

THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO  
*STUDIES IN ANCIENT ORIENTAL CIVILIZATION . NO. 37*



THE BOOK OF THE DEAD  
OR  
GOING FORTH BY DAY

IDEAS OF THE ANCIENT EGYPTIANS CONCERNING  
THE HEREAFTER AS EXPRESSED IN  
THEIR OWN TERMS

TRANSLATED BY  
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## PREFACE

WHILE my translation of copies of the Book of the Dead or selections therefrom owned by the Oriental Institute of the University of Chicago was in course of editing and publication by the Institute and the University of Chicago Press (i.e., in the years 1956–60), I was working on a more extensive translation of the Book of the Dead, based on Empire manuscripts rather than later copies. Therefore even published manuscripts of post-Empire centuries, along with the many really late standardized documents kindly supplied in photographs by the Metropolitan Museum of Art in New York and the Museum of Fine Arts in Boston, were ignored.

This new volume was at first planned merely for the benefit of the general reader, to replace the English version currently in use, that of Dr. (later Sir) E. A. Wallis Budge, long-time Keeper of the Egyptian and Assyrian Antiquities in the British Museum. His translations were first published in 1898; a second edition, “revised and enlarged,” appeared in 1909 and is still being reprinted. But these translations represent at best the state of Egyptology some sixty years ago. Since then our science has made constant advances, which should of course be taken into account.

In my own “eclectic” translation of all the spells that had yet been assigned numbers I utilized as background the Middle Kingdom Coffin Texts that had meantime been correlated and published in autographed hieroglyphic transcription by Professor Adriaan de Buck of Leiden after hand copies mostly made and collated, from the coffins themselves, by himself in conjunction with Sir Alan Gardiner of England, under the sponsorship of the Oriental Institute.

A tentative index of my “eclectic” translations soon revealed enough inconsistencies to justify rechecking them. To facilitate rechecking I interlined the carbon copy of my manuscript with the transliteration of the text actually followed for each spell or unit, with emendations as suggested by parallel documents. It was then that I decided, since so much more detailed study was involved, to add footnotes indicating the texts actually followed, for the benefit of the Egyptologist. Such small-type additions at the foot of the page may be ignored by the general reader except that he may be interested in their descriptions of the vignettes illustrating the texts.

The credits for background material for my publication of Oriental Institute sources still apply for this second volume on the Book of the Dead.<sup>1</sup> For the present volume, however, since it deals regularly with earlier documents, the codified later sources are mostly ignored. In addition to previous acknowledgments, I should mention the late Dr. William C. Hayes of the Metropolitan Museum of Art, who contributed hand copies of titles and problem passages of Book of the Dead manuscripts of Senmut’s mother, Hatnofret, and photographs of her texts after they had been pieced together. I am indebted to Mr. Warren R. Dawson

<sup>1</sup> See Preface of *The Egyptian Book of the Dead Documents in the Oriental Institute at the University of Chicago*, edited by Thomas George Allen (“Oriental Institute Publications” LXXXII [Chicago, 1960]), hereinafter cited as “OIP” LXXXII.

*PREFACE*

for his thorough study of Spell 168 and its background and to Matthieu Heerma van Voss for calling attention in his *De oudste versie van Dodenboek 17a* (Leiden, 1963) to the fact that Spell 17 is composed of three separate elements.

Adding of the footnotes had extended through Spell 144 *b* when because of my failing eyesight and general physical weakness Mrs. Hauser kindly took over. She has certain prior commitments as editorial secretary of the Oriental Institute but as time permits will finish the footnotes, prepare the appendixes and indexes, and put the manuscript in final form for the printer.<sup>2</sup>

Bradenton, Florida  
May 23, 1968

Thomas George Allen

<sup>2</sup>[It is regrettable that these tasks were not completed so that Dr. Allen could see the manuscript in final form before his death on March 21, 1969.—E.B.H.]

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## ABBREVIATIONS

<i>AEO</i>	Gardiner, Sir Alan. Ancient Egyptian onomastica. London, 1947. 3 v.
<i>ASAE</i>	Egypt. <i>Service des antiquités</i> . Annales . . . . Le Caire, 1900—.
BD	Book of the Dead.
BM	British Museum, <i>London</i> .
BM <i>Cat.</i>	British Museum. Catalogue of Egyptian religious papyri . . . . Copies of the book <i>pr(t)-m-hrw</i> from the XVIIIth to the XXIIInd dynasty . . . . By A. W. Shorter . . . . London, 1938—.
BM, <i>Hierogl. Texts</i>	British Museum. Hieroglyphic texts from Egyptian stelae, &c., . . . . London, 1911—.
Budge, <i>Text</i>	Budge, E. A. Wallis. The chapters of coming forth by day or the Theban recension of the Book of the Dead. The Egyptian hieroglyphic text edited from numerous papyri . . . . London, 1910. 3 v. "Books on Egypt and Chaldaea" XXVIII-XXX.
Budge, <i>Tr.</i>	Budge, E. A. Wallis. . . . The Book of the Dead. An English translation of the chapters, hymns, etc., of the Theban recension, with introduction, notes, etc. . . . 2d ed. rev. and enl.; London, 1909. 3 v. "Books on Egypt and Chaldaea" VI-VIII. [Contents of subsequent "editions" or impressions are unchanged.]
Cairo "Cat."	Cairo. Musée des antiquités égyptiennes. Catalogue général . . . . Le Caire etc., 1901—.
CT	Coffin Texts. [ <i>ECT</i> spell numbers follow the abbreviation.]
det.	Determinative.
<i>ECT</i>	Buck, Adriaan de. The Egyptian Coffin Texts. Texts of Spells 1-1185. Chicago, 1935-61. 7 v. "OIP" XXXIV, XLIX, LXIV, LXVII, LXXIII, LXXXI, and LXXXVII.
<i>Hunefer etc.</i>	British Museum. The Book of the Dead. Facsimiles of the papyri of Hunefer, Ânhai, K̅erāsher and Netchemet with supplementary text [in hieroglyphic type] from the papyrus of Nu, with transcripts, translations, etc. by E. A. Wallis Budge . . . . London, 1899.
<i>JEA</i>	Journal of Egyptian archaeology. London, 1914—.
<i>JNES</i>	Journal of Near Eastern studies. Chicago, 1942—.
L	Paris. Musée national du Louvre. [Inventory numbers follow the abbreviation.]
Lacau, <i>Sarc.</i>	Sarcophages antérieurs au Nouvel Empire, par M. Pierre Lacau. Le Caire, 1903-6. 2 v. in 4 fasc. Cairo "Cat." XI, XIV, XXVII, and XXXIII.
<i>LD</i>	Lepsius, Richard. Denkmäler aus Aegypten und Aethiopien . . . . Berlin, 1849-56; Leipzig, 1897-1913. 19 v.
Leyden, <i>Mon.</i>	Leyden. Rijksmuseum van oudheden. Monumens égyptiens du Musée d'antiquités des Pays-Bas à Leide . . . . pub. . . . par le Dr. Conradus Leemans . . . . Leide, 1839-94? 3 parts.
MK	Egyptian Middle Kingdom period.
MMA	New York. Metropolitan Museum of Art.

## ABBREVIATIONS

N.	Name of deceased (including in translation all titles and epithets except "Osiris").
n.	Footnote.
Nav.	Naville, Édouard. <i>Das aegyptische Todtenbuch der XVIII. bis XX. Dynastie. Aus verschiedenen Urkunden zusammengestellt und hrsg. . . .</i> Berlin, 1886. 3 v. [Einleitung and I-II.]
OIM	Chicago. University. Oriental Institute Museum.
"OIP"	Chicago. University. Oriental Institute. Oriental Institute publications. Chicago, 1924—.
"OIP" LXXXII	The Egyptian Book of the Dead documents in the Oriental Institute Museum at the University of Chicago, edited by Thomas George Allen. 1960.
Pers.	Persian period.
Piehl, <i>Inscrs. hiérog.</i>	Piehl, Karl Fredrik. <i>Inscriptions hiéroglyphiques recueillies en Europe et en Égypte, publiées, traduites et commentées.</i> Leipzig, 1886-1903. 3 series, each in 2 parts: Planches et Commentaire.
pl	Word written in plural.
Pleyte	Pleyte, Willem. <i>Chapitres supplémentaires du Livre des Morts 162 à 174, publiés d'après les monuments de Leide, du Louvre et du Musée Britannique . . . .</i> Leide, 1881. 3 v.
Ptol.	Ptolemaic period.
Pyr.	Sethe, Kurt. <i>Die altaegyptischen Pyramidentexte nach den Papierabdrücken und Photographien des Berliner Museums neu hrsg. und erläutert . . . .</i> Leipzig, 1908-22. 4 v. [Section numbers (not spell numbers) follow the abbreviation.]
RT	<i>Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes . . .</i> Paris, 1870-1923.
S.	Name of son of deceased.
"SAOC"	Chicago. University. Oriental Institute. <i>Studies in ancient oriental civilization.</i> Chicago, 1931—.
Sharpe, <i>Eg. Inscrs.</i>	Sharpe, Samuel. <i>Egyptian inscriptions, from the British Museum and sources.</i> [I. First series.] London, 1837-41. [II.] Second series. London, 1855.
TB	Tomb in Biban al-Muluk at Thebes.
TT	Private tomb at Thebes.
W.	Name of wife of deceased.
Wb.	Erman, Adolf. <i>Wörterbuch der aegyptischen Sprache, im Auftrage der deutschen Akademien hrsg. von Adolf Erman und Hermann Grapow.</i> Leipzig, 1926-63. 7 v.
ZAS	<i>Zeitschrift für ägyptische Sprache und Altertumskunde . . . .</i> Leipzig, 1863-1943; Berlin, 1954—.

## INTRODUCTION

THE ancient Egyptians assumed the existence of an afterlife. Desiccated burials in the deserts that so closely hemmed in their fertile valley had early shown how bodies might survive death. Why not likewise the distinctive personality, the soul, the spirit? Thus, compositions were devised to express and bring to pass men's hopes and longings. These could take various forms: hymns, prayers, myths, guidebooks, incantations, even threats against the gods. By Empire times (about 1500 B.C.) such "spells"—as we moderns tend to call them all—had so multiplied that selections from them were commonly assembled on rolls of papyrus to be laid within the coffins. Such a roll constitutes a "Book of the Dead." This too is a modern term, for the Egyptian designation found on the outside of some rolls means "Going Forth by Day." That ancient title emphasized the longing and the hope to return by day from wherever the hereafter might be centered—within the earth or traversing the sky—to visit again at will the familiar scenes of earth. Thence comes the subtitle of the present volume of translations, through which we can listen to the ancient Egyptians' ideas on the nature and problems of the hereafter.

It was many decades ago that the basic translations on which we Westerners still depend were made. Meantime there have been outstanding advances in our understanding of ancient Egyptian vocabulary and grammar, based on results of new excavations, newly found or newly available source documents, more accurate copies of texts previously known, and fresh studies of many aspects of ancient Egyptian life. These cumulative changes call loudly for a new translation of the Book of the Dead.

The present writer published in 1960 the Book of the Dead sources available at the University of Chicago.<sup>1</sup> But the two longest and most important papyri are incomplete and much later than those preferred for the present project. Apart from the many additional spells included here, even the few years since 1960 have added to the writer's understanding of his problems. Thus, the reader should feel not disturbed but pleased if he discovers changes here and there from interpretations offered by the earlier book. But certainty cannot always be reached. In Egyptian hieroglyphic and its cursive derivative hieratic script no vowels were written, and the consonantal skeletons frequently permit more than one grammatical form. Even so, translations of the past offer much that has now proved to be grammatically impossible.

The content and length of any given Book of the Dead depend on various factors: quantity and quality of scribes and spells available, wealth of the deceased, local usage, etc. During the Empire, only a few spells had begun to occur together in small groups, and to find any two manuscripts of exactly similar layout would be unusual. Before Ptolemaic times, however, perhaps by the fifth century B.C., a definite set of spells in a definite order had become fairly standard. In 1842 the great German Egyptologist Richard Lepsius published in facsimile a late Ptolemaic document of this type belonging to the Turin Museum. The numbers he as-

<sup>1</sup> "OIP" LXXXII. This work furnishes a more detailed background on many points, including variant readings, than can be given here.

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signed to its successive spells are those which we still use, plus further numbers for spells there absent but found elsewhere and added by Willem Pleyte, Édouard Naville, E. A. Wallis Budge, and the present writer.

The present volume deals with all the spells yet numbered, which total 192, plus some insertions. In following the established number sequence we vary widely, of course, from the diverse orders found within the documents themselves, for the texts here translated are those of Empire rather than later times whenever available. Even so, earlier versions of many spells occur. All but some 79 have a Middle Kingdom background in the Coffin Texts, written mostly on the insides of wooden coffins of the 19th or 20th century B.C. A few even go back to the Pyramid Texts of the 23d or 24th century B.C., composed then or even earlier and used in the Old Kingdom for royalty alone. The earlier versions have been studied by the writer along with those translated and have, with variant Empire or later texts, contributed to better understanding of various passages.

Transmission down the centuries has been accompanied by much ancient editing. For correlations between passages in the Book of the Dead and in its earlier relatives see Appendix I, which reveals not only ancestries but also duplications of certain elements within the Book of the Dead itself. Then too, bits of older material may be combined with newer, and survivals may occur in a new arrangement. Such additions, subtractions, and other changes have led the present writer to identify details by use of lower-case italic letters for subspells and of numbers for paragraphs. A few spells, usually related to those already numbered, have been inserted at suitable points by earlier scholars or by the writer and distinguished by addition of a capital italic letter or of such a capital plus a subnumber. References in other works to Budge's printed hieroglyphic transcription of the Book of the Dead are regularly made by page and line number of his 1898 edition. These figures give no clue to even the chapter (i.e., spell) concerned and of course apply only to the particular manuscript cited by Budge in each case. But even "chapter" would be inadequate, for such units are often combinations of smaller ones, and a few spells occur twice and therefore with two different numbers in Lepsius' basic text.<sup>2</sup>

The spells began as early as the Middle Kingdom to acquire titles. These and other accretions, often written in red ink and hence called "rubrics," multiplied as time passed. Thus we may find both *preliminary* and *terminal* comments. These the present writer distinguishes from the spell proper, designated § S, as § P and § T respectively. Besides titles they include instructions as to use, encomia on effectiveness, etc. But be forewarned: As titles increase, they tend also to land in the wrong spot, so that title and text do not always match.

Discrepancies between title and text came about because of another development that had barely begun in the Middle Kingdom, namely the use of illustrations, commonly called "vignettes."<sup>3</sup> These were relatively simple in the 18th dynasty but increased in color range and elaboration by the 19th. If the scribe did his part first and left suitable spaces for the vignettes, all was well. But sometimes the artist started the job. In that event he rarely if ever made the right allowances for text needs, and determining the proper relationships becomes a real problem for the modern scholar.

Some spells occur not only within the Book of the Dead but were carved or written individually on certain types of amulets. Such are Spell 6 and its variants, used on ushabtiu,<sup>4</sup> and

<sup>2</sup> I first discussed the division of spells on pp. 5-6 of my *Occurrences of Pyramid Texts, with Cross Indexes of These and Other Egyptian Mortuary Texts* ("SAOC" No. 27 [1950]), then summarized the topic on p. 2 of "OIP" LXXXII. At the time *Occurrences . . .* was published only Vols. I-IV of *ECT* were available.

<sup>3</sup> Pap. Br, described in Appendix II, is an example.

<sup>4</sup> Ushabtiu (or shawabtiu) are figurines, mostly in mummy form, which Spell 6 could magically turn into farm laborers to work in place of the deceased in fields of the next world.

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Spell 30 and its associates, used on large stone scarabs that replaced the actual heart in mummification. Spells singly or in groups are found likewise on some tomb walls and coffins. Spell 15 and its associates are sun hymns, some addressed primarily to the rising sun and some to the setting sun. They may occur in pairs on tomb entrance walls or on memorial tablets called "stelae."

A few spells contain elements taken from sources other than the Coffin Texts or the Pyramid Texts. Thus, parts of Spells 42, 127, 180, and 181 have affinities with the Litany of the Sun, itself compounded of sections of varying age. Except for Spell 42 the sections concerned seem to be compositions of the 18th dynasty. Again, Spell 168 is taken from an account of the "Gods of the Caverns in the Mysterious Nether World," which seems to occur no earlier than the 18th dynasty.<sup>5</sup>

To insure application to the person for whom it was intended, each spell had to contain the beneficiary's name. This was usually preceded by "Osiris," the name of the god of the dead with whom the deceased person had already tended to become identified in the Coffin Texts. The beneficiary was usually further defined by parentage, titles, or both. To translate all such material in full at each occurrence would not help our understanding of the spells themselves. Therefore, "N." is used throughout for the name plus all its explanatory additions except "Osiris." Such additions may include not only the factual items mentioned above but also various laudatory phrases or epithets such as "possessor of worthiness" or "true of speech." The latter term, almost omnipresent, carries an overtone of magic, for it amounts to an advance verdict of innocence at the judgment of the dead described in Spell 125. The name etc. may appear in a preliminary statement that the spell is "to be recited by N." The spell proper may change to the first person, but often there too use of N. and the third person continues. In that event, with first person changed to third, the antecedents of pronouns often become uncertain.

A Book of the Dead might be custom-written for a specific individual, with his name built in. But many copies were prepared in advance, with blanks left for the name of the beneficiary. The fact that such blanks were sometimes overlooked and not filled in emphasizes still more the magical aspect of the Book of the Dead, for it thus became a blank check offering blessings of the hereafter to one whose very identity was unknown.

Manuscripts of the Book of the Dead were of course made up from texts on hand. The spells thought most helpful appear in many documents, and their many variants offer the most visible problems. Successive time stages reveal developments in the Egyptian language itself, in spelling, grammar, etc., but most notably they reveal the many ways in which a copyist could stray from his original. The copyist of a papyrus made for the father-in-law of King Amenhotep III took pains to assure us that it was "finished from its beginning to its end as found written, having been set down, collated, checked, and corrected sign by sign" (see Spell 149 § T). Various other documents too show corrections; but sins of omission or addition, confusion of sign forms or order, of sound or grammatical relationships, and use of wrong determinatives<sup>6</sup> are only too common. Beliefs themselves often changed in the course of time or at least were expressed in different terms, as in Spell 65. Again, corruptions such as abound in one Empire copy (Ca) of Spell Naville 65 make it a travesty of the version

<sup>5</sup> The form found in the Book of the Dead omits regularly the gods of the first 7 caverns, deals only with those of the 8th to 12th. The present writer owes to Mr. Warren R. Dawson, whose notes he was kindly permitted to use, much information about this particular spell.

<sup>6</sup> Determinatives are signs that are not to be read but that indicate, either in general or specifically, the nature of an idea. Thus a papyrus rolled and sealed may be a general determinative accompanying an abstract term such as *nfr*, "goodness," "beauty," or *rh*, "to know." On the other hand that same sign can be a specific determinative or even an ideogram in *md3t*, "papyrus roll," "book."

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found in the Coffin Texts. Less used spells may offer as many problems, but these are more likely to be concealed because fewer chances are offered for making comparisons. It is of interest to note that the ancient Egyptians were very fond of puns, the commonest being perhaps *hpr.n.i . . . m rn.i pwy n Hpri*, "I came into being . . . in this my name of Khepri" (e.g. Spell 85 a § S 2). Euphemisms likewise were popular, especially in relation to death; for example "to die" was "to moor" or "to join the earth," and to be dead was to be "true of speech" or "justified."

Since too few papyri that survive are relatively accurate and intact, parallel or similar passages in other documents are helpful for restoring broken or omitted details and clearing up confusions. The texts here translated were chosen from those available on the basis of quality, age, extent, condition, etc. Versions that differ markedly in content or wording may each be translated. For each spell or subspell a footnote gives the main source used and its date, then describes the vignettes (if any). Sources of the vignettes and of the chief textual additions are also indicated. The symbols that identify the sources are explained in Appendix II, which includes basic bibliographical references.

Second person singulars and plurals are distinguished by use of "thou," "thy," "thee" and "ye," "your," "you."

The following marks are used:

( )	supplied from elsewhere	[ ]	lost	⌈ ⌋	uncertain
[ ]	lost	(!)	actually so though unexpected or wrong	<	developed out of
< >	emended	†	<i>m3c hrw</i> , equivalent to "deceased"		
{ }	superfluous				

Rubrics, when identified or clearly distinguished in the source texts, are represented by small capital letters.

Reduced roman type is used for instructions, explanations, or variants anciently inserted into the body of a spell.

Initial capital letters mark place names and words, names, or epithets accompanied in the original by a determinative of deity, usually a squatting god in hieroglyphic and a falcon on a standard in hieratic. Epithets used as names are capitalized even when the determinative is absent.

Epithets are translated whenever possible, since mere transliteration is relatively meaningless to the general reader. Terms untranslated are usually made pronounceable by insertion of vowels, though such modern helps fall far short of representing the ancient sounds. Place names may be made pronounceable as above indicated or, if location is known, may appear in their Greco-Roman or modern Arabic equivalents.

The entries in the first index are identified by addition in parentheses of the Egyptian words they represent. These are assembled in the second index in the alphabetic order used by modern Egyptologists. Besides the Egyptian forms of names and epithets with accepted translations or equivalents, words of unknown meaning are included. Transliterations of Egyptian words appear in italics, and, as in my publication of the Book of the Dead sources at the University of Chicago, the simpler *z*, *s*, and *q* are substituted for the more commonly used *ṣ*, *š*, and *k*. Hyphens are used when a phrase has a determinative at the end, for example *w3d-wr*, "Great Green," in Spell Pleyte 168 § S 42, or when honorific transposition occurs, as in Spell 142 § S 4, *sh3t-Hr*, "She Who Thinks of Horus."

## TRANSLATIONS

Spell 1<sup>1</sup>

- P 1 (Spell for descending to the Council of Osiris) on the day of burial, of entering after going forth.
- 1 var. BEGINNING OF THE SPELLS FOR GOING FORTH BY DAY, THE EXTOLLINGS AND BLESSINGS (connected with) ASCENDING (FROM) AND DESCENDING INTO THE GOD'S BLESSED DOMAIN IN THE BEAUTIFUL WEST. TO BE SAID ON THE DAY OF BURIAL, OF ENTERING AFTER GOING FORTH.
- 2 To be said by Osiris N.:
- S 1 "O bull of the west," says Thoth, "King of eternity yonder, I am the God of protection. <I> fought in thy behalf. (I am one of these gods of the Council that vindicated Osiris against (his) enemies on the day of judgment. I belong to thy people, Osiris). I am one of these gods, the children of Nut, who slay the enemies of Osiris and keep the rebels away from him. I belong to thy people, Horus. <I> fought in thy behalf; I intercede(d) in behalf of thy name."
- 2 I am Thoth, who vindicated Horus against his enemies on that day of judgment in the great official palace in Heliopolis. I am a Busirite, son of a Busirite. I was conceived in Busiris and born in Busiris. I was with the mourners of Osiris, the women who were lamenting over Osiris (in Washerman's Shores). "Vindicate Osiris against his enemies," said (Re to) Thoth; ("vindicate Osiris against his enemies," said he, which I, Thoth, did).
- 3 I was with Horus on the day of wrapping the Dismembered One and opening the pits, of washing the weary-hearted one and secreting the entrance to the secrets in Rosetau. I was with Horus as savior of that left shoulder of Osiris that was in <Letopolis>, going into and out of the devouring flame on the day of expelling the rebels from <Letopolis>. I was with Horus in celebrating festivals for Osiris and for making offerings to Re, the 6th- and 7th-day feasts in Heliopolis.
- 4 I was a priest in Busiris, the exalted one who was in the hill. I was a prophet of Abydos on the day when the land emerged. I was one who saw the secrets in Rosetau. I was the ritual-reader of <the Ram> in <Mendes>. I was a *sm*-priest with his duties. I was the chief master-craftsman on the day when the *Hnw*-Bark was put on the sledge. It was I who seized the hoe on the day of fertilizing the earth in Heracleopolis.
- 5 O ye who bring blameless souls into the house of Osiris, bring my soul with you to the house of Osiris, that it may see as ye see and hear as ye hear, stand as ye

<sup>1</sup> Based on Ce (18th dyn.), with § P 1 var. and § T inserted from Eb (18th/19th dyn.). No occurrences earlier than the 21st dynasty have been noted for § S 6 and 7, which are based on Ec (21st dyn.). The insertion in § P 1 is from Cb (18th dyn.), that in § S 1, which Ce omits by haplography, is from Ea (18th dyn.) as are all insertions in § S 2.

Vignette shows funeral procession and service at tomb. Its numerous occurrences vary widely from the oversimplicity of Ce to the detailed elaborateness of Eb and Ec.

## Spell 1

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stand and sit as ye sit. O ye who give bread and beer to blameless souls in the house of Osiris, may ye give bread and beer day and night to my soul with you. O ye who open a road and clear paths for blameless souls in the house of Osiris, open ye for me a road and clear ye for me paths for my soul with you. It enters in wrath but comes forth in peace from the house of Osiris with none opposing or hindering it. It enters praised and comes forth loved and triumphant, its command performed in the house of Osiris. I have gone thither, (for) no fault of mine has been found and the balance is empty of any misdeed of its. (So says) N.

6 Thou testest me by many mouths. (My) soul has been confronted by (my) heart, which has found that my speech on earth was sound. Behold, I am in thy presence, lord [of the Gods]. I have reached the Pool of the Two Truths, dawning as a living God and shining as (does) the Ennead that is in the Sky. I exist like one of you; exalted is my course in Kheraha. <I> see August Orion; I preserve the deep. I am not turned away; I see the Lords (of the nether world). I smell the food of the Ennead; I sit with them. The ritual-priest invokes for me the coffin; I hear the offering list. I tread the *Nšmt*-Bark unhindered; my soul is with its (i.e., the bark's) Lord.

7 Hail to Thee, presider over the Westerners, Osiris lodging in the Abydos nome. Thou lettest me proceed in peace to the west. The Lords of the Sacred Land receive <me> and offer me praise threefold in peace. They make a seat (for me) beside the Elders in the Council. The Nurse receives me day and night. I ascend to the presence of Unnofer. I follow Horus in Rosetau and Osiris in Mendes. I assume whatever form I will wherever my spirit may wish to be.

T 1 AS FOR ONE WHO KNOWS THIS ROLL ON EARTH OR (puts it) IN WRITING ON THE COFFIN, HE GOES FORTH BY DAY IN ANY FORM HE WISHES AND (RE-)ENTERS (HIS) SEAT UNHINDERED. GIVEN HIM ARE BREAD AND BEER AND A CHUNK OF MEAT FROM THE ALTAR OF OSIRIS. HE ENTERS IN PEACE INTO THE FIELD OF RUSHES. (AS) FOR ONE WHO KNOWS THIS COMMAND OF 'HIM WHO IS IN MENDES', BARLEY AND WHEAT ARE GIVEN HIM THEREIN, SO THAT HE SHALL BE THRIVING AS HE WAS ON EARTH. HE ACCOMPLISHES HIS DESIRE LIKE THESE 9 gods THAT ARE IN THE NETHER WORLD.

2 A TRULY EXCELLENT SPELL (proved) MILLIONS OF TIMES.

Spell 1B<sup>2</sup>

P 1 Spell for going forth by day.

2 N. shall say:

P var. 1 Spell for causing that the mummy descend to the nether world on the day of joining the earth.

2 To be said:

**a**

S 1 Hail to thee, thou great god who art in this ([sacred]) <desert> ([of Ro]setau). I know thee; I know thy name. Mayest thou rescue me from those snakes that

<sup>2</sup> Based on Ce (18th dyn.) to end of its text of this spell and then on Ia (18th dyn.), from which come also most of the emendations of Ce. § P var. is from Ba (19th dyn.), as is § T 2 (cf. Spell Pleyte 172 for insertions), and § T 1 is from Hatnofret pap. I (18th dyn.). Insertions and restorations depend in b on Hatnofret pap. I, in c and d on CT. All changes in e are based on CT, for most later texts (even Ia) are quite corrupt.

Vignette of Ce shows the nine snakes of a § S 1-2. Ba shows instead Anubis bending over mummy on bier (cf. Spell 151 a). But with most texts there is no vignette.



## TRANSLATIONS

## Spell 1

- are in Rosetau, that live on men's (flesh) and sip of their blood, because I know (them and I know) (their) names.
- 2 'Slobberer' Living on His Fellow is the name of one; He Whose Face Is in His Coils is the name of another; He Who Lives on Maggots is the name of another; He Who Devours Bones is the name of another; *H3hwty* Who Eats Birds is the name of another; (He 'to' Whom Prayer is Made is the name of another;) He Who Catches Miscreants (in the Dark)<sup>3</sup> is the name of another; He Who Eats Mummies is the name of another; He Who Sips of Blood and Lives on What the Dead Abominate is the name of another.
- 3 Command (laid) upon Osiris the Lord of the Universe, when one has (kept) secret what he has done, (that he) give breath to me, even this fearful one who is in the coils of the west, for whom (plans) have been decreed as one who (still) exists, (whose seat)<sup>3</sup> has been secreted for him in the dark, to whom has been given blessedness in Rosetau, lord of darkness who has descended and to whom maggots are given<sup>4</sup> in the west, whose voice is heard though he is not seen, greatly feared in Busiris, of whom the feeble are afraid, {may I} come forth bringing news (of) the god's slaughtering-block.

**b**

- S I have come with a message to the Lord of the Universe: Horus has been given 'his' throne,<sup>5</sup> and (Horus) has given him praise. (Lord who is) within the bark, (dread lord within the nether world,) I am the First-born; [I have come bringing news]. O let me [enter] and tell what I saw while I was in Heliopolis.

**c**

- S Their Elders rise for me; I am greater than the scribes on their mats before [me. I tied together the heads of the spotted snakes] in Heliopolis.

**d**

- S I traverse the sky, I inherit the earth. Who shall take the sky and this earth from me? Lo, I am (as) Re, the Eldest of the Gods, (being Horus) the successor of Osiris.

**e**

- S Great are the new-crescent feast (for) (the lofty one of the sky and the blacked-out-moon feast). (The finger) (on me) is removed, and my (trembling) is done away with, since (I) have made the west grow (to) the horizon, to (the place) where he who knows me is. (There suckles me my mother Sothis, my nurse who is in the horizon.)

- T 1 THIS SPELL WAS FOUND ON A PREVIOUSLY UNUSED PAPYRUS DOCUMENT PUT <[BETWEEN] A MAN'S <LEG>S IN [HIS] COFFIN, THAT [HE] MIGHT BECOME A BLESSED ONE [THEREBY] IN THE GOD'S DOMAIN, ' . . . THE PLOWING . . . ' IN THE GOD'S DOMAIN.
- 2 Spell to be said after (N.'s) setting in the west, the gate of the *tnnt*-sanctuary content with its Lord Osiris, as (N.) ascends and descends in the bark of Re. (Osiris says to Thoth) the reckoner: "(Fetch the soul to Osiris N., while his) corpse, as he sleeps, abides in the nether world, for Osiris N. is departed."

<sup>3</sup> Inserted from Ba.

<sup>4</sup> Read so according to Hatnofret pap. I; Ia is lost here.

<sup>5</sup> Ce ends here.

## Spells 2-6

## THE BOOK OF THE DEAD

Spell 2<sup>6</sup>

- P 1 Spell for GOING FORTH BY DAY AND LIVING AFTER DEATH.  
 2 TO BE SAID BY N.:
- S 1 O Sole One who rises as the Moon, O Sole One who shines as the Moon, may N. go out with this thy multitude. Deliver(er) of them that are in the Sunlight, open the nether world.  
 2 Lo, N. is gone forth by day to do whatever he may wish among the living.

Spell 3<sup>7</sup>

- P 1 ANOTHER LIKE IT.  
 2 TO BE SAID BY N.:
- S 1 O Atum, who has gone forth as the Great One of the surging flood, blessed as Ruty, pray speak thou to the Ancestors: N. comes as one who is in their midst.  
 2 He (i.e., N.) has issued command to the Crew of Re at eventide that Osiris N. live after his death like Re every day. Indeed, (she) who bore Re yesterday is the one who bore Osiris N. (too). Every god rejoices at Osiris N.'s living as they rejoice at Ptah's living when he goes forth from the Great Official Palace in Heliopolis.

Spell 4<sup>8</sup>

- P 1 SPELL FOR TRAVERSING THE (LAND) ROUTE TO ROSETAU.  
 2 TO BE SAID BY N.:
- S I am he who delimited the flood, who parted the Two Comrades. I have come; I have removed the soil from above Osiris.

Spell 5<sup>9</sup>

- P 1 SPELL FOR NOT MAKING A MAN WORK IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:
- S I am (the glutton) of the Torpid Ones, who came forth from Hermopolis. (Mine is every soul, and I) live on the baboon's entrails.

Spell 6<sup>10</sup>

- P 1 SPELL FOR MAKING AN USHABTI WORK (FOR A MAN) IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:
- S 1 O thou ushabti, if Osiris N. is counted off to do any work that is wont to be done yonder in the god's domain—lo, obstacles have been set up for him yonder—(as) a man to his duties,  
 2 thou art charged with all (these (tasks) that are wont to be done yonder), to cultivate the fields, to irrigate the shores, to transport sand of the west or of the east. "I will do (them); here I am," shalt thou say.

<sup>6</sup> Based on Ea (18th dyn.). Vignette of Pf (18th dyn.) shows N. standing, holding a staff. Cg and Ch (both 21st dyn.) show instead two moon disks (or sun and moon?).

<sup>7</sup> Based on Ea (18th dyn.). No vignette has been noted.

<sup>8</sup> Based on Ea (18th dyn.). No vignette has been noted.

<sup>9</sup> Based on Ea (18th dyn.). Changes in § S depend on CT. Vignette of Pd (20th/21st dyn.) shows N. seated on a mat.

<sup>10</sup> Based on Ea (18th dyn.), whose vignette shows an ushabti. Ae (18th dyn.) shows instead N. extending his hands to Osiris.

## TRANSLATIONS

Spells 6-7

Spell 6A<sup>11</sup>

- P [Making an ushabti work for N.] in the god's domain.  
 S O gods [who exist beside the lord of the universe, who sit at his behest, may ye mention me to] him whose name ye utter [when ye] give [him the evening meal 'before' ye hear all his petitions] in the district of Peqer as he celebrates [the *w3g*-feast. May Osiris N. be mentioned at every (satisfying of the god's) need every day] in the presence of Unnofer to receive offering-loaves.

Spell 6B<sup>12</sup>

- P Osiris N.'s instructions. He says:  
 S Thy face has been opened, (that thou mayest see) the disk, that thou mayest adore Re in life. Thou art summoned from Rosetau, thou circlest the mound of Medinet Habu, thou traverses the upper valley of Rosetau, thou penetrates the secret pit. Thou sittest (on) the seat that is in the Sacred Land like the great crew. (So says) Osiris N.

Spell 6C<sup>13</sup>

- S 1 Breathe the refreshing breath of the north wind, having ascended in the sky 'in attendance on' the living disk, thy body protected and thy heart glad. No harm shall happen to thy body, for thou art sound; thy flesh shall not decay. Follow the disk (from the time) when he dawns in the morning until his setting in life takes place. (There shall be) water for thy heart, bread for thy belly, raiment to clothe thy body.  
 2 O thou ushabti, if thou art counted off, if thou (art) call(ed), if thou art assigned, "I will do (it); here I am," shalt thou say.  
 T The real favorite of Wanre (Akhnaton), the King's bedecked one, Ipy, is alive and well.

Spell 7<sup>14</sup>

- P 1 Spell for GETTING PAST THE DANGEROUS VERTEBRA<sup>16</sup> OF APOPHIS.  
 2 TO BE SAID BY N.:  
 S O one of wax, (plunderer) who takes by force and lives on the torpid, I will not become torpid for thee, I will not yield to thee. Thy poison shall not enter into my limbs, (for) my limbs are the limbs of Atum. If (I) yield not to thee, thy feebleness shall not enter into these limbs of mine. I am (the one-faced one) who presides over the Deep, and my protection consists of the gods, the lords of eternity. I am one whose name is secreted, whose seat is sacred, for millions (of years). I am among (them), having ascended with Atum. I am one who is not counted off, for I am perfectly sound.

<sup>11</sup> Based on OIM 17286, fragment of ushabti of King Amenhotep III (18th dyn.). The whole spell has been discussed by A. Wiedemann in *Sphinx* XVI (1912) 33-54 and by J. Capart in *Chronique d'Égypte* XVI (1941) 196-204.

<sup>12</sup> Based on Vienna ushabti of Piy (19th/20th dyn.).

<sup>13</sup> From ushabti of the lady Ipy, time of King Akhnaton the sun-worshiper (18th dyn.).

<sup>14</sup> Based on Ea (18th dyn.). All changes in § S are found in Hatnofret pap. I (18th dyn.). Vignette of Pe (19th dyn.) shows N. spearing a snake.

<sup>16</sup> Hatnofret pap. I interprets this as "sandbar."

## Spells 8–10

## THE BOOK OF THE DEAD

Spell 8<sup>16</sup>*a*

- P 1 SPELL FOR PENETRATING THE WEST (AND GOING FORTH) BY DAY.  
 2 TO BE SAID BY N.:
- S Open for me Hermopolis, and close upon me, (who am) Thoth the wise. Eye of Horus, take me (with thee),<sup>17</sup> blessed eye of Horus, ornament on the pate of Re the Father of the gods.

*b*

- S 1 This is Osiris the westerner. Osiris knows his spell, that (he) may not be yonder. I shall not be yonder, (for) I am Suty who is among the gods. I have not perished.  
 2 "Horus replaces thee; he counts thee among the gods<sup>18</sup> in Heliopolis." I know what was done in Rosetau and in the Sacred Land.

Spell 9<sup>19</sup>

- P 1 SPELL FOR PENETRATING THE UNDERWORLD.  
 2 TO BE SAID BY N.:
- S 1 O Ram great of dignity, behold, I am come to see thee. I penetrate the nether world, that I may see my Father Osiris and drive away the darkness. I am his beloved; I have come to see my Father Osiris and hack out the heart of Suty, who wrong(ed) my Father Osiris.  
 2 Open to me all the roads in sky and earth, (for) I am a son beloved of his Father. Behold, I am swathed and blessed and equipped. O every god and every blessed one, make way for me. (I am Thoth when he ascends, with none opposing or hindering him. He enters praised and comes forth loved.)

Spell 10<sup>20</sup>

- P 1 Spell for letting N. go forth against his enemies in the west.  
 2 To be said by Osiris N.:
- S I have set the sky in turmoil; (I have) penetrated (the horizon). I have traversed (the earth) at his (i.e., my enemy's) heels, I have seized the blessed and the first-born, for I am one equipped with millions of magic spells. I eat (with) my mouth, I excrete with my (anus), for verily I am the god, lord of the nether world. These (powers) were given me before the breaking.<sup>21</sup>

<sup>16</sup> Based on Ea (18th dyn.). Vignette of Eb (18th/19th dyn.) shows N. standing, staff in hand, before the mountain of the west.

<sup>17</sup> From CT.

<sup>18</sup> Ea and most other texts of Spell 8 end here. Balance of translation is from BM 10471 (19th dyn.).

<sup>19</sup> Same as Spell 73. Translation based on Ea (18th dyn.) with insertion from Pc (18th dyn.) at end of § S 2. The words after "ascends" appear in a different context in Spell 1 § S 5.

Vignette of Pc shows a ram standing by an offering table. In Eb (18th/19th dyn.) N. stands praying and presenting offerings before a crowned ram on a pedestal.

<sup>20</sup> Same as Spell 48. Translation based on Ce (18th dyn.). § P 2 is from Ch (21st dyn.), and changes in § S come from Aa (18th dyn.). Vignette of Ce shows N. spearing in back of neck a kneeling enemy whose arms are bound behind him. Eb (18th/19th dyn.) has instead what belongs to Spell 7: N. spearing a snake.

<sup>21</sup> I.e., of the primeval egg.

## TRANSLATIONS

Spells 11–14

Spell 11<sup>22</sup>*a*

- P 1 SPELL FOR GOING FORTH AGAINST AN ENEMY IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:
- S 1 O eater of his portion, get out of my way, (for) I am Re. I have ascended from the horizon against my enemy. He is given to me; he cannot be rescued from me.  
 2 I have extended my arm as lord of the Upper Egyptian crown; I have stretched my legs 'as one who hastens dawns'. Do I not cause one to fall by my hand? It is my enemy. He is given to me; he cannot be rescued from me.

*b*

- S I have stood as Horus; I have sat as Ptah. I have grown strong as Thoth; I have grown powerful as Atum. I walk with my feet, I speak with my mouth, to seek my enemy. He is given to me; he cannot be rescued from me.

Spell 12<sup>23</sup>

- P 1 Another spell for entering and going forth from the god's domain.  
 2 To be said (by) N.:
- S Greetings (to thee, Re). Behold, now, the mysteries at the gates—the scepter and this stake of Geb and this balance of Re wherein he weighs Truth every day. Behold, I hoe the earth. Mayest thou let me come aged.

Spell 13<sup>24</sup>

- P 1 Spell for entering and going forth from the west.  
 2 To be said by this (N.):
- S (Mine is all mankind, given to me altogether.) I have entered as a falcon; I have gone forth as a phoenix. Morning Star, make way for me, that (I) may adore Re at the beautiful west. Hairdresser of Osiris, binder of the hounds of Horus,<sup>25</sup> make way for me, that I may adore Osiris the Lord of Life.
- T To be said over (a pellet) of the *nh-imy*-(plant) put at the right ear of the blessed one and another (pellet) put into (a band of) fine linen with (his) name written on it on the day of burial.

Spell 14<sup>26</sup>

- P 1 Spell for averting anger against N. from a god's heart.  
 2 TO BE SAID BY N.:
- S 1 Greeting to thee, (emitter) 'of might', presiding over all secrets. Behold, a state-

<sup>22</sup> Same as Spell 49. Translation based on Ea (18th dyn.). Earliest vignette noted is that with Spell 49 in T (Ptol.), which shows merely N. standing with staff in hand, a figure so nonspecific that T uses it with Spells 46, 65, 66, 73 (=9), and 76 also.

<sup>23</sup> Same as Spell 120. Translation based on Pa (18th dyn.). No vignette has been noted.

<sup>24</sup> Same as Spell 121. Translation based on Pa (18th dyn.). Insertion at beginning of § S is from Aa (18th dyn.) as corrected from Ea (18th dyn.); so CT. § T is from BM 10471 (19th dyn.) with changes based on T (Ptol.). No vignette has been noted.

<sup>25</sup> These two epithets together are a corruption of CT's statement "I belong to the pool of Horus," which is still preserved by Aa. Compare Spell 122 *b*.

<sup>26</sup> Based on Ca (18th dyn.) with § P 2 inserted from Ea (18th dyn.). No vignette has been noted.

## Spells 14-15

## THE BOOK OF THE DEAD

ment has been made (against) me by a God who is angry with me. Falsehood wells up, (but) it falls before the Lord of Truth, since ye (avert) harm from (me), evil which the god checks (against) truth. This god becomes gracious to me; opposition to me has been diverted to another.

- 2 O lord of offerings as the Greatly Esteemed One, behold, I have brought thee a propitiatory offering, that thou mayest live thereby and that I may live thereby. Be gracious to me, and avert all the anger that is in thy heart against me.

Spell 15<sup>27</sup>*a*

- P 1 Adoring Re AS HE RISES from the eastern horizon of the sky (and rejoice's<sup>1</sup> his Train).
- 2 Osiris N. SHALL SAY:
- S O thou disk, lord of rays, who rises from the horizon every day, mayest thou shine in Osiris N.'s face WHEN HE ADORES THEE in the morning and gladdens thee (in) the evening. (Mayest thou let) Osiris N.'s soul ascend with thee to the sky. May it set out in the day bark and moor in the night bark. May it mingle with the unwearable stars in the sky.

*b*

- P Osiris N. SAYS when he extols his lord, the lord of eternity:
- S 1 HAIL TO THEE, Harakhte, thou Khepri who came into being of himself. How beautiful is thy rising from the horizon, when thou illuminest the Two Lands with thy rays. All the Gods are in rejoicing when they see thee as King of the whole sky with the *wnwut*-cobra abiding on thy head and the crowns of Upper and Lower Egypt on thy pate. She (i.e., the cobra) has taken her seat on thy brow, while Thoth abides at the prow of thy bark, punishing all thy enemies, and the habitants of the nether world are come forth at thy approach to see this (thy) beautiful Image.
- 2 I HAVE COME unto thee and am with thee to see thy disk every day, unrestrained, unhindered. My body becomes new at beholding thy beauty, like (the bodies of) all thy favored ones, because I am one of (these) who were pleasing to thee on earth. I have reached the land of perpetuity, (I) have joined the land of eternity, for it is thou who hast allotted it to me, (O) my Lord.

*c*

- P Osiris N. SHALL SAY:
- S 1 HAIL TO THEE when thou risest from thy horizon as Re who takes pleasure in Truth. Thou crossest the sky, everybody seeing thee.

<sup>27</sup> Based on Eb (18th/19th dyn.) for *a-f* and on Ec (21st dyn.) for *g-i* except for *h* variant and *i* § T, which are based on Copenhagen 3544 (late) and Leyden T 16 (Ptol.) respectively. Emendation at beginning of *d* § S 1 is from BM 826 (18th dyn.). The addition to *f* § S 5 comes from Cairo 583 (18th dyn.), which continues: "Then the Inundation shall come and flood the earth . . ." Insertion at beginning of *h* § S 4 is from L 3082 (Ptol.). For Copenhagen 3544 and parallel texts see T. George Allen, "Some Egyptian Sun Hymns," *JNES* VIII (1949) 349-55.

Vignette of Eb shows N. standing in sun bark praying to seated Re, who is falcon-headed and wears disk on head (cf. Spell 133). Ec twice shows N. kneeling in prayer before enthroned Re, falcon-headed and wearing cobra-encircled disk. A third vignette of Ec (above text of *g-i*) is based on *f* § S 5 and shows N. kneeling in prayer before sun bark, on which rests a huge disk, while Thoth and Truth stand at prow and Horus grasps tiller.

Spell 16, consisting of vignettes only, could more appropriately be considered part of Spell 15.

## TRANSLATIONS

## Spell 15

- 2     Though thy course (thereafter) is hidden from their faces, thou presentest thyself at morn (daily).
- 3     They prosper who row conducting thy Majesty, (for) thy rays are in (their) faces, though unrecognized. Even electrum is not like thee in brightness.
- 4     The lands of the gods, (they) see thee because of the writings; the highlands of Punt shall inspect thee, hidden one. Thou alone didst 'indeed' act 'as' one whose mouth 'has been opened', while thy form was (still) upon the Deep.
- 5     He (i.e., N.) goes as thou goest; he ceases not, like thy Majesty, for the day is short. Thou who coursest afar hundred-thousands or millions of leagues, in a brief instant thou hast traversed them and hast set.
- 6     When thou hast completed the hours of the night likewise, hast overrun them, and hast completed (them) according to thy wont, at dawn thou betakest thyself to thy goal as Re and risest from the horizon.

*d*

- P     Osiris N. SAYS when he adores thee at thy shining, he says to thee at thy rising when thou appearest at daybreak, in exalting thy form as thou dawnest and in magnifying thy beauty:
- S 1    (Ptah art thou,) (for) thou fashionest thy body. (O god) who bore himself and was not born, as Re rising in the sky mayest thou let me reach the sky of eternity, the necropolis of the favored ones, and join the august initiates of the god's domain and go forth with them to see thy beauty when thou risest.
- 2     (In) the evening thou hast traversed thy mother the Nether Sky. While thou directest (thy) face toward the (west), my arms (are raised) in praise at thy setting in life, for thou art the maker of eternity, adored when thou settest in the Deep. I fix thee in my heart, unwearying one, more divine than (all the other) gods.

*e*

- P     Osiris N. SAYS:
- S 1    Praise to thee, (god) who rises as gold and illumines the Two Lands on the day he is born. When thy mother bore thee on (her) hand, thou didst illumine the circuit of the Disk. Great illuminer who rises from the Deep, who created his family from the (primeval) waters, make festive all nomes and cities, while all houses are guarded by thy beauty.
- 2     Piled high is thy fare of food offerings, greatly dreaded one, mightiest of the Mighty, whose seat is remote from sinners, majestic of appearance in the night bark, great of esteem in the day bark. Mayest thou bless Osiris N. in the god's domain. Mayest thou let him exist at the west free from evil, (for) thou turnest thy back on falsehood. Mayest thou make (him) a worthy one in the presence of the blessed; may he join the souls in the Sacred Land. May he row in the Field of Rushes (after) being assigned with gladness.

*f*

- S 1    {By} Osiris N., THOU ASCENDEST to the sky, thou crossest the (watery) firmament, thou fraternizest with the Stars. Thou art acclaimed in the bark and invoked in the day bark. Thou espiest Re within his shrine; thou gladdenest his disk every day.
- 2     Thou seest the bulti in its (true) form at the turquoise pool; thou seest the *3bdw*-fish, its fate having come to pass.

## Spell 15

*THE BOOK OF THE DEAD*

- 3 The evil one is fallen, as had been predicted for him; the twin knives (have) severed (his) vertebrae. Re is (wafted) by a fair wind, (for) the night bark (has) wiped out his assailant.
- 4 Re's Crew is jubilant. (As for) the Lady of Life, her heart is pleased, (for) the enemy of her Lord has been laid low.
- 5 Thou seest Horus at the tiller, with Thoth and Truth accompanying him. (Thou seest the disk when it beams upon the mountains and its rays light up thy cavern. Its sunlight falls upon thy breast, so that thou art divine, blessed, capable, with breath for thy nose.)
- 6 All the Gods are jubilant when they see Re, come in peace to revive the hearts of the blessed. Osiris N. is with them.

*g*

- P 1 Adoring Re when he sets in the region of life.
- 2 Osiris N. shall say:
- S 1 Hail to thee, who art come as Atum and art become the creator of the Gods; mayest thou give refreshing breath to Osiris N. Hail to thee, who art come as Ram of Rams, sacred Ram who is in the west; mayest thou give refreshing breath to Osiris N. Hail to thee, (god) over the Gods, who illumines the nether world with his beauty; mayest thou give the refreshing breath of life to Osiris N. Hail to thee, (god) who conveys the blessed, rower who is in his Disk; mayest thou give the refreshing breath of life to Osiris N.
- 2 Hail to thee, greater than all the (other) Gods, dawning in the Sky, Ruler of the nether world; mayest thou give the refreshing breath of life to Osiris N. Hail to thee, (god) who penetrates the nether world and governs the double doors of the necropolises; mayest thou give the refreshing breath of life to Osiris N. Hail to thee, (god) who hears the Gods and judges him who dwells in the silent land; mayest thou give the refreshing breath of life to Osiris N. Hail to thee, (god) who is in his concealment, who creates the nether world by his Sunlight; mayest thou give the refreshing breath of life to Osiris N.
- 3 Hail to thee, (god) who is in the Ennead, great God, August worthy lord; mayest thou give refreshing breath to Osiris N. Hail to thee, (god) who is in the realm of eternity, who gives life to the living; mayest thou give refreshing breath to Osiris N. Hail to thee, Ruler of the Gods, lord of the nether world, presiding over the Palace; mayest thou give refreshing breath to Osiris N. Hail to thee, eldest of the Gods, lord of life in the western Horizon; mayest thou give refreshing breath to Osiris N.
- 4 Hail to thee, great and exalted, whose enemies are fallen in their place of execution; mayest thou give the refreshing breath of life to Osiris N. Hail to thee, for whom the rebels have been slain, for whom Apophis has been annihilated; mayest thou give refreshing breath to Osiris N. Praise be to thee, Re, lord of the Sky, Horizon-God, Horus of the East; mayest thou give refreshing breath to Osiris N. Praise be to thee, Re, praise be to thee, Atum, at thy coming in beauty; mayest thou give refreshing breath to Osiris N. Praise be to thee when thou risest wearing the Coiled One, lord of the Sky, foremost who is therein; mayest thou give refreshing breath to Osiris N. Praise be to thee, Atum-Khepri, living Ram presiding over his Harem; mayest thou give refreshing breath to Osiris N.
- 5 Hail to thee, who art come lofty; hail to thee, who art come beautiful. Hail to thee, who art come risen; hail to thee, who art come acclaimed. Hail to thee, who



## TRANSLATIONS

Spell 15

art come great; hail to thee, who art come capable. Hail to thee, who art come having dawned; hail to thee, who art come joyous.

6 Hail to thee, who art come powerful; hail to thee, who art come divine. Hail to thee, who art come shining; hail to thee, who art come rejoicing. Hail to thee, who art come abiding; hail to thee, who art come enduring. May thy beautiful Face be gracious to Osiris N.

T Then the west will open to the Elder Horus, the great one who has opened the earth, the great one who sets in the mountain of the hidden realm, who illumines the nether world with his sunlight (and) Souls in their concealment, who lights them that preside over their caverns, who has inflicted evil on the punishable one, who has annihilated (for) thee the enemy of Osiris N.

**h**

P (Osiris N.) says (in) adoring Re-Harakhte as he sets in the region of life:

S 1 Hail to thee, Re, praise be to thee, Atum, at thy coming in beauty,

2 thou having dawned mighty.<sup>28</sup>

3 Thou (hast) crossed the Sky, thou hast reached the earth, thou hast supplied the sky with sunshine. The two sanctuaries come to thee bowing down; they give thee praise every day. The Western Gods rejoice at thy beauty; (they) whose seats are hidden adore thee. The Elders join thee; they raise to thee a shout of joy. (They) that are in the Horizon paddle thee; they that are in the Night Bark row (thee).

4 (The Western Souls worship thee.) They utter praise to thee at thy Majesty's approach: "Twice welcome, newcomer, in peace." There is joy over thee, lord of the sky, Ruler of the west.

5 Thy Mother the Nether Sky has embraced thee; she sees her Son in thee as lord of fear, great of Dignity, when thou settest in the region of life within the night. Thy Father Tatenen lifts thee; he wraps (his arms) about thee, while thou art become divine in the earth.

6 He<sup>29</sup> gives to thee as one worthy in the presence of Osiris. (Come thou) in peace, in peace, (O) Re. (Say) 4 times.

T To be said before Re when (he) sets in the region of life, thy arms flexed (in prayer) to him.

**h variant**

S 1 Hail to thee, Atum, at these thy [beautiful] comings,

2 thou having dawned mighty and capable.

3 Thou crossest the sky, thou reachest the earth, in peace; thou traverses the sky with the sunshine. Gods and men come to thee bowing down; they give thee praise and acclaim.

4 May thy beautiful face be gracious to N.

**i**

P Osiris N. says in adoring Atum when he sets in the region of life and gives friendly light to the nether world:

S 1 Hail to thee, who settest in the region of life, Atum, Father of the Gods. When thou joinest thy Mother in Manu, her arms receive thee every day. The form of

<sup>28</sup> At least one Ptolemaic document (L 3082) continues here, as do earlier documents, in Spell 15B3.

<sup>29</sup> Presumably Re.

## Spell 15

*THE BOOK OF THE DEAD*

- thy Majesty is within 'the Night Bark', while thou art joyful over thy large eye.  
 2 Opened for thee are the double doors in thy Horizon at thy setting toward the land of the west. Thy rays enter into the earth to illumine the Westerners, while the dweller(s) in the nether world intone acclaim to thee and beg to see thee every day.  
 3 Thou causest the Gods to set in the earth. Thy Followers are they, who hasten in thy train, Ram holy of utterance, Begetter of the Gods, who endued himself with his unknowable form, thou First-born—great is he in his mystery.  
 4 May thy beautiful Face be gracious to Osiris N., (O) Atum, Father of the Gods.  
 T Not perishing forever is in this papyrus roll, so that I am rendered eternal because of it. One who has copied it for himself say(s): "My heart is satisfied with gifts, and an oblation of bread and beer is given me, (if) I associate with the papyrus roll after (my) lifetime. (I) who have copied it am at peace, my heart being with me."

**Spell 15A1<sup>30</sup>****a**

- P 1 Adoring Re as he rises from the eastern horizon of the sky.  
 2 Osiris N. shall say:  
 S 1 Hail to thee, Re at his rising, Atum at thy (setting). Beautiful one, thou risest, thou risest, thou shinest, thou shinest, at daybreak, having dawned as king of the Gods.  
 2 Truth has greeted thee with libations; the Ennead adores thee (day and night).  
 3 Thou traversest the sky, thy heart glad.  
 4 The Night Bark wipes out his (i.e., Re's) assailant, so that the day bark (sails) with a fair wind, while Re rejoices. (Thy) father is the Deep, (thy) mother is Nut, thou having dawned as Re-Harakhte. Come, thy Bark at peace, for that evil one is fallen, his head having been cut off.  
 5 (As for) the lady of life, her heart is pleased, for the enemy of her Lord falls. Re's crew is at peace; Heliopolis is jubilant.

**a variant**

- P 1 Adoring Re-Harakhte when he dawns in the eastern horizon of the sky.  
 2 N. shall say:  
 S 1 Hail to thee, Re at his rising, Atum at thy setting. Beautiful one, thou dawnest, thou shinest on the back of thy mother, having dawned as king of the Ennead.  
 2 Truth greets thee with libations; the two crews worship thee day and night.  
 3 Thou traversest the sky, thy heart glad, the Pool of the Twin Knives overflowing with thy happiness.  
 4 Thy enemy is fallen, his head having been cut off. That punishable one is consigned to the fire, so that his corpse is non-existent. The day bark (sails) with a fair wind, for the night bark has wiped out her assailant.  
 5 There haul thee southerners and northerners, westerners and [east]erners, adoring thee, primeval one of the Two Lands, Atum-Harakhte.

<sup>30</sup> Based on La (18th/19th dyn.). Unit a variant is based on OIM 9380 (18th dyn.), and other variations occur in several similar documents. Unit c § P 1 is inserted from Pq (21st dyn.).

Vignette of La shows N. and wife standing in prayer before the words of the hymn.

## TRANSLATIONS

## Spell 15

**b**

- P N. says:  
 S 1 <I have> come unto thee, <lord> of the Gods, Atum-Re-Harakhte. I have caused Truth to ascend to her maker, for I know that thou livest on her.  
 2 Let me be among thy favored ones in [the retinue] of the great God. May <my> name be called and <I> be found present and be assigned with 'their . . . (to be) an oarsman' in the night bark, that the bark may journey in peace.  
 3 I see Re when he shows himself at morn, (his) enemies being fallen (in) the place of execution. I see Horus as helmsman, with <Thoth> and truth accompanying <him>.  
 4 I look upon the *3bdw*-fish, (its) fate having come to pass; I behold the bulti in its (true) nature guiding the speedy boat in its waters.

**c**

- P 1 (ADORING Re-Harakhte.)  
 2 N.<sup>31</sup> says:  
 S 1 Hail to thee, Re-Harakhte-Atum-Horus-Khepri, great falcon with festively adorned breast, beautiful of face, with twin plumes, the greater of the two lords. Thou awakest, beautiful one, at daybreak, while the whole Ennead acclaims thee 'until' evening The *Knmty*-Stars extol (thee) who art conceived during the night and art alert at birth, whom thy mother nurses every day.  
 2 Re lives, the punishable one dies; thou abidest, while thy adversary is fallen. Thou crossest the sky in life and dominion (as) Nehebka(u) in the day bark. Thy bark rejoices, while thy heart is pleased and Truth has dawned on thy brow.

Spell 15.42<sup>32</sup>**a**

- P 1 Adoring Re as he rises from the eastern horizon of the sky.  
 2 Osiris N. shall say:  
 S 1 Hail to thee, (god) who rises from the deep and illumines the Two Lands after his ascent. The whole Ennead acclaims thee.  
 2 "We nurse him" 'say' the Two Ladies, his 'subjects', "the youth well beloved." When he rises the common people live, the sun-folk rejoice over him, the souls of Heliopolis acclaim him, and the souls of Buto and Hieraconpolis exalt <him>.  
 3 "Adore him" say the baboons, "praise be to thee" (say) all the animals together, while thy mottled cobra overthrows thy enemies. Rejoice thou, lodger in <thy> bark, thy crew being at peace; the day bark has taken thee aboard, thy heart glad. (O) lord of the gods, (they) whom thou hast created give thee praise, while Nut, blue as lapis lazuli, is beside thee and [the Deep] 'smiles' at thee (with) his rays.  
 4 Mayest thou illumine for me, that I may see thy beauty, (for) I am Osiris N., sound on earth. I give praise to thy beautiful face when thou risest from the horizon of the sky; [I] extol the disk when it sets over <yonder> mountain of him who keeps the Two Lands alive.

**b**

- P To be said by N. He says:  
 S [Thou] risest, [thou] risest, having ascended from the Deep, rejuvenated in (thy)

<sup>31</sup> N. in La is preceded by an unusually long series of epithets.

<sup>32</sup> Based on La (18th/19th dyn.), whose vignette is similar to that with Spell 15.41.

## Spell 15

## THE BOOK OF THE DEAD

position of yesterday, divine youth who came into being of himself, whom my hand cannot [reach] (even) when thou art (just) come at thy dawning. Thou hast illumined sky and earth. Thy rays are of real turquoise, while Punt abides because of the fragrance which thou inhalest at the tip of thy nose. Thou risest, thou growest remote in the sky, while the twin Utos abide on thy pate. (Thou) hast put the Two Lands under law, while mankind and the gods [and the blessed] extol thee. (So says) Osiris N.

Spell 15A3<sup>33</sup>

## a

- P 1 Adoring Re as he rises from the eastern horizon of the sky.  
 2 Osiris N. shall say:  
 S 1 Hail to thee, Re at his rising, Atum at his setting. Thou risest, thou risest, thou shinest, thou shinest, having dawned as king of the gods.  
 2 Thou art lord of sky and earth, who made the stars above and mankind below, sole God, who came into being at the beginning of time, who made the lands and created common people, who made the deep and created the inundation, who made the water and gave life to what is in it, who fashioned the mountains and brought into being man and beast.  
 3 Sky and earth greet thee with libations; Truth embraces thee day and night.  
 4 Thou traverses the sky in gladness, the Pool of the Twin Knives having grown calm.  
 5 The punishable one is fallen, his arms cut off. The night bark has met with a fair wind.  
 6 (As for) him who is in his shrine, his heart is pleased, for he has dawned as dominator of the sky, sole one, keen, who came forth from the deep, Re triumphant, divine youth, heir of perpetuity, who begot himself and bore himself, sole one, great in number of forms, King of the Two Lands, Ruler of Heliopolis, lord of perpetuity, familiar with eternity.  
 7 The Ennead is in joy over thy rising. (They) who are in the horizon paddle (thee); (they) who are in the night bark exalt thee.

## b

- S 1 Hail to thee, Amon-Re, who takes pleasure in truth. Thou crossest the sky, everyone seeing thee.  
 2 Thou prosperest; (and so do) they that row thy Majesty, (for) thy rays are in their faces, though unrecognized.  
 3 No tongue could understand its fellow except for thee alone 'among . . .'. They extol in thy name, they swear by thee, like them whose faces are (turned) to thee. As for thee, thy ears hear, and thou beholdest millions of lands. None takes offense thereat, to separate thee from them; 'so thy heart keeps seeing' a holiday in thy name.  
 4 Thou who coursest afar hundred-thousands or millions of leagues, thou crossest them in peace, steering over the 'qu-water to (whatever) seat thou wilt. Thou traverses them in a brief hour and settest.  
 5 When thou hast completed the hours (. . .).

<sup>33</sup> Based on Ag (19th dyn.), which alone seems to have b and c attached. Vignette of Ag is similar to those of La (18th/19th dyn.) in Spells 15A1-2.

## TRANSLATIONS

## Spell 15

c

P Osiris N. shall say:  
 S O my Lord, living through eternity, thou who shalt exist forever; O thou disk, lord of rays, when thou risest everyone lives. Let (me) see thee at daybreak every day. (So) says Osiris N.

**Spell 15A4<sup>34</sup>**

P Adoring Re at his rising from the eastern horizon of the sky.  
 S 1 Hail to (thee), child in 'the [same way as yesterday]', rising from the lotus, goodly youth who has ascended from the horizon and illumines [the 'Two' Land's] with] his light, living ram lodging in his bark, [whose] wing[s] are put [. . .] his mouth, who rises in the sky and gives his dew when he has driven away the darkness by his rays, Son of the deep the Father of the gods, Guide of the goddess lodging in the sky.  
 2 Hail to thee, Re of Bakhu, King of Upper and Lower Egypt, Re lodging in the night bark. Thou risest, thou risest, thou shinest, thou shinest. The screeching baboons adore thee; they who are in the seats of the Horizon-Dwellers cheer thee. Prone snakes stand on their tails for thee; erect ones squat for thee. Opened for thee are the double doors of the horizon; swept for thee is the way of eternity.  
 3 They That Are in the southern sky adore thee; They That Are in the northern sky exalt thee. The Ennead comes to thee bowing down; on their bellies they kiss the ground before thee. They say to thee: "Welcome, father of the Fathers of all the gods, Many-faced One whose substance is unknown, hot in his body, shining in his disk, who overthrows his enemies every day."  
 4 The great cobra-diadem on thy head has castigated the punishable one, the evil-natured snake; it has severed his vertebrae. The fire has consumed him; the devouring flame has devoured him. Isis has warded him off; Nephthys has done away with him. Thoth has consigned him to the knife; he has made him non-existent. How beautiful is Re within his bark, his able [Crew] . . . Apophis is fallen before him, and his Train is joyous.  
 5 'Purify [Osiris] N., the truly justified, satisfied with . . . Thou [art] in the sky, uplifted [. . .]. Thou risest from the eastern horizon of the sky [. . . . .] on the uplifted of Shu, on the path of perpetuity, on the way of eternity, while the Ennead [. . .]. Osiris N. (is one) of these initiates who tow the bark [of Re].

**Spell 15A5<sup>35</sup>**

P 1 Adoring Re at his rising from the eastern horizon of the sky.  
 2 Osiris N. shall say:  
 S 1 Hail to thee, (god) who rises from his sacred land, light that has dawned in the east of the sky, great of esteem in the secret shrine.  
 2 O Re, mayest thou hearken; O Re, mayest thou circle about. (For) I have read the 77 rolls concerning Apophis' place of execution every day.  
 3 His soul is given to the fire, his corpse to the flame, his own magic to the (blazing) eye of Horus, (so that he) ceases to exist and is not remembered. What is due

<sup>34</sup> Noted in Ba (19th dyn.) only. Vignette is similar to those found with Spells 15A1-3.

<sup>35</sup> Based on BM 22914 (late), with § S 5 inserted from Istanbul 190 (late). BM 22914 is one of several stelae on which this hymn is paired with Spell 15B4. Vignette over Spell 15A5 shows N. praying to Re. Both hymns are discussed by Allen in *JNES* VIII 349-55.

## Spell 15

*THE BOOK OF THE DEAD*

Apophis is (regularly) accomplished in the daily conflict; I make thee triumph at thy rising.

- 4 Come thou to me, Re-Harakhte, to make (me) triumph over my enemies. When thou hast warded off the Disease Demons as (thou dost) men and god(s) and the blessed and the male and female dead, let me 'join' the council of Osiris Unnofer.
- 5 May thy beautiful face be gracious to Osiris N.

**Spell 15B1<sup>36</sup>***a*

- P Adoring Re at his setting in life.
- S 1 Lord of the spirits, welcome, Re in [thy] bark. [Praise] be to thee, Atum, when thou hast come in might, after thou hast crossed the sky and made festive the Two Lands. All the gods in the [midst of thy bark, their] hearts are joyous. The day bark is in jubilation, the land is in festivity, the gods are in receptive mood, for he whose (twin) soul(s) are lodged in his twin progeny<sup>37</sup> has reached the beautiful west in peace after crossing the Pool of the Twin Knives and wading (through) the surf safe and sound.
- 2 Acclamation to thee, lord of the sky, Ruler of the westerners. Opened for thee is the mountain of Manu; [thou] reachest thy way of eternity in peace, in peace. Re, Re, open[ed for thee 'are the double doors of . . . that are in'] the underworld; opened for thee are the double doors that are in Naref. 'The land of [. . .] walks . . .' of thy majesty thyself.

*b*

- P Osiris N. shall say:
- S 1 O Re, O Atum, O 'sovereign [lodging in]' the great house. Grant me a seat in thy bark, (O) Re, for I am a blameless soul attending the God, preparing his way in 'the nether world'.
- 2 (Then) shall I see the great God who lives yonder in the Isle of Flame, the youth (born) of Gold<sup>38</sup> who came forth from the lotus, for whom the punishable one has been annihilated, for whom the evil-natured snake has been driven off. I shall make known to him them that fear him; I shall bring to him 'them that are' in Heliopolis. I shall establish for him a mound in the bark of millions of years; I shall establish for him the twin plumes on his head. I shall present to him truth, <I> shall cause it to ascend to its Lord, until a way to thee is given to me and thy Crew, my [Lord] Re. I shall row with them to yonder land of the god's domain [. . .] to every place where their spirits may desire (to be) forever and ever.

**Spell 15B2<sup>39</sup>**

- P 1 [Adoring Re] as he sets in the western horizon of the sky.
- 2 N. shall say:

<sup>36</sup> Noted in Ba (19th dyn.) only. Vignette shows N. and wife standing in prayer within the words of the hymn.

<sup>37</sup> Cf. Spell 17 a § S 14.

<sup>38</sup> I.e., son of Hathor.

<sup>39</sup> Known from two documents, Berlin 7317 (18th dyn.) and Da (19th dyn.). The older, used here, was called to the writer's attention by Dr. Keith C. Seele. Since each text has various additions as compared with the other, the later one is used separately below as Spell 15B2 variant.

Berlin 7317 shows no vignette with the beneficiary himself, though his son who provided this hymn (so § T) appears squatting in prayer as he dedicates it.

## TRANSLATIONS

## Spell 15

- S 1 Hail to thee, Re, [maker of] all mankind, Atum-Harakhte, sole God, living on truth, maker of what is and creator of what exists of animals and human beings that came forth from his eye, lord of sky and earth, maker of mankind below and (the stars) above, Lord of the Universe, bull of the Ennead, King of the sky, lord of the gods, Sovereign at the head of the Ennead, divine God who came into being of himself, Primeval One who came into being in the beginning.
- 2 Joy to thee, maker of the gods, Atum who brought into being the common folk, lord of sweetness, great of love, at whose shining everyone lives. I give thee praise at eventide; I gladden thee when thou settest in life. The night bark is glad, and the day bark is in jubilation. They traverse the Deep for thee in peace, thy Crew being joyous. Thy cobra-diadem has overthrown thy enemy and checked the advance of Apophis.
- 3 Thou settest in beauty, thy heart glad, in the horizon of Manu. Thou illuminest there for the great God, lord of eternity, ruler of the silent land. Thou givest light to them that are yonder, that they may behold thy beauty. They that are in caverns in their pits (extend) their arms in praise to thy spirit. The westerners are joyous after thou shinest for them. The hearts of the lords of the nether world are joyous when thou illuminest the west, their eyes opened at seeing thee; their hearts are happy when they see thee. Thy body rejoices over them; the offspring of the God have not suffered in their members. Thou art the fashioner of them all. When thou risest, thou doest away with their distress; thou settest to refresh their members. They adore thee when thou reachest them. They seize the prow of thy bark when thou settest in the horizon of Manu, beautiful as Re every day.
- 4 Let thou my soul be foremost among them and thy sunlight shine upon my breast. May I see the disk in company with these initiates of the god's domain who sit in the presence of Unnofer and care for the needs 'of the Two Lands'.
- T For the spirit of Osiris N., (uttered) by his son S. who keeps his name alive.

**Spell 15B2 variant<sup>40</sup>**

- P 1 Adoring Re-Harakhte at his setting in the western horizon of the sky.
- S 1 Hail to thee, Re at his setting, Atum-Harakhte, divine God who came into being of himself, primeval one who came into being at the prow of the bark.
- 2 Joy to thee, maker of the Gods, who lifted high the sky to be the pathway of his eyes, who made the earth to be the broad realm of his Sunlight, that every man might perceive his fellow. The night bark is in gladness, and the day bark is in jubilation. They have traversed the Deep for thee in peace, thy crew being at peace. (Thy) cobra-diadem has overthrown thy enemies; thou hast checked the advance of Apophis, being beautiful as Re every day.
- 3 Thy mother Nut embraces thee when thou settest in beauty, thy heart glad, in the horizon of Manu yonder. Her august ones are joyous when thou illuminest there for the great God Osiris, Ruler of eternity. The possessors of caverns in their pits (extend) their arms in praise to thy spirit. They utter to thee all their petitions after thou dost shine for them. The hearts of the lords of the nether world are joyous when thou hast illumined the brightness of the west, their eyes opened at looking upon thee; their hearts rejoice when they see thee. Thou hearest the prayers of them that are in (their) coffin(s); thou hast done away with their

<sup>40</sup> From Da (19th dyn.), whose vignette is similar to those found with Spells 15A3-4.

## Spell 15

## THE BOOK OF THE DEAD

misery and averted their evil. Thou givest breath to their noses. They seize the bow rope of thy bark (when thou settest) in the horizon of Manu, beautiful (as) Re every day. (Thy) mother Nut embraces thee (too), Osiris (N.).

Spell 15B3<sup>41</sup>*a*

- P 1 Another spell. Secrets of THE NETHER WORLD, MYSTERIE(S) OF the god's domain: seeing the Disk when he sets in life in the west and is adored by the gods and the blessed (in the nether world; initiating the blessed one into the mind of Re, making him mighty before Atum, magnifying him before Osiris, making him mighty before the presider) over the west, inspiring awe of him in the Ennead of Osiris, the gods who guide the nether world; cleaving (mountains), penetrating valleys; (treating) the heart of the blessed (one), widening his steps, giving him his (powers of) locomotion, doing away with his (deafness), and (revealing) his face and (that of) the great God who is in his Disk.
- 2 As for every blessed one for whom this roll (is used), (his) Soul goes forth with men and Gods; it goes forth by day in any form it wishes to assume. It is not kept away from any gate of the west in going in or out. It prevails among the Gods of the nether world, (for) it is one who cannot be repelled. These Gods surround it and recognize it. Then it exists like one of them. It goes in and out through the secret portals; it goes in mighty through the gates of the judgment hall. It knows what befalls it in the light; it exists as a blameless soul. No distinction shall be made between his soul and the God. He is one who prevails over his enemies, being come in his many forms.

