils' in *Th. T.S.* I, pl 37, middle horizontal band.

2. We have here a variant of the hieroglyph  in which the year-sign is separated from the head of the human figure.

3. Read *im(w)*; for the word cf. *Concise Dict.* 20, bottom.

4. The bark has changed course owing to the confusion of the gates.

5. *Psq*, written as the numeral 9.

6. *Nw* at the end of 387g governs the entire clause.

7. *Hh m-s3 hh* used adverbially, cf. *Eg. Gramm.*³ §205,6 (p. 156, bottom).

Spell 759¹

As for this Coiled One,² he is (the Coiled One(?))³ of Rē^c, (and Rē^c is(?)) this myriad (of years).⁴ He is this myriad (of years) . . .⁵ after a myriad.⁶

VI, 388 A million (cubits) are a half of the length of the bark;⁷ starboard, bow, stern and larboard⁸ are four million (cubits); the crawler(?), who is he?⁹ All the Ennead are in this, on every side of it,¹ and there is a division into these four parts;¹⁰ every fiery path is between each million (of cubits) in this and its counterpart;¹¹ it means that the four paths are of fire and that they turn about in fire behind it.¹² I know these firmaments(?) over which the winds blow(?)¹³ daily,

and my father Rē^c sees. Such am I,¹⁴ (even) I whom the winds blow(?). I will not make opposition on account of¹⁵ Rē^c within his coils, for I am one who is in his body. Moreover I know the dark paths by which Ḥu and Sia come in with the four dark snakes which are made bright for those who follow them and those who precede them, and I come in between them, being in possession of the secret path in which is the vertex of Rē^c, and these four knots which belong to the celestial kine are hidden(?) because of them. I also know those secret paths by means of which the she-cat comes in daily; what is removed(?)¹⁶ for it is upon the head, what is loosed for it is the backbone, when Rē^c speaks about it. See(?), you¹⁷ are lifted up alive; . . .¹⁸ and she lives.

Prepare paths for me, open for me the gates which are among the Coiled Ones, for I know the circuit of Rē^c and of those who are with him, I know his foes who are in the gates, I know the paths [. . .]. Prepare a path for me, for I am indeed alive, the heir of eternity, who passes everlasting, whom Rē^c has placed over you. It is I who see [your] births, but you do not see [my] birth.¹⁹ I am one whose name is secret who is in the boundary of the gods, and your hands make acclamation to me.²⁰ I am the Inert One who issued from the Eye, I am he who fashioned fire about the Coiled One who makes a circle; I am the corded ferry-boat²¹ which the Coiled One encircles every day. I come to land because of the celestial kine;²² the lords of the Coiled One are within the abode of the flood. I make Maret to flourish, and I am content that you should live in my time; when I am angry, I will not give to you, (but) I will not oppose(?) the living Lord of All.

389

1. This spell begins with the short vertical lines above and below the ovals in the figure on p. 386, but they are hardly intelligible; in fact, de Buck was even uncertain of the sequence of the lines, see his n. 6* on p. 387. We can now be confident that the sequence is 1, 1a; 2, 2a and so on, but understanding them is another matter. Allen tackled this problem in dealing with Ch. 131 in his 1960 translation of the BD, but I do not find myself entirely in accord with him; individual points will be dealt with below. See also Zandee, *De reis van de dode*; Assmann, *Liturgische Lieder an den Sonnengott*, 51; Hornung, *Am Duat*, 130; *JEOL* 15,65.

2. Cf. 390a; *wmnt* is the enclitic particle.

3. *'Ir wmnt mhn pwy* is straightforward, but it is followed by *pw n R^c*, where the predicate has been omitted. The missing word may well have been *mhn*, the scribe avoiding repetition of this word owing to shortage of space, so that probably we should read *(mhn) pw n R^c*.

4. At the beginning of 387p, *w* is in the air, and something has clearly been omitted before it; perhaps here we have another case of the avoidance of repetition and should read *(R^c p)w*. Allen's suggestion of *(i)w ḥḥ pw* contravenes the rules of grammar; in Middle Egyptian *i*w does not introduce *pw* clauses. For *ḥḥ* he suggests 'a million (cubits)' of thickness of the sun-snake's body, basing his view on a dubious interpretation of 387r, see n. 5 below. I

believe *ḥḥ* here to refer to years, as in Spell 758, the *w* before it to be the remnant of another *R^c pw*, and *p pw* after *ḥḥ* to be in this case a miswriting of simple *pw*. The transliteration of 387*p* would then be *<R^c p> w ḥḥ pw*.

5. Reading *ḥḥ pw <p> w m . . .* in 387*q-r*; Allen's view that *w m* stands for *wmt* 'thick' cannot be maintained. *Wmt* is written always with \overline{w} , and the final *t* is radical. In any case, if a linear dimension of the snake were needed, it would surely be its length rather than its thickness. I suggest that the second *w* (387*r*) stands for *<p>w* and that *m* following it is the preposition, but I cannot guess what \overline{m} may represent.

6. *Sṣ* in 387*t* is taken to be a dittograph on passing from line to line.