*b*

- P (Adoring Re) at eventide as he sets in life in Bakhu.
- S The great God who is in his Disk has dawned in the sight of the gods and the blessed in the nether world. They receive him in his horizon of the west; (they) adore Harakhte in his form of Atum. They cheer Re after he starts on the beautiful road in the west.

*c*

- P TO BE SAID BY N.:
- S 1 Praise be to thee, Re-Atum, at thy beautiful comings,
- 2 thou having dawned mighty. Thou settest in life in the sanctity of the western horizon, thy fields that are in Manu, with thy cobras all around thee. (Hail to thee at setting, at setting.) The eye of Horus has encompassed thee; thou art hidden deep within it. It wards off storms from thee; it keeps thee sound for life; it casts its magical protection about thy flesh.
- 3 Thou hast crossed the sky, thou hast reached the earth, thou hast united sky and sunshine. The Two Sanctuaries come (to) thee bowing down; they give thee praise every day. The western gods rejoice at thy beauty; they whose seats are hidden adore thee. When thou hast joined the Elders, they raise to thee a shout

<sup>41</sup> Based on La (18th/19th dyn.) through *d* § S 1, where La ends, then on Af (20th/21st dyn.) through *f* and Ba (19th dyn.) for *g*. The omission in *a* § P 1 is supplied from Ia (18th dyn.), that in *c* § S 2 from Ba and also Ia. Af, which was written for a woman, ends with *g* § S 1.

Vignette of La shows N. kneeling beside two squatting gods, all three praying to falcon-headed sun-god.



## TRANSLATIONS

## Spell 15

of joy. They That Are in the Horizon paddle thee; they that are in the night bark row thee.

- 4 The souls of the west worship thee. They say at thy (majesty's) approach: "Welcome, welcome." Joy (be thine), lord of the sky, Ruler of the westerners.
- 5 Thy mother Isis embraces thee; she sees her son in thee as lord of fear. Great is thy dignity, when thou settest in life within the night. Thy Father Tatenen lifts thee; he wraps his arms about thee, while thou art become divine in the earth. Thou awakest at thy setting, thy seat being in Manu.
- 6 Thou hast made me worthy in the presence of Osiris. Come thou, Re-Atum, that (I) may adore thee. Mayest thou do what (I) desire every day and make (me) triumph before the great Ennead.

*d*

- S 1 How beautiful (art thou), Re, in thy horizon of the west, lord of truth, lodging in the horizon. Great is the fear of thee, powerful thy form; great is thy love (for) Them That Are in the Nether World.
- 2 Thou illuminest the faces of them that are yonder, that establish (festivals) at the horizon. Thou illuminest the Rosetau road and hast opened the road of Ruty. Thou puttest the Gods on (their) seats and the blessed into their houses. Glad is Naref, at rest when Re sets.

*e*

- S 1 O ye western Gods who present offerings (to) Re-Atum, who express joy at his approach, seize ye (your) weapons. Overthrow ye him who rebels against Re and ward off the Noxious One from Osiris. The western Gods rejoice when they seize the towropes of the night bark. They have come in peace, triumphant—the Gods whose seats are hidden who are in the west.

*f*

- S O Thoth who didst vindicate Osiris against his enemies, vindicate N. against (her) enemies in the great Council that includes Osiris the lord of life. Then shall arrive the great God who is in his disk, Horus who saved his father Unnofer, Re who has set (as) Osiris. HE IS TO BE ADORED by the blessed one in the nether world.

*g*

- S 1 Hail to thee, who art come as Atum and art become the creator of the gods. Hail to thee, who art come [as (chief) Ram] of the sacred Rams that are in the west. Hail to thee, master of the gods, who illumines the nether world with his two eyes. Hail to [thee, (god) who journeys by] his [magic power], who rows as he who is in his disk.<sup>42</sup>
- 2 Hail to thee, greatest of the gods, lord of dawns in the sky, Ruler of the nether world. [Hail to thee, (god) who penetrates the nether world and governs both parts] of the 'necropolises'. Hail to [thee, (god) who hears] the gods and judges him who dwells in the west. [Hail to thee, . . . , who creates] the nether world by his sunlight.

<sup>42</sup> Restorations from Af.

## Spell 15

*THE BOOK OF THE DEAD*

- 3 Hail to thee, (god) whom the realm of eternity conceals, who gives life [. . .].  
 4 [Hail to thee, for whom the rebel has been slain], for whom Apophis has been annihilated.

**Spell 15B3 variant<sup>43</sup>***d*

- S 2 They establish thy festival in thy Horizon of the western Sky; (thou) illuminest the Shriekers that are in the nether world with thy daily rays, while millions live, Blessed One supreme over darkness. That means that thou illuminest the Rosetau roads and hast opened the roads of Ruty. Thou putttest the Gods on their seats and the blessed into their houses. Gladdened is Naref at the settings, the settings of Re.

*e*

- S 1 (O) ye Gods who are among the Westerners when they acclaim Re-Atum, who express joy at his approach when he occupies his Throne of the west, seize your weapons. Triumph ye, overthrow ye them that rebel against Re, and ward off the Noxious One from Osiris. Verily the Western Gods rejoice when they seize the towropes of the Night Bark. They come to him (i.e., Re) rejoicing, wholly at peace, triumphant—the Gods (whose seats are) hidden, who are in the west—with shouts of joy. They make delivery of offerings in the west.  
 2 When thou (N.) settest, thou takest thy seat that is in the west, thou judgest the Nether-Worldlings. Thou carriest out the plans of the Great Hidden One, being assigned and gone to them that are in the western Horizon. Osiris N. has propitiated these Tressed Ones who come forth from the earth at thy approach, and they that are in the Night Bark exult over them.

*g*

- P To be said by Osiris N.:  
 S 1 Hail to thee, who art come as (Atum) and art become the creator of the Gods. Hail to Thee, who art come as the Blessed One, 'master of' Soul(s), the sacred Blessed One who is in the west. Hail to Thee, Master of the Gods, who illumines the nether world with his Eye. Hail to Thee, (god) merciful with his magic power, who rows as he who is in his Disk.  
 2 Hail to Thee, greater than all the (other) Gods, Dawning in the sky, Ruler in the nether world. Hail to Thee when thou penetratest the nether world, checking both parts of the necropolises. Hail to Thee, (god) who hears the Gods and judges them that are in the silent land. Hail to Thee, whose secrets are hidden, who creates the nether world by his magic power.  
 3 Hail to Thee, (god) who is in the realm of eternity, who gives life that the living may live.  
 4 Hail to Thee, great and exalted, whose enemies are fallen in their place of execution. Hail to Thee, (for whom) the rebel has been slain, for whom Apophis has been annihilated.  
 T 1 Then the west will open to the Elder Horus, the great one who has opened the earth, to the stately of Form when Re sets in the hidden mountains, who illumines

<sup>43</sup> From Cg, to show chief changes in this 21st-dynasty version. Units a-d § S 1 and f are not included because of their similarity to earlier texts. Cg has no vignette for this spell.

## TRANSLATIONS

## Spell 15

the nether world with his rays and saves the Blessed in their concealment, who lights them that preside over their caverns. He inflicts evil on the punishable one; he has annihilated the enemies of Osiris. He commands Thoth (i.e., the moon); he brings into being the course(s) of the Stars. He assigns eminence to the blessed; he calls Them Whose Seats Are Hidden.

- 2 She of the necropolises reaches out her hands from her secret (place) when he has judged the Gods in his nether world. (As for) the blessed, their Hearts have passed on to the Westerners, and they acclaim him. The west has taken her form that illumines the corpses of them that are in his train.

*h*

- S Thou (takest precedence), (O) Re, in triumph; thou savest Horus the Son of Osiris. Lo, thou rescuest Osiris N. from everything evil, (for) lo, (thou art) Re. Thou enterest into secret (places); thy rays have sanctified the nether world. When thou enterest, (O) Re, into the sacred land, bright is thy Disk. They lead thee when thou settest, (O) Re, in the west; (thy Rays illumine) the darkness. Thou enterest into the earth which thou createst; thou enterest into the earth which creates thee. Thou ascendest, (O) Re, Re, in triumph as Youthful Child of the Gods. Thy form comes into being; thy Mystic Form has been exalted in the sight of the blessed in the nether world. Lo, thou protectest Osiris N. from everything evil.

*i*

- S With happy hearts, (O) Gods of the sky, keepers of the roads in the Sky, behold, Re is come in peace, Horus is triumphant against his enemies, having set in life. (O) Gods of the earth, who came into being with Re-Atum, behold, Re is arrived in peace, (even) Horus who saved his Father Osiris. Re, having set in the hidden mountains, illumines the nether world with his rays. It is Re alone who sets as Osiris and Osiris who sets as Re. Horus' Heart is happy, Osiris' Heart is glad; they that are in the nether world are in rejoicing, and the Two Sanctuaries are at peace.

**Spell 15B4<sup>44</sup>**

- P 1 Adoring Re when he sets in the region of life.  
2 N. shall say:  
S Hail to thee, Re-Atum-Khepri-Harakhte, divine soul illumining the nether world with the rays of his bright divine eye, who shines by day (but is also) lord of night, making festive the caverns, who strides at will in a circuit of millions (of leagues), who courses the Nether Sky without limit. (I) adore thy beauty, for I know (thy) image.

**Spell 15B5<sup>45</sup>**

- P Adoring Re-Atum when he sets in Manu.  
S 1 Right welcome art thou, moored in peace. Lord of mysteries, rising from the deep, thy rays enter into the earth. They that are in the nether world receive thee; the

<sup>44</sup> From *T3-iry(t)* stela (late). Vignette above the hymn on OIM 6898 (25th–30th dyn.) shows N. presenting offerings to Atum. For all 15B4 and 15B5 texts known to the writer see *JNES* VIII 349–55.

<sup>45</sup> From Ec (21st dyn.), without a vignette.

## Spells 15–17

*THE BOOK OF THE DEAD*

Westerners' faces are upon thee until thou restest on thy *Manu Seat*. Thy Mother the Nether Sky embraces thee in the western Horizon of the Sky. The Crew of thy Bark is joyous, while thy enemies are consigned to the knife, for (thy) bark (is come) equipped with Truth and the whole great Ennead. "Jubilation to thee" say they that are in the sky; "right welcome art thou" says thy Mother. Thou crossest the sky after thou hast traversed the nether world alive, enduring, in triumph. Thou art joyous every day.

**Spell 15B5 variant<sup>46</sup>**

- P Osiris N. says in adoring Re at dawn:  
 S 1 Welcome art thou, moored in peace. Lord of mysteries, rising from the deep, thy rays enter into the earth. They that are in the nether world receive thee with joy; the westerners (turn) their faces to thee, when thou restest on thy *Manu seat* in the western horizon of the sky. 'The crew' of thy bark is joyous, while thy enemy is consigned to thy knife, for thy bark is come equipped with Truth. The whole great Ennead is in jubilation; "right welcome art thou" says thy mother. Thou journeyest as Re; thou settest as Atum. Thou embracest thy mother, and thy mother embraces thee.
- 2 Be thou gracious to me with thy beautiful face; pray come to me, Re. As for me, (I) have done Right; (I) have not done wrong. My soul has become divine beside Sokar like the *r3*-goose (beside) Thoth. Make me triumph against (my) enemy.

**Spell 16**

This "spell" lacks texts, except for legends; it consists merely of vignettes applicable to Spell 15 and associated hymns. Thus in La (18th/19th dyn.) one vignette shows adoration of the rising sun by Isis, Nephthys, and baboons; the other shows adoration of the setting sun as Ruty ("the Two Lions") by Isis and Nephthys and in falcon form as Horus by the Souls of Buto and Hieraconpolis.

**Spell 17<sup>47</sup>****a**

- P 1 BEGINNING OF EXTOLLATIONS AND COMMEMORATIONS (TO BE USED AT) ASCENDING FROM AND DESCENDING INTO THE GOD'S DOMAIN AND BECOMING A BLESSED ONE IN [THE BEAUTIFUL WEST].
- 2 (BEING IN THE RETINUE OF OSIRIS, BEING SATISFIED WITH THE VIANDS OF UNNOFER.)

<sup>46</sup> Based on Cairo 22141 (Ptol.). Vignette of Brussels E 6253 (late) is similar to that described for Spell 15B4 (see n. 44 above).

<sup>47</sup> Based on Aa (18th dyn.), restored or added to from Ce (18th dyn.) wherever possible, but occasionally from the earlier CT parallels.

The vignettes with Spell 17 regularly consist of a series of episodes strung together in one long panel. Details and extent vary with each document. Featured episodes are the following:

1. Western mountains provided with bread and beer (Ag, Bb, Da; Ag and Bb add N.). Cf. a § P 1–2.
2. N. playing chess, sitting in a pavilion, with soul as a human-headed bird perched on a shrine outside (Ag, Ap, Ba, Bb, Da, Eb, La; Ba omits pavilion). Cf. a § P 3.
3. N. praying to two lions, back to back, supporting sun rising between mountains (Ag, Ap, Ba, Bb, Da, Eb, La; Ba and Eb omit N.; Ap, Da, and Eb add sky). Eb labels the lions "Yesterday" and "Tomorrow." Cf. a § S 2–3.
4. N. praying to Osiris (Ag, Ba; Ag omits N.). Cf. a § S 4.

## TRANSLATIONS

Spell 17

- 3 (SPELL FOR) GOING FORTH BY DAY, ASSUMING WHATEVER FORM ONE WILL, PLAYING CHESS, SITTING IN A PAVILION, GOING FORTH AS A LIVING SOUL BY N. AFTER HE MOORS (i.e., dies).
- 4 <IT GOES WELL> WITH ONE WHO RECITES THEM ON EARTH.
- S 1 My words come to pass. <All was> mine when <I> existed alone in the Deep; (I was) Re at <his> dawns when he began his reign.

WHAT DOES IT MEAN, that is, "Re WHEN HE BEGAN HIS REIGN"? It means when Re began dawning in the kingdom he had created before the uplifted of Shu had come into being, while (he was on) the hill that was in Hermopolis. Now the children [of the Feeble One] had been given him 'with' them that were in Hermopolis.

- 2 I am the great god who came into being of himself,

WHO IS HE, "the [great] god who came into being of himself"? (He is) water; he is the Deep, the Father of the gods. VARIANT: He is Re.

who created his names, lord <of the Ennead>,

WHO IS HE? He is Re when he created the names of his members. So came into being these gods who are in his Train.

(most) irresistible of the gods.

WHO IS HE? He is Atum who is in his Disk. [VARIANT:] He is Re when he rises from the eastern horizon of the sky.

- 3 Mine is yesterday, and I know tomorrow.

WHO IS HE? "Yesterday" is Osiris; "tomorrow" is Re. That is the day when the enemies of the Lord of the Universe were annihilated and his Son Horus was caused to reign. VARIANT: THAT IS THE DAY OF the festival (called) We Abide, that is, (the day) when the burial of Osiris was directed by his Father (Re).

- 
5. Phoenix (Ag, Ap, Ba, Bb [misplaced], Da, Eb, La; Ag and Ap add N.). Ag calls the bird "soul of Re." Cf. *a* § S 4-5.
6. Isis and Nephthys as hawks guarding Osiris on bier (Ag, Ba, Bb, Da, Eb, La; Da adds soul as bird hovering over mummy). Cf. *a* § S 6.
7. Twin cobras which Ag says represent the two Uto, tutelary goddesses of Lower and Upper Egypt (Ag, Bb [misplaced], Da; Ag adds N.). Cf. *a* § S 6.
8. The two lakes in Heracleopolis, with two deities in forms of Nile god and god of years (Aa, Ap, Ba, Bb, Da, Eb, La; Da adds N.). Cf. *a* § S 8.
9. Shrine with twin leaves (open in Ag, Ba [misplaced], Da, closed in Eb and La; Ag and Da add sun-god beside it). Eb calls it "Rosetau." Cf. *a* § S 9.
10. Sound Eye and sky waters symbolized in cow form and called by Eb "the Great Flood, eye of Re" (Ag, Ba, Da, Eb, La; in Ag Thoth presents eye to cow; Ba omits eye and adds N.). Cf. *a* § S 11-12.
11. Horus' four sons Imset, Hapi, Duamutef, and Qebehseuf (named in Ag and Eb) around a coffin, called instead by Eb "the mound of <Abydos>" (Ag, Ba, Bb [misplaced and abnormal], Da, Eb, La). Cf. *a* § S 12-13.
12. Others of the "7 blessed ones" accompanying Anubis (Ag, Ap, Bb, Da, Eb, La; Ag and Bb add N.). Cf. *a* § S 13.
13. Souls of Re and Osiris as birds (Eb). Cf. *a* § S 14.
14. N. praying to ram-headed deities (Ag, Bb, Da; Bb omits N.). Deities in Ag are labeled as Re, Shu, Tefnut, Geb, and the ram of Mendes. Cf. *a* § S 14.
15. A tree beside which a cat beheads a snake (Ag, Ba, Bb, Da, Eb, La). Cf. *a* § S 15.
16. N. praying to Re rising between mountains (Ba, La). Cf. *b* § S 1.
17. Falcon and goose (Ba, La; La adds two Sound Eyes over deities, also a demon with knives and braziers). Cf. *b* § S 2.
18. N. and two baboons praying to scarab-headed Khepri in his bark (Ba, Da, Eb, La; Ba adds Anubis as jackal lying on a chest; Da inserts more deities; Eb adds Sound Eye). Cf. *b* § S 5.
19. Atum (so says Eb) in sun disk on bark, lion, Uto as cobra coiled around a papyrus stalk, and flame (Ba, Eb, La; Ba omits bark unit; La inserts N. and omits flame). Cf. *c*.

## Spell 17

## THE BOOK OF THE DEAD

- 4 The battlefield of the gods was made according to my command.  
 WHAT IS THAT? It is the west. It was made (for) the souls of the gods according to the command of Osiris the lord of the necropolises. (Variant:) It is (the west). It is this to which Re caused every God to descend. Then he fought it in their behalf.  
 I know this great God who is therein.  
 WHO IS HE? He is Osiris. VARIANT: His name is Acclaimer of Re. He is Re's soul, with [which] he himself copulates.
- 5 I am this (great) phoenix that is in Heliopolis, the examiner of what exists.  
 WHO IS HE? He is Osiris. As for "what exists," (that means) the great god. VARIANT: it means perpetuity and eternity. As for "perpetuity," that is day; as for "eternity," that is night.
- 6 I am <sup>1</sup>*I3h'sy* at his goings forth; (I) have put my twin plumes on my head.  
 WHAT IS THAT? As for "<sup>1</sup>*I3h'sy*," he is Horus who saved his Father. As for "his goings forth," they are his Children. As for "his twin plumes on his head," Isis and Nephthys went and put themselves on his head, being present as hawks while his head was paining him. VARIANT: THEY ARE THE TWO LARGE, STATELY COBRAS that are on the brow of my Father Atum. VARIANT: the "twin plumes on his head" are his eyes.
- 7 I existed in my land, (but) have come from my (city).  
 WHAT IS THAT? It is the horizon of my Father Atum.
- 8 My wrong(doing) has been removed, my evil has been done away with.  
 WHAT IS THAT? It means that N.'s navel cord was cut.  
 The evil that adhered to me has been cast away.  
 What is that? It means that I am cleansed on the day of (my) birth.  
 (I have cleansed myself) in the two great, stately ponds that are in Heracleopolis on the day (when) the common folk (make) offerings to this great God who is therein.  
 WHAT ARE THEY? The name of the One is Million; the name of the Other is Sea. They are the natron lake and the *m<sup>3</sup>t*-lake. VARIANT: The name of the one is Guide of Million(s); the name of the other is Sea. VARIANT: The name of the One is Sperm of Million(s); the name of the other is Sea. And as for "this great God who is therein," he is Re himself.
- 9 I go on a road that I know toward (the isle) of the Righteous.  
 WHAT IS THAT? It is Rosetau. The south gate is in Naref; the north gate is [in] the mound of Osiris. And as for "(the isle) of the Righteous," that is Abydos. VARIANT: (It is) the road on which (my father) Atum went as he proceeded to the Field of Rushes.  
 I reach the land of the Horizon-Dwellers; I go forth by the sacred gate.  
 WHAT IS THAT? (It is) the Field of Rushes, which bears food for the Gods around the Shrine. And as for this "sacred gate," it is the gate of the uplifted of Shu. VARIANT: it is the gate of the nether world. VARIANT: it is the twin leaves of the door through which (my father) Atum proceeded as he proceeded to the eastern horizon of the sky.
- 10 Ancestors, give me your hands. It is I, who came into being through you.  
 WHAT IS THAT? It means that drops of blood dripped from Re's phallus when he set about cutting himself. Then (they) became the gods that are in the presence of Re. They are Authority (and) Perception, who are in (my) Father Atum's train daily.

## TRANSLATIONS

## Spell 17

- 11 I filled out the eye after its impairment on that day when the Two Comrades fought.

WHAT IS THAT? It is the day wherein Horus fought with Seth, when he injured Horus' face and Horus snatched away Seth's testicles. And it was Thoth who did this with his fingers.

(I) 'bound' the hair by means of the Sound Eye at its time of raging.

WHAT IS THAT? It means Re's right eye when it raged against him after he sent it forth. And it was Thoth who 'bound' the hair by means of it at bringing it back for him (to) life, soundness, and health without any weakness. VARIANT: It means that, when his eye was sick as a result of having been weeping for its mate, then Thoth would spit upon it.

- 12 I have seen this Re who was born yesterday from the buttocks of the Great Flood. (If I stay sound,) he stays sound, AND VICE VERSA,

WHO IS THAT? It means these waters of the sky. VARIANT: It means the image of the eye of Re, [up early] for his birth every day. And as for "the Great Flood," it is (Re's) Sound Eye.

for I am one of these Attendants of Horus, one who speaks in behalf of the beloved of (his) Lord.

WHO ARE THEY? Imset, Hapi, Duamutef, and Qebehsenuf.

- 13 Hail to you, lords of truth, Council around Osiris, who inspire terror in sinners, Attendants of *Htp.s-hw.s*. Behold, I am come unto you that ye may do away with all the evil that adheres to me, just as ye did for these 7 blessed ones who were in the Retinue of the lord (of nomes),<sup>48</sup> whose seats Anubis prepared on that day called Come Thou Thence.

WHAT IS THAT? As for these "lords of truth," they are Seth and Isdez the lord of the west. As FOR THE "COUNCIL AROUND Osiris," these are Imset, Hapi, Duamutef, and Qebehsenuf, who are back of the Great Bear in the northern sky. AS FOR THEM "WHO INSPIRE TERROR IN SINNERS, ATTENDANTS OF *Htp.s-hw.s*," they are the Crocodiles that are in the water. As for "*Htp.s-hw.s*," she is Re's eye. VARIANT: she is the (fiery) cobra and she is in Osiris' train, consuming the souls of his enemies. And as for "all the evil that adheres to (me)," (it means) what N. was doing among the lords of eternity (ever) since he descended from his mother's womb. AND AS FOR "THESE 7 BLESSED ONES," (they are) Imset, Hapi, [Duamutef], Qebehsenuf, He Whom (His) Father Has Seen, He Who Is under His Moringa Tree, and Horus with No Eyes in His Forehead. It means they were stationed by Anubis as magical protection of [Osiris]' coffin. VARIANT: back of Osiris' tomb. VARIANT: As for "these 7 blessed ones," (they are) *Nghgh*, Dozer, Bull Who Gives No Glow from His Burning, Observant One at His Best, Red-eyed One in the House of Bright Red Linen, Fiercely Bright of Face [Who Came Forth] Backward, and He Who Sees by Night What He Carried Off by Day. AS FOR (THE CHIEF) (OF) [THIS] COUNCIL, his name is Great Unrestrained One. [AND AS FOR "THAT DAY] CALLED COME THOU (THENCE)," it means that Osiris said to Re: "Come thou thence, that I may see thee." So said he (concerning) the west.

- 14 I am his Twin Souls lodging in his twin progeny.

WHO IS HE? (It means) Osiris when he entered Mendes. He found Re's soul there. Then they embraced Each Other. Then (he) became "his Twin Souls." AND AS FOR "his Twin Progeny," it means Horus who saved his Father and Horus with No Eyes in His Forehead. VARIANT: As for "his Twin Souls lodging in his Twin Progeny," they are Re's Soul and Osiris' Soul, the Soul of him who is in Shu and the Soul of him who is in Tefnut; they are the Twin Souls of them that are in Mendes.

<sup>48</sup> Aa has "Centipede," but "nomes" occurs in Hatnofret shroud (18th dyn.) and (singular or plural) almost without exception in CT.

## Spell 17

## THE BOOK OF THE DEAD

15 I am this (big) cat beside whom the *isd*-tree was split in Heliopolis on this night (of battle and of guarding the rebels, on this day) wherein the enemies of the Lord of the Universe were annihilated.

[WHO IS] HE? (As for) "this (big) cat," he is Re himself. He was called Cat when Perception said of him: "Such (*miw*) is he in this that he has done." So originated his name of Cat (*miw*). VARIANT: It means that Shu was making a will {s} [in favor of] Geb and of Osiris. AND AS FOR "BESIDE WHOM THE *isd*-TREE WAS SPLIT in Heliopolis," it means that the Children of the Feeble One were being punished for what they had done. AND AS FOR "THAT NIGHT OF BATTLE," it means that they forced their way into the east of the sky. Then a battle ensued in the sky and in the whole earth.

## b

S 1 O (Re) in his egg, shining in his Disk, rising from his horizon, floating on (his watery) firmament, (god) who has no [equal] among the gods, who rows on the uplifted of Shu, causing a breeze by the scorching breath of his mouth, illumining the Two Lands with [his sunlight, mayest thou rescue] N. from this God mysterious of form whose eyebrows were the arms of the balance on [that] night of calling to account the Robber

WHO IS HE? He is He Who 'Carried Off His Portion'. AND AS FOR "THAT NIGHT OF CALLING TO ACCOUNT the Robber," it is the night of the (fiery) cobra and of sacrifices.

who (lassos) sinners (and hauls them) to his slaughtering-block which cuts off souls.

WHO IS HE? He is Shezmu; he is the mutilator of Osiris. VARIANT: HE IS APOPHIS; he possesses one head bearing truth. VARIANT: He is HORUS; he possesses two heads, one bearing truth, the other bearing falsehood. He gives falsehood to him who practices it, truth to him who comes bearing it. VARIANT: He is the elder Horus presiding over Letopolis. [Variant:] He is Thoth. VARIANT: He is Nefertem (the son of Bastet). {(He is) Sopd who punishes the enemies of the Lord of the Universe.} <sup>49</sup>

Mayest thou rescue N. from these 'torturers', the Slaughterers, sharp-fingered, cruel at beheading, who are in the train of Osiris. They shall not prevail over me; I will not fall (prey) to their kettles.

WHO [ARE THEY]? They are Anubis and Horus with No Eyes in His Forehead. VARIANT: They are the Council that punishes the enemies [of the Lord of the Universe. VARIANT:] (He is) the chief of the 'court' physicians.

Their knives shall not prevail over N., I will not fall (prey) to their kettles, because I know (them, I know) the name(s) thereof, and I know (the name of) this smiter who is with them, who is of the house of Osiris, who shoots (rays) with (his) eye while he is unseen, who rings the sky with the flame of his mouth, who announces the Inundation while it is (still) unseen.

2 I am one who was sound on earth in the presence of Re and has moored auspiciously in the presence of Osiris. Your offerings shall not be (made) out of me for these who are in charge of their braziers, for I am one of the followers of the Lord of the Universe in accordance with the Book {s} of Transformations. I fly as the Falcon, [I] have honked as the *smn*-goose. I spend eternity like Nehebka.

WHO ARE THEY, that is, "these who are in charge of their braziers"? They are the image of Re's eye and the image of Horus' eye.

<sup>49</sup> Though this or similar occurs in various Empire documents, its parts are really derived from nearer the end of this same § S 1, where further duplication also appears.



## TRANSLATIONS

## Spell 17

- 3 O Re-Atum, lord of the great house, Sovereign—alive, sound, and healthy—of all the gods, mayest [thou] rescue N. from this God whose face is a greyhound's (but) whose eyebrows are [human] and who lives on sacrifices. (He is) the one who is at the bend of the lake of fire, who swallows corpse(s) and ravishes breasts, who causes injury while he is unseen.

WHO IS HE? His name is Swallower of Millions. [He exists] in the (lake of Wenet). AND AS FOR THE "(LAKE) OF FIRE," it is the one that lies between Naref and 'the court'. Everyone who treads on [it] while unclean succumbs to terror. VARIANT: His name is the Keen One; he is the doorkeeper of the west.<sup>50</sup> [VARIANT:] His name is Master of His Affairs.

- 4 O lord of terror, supreme over the Two Lands, lord of blood, whose slaughtering-blocks thrive, who lives on viscera,

WHO IS HE? It means the breast of Osiris; it is that which eats all carnage.

to whom were given the Upper Egyptian crown and gladness within Heracleopolis,

WHO IS HE? He "to whom were given the Upper Egyptian crown and gladness within Heracleopolis" is Osiris.

to whom was assigned rule over the gods on that day of uniting the Two Lands in the presence of the Lord of the Universe,

WHO IS HE? He "to whom was assigned rule over the gods" is [Horus] the Son of Isis, who was caused to rule in place of his Father Osiris. AS FOR "THAT DAY OF UNITING THE TWO LANDS," it means when the Two Lands joined to bury Osiris.

(blameless) soul in Heracleopolis, who gives spirit(ual power)s and does away with sinners and to whom leads the way of eternity.

WHO IS HE? He is Re himself.

mayest thou rescue N. (from) this (god) who carries off souls, who gulps down decayed matter, who lives on carrion, who is attached to darkness and dwells in gloom, of whom the feeble are afraid.

WHO IS HE? He is Seth. VARIANT: He is the Great Wild Bull; he is the soul of Geb.

- 5 O Khepri {O} lodging in his bark, primeval one whose body is eternal, mayest thou rescue N. from these Examiners to whom the Lord of the Universe gave magic power to keep guard over [his] enemies, (Examiners) who cause terror in the places of execution and from whose guarding there is no escape. Their knives shall not pierce (me), I will not enter their places of execution, I will not go down into their (kettles), I will not sit within their traps, and offerings of these abominations of the gods shall not be made to me, for I am one who passes (in safety), a pure one lodging in the place of smiting, to whom have been brought suppers of the fayence that is in the *tnnt*-sanctuary.

WHAT [IS THAT]? "Khepri lodging in his bark" is Re himself. "THESE EXAMINERS" are the Baboon, Isis, and Nephthys. "THESE ABOMINATIONS of the gods" are dung and lies. "ONE WHO PASSES (IN SAFETY), A PURE ONE LODGING IN THE PLACE OF SMITING," is Anubis, since he is in charge of the chest that (contains) Osiris' viscera. "HE TO WHOM HAVE BEEN GIVEN suppers of the fayence that is in the *tnnt*-sanctuary" (is Osiris. Variant: "suppers of the fayence that is in the *tnnt*-sanctuary") are sky and earth. VARIANT: It means when Shu crushed the lands in Heracleopolis. "Fayence" is the eye of Horus; "the *tnnt*-sanctuary" is Osiris' tomb.

<sup>50</sup> Here Ea (18th dyn.) inserts a further variant: "His name is Baba; he it is who guards this bend of the west." Our document (Aa) misplaces this to follow "viscera" in § S 4.

## c

S How (well) thy house is built, (O) Atum; how (well) thy dwelling is founded, (O) Ruty. (O) courser, courser, 'return'. If Horus becomes pure, Seth 'is bound', AND VICE VERSA. I have come into this land; I have taken possession [with my feet. I am Atum;] I am in my (city). Back, Lion with white mouth and flattened head! Yield to my (might). VARIANT: [Yield to me, my attacker]. Thou who keepest guard unseen, guard me (not). (I am) Isis. When thou foundest me, I let my hair down over my face in disorder so that my parting was mussed. I conceived through Isis; I begot through Nephthys. Isis does away with my guard; Nephthys puts an end to my troubles. Dread of me is behind me, awe (of me) is before me. Million[s] bend their arms to (me); the common folk (attend) me. The people hack to pieces for me my enemies; the gray-haired ones bare their arms to me. It is granted to me to smell the sweet (odors) which they that are in Kheraha and in Heliopolis (create) for me. Every God is afraid of (me) because I so thoroughly save the God (from his detractor). I have strewn papyrus-amulets, that I may live as long as I will. I am a follower of Uto, lady of the sky (and the devouring flames; but they let few of them ascend to me).

WHAT IS THAT?<sup>61</sup> (The name of the trap is Mysterious of Form, Whom Hemen Gives. He Who Sees) What He Carried Off At Once is the name of the storm cloud—[VARIANT:] the name of (the kettle). THE "LION WITH WHITE MOUTH AND FLATTENED HEAD" is the phallus of Osiris. VARIANT: it is the phallus of Re. "[I] LET MY [HAIR] DOWN OVER MY FACE IN DISORDER SO THAT MY PARTING WAS MUSSED" means when Isis was hiding; then she wiped [her] hair. "[UTO,] LADY OF THE DEVOURING FLAMES," is the eye of Re. "THEY (LET) FEW OF THEM ASCEND TO (ME)" means when Seth's Cronies were approaching her, since it was a searing approach.

Spell 18<sup>62</sup>

P Give praise to Thoth; make rejoicing to him every day. He who gives breath to the weary-hearted one and vindicates him against his enemies, he vindicates Osiris N. against his enemies.

S 1 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his [enemies] in the great Council that is with Re and with Osiris: (in the great Council) that is in Heliopolis on this night of the evening meal, on this night of battle and of keeping guard over the rebels, on this day wherein the enemies of the Lord of the Universe were annihilated.

"The great Council that is in Heliopolis" consists of Atum, Shu, and Tefnut. "Guard over the rebels" means when Seth's Gang was annihilated in retaliation for his crime.

2 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies in the great Council that is in Busiris on this night of erecting the two *dd*-pillars in Busiris.

"The great Council that is in Busiris" consists of Osiris, Isis, Nephthys, and Horus who saved his Father. As for "erecting the two *dd*-pillars in Busiris," (they are) the upper arms of Horus presiding over Letopolis. They were around Osiris like a strip of clothing.

<sup>61</sup> What follows (partly supplied from Ce) is clearly misplaced from b § S 5. With the "Lion" begin c's glosses.

<sup>62</sup> Based on Ce (18th dyn.), where it follows Spell 17 without a break. § P was noted in TT 157 (19th dyn.) only, and § S 11 was noted in M (Ptol.) only, where it follows § S 4. Ia (18th dyn.) substitutes § T 5-6 for Ce's T 2-4.

Vignette of Eb (18th/19th dyn.) shows N. kneeling in prayer to a row of 31 squatting deities who correspond in the main to those named in § S 1-10.

## TRANSLATIONS

## Spell 18

- 3 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies in the great Council that is in Letopolis on this night of the evening meal in Letopolis.

“The great Council that is in Letopolis” consists of Horus with (No) Eyes in His Forehead and Thoth who is in the great Council of Naref. “This night of the evening meal” means (the dawn) of Osiris’ burial.

- 4 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies in the great Council that is in Pe and Dep on this night of erecting the sanctuary of Horus when was confirmed to him the inheritance, namely the possessions of his Father Osiris.

“The great Council that is in Pe and Dep” consists of Horus, Isis, Imset, and Hapi. As for “erecting the sanctuary of Horus,” Seth said of it (to) his Train: “Erect a sanctuary.”

- 5 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies in the great Council that is in Washerman’s Shores on this night when Isis lay awake, mourning for her brother Osiris.

“The great Council that is in Washerman’s Shores” consists of Isis, Horus, and Imset.

- 6 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies in the great Council that is in Abydos on this night of the *h3kr*-feast (at) the counting of the dead, at the stocktaking of the Blessed, when dancing took place in Tjeni.

“The great Council that is in Aby[dos]” consists of [Osiris], Isis, and Upwawet.)<sup>53</sup>

- 7 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies in the great Council that is in the road of the dead on this night of taking stock of the nobodies.

“The great Council that is in the road of the dead” consists of Thoth, Isis, Anubis, (and Isdez).<sup>53</sup> “Taking stock of the nobodies” means when offerings were barred from the souls of the Feeble One’s children.

- 8 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies before the great Council that is at the great earth-fertilizing in Busiris on this night of fertilizing the earth with their blood and vindicating Osiris against his enemies.

“The great Council that is at the great earth-fertilizing in Busiris” means when Seth’s Gang came, having assumed their form of goats. Then (they) were slaughtered before these gods, ‘so that’ their blood dripped from them, and were given by assignment to the dweller in Busiris.

- 9 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies before the great Council that is in Naref on this night of secreting the stately of form.

“The great Council that is in Naref” consists of Shu, Baba, Re, and Osiris. As for “this night of secreting the stately of form,” they were burying the arm and head and chest and thigh of Unnofer.

- 10 O Thoth who didst vindicate Osiris against his enemies, vindicate N. against his enemies in the great Council that is in Rosetau on this night which Anubis spent with his hands on the offerings around Osiris, when Osiris was vindicated against his enemies.

“The great Council that is in Rosetau” consists of Osiris, Horus, and Isis.

<sup>53</sup> Added in Ea (18th dyn.) and elsewhere.

## Spells 18-19

## THE BOOK OF THE DEAD

- 11 O Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against HIS ENEMIES as (thou didst) vindicate Osiris against HIS ENEMIES before the Council that is in (Khemmis) on this night (of) altar offerings.
- 12 Horus' heart is happy, Osiris' [heart] is glad, while the two sanctuaries are content therewith. Verily it is Thoth who vindicated Osiris against his enemies and vindicates N. (against his enemies) in these 10 great Councils that are with Re and with Osiris, in the Council of every god and every goddess before (the Lord of the Universe. He)<sup>54</sup> does away with his enemies, both male and female; he does away with all the evil that adheres to me.
- T 1 If a man utters this spell while pure, it assures going forth by day after his mooring (i.e., death) and assuming (any) form he (will).
- 2 Even anyone in whose behalf it is read every day prospers on earth, he escapes from every fire, and nothing evil befalls him.
- 3 A truly excellent spell (proved) a million times.
- 4 I have seen, and great (things) take place (through me).<sup>54</sup>
- 5 Being in the retinue of Unnofer, being satisfied with the viands of Osiris.
- 6 (Receiving) mortuary offerings, seeing the Disk, prospering on earth in the presence of Re, triumphing in the presence of Osiris.

Spell 19<sup>55</sup>

- P 1 Spell for wreaths of vindication.
- 2 To be said by Osiris N.:
- S 1-10 Thy Father Atum binds for thee this beautiful wreath of vindication on this thy brow. Live, beloved of the Gods; mayest thou live forever. Osiris presiding over the westerners has vindicated thee against thy enemies. Thy Father Geb assigns to thee his whole inheritance. Come! Praise be to thee as one vindicated, (O) Horus, son of Isis and son of Osiris, on the throne of thy Father (Osiris), overthrowing thy enemies. He definitely assigns to thee the whole of the Two Lands. Atum has assigned and the Ennead has confirmed the two regions of beauty to the vindicated one, Horus the son of Isis and son of Osiris, forever and ever, (even to) Osiris N. Osiris presiding over the westerners, the two sanctuaries of the Gods together, and every God and every Goddess who is in the sky and in the earth are vindicating Horus the son of Isis and son of Osiris against his enemies before Osiris presiding over the westerners and vindicating Osiris N. against his enemies before Osiris presiding over the westerners, Unnofer† the son of Nut, on this day of his vindication against Seth and his gang
- 1 before the great Council who are in Heliopolis on that night of battle and of overthrowing (that) rebel,
- 6 before the great Council who are in Abydos on that night of vindicating Osiris against his enemies and vindicating Osiris N. against his enemies before the great Council who are in the western horizon on that night of the *h3kr*-feast,
- 2 before the great Council who are in Mendes on this night of erecting the *Dd*-Pillar in Mendes,

<sup>54</sup> Supplied from Ea.

<sup>55</sup> Based on R (Pers.-Ptol.). Spell 19 is a later derivative of Spell 18, which itself is derived from Spell 20. Note differences in order of parts. Cairo 41037, 41044, and 41068 (all 25th dyn.) already include Spell 19, but without § S 5 and 7 and parts of §§ P and T.

Vignette of L 3079 (Pers.-Ptol.) shows N. praying before Atum, with wreath on a stand between them.

## TRANSLATIONS

Spells 19-20

- 7 before the great Council who are in the roads of the dead on this night of taking stock of the nobodies,
- 3 before the great Council who are in Letopolis on this night of altar offerings in Letopolis,
- 4 before the great Council who are in Pe and Dep on this night of confirming the inheritance to Horus, namely the possessions of his Father Osiris,
- 8 before the great Council who are at the great earth-fertilizing in Abydos on that night of dismissing grief,
- 9 before the great Council who are in Naref from his seat<sup>66</sup> on that night when Horus received the domicile of the Gods,
- 5 before the great Council who are in Washerman's Shores on that night when Isis lay awake, mourning over her Brother,
- 10 (and) before the great Council who are in Rosetau on this night of vindicating Osiris against his enemies.
- T 1 Horus has repeated praise 4 times, for his enemies are fallen, overthrown and slain; and Osiris N. has repeated praise 4 times, for all his enemies are fallen, overthrown and slain. Horus the son of Isis and son of Osiris has repeated Millions of jubilees, for all his enemies are fallen, overthrown and slain. They have been transported to the place of execution, the slaughtering-block of the easterners. They have been decapitated, they have been strangled, their arms have been cut off, their breasts have been removed. They have been given (to the Great) An-nihilator in the valley; they shall never escape from the custody of Geb.
- 2 If this spell is uttered over (divine) wreaths put on a man's head, after thou hast offered burnt incense to Osiris N., there is brought about his vindication against his enemies, dead or alive. He shall be—to be said—a follower of Osiris while a cake, a jar, and a *pzn*-loaf are given him before this God.
- 3 Say (it) over thee bright and early in the morning, (for) it is a great protection.
- 4 A truly excellent spell (proved) a million times.

Spell 20<sup>67</sup>

- P Another spell (for) wreaths of vindication.
- S 1 O Thoth who didst vindicate Osiris against his enemies, mayest thou snare the enemies of Osiris N. before the Council of every god and every goddess: before the great Council that is in Heliopolis on that night of battle, that is, of overthrowing the rebels;
- 2 (before) the one in Busiris on that night (of) erecting the two *dd*-pillars;
- 3 (before) the one in the sanctuary on that night of the evening meal in the sanctuary;
- 4 (before) the one in Pe and Dep on that night of confirming the inheritance to Horus, namely the possessions of his Father Osiris;
- 5 (before) the one in [Washerman's] Shores on that night when Isis was mourning for her brother Osiris;
- 6 (before) the one in Abydos on that night of the *h3kr*-feast and of counting the dead and the Blessed;
- 7 (before the one in) the road of the dead on that night of taking stock of the nobodies;

<sup>66</sup> The city name Naref means "he cannot be evicted"; "from his seat" evidently continues that thought.

<sup>67</sup> From Aa (18th dyn.), apparently the only Empire text, in which only § S is present; §§ P and T are from R (Pers.-Ptol.). No vignette has been noted.

## Spells 20–23

*THE BOOK OF THE DEAD*

- 8 (before) the one at the great earth-fertilizing;  
 9 (before) the one in Naref;  
 10 (before the one) in Rosetau on that night of vindicating Horus against his enemies.  
 12 Horus' (heart) is happy, while the two sanctuaries are content therewith, and Osiris' heart is glad. Thoth (it is) who vindicates Osiris N. against his enemies before the Council of every God and every Goddess and before your Council which ye assign to Osiris around the shrine.  
 T 1 If a man recites this spell and purifies himself with natron-water, it assures going forth after mooring (i.e., death) and assuming any form at will.  
 2 It assures escape from the fire.  
 3 A truly excellent spell (proved) a million times.

**Spell 21<sup>58</sup>**

- P 1 SPELL FOR GIVING N.'S MOUTH TO HIM IN THE GOD'S DOMAIN.  
 2 HE SAYS:  
 S Hail to thee, lord of light, presiding over the great house, supreme over darkness. I have come unto thee who art blessed and pure, thy arms behind thee, thy bowls(!) upon thy head. Mayest thou give me my mouth, that I may speak therewith. May my heart guide me at its evil hour at night.

**Spell 22<sup>59</sup>**

- P 1 Spell for giving N.'s mouth to him in the god's domain.  
 2 He says:  
 S I have risen from the egg that is in the land of mysteries. My mouth has been given me, that I may speak therewith before the gods of the nether world. I shall not be kept away from the Council of the great God, (for I am) Osiris the lord of Rosetau, this (god) who is at the top of the terrace. I have come, having accomplished my heart's desire in the Isle of Flame. I quench (any) fire that has broken out.

**Spell 23<sup>60</sup>**

- P 1 Spell for opening N.'s mouth for him in the god's domain.  
 2 He says:  
 S 1 My mouth has been opened by Ptah; the bonds that gag my mouth have been loosed by my city(-god). Thoth comes fully equipped with magic; he looses Seth's bonds that gag my mouth. Atum gives me my hands, which (he) has put on guard.  
 2 My mouth is given me; my mouth has been parted by Ptah with this metal chisel of his with which he parted the mouths of the gods. I am Sekhmet-Uto, who sits at the starboard side of the sky; I am Sahit (the great), lodging amid the Souls of Heliopolis. As for all the magic and all the (statements) uttered against me, however, may the gods stand against them, my whole Ennead and their whole Ennead.

<sup>58</sup> Based on Ea (18th dyn.). A vignette of R (Pers.-Ptol.), applying jointly to spells 21 and 22, shows a priest extending to seated N. the "great of magic," a ram-headed utensil used in the ceremony of "opening the mouth."

<sup>59</sup> Based on Aa (18th dyn.), whose vignette shows a priest "in charge of the balance" extending his arm to standing N.

<sup>60</sup> Based on Aa (18th dyn.), whose vignette shows a "sm-priest" wearing leopard skin "performing (the ceremony of) opening N.'s mouth" with a *nw*<sup>2</sup>- or *mshtyw*-ads.

## TRANSLATIONS

Spells 24–26

Spell 24<sup>61</sup>

- P 1 SPELL FOR BRINGING N.'S MAGIC TO HIM IN THE GOD'S DOMAIN.  
 2 HE SAYS:  
 S 1 I am (Khepri), who came into being of himself on his mother's lap, who gave jackals to them that are in the Deep and *bhn*-dogs to them that are in the Council. Lo, this magic of mine has been assembled for me from every place where it was, from (every) man with whom it was, faster than a greyhound, quicker than a shadow.  
 2 O thou who bringest the ferryboat (to) Re, may thy towrope hold firm while thy ferryboat floats to the Isle of Flame in the god's domain. Lo, this magic of mine has been assembled for (me) from every place where it was, from [every man with whom it was, faster] than a greyhound, quicker than a shadow—  
 VARIANT: quicker than Shu.  
 3 When the *nwr*-bird is . . . , the gods keep silence; (but when) the *nwr*-bird's cry is given, (its news) is for the gods. Lo, this magic of mine has been given me from every place where it was, from (every) man with whom it was, faster than (a greyhound, quicker than) a shadow—VARIANT: quicker than Shu.

Spell 25<sup>62</sup>

- P 1 Spell for causing N. to remember his name in the god's domain.  
 2 To be said by N.:  
 S 1 I have put my name in the Upper Egyptian shrine, I (have) made my name to be remembered in the Lower Egyptian shrine, on this night of counting the years and of numbering the months.  
 2 I am This Habitant who sits at the east side of the sky. (As for) every God who shall not come along with me, I will tell his name (after)ward.

Spell 26<sup>63</sup>*a*

- P 1 SPELL FOR GIVING N.'S HEART TO HIM IN THE GOD'S DOMAIN.  
 2 HE SAYS:  
 S I have my heart in the house of hearts; I have my breast in the house of breasts. Mine is my heart; it is content with me, for I have not eaten cakes belonging to Osiris on yonder [east] side of the Bowl. A *hwht*-boat is bound downstream, another upstream; (but) I will not embark in the *hwht*-boat that is with thee. Mine are my mouth to speak (with), my feet to walk (with), and my hands to overthrow my enemies.

*b*

- S 1 Opened for me are the [double doors in the earth]. Geb the hereditary prince (of the gods) has opened his jaws to (receive) me.

<sup>61</sup> Based on Ea (18th dyn.). Vignette of R (Pers.-Ptol.) shows a priest extending his arm to standing N., behind whom an attendant holds wands or utensils.

<sup>62</sup> Based on Ca (18th dyn.). Vignette of Ax (18th dyn.), from which § P 2 is inserted, shows a priest dressed in leopard skin presenting to N. a statuette of a god in mummy form.

<sup>63</sup> Based on Ea (18th dyn.). Vignette of Aa (18th dyn.) shows N. extending a censer toward jackal-headed "Anubis the embalmer," who holds out N.'s heart to him.

## Spells 26–28

## THE BOOK OF THE DEAD

- 2 He opens my closed eyes, he straightens my crooked feet.  
 3 Anubis has strengthened my knees that indeed support me. The goddess (Sekhmet) [straightens me]. I exist in the sky, (but) what I have commanded is performed in Memphis.  
 4 I perceive with my heart, I control [my breast]. I control my hands, I control my feet.  
 5 I do what my spirit desires. [My soul and] my shadow shall not [be] kept away from the gates of the west forever and ever.

Spell 27<sup>64</sup>

- P 1 SPELL FOR NOT LETTING N.'S BREAST BE TAKEN AWAY FROM HIM IN THE GOD'S DOMAIN.  
 2 HE SAYS:  
 S 1 O ye who seize hearts and tear out breasts, who fashion a man's heart out of (what) he (has) done in the god's domain, lo, it forgets him because of you.  
 2 Hail to you, Lords of Perpetuity, establishers of eternity. Take not this heart of mine away from me; blame not this breast of mine. Let not this heart of mine fashion this evil blame against me, for this heart of mine is the heart of the Great of Names, the great god who speaks through his members. When he has [sent] his heart out of his body, his heart devises (better) than (do) the (other) gods'.  
 3 I have my heart and control it. It shall not tell what I have done. I am one who controls his own members. Obey me, my heart, (for) I am thy lord while thou art in my body. Thou shalt not oppose me, (for) I am he whom thou hast been commanded to obey in the god's domain.

Spell 28<sup>65</sup>*a*

- P 1 SPELL FOR NOT LETTING N.(S) BREAST BE TAKEN AWAY FROM HIM IN THE GOD'S DOMAIN.  
 2 HE SAYS:  
 S 1 O Lion, I am (a hare). The god's slaughtering-block is my abomination.  
 2 This breast of mine shall not be taken away [from me by] the Fighters in Heliopolis.

*b*

- S 1 O crushers of Osiris, [he] has seen [Seth. O] turn back in pursuit of him who smote him, [for he has caused destruction]. This [breast] of mine [sits] and itself weeps for him before Osiris, (whose staff is in his hand). He (has) asked of me, and I have given him (his request). I have assigned [to him] the 'hot<sup>1</sup>-hearted ones in the house of the Broad-faced One. I have presented to him sand at the entrance to Hermopolis. This breast of mine shall [not] be taken away from me.  
 2 I am one whose seat ye have advanced, binding breasts [to him in the field of

<sup>64</sup> Based on Ea (18th dyn.). Vignette of Pc (18th dyn.) shows N. holding his heart while praying to a group of three gods.

<sup>65</sup> Based on Ea (18th dyn.), with losses and omissions in *b* supplied primarily from TT 82 (18th dyn.). Vignette of Ax (18th dyn.) shows N. kneeling before his separated heart. Pc (18th dyn.) has instead N. offering incense to Osiris, while in Pb (18th/19th dyn.) N. kneels before the god Bes, who wears lion mask and tail.



## TRANSLATIONS

Spells 28–30

fresh offerings]. Powerful against his abominations, lord (of power), rescuer of spirits, (thy might is) in thy grasp because of thy strength.

- 3 This breast of mine pays homage to Atum, its leader against the dens of Suty. Will he not [give] it to me—this breast of mine which [his heart] begot—[in the Council] that is in the god's domain?

c

- S A wrapped leg is what they found and buried.

Spell 29<sup>66</sup>

- P 1 SPELL FOR NOT TAKING N.'S HEART AWAY FROM HIM IN THE GOD'S DOMAIN.  
2 HE SAYS:  
S Back, Messenger of every god! Hast thou come for this my breast for the living? This my breast shall not be given thee for the living or for (the departed). When the gods and those at rest have heard, they fall on their faces and they themselves grovel on the ground.

Spell 29A<sup>67</sup>

- P 1 Spell for not seizing (N.)'s heart in the god's domain.  
2 He says:  
S My heart is with me; it cannot be seized. I am lord of hearts and slayer of breasts. I live on truth; (I) exist thereby. I am 'the Great One' who dwells in hearts and lodges in entrails. I live as I say. My heart exists; it shall not be taken away. I have my breast. When it became enraged, none could conquer (his) terror of me (nor) seize it (even) while I was in the bodies of (my) father Geb and my mother Nut. I have committed no abomination against the Gods nor belittled (any) of (them) in (my) triumph.

Spell 29B<sup>68</sup>

- P 1 SPELL FOR A HEART OF *shrt*-STONE.  
2 TO BE SAID BY Osiris N.:  
S I am the phoenix, soul of Re, who leads (the Blessed) to the nether world. At their (and their) Souls' coming forth on earth to do what their spirits may desire, the soul of Osiris N. comes forth (on earth to do) what his spirit may desire.

Spell 30<sup>69</sup>

- P 1 Spell for not letting a man's breast be kept away from him in the god's domain.  
2 To be said by Osiris N.:  
S 1 My heart of my mother, my heart of my mother, my breast that I had on earth, stand not against me as witness, oppose me not in the Council. Act not against

<sup>66</sup> Based on Ea (18th dyn.). Vignette of Eb (18th/19th dyn.) merely shows N. standing, staff in hand.

<sup>67</sup> Known from Ig (18th dyn.?) only, without a vignette.

<sup>68</sup> Based on Eb (18th/19th dyn.), with emendation and additions from Ba and Ik (both 19th dyn.). Vignette of Eb is merely a large heart.

<sup>69</sup> Based on R (Pers.-Ptol.). Earliest occurrence of this mixture of Spells 30A and 30B may be on Cairo 41001 (25th dyn.). Vignette of R shows N. standing in prayer to a scarab on a pedestal.

## Spell 30

## THE BOOK OF THE DEAD

- me before the Gods; outweigh me not before the great God the lord of the west.
- 2 Hail to thee, thou heart of Osiris presiding over the westerners; hail to thee, viscus. Hail to you, ye Gods who preside over the tressed one(s) and grip your scepters. Tell ye the good (deeds) of Osiris N.; commend ye (him) to Nehebka(u). Though I have been interred (at) the west side of the Sky, I continue on earth, that I die not in the west (but) become a blessed one therein unto eternity.
- T 1 To be said over a scarab of nephrite 'set in' and adorned with gold and put in place of a man's heart. Perform for him (the ceremony of) opening the mouth, it (i.e., the scarab) being anointed with prime oil.
- 2 To be said on it as a charm:<sup>70</sup>

Spell 30A<sup>71</sup>

- P 1 SPELL FOR NOT LETTING N.'S HEART OPPOSE HIM IN THE GOD'S DOMAIN.
- 2 HE SAYS:
- S 1 My heart of my mother, my heart of my mother, my breast that I had on earth, stand not against me as witness before the Lords of Offerings. Say not against me "He really did it" concerning what I have done. Bring no charges against me before the great god the lord of the west.
- 2 Hail to thee, my heart; hail to thee, my breast; hail to thee, my viscus. Hail [to you, ye gods] who preside over the Tressed Ones and grip your scepters. Tell ye [my] good deeds to Re; commend ye me to Nehebkau.
- T Lo, he is interred 'among the great', continuing on earth, not dying in the west (but) becoming a blessed one therein.

Spell 30B<sup>72</sup>

- P 1 Spell for not letting N.'s heart oppose him in the god's domain.
- 2 He says:
- P var. 1 Spell for giving a heart to N.
- 2 And lo, make a scarab of nephrite adorned with gold and put within a man's breast, and perform for him (the ceremony of) opening the mouth, it (i.e., the scarab) being anointed with myrrh.
- 3 To be said as a charm:
- S 1 My heart of my mother, my heart of my mother, my breast of my being, stand not against me as witness, oppose me not in the Council. Outweigh me not before the keeper of the balance.
- 2 Thou art my spirit that is in my body, Khnum who makes sound my limbs. When thou goest forth to the goodly place prepared for us yonder, make not our name to stink to the courtiers who create mankind in (his) place, that it may be well for us and well for the Hearer and that the judge may be glad. Think not up lies (against me) beside the God in the presence of the great God the lord of the west. Behold, thy distinction as a triumphant one is (involved).

<sup>70</sup> Spell 30B, the one commonly inscribed on heart scarabs, follows immediately in R. Or Spell 30 itself could be meant here, since the preposition *hr* is used for both "on" and "over."

<sup>71</sup> Based on Ea (18th dyn.). Vignette of Pc (18th dyn.) shows N. praying to a large heart on a stand in the form of the "gold" sign.

<sup>72</sup> Based on Aa (18th dyn.), with § P variant inserted from Pf (18th dyn.). Vignette of Aa and Ae (18th dyn.) shows N. being weighed against his heart in presence of enthroned Osiris; cf. § S 1. Ce (18th dyn.), Pb (18th/19th dyn.), and Pe (19th dyn.) show instead a heart scarab set in gold and suspended on a cord or chain; cf. § P variant here, § T in Spell 30, and § T 5-6 in Spell 64.

## TRANSLATIONS

Spell 31

Spell 31<sup>73</sup>*a*

- P 1 SPELL FOR DRIVING OFF A CROCODILE THAT COMES TO TAKE N.'S MAGIC AWAY FROM HIM IN THE GOD'S DOMAIN.
- 2 HE SAYS:
- S Back! Give way! Back, crocodile! Come not against me, (for) I live on my magic, lest I tell this thy name (against thee) to (any) great god who lets thee come. The name of One is Messenger; the name of another is *B(3)dtj*. Thy face (belongs) to truth. (As) the sky has encircled {with} its hours and magic has encircled its settlements, (so) my mouth has encircled the magic that is in it. My teeth are of flint; my teeth are of the Viper Mountain. O sitter (on his) spine, would thy <mouth> act <against> [this] magic of mine? Seize it [not], (O) yon crocodile that lives on magic.

*b*

- S I am the bull presiding over the fields; I am he. I am Osiris, to whom his Father Geb and his Mother Nut seal (i.e., dedicate?) this day of the great slaughter. Geb is my Father; Nut is my mother. I am Horus the First-born on coronation day; I am Anubis on the day of the Centipede. I am Osiris.

*c*

- S 1 (O) Eldest, enter and tell the collector of writings, the doorkeeper of Osiris, that I am come blessed, esteemed, and powerful. I have come; I have saved myself. I have sat on this resting-place of Osiris, for I have (been re)born with him, so that I am ever youthful. I have bared this thigh under the side of Osiris, through which I open the mouths <of> the Gods. I have sat beside him as Thoth, the Scribe of the sound-hearted one, (and read):
- 2 "1000 of bread and 1000 of beer from the offering table of (my) Father Osiris and of (my) spotted cows and longhorns, of my red cows, of *r3*-geese, and of *trp*-geese." (Out of these) I have presented food (to) Horus, made offerings (to) Thoth, and (I sacrifice) to the master of <the rubrics>—variant: I moor (i.e., die) for the master of <the rubrics>, the scribe of the Sound-hearted One.
- 3 I have sated myself from the offering tables of the Ruler of <Busiris>, over whose shores I wander.
- 4 I smell the east wind by its head; I grasp (the north wind by its tress), the west wind by its 'eyelid'. When I have circled the sky past its four corners, I (grasp) the south wind by its eyelash. I give breath to the worthy among the eaters of bread.
- T 1 As for one who knows this spell, he goes forth by day, he walks on earth among the living, and his name shall never perish.
- 2 A truly excellent spell (proved) millions of times.

<sup>73</sup> Based on Ea (18th dyn.) for *a* and on Ec (21st dyn.) for *b-c*. Corrections and restorations in *a* § 8 are justified by CT. Vignette of Pc (18th dyn.) shows N. spearing a crocodile with a *w3a*-scepter. Vignette of Ec, with N. facing a crocodile whose head is turned rearward, seems likewise to apply to *a* alone. Yet Ec contains (perhaps for the first time) *a-c* complete in their later grouping. Units *b-c* belong in the 18th dynasty, and as late as one or two generations before the time of Ec, to the group of Spells 68–70.

## Spell 32

## THE BOOK OF THE DEAD

Spell 32<sup>74</sup>

## 19th dynasty

- P 1 [Spell for driving off the 4 crocodiles] that come to take a man's magic away from him in the god's domain.  
2 To be said by Osiris N.:

*a*

- S Osiris stands on his feet, and his Ennead exalts him. O son who speaks in his Father's behalf, mayest thou rescue [this eldest] from these 4 crocodiles who eat the dead and live on magic. "[I am he who rescues his Father from] these 4 crocodiles; I am [their] restrainer [ . . . ]."

*b*

- S 1 [Back,] crocodile of the west, living on the Tireless [Stars, for thy abomination is in my belly]. (I) have swallowed 'the neck' of Osiris; I am Re.  
2 Back, [crocodile of the east, living] amid their 'f-weeds, for thy abomination is in my belly. '(I) have traversed (her who conceived thee),<sup>1</sup> Osiris.  
3 Back, crocodile of the south, living on dung, for thy abomination is in my belly. What is in thee is not red flame; I am Soped.  
4 Back, crocodile of the north, living on Ap(ophis 'in) the midst of the (night) hour[s], for] thy [abomination] is in my belly. Thy fiery venom shall not be ejected against me (who am) Osiris N.

## 21st dynasty

- P 1 Spell for driving off the 4 crocodiles that come to take a blessed one's heart away from him in the god's domain.  
2 To be said by Osiris N.:

*a*

- S The Eldest falls on his belly, but his Ennead reconstitutes him. (The Son) comes and speaks in his Father's behalf: "Rescue this Eldest from these 4 crocodiles." I know them by their names; I am he who will rescue (him) from them.

*b*

- P To be said by Osiris N.:
- S 1 Back, crocodile of the west, living on the Tireless Stars, for thy abomination is in my belly. (I) have swallowed 'the Neck' (of Osiris; I am Seth).  
2 (Back,) crocodile of the east, living on the mud of their 'fy-weeds, for thy abomination is in my belly. I was the first to exist; I am Osiris.  
3 Back, crocodile of the south, living on dung and choking smoke, for thy abomination is in my belly. What is in (my) hand is not red 'blood'; I am Soped.

<sup>74</sup> Three versions of Spell 32 are here given. The earliest is based on Ba (19th dyn.), with losses or omissions mostly restored from CT; the losses in *a* have to be filled in from later texts. Ba may have included a vignette that is now lost. Vignette of Ga (20th dyn.) shows N. extending his arm over each of four crocodiles, heads turned away, approaching from the four cardinal points.

A fuller version is based on Ec (21st dyn.). This pattern persists from Ga (20th dyn.) on, and a CT ancestor omitting §§ P and T occurs at least as early as the 11th dynasty on coffin D 1 C. § T, in fact, seems to be found in Ec alone.

An integrated version is based on Bekenranef (26th dyn.). But the texts for each compass point, though here combined, are still separate in form, the first element written horizontally and the second vertically. Each of the four crocodiles is shown after its respective texts.

## TRANSLATIONS

Spell 32

- 4 Back, crocodile of the north, living on this forearm (in) the midst of Hermopolis, for thy abomination is in my belly. Poison for thee is in my head; I am Atum.
- 1 cont. Back, thou who art in the west, for there is a  $\langle n^c w \rangle$ -snake in this my belly. I shall not be given to thee; thou shalt not lick off my spell.
- 2 cont. Back, thou who art in the east, for there is a  $n^c w$ -snake in my belly. Thou shalt not lick off my spell.
- 3 cont. Back, thou who art in the south, for there is a  $n^c w$ -snake in my belly. Thou shalt not lick off my spell.
- 4 cont. Back, thou who art in the north, for (I) have wiped thee (dry, since my) navel cord is of *bbt*-plants. I shall not be given to thee, thou who art in the north, for Selqet is in my belly, unborn.

## c

- S I am the Green-eyed One. What is in my grasp; what (is not) is in my belly. I am clothed and equipped with my magic. This that is over (my) face and under (me) is Re, 'whom I have blacked out'. The width (of) my throat 'increases' for me in the residence of my Father the Eldest. He has given me this beautiful west that effaces the living. The lord of the twin portals attains power therein every day. My face abides, my breast is on its seat, and my head is with me. I am Re, who protects His Own Majesty. I never fail to learn of any evil project.
- T To be said when rescuing a man from the 4 crocodiles in the god's domain.

## 26th dynasty

- P [. . . by] N.:

## a

- S The eldest falls on his belly, but his Ennead has reconstituted him. The son comes and speaks with his father, (for) this eldest has been rescued from these 4 crocodiles. I know them by their names and what they live on. I am he who rescued his Father from them.

## b

- S 1 Back, crocodile (of the west), living on the tireless stars, for thy abomination is in my belly. (I) have swallowed the neck of Osiris; I am (Seth). Back, crocodile of the west, for there is a  $n^c w$ -snake in my belly. (I) do not give myself to thee; thy flame (prevails) not against N.
- 2 Back, crocodile of the east, living on them that are (mired) in their 'excrement', for (thy) abomination is in my belly. I have proceeded; I am Osiris {N.}. Back, crocodile who is in the east, for there are  $n^c w$ -snakes in my belly. (I) will not give myself to thee; thy flame shall not (prevail) against me.
- 3 Back, crocodile of the south, living on dung and choking smoke, for thy abomination is in my belly. What is in thy hand is not red (. . .); I am Soped {N.}. Back, crocodile who is in the south, for I (can) wipe thee (dry, since) my navel cord is of *bbt*-plants. (I) will not give myself to [thee].
- 4 Back, crocodile of the north, living on this forearm 'in the midst of the (night) hours', for thy abomination is in my belly. Poison (for thee) is (in) my (head); I am Atum {N.}. Back, crocodile who is in the north, for Selqet is in my belly without my having begotten her.

## Spells 32–35

## THE BOOK OF THE DEAD

## c

S I am the green-eyed one. What is in my grasp; what is not is in my belly. (I am) clothed and equipped with my magic. This that is over me and under me is Re, 'whom I have (blacked out)'. The width of my throat '(increases)' for me in the residence of my Father the Eldest. He has given me this beautiful west that effaces the living. The Lord of the twin [portal]s attains power therein every day. My face is open, my heart is on its seat, and my cobra diadem is with me. I am Re, who protects his own self. Nothing (evil) can befall me.

Spell 33<sup>75</sup>

P 1 SPELL FOR WARDING OFF A SNAKE.  
 2 TO BE SAID BY N.:  
 S O Rerek, move not; behold, Geb and Shu are risen against thee. Thou hast eaten a mouse, the abomination of Re; thou has crunched the bones of a putrefied cat.

Spell 34<sup>76</sup>

P 1 SPELL TO PREVENT N.'S BEING BITTEN BY A SNAKE IN THE GOD'S DOMAIN.  
 1 var. NOT LETTING N. BE EATEN BY (A SNAKE) THAT IS IN THE TOMB; WARDING-OFF OF A COBRA BY N.  
 2 HE SAYS:  
 S (O) cobra, I am the flame that shines on the pates of millions (and) the standard of the *Dnpw*-Gods—VARIANT: the standard (on which are) fresh plants. Keep away from me, (for) I am a lynx.

Spell 35<sup>77</sup>

## a

P 1 SPELL TO PREVENT N.'S BEING EATEN BY A SNAKE IN THE GOD'S DOMAIN.  
 2 HE SAYS:  
 S "O Shu," says Busiris, and vice versa, "the turban-wearer and Hathor, they rejoice Osiris. Is there (any)one who will eat me?"

## b

S (O thou) who wouldst tear down him who protects me and (redeems) me, *zkzk*-snake (in) (his *s*)<sup>c</sup>*m*-[plants, keep away from] the leeks. These are Osiris asking for his burial.

## c

S The eyes of the Eldest have fallen, 'washed toward' thee. Truth shares in assigning standings.

<sup>75</sup> Based on Ea (18th dyn.). Vignette of Pc (18th dyn.) shows four undulant snakes. Ea contains Spells 33, 34, and 35 in that order.

<sup>76</sup> Based on Ea (18th dyn.), with § P 1 variant inserted from Hatnofret pap. I (18th dyn.). No vignette has been noted.

<sup>77</sup> Based on Ea (18th dyn.). Vignette of Ax (18th dyn.) shows three undulant snakes.

## TRANSLATIONS

Spells 36–38

Spell 36<sup>78</sup>

- P 1 SPELL FOR DRIVING OFF A COCKROACH.  
 2 TO BE SAID BY N.:  
 S Keep away from me, lips of crookedness. I am Khnum, lord of the Circuit, who brings the words of the gods to Re; I report the message to its Lord.

Spell 37<sup>79</sup>

- P 1 SPELL FOR DRIVING OFF THE TWO *mrtj*-SNAKES.  
 2 TO BE SAID BY N.:  
 S Hail to you, (ye) two comrades, sisters, *mrtj*-snakes. I have parted you by my magic. I am he who rises in the night bark; I am Horus the son of (Isis). I have come to see my Father Osiris.

Spell 38<sup>80</sup>

- P 1 SPELL FOR LIVING ON AIR IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:  
 S 1 I am Ruty, (more) first-born (than) Atum, of Khemmis. (Ye) Who Are in Your Pavilions, guide me; (ye) Who Are in Your Holes, make way for me.  
 2 (Ye) who traverse the waters on the route of the bark of Atum, I stand on the 'deck' of the bark of Re. I recite his words to the common folk; I repeat his words to the Narrow-throated One. My Father{s} judges in my favor at eventide. I open my mouth that I may eat of life. I live on (air); I live again after death like Re every day.

Spell 38A<sup>81</sup>

- P 1 Spell for living on air in the god's domain.  
 2 (To be said) by N.:  
 S 1 I am Atum. I have ascended from the Deep to (the hall of) the sky; I have taken my seat of the west. My commands are issued to the blessed whose seats are hidden, more blessed with ability than Ruty.  
 2 I make my circuit to the *hnhnw*(-bark) of Khepri. I eat there; I prevail there; I live there on air. I guide the bark of Re. He opens for me the mouth of the earth; he opens for me the gates of Geb.  
 3 I have seized them that are in 'the toils' of the Eldest; (I) have guided them that are in their shrines. Horus fraternizes with Seth, and the Elders intercede for me in my behalf. I go in and out without choking; I embark in the bark of the lord of truth. I honor them that are in the day bark beside Re when he shines in the horizon. I live after my death like Re every day. I become more powerful than Ruty. (I) issue commands at eventide to Re's (two crews); (I) issue written commands to these winds more powerful than Ruty. I live after my death like Re every day.

<sup>78</sup> Based on Ea (18th dyn.). Vignette of Ba (19th dyn.) shows N. spearing a beetle; but in Le (19th/20th dyn.) N., holding knife and staff, faces a large cockroach on a stand. Ea contains Spells 36 and 37 in that order.

<sup>79</sup> Based on Ea (18th dyn.). Vignette of Ce (18th dyn.) shows two cobras erect, back to back, on a "gold" sign.

<sup>80</sup> Based on Ea (18th dyn.). Vignette of Ap (19th dyn. or later) shows N. holding a knife and a sail (symbol of air or breath) over three undulant snakes. Naville calls this Spell 38B.

<sup>81</sup> Based on Ca (18th dyn.). Vignette of Pj (18th dyn.) shows seated N. holding a sail, and his wife stands beside him.

## Spell 39

## THE BOOK OF THE DEAD

Spell 39<sup>82</sup>

- P 1 Spell for driving off {his} Rerek in the god's domain.  
 2 (To be said) by N.:
- S 1 Back! Turn aside, recoil with Apophis. Begone! Mayest thou swim to the pool of the Deep, to the place where thy Father (has) commanded that thou be cut to pieces.  
 2 Keep away from this Birthplace of Re, (thou) who tremblest before (him). I am Re, (thou) who tremblest before him.  
 3 Back, rebel, (for) his light is piercing. Re has (over)thrown thy words. Thy face has been turned upside down by the gods; thy breast has been torn out by the lynx. Thy bonds have been placed by the Scorpion; thy pain has been caused by truth. Wayfarers (have) overthrown thee. Fall, turn aside, Apophis, enemy of Re.  
 4 O thou who leavest the desert edge in the east of the sky at the sound of the roaring storm, open the gates of the horizon before Re, that he may ascend, though faint from wounds. I do thy will, I do thy will, (O) Re; I do good, I do good. I do (it) when Re sets; (I) cast off thy cords, (O) Re.  
 5 Apophis is fallen to thy bondage. The southern, northern, western, and eastern gods have bound (him); their bonds are with him. *Rkz* has overthrown him; He Who Is over the Colors (i.e., Thoth) has bound him. Re sets, Re sets; Re has been preserved in peace, while Apophis is fallen.  
 6 O Apophis, enemy of Re, more (pleasing) is (thy) taste than this (sweet) taste in the Scorpion. Great is what it has done against thee, so that thou art in pain because of it and its consequences forever.  
 7 Thou hast not got away, thou hast not escaped, (O) Apophis, enemy of Re. Avert thy face, (thou) whom Re hates, (so that) thou lookest behind thee. Decapitated and with face cut off (art thou) who passest on the roadsides. Hacked off is thy head, (thou) who art in thy earth; crushed are thy bones. Dismembered art thou (by Isis); (she) consigns thee to (the Earth-God), (O) Apophis, enemy of Re.  
 8 Though thy troops whom thou countest on (be strong), it has been expressly ordered that thou rest there, (for) thy goods are there. Bring, bring to the house; bring (what thou hast done) to the house; bring good. No evil opposition has come forth from thy mouth against me (or resulted) from what thou (hast) done against me. I am Seth, who causes storms and cloudiness (when he circles) about the horizon of the sky; like (that of) the Noxious One is his heart.  
 9 Says Atum: "Lift your faces, soldiers of Re; ward off for me (the Noxious One) from the Council."  
 10 (Says) Geb: "Make ye secure them that are on their thrones in the midst of the bark of Khepri. Take your ways, your 'shields' held before you."  
 11 (Says) Hathor: "Take your weapons."  
 12 (Says) Nut: "Come, let us ward off this 'Stormwind', that he who is in his shrine may come and ferry himself across in privacy, the irresistible Lord of the Universe."  
 13 O ye gods who are in your primeval places, traverse the turquoise pools and come hither, that we may adore and rescue the Great One (who is in) (his) Shrine, from whom the Ennead came forth. Perform beneficial acts for him, ye who give him praise; announce ye him and me.

<sup>82</sup> Based on Ca (18th dyn.). Corrections depend chiefly on Pb (18th/19th dyn.) or on Lb (19th dyn.), rarely on Cg (21st dyn.) or later texts. Vignette of Pb shows N. spearing the head of an undulant snake.



## TRANSLATIONS

Spells 39–41

- 14 {Says} Nut of that Pleasant One, and say they who are among the gods: “He ascends, he finds the way, he makes booty of the gods whom he stirs to action before Nut when Geb arises.” O (object of) our terror, the Ennead is (hauling lustily), while Hathor is atremble. (Thus) Re triumphs over Apophis.

Spell 40<sup>83</sup>

- P 1 SPELL FOR REPULSING THE SWALLOWER OF THE ASS.  
2 TO BE SAID BY N.:

*a*

- S 1 Back, husband, abomination of Osiris. Thoth has cut off thy head, and I have done everything with thee—[variant:] against thee—in the Ennead to do thee harm.  
2 Back, abomination of Osiris in the *nšmt*-bark [when he] sails upstream [to] the west with a fair wind. Purify yourselves, all (ye) gods, and overthrow the enemies of Osiris, while the [‘Lord’]s of the Abydos nome are in rejoicing.  
3 Back, swallower [of the ass], abomination of *H3* who is in the nether world. I know—(say) 4 times—where thou art. I am [. . .] ‘lord of thy eye’.

*b*

- S {Variant:} On thy face! Eat (me not), for I am pure. Who, then, am I? [One who has come] of his own accord. Thou shalt not come against me, who have come without being called. Though (thou knowest (it) not), I am master of thy mouth. Give way before thy [myrrh]. “O baldhead, does Horus indeed pierce?” say his creature(s). May thy punishment go into thy intestines and vice versa. Thy Ennead is in Pe and Dep; the child who came forth, he pierced there with the eye of Horus. [I have repulsed] thee when thou wast near; (I) drive thee off by the breath from my mouth. O swallower [of sinner]s, greedy seizer, there are no sins (of mine on) (the docket of) the scribe of evil deeds, there are no [sins of mine (on record) in the Council]. Variant: so that thou wast repulsed when thou wast near and wast deprived of the breath from [thy mouth. O swallower of sinners,] O seizer (by) force, there are no sins, no violence of mine [on the docket of the scribe] of evil deeds. None shall rob (me) in the Council. None shall do (me harm, for), I (can) [cause thy seizure at] (my) command. (Seize) (me not), eat (me not, for I am lord of life and Sovereign of the horizon). (So) Osiris N. triumphs.

Spell 41<sup>84</sup>

- P 1 SPELL FOR WARDING OFF HARM (to be used) BY N. IN THE GOD’S DOMAIN.  
2 HE SAYS:  
S 1 I am Atum, more blessed than Ruty. He opens for me the gate of Geb, that I may kiss the god at his emergence. O thou Doorkeeper of *Tbit*,<sup>85</sup> King of Lower

<sup>83</sup> Based on Lb (19th dyn.), apparently the only text which includes *a*. § P is taken from Ea (18th dyn.), here undamaged. In *b* corrections are made and losses or omissions supplied chiefly from Ea, rarely from Cg (21st dyn.) or later texts. Vignette of Le (19th/20th dyn.) shows N. spearing the head of an undulant snake that is biting the neck of an ass.

<sup>84</sup> Based on Ea (18th dyn.). Vignette of Pb (18th/19th dyn.) shows N. holding a knife and possibly a slim papyrus roll.

<sup>85</sup> Ea’s *ṽtbt* is emended to match Ca (18th dyn.). Other documents are still different. Other changes in § S come from Aa (18th dyn.) and Pb (18th/19th dyn.).

## Spells 41–42

## THE BOOK OF THE DEAD

Egypt who art in the west, I eat, I live on air. I lead him who is with the Great Perceiver to the bark of Khepri; I speak to the evening Crew of Atum. I go in and out. I see him who is (yonder) and lift him up, that he may tell me the words of the Narrow-throated One. Assuredly I live after my death like Re every day.

- 2 O thou who bringest offerings and openest his mouth, (who puttest forward the writings and spreadest out the offerings, who establishest right and) puttest forward wrong, who establishest the Goddesses, I am Osiris who counts his seasons, who hears these rolls (read) and [lifts his] right arm. He judges the Elders; he enters the Council.

Spell 41B<sup>86</sup>

- P 1 Spell for seizing the *mrtj* (-snakes).  
 1 var. Another spell for warding off harm.  
 2 To be said by Osiris N.  
 S 1 O ye Slayers of the Lord of Life, whose faces are of flame, sharp-fingered ones whose bodies are 'glutted' with the shanks of their children (and of) the Lord of Life, keep ye away from me, 'be not glutted' therewith. The shank (belongs) to (my) Father Osiris the lord of life. Keep ye away from me, (or) behold, (I) will make known to him the slayer, his enemy. I am his Daughter, I am his child.

Spell 42<sup>87</sup>

- P 1 SPELL FOR WARDING OFF THE HARM THAT IS DONE IN HERACLEOPOLIS.  
 2 [TO BE SAID BY] N.:  
 S 1 The land (belongs) to the rod, the white crown to the image, the standard '(to the festal)' journey ['of Min']. I am the child. (Say) 4 times. O kid of the Eldest, thou hast said just today: "Prepare the place of execution, even that which thou knowest." Thou hast come to it, ['marrow' of the eldest]. I am Re, abiding of favor; I am the God's vertebra within the tamarisk. How good it is 'to tarry close to him'. (Say) 4 times. I am Re, abiding of favor; I am the God's vertebra within the tamarisk. If I prosper, this day prospers.  
 2 My hair is (that of) the Deep; my face is (that of) the Disk. My eyes are (those of) Hathor; my ears are (those of) Upwawet. My nose is (that of) the Presider over 'Xois'; my lips are (those of) Anubis. My teeth are (those of) Selqet; my <neck> is (that of) the divine Isis. My arms are (those of) the Ram the lord of Mendes; my chest is (that of) Neit the lady of Sais. My back is (that of) Suty; my phallus is (that of) <Osiris>. My flesh is (that of) the Lords of Kheraha; my breast is (that of) the Great of Dignity. My belly and my backbone are (those of) Sekhmet; my buttocks are (those of) the eye of Horus. My thighs and my calves are (those of) Nut; my feet are (those of) Ptah. My (fingers and) toes are <live cobras>. [Not one of my members] is without a god.  
 3 Tho' is the magical protection of my whole body; I am Re every day. I shall not be grasped by my arms; I shall not be seized by my hands. Neither men nor

<sup>86</sup> So called by Naville in his publication of Cg, the earlier of the two 21st-dynasty texts that represent this spell; our translation is based on Ec, with § P 1 variant inserted from Cg. Cg and Ec were each written for a woman. Neither text has a vignette.

<sup>87</sup> Based on Ea (18th dyn.), with emendations and additions supplied chiefly from Ca (18th dyn.). Vignette of Cc (18th dyn.) shows and names deities mentioned in § S 2.

## TRANSLATIONS

Spells 42-43

- gods nor the blessed nor the dead {nor any men} nor any patricians nor any common folk nor any sun-folk shall do any robbing of me.
- 4 I am one who has ascended sound, whose name [is not known]. I am yesterday; my [name] is He Who Sees a Million Years, who has gone, who has gone along the roads of the Chief Examiners. [I am lord of eternity; would that] I were esteemed like Khepri. I am lord of the crown of Upper Egypt; I am one who is with the Sound Eye. (Thou of the egg, thou of the egg, I have been given life through them. I am one who is with the Sound Eye; even when closed, I am in its protection. I have ascended and shone; I have entered that I may live. I am one who is with the Sound Eye.) My seat is on my throne; I dwell in 'the embankment beside' it. I am Horus, who treads on millions; my throne has been assigned to me, that I may rule it. Behold, the mouth that spoke is silent; and (as for) me who was in normal position, behold, my form is upside down. I am Unnofer; time after time his requirements are with him, one by one, (as) he circles. I am one who is with the Sound Eye. Nothing can happen to me; evil, uncleanness, and strife, they cannot (prevail) against me. It is I [who have opened the gate] in the sky, who rule the throne and have parted the progeny this day. Not a child has trodden the (path) of yesterday; (to me belongs) today, man by man.
- 5 I am your protector for millions '(of years)'. Whether ye exist (as) Sky-Folk or Earth-Folk, southerners, northerners, easterners, or westerners, fear of me is in your bellies. I am one who fashions with his eye; I shall not die again. My power is in your bellies, and my forms are in me; I am one who cannot be known. (As for) the red ones, their faces are against me; but I rejoice that this period of time has not accomplished what it would have done against me. Where is the sky? Where is the earth? Children of misfortune, they cannot be united. My name 'shuns' everything evil. Effective are the spells when my speech speaks to you. It is I who rise and shine on wall after wall, one by one. Not a day is without its appropriate activities as each (day) passes, as each (day) passes.
- 6 Behold, I have told thee I am the blossom that came forth from the Deep, and Nut is my mother. O thou who didst create me, I am one who strides not, the great commander within yesterday, the commander's portion being within my hand. There is none who knows me or shall know me; there is none who grasps me or shall grasp me. O thou of the egg, thou of the egg, I am Horus presiding over millions. My scorching breath is against their faces, so that they are '(feverish)', (for) their hearts are against me. I rule my throne; (I) spend this time, the way having been opened for me, delivered from [all] evil. I am the golden ape of 3 palms and 2 digits, without hands or feet, presiding over Memphis. If I prosper, the ape presiding over Memphis prospers.
- T TO BE SAID: 'MAYEST THOU LOOK KINDLY UPON HIM WHOM' THOU EXPELLEST.

Spell 43<sup>88</sup>

a

- P 1 SPELL FOR NOT LETTING N.'S HEAD [BE] CUT OFF FROM HIM IN THE GOD'S DOMAIN.  
2 HE SAYS:

<sup>88</sup> Based on Ea (18th dyn.). Vignette of Eb (18th/19th dyn.) shows N. standing in prayer before three gods, each of whom holds "life" sign and scepter. This vignette has changed places with that of Eb's adjoining Spell 93 but resembles the vignette found with Spell 43 in T (Ptol.).

## Spells 43–46

*THE BOOK OF THE DEAD*

S I am the Eldest, son of the Eldest, Nezer, son of Nezer, whose head has been given (back) to him after it was cut off. Osiris' head shall not be taken away from him; my head shall not be taken away from me.

*b*

S I am put together, renewed, and rejuvenated. I am Osiris.

**Spell 44<sup>89</sup>***a*

P 1 SPELL FOR NOT DYING AGAIN.

2 TO BE SAID BY N.:

S The pit (and the twin peepholes) (have been opened for me), ((so that) sunlight) falls within the darkness. The eye of Horus has been set apart for me; Upwawet attends me. I have hidden myself among you, Imperishable Stars. (My) neck (is that of) Re.

*b*

S My face is open; my breast is on its seat. My spell, I know (it).<sup>90</sup> I am Re, who protects himself. I am not attacked (nor) plundered. Live thou, my Father, son of Nut; I am thy eldest son, who sees thy secrets. I am risen as (King) of the gods; I shall not die again.

**Spell 45<sup>91</sup>**

P 1 SPELL FOR NOT ROTTING IN THE GOD'S DOMAIN.

2 TO BE SAID BY N.:

S Does the weary one weary, even Osiris? Does a member weary, namely (a member of) Osiris? It has not wearied, it has not rotted, it has not escaped, [it has] not [got away. Do ye] likewise [for me], (for) I am Osiris.

T AS FOR ONE WHO KNOWS THIS SPELL, HE SHALL NOT ROT IN the god's domain.

**Spell 46<sup>92</sup>**

P 1 SPELL FOR NOT PERISHING BUT EXISTING ALIVE IN THE GOD'S DOMAIN.

2 TO BE SAID BY N.:

S O youths of Shu, youths of Shu, the gateway provided with its fillet of sun-folk '(says)': "I cause to hasten to me whoever exists or has existed."

<sup>89</sup> Based on Ea (18th dyn.). Vignette of Eb (18th/19th dyn.) shows N. seated before an offering stand.

<sup>90</sup> CT has instead: "My Upper Egyptian crown is with me."

<sup>91</sup> Based on Ea (18th dyn.), with restorations supplied from Ca and TT 82 (both 18th dyn.) and § T inserted from Eb (18th/19th dyn.). Vignette of Eb shows Anubis supporting N.'s mummy.

<sup>92</sup> Based on Ea (18th dyn.). The texts of this brief spell offer extreme diversity. For example, Aa (18th dyn.) seems to say: "Spell for perishing yet existing alive in the god's domain with the children of light. '(Say) twice. (O) morning star provided (with) a fillet of browbands, (who causes)' persons who exist to hasten, I exist every day."

Vignette of Eb (18th/19th dyn.) shows a gateway flanked by two birds: phoenix and soul.

## TRANSLATIONS

Spells 47–51

Spell 47<sup>93</sup>

- P 1 SPELL FOR NOT LETTING N.'S SEAT AND THRONE BE TAKEN AWAY FROM HIM IN  
THE GOD'S DOMAIN.
- 2 HE SAYS:
- S 1 My seat and my throne, come, serve me. I am your lord, (O) gods; come in my  
retinue. I am the son of your lord; ye belong to me. It is my Father who made you  
2 for me while (I) was in the retinue of Hathor, for I was the priest there, Ihy,  
while I was in the retinue of Hathor  
3 as musician of Unnofer and favorite like the worthy ones. I have embraced my  
father Geb for all eternity. The beautiful west has extended her hands to me; she  
receives my corpse unto herself in peace. I endure in her endlessly in the retinue  
of Osiris, without being repulsed or perishing forever.
- S var. My seat and my throne, come to me; circle for me, (O) gods. I am such a mummy  
as ye cause to be in the retinue of the great God. I am the son of a righteous man  
whose abomination it is to tell lies. I am a justified one.

## Spell 48 = Spell 10

## Spell 49 = Spell 11

Spell 50<sup>94</sup>

- P 1 SPELL FOR NOT ENTERING THE GOD'S PLACE OF EXECUTION.
- 2 TO BE SAID BY (N.):
- S 1 (A knot) was tied {for me} around me in the sky adjoining the earth by Re on  
the day when (he) made the knot fast to (him) who was torpid on (his) legs, that  
day of cutting off the lock of hair.
- 2 A knot was tied around me by Sutuy while the Ennead was in its pristine power,  
before strife arose. Keep ye (me) safe from (him) who slew My Father. I am  
Seizer of the Two Lands.
- 3 A knot was tied (around me) by Nut, who saw its first instance. I did not see  
truth before the Divine Images of the gods were fashioned. I am 'He Who Is';  
I am (heir) of the great gods.

Spell 51<sup>95</sup>

- P 1 SPELL FOR NOT WALKING UPSIDE DOWN IN THE GOD'S DOMAIN.
- 2 TO BE SAID BY N.:
- S My abomination is my abomination; I will not eat my abomination. Dung is my  
abomination; I will not eat it. Ordure—no harm (shall come) therefrom. I will  
not touch it with my hands; I will not step on it with the soles of my feet.

<sup>93</sup> Based on Ea (18th dyn.), which ends with § S 1; § S 2 is taken from Cg (21st dyn.), § S 3 from Cairo 29301 (Ptol.), and § S variant from Aa (18th dyn.). Vignettes that really belong with Spell 47 have not been noted.

<sup>94</sup> Based on Ea (18th dyn.), a text which is called 50B in Budge, *Tr.* But in *Hunefer etc.* p. viii Budge calls it 50A, while on his Nu Pl. 40 (*ibid.*) he calls it simply 50. Budge's 50A in his translation volume is made from the slightly variant text of Aa (Naville's Spell 50); Budge's 50B in *Hunefer etc.* p. viii is a variant of Spell 28 a beginning plus c.

Vignette of Eb (18th/19th dyn.) shows N. with back turned on a guillotine topped by a knife that drips blood.

<sup>95</sup> Based on Ea (18th dyn.). Vignette of Bekenranef (26th dyn.) shows N. seated, hands raised.

## Spells 52–53

*THE BOOK OF THE DEAD***Spell 52<sup>96</sup>**

P 1 SPELL FOR NOT EATING DUNG IN THE GOD'S DOMAIN.  
2 TO BE SAID BY N.:

**a**

S My abomination is my abomination; I will not eat my abomination. Dung is my abomination; I will not eat it. Ordure—none shall drop into my belly. I will not touch it with my hands; I will not step on it with the soles of my feet.

**b**

S 1 "What, pray, dost thou live on," say they, the gods, to me, "in this place whither thou hast been brought?" I live on these 7 loaves of her whose loaves have been brought by Horus and by Thoth.  
2 "Where art thou permitted to eat?" say they, the gods, to me. I eat under this sycamore of Hathor my mistress. I have given my leavings therefrom to her dancers. My fields have been assigned to me in Busiris, my plants in Heliopolis. I live on bread of white wheat, and my beer is of red barley.  
3 Given to me is my family, consisting of my father and my mother.

**c**

S (O) doorkeeper of him who addresses his land, open to me, open wide to me, (make way for me,)<sup>97</sup> that I may sit where I will.

**Spell 53<sup>98</sup>**

P 1 SPELL FOR NOT EATING DUNG NOR DRINKING URINE IN THE GOD'S DOMAIN.  
2 TO BE SAID BY N.:

**a**

S I am the horned bull who rules the sky, lord of 'the feasts' of the sky, the Great Illuminer who ascends as scorching flame, who 'yokes' the years 'and gladdens' Ruty. To me the course of the Sunlight has been given.

**b**

S 1 My abomination is my abomination; I will not eat dung, I will not drink urine, (nor) walk upside down.  
2 I am possessor of bread in Heliopolis. My bread is in the sky with Re; my bread is on earth with Geb. It is the night bark and the day bark that bring it to me from the house of the Great God in Heliopolis. I (stretch) my intestines when I join the ferryboat of the sky. I eat of what they eat of; I live on what they live on. I have eaten bread in the chamber of the possessor of offerings. (So says) N.

<sup>96</sup> Based on Ea (18th dyn.). Vignette of R (Pers.-Ptol.) shows N. seated before an offering stand.

<sup>97</sup> Found in both CT and late texts.

<sup>98</sup> Based on Ea (18th dyn.). Vignette of R (Pers.-Ptol.), misplaced over Spell 49, shows N. holding a bowl of incense and seated before an offering stand.

## TRANSLATIONS

Spells 54–57

Spell 54<sup>99</sup>*a*

- P 1 SPELL FOR GIVING BREATH TO N. IN THE GOD'S DOMAIN.  
 2 HE SAYS:  
 S 1 O Atum, give me the refreshing breath that is in thy nose. I am this egg that was in the Great Honker; (I am) this great magical protection that came into being and separated Geb from the earth. If I live, it lives; if I grow old, it (grows old). If I breathe air, (it breathes air).  
 2 I am judge of the Reconstituted One; I have circled about his egg. My morrow (comes) in (due) time.

*b*

- S Great is the strength of Suty, O enwrapped one of Pe and the Two Lands. Thou who art among the well-fed and thou who art among the blue ones, be on your guard against him who is in his nest, the child, when he goes forth against you.

Spell 55<sup>100</sup>

- P 1 SPELL FOR GIVING BREATH IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:  
 S 1 I am the jackal of jackals; I am Shu who draws air in the presence of Sunlight to the limits of the sky and the limits of the earth and the limits of the *nbh*-bird's 'flight'.  
 2 Breath has been given me (by) these youths. I open my mouth; I look with my eyes.

Spell 56<sup>101</sup>

- P 1 SPELL FOR BREATHING AIR AMID THE WATERS IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:  
 S 1 O Atum, mayest thou give me the refreshing breath that is in thy nose. It is I who occupy this (great) seat in the midst of Hermopolis. I have guarded this egg of the Great Honker. If I flourish, it flourishes. If I live, it lives; if I breathe air, it breathes air.  
 2 My Soul (clings) to thee, my Lord Atum. Encircle it; sanctify it. This (soul) falls (protectively) over the name of Osiris N.

Spell 57<sup>102</sup>*a*

- P 1 SPELL FOR BREATHING AIR AND HAVING WATER AVAILABLE IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:  
 S 1 O Inundation, Eldest of the sky in this thy name of Cultivator of the Sky, mayest

<sup>99</sup> Based on Ea (18th dyn.). Vignette of Eb (18th/19th dyn.) shows N. holding a sail, symbol of air or breath.

<sup>100</sup> Based on Ea (18th dyn.); § S 2 is from Lb (19th dyn.), with emendations from CT. Vignette of Pp (18th/19th dyn.) shows N. kneeling, holding a sail in each hand.

<sup>101</sup> Based on Ea (18th dyn.), which ends with § S 1; § S 2 is added from R (Pers.-Ptol.). Vignette of Ax (18th dyn.) shows N. holding a sail.

<sup>102</sup> Based on Ea (18th dyn.) for *a-b* and on Pb (18th/19th dyn.) for *c-d*, with emendations in *c* from CT. Vignette of Ap (19th dyn. or later) shows N. holding a sail and enveloped by streams of water.

## Spells 57-58

## THE BOOK OF THE DEAD

thou let me have water available like Sekhmet who robbed Osiris that stormy night.

- 2 Behold, escort to me the Elders presiding over the seat of the Flood. As they escort this august god of theirs whose name they know not, may they escort me likewise.

*b*

- S 1 My nose is open in Busiris. VARIANT: My mouth and my nose are open in Busiris. My offering is in Heliopolis, this house of mine that Seshat built for me and on whose walls Khnum stood for me.
- 2 If a north wind comes, I sit in the south; if a south wind comes, I sit in the north; if a west wind comes, I sit in the east; if an east wind comes, I sit in the west.
- 3 I wrinkle the skin of my nose. I gain access to the place where I wish to sit.

*c*

- S I have power over my mouth and my nose. "Thou art indeed Atum," say they, the gods and the blessed. "Sate thyself, (Lord of All, for thou art) Atum," says the green shoot that came forth at a summons from your (mouths), (O gods). Lo, I am Atum.

*d*

- S (O) willow(-god and) Crocodile Demons, I will not be kept away by 'the disheveled one'. I am N. My flesh shall not be cut; my flesh—there shall be no cutting of it. Behold, (I) am come. I have inspected, I have gone forth, with him; (I) have passed away. (But) my aged father the Deep, he causes that I live. He has provided nourishment for me; he has established my paternal inheritance yonder.

Spell 58<sup>103</sup>

- P 1 SPELL FOR BREATHING AIR AND HAVING WATER AVAILABLE IN THE GOD'S DOMAIN.
- 2 TO BE SAID BY OSIRIS N.:
- S 1 Open to me. "Who art thou? What art thou? Where wast thou born?" I am one of you. "Who is that with thee?" They are the two *mrtj*-snakes. "Well, whither art thou bound?" Toward Him Who Ventures Near the Place of Smiting.<sup>104</sup> He will let me cross to the house of Him Who Recognizes Faces.
- 2 Assembler of Souls is the name of the ferryman; Hair-Comber is the name of the oars. Thorn is the name of the dipper; Tested (and) Accurate is the name of the steering oar. Continue with more of the like<sup>105</sup> when (I am) put into the pond,<sup>106</sup> so that ye may give me a jar of milk, a cake, a loaf, a jar (of beer), and a chunk of meat from the house of Anubis.
- T AS FOR ONE WHO KNOWS THIS SPELL, HE ENTERS AFTER GOING FORTH FROM THE god's domain.

<sup>103</sup> Based on Eb (18th/19th dyn.), whose vignette shows N. and wife, each holding a sail, standing in a garden pool from which their right hands scoop water for drinking; date palms form a background.

<sup>104</sup> Sethe's commentary on Pyr. 279 *d* suggests that this (*msqn*, var. *msqt*) may be the Milky Way.

<sup>105</sup> Literally, "its like (to be) added to it."

<sup>106</sup> The CT parallel would suggest emendation of *swn*, "pond," here and again in Spell 122 *a*, to *shn* or *sšn*, a kind of ship or bark.



## TRANSLATIONS

Spells 59–62

**Spell 59<sup>107</sup>**

- P 1 SPELL FOR BREATHING AIR AND HAVING WATER AVAILABLE IN the god's domain.  
 2 TO BE SAID BY Osiris N.:
- S O thou sycamore of Nut, mayest thou give me water and the breath that is in thee. It is I who occupy this seat in the midst of Hermopolis. I have guarded this egg of the Great Honker. If it grows, I grow. If it lives, I live; if it breathes air, I breathe air. (So says) Osiris N.

**Spell 60<sup>108</sup>**

- S 1 I am N. Opened for me are the double doors of the sky, parted for me are the double doors of the celestial waters, by Thoth and by Hapi, that is, Hapi of the sky, vast at early morn.  
 2 May ye let me have water available as when Seth robbed his foe on this day when the Two Lands raged.  
 3 The Elders escort to me the oblation that is in the corner (i.e., of the sky). As they escort this great God, the equipped blessed one whose name is unknown, so the eldest escorts to me the oblation. I am N.

**Spell 61<sup>109</sup>**

- P 1 SPELL FOR NOT TAKING N.'S SOUL AWAY FROM HIM IN THE GOD'S DOMAIN.  
 1 var. SPELL FOR DRINKING WATER IN THE GOD'S DOMAIN BY N.  
 2 HE SAYS:
- S Verily I am one who came forth from the flood and to whom the Overflow has been given, that he may have it available as the Inundation.

**Spell 62<sup>110</sup>****a**

- P 1 Spell for drinking water in the god's domain by N.  
 2 He says:
- S 1 Opened is the deluge for Osiris; parted are the celestial waters (for) Thoth and <for> the Inundation, lord of the horizon in this <his> name (of) <Cropper of the Earth>.  
 2 Mayest (thou) let me have water available like the members of Seth.

**b**

- S I am the sky-crosser; I am the Lion, Re; I am a wild bull. (I have) eaten a foreleg; I have consumed a shank. I have circled the pools of the Field of Rushes. Given me is perpetuity without limit, for I am the heir of perpetuity, to whom eternity has been given.

<sup>107</sup> Based on Eb (18th/19th dyn.), whose vignette shows N. kneeling beside a garden pool while the goddess Nut in a sycamore fig tree pours water for him and extends a tray of food.

<sup>108</sup> Based on Pb (18th/19th dyn.), where Spell 60 occurs between Spells 61 and 62. No really appropriate vignette has been noted with Spell 60. That of Pf (18th dyn.) shows N. kneeling, with a blue lotus in his hand.

<sup>109</sup> Based on Ea (18th dyn.), with § P 1 variant inserted from Hatnofret pap. I (18th dyn.). Vignette of Eb (18th/19th dyn.) shows N. holding in his arms his soul in the form of a human-headed bird, and Pb (same date) shows N. dipping water from a pool with his hands.

<sup>110</sup> Based on Aa (18th dyn.), whose vignette shows N. dipping water from a T-shaped pool with his hands.

Spell 63<sup>111</sup>*a*

- P 1 Spell for drinking water and not being dehydrated by fire.  
 2 N. shall say:  
 S 1 O bull of the west, bring me to thee. I am this paddle of Re's wherewith he paddles the Aged. I shall not become dehydrated; I shall not become scorched.  
 2 I am Baba, first son of Osiris, whom every god united to himself<sup>112</sup> within his eye in Heliopolis.  
 3 I am the Heir of (Osiris), who unwrapped the Eldest, the weary one. My name flourishes for me; I have prevented (another) from living on me this day.

*b*

- P 1 Spell for not being burned up in water.  
 2 N. shall say:  
 S 1 I am this well equipped paddle wherewith {he} Re paddles the Aged. I bear (away) the efflux of Osiris to (the isle of) the fiercely bright ones, them who are no more, whom he paddles, (then) leaves boatless, them who are no more, whom he has [dehydrated].  
 2 I have climbed up the Sunlight. (O) Khnum presiding over the halyards, take and behead the catch while traveling behind me (on) [this] road by which (I have) ascended.

Spell 64<sup>113</sup>

- P 1 SPELL FOR GOING FORTH BY DAY (from the god's domain).  
 2 TO BE SAID BY N.:  
 S 1 Mine are yesterday and 'each' morrow, (for I am) in charge of (its) successive births. (I am) the Hidden of Soul who made the gods and gives offerings to the Gods of the Nether World (and to) the west side of the sky, the eastern steering oar, Two-faced One whose rays are seen, cloud-lord who comes forth at twilight, (whose manifestations belong to the house of death).  
 2 O ye two falcons of his who are in charge of their tribunals, who hear cases 'presented orally', who guide the dead to the crypt, who haul (to it) Re following in the seat that is over the borough located above the sky, the owner of the shrine that stands as rampart of the earth, I am he, and vice versa. Glaze is fused (for) Ptah upon his metal.  
 3 (O) Re, laugh, thy heart pleased with thy goodly truth of this day. Enter into (the nether sky), come forth from the east, thou whom the First-born and the Ancestors invoke. {Thy light is upon me, soul of three.}<sup>114</sup> Make pleasant for me thy ways, make broad for me thy paths, that I may cross the earth in the (same) fashion as the sky, thy light upon me, soul of three. As I approach the god, say

<sup>111</sup> Based on Pc for *a* and Cc for *b* (both 18th dyn.). Their earliest combined occurrence as one spell may be on Cairo 41068 (25th dyn.). For the two parts separately the vignette of Pc shows N. dipping water from a pool with his hands, that of Cc shows N. standing beside two "fire" symbols.

<sup>112</sup> So regularly in the 18th dynasty, but CT ancestral texts agree instead on "who unites every god to himself."

<sup>113</sup> Based on Ea, with losses and omissions restored chiefly from Cc and Aa (all three texts 18th dyn.). For §§ S 14 and T 1 see Spell 64 variant. Vignette of Cc shows N. standing before tomb after emerging from its doorway.

<sup>114</sup> Misplaced; see recurrence just below.

## TRANSLATIONS

Spell 64

- in (my) ears amid the nether world (that) no sins of my mother's are (held) against me. Rescue thou me, protect thou me, from him who closes his eye each evening and 'veils' all in darkness. I am the Overflow; my name is Great Black Water. My outside that envelops what is within it becomes full.
- 4 O yon Eldest without an island, summon Them That Are in Their 'Sedges' at the hour for attending the god. Say, pray, to the Master of His Flood: "Behold, the foreleg is bound on the neck, the rump upon the head of the west."
- 5 Give me him who is with thee, (thou) greater of the two great (goddesses), as one placed in my (charge). I weep at what I have seen.
- 6 (When) I sail from the embankment at Abydos, (O ye) bolts, slide over the gates with your faces downward.
- 7 Thy<sup>115</sup> arms are thy tent; thy face is (that of) the greyhound whose nose sniffs (at) the shrine. My feet propel me, for Anubis is arrived (at the district called) Limitless. Tatenen's 'friendliness' exceeds (that of) Ruty, so that I am preserved. I am one who has escaped 'through a crack' of the door. The light created at his will abides.
- 8 I know the watery depths (even better) than thy name. Thou providest for the needs of the blessed, who number (4,400,000), with 1200 things more after their things 'are supplied' at the (proper) hours on the day of investigating the attendants of Orion. (Each attendant is)  $\frac{1}{2}$  of the passing (night) as a whole, as one of them gives (place) to another. Now it is  $\frac{1}{4}$  thereof that presides over the hour of overthrowing the rebel and returning therefrom triumphant. It is these that are at the opening of the nether world; it is these that are assigned to Shu.
- 9 I have risen as lord of life through the goodly truths of this day: cold blood, fresh wounds, and burial in the earth.
- 10 I parted the two horns (that united) with the greedy crocodile against me. (Ye) mysterious of forms, turn me not away, (ye snakes) that (crawl) upon their bellies, (for) I have come by order of the Lord of Terror to greet Osiris. Make not the eye to swallow its tears.
- 11 I am the (Offering-)Bringer of the house of 'the Abundantly Supplied One'. I have come from Letopolis to Heliopolis to tell the phoenix about the nether world.
- 12 O Mysterious Silent Land that is with its mate, creating my form like Khepri, let me ascend as the Disk upon the sunshine which I set apart in the west of the sky, that sunlight may shine in the keep and that I rise as one set free from the mouth of the cavern. May I (traverse) the sky and tread upon the (watery) firmament; may I hold aloft the brightness as the light of its eye and soar to the rays of Sunlight. My form is (that of) Re (rather) than (of) common folk; he tramps on the tails of them that dwell in the earth.
- 13 O 'pusher, pusher', who drivest away the shadows of the blessed (from the earth), give me a good road to the gate of the nether world, (for I) am acting in behalf of him who is yonder, exhausted, so that he who is full of pus may reconstitute himself.
- 15 Who, pray, is the biter in the hidden realm? I am the presider over Rosetau, who entered in his name and came forth as the Seeker, lord of the millions of earth, who made his (own) name. The pregnant one puts down her burdens; Hiyet has given birth before him who walks head downward. Sealed has been the door through the wall, overturned by thy hand, which I have restored for thee.

<sup>115</sup> "Thy" is masculine in § S 7, feminine in § S 8. But in the variant version (see below) § S 8 usually follows § S 5, with the feminine used in both tying them together.

## Spell 64

## THE BOOK OF THE DEAD

- 16 To Horus his eye has been given, that his face may become bright at dawn. I have not vomited. I become a lion; Shu's goods are with me; I am nephrite. How good it is to see the mooring of the Weary-hearted One when he alights on 'the reedy stream'. Behold the ascent; I am the Lord of Life.
- 17 (O) Osiris, behold, thy possessions are on the ground. I have embraced the sycamore, and the sycamore has sheltered me. The Two *Sh*-Snakes open for me the nether world. I have come, I (have) embraced the Sound Eye.
- 18 (My soul,) where, pray, art thou on blacked-out-moon day while the corpse is silent? I have come to see Him Who Is with His Coiled One face to face and eye to eye. The wind rises at his ascent, and torpidity stares me in the face.
- 19 Turban-wearers, give me your hands, ye who were born by coming forth from the mouth, whose dawns (are those) of the eye of Re, that I may stand. Reconstitute me, reconstitute me, let me soar to the sky and alight on the earth. May my eye run yonder at my heels, (for) I am a child whose form her (i.e., the eye's) Lord sets free. (O) Earth-Gods, deliver me at my (proper) time, for I am one whom the fighter has hidden away, '(so that) joy is banished'. Follow me. My magic is what (makes) my flesh firm; my spells are the magical protection of my quaking limbs. He (i.e., Re?) depends on (my) advice, and the Ennead relies on what I say.
- T 2 NOW AS FOR ONE WHO KNOWS THIS SPELL, IT MEANS THAT HE HAS BEEN VINDICATED ON EARTH AND IN THE GOD'S DOMAIN AND DOES ALL THAT THE LIVING DO. INDEED, IT IS THE GREAT(EST) PROTECTION OF THE GOD.
- 3 THIS SPELL WAS FOUND IN HERMOPOLIS ON A BRICK OF THE ORE OF UPPER EGYPT, INCISED IN REAL LAPIS LAZULI, UNDER THE FEET OF THIS GOD IN THE TIME OF THE MAJESTY OF THE KING OF UPPER AND LOWER EGYPT, Menkaure†, BY THE KING'S SON Hardedef†, WHO FOUND IT WHEN HE WAS GOING ABOUT TO MAKE INSPECTION OF THE TEMPLES, 'A (military) FORCE' BEING WITH HIM ON THAT ACCOUNT. HE OBTAINED IT BY ENTREATY AND BROUGHT IT LIKE A MARVEL TO THE KING WHEN HE SAW THAT IT WAS A GREAT SECRET, UNSEEN AND UNBEHELD.
- 4 ONE SHALL RECITE THIS SPELL (only when he is) PURE AND SPOTLESS, WITHOUT EATING GOATS OR FISH OR GOING NEAR WOMEN.
- 5 LO, MAKE A SCARAB OF NEPHRITE 'SET (IN)'<sup>1</sup> AND ADORNED WITH GOLD AND PUT WITHIN A MAN'S HEART, AND PERFORM FOR HIM THE (ceremony of) OPENING THE MOUTH, IT (i.e., the scarab) BEING ANOINTED WITH MYRRH.
- 6 To be said OVER IT AS A CHARM:<sup>116</sup>

Spell 64 variant<sup>117</sup>

- P 1 SPELL FOR KNOWING THE SPELLS FOR GOING FORTH (by day) IN A SINGLE SPELL.
- 2 TO BE SAID BY N.:
- S 1 Mine are yesterday and 'each' morrow, (for I am) in charge of its successive births. (I am) the Hidden of Soul who made the gods and gives offerings to Them of the Hidden Realm (and to) the west side of the sky, the eastern steering oar, two-faced one whose rays are seen, cloud-lord who comes forth at twilight.
- 2 O ye two falcons of his who are in charge of their tribunals, who hear cases 'presented orally',

<sup>116</sup> Spell 30B follows.<sup>117</sup> This too is based on Ea (18th dyn.), but no vignettes have been noted with it. Like Ea, Ce and Aa (both 18th dyn.) are provided with both versions of Spell 64.

## TRANSLATIONS

## Spell 64

- 4 the foreleg is bound on the neck, the rump upon the head of the west.  
 5 Give me him who is with thee, (thou) greater of the two great (goddesses), as one placed in my (charge). I weep at what I have seen.  
 8 I know the depths (even better) than thy name. Thou providest for the needs of the blessed, who number <4,400,000>, including 1200 more of <22> cubits (in height), as (the days) as a whole pass, as one of (them) gives (place) to another. Now it is  $\frac{1}{8}$  that presides over the nether world at the hour of overthrowing the rebel and returning therefrom triumphant. It is these that are at the opening of the nether world.  
 9 (There are) 7 steps in his ascent. My protection consists of the magical protection of <his> spells, cold blood, and fresh wounds.  
 10 I parted the two horns when I 'joined (battle)'<sup>1</sup> with the greedy crocodile against me. (Ye) mysterious of forms, turn me not away, (ye snakes) that (crawl) upon their bellies. Make not the eye to swallow its tears, (O) Silent One.  
 14 O Silent One, open for me the keep; give me a good road, that I may pass.  
 15 Who, pray, is the biter in the hidden realm? I am the presider over Rosetau, who entered in his name and came forth as the seeker, lord of the millions of earth, who made his (own) name. The pregnant one puts down her burdens, (for) sealed has been (the door) through the overturned wall. They are <ḏbrt->fruits fallen on the back of the phoenix and on the two companions (i.e., Isis and Nephthys).  
 16 To Horus his eye has been given, that his face may become bright at dawn. (His name is my name.) I have not vomited. I become a lion; Shu's goods are with me; I am nephrite. How good it is (to see) the mooring of the Weary-hearted One when he alights on 'the reedy stream'. Behold the ascent; I am the Lord of Life. These are my comings; I go forth from the entrance of the Main Door.  
 17 (O) Osiris, thy <protection> is over the needy. I have embraced the sycamore, and the sycamore has sheltered me. The two *sh*-snakes open for me the nether world. (I have come, I have embraced the Sound Eye.)  
 18 (Where, pray, art thou on blacked-out-moon day while the corpse is silent?) I have come to see Him Who Is with His Coiled One face to face and eye to eye. The wind rises at his ascent, and torpidity stares me in the face.  
 20 (O) lion, child that is in Wetnet, thou art in me, and I am in thee. Thy manifestation is my manifestation. I am the Overflow; my name is Great Black Water. My manifestation is the manifestation of Khepri, the herbage of Atum. '(O) Atum,<sup>1</sup> I have entered as an ignorant one; I have come forth as an initiate. (I am N.;) I shall be seen in my human form forever.  
 T 1 THIS (SPELL ASSURES) GOING FORTH BY DAY, NOT KEEPING A MAN AWAY FROM THE NETHER-WORLD ROAD IN GOING IN OR OUT, ASSUMING ANY FORM ONE WISHES, AND NOT (LETTING) A MAN'S SOUL DIE AGAIN.  
 2 NOW AS FOR ONE WHO KNOWS THIS SPELL, IT MEANS THAT HE HAS BEEN VINDICATED ON EARTH AND IN THE GOD'S DOMAIN AND DOES ALL THAT THE LIVING DO. INDEED, IT IS THE GREAT(EST) PROTECTION OF THE GOD.  
 3 THIS SPELL WAS FOUND IN A FOUNDATION WALL OF HIM WHO IS IN THE *Hnw*-BARK BY THE FOREMAN OF THE WALL-BUILDERS IN THE TIME OF THE KING OF Upper and Lower Egypt 'Khasty'<sup>1</sup>†. IT IS SECRET DIRECTIONS, (TO BE) UNSEEN AND UNBEHELD.  
 4 ONE SHALL RECITE THIS SPELL (ONLY WHEN HE IS) PURE AND SPOTLESS, WITHOUT EATING GOATS OR FISH OR GOING NEAR WOMEN.

## Spell 65

## THE BOOK OF THE DEAD

Spell 65<sup>118</sup>

- P 1 [Spell for going forth by day and overcoming one's enemies.]  
 2 [To be said] by Osiris (N.):

*a*

- S 1 [O Sole One who rises as the Moon, O Sole One who shines as the Moon, mayest thou go out with this thy multitude.] Mayest thou deliver him that is with the blessed. [Open the nether world.]  
 2 [Lo, I am ascended on] this day, esteemed; my blessed ones (i.e., deceased relatives) give me life. Brought to me are my enemies, [complete(ly subdued), in the Council].

*b*

- S 1 My mother's [spirit is content] therewith when it sees me standing on my feet with my [golden] staff in [my hand].  
 2 [I cut out my living body] (from between) the thighs of Sothis. "A child, (a child,) (in peace,)" say they, the Gods, (concerning me).

Spell Naville 65<sup>119</sup>

- P 1 Going forth by day and overcoming the enemy.  
 2 N. (shall say):  
 S 1 Re sits as presider over (his) millions; he has united the Ennead, even the hidden of face who are in the house of Khepri, who eat abundance and drink *hwnt* and bring the sky to the sunshine and vice versa.  
 2 Take me not as booty to Osiris, (for) I never was in Seth's gang. O (god) who sits on his coils before the powerful of soul, mayest thou let me sit on the seat of Re and snatch my body away from Geb, (for) I cause (Horus to go forth triumphant) against Seth, 'the Night Watch, the Upper Egyptian Kings of his Night Watch, the crocodile, and them whose faces are hidden'. Presider over the house of the Lower Egyptian King, who clothes the gods at the 6th-day feast, whose snare(s) are perpetual, whose 'wiles' are eternal, I have (seen) Ibka (put) in bonds, untruth (put) under {his} guard. (Loose) Ibka, release untruth; (for) (lo), I am ascended in the form (of) a living (blessed one whom) the common folk on earth adore.  
 3 O cruel one who does this against me, begone from (about) Re (and let Re see me). Let me go forth against my enemy and triumph over him in the Council (of the great God) in the presence of the great Ennead. But if thou dost not let me go forth (against that enemy of mine) and triumph over him in the Council of the great God in the presence of the great Ennead, then thou shalt not go forth amid the great Ennead, then the Inundation shall ascend to the sky to live on truth, and verily Re shall descend into the water to live on fish. If, however, thou dost let me go forth against (that) enemy of mine and triumph (over him) in the Council of the great God, then the Inundation shall not ascend to the sky to live on truth, and Re shall not descend to the water to live on fish; (but) verily Re shall ascend to (the sky) to live on truth, and verily the Inundation shall descend

<sup>118</sup> Based on Ga (20th dyn.), of which only the upper part is preserved. Losses and omissions are restored from Cairo 41058 (25th dyn.) and R (Pers.-Ptol.), except that CT has to be used for *b* § S 2.

<sup>119</sup> Based on Ca (18th dyn.), which is quite corrupt; emendations come from other 18th-dynasty texts such as Ea, TT 82, and Ia. Vignette of Pb (18th/19th dyn.) shows N. kneeling in prayer before the falcon-headed sun-god Horus.

## TRANSLATIONS

Spells 65–67

to the water to live on fish. Then verily oppression shall end in the land he leaves behind, after I have come against that enemy (of mine) and he has been given to me and is completely subject to me in the Council.

**Spell Naville 65 variant<sup>120</sup>**

- P 1 Spell for going forth by day and overcoming one's enemies.  
 2 N. shall say:  
 S 1 I sit before the great God. He has united the Ennead in his presence, them who are in the house of Khepri, who eat in the presence of him who is in the god's domain. N. abounds in food offerings in the presence of Osiris the great God, ruler of eternity.  
 2 O (god) who sits on his coils before the Powerful of Soul, (mayest) thou (let) me sit on the seats in the presence of the great god, that is, Re, Ruler of eternity, (for) Horus is gone forth triumphant. Presider over the house of the Lower Egyptian King when the gods are clothed at the 6th-day feast, (thou) whose snares are perpetual, whose 'wiles' are eternal, I have seen Ibka put in bonds, untruth put under guard. Loose Ibka, release untruth; (for) lo, I am ascended in the form (of) a living blessed one whom the common folk on earth adore.  
 3 O Cruel One who does this against me, begone from about Re and let Re see me. Let me go forth against my enemy and triumph over him in the Council of the gods in the presence of the great Ennead. But if thou dost not let me go forth against that enemy of mine, thou shalt not stand in the presence of the great Ennead, and the Inundation shall ascend to the sky to live on truth, while I shall be in the retinue of Re at the stairway of the lords of eternity. Let me ascend thither as one justified in the presence of the Council of the great God on the day of setting (i.e., dying) (and going) unto the Ennead that is in the god's domain.

**Spell 66<sup>121</sup>**

- P 1 Spell for going forth by day.  
 2 N. shall say:  
 S 1 I [know] that I was conceived by Sekhmet and born of *Šzmtyt*.  
 2 I am Horus (who has ascended as the eye of Horus); I am Uto who has ascended as a falcon; I am Horus. I have flown and have alighted on the pate of Re at the prow of his bark that is in the Deep.

**Spell 67<sup>122</sup>**

- P 1 SPELL FOR OPENING THE TOMB.  
 1 var. Spell for opening the nether world and going forth by day.  
 2 TO BE SAID BY N.:

<sup>120</sup> From Aa (18th dyn.), which lacks a vignette.

<sup>121</sup> Based on TT 82 (18th dyn.), with omission in § S 2 supplied from Pf (18th dyn.) and later texts. Vignette of R (Pers.-Ptol.), placed with text of Spell 61, shows N. standing with arms at sides. The figure is so nonspecific that R uses it, mostly out of place, with the texts of Spells 45–48 and 59 also.

<sup>122</sup> Based on Ea (18th dyn.), with § P 1 variant inserted from Pb (18th/19th dyn.). Vignette of T (Ptol.) is akin to that of R (Pers.-Ptol.) for Spell 66.

## Spells 67-70

## THE BOOK OF THE DEAD

*a*

S Opened is the pit for them that are in the Deep; loosed are the steps of them that are in the Sunlight. Opened is the pit for Shu, that he may go forth. I (too) go out; I descend into 'the hollow'. I take the ('lanyard'); I have grasped the ropes in the house of the Presider Over His 'Pegs'.

*b*

S I embark on (my) throne in the bark of Re. May I not be distressed through being left boatless (on) my throne in the great bark of Re.

Spells 68-70<sup>123</sup>

## Spell 68

P Spell for going forth by day by N.  
 S 1 Opened for me are the double doors of the sky; opened for me are the double doors of the earth. Opened for me are the bolts of Geb; exposed for me are (the roof and the twin peepholes). He who had guarded me frees me; he who had bound his arm to mine releases his grasp of me.  
 2 Opened for me is the pelican's mouth; exposed for me is [the pelican's] mouth. The pelican {s mouth} has let me go forth by day to the place where my heart desires to be.  
 3 I control my heart, I control my breast, (I) control my mouth. (I) control my feet and hands, I control my whole body. I control my mortuary offerings. I control air, I control water. I control the flood, I control the river, I control the shores. I control them that act against me, both male and female, in the god's domain; I control them that commanded to act (against me) on earth.  
 4 (Ye) say (of) me mistakenly: "He lives on the bread of Geb." It is [my abomination]; I have not eaten it. I live on bread of red wheat of the Inundation in the pure place; [I] sip beer [of] red [wheat] of the Inundation in the pure place. I sit under the branches of *im3*-trees near [Hathor] who presides over the broad disk. She is wont to proceed to Heliopolis bearing the (hieroglyphic) writings, the roll of Thoth.  
 5 I control my heart, [I] control my breast. I control my hands, I control my feet. I control mortuary offerings. I control water, I control [air]. I control the flood, I control the river, I control the shores. I control them that act against me, both male and female, in the god's domain; I control them that commanded to act against me (on earth).  
 6 (I) lift (myself) from (my) left side, (I put myself) on (my) right side; (I) lift myself from (my) right side and put myself in a sitting position, that (I) may stand and shake off my dust. My tongue (adheres) to me as a clever guide.

<sup>123</sup> Based on Ca (18th dyn.). This group of spells as such is found during the 18th-21st dynasties in Ca, Cb, Ia, Pb, Ga, and Cg. Spells 69 *b* and 70 are really one. Cg (21st dyn.) seems to be the earliest text to break it into two. The "variant" at the beginning of Spell 70 is merely the end of Spell 69 *b* § S 2; its parallel in Spell 31 *c* is properly placed.

The only vignettes noted occur with Spell 68. In Pb (18th/19th dyn.) N. squats under a tree beside which Hathor sits enthroned (see § S 4). In Ga (20th dyn.) the vignette, which is set into preceding Spell 71, shows N. standing before double doors pivoted in sky and desert (see § S 1).



## TRANSLATIONS

Spells 69–70

## Spell 69

*a*

- P Variant.
- S 1 I am [the Fiercely Bright One], Brother of the Fiercely Bright One (fem.); (I am) Osiris, brother of Isis. My Son (Horus) with his mother Isis saved me from my enemies, both male and female, who were doing everything (harmful and) evil (against me). Their bonds were put on their arms, on their hands, and on their feet because of their having done evil against me.
- 2 [I am] Osiris, first-born of the Company, first-born of the (5) gods, heir of my father {Osiris} Geb. I am Osiris, lord of heads, living of front, [vigorous of rear], vigorous of phallus in the realm of the common folk.
- 3 I am Orion, who has reached his land (by) <rowing>, facing the 'brightening star[s] of the sky, (in) the belly of my mother Nut. She conceived me as she wished and bore me according to her heart's desire.
- 4 I am Anubis on the (feast) day of the Centipede; I am the (white) bull in the field. It is I, Osiris, to whom his Father and his mother sealed (i.e., dedicated?) this day when the great slaughter was made. Geb is My Father; Nut is My mother. I am Horus the first-born on coronation day. I am Anubis (on the day) of the Centipede. It is [I], the Lord of All; I am Osiris.

*b*

- S 1 O <Eldest>, enter and tell the Collector of Writings, the doorkeeper of Osiris, <that> I am come blessed, esteemed, (powerful,) and divine. I have come that I may save my own body. I sit on the Resting-Place of Osiris; I do away with what he suffered when he was sick, I being powerful and divine on the Resting-Place of Osiris, for I have been (re)born with him, the [ever] youthful. I [bare] this knee of mine (and take this sealed document)<sup>124</sup> that was under (the side) of Osiris, through which I open the mouths of the gods. I sit beside him (as) Thoth, <the scribe> of the [sound-hearted one], (and read):
- 2 "1000 of bread (and beer) from My Father's offering tables and of my spotted cows and longhorns, of my red cattle and <bulls>, of my *r*<sup>3</sup>-geese and my <*trp*-geese)." (Out of these) I present food to Horus, make offerings to Thoth, and sacrifice to the Master of <the Rubrics>.

## Spell 70

- P Variant:
- S 0 I moor (i.e., die) for the Master of <the Rubrics>, the scribe of the sound-hearted one.
- 1 I sate myself from the offering tables of My Father Osiris; I rule Busiris and wander over its shores.
- 2 I smell the east wind by its queue; I grasp the north wind by <its> tress; {I grasp,} I seize the west wind by its 'eyelid'. I circle this sky past its 4 corners; (I grasp) the south wind by its eyelash. I give breath to the worthy among the eaters of bread.
- T As for one who knows this roll {on [earth], he] goes forth by day, he walks on earth among the living, and his name perishes not forever.

<sup>124</sup> Omission supplied from CT.

Spell 71<sup>125</sup>

- P 1 Spell for going forth by day.  
 2 To be said by a pure man. N. says:
- S 1 O falcon who rises from the Deep, lord of the Great Flood, mayest thou keep me sound just as thou keepest thyself sound. "Loose him, free him; put him down, grant his desire," says the One-faced Lord concerning me.  
 2 "(I am) the falcon within the shrine; I penetrate to what is on the selvage," says Horus the Son of Isis. (O) Horus, Son of Isis, mayest thou keep me sound just as thou keepest thyself sound. "[Loose him, free] him; put him down, grant his desire," says the One-faced Lord concerning me.  
 3 "(I am) (the Falcon) in the southern sky, Thoth in the northern sky; I calmed the (fiery) Cobra when she was enraged, and I presented Truth to her Beloved," says Thoth. (O) Thoth, mayest thou keep me sound just as thou keepest thyself sound. "Loose him, free him; put him down, grant his desire," says the One-faced Lord concerning me.  
 4 "I am the blossom of Naref, the *nbhh*-plant of the hidden horizon," says Osiris. (O) Osiris, mayest thou keep me sound just as thou keepest thyself sound. "Loose him, free him; put him down, grant his desire," says the One-faced Lord concerning me.  
 5 O (god) whose feet are fettered, who is in his season—variant: O (god) in whose feet is terror, who is in his season—lord of his Twin (Souls), living (in) [his Twin] Progeny, mayest thou keep me sound just as thou keepest thyself sound. "Loose him, free him; put him down, grant his desire," says the One-faced Lord concerning me.  
 6 O (circler) in his egg, {Lord of the Great Flood,} mayest thou keep me sound just as (thou) keepest thyself sound.<sup>126</sup> "Loose him, free him; put him down, grant his desire," says the One-faced Lord concerning me.  
 7 Stop, Sobk lodging on his hill; stop, Neit lodging on (her) shores. "Loose him, free him; put him down, grant [his] desire," [says] the One[-faced Lord] concerning me.  
 8 O ye 7 counselors who support the balance this night of accounting for the Sound Eye, who cut off heads and sever necks, who seize hearts and ravish breasts, who make carnage in the Isle of Flame, I know you, and I know your names. May ye recognize me as I recognize (you; may ye recognize my name as I recognize)<sup>127</sup> your names. May I come to you, and may ye come to me; may ye live through me, and may I live through you. May ye assign me to (the life) that is in your hands, to the scepter that is in your grasp. May ye consign me to life each year. May it add many years to my years of life, many months to my months of life, many days to (my) days of life, many nights to my nights of life, until I depart. (Then) may I rise to (join) my image, with breath at my nose. May my eyes see among these Horizon-Dwellers this day of settling accounts with the robber.
- T 1 As for one for whom this spell is used, it means well-being on earth with Re and

<sup>125</sup> Based on Aa (18th dyn.), with § T added from Pc (18th dyn.). Vignette of Aa shows N. kneeling in prayer ("kissing the earth" in legend) to "the Great Flood, lady of the sky, mistress of the Two Lands," who is pictured as a cow lying on a reed mat and wearing sun disk with cobra. In Pc N. kneels in prayer before the sun-god Horus as falcon, Thoth, and Osiris.

<sup>126</sup> "Thou" etc. here are feminine mistakenly fitted to "egg."

<sup>127</sup> Omission supplied from CT.

## TRANSLATIONS

Spells 71–74

a goodly mound with Osiris. It is very useful for a man in the god's domain. There are given to him offering-loaves that have come forth from the (god's) presence daily.

2 A truly excellent spell (proved) a million times.

Spell 72<sup>128</sup>

- P 1 Spell for going forth by day and penetrating the underworld.  
 2 (To be said) by N.:
- S 1 Hail to you, possessors of spirits, void of sins, who exist forever (for) the two periods of eternity. I have penetrated to you, since I am blessed with my forms and in control of my magic and (competent) with my spell(s). Rescue ye me from the crocodile of this land (of) the Righteous.  
 2 (Give ye to me) my mouth, that (I) may speak therewith. My oblations are given (me) in your presence because I know you and know your names and know the name of (this) great God at (whose) nose ye place provisions. His (name is) (T)ekem. He penetrates (into the eastern horizon of the sky; he alights in) the western horizon of the sky. If he departs, I depart; if he stays sound, I stay sound. I will not be ejected from the place of smiting; rebels shall not prevail over me. I will not be kept from your gates, and ye shall not shut your doors on me, for my bread is in Pe, my beer is in Dep, and (the booty) of my hands is in the temple.  
 3 My Father Atum has given to me and established (for me) my house that is on earth, with innumerable barley and wheat therein, provided for me there for my food by my son (of) my body. May ye give me a mortuary offering, incense, ointment, everything good and pure whereon a god lives, and existence (continuing) forever in any form I desire. I journey downstream or upstream from the Field of Rushes and attain (the two fields of) Hotep, for I am Ruty.
- T 1 As for one who knows this roll on earth, or if it is put in writing on his coffin, he goes forth by day in any form he wishes and (re-)enters his seat unhindered. Given him are bread and beer and a chunk of meat from the altar of Osiris. He ascends to the Field of Rushes. Barley and wheat are given him there, so that he (shall be) thriving as he was on earth. He accomplishes his every desire like these gods that are yonder.  
 2 A truly excellent spell (proved) a million times.

## Spell 73 = Spell 9

Spell 74<sup>129</sup>

- P 1 Spell for hastening the feet and ascending from the earth.  
 2 (To be said) by N.:
- S Do (thou) what thou doest, (O) Sokar, Sokar in his house, who is at the steps in the god's domain. I am (the Shiner) who is over the district of the sky. I ascend to the sky, I climb on the Sunlight, O so wearily. I walk so wearily on the shores 'of them whose speech has been taken away' in the god's domain.

<sup>128</sup> Based on Ca (18th dyn.). Vignette of Pb (18th/19th dyn.) shows N. praying to three mummiform gods standing in a shrine.

<sup>129</sup> Based on Ca (18th dyn.). Vignette of Eb (18th/19th dyn.) shows N. kneeling in prayer before the bark of Sokar.

Spell 75<sup>130</sup>

- P 1 SPELL FOR GOING TO HELIOPOLIS AND TAKING A SEAT THERE.  
 2 TO BE SAID BY N.:
- S I have ascended (from the nether world; I have come) from the realm of earth. Take my wrappings to be a baboon's entrails. I have coursed through the pure houses (that are (their) replacement<sup>1</sup>). I have broken into the houses of Remrem; I have reached the house(s) of Ikhzezef. I have (entered<sup>1</sup>) the sacred (precincts<sup>1</sup>); I have passed by the house of Kemkem. The tie-amulet has extended her hands to me; she has intrusted me to her sister Khebnet and to her mother Kehkehet. (She puts me on the east side of the sky, where Re dawns and wherein Re rises high every day, I (too) dawning and having access and being ennobled as a god.) She puts me on this sacred way on which Thoth journeyed when he pacified the Two Fighters. He journeys, he journeys to Pe; he comes to Dep.

Spell 76<sup>131</sup>

- P 1 SPELL FOR ASSUMING ANY FORM ONE WISHES.  
 2 TO BE SAID BY N.:
- S I have passed by the King's house; it is a lapwing that brought thee to me. Hail to thee who hast flown to the sky, who illuminest the son of the white crown and protectest the white crown. I exist through thee; I (unite with the<sup>1</sup>) Great God. Make a way for me, that I may pass thereby.

Spell 77<sup>132</sup>

- P 1 SPELL FOR ASSUMING THE FORM OF A FALCON OF GOLD.  
 2 TO BE SAID BY N.:
- S I am risen, I am risen as a great falcon who came forth from his egg. I have flown, I have alighted as a falcon whose back is 4 cubits (long)<sup>1</sup>, whose wings are of the green stone of Upper Egypt. I (have) come forth from the casket (to) the night bark. My heart has been brought to me from the eastern mountain; I have alighted in the day bark. (There come) (to me), there have been brought to me they that are with their primeval ones, bowing down. They give praise to me who am dawned and united as a beautiful falcon of gold on (his) perch<sup>1</sup>, whose words Re enters (to) hear every day. I sit among these gods, the Elders of (the sky). The two fields of Hotep have been readied for me in my presence, that I may eat therefrom, that I may become blessed through him, that I may have abundance. My desire has been approved. The Grain-God has granted to me that I gain control of him who is at my head.

<sup>130</sup> Based on Ea (18th dyn.), with omissions supplied from Pb (18th/19th dyn.) and Pf (18th dyn.). Vignette of Pf shows N., staff in hand, standing before a temple entrance.

<sup>131</sup> Based on Ea (18th dyn.). Vignette of R (Pers.-Ptol.) merely shows N. standing with staff in hand, and even this is misplaced to appear with Spell 74. The titles of Spells 76-88 all involve transformations except that of Spell 79, which takes a slightly different turn.

<sup>132</sup> Based on Ea (18th dyn.). Vignette of Ce (18th dyn.) shows falcon with scourge on back. In Eb (18th/19th dyn.) he stands on a "gold" sign.

## TRANSLATIONS

Spell 78

Spell 78<sup>133</sup>

- P 1 SPELL FOR ASSUMING THE FORM OF A DIVINE FALCON.  
 2 TO BE SAID BY N.
- S 1 O Eldest, come thou to Busiris. Mayest thou clear the roads for me; mayest thou <circle> for me my thrones. When thou <seest> me, mayest thou exalt me. Mayest thou implant fear of me and create respect for me. May the gods of the nether world be afraid of me; may their gates beware of me. May he approach me not who would do me harm when he sees me in the house of darkness and expose(s my) weakness that had been hidden from him. "So be it," say they, the gods who hear the voice(s) of the Departed that are in the retinue of Osiris.
- 2 Fall silent, ye gods, while god speaks with god, that he may hear the truth which I <tell> him. Speak, pray, to me, Osiris; mayest thou let what has come forth from thy mouth against me be reversed. May I see thy own form that characterizes thy souls. Mayest thou let me [go forth] and control my feet and exist yonder like the supreme Lord of the Universe. May the gods of the nether world be afraid of me; may their gates beware of me. Mayest thou let me be really active yonder with the Active Ones. May I abide on my standard like the Lord of Life and unite with the divine Isis. May she <conduct> to me the person of him who would do me harm. May he not come to see (my) Weakness, but may I go and come to the ends of the sky.
- 3 I ask of Geb, I request Authority from the Lord of the Universe. May the gods of the nether world be afraid of me; may their gates beware of me, when they see that thy catches (of fowl and fish) are for me, (for) I am one of these blessed ones dwelling in the Sunlight. I have made my form his form. He comes and goes forth to Busiris, vested with my soul, that he may tell thee about me. May he implant fear of me and create respect for me. May the gods of the nether world be afraid of me; may their gates beware of me.
- 4 Verily I am a blessed one dwelling in the Sunlight, (one of those) whom Atum himself created, who came into being from the root of his eye, whom he brought into being, whom he blessed, <whose faces> he uplifted as they were with him while he was alone in the Deep. They announce him when he ascends from the horizon; they implant fear of him in the gods and the blessed who came into being with him.
- 5 I am one of these worms which the eye of the Sole Lord created before Isis' child Horus was born. I have been restored, I regain my youth, exalted above the (others) who dwell in the Sunlight, (the blessed) who came into being with him. I have dawned as a divine falcon. Horus has vested me with his soul to take news of him to Osiris in the nether world.
- 6 Ruty, in charge of the house of the turban, has said: "(O) pit-dweller, how canst thou escape <to> the realm of the sky, vested with <the> form of Horus? There is no turban on thee. Wouldst thou indeed speak to the realm of the sky?" I am he who is to take the possessions of Horus to Osiris in the nether world. Horus has repeated to me what his Father Osiris told him of the years and days of burial. "<I> will give <thee> a turban," says Ruty to me, "that thou mayest go and come on the sky road, that they who dwell in the realm of the horizon may see thee, that the gods of the nether world may be afraid of thee, and that their gates may

<sup>133</sup> Based on Ea (18th dyn.). Vignette of Pa (18th dyn.) is similar to that of Ce (18th dyn.) for Spell 77.

## Spell 78

*THE BOOK OF THE DEAD*

- beware of thee." 'O their Opponent, slaughter will occur' at the word of the gods, the lords of the universe, who are at the shrine of the Sole Lord. Then said of me he who is high on his float, "Take him a turban"; (so) said Ruty of me.
- 7 'O Opponent,' make way for me, for I am high in my float. Ruty has (had) taken to me a turban for my use, and my wings have been given me. He has fastened my heart 'solidly to its backbone with his big stakes', (so that) I shall not fall through Shu (i.e., the air). It is I who put (him) to rest (in) (his) Beauty, the lord of the two esteemed cobras, (for) verily I am one who knows the roads of the deep. There is breath in my belly; no raging bull can resist me. I go to the place where the sleeper is, (his) boatless one who presides over the field of eternity, he who is my guide to the darkness of the western sufferers, (even) Osiris.
- 8 I have come today from the house of Ruty; I have gone forth therefrom to the house of the divine Isis. I have seen the mysterious sanctities, having been led to the hidden sanctities just as (she) lets me see the birth of the great god. Horus has vested me with his soul to take news of him to Osiris in the nether world.
- 9 Verily I am Horus dwelling in the Sunlight, controlling his fillet, controlling his light, as I go and come to the ends of the sky. Horus is on his seat, Horus is on his throne. My face is (that of) a divine falcon; I am one whom his Lord equips.
- 10 I go forth to Busiris to see Osiris. If I tousele my hair before him, Nut will tousele her hair (for) me when she sees me. The gods see me, and the eye of Horus with No Eyes in His Forehead ('is kindled') against them that would reach out their hands against me. When the Mighty One arises, the needy one is done away with. They open for me impassable roads when they see my form and hear what I have said.
- 11 On your faces, gods of the nether world, repulsive of face, who approach the symbols of power and haul the Unweariable Stars and traverse impassable roads and 'the salt region', because of the lord, the soul great of dignity. Horus has commanded: "Lift your faces." I have looked at you, I having dawned as a divine falcon. Horus has vested me with his soul to take news of him to Osiris in the nether world.
- 12 (I) have taken for myself the Gray-haired Ones; they that were at their (portals) have moved on for me. (Thou who art) before me, make way for me, that I may proceed and reach Them That Preside over Their Pits, them that are at the house of Osiris. I tell them of (my) power, I inform them (it is) like his the terror of whom is great, (whose) horns are sharper than Suty's. I [inform them] that he has taken over Authority and that Atum's symbols of Might have been provided for him. "Pass, goodly one," say they, the gods of the nether world, to me; and they that preside over their pits, they that are at the house of Osiris, 'rise (respectfully)'.<sup>1</sup>
- 13 Behold, I am come to you. I have taken and united the symbols of might, (O) Defiers of the nether sky—(variant:) defiant ones of the nether sky. Clear the roads for me, symbols of might, who guard the roads of the horizon and are at the horizon and 'the salt region' in the sky, that I may set up the gates in behalf of Osiris after I have cleared the roads in his behalf.
- 14 I have done what was commanded. I go forth to Busiris to see Osiris. I tell him about this his First-born Son whom he loved, who hacked at the heart of Suty. I have seen the Lord of Weakness; so I (can) inform them of the gods' plans which Horus carried out in the absence of his Father Osiris.

## TRANSLATIONS

Spells 78–79

- 15 O Soul-possessor great of dignity, behold, I am come; thou hast seen me exalted. I penetrate thy nether world; opened for me are the roads of both sky and earth. None holds aloof from me, high on thy seat, Osiris. Thou hearest good, Osiris; thy posterior thrives, Osiris. Thy head is attached to thee, Osiris; made fast to thee is thy neck, Osiris. Thy heart rejoices, since thy wish abides. Glad are the hearts of thy Courtiers, since thou abidest as bull of the west, while thy Son Horus has dawned on thy throne, all life being with him. Millions work for him, millions are afraid of him; the Ennead works for him, the Ennead is afraid of him.
- 16 Atum the Mighty, sole one of the gods who changes not, tells (me) what Authority has told him: "Horus is clever, expanding faces which his Father has contracted. Horus is the rescuer (of his Father), Horus is (the brother), (Horus is the friend). Horus came from his Father's seed while the former was undergoing decay. He rules Egypt, and the gods work for him. He nurtures millions, he gives (new) life to millions, by means of his eye, sole one of her Lord, Lady of the Universe."

Spell 79<sup>134</sup>

- P 1 SPELL FOR BECOMING THE GREATEST IN THE COUNCIL.  
2 TO BE SAID BY N.:
- S 1 (Hail to thee,) Atum, who made the sky, who created what exists, who came forth from the earth, who brought seed into being, lord of what is, who begot the gods, great god who came into being of himself, lord of life, who causes the two Enneads to prosper. Hail to you, Lords of Possessions, pure ones (whose) seats are hidden. Hail to you, Lords of Eternity, concealed of form, secret of sanctuaries, whose place where they are is not known. Hail to you, gods who are in the weavers' quarters. Hail to you, gods who circle the celestial waters. Hail to you, gods who are in the west. Hail to you, Ennead within the Nether Sky.
- 2 Behold, I am come unto you, I being pure, divine, blessed, powerful, possessed of a soul, (and mighty). I have brought you (*bd*-natron), a ball of incense, and *hzm*-natron, that I may do away with the spittle of your mouths therewith. I have come to do away with the evil that is in your hearts; I have detached the sins that adhered to you. I have brought you goodness; I have caused truth to ascend to you. I know you, I know your names, I know your forms, which (those who) came into being through you know not.
- 3 (I have come unto you,) having [dawned] as this god who eats men and lives on gods. I become powerful in your presence as this god, high on his standard, to whom the gods come with rejoicing and whom the goddesses acclaim when they see him.
- 4 I have come unto you having dawned as your twin son and daughter. I sit (in) my seat that is in the horizon; I receive my offerings from (your) altars; I drink a draft (of beer) every evening. They that are in rejoicing come to me (bowing down), praise is given me (by) the Horizon-Dwellers, in this (my) Dignity of Lord of All Mankind, I being exalted as this august god, (lord) of the great house, whom the gods rejoice at seeing at his beautiful egress (from) the womb of the Nether Sky when his mother Nut has borne him (every day).

<sup>134</sup> Based on Ea (18th dyn.). Vignette of Pd (20th/21st dyn.) shows N. kneeling in prayer before three squatting deities symbolizing the Ennead mentioned in § S 1.

**Spell 80**<sup>135</sup>

- P 1 Assuming the form of a God and turning darkness into light.  
 2 To be said by (N.):
- S 1 I am one who has put on the fringed linen of the Deep, the white (raiment) that illumines one who is before him. The twilight is illumined by means of the Two Comrades<sup>136</sup> in my belly and the great magic spell in my mouth. He who shall accompany me who am about to fall will raise me, when I have fallen with him in the valley of Abydos and have gone to rest. I am one who 'thinks of him'; I have seized Authority in the city where I found him, and I have conquered the darkness by my power.
- 2 I filled the eye when it was nothing before the 6th-day feast had come. I judged Seth in the upper chambers in addition to the elders (who were) with him. I equipped Thoth in the house of the Moon (after) (I had) taken the Upper Egyptian crown. Truth is in my belly (as) turquoise and fayence at her new-crescent feasts. This my field yonder is lapis lazuli at his (i.e., Thoth's) feast. I have taken the darkness; (I have overthrown the <sup>c</sup>hm-demons. They that were in their darkness adore me; their mourners rise (for) me, weary though they be. Just see ye me; I am indeed (the Deep). I have not (let) you hear about it, (for) there would be violence. I am indeed (the Deep), who has taken the darkness. I have come and driven away the darkness, so that in contrast it has become very bright.

**Spell 81**<sup>137</sup>

- P 1 SPELL FOR ASSUMING THE FORM OF A LOTUS.  
 2 TO BE SAID BY N.
- S I am this pure lotus that has ascended by the Sunlight and is at Re's nose. I spend my (time) shedding it (i.e., the sunlight) on Horus. I am the pure (lotus) that ascended from the field.

**Spell 81B**<sup>138</sup>

- P 1 Spell for assuming the form of a lotus.  
 2 To be said by Osiris N.:
- S O thou lotus of this image of Nefertem, I am a man, (but) I (know) the spells for (. . .); I know the spells that are with these gods, the lords of the god's domain. I am one of [you]. May ye let (me) see the gods, the Guides of the nether world. May (ye) give me a seat in the god's domain beside the lords of the west. When I have occupied a seat in the sacred region, may I receive every feast in the presence of the lords of eternity. May (my) soul go forth to every (place) it has desired to, unhindered, in the presence of the great Ennead.

<sup>135</sup> Based on Pa (18th dyn.), whose vignette shows a mummified god facing a legend: "Assuming the form of a God."

<sup>136</sup> The determinatives, with falcon head and animal head respectively, show that Horus and Seth are meant.

<sup>137</sup> Based on Ea (18th dyn.). Vignette of Aa (18th dyn.) shows a blue lotus blossom on a long stem.

<sup>138</sup> So numbered by Naville. Known from Le (19th/20th dyn.) only. Vignette shows a man's head rising out of a blue lotus on a long stem.



## TRANSLATIONS

Spells 82–83

Spell 82<sup>139</sup>

- P 1 SPELL FOR ASSUMING THE FORM OF Ptah, EATING BREAD, DRINKING BEER, EXCRET-  
ING FROM THE ANUS, AND EXISTING ALIVE IN HELIOPOLIS.  
2 TO BE SAID BY N.:

*a*

- S I have flown as a falcon; I have honked as a *smn*-goose. I have alighted on yonder side of the mound at the great feast.