7. *Ḥḥ* in 387*u* stands here not for years but for units of length of the solar bark, i.e. 'a million (cubits) are a half of its length, the bark', the last word being added in order to account for the suffix in *ṣw.f*.

8. Read *īmy-wrt cṣt wṣḏt cṣt īmy-nḏs(t) tṣ-wr cṣ*.

9. Allen's translation of *ḥnmw* as 'crawler' is probably not far wrong, for it appears to be formed from the simplex of *ḥnmnm* 'creep'; his translation of *nm sw* as 'who is he?' is justified by *m tr tw* 'who are you?', *Eg. Gramm.*³ §495; for the use of *nm* instead of simple *m* in this class of sentence cf. op. cit. §256, end.

10. Lit. 'sides', i.e. starboard, larboard, bow and stern. So already Allen.

11. Emending into *snnw.f* with Allen.

12. I.e. the bark.

13. *ʾiptw byṣ ṯtp* appears to be corrupt; read as *byṣw ṯptw? Tt* (again 388*g*) is not recorded elsewhere; the translation as 'blow(?)' is a guess, but what else could the winds do?

14. Lit. 'N is N'; emended into the 1st person.

15. *Ḥsf ḥr*, lit. 'oppose because of'; hardly 'defend' as in *Pr.* 7, 9; *Leb.* 24.

16. Causative of *nḥm* 'take away'? These sentences are incomprehensible.

17. The suffix *tn* here and recurrently hereafter lacks an antecedent, which points to an omission from the preceding text. The *m* before *ts.tn* may belong to the missing text or may stand for *m* 'see' used without suffix.

18. I can make nothing of most of 388*u*.

19. Cf. de Buck, nn. 5*. 6*.

20. I.e. by clapping.

21. *Sic*, not 'ferryman'; note the fem. relative form *dbnt*.

22. Restored as in 388*n*.

Spell 760

VI, 390 As for this Coiled One whom Isis brought to her son Horus, who is in the bow of the bark which her word brought into being on his account in the presence of the Sole Lord, because of her bringing him¹ to Horus, she spoke of² the Coiled One to *Rē^c*, and it goes well with Horus son of Isis since he went in; he has become lord of the bark and he has inherited the sky. He has become the double³ of the Lord of All since he entered into it, and it is this Horus son of Isis who rules⁴ all

the skies and their gods who are in them.⁵ As for any spirit who knows the name of the Shining Sun, he knows his (own) name; the gate [. . .] in the twilight. Come (. . .).⁶ As for him who knows⁷ the names of those paths of his, it is he who will go in to the Coiled One. As for him who knows this spell, he will never perish. He will live on what Rē^c lives (on)⁸ in the seat of the Shining Sun which guards these gates in myriad after myriad (of years).⁹

1. The Coiled One.
2. Cf. *Wb.* IV, 335,12.
3. *Whmw*, lit. 'repetition', physical, not spiritual, double.
4. For *srī* 'rule' a region cf. *CT* VI, 182*e*; 268*i*.
5. For the suffix *.s* read *.sn*.
6. There has been an omission after the imperative *m*.
7. Reading *īr* <*r*>*h*, cf. 390*m*.
8. Supply *īm* after 'Rē^c'.
9. Compare 387*g.h*.

Spell 761

TO ASSEMBLE A SPIRIT'S MEMBERS FOR HIM IN THE REALM OF THE DEAD. Wake! VI, 391
 Wake! O N, wake! See what your son Horus has done for you, hear what your father Gēb has done for you; he has set your foes beneath you for you. Go up and bathe in the Lake of Life; what is evil on you will be purged in the Lake of the Firmament. You have come into being complete as any god; your head is Rē^c, your face is Wepwawet, your nose is the Jackal, your lips are the Twins, your ears are Isis and Nephthys, your eyes are the twin children of Rē^c-Atum, your tongue is Thoth, your throat is Nūt, your neck is Gēb, your shoulders are Horus, your chest is He who pleases the spirit of Rē^c, the great god who is in you, your flanks are Ḥu and Khopri, your navel is the Jackal of the Double Lion, your back is Anubis,¹ your belly is the Double Lion, your arms are the two sons of Horus, Ḥapy and Imsety, your fingers and your finger-nails are the Children of Horus,¹ 392
 your back is the Extender of the Sunshine, your legs are Anubis, your buttocks are Isis and Nephthys, your feet are Duamūtef and Ḳebḥsenuf, and there is no member in you which lacks a god; raise yourself, N!

1. Cf. 392*a*: 'your back is the Extender of the Sunshine' and 392*b*: 'your legs are Anubis'; this reference to the back is out of place, coming as it does between 'navel' and 'belly'.

Spell 762

Ho N! You are Neḥebkau, son of Gēb, born of your mother Ernūtet; you are indeed the double of every god, having power in your heart. Stand up; Horus has greeted you, for he recognizes(?)¹ you as the double of all the gods; there is no god who has not his double in you. You have come into being and have become on high in company with your father Horus who is in the sky, the Great One who is among the gods.

1. Emending *īt.n.f*, which has no meaning, into *īp.f*; de Buck's n. 2* shows how the corruption could have come about.

Spell 763

VI, 393 Ho N! Go to the front of the horizon, join the circuit(?)¹ with Rē^c; you shall sit in it² with Khopri, you shall tread it³ and travel all over it with Rē^c-Atum, for Rē^c has given you your fair paths which are therein. The gates of the sky are thrown open for you, for Rē^c has commanded that you shall be there as ruler of his thrones, for he⁴ is the chiefest of his nobles.

1. Reading uncertain; possibly *šnwt*, referring to the path of the sun.
2. *Hms* used as a transitive verb, 'sit in' or 'on'. So also 407e.
3. For a similar transitive use of *šm* cf. *CT IV*, 353c (S1C, S2C).
4. *Swt* 'he' may be an error for *īwt* 'you'.

Spell 764

Ho N! The watchers of the gods shall attend on you,¹ those who are in their primeval state shall fear you, those who are in their towns shall dread you,² the gods shall come to you at the stairway of your throne, the multitudinous sun-folk who are in the god's castle shall rejoice at you. Lift yourself up! Be
VI, 394 greater than he who spends the day,¹ be mightier than he who spends the night, for you are the great god, and Horus has gathered your members together for you.

You are a jackal (lying) on your side, whose shape is revealed against your foes; yours is the sky, and there is given to you the earth to the width of your domain(?). You are bound (for)³ the Fields of Offerings in company with

Nephthys and Osiris, you shall mount up to Rē^c in the sky, and the gods who are in it will obey you, for the power of the Foremost of the Westerners has been given to you⁴, and your bread is good in the presence of the gods, your food-offerings are in the presence of the two great Enneads and in the presence of Anubis who is over the gods. May you remove all your bonds, may guardians be assigned to you, may the efflux which is on your flesh be cast to the ground for you, for H̄arakhti has commanded that there be given to you this right-dealing which you desire wherever you may go.

1. Cf. *Pyr.* §656; for the bier as det. of *wr*^š cf. §875. The future tense is indicated by the prospective forms *ḫwt* in 393*n* and *ḫrw* in 393*o*.

2. Read *nr* (<*n*>)*k*; the preposition has been omitted.

3. The preposition *r* has been omitted.

4. In 394*j* there is a superfluous *n* after *rdy*; read *rdy n.k*, passive *sdm.f* + dative.

Spell 765

Ho N! You are the eldest son (of) the Great One in the company of those who are VI, greater than he in the assembly which is in the Night-bark. You have come into being and have become on high in company with Atum in your fair places which are in the flood. You are with Rē^c in the Field of Rushes, and you will find the gods joyful at meeting you like Rē^c, Lord of people.¹ Nūt the great will raise you in your beauty, she will enclose you in her arms which nurse, (i.e.) the two ladies of Dep, like Horus son of Osiris; they will extend their hands to you, and they will set your heart in your body for you.

1. Lit. 'heads'.

Spell 766

[. . .]¹ at your side(?) [. . .] in the sky. One goes [. . .] goes out [. . .] lack, VI, foulness, smoke [. . .]. (Someone) comes for N, N has searched out² what has been brought to him from the Eye of Rē^c, and the Milk-goddess [. . .] N at the Jackal Lakes and at the marshes of the floor of the sky, the two [. . .] the efflux of the two who nourish this disemboweller(?)³ who went forth and travelled with his White Crown on his head. He has given [. . .] to the eyes of N, and N has brought Osiris to life, N has made Osiris grow, he has seen his seats which are in the upper sky, he has purged his efflux, he has knocked(?)⁴ his blow-fly(?)⁵ to

the ground. He has surpassed the great ones so that he may be at the head of the Ennead, he has no hindrance.⁶

N has come today into the horizon of the sky [. . .] on account of what is in it, N has found [. . .] which opens hearts in their places, N has turned aside today in order to make their names secret, being unknown to them, in the Field of *Smw*.

397 N has come [today . . .] he has seen the deeds of their hearts, N has found the head, the long neck is knit on, the owners of offering-slabs are at their offerings, N has turned aside today in order to close the mouth of⁷ the baboon because of what he knows.

N has come girded(?)⁸ and alive by means of those who make N's name to flourish,⁹ N has found those who appear on their thrones, (whose) members are hale(?),¹⁰ N has turned aside today in order to protect the grey-haired ones.¹¹

N has come today from Ombos, N has fashioned [. . .], N has consumed the day (*sic*), N has found [. . .], N [has] counted and has put a period to eternity,¹² N has turned aside today in order to put joy into wombs.

398 N [has] come today into rulership and its god, he has found him who put seed [. . .], he has found the winds which are given (to) the noses which were open, N has turned aside today in order to [. . .]¹ storm on the day of judging [. . .] of her who ate(?).

[N has] found that the great ones are raised up and the lesser ones stand up.

N has found fish-scales in the living waters which came into being at the river banks.

N [has] found a feather which grew [. . .] dead.