*b*

- S My abomination is my abomination; I will not eat it. Dung is my abomination; I will not eat it. The abomination of my spirit shall not enter into my belly.

*c*

- S “What dost thou live on?” say they, the gods and the blessed, to me. I live and thrive on (warm) bread. “Dost thou indeed eat it?” say they, the gods and the blessed, to me. I thrive as I eat it beneath the (foliage and) branches of the *im3*-tree of Hathor my Mistress, who has provided food offerings, who has provided bread and beer (in Busiris) and bounty in Heliopolis. I put on a linen garment from the hand of Tayet. I stand or sit wherever I wish to.

*d*

- S My head is (that of) Re; the total (of me) is Atum. (Here offer) the four of Re, the bounty of the earth, 4 times. I have ascended, my tongue being (that of) Ptah, my throat (that of) Hathor. I have recalled the words of Atum to my Father in my utterance, (when) he was destroying the bondmaid, Geb’s wife, (whose) head was smashed at his behest. Fear him and repeat it not, (for) trouble (would follow). Assigned to (me) is the Inheritance of the earth-lord Geb, my protector yonder. Geb cools me; he has given me his crown. They That Are in Heliopolis bow their heads before me. I am their Lord, I am their bull. I become more powerful than the lord (of might); I cohabit (with) and prevail over millions.

*e*

- S (I) flourish more than he, the great god; I prevail (over) him whose [names] are legion, who can be driven away at his desire, (yet) would be observing<sup>1</sup> all mankind with his lively eyes. I have come unto [thee] that I may adore thee, Osiris, great god, lord of the west.

Spell 83<sup>140</sup>

- P 1 Assuming the form of a phoenix.  
2 To be said by N.:
- S I have soared as the primeval one (soars); I have become Khepri. I have grown as plants (grow); (I) have decked myself as a turtle. I am the fruit of every God; I am this (seventh) of these (seven) cobras who came into being in the west,

<sup>139</sup> Based on Ea (18th dyn.); *e* is added from Ae (18th dyn.), its only known occurrence. Vignette of Pa (18th dyn.) shows Ptah, in his usual mummy form, holding a scepter and facing a sealed jar that rests on a stand.

<sup>140</sup> Based on Ce (18th dyn.), whose vignette shows a phoenix.

## Spells 83–85

*THE BOOK OF THE DEAD*

Horus who (controls) his body, this God (against) Seth. (O) Osiris, I am Thoth in this lawsuit between the presider over Letopolis and the souls of Heliopolis, this (god) among the gods. I have come by day, dawning in the footsteps of the gods. I am Khonsu, who cuts the throats of the Lords.

**Spell 84<sup>141</sup>**

P Assuming the form of a heron.

**a**

S N. is the mightiest among you, rams with sharp (horns) on their heads, the tressed one among their (bald ones), the Aged Ones.

**b**

S 1 (N. is) the Sunlight, keen of might. N.(’s might extends to the sky), dread of him to the earth, and vice versa. It is my power that has gained the victory. The height of the sky was created in like manner, and the breadth (of the earth)<sup>142</sup> was created for my journeys to cities and settlements. I go whether touselled or baldened. After I have set the gods on their ways, I seek the Awaking Ones who are in their shrines. Do I not know the Deep? Do I not know Tatenen? Do I not know the red cattle? (I have) dehorned them. Do I not know magic when I hear its words? Mine are these red ‘deer’ that are (mentioned) in the writings.

2 To be said by<sup>143</sup> the gods as they lament: Yesterday is past you; it has come unto me. Dawns (occur) unnoted by you. Three are for Your Guard; the rest of mine are in my belly. What Authority tells me, (that) have I said. I have not told lies yesterday and truth today. When truth hastens over the eyebrow(s) of evening, the Foremost One sails upstream (to) make festive the sleeper and (embrace) the aged one who has guarded her land.

T As for one who knows this spell, he shall be an initiate in the god’s domain, and nothing evil shall befall him.

**Spell 85<sup>144</sup>**

P 1 [Assuming] the form of a (living) soul and not entering the place of execution.  
2 One who knows it does not perish (forever).  
3 (To be said) by N.:

**a**

S 1 I am a soul; I am Re, who came forth from the Deep. The god is my soul. (It was I) who created Authority.

2 Sin is my abomination; I have not seen it. I ponder on truth; I live thereon. I am Authority, one who perishes not, in this my name of Soul. I came into being of myself together with the Deep in this my name of Khepri, as whom I have come into being daily. I am lord of light.

<sup>141</sup> Based on Ca (18th dyn.), with § T added from R (Pers.-Ptol.). Vignette of Ce (18th dyn.) shows a heron.

<sup>142</sup> Emendations and insertions to here depend on CT, but beyond here divergencies are greater.

<sup>143</sup> So regularly in BD, but “to” would seem more appropriate. The preposition is lost in CT.

<sup>144</sup> Based on Ca (18th dyn.). Vignette of Pa (18th dyn.) shows soul as bird with human head and arms, hands raised in prayer. In Pc (also 18th dyn.) the bird-soul hovers over a shrunken corpse.

## TRANSLATIONS

Spells 85–86

**b**

- S 1 Mooring (i.e., dying) is my abomination; I shall not enter into the execution-place of the Nether-Worldling(s). I am one who gives blessings to Osiris. (I have) gladdened the hearts of Them That Are (Provided) with Offerings and Serfs. They put fear of me and create awe of me in Them That Are in Their Windings, while I am high on my standard {(in) the Deep} on the seat which {I} the Deep assigns <to> me.
- 2 Sinners shall not upset <me>. I am the First-born of <the primeval ones>; my soul is (that of) the gods, the souls of perpetuity. I am he who created darkness, who <made> his seat (in) the realm of the sky. My soul comes to me here, while the Aged are far away, (where) I made darkness in the realm of the sky. When I wish to reach their realm, I walk on my feet, I rule, (I) cross the flooding (watery) firmament. I take away the darkness and the <hidden> worms. I turn my course away from the lord of the two regions. My soul and the soul of my body are cobras; perpetuity, lord of years, ruler of eternity, that is (my) image.
- 3 I am the exalted one, lord of the land of (Te)bu. Boy in the City, <Youth> in the Country is my name. My name perishes not. I am the soul that created the Deep, that makes its seat in the god's domain. <None> sees my nest; my egg has not been broken. I am lord <of the heights>; I have made my nest in the realm of the sky. (But) I go down to the land of Geb, that I may do away with my uncleanness. I see my father, lord of the evening; N. kisses his body which is in Heliopolis. Intrusted to me are the Evening<-Dwellers> on the mound{s} west of the ibis.

**Spell 86<sup>145</sup>****a**

- P 1 Assuming the form of a swallow.  
2 (To be said) by N.:
- S 1 I am a swallow, I am a swallow; I am yon scorpion, daughter of Re.  
2 O gods, how fragrant is your odor, the flame that ascended from the horizon.

**b**

- S 1 O thou who art in the city, bring me the guardian of his bend. Give me thy hand, (for) I have spent the day in <the Isle> of Flame. I went on an errand; I have returned with a report on it. Open to me, that I may tell what I have seen. Horus is helmsman of the bark; his Father's throne has been given to him. Yon Seth, son of Nut, is subject to the fetter he forged against him. I have examined <what> is in <Letopolis; it is the left shoulder> of Osiris. I went to examine; I have returned to tell. Let me pass, that I may report on the errand.
- 2 I am one who goes in counted and comes out numbered (through) the gate of the Lord of the Universe. (I) have purified myself in this great district; I (have) done away with my uncleanness. I have blotted out (my) sins. I have cast aside the uncleanness that adhered to my flesh. Doorkeeper(s), make way for me, for I am your peer. I go forth by day, I walk on foot, having at my disposal the course of the Sunlight. I know the secret ways and the gates of the Field of

<sup>145</sup> Based on Ca (18th dyn.). Emendations depend largely on CT. Addition at end of § T comes from Ce (18th dyn.). The first variant of § T comes from Ea, the second from Pa (both 18th dyn.). Vignette of Ce shows a swallow perched on a mound.

## Spells 86–89

## THE BOOK OF THE DEAD

Rushes. I exist there; behold, I am come. I have overthrown my enemies on earth; my corpse, it is buried.

- T As for one who knows this spell, he can enter (again) after he goes forth by day (in any form he desires from the Field of Rushes).
- T var. 1 AS FOR ONE WHO KNOWS THIS SPELL, HE CAN GO FORTH BY DAY UNRESTRAINED THROUGH ANY GATE IN THE GOD'S DOMAIN AND ASSUME HIS FORM AS A SWALLOW.
- 2 A TRULY EXCELLENT SPELL (PROVED) A MILLION TIMES.
- T var. As for one who knows this spell, he can enter (again) after he goes forth from the west. (But) as for one who knows not this spell, he cannot enter (again) after he goes forth from the west, knowing not (how) to go forth by day.

Spell 87<sup>146</sup>

- P 1 SPELL FOR ASSUMING THE FORM OF A SON OF EARTH (i.e., a snake).
- 2 TO BE SAID BY N.:
- S I am a son of earth, long of years, who sleeps and is (re)born every day. I am a son of earth dwelling in the realm of the earth. I sleep and am (re)born, renewed, rejuvenated every day.

Spell 88<sup>147</sup>

- P 1 SPELL FOR ASSUMING THE FORM OF a crocodile.
- 2 TO BE SAID BY N.:
- S I am Sobk, within whom terror of him dwells; I am Sobk, (who carries off) by violence; I am the fish(es) of Horus, great in Athribis. I am lord of obeisance in Letopolis.

Spell 89<sup>148</sup>

- P 1 SPELL FOR MAKING the soul ATTACH (ITSELF TO) one's corpse IN THE GOD'S DOMAIN.
- 2 TO BE SAID BY Osiris N.:
- S 1 O Bringer, O thou Courser who is in his hall, great God, mayest thou make my soul come to me from wherever it may be. If there is delay in bringing me (this) soul of mine from wherever it may be, thou shalt find the eye of Horus standing against thee like those yonder.
- 2 While Osiris (N.) is (still) asleep, Osiris N. 'grasps the sleepers' in Heliopolis, land where(in) are thousands of joined ones. My soul takes for me my blessed one with it wherever it may be. They of Sky (and Earth) come against thee for my soul. If there is delay in thy letting (me) see my soul and my corpse, thou shalt find the eye of Horus standing against thee like those yonder.
- 3 O Gods who tow the bark of the Lord of Millions, who bring the sky to the nether world, who do away with (the secrets of) the Nether Sky, who cause souls to approach mummies, though your hands are full with your towropes, (grasp ye,) seize ye your spears, drive away the enemy, that the bark may rejoice and the

<sup>146</sup> Based on Ea (18th dyn.), where Spell 88 follows immediately. Vignette of Ce (18th dyn.) shows a looped snake with head erect.

<sup>147</sup> Based on Ea (18th dyn.). Vignette of Aa (18th dyn.) shows a crocodile on a stand.

<sup>148</sup> Based on Eb (18th/19th dyn.), with § T 2–3 added from T (Ptol.). Vignette of Aa (18th dyn.) shows soul as human-headed bird embracing with its wings N.'s mummy lying on a bier.

## TRANSLATIONS

Spells 89–91

great god proceed in peace. Lo, may ye cause this soul of Osiris N. to ascend under (your) buttocks from the eastern horizon of the sky to follow to the place where it was yesterday in peace, in peace, unto the west. (Then) shall it see its corpse and come to rest on its mummy. It has not perished, it has not passed away, forever and ever.

- T 1 TO BE SAID OVER A SOUL OF GOLD INLAID WITH COSTLY STONES WHICH A MAN HAS PLACED (ON) HIS BREAST.  
 2 AS FOR ONE WHO KNOWS THIS SPELL, his corpse shall not perish, and his Soul shall not leave his Corpse.  
 3 A truly excellent spell (proved) a million times.

Spell 90<sup>149</sup>

- P 1 SPELL FOR PREVENTING INCOHERENCE IN SPEECH.  
 2 TO BE SAID BY N.:  
 S 1 O thou who cuttest off heads and slashest necks, who putttest incoherence into the speech of the blessed because of the magic spells that are in their bellies, thou shalt not see me with these eyes of thine wherewith thou seest out of thy knees. If thou turnest thy face backward, thou wilt espy Shu's Mutilators pursuing thee to cut off thy head and slash thy neck at the behest of the plunderer of his lord because of what thou hast said thou wouldst do against me, (namely) put incoherence into my speech. My head has not been cut off, my neck has not been slashed, my mouth has not been sealed because of the magic spells that are in (my) belly, as thou art wont to do against the blessed because of the magic spells that are in their bellies.  
 2 Fall back before the 2 statements which Isis uttered [at] thy coming to put incoherence into the speech of Osiris at the desire of Suty, his enemy, saying to thee: "Thy face is for thy testicles, thou lion-faced one." The fire of the eye of Horus shall go forth against thee out of Atum's baleful eye this night after it has swallowed thee. Fall back before Osiris, for thy abomination is in him and vice versa. Fall back before me, for thy abomination is (in me) [and vice versa]. If thou comest against me, I will say to thee, and if thou comest not against me, I will not say to thee: "Fall back before Shu's Mutilators."

Spell 91<sup>150</sup>

- P 1 SPELL FOR NOT CONFINING N.'S SOUL IN THE GOD'S DOMAIN.  
 2 HE SAYS:  
 S O lofty one—adored be he, the great of renown, Soul great of dignity, who terrorizes the gods, having appeared on his great throne; may he, then, make way for N., his soul, his blessed one, and his shadow, (for he is) equipped—I am an (equipped) blessed one; make way for me to the place where Re and Hathor are.  
 T 1 As for one who knows this spell, he shall assume his form of equipped blessed one in the god's domain and shall not be barred from any gate of the west in entering or going forth.  
 2 A truly excellent spell (proved) millions of times.

<sup>149</sup> Based on Ea (18th dyn.). Vignette of T (Ptol.) shows N. standing before Thoth, who extends to him what may be a papyrus roll presumably containing the spells N. claims to possess (see § S 1).

<sup>150</sup> Based on Ea (18th dyn.) for §§ P and S, on Lc (19th/20th dyn.) for § T 1, and on Cg (21st dyn.) for § T 2. Vignette of Pc (18th dyn.) shows soul as human-headed bird on a stand facing a bowl of food offerings.

## Spells 92–93

## THE BOOK OF THE DEAD

Spell 92<sup>151</sup>

- P 1 Spell for OPENING THE TOMB FOR THE SOUL AND FOR THE SHADOW, GOING FORTH  
BY DAY, AND CONTROLLING ONE'S FEET.  
2 TO BE SAID BY N.:

*a*

- S 1 Wide-open or tight-shut and asleep, open wide for the soul therein. (O) eye of  
Horus, take thou me, and ⟨fix⟩ my [adornment]s on the brow of Re.  
2 (O) far-strider, long-stepper, make way for me, great one, for (my) flesh is under  
control.  
3 I am [Horus who saved] his Father and brought back his Father and the great  
(royal) cobra by his staff.

*b*

- S 1 Open a way for my soul, (that of) one who controls his feet, that it may see the  
great god [within] the bark of Re (on the day) of counting souls. My soul is there  
in front among the Counters of Years.  
2 Come, take for me my soul, [(O) eye of Horus]. May (it) [fix] my adornments on  
the brow of Re while the twilight is before ⟨you, attendants⟩ of the members of  
Osiris. Ye shall not confine my soul; ye shall not restrain my shadow.  
3 Open a way for my soul, (for my shadow,) for [my] blessed one, that it may see  
the great god within (his) shrine on the day of counting souls and repeat the  
words of Osiris to the Hidden of Seats, attendants of the members of Osiris, who  
restrain {not} souls and the blessed and seal off the dead, male and female, that  
are doing evil against me or would do evil against me.  
4 Go far for me, 'for' thy spirit is with thee, my soul. My equipped blessed one,  
may they lead thee; mayest thou sit before the Elders of Highest Rank. (Thou  
shalt not be confined by the attendants of the members of Osiris,) who restrain  
souls and the blessed and seal off the dead, male and female. Art thou repulsed  
by the sky? (Hast thou been confined by the earth? Be not one whom the 'Harm-  
ers' have injured. Thou art one who controls his feet, though far from thy corpse  
on earth, while . . . is within those who restrain the members of Osiris.)  
T As for one who knows this spell, he shall go forth by day, and his soul shall not  
be confined.

Spell 93<sup>152</sup>

- P 1 SPELL FOR NOT LETTING N. BE FERRIED TO THE EAST IN THE GOD'S DOMAIN.  
2 TO BE SAID BY N.:  
S 1 O thou phallus of Re, more active (than) he when passionate, (his) torpidity  
(becomes that of) ⟨Baba⟩. I grow more powerful thereby (than) the Powerful;  
I grow mightier thereby than the mighty.  
2 If I [am ferried], if I am taken, to the east against my will<sup>153</sup>—VARIANT: If anything

<sup>151</sup> Based on Ea (18th dyn.), with insertion at end of *b* § S 4 supplied from Aa (18th dyn.) and § T added from Cg (21st dyn.). Vignette of Aa shows N.'s soul as human-headed bird flying out of open tomb, while Cc (18th dyn.) and Ap (19th dyn. or later) in addition show N. opening one leaf of double door (see § P 1). Pb (18th/19th dyn.) shows N.'s shadow as well as flying soul, both outside tomb; roof of tomb represents horizon, with sun rising between mountains.

<sup>152</sup> Based on Ea (18th dyn.). Vignette of Eb (18th/19th dyn.), placed above the following Spell 43, shows N. standing with arm raised, apparently directing ferryman in boat to leave without him.

<sup>153</sup> Literally "by binding of horns" (*m nwhꜥt ḥnwꜥty*).

## TRANSLATIONS

Spells 93–97

harmful or evil is done against me [at] the rebels' [feast] (against) my will)—then this phallus of Re shall swallow the head of Osiris. Suppose I am led [to (the tomb)] of him whom the gods beheaded, they shall answer there. (Then) horns shall gore Khepri, and inflammation shall develop in the eyes of Atum (the Annihilator), because I am seized, because I am ferried to the east, because the rebels' feast is made off of me, because evil harm is done me.

**Spell 94<sup>154</sup>**

- P 1 Spell for obtaining water-bowl and palette.  
 2 To be said by N.:
- S O Eldest who looks upon his Father, secretary of Thoth, behold, I am come blessed, possessed of a soul, mighty, equipped with the writings of Thoth. I have purified myself while (I) tarried (with) Sokar. Bring me water-bowl, bring me palette, even this outfit of Thoth, and the secrets that are in them, (the secrets of) the Gods. Behold, I am a scribe. Bring me the putrid effluent of Osiris, that I may write therewith. "Do [what] the great God says," says Re, "[every day,] namely the good things that Harakhte commands thee." (I) do righteousness, that I may go (to) Re every day.

**Spell 95<sup>155</sup>**

- P 1 Spell for being beside Thoth.  
 2 N. shall say:
- S I am terror in storm and guard the great (royal) cobra in conflict. The (Keen One) smites for me; 3š cools off (opponents) (for me). I have acted in behalf of the great (royal) cobra in conflict. I steady the (sharp) Knife in the hand of Thoth in storms.

**Spells 96–97<sup>156</sup>****Spell 96**

- P 1 SPELL FOR BEING BESIDE THOTH AND CAUSING A MAN TO BECOME A BLESSED ONE IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:
- S I am the pupil of His Eye; I have come to give truth to Re. I have appeased Suty with the spittle of the Earth-God and Blood from Geb's marrow.

**Spell 97**

- S 1 (O) (pillar) of the night bark (and) scepter of Anubis, I have appeased these blessed ones who are in the retinue of the Lord of Offerings. I am lord of fields by their command; I am Father of the thirst-quenching Overflow and guardian of the pools.

<sup>154</sup> Based on Ae (18th dyn.), whose vignette shows N. sitting at a table on which stand a scribe's palette and water-bowl.

<sup>155</sup> Based on Pc (18th dyn.). Emendations depend on Ca (18th dyn.). Vignette of Pc shows N. standing in prayer before ibis-headed Thoth.

<sup>156</sup> Based on Ea (18th dyn.). As shown by Aa and Ai (both 18th dyn.), these had constituted only one spell, but later in the 18th dynasty they became two. Vignette of Aa shows ibis-headed Thoth holding scepter; N. stands beside him.

## Spells 97-99

## THE BOOK OF THE DEAD

- 2 Just see me, ye Great and powerful gods who preside over the Souls of Heliopolis. I am high above your heads; (yet) I am the Beneficent One who is with you. <Behold,> I cleanse myself for my soul, Great and powerful. I have not been given over to this opposition that came forth from your mouths. (It) is gone; it has not turned against (me).
- 3 I purify myself in the pool for appeasing the judge and have put on the fillet in <Bahbit (Iseum)> under the sycamore of <the twin goddesses> of sky (and earth), while all the preceding triumphant ones are cooling themselves. If neglecters of what is right approach, I am a witness to the righteous one who is in the earth. (I tell of him, though) I am a stranger to his speech, (and of) the might of the sole lord, Re the great, who lives on truth yonder. No harm has been caused me; the day has been unveiled in superlative <splendor>.

Spell 98<sup>157</sup>

- P 1 SPELL FOR BRINGING THE FERRYBOAT IN THE SKY.  
2 TO BE SAID BY N.:
- S 1 Hail to thee, thou district in the northern sky, even the great island. He who sees thee dies (not); he who stands upon thee dawns as a god. I have seen thee, and I have not died. I stand upon thee; I dawn as a god. I have honked as a *smn*-goose; I hover yonder as this falcon over the pate and fragrance of Horus.
- 2 I cross the earth to the sky. While {I} Shu stands still, I make fast the Sunlight on the sidepieces of the ladder that lets the Unweariable Stars ascend exempt from decapitation. I have brought these warders-off of evil as I passed thee on thy (wooden) *w<sup>c</sup>rt* (on my way) to Tepen. "Whence hast thou come to Tepen?" I have come from the Isle of Fire, from the Field of Flame. "What dost thou live on in the Isle of Fire, in the Field of Flame?" I live on this august tree. "O Planner, bring to him these ships from 'the hair-lake(s)'<sup>1</sup> while the *znbt*-vase . . . ." I stand in the bark and rule the water; I stand in the bark and guide the god. I stand, I address the *i33*-crop, when the traveler embarks. Opened for me are the gates in Letopolis; set aside for me are fields in Hermopolis. Given me are (my brothers and) sisters in the presence of my heir.

Spell 99 Introduction<sup>158</sup>

- P 1 Spell for bringing the ferryboat.  
2 To be said by N.:
- S 1 O Ferryman, bring me this which was brought to {me} Horus for his eye, which was brought to Seth for his testicles. The eye of Horus, fallen in yonder east side of the sky <leaps up; it saves> its body from Seth.
- 2 Backward-looker, wake (for me) *ḳ(n)*, endowed with life.<sup>159</sup> Behold, (I) am come. "Who art thou that comest?" I am (the beloved) of his father, the greatly beloved of his mother. I am one who (can) wake (his) sleeping father.
- 3 Backward-looker, wake for me *ḳn*, endowed with life. Behold, (I) am come; I am

<sup>157</sup> Based on Ea (18th dyn.). Vignette of Cg (21st dyn.) shows N. paddling a bark.

<sup>158</sup> Found in Pb (18th/19th dyn.) only, as far as yet noted, as a partial survival of a CT ancestor that occurs in many examples and is here drawn on for emendations. Vignette of PB shows N. and wife(?) standing in a bark.

<sup>159</sup> Written *ḥnk m ḳḥ* here and throughout § S. But CT 397 regularly has *ḥn.k m ḳḥ*, "mayest thou be joyous in life," perhaps equivalent to our "if you please."



## TRANSLATIONS

Spell 99

- N. “(Dost) thou say (that thou wouldst cross) to yonder east side of the sky? If thou crossest, what wilt thou do?” I (shall) lift his head, (I) shall raise his hand. He has issued to you commands, he has issued to you commands for this his eye. It shall not perish, it shall not pass away, from (this) land forever and ever.
- 4 Backward-looker, wake (for me) *qn*. Behold (I) am come. “Why should I wake *qn*?” That he may bring what Khnum assembled out of the Heliopolitan nome, ‘cut out’ (and put) in (the shipyard). I would take (its starboard side and put it at) its (bow); I would take its (port side) and put (it) at its stern. “(But) there are no reeds (for it), no (ropes), no (fenders), (no) thongs.” (The wrappings) on the mouth of Baba are its reeds; (this tuft on) the tail (of) Seth is its ropes; (the ‘pads’) over (the ribs of) Baba (are its) fender(s); the hand(s) of the dame (and of) Horus (who made) her are its thong(s). Behold, as for him who guides it, it is the eye of Horus that vindicates him.
- 5 Backward-looker, wake for me *qn*, endowed with life. Behold, I am come. “Who (will) guard for thee this ship?” It is the presider over fighting who will guard it, (now that) thou (hast) indeed brought it. This tail (of) a *Znmty*-(animal), when thou putttest (it) at (its stern), (will) guard it.
- 6 Backward-looker, wake for me (my) body, endowed with life. Behold, I am come. “(With) whom, pray, have I brought it (i.e., the ship) to thee?” Thou hast brought (it) to me with the best of the gods, with (the *Mzt*-Staff-Bearer) himself, (along with Imset,) Hapi, Duamutef, and Qebehsenuf. He commands (it). Behold, (a *tt-mrwy*) put at (its) prow will guide it to the place where thou art. “What, pray, is (it made) of?” It is (made) of (*tt-mrwy*) wing(s). “This sky (provides) a breeze, (but) its wooden (mast) is (lack)ing.” Well, use thou this phallus of Baba, which creates (youths and begets) calves. “But on what shall (I) set it up?” On (the thighs), (at) the crotch. “What about its (ropes)?” They are the *n<sup>w</sup>*-snake(s) that is in the hand of Hemen. “And where shall I plant it?”<sup>160</sup> (Thou shalt) set it in (the ship’s) (‘bilge’). “And (its sail)?” That is {its} the blossom that grew in (*Sw*)*tyw* that Horus and the Ombite (sniff) on (lunar) new year’s day.” “And its (ribs)?” They are the sinews of him of whom all these are afraid. “Who, pray, is he of whom all are afraid?” He is this one who comes to life {every day} in his night that precedes the year.
- 7 (Backward-looker, . . . I am come.) “How, (pray), didst thou manage to come? How, pray, didst thou manage to ascend?” I ascended on these (‘rungs (made of) cords’).<sup>161</sup> “What (didst) thou do for them?” I trod on their backs; (I adjusted) their (‘rungs’). “What else didst thou do for (it) (i.e., the ship)?” (My) (starboard) (is to be) (its) starboard, (my) port (its) port, (my bow its bow, my) stern (its) stern. “What else didst thou do for (it)?” (Its) bulls have gone to sleep;<sup>162</sup> (its slaughtered) *smn*-geese (have been) dismembered. “Who, pray, is he that stands on it?” He is the one who takes precedence, the eldest ruler. “Who, pray, is he that presents (its) bowls (of offerings)?” It is Horus given Command. “What else (didst) thou do for (it)?” Go thou unto Min of Coptos and Anubis who commands the Two Lands. (I) found them celebrating (their feasts). The maiden of Pe (directed) (me to) the maiden of (Bahbit (Iseum)) and these gods who preside over their houses. When (I) found them, Mut had given them their turbans.

<sup>160</sup> That is, the phallus as mast.

<sup>161</sup> The translations “rungs” (*ikwt<sup>pl</sup>*) and “cords” (*sfryt<sup>pl</sup>*) are very uncertain. If correct, they suggest a rope ladder up the mast.

<sup>162</sup> That is, the bulls have been killed as sacrifices.

## Spell 99

## THE BOOK OF THE DEAD

- They come bearing their meals for their gods, and they will prepare meals for thee at going downstream and (round cakes (at) sailing upstream).
- 8 Backward-looker, wake *ʿqn*, endowed with life. Behold, (I) am come. "Who art thou that comest?" I am the magician. "Who is complete?" I am complete. "Art thou equipped?" I am equipped. "(Hast) thou treated the two (members)?" (I) have treated the two (members). "What, pray, are the two (members), thou magician?" They are elbow and knee. {Backward-looker, wake *ʿqn*, endowed with life. Behold, I am come.} "(Dost) thou say that thou wouldst cross to yonder east side of the sky? If thou crossest, what (wilt thou do)?" I shall rule the cities, I shall guide the settlement(s). I shall recognize him who (has) and shall give to him who has not. Meals shall be prepared for (me) at going downstream and my round cake(s) at sailing upstream.
- 9 (Back)ward-looker, wake for me *ʿqn*, endowed with life. Behold, I am come.<sup>163</sup>

Spell 99<sup>164</sup>

- P 1 SPELL FOR BRINGING THE FERRYBOAT IN THE GOD'S DOMAIN.  
2 TO BE SAID BY N.:

*a*

- S 1 O ye who bring the ferryboat over this bad sand bar, bring me the ferryboat, attach for me (my) towrope, in peace, in peace. "Come, come; draw near, draw near." I have come to see my Father Osiris.
- 2 O Lord of Bright Red Linen, who controllest gladness of heart, O lord of (storm), most virile of the crew, O thou who sailest over this vertebra of APOPHIS, O thou who attachest heads and makest necks firm by escape from wounds, O attendant of the mysterious ferryboat, (thou) who restrainest APOPHIS, bring me the ferryboat, attach for me my towrope, so that I may go forth thereby to this difficult terrain wherein the topsy-turvy stars fall (on) their faces and cannot rise (again).
- 3 *Hnzw*<sup>3</sup> who art the tongue of Re, *ʿIndbw* who Guides the Two Lands while Geb remains their steering oar, thou might who opens (the Disk), in charge of the red ones, bring me, leave me not boatless. "Come, blessed one, my brother; proceed to the place whereof thou knowest."

*b*

- S "Tell me my name," says the mooring peg. Lady of the Two Lands in the Shrine is thy name. "Tell me my name," says the mallet. Leg of Apis is thy name. "Tell me my name," says the bow rope. Tress (of Isis) That Anubis Makes Fast with Swather's Work is thy name. "Tell me my name," says 'the bollard'. {They are} Pillars of the God's Domain is (thy name). "Tell me my name," says 'the (mast) socket'. (Earth-God) is thy name. "Tell me my name," says the mast. He Who Fetched the Great One When She Was Far Away is thy name. "Tell me my name," says the lower halyard. {It is} Backbone of Upwawet is thy name. "Tell me my name," says the masthead. Gullet of Imset is thy name. "Tell me my name," says the sail. Nut is thy name. "Tell me (my name)," say 'the halyard-bags'. Ye were made (of) the hide of the Mnevis-Bull and (of the sinews) of Sut<sup>y</sup> {are your names}. "Tell me my name," say the oars. {They are} Fingers of Horus the

<sup>163</sup> Continued in CT, but BD ends here.

<sup>164</sup> Based on Ce (18th dyn.), with *c* § T variant taken from Ea (18th dyn.). Vignette of Ce shows N., wrapped as a mummy, sitting under the swelling sail of a bark which lacks a helmsman but is steered by a paddler at its bow.

## TRANSLATIONS

## Spell 99

First-born are your names. "Tell me my name," says the dipper. {It is} Hand of Isis Bailing Blood from the Eye of Horus is thy name. "Tell me my name," say the planks in its hull. Imset, Hapi, Duamutef, Qebhsenuf, Plunderer, Taker by Force, He Who Looks (upon His Father), and He Who Made His Own Name are your names. "Tell me my name," says 'the joinery'. Presider over Gardens is thy name. "Tell me my name," says the *ib(3)yt*. ('Cedar') is thy name. "Tell me my name," says the steering oar. Exact One is thy name; Sunlight in the Cleft Water (is the name of thy blades). "Tell me my name," says the ship. It is Leg of Isis that Re cut off with knife in outstretched hand when she brought to him {to} the night bark. "Tell me my name," says the boatman. Rebuffer is thy name. "Tell me my name," says the breeze, "before thou sailest with me." North Wind That Came Forth from (Atum) to the Nose of the Presider over the Westerners is thy name. "Tell me my name," says the river, "before thou crossest over me." Their (Lords') Beholder is thy name. "Tell me my name," says the bank. Supplier of the Long-armed One in the Tomb is thy name. "Tell me my name," says the ground, "before thou treadest upon me." Nose of (Ptah), escaped from the embalmers who are in the Field of Rushes, from which one escapes rejoicing, (is thy name).

c

- P To be said facing them:
- S 1 Hail to you, goodly of persons, possessors of truth, who exist forever (for) the two periods of eternity. I penetrate to you.
- 2 (Put ye) for me the offering list (at) my mouth, that I may speak therewith, (my) cake being baked and my seat being spacious before the great god. I know this god of yours at whose nose ye place provisions. His name is Tekem. He penetrates the eastern horizon of the sky; he enters into the west of the sky. His name is Tekem. If he departs, I depart, and vice versa. I will not be ejected from this place of smiting; rebels shall not prevail over this my flesh. My bread is (in) Pe, my beer is in Dep.
- 3 Mine are your offerings of this day. Your offerings to me are barley and wheat; your offerings to me (are) myrrh and clothing. (Your) offerings to me (are) oxen and fowl; (your) offerings to me (are) life, soundness, and health. Your offerings to me (include the right) to go forth (by) day in any form in which I may wish to go forth (from) the Field of Rushes.
- T If one recites this spell, he goes forth (by) day from the Field (of Rushes). Given him are a cake, a jar, a *pzn*-loaf, a chunk of meat, and (fields of) barley and 'Upper Egyptian' wheat 7 cubits (high). It is the Followers of Horus who reap them for him. Then he shall chew (on) this barley and wheat and shall wipe his body therewith, and his body shall be as (those of) these gods. (So) he goes forth from the Field of Rushes in any form in which he may wish to go forth.
- T var. 1 AS FOR ONE WHO KNOWS THIS SPELL, HE GOES FORTH FROM THE FIELD OF RUSHES. GIVEN HIM ARE A CAKE, A JAR, AND A *pzn*-LOAF FROM THE ALTAR OF THE GREAT GOD, (ALSO) FIELDS: AN ACRE<sup>166</sup> OF BARLEY AND WHEAT. IT IS THE FOLLOWERS OF HORUS WHO REAP THEM FOR HIM. THEN HE SHALL CHEW ON THIS BARLEY AND WHEAT AND SHALL WIPE HIS BODY THEREWITH, AND HIS BODY SHALL BE LIKE (THOSE OF) THESE GODS. (SO) HE GOES FORTH FROM THE FIELD OF RUSHES IN ANY FORM IN WHICH (HE) MAY WISH TO GO FORTH.
- 2 A TRULY EXCELLENT SPELL (PROVED) A MILLION TIMES.

<sup>166</sup> The Egyptian word used here is *spt*; it contains actually about  $\frac{1}{3}$  of an acre.

Spell 100<sup>166</sup>

- P 1 ROLL FOR INITIATING A BLESSED ONE AND CAUSING THAT HE EMBARK IN THE BARK OF Re and his Train.
- 2 TO BE SAID BY N.:
- S 1 I have ferried the Phoenix to the east, Osiris to Busiris. I have opened the pits of the Inundation, I have smoothed the ways for the Disk. I have drawn Sokar on his sledge and made powerful the great (royal) cobra in her season. I have sung, I have adored the Disk. I have joined the (sun-)praising (baboons); I am One of them. I have been the companion of Isis; I have made powerful (her) magic spells. I have attached the towrope. I have repulsed APOPHIS, I have turned back his steps. Re has extended his hands to me; his Crew shall not repulse me. If I am powerful, the Sound Eye is powerful, and vice versa.
- 2 As for anyone who shall keep N. (from the bark of Re), he is kept from the egg and the *3bdw*-fish.
- T 1 TO BE SAID OVER THIS IMAGE THAT IS SKETCHED, SKETCHED ON A CLEAN, UNUSED SHEET OF PAPYRUS WITH POWDER (OF) GREEN GLAZE MIXED WITH MYRRH-WATER, PLACED ON THE BLESSED ONE'S BREAST WITHOUT LETTING IT COME (TOO) CLOSE TO HIS BODY.
- 2 AS FOR EVERY BLESSED ONE FOR WHOM THIS IS DONE, HE EMBARKS IN THE BARK OF Re DAILY, AND Thoth LOOKS AFTER HIM WHILE DISEMBARKING AND EMBARKING {DAILY}.
- 3 A TRULY EXCELLENT SPELL (PROVED) A MILLION TIMES.
- 4 Thou shalt sketch it in careful outline and the bark of Re likewise. As for (the powder) of green glaze, it is mentioned in order to emphasize the green, this with which (the document) is to be written.
- 5 Osiris N., (the initiate) who erects the pillar and sets up the tie-amulet, he sails (facing Re) whithersoever he would.
- 5 var. I am an initiate, void of sins. There is nothing (I) do not know about truth. She is presented at my hands to her Lord, and he rejoices with me over her every day. I have seen secrets in Busiris, for I am the companion of the embalmer. (I) have erected the Pillar and set up the Tie-Amulet. (I) have sailed at Re's rising whithersoever he would.
- 6 Gracious was the remark of Thoth made to Re, with the approval of the *tnnt*-sanctuary. It was content with its lord Re when Thoth said: "Look after his (soul) as it disembarks or embarks in the bark of Re, while the corpse remains on its seat."

Spell 101<sup>167</sup>

- P 1 ROLL (FOR) UNDERSTANDING THE WORDS (of the house of life, i.e., the scriptorium), SPELL (FOR) ABHORRENCE OF THE BOX (i.e., coffin) (which father passed on to son).
- 2 TO BE USED AT THE THROAT OF THIS BLESSED ONE WITHOUT (NEWS OF IT) GOING FORTH, WITHOUT THE RABBLE'S KNOWLEDGE, WITHOUT AN EYE SEEING OR AN EAR HEARING.

<sup>166</sup> Based on Ea (18th dyn.); TB 9 (20th dyn.) contributes § T 4-6, and the variant of § T 5 is found in Ba (19th dyn.). Spells 100 and 129, as numbered from later texts, are one in origin and are treated as one here. Vignette of Cc and Ce (both 18th dyn.) shows N. standing in a bark, preceded by Isis, Thoth, Khepri, and Shu.

<sup>167</sup> Based on Ce (18th dyn.), with §§ P variant and T 3 based on R (Pers.-Ptol.). Vignette of Ga (20th dyn.) shows N. stepping aboard the bark of Re, on which squats the falcon-headed sun-god with disk on head.

## TRANSLATIONS

Spells 101–102

- P var. 1 Spell for protecting the bark of Re.  
 2 To be said by Osiris N.:
- S 1 O traverser of the water, who ascended from the (primeval) waters and squats on the stern of his bark, mayest thou proceed to thy position of yesterday. Thou squattest on the stern of thy bark, and thou hast taken N. into thy Crew.  
 2 O Re in this thy name of Re, if thou passest by the 7-cubit eye with  $3\frac{1}{2}$ -cubit pupil, then thou shalt make sound N., the initiate. If thou stayest sound, he stays sound.  
 3 O Re in this thy name of Re, if thou passest by them that are yonder head downward, then thou shalt make N. stand on his feet. If thou stayest sound, he stays sound.  
 4 O Re in this thy name of Re, if the mystery of the underworld is opened for thee to guide the hearts of (thy) Ennead, then thou shalt give N., the initiate, his heart. If thou stayest sound, he stays sound. Thy body is his body, (O) Re, enduring by means of the spell.
- T 1 TO BE SAID ON A STRIP OF ROYAL LINEN, WRITTEN WITH INK OF TAMARISK CHARCOAL AND DRY MYRRH, PUT AT THE THROAT OF THIS BLESSED ONE ON THE DAY OF JOINING THE EARTH.  
 2 AS FOR ONE AT WHOSE <THROAT> THIS AMULET IS PLACED, favors shall be done for him as (for) the Ennead, and he shall join the followers of Horus. (The starry host) shall be made fast for him facing him who is in Sothis, and his corpse shall be a god together with his dependents forever. A bush shall be made to grow for him on his breast by Menqet. As for one for whom this is done, '(his) back' shall go forth by day every day from the west. It was the majesty of Thoth <that composed> this (for) the majesty of Osiris, so that (the light) might rest upon his corpse, (that is,) N.(s).  
 3 A truly excellent spell (proved) a million times.

Spell 102<sup>168</sup>

- P 1 SPELL FOR EMBARKING IN THE BARK OF Re.  
 2 TO BE SAID BY N.:

*a*

- S O eldest in his bark, take me along in thy bark, that I may lash together for thee thy stairway, that I may conduct thy journeys in (connection with) these thy duties which concern unweariable stars.

*b*

- S My abomination is my abomination; I have not eaten my abomination. Dung is my abomination; I have not eaten it. Ordure—no harm (has come to) me therefrom. My hands have not touched it, I have not stepped on it with the soles of my feet, because my bread is of white wheat and (my) beer of red <barley>. It is the night bark and the day bark that bring them to me. 'The gifts' of the villages have been provided from the altar of the souls of Heliopolis.

<sup>168</sup> Based on Ce (18th dyn.). Vignette of Pa (18th dyn.) shows N. erect in bark, behind a platform on which stand falcon-headed sun-god and a jackal-headed or wolf-headed deity (probably Upwawet, "the Way-Opener," as N.'s escort).

## Spells 102-105

## THE BOOK OF THE DEAD

## c

- S Greetings to thee, 'Greatest of Her Creation,' thou ferryman of the sky; a cake, (O) dweller in Tjeni. 'Though' these dogs 'be united', I (have) not become weak. I have come in person, (that I may) rescue this God from these who caused him to suffer these sicknesses, namely (of) shank, upper arm, (and thigh). I have come that I may spit on the shank, attach the upper arm, and lift the thigh. The crew embarks when (Re) commands.

Spell 103<sup>169</sup>

- P 1 Spell for being beside Hathor.  
2 (To be said) by N.:
- S I am a pure departed one, a *i3s*'-priest'. (O) Ihy, Ihy, I (shall) be in the retinue of Hathor.

Spell 104<sup>170</sup>

- P 1 SPELL FOR SITTING AMID THE GREAT GODS.  
2 TO BE SAID BY N.:
- S I (have) sat [amid] the great gods, having passed by the house of the night bark. It is a lapwing that brings (me).
- S var. I sit amid the great Gods, having passed by the house of the Night Bark. It is a servant, the porter of Horus the Son of Osiris, who comes to me on Re's errand, (while) food and nourishment are at their appointed places to supply offering-cakes to the great Gods. A fisher and fowler will bring (them) to me.
- T As for one who knows this spell, he sits amid the great Gods.

Spell 105<sup>171</sup>

- P 1 SPELL FOR GRATIFYING N.'S SPIRIT FOR HIM IN THE GOD'S DOMAIN.  
2 TO BE SAID BY N.:
- S 1 Hail to thee, my spirit, my lifetime. Behold, I am come unto thee risen, powerful, possessed of a soul, mighty. I have brought thee *bd*-natron and incense, that I may purify thee therewith, that I may purify thy saliva therewith. This evil utterance which I have said, this evil wrong which I have done, (they) have not been given to me, for mine is this papyrus-amulet that is at the throat of Re and is given to the horizon-dwellers. [If they thrive, I thrive,] and my spirit [thrives] like theirs. The provisions of my spirit are like theirs.
- 2 Thou who weighest in the balance, may truth rise to the nose of Re on that day (of judgment). [Let not] my head be taken away from me, for mine is {not} an eye that sees, an ear that hears.<sup>172</sup> I am not a sacrificial bull; none of me has

<sup>169</sup> Based on Ce (18th dyn.). Vignette of Aa (18th dyn.) shows N. standing and worshipping "Hathor, the lady of the Two Lands."

<sup>170</sup> Based on Ea (18th dyn.), with § S variant and § T based on R (Pers.-Ptol.). Vignette of Aa (18th dyn.) shows a reed mat on which N. squats in center, while a "great god" sits throned at each end.

<sup>171</sup> Based on Ea (18th dyn.), with § S 3 added from Pd (20th/21st dyn.). Vignette of Pc (18th dyn.) shows N. standing worshipping his spirit, represented by joined arms resting on a standard.

<sup>172</sup> Ea's negative would mean that he is no snooper. But parallel texts omit it, meaning rather that he is perceptive. The "variant" at the end of § S 2 is just like the previous wording.

## TRANSLATIONS

Spells 105–108

become a mortuary offering to them that are over—VARIANT: them that are over—Nut.

- 3 Mayest thou let me pass by thee, since I am pure. Vindicate Osiris against his enemies.

Spell 106<sup>173</sup>

- P 1 SPELL FOR GIVING OFFERINGS TO N. in Memphis AND IN THE GOD'S DOMAIN.  
 2 TO BE SAID BY N.:
- S 1 O Eldest, lord of provisions, O Eldest presiding over the upper houses, and (ye) who give bread to Ptah, give ye me bread, give ye me beer. My breakfast (consists) of a leg and pastry.  
 2 O ferryman of the Field of Rushes, bring me these loaves (to) thy watery realm as (to) thy Father, the eldest, who has departed in the god's ship.

Spell 107<sup>174</sup>

- P 1 [Spell for going in and out of] the western [gate]s among (the followers of) Re and knowing the western souls.  
 2 [To be said by Osiris N.:]
- S [I know] (this) middle gate of the sky [whence] Re (ascends), [the gate of the eastern horizon of the sky,] south of which is the pool of the *h3rw*-geese and north of which is [the water of the *r3*-geese, even the place] whence [Re sails] with breeze and with paddling. I handle [the halyards in the god's ship].

Spell 108<sup>175</sup>

- P 1 SPELL FOR KNOWING THE WESTERN SOULS.  
 2 TO BE SAID BY N.:
- S 1 As for that mountain of Bakhu on which this sky rests, it exists in the east of the sky. It is 300 hundred-cubits long and 150 hundred-cubits broad. Sobk the lord of Bakhu is in the east of that mountain. His temple is of carnelian. On the crest of that mountain is a snake 30 cubits long, whose first (3) cubits are of flint ' . . '. N. knows the name of this snake who is upon his mountain; He Whose Consuming Fire Is within Him is his name.  
 2 Then after midday he will turn his eyes (against) Re. Then a stoppage will take place in the bark and great amazement among the sailors. Then he will gulp down 7 cubits of the high water. Then Suty will hurl a spear of metal against him and cause him to disgorge all that he has swallowed.  
 3 Then Seth will pit himself against him and say as a spell: "Fall back before the sharp metal that is in my hand. I stand against thee, that the course be true. (O) farseer, (pray close thy eye and) veil thy head, that I may cross. Fall back before me, (for) I am a male. Veil thy head and cool thy upper lip, (for if) I stay sound (thou stayest) sound. I am the Great of Magic, son of Nut; my magic

<sup>173</sup> Based on Ea (18th dyn.). Vignette of Ac (18th dyn.?) shows food on and jars of drink under an offering stand.

<sup>174</sup> Based on Ga (20th dyn.), earliest occurrence noted of this shortened form of Spell 109. Losses and omissions are restored from Cg (21st dyn.). Vignette of Cg shows heron-headed souls.

<sup>175</sup> Based on Ea (18th dyn.). Vignette of Aa (18th dyn.) shows three squatting deities: "Atum, Sobk the lord of Bakhu, and Hathor the lady of the evening."

## Spells 108–109

## THE BOOK OF THE DEAD

power has been given me against thee. What is it? It is blessedness, (O) goer on his belly, whose strength is (due) to his backbone. Behold, I go (indeed), (and) thy strength with [me. It is I] who have [taken over] strength. I have come that I may dispose of the earth-gods for Re, that he may be set for me in the evening. (We) have circled this sky, while thou art in bonds. This is what was commanded against thee aforetime.” Then he, Re, sets in life at his horizon.

- 4 I know the reason why APOPHIS is punished. I know the western souls. They are Atum, Sobk the lord of Bakhu, and Hathor the lady of the evening.

Spell 109<sup>176</sup>

## a

- P 1 Spell for knowing the eastern souls.  
 2 N. shall say:  
 S 1 I know that eastern gate of the sky, south of which is the pool of the *h3rw*-geese and north of which is the water of the *r3*-geese, even the place whence Re sails with breeze and with paddling. I handle (the halyards) in the God’s ship; I am a tireless paddler in the bark of Re. I know these twin sycamores of turquoise from between which Re ascends, which sprouted [at Shu’s sowing at] each (eastern) gate whence Re ascends.  
 2 I know (this) Field of Rushes (that belongs to Re), its wall being of metal, its barley being 5 cubits (high), its ears 2 cubits, its stalk (3) cubits, its wheat being (7) cubits, its ears 3 cubits, its stalk (4) cubits. It is the blessed, each one of them 9 cubits tall, who reap them alongside the eastern souls.  
 3 I know (the eastern souls); they are Re-Harakhte, the *Hwrr* {*ty*} Calf, and the (Morning) Star.

## b

- P Adoring Re every day.  
 S N. has built the God’s city. I know it, I know its name. Its name is Field of Rushes.  
 S var. 1 Osiris N. has built the God’s city. “Proceed thou with them,” says the Filler,<sup>177</sup> he (who) is the plumb of the scalepan. Bull semen<sup>178</sup> is in the midst of thy tongue, (O) ibis presiding over (living) beings. Thy counsels in the House of the Snare outweigh ‘sinister figures’ on papyrus, (O) thou who art cool of mouth<sup>179</sup> while advising. Love of thee is with everybody, Divine Falcon on the left hand, black of face, whose shoulder likewise (is black). Ascend to the Sky with the Starry Host, bearing this coffin, and sail on (its) paths without transgressing the boundaries of the (fields) of the Gods.  
 2 “Writings are with thee, as many as (thou) desirest, in the fields of his joy. (And) to start with grain, what is there, (nourished) by the efflux of *S3*. The height of its barley is 5 cubits, (its) ears 1 cubit. Reap for thyself with the blessed alongside the eastern Souls. Enter thou freely into the secret portals, (for) thou art pure,” say they who are in them. “Reach thy house by magic, gladdening the hearts of thy fledglings. To die again is thy abomination; eternity is thine as lifetime, as a present given as a reward.” Magnified is the splendor of Osiris N.

<sup>176</sup> Based on Aa (18th dyn.), with variant of b § S based on R (Pers.-Ptol.). Vignette of Aa shows N. standing behind or beside the spotted “*hwrr*-calf” and “adoring Re every day.” The squatting falcon-headed god is labeled “Re-Harakhte.”

<sup>177</sup> *Mhy*, an epithet of Thoth.

<sup>178</sup> Here equivalent to “truth.”

<sup>179</sup> We would say “calm.”



## TRANSLATIONS

Spell 110

Spell 110<sup>180</sup>

## a 1

- P 1 Beginning of the spells for the Field of Offerings, the spells for going forth by day, going in and out of the god's domain, attaining the Field of Rushes, existing in the Field of Offerings, the great settlement, lady of the winds, gaining control there, becoming a blessed one there, plowing there, reaping (there), eating there, drinking there, copulating there, doing everything that is done upon earth.
- 2 N. shall say:
- S 1 Horus was seized by Seth. (But I) saw him who attacked against the Field of Hotep, and I freed Horus (from) Seth and opened the roads (of Re) on this (day) (when) the sky moaned (because of) Seth and the water (rose high) because Seth (was vexed) at the wind for its (bringing life to) him who was in (his) (egg) and rescuing him who was in the womb, (namely) Horus, from the Silent Ones.
- 2 Lo, I paddle (in) this great bark in the lake(s) of Hotep; it is I who took it (i.e., the bark) from (the limbs) of Shu. (His) (limbs) and his stars are (years and seasons). I paddle {d} in her (i.e., the field's) lakes, so that I arrive at her settlements. I journey upstream to her Hotep, for I am (Hotep) in his (field). He guides {his bowl} the (Two) Ennead(s), his first-born; he pacifies the Two Fighters for them that are among the living. He creates good, he brings an offering, he pacifies the Two Fighters for their attendants. He cuts off mourning as far as their (eldest) are concerned; he does away with strife as far as (their) young are concerned. He nets (those, both male and) female, who would harm (Isis; he nets those, both male and female, who would harm the gods. He does away with strife as far as the Two Comrades are concerned; he separates Shu from the dry air; he gives the overflow to the spirits) of the blessed.
- 3 I prevail over her (i.e., the field), (for) I am one who knows her. I paddle in her lake(s), so that I arrive at her settlements. My mouth becomes powerful, and I become sharper than the blessed. They shall not prevail over me. I provide for this thy field, (O) Hotep, which thou lovest, thy achievement, the (lady) of the winds. I become a blessed one therein; I eat (there)in, I drink therein. I plow therein, I reap therein, I grind therein. I copulate therein; my (magic) becomes powerful therein.
- 4 There is no waking of me therein; I am (short of) nothing therein (but am joyous, (for) I am one who knows) the power of Hotep. Her (i.e., the field's) name is (Bqwt); (she is) made fast on the (blood) of Shu and secured (by the sinews (of the years)) on this day (of) separating the years. The hidden of mouth whose mouth keeps silent, the mysterious one, (I) will tell about him. (He is) the completer of perpetuity, who takes (possession of) eternity.

## a 2

- P Existing as Hotep, lord of (the field of) Hotep.
- S 1 This is Horus. He appears as a falcon 1000 cubits long, 2000 lives being provided in his charge. He goes and comes at will in her (i.e., the field's) lakes and in her settlements. He was begotten in the Abode of the God; he sets (in life) in (the

<sup>180</sup> Based on Aa for *a* and on Aa and Ce (both 18th dyn.) for *b*, which is a large vignette with legends describing its various parts. Another vignette, *c*, without legends, seems not to occur in documents earlier than R (Pers.-Ptol.). The unusual division of *a* is due to its own wording, backed by CT layouts. Emendations and restorations come chiefly from Ce, with some help from CT.

## Spell 110

## THE BOOK OF THE DEAD

settlement called) *Qnqnt* of the God. {He does her pleasure. <He> associates above all (with) the Abode of the God. As for him who sets in life in the fayence (of the sky),} he does everything therein just as is done in the Isle of Flame. There is no jubilation at all therein, (nor is there) anything evil therein.

- 2 This is Hotep, who goes and comes throughout this field. <He> associates above all (with) the Abode of the God. As for him who sets in life in the fayence (of the sky), he does everything therein just as is done in the Isle of Flame. There is no jubilation at all therein, nor is there anything evil therein.

## a 3

- S 1 (I) live as Hotep. I have a 'seamless' *iwnt* garment<sup>181</sup> 'which (I) acquired (in) the Greek isles'. Leader of spirits (to) the Lords of Possessions, may (I) proceed ascending to him who brought him.<sup>182</sup> May I prevail over (him), and may he receive (me who am) provided for as Hotep. I control this (magic) of mine, great and powerful, that is within (this) belly of mine; this is my deputy. I am one who remembers what I had forgotten of it.
- 2 I proceed, I plow; I am (Hotep) in the god's settlement, knowing (the names) of the settlements, nomes, and lakes within the field of Hotep, [in] which I am. I become powerful therein and blessed therein. I eat therein and move about therein. I (plow) therein and (reap) therein. I copulate therein, I go to rest (i.e., set) therein like Hotep, I {have} inseminate{d} therein. I paddle in her lakes, I arrive at [her] settlement[s], like Hotep, (at) my dictum. Sharp are my horns. I (give) the overflow to the spirits of the blessed and assign Shu to one who knows him, so that I arrive at [her] settlement[s] and paddle in her lakes. I go about in the field of Hotep like this Re within the sky and like this Hotep (at) [their] settings. I have descended to the earth; I have settled my affairs. I have ascended; given to me is what I have given. My heart has been gladdened; I have seized my power that Hotep promises (to) me.

## a 4

- P Existing as Hotep.
- S (O field,) I have come into thee, my soul behind me, Authority before me. Lady of the Two Lands, establish my (magic), so that I remember what I had forgotten of it. I am alive; and there is none, male or female, who can harm me. Given to me—(variant:) Thou givest to me—gladness of heart, (for) thou (i.e., Hotep) art gracious to me. Fashioner of my seed, (I) have received breath.

## a 5

- P Existing as Hotep, lord of the winds.
- S 1 I have come into (thee).<sup>183</sup> Open for me my head when Re closes his eyes. I have (waked), (I have shone, O) (*hz3t-cow*), (after I have) (slept) by night. I have regained life; my (semen<sup>1</sup>) (is more effective than) his (i.e., Re's) spittle, while I am in my settlement.
- 2 Great settlement, I have come into thee. I allot the {my} overflow, I bring verdure. I am this [one] (tall) bull of lapis lazuli, lord of the field, bull of the gods. Sothis speaks (to me) at her proper times.

<sup>181</sup> Literally an "inseparable" *iwnt* garment. CT adds "and a *qniw* (also written *dniw*) bowl." Might these terms be geographic, "Ionian" and "Danaän"?

<sup>182</sup> Who are meant?

<sup>183</sup> That is, into the field of Hotep.

## TRANSLATIONS

Spell 110

- 3 Verdure. I have come into thee.<sup>184</sup> (I have taken the Graying One to the roof. I am the Moon; I have swallowed darkness.)  
 4 (Beautiful settlement of Hotep, I have come into thee.)<sup>185</sup> I eat my viands; I control my meat offerings of oxen and of fowl. I have given necked fowl (to) Shu; I follow the gods (whom the Spirits follow).  
 5 Food (Settlement), I have come into thee. I dress in (six)(-‘thread’ linen), I have put on fringed linen, like Re within the sky, whom [the gods] in the sky follow. (I am a) follower{s} of Re in the sky.

## a 6

- P Existing in *Htp(t)*, (lady) of the Two Lands.  
 S 1 I have come into thee. I have plunged into [the lakes] like (Osiris), lord of decay, lord of all (verdure), like the Eldest therein, (the drake). I am a fisher; fowl have been given me; I have eaten good things.  
 2 (O) thou of (*Qnqnt*), I have come into thee. I have seen (my father) Osiris; I have recognized my mother. I copulate, I fish, (I know the bonds for) snakes (and am) preserved.

## a 7

- S 1 I know the name of this god clever (of utterance, Lord) of the Sacred Region, with [real] hair, sharp-horned. If he reaps, I plow and reap.  
 2 (Thou of) the *Hẓt*-cow, I have come into thee. (Ye) lapis lazuli-colored [opponent]s,<sup>186</sup> I have followed the breath of the Ennead. It is the Eldest who has given me my head; I have attached (the) head (of Horus the blue)-eyed, [Who Does As He Pleases].  
 3<sup>187</sup> Powerful One, I have come into thee. (I have taken the Graying One) to the roof. Authority was born to me (while I was in the center of my eye).  
 4 Uniter, I have come [into thee, my mind alert], my head (adorned with the white crown). I lead those above, I make those below flourish. (I give) gladness to the bull of them that are over the Ennead; (I am) the bull, lord of the gods, when he proceeds (as a deity) of turquoise.  
 5 Barley and wheat. Nome of the God, I have come into thee. When I approach, raise for me a following (breeze at day)break, mistress (of horns, lady) of purity. ((O) Ennead,) (d)s the morning pin for me in the upper lakes, and lift for me (the cloud(s)) that stir up trouble for me. I have given praise to the gods who are in the Field of Hotep.

## b

Scenes of agriculture and worship in a well-watered hereafter

At the top three watery settlements are named in ovals: “(*Qnqnt*)” (see a 2 and a 6), “*Htp*” (see a 6), and “Great (*Wrt*)” (see a 5). With them in Ce stands the statement: “Hotep exists as lord of the field, with breath (in) his nose.”<sup>188</sup> Ce notes also that the body of water on which N. paddles is 1000 leagues in length and 1000 in breadth and is called “Horns of the Lady of Purity” (cf. a 7). N. appears too before “(Im)set”<sup>189</sup> and “the great Ennead.”

<sup>184</sup> The pronoun is feminine; thus, again the field is meant.

<sup>185</sup> BD manuscripts regularly omit by haplography the preceding sentences, here restored from CT.

<sup>186</sup> Gods are meant; blue is often associated with them.

<sup>187</sup> § S 3 and 4 come in opposite order in CT.

<sup>188</sup> CT adds: “He dies not.”

<sup>189</sup> The words *Hr zhf* between them in both Aa and Ce and facing in the same direction as N. apply to N. They may represent a title, *shf Hr*, “draftsman of Horus.”

The second register of Aa names in ovals four places: “*Htp(t)*,” “(Bright Red),” “Verdure,” and “Lady of the Two Lands.”<sup>190</sup> N. is seen “reaping in the field of Hotep,” presenting “the overflow” to “the spirits of the blessed,” and partaking of “everything good and pure” (so Aa’s legends).

Below the reaping come two scenes of “plowing by N.” Legends preceding these scenes describe the location: “Hippopotamus (lake), 1000 leagues in length and of untold breadth, with no fish therein and no snakes therein. Its length is the length of the sky.”

Two more places, named in ovals above a bark floating on a canal, are illegible where noted (Aa and Ce) but may have been the same as those in CT: “Powerful” and “Uniter” (see *a* 7). The bark’s prow and stern are alike, each ending in a snake’s head and each equipped with steering oars, and it carries a flight of steps. Below the bark are labels: “Food (Bark)” and “*Zp*” in Ce, “Food (Bark) (of) the Mound (of water)” in Aa.<sup>191</sup> Steps are pictured again behind four squatting gods (Imset, Hapi, Daumutef, and Qebhsenuf according to CT) labeled: “(They) who (paddle) him.”<sup>192</sup> Above or near these steps is the label: “Abode of the God, *Qnqnt*”; Ce adds “the lady.”

Preceding *b* in Aa N. is seen praying. Above him: “To be said by N. when he adores the Ennead that is in the Field of Offerings. [He shall say:] Hail to you, lords of the spirits. I have come (as Hotep) to your fields to receive such food as ye give. I (hearken (to)) the great god daily, that I may obtain such offerings as his Spirit gives of bread and beer, oxen and fowl.” Before N.: “Giving praise to the Ennead, kissing the earth to the great god, by N.”

Following *b* in Aa and preceding *b* in Ce N. is seen receiving libations and clothing. Legends in Aa: “Doubly purifying N.” and “Presenting clothing to N.” Above is written a royal-offering formula. The legends in Ce give name etc. above and “Circling 4 times with a silver libation-vase” and “He (produces food as Hotep)” below.

## c

A late vignette without legends

In R and T four registers appear, each under its own sky. At the top Khepri (scarab-headed in T) squats enshrined on a bark behind which stand Isis and Nephthys. In the next panel N. stands praying while Harpocrates presents offerings to enthroned Osiris flanked by standing Isis. In each of the bottom two registers N. kneels while presenting offerings to two squatting gods.

Spell 111<sup>193</sup>

## a

- P 1 [SPELL FOR NOT] DYING again in the god’s domain.<sup>194</sup>  
2 To be said by N.:

<sup>190</sup> Ce omits the first, which is really one with the fourth (see *a* 6). “Verdure” comes in *a* 5; “Bright Red” does not occur in *a*.

<sup>191</sup> See *a* 5 § S 5. Aa’s “(of) the Mound” and “fringed linen” probably are corrupted from a common background.

<sup>192</sup> Over the four gods Aa mistakenly inserts another legend: “The great Ennead that is in the Field of Hotep.”

<sup>193</sup> Based on TT 82 (18th dyn.). Vignette of Ga (20th dyn.) shows a god squatting above a coiled snake on a mountain. Before them N. kneels in prayer to crocodile-headed Sobk and another god.

<sup>194</sup> Ga (beginning lost) adds to the title: “[. . . knowing] the souls of Pe.”

## TRANSLATIONS

Spells 111–112

- S 1 I know [that mountain of Bakh]u on which this sky rests, [where] exists Sobk, lord of Bakh[u. His temple is of] carnelian. On the crest of that mountain is a snake [named] Head (Bowed) Touching His Mountain. [He] is [. . . cubits long, and] his first 12 cubits are of flint.
- 2 [Then] in the evening [he will turn his eye against] Re. That means the time is at hand.
- 3 Then Seth will pit himself against him. He says: “Let not [the halting of Re’s] journey be for long. I see the way. Close thy eye, (thou whom I have) (bound), (for) I am a male. [Veil] thy head, that I may proceed. It is I who have taken over strength. I have come, I (have) disposed of [the earth-god] for Re, that he may set (in) the evening. This magic power has been given me against thee.”

**b**

- S O N., raise thyself from thy right side, alive, renewed, youthful like Re every day. (Thou) shalt never die.

**Spell 112<sup>196</sup>****a**

- P 1 Spell for knowing the souls of Pe.
- 2 N. shall say:
- S 1 (O) Swamp-Dwellers in the Swamps, Women of Mendes, Ye of the Mendesian Nome, Trappers (of *ʿBpw*), Shadowy Ones who cannot return, Brewers of beer who knead loaves, know ye why Pe was given to Horus? I know, but ye know not. It was Re who gave it to him as recompense for the injury in his eye. (It came about) thus. Re had said to Horus: “Let me see this that has happened to thy eye today.” When he had examined (it), then Re said to Horus: “Pray look at that black boar.” So he looked. Then ‘the sensation in’ his eye was very violent. So Horus said to Re: “Behold, my eye (feels) as (it did at) that blow which Seth struck at my eye.” Then he lost consciousness. So Re said to the gods: “Put him on his bed, that he may recover.” It was Seth, who had assumed his form of black boar. Then he had struck him in the eye. So Re said to the gods: “Abominate the pig for Horus’ sake, so that he may recover.” Thus came about the pig-abomination for Horus’ sake by (the gods), his Train. (But) when Horus was (in) his childhood his sacrifices used to consist of his beef cattle and his pigs. (Now) his Train abominates (them).
- 2 (As for) Imset, Hapi, Duamutef, and Qebehsenuf, (Horus is) their Father, and Isis is their Mother. So Horus said to Re: “Pray give me 2 brothers in Pe and 2 in Hieraconpolis of this (company) and let (them) be with me by perpetual assignment, that the earth may grow green and turmoil cease. So originated his name of Horus on His Papyrus.
- 3 I know the souls of Pe. They are Horus, Imset, and Hapi.

**b**

- S Lift your faces, (O) gods who are in the nether world, (for) I have come unto you. Ye shall see him, now that he is become the great God.

<sup>196</sup> Based on Aa (18th dyn.), whose vignette shows three squatting gods: Horus, Imset, and Hapi, the Souls of Pe.

Spell 113<sup>196</sup>

- P 1 Spell for knowing the souls of Hieraconpolis.  
 2 N. shall say:
- S 1 I know the secrets of Hieraconpolis. They are (the hands of) Horus and this which his mother did, throwing (them) on the water as she said: “Ye shall {say} be for me (hands) amputated from me and far away when ye {are found}. Said Re: “This son (of) Isis has been mutilated by this which his mother herself did against him. Pray let him be brought to us, (namely) Sobk, lord of the farthest marshes, that he may fish them out.” When he had found them, his mother Isis (caused) them to grow (back to their proper place). Then said Sobk, lord of the farthest marshes: “I sought and found (them, but) they kept slipping out from under my fingers at the water’s edge. (So finally) I netted them with a net.” That is how the net originated. And Re said: “Why does Sobk possess fish and find Horus’ arms for him?” That, then, is how fish originated. And Re said: “Keep secret the secret about (this) net which brought Horus’ hands to him. May it be revealed (only) on new-crescent day and midmonth day when fish are caught.” Then said Re: “I give Hieraconpolis to Horus to (be) the seat of his hands. May he and his hands (be revealed) in this Hieraconpolis which I have given him, and confine the (genii) that are in them on new-crescent day and midmonth day.”
- 2 And Horus said: “Then give {me} Duamutef and Qebehsenuf (to be) with (me), that I may keep them under guard, (for) they are my hostile company, {that they may} be put (there) under the god of Hieraconpolis.” And Re said: “Pray put them there in darkness; do (to) them what is wont to be {done} to them that are in Hieraconpolis. Then they will {prefer} to be with thee.” And Horus said: “They are with thee, (but they shall) be with me as I hear Seth when (he) complains.”
- 3 (Ye) souls of Hieraconpolis, I venture (to appeal to you), since I have access to (you) souls of Hieraconpolis. Open for me the knot of Horus.
- 4 I know the souls of Hieraconpolis. They are Horus, Duamutef, and Qebehsenuf.

Spell 114<sup>197</sup>

- P 1 Spell for knowing the souls of Hermopolis.  
 2 N. (shall say):
- S 1 A feather has been {thrust into} the shoulder, the red crown shines in *Mntbt*, and the eye {has been illumined} by him who judged it. I have access to it, I know who brings it from Cusae; (but) I have not told men nor repeated to gods. I have come on an errand of Re’s to fasten the feather in the shoulder, to (make) the red crown shine in *Mntbt*, to inspect the eye for him who allotted it. I have come as might because of knowing the souls of Hermopolis. (Ye) who love a wise man, may ye love (me, for) I know that the feather is firm and black, and (I know) who allotted it. I rejoice over the allotting of what has been allotted.
- 2 Hail to you, souls of Hermopolis. I know what is small on new-crescent day and (large) on midmonth day. Re perceives the night secrets that ye know; this Thoth has perceived me. Hail to you, souls of Hermopolis, as I recognize {you} every day.

<sup>196</sup> Based on Aa (18th dyn.), whose vignette shows three squatting gods: Horus, Duamutef, and Qebehsenuf, the Souls of Hieraconpolis.

<sup>197</sup> Based on Aa (18th dyn.), whose vignette shows three squatting gods, ibis-headed: the Souls of Hermopolis.

## TRANSLATIONS

Spells 115–116

Spell 115<sup>198</sup>

- P 1 SPELL FOR ASCENDING TO THE SKY AND GAINING ACCESS TO THE UNDERWORLD.  
 2 KNOWING the Souls of Heliopolis.  
 3 TO BE SAID BY N.:
- S 1 I (grew great) yesterday among the elders; I came into being among (Them That Had Come into Being). (Ye) who (can) look upon (only) one eye, disclose the nature of darkness, (for) I am one of you.  
 2 I know the Souls of Heliopolis to whom (even) the greatest of seers<sup>199</sup> lacks free access (and about) the extending (of the hand)—(but to) none have I given (this information);<sup>1</sup> I have not told (even) the gods—by him who would destroy the inheritance of Heliopolis. I know why a tress is made for a male. Re was speaking to (the Snake) Who Dwells in His Consuming Fire. Then his mouth was mutilated. That is how the diminution on new-crescent day came about. And Re said to Him Who Dwells in His (Consuming Fire): “Take the ‘thirty’-spear, the inheritance of men.” That is how the court of the 30 originated through Him Who Dwells in His Consuming Fire. (So) originated the Sibling Pair, so originated the passing of Re, (and so) originated (he whose bright red linen (bandage inscription) was heard<sup>1</sup> before his arm had come to rest. Then he assumed his tressed-woman form. So originated the tressed one of Heliopolis. The mighty one had been bared in this temple. So originated the bared one of Heliopolis. When the inheritance he is to inherit materializes, many are the things he shall see; and he shall become the greatest of seers (as a son who acts for his Father. He shall become the greatest of seers) of Heliopolis.  
 3 I know the Souls of Heliopolis. They are Re and Shu and Tefnut.

Spell 116<sup>200</sup>

- P 1 ANOTHER SPELL FOR KNOWING THE SOULS OF HERMOPOLIS.  
 2 TO BE SAID BY N.:
- S 1 (The Red Crown) shines in *M3bt*, truth has been extracted from the shoulder, and the eye has been eaten by Him Who Allotted It. I have access to it by the *sm*-priest, (but) I have not told men nor repeated to gods, and vice versa. I entered as an ignorant one, (but now) I have seen the mysteries. Hail to you, gods in Hermopolis. May ye recognize me as I recognize the red crown, to restore the black eye. (I) rejoice at the allotting of what has been allotted.  
 2 I know the Souls of Hermopolis and what is large on new-crescent day and diminished on midmonth day.<sup>201</sup> They are Thoth the mysterious, Perception the wise, and Atum.  
 T AS FOR ONE WHO KNOWS THIS SPELL, DUNG IS HIS ABOMINATION, AND HE DRINKS NOT URINE.

<sup>198</sup> Based on Ea (18th dyn.). Vignette of R (Pers.-Ptol.) shows N. praying to Re, Shu, and Tefnut.

<sup>199</sup> Title of the high priest of Re at Heliopolis.

<sup>200</sup> Based on Ea (18th dyn.). Vignette of Pf (18th dyn.) shows three squatting gods: Thoth ibis-headed, the others human-headed.

<sup>201</sup> The ideas are reversed; more of the moon becomes visible from new moon to full moon.

## Spells 117–119

## THE BOOK OF THE DEAD

Spell 117<sup>202</sup>

- P 1 SPELL FOR TAKING THE ROAD INTO ROSETAU.  
 2 N. (shall say):  
 S 1 Roads are (provided) for me into Rosetau. I am one whom the Eldest clothes with the great (royal) cobra. I have really come; I have established offerings in Abydos. Open the way for me into Rosetau, (for) I have healed sickness in Osiris.  
 2 I am he who created (water),<sup>203</sup> who assigned his throne, who made his way in the valley (and) in the lake. (O) Eldest, make way for me; 'but thou (and) I (are the same)<sup>1</sup>.

Spell 117 variant<sup>204</sup>

- P Taking the best roads into the god's domain.  
 S 1 O ye who are in charge in Rosetau, I am one whom the Eldest clothes, one who has appeared wearing the great (royal) cobra. I have come; I have founded my offerings in Abydos. Open the way (for) me into Rosetau, (for) I have healed {my} sickness in {Osiris}.  
 2 Mine are the edges of the water. (O) assigner of his ship, who vindicated Osiris against his enemies, vindicate Osiris N. against his enemies. (Then) shall he exist like one of you and make friends with the lord of eternity. He shall go as ye go, stand as ye stand, sit as ye sit. He shall speak as ye speak unto the great God, the lord of the west.

Spell 118<sup>205</sup>

- P 1 SPELL FOR REACHING ROSETAU.  
 2 TO BE SAID BY N.:  
 S I am one who was born in Rosetau. Blessings have been given me by them that are among the Mummies, even the purity of Osiris. (I) receive old age in Rosetau while Osiris is led over the twin mounds of Osiris. I am the One whom they have led over the twin mounds of Osiris.