N has found praise which was given (in) the empty boat.

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

2. Reading *dcr.n N*.

3. Reading *bsk*, assuming confusion between the knife-det. and *k*; for the verb cf. *Pyr.* §1286.

4. Reading and meaning both doubtful; cf. de Buck, n. 10*.

5. No such word with insect-det. is recorded, but *Wb.* III, 150,3 has *hrrt* with snake-det. used for crawling creatures; here it may perhaps stand for the kind of insect which infests rotting flesh.

6. For *i-my-rd* 'hindrance' cf. *Pyr.* §§322; 417; 2247; in §§211; 2202 the possessive suffix follows the whole expression; the form *i-my.f-rd* found here does not seem to recur.

7. Dittograph of genitive *n*.

8. If the reading be *šsmt* or *šsmty*, as suggested in de Buck's n. 1*, the word could be related to *šsmt* 'sacred girdle', *Concise Dict.* 272.

9. See de Buck, n. 3*.

10. Read *cwt.s(n) w3dyt?*
11. The repeated *skm* is a dittograph.
12. Read *hts.n.f nhh*.

Spell 767

Those who are content are in the sky, those who are joyful are on earth, because the god has inherited the horizon, and a voice is sent out; content [. . .] Osiris daily because of N. He gives him his double for his body, for N is he who looses, lord of the affairs(?) of the place of the four pillars,¹ who pleases Osiris every day. One who makes Osiris content, to whom Osiris gives bread daily,¹ and who gives VI, bread to Osiris daily. Speak on N's behalf in the sky, for he speaks on your² behalf on the sand.

May N live! When he speaks of the morrow, speak to N, for he has taken possession of eternity and has put a period to everlasting,³ N will not die again among the dead.

1. Cf. *Pyr.* §152.
2. Plural.
3. Cf. 397l; Spell 766, n. 12.

Spell 768

O You who see all,
 O You who work the destruction of all,
 If you see N, he will see you;
 If N be aware, do not be unaware of him.¹
 If you know N, N will know you.

O You whose heart aches for the Sacred Eye,
 If N be aware, do not be unaware of him.
 If you know N, N will know you.

Let N know of the tens, hundreds,
 Thousands, tens of thousands,
 Hundreds of thousands, millions,
 All the universe² about you.
 If N be aware, do not be unaware of him.
 If you know N, N will know you.

O You with a perceiving heart which is in the body,
 If N be aware, do not be unaware of him.
 If you know N, N (will know you).

O You who measure everything,
 O You who number those who sleep,
 He will number those who sleep.
 O You who know what is in hearts,
 If N be aware, etc.

O You who have come into being,
 Khopri who is in the flood,
 Whom Nu made as Onuris(?),
 If N be aware, etc.

O You whose name is one
 And whose faces are four,³
 If N be aware, etc.

[. . .] Elephantine.
 If N be aware, etc.

Speak, O You who go and return safely,
 If N be aware, etc.

Do not be ignorant of your names,
 For Maret is over the uplifting of Rē^c daily.
 O Provider, Lord of all,
 If N be aware, etc.

401 Do not be unaware of N, O Thoth;
 If you know N, N will know you.

Do not be unaware of N, O Thoth;
 Speak, O Unpleasant One.
 Do not be unaware of N, O Ḥar-Sopd;
 If you know N, N will know you.

Do not be unaware of N, O Ḥar-Sopd;

Speak, O You who satisfy the One.

Do not be unaware of N, O You who are in the Netherworld;

[If you know N], N will know you.

Do not be unaware of N, O You who are in the Netherworld;

Speak, O You who awake hale.

Do not be unaware of N, O You who are in the Netherworld.

Speak, O Old One, when you come;⁴ see, N comes and goes. If he himself does not come, it is a message⁵ which will come for him. N has passed by yon House of Danger(?),⁶ and those who have gone for them have missed him. They bring him these four spirits, the Elders who are before them of the braided locks, [who stand] in the eastern side of the sky, who are upraised on their *ḡm*-staffs. They will tell N's fair name to Rē^c, they will announce him to Neḥbkau, they will be on guard when N enters into the east side of the sky; N will be ferried across to the east side of the horizon [. . .] to be ferried across to the east side of the sky; it is his sister Sothis who bore⁷ and worshipped him.

402

1. Cf. *Pyr.* Utt. 262.

2. *Šn*.

3. Lit. 'his four faces'.

4. The crosshatched *w* in 401/ seems superfluous.

5. *Sic*, not 'messenger'; the participle is feminine.

6. Cf. *Pyr.* §334; on the rare sign *ḡ* cf. above, Spell 576, n. 4. In 403*f* (Spell 769) it is distinct from *bḡ* in 403*k*.

7. For *mstwt* read *mswḡ*. Sothis appears as both sister and mother.

Spell 769

Stand up, O Ladder of Horus! Stand up, O Ladder of Seth!¹ Stand up, O great and mighty ladder which was made for Osiris, so that he might ascend on it to the sky. I am your son,² I am Horus; give me the ladder which you gave to my father,³ so that I may ascend on it to the sky and escort [Rē^c],⁴ the great god, and those gods, the great and mighty ones who have gone to their doubles¹ and who have departed to yonder side of the Field of the Ladder. The serpent is in the sky, [the centipede of Horus]⁵ is on earth, the Eye of Horus raises (itself),⁶ having awakened in peace, the ladder [stands up(?)] in peace, the Dangerous One(?)⁷ awakes, having passed by(?) in peace. May you⁸ give me the ladder which you

VI, 403

gave to Osiris, so that he might ascend on it to the sky. As for any god who shall oppose [himself] to me, he shall have no bread, he shall have no white bread, he shall have no supplies,⁹ he shall have no soul, he shall not go up to Ḥaṭḥōr¹⁰ who is in the sky; but as for any god who shall not oppose himself to me, he shall indeed [have] his [bread], he shall indeed have his white bread, he shall indeed have his supplies, he shall have his soul, and he shall indeed go up to Ḥaṭḥōr who is in the sky, and he who pleases [his] mother's double shall protect him [by means of it¹ . . . for] the god's ladder which is set up. I am he who shall ascend on it to the sky.

Your head shall be knit to your bones,¹¹ your members¹² shall be brought together as for Horus who stands in front of the Field of the Ladder; he will give you your double exactly¹³ for your body, and great will be your [. . .] for(?) the great titulary(?). You [. . .] for the cable(?)¹⁴ of the net of [. . .] dead for the living, and they help(?)¹⁵ the breaking of the execution block(?).

You¹⁶ shall provide the . . . of the net(?)¹⁷ and the [. . .] are raised up [. . .] The Lords of ḥAnpet are those who blind your heads for you, your staffs shall be raised(?)¹⁸ for you. Since Osiris will pass by you and since I will pass by you, go, that I may pass; go, that Osiris may pass.

You¹⁹ shall divide them as Shu, you shall penetrate(?)²⁰ them as Tefēnet, those two great and mighty gods who are at the head of the Souls of Ōn.

1. Cf. *Pyr.* Utt. 478.

2. Read *sʒ.k*, cf. de Buck, n. 6*.

3. The fem. *dʸt.n.t* 'which you gave' probably refers to Isis, while *īt.k* should be emended into *īt.ī* 'my father', i.e. Osiris.

4. Restore *stp* [*sʒ r R*'], cf. *Pyr.* §974c.

5. Restored from *Pyr.* §244a.

6. Read *qsr.s* (sy).

7. Cf. Spell 768, n. 6.

8. Plural.

9. Determined with a bread-sign in 403o; for *spd* 'supply' food cf. *Siut*, pl. 19,27.

10. Cf. *Pyr.* §§1026–7; but the woman-det. to *Ḥwt-ḥr* makes it clear that the original *Ḥwt Ḥr* 'Mansion of Horus' has to be taken here as the name of the goddess.

11. The officiant is now addressing the deceased.

12. Compound expression *rʒ-ꜣwt*.

13. For *r mtr.k* cf. *Wb.* II, 174,1.

14. *Nynt* looks like a variant of *nynt* 'cable(?)', *CT* V, 74aa.

15. Reading *sm.sn swʒ n ḥbt* and assuming that *sm* is the verb for 'help' deprived of its determinatives.

16. Plural, but it is not clear who is addressed.

17. 404*j* is obscure. I have read it as *dbꜣꜣn qst iꜣnt*, where *qst* may perhaps stand for part of a net, and *iꜣnt* (or *iꜣntt*) may be identical with *iꜣnyt* ‘purse-net(?)’, *CT IV*, 348*a*.

18. For this writing of *sšw* ‘lift up’ cf. *Pyr.* §275*f* (T).

19. The deceased is addressed.

20. Cf. *dfy* ‘penetrate’, *P. Ed. Smith*, 337.

Spell 770

To cause a child to breathe.¹ I am the Ram of the West, the helper(?) of a corpse,² VI, 405 and Horus has spat — and *vice versa*. If Horus can go upright, then I can go upright, and I *will* go upright; even if he goes upside down, I will go upright, I will breathe the air of him who is in . . .³ for I have gone forth from the upper sky to the lower sky.

1. This title suggests that we have here a spell originally intended for childbirth used on behalf of the dead.

2. See de Buck, n. 1*; nevertheless the word must surely be *hꜣt* ‘corpse’. The preceding *smty* or *smtt* has been connected with *sm* ‘help’.

3. *Htt-š*; apparently a compound term for a part of the body, possibly the lungs, though the etymology is quite obscure.

Spell 771

Not to go upside down and not (to eat)¹ faeces in the realm of the dead. I fly up as a swallow,² I have cackled as a goose, I have trodden on the Mound of the Dancer,³ I will play music because of him, and he will not shake, nor will it⁴ be upset. I will appear as a god, for the banks of the sky have sought for me on account of the Eye of Horus; I will go down pure, I will inspire fear of(?)⁵ myself because of the reeds of the Lake of the God.⁶

1. *Wnm* omitted in error.