Spell 119<sup>206</sup>

- P 1 SPELL FOR KNOWING THE NAMES OF Re<sup>207</sup> and entering and going forth from Rosetau.  
 2 N. shall say:

<sup>202</sup> Ancestors of Spells 117–19 are scraps of a portion of CT which modern scholars call "bottom texts" or even reckon as a separate "Book of the Two Ways." A map included shows a long "lake of fire" with a water route to the hereafter on one side, a land route on the other. [For a new study see Leonard H. Lesko, *The Ancient Egyptian Book of Two Ways* (Berkeley, Los Angeles, London, 1972).—E.B.H.] Our BD bits are all taken from sections beyond the map. The translation of Spell 117 is based on Ce (18th dyn.), whose vignette shows N. facing a vaulted shrine in the form of and perhaps representing the coffin or the tomb chapel of Osiris.

<sup>203</sup> Ce inadvertently omits "water," found regularly in parallel texts. Semen, source of the heir who would receive the throne, may be meant.

<sup>204</sup> Taken from Pe (19th dyn.), which lacks a vignette.

<sup>205</sup> Based on Ea (18th dyn.). Vignette of Ce (18th dyn.) is like that accompanying its Spell 117 (see n. 202).

<sup>206</sup> Based on TT 82 (18th dyn.), with § T added from Cg (21st dyn.); many emendations depend on CT. Vignette of Pj (18th dyn.) shows N. praying to enshrined Osiris.

<sup>207</sup> Other documents give the correct reading "Osiris" called for by the spell proper.



## TRANSLATIONS

Spells 119–123

- S 1 Mine is the name of the Eldest, who created his light. I have come unto thee, Osiris, that I may adore thee, that I may be cleansed (through) thy efflux that flowed from thee. (I) am devising a name for Rosetau, until (I) happen upon (it).  
 2 Hail to thee, Osiris, in thy might and in thy power in Rosetau. (Thou circlest) the sky and paddlest facing Re; thou seest the common folk.  
 3 Sole one (who circles) like Re, behold, (I) have told thee, Osiris: “Mine is the dignity of a God,” so that what I say is come to pass. (I) cannot be kept away from thee, (Osiris).  
 T As for one who knows this spell, he enters Rosetau.

## Spell 120 = Spell 12

## Spell 121 = Spell 13

Spell 122<sup>208</sup>*a*

- P 1 SPELL FOR ENTERING AFTER GOING FORTH.  
 2 TO BE SAID BY N.:  
 S 1 Open to me. “Who art thou? What art thou? Where wast thou born?” I am One of you. (“Who is that with thee?” They are the Two *Mrtjy*-Snakes. “Well, whither art thou bound?” Toward him who ventures near the place of smiting. He will let me cross <sup>by</sup> the Bark to the house of Him Who Recognizes Faces.)<sup>209</sup>  
 2 Assembler of Souls is the name of the ferryman. Hair-Comber is the name of the oars; How (Wide) Awake is the name of its (i.e., the ferryboat’s) bow rope. ‘Mal(odorou)s’<sup>1</sup> is the name of its steering oar; Dependable (and) Accurate is the name of its dipper. Continue with more of the like for my crossing, when I am put into the pond,<sup>210</sup> to give me a jug of milk, a cake, a jar (of beer), a *pzn*-loaf, and a chunk of meat from the temple of Anubis.

*b*

- P VARIANT.  
 S All are mine, given to me altogether. I have entered as a falcon; I have gone forth as a phoenix. Morning Star, make [way] for [me], that (I) may enter in peace into the beautiful west. I belong to the pool of Osiris. Make way for me, that I may enter and adore Osiris lord of life.

Spell 123<sup>211</sup>

- P 1 SPELL FOR ENTERING THE GREAT HOUSE.  
 2 TO BE SAID BY N.:  
 S Hail to thee, Atum. I am Thoth, who judged between the Two Comrades. I did away with their fighting; I wiped away their laments. I seized the *ḏw*-fish when

<sup>208</sup> Based on Ea (18th dyn.). Vignette of T (Ptol.) shows N. bowing before a tomb entrance on a hillside.

<sup>209</sup> This omission is filled from Ec (21st dyn.) with help from CT. The latter identifies the questioners as “the blessed who are in the god’s domain.”

<sup>210</sup> Or emend *swn*, “pond,” to “*sšn*-bark,” as suggested for Spell 58?

<sup>211</sup> Same as Spell 139. Translation based on Ea (18th dyn.), with insertions from Pa (18th dyn.). Vignette of Ax (18th dyn.) shows N. standing before a tomb entrance.

## Spells 123–124

## THE BOOK OF THE DEAD

he retreated; I did what thou didst command against him. I lay down (afterward) within my eye. (I am one free from hindrance. (I) come, and thou seest me in the house of the herald) as issuer of commands. The Elders are under my guidance, and to me belong the Juniors.

Spell 124<sup>212</sup>

P 1 Spell for going down to the Council of Osiris.  
2 (To be said) by N.:

**a**

S My soul ⟨has⟩ built ⟨a⟩ stronghold in Busiris; my crops are in Pe. I have plowed my fields in my (normal) form. My doom palm is as Min above them.

**b**

S ⟨My⟩ abomination is ⟨my⟩ abomination; ⟨I⟩ have not eaten ⟨my⟩ abomination. Dung is ⟨my⟩ abomination; ⟨I⟩ have not eaten (it). Ordure—no harm (has come to) me therefrom. I have not touched it with my hands, I have not stepped on it with the soles of my feet, because (my) bread is of white wheat and my beer of red ⟨barley⟩. It is the night bark and the day bark that bring them to me, and I eat beneath ⟨the boughs⟩ (of tamarisks).

**c**

S I ⟨recognize⟩ the bearer(s) of good things. May there be recited for me the spell for the white crown, and may (I) be raised by the cobras. O doorkeeper of the pacifier of the Two Lands, bring ⟨to⟩ me these makers of offerings. Mayest thou let (me) lift ⟨the earth⟩ off of me, and let the Sunlight open to me his arms. The Ennead keeps silence (while) the sun-folk speak with N. He who guides the breasts of the gods, ⟨he⟩ protects me, that I may become powerful in the sky among the Hoverers. As for any god or any goddess who may interfere with me, he is assigned to the progenitor(s) of the year, who live on breasts and ⟨scalps⟩, the offering-loaves of Horus, and Osiris eats him on ascending in the east. He is assigned to the progenitors of Re; he is assigned to the progenitor(s) of light. 'When' Sunlight is clothing the sky among the Elders, (my) portion is there among the loaves (destined for) Our mouths. I have gained access to the Disk; I have ascended on the two comrades. The Followers of the gods speak to me, the disk speaks to me, his sun-folk speak to me. In terror of me are ⟨they that dwell in⟩ darkness within the Great Flood beside the furious one, (for) lo, ⟨I am there⟩ with Osiris; my mat is his mat among the Elders. I tell him the word(s) of men, I repeat to him the word(s) of the gods: "Come to (me), my equipped blessed one, (for) thou causest truth to ascend to Him Who Loves Her." I am an equipped blessed one, the best equipped of all the blessed. ("Thou art (one) of the nobles of Heliopolis, ⟨Busiris⟩, Heracleopolis, Abydos, Akhmim, and Senu".)

T Osiris N. is triumphant along with every god and every goddess who is hidden in the god's domain.

<sup>212</sup> Based on Ca (18th dyn.), with insertion at end of c § S and § T supplied from R (Pers.-Ptol.). Vignette of Ax (18th dyn.) shows N. praying to the four sons of Horus.

## TRANSLATIONS

Spell 125

Spell 125<sup>213</sup>*a*

- P What to say on arriving at this broad hall of the Two Truths, cutting N. off from all the forbidden things he has done, and seeing the faces of all the Gods.
- P var. 1 Spell for descending to the broad hall of the Two Truths.  
2 N. shall say:
- S 1 Hail (to thee), great God, lord of the Two Truths. I have come unto thee, my Lord, that thou mayest bring me to see thy beauty. I know thee, (I know thy name,) I know the names of the 42 Gods who exist with thee in this broad hall of the Two Truths, who live on 'supporters' of evil and sip of their blood on this day of taking account of characters in the presence of Unnofer. Behold, the Two Daughters, His Two Eyes, (Lord) of Truth, is thy name. Behold, I am come unto thee. I have brought thee truth; I have done away with sin for thee.
- 2 I have not sinned against anyone. I have not mistreated people. I have not done evil instead of righteousness. I know not what is not (proper); I have not done anything bad. I have not at the beginning of each day set tasks 'harder than' I had set (previously). My name has not reached the Pilot of the bark. I have not reviled the God. I have not laid violent hands on an orphan. I have not done what the God abominates. I have not slandered a servant to his superior. I have not made (anyone) grieve; I have not made (anyone) weep. I have not killed; I have not turned (anyone) over to a killer. I have not caused anyone's suffering. I have not diminished the food(-offerings) in the temples; I have not debased the offering-cakes of the gods. I have not taken the cakes of the blessed. I have not copulated (illicitly); I have not been unchaste. I have not increased nor diminished the measure, I have not diminished the palm; I have not encroached upon fields. I have not added to the balance weights; I have not tempered with the plumb bob of the balance. I have not taken milk from a child's mouth; I have not driven small cattle from their herbage. I have not snared birds for the gods' harpoon tips; I have not caught fish of their [lagoons]. I have not stopped (the flow of) water in its seasons; I have not built a dam against flowing water. I have not quenched a fire in its time. I have not [failed to observe] the days for haunches of meat. I have not kept cattle away from the God's property. I have not blocked the God at his processions.
- 3 I am pure. (Say) 4 times. My purity is the purity of this great Phoenix that is in Heracleopolis, because I am this nose of the Lord of breath who keeps alive all the common folk on this day of filling the Sound Eye in Heliopolis on the last day of month 2 of the second season in the presence of the Lord of This Land. I am one who sees the filling of the Sound Eye in Heliopolis. Nothing evil can happen to me in this land in this broad hall of the Two Truths, because I know the names of these gods who exist therein, the followers of the great God.

<sup>213</sup> Based on Aa (18th dyn.) for *a* and *b*, on Ce (18th dyn.) for *c*. Variant of *a* § P is from TT 82 (18th dyn.); additions and corrections in *c* are based on Aa for § S and on Cb (18th dyn.) for § T, which is not contained in Aa. A superscription in TB 2 and TB 6 (both 20th dyn.) is actually Spell 123 but seems to serve as substitute for Spell 125 *c* in TB 2 and for its beginning in TB 6. Aa's vignette for Spell 125 *a* shows N. and wife standing in prayer. For *b* it has the Two Truths, each identified by feather on head, enthroned at one end of their hall; the hall's double doors, open, frame the Two Truths and the 42 jurors to whom N. addresses the denials embodied in *b*. For *c* Aa shows N. alone standing in prayer.

## b

- S 1 O far-strider who came forth from Heliopolis, I have not sinned.  
 2 O flame-embracer who came forth from Kheraha, I have not robbed.  
 3 O Beaked One who came forth from Hermopolis, I have not been greedy.  
 4 O swallower of shadows who came forth from the cavern, I have not stolen.  
 5 O fierce (of face) who came forth from Rosetau, I have not killed people.  
 6 O Ruty Who Came Forth From the Sky, I have not debased measures.  
 7 O flinty-eyed one who came forth from Letopolis, I have not done crooked things.  
 8 O flaming one who came forth backward, I have not stolen the God's property.  
 9 O bone-breaker who came forth from Heracleopolis, I have not told lies.  
 10 O prosperer of the flame who came forth from Memphis, I have not taken away food.  
 11 O cavern-dweller who came forth from the west, I have not been ill-tempered.  
 12 O white-toothed one who came forth from the Fayyum, I have not transgressed.  
 13 O blood-eater who came forth from the slaughtering-block, I have not killed divine cattle.  
 14 O eater of entrails who came forth [from the court of the 30], I have not profiteered.  
 15 O Lord of Truth who came forth from the [Two] Truths, I have not robbed bread rations.  
 16 O strayer who came forth from Bubastis, I have not eavesdropped.  
 17 O pale one who came forth from Heliopolis, I have not been garrulous.  
 18 O doubly evil (viper) who came forth from Busiris, I have not quarreled except in behalf of my property.  
 19 O *w3mmtj*-snake who came forth from the place of execution, I have not committed adultery.  
 20 O seer of what he carried off who came forth from the house of Min, I have not been unchaste.  
 21 O thou who art over 'the First-born' who came forth from [Kum al-Hisn], I have not inspired terror.  
 22 O attacker who came forth from Xoïs, I have not transgressed.  
 23 O troublemaker who came forth from *Wry[t]*, I have not been hot(-tempered).  
 24 O child who came forth from the Heliopolitan nome, I have not been deaf to words of truth.  
 25 O proclaimer of speech who came forth from *Wnsy*, I have not made trouble.  
 26 O Bubastite who came forth from the crypt, I have not winked (at injustice).  
 27 O backward-facer who came forth from the tomb-pit, I have not done wrong sexually, I have (not) practiced homosexuality.  
 28 O hot-foot who came forth from the twilight, I have not dissembled.  
 29 O dark one who came forth from darkness, I have not quarreled.  
 30 O bringer of his offering who came forth from Sais, I have not done violence.  
 31 O Lord of Persons who came forth from (*N*)*dft*, I have not been quick-tempered.  
 32 O counselor who came forth from (*W*)*enet*, I have not misrepresented my nature, I have not washed the God.  
 33 O horned one who came forth from Asyut, I have not gossiped about matters.  
 34 O Nefertem who came forth from Memphis, I have (done) no wrong, I have done no evil.  
 35 O Thou Who Lets None Survive who came forth from Busiris, I have not reviled (the King).

## TRANSLATIONS

Spell 125

- 36 O Thou Who Acts As He Will who came forth from Antaeopolis, I have not waded in the water.
- 37 O (Ihy) who came forth from the Deep, I have not been loud-voiced.
- 38 O (prosperer) of the common folk who came forth from his [dwelling], I have not reviled the God.
- 39 O uniter of good things who came forth from the Harpoon nome, I have not been puffed up.
- 40 O uniter of attributes who came forth from the city, I have not made distinctions (of others) from myself.
- 41 O Head-up who came forth from the pit, not large have been my needs except of my (own) property.
- 42 O 'Carrier-off of His Portion' who came forth from the Silent Land, I have not reviled the God in my city.

## c

- P To be said by N.:
- S 1 Hail to you, ye gods. I know you, I know your names. I shall not fall (to) your swords. Ye shall not report my wickedness to this god in whose train ye are. No affair of mine shall come before you. (Ye) shall not tell lies against me in the presence of the Lord of the Universe, because I have done what was right in Egypt. (I) have not reviled the God. No affair of mine has come before the King who was in his day.
- 2 Hail to you who are in (this broad hall) of the Two Truths, in whose bellies are no lies, who live on truth and sip of truth in the presence of Horus who is in his disk. May ye rescue me from Baba, who lives on the entrails of 'the elders', on this day of the great accounting.
- 3 Behold, (I am) come unto you. I am without sin, I am without guilt, I am without (evil), I am without a witness. There is none against whom I have done anything. I live on truth, (I) sip of the truth of my heart. I have done what men request and what the gods are pleased with. I have gladdened the God with what he desires. I have given bread to the hungry, water to the thirsty, clothing to the naked, (a ferryboat to the boatless). I have made offerings to the gods and mortuary offerings to the Blessed.
- 4 Rescue me indeed, protect me indeed. (Ye) shall not complain (against) me before (the great god), (for) I am one clean of mouth and clean of hands to whom is said "Welcome in peace" by them that see him, because I heard this conversation that the ass held with the cat in the house of the open(-mouthed) one. If I testify before him, he will cry out. I saw the splitting of the *isd*-tree within Rosetau. I am the (smwy-priest) of the gods, who knows what is in their (bellies). I have come hither to testify to the truth and to equilibrate the balance among the silent ones.
- 5 O (god) high on his standard, lord of the *3tf*-crown, who has 'set up' his name as Lord of the Winds, mayest thou rescue me from thy Messengers who put down evil and bring about punishment, whose faces show no pity, because I have done the truth for (the Lord) of Truth, I being pure, my breast pure, my posterior undefiled, my middle the site of truth, not one of my members void of truth.
- 6 I (have) purified myself in the southern site, I have gone to rest in the northern settlement, (in) the field of grasshoppers wherein I purify myself at this hour of night or day (for soothing the hearts of the gods when I pass through it by night or

by day). "Let him come," say they of me. "Who art thou?" say they to me. "What is thy name?" say they to me. I am lord of the undergrowth (of) a papyrus clump; He Who Is in the Moringa is my name. "What did(st thou) pass through?" say they to me. I passed through a settlement north of a thicket. "What didst thou see there?" A leg and a haunch. "What didst thou say to them?" I have seen rejoicing in these lands of the Phoenicians. "And what did (they) give thee?" A firebrand and a block of green fayence. "What didst thou do with them?" I buried them on the shore of the *mꜣꜥt*(-lake) as an evening offering. "And what didst thou find on it, on the shore of the *mꜣꜥt*(-lake)?" A scepter of flint; Breath-Giver is its name. "What didst thou do with the firebrand and the block of green fayence after thou hadst buried them?" (I grieved over them, took them out,) quenched the fire, smashed the green block, and threw (them) into the lake. "Come thou, enter through this gate of (this) broad hall of the Two Truths, for thou knowest us."

7 "We will not let thee enter past us," say the jambs of this gate, "unless thou tellest our name." Accurate Plumb Bob is your name. "I will not let thee enter past me," says the (right-hand) leaf of this gate, "unless thou tellest my name." Pan for Weighing Truth is thy name. "I will not let thee enter past me," says the (left-hand) leaf of this gate, "unless thou tellest my name." (Offering of Wine is thy name.) "I will not let thee enter past me," says the floor of this gate, "unless thou tellest my name." (Ox of Geb is thy name. "I will not open for thee," says the bolt of this gate, "unless thou tellest my name." Toe of His Mother is thy name. "I will not open for thee," says the lock of this gate,) "unless thou tellest my name." {It is} Living Eye of Sobk the Lord of Bakhu is thy name. "I will not open for thee, I will not let thee enter past me," says the doorkeeper of this gate, "unless thou tellest (my) name." Breast of Shu Which He Gave As Protection of Osiris is thy name. "We will not let thee enter past us," say the rails of this gate, "unless thou tellest (our) names." They are Brats of Cobras. "Thou knowest us; so pass by us."

8 ("Thou shalt not tread on me," says the floor of this broad hall.) And why, pray? I am pure. "Because I know not the names of thy feet with which thou treadest (on me. So tell me)." Flames of Min is the name of my right foot; *Wnpt* of Nephthys is the name of my left foot. "(Tread thou on us,) for thou knowest us," (say they). "(I) will (not) announce thee," says the doorkeeper of the broad hall of the Two Truths, "unless thou tellest my name." Perceiver of Hearts, Searcher of Bellies, is thy name. So announce me (to) this god who is on duty. "Tell a stranger to the Two Lands who he is." (O) stranger to the Two Lands, it is Thoth. ("Come," says Thoth; "but why) hast thou come?" I have come to report. "What is thy condition?" I am pure from forbidden things and from the quarrels of them that are (on duty) in their day; (I) will not associate with them. "To whom shall I announce thee?" (To him whose) forecourt is of fire, its walls of (living) cobras, the floor of its house of water. "Who is he?" He is Osiris. "Proceed, then. Behold, thou art announced. Thy bread is the Sound Eye, (thy) beer is the Sound Eye; mortuary offerings to thee on earth are the Sound Eye." So says he (to) N.

T 1 To be recited just at coming into the broad hall of the Two Truths.

2 Let one say this spell when he is pure and clean, after he has put on his raiment, is shod with white sandals and anointed with myrrh, and has presented a young bull, fowl, incense, bread and beer, and vegetables.

## TRANSLATIONS

Spell 125

- 3 Lo, copy for thyself this text that is in writing (on a clean ground) with Nubian pigment, and smear (it) with soil on which no lion has trodden.
- 4 As for one in whose behalf this roll is used, he and his children shall (continue to) thrive (and shall not go hungry). He shall be an intimate of the King and of his courtiers. There shall be given him a cake, a jar, a *pzn*-loaf, and a chunk of meat from the altar of the great god. He shall not be kept away from any gate of the west. He shall be hauled with the Kings of Upper and Lower Egypt. He shall be in (the retinue) of Osiris.
- 5 A truly excellent spell (proved) a million times.

**d**

The judgment scene: weighing of the heart. In its simplest 18th-dynasty form, found in Pa, the balance is capped by the head of Truth. Truth squats likewise in one scalepan, balancing N.'s heart in the other. Thoth in baboon form presides over the weighing. N. himself stands beside his heart, while "the Two Truths," in whose hall the judgment takes place, stand beside the other scalepan. In Pf (18th dyn.) solar Horus takes the place of the Two Truths, and N. is introduced by Anubis. In Ce (18th dyn.) "Truth, daughter of Re," "Thoth (as baboon), lord of the god's words (i.e., hieroglyphic writing)," and "Osiris presiding over the westerners" witness the weighing, along with "N." himself. What seems an ordinary weight takes Truth's place in one scalepan. In Ce the judgment scene is separated by Spell 99 from the rest of Spell 125, which follows Spell 99. La (19th dyn.) includes the Devouress of the Dead, a combination of crocodile, lion, and hippopotamus, ready to destroy the evil soul. Here too N. appears twice, not only introduced by Anubis but kneeling to present a copious offering to enshrined Osiris, Isis, and Nephthys. Later documents offer further elaborations.

Spell 125A<sup>214</sup>**a**

- P 1 SPELL FOR ENTERING the broad hall of the Two Truths and ADORING Osiris presiding over the west.
- 2 TO BE SAID BY OSIRIS N.:
- S I have come hither to see thy beauty, my hands (uplifted) in praise of thy real name. I came hither before the pine came into being, before the acacia was born or the ground brought forth tamarisks. If I enter the secret seat, (I speak) with Seth, I make glad him who is close to me. One who veils his face when (his glance) is fallen upon secret things, he enters the house of Osiris and sees the secrets that are therein. The councils of the portals (consist) of blessed ones.

**b**

- P To be said by Anubis to his entourage:
- S 1 A man come from Egypt declares he knows our road and our city, and I agree. I smell his odor as (that of) one of you.
- 2 Says he to me: "I am Osiris N. I have come hither to see the great gods, that I may live on the offerings that are their nourishment, while I am (beside) the Ram,

<sup>214</sup> Found in Eb (18th/19th dyn.), written in normal order. Vignette shows Osiris and Isis enshrined at beginning, while N. and wife, standing at end, present prayers and offerings to them. Before Osiris grows a blue lotus blossom on which stand the four sons of Horus.

## Spells 125–127

## THE BOOK OF THE DEAD

the Lord of Mendes. He lets me ascend as a phoenix at my word, when I am in the river.

3 “I offer of incense and conduct {as} (the kilted one) to the children, while I am in Elephantine in the house of Satis. I have sunk the enemies’ bark, having crossed to the pool in the *nšmt*-bark. I saw the nobles of Athribis while I was in Busiris, which I quieted. I have given the God control of his feet.

4 “I have been in the house of Him Who Is on His Mountain and have seen the presider over the god’s pavilion. Having entered the house of Osiris, I have removed the turbans of those who are yonder. Having entered Rosetau, I have seen the secrets that are yonder and have hidden him whom I found deserted. Having gone down to Naref, I have clothed him who was there naked. I have given myrrh to women in the ‘circle’ of common folk.”

5 Now behold, this has been told me about him which I tell to him whom thou art balancing in our midst.

## c

S SAID the majesty of Anubis: “Dost thou know the name of this gate, as many tell me (thou dost)?” SAID this Osiris N.: “Thou Dispellest Light is the name of this gate.” SAID the majesty of Anubis: “Dost thou know the names of the upper *sdm*<sup>216</sup> and the lower *sdm*?” “(The name of the lower *sdm* is) Lord of Truth, Master of His Feet; the name of the upper *sdm* is Lord of Strength, Commander of the Herds.” “Pass thou, for thou knowest (their names, O) Osiris N.”

Spell 126<sup>216</sup>

P TO BE SAID BY N.:

S 1 O ye (4) baboons who sit at the prow of the bark of Re, who cause truth to ascend to the Lord of the Universe, who judge both the needy and the rich, who gladden the gods with the scorching breath of their mouths, who give divine offerings to the gods and mortuary offerings to the blessed, who live on truth and sip of truth, who lie not and whose abomination is sin, remove my evil, blot out my sins, (for) no foulness of mine attaches to you. May ye let me penetrate the underworld and enter into Rosetau and pass through the secret portals of the west. Then shall be given me a cake, a jar, and a *pzn*-loaf like these blessed ones who go in and out of Rosetau.

2 Come thou. We remove thy evil, we blot out thy sins. What would harm thee is disposed of; we do away with (all) the evil that attaches to thee. Enter thou into Rosetau. Thou passest through the secret portals of the west, and there are given thee a cake, a jar, and a *pzn*-loaf. Thou goest out and in at will like these favored blessed ones summoned every day within the horizon.

Spell 127<sup>217</sup>

## 19th dynasty

P 1 Spell.

2 What is to be said in order to go down to the Council of Osiris and adore the gods who guide the nether world.

<sup>215</sup> The determinative of *sdm* shows that it was an object of wood.

<sup>216</sup> Based on Ea (18th dyn.). Vignette of Ab (18th dyn.) shows a pool of fire. At each corner a baboon sits and two cobras rear their heads.

<sup>217</sup> Derived in part from the Litany of the Sun, recently edited by Alexandre Piankoff (*The Litany of Re* [New York, 1964]), who finds (p. vii) its earliest occurrence on the fragmentary shroud of King Thutmose III (Cb, 18th dyn.). On



## TRANSLATIONS

Spell 127

- 3 To be said by Osiris N. He shall say:
- S 1 Hail to you, gods who dwell in the cavern(s), gods who dwell in (the west), doorkeepers of the gates of the nether world, guardians Who Report before Osiris. Ye have been honored, (for) ye annihilate the enemies of Re. Ye illumine and dispel your darkness; ye see the face of Osiris. Ye live as he lives. Adore him who is in his disk. Lead me by your (road)s, that I may go out and in past (your) secrets, (for) I am (one) of you. Therefore I have (put (down)) evil and have smitten (obstacles) in the west.
- 2 Thou triumphest against thy enemies, O (god) who is in his disk. Thou triumphest against thy enemies, O Thoth, born regularly. Thou hast been caused to triumph against thy enemies, Osiris N., triumphant against thy enemies, Osiris presiding over the west, in sky and earth, in the Council of every God and every Goddess. Osiris presiding over the west, his (praise) is before Him Whose Name Is Hidden in the great Council.
- 3 O doorkeepers who guard their faces when they consign the perished but set (the seal of) righteousness on the (blameless) Soul, ((ye) great of holiness) in the seat of the silent land (of) 'Souls, like those beings Who Acclaim Re and those who (acclaim) Osiris', may ye guide Osiris N., may ye open for him the gates (of) the nether world. May {his} earth open its caverns, for (ye) make (him) triumph against his enemies. (Give) offerings to Him of the Nether World and provide the turban for its Wearer before the perception of the silent land.
- 4 "Lo, thou art (Harakhte) the righteous, this soul, the blameless soul with mighty arms and hands," say they, the great and exalted gods who cause him to triumph. They rejoice over him, they praise him as (one who is) in (their) arms, they give him their (magical protection) that (he) may live. He triumphs as the living soul that is in the sky; (it has been allotted) to him to assume forms. Osiris triumphs against his enemies, and Osiris N. triumphs against his enemies before the great Council in the sky and before the great Council in the earth.

## 20th dynasty

- P 1 Roll for adoring the Cavern-Gods.
- 2 What a man yonder is to say on his reaching them in order to enter and to see this God in the great house of the nether world.
- 3 To be said:
- S 1 Hail to you, cavern-gods, Dwellers in the west. Hail to you, Doorkeepers of the nether world, who guard this God and report before Osiris. Ye are clever and esteemed; ye annihilate the enemies of Re. Ye illumine and dispel your darkness; ye see the holiness of (your) Elders. Ye live as he lives. Ye call to him who is in his Disk. May ye lead N. by your (roads), that his Soul may pass by your secrets, (for) he is one of you. He puts (down) evil in Apophis; he has smitten his (obstacles) in the west.
- 2 Thou art triumphant against thy enemies, great God who is in his Disk. Thou art triumphant against thy enemies, Osiris presiding over the west. Thou art

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his p. 31 Piankoff translates the part entering into Spell 127 § S 1-2: "Salutation to you, Those of the Caverns," through "the Great Council."

Spell 127 is here translated from Ik (19th dyn.; Naville's 127B), very corrupt but emended from various later parallels, and the longer variant TB 2 (20th dyn.; Naville's 127A) with omissions in § S 5 supplied from TB 9 (likewise 20th dyn.). Vignette of Ik shows four groups of four gods, each group squatting before a stand piled high with offerings.

## Spells 127–128

## THE BOOK OF THE DEAD

- triumphant against thy enemies in sky and in earth, (O) N., in the Council of every God and of every Goddess. Osiris presiding over the west, his words are before the valley. He has been made to triumph in the great Council.
- 3 O (door)keepers, (door)keepers, who guard their gates, who gulp down the souls and consume the corpses of the dead who pass by them at their consignment to the judgment seat{s} but make righteous the soul of every blameless Blessed One, (ye) great of holiness in the seat of the silent land of 'the Soulful One, like those beings who acclaim Re and those who acclaim Osiris', may ye guide N., may ye open for him the gates. May the earth open its cavern for him, for ye have made him triumph against his enemies. Then he will give offerings to Him of the Nether World and will provide the turban (for) its wearer within the secret chamber.
- 4 "Lo, thou art Harakhte. How righteous is the Soul of the blameless blessed one, how (well) in control (of) his hands," say they, the two great and exalted Gods. N.—they rejoice over him, they praise him as one who is in their arms, they (give) him their magical protection that he may live. N. Is Dawned as the living (Soul) that is in the sky; it has been allotted to him (to) assume his forms. He has been made to triumph in the council. The gates of sky and earth and nether world have been opened for him as (for) Re.
- 5 N., he says: The gate(s) of (sky) and earth and nether world have been opened for me; I am the Soul of Osiris, in whom I come to rest when I pass through their gate. They exult when they see me gone in praised and come out loved. I have passed on, (for) no fault of mine has been found and (no) evil adheres to me, (forever, like my father Re in the sky every day).
- T Finis.

Spell 128<sup>218</sup>

- P 1 Adoring Osiris.  
2 To be said by Osiris N.:
- a*
- S 1 Hail to thee, Osiris Unnofer†, Son of Nut, thou first Son of Geb, Eldest who came forth from Nut; King of Upper Egypt, master of the Abydos nome, presider over the west, lord of Abydos; Lord of Renown, Great of Dignity; Lord of the 3<sup>tf</sup>-crown in Heracleopolis, Lord of the Scepter in the Abydos nome; lord of the tomb, great of renown in Mendes, possessor of offerings, numerous of festivals in Mendes.
- 2 Horus exalts his Father Osiris everywhere, jointly with the divine Isis and her Sister Nephthys. Thoth has said for him the effective spells that are in his belly and go forth from his mouth. The heart of Horus has been preserved (better) than (those of) all the (other) Gods. Raise thyself, Horus, Son (of Isis), that thou mayest save thy Father Osiris.
- b*
- S 1 O Osiris, I have come to thee; I am (thy son) Horus. (I) have saved thee alive on this day when mortuary offerings of bread and beer, oxen and fowl, and all good things go forth for Osiris. Pray raise thyself, Osiris. I smite for thee thy enemies,

<sup>218</sup> Based on R (Pers.-Ptol.), whose vignette shows N. presenting offerings to Osiris, Horus, Isis, and Neththys. It should be noted that *b* § S 1 is published as *a* § S 3 in "OIP" LXXXII.

## TRANSLATIONS

Spells 128–130

- (I) save thee from them—I am (thy son) Horus—on this propitious day at the goodly dawning of thy Soul. It <exalts thee> with itself on this propitious day in thy Council.
- 2 O Osiris, thy Spirit comes to thee (to be) with thee, that thou mayest be content in this thy Name of Spirit of Contentment. It <blesses thee> in this thy Name of Blessed One. It adores thee in that thy Name of Magician. It opens for thee good roads in this thy Name of Upwawet.
- 3 O Osiris, I have come to thee. I put for thee thy enemies (beneath thee) everywhere. Thou dost triumph before the Ennead and the Council.
- 4 O Osiris, take to thee thy mace, thy standard, and thy stairway beneath thee. Thou presentest gifts to the Gods; thou presentest offerings to them that are in their tombs. Thou givest thy greatness to the Gods whom thou hast created, (O) great God. Thou shalt be with <them> as (are) their Mummies; thou shalt embrace all the Gods. Thou shalt hear the voice of truth today.
- T To be said while offering to this God at the *w3g*-feast.

## Spell 129 = Spell 100

Spell 130<sup>219</sup>

- P 1 ANOTHER SPELL FOR INITIATING A BLESSED ONE ON Osiris' BIRTHDAY AND MAKING THE SOUL LIVE FOREVER.
- 1 var. Roll for making the soul live forever on the day of boarding the bark of Re to pass [by] the courtiers of 'the fiery one'.
- 2 TO BE SAID BY N.:

*a*

- S Open, sky; open, earth. Open, west; open, east. Open, sanctuary of Upper Egypt; open, sanctuary of Lower Egypt. Open, doors, open, gates, to Re, that he may ascend from the horizon. Open to him, double doors of the night bark; open (to him), gates of the day bark. He inhales <Shu>, he creates Tefnut. They who are in the Retinue of Osiris follow him.

*b*

- S 1 N. is Re's follower, who takes (his) metal (weapon), who provides for the sanctuary like Horus when his fate approaches, whose seats are hidden in the purity of His Shrine, the god's Envoy to him whom he has loved. (It is) Osiris N. who has taken truth; he has offered up her image. (It is) Osiris N. who has taken ropes and bound the shrine.
- 2 Storm is Osiris N.'s abomination; there is no 'deluge' beside him. Osiris N. is not kept away from Re; he is not warded off by him who accomplishes with his hands. Osiris N. has not walked in the valley of darkness; Osiris N. has not entered (the lake) of the guilty. Osiris N. shall not (have to) exist 'with the dregs of might'. N. has not fallen prey 'to her<sup>220</sup> soul' among (those) seized (and brought) before Him around the slaughtering-place in Soped's slaughtering-place.
- 3 Greetings to you, 'Kneelers'. The God's <sanctity> is in concealment; (then)

<sup>219</sup> Based on Ea (18th dyn.); § P 1 variant is from Ba (19th dyn.), while § T 3–7 is a later addition based on R (Pers.-Ptol.). Vignette of Lc (19th/20th dyn.) shows N. standing between Re's two barks.

<sup>220</sup> The only antecedent available would seem to be *3t*, "'might'."

- (Geb's) arms 'become active at' dawn. How refreshed indeed (is he); (he) shall lead Older than he and younger in his (good) time. Now while Thoth is in concealment he has performed purification of Him Who Takes Account of Millions, who penetrates the (watery) firmament and dispels cloudiness from about him. When Osiris N. has reached (him in) his seat{s}, (he grasps the staff, he takes the turban, beside Re, great of beautiful goings. The *wbs* of Horus attends his eye, his Two Enneads being around his seat).<sup>221</sup> They do away with suffering and illness when he is sick. Osiris (N.) does away with his suffering, Osiris N. refreshes Re, Osiris N. penetrates Re's horizon. His (i.e., Re's) bark makes its goodly voyage for him (i.e., N.); illumined for him is the face of Thoth. Osiris N. adores Re, and he (i.e., Re) hears his words and inflicts punishment for him upon his enemies.
- 4 I am not left boatless, I am not kept from the horizon, (for) I am Re and Osiris. Osiris N. is not left boatless on the great crossing by Him Whose Face Is in His Knee, for Re's name is in N.'s belly and his dignity is in his mouth. He tells it to him; Osiris N. is one whose words are heard.
- 5 Praise (be) to thee, Re, (lord) of the horizon. Hail to thee, [for whom] the sun-folk purify themselves and to whom the sky brings (offerings) at this great moment when the courses of the rebellious pass by. Behold, Osiris N. is come as proclaimer of truth, since 'there is a model' in the west. He has broken the rage of APOPHIS at Ruty. Osiris N. is he who proclaims to him protection for them that are before the great seat. Mayest (thou) hearken (to him) when Osiris N. descends into thy Council. He rescues Re from APOPHIS every day, (so that) he does not attack him when he wakes him (i.e., N.). Osiris N. grasps the writings; he receives the offerings. He equips Thoth by what he has done. Osiris N. makes truth circle about at the prow of the great bark that bears him who is true of speech in the Council. He establishes millions; he leads the Courtiers. Osiris N. (gives) them a voyage in sheer joy. Re's Crew circles about, following {him} his beauty; truth rises high, she attains her Lord. Praise is given to the Lord of the Universe. Osiris N. takes (the staff); he 'sweeps' the sky therewith. The sun-folk give him praise 'as' the Unwearying One rises. He exalts Re by what he has done; and he (i.e., Re) lets Osiris N. dispel cloudiness (so that) he (i.e., N.) sees his beauty and establishes his course. (His) bark circles about in the sky while the sunshine dawns.
- 6 Osiris N. is {he who has brought to him} Thoth, the great one dwelling in his eye, sitting or kneeling in the great bark of Khepri. Osiris N. comes into being, and what he says comes into being; Osiris (N.) is this which circles the sky toward the west. Verily the *wbsw*<sup>p1</sup> rise, while Shu is in rejoicing; they take Re's bow rope from his Crew. Re circles (the sky) that he may see Osiris (at) his command, while N. is thoroughly at peace. Osiris N. has not been kept away, he has not been seized, by the scorching breath of thy ((cobra-)headdress). No hindrance has gone forth (from) thy mouth against him; Osiris N. has not gone on the crocodile(-infested) road. (Crocodiles) are Osiris N.'s abomination. (The flood is his abomination;) it has not reached him. Osiris N. embarks in thy bark, (O) Re; he takes over thy throne and assumes thy dignity. Osiris N. guides the ways of Re at morn to drive away this Noxious One who comes aflame to thy bark in this great district. Osiris N. knows them; (they) (cannot) attack thy bark while Osiris N. is therein. (It is) Osiris N. who makes offerings.

<sup>221</sup> Omitted by haplography; here inserted primarily from CT.

## TRANSLATIONS

Spells 130–131

- T 1 TO BE SAID OVER THE BARK OF Re, inscribed with Nubian pigment in the clean place, AFTER THOU HAST PUT AN IMAGE OF THIS BLESSED ONE AT ITS PROW. THEN THOU SHALT INSCRIBE THE NIGHT BARK AT ITS RIGHT SIDE AND THE DAY BARK AT ITS LEFT SIDE. OFFER TO THEM BREAD (AND BEER) AND ALL (OTHER) GOOD THINGS BEFORE THEM ON Osiris' BIRTHDAY.
- 2 AS FOR ONE FOR WHOM THIS IS DONE, HIS SOUL SHALL STAY ALIVE FOREVER. IT SHALL NOT DIE AGAIN.
- 3 (This is) a secret of the nether world, a mystery in the god's domain.
- 4 Found in the Palace of the Great House under the Majesty of the King of Upper and lower Egypt, 'Khasty'†, as though found in a mountain cavern.
- 5 (This) is what Horus used (for) his Father Osiris Unnofer†.
- 6 Since Re looks upon this blessed one as himself, looks upon him as upon his Ennead, great is the fear of him, great is the esteem of him, in the hearts of men, Gods, the blessed, and the dead. So his Soul shall stay alive forever; it shall not die again in the god's domain.
- 7 He shall not be left out on the judgment day; he shall be triumphant against his enemies. His offerings shall be on the altar of Re daily.

Spell 131<sup>222</sup>

- P 1 Spell for existing BESIDE Re.
- 2 TO BE SAID BY N.:
- S 1 I am this Re who shines by night. As for every man who is in his retinue, he is alive in the retinue of Thoth. He gives dawnings to this Horus by night and joy to N., because he is one among these while his enemies are expelled from the Courtiers.
- 2 I am a follower of Re who takes his metal (weapons). I have come unto thee, my Father Re; I have journeyed with Shu. I have called to this great (royal) cobra; I take the place of this Authority. I (settle accounts with) this Noxious One who is in Re's way. I have become a blessed one; I have reached this Eldest One at the limits of the horizon. I repulse or receive the great (royal) cobra; I bear thy soul behind (thee). Thou '(makest)' my soul powerful through dread of thee and respect for thee.
- 3 I am one who issues commands to Re in the sky. Hail to thee, great god in the east of the sky. I embark in thy bark, (O) Re, {having passed by} as the divine falcon; I issue commands. I have smitten with my staff; I rule with my scepter. I embark in thy bark, (O) Re {, in peace}; I sail in peace to the beautiful west.
- 4 Atum speaks to me: "As for anyone (fem.) who would enter, this encirler-snake is millions, even two million in length, starboard (to) port, so that (the lake) of million(s) is held back. All the Ennead (is) these on every side of him, divided into the parts I mention. Each route (lies) between each million of these (and its mate). It is a route of fire; they circle in (flame) all around him."

<sup>222</sup> Based on Ea (18th dyn.). § S 4 is a survival from CT 758 and 759 beginning, which dealt with "the encirler-snake" and "4 routes of flame" surrounding a god whose seat is labeled "Millions of Years" and guarding starboard and port, bow and stern of a ship; but CT itself, noted in only one text, is too corrupt to be clear. Vignette of R (Pers.-Ptol.) shows N. kneeling on Re's bark as he presents a stand of offerings to the squatting god framed within his disk.

Spell 132<sup>223</sup>

- P 1 Spell for letting a man turn around to see his house (on earth).  
 2 To be said by N. He shall say:  
 S 1 I am the lion who has gone forth with the bow. I have ⟨shot⟩, (I have) netted,  
 I have tied. I am the eye of Horus. The eye of Horus has come through this  
 period; I have reached the shore. “Come in peace.”  
 2 I have gone indeed, (for) no fault of mine has been found and the balance is  
 empty of any misdeed of mine.

Spell 133<sup>224</sup>

- P 1 ROLL FOR INITIATING THE BLESSED ONE.  
 2 TO BE USED ON NEW-CRESCENT DAY.  
 3 TO BE SAID BY N.:

*a*

- S 1 When Re dawns in his horizon with his Ennead in his train as the god ascends  
 from the hidden seat, ⟨trembling⟩ befalls the eastern horizon of the sky at the  
 voice of Nut. She clears the roads for Re ⟨before⟩ the Eldest when he circles.  
 2 Pray lift thyself, (O) Re in His Shrine, that thou mayest gulp the breeze and  
 swallow the north wind, that thou mayest swallow the vertebrae and snare the  
 day, that thou mayest breathe truth and divide the Followers. When thy bark  
 sails to ⟨Nut⟩, the Elders tremble at thy voice. Thou countest thy bones; thou  
 assemblest thy limbs. Thou turnest thy face toward the beautiful west, thou  
 comest new every day, for thou art this image of gold that under(lies) the union  
 of the disks. Thy sky is atremble as thou ⟨circlest⟩ brand new every day. The  
 horizon rejoices; there is joy in thy towropes.

*b*

- S The gods who are in the sky, ⟨they⟩ see Osiris N. and have given (him) praise  
 like Re. Osiris N. is the Eldest, who seeks the Upper Egyptian crown of Re and  
 counts (its) needs. Osiris N. alone is sound of character in this first body of Them  
 That Are in the Presence of Re (every day). Osiris N. is sound on earth and in  
 the god’s domain; Osiris N. is sound like Re every day. Osiris N. shall not (have  
 to) run, he shall not weary, in this land forever. How good it is to see with the  
 eyes, while the ears hear truth twice over. (Osiris N. ‘(receives offerings) increased’  
 twice over in Heliopolis.) Osiris N. is Re whose courses are concealed in the  
 retinue of the Deep. Osiris N. has not told what he has seen, N. has not repeated  
 what he has heard, in the house of mysteries. Exultation and rejoicing (are made)  
 for Osiris N., the divine body of Re, while crossing the Deep among (them) that  
 gratify the spirit of the god with what he has desired. Osiris N. is a falcon stately  
 of form.

- T 1 TO BE SAID OVER A BARK 4 CUBITS LONG MADE OF PAPYRUS STRIPS AND HAVING  
 THE COUNCIL {OF ‘NOMES’} ON BOARD, WITH A STARRY SKY MADE AND PURIFIED  
 (AND CLEANSED) WITH NATRON AND INCENSE, AFTER THOU HAST MADE AN IMAGE  
 OF RE WITH NUBIAN PIGMENT ON A NEW BOWL PUT AT THE PROW OF THIS BARK

<sup>223</sup> Based on Pc (18th dyn.), whose vignette shows N., holding staff, facing a house entrance.

<sup>224</sup> Based on Ea (18th dyn.), with § T 3 inserted from Eb (18th/19th dyn.) and § T 6–9 inserted from Aa (18th dyn.). Vignette of Aa shows N. “adoring Re every day” as he stands praying to the falcon-headed Re enthroned in his bark.

## TRANSLATIONS

Spells 133–134

- AND AFTER THOU HAST PUT AN IMAGE OF THIS BLESSED ONE WHOSE INITIATION THOU DESIREST INTO THIS BARK.
- 2 THIS MEANS THAT HE SHALL SAIL IN THE BARK OF Re AND Re HIMSELF SHALL SEE HIM THEREIN.
- 3 DO NOT USE FOR ANYONE EXCEPT THINE OWN SELF—even thy father, or thy son. Be (thou) (very) careful.
- 4 THIS IS (FOR) INITIATING THE BLESSED ONE INTO THE MIND OF Re AND MAKING HIM MIGHTY BEFORE THE ENNEAD.
- 5 THEN THE GODS SHALL SEE HIM AS ONE OF THEMSELVES, THE DEAD SHALL SEE HIM AND SHALL FALL ON THEIR FACES, AND HE SHALL BE SEEN IN THE GOD'S DOMAIN AS (are) THE BEAMS OF Re.
- 6 To be said 'in addition to' this statement that Horus used for his Father Osiris Unnofer, alive forever and ever.
- 7 Since Re looks upon this blessed one as himself, has looked upon him as (upon) the Ennead, great is the fear of him in the hearts of the blessed and the dead. His soul shall stay alive forever; it shall not die again in the god's domain.
- 8 He is not kept away from the gates, from the portals of the pits and the gate of the god's domain.
- 9 He shall not be left out on the judgment day; he shall be triumphant against his enemies. His offerings shall be on the altar of Re daily.

Spell 134<sup>225</sup>

- P 1 Another spell for INITIATING THE BLESSED ONE.
- 1 var. Spell for embarking in the bark of Re to join Them That Are in His Train.
- 1 var. ADORING Re ON NEW-CRESCENT DAY AND SAILING (IN) THE BARK.
- 2 TO BE SAID BY N.:
- S Hail to thee, (god) Dwelling in His Shrine, pre-eminent riser, pre-eminent shiner, who 'speaks' that millions may rejoice according as he desires, who turns (his) face to the sun-folk. Khepri Dwelling in His Bark, he has overthrown APOPHIS. It is ye Children of Geb who overthrow the enemies of Osiris N., the attackers, when they attack the bark of Re. Horus has cut off their heads toward the sky as birds, their buttocks (toward the lake) as fish. (As for) every male and every female opponent who may attack Osiris N., whether he descend from the sky or ascend from the earth, whether (they) come by water or journey with the stars, Thoth, son of the stone, who came forth from the twin eggshells, has decapitated them. Be dumb and deaf before Osiris N., (for indeed) it is he who has given (you), this god great of terror, great of esteem. He purifies himself with your blood, he drinks of your red blood, (O) attackers male or female who may attack Osiris N. in the bark of his Father Re. Osiris N. is Horus. His mother Isis bore him, and Nephthys nursed him, as they did for Horus to ward off Suty's Gang. When they see the Upper Egyptian crown abiding on his head, they fall on their faces like their blessed ones. Men, gods, the blessed, and the dead, when (ye) see Osiris N. as Horus with the Upper Egyptian crown abiding on his head, fall (ye) on (your) faces. Osiris N. triumphs against his enemies in the upper sky, in the lower sky, and in the Council of every god and every goddess.

<sup>225</sup> Based on Ea (18th dyn.), with first variant of § P 1 from Aa (18th dyn.) and second from Eb (18th/19th dyn.); § T 4 also is from Eb, and § T 5–10 is taken from Cg (21st dyn.). Vignette of Aa shows N., followed by daughter, praying before a bark. On the bark's prow perches a falcon wearing the white crown; on deck stand Shu and Tefnut, Geb and Nut, Osiris and Isis, Horus and Hathor (list in § T 1 slightly different).

## Spells 134–136

## THE BOOK OF THE DEAD

- T 1 TO BE SAID OVER A FALCON ON WHOSE HEAD STANDS THE WHITE CROWN, Atum, Shu and Tefnut, Geb and Nut, Osiris and Isis, and Suty and Nephthys HAVING BEEN SKETCHED WITH NUBIAN PIGMENT ON A NEW BOWL PUT INTO THIS BARK TOGETHER WITH AN IMAGE OF THIS BLESSED ONE WHOSE INITIATION THOU DESIREST, ANOINTED WITH *hknw*-OIL: OFFER THEM BURNT INCENSE AND ROAST FOWL.
- 2 THIS IS FOR ADORATION OF Re WHEN HIS BARK SAILS. ONE WHO RECITES IT TO HIM SHALL EXIST WITH Re EVERY DAY (and go) TO EVERY PLACE WHITHER HE JOURNEYS. It is TRULY (a means of) SLAYING Re's ENEMIES.
- 3 A TRULY EXCELLENT SPELL (PROVED) A MILLION TIMES.
- 4 To be used AT THE 6TH-DAY FEAST.
- 5 This is a secret of the nether world, a mystery of the god's domain.
- 6 Found in the main palace of the great house under the majesty of the King of Upper and Lower Egypt, 'Khasty'†, as though found in a mountain cavern.
- 7 (This) is what Horus used for his Father Osiris Unnofer, alive forever.
- 8 Since Re looks upon this blessed one as himself, looks upon him as upon his Ennead, great is the fear of him, great is the esteem of him, in the hearts of men, gods, the blessed, and the dead. So his soul shall stay alive forever; it shall not die again in the god's domain.
- 9 He shall not be kept away from the gates, from the portals of the pit(s) and the gate of the god's domain.
- 10 He shall not be left out on the judgment day; he shall be triumphant against his enemies. His offerings shall be on the altars of Re daily.

Spell 135<sup>226</sup>

- P 1 [Another spell, to be said when] the waxing [moon becomes visible].
- 2 To be said by Osiris [N.]:
- S [Open thou, storm that clouds] the sky, clothing and keeping sound [the beautiful Horus every day. (O) stately of form,] weighty of might, who dispels [the cloudiness with his scorching breath, behold, I am come, (O) Re], sailing. I am (one) God of [these 4] God[s who are (each) over a side of the sky. I attain to thee, (god) who is in his day. One who hauls on] thy ropes (thou) wilt not (repulse).
- T As for one who [knows this spell, he shall be an initiate in the god's domain, he shall not die again,] he shall eat beside Osiris every day. As for one who knows it on earth, he shall exist like the God. Let [him be adored by the living. He shall not succumb to the might of the King of Upper Egypt nor to] the heat of Bastet (but) shall attain (to a good) old age.

Spell 136<sup>227</sup>

a

- P 1 ANOTHER SPELL FOR INITIATING the blessed one ON THE DAY OF THE 6TH-DAY FEAST.

<sup>226</sup> Based on Ga (20th dyn.), which is the earliest Empire text. Only the upper half of Ga survives, but the spell is found in CT. Restorations are based on CT, supplemented by Ec (21st dyn.) and in § T by R (Pers.-Ptol.). Vignette of Ga shows N. and wife standing in prayer before five deities squatting within a shrine; in background are seven stars and the sun's disk.

<sup>227</sup> Based on Ea (18th dyn.), with § P 1 variant found in second text of Ea and in several other 18th-dynasty texts as well as in CT; emendation in *d* is based on CT and Cg (21st dyn.), and § T 3 is inserted from Ga (20th dyn.) completed from Cg. Vignette of Ga shows N. and wife kneeling in prayer before a squatting sun-god.



## TRANSLATIONS

Spell 136

1 var. ANOTHER SPELL FOR SAILING IN THE GREAT BARK OF Re.

2 TO BE SAID BY N.:

S Behold indeed the starry host in Heliopolis and the sun-folk in Kheraha, the offspring of (1000) gods. (O god) who has bound on his fillet and grasped his steering oar, Osiris N. has been assigned with them to (the rigging loft) and shipyard of the gods, that Osiris N. may take thence the bark with blossom(s) at its end(s), that Osiris N. may ascend to the sky, that Osiris N. may sail to the sky, that he may sail in it to Nut. May he sail in it with Re; may he sail in it as the monkey who wards off the surf that (breaks) over this district of Nut to this stairway of Sebeg.

*b*

S The hearts of Geb and Nut are glad in repeating the name of the new and youthful one, Unnofer. Re is his magic power; *Wnty* is what he is called. Thou art the Inundation, (O) Eldest of the gods, 'who surpasses the taste of date(s)' in the heart of him who cannot be attacked, lord of roaring, violent (of strength), courier of the Ennead, esteemed one, Soul more clever than the gods of Upper and Lower Egypt and their magic powers. Let Osiris N. grow great; may he be great in the sky as thou art great among the gods. Mayest thou rescue him from all that is done against him (and from) slaughter at (the hand) of that opponent; may his heart be valiant. Mayest thou make Osiris N. more powerful than all gods, the blessed, and the dead. Osiris N. is the powerful one, lord of the powerful. Osiris N. is lord of truth, whom Uto fashioned. Osiris N.'s protection is the protection of Re in the sky.

*c*

S Let Osiris N. pass by in thy bark, (O) Re, in peace. Make way for Osiris N., that the bark may sail, (for) Osiris N.'s protection is its protection. It is Osiris N. who keeps the crocodile away from Re every day.

*d*

S Osiris N. has come like Horus as one who keeps clear the horizon of the sky; Osiris N. announces Re at the gates (of the horizon). Verily the gods rejoice at the approach of Osiris N., (for) (the odor) of a god adheres to N. The Noxious One shall not attack him; They That Are at Their Gates shall not assault him. Osiris N. is the Hidden of Face within the great house, in charge of the god's sanctuary.

*e*

S Osiris N. is one who brings the gods' words to Re. Osiris N. has come that he may 'restore' the message to its Lord.

*f*

S Osiris N. is a stout-hearted one, weighty of might among them that make offerings.

T 1 TO BE SAID OVER AN IMAGE OF THIS BLESSED ONE PUT INTO THIS BARK, WHILE THOU ART PURE AND CLEAN AND CENSED BEFORE Re, WITH BREAD, ROAST MEAT, AND FOWL. IT IS (a means of) SAILING IN THE BARK OF Re.

2 AS FOR EVERY BLESSED ONE FOR WHOM THIS IS DONE WHILE HE IS AMONG THE

## Spell 136

## THE BOOK OF THE DEAD

LIVING, HE SHALL NOT PERISH BUT SHALL BE A HOLY GOD. NOTHING EVIL SHALL BEFALL HIM, AND HE SHALL BE A BLAMELESS BLESSED ONE IN THE WEST. HE SHALL NOT DIE AGAIN. HE SHALL EAT AND DRINK IN THE PRESENCE OF OSIRIS EVERY DAY; HE SHALL BE HAULED WITH THE KINGS OF UPPER AND LOWER EGYPT EVERY DAY. HE SHALL DRINK WATER AT A WATER HOLE; HE SHALL GO FORTH BY DAY LIKE HORUS, (FOR) HE IS ALIVE. HE SHALL BE LIKE THE GOD; HE SHALL BE ADORED BY THE LIVING LIKE RE EVERY DAY.

3 [Watch out for (thy)self very carefully. Do not] use for anybody except [thine own self.]

4 A TRULY EXCELLENT SPELL (PROVED) A MILLION TIMES.

Spell 136B<sup>228</sup>*a*

P 1 SPELL FOR SAILING IN THE GREAT BARK OF RE TO PASS BY THE RING OF FIRE.

2 TO BE SAID BY N.:

S 1 Thou glowing fire at the back of Re's head, bound to the back of his head, because of it the storm fears the bark of Re when splendor makes (thee) glow. I have come (today) with the Face-Wiper from the bend of his sacred lake. I have seen (them) that have gone to truth (and) the paired lions accompanying them. O (ye) in (your) coffins, full (indeed) of dangers is (the Lake) of Rushes<sup>1</sup>; <sup>229</sup> I have seen (them) there. While we rejoice, their Seniors are in rejoicing, their Juniors in well-being. Make way for me at the prow of the bark (of Re). I have been lifted in his Disk; I shine with the radiance of his (cobras). He has been provided (with what he needs), being sheltered as lord of truth.

2 "(Who is) this earthling?" says the Ennead. (He is son of) the hawk of (Osiris). Behold, his Father, lord of (the inward (parts)), testifies for him: "I have cut off harm from him, and (as) replacement I have brought (to him) Tefnut, that he may live (on her)."

3 "Go and come, go and come," (his father) shall say, while truth testifies (for) the Lord of All: "(Go,) {I} call out at eventide (at) his hour: 'Behold, I am come.' " I have brought to him the jaws (that were in) Rosetau; I have brought to him the backbones that were in Heliopolis. I have united for him his many (parts); I have repulsed for him APOPHIS; I have spat for him upon the wounds. Make way for me, that I may pass among you. I am (the Eldest) of the gods.

4 Come, pass by, when the bark of the Lord of Perception (journneys)<sup>1</sup>, (for) thou art the heir of the Eldest. If the fire (rages), quench the fire. Make way for me, Fathers and their (Offspring)<sup>1</sup>, that I may enter the horizon and pass beside the Elders. The Occupant of His Bark testifies for me; the ring of fire that envelops the tressed one has journeyed for me.

T To be written by the herald.

*b*

S On your faces, yonder snakes! Let me pass. I am the powerful one, lord of the Powerful; I am the mummy of the Lord of Truth, begetter of Uto. His protection is my protection, (even) Re's protection. Behold me as he circles in the field of

<sup>228</sup> Based on Ea (18th dyn.), with *b* § T added from Cg (21st dyn.). Vignette of Aa and Ce (both 18th dyn.) shows Re with falcon head. The bark he occupies rests on a sky studded with stars; an eye appears above both bow and stern.

<sup>229</sup> In this passage CT and Empire texts differ both as groups and individually, and thus the original ideas remain uncertain.

## TRANSLATIONS

Spells 136-137

offering(s). (I am Re,) the god greater than thou, who counts his Enneads among the Givers of Offerings.

T One who knows this spell sails in the Bark of Re, he ascends on the light of the flame, he becomes a Star when [he] passes 'by you'.

Spell 137<sup>230</sup>

P 1 Spell for causing the flame to ascend.

2 To be said by Osiris N.:

S I have come unto thee, (O) Re; (I) have come, (O) Re. Osiris N. is the eye of Horus. Lo, (I am) on thy pate. Thy magical protections, they exert their protection over thee, Osiris, Ruler of eternity, who illuminest night after day. O Osiris N., thy hand is the hand of Osiris presiding over the westerners while the eye of Horus is upon them. Osiris N., thy every enemy has been overthrown. Osiris N. is Osiris presiding over the westerners.

Spell 137A<sup>231</sup>

P 1 SPELL FOR FLAMES.

2 BLESSINGS TO BE USED FOR A BLESSED ONE AFTER THOU HAST MADE 4 BASINS OF CLAY KNEADED WITH INCENSE AND FILLED WITH THE MILK OF A WHITE COW, IN WHICH THE FLAME IS QUENCHED.

3 To be said:

S 1 The flame comes to thy spirit, Osiris Presiding over the Westerners; the flame comes to thy spirit, Osiris N. The announcer of night after day comes; Re's <companion> comes, having dawned in Abydos. It has come; I cause it—this eye of Horus—to come. It is announced in front of thee, Osiris Presiding over the Westerners; it is perceived before thee, having dawned on thy pate. It is announced in front of thee, N.; it is perceived on thy pate. The eye of Horus is thy magical protection, Osiris Presiding over the Westerners. It exerts its protection over thee; it overthrows for thee all thy enemies. Thy enemies are fallen for thee. The eye of Horus is thy magical protection, Osiris N. It exerts its protection over thee; it overthrows for thee all thy enemies. Thy enemies are fallen for thee and for thy spirit, Osiris Presiding over the Westerners. The eye of Horus is thy magical protection. It exerts its protection over thee; it overthrows for thee all thy enemies. Thy enemies are fallen for thee and for thy spirit, Osiris N. The eye of Horus is thy magical protection. It exerts its protection over thee; it overthrows for thee all thy enemies. The enemies are fallen for thee. The sound eye of Horus comes shining like Re in the horizon. It hides the might of Suty, who snatched it away. He, he carried it off. Its flame is against him before the feet of the sound eye of Horus. What thou hast eaten (is the eye); thy belly has <suffered> under it. (Thy son Horus) <relieves> it for thee, (that thou mayest live thereby). The 4 flames enter unto thy spirit, Osiris Presiding over the Westerners. The 4 flames enter unto thy spirit, Osiris N.

<sup>230</sup> Based on R (Pers.-Ptol.), whose vignette shows N. seated and holding a scepter. He is surrounded by four fans used for encouraging a flame; the fans are inscribed with the names of the four sons of Horus, one name on each fan.

<sup>231</sup> Based on Ea (18th dyn.); the changes toward the end of § S 1 come from Pyr. 192 b, and those in § S 2 depend mainly on Pyr. 1333-34. The numbering in § T is matched to that of § T variant, from Aa (18th dyn.), but the translation is in Ea's own order. Vignette of Ea shows four men, each carrying a flame, approaching a mummy before whom are set four basins (cf. §§ P 2 and T 2).

## Spell 137

## THE BOOK OF THE DEAD

- 2 (O) children of Horus—Imset, Hapi, Duamutef, and Qebehse-nuf—exert ye your protection over your Father Osiris Presiding over the Westerners, exert ye your protection over N., as from now on. Do ye away with the foulness of Osiris Presiding over the Westerners, that he may live with the gods. Smite (for) him Sut-y (and save N.) from him from dawn on, (even though) Horus is able to save his Father Osiris himself. Him who did this against your Father, dispossess ye him. (This prayer is) for thy spirit, Osiris Presiding over the Westerners. The eye of Horus is thy savior. It exerts its protection over thee; it overthrows for thee all thy enemies. Thy enemies are fallen for thee from now on. Do ye away with the foulness of Osiris N., that he may live with the gods. Smite the enemy of Osiris N., save Osiris N. from dawn on, (even though) Horus is able to save Osiris N. (Him) who did this against Osiris N., dispossess ye him. (This prayer is) for thy spirit, Osiris N. The eye of Horus is thy savior; it overthrows for thee all thy enemies. Thy enemies are fallen for thee.
- 3 O Osiris Presiding over the Westerners (and thou) who makest the flame glow for blameless souls in Heracleopolis, may ye give Osiris N.'s living soul control over his flame without his being repulsed or kept away from the gates of the west. So shall (he have) his bread; so shall clothing (be) hauled to him (from) the Lords of Possessions; so shall (be brought to) (him the eye of Horus), that (he) may praise the god's power. Osiris N. shall live in his real nature in the form of a real god.
- T 2 TO BE SAID OVER 4 FLAMES OF RED LINEN ANOINTED WITH PRIME LIBYAN OIL, IN THE HANDS OF 4 MEN WITH THE NAMES OF (THE CHILDREN) OF HORUS WRITTEN ON THEIR UPPER ARMS, AND LIT FACING THE BEAUTY OF Re.
- 3 MAKING THIS SOUL PREVAIL OVER THE IMPERISHABLE STARS.
- 4 AS FOR ONE FOR WHOM THIS SPELL IS USED, HE SHALL NOT PERISH FOREVER; HIS SOUL SHALL STAY ALIVE FOREVER.
- 6 THIS FLAME MAKES THE BLESSED ONE FLOURISH LIKE Osiris Presiding over the Westerners.
- 7 A TRULY EXCELLENT SPELL (PROVED) MILLIONS OF TIMES.
- 8 BE VERY CAREFUL NOT TO USE IT FOR ANYONE EXCEPT THY OWN SELF—EVEN THY FATHER OR THY SON—INASMUCH AS IT IS A GREAT SECRET OF THE WEST, A MYSTERY OF THE NETHER WORLD.
- 9 SINCE THE GODS AND THE BLESSED AND THE DEAD SEE HIM IN THE FORM OF the Presider over the Westerners, HE PREVAILS LIKE THIS GOD.
- 10 THOU SHALT CAUSE THE SPELL OF THESE 4 FLAMES TO BE USED FOR HIM WHENEVER HIS IMAGE IS CAUSED TO ARRIVE AT ANY GATE OF THESE 7 GATES OF Osiris. IT MEANS EXISTING AS A GOD AND PREVAILING TOGETHER WITH THE GODS AND THE BLESSED FOREVER AND EVER.
- 5 ENTERING THROUGH THE SECRET PORTALS WITHOUT ONE'S BEING KEPT AWAY FROM Osiris. ONE FOR WHOM THIS IS USED SHALL GO IN AND OUT WITHOUT BEING KEPT AWAY AND WITHOUT BEING STOPPED.
- 11 HE IS NOT ABANDONED ON THE DAY OF JUDGMENT. Osiris' ABOMINATION IS HIS BEING PUNISHED.
- 12 A TRULY EXCELLENT SPELL.
- 13 IF THOU USEST THIS ROLL, THIS BLESSED ONE IS RECONSTITUTED, INITIATED AND PURIFIED, AND HIS MOUTH IS OPENED WITH THE METAL.
- 14 COPY THIS WRITING TO MATCH WHAT WAS FOUND IN THE (earlier) WRITING.

## TRANSLATIONS

Spells 137–138

- 15 The king's son Hardedef WAS ITS FINDER IN A CHEST OF SECRETS IN THE GOD'S OWN WRITING IN THE HOUSE OF UNUT THE LADY OF HERMOPOLIS WHEN SAILING UPSTREAM MAKING INSPECTIONS IN THE TEMPLES, IN THE FIELDS, AND IN THE MOUNDS OF THE GODS.
- 16 To be used IN SECRET IN THE NETHER WORLD FOR THE HIDDEN ONES OF THE NETHER WORLD.
- T var. 1 To be said: A great secret of the west, a mystery that is in [the nether world].
- 3 [Making] the soul prevail over its enemies, making it exist in the retinue of the Imperishable Stars.
- 4 His soul shall stay alive forever. It shall not die again in the god's domain; it shall not perish eternally.
- 5 He assumes his many forms. He enters through the gates of the secret portals without being kept away from the presence of Osiris the ruler of eternity; he is not held back from any gates of the west.
- 6 Kindle this flame for the blessed one in the god's domain in the presence of Osiris the great God.
- 9 The gods and the blessed see him in the retinue of the Presider over the Westerners.
- 11 Nothing (adverse) happens on his account on the day of judgment. His justification shall continue forever.
- 12 A truly excellent spell.
- 15 It was the king's son Hardedef† who found this roll in a secret chest in the God's own writing in the house of Unut the lady of Hermopolis when he was making an inspection in the temples of the gods of Upper and Lower Egypt. He brought it as a marvel to His Majesty—alive, sound, and healthy—when he saw that it was a very real (treasure) of the blessed, abiding for eternity.

Spell 137B<sup>232</sup>

- P Spell for kindling the flame for N.
- S The bright eye of Horus comes, the blessed eye of Horus comes, being come in peace and shining like Re in the horizon. It does away with the might of Seth before the feet of him who carried it off. He it was who snatched its flame from him. The flame comes, 'advancing intermittently'. (The flame) that has 'attained' the sky comes following Re and preceding thy (companion),<sup>233</sup> (O) Re. The eye of Horus lives, lives within the *wryt*-structure. The eye of Horus lives, it lives; it is the Pillar of His Mother.

Spell 138<sup>234</sup>

- P 1 SPELL FOR ENTERING ABYDOS AND BEING IN THE RETINUE OF Osiris.
- 2 TO BE SAID BY N.:

<sup>232</sup> Based on Aa (18th dyn.), whose vignette shows the hippopotamus-goddess "Ipy, lady of magical protection," setting fire to a bowl of incense on a stand.

<sup>233</sup> Compare Spell 137A § S 1. The "companion" is the moon.

<sup>234</sup> Based on Ea (18th dyn.). Vignette of Ik (19th dyn.) shows the Abydos symbol of Osiris held erect by a king (Horus?), wearing double crown, and Isis. At each side appear in duplicate associated deities and symbols: Anubis as jackal lying on a shrine; the ram (of Mendes), the falcon-god Sopd, and the erect wolf or jackal Upwawet ("the Way-Opener"), each on a standard; a fan held upright by the symbol of life; and various sound eyes. On one side are mentioned the "Souls of Buto," on the other the "Souls of [Hieraconpolis]." Against the base are backed two seated lions such as in Spell 17 support the rising sun, each facing three mummied gods.

## Spells 138–140

## THE BOOK OF THE DEAD

- S 1 O ye gods dwelling in Abydos, the total Council, the whole of it, come rejoicing at my approach. Ye shall see my Father Osiris. I have been examined and have come forth from before him. I am this Horus, lord of the Black Land and the Red Land. I seize all, (being) one who is unconquerable, whose eye prevails against his enemies, who saved his Father snatched away by the flood and (saved) his mother, who smote his enemies and drove the plunderer thence, who silenced the might of the Noxious One. (I am) Ruler of the multitude, Sovereign of the Two Lands, who has taken the best of his Father's estate.
- 2 I am judged, I am justified; I prevail over my enemies. 'There shall be visited upon them' what they did against me. My power (is) my protection. I am the son of Osiris. My Father (has) protect(ed) his body 'from the Harmers'.

## Spell 139 = Spell 123

Spell 140<sup>235</sup>

- P 1 Roll to be used when the Sound Eye becomes full on the last day of month 2 of the second season.
- 2 To be said by Osiris N.:
- S 1 The Mighty One dawns shining in the Horizon, Atum dawns (scattering) his fragrance, while the Blessed One shines in the Sky and the *Bnbn*-House is in rejoicing, as are all that are gathered together in them. The sound of jubilation is (heard) within the Shrine, while joy circulates in the Nether World, and there is earth-kissing at the dictum of Atum-Harakhte.
- 2 His Majesty commands the Ennead, the followers of His Majesty; His Majesty flourishes because of pondering on the Sound Eye. Behold ye my members which he has given; watched over are all my limbs, which they (i.e., the Ennead) have caused to flourish.
- 3 He has ascended, his mouth being the mouth of His Majesty. His cobra-diadem rests in its place on His Majesty (in) this 4th hour of the night, while the land is beautiful on the last day of month 2 of the second season. The Majesty of the Sound Eye is before the Ennead, shining for His Majesty as (for) his predecessor, the Sound Eye being in (his) head. Re-Atum, the Sound Eye, Shu, Geb, Osiris, Seth, Horus, Montu, the inundation, and Re are eternal (as are Thoth) the Traverser of Eternity, Nut, Isis, Nephthys, Hathor, the Victorious Cobra, 'he whom his Father loves', Truth, Anubis, earth, the Children of Eternity, and (the Ram) of the Mendesian nome.
- 4 (When) the Sound Eye has been taken into account in the presence of the lord of this land, then it is full and content. Thereupon these Gods are in rejoicing on this day, their hands supporting it. Then festivals are celebrated for every God. They say: "Hail to thee (i.e., the Eye), and praise be to Re; the Crew sails the bark, and Apophis has been overthrown. Hail to thee, and praise be to Re; the forms of Khepri have been brought into being. Hail to thee, and praise be to Re; joy is in him, (for) his enemies have been done away with. Hail to thee, and praise be to Re; the heads of the children of the feeble ones have been struck off. Praise be to thee, Mistress of Osiris N."
- T 1 To be said over a Sound Eye of real lapis lazuli or of *hmꜣgt*-stone set in gold. Offer

<sup>235</sup> A late spell, based on R (Pers.-Ptol.), whose vignette shows N. kneeling in prayer before the jackal-god Anubis lying on a standard, a kneeling figure with arms raised and Sound Eye on head, and the squatting falcon-headed sun-god.

## TRANSLATIONS

Spells 140–143

- to it everything good and pure before it in the presence of Re when he shows himself on the last day of month 2 of the second season. Also (make) another Divine Eye, of red jasper, which a man may place on any limb he prefers.
- 2 One who recites this spell shall be in the bark of Re; he shall be hauled with these Gods. He shall be like one of them; he shall be set upright in the god's domain. As for one who recites this spell (. . .). Finis.
- 3 Likewise the offering to be made when the Sound Eye is full: 4 altars to Re-Atum, 4 altars to the Sound Eye, 4 altars (to) these Gods. What is (to be) on each one of them: good bread, white bread, 5 (loaves); incense (in the form of) white bread, 5 (loaves); 'flat' cakes, 5; natron, 1 basket; 'fruit', 1 basket; roast meat, 1.

Spells 141–43<sup>236</sup>

## Spell 141

- P 1 Another spell for initiating the blessed one.
- 1 var. Roll for initiating the blessed one and knowing the names of the Gods of the southern Sky, the Gods of the northern Sky, the Gods who are in the god's domain, and the Gods who guide the nether world.
- 2 ROLL WHICH A MAN USES FOR HIS FATHER OR (HIS) SON AT THE FESTIVALS OF THE WEST. IT IS (the means of) HIS INITIATION INTO THE WILL OF Re AND INTO THE WILL OF THE GODS AND EXISTING WITH THEM.
- 3 TO BE SAID ON THE DAY OF THE BLACKED-OUT MOON. TO BE SAID BY N., who shall offer bread and beer, oxen, roast fowl, and burnt incense
- S 1 to Osiris Presiding over the Westerners, to Re-Harakhte, to the Deep, to Truth, to the bark of Re, to Atum, to the Great Ennead, to the (Lesser) Ennead, to Horus the lord of the Upper Egyptian crown, to Shu and Tefnut, to Geb and Nut, to Isis and Nephthys;
- 2 to the Spirits' House, Lady of the Universe; to the Storm Cloud of the Sky, Holding Aloft the God; to (Her of) the Silent Land, Presiding over Her Seat; to Her of Khemmis, Who Wrapped the God; to Her Whose Love Is Great, Red-haired One; to the Possessor of Life, 'with Colored Hair'; to Her Whose Name Prevails through Her Art; and to the bull, male of the cows;
- 3 to the good Power, good steering oar of the northern sky; to the Circler, guide of the Two Lands, good steering oar of the western sky; to the Sunlight dwelling in the house of the divine images, good steering oar of the eastern sky; to the presider within the house of the red ones, good steering oar of the southern sky;
- 4 to Imset, to Hapi, to Duamutef, to Qebehsenuf; to the Sanctuary of Upper Egypt and the Sanctuary of Lower Egypt; to the Night Bark and the Day Bark; to Thoth; to the Southern Gods, to the Northern Gods, to the Western Gods, to the Eastern Gods;
- 5 to the 'Kneeler' Gods and the Gods 'Who Bring Offerings'; to the Upper Egyptian

<sup>236</sup> R (Pers.-Ptol.) and other late texts were apparently the first to separate these materials. In such 18th-dynasty documents as Ea, Cc, and Ce Spells 141 and 142 § S 1 are combined, but 141 § P 1 and 142 § P are omitted. Their vignettes too differ from that called Spell 143 in R etc. The translation here is based on Ea, supplemented by later additions: Spell 141 § P 1 comes from Cg (21st dyn.), 141 § P 1 variant from R; Ec (21st dyn.) provides 142 §§ S 2–5 and T, as also the first variant of § T, while 142 § P, § S variant 2–5, and the second variant of § T are added from R.

Vignette of TT 82 (18th dyn.) shows cows with their bull, mentioned in Spell 141 § S 2. Vignette of Ba (19th dyn.), in two parts, has (1) N. and his wife offering libation and incense before (2) Osiris enthroned in his shrine and attended by Isis and Nephthys. Ec shows cows with bull, also steering oars (see 141 § S 2–3). In R and later documents the vignettes called Spell 143 picture N. with Re's barks.

## Spells 141–142

## THE BOOK OF THE DEAD

Shrine and the Lower Egyptian Shrine; to the Mound Gods, to the Horizon Gods, to the Field Gods, to the 'Settlement' Gods; to the 'Enthroned' Gods; to the southern roads, to the northern roads, to the (western) roads, to the (eastern) roads;

- 6 to the gates of the nether world, to the portals of the nether world; to the secret doors, to the secret gates; to the Doorkeepers of the gates of the nether world, to the hidden of face who guard the roads; to them that are attached to 'the desert', who utter cries, to them that are attached to the cemeteries, who 'show (their)' beautiful faces; to the blazing ones who put flame in the braziers, to the openers who quench flame and fire in the west.

## Spell 142

- P 1 Another roll (for) initiating the blessed one and making him (able to) walk as a (wide)-stepper going forth by day in any form he will.  
 2 Knowing the Names of Osiris in his every seat where he may desire to be.  
 3 To be said by Osiris N.
- S 1 to Unnofer, to Osiris 'of the Region of Life', to Osiris the Lord of Life; to Osiris the Lord of the Universe, to Osiris Presiding over the Harpoon Nome, to Osiris Orion, to Osiris the Guardian, to Osiris Presiding over the Houses; to Osiris in the Southern and Northern Chapels (of Sais); to Osiris the Creator of Millions, to Osiris 'the Soul, sovereign of the Palanquin', to Osiris Ptah the Lord of Life; to Osiris Presiding over Rosetau, to Osiris Dwelling in the Waste Land; to Osiris in the Busirite Nome, to Osiris in (the Hermopolis Cemetery); (to Osiris in Asyut,) to Osiris in *Ndft*, to Osiris in the South; to Osiris in Pe, to Osiris in Bahbit (Iseum), to Osiris in Lower Sais, to Osiris in Falcon City;<sup>237</sup> to Osiris in Aswan, to Osiris in Lahun; to Osiris as (the Equipped One), to Osiris as (the Ape); to Osiris (as) Sokar in the Lake Expanse, to Osiris Presiding over His City; to Osiris as Spitter, to Osiris in his seats in Lower Egypt; to Osiris in the Sky, to Osiris in his seats in Rosetau, to Osiris 'the Sternman'; to Osiris the Great 'Piercer', to Osiris Sokar, to Osiris the ruler of eternity; to Osiris the begetter, to Osiris (the lord of Denderah), to Osiris in the melee, to Osiris the lord of eternity; to Osiris the Sovereign, to Osiris the shrouded one; to Osiris in Rosetau, to Osiris on his sands; to Osiris presiding over the cow pavilion, to Osiris in the *tunt*-sanctuary; to Osiris in (Nedit), to Osiris in (Sia), to Osiris in Bedshu, to Osiris in Dep, to Osiris in Upper Sais, to Osiris in (Shoretown), to Osiris in Shenu, to Osiris in *Hnkt*, to Osiris in the Land of Sokar, to Osiris in Shau, to Osiris 'uplifting' Horus, to Osiris in (the city of) the Two Truths, to Osiris in Heni;  
 2 (to) Osiris in Upper Sais, Osiris in Lower Sais; Osiris in the Sky, Osiris in the earth; southern Osiris, northern Osiris, western Osiris, eastern Osiris; Osiris in the Great House, Osiris in the Two Horizons; Osiris as the Pillar, Osiris in King's House, Osiris in (Naref), Osiris in the Secret Chamber; Osiris in Memphis, Osiris in Kheraha; Osiris the lord of (the city of) Foremost of Fish, Osiris the lord of Rosetau; Osiris in the House of 'Re's Spittle', Osiris in the House of the Ennead, Osiris in the House of the Phoenix; Osiris the Leader of the Gods, Osiris the Terrible, Osiris the Possessor of the Twin Plumes; Osiris the virile, Osiris the Many-faced, Osiris the Primeval; Osiris the Possessor of Horns (*bwy*), Osiris

<sup>237</sup> Named in § S 5 of Ec also. In his commentary on Pyr. 471 a Sethe says that Falcon City (*bikt*) is "the King's Residence," i.e., the capital city.



## TRANSLATIONS

## Spell 142

- the Possessor of Horns (*hnwty*), Osiris Firm of Horns (*krty*); Osiris the Colored, Osiris pre-eminent in goodly grain, Osiris the lord of grain; Osiris the commander of the herd, Osiris the Lord of Persons; Osiris of the Disk, Osiris the fashioner of magic spells, Osiris the commander of the Two Lands, Osiris the lord of the lake, Osiris the lord of Heracleopolis, Osiris the good lord, Osiris the Lord of Leaders, Osiris the possessor of food-offerings, Osiris the lord of the Cataract, Osiris the Stout-hearted, Osiris the lord of the cows, Osiris of Behdet, Osiris in Tabu; Osiris Horus Mighty of Arm, Osiris with Upraised Arm; Osiris in the Secret Chamber; Osiris the lord of nomes, Osiris the lord of the 9 Bows; Osiris the heir of Re, Osiris with the portion of Re;
- 3 Osiris in the House of the Efflux, Osiris in the Great House, Osiris in the lake of Buto, Osiris in Coptos, Osiris in Abydos, Osiris in festivals; Osiris of southern *Hmwst*, Osiris of northern *Hmwst*; Osiris in Elephantine, Osiris in Buto; Osiris in Manu, Osiris in Bakhu; Osiris in the southern sky, Osiris in the northern sky, Osiris in the western sky, Osiris in the eastern sky; Osiris the Ruler of rolls, Osiris among the Aegean islanders; Osiris in all his Names, Osiris in all his manifestations, Osiris (in) all his Forms, Osiris in all his Shapes, Osiris in all his Aspects, Osiris in all his Characters; Osiris in his every Seat, Osiris in all his Pavilions, Osiris in every place where his Spirit desires to be;
- 4 Horus the Son of Isis, Horus who saved his Father, Horus the lord of the coil; Isis the great, Mother of the God; Isis the Divine, Isis the daughter of Nut; Isis the Great of Magic, Isis the possessor of magical protection, Isis the possessor of rolls; Isis who protected her Father, Isis the Ruler of rolls; Isis in Asyut, Isis as ruler of (the city of) 'Shesmin', Isis in Bahbit (Iseum); Isis in Pe, Isis in Dep, Isis in Coptos, Isis 'in charge of' Pe, Isis in Akhmin, Isis in Abydos, Isis in King's House; Isis in the Sky, Isis in the earth; Isis in the south, Isis in the north, Isis (in) the west, Isis in the east; Isis in the southern {and northern} chapel (of Sais), Isis in the northern chapel (of Sais); Isis in all her Manifestations, Isis in all her characters, Isis in all her Aspects, Isis in (every) place where her Spirit desires to be;
- 5 Anubis the Embalmer, Anubis presiding over the god's pavilion, Anubis on the Viper Mountain, Anubis the lord of the chest, Anubis the lord of mysteries, Anubis the lord of the bright land, Anubis the lord of Falcon City, Anubis the possessor of burial in Heliopolis, Anubis the lord of Shrine City; Anubis in all his Names, Anubis in the Retinue of Osiris.
- S var. 2 (to) Osiris as Soul of his Father, Osiris the lord of the shores, King of the Gods, Osiris in Bedshu, Osiris in Tayet, Osiris on his sands, Osiris presiding over the pavilion of his cows, Osiris in the *tnnt*-sanctuary, Osiris in (Sia), Osiris in Siatu, Osiris in Ishru, Osiris in all lands, Osiris presiding over the lake of Pharaoh the live, sound, and healthy, Osiris in the *Bnbn*-House, Osiris in Heliopolis, Osiris the Eldest of the elders in Heliopolis, Osiris in the hidden house, Osiris in the 'Embalmer's Shop', Osiris in the palanquin house in Heliopolis, Osiris (with) the *mks*-scepter, Osiris in Pe and the Deep, Osiris in the Great House, Osiris the lord of life in Abydos, Osiris the lord of Mendes, Osiris presiding over Them Whose Seats Are Narrow, Osiris the Sovereign dwelling in Abydos, Osiris the Sovereign dwelling in the Fayyum, Osiris living in Memphis, Osiris the lord of might who tramples (rebels), Osiris the black bull dwelling in 'Athribis', Osiris the possessor of a throat, Osiris *S33*;
- 3 Osiris presiding over the westerners, lord of Abydos; Osiris in his every seat:

## Spells 142, 144

## THE BOOK OF THE DEAD

- Osiris in his seat in Upper Egypt, Osiris in his seat in Lower Egypt, Osiris in every place where his Spirit may desire to be, Osiris in all his pavilions; Osiris in all his forms, Osiris in all his Names; Osiris with all his equipment, Osiris in all his crowns, Osiris in all his adornments, Osiris in all his cenotaphs;
- 4 to Re-Harakhte, to Atum the bull and the company of the great Ennead; Upwawet of Upper Egypt, Might of the Two Lands, and Upwawet (of Lower Egypt), Might of the Sky; Ptah the August Pillar in the house of Re, sole Wise One in the *Bbn*-House; Geb the hereditary prince of the Gods; Horus the Elder, Horus with No Eyes in His Forehead, Horus the son of Isis; Min the King of Upper Egypt, Victorious Horus, Pillar of His Mother, cleanser of the Upper Egyptian shrine; Khnum, Horus the Gracious; Her Who Thinks of Horus; Horus Khentekhtai; Thoth; Onuris; Anubis presiding over the god's pavilion; Nut; Isis the Divine in her every Name: Her Who Thinks of Horus, the Widow, the Ruler of the great *nšmt*-bark, Neit, Selqet, Truth, the Heavenly Cow; the 4 resting-places in Abydos: the great resting-place, the Happy resting-place, the excellent resting-place, the Beautiful resting-place; Imset, Hapi, Duamutef, and Qebehsenuf; the cobra dwelling in the Palace; the Gods who guide the nether world, the Cavern Gods, the Gods and Goddesses in Abydos; the twin sanctuaries of Upper Egypt and the twin sanctuaries of Lower Egypt; the worthy ones of Osiris;
- 5 Horus who saved his Father in all his Names; Anubis presiding over the god's pavilion in all his Names, Anubis the Embalmer in all his Names; the Gods and Goddesses in the sky in all their Names.
- T Take to yourselves the eye of Horus. May its fragrance come to your mouths, the fragrance of the eye of Horus to your mouths, as what has been given (you) by Osiris N.
- T var. (. . .) as what Osiris N. (has) given. O Osiris, art Thou in the Sky? Come in thy Glory. Art Thou in the earth? Come to thy Blessed One. Art Thou (in) the south, north, west, or east? Come at thy setting, powerful in thy Body. When thou ascendest, Glorious One, blessed and mighty, as Re, equipped (as) the God, come thou to this Bread of thine, to (this) beer (of thine), to this Libation of thine, having control over every good thing. For Osiris N.
- T var. (. . .) as what Osiris N. has given.

Spell 144<sup>238</sup>

## a

- P 1 Spell for entering (unto Osiris).  
2 Osiris (N.) shall say:  
S How important this person is to the doorkeepers of the horizon. Open (ye) to Osiris (N.). Make way for him, that he may pass by you, (for) he is the Deep. Open (for him) the hidden seats; be afraid of him, ye who are with him. Give praise to Osiris (N.); (establish for him his 'Horus'-throne). Lo, (N.) is in the train of the bull of the west. [N. has] come into being [for joy].

<sup>238</sup> Based on Ax (18th dyn.) for *a* and on Ea (18th dyn.) for *b-h*, with *b* § P 1 and 3-4 inserted from R (Pers.-Ptol.). Unit *a* seems to occur in Ax only but is tied to Spell 144 by *b* § P 2. Improvements in the Ax text are based on two successive occurrences in CT document T 4 L (12th/13th dyn.).

Vignette of Ea shows the 7 gates, each numbered, with the deity assigned to each, its guardian, and its announcer. The assignment of names established in late texts follows in general that of Ea, but other Empire texts show varied differences.

## TRANSLATIONS

Spell 144

**b**

- P 1 Knowing the names of (them) that are at the 7 gates and their guardians and the announcers in them.
- 2 FIRST GATE: (The name of) him who is at the first gate is Face-downward, Numerous of Shapes. The name of him who guards it is Eavesdropper; the name of the announcer therein is ⟨'Sad'⟩ of Voice. 2D GATE: The name of him who is at the 2d gate is 'Attentive'. The name of him who guards it is *Sgd*-faced; the name of the announcer therein is Fiercely Bright. 3d gate: He who is at the 3d gate is Eater of the Excrement of His Posterior. The name of him who guards it is Alert of Face; the name of the announcer therein is Reviler. 4th gate: He who is at the 4th gate is Repulsive of Face, Gossiper. The name of him who guards it is Alert of Mind; the name of the announcer therein is Big-faced, Repeller of the Crocodile. 5TH GATE: He who is at the 5th gate is He Who Lives on Rotten Meat. The name of him who guards it is *38bw*; the name of the announcer therein is 'Hippopotamus'-faced, Violent of Strength. 6TH GATE: He who is at the 6th gate is 'Clawer of' Bread, Violent of Voice. The name (of) him who guards it is Face-'Remover'; the name of the announcer therein is Keen of Face, Attached to the Lake. ⟨7TH⟩ GATE: He who is at the 7th gate is the Keenest of Them. The name of him who guards it is Loud-voiced; the name of the announcer therein is Repeller of Attackers.
- 3 To be used at dawn of the Thoth-festival.
- 4 To be said by Osiris N.:
- S O ye gates (and ye) who man the gates in behalf of Osiris, (gods) who guard their gates and announce the condition of the Two Lands to Osiris every day, Osiris N. knows you and knows your names.

**c**

- S Osiris N. is one who was born in Rosetau. Blessedness has been given him (by) the lord of the horizon. The dignity of Osiris N. is in Pe like the purity of Osiris. Osiris N. receives the obeisant in Rosetau (while) leading the gods over the horizon, even the courtiers around Osiris. ⟨Osiris N. is⟩ One of them, even their leader.

**d**

- S Osiris N. is a blessed one, lord of the blessed. (It is) the blessed one whom I begot, Osiris N., who celebrates new-crescent day and announces the midmonth feast. Osiris N. circles under the Eye of Horus, in the charge of Thoth by night. He crosses the sky in triumph. Let Osiris N. pass in peace when he sails in the bark of Re.

**e**

- S The protection of Osiris N. is the protection of the bark of Re. Osiris N. is the great name who begot you, who is greater than you on the way of truth. ⟨Executions⟩ are Osiris N.'s abomination. The protection of Osiris N. is the protection of Horus, the First-born of Re, whom his heart begot. Osiris N. is not seized, he is not repelled from the gates of Osiris; Osiris N. is one whom Ruty equips.

**f**

- S 1 (Osiris N.) is pure, being a follower of Osiris Presiding over the Westerners every day.

## Spell 144

## THE BOOK OF THE DEAD

- 2 His lands are in the Field of Hotep among the Learned, among them that prepare food for Osiris. N. is beside Thoth among them that make offerings.
- 3 Anubis who is with the offerings has been charged that offerings for N. be in his (i.e., N.'s) hand. "None can take (them) from him," say They That Are among the Booty.

*g*

- S Osiris N. has come like Horus as one who keeps clear the horizon of the sky; Osiris N. announces Re at the gates of the horizon. Verily the gods rejoice at the approach of Osiris N., (for) (the odor) of a god adheres to Osiris N. The Noxious One shall not attack him; They That Are at Their Gates shall not assault him. Osiris N. is the hidden of face within the palace, in charge of the god's sanctuary. Osiris N. has reached there after purifying Hathor.

*h*

- S Osiris N. is begetter of the multitude, who has caused truth to ascend to Re and warded off the strength of Apophis. Osiris N. is one who has penetrated the (watery) firmament, driven away storms, and kept alive the Crew of Re. Osiris N. has caused offerings to ascend to the place where it (i.e., the crew) is. Osiris N. has caused that the bark make its goodly journeys. Make way for Osiris N., that he may (indeed) pass. N.'s face is (that of) the Eldest (God); his posterior is the twin '(royal cobras)'. Osiris N. is lord of might, Osiris N. being content in the horizon. Osiris N. is 'strong-willed' in overthrowing you, Wakers; make way (for) your Lord Osiris.

- T 1 TO BE SAID IN ADDITION TO THIS TEXT WHICH IS IN WRITING, WRITTEN WITH NUBIAN PIGMENT, IN BEHALF OF THE COUNCIL ASSOCIATED WITH THE BARK OF RE. OFFER TO THEM OFFERINGS (OF) FOWL AND INCENSE BEFORE THEM.
- 2 THIS IS (A MEANS OF) KEEPING A BLESSED ONE ALIVE AND MAKING HIM PREVAIL AMONG THESE GODS. IT IS (A MEANS OF) PREVENTING HIS BEING KEPT AWAY FROM THE GATES OF THE NETHER WORLD.
- 3 THOU SHALT RECITE (IT) OVER AN IMAGE OF THIS BLESSED ONE BEFORE THEM, SO THAT HE IS CAUSED TO ARRIVE AT EVERY GATE OF THESE THAT ARE DEPICTED.
- 4 To be said AT EVERY GATE OF THESE THAT ARE DEPICTED. OFFER TO EACH ONE OF THEM SOME OX THIGH, HEART AND RIBS OF A RED OX, 4 BOWLS OF BLOOD (DRAWN WHILE) THE BREAST 'STILL THROBS', 16 LOAVES OF WHITE BREAD, 8 *pzn*-LOAVES, 8 *šns*-LOAVES, 8 *hnfw*-LOAVES, 8 *hbnnw(t)*-LOAVES, 8 JUGS OF BEER, 4 BOWLS OF GROATS, 4 CLAY BASINS FILLED WITH THE MILK OF A WHITE COW, FRESH HERBS, FRESH OIL OF BEN, FRESH UNGUENT, STIBNITE, PRIME OIL, AND BURNT INCENSE.
- 5 TO BE SAID 'IN ITS (i.e., each gate's) BEHALF'. (THEN) ERASE EVERY SINGLE ONE AFTER THIS TEXT IS RECITED, WHEN 4 HOURS OF THE DAY ARE PAST. BEWARE ESPECIALLY OF NOON IN THE SKY.
- 6 THOU SHALT USE THIS ROLL WITHOUT LETTING (ANY OTHER) PERSON SEE (IT). IT IS (A MEANS OF) BROADENING THE RANGE OF A BLESSED ONE IN SKY, IN EARTH, AND IN THE GOD'S DOMAIN, SINCE IT IS MORE PROFITABLE (TO) THE BLESSED ONE THAN ANYTHING (ELSE) THAT MAY BE DONE FOR HIM 'WHEN NEEDS (ARISE)' ON THIS DAY.
- 7 A TRULY EXCELLENT SPELL (PROVED) MILLIONS OF TIMES.

## TRANSLATIONS

Spell 145

Spell 145<sup>239</sup>

## 18th dynasty

P BEGINNING OF SPELLS FOR ENTERING THROUGH THE SECRET PORTALS OF THE HOUSE  
S OF OSIRIS IN THE FIELD OF RUSHES.

*a*

P TO BE SAID BY N. ON HIS ARRIVAL AT THE FIRST PORTAL OF OSIRIS:  
S Make way for me, for I know thee, I know thy name, I know the name of the god  
who guards thee. Lady of Trembling, lofty of battlements, supreme one, lady of  
breaking and entering, uttering proclamations, warding off storms, rescuing the  
plundered whether present or far away, is thy name. The name of her Doorkeeper  
is Terrible.

*b*

P TO BE SAID BY N. ON (HIS) ARRIVAL AT THE 2D PORTAL OF THE HOUSE OF OSIRIS:  
S Make way for me, for I know thee, I know thy name, I know the name of the god  
who guards thee. Lady of the Sky, mistress of the Two Lands, swallower, lady of  
all mankind, reckoning everyone, is thy name. The name of Her Doorkeeper is  
Child of the Posterior.

*c*

P TO BE SAID BY N. ON HIS ARRIVAL AT THE 3D PORTAL OF OSIRIS:  
S Make way for me, for I know thee, I know thy name, I know the name of the god  
who guards thee. Lady of the Altar, great of offerings, refreshing every god in  
her on the day of sailing upstream to Abydos, is thy name. The name of her  
doorkeeper is Brightener.

*d*

P TO BE SAID BY N. ON HIS ARRIVAL AT THE 4TH PORTAL OF OSIRIS:  
S Make way for me, for I know thee, I know thy name, I know the name of the god  
who guards thee. Mighty of Knives, mistress of the Two Lands, punishing the  
enemies of the weary-hearted one, fulfilling wishes, void of evil, is thy name.  
The name of her Doorkeeper is Longhorn.

*e*

P To be said by N. ON HIS ARRIVAL AT THE 5TH PORTAL OF OSIRIS:  
S Make way for me, for I know thee, I know thy name, I know the name of the god  
who guards thee. She of the Flame, lady of the blaze, joyous one to whom prayer  
is made without a bald-head coming near her, is thy name. The name of her  
doorkeeper is Slayer of the Foe.

<sup>239</sup> The 18th-dynasty version is based on Ea, with *m* § S variant and *v-w* added from Ce, which includes only these units of Spell 145, following Spell 146.

The 19th-dynasty version is based on Pg (Naviile's Spell 145B) for § P and *a-d*, with losses in *b* and *c* supplied from Seti I cen., and TB 14 (Naviile's Spell 145A) for the rest. TB 14 lacks units *a-d*, *k*, and *t-w* except for the vignettes of *d* and *k* and combines *e* with *g* and *h* with *i*. Its vignettes show within each portal the head (animal, bird, snake, or human) and name of the god who guards it.

The 21st-dynasty version is based on Ec, with additions to *w* § S 3-4 supplied from R (Pers.-Ptol.) and addition to *w* § S 5 supplied from Cg.

## Spell 145

## THE BOOK OF THE DEAD

*f*

P To be said by N. ON HIS ARRIVAL AT THE 6TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, I know the name of the god who guards thee. Lady of Darkness, loud-roaring, whose height is known no more than her breadth, whose character has not been recognized from the beginning, on whom are snakes innumerable, (she who was) born before the Weary-hearted One, (is thy name). The name of her Doorkeeper is 'Gangster'.

*g*

P TO BE SAID BY N. ON HIS ARRIVAL AT THE 7TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, {I know thy name,} I know the name of the god who guards thee. <sup>2</sup>*Iggyt* Veiling the Weary One, mourner whose desire is to conceal the body, is thy name. The name of her doorkeeper is He of <sup>2</sup>*Iknt*.

*h*

P TO BE SAID BY N. ON HIS ARRIVAL AT THE 8TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, I know the name of the god who guards thee. Kindler of Flames, Quencher of Embers, skilled in (use of) fire, quick of hand, slaying without compunction, whom none (wants to) pass through for fear of her pain, is thy name. The name of her Doorkeeper is He Who Protects His Body.

*i*

P TO BE SAID BY N. ON HIS ARRIVAL AT THE 9TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, I know the name of the god who guards thee. Foremost One, tranquil Possessor of Power, offspring of her Lord, 350 hundred-cubits in circumference, sown with green stone of Upper Egypt, who raises up the Enterer and veils the Weary One, who makes gifts to her Lord every day, is thy name. The name of her Doorkeeper is 'Fowler'.

*k*

P TO BE SAID BY N. ON HIS ARRIVAL AT THE 10TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, I know the name of the god who guards thee. Loud-voiced, awaker of outcries, who cries out at the top of her voice, terrible, awe-inspiring, she (who) repels not (him) that is within her, is thy name. The name of her Doorkeeper is Great Embracer.<sup>240</sup>

*l*

P To be said by N. ON HIS ARRIVAL AT THE 11TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, I know what is within thee. She Who Cuts Repeatedly, who burns rebels, mistress of every portal, to whom jubilation is made (each) day at twilight, is thy name. She is under the inspection of the veiler of the Weary One.

<sup>240</sup> See "OIP" LXXXII, BD 145 note bo (p. 242).

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*m*

- P TO BE SAID BY N. ON HIS ARRIVAL AT THE 12TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, I know what is within thee. She Whom Her Two Lands Invoke, who hacks to pieces them that come at dawn, 'bright one', lady of the blessed, hearkening to the voice of her Lord, is thy name. She is under the inspection of the veiler of the Weary One.  
 S var. "Hail to (thee)," says Horus, "12th portal of the Weary-hearted One. Make way for me, for I know thee, I know (thy) name, I know the name of the god who guards thee."

*n*

- P To be said by N. ON HIS ARRIVAL AT THE 13TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, I know what is within thee. She over Whom Osiris Has Extended His Arms, whom the Inundation instructs in his secrets, (is thy name). She is under the inspection of the veiler of the Weary One.

*o*

- P To be said by N. ON HIS ARRIVAL AT THE 14TH PORTAL OF Osiris:  
 S Make way for me, for I know thee, I know thy name, I know what is within thee. Lady of Wrath, dancing on red blood, for whom the *h3kr*-feast is celebrated on the day of hearing wrongs, is thy name. She is under the inspection of the veiler of the Weary One.

*v*

- S 1 (. . . .) She Who Sharpens Flints To Speak to Them, pale of face, who cannot be overturned, against whom (flames) descend, is thy name. Thou possessest the secret of her who wrapped the god. He who guards thee, his name is Giraffe. He came into being before a pine grew, before an acacia was born, before copper ore was formed in its deserts.  
 2 The Council of this portal consists of 7 gods. *ḥndty* is the name of one thereof. *Rms* is the name of (another) thereof. 'Child of Our Nature' is the name of another thereof. (Sound of Mouth is the name of another thereof.) Way-Opener is the name of another thereof. 'Cold' is the name of another thereof. Anubis is the name of another thereof.

*w*

- S 1 Make way for me. I am Min-Horus, savior of Osiris and Heir of his father. I have come to give life to My Father Osiris, that he may overthrow all his enemies.  
 2 I have come today from the southern sky. I have (given) truth to him who practiced it.<sup>241</sup>

## 19th dynasty

- P Reaching the secret portals.

*a*

- S Osiris N. shall cry out at the first portal: "Lady of Trembling, lofty of walls, supreme one, lady of breaking and entering, uttering proclamations, warding off

<sup>241</sup> Spell 125 *d* follows underneath.

the storm, rescuing the plundered whether present or far away, whose doorkeeper's [name] is Terrible." (Then) Osiris N. shall say: "Make way for me, (for) behold, I (am) come." This doorkeeper will say: "At whose bidding?" "At Osiris N.'s bidding." "But art thou pure?" "(Yes.) With what water am I pure? With this water wherewith Re purified himself when the east of the sky was bared for him." "With what ointment art thou anointed?" "With the best pine oil." "The clothing that is on thee?" "Swaddling." "And the staff that is in thy hand?" "It is (of) <hty>-wood." "Now (tell) (. . .)."

## b

S Osiris N. shall cry out at the 2d portal: "Lady of the Sky, mistress [of the Two Lands], flame, [lady of the sacred land,] whose door[keeper's name is Child of the] Posterior." [Then Osiris N. shall say: "Make way for me, (for) behold, I am come." This doorkeeper will say: "At whose bidding?" "At Osiris N.'s bidding." "But art thou pure?" "Yes. With what am I pure? (With) this water wherewith Osiris purified himself when he was put into the night bark and the day bark when he went forth from the Abydos nome and descended into the west." "Art thou anointed?" "With *sft*-oil and ointment." "The clothing that is on thee?" "(. . .)" "And the staff that is in thy hand?" "(It is) a scepter."]

## c

S [Osiris N. shall cry out at the] 3d [portal]: "Lady of the Altar, [great of offerings, giving 'food' to him who is no more, refreshing the sitter,] the great God, in her on the day of sailing upstream [to Abydos], whose door(keeper)'s name is Bright." (Then) he shall say: "Make (way) for me, (for) behold, I am [come]." "At whose bidding?" "At Osiris N.'s bidding." "[But] art thou pure?" "Yes. With (what) am I pure? (With) these waters wherewith [Ptah] purified himself when he sailed upstream (after) the *hnw*-bark had been carried (in procession) on the day of revealing the face." "With what ointment art thou anointed?" "With the best of Libyan (oil)." "What is the clothing that is on thee?" "Linen." "And the staff that is in thy hand?" "(It is of) *tb3w*-wood." "Now tell the name 'of him who brightens the tree that is at your doorway'."

## d

S Osiris N. [shall cry out] at the 4th portal: "Lady of the Knife, mistress of her Two Lands, expelling 'wickedness', void (of) evil, punishing the enemies of the Weary-hearted One, whose door(keeper)'s name is (Longhorn)." (Then) he shall say: "Make way for me, (for) behold, (I am) come." "At whose bidding?" "[At Osiris] N.'s [bidding]." "But art thou pure?" "Yes." [. . .]<sup>242</sup>

## f

S "Hail to (thee)," says N., "6th [portal] of the weary-hearted one. Make way for me, for I know thee, I know thy name, I know [the name of] the God who guards (thee). [. . ., loud-roaring,] whose [height] is known no more than her breadth, whose creator has not been discovered since the beginning of time, [innumerable] being [(the crawlers) on] their [bellies] that are in her, (she who was) born [before]

<sup>242</sup> The rest of Pg is lost.



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the Weary-hearted One, is ⟨thy⟩ name. ⟨The⟩ name of the God who guards ⟨thee⟩ is ⟨'Gangster'⟩. ⟨I am⟩ pure with [these] waters wherewith Thoth (purified) himself when he served as vizier of Horus. I am anointed with 'gʒf-ointment and clothed with a (t)stn-garment; [(my) scepter] is of thorn." "(Proceed,) for [thou art pure]."

**g beginning + e end**

- S "Hail to ⟨thee⟩," (says) Osiris N., "7th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know ⟨the⟩ name of the God who guards ⟨thee⟩. She of the Flame, lady of breath at the nose, 'she whom the flame protects', lady of praise, lady of the universe, she to whom prayer is made though no bald(-head) comes near her, is ⟨thy⟩ name. The name of the God who guards ⟨thee⟩ is Repeller of the Foe. I am pure with these waters wherewith Horus purified himself when he served as ritual-priest and Son-Whom-He-Loves of (his) Father Osiris. I am anointed with *ibr*-ointment of the God's possessions, and the claws upon me are leopards'; my scepter in my hand is the smiter of the evil-intentioned." "Proceed, for [thou art] pure."

**h beginning + i end**

- S "Hail to ⟨thee⟩," (says) Osiris N., "8th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards ⟨thee⟩. Possessor of Power, offspring of mystery, 360 hundred-cubits (long) in her winding, 102 millions of millions being on her {to} every road, sown with green stone of Upper Egypt, who betrays not secrets but veils the weary one, (who offers) flat cakes (to) her lord every day, who lifts her arm to slay the adversaries, is thy name. The name of the God who guards ⟨thee⟩ is Rager. I am pure with these waters wherewith Anubis purified himself when he served as Embalmer of Osiris. I am anointed with *sft*-oil and clothed with red linen; my scepter is 'a cattail'." "Proceed."

**l**

- S "Hail to ⟨thee⟩," (says) Osiris N., "11th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know him who is within thee. She Who Cuts Repeatedly, who burns rebel[s, Chief of all] the portals, to whom jubilation [is made] on the day of hearing wrongs, is thy name. The name of the God who guards ⟨thee⟩ is Cook of His Braziers. I [am under the inspection of the veiler] of the Weary One."

**m**

- S "Hail to ⟨thee⟩," (says) Osiris N., "12th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know him who is within thee. She (Who) ⟨Traverses⟩ Her Two Lands, who hacks to pieces them that ⟨come⟩ at dawn, ⟨'bright one'⟩, blessed lady who hearkens to the voice of her Lord every day, is thy name. The Name of the God who guards ⟨thee⟩ is Cat. I am under the inspection of the veiler of the Weary One."

## n

S "Hail to (thee)," says N., "13th portal of the Weary-hearted One. Make way for me, for I know thee, I know (thy) name, I know the name of him who is within thee. She over Whom the Ennead Extend Their Arms, whom the Inundation instructs as (he does) them that are with him, is (thy) name. The Name of the God who guards (thee) is Punisher of the Robber. I am under the inspection of the veiler of the Weary One."

## o

S "Hail to (thee)," says N., "14th portal of the Weary-hearted One. Make way for me, for I know thee, I know (thy) name, I know the name of him who is within thee. [Lady] of Wrath, dancing on (red blood), (for whom the *h3kr*-feast) is celebrated with braziers on the day of hearing wrongs, is (thy) name. The Name of the God who guards (thee) is Bawler—he is one who is in 'the company' of them that are yonder. I am under the inspection of the veiler of the Weary One."

## p

S "Hail to thee," says N., "15th portal of the Weary-hearted One. Make way for me, for I know (thee), I know (thy) name, I know him who is within thee. Great of Renown, red of eyelashes, *ʿB3hit* who goes forth by night, (who drives away) the rebel with his (plans), who extends her arms (to) the Weary-hearted One at the moment of (coming and going), is (thy) name. The name of the God who guards (thee) is 'Watchful' of Face who came forth from the nether world. I am under the inspection of the veiler of the Weary One."

## q

S "Hail to (thee)," says N., "16th portal of the Weary-hearted One. Make way for me, for I know thee, I know (thy) name, I know him who is within thee. Terror, setting fires, sowing heat with her flames when she goes forth, whose face creates secrets, is (thy) name. The name of the God who guards (thee) is Skilled in Obeisance, attacker of the weary, who came forth from (the dead). I am under the inspection of the veiler of the Weary One."

## r

S "Hail [to thee]," says N., "17th portal of the Weary-hearted One. Make way for me, for I know thee, I know (thy) name, I know him who is within thee. Great (in the Horizon, lady) of red blood, (dancing) on blood, *i3hyt* of (Sekhmet), (lady) (of parching (heat)), is (thy) name. The name of the God who guards (thee) is Blessed One. I am under the inspection of the veiler of the Weary One."

## s

S "Hail to (thee)," says N., "18th portal of the Weary-hearted One. Make way for me, for I know thee, I know (thy) name, I know him who is within thee. She Who Loves Heat, (pure one) whom the leopard obeys, who loves to cut off the heads (of the worthy), lady of the palace, (slaying) the rebel at eventide, is (thy) name. The Name of the God who guards (thee) is the Anointed One. He is in the retinue of Horus. I am under the inspection of the veiler of the Weary One."

## TRANSLATIONS

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## 21st dynasty

- P 1 Beginning of the portals of the Field of Rushes of the house of Osiris.  
2 To be said by Osiris N.:

**a**

- S "Hail to thee," says Horus, "first portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Lady of Trembling, lofty of battlements, supreme one, lady of breaking and entering, (uttering proclamations,) warding off the storm, rescuing the plundered whether present or far away, is thy name. The name of the God who guards thee is Terrible. I am pure with these waters wherewith Re purifies himself after he has been bared (of clouds) in the east side of the sky. I am anointed with the best pine oil and clothed with my raiment; (my) scepter in my hand is (of) *ht(y)*-wood." "Proceed, for thou art pure, Osiris N."

**b**

- S "Hail to thee," says Horus, "2d portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Lady of the Sky, mistress of the Two Lands, terrorizing the land of Tibu, is thy name. The name of the God who guards thee is Child of Ptah. I am pure with these waters wherewith Osiris {N.} purified himself (after) the night bark had been given to (him) (when he) went forth to the west and (descended) through the portals. I am anointed with festival perfume and clothed with bandages; my scepter in my hand is a beam." "Proceed, for thou art pure, Osiris N."

**c**

- S "Hail to thee," says Horus, "3d portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Lady of the Altar, great of offerings, giving to them that are (yonder), presenting offerings, she at whose doorway the Gods sat at ease on that day of sailing upstream to Abydos, is thy name. The name of the God who guards thee is Bright. I am pure with these waters wherewith Ptah purified himself when he sailed upstream (after) the *Hnw*-Bark had been carried (in procession) on the day of revealing the face. I am anointed with Libyan (oil) and clothed in linen; my scepter in my hand is (of) *ihmn*-wood." "Proceed, for thou art pure, Osiris N."

**d**

- S "Hail to thee," says Horus, "4th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Mighty of Knife, mistress of her Two Lands, (punishing the enemies of the Weary-hearted One,) fulfilling (the wish) of him who is void of evil, is thy name. The name of the God who guards (thee) is Smiter of the Longhorn. I am pure with these waters wherewith Unnofer purified himself at his going to law with Seth; I cause(d) that Unnofer triumph. I am anointed with wine of Pelusium and clothed in swaddling-linen; my scepter in my hand is of *tiw*-wood." "Proceed, (for thou art pure,) Osiris N."

*e*

S "Hail to thee," says Horus, "5th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Protectress, Lady of praise, lady of the universe, she to whom prayers are made without a Bald-Head coming near her, is thy name. The name of the God who guards thee is 'Repeller' of the Foe. I am pure with these waters wherewith Horus purified himself when way was made for me to Horus, the Son-Whom-He-Loves of his Father Osiris. I am anointed with *ibr*-ointment of the god's possessions, and (the claws) upon me are leopards'; the scepter in my hand is the smiter of the evil-intentioned ones." "Proceed, for thou art pure, Osiris N."

*f*

S "Hail to thee," says Horus, "6th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Lady of Obeisance, loud-roaring, whose height is known no more than her breadth, whose creator has not (been) discovered since the beginning of time, (whose crawlers) on their bellies are innumerable, she (who) was born before the Weary-hearted One, is thy name. The name of the God who guards thee is 'Gangster'. I am pure with those waters wherewith Thoth purified himself when he served as vizier of Horus. I am anointed with '*g3f*-ointment and clothed in a *tstn*-garment; my scepter in my hand is of thorn." "Proceed, (for thou art pure,) Osiris N."

*g*

S "Hail to thee," says Horus, "7th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Storm Cloud Veiling the Weary One, mourner whose desire it is to conceal the body, is thy name. The name of (the God) who guards thee is He of <sup>3</sup>*Ikn*. I am pure with those waters wherewith Isis and Nephthys purified themselves when they conducted the greedy crocodile to the vicinity of the pure place. I am anointed with *hknw*-oil and clothed in a garment; my scepter in my hand is an oar." "Proceed, for thou art pure, Osiris N."

*h*

S "Hail to thee," says Horus, "8th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Kindler (of Flame) Without Quenching Her Embers, (skilled in use of fire,) whom none ((wants to) pass through) (for fear) of her pain, is thy name. The name of the God who guards thee is He Who Protects {for Me} His Body. I am pure with those waters wherewith the Ram of Mendes purified himself when he was vexed (at) his member(s). I am anointed with myrrh of the God's member(s) from) an '*nh*-vase and clothed in (beautiful) white woven stuff; (my scepter in my hand is a beam.)" "Proceed, for thou art pure, Osiris N."

*i*

S "Hail to thee," says Horus, "9th Portal of the Weary-hearted One. Make way for me for I know thee, I know thy name, I know (the name) of the God who guards thee. Possessor of Power as offspring of her mysterious realm, 300 hundred-

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cubits in circumference, millions of millions of cubits in depth and in the height of her Summit, (is thy name). The name of the God who guards thee is (. . .). I am pure with those waters wherewith Anubis purified himself (when) he served as embalmer of Osiris. I am anointed with *<sft>*-oil (and clothed in a garment of red linen); my scepter in my hand is 'a cattail'." "Proceed, for thou art pure, Osiris N."

*k*

S "Hail to thee," says Horus, "10th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. Lofty of Double Doors, awakener of outcries, to whom 'one's respect is due', who cries out at the top of her voice, terror of the enemy, there being no limit to what is within (her, is thy name. The name of the God who guards thee is Great Embracer. I am pure with those waters wherewith Isdez purified himself when he entered to question Seth there within) the secret chamber. I am anointed with red ointment and clothed in red woven stuff; my scepter in my hand is of a red giraffe and a first(-rate) greyhound." "Proceed, for thou art pure, Osiris N."

*l*

S "Hail to thee," says Horus, "11(th) portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee. She Who Cuts Repeatedly, who burns rebels, chief of all the portals, to whom jubilation is made on the day of hearing wrongs, is thy name. *<Thou art>* under the inspection of the veiler of the weary one." "Proceed, for thou art pure, Osiris N."

*m*

S "Hail to thee," says Horus, "12th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of the God who guards thee, I know the name of him who is within thee. Traverser of the Two Lands, who hacks to pieces (them that come) at dawn, lofty one, blessed lady who hearkens to the voice of her Lord every day, (is thy name). Thou art under the inspection of the veiler of the weary one." "Proceed, for thou art pure, Osiris N."

*n*

S "Hail to thee," says Horus, "13th portal of the Weary-hearted One. (Make way for me, for) I know thee, I know thy name, I know the name of him who is within (thee). She to Whose Face the Ennead Extend Their Arms in Praise, {to} one whom the Inundation instructs as One Who Is with Him, (is thy name). *<Thou art>* under the inspection of the veiler of the weary one." "Proceed, for thou art pure, Osiris N."

*o*

S "Hail to thee," says Horus, "14th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of him who is within (thee). Lady of Wrath, dancing on red blood, (for) whom the *h3(k)r*-feast is celebrated {after thee (masc.)} with the brazier on the day of hearing wrong(s), is thy name). *<Thou art>* under the inspection of the veiler of the weary one." "Proceed, for *<thou art>* pure, Osiris N."

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## THE BOOK OF THE DEAD

**p**

S “Hail to thee,” says Horus, “15th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, {I know thy name,} I know the name of him who is within thee. Great of Renown, red of eyelashes, *i3hbyt* who goes forth by night, who drives away the rebel{s} with what he has planned, who offers her equipment to the Weary-hearted One at the great moment, is <thy> Name. Thou art under the inspection of the veiler of the Weary One, Osiris N.”

**q**

S “Hail to thee,” says Horus, “16th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of him who is within <thee>. Terror, <laying> hand on rebels whom she burns with her heat when (she) goes forth, creating the extent of the earth, is <thy> name. <Thou art> under the inspection of the veiler of the weary one, Osiris N.”

**r**

S “Hail to thee,” says Horus, “17th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know (the name of) him who is within thee. Great in the Horizon, lady of red blood, dancing on blood, *i3>hyt* of <Sekhmet>, lady of parching (heat), is thy name. <Thou art> under the inspection of the veiler of the weary one, Osiris N.”

**s**

S “Hail to thee,” says Horus, “18th portal of the Weary-hearted One. Make way for me, for I know thee, I know thy name, I know the name of him who is within thee. She Who Loves Heat, pure one whom leopards obey, who loves to cut off the heads of the worthy, lady of the Palace, slaying rebels at eventide, is thy name. <Thou art> under the inspection of the veiler of the weary one, Osiris N.”

**t**

S “Hail to thee,” says Horus, “19th Portal of the Weary-hearted One. Make way for me, for I know thee, I know <thy> name, I know the name of him who is within thee. She Who Proclaims Protection (throughout) Her Lifetime, <great> of heat, possessor of symbols of power, (namely) the writings of Thoth Himself, is thy name. <Thou art> under the inspection of the veiler of the weary one, Osiris N.”

**u**

S “Hail to thee,” says Horus, “20th portal of the Weary-hearted One. Make way for me, for I know thee, I know <thy> name, I know the Name of him who is within thee. She Who Is within the Hovering Shelter of Her Lord, ‘Respected One’, veiled one whose form is hidden, who seizes breasts and opens of (her)self, is <thy> name. Thou art under the inspection of the veiler of the weary one, Osiris N.”

**v**

S 1 “Hail to thee,” says Horus, “21st Portal of the Weary-hearted One. Make way for me, for I know thee, I know <thy> name, I know the name of the God who guards thee. She Who Sharpens Flint To Speak for Her, Pale of Face, who cannot

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be overturned, whose flame descends, is ⟨thy⟩ name. ⟨Thou possessest⟩ the secret of the savior. The God who guards thee, his name is Giraffe. He came into being before pines grew, before acacias were born, before copper ore was formed in the desert.

- 2 “The Council of ⟨this⟩ Portal consists of 7 Gods. ⟨*ndty*⟩ is the name (of) One thereof. *Rms* is the name of another (there)of. Child of the Two Lips is the name of another (there)of. Sound of Mouth is the name of another (there)of. Way-Opener is the name of another (there)of. He Who Is in the Moringa is the name of another (there)of. (Anubis is the name of another thereof.)”

*w*

- S 1 Make way for me. I am Min-Horus, savior of his Father Osiris and Heir of ⟨his⟩ Father. I have come to give life to my Father Osiris, (now that) I have overthrown all (his) enemies.
- 2 I have come today from the southern Sky. I have given truth (to) him who practices (it); I have celebrated the *H3kr*-Feast for its Lord. I have conducted festivals for Him Who Is in the Scaffolding; I have given bread (to) the altar-lords. I have conducted food, offerings of bread and beer, oxen and fowl, to my Father Osiris, ⟨while I am⟩ beside the Ram. I let the Phoenix{es} ascend at (my) word.
- 3 I have come from the Temple, offering incense. I have conducted the kilt(ed one), having crossed to the pool of the *N3mt*-Bark. Osiris Presiding over the Westerners has been justified against all his enemies. I ferry all his enemies over to the place of execution of (i.e., in) the east; they shall not escape from the custody of Geb (there. I raise up his Buttocks on the day of his justification. I have come as a spitting scribe, that I may give the God control of his feet).
- 4 I have come from the house of Him Who Is on His Mountain and have seen the presider over the god's pavilion. Having entered Rosetau, I have hidden him whom I found deserted. Having gone down to (N)aref, I have clothed him who was there naked. Having gone upstream to Abydos, I glorify Authority and Perception. (Now that) I am entered into the house of Isdez, the disease demons and Sekhmet have extolled me (within the house of the Elders. I receive my coronation and the crown; I occupy my throne, even the seat of my Father the first Primeval One. The resting-place of the Sacred Land gives me adoration. My mouth vomits up truth; I have drowned the griffins. I have come from the palace (called) She Causes Limbs To Thrive. Let me sail in the bark of the shining one and offer cow'hides<sup>1</sup> with hair of—variant: (while) circling—mankind).
- 5 Thou art come approved from Mendes, Osiris N. (Thy eyes are opened for thee to see the Disk; the turbaned one has been revealed to thee. The Disk shines on thy corpse as (on) all the righteous.)

Spell 146<sup>243</sup>

- P 1 Beginning of the secret portals of the house of Osiris in the Field of Rushes.  
2 To be said by N.:

<sup>243</sup> Based on Ce (18th dyn.) for § P, on Lc (19th/20th dyn.) for *a-v*, and on Ec (21st dyn.) for *w*; changes and numbering of paragraphs in *w* § S are based on R (Pers.-Ptol.). The general scheme of the vignettes of Pc (18th dyn.), though imperfectly carried out, calls for presentation of offerings by N. to successive portals and their doorkeepers.

Spell 146

*THE BOOK OF THE DEAD***a**

S First portal: Lady of Trembling, lofty of battlements, supreme one, lady of breaking and entering, uttering proclamations, warding off storms, rescuing the plundered whether present or far away. The name of her doorkeeper is Terrible.

**b**

S 2d portal: Lady of the Sky, mistress of the Two Lands, wailer, lady of all mankind, {I} reckoning everyone. The name of her doorkeeper is Child of 'the Posterior'.

**c**

S 3d portal: Lady of the Altar, great of offerings, <refreshing> every God in (her) on the day of sailing upstream to Abydos. The name of her doorkeeper is Brightener.

**d**

S 4th portal: Mighty of Knives, mistress of the Two Lands, punishing the enemies of the weary-hearted one, fulfilling the wishes of him who is void of evil. The name of her doorkeeper is Longhorn.

**e**

S 5th portal: Fire, lady of <magic>, joyous one to whom prayer is made without a bald-head coming near her. The name of her doorkeeper is Slayer of the Foe.

**f**

S 6th portal: Lady of Darkness, loud-roaring, whose length and breadth are unknown, whose character has not been recognized from her beginning, on whom are snakes innumerable, (she who) was born before the weary-hearted one. The name of her doorkeeper is 'Gangster'.

**g**

S 7th portal: *Ḥggyt* (Veiling) the Weary One, <mourner> who desires to conceal (the body). The name of her doorkeeper is He of *Ḥk(n)t*.

**h**

S 8th portal: Kindler of Flames, Quencher of Embers, skilled in (use of) fire, quick of hand, slaying without compunction, whom none (want to) pass through for fear of her pain. The name of her doorkeeper is He Who Protects His Body.

**i**

S 9th portal: Foremost One, tranquil Possessor of Power, Offspring of her lord, 350 hundred-cubits in circumference, sown with green stone of Upper Egypt, who raises up the Enterer and veils the weary one, who makes gifts to her Lord every day. The name of her doorkeeper is 'Fowler'.

**k**

S 10th portal: Loud-voiced, awaker of outcries, laughter, terrible in awesomeness, she (who) repels not (him) that is within her. The name of her doorkeeper is Great Embracer.



## TRANSLATIONS

Spell 146

*l*

S 11th portal: She Who Cuts Repeatedly, who burns rebels, terror of every portal, (to whom) jubilation is made (each) day at twilight. She is under the inspection of the veiler of the weary one.

*m*

S 12th portal: She Whom Her Two Lands Invoke, who annihilates them that come at dawn, ('bright one'), lady of the blessed, hearkening to her Lord every day. She is under the inspection of (the veiler) of the weary one.

*n*

S 13th portal: She over Whom Isis Has Extended Her Arms, whom the inundation instructs in his secrets. She is under the inspection of the veiler of the weary one.

*o*

S 14th portal: Lady of (Wrath), dancing on red blood, for whom the *H3k(r-Feast)* is celebrated on the day of hearing wrongs. She is under the inspection of the veiler of the weary one.

*p*

S 15th portal: 'Hostile Soul', red of eyelashes, 'cross-eyed one' who goes forth by {her} night, who seizes the rebel by his coil, who extends her arms to the weary-hearted one at his (appointed) instant, who comes (back) if she goes (away). She is under the inspection of the veiler of the weary one.

*q*

P 16th portal. To be said by Osiris N. on his arrival at this portal:  
S Terror, lady of pestilance, leaving thousands of human souls (in) plowlands (full) of human dead, proclaiming excess(es), creating dread. She is under the inspection of the veiler of the weary one.

*r*

S 17th portal: She Who Dances on Blood, *i(3)hy(t)* 'of Sekhmet', lady of *w3{wy}w3yt-*plants. She is under the inspection of the veiler of the weary one.

*s*

P To be said on arrival at the 18th portal by Osiris N.:  
S She (Who) Loves Heat, pure one whom the sinister (obey), she (who) loves to cut off heads, worthy one, lady of the palace, slaying rebels at eventide. She is under the inspection of the veiler of the weary one.

*t*

P To be said on arrival at the 19th portal by Osiris N.:  
S She Who Proclaims Dawns throughout Her Lifetime, (great) of heat, possessor of power, (namely) the writings of Thoth himself. She is under the inspection (of) the veilers of the treasury.

*u*

P To be said on arrival at the 20th portal by Osiris N.:  
S She Who Is within the Pit of Her Lord, she whose name is veiled, whose form is hidden, who seizes the breast of one who eats her water. She is under the inspection of the veilers of the treasury.

## v

P To be said on arrival at the 2[1]st portal by Osiris N.:  
 S She Who Sharpens (Flint) To Speak (against One Who Does) Slaughter, she whose flames descend. She is under the supervision of the hidden ones.

## w

P Osiris N. says:  
 S 1 I am (one who clothes) (his perch, one who has appeared wearing the Upper Egyptian crown). I have come, I have established offerings in Abydos. Open the way for me into Rosetau, (for) I have healed sickness for Osiris.  
 2 I have come today through the gate of the underworld. (O) Hidden Ones, make way for me. I am Horus who saved his Father, Son of Isis and Heir of Osiris. I have come, I have spread a skin over Osiris.  
 3 I have come today through the festival gate. (Lower) thy eyelash(es) for me; make way for me. I am Horus who saved his Father. I have come, I have rescued the sufferer (from) him who caused it.  
 5 (I) have come today through the gate of the west, the gate of the nether world, (O) lord, make way for me. I am Horus who saved his Father. I have come, I have driven away evil from my Father Osiris. I slew his enemy, I overthrew his enemy, on this sand bar of Nedit on this day of the great division.  
 6 I have come today through the *msms*-gate. (O) Possessors of altars, make way for me. I am Horus the Son of Osiris. My mother Isis protects me. I have come, I have brought life and dominion to my Father Osiris.  
 8 I have come today through the high gate. Ye Lords of eternity, make way for me. I am Horus the son of Osiris and heir of Unnofer. I have come bearing light that pierces the darkness.  
 9 I have come today through the fayence gate. Ye that are in the *Tnnt*-Sanctuary, make way for me. I am the spitter at the prow of the Bark. I have come to provide protection for Osiris.  
 10 I have come today through the gate of rejoicing. (O) Lords of rejoicing, make way for me. I am Horus, the Son-Whom-He-Loves, the triumphant.  
 7 I have come today through the gate of the Pit, for I know the secrets that are in it.  
 11 I have come today hither from the great city. I am Re at dawn. (I) give the breath of life to Osiris.  
 12 I have come today through the gate of lamentation, for I know what day it is.  
 13 I have come (today) through the gate of the Lords of Kheraha and the Princes of the Lord of the Universe. Make way for me.  
 14 I have come today through the gate of flame. It is the Inundation, child of darkness, that has made a way for me.  
 15 (I) have come today through the gate of the Magician. (O ye) thousand violent ones who are beside him, make way for me.  
 16 I have come today through the gate of her who loves her founder, the bird of passage. Protective image, I come to thee seeking the eye of Horus.  
 4 (I have come today through the gate of the Great Embracer. O crawlers) on (your) bellies, make way for me. I am Horus the triumphant. I have come saving My Father Osiris Unnofer the Son of Geb and Nut. The Gods shall embrace Him. When the Gods see the Palace, they give him praise upon earth.

## TRANSLATIONS

Spells 146–147

T Thoroughly pure is Osiris N. (Repeat) 4 times. She has washed her Face from the vase of Re on this New Year's Day. She has served as an initiate before Osiris at his Beautiful festival of assuming the White Crown.

Spell 147<sup>244</sup>

P Spell for knowing the gate(s) of the house of Osiris in the west and the Gods who are in their twin caverns while offerings are made to them upon earth.

*a*

P 1 FIRST GATE. The name of its doorkeeper is Face-downward, Numerous of Shapes. THE NAME of its guardian is Eavesdropper; THE NAME OF the announcer in it is <Roaring>-voiced.

2 TO BE SAID BY N. on arrival at THE FIRST GATE:

S 1 Mine is (the name of) the Eldest who created his light. I have come unto thee, Osiris, that I may adore thee, that (I) may be cleansed <(through) thy <(efflux) that flowed from thee. <(I) was devising a name for Rosetau on that basis.

2 HAIL TO THEE, Osiris, in thy might and in thy power in Rosetau. Raise thyself, that thou mayest become mighty, Osiris, in Abydos. Thou circlest the sky and paddlest facing Re; thou seest all the common folk.

3 O (THOU) WHO SERVEST Re in it (i.e., the sky), behold, I have told (thee), Osiris: "Mine is the Dignity of a God," so that what I have said is come to pass. I cannot be kept away from it.

4 <(Thou) wall (of) charcoal, open the way into Rosetau, (that I may) heal the sickness of Osiris. (I am) <(he who created) what exists, who assigned (his) perch, <(who made) his way in the valley. (O) eldest one, (prepare) the shining way of Osiris (N., that he may pass).

*b*

P 1 2D GATE. The name of its doorkeeper is Open of Countenance. The name (of its) guardian is *Sqd*-faced; the name of the announcer in it is *Wsd*.

2 TO BE SAID BY Osiris N. (on arrival at) THIS (GATE):

S 1 <(I) SIT <(ON) THE EYE (of Horus) (i.e., the throne?) BEFORE THE THREE AND JUDGE as companion of Thoth. (My protection is) the protection of Thoth with (you).

2 Grow faint, (ye) <(Kneelers'), hidden (of face), who live by their <(throw sticks). I am (the powerful one), weighty of might, who made his way (through the flame). (I have) <(treated) (Osiris). Make way for me; let me pass. (I) preserve (Osiris), that I may see (the sole one when) Re (circles) among the makers of offerings.

*c*

P 1 3D GATE. The name of its doorkeeper is Eater of the Excrement of (His) Posterior. The name of its guardian is Alert of Face; the name of the announcer in it is <(the Great One).

2 TO BE SAID BY Osiris N. (on arrival at this gate):

<sup>244</sup> Based on Eb (18th/19th dyn.), with § P supplied from Ec (21st dyn.) and § T from Pc (18th dyn.); addition at end of *g* § S 5 is from Lc (19th/20th dyn.). Vignette of Eb shows N. and wife standing in prayer before the written spell. The text is divided into seven sections, each picturing its gate. At each gate squat three deities: its doorkeeper, its guardian, and its announcer.

## Spell 147

## THE BOOK OF THE DEAD

## c 1

S I am the secret of the flood, who parted the Two Comrades. (I) have come to drive evil away from Osiris.

## c 2

S 1 I am one who clothes his (perch), one who has appeared wearing the great one.<sup>245</sup>  
I have founded offerings in Abydos. Open the way for (me) into Rosetau, (for I) have healed the sickness in Osiris.  
2 (I am) (he who created) (sperm and assigned) his perch. Make way for me, that (I) may shine in Rosetau.

## d

P 1 4TH GATE. The name of its doorkeeper is Repulsive of Face, gossiper. THE NAME OF its guardian is Alert of Head; THE NAME OF the announcer in it is Repeller of the Crocodile.  
2 TO BE SAID BY Osiris N. (on his arrival at this gate):  
S 1 I am the (great) bull, son of the hawk of Osiris. Behold, his Father, lord of (the inward parts<sup>1</sup>), testifies for (him): "I have cut off harm from (him). I have brought (to) him life at his nose forever."  
2 I am Osiris' son. Make way for me, that I may pass yonder in the god's domain.

## e

P 1 5TH GATE. The name of its doorkeeper is He (Who) Lives on Rotten Meat. THE NAME (OF) its guardian is Š3bw; THE NAME OF the announcer in it is 'Hippopotamus'-faced, Violent of (Strength).  
2 TO BE SAID BY Osiris N. (on his arrival at this gate):  
S I have brought (to him) the jaws that were in Rosetau; I have brought to (him the backbones) that were in Heliopolis. (I have) united (for him) there his many (parts); I (have) repulsed for (him APOPHIS); I have spat (for him) upon the wounds. Make way for me, (that I may pass) (among) you. I am the Eldest of the gods.<sup>246</sup>

## f

P 1 6TH GATE. The name of its doorkeeper is '(Clawer) of' Bread, Violent of Voice. THE NAME OF its guardian is Face-'Remover'; THE NAME OF the announcer in it is (Keen) of Face, (attached to) the Lake.  
2 TO BE SAID BY Osiris N. (on his arrival at this gate):  
S I have come today, I have come today. Make way for me, that I may proceed, (O thou) whom Anubis begot. I am lord of the Upper Egyptian crown, assistant of the magicians, and savior of truth. I saved his eye and have brought Osiris' (eye) to him. Make way, that Osiris N. may go with you in (triumph).

## g

P 1 (7TH) GATE. The name of its doorkeeper is Prevailer over Their Knives. THE NAME OF its guardian is Loud-voiced; THE NAME OF the announcer in it is Repeller of Attackers.  
2 TO BE SAID BY Osiris N. (on his arrival at this gate):

<sup>245</sup> For "great one" (*wrt*) we should have "Upper Egyptian crown" (*wrrt*) according to CT.

<sup>246</sup> Eb adds here parts of *g* § S 4-5 (see n. 247).

## TRANSLATIONS

Spells 147–148

- S 1 I have come unto thee, Osiris, that (I) may be cleansed (through thy) efflux (and adore thee and cause thy efflux to 'increase').  
 2 Thou circlest the sky (facing) Re; (thou) seest the common folk.  
 3 Sole one, thou (invokest) (Re) in the night bark as he circles the horizon of the sky. I tell my desire for his dignity and his power. (What I say) comes to pass like what he says, though I be kept away from him.  
 4 Thou hast prepared for me all the best ways unto thee,<sup>247</sup> that I may perform the purification of Osiris.  
 5 (I) have saved him as a justified one; (I have) united (for him) his bones and assembled (for him) his members. (May ye give bread and beer and everything good and pure (as) food offerings to Osiris N.)
- T 1 To be said on arrival (at) the 7 gates. It (enables) this blessed one to enter through the portals without his being turned away or kept from Osiris, letting him be among the blameless blessed, so that he prevails over the chief followers of Osiris.  
 2 As for every blessed one for whom this is used, he shall exist yonder as lord of eternity in one body with Osiris.  
 3 Do not use for anyone (else). Be very careful.

Spell 148<sup>248</sup>

a

## 18th dynasty

- P 9 Spell for provisioning the blessed one in the god's domain, putting his soul on earth, and keeping him alive forever, without (any)thing evil prevailing against him.  
 10 TO BE SAID BY N.:
- S 1 Hail to thee, (god) who shines in his disk, living one who has ascended from the horizon. I {I} know thee, I know thy name, I know the names of the 7 cows and their bull. (O ye) who give bread (and beer) to the living and provision the Westerners, may ye give bread and beer (to) me and provision N. for me; may ye give him magic power, that he may follow you. He has come into being under your buttocks.  
 2 Spirits' House, Lady of the Universe; Storm Cloud of the Sky, Holding Aloft the God; Thou of the Silent Land, Presiding over Her Seat; Thou of Khemmis, Who Didst Wrap the God; Thou Whose Love Is Great, Red-haired One; Possessor of Life, Bright Red One; Thou Whose Name Prevails through Her Art; (and thou) bull, male of the cows—may ye give bread and beer, food offerings, and magic power to Osiris N. in the god's domain.  
 3 O good power of the sky, opener of the disk, good steering oar of the eastern sky; O Sunlight dwelling in the house of the divine images, good steering oar of the western sky; O presider over the house of the red ones, good steering oar of the southern sky; O circler, guide of the Two Lands, good steering oar of the

<sup>247</sup> Eb's text of Spell 147 stops here, and its continuation of *g* is written at end of *e* instead.

<sup>248</sup> In the 18th-dynasty version, *a* § P 1–8 constitutes Spell 190 (see p. 213). Translation here is based on *Ce*, with *a* § P 10 from *Ea* and *a* § T 5–8 from *Pc*. *Ce*'s arrangement of names and locations in *a* § S 3 differs from that more commonly found here and exemplified in Spell 141 § S 3.

The 21st-dynasty version is from *Ee* and here omits *a* §§ P 9 to T 4 because they are similar to the 18th-dynasty text.

Spell 148 *b* consists of a vignette showing originally the seven cows and their bull. Subsequently various elements were added.

## Spell 148

## THE BOOK OF THE DEAD

- northern sky—may ye give bread and beer, oxen and fowl, and provision N., an initiate (in) the god's domain. May ye give him life, soundness, health, gladness, and (long) sojourn on earth; may ye give him sky, earth, horizon, Heliopolis, and the nether world, for he knows them all; and may ye do the same (for me).
- 4 O fathers of the gods, O mothers of the gods, (ye) who are on earth and in the god's domain, may ye rescue N. for me from all evil harm, from all evil suffering, from that cruel snare and knives, from everything evil that (men,) gods, the Blessed, or the dead may threaten this day, this night, this month, this half-month, this year and its subdivisions.
- T 1 To be said by a man facing Re when he 'takes his place' over these gods (and) to be written in green on a tablet. Offerings are to be given to them in their presence of bread and beer, flesh and fowl, and incense, and mortuary offerings are to be made to them.
- 2 It is effective with <Re>. It is (a means of) provisioning the blessed one in the god's domain. It is (a means of) rescuing a man from everything evil.
- 3 Do not use for anybody except thy own self—this roll of Unnofer.
- 4 As for one for whom this is used, Re (shall be) his steering oar and his protection in the god's domain, in sky, in earth, or anywhere he may go. (It is) a truly excellent spell (proved) a million times.
- 5 Now as for one who knows this spell, it means that he has been vindicated on earth and in the god's domain and does what the living do. Indeed, it is the great(est) protection of the God.
- 6 This spell was found in Hermopolis on a brick of the ore of Upper Egypt, written in real lapis lazuli, under the feet of the majesty of this God in the time of the majesty of the king of Upper and Lower Egypt, Menkaure, by the king's son Hardedef†. He found it while he was going about to make inspections in the temples, '(military) forces' being with him on that account. He obtained it by entreaty and brought it as a marvel to the King when he saw that it was a great secret, unseen and unbeheld.
- 7 One <shall> recite this spell (only when he is) pure and spotless, without eating goats or fish.
- 8 Lo, make for thyself a scarab (of) nephrite <'set (in)'<sup>1</sup>> and adorned (with gold and put) within a man's heart, and perform <for him> the (ceremony of) opening the mouth, it (i.e., the scarab) being anointed with myrrh.

## 21st dynasty

- P 1 BOOK OF SECRETS FOR HIM WHO IS IN THE NETHER WORLD, (FOR) INITIATING THE BLESSED ONE INTO THE MIND OF RE, MAKING HIM MIGHTY BEFORE Atum, MAGNIFYING HIM BEFORE Osiris, MAKING HIM POWERFUL BEFORE the Presider over the Westerners, INSPIRING AWE of him IN <the Ennead>.
- 2 HE SHALL USE (IT) ON THE DAY(S) OF THE NEW-CRESCENT FEAST, THE 6TH-DAY FEAST, THE *w3g*-FEAST, THE FEAST OF THOTH, THE BIRTH of Osiris, AND THE FEASTS of Sokar AND ON THE NIGHTS OF THE *h3kr*-FEASTS.
- 3 (IT CONTAINS) SECRET(S) OF THE NETHER WORLD, MYSTERIES IN <THE GOD'S DOMAIN>: (HOW) TO CLEAVE MOUNTAINS AND PENETRATE VALLEYS. (IT CONTAINS) SECRETS WHOLLY UNKNOWN: (HOW) TO PRESERVE THE HEART OF THE BLESSED ONE, WIDEN HIS STEPS, GIVE HIM HIS (POWERS OF) LOCOMOTION, DO AWAY WITH HIS DEAFNESS, AND REVEAL HIS FACE AND (that of) the God.

## TRANSLATIONS

Spell 148

- 4 THOU SHALT USE (IT) WITHOUT LETTING ANYBODY SEE (IT) EXCEPT THY TRUE  
BOSOM FRIEND AND THE RITUAL-PRIEST, WITHOUT LETTING ANOTHER PERSON SEE  
(IT), NOT (EVEN) A SLAVE WHO HAS COME FROM ABROAD.
- 5 AS FOR EVERY BLESSED ONE FOR WHOM THIS ROLL IS USED, 'HIS' SOUL 'GOES FORTH'  
WITH THE LIVING, IT . . . BY DAY AND PREVAILS AMONG 'THE GODS', BEING ONE  
WHOM THEY CANNOT REPEL. THESE GODS SURROUND IT AND RECOGNIZE IT. THEN  
IT EXISTS LIKE ONE OF THEM, SO THAT IT CAN MAKE KNOWN TO THEE WHAT FATE  
BEFALLS IT.
- 6 THIS ROLL IS A VERY REAL SECRET. NO ONE ELSE IS EVER TO KNOW (IT); (IT IS)  
NOT TO BE TOLD (TO) ANYBODY. NO EYE IS TO SEE NOR EAR TO HEAR (IT) EXCEPT  
'THE SOUL' AND ITS TEACHER. DO NOT LET UTTERANCES BE NUMEROUS EXCEPT  
FOR THYSELF AND THY BOSOM FRIEND.
- 7 THOU SHALT USE (IT) INSIDE A TENT OF CLOTH SOWN OVER WITH YELLOW STARS.  
8 (THIS IS TO BE KEPT) REALLY SECRET, WITHOUT LETTING THE RABBLE, OF ALL  
PEOPLE, 'KNOW' (IT).

**b**

In Aa and Ce (both 18th dyn.) the seven cows and their bull appear, facing tables of food offerings. In Aa the inscriptions above them form an abbreviated and confused text of *a*; in Ce they merely name the animals. La (18th/19th dyn.) shows the steering oars of the four cardinal points in a register above those containing the animals and offerings; it omits legends. Eb (18th/19th dyn.) adds the deceased presenting offerings to Sokar and to the cows and bull, all unlabeled. Then come the four steering oars, with full legends, and four groups of three genii each, addressed respectively as follows: "O gods who are above the earth but guide the nether world," "O 'fathers and mothers of the gods' who are above the earth, (who are) in the god's domain in the house of Osiris, in the house of Osiris," "O gods who guide the sacred land, who are above the earth but guide the nether world," and "O (gods) who follow Re who is in the train of Osiris."

Ba (19th dyn.) is expanded to show the deceased and his wife, both named, standing in prayer before "Osiris the lord of Busiris" (in the form of Sokar) attended by the West-Goddess. Behind his shrine are the bull and seven cows, the four steering oars, and four sound eyes, all unlabeled.

In Ec (21st dyn.) the deceased kneels to worship the falcon-headed sun-god (mistake for falcon-headed Sokar), who is followed by eight unlabeled cows (with no bull!) and the four steering oars.

Later documents are of Ba's type but add the four sons of Horus (perhaps intended earlier since addresses sometimes found with them resemble those cited above from Eb) and include legends, prayers, and praises. Thus R describes the god as "Osiris, lord of perpetuity, great one, lord of eternity, great God, ruler of the silent land," while the goddess is "the beautiful West, who has extended her arm(s) to receive thee." The deceased himself says: "Praise to thee, bull of the west, great one, lord of eternity, great god, ruler of the silent land. Thou receivest Osiris N. in health to the west in peace." What follows seems to be the god's response: "The necropolis (extends) her arms to receive thee and the lady of thy house, and thy body stays sound therein forever and ever." The cattle, oars, and sons of Horus are all labeled, and prayers to provide food offerings, magic power, and "sky, earth, horizon, Heliopolis, and the nether world" for the deceased are interspersed among these and the sound eyes.

## Spell 149

## THE BOOK OF THE DEAD

Spell 149<sup>249</sup>

P Spells for knowing the mounds of the house of Osiris in the Field(s) of Rushes.

## a

P 1 First mound.

2 TO BE SAID BY N.:

S O thou mound of the west, wherein one lives on pastry and the best (of garden truck), take off your turbans at my approach just as (at that) of the Great One, the Eldest among you. May he unite my bones; (may) he make fast my members. Fetch me Ihy, the lord of hearts, that he may (re)construct my bones and make fast {my} the double crown of Atum. Make fast for me my head, (O) Nehebkau. "Filled and balanced are the scales, that thou mayest rule with the Gods (and) Min the creator."

## b

P 1 2d mound.

2 TO BE SAID BY N.:

S 1 I am great of possessions in the Field of Rushes. O thou Field of Rushes, whose walls are of metal, the height of whose barley is 7 cubits, (its) ears 2 cubits, its stalk 5 cubits, it is the Blessed, 7 cubits tall, who reap it alongside Harakhte.

2 I (know) the middle gate of the Field of Rushes whence Re ascends in the east of the sky, south of which is the pool of the *h3rw*-geese and north of which is the water of the *r3*-geese, the place whence Re sails with breeze and with paddling. I handle the halyards in the god's ship; I am a tireless paddler in the bark of Re. I know these twin sycamores of turquoise from between which Re ascends, which sprouted at Shu's sowing at the eastern gate of the sky whence Re ascends.

3 I know this Field of Rushes of Re's, the height of whose barley is (5) cubits, its ears 2 cubits, its stalk (3) cubits, (whose wheat grows 7 cubits high). It is the Blessed, (9) cubits tall, who reap them alongside the eastern souls.

<sup>249</sup> Based on Ce (18th dyn.). § P is from Cg (21st dyn.); end of *i* 1, beginning of *i* 2, end of *n* § S 1, and beginning of *n* § S 2, all of which Ce omits by haplography, are supplied from Ea (18th dyn.).

In the vignettes of Aa (18th dyn.), Ce, and Ea the numbered "mounds," of varying shapes, are pictured above their successive texts. Nos. 1-8 and 11-13 are to be "green" according to Ea, Nos. 5-8 so according to Ce. Nos. 9, 10, and 14 are to be "yellow" according to both. Descriptive additions are the following:

2. "The god in it is Harakhte." Ea: "The god in it is Re-Harakhte."

3. "Mound of the Blessed."

4. "The two very lofty mountains."

6. "The underworld" above figure of a striped mullet. Ea has the mullet only.