2. As often, confused with *wr* ‘great one’.

3. Sing., despite the plur. strokes, cf. the sing. suffix in *hr.f*, 405*o*.

4. Fem., presumably in reference to the mound.

5. *Snsꜣš(.i)wꜣ*; for this verb cf. *CT IV*, 59*c*; Spell 305, n. 5.

6. Reading simply as *š ntr*; the final *ntrw* is a kind of dittograph.

Spell 772

VI, 406 What I doubly detest I will not eat;¹ faeces is what I detest, and I will not eat it, filth shall not fall² from my belly, I will not go up to it with my fingers,³ I will not touch on (it) with my toes.

‘What will you live on’,⁴ say the gods,⁵ spirits and dead, ‘in this place where you have been brought?’

‘I will live on seven portions which are being brought; their seven loaves are with Horus⁶ and with Seth’.⁷

‘Where has it been granted to you to eat?’ say the gods to me.

‘I will eat under the sycamore of Ḥaṭḥōr my mistress, for I have placed my deeds there for her pleasure’.⁸

I have divided⁹ my lands in Djedu and my green-stuffs in Ōn; I will live on red barley, I will swallow white barley, which one gave to my family, my father and my mother. O you janitors of Him who speaks in the Two Lands, open to me, prepare a path for me, extend and prepare a path for me, so that my double may sit¹⁰ where it wishes to be, for my soul lives and is not driven away.

1. *Bwt. ḫ* in 406*b* is superfluous. The text of this spell is far from accurate.

2. Read *ḥtp- kꜣ nn ḥr.f*; cf. de Buck, n. 2* and *BD* 123,16.

3. Read *nn cr.i n.f m ḏbcw. ḫ*; cf. *CT* III, 98*f*; compare also *BD* 124,1.

4. Read *cnh.k ḫr.f m m* (interrogative); cf. *BD* 124, 2–3, which, however, has *ḫsst* instead of *m*.

5. Read *ḥr.sn ntrw* with *BD* 124,3; cf. also 406*l* below.

6. The suffix after ‘Horus’ is superfluous.

7. Woman(!)-det. with Seth-head superimposed. *BD* 124,5 substitutes ‘Thoth’.

8. The passage in pointed brackets is supplied from *BD* 124,7–8. It has been omitted from the *CT* text, leaving the preceding question unanswered. The last word in the passage, here translated as ‘pleasure’, is *ḥnyt*, lit. ‘music’.

9. Read *ḫw wḏc.n. ḫ* with *BD* 124, 8–9.

10. Read *ḥmsw* with *BD* 124,14.

Spell 773

VI, 407 O you who are . . . ,¹ they of Elephantine groan; may you² guard the wearers of the head-cloth³ for(?) those who bow⁴ the knee, who see the body and what is in it, who see the bark of the Inert One on the night of sitting on the thrones in order to lament those who make report and those who groan loudly(?),⁵ they of Abydos doing reverence, and brightness having gone all over the Great Hall.

O you who view the corpse and deal with⁶ corruption and who go all over the Great Hall, set me among you; O you who hear the Companions, O Edjō who makes my neck firm, I am a loving son.

1. I can make nothing of the opening words of this spell except that *wnw* appears to be a participle; it may be that the true beginning has been lost. The mention of the Great Hall below and the general trend of the text show that it has to do with the embalming of the corpse, the speaker being not the deceased but the *s3-mr.f* priest.

2. Plural.

3. Read *rfnwtjw*.

4. For *ḳfn* cf. *Pyr.* §§460; 1008; 1213. *M3st* of 407c is the object of *ḳfnw*.

5. *M hnw* can hardly mean 'jubilation' here. The basic meaning of *hnw* may have been simply 'loud cry', indifferently for joy or sorrow, though it came to be used almost exclusively of the former.

6. Lit. 'go round'.

Spell 774

O you who make firm the necks of those who are in the sky and of those who VI,
are on earth because of what is in them,¹ I know you² and I know the four
falcon gods who are in charge of the chest of Atum.

1. Apparently *s* for *sn*.

2. A superfluous *n* before *tn*.

Spell 775

The ferry-boat is ferried across . . .¹ run, O you who are in the suite of Horus,
run, O you who are in the suite of Seth.² He cannot reach him,³ (though) he has
run before Rē^c to the great city, he has found a ferry-boat⁴ in yonder (side),
having been boatless.

Horus: He is angry with me⁵ and he attacks me – so says Horus the boat-
less. I wish that that mother of mine would speak to me,⁶ because⁷ I am very
much afraid; I am stranded on yonder side because the Outcast is angry with me.

Isis: See [I am(?) a protection] from fear, for I am your mother, I am Isis;
I summon the Day-bark(?)⁸ which is in the midst of the waters of . . .⁹

VI,

Horus: See, I knew your name¹⁰ before I was boatless; come and row me,
come and ferry me over, come and bring me to land at the great city before Rē^c.
The tears of the cackler are in my eyes, my hunger is in my belly, my tears are in
my eyes, my tears are in my throat(?).

Isis: See, I bring you the best of the *hn*-bird,¹¹ and the choice joints which are with the very great lady are standing on the standard.

1. Cf. de Buck, 408, n. 3*; 409, n. 2*.
2. The Seth-animal has been marked out and *Wdr* 'the Outcast' substituted.
3. The deceased?
4. Note the writing of *mhnt*.
5. Note the transitive use of *ꜥd*.
6. Reading *hw ꜥ qd n(ꜥ) mwt(ꜥ) tw*.
7. Read *(n) ntt* here and in 408q.
8. Cf. de Buck, 409, n. 1*.
9. Cf. n. 1 above.
10. Addressed to Isis.
11. Cf. *Pyr.* §1970.

Spell 776

O you who are among the . . . ,¹ He of the two staffs² appears in the sky, my feet are on earth, my staff [. . .].³

1. *ꜥꜥw*, unidentified.
2. Probably masculine; S10C uses the woman-det. for both genders.
3. The spell was left unfinished.

Spell 777

VI,410 O N, Isis has come so that she may cause air to go forth, for she wants it to enter into the holes which are in your head, so that you may live and speak to her, O N. There are brought to her these two *krm*-birds of yours on the day when you have joined them together for meat(?).¹

1. T6C stops short at *krmwy.k pn*. At end, read *r ꜥf?*

Spell 778

O N, Horus has protected you;¹ he has caused Nephthys to put you together, and she will put you together; she will mould you in her name of Seshat, Mistress of potters, for such is this great lady, a possessor of life in the Night-bark, who raises up Horus, and she will bring to you.²

1. T10C omits *nḏ.n tw*.
2. T6C stops at *nn nbt*; in 410l it looks as if *sw* 'him' has been omitted.

Spell 779

O N, Horus has protected you, he makes you joyful by means of his woven Eye VI, 411 which he has allotted in every place. O N, take your linen, being what was given to Ernūtet¹ who is on the brow of Horus, so that you may be cheerful and content.²

1. The name is bungled in T6C.
2. T10C adds 'in your name of *Hḏ-ḥtp*', which seems superfluous.

Spell 780

Words spoken by the Souls of the Westerners: N has come on the hidden paths, he has opened¹ the gates of the Abyss, he has reached the gate of Her who ascends to the celestial expanse, who knows the rope(s) and who teaches to row.² His wand is given to him and he strikes with it when he announces³ the day in the bow of the sacred bark.⁴

1. Written as *sn* 'smell', which makes no sense.
2. *Iḥ* 'rope', *BD* 393,7; 505,11, is a var. of *ḥ* 'rope', *Pyr.* §§1376; 1742. To take this passage at the foot of the letter yields poor sense, and a more rational result is obtained by emending the masc. *sbḏ* into the fem. *sbḏt*.
3. Read *sr.f*.
4. Following T10C.

Spell 781

O N, Anubis stands up, having stocked¹ himself with milk which he will give, and VI, 412 he allots its jars² to you; he cuts off what those who are over the watchers may do against you. How happy are you! You are supported on the *wḏs*-staff, and Horus has smitten those who would smite you,³ he has slain those who would slay you.⁴

1. Lit. 'filled'.
2. Reading *mhrw.sn* 'their milk-jars'; *ḥrtt*, being a fluid, is construed as plural. *Ibw.sn* is a reading which makes no sense; nor does *ḥbw n.sn* of T10C.
3. Read *ḥyw* with T10C; T6C inserts a superfluous *n*.
4. T6C is corrupt after *smḏ.n.f*.

Spell 782

Words spoken by those whose doubles are happy, the owners of possessions, who exist for ever: O N, O you for whom the Netherworld has been opened,¹ and on whose account those who would keep the gates have been driven away, enter into the secret place² of the Milky Way(?) and behold for yourself³ the god therein.⁴

1. The unusual signs in 412*h* may well be writings of *wbʒ*, cf. 414*f*, and compare Möller, *Pal.* I, no. 487. The ending *.tyw* is unexpected, but it could well have originated in confusion of the ʒ-bird (Gardiner, Sign-list G1) and the *tyw*-bird (Gardiner, G4), as from the earliest times they were not always clearly distinguished. If such be the case, the true reading would be *wbʒw*, plural passive participle, which yields good sense. Cf. 414*f*.

2. T6C omits *hr* after *çk* and T10C stops short at *štʒ*.

3. *N.f* is an error for *n.k*.

4. At the end, for *m* read *im*, unless a noun has been omitted after it.

Spell 783

VI,413 O N, Horus has protected you and he has caused the gods to go forth, and you shall desire that . . .¹ be opened. O N, how happy are you who see!² Your vision is cleared³ by the right Eye of Rē^c which is on the left of Her who is in the sun(?).

How happy are they who see, how pleased are they who behold,⁴ when Horus takes his thrones! N forms himself so that his double may exist thereby; N is your son, O Horus, and he has formed you.⁵ O you twins Shu and Tefēnet, form yourselves!⁶

O N, Horus has protected you and he has shut fast the jaws of your foes; he has seized him who would take (you)⁷ to his place of slaughter. Your protection⁸ comes to you and your son Sopd the sharp-toothed acts as protector from⁹ whoever would harm you in the eastern desert.