7. "Rerek, 'evil of vesture'."

8. "'Vesture of the exalted one (called)' The Offering Comes Down."

9. A jar-shaped area containing its name *3kst* is muzzled by a crocodile, "Watcher of What He Would Seize."

10. Near a cobra "which is at the entrance to the district" stands a man with a knife in each hand.

11. Within "*3Idw*" stands a jackal-headed demon with a knife in each hand. But head of demon in Aa differs, Ce has only one knife, and Ea omits name.

12. The bag-shaped mound contains its name, "*3Isdt* (misspelled in Aa and Ce) in the west."

13. A god called "He Who Opens His Mouth" stands facing mingled watercourses, amid which is written the region's name: "Mound of the Water [District]" in Aa, "Divide of the District's Waters" in Ce, "District of the Waters" in Ea. The god's form is strangely that of the goddess Toëris, with crocodile tail and open mouth, body of a hippopotamus, legs of a lion, and a human forearm extended over a scarab.

14. Hill country, called "Field of Kheraha the First-born" in Aa, "Mound of Kheraha" in Ce and Ea, is but one element in this especially elaborate vignette. Other features are a looping snake, a crocodile, a man holding a huge libation vase, a falcon with sun disk, recumbent lions, and a man setting the red crown of Lower Egypt on the head of a squatting deity (accompanied in Ce by the words "mayest thou give"). Ce and Ea show also a dog-headed god labeled "Summoner", replaced in Aa by jackal-headed Anubis. Aa repeats the Toëris-like deity of No. 13.



## TRANSLATIONS

Spell 149

*c*

- P 1 3d mound.  
 2 To be said by N.:
- S 1 O thou mound of the blessed, on which there is no sailing, though she bears up the Blessed, while her flame is a consuming fire; O thou mound of the Blessed (and ye) with your faces down(cast), purify your mounds. This is what ye were ordered to do for me by Osiris forever. I am master of the red crown that is on the brow of the Sunlight, (the crown) that keeps alive all the folk of the Two Lands by the scorching breath of her mouth and rescues Re from Apophis.

*d*

- P 1 4th mound.  
 2 To be said by N.:
- S 1 O thou that (towerest) above the mysterious mound, O thou very lofty mountain in the god's domain over which the sky hovers, whose length is 300 hundred-cubits, its breadth 10 hundred-cubits, with a snake on it, named Hurler of the Two Knives, (70) cubits (long) when he hastens, who lives by beheading the Blessed and the dead in the god's domain.
- 2 I stand against thee, that the course be true, (for) I have seen the way toward thee. I am the reassembled one; I am a male. Veil for me (thy head). I stay sound, (for) I am the great of magic. Given me are my eyes thereby, that I may benefit thereby. What does that mean? (O) goer on his belly, (thy) strength is connected with thy (mountain). Behold, I am (indeed) gone, (and) thy strength with me. It is I who have taken over strength. I have come that I may dispose of the Earth-Gods for Re, that (he) may set for me in the evening and that I may circle (this) sky while thou art in (thy) bonds. This is what has been commanded to be done against thee (aforetime).

*e*

- P 1 5th mound.  
 2 TO BE SAID BY N.:
- S 1 O thou mound of the Blessed, over which none can pass, the Blessed in whom are 7 cubits (broad) in their buttocks and live on the shadows of the torpid ones; O thou mound of the Blessed, open to me your way(s) that I may pass over you and journey to the beautiful west. This is what has been decreed by Osiris the blessed one, lord of the Blessed, that I live by (my) (magic power).
- 2 I am celebrant of the {every} new-crescent feast and witness of the 15th-day feast. The eye of Horus, which is under (my) guidance, circles for me in the retinue of Thoth. As for any god or any dead man who shall lick off his spell in my presence on this day, he shall fall to the depth(s).

*f*

- P 1 6th mound.  
 2 TO BE SAID BY N.:
- S O thou underworld set apart 'from' the gods, hidden from the Blessed, difficult (of access) to the gods, (the god) in whom is named Feller of the Striped Mullet, hail to thee, thou underworld. I have come to see the gods that are in (thee). Show your faces, take off your turbans, at my approach. I have come to prepare your flat cakes. The Feller of the Striped Mullet has not prevailed over me. Disease demons shall not pursue me, opponents shall not pursue me. I shall live on the offerings that are with you.

## Spell 149

## THE BOOK OF THE DEAD

**g**

- P 1 7th mound.  
 2 TO BE SAID BY N.:  
 S 1 O thou Iesis, (too) distant to be seen, whose scorching breath is fire, in whom a snake named Rerek with a backbone 7 cubits long lives on the Blessed, provided with (their) (magic power).  
 2 Back, Rerek dwelling in Iesis, who bites with his (mouth) and blinds with his eye(s). Shattered are thy bones, weak becomes thy venom. Thou shalt not come against me; thy venom (shall) not enter into me. Fall, lie with thy fevers in the earth, thy lips in a hole. One's bull succumbs to a (sdh)-snake, and vice versa. I have protection (from) thee, (for) thy head has been cut off by a lynx.

**h 1**

- P 1 8th mound.  
 2 TO BE SAID BY N.:  
 S O thou great, vast (area called) The Offering Comes Down, flood whose waters none can control because of the greatness of fear of her and because of the loudness of her roaring. The god in her, exalted, is (likewise) named The Offering Comes Down. He it is who guards her so that none may approach her.

**h 2**

- S 1 I am this *nwr*-bird that is over the district (called) (Limitless). I have brought the products of the earth (to) Atum.  
 2 (O) ye Enrichers of the Year, terror of me (has been inspired) in Them That Are over the Sanctuaries, respect for me in the possessors of offerings. I am not carried off to the god's slaughtering-block; their desire has not been provided for out of me. I am leader of the northern horizon.

**i 1**

- P 1 9th mound.  
 2 TO BE SAID BY N.:  
 S O thou *?Iks(t)* hidden from the gods, whose name the Blessed are afraid to know, from whom they that enter come not forth except for this august god who inspires fear of himself in the gods and terror of himself in the Blessed, (thou) whose opening is of fire, (whose) air is destructive to noses and mouths. He (i.e., this god) made it (i.e., the fire) against Them That Are In His Train, in order that they might not breathe his air except for this august god who is in his egg. (He made it to be in her, in order that none might approach her except on the day of the great doings.)

**i 2**

- S (Hail to thee, thou august god who is in his egg.) I have come unto thee to be in thy retinue. May I go out of and into *?Iks(t)*. May her doors be opened for me, that I may breathe the air in her, that I may gain control of her offerings.

**k 1**

- P 1 10th mound.  
 2 TO BE SAID BY N.:  
 S O thou city of 'Earth', (city) that seizes the blessed and prevails over shadows, and (ye) who eat (the) fresh (food) and disdain carrion because their eyes see that

## TRANSLATIONS

Spell 149

their companions 'are not left to the earth', dwellers in their mounds, put yourselves on your bellies (until I pass by you). My magic power (shall) not (be) seized; none shall prevail over my shadow. I am a divine falcon.

**k 2**

- S 1 (May myrrh be brought to me,) may incense be offered to me, (may offerings be prepared for me), with Isis before me and Nephthys behind me. May there be cleared for me the path of the *n<sup>w</sup>*-snake, the bull of Nut, Nehebkau.  
2 I have come unto you, ye gods, that ye may rescue me (and give) me my magic power forever.

**l 1**

- P 1 11th mound.  
2 TO BE SAID BY N.:  
S O thou city that is in the god's domain—that is the body that controls the Blessed—from which They That Enter come not forth for fear of revealing him who is in her. The gods see her in him as his model, the dead see her in him by the dread he inspires, except for the gods who exist (in her) as his (companions) hidden from the Blessed. O thou *'Idw* (in the god's domain), mayest thou let me pass, (for) I am the Great of Magic, the keen one who escaped from Suty. My feet are mine forever, while I appear and am powerful through this eye (that) lifted up my heart after faintness so that it is blessed in the sky and powerful on earth.

**l 2**

- S 1 I have flown as a falcon; I have honked as a *smn*-goose. It has been granted me to alight on this lake district. I stand on it, I sit on it, I have appeared as a god.  
2 I have eaten of the foods of the field of offerings, being gone down to the meadow of the stars that set. I have opened the doors of truth, I have passed the celestial waters.  
3 I have set up a ladder to the sky among the gods. I am one of them.  
4 I have spoken as a *smn*-goose until the gods hear my cry, which I repeat to Sothis.

**m**

- P 1 12th mound.  
2 To be said by N.:  
S O thou mound (of) Wenet, 'suburb' of Rosetau, whose scorching breath is fire—the gods ascend not to her nor do the Blessed unite with her, and the cobras upon her are (each) named (Destroyer)—O thou mound (of) Wenet, I am the Greatest of the Blessed that are in thee; I am with the imperishable stars that are in thee. I have not perished, my name has not perished. "The odor of the god{s} comes," say they. (O) gods who are in the mound of Wenet, love ye me more than your (other) gods, (for) I shall be with you forever.

**n**

- P 1 13th mound.  
2 To be said by N.:  
S 1 O thou mound of the Blessed, over whom none can prevail, since her water is fire and her surf is flame and her scorching breath is burning fire, that there may be no drinking of her water to quench their thirst, even that which is in them, so

## Spells 149–150

*THE BOOK OF THE DEAD*

great is the fear of her and so great is her dignity. The gods and the Blessed see her water from afar; (but) there is no quenching of their thirst, no satisfying of their hearts, that there may be no approaching of (i.e., by) them. The river is (as) filled (with) thickets as (is) the flood with the efflux that came forth from Osiris. May I gain access to water, may I have abundance of water, like this god who is in the mound of water. (It is he who guards her for fear the gods may drink her water while she is keeping (it) away from the blessed.)

- 2 (Hail to thee, thou god who art in the mound of water.) I (have) come unto thee. Mayest thou grant that I gain access to water and drink of water, as thou didst for this great god for whom the inundation has come, for whom herbage has sprouted, and for whom plants grow. Thou (god) who gives the like to the gods at his ascent, be gracious. Mayest thou grant that the Inundation come to me and that I gain access to plants, (for) I am thy son of thy body forever.

o

P 1 14th mound.

2 TO BE SAID BY N.:

S O thou mound of Kheraha, who keepest the inundation away from Busiris but causest that the Inundation come, measured by the bushel, until he has been led to the mouth of the eater, who givest divine offerings to the gods and mortuary offerings to the blessed. This snake that belongs to her (comes) from the twin springs of Elephantine at the mouth of the Inundation. He has come with (water) and stops at this district of Kheraha (at) the Council that is over the waters until he is seen in his hour—now that is evening. Gods who are in Kheraha, Council that is over the waters, open to me your pools, open to me your lakes, that I may have access to water, that I (may be) satisfied with the waters. May I eat Grain, may I be satisfied with your food. Lift me up, that my heart may be exalted like (that of) a god who is in Kheraha. May your offerings be made, while I am provided with the efflux that came forth from Osiris. I cannot be loosed from it forever.

T FINISHED FROM ITS BEGINNING TO ITS END as found written, having been set down, collated, checked, and corrected sign by sign.

**Spell 150**

This spell consists of vignettes further illustrating Spell 149 but including four snakes usually preceding 15 instead of 14 mounds varying in form and order.

The four snakes perhaps represent the points of the compass. If Spell 149 is taken as norm, then the 18th-dynasty order in Spell 150 seems to be: mounds 3–5, 2, 6–8, 10–15, 1, and 9 in Aa; mounds 2–8, 10–15, 1, and 9 in Ce; mounds 2–8, 10–15, 9, and 1 in Ea. The 21st-dynasty order is similar: mounds 2–8, 14, 9–13, 15, and 1 in Cf; mounds 2–8, 10–12, 9, 13–15, and 1 in Cg and Ec.

The following legends accompany the vignettes of the various mounds (as numbered in Spell 149 and based on Ce):

1. The beautiful west of the gods, wherein one lives on pastry and jug.
2. The Field of Rushes. The god in her is Re.
3. Divide of fire. The god in her is Bearer of Braziers.
4. The very lofty mountain.

## TRANSLATIONS

Spells 150–151

5. Mound of the blessed.
6. The Underworld. The god in her is Feller of Fish.
7. Iesis.
8. 'The Proclamation Comes Down'. The god in her is Bearer of the Sky.
9. <sup>2</sup>*Ikst*. The god in her is Watcher of What He Would Seize.
10. Divide of Earth.
11. <sup>2</sup>*Idw*. The god(dess) in her is Sothis.
12. The mound of Wenet. The god in her is 'Destroyer' of Souls.
13. Divide of the waters. The god in her is Great of Might.
14. The mound of Kheraha. The god in her is the Inundation.
15. The river. It burns with fire.

Spell 151<sup>250</sup>

## a

- P 1 SPELL FOR A SECRET HEAD.  
 1 var. Spell for LOWERING THE HEAD OF A BLESSED ONE.  
 2 TO BE SAID BY N. He shall say:  
 2 var. TO BE SAID BY Anubis the embalmer, presider over the god's pavilion, when he has laid his hands on the coffin of N. and has provided him with his attributes:
- S 1 Hail to thee, (goodly of countenance), lord of the (two celestial) eyes, whom Ptah-Sokar has put together and Anubis has exalted, to whom Shu has given supports, (goodly of countenance) among the Gods.  
 2 Thy right eye is the night bark, thy left eye is the day bark; thy eyebrows are (those of) the Ennead. The pate is (that of) Anubis; the back of thy head is (that of) Horus. Thy fingers are (those of) Thoth; thy tress is (that of) Ptah-Sokar.  
 3 Thou (i.e., the god) art before N.; through thee he sees. (Thou) leadest him to goodly roads. (Thou smitest) for (him) Seth's Gang, thou overthrowest for him his enemies beneath him, in the presence of the great Ennead in the great official

<sup>250</sup> Unit *a* (Neville's Spell 151 *a ter*) is based on Aa (18th dyn.), as is its § P 2 variant (from Neville's Spell 151 *a bis*); § P 1 variant is added from Ea (18th dyn.), and § T from Cg (21st dyn.). Units *b-c* and *i-n* are based on Pc (18th dyn.) with *b* §§ S 1, S 4, and T supplied from Cairo 41057 (ca. 650 B.C.), *i* § P 1 from Ae (18th dyn.), and *n* § T from Ea; insertions in *b* §§ S 3, *c* § S 2, *i* § P 2, *k* § S are from Cc (18th dyn.), in *i* § S from Af (20th/21st dyn.). Units *d-g* are based on Ce (18th dyn.), where they appear in the order *d, f, g, e*, with the following additions: *e* § P and *g* § P 2 from Ea; *e* § T 2 and *g* § P 1 from Cg; *f* § P, second variant of § S 1, and § S 2 from Cf (21st dyn.); first variant of *f* § S 1 from Eb (18th/19th dyn.) and *f* § T variant from Pb (18th/19th dyn.); *g* § P 2 variant from Af. Units *h* 1 and *h* 2 are based on Eb, with *h* 1 § P 2 variant and *h* 2 § P variant added from Af.

Vignettes of As show Anubis bending over mummy lying on bier, labeled "N., possessor of worthiness" and "Anubis the embalmer" (Neville's 151 *a bis*), and upright head of mummy (Neville's 151 *a ter*). Neville's Spell 151 proper, in Af, is a representation of the burial chamber, whose walls bear the texts of units *a-n* accompanied by vignettes as follows:

- a*. Anubis bending over mummy lying on bier. Soul as human-headed bird stands below.
- b*. Isis kneeling, with hands resting on a round object.
- c*. Nephthys kneeling, with hands resting on a round object.
- d*. Mummy (or ushabti?) with divine beard.
- e*. Pillar-amulet.
- f*. Flame.
- g*. Recumbent jackal with cord (šs) around neck.
- h* 1 (at right). Human-headed bird with human arms raised in worship.
- h* 2 (at left). Same as *h* 1 but facing in opposite direction.
- i*. Ushabtiu (according to inscriptions), one at right with jackal head, other at left with human head and divine beard.
- k-n*. The four sons of Horus, with heads of falcon, ape, jackal, and man respectively, corresponding to Qebehsenuf, Hapi, Duamutef, and Imset of texts.

It should be noted that the order of units is that assigned by Neville except that our *a* applies in reality to only the upper part of his *a* and our *b* is the lower part of his *a*, while his *b* is actually the vignette of *a*.

## Spell 151

## THE BOOK OF THE DEAD

palace in Heliopolis. Thou takest the goodly roads into the presence of Horus the lord of the patricians, (O) N.

T This spell is to be said while bowing (one's) head to the Blessed One.

*b*

P To be said by Isis:

S 1 Osiris N., hail to thee 'as nursling' of Isis. The Light shines within thy mound.  
2 I have come that I may be thy magical protection. I have wafted {N.} breath to thy nose, the north wind that came forth from Atum.

3 I have (contracted) for thee thy throat; I have caused that thou exist as a god with thy enemies under the soles of thy feet. Thou hast been vindicated in the sky before Re, so that thou art powerful among the gods, besides having a man's eyes, that thou mayest go (when the triumphant Horus goes).

4 (I have) provided thy protection. Illumined is thy face with 'thy' beauty, '(my) lord'; opened are thy blind eyes forever.

T For the spirit of Osiris N.

*c*

P To be said by Nephthys:

S 1 I have encircled my brother Osiris; I have come that I may be thy magical protection. My protection is around thee, my protection is around thee, forever; thy call has been heard by Re.

2 (Thou) hast been vindicated by the gods; raise thyself. Thou hast been made to triumph over what was done against thee. Ptah has overthrown thy enemies. Thou art Horus the son of Hathor. (It has been commanded to act against him who acted against thee. Thy head can never be taken from thee.)

*d*

P To be written in secret in the nether world.

S Thou who comest (to) touse, I will not let thee touse. Thou who comest to attack, I will not let thee attack. I will touse thee, I will attack thee. I am the magical protection of Osiris N.

T This spell is to be said over an unbaked clay brick on which this spell has been incised. Make for it a niche in the walls of the nether world (i.e., burial chamber) and set an image of *im3*-wood 7 digits high, whose mouth has been (ceremonially) opened, firmly on this brick on the north wall, its face toward the south, and cover its (i.e., the niche's) face.

*e*

P 1 MYSTERIES OF THE GOD'S DOMAIN.

2 TO BE SAID:

S Thou who comest seeking to repel (my) steps, Hidden of Face while he illumines his hiding place, I am he who stands behind the pillar, I am indeed he who stands behind the pillar, on the day of preventing carnage. (I am the magical protection of Osiris N.)

T 1 To be said over a pillar-amulet of fayence whose 'incised (signs are inlaid)' with electrum, wrapped in royal linen with ointment poured over it, set firmly on an unbaked clay brick. Make for it (i.e., the amulet) a niche on the west wall, its face toward the east, and cover its (i.e., the niche's) face with earth. (This is a

## TRANSLATIONS

## Spell 151

means of) being under the *rw*-tree and repelling the enemies of Osiris, in whatever form (they) come.

2 A fine, truly excellent spell found (attached) to ancient writings.

**f**

- P Spell for the flame that is in the god's domain.
- S 1 It is I who catch the sand to choke the hidden place (i.e., the tomb) (and repel him who would repel it) (to) the heat of the desert. I have deflected the course (of the slayer). I am the magical protection of Osiris N.
- 1 var. I am thy magical protection, this flame that repels him (i.e., an invader) from the valley. The sand repels him '(from thy)' feet. I will surround Osiris N. with peace and with truth.
- 1 var. It is I who catch the sand to choke the hidden place and repel him who would repel it to the flame of the deserts. I have heated the deserts with fresh fat and with washed clothing. I have deflected the course{s} of the [slayer]. I am the magical protection of Osiris N.
- 2 This flame abides, abides forever and ever for N. in her house, in her dwelling, in her rock tomb, in her pit, being what Osiris the lord of the west gives to her and what the gods who are in the god's domain give to her.
- T This spell is to be said over an unbaked clay brick (on which this spell has been incised). Attach a lighted torch. Make for it (i.e., the brick) a niche in the south wall, its face toward the north, and cover its (i.e., the niche's) face.
- T var. This spell is to be said as prescribed.

**g**

- P 1 Another spell.
- 2 To be said:
- 2 var. To be said by Anubis presiding over the god's pavilion, him who is on his mountain, lord of the sacred land:
- S (Watch out, wake up), Thou Who Art on the Mountain, for thy power is broken. I have broken (thy) power, (O) rager. I am the magical protection of Osiris N.
- T This spell is to be said over an Anubis (of) unbaked clay mixed with incense, set firmly on a brick of (unbaked) clay, with this spell incised on it (i.e., the Anubis-figure). Make for it (i.e., the brick) a niche in the east wall, its face toward the west, and cover its (i.e., the niche's) face.

**h 1**

- P 1 ADORING Re as he rises in the eastern horizon of the sky by Osiris N.<sup>251</sup>
- 2 TO BE SAID BY Osiris N.
- 2 var. To be said by the living soul, the Initiate, of N.:
- S I am this blameless soul that was in the Egg of the *3bdw*-fish. I am the big cat that is in the seat of truth, in whom the light shines.

**h 2**

- P ADORING Re as he sets in the western horizon of the sky by Osiris N. in peace in the god's domain.
- P var. To be said by the living soul (of) N. when it offers adoration toward the sky to Re as he sets in life in the western horizon of the sky:
- S I am a blameless soul.

<sup>251</sup> The rest of Eb's *h 1* appears in diagonally opposite corner of spell.

## Spells 151–152

## THE BOOK OF THE DEAD

*i*

- P 1 Spell for an ushabti.  
 2 N.'s instructions. (He says:)  
 S O ye ushabtiu, if N. is counted off, (if N. is assigned,) to any work that is wont to be done yonder in the god's domain(—lo, obstacles have been set up for him yonder—) as a man to his duties, to cultivate the fields, to irrigate the shores, to transport sand of the east to the west, "I will do (it); here am I" shall (ye) say.

*k*

- P To be said by Qebhsenuf:  
 S I am thy son, (O) Osiris N. I have come to be thy magical protection. (I) unite for thee thy bones and assemble for thee thy members. (I have brought thee thy heart; I put it for thee in its seat in thy body. I have preserved thy house after thee,) while thou art alive forever.

*l*

- P To be said by Hapi:  
 S I am Hapi, (O) N. I have come that I may be thy magical protection. (I) have attached for thee thy head and thy limbs. (I) have smitten for thee thy enemies beneath thee, while thou art alive forever.

*m*

- P To be said by Duamutef:  
 S I, (O) Osiris, I am thy son Horus, thy beloved. I have come that (I) may save my father Osiris from him who did him harm. I put him beneath thy feet forever.

*n*

- P To be said by Inset:  
 S (I am) thy son, (O) N. I have come that I may be thy magical protection. (I) preserve thy house abiding, abiding, as Ptah has commanded, as Re himself has commanded.

- T 1 LO, ONE SHALL USE THIS (ONLY WHEN HE IS) PURE AND SPOTLESS, WITHOUT EATING GOATS OR FISH OR GOING NEAR WOMEN, AFTER BREAD AND BURNT INCENSE HAVE BEEN OFFERED FOR THEE TO THESE GODS.  
 2 AS FOR EVERY BLESSED ONE FOR WHOM THIS IS USED, HE SHALL BE A SACRED GOD WHO IS IN THE GOD'S DOMAIN AND SHALL NOT BE KEPT AWAY FROM ANY GATE OF THE WEST. HE SHALL BE A FOLLOWER OF OSIRIS WHITHERSOEVER HE PROCEEDS.  
 3 A TRULY EXCELLENT SPELL (PROVED) MILLIONS OF TIMES.

Spell 152<sup>262</sup>

- P SPELL FOR BUILDING THE HOUSE THAT IS IN THE EARTH.

*a*

- P TO BE SAID BY N.:  
 S 1 Geb rejoices when N. pass(es) over his body. (My followers serve me, and) men, children and their Fathers, give me praise, when they see Seshat carrying off the

<sup>262</sup> Based on Ea (18th dyn.) for *a*, with insertions from Pa (18th dyn.), and on R (Pers.-Ptol.) for *b*. Vignette of Pb (18th/19th dyn.) shows N. building a house wall.



## TRANSLATIONS

Spells 152-153

Noxious One. Anubis calls upon N. (to) build the house that is in the earth, with its foundation in (Heliopolis) and its circumference in Kheraha, while the Presider over the Sanctuary in Letopolis is the recorder of its renovation. Men bring (offerings) to it; bearers present (offerings to it).

2 Osiris has said to the gods who are in his retinue: "Go and supervise the building of this house of this equipped blessed one. He has come today new among you. Inspire fear of him, give praise to him, the favored one yonder. Verily ye are seeing what I (myself) did."

3 Osiris has said in behalf of this god: "He has come today new among you," says Osiris. Brought to him are small cattle by the south wind, brought to him is barley by the north wind, brought to him is wheat which the earth brings to fruition. The mouth of Osiris who has passed away announces me. He has turned over from his left side; he puts himself on his right side. When men and gods and the blessed and the dead look upon (me), may they pass (the time) in continuous praise of the favored one yonder.

**b**

P To be said by Osiris N.:

S 1 (O) great one who art far away, eldest child of the household, (thou art) the foremost. May Osiris N. drink the water of Tefnut.

2 Utterance by the sycamore, lady of offerings, to Osiris: "I have come to bring thee my bread."

3 Utterance: O thou sycamore of Nut which refreshes the presider over the west-erners and extends (its) arms to his members, behold, he is warm. Mayest thou give cool water to Osiris N. (while he sits) under (thy) branches, which give the north wind to the Weary-hearted One in that seat forever.

**Spell 153<sup>253</sup>**

P 1 Spell for escaping from the net within the valley.

2 To be said by N.:

S 1 (O) Backward-Looker, sound of mind, fisher and fowler of the opening of earth, 'when the earth dances'; O ye fishers, children and their fathers, catchers who go about in the midst of the waters. Ye shall not catch me with this net of yours wherewith ye catch the torpid; ye shall not seine me with this seine of yours wherewith ye seine wanderers, (the seine) whose floats are toward the sky, its sinkers toward the earth. I have escaped from its 'frame' and have dawned as (He of) the *Hnw*-Bark; I have escaped from its hands and have dawned as Sobk. 'I have set the arm of the flyer against you (along) with' the fisher and fowler with hidden fingers.

2 I know the name of (my) cleat therein; it is the thumb of Sokar. I know (the name of) my *md3t* therein; it is the hand of Isis. I know (the name of) my blade therein; it is this knife of Isis wherewith 'the navel cord' of Horus was cut. I know the name(s) of its floats and its sinkers; they are this kneecap and knee of Ruty. I know the name of its cords by which it catches fish; they are the sinews of Atum. I know the name of the fishers who fish with it; they are the Earth-Gods who

<sup>253</sup> Based on Ce (18th dyn.) with § T added from R (Pers.-Ptol.). Vignette of Ce shows N.'s soul as human-headed bird hovering over an open bird net attended by "Anubis." In Aa (18th dyn.) N. stands holding his staff after "escaping from the net," which is open behind him. In Pb (18th/19th dyn.) N. stands watching men closing an empty net.

preceded the (3)*hby*-Gods. I know the name of my peg therein; it is the shin of Shezmu. I know the name of the arms which it washes over one; they are the arms of the great god, the lord who hears cases in Heliopolis on this night of the full-moon feast in the temple of the 'Brilliant' Moon. I know the name of the district on which it is collapsed; it is this wondrous district on which the gods stand. I know the name of the butler who receives the fish therefrom; he is 'the sinister one with a tail', the butler of the gods. I know the name of the mat on which he places himself; it is the mat of Horus whom every god placates, behind whom every god sits. I know the name of him who places it for him; he is Horus who sits alone in darkness, unseen, of whom they that exist are afraid and to whom they that are no more give (praise). {I know my peg therein; it is the shin of Shezmu.}

- 3 I have come, dawning as (does) the Great One, my guide (in) the earth; (I) descend (to) my earth in the two great barks. It is the Great One who has given to me him who dwells in the house of the Great One. I have come unto thee, fisher 'of his rolls', my cleat (being) in my hand. My blade is in my hand; my sword is in my hand. I go forth, I circle about, I fowled with my net. I know the name of the cleat that closes this gaping wound; it is the thumb of Osiris. I know the name of the two fingers that grasp it (i.e., the cleat); they are two fingers on the hand of Re (and finger)nails on the hand of Hathor. I know the name of its (i.e., the net's) peg; it is the shin of Shezmu. I know the name of the cords that are on this cleat; they are the sinews of the lord of common folk. I know the name of its *md3t*; it is the hand of Isis. I know the name of its draw cords; they are the draw cords of the first-born god. I know the name of its ropes; they are the time of the day. I know the name of its fishers who fish with it; they are the Earth-Gods who preceded Re, the perished ones who preceded Geb. O thou who hast brought to thyself what thou hast eaten and hast brought to me what I have eaten, I have verily swallowed the Slayer of Osiris.
- 4 O backward-facer, sound of mind, fisher and fowler of the Opening of Earth {the Opening of Earth}; O ye fishers who fish, children and their fathers, trappers and snarers within '(the city of) Her Pillar'. Ye shall (not) catch me with this net of yours nor snare me with your hair wherewith ye catch the torpid and snare wanderers, (for) I (know) it (i.e., the net) from its floats above to its sinkers below.
- 5 Behold, behold indeed, I am come, my peg in my hand, my cleat in my hand, my *md3t* in my hand, my blade in my hand. I have come that I may enter and smite; I have come in person that I may trap the fledgling{s}, that I may trap him and put him in his place. I crush (him) flat, I smite him, I put him in his place. As for this peg that is in my hand, it is the shin of Shezmu. As for this cleat that is in my hand, it is two fingers of Sokar. As for this *md3t* that is in my hand, it is the hand of Isis. As for the blade that is in my hand, it is the knife of Shezmu.
- 6 Behold, I am come; behold indeed, I am come. I sit in the bark (of Re), I cross the Pool of the Twin Knives to the northern sky, I hear the words of the gods. I do what they do, as (they) joyously cheer my spirit. I live on what they live on.
- 7 N. ascends on this ladder which his Father Re made for him, and Horus and Seth grasp his hand.
- T 1 To be said over an image of this blessed one put into this Bark, after thou hast made the Night Bark at its right side and the Day Bark at its left side. Offer (to) them bread and beer and all (other) good things on Osiris' birthday.
- 2 If this is done for him, his Soul shall stay alive forever and shall not die again.

## TRANSLATIONS

Spells 153–154

Spell 153<sup>B254</sup>

P 1 SPELL FOR ESCAPING FROM THE FISH NET.  
2 TO BE SAID BY N.:

*a*

S O lazy ones, O snarers, O fishers, (O humble ones,) children and their Fathers, do ye know that I know the name of this great big net? Its name is Embracer. Do ye know that I know the name of its cords? They are the sinew(s) of Isis. Do ye know that I know the name of (its) peg? It is the shin of Atum. Do ye know that I know the name of its cleat? It is the finger of Shezmu. Do ye know that I know the name of its *md3t*? It is the (finger)nail of Ptah. Do ye know that I know the name of its blade? It is the knife of Isis. Do ye know that I know the name of its sinkers? They are the metal from the midst of the sky. Do ye know that I know the name of (its) 'floats'? They are falcon's feathers. Do ye know that I know the name of its fishers? They are the ape. Do ye know that I know the name of this district on which it is collapsed? It is the temple of the moon. Do ye know that I know the name of him who fishes for himself with it? He is the great Official who sits at the east side of the sky.

*b*

S The Great One has not eaten me. Does the Great One 'subdue' me? Have I not sat (on) the lap of the water? I have eaten, I have swallowed, (part) of his countenance; the potion of death is in my belly.

*c*

S 1 I am a guinea fowl; I am Re, who came forth from the Deep. The god is (my) Soul. It was I who created Authority.  
2 Sin is my abomination. I am Osiris, who makes truth, that Re may live thereon every day. I entreat as a bull, I lament as the Ennead, in this my name of Guinea Fowl. I came into being of myself together with the Deep in this my name of Khepri, as whom I have come into being daily. I am lord of Light.

*d*

S 1 I have dawned as Re, lord of the east. Life is given me through these his ascents in the east. I have come to the sky; I (have) occupied my seat that is in the east.  
2 They that are in the fields are (both) youths and elders. These offspring of mine have rescued (me) from (my) (excrement). I have eaten (as) Shu; I have swallowed (as) Shu; I have excreted as Shu. The kings of Upper and Lower Egypt are in me; Khonsu is in me; 'the seiners,' their (laws) are in me. I have sought the warmth of the multitude.

Spell 154<sup>255</sup>

P 1 Spell for not letting N.'s corpse pass away in the god's domain.  
2 He says:  
S 1 Hail to thee, (my) Father Osiris. I have come to treat thee; mayest thou treat this flesh of mine. This corpse of mine shall not pass away, for I am complete

<sup>254</sup> Based on Ea (18th dyn.). Vignette of Pb (18th/19th dyn.) shows N. watching three baboons closing a fish net.

<sup>255</sup> Based on Cb (18th dyn.). In vignette of R (Pers.-Ptol.) Re sheds his rays over mummy on lion-bier.

## Spells 154–155

## THE BOOK OF THE DEAD

like my father Khepri. He is like me, one who passes not away. Come thou, (for) my breath surpasses thine, lord of breath, exalted above his Peers. (I am) more enduring than thou, having been created as possessor of a burial. Mayest thou let me go down to eternity as thou hast done together with thy Father Atum. His corpse has not passed away; he especially is one who perishes not.

- 2 I have not done what thou hatest. May thy spirit love me and not rebuff me. Mayest thou take me in thy train, that I decay not, as thou hast made to (decay) every God and every goddess, all quadrupeds, and all worms. He who shall pass away, his soul ascends after he dies; (but) he descends after he passes away. That is, *he* becomes bloated, (his) bones all decay, cut off and [snatched away] are the limbs, softened are the bones, and the flesh becomes an evil liquid. He smells, he decays, he becomes altogether a mass of maggots, all maggoty. (So) he does when he is gone to the eye of Shu, as (do) every God and every goddess, all fowl, all fish, all snakes, all worms, all quadrupeds, the whole of them altogether, because they have been put for me on their bellies. They have recognized me, (and) it is fear of me that has inspired terror in them. But every creature likewise that shall die, the whole of them altogether—even all quadrupeds, all fowl, all fish, all snakes, all worms—living or dead, they are yonder, having passed on, after all the worms have finished (their work). May they not come against me in their forms. Thou hast not given me to this Slayer who is in [his] *gb*³, who cuts off limbs, who bloats the hidden one, who hacks to pieces a multitude of corpses, who lives by slaying the living, who carries out (his) mission, who does what has been commanded him. Thou hast not given me to his fingers; (he) has not prevailed over me. I am at thy command, (O) lord of the Gods.
- 3 Hail to thee, my father Osiris. Thy members shall continue to exist. Thou hast not decayed, thou hast not rotted, thou hast not turned to dust, thou hast not smelled, thou has not decomposed. Thou shalt not become rotten.
- 4 I am Khepri. My members shall continue to exist forever. I have not decayed, I have [not become bloated], I have not decomposed, I have not become rotten, I have not gone to the eye of Shu. I exist, I exist, alive, alive, enduring, enduring. I have awaked in peace. I have not become bloated, I, that is, my viscera, have not perished, I have not been mutilated, my eyes have not become inflamed, my skull has not 'suffered', my ears have not become deaf, my head has not left my neck, my tongue has not been taken, my hair has not been cut off, my eyebrows have not fallen out. No evil harm shall happen to me, for my corpse abides. It has not passed away, it has not perished, from this land forever.

Spell 155<sup>256</sup>

- P 1 Spell for the pillar-amulet of gold put at the [throat of this blessed one].  
2 [To be said by] N. [He says]:
- S Thou hast thy backbone, Weary-hearted One; thou hast thy vertebrae, Weary-hearted One. Mayest thou put thyself on thy side, that I may supply thee with water. Behold, I have brought thee the pillar-amulet (of gold), that thou mayest rejoice thereover.
- T 1 This spell is to be said over a pillar-amulet of gold strung on sycamore bast,

<sup>256</sup> Based on Aa (18th dyn.) with § T 2 variant and § T 4 added from Ea (18th dyn.), § T 3 from R (Pers.-Ptol.). Vignette of Aa shows the pillar-amulet.

## TRANSLATIONS

Spells 155–157

- 'moistened' with sap of the *ḥnh-imy*-plant, and put at the throat of this blessed one.
- 2 He enters through the gates 'of the west' after speaking with the silent ones. He puts himself on his side [on (lunar) new year's day like] these Who Are in the Train of Osiris.
- 2 var. IF THIS AMULET IS PUT AT HIS THROAT, HE SHALL BE AN INITIATE WHO IS IN THE GOD'S DOMAIN ON (LUNAR) NEW YEAR'S DAY LIKE THEM WHO ARE IN THE TRAIN of Osiris.
- 3 As for one who knows this spell, he shall be an initiate in the god's domain and shall not be kept away from the gates of the west. There [are] given to [him] (regularly) a cake, a jar, a *pzn*-loaf, and a chunk of meat from the altar of Osiris-Un(nofer), and he triumphs over his enemies in the god's [domain].
- 4 A TRULY EXCELLENT SPELL (PROVED) A MILLION TIMES.

Spell 156<sup>257</sup>

- P 1 Spell for the tie-amulet of red jasper put at the throat of this blessed one.
- 2 To be said by N. He says:
- S Thou hast thy blood, Isis; thou hast thy power, Isis; (thou hast thy magic,) <Isis>. Amulet(s) are the magical protection of this Eldest One, restraining whoever would do him harm.
- T 1 This spell is to be said over a tie-amulet of red jasper anointed with sap of the *ḥnh-imy*-plant, strung on sycamore bast, and put at the throat of this blessed one (on the day of joining the earth).
- 2 As for one for whom this roll is used, the power of Isis shall be the magical protection (of) his (limbs), and Horus the son of Isis shall rejoice when he sees him. No way is blocked against him. (His one arm is toward the sky, his other arm toward the earth.)
- 3 A prime spell.
- 3 var. A TRULY EXCELLENT SPELL (proved a million times). LET NO ONE (ELSE) SEE IT, (FOR) BEHOLD, THERE IS NOTHING (ELSE) LIKE IT.
- 4 As for one who knows this roll, he shall be a follower of Osiris-Unnofert† in the god's domain. The gates in the god's domain are opened to him, barley and wheat are given to him in the Field of Rushes, and his name shall be like (those of) these gods who are yonder. It is the Followers of Horus who reap them.

Spell 157<sup>258</sup>

- P 1 Spell for the vulture of gold put at the throat of the blessed one.
- 2 To be said by Osiris N.:
- S Isis has returned after alighting at the cities and seeking places of concealment (for) Horus at (his) going forth <from> the swamps, his heart 'perturbed', his 'mind troubled'. <Proclaimed> for him is protection. The Ruler of the shores decrees for him that there be made for him a record (of) the great conflict, (for) he remembers what was being done against him. He causes fear of him; he has created respect for him. (His) <mother>, the great one, provides his magical protection, (so that) a comer against her Horus trembles.

<sup>257</sup> Based on Aa (18th dyn.) with § T 3 variant added from Ea (18th dyn.) and § T 4 from T (Ptol.); insertions in §§ S and T 1–2 are from Ea, in § T 3 variant from Ce (18th dyn.). Vignette of Aa shows the tie-amulet.

<sup>258</sup> Based on R (Pers.-Ptol.), whose vignette shows the vulture-amulet, with wings spread.

## Spells 157–161

## THE BOOK OF THE DEAD

- T 1 To be said over a vulture made of gold, on which this spell is inscribed, given as magical protection (to) this blessed one on the day of joining the earth.  
2 A truly excellent spell (proved) a million times.

**Spell 158<sup>259</sup>**

- P 1 Spell for the broad collar of gold put at the throat of the blessed one.  
2 To be said by Osiris N.:  
S My Father is a Heliopolitan, my Mother is a Heliopolitan. (O) hidden one, look upon me. I am one of them that are freed when Geb looks upon them.  
T To be said over a broad collar of gold, on which this spell is inscribed, put at the throat of this blessed one on the day of joining the earth.

**Spell 159<sup>260</sup>**

- P 1 Spell for the papyrus-amulet of feldspar put at the throat of the blessed one.  
2 To be said by Osiris N.:  
S O thou that goest forth today from the God's house, voice of the Great One, encompass her at the door of the twin seats. She has taken the magic power of her Father, this eminent one, as bull of the virgin. Those Who Are in Her Train receive it; now some, now others, have used it.  
T To be said over a papyrus-amulet of feldspar, on which this spell is inscribed, put at the throat of the blessed one.

**Spell 160<sup>261</sup>**

- P 1 Giving the papyrus-amulet of feldspar to N.  
1 var. Spell for the papyrus-amulet of feldspar which Thoth's (arm supports).  
2 To be said by N. He says:  
S 1 I am the cordless papyrus-amulet of feldspar which Thoth's arm supports. Injury (is) its abomination. If it stays sound, I stay sound; if it stays uninjured, I stay uninjured; if [it is] not smitten, [I am not smitten].  
2 [Then Thoth shall say (this utterance)]: "Welcome in peace, Eldest [of Heliopolis, Eldest who was in Pe, whom Shu went off to find in *Šnmw*] in [this] his name [of Feldspar, who has taken his seat with the great God] (and) with whose eye Atum is pleased." N.'s limbs shall not be bound with cords.  
T To be said over a papyrus-amulet of feldspar, on which this spell is inscribed, put at the throat of the blessed one.

**Spell 161<sup>262</sup>**

- P Spell for smashing an opening in the sky, (a spell) which Thoth composed for Unnofer when (he) was gaining access to the disk.

<sup>259</sup> Based on R (Pers.-Ptol.), whose vignette shows the broad collar.

<sup>260</sup> Based on R (Pers.-Ptol.), whose vignette shows the papyrus-amulet.

<sup>261</sup> Based on Aa (18th dyn.) with restorations from Ik (19th dyn.), §§ P 1 variant and T are added from R (Pers.-Ptol.). Vignette of Aa shows "Thoth the great god giving the papyrus-amulet of feldspar to N." The object being handed over is rectangular, perhaps a box containing the amulet.

<sup>262</sup> Based on Pb (18th/19th dyn.) with § T added from R (Pers.-Ptol.). In vignette of Pb ibis-headed Thoth with sky above him appears four times in a vertical row, each time grasping with both hands the barrier which blocks the exit of one of the four winds. § S 1–4 appears in two vertical lines before the vignette, one section before each figure of Thoth, but the four text divisions are not physically separated and thus appear as two lines of one continuous text.

## TRANSLATIONS

Spells 161-162

- S 1 Re lives, the turtle dies. The corpse is united with the earth; the bones of Osiris N. are united.
- 2 Re lives, the turtle dies. Sound stays he who is in the coffin. He who is in the coffin is Osiris N.
- 3 Re lives, the turtle dies, 'strangled' by the flesh of Qebehsenuf. 'The one concerned with their needs' is Osiris N.
- 4 Re lives, the turtle dies. 'The (re)assembled (members)' (of Osiris N.) surpass, they surpass his 'original state'.
- T 1 As for every mummy for whom (the instructions) are carried out over his inner coffin, the 4 openings in the Sky are opened for him: one for the north wind, that is, Osiris; another for the south wind, that is, the Moon; another for the west wind, that is, Isis; another for the east wind, that is, Nephthys. As for each one of these winds in its (respective) opening, it is its duty to enter his nose.
- 2 No outsider is to know (this spell, for) it is a secret; the rabble is not to know (it).
- 3 Do not use it for anybody—even thy father or thy mother—except thy own self.
- 4 It is a real secret; nobody at all is to know (it).

Spell 162<sup>263</sup>

- P 1 SPELL (FOR) (PROVIDING) HEAT UNDER THE HEAD OF THE BLESSED ONE, N.
- S 1 HAIL TO THEE, the Lion of might, lofty of plumes, lord of the Upper Egyptian crown, equipped with the scourge. Thou art Lord { . . . } of the phallus, constant as Riser, Shiner who has no Limit. Thou art Lord of Forms, numerous of beings, who conceals himself in the Sound Eye from his children. Thou art the loudly roaring one in the midst of the Ennead, the (great) courser, swift of step. Thou art the (Mighty) God to whom the crier (for help) has come, who delivers the needy from distress. So come at my call, (for) I am the Heavenly Cow.
- 2 Thy name is in my mouth, and I (will) tell it. He of *Hqhd* is thy name; 'Lion'<sup>264</sup> {is thy name}, 'He (Who) Rends', Embracer {is thy name} of 'the Great (Goddess)' is thy name. Tail of the Ram-Lion is thy name; 'Graven Image' is thy name; 'Chained' Lion is thy name. I adore thy name. I am the Heavenly Cow.
- 3 (Hear) my voice this day when thou puttest heat under the head of Re who is in the divine gate in Heliopolis. Mayest thou cause him to become like one who is upon earth. He is thy Son; do not disown him. Come thou to Osiris N. (also). Mayest thou put heat under her head. Verily she is the soul of the great Corpse that rests in (Heliopolis). {Tail of the Ram-Lion is her name.} 'The Essence of the Eldest Shines' is her name; 'Blessings (Hath He Commanded)'<sup>265</sup> is her name. Come thou to her. Mayest thou cause her to become like one who is in thy retinue. Verily she is thou and vice versa.
- T 1 TO BE SAID OVER A FIGURE OF THE HEAVENLY COW MADE OF FINE GOLD AND PLACED AT THE THROAT OF THE CORPSE, OR PUT IT INTO WRITING ON A NEW SHEET OF PAPYRUS PLACED UNDER HER HEAD. (THEN) MUCH HEAT WILL ENVELOP HER LIKE ONE WHO IS UPON EARTH.

<sup>263</sup> Based on Berlin pap. 3031 (21st dyn.) with § T 2-3 and 5-6 taken from R (Pers.-Ptol.), § T 7 from Leyden T 21 (Ptol.); § T 4 follows § T 1 in Berlin pap. 3031, which was written for a woman, as was Leyden T 21. Vignette of R shows the heavenly cow, wearing sun disk and twin plumes of Hathor as well as necklace with seal.

<sup>264</sup> This and the other group-written terms incorporated into the god's "names" are perhaps Semitic imports. They are tentatively translated on that basis.

<sup>265</sup> This "name" too may have a Semitic source.

## Spell 162

## THE BOOK OF THE DEAD

- 2 (This is) a very, very great protection which the Heavenly Cow used for her Son Re at his setting, when his seat was surrounded by 'ardent'<sup>1266</sup> troops with kindled faces. If thou hast put this Goddess at the King's throat upon earth, he shall be like flame in the face—variant: in pursuit—of his enemies upon earth. If thou hast put her at his throat—variant: at a man's throat—after death, he shall be Divine in the god's domain and shall not be kept from any gates of the nether world.
- 3 A truly excellent spell.
- 4 Thou shalt say as thou putttest this goddess at the throat of the corpse: "O Father, Most Hidden of the Hidden Ones, Father who art in heaven, watch over this corpse of thy Son Osiris N., that thou keep him sound in the god's domain."
- 5 This roll great of mystery, do not let anyone see it, (for) that is an abomination. One who knows it and conceals (it), he is one who attains (continued) existence. This roll, Mistress of the Hidden Seat is its name.
- 6 Finis.
- 7 To be said over these Gods who are (mentioned) in the writing (or) made of gold and placed at the throat of the blessed one, besides its use for the Heavenly Cow (and) for her Son Horus 'by' Osiris presiding over the westerners: "Come, greet ye Osiris N. If she stays sound, (ye) stay sound, and vice versa."

Spell 162 variant<sup>267</sup>

- P 1 Spell for keeping a man or woman sound in the god's domain.
- 2 To be said:
- S 1 Hi, Osiris (N.). Hail to thee, great Lion, Lion of Manu, Lofty of Plumes, lord of the Upper Egyptian crown, great God, lord of the sacred land, Lord of Dignity, living on Truth, scourge of mankind, great one swift of step, sole God 'without (his) equal'. Thou art the mighty God in the midst of the great Ennead. Thou art *one* like the Gods, this *one* who has no end. Thou art the beautiful one who dawns in the disk of Re, terror of whom is inspired in the Gods, awe (of whom) in the sun-folk.
- 2 Hi, Osiris. Thou renewest thy youth, thou renewest thy youth, forever and ever in thy rejuvenation, in thy rejuvenation, Osiris, in the sky. Thou dawnest in the eastern Horizon of the Sky. Celebrated for thee are the new-crescent feasts; the hours pass for thee. Thou comest in triumph, 'soul of the assembled ones', at all times. Thou dawnest as the Moon at his time of watchfulness, at his time of watchfulness. Thou hast seen 'the aging of Thoth'. Thou comest as the inundation that waters; thou providest for the fields (and) all the 'flowers', for thy Spirit is enduring and thy phallus is within the maidens. Thou resumest thy form of yesterday; thou 'greetest' Isis 'and (them) whose proper places are' with her. Thou art lord of the Cobra, Osiris-Unnofer†, King of the Gods. Thou art Youthful forever and ever.
- T To be said over a Figure of the Heavenly Cow on which 'images (of deities?)' have been inscribed. Then a man shall command on the day when he goes forth

<sup>1266</sup> Again perhaps a Semitic term (see "OIP" LXXXII, BD 162 note z). The "troops" seem to have been friendly bringers of the warmth desired.

<sup>267</sup> Found in Leyden T 20 (Ptol.), whose vignette shows N. praying to the heavenly cow adorned as in R's vignette of Spell 162 (see n. 263). Before the cow is an offering stand, and she is followed by a lioness-headed goddess with the papyrus scepter and "life" sign that characterize Sekhmet but wearing the disk, horns, and plumes of Hathor.



## TRANSLATIONS

Spells 162–165

from the god's domain 'that they' offer to him bread and beer, oxen and fowl, likewise wine, milk, and burnt incense, great piles of offerings, and all good things such as rejuvenate an old man, for Osiris N. 'amid the ancients'.

Spells 163–65<sup>268</sup>

P SPELLS TAKEN FROM another papyrus as additions to (the book of) Going Forth by Day.

## Spell 163

- P 1 SPELL FOR NOT LETTING a man's corpse PERISH in the god's domain, to rescue him from the eater of souls who imprisons (human beings) in the nether world, also for not letting his crimes upon earth be brought up against him, for keeping his flesh and his bones sound against worms and any God who may transgress in the god's domain, for letting him ascend or descend at will, and for doing whatever he desires without his being hindered.
- 2 TO BE SAID BY Osiris N.:
- S 1 I am the Soul of the great Corpse that rests in <sup>3</sup>*I(r)hb*. (I am) the magical protection of the corpse of *H(n)rty*, the (lord) of motion, that rests in the marsh (of) *Snhqr(gn)*. O thou Soul whose heart is not 'bored' (or obliterated?) at rising and setting, whose soul rests within his Corpse that rests in *Snh(q)rgn*, come to Osiris N. (Mayest thou rescue) him from the souls of the Grim-faced One who gains control (of) hearts and seizes limbs—the souls) the searing breath of whose mouths (comes forth) to taste (i.e., consume) souls. O thou (god) (who) sleeps within his corpse, whose searing breath becomes fire kindled within the sea, (so that) the sea rises from its glow (at morn), come; mayest (thou) direct the fire, mayest thou cast the glow, against him who shall lift his hand against Osiris N. (s lasting) unto eternity. May this Osiris N. (rejoice) as long as the sky lasts, his lifetime (being that) of the (disk). The realm of the sky bears thy Soul; (this) earth bears thy Image. Thou rescuest Osiris N.; thou (shalt) not let him be [stripped] by 'aliens' who eat the soul that amasses blame. His soul enters into his corpse, and vice versa. He is one hidden within the pupil of the Sound Eye. 'Enchainer, Crusher' Who Creates the Spirit, is its (i.e., the pupil's) (name). He it is who sets northwest of the harem (perhaps miswritten for Napata) headland of Nubia, without journeying to the east.
- 2 O Amon, thou bull, Khepri, lord of the two Sound Eyes, Fierce of Pupil is thy name. Osiris N. is the support of thy two Sound Eyes. 'Enchainer' is the name of (the) one; 'Crusher' Who Creates the Spirit is the name of the other. (He is) the *Šk* of *Ns-rht*. Atum who illumines for himself the Two Lands is his real, true name. Come to Osiris N., (now that) he is in the land of truth; leave him not lonely, (now that) he is in the land (in) which they behold him not (again). Thy name is with the Initiate—variant: the victorious ones. He is the (divine) Soul of the great corpse that is in Neit's Sais.
- T 1 TO BE SAID OVER a snake possessing two feet and wearing a disk and horns, while two Sound Eyes (before him) are provided with feet and wings. What is in the pupil of the one is the image of a (deity) with upraised arm and the face of (Bes)

<sup>268</sup> Based on T (Ptol.), whose vignette for Spell 163 shows two sound eyes with spread wings and followed by a snake wearing horns and sun disk, all standing on legs; T's vignette shows for Spell 164 a scene very like that described in 164 § T 1–2 and for Spell 165 the scene described in 165 § T 1–2.

## Spells 163–164

## THE BOOK OF THE DEAD

- wearing twin plumes, its back being (that of) a falcon. What is in the pupil of the other is the image of a (deity) with upraised arm and the face of Neit wearing twin plumes, its back being (that of) a falcon.
- 2 Inscribe with dry myrrh and (sweet wine), and retrace with green stone of Upper Egypt and water of the western well of Egypt, on a bandage of green linen which a man shall wrap around all his limbs. (So) shall he not be kept away from any gate of the nether world, and he shall eat and drink and urinate (and excrete) from his posterior as (he did) when he was upon earth.
- 3 No charge whatever shall be brought against him, and the magic power of the hand(s) of aliens (shall be) in him forever and ever.
- 4 If this roll is used upon earth, he shall not be exposed by the messengers of the transgressor who 'brings disaster' to the whole earth. He shall not be pierced, he shall not die, by the King's sword. He shall not be taken to any prison but shall go into court and come forth (triumphant). He shall be preserved from the dread of sins that may come to pass in the whole earth.

## Spell 164

- P 1 ANOTHER SPELL.
- 2 TO BE SAID:
- S 1 Hail to thee, Sekhmet-Bastet, (eye) of Re, mistress of the gods, plume-wearer, lady of bright red linen, mistress of the white crown and the red crown, sole one superior to her father, (thou) to whom no gods (can) become superior, great of magic in the bark of million(s of years), sacred one dawning in the seat of silence, mother of the *Šks*, royal wife of the lion *Hq*, manifestation of the mistress and lady of tombs, Mut in the horizon of the sky, contented of heart (yet) lover of conflict. Strife and peace are in thy grasp. Thou shalt be standing at the prow of thy father's bark overthrowing the evil-natured one while thou putteth truth at the prow of his bark. Thou art the consuming flame—unduplicated later; 'Khrspsr with the *kk* of *Rmt*' is thy name. Thou art the great (warmth) that is behind 'the Smiter'(-Goddess) at the prow of thy Father's bark, 'namely' *Hrpgkšršb*<sup>pl</sup> in the Nubian speech of the archers of Bow-Land.
- 2 Praise to thee, who art stronger than the gods; joy to thee. The Ogdoad (and) the living Souls who are in their coffins are praising thy dignity. Thou art their mother; thou art their creator, who makes for them the place of rest in the mysterious nether world and keeps bones sound, so that they are preserved from terror. Thou (makest) them divine in the seat of eternity, preserving them from the (judgment) hall of the evil one, the souls of the Grim-faced One within the Ennead, (and) the male child who came forth from the grim-faced one and whose body is (better) concealed than (that of) the punishable one, (the evil-natured one,) 'the hot-mouthed one' yonder, since (their) Names are found out. The Mysterious Lion is the name of the one; Son of the Dwarf (is the name of the) 2(d). Thy name is Sound Eye of Sekhmet the great, mistress of the gods. Support (i.e., of the Sound Eye) is the name of Mut the divine-souled, who keeps sound their corpses, (who) preserves them from the execution place of the rebels who are in the (judgment) hall of the evil one, without lassoing them.
- 3 The Goddess says with her own mouth: "I will do as ye say, (ye goddesses,) ye progeny, for the Son," when they prepare the burial for him.
- T 1 TO BE SAID OVER (an image of) Mut having 3 faces—one like the face of *Ph̄t*

## TRANSLATIONS

Spells 164–165

- wearing twin plumes, another like a human face wearing the white crown and the red crown, another like a vulture's face wearing twin plumes—and a phallus and wings, with a lion's claw(s).
- 2 Sketch with dry myrrh and fresh incense, and retrace with (green) ink, on a bandage of bright red linen, with one dwarf standing before her and (one) behind her, facing her, wearing twin plumes and with upraised arm, having two faces—one like the face of a falcon, the other like a human face—(and a scourge and a phallus). Wrap the breast therewith.
- 3 (Then) he shall be divine among the gods in the god's domain and shall not be kept away forever and ever. His flesh and his bones shall stay sound like (those of) one who is alive; indeed, he shall not die. He shall drink water from the 'overflow' of the Nile. There shall be given him lands in the Field of Rushes; there shall be given him a Star of the sky. He shall proceed against the punishable one, against 'the hot-mouthed one' who is in the nether world. (His twin) souls shall not be imprisoned (like) a hawk. He shall accomplish his rescue from him who is beside him; no *r3*-snakes shall eat him.

## Spell 165

- P 1 SPELL FOR MOORING (i.e., dying) (AND) NOT LETTING IT (i.e., the eye) SUFFER INJURY, TO PRESERVE the corpse, to swallow their water.
- 2 TO BE SAID:
- S 1 O thou 'towering one', thou 'towering one', thou Eldest, thou Eldest, Amon, Amon, thou Lion, Magician, eldest of the gods (of) the east of the sky, Amon 'of the Perfections'. (O Amon), thou hidden of aspect, mysterious of form, lord of the two horns, Horus, great one of the Nether Sky, thy name is 'These (Whom Thou Didst Make)' variant: 'Then Thou Shalt Make'; thy name is '(Biter)'; thy name is Horus-Ruty-*Kstik*; thy name is Amon of the pillars, spirit of *Tkšr*—VARIANT: *Tikšr*, Amon-Ruty.
- 2 O Amon, I ask of thee, for I know thy name, thy forms are in my mouth, and thy outward aspect is in my eyes. Come to thy heir, thy Image, (even) Osiris N. Mayest thou give him to the nether world forever. Mayest thou let all his members rest in the god's domain—VARIANT: the silent land—while his (Soul) is divine and his corpse complete and he is preserved from the (judgment) hall of the evil one, (so that) he shall not lasso him. I extol thy name, and thou providest for me (a shield), (for) thou knowest that (I) know thee, the very eldest one. Thy name is Hidden One. (O) *R(k)sšk*, (thou providest for me a shield). Thy name is 'Green' Soul, thy name is 'Bitter Wine', thy name is Ruty, thy name is *Nsqb* of (Soul), thy name is *Tns-tns*, thy name is 'Three *Tkt*'. (O) Amon, Amon, thou God, thou God, (O) Amon, I extol thy name, I inform thee, that thou mayest let me rest in the nether world, my members complete.
- 3 Then the Soul that is in the Nether Sky (will) say: "I will provide (thy) Protection; I will do all thou sayest."
- T 1 TO BE SAID OVER an image of Him of the Upraised Arm, with twin plumes on his head, his feet apart, his middle being a scarab.
- 2 Sketch with lapis lazuli and gum water, along an image whose face is human, whose arms dangle, with a ram's face on its right shoulder and another on its left shoulder.
- 3 Sketch on a bandage, with the image of Him of the Upraised Arm above his

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## THE BOOK OF THE DEAD

heart, and sketch the (other) image over his 2 breasts, without letting *Sgdy* who is in the nether world know it—variant: get rid of (it).

- 4 (Then) he shall drink water from the 'overflow' of the Nile, and he shall shine like the Stars in the sky.

Spell 166<sup>269</sup>

- P Spell for a headrest (to be put under the head of Osiris N.).  
 S 1 Doves awake thee from sleep, (O) N.; they alert thee to the horizon. Raise thyself, (for) thou dost triumph over what was done against thee. Ptah has overthrown thy enemies. It has been commanded to act against him who acted against thee. Thou art Horus the son of Hathor, the (fiery) Cobra (of) the (fiery) Cobra group, to whom a head was given after it was cut off. Thy head cannot be taken from thee hereafter; thy head can never be taken from (thee).  
 2 Thou hast passed 'by' [. . .]; 'thou [. . .]est it'. The great God treads upon them 'in the gate' [. . .]. He lies down 'in dryness'; he arises for his 'soul'. [. . .]

Spell 167<sup>270</sup>

- P 1 Spell for the bringing of the Sound Eye.  
 2 N. shall say:  
 S Thoth brought the Sound Eye, he pacified the Sound Eye, after Re sent it forth (when) it was greatly enraged. Now it was indeed Thoth who pacified it after it started to rage. If I stay sound, it stays sound; if I stay sound, it stays sound. (So) N. stays sound.

Spell 168 A<sup>271</sup>

## a

- P The gods of the 8th cavern, savior(s) sound of judgment, distinguishing truth from falsehood.  
 S 1 They that lift their superiors to the sky at the prow of the bark of Re, may they

<sup>269</sup> Based on Aa (18th dyn.) with § S 2 added from Ga (20th dyn.); insertion in § P is from Eb (18th/19th dyn.). Vignette of Aa shows a headrest.

<sup>270</sup> Based on Aa (18th dyn.), whose vignette shows the Sound Eye resting on a broad collar.

<sup>271</sup> Versions A and B of Spell 168 both are derived from the latter part of an independent work entitled "The Gods of the Caverns in the Mysterious Nether World," but with elements varied in order. Mr. Warren R. Dawson, after devoting much study to this work, was so kind as to turn over all his notes to the present writer for use in connection with the latter's own. Ten documents altogether are involved. Only one, Seti I cen. (19th dyn.), with very limited text, even mentions the gods of the first seven caverns. Another, Cairo 29301 (Ptol.), has only vignettes with legends, in an order of its own, without text proper. Spell 168 A is translated from Eg (19th dyn.) with help from Cairo 24742 (18th dyn.), from which § P is supplied. Naville used Af (20th/21st dyn.) to represent version A, but it is brief and quite confused in the layout of both vignettes and text. The other five documents represent version B (see n. 272 below).

In Eg each of the text units is accompanied by a vignette as follows:

- a § S 1. A god carrying a child on his shoulder; legend "4" means that the figure represents 4 gods of this type.  
 2. Same as preceding.  
 3. A woman prone, hands raised to falling lock of hair; legend "4."  
 4. A woman prone, hands raised in prayer; legend "4." This figure and those of b § S 4, 6, 7, 9, 11, 12, c § S 6, 8, and d § S 1 seem not to match the corresponding text units.  
 5. Same as for a § S 3.  
 6. A god bowing deeply; legend "4."  
 7. A god holding before him a tall striated object shaped like an inverted cone; no legend.  
 b § S 1. An enshrined mummy resembling Ptah, but wearing white crown and lacking scepter, with three erect snakes at each side of him; legend "14."  
 2. A god holding scepter and "life" symbol and accompanied by a woman or goddess, both standing; legend "14."

## TRANSLATIONS

## Spell 168 A

let Osiris (N.) see Re at his rising, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), lord of provisions in the west and (libation) in the field of offering(s).

2 They that lift their superiors to the sky at the prow of the bark of Re, may they let Osiris (N.) see Re at his rising, (for) A PORTION HAS BEEN OFFERED TO THEM

- 
3. A standing god holding scepter and "life" symbol; no legend.
  4. A cow on a standard; legend "1."
  5. A mummy; legend "1."
  6. A mummy as support of a standard bearing a cobra and a cow, a star behind it; legend "1."
  7. A cobra and a cow on a standard; legend "1."
  8. A mummy; legend "1."
  9. A Cobra and a cow on a standard; legend "1." The *A* and *B* texts of *b* § S 9-16 correspond very roughly but differ in order.
  10. A mummy; legend "1."
  11. A crocodile-headed god holding scepter; legend "1."
  12. A mummy; legend "4."
  13. A mummy with arms flexed, hands clenched on breast; no legend.
  14. Figure similar to preceding; legend "4."
  15. A god holding scepter; legend "1."
  16. A hoopoe perched on top of a tree; legend "4."
  17. A mummy; legend "4."
  18. A god bending forward, a star behind him; no legend.
  19. A woman kneeling on a couch; legend "2."
  20. A jackal-headed god holding in each hand a falcon-headed staff; legend "1."
- c* § S
1. A god empty-handed; legend "8."
  2. A woman brandishing above her head a dripping ax; legend "8."
  3. A mummy on a lion-bier; legend "9."
  4. A beardless mummy; legend "9."
  5. A woman facing a large Sound Eye; legend "1."
  6. A supine woman; legend "21" (abnormally written and probably in error for "31").
  7. A god; legend "4."
  8. A woman standing; legend "4."
- d* § S
1. A woman in a shrine, holding a snake upright before her; legend "1."
  2. A god holding scepter; legend "1."
  3. A god; legend "4."
  4. A god with both hands raised; legend "4."
  5. A mummy on a bier; legend "9."
  6. A mummy lying on a snake on a bier; no legend.
  7. A god holding scepter; legend "1."
  8. A mummy; legend "4."
  9. A jackal wearing collar and lying on a standard; legend "9."
  10. A woman prone, hands raised to falling lock of hair; no legend.
  11. A god with right hand raised; no legend.
  12. A god; no legend.
  13. A woman-headed cobra looping on a pylon; legend "1." The texts of *d* § S 13 and 14 have evidently been interchanged.
  14. A mummy; legend "4."
  15. A cobra looping on a pylon; legend "1."
  16. A woman; legend "4."
  17. A seated man without a seat; legend "9."
  18. A mummy; no legend.
- e* § S
1. A god holding scepter; no legend.
  2. Same as preceding.
  3. A god prone within folds of a very long snake; no legend.
  4. A mummy; legend "4."
  5. A snake-headed god holding scepter; legend "1."
  6. A god standing with palms turned outward; legend "4."
  7. A ram-headed scepter with cobra rising above the horns; no legend.
  8. Same as for *e* § S 3.
  9. A god bending forward; no legend.

## Spell 168 A

## THE BOOK OF THE DEAD

- ON EARTH BY Osiris (N.), a follower of the great God, lord of the beautiful west.
- 3 The stricken of Re, may they give bread to Osiris (N.) as (to) the followers of Re when he sets, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N., since) Horus, lord of the headland, has come.
- 4 They that bear provisions, may they let Osiris (N.) be like them that are in the nether world, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may go out and in with Re forever.
- 5 The torpid ones, may they put friendliness toward Osiris (N.) in the broad hall of the Two Truths, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) as lord of provisions in the [beautiful] west.
- 6 The suppliants, may they let Osiris (N.) follow Re in his bark, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may move about freely among the gods of the nether world.
- 7 They that bear offerings and give offerings to the gods, may they give food offerings to Osiris (N.) in the god's domain, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N., that he may be . . .) with them while (others') soul(s) have stopped (at) the portal.

## b

- P THE GODS OF THE (9)TH CAVERN IN THE NETHER WORLD, MYSTERIOUS OF (FORMS, WHO CUT OFF) BREATH.
- S 1 The Gods who are in their shrines, the chiefs of the deep, may (they) let Osiris (N.) drink, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris N., that his soul may live and his corpse stay sound in the god's domain.
- 2 The Gods in the train of Osiris, may they let Osiris (N.) and his mummy rest, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) beside the great God in the midst of his bark.
- 3 (May the great god) stop, may he let Osiris (N.) adore Re at his rising, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) while he was with (those) in charge of the braziers.
- 4 The hidden one, may he give power (to) Osiris (N.) in the broad hall of Geb, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris N., who knows all the secrets of the nether world.
- 5 He whom (the earth) secretes, may he keep firm the corpse of Osiris (N.), sound on earth and in the god's domain, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) as one who ranges freely in the god's domain in Rosetau.
- 6 He who conceals (Osiris with the Gods), may he give bread and beer to Osiris (N.) with you in the house of Osiris, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), who has gained access to all the secrets (of) the nether world.
- 7 He who secretes (the face) of Osiris, may he let {me} Osiris (N.) be one who ranges freely in the sacred seat, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY (Osiris N.), that he may become possessor of a seat in the god's domain.
- 8 'The one at peace', he shall not bring evil upon Osiris (N.) in the god's domain, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), a soul who has heard the gods' words.
- 9 May the hauled one let Osiris (N.) see Re at his rising and his setting, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that his members may live and his body stay healthy forever.
- 10 May the dark(ened sun) make Osiris (N.) blessed on earth and powerful in the

## TRANSLATIONS

## Spell 168 A

- west, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), strong of feet as possessor of a seat in the west.
- 11 He with (No) Eyes in His Forehead, may he let Osiris (N.) be among those in charge of the braziers, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), who is attached to the station that is in the nether world forever.
- 12 The districts of Osiris, may they let Osiris (N.) be beside the great God, the lord of the west, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may become possessor of arms, stout of heart in the god's domain.
- 13 They whose arms are secreted, may they let Osiris (N.) be with them forever in the god's domain, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), who escorts the {my} seat of Osiris.
- 14 They whose arms are secreted, may they make Osiris (N.) sound, his offerings abiding before him, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), (he) being (a possessor) of horns who has heard the gods' words.
- 15 He whose body is hidden, may he give truth to Osiris (N. If he . . .), then Re who is in his Ennead ('shall rescue him'), (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) as possessor of a phallus, who seizes women forever.
- 16 The souls that have ascended, may they open the mouth of Osiris (N., 'youthful') among the gods with whom (he) is, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) among the living, the lords of eternity forever.
- 17 The attendants of the sycamores, may they let Osiris (N.) control his offerings on earth like all the gods, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that (he) may be blessed with food in the god's domain.
- 18 They that take (his hand), may they give Osiris (N.) access to all the secrets of the nether world, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), (whose) offerings are mighty on earth, lord of (the region) (of) the blessed.
- 19 The averted ones (fem.), may they let Osiris (N.) be with the great God as possessor of a phallus before (. . .), (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he who is in the crypt may be assigned within the darkness.
- 20 Osiris-Anubis, may he let Osiris (N.) be possessor of a seat in the sacred land, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), the departed one who has opened the portal 'of' Osiris.

## c

- P THE GODS OF THE 10TH CAVERN IN THE NETHER WORLD, WAILERS (fem.) WHOSE SECRETS ARE SACRED.
- S 1 The attendants of the sunlight, may they give light to Osiris (N.) within the darkness, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that (he) may adore the great God in his seat every day.
- 2 The graspers, may they let Osiris (N.) be in joy, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris N. on the day of repelling the rebel great of stench.
- 3 The Ennead who guard them that are in (the earth), may they give the breath of life to Osiris (N.) on earth and in the god's domain, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), who puts forth (his) arm and repels the comer.
- 4 The Ennead whose arms are hidden, may they make Osiris (N.) blessed like the

## Spell 168 A

## THE BOOK OF THE DEAD

- initiates, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris N.,  
 sound on earth and in the god's domain.
- 5 The hidden one, may she keep firm the soul and sound the corpse of Osiris (N.)  
 like (those of) the Gods that are in the nether world, (for) A PORTION HAS BEEN  
 OFFERED TO THEM ON EARTH BY Osiris (N.), that his soul may rest on the seat  
 which he has desired.
- 6 The souls of the Gods who have become members of Osiris, may they let Osiris  
 (N.) rest, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.),  
 who has taken his seat in the land of the god's domain.
- 7 (O) adorers of Re, ye shall not keep Osiris (N.) away from any gates of the nether  
 world, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.),  
 that he may go forth by day and become cool on the cool seat.
- 8 The hostile-faced ones, may they make Osiris (N.) cool in the seat of heat, (for)  
 A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may sit as  
 presider beside the great God.

*d*

- P THE GODS OF THE 11TH CAVERN, VEILING (THE WEARY ONE) WHILE REMAINING  
 SECRETED.
- S 1 The Devouress of the Dead, may she keep Osiris (N.) sound on behalf of the great  
 God who is in the nether world, (for) A PORTION HAS BEEN OFFERED TO THEM ON  
 EARTH BY Osiris (N.), who has assumed Forms in the west.
- 2 The soul of the west, may he give a mortuary offering of bread and beer, oxen and  
 fowl to Osiris (N.) on earth and in the god's domain, (for) A PORTION HAS BEEN  
 OFFERED TO THEM ON EARTH BY Osiris (N.), possessor of a seat, content of heart  
 on the mountain of the god's domain.
- 3 The souls of the earth, may (they) give triumph to Osiris (N.) against his enemies  
 in sky and earth, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY  
 Osiris (N.), clothed of body because of all that he has seen.
- 4 The acclaimers, may they let Osiris (N.) be like the Crew that is in the sky, (for)  
 A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may  
 gain access to the secret portal.
- 5 The Ennead who rule the west, may they let Osiris (N.) gain access to the great  
 secret portal (of) the house of Osiris, (for) A PORTION HAS BEEN OFFERED TO THEM  
 ON EARTH BY Osiris (N.), bold of heart, on behalf of the lords of the nether world.
- 6 The Ennead who are in the train of Osiris, may they let Osiris (N.) prevail over  
 his enemies, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris  
 (N.), that he may become a blameless soul day by day.
- 7 May Iqeh let Osiris (N.) be beside Re as he traverses the sky forever, (for) A  
 PORTION HAS BEEN OFFERED TO THEM ON EARTH BY (Osiris N.) while he is in the  
 retinue of the embalmer, the lord of the sacred land.
- 8 The districts of Osiris, may (they) let the soul of Osiris (N.) live, (so that) it dies  
 not again forever, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY  
 Osiris (N.), when he commanded mourning for his (Father).
- 9 The watchful ennead, may they keep watch over Osiris (N., so that) he perishes  
 not forever, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris  
 (N.), triumphant in the presence of Osiris the lord of the lake land.
- 10 The mourning ennead, may they make mourning for Osiris (N.) such as is made



## TRANSLATIONS

Spell 168 A

- for Osiris, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that his soul may go forth from the blessed one.
- 11 Re calls, he calls Osiris (N.) unto Re and unto his Ennead, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), a soul that shall come in secret, having ascended from the earth.
- 12 May Iqshen remove all evil from Osiris (N.) forever, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), who has come in peace that he may triumph.
- 13 They that are with Head-up, may they grant entrance and exit to Osiris (N.), that he may move about freely like the lords of the nether world, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may enter and leave through the gate of the nether world.
- 14 Head-up, may (she) let Osiris (N.) control the water, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) as 'one who . . .s (his) course' to the stairway of the great (god).
- 15 The Coiled One, may she make Osiris (N.) holy in the nether world forever, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) as a blameless soul that is in its pit.
- 16 They that are with the Coiled One, may (they) let Osiris (N.) move about freely in the sacred seat, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may be beside the follower(s) of Horus.
- 17 The Ennead of the hidden one, Osiris, may they let Osiris (N.) sit at ease in the seat he has desired, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may be among the lords of truth.
- 18 Face-Destroyer, mayest thou open the face of Osiris (N.), that he may see the sunlight, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) while [he] is a follower of Mehy of the west.

## e

- P THE GODS OF THE 12TH CAVERN IN THE NETHER WORLD, (WHERE) THE GODS ARE UNITED 'WITH (THEIR)' VISIBLE FORMS.
- S 1 May the shore let Osiris (N.) be lord of the isle of the righteous, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) as lord 'and [companion] of' the offering in the Field of Rushes.
- 2 The gods in the region of the nether world, may they give truth to Osiris (N.) in the broad hall of the Two Truths, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may plow in the field of offering(s).
- 3 The gods who are with the Coiled One, may they let Osiris (N.) be in any place where his spirit wishes to be, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may come into being at the words of the lord of the west.
- 4 The gods attached to the region, may they give an island to Osiris (N.) in the Field of Rushes, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), that he may sit at ease (in) the seat he has desired yonder.
- 5 He Who Is over the Region, may he give a plot of land to Osiris (N.) in the Field of Offerings, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N., whose) magical protection is thy magical protection like (that of) the lords of the nether world.
- 6 The gods in the region, may they give food offerings and a chunk of meat to

## Spell 168 A-B

## THE BOOK OF THE DEAD

- Osiris (N.) from the god's domain, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.), who causes Re to set in Manu.
- 7 The chiefs of mysteries in the region, may they put their wall around Osiris (N.) as is done for the Weary-hearted One, (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) at his leaving and entering the god's domain.
- 8 The gods who are in the folds of the coiled one, may (they) give sight of the disk to Osiris (N.), (for) A PORTION HAS BEEN OFFERED TO THEM ON EARTH BY Osiris (N.) as a blessed one controlling his cool water.
- 9 'The opener' lets Osiris (N.) set in the west, (for) A PORTION HAS BEEN OFFERED (TO THEM) ON EARTH BY Osiris (N.) at leaving and entering the west more than (by) anyone (else).

Spell 168 B<sup>272</sup>

## Cairo 624

## a

- S 1 O ye that lift (your) superiors to the sky to see Re at his rising, may (ye) let Osiris N. see Re at his rising.
- 2 O ye that lift (your) superiors to the sky at the prow of the bark of Re, may ye let Osiris N. follow in the night bark every day, (for) he is lord of provisions in the west and libation in the field of offering(s).
- 3 O 'protectresses' of Re, who propitiate the gods that are in the nether world, may ye put Osiris N. with the followers of Re, the gods (who are) lords of the west.
- 4 O torpid ones (fem.), shrill of cry, (loud)-voiced, may ye let Osiris N. be lord of provisions in the west before the great god.

<sup>272</sup> Spell 168 B is represented by five documents. Individual differences justify translation of three of them: Cairo 624 (18th dyn.), MMA 35.9.19 (19th dyn.), and Bd (20th/21st dyn.). The fourth, Ermitazh 1113 (19th dyn.), and the fifth, Be (20th/21st dyn.; similar to Bd), consist of fragments only. None of these five contains any § P.

Cairo 624 is a statue of Minnakht. His son stands beside his right leg, his wife beside his left. Down the front of his kilt runs a prayer: "The sky for thy soul, the nether world for thy corpse, linen raiment for thy mummy, the breath of the north wind at thy nose, and a mortuary offering of bread and beer every day, (O) Osiris N." Another prayer, which runs down the back pillar, is mostly lost: "[. . .] every day [. . .] forever and ever." No vignettes or legends are present to link this statue with "The Gods of the Caverns in the Mysterious Nether World." Spell 168 B is carved on the seat of the statue.

In MMA 35.9.19 the end is absent. The elements present are much elaborated, then further lengthened by many titles and epithets of the beneficiary that are omitted from our translation. A vignette accompanies each text unit except the last (*d* § S 8). The vignettes are without legends except for *b* § S 5, 15, 17, and 19, and even of these, all but that of § S 17 seem merely misplaced bits of text. The vignettes are as follows:

- a* § S 1. A god carrying a child on his shoulder.
2. Same as preceding.
  3. A woman leaning forward, hands raised to falling lock of hair.
  4. Same as preceding. Cf. Spell 168 A *a* § S 5.
  5. A god holding on his outstretched hands a large disk marked like the "city" sign but evidently meant for a round loaf. Only Ermitazh 1113 has a similar figure. Cf. accompanying text with Spell 168 A *a* § S 4 and 7.
  6. A woman bent horizontal at waist, hands raised to falling lock of hair.
  7. A god holding a wall before him.
- b* § S 1. A pylon framing red sun emitting rays downward.
2. A man and a woman, both standing, arms hanging. In Bd the male figure wears a divine beard.
  3. A god.
  4. A cobra and a bull on a standard.
  5. A mummy. Legend: "[As] perception."
  6. A mummy as support of a standard bearing a cobra and a bull.
  7. A cobra and a bull on a standard.
  8. A mummy with yellow-bordered red sun before it.
  9. A falcon-headed god holding scepter and "life" symbol. The vignettes of *b* § S 9-15 match more or less those

## TRANSLATIONS

Spell 168 *B*

- 5 O thou that bearest provisions and givest an offering to the father of the gods, mayest thou give a large food offering to Osiris N.
- 6 O all suppliants (of) the goddesses, may (ye) let Osiris N. pass in the broad hall of the two truths. May he move about freely like the gods.
- 7 O dependents of the chief (god) in the great secret shrine of the double sanctuary, may (ye) put Osiris N. in the official palace. His soul has not been hindered.

*b*

- S 1 O Gods who are in their shrines, the chief(s) of the deep, may ye let Osiris N. drink at a water hole of the river.

## MMA 35.9.19

*a*

- S 1 They that [lift] their faces to (the sky at) the prow of the bark of Re, may they let Osiris N. see Re at his rising, (for) A PORTION [IS] OFFERED TO THEM ON (EARTH) BY [Os]iris N.
- 2 They that lift their faces to (the sky at) the prow of the bark of Re, may they let offerings of the Lord of Life follow N. as lord of provisions in the west and libation in the field (of offerings), '(because) (of) him who acted' against thee, Osiris. (To be said by Nut:) I am Nut. Rise, Osiris N., attendant of Re in (the night

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of Spell 168 *A b* § S 11, 10, 14, 15, 13, 16, and 17 respectively; the *A* and *B* texts of *b* § S 9–16 correspond very roughly but differ in order.

10. A mummy.

11. A woman with arms crossed on breast.

12. A god holding scepter.

13. A god with arms crossed on breast.

14. A hoopoe perched on a papyrus blossom.

15. A mummy. The words "in the god's domain, . . . Os(iris)" have intruded into the vignette space.

16. A royal sphinx standing on a pylon and facing in the opposite direction from the other figures. Not found in other documents.

17. A woman kneeling on a couch. Legend: "They who have passed on:<sup>1</sup> 4." While the *A* and *B* texts of *b* § S 17 to *c* § S 4 are related, *B*'s vignettes for those units are two places behind *A*'s.

18. A jackal-headed god holding in each hand a falcon-headed staff.

19. A god empty-handed. Legend: "The nether world that the waters create<sup>1</sup>."

20. A god pouring from a jackal-headed(?) vase held above his head into his left hand.

*c* § S 1. A mummy on a bier.

2. A mummy.

3. A woman standing, arms hanging.

4. A supine god.

5. Vignette and text wholly absent.

6. A god.

7. Same as preceding.

8. Same as preceding.

*d* § S 1. A woman in a shrine. Though the *A* and *B* texts of *d* § S 1–6 form another related group, *B*'s vignettes for *d* § 2–7 come one place behind *A*'s.

2. A god.

3. A god with both hands raised.

4. A royal sphinx recumbent on a bed.

5. Same as preceding.

6. A god holding scepter.

7. A mummy.

In *Bd* the beginning is absent and the end is lost. This document is Naville's representative of Spell 168 *B*. Its vignettes correspond so closely to those of MMA 35.9.19 that they are not described separately. But, though the sequence of subjects is the same, many text details are differently placed in the two documents.

## Spell 168 B

## THE BOOK OF THE DEAD

- bark) every day. It is granted that thou see the gods, (for) A PORTION [IS] OFFER[ED] TO THEM ON (EARTH) BY Osiris N.
- 3 The suppliants of Re, who propitiate {toward} the gods that are in the nether world, may they 'let [. . . be] brought (to)' Osiris N. as lord of provisions in the west and libation in the field (of offerings), 'because (of) him who acted' against thee, Osiris. (To be said by Nut:) [I am] Nut. Rise, Osiris N., triumphant at setting with the followers of Re. TO BE USED IN SECRET WITHIN the natron valley. Thou art the Son of Geb, first (son) of his father, the true firstborn in (. . .).
- 4 The [torpid] ones (fem.), shrill of cry, loud-voiced, may they let their chief be brought and intrusted to Osiris N., (for) A PORTION IS [OFFERED] TO THEM ON (EARTH) [BY] (one) [of] the followers of the (great) God the lord of the west, Osiris N. '[It is granted by]' the companions '[who are] over' the dwellers in yon nether world 'that thou live, august' follower of [. . . , his] beloved.
- 5 They that bear provisions and give offerings (to) the gods beloved of the Fathers, may (they) give food offerings (to) Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY (one) of the followers of the great God the lord of the west, [Os]iris N. Osiris (N.) is 'cabin boy of the ship' in the nether world. (To be said by Nut:) (I) spread myself over this my Son in (his) name (of) Osiris.
- 6 All the suppliants (of) the Goddess that is in the nether world, [may they let] Osiris N. pass, (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one who moves about freely among [the God]s, Osiris N. "The '[joyous one's]' attendant has [. . . ed] in the broad hall of the Two Truths as king of Upper and Lower Egypt," says Re; "offer him life forever as child of Osiris the lord of [eternity]."
- 7 The dependents of the chief (god) in the great (secret) shrine of the double sanctuary, may (they) give a seat (TO) Osiris N., (for) A PORTION IS [OFFERED] TO THEM ON (EARTH) BY one who moves about freely among the Gods, Osiris N. [. . .] 'come' to N. ('as to') [Atum] present (in) the official palace, (O) Imperishable Stars 'in whom is his . . . sanctuary'. To be said by [Nu]t: Thou hast united with the (. . .)s.

## b

- S 1 The gods who are in their shrines, the chiefs of the Deep, may they [let] Osiris N. drink—(for) A PORTION IS OFFERED TO THEM (ON EARTH) BY one who is in the secret morning-house while (others') souls stop at the portal, Osiris N.—at a water hole of the river. '(Says)' Geb: The whole land everywhere '(is) (OPEN)'. TO BE SAID BY Nut: (I) have spread (myself) over Osiris the lord of eternity.
- 2 The Gods and Goddesses in the train (of Osiris, may they let) Osiris (N.) be (. . .). He is [. . .]; his abomination '(is . . .). (Says) (Tatenen):' Thou art '[as] (everyone) (in) the house of' Osiris the true of speech, (for) A PORTION IS [OFFERED] TO THEM ON (EARTH) BY Osiris (N.), sound on earth while (his) corpse lives in the god's domain, (even) Osiris N. "' . . . FATE UPON THE HOUSE," says' the companion of Horus to thee. Thou art his spirit, (O) Geb. TO BE USED ON THE BANDAGES THAT ARE WITH THE ELDEST ONE. TO BE SAID (. . .).
- 3 May the great God, lord of the great house, stop, may he let Osiris N. (adore) (him), (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY (one who is) beside the great God in the midst of his bark, Osiris N., when the true called one has [gone] forth from the sky. TO BE USED ON THE *mḏꜣꜣ*<sup>1</sup> of Isis (and) ON THE BASE UNDER THE FEET (of . . .). TO BE SAID: (O) Geb, (thy) arms are around me.
- 4 The hidden one, Osiris with (pointed) horns, sharp-horned, may he give (his)

## TRANSLATIONS

## Spell 168 B

- power at the quarter-month feast (to) Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) [BY] one who was with [those in charge of] their two braziers, Osiris N. 'Bread (comes) from' one allowed to approach sky and earth to Him Who United for thee thy bones. HE WHO IS IN PURITY, Horus [THE . . . , HE WILL] PURIFY thee.
- 5 He whom the earth [secretes], resting on his seat, (may he keep) firm the corpse of Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one who knows all the mysteries (of) the nether world, [Osiris] N. The Sound Eye (belongs) to the lord sound on earth and in the god's domain, the Father of Horus, who begot him before my face and 'put' me among the imperishable (stars).
- 6 He who (conceals) Osiris with the Gods, may he give bread and beer (to) (the august one) when he has rescued her along with her Hero, Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one who has gained access to the mystery of the nether world, Osiris N. He is her Witness in the god's domain. (Lady) of the stars, who art (there)in, I die not forever. TO BE USED ON THE *mḏꜣtꜣ* that [unite] Osiris presiding over the west, the Ruler of eternity.
- 7 He who secretes the face of Osiris in the nether world, may (he) let Thoth be (. . . , and) may ye rescue Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one who has gained access to the mystery of the nether world, Osiris N. Gratify his wish to be one who ranges freely in the god's domain, (O) Nephthys. TO BE SAID: I will not weary, and these my members shall not tire, (O) Geb.
- 8 [Perception], who tells what he has seen, (shall) not bring evil to Osiris N., (for) A PORTION IS OFFERED TO THEM [ON] (EARTH) [BY] one who ranges freely [in] the god's domain, Osiris N. Thou who bringest the living to face the great God, thy arms are mine around my brothers and sisters. These my members (shall) not tire. TO BE USED ON (. . .).
- 9 Sokar (and) he who ascended from the horizon, may they let (Osiris N.) see (. . .). Carnage is his abomination. Osiris N. . . . , (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one strong of feet, possessor of a seat in the west, [Osiris] N. TO BE SAID BY THE FILLETED ONES OF THE KING OF LOWER EGYPT, Re UNDER THE HEAD of the dame, and Anubis presiding over the god's pavilion. TO BE SAID: These my members shall not weary. Offer (. . .).
- 10 He with No Eyes in His Forehead, son of Isis, doer of righteousness, may he give triumph ON THE DAY OF ASSEMBLY (TO) Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one who rises early to see the great god in Heliopolis every (day), Osiris N. FROM THEN ON I am at peace. Come forth, Mother Isis, come and do away with my wrappings along with him who acted against me. TO BE USED ON (. . .).
- 11 The Phoenix, Osiris the great god, may he make useful to thee the waters that are in the two red eyes of Horus, (O) Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY Osiris N. May they purify the living one of earth (when) he has been put IN THE PORT SIDE of the god's domain. May thy household assemble in thy train, while thou livest forever and ever. TO BE USED ON BEHALF OF THEM THAT ARE IN [ . . . ].
- 12 They whose arms are secreted, may they (let) Osiris be (. . .). Thy Mother Nut offers incense to (thee); she purifies (with) incense one whose seat takes precedence over all the gods, (namely) Osiris N., (for) A PORTION IS OFFERED TO THEM ON

## Spell 168 B

## THE BOOK OF THE DEAD

- (EARTH) BY the escorter of the great seat, Osiris N. The image of Osiris lives among 'those in charge of the records' like Anubis the embalmer. TO BE SAID: I have lowered thy body to thee; I have brought to thee Osiris the lord (of . . .).
- 13 Osiris has not been hauled; he has not come. (O) Os(iris), the eye of Horus offers incense to thee, that the odor of Osiris N. may be sweet, (for) A PORTION IS OFFERED TO THEM [ON] (EARTH) [BY] the possessor of arms, [stout] of heart in the god's domain, Osiris N. (O) presider over the seat beside the great God the lord of the west, (it is) thy will that I put him for thee upon his seat in thy company. I have preserved for thee Osiris the lord (of . . .).
- 14 He whose magic is hidden, Osiris, may he open the mouth of Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one who has heard (the god's) [word]s on earth, Osiris N., 'youthful' among the Gods with whom he is. (TO BE SAID BY) Qebehsenuf: I am thy son. I have come that I may be thy magical protection. I have united (. . .).
- 15 He whose arms are secreted, the great God, may he make sound (one) (whose) days have been shortened, Osiris N., in the god's domain, '(because of) him who acted' against Os(iris), (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one whose body lives, whose members stay healthy, Osiris N. They that provide what is needed in the god's domain, (may they give) thee thy bones, wise one OF THE PORT SIDE. (Put an Image of Qebehsenuf on the right).
- 16 'The servant of Lamenting (souls)', may he give the truth of Heliopolis by you, that Osiris N. may cross thereby, (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY (one who prevails) over men, women, and children, 'because (of) him who acted' against thee, Os(iris) N. (If) he (. . .), then Re who is in his Ennead shall rescue (him). (Put on) the right. TO BE SAID BY Qebehsenuf: I am thy Father, (O) Osiris (N.), because of what thou hast done for Osiris.
- 17 (The attendants of the sycamores), may (they) let exist 'among the called this one', O gods, Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one stout of heart among the living, Osiris N. These are (the . . .s) who do (right) before Osiris; (but as for) one who harms him, 'he is' put under thy feet forever. TO BE USED ON THE [CORNER] UNDER THE FEET of Osiris the lord of eternity.
- 18 They that take his hand, may (they) give power (TO) MAKE everyone's wrappings fall off (to) Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one blessed with food in the god's domain, Osiris N. The image lives {TO BE SAID (BY . . .)} by his offerings on earth. (Put an image of Duamutef) on (the left). TO BE SAID BY Duamutef: I am Duamutef; I am thy son, (O) Horus, beloved of [. . .].
- 19 The torpid ones, lord(s) of the west, shall let {TO BE SAID BY THE RITUAL-PRIEST; HE IT IS WHO TARRIES ON EARTH} Osiris N. enter, (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one whose offerings are mighty on earth, lord of the region (of) the blessed, Osiris N. (Thou) 'GREAT OF SLEEP' before the secrets of thy 'nether world', I have come of (my own) accord. (I) support thee. I have given thee thy head forever and ever. To be used on the [corner] (. . .).
- 20 The embalmer presiding over the workshop, may he let my weary ones be with him who acted against me, WHO ACTED AGAINST Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY the departed one 'who has stridden through (the secret portals)', Osiris N. 'LET' (ME) SHINE as possessor of a seat in the sacred land, '(for . . .) HAS LOVED ME'. TO BE WRITTEN ON (THE FIGURE) IN THE CORNER UNDER THE FEET OF (HIM OF) THE STARBOARD SIDE, Osiris the lord (of . . .).

## TRANSLATIONS

Spell 168 B

## c

- S 1 The attendant of the Sunlight, may he give light (to) THE GREAT ONE. HE SAYS: O Nut, raise me (who am) Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY 'A LOVED ONE' by 'command' of one who is in 'the house' (of darkness), Osiris N. (To be said by Duamutef:) 'As for me', I am triumphant in darkness; 'as for me', I am (thy) son Duamutef. I have come that I may be (. . .).
- 2 The grasper, the great God, 'may he (let) there be aversion' to making live for me WHAT IS WRITTEN CONCERNING THE LEGS of Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY (. . .) as a blameless soul, the child of Osiris N. (He says: . . .) woods BESIDES 'CEDAR' as lord of THEIR dependents, (MY) RIGHT HAND is against him. I have taken thy magical protection; I attach to thee (thy) head and thy members. I have put (. . .).
- 3 The Ennead who segregate them that are in (the earth), may they give the breath of life (to) Osiris N. in peace, (for) A PORTION IS OFFERED TO THEM ON (EARTH) [BY] one who rises early (to see) the good god in his seat every day, Osiris N. Then I have taken Upper and Lower Egypt; (I) have inclosed (them) in the god's domain. I (have . . .ed) everything within (. . .); I have smitten for thee thy enemies, (O) Re.
- 4 The Ennead whose arms are hidden, may they make my arms powerful, that none may gain control of the body of Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) [BY] (. . .) on the day of repelling the rebel, when Osiris N. takes his journey. (O my) mother, I have filled everyone in the god's domain{s} with my beauty, while the earth itself is subject to me. TO BE USED ON THE CORNER UNDER THE HEAD OF 'THE DRINKER'.
- 6 The Mothers of the Gods Who Have Become protectors of Osiris, may they let Osiris N. rest{ed} in peace, (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one who puts forth (his) arm and repels (rebels), Osiris N. 'Since' his death I am in my tomb. '(O) Nu(t)', stout of heart is the bald one. (Put) an image of Hapi on the right. TO BE SAID B(Y) Hapi: (. . .).
- 7 (O) adorers, ye shall not keep (Osiris N.) away from the portals of the nether world, that is, the corpse of Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY Osiris N.
- 8 The hostile-faced one, may he give cool water. (Put) Mut and Tefnut '—they are the overseers—' ON THE CORNER UNDER THE HEADS (OF THEM THAT ARE IN THE EARTH). It is Nut who bore me. I have come (to) attain the seat of heat as Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY (Osiris N.), that the soul of Osiris may be content. Osiris N. has loved him.

## d

- S 1 (The Devouress) of the Dead, may she give soundness, life, stability, and dominion (to) the great and exalted one, the soul of (Osiris N. Put) an image (of) Imset on the left. TO BE SAID BY Im(s)et: (. . .) on behalf of the great god who is in the nether world. I have grown blessed and mighty in thy womb, (O) Mother of Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY Osiris N.
- 2 The Souls of the west, may they give a mortuary offering of bread and beer, oxen and fowl (to Osiris N.) in the god's domain. Nut, before thou wast born, (O) Imset, was purifying thee and embracing (thee). My (. . .)s (. . .), and these my members have (tired) not for Seth—TO BE WRITTEN ON THE RIGHT OF THE DOOR. TO BE

## Spell 168 B

## THE BOOK OF THE DEAD

- SAID BY Osiris N.—(for) A PORTION IS OFFERED TO THEM ON (EARTH) BY (. . .), that she may (go forth) by day and become cool (on) the cool seat (of) Osiris N.
- 3 The Souls of the east, may (they) give every(thing) pure in (the presence) of the great God. May Nut (. . .), may she supply [thee] as a living god, (O) Osiris (N.). (The son) of Nut says: I have circled about my Brother, I circle about my Brother, Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one who sits presiding over the double sanctuary, Osiris N.
- 4 The Acclaimers of truth to Re, may they let (thee) (triumph), thou (being) stable and dominant among the gods. TO BE USED (on behalf of) Osiris the lord (of . . .). The spell of his enemies (fem.) is around me; (but) I have been illumined, (for) thou illumineest my face. Thou (hast) opened for me the eyes of Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY one (whose) soul rests (on) the seat (which he has) desired, Osiris N.
- 5 The Ennead who rule the west, may they let (. . .) gain access to me. TO BE WRITTEN (ON . . .) UNDER THE FEET (of . . .). TO BE SAID BY (Nut): (I) have raised Osiris-Unnofer, presider over the west, the great god, lord of the god's domain. (O) secret portals, I and (these) my members have tired (not for) Seth, (I being) Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY Osiris N.
- 6 They that are secreted and hidden, may they let (Osiris N.) prevail over all (his) enemies. Thy attendant(s are they). None shall 'attack' thee; none shall approach Osiris the lord of eternity. TO BE WRITTEN ON A HYPOCEPHALUS. TO BE SAID [BY] Geb (and) Nephthys: Wherefore are thy hands covering my face, Osiris N.? A PORTION IS OFFERED TO THEM ON (EARTH) BY Osiris N.
- 7 The Ennead in the train of Re, may {he} they let him who acted against me be (. . .). TO BE WRITTEN 'concerning thee: Re is' thy magical protection. Thou shalt exist as Osiris the lord of eternity. (TO BE WRITTEN) ON (THE . . . OF) THE PORT SIDE. TO BE SAID BY the two . . . for the torpid one WITH(IN) THE 'CEDAR' (COFFIN). TO BE WRITTEN ON (the . . . for) Osiris N., (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY Osiris N.
- 8 . . . beside the great God as he traverses the sky, PURIFY(ing) HORUS. TO BE SAID: 'May I go and come,' (O my) Mother Nut, (for) A PORTION IS OFFERED TO THEM ON (EARTH) BY (. . .).

**Bd****a**

- S 3 The suppliants of Re, who propitiate the gods that are in the nether world, may they make Osiris N. triumphant at setting with the followers of Re, (for) a portion has been offered (to) them on (earth) by Osiris N., (one) of the followers of the great God the lord of the west.
- 4 The torpid ones (fem.), shrill of cry, (loud-)voiced, may they let Osiris N. be triumphant among them that are in the nether world, (for) a portion has been offered (to) them on earth by Osiris N., (one) of the followers of the great God the lord of the west.
- 5 They that bear provisions and give offerings to the gods of the Fathers, may (they) give food offerings (to) Osiris N. in the nether world, (for) a portion has been offered (to) them on earth by Osiris N. as possessor of provisions that are in the west.
- 6 The suppliants of the Goddess that is in the nether world, may they let {by} Osiris N. pass in the god's domain in the broad hall of the Two Truths, (for) a



## TRANSLATIONS

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portion has been offered (to) them on earth by Osiris N., one who moves about freely among the Gods.

- 7 The dependents of the chief (god) in the great secret shrine of the double sanctuary, may (they) give a seat (to) Osiris N. ('as to') [Atum] present in the official palace, (for) a portion has been offered (to) them on earth by Osiris N. in the (secret) morning-house while (others') souls stop (at) the portal.

**b**

- S 1 The gods who are in their shrines, the chiefs of the Deep, may they let {by} Osiris N. drink in the god's domain at a water hole of the river, (for) a portion has been offered (to) them on earth by Osiris N., sound on earth while (his) corpse lives in the god's domain.
- 2 The Gods and Goddesses who are in the train of Osiris, may they let {by} Osiris N. be in the god's domain forever with the Mummies, and may they give everything, (for) a portion has been offered (to) them on earth by Osiris N. beside the great God in the midst of his bark of (. . .).
- 3 May the great God, lord of the great house, stop, may he let {by} Osiris N. (adore) (him), (for) a portion has been offered (to) them on earth by Osiris N. while (he) was with those in charge of their two braziers.
- 4 The hidden one, Osiris with pointed horns, sharp-horned, may he give power (to) Osiris N., (for) a portion has been offered (to) them on earth by Osiris N., who knows all (the secrets) (of) the nether world.
- 5 He whom the earth secretes, resting on his seat, may he keep firm the corpse of {by} Osiris N., sound on earth and in the god's domain, (for) a portion has been offered (to) them on earth by Osiris N. for the blessed one 'attached to truth' in the god's domain.
- 6 He who conceals Osiris with the Gods, may he give bread and beer (to) Osiris N., (for) a portion has been offered (to) them on earth by Osiris N., who has gained access to the mystery of the nether world.
- 7 He who secretes the face of Osiris in the nether world, may he let {by} Osiris N. be one who ranges freely in the god's domain, (for) a portion has been offered (to) them on earth by Osiris N., that (he) may triumph as one who ranges freely in the god's domain.
- 8 Perception, who tells what he has seen, shall not bring evil (to) Osiris N. on behalf of the good god, (for) a portion has been offered (to) them on earth by Osiris N., strong of feet, possessor of a seat in the west.
- 9 Sokar (and) he who ascended from the horizon, may they let {by} Osiris N. see properly at Re's setting and at his rising, (for) a portion has been offered (to) them on earth by Osiris N., who rises early to (see) the great god in Heliopolis every (day).

**Spell 169<sup>273</sup>****a**

- P 1 Spell for setting up the bier.
- 2 To be said:
- S 1 Osiris N., thou art a lion, thou art Ruty, thou art Horus who saved his Father. Thou art the 4th of these four gods, the (competent) blessed ones (who bring

<sup>273</sup> Based on Pb (18th/19th dyn.), the only Empire text noted; no vignette. Emendations of *a-g* are based on CT; but many bits have been omitted, including *f* § S 2, which occurs in CT only, and other passages are much changed.

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## THE BOOK OF THE DEAD

water, who exult and rejoice and make jubilation) 'at' the {ir} vigor of their  
(fathers).

2 (Osiris N.,) raise thyself from thy right side, raise thyself from thy left side.

*b*

S 1 Geb opens for thee thy blind eyes, he straightens thy crooked feet. Given thee  
is thy heart of (thy) mother, thy breast of thy body. Thy soul (goes) skyward,  
thy corpse underground. Thy belly has bread, thy throat has water, thy nose has  
refreshing breath.

2 (They that are in) their tombs are gracious to thee; they that are in their coffins  
open to thee. (They bring) thee thy members distant (from) thee, while thou  
remainest on thy support.

*c*

S 'There is mourning' for thee when thou ascendest to the sky. Knotted for thee is  
(a ladder) to the side of Re. Thou snares the river(s with) a net; thou drinkest  
water therefrom. Thou walkest on thy feet; thou shalt not walk upside down.  
Thou goest forth to above the earth; thou shalt not go forth to below the walls.  
Thy wall(s) that are with thee shall not be torn down, namely what thy city god  
made for thee. Thou art pure, thou art pure. Thy front is pure, thy rear is clean,  
with *bd*-natron and *hzm*n-natron, cool with incense. Thou art purified with the  
milk of Apis, with the beer of *Tnmyt*, and with *hzm*n-natron that does away with  
thy evil.

*d*

S 1 Tefnut the daughter of Re feeds thee with (what) her father Re gave her. Fashioned  
for thee was this valley (at) the burial of her Father Osiris. I have bitten  
into the pleasant things that he gives there to Osiris {N.}. (Thy 3) upper loaves  
are with Re, 'ns(*ty*)-loaves of wheat', thirsty one. (Thy 4) lower loaves are with  
Geb, 'nst(*y*)-loaves of barley'. It is the city-folk who bring (them) to thee; he of  
offerings, he sets (them) before thee.

2 Thou ascendest as Re, thou becomest mighty as Re, thou controllest thy feet.  
Osiris N. controls his feet at all times, at every hour.

*e*

S Thou shalt not be counted off, thou shalt not be imprisoned, thou shalt not be  
guarded, thou shalt not be arrested, thou shalt not be put into this chamber  
wherein are the rebels. Sand (shall not) be put on thy face, weight shall be kept  
off thee, and no resistance shall be offered to thy face. Watch out lest thou go not  
forth. Take to thee thy clothing, thy sandals, thy staff, thy linen garment, and  
all thy weapons for (the journey), that thou (mayest) cut off the heads and wring  
the necks of these thy enemies and of the rebels who would bring about thy death.  
None shall draw near against thee. The great god has said of thee: "Bring him  
on the day of happenings."

*f*

S 1 The falcon rejoices for thee; the *smn*-goose honks for thee.

3 The double doors of the sky have been opened for thee by Re, the earth has been  
opened for thee by Geb, (because) so great is thy magic power, so blameless he  
who knows thy name.

## TRANSLATIONS

Spells 169–170

**g**

S The soul that has penetrated the west, this blameless soul of N., he it is who speaks. The perfect one is in the heart of Re, the contented one is in the heart of his Council of the two ways, (he being) the keeper of mankind, whom Ruty guides to the place where he has gratified his spirit, (namely) Osiris N.

**h**

S “Snaring is what thou hast done,” say all the folk of the Two Lands. Thou hast stayed alive, thy soul has stayed sound, thy corpse endures and waxes. Thou seest the torch, thou breathest air, thy face has been opened in the house of darkness. (Thou) endurest on the battlefield (without) seeing storm, (for) thou hast followed the ruler of the two shores. Thou coolest thyself on the ‘cedar’ tree beside the Great of Magic, while Seshat is seated before thee and Perception is the magical protection of thy body.<sup>274</sup>

**i**

S 1 The cowherd milks for thee his cow(s), followers of this (Cow) That Thinks of Horus. When thou hast turned away from the mouth of the Kheraha waters, the Elders of Pe and Dep favor thee. When thou hast looked to Thoth, the herald of Re in the sky, thou goest out of and into the columned hall. The Two Comrades repeat (. . .) for thee, while thy Spirit is with thee for thy rejoicing, thy heart for thy ‘manifestations’. Thy goodly deaf ones wake thee; the Ennead delights thy heart.

2 There are delivered to thee 4 loaves (from) Letopolis, 4 loaves from Hermopolis; and 4 are delivered to thee from Heliopolis from the offering table of the lady of the Two Lands. The night wakes thee for the stars; the lords of Heliopolis favor thee. Authority is in thy mouth, thy feet have not strayed, and thy members have lived on.

3 Thou graspest the whip in Abydos. Thou hast brought viands to the Elders, bowls to them that are over (their) companions, when (they) ‘grieve’ for Osiris on the morning of the *w3g*-feast because of the secrets. Thy ornaments are of gold, thy tested raiment of fine linen.

4 The inundation beats upon thy breast; it is more profitable to thee than what is incised upon an offering table. Drink beside the Pool of the Twin Knives, (for) the gods who are yonder favor thee. Thou goest forth to the sky with the gods who cause truth to ascend to Re. Thou art hauled before the Ennead; thou art made like one of them. Thine is the *h3r*-goose, father of the *r3*-geese. Thou offerest it to Ptah South of His Wall, (O) N.

**Spell 170<sup>275</sup>**

P 1 Spell for raising the bier.  
2 To be said:

S 1 (O) Osiris N., (I) have given thee thy flesh, (I have) put together for thee thy bones, I have assembled for thee thy members. (Shake off) for thyself the earth that adheres to thy flesh. Thou art Horus within the egg. Lift thyself, that thou mayest see ‘the gods’ and stretch out thy hand to the horizon to the pure place

<sup>274</sup> Cairo 41044 (late 25th dyn.), with a figure of Hapi, parallels *h* except that it omits Pb’s first sentence and adds at end: “The Snake provides thy protection; Re, lord of the universe, shelters thee, Osiris N. (So says) Hapi.”

<sup>275</sup> Found in Pb (18th/19th dyn.) only, without vignette.

- where thou longest (to be). Made for thee there, made for thee are exultation and rejoicing with supplies from the altar. Horus sets thee upright at his rising as he did for him who is in the pure place.
- 2 O Osiris N., . . . bore thee, and Anubis on his mountain lifts thee. He preserves thee and thy raiment, (O) thou N. (It is) Ptah-Sokar who gives thee a share of his temple ornaments. (O) N., Thoth himself comes to thee, ('bringing') the hieroglyphic rolls. He gives thy hand to the horizon of the sky to (reach) the seat which thy spirit loves. It was Osiris who made (it) for him that night of proceeding to life (i.e., dying). Thy white crown abides on thy brow. Shezmu is with thee; he gives thee of the best of fowl.
- 3 O Osiris N., lift thyself on thy bier, that thou mayest ascend. Re lifts thee in the horizon (to) Truth who is in his bark. O Osiris N., Atum the father of the gods lifts thee; he makes thy duration eternal. O Osiris N., Min of Coptos lifts thee, and the gods of the shrine adore thee. O Osiris N., how happily thou proceedest in peace to thy house of perpetuity, to thy tomb of eternity. Hail to thee in Pe and Dep, in the shrine which thy spirit loves, presider over thy seat. Great is thy renown. The bier lifts thee, (thou) greater than the wild bull—(the bier) that the gods enfold. Thou art a god who begets manifestations; thy nature is more blameless than (that of) the (other) gods. Thou art more 'honored' than the blessed; greater is thy renown than (that of) them that are yonder.
- 4 O Osiris N., Ptah south of his wall lifts thee; he puts thy seat ahead of (those of) the gods. O Osiris N., thou art Horus the son of Osiris, whom Ptah begot and Nut created. Thou shinest like Re in the horizon when he has illumined the Two Lands with his beauty. The gods say to thee "Welcome! Proceed, pray, that thou mayest see thy possessions in thy house of perpetuity." Thy Renenutet lifts thee—she who conceived Horus to Atum before the Ennead.
- 5 (O) Nut, I am the 2d (in rank), Heir of the sky, the 3d 'after' Him Who Made His Light. I came forth from the womb bereft of my father and without understanding in answering for my deed.

#### Spell 171<sup>276</sup>

- P Spell for binding on the pure garment.  
S (O) Atum, Shu and Tefnut, Geb and Nut, Osiris and Isis, Seth and Nephthys, Harakhte, Hathor in the great house, Khepri, Montu the lord of Thebes, Amon the lord of Karnak, great Ennead, lesser Ennead, gods and Goddesses who are in the Deep, Sobk of Crocodilopolis, Sobk in all his numerous names in his every seat wherein his spirit desires (to be), southern gods and northern gods, (ye) who are in the sky and (ye) who are in the earth, may ye give this pure garment to the initiate N. May ye give ⟨your⟩ magic power; may ye do away with the evil that adheres to him. This pure garment belongs to N.; assign it to him forever and ever. May ye do away with the evil that adheres to him.

#### Spell 172<sup>277</sup>

- P Beginning of the spells for extollings performed in the god's domain.  
S 1 (I . . .] with *bd*-natron; I chew *hzm*n-natron. Incense [. . .] 'full', I being pure.

<sup>276</sup> Based on Cc (18th dyn.). Neither this text nor Ax (18th dyn.), the only parallel noted, has a vignette.

<sup>277</sup> Found in Aa (18th dyn.) only, without vignette.

## TRANSLATIONS

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Pure [are . . .] because of the blessings issuing from my mouth. Purer are they than the plumage [of birds and the scales] of fish in the river, than the images of the house of *hzm*-natron. Pure are the blessings (uttered by) N. How happy is N., possessor of worthiness, (for) Ptah has favored him, (the god) south of his wall has favored him, every God has favored him, every Goddess (has) favor(ed) him). Thy beauty is (like that of) *nwy*-water at rest, like (that of) *nt*-water as it advances. Thy beauty is (that of) the broad festival hall wherein his every God is exalted. Thy beauty is like (that of) the pillar of Ptah, like (the respect) (due) the shafts of Re. N. made the pillar for Ptah, a libation-vase for (the god) south of his wall. O behold, thou art lamented, thou art lamented; O behold, thou art wept over. Behold, thou hast been blessed; behold, thou hast been exalted. Behold, thou becomest blessed; behold, thou becomest powerful. O lift thyself, (so that) thou art lifted. N. has lifted himself against those both male and female that act against him. Thy enemies fall; Ptah overthrows thy enemies. Thou dost triumph against them; thou prevailest over them. Thy words are heard; done is what thou hast commanded. Thou art lifted; thou art triumphant in the Council of every god and every Goddess. O behold, thou hast been mourned, thou hast been mourned.

- 2 2d unit.<sup>278</sup> Thy head, my lord, is (as) deep, as thou goest downstream, as the tress(es) of an Asiatic woman. Thy face shines more than the house of the Moon. Thy upper (part) is lapis lazuli. Blacker are thy locks 'than the (portal)s of the nether world', (O) lord of day and darkness, thy locks 'contrasting' with lapis lazuli on thy face. Re's rays (shine) on thy countenance (as) veils of gold; Horus has striped them with lapis lazuli. (Thy) eyebrows are the [Two] Sister[s] united, for Horus has striped them with lapis lazuli. Thy nose is (provided) with breath; [the air in] thy nostrils is like the winds in the sky. Thy eyes are beholders of Bakhu, thy eyelashes holding steady every day, their lids being of real lapis lazuli. Thy cheeks are 'offering-bringers', their '(eye) sockets' full of stibnite. Thy lips give thee truth; they repeat truth to Re, they gladden the hearts of the gods. Thy teeth are the two ends of the encircled-snake with whom the Two Lords played. Thy tongue is skilled; thy utterance is more piercing than (that of) the swamp hawk. Thy (jaws (are)) the starry host, while thy breasts abide in their seats. They traverse the western desert. [O behold], thou art mourned, [thou art mourned].
- 3 3d unit. Thy neck is adorned [with] gold and again with electrum. Large is thy bosom; thy throat is (that of) Anubis. These thy vertebrae are (those of) the Twin Utos; [thy] backbone is 'studded' with gold and again with electrum. Thy lung is (that of) Nephthys; thy face (is that of) the Inundation and his moisture. Thy buttocks (are) twin eggs of carnelian; [thy] legs are efficient in walking. Thou art sitting on thy seat. The gods [have given] thee thy eyes, (O) N. [O behold, thou art mourned, thou art mourned].
- 4 4th unit. Thy gullet is (that of) Anubis; thy body is broad with gold. Thy breasts (are) twin eggs of carnelian which Horus [has] striped with lapis lazuli. Thy arms are shiny with fayence, while thy shoulders abide in their proper places. Thy heart is joyous every day, thy breast (active) in the works of the Two Mighty Ones, while thy heir adores the Stars 'below'. The sky is thy belly when thou art at rest; this nether world (is) thy navel. (Even) a lowly one can recognize one

<sup>278</sup> For this "unit" (*ht*) type of heading cf. Jan Zandee, *De hymnen aan Amon van Papyrus Leiden I 350* (Leiden, 1948).

- who promises him light in darkness. His offerings are *nh-imy*-plants. He adores the majesty of Thoth, love of whose beauty is in my tomb. My God assigns to me the pure place where thou hast longed to be. O behold, thou hast been mourned, thou hast been mourned.
- 5 [5]th unit. Thy arm[s] abide. They are a lake in the beautiful inundation season, a lake after the Children of the Water have covered it. Thy knees are encircled with gold, thy breast (with) swamp plants, while thy soles stand firm every day. Thy toes, they lead [thee] to the way of goodness, (O) N., favored. Thy arms are jars on 'fixed bases'; thy fingers are pondweeds of gold, their nails like knives of flint against the faces of them that do these (things) against thee. O behold, [thou hast been] mourned, [thou hast been mourned].
- 6 [6th unit.] Thou [puttest] on the pure garment; thou layest aside the thick garment. Lo, thou begettest on (thy) bed. Forelegs are struck off for thy spirit, (O) N., the breast for thy mummy. Thou receivest a kilt of prime linen at the hands of Re's washermen. Thou eatest bread on a 'small' rectangular cloth which Tayet herself has [woven]. Thou eatest a foreleg, thou devourest a shank. Re blesses thee in his pure abode. Thou washest thy feet in bowls of silver wrought by the craftsman Sokar. Lo, thou hast eaten a cake that came from the altars; the two fathers of the god feed thee. Thou eatest a *pzn*-loaf {of} cooked (in) a storehouse cooking-kettle, thou chewest onions (without) thy heart's fearing, together with table(fuls) of thy offerings. Nurses provide for thee food, the bread of the souls of Heliopolis, who themselves bring things to thee. Fowl and fish are announced to thee before thee in the gates of the great house. Thou liftest Orion, 'thy posterior being a peak'; Nut extends her arms to thee. What Orion the son of Re and Nut who bore the gods, the two great Gods of the sky, have said (is): One says to the Other: "Take as thy bearer him who brought me as my bearer. (Let us) compose for N. on this happy day his blessing and his remembrance which shall be in the mouths of all young people." Lift thyself, that thou mayest listen to thy blessing by the mouths of thy whole household. O [behold, thou hast been mourned, thou hast been mourned].
- 7 7th unit. Anubis swathes thee [with the wrappings] he has made for him whom he has favored. The greatest of the seers—he is the butler of the great god—provides thee with his garment. As thou proceedest, thou purifiest thyself in the blameless pool. Thou makest offerings in the upper houses after thou hast propitiated the lords of Heliopolis. Thou presentest waters of Re in a *znb*-vase and two large jugs of milk. Lift thyself, that thou mayest offer on the altar, that thou mayest wash thy feet on the stone 'of the [deep]' on the brim of the God's pool. Mayest thou ascend and see Re above the props, the bearers of the sky, on the head of Pillar of His Mother, on the shoulders of Upwawet. May he open the way for thee, that thou mayest see the horizon, the pure place where thou wouldst be. O behold, (thou) hast been mourned, (thou) hast been mourned.
- 8 8th unit. Offerings are shared with thee in Re's presence. Thou hast the first and the last, just as Horus and Thoth command for thee. They have summoned N. (to) see this, that he may become luminous thereby, being caused to ascend (as) the God's gold in the vicinity of the souls of Heliopolis. Thou proceedest on the ways (of Horus) in thy dignity of receiver of offerings, with thy father before thee, adorned with fine linen every day, escorting the God through the gates of the great house. Behold, thou art mourned, thou art mourned.

## TRANSLATIONS

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- 9 9th unit. N. has breath, his nose has breath, his nostrils have breath. (He has) 1000 r3-geese and 50 baskets of everything good and pure. Thy enemies are fallen; they shall not continue to exist, (O) N.

Spell 173<sup>279</sup>**a**

- P 1 Adoration of Osiris presiding over the westerners, the great God, lord of Abydos, King of perpetuity, ruler of eternity, August God in Rosetau, by N.  
2 To be said:  
S I give thee praise, lord of the gods, Sole God, living on truth. Says thy son Horus: "I have come unto thee that I may greet thee. I have brought for thee truth to the place where thy Ennead is. Let me be among them, thy Train. I have overthrown all thy enemies; I have established for (thee) thy offering-cakes on earth forever and ever.

**b**

- P 1 Advice of Horus in behalf of his Father at his entering to see his Father Osiris at his going forth from the great tomb so that Re might see him as Unnofer, lord of the sacred land. Then each of them embraced the other, that he might be blessed there in the god's domain.  
2 To be said:<sup>280</sup>  
S 1 O Osiris, I am thy son Horus. I have come [to] advise [. . .]. O Osiris, I am thy son Horus. I have come; I have overthrown [for thee] thy [enemies]. O Osiris, I am thy son Horus. I have come to do away with all the evil that adheres to thee. O Osiris, I am thy son Horus. I have come to slay for thee thy injurer. O Osiris, I am thy son Horus. I have come; I have put forth (my) hand against them that rebel against thee. O Osiris, I am thy son Horus. I have come; I have brought to thee Seth's gang, their bonds upon them.  
2 O Osiris, I am thy son Horus. I have come; I have brought Upper Egypt, (I) have bound to thee Lower Egypt. O Osiris, I am thy son Horus. I have come; I have established for thee the offerings of a god in Upper and Lower Egypt. O Osiris, I am thy son Horus. I have come; I have tilled for thee the fields. O Osiris, I am thy son Horus. I have come to irrigate for thee the shores. O Osiris, I am thy son Horus. I have come to hoe {for} for thee the banks. O Osiris, I am thy son Horus. I have come to build {for} for thee canals. O Osiris, I am thy son Horus. I have come to dig {for} for thee the desert edge.  
3 O Osiris, I am thy son Horus. I have come; (I) have made for thee sacrificial animals out of them that rebel against thee. O Osiris, I am thy son Horus. I have come; (I) have made for thee sacrifices of small cattle as thy sacrificial animals. O Osiris, I am thy son Horus. I have come; I have supplied [thee] with provisions 'of [all] thou hadst' [on] earth. O Osiris, I am thy son Horus. I have come; (I have) brought to thee [. . .]. O Osiris, I am thy son Horus. I have come; [I have] slain [for thee . . .]. O Osiris, I am thy son Horus. I have come; (I) have smitten for thee 'domesticated animals', namely cattle. O Osiris, I am thy son Horus. I have

<sup>279</sup> Found complete in Aa (18th dyn.) only; a variant of b § S 4-5 occurs in Ar (20th dyn.). Vignette of Aa shows "N.," framed at beginning, praying to "Osiris the great god, lord of Abydos, lord of beings, ruler of eternity," enthroned in a shrine at end; below b appear animals and birds prepared as offerings.

<sup>280</sup> Written before each "O Osiris . . ."

## Spells 173–174

## THE BOOK OF THE DEAD

- come; (I) have wrung for thee the necks of *sr*-geese of fowl. O Osiris, I am thy son Horus. I have come; (I) have lassoed for thee thy enemies with their (own) ropes. O Osiris, I am thy son Horus. I have come; (I) have scooped up for thee thy enemies (with) a scoop. O Osiris, I am thy son Horus. I have come; (I have) brought to thee cool water from Elephantine, that thy heart may be refreshed therewith. O Osiris, I am thy son Horus. I have come; (I have) brought to thee all (sorts of) fresh plants. O Osiris, I am thy son Horus. I have come; I have established for (thee) thy offering-cakes on earth like Re.
- 4 O Osiris, I am thy son Horus. I have come; I have made thy bread in Pe of red wheat. O Osiris, I am thy son Horus. I have come; I have made thy beer in Dep of white barley. O Osiris, I am thy son Horus. I have come; (I) have plowed for thee barley and wheat in the Field of Rushes. O Osiris, I am thy son Horus. I have come; I have reaped them for thee there.
- 5 O Osiris, I am thy son Horus. I have come to bless thee. O Osiris, I am thy son Horus. I have come to give (thee) thy souls. O Osiris, I am thy son Horus. I have come to make thee powerful. O Osiris, I am thy son Horus. I have come to give [. . .]. O Osiris, I am thy son Horus. I have come to give [. . .]. O Osiris, I am thy son Horus. I have come to cause awe of thee. O Osiris, I am thy son Horus. I have come to cause terror of thee. O Osiris, I am thy son Horus. I have come to give thee thy two eyes and the twin plumes on thy head.
- 6 O Osiris, I am thy son Horus. I have come to give (thee) Isis and Nephthys, that they may establish thee. O Osiris, I am thy son Horus. I have come; (I) have filled for thee the eye of Horus (with) ointment. O Osiris, I am thy son Horus. I have come; (I have) brought thee the eye of Horus. Provided is thy face therewith.

Spell 174<sup>281</sup>*a*

- P 1 Spell for letting the blessed come forth from the great gate<sup>282</sup> in the sky.  
2 To be said by N.:
- S 1 Thy son (Horus) has acted for thee. The Great Ones tremble when they see the knife that is in thy hand as thou comest forth from the nether world.  
2 Hail to thee, wise one. Geb begot thee, and the Ennead bore thee. Horus is content with his eye;<sup>283</sup> Atum is content with his years.<sup>284</sup> The Gods of west and east are content with the great event that has taken place within the God's offspring {my offspring}.  
3 I see, I behold, I exist yonder; I have been lifted off my side. Perform the command of him who hates sleep but has been made weary, that the dweller in Nedit may arise. My bread is made in Pe; I receive (my scepter) in Heliopolis. It is Horus who has commanded to act for his father; the lord of storm, (he has inhibited) Seth's drivel. (May he, i.e., Seth) lift me; then I will lift Atum.

<sup>281</sup> Based on Af (20th/21st dyn.); cf. Pyr. 257–68. Vignette of Af shows “coming forth by N. from the great gate in the sky.”

<sup>282</sup> So written both here and in *b*. This matches the vignette, but the context in *b* shows that “ascend as a great star” was the original idea.

<sup>283</sup> Pyr. etc.: “his father.”

<sup>284</sup> J. S. F. Garnot, *L'hommage aux dieux* (Paris, 1954) pp. 251 f., suggests that *rnpt*<sup>pl</sup>, “years,” might more fittingly be read *\*rnptw(y)*, “scion.”



## TRANSLATIONS

Spells 174–175

**b**

S (Hear) my words, '(ye) two great ones'. I came forth from between the thighs of the Ennead. I was conceived by Sekhmet; it was <šzymtyt> who bore <me> to be <(the star) sharp of glance, long of stride, that brings heavenly supplies to Re every day. I have come to my seat that is above the Two Ladies; I have dawned as <(the star)>.

**c**

S (Hear) my words, '(ye) two combatants. Just say (to) the august one in this his name (that) I am this lotus that shines in the earth. (O) pure one, receive me, prepare my seat at the nose <of> the great mighty one. I have come from the Isle of Flame, (wherein) I have put truth in place of falsehood. I am guardian of the wash, who guards the cobra on this night of the great flood. I have dawned as Nefertem, the lotus at the nose of Re when he ascends from the horizon every day, (at) seeing (whom) the Gods have purified themselves.

**d**

S It is N. <who is over> the spirits, who unites {with} hearts (for) the great one in charge of wisdom. (He is) possessor of the God's (roll); (he is) Perception at Re's right hand. I have attained my seat <over> the spirits, (I) unite hearts, (O thou who art) in charge of wisdom since thou art great. I become Perception, possessor of the god's (roll) at Re's right hand. (O thou) who hast been saved from me, I am one who can tell what is in the heart of the great one (fem.) at the <feast> of bright red linen, (for) I am Perception at Re's right hand, the injured of heart who presides over the pit of the deep.

Spell 175<sup>285</sup>

P SPELL FOR NOT DYING AGAIN (in the god's domain).

**a**

P TO BE SAID BY OSIRIS N.:

S 1 "O Thoth, what is to be done with the Children of Nut? They have made war, they have stirred up turmoil, they have committed wrongs, they have started rebellions, they have made carnage, they have put under guard. Moreover, they have made large into small in all that (I) have done. Give thou effective (help, O) Thoth," says Atum.

2 "Thou shalt not experience (further) wrongs; thou shalt not suffer (them). Their years have been shortened, their (last) months have been brought near, since they have made a mockery secrecy in all that thou hast done."

3 I am thy palette, (O) Thoth; I have brought thee thy water-bowl. I am not among these who betray their secrets. No betrayal shall come about through me.

<sup>285</sup> Based on Eb (18th/19th dyn.) through *b*, where Eb ends, and from there to end on Lb (19th dyn.), the only other text that was available. The part found in Eb and Lb was treated by Adriaan de Buck, who used three texts (see W. J. Kooiman and J. M. van Veen, *Pro regno, pro sanctuario* [Nijkerk, 1950] pp. 79–88). A fourth text is BM 10081, a late document mentioned by Siegfried Schott (see *Mitteilungen des Deutschen archäologischen Instituts, Abteilung Kairo* XIV [1956] 181–89).

Vignette of Eb shows N. and wife standing and praying to ibis-headed Thoth.

## b

- P TO BE SAID BY Osiris N. {N.} :
- S 1 O Atum, what means it that I proceed to the necropolis, the silent land, which has no water and no air and is very deep and very dark and (all) is lacking, wherein one lives in quietness of heart and without any sexual pleasures available? "I have given blessedness instead of water, air, and sexual pleasures, quietness of heart instead of bread and beer," says Atum. "Thy face sees, and I will not suffer thee to choke." (But) every (other) God has mounted his throne in (the bark of) millions (of years). "Thy throne (belongs) to thy son Horus," says Atum. Will he too be sending out the Elders? "Well, he rules thy throne and will inherit the throne that is in the Isle of Flame." Then command that (the God) see his associate; (so) shall my face see the face of (my) lord Atum.
- 2 "What is a lifetime of life?" says (Osiris). "Thou art (destined) for millions of millions (of years), a lifetime of millions (of years). I have caused that he (i.e., thy successor) send out the Elders.<sup>286</sup> And I will destroy all that I have made. This land shall return into the Deep, into the flood, as it was aforesaid. (Only) I shall survive together with Osiris, after I have assumed my forms of other (snakes) which men know not and gods see not. How good is what I have done for Osiris, more than (for) all the (other) gods; for I have given him the desert, the silent land, and his son Horus as heir upon his throne that is in the Isle of Flame. I have made his (throne in) the bark of millions (of years), while Horus abides on his façade (i.e., in his earthly palace) in order to establish his monuments." "And has Seth's soul, rather than (those of) all the (other) gods, been sent (to the west)?" "I have put under guard his soul that is in the bark, that he may (not cause) the god's body to fear."
- 3 O my Father Osiris, mayest thou do for me what thy Father Re did for thee. May I endure on earth; may I establish my throne. May my (heir) keep healthy and my tomb stand firm, for they are my subjects on earth. May my enemies be turned into sycamore figs, with Selqet in charge of their 'bonds'. I am thy son, (O) my Father Re; mayest thou do this for me for life, soundness, and health, while Horus abides on his façade. Mayest thou let this my lifetime come to (one) who has attained worthiness (among these worthy ones).

## c

- S 1 [. . .]. The sound of praise is in Heracleopolis; gladness is in Naref. [. . .] he inherits his throne; he has ruled the whole of the two banks. The Ennead is content therewith, while (Seth) [. . .]. "(O) my Lord Atum," says Osiris, "may Suty become afraid of me when he sees [my] form[s . . .]. There come to me all men, all patricians, all common folk, [all] sun-folk [. . .] bowing down when they see me, for thou hast caused fear of me and created awe [of me . . .] all his [. . .]." Then Suty came, his head bowed, forehead touching the earth, (for) he saw what [. . .] had done against 'him' [. . . the blood] that dripped from his nose. Then Osiris fertilized (the earth with) the blood that came forth in Heracleopolis.
- 2 [. . .] to see Osiris, he found (him) seated in his house, his head swollen, 'because of' the burning (of) [. . . Then said Osiris]: "'Put pressure on' these swellings, forcing blood and putrid pus out of them in the marshland. [. . .]s [. . .] my face, that (I) may lift (my) countenance." "The chief craftsman commands concerning

<sup>286</sup> This answer to a question in § S 1 has evidently been misplaced.

## TRANSLATIONS

Spells 175–177

- thee, since '[thy] body [. . .]'" said] Re to Osiris. "Thy face is affixed; lift thou thy countenance. How great is the fear of thee, (how) vast the awe [of thee. . .] that came forth for thee from my mouth. Behold, thy name abides for millions of millions (of years)." So came about his name [of . . .]. His name 'takes precedence' in Heracleopolis, the great *3tf*-crown is on his head, (while) millions, hundred-thousands, ten-thousands, and thousands [. . .]. 'Given are' bread and beer, oxen and fowl, and everything good and pure. More than can be counted are (the waters) of the flood on the river. [. . .s] by millions abide in his presence; drunken ones by thousands present to him offerings of the best of [. . .].
- 3 [Then said Re to Horus: "As for] this that has been done for thee, the like thereof was never done (before). Then Osiris caused me to do it by the authority of [his] utterance, [. . .] that came forth for thee from my mouth, that thy offering-cakes might come into being 'thereby'. Then thy name was announced [to . . .]. She shall not 'give' breath [. . .]." So came about her name—how great—'of' Heracleopolis. "How great is the fear of thee, (how) vast the awe [of thee, 'heir in] the house of' Osiris, born of Isis the Eye of the gods. Osiris N. shall exist as thou existest, he shall endure as [thou] endurest, [for] his 'years' are like thy years and vice versa on earth for a million million million (years)."
- T To be said over an image of Horus made of lapis lazuli, put at the throat of 'the mummy'. It is a protection on earth which a man's people give to men and Gods and the blessed [and the dead]; and it is their good deed that shall save him in the god's domain. 'May (it be done)' for thee also.
- 2 A truly excellent spell (proved) millions of times for Osiris N.

Spell 176<sup>287</sup>

- P 1 Spell for not dying again in the god's domain.  
2 (To be said) by N.:
- S The land of the east is my abomination. I will not enter the place of execution, and offerings of these abominations of the gods shall not be made to me, for I am one who passes (in safety), a pure one lodging in the place of smiting, to whom the Lord of the Universe gave his magic power on that day of uniting the Two Lands before the possessor of offerings.
- T As for one who knows this spell, he shall be an initiate (and does not die again) in the god's domain.

Spell 177<sup>288</sup>

- P 1 Spell for setting upright the blessed one and revivifying the soul in the god's domain.  
2 N. shall say:
- S 1 (This N. comes to thee, O) Nut; (this N. comes to thee, O) Nut. (He) has cast his father to the earth; he (has left) Horus behind him. (His) [wings] grow (as) the Falcon('s), his twin plumes as the *gmḥsw*-hawk('s). His soul has brought him; his (magic) has equipped him.  
2 He has opened his seat (in the sky) in company with the stars attached to thy

<sup>287</sup> Based on Ca (18th dyn.), with additions near beginning and end from Ea (18th dyn.); no vignette.<sup>288</sup> Based on Aa (18th dyn.), with some emendations from Pyr. and Cg (21st dyn.); no vignette.

## Spells 177-178

## THE BOOK OF THE DEAD

- (i.e., Nut's) sky, for thou (i.e., N.) art the only star (at the shoulder of) Nut. [Pray] look (downward upon) (Osiris), who gives his commands to the blessed, for thou art Might. Thou shalt not hunger, (for) thou art not of them and thou shalt not be of them.
- 3 Thou lookest downward upon (Osiris, O) N., as a soul whose horns (on his head) are (those of) a wild (bull, for thou art) a black ram, born of a light-colored ewe and suckled by four sheep.
- 4 Blue-eyed Horus comes to you (pl.); red-eyed Horus, cruel of might, keeps guard over (you). His soul(-power) (cannot be resisted). His messengers go, his couriers run. They come to (him who extends his) arm over (the east) (and say that) only this one is to go, even thyself, (of) (whom) the God says: "(He shall give) commands (to (my) fathers) the gods." Thy name has been made triumphant in the presence of the gods. The Ennead extend their hands to thee<sup>289</sup> whom the God mentions to (his) fathers) the gods.
- 5 (Stand) thou at the door of the spirits, the(ir) Horizon-Dwellers; open for thyself their double doors. They praise thee when thou (standest) presiding over them [like] (Geb) [presiding over his Ennead. They enter and inflict punishment]; they come forth and lift their faces. They see (thee) in the presence of the great god [like] Min [presiding over the two sanctuaries. Someone stands] right (behind) thee; thy (brother) stands [behind] thee. Thou prevailest, while the head of him behind thee perishes; (but) thy head has not perished, thou hast not passed away. What thou hast done (abides) with men and with the gods.

Spell 178<sup>290</sup>

- P Spell for setting upright the corpse, [opening] the eyes, strengthening the ears, and making fast the head put in its place.
- P var. Spell for making the offering stand flourish.<sup>291</sup>

**a**

- P To be said. N. shall say:
- S Take to thee the Eye of Horus which thou requirest, (namely) the offering list.

**b**

- P To be said:
- S The hoer rejoices, and he who purifies the breast exults thereat, when they (have) swallow(ed) the bright Eye of Horus that is in Heliopolis. This N.'s (fingers) do away with what is in Osiris' (navel), which the thirst of N.'s mouth caused. He shall not hunger, he shall not thirst. (As for) N., *H*3 has rescued him; he has done away with his hunger, (O) trusted, trusted ones.

**c**

- S (O ye) who are in charge of pastry and attached to the flood (assign N. to) (*Ftk-*)<sup>1</sup>, [Re's butler], to whom Re himself assigns him. Re assigns him (further) to them that are in charge of provisions for this year. They grasp and give to him,

<sup>289</sup> Instead of "Thy name . . ." Pyr. 254b says: "The gods fall silent before thee; the Ennead have put their hands to their mouths."

<sup>290</sup> Based on Aa (18th dyn.), with some emendations from Pyr. and addition of *m* (noted in Cg only), *o* § S 2, *p-r*, and *u-z* from Cg (21st dyn.); no vignette.

<sup>291</sup> So Cairo 20520 (13/14th dyn.) begins.

## TRANSLATIONS

Spell 178

(they seize and give to him,) barley and wheat, his bread (and beer, because) (he) is {to} the Great Bull (who smote) *Kn(zt)*. N. is beneficiary of the 5 loaves in the god's house, 3 loaves being in the sky with Re and 2 loaves being on earth with the Two Enneads. He (belongs to) the *f(hh)*, (he is *fhb*); he sees, he sees. (O) Re, it goes better with N. today (than yesterday). N. is possessor of worthiness by command of Shu and Isis. As a goodly worthy one N. has been united (with) his God.<sup>292</sup> May they give bread and beer to N.; may they provide for him everything good and pure on this good day.

*d*

S Offerings for (the guide)! Offerings have been delivered to 'him who is in' the (bark named) Eye (of Re). Offerings for the bark! All that comes in is for him who has seen the God. Thou art provided with water, thou kindler of the fire, even) (a shank together with) pastry and 4 handfuls of water, by command of Osiris for N.

*e*

S Shu has assigned his property to N., (so that) it is thy bread and thy beer.

*f*

S 1 The judge awakes; Thoth rises high. The sleeper awakes; (he that is) in *K(nzt)* bestirs himself. Offerings are given thee in the presence of Thoth the Great who came forth from the Inundation and Upwawet who came forth from the tamarisk. Pure is N.'s mouth, (for) the Ennead censures N.'s mouth; (verily) pure is this tongue that is in his mouth.

2 Dung is this N.'s abomination; he rejects urine as Seth rejects (the *mt* of) the two comrades (who cross) the sky. (They are Re and Thoth.) Take ye N. with you, that [he] may eat [of] what ye eat (of), drink of what ye drink (of, live on what ye live on), sit in what ye sit in, (have power over) what ye have power over, and sail in what ye sail in. N.'s pavilion is woven of {of} rushes; N.'s flood is in the Field of Offerings. His gifts are among (you, O) gods; N.'s water (is) wine (like) Re('s). He circles the sky (like Re); he traverses (the sky) like Thoth.

*g*

S Hunger is N.'s abomination; he eats it not. Thirst is his abomination; (he drinks it not). N. is one to whom bread has been given by the lord of eternity; his command has been performed. N. (was) conceived in the night; he was born at dawn. He belongs to (them that) follow (Re) and precede the Morning Star. (He has come;) he has brought to you bread such as he has attained.

*h*

S The eye of Horus weeps over the (*dnuw*)-bush. [Verily] the Presider over the Westerners [comes to] him. He has brought food and (other) offerings to Horus presiding over houses. What he lives on, N. live(s) on. (What he eats of, N. eats of;) what he drinks of, N. drinks of. A shank together with (pastry) (is) his food. Triumphant is Osiris N., the favored of Anubis on his mountain.

<sup>292</sup> Instead of "N. is possessor of worthiness . . ." Pyr. 123a-b says: "N. has copulated with (the goddess of) semen; he has kissed Shu and Isis. N. has united with *nbbwt* (personification of fruitfulness?)." Other major variations between Pyr. and the Empire version of Spell 178 are numerous.

## Spell 178

*THE BOOK OF THE DEAD**i*

P To be said:

S O N., [this] is thy form in which thou didst exist on earth, alive and youthful every day. Thy face has been opened, that thou mayest see the Lord of the Horizon. He gives bread to (the breadless) in his season, that he may survive for the evening.

*k*

S Horus has saved thee; he has annihilated the jaws of thy enemies. He seizes the thief at the entrance to his (strip of desert).

*l*

P To be said:

S O N., thou hast no enemies in Hur. The balance is in equilibrium because of thy character. Its breadth (is suited) to Osiris, him who is lord of viands in the west. He enters unto whom he will; he sees the great God in his forms. Given him are life at his nose and triumph against his enemies.

*m*

P To be said:

S O Osiris N., thou art the Blessed One who is in the god's domain. (I) have embraced thee in the broad hall of him who parted the Two Comrades who were acting against thee. One who is in terror of thee was at their head. [. . .]<sup>293</sup> [in] sky and earth; thou didst heal the raging eye while thou wast above the heads of them that acted against thee. (I) have saved thee in the broad hall which Horus made for thy Spirit; thou art over that August God, being alive forever.

*n*

P To be said:

S O N., lies are thy abomination. The Possessors of Offerings have contented thee that night of silencing weeping. A pleasant life has been given thee by decree of the Ennead, Thoth assenting thereto. Thou triumphest against thy enemies.

*o*

S 1 (O) N., (thy mother) Nut has spread herself over thee in her name of (goddess of) the Wadi Natrun oasis. She makes thee a follower of the great god, without enemies. She (protects) thee from everything evil in her name of Great Sieve. Thou art the Eldest of her children, (O) N.

2 She has gone, she has become a blessed one, she has become mighty in the seats of the god. Thy Soul acted for thee within (thee) while thy might was (still) around thee and thou hadst thy Upper Egyptian Crown on thy head and (the white crown) at hand. Thou facest forward, (for) thy mourners are before thee, (while) the God's followers are behind thee, (O) Osiris N.

*p*

P To be said:

S 1 O Osiris N., the Great One{s} falls on (his) side, but the God stands. He (i.e., N.) becomes mighty along with him; his Upper Egyptian Crown on his head is like the Upper Egyptian Crown of Re. When he ascends from the Horizon, thou art greeted by Horus in the Horizon.

<sup>293</sup> The text says at this point "found destroyed," referring to the passage in the original from which Cg was copied.

## TRANSLATIONS

Spell 178

2 O Osiris N., receive unto thyself this (thy) mummy which the Enneads (have) prepared for thee. Thou shalt be upon the Throne of Osiris as successor of the Presider over the Westerners.

**q**

P To be said:

S The face of Osiris N. has been opened, that she may see (the lord of the horizon) when (he) crosses the sky. May Osiris N. ascend to the great God (as) a star that perishes not, possessor of eternity, (even) Osiris N.

**r**

P To be said:

S (O) Osiris N., Horus comes to thee, that (he may) rescue (thee). He has caused that Thoth (make) Seth('s train) retreat before thee; he has brought them to thee united. He makes the heart of thy enemy (i.e., Seth) flinch before thee, for thou art this (god) So-and-So.

**s**

P To be said:

S O ye who are over the hours and (precede) Re, prepare a way for N., that he may pass within the circuit of Osiris the lord of life {of the Two Lands}, who lives forever.

**t**

P To be said:

S N. [dawns] in the retinue of Nefertem, the lotus at the nose of Re. When he [ascends from the horizon], pure and divine in the presence of the gods, he sees Re forever.

**u**

P To be said:

S Lift your faces, ye who are in the nether world. Osiris N. has come, that ye may see him now that he is become the great God. Induct Osiris N. She shall not perish, she shall not pass away, forever.

**v**

P To be said:

S O Osiris N., Horus has come; he counts thee among the Gods. Horus loves thee. He has equipped thee with his eye; Horus (has) attached {thee with} his eye to thee. Horus opens for thee thy eye, that thou mayest see therewith. The Gods bind on for thee thy face, (O) Osiris N.

**w**

P To be said:

S O Osiris N., pure one, Re finds thee standing with thy mother Nut. They lead thee to the Horizon road. Make thou thy abode there, and it shall be well with thy Spirit forever.

**x**

P To be said:

S O Osiris N., thou givest commands to them whose seats are hidden. Thou leadest their August Ones, and all their blessed ones (follow thee), in their name of Them Whose Seats Are Hidden, (O) Osiris N.

T Finis.

## Spells 179–180

## THE BOOK OF THE DEAD

Spell 179<sup>294</sup>

- P 1 SPELL FOR GOING YESTERDAY AND RETURNING TODAY, WHEN ONE ASKS IT OF HIS LIMBS.  
2 TO BE SAID BY N.:

*a*

- S (My) 'petition' was submitted yesterday, and I have come today. (Make way for me,) that I may ascend. (I take) the Form (of Anubis). I am the tousled one who came forth from his *ibt*-tree; I am he who tore his hair who came forth from his scepter. I am lord of the Upper Egyptian crown and assistant (of the Magician); I am the red one whom his eye saved. I died yesterday; (I raised myself today) and have returned today. Make way for me, doorkeeper of the great (warship).

*b*

- S 1 I go forth by day against my enemy; I prevail over him. He has been given to me; he cannot be rescued from me. He is completely subject to me in the Council. (The great mound that (rests) on the scepters of the gods has given him to me. He is (prey) to my claws as to a lion's; he is (prey) to my grasp as to a crocodile's. Make way for me, that I (may) carry off my enemy.)  
2 (I am) Osiris, even he whose (seat) is veiled, while the Presider over the Westerners is providing heads. I am lord of the red ones in the day of manifestations; I am lord of (the keen ones). I have not plundered. Make way for me, (for) I am a scribe. ((I swathe) him who is in favor. Brought (to me) are the possessions of the great red (crown); given to (me) is the great red (crown). I go forth by day against that enemy of mine to carry him off and prevail over him. He has been given to me; he cannot be rescued from me. He is completely subject to me in the Council.  
3 I eat him in the great field from the altar of Uto; I prevail over him as (would) Sekhmet the great. I am lord of manifestations; mine are the manifestations of every god. They circle in my train.

*c*

- S I set regularly in the Field of Hotep by command of the Lords of Kheraha. My breast is (that of) a great one in the presence of the lord of dignity, while I am powerful and repose in the lakes of the Field of Rushes.

Spell 180<sup>295</sup>

- P 1 Spell for going forth by day, adoring Re in the west, acclaiming the Dwellers in the Nether World, opening a way for the blameless soul that is in the god's domain, giving him his (powers of) locomotion, widening his steps, (letting him) enter and leave the god's domain and assume the form of a living soul.  
2 To be said by (N.):  
S 1 It is Re who sets as Osiris at the dawning (of) the lord(s) of the Blessed and the gods. The Westerners (acclaim him): "Thou art the sole one (who knows) the

<sup>294</sup> Based on Ea (18th dyn.), with *c* added from Aa (18th dyn.). The addition to *b* § S 1 is from CT; Ea omits this passage, while other Empire and later texts are variously corrupt. There is no vignette.

<sup>295</sup> Based on Pa (18th dyn.). Vignette of La (18th/19th dyn.) shows N. kneeling in prayer to three squatting deities: falcon-headed sun-god with cobra-encircled disk on head and two human-headed gods.



## TRANSLATIONS

## Spell 180

- mysteries of the nether world, the sacred soul within the west, Unnofer who shall exist forever and ever.
- 2 <How> fresh is thy face, (O) dweller in the nether world. Thy son Horus is pleased with thee. (Thou) givest him commands; thou causest him to dawn for the Dwellers in the Nether World, (O) great Star who has brought his attributes unto the nether world and traverses what is therein, son of Re, who came forth from Atum.
- 3 How fresh is thy face, (O) dweller in the nether world, the dais <of him who wields> his <scepter>, King (of the nether world), Ruler of the Silent Land, great prince, (lord) of the crown of Upper and Lower Egypt, great god whose seat is hidden, lord of judgment who is over his Council.
- 4 How fresh is thy face, (O) dweller in the nether world. How pleased indeed is (she [i.e., the Council?]) that is with thee). How fresh is thy face, (O) dweller in the nether world. The Mourners tear their hair on thy account; they beat (their breasts) for thee. They wail for thee; they 'lament' for thee; they weep for thee. Thy soul rejoices; thy corpse becomes blessed.
- 5 The soul{s} of Re rises high in the west; esteemed is (his corpse) in [its] <bandages