1. *Hw n hg.f* T6C; *hw hg.f* T10C. This is quite obscure; for the form of *g* in *hg* cf. *dg* 'behold' in 412*k*.

2. T6C (woman's coffin) has *nfrt* for the predicative adjective here and in 413*e*; here the intensive particle *wy* is followed by the enclitic ʒ, which is lacking elsewhere. The fem. participle *mʒt* in T6C shows that it refers to the deceased and not to onlookers; in 413*e* the masc. imperfective form *mʒʒ* and the masc. *htp* in both texts shows that here onlookers are envisaged.

3. T6C has the passive form *wn.t(w)* whereas T10C has the passive *sdm.f*.

4. Cf. n. 2 above.

5. *Sic*; what one would expect is 'you have formed him'. The pronouns may have become confused.

6. Reading *kd tw* with T6C; note the use of the singular pronoun in reference to the dual *s3ty*.

7. T6C has 'N' here, but the 2nd person is needed; T10C omits it.

8. For the compound word *gs-dpt* cf. *CT* IV, 88*k*; 94*b*; VI, 75*e*, *BD* 18,9–10; T6C omits the suffix. The fact that in T10C the suffix follows *gs*, as also in 75*e* above, shows that the meaning 'protection' derives from the notion of a ship's side as a bulwark against danger.

9. The Egyptian uses the direct genitive.

Spell 784

Words spoken by the Souls of $\bar{O}n$: O N, our son, our beloved, we have commanded that you go into us and rest¹ (in) our peace. Mnevis grants² ascent to the sky and the Netherworld is opened up for the term of eternity. To go out into the day. O N, Horus has protected you.³ VI, 414

1. Emend into *ck.k*, *htp.k*; *ck* has been miswritten in both texts as *nk*.

2. For *dd.n* of T6C read *dd.f* with T10C.

3. T6C only; note the miswriting of the pronoun *tw*, as already in 413*j*.

Spell 785

O N, indeed you have not changed in your name of Father of the gods.¹ You have gone and will return whether you have slept or whether you have waked.² Remove the efflux which exuded(?)³ from your flesh, you being filled and provided with the Eye of Horus.

Stand up, N, for Horus has protected you; he gives the gods to you, so take possession of them in your name of Prince-mansion. They have loved you and they draw near to you;⁴ your face is illumined in the Castle of the Mace. O mighty of magic, greatly strong, the gods, the lords of all things, circulate about you⁵ in your name of Him who goes round about the Isles.

O N, Anubis indeed forms you, so that you may be on earth through him, you being alive so that you may travel about daily; your vision is restored so that you may see the sun; be a spirit, O Baboon(?) < . . . >⁶ of what is given in your name of Horizon. He lifts bread to him who has no bread in the second hour of the night, O N.⁷

1. Cf. Gilula, *JEA* 60,249. He translates the passage rather differently.

2. Reading $\check{s}m.n.t$ $\check{i}wt.t$ $sqr.n.t$ $rs.n.t$ as T6C, but ignoring the apparently superfluous *r* before *sqr*, which is absent in T10C. The meaning of the passage seems to be that come life, come death, N will remain unchanged.

3. Apparently an extended use of *qb3* 'replace', etc., *Concise Dict.* 321.
4. Both texts are slightly at fault; read *cr.sn <n>.t(k) m crw*, lit. 'they approach you in nearness'.
5. Read *šnn n.k(t) ntrw nbw ht nbt is* with T10C except for *ist*, which is an error for the enclitic *is* of T6C; this latter omits *nbw ht*.
6. Something appears to be missing from both texts after *cn(n)*, for there is no antecedent for the plural genitive.
7. So T10C; T6C stops short at *f3 t m(?)*.

Spell 786

VI,415 TO MOUNT UP TO THE GOD IN THE REALM OF THE DEAD. [My cavern]¹ is opened, my [spirit falls into the darkness, the Eye of Horus] raises [me], Wepwawet [caresses] me, and I have established myself [among you,] you six Imperishable Stars. Everything that is good [. . .].²

1. The restorations are from *BD* 119, 9 ff. (*BD* Ch. 44, 1st part).
2. *CT* and *BD* differ in 415g.

Spell 787

NOT TO DIE A SECOND TIME.¹ <My vision> is cleared, my heart is in its place² which is on the White Crown which is with me; I am Rē^c, who himself protects himself, and I am not harmed.³ Live, [O my father],⁴ the son of Nūt, for I am [your eldest son]⁵ who sees the secret things; I appear as king of the gods, and I will not die a second time.

1. This rubric corresponds to that in *BD* 119, 8.
2. This corresponds to *BD* 119, 13.
3. Read *hym.t(w. i)*. *BD* 119, 14–15 has corruptly *n hym. i tw* 'I am not ignorant of you'.
4. Restored from *BD* 119,15, except that for *it.k* we must read *it. i*.
5. Restored from *BD* 119, 16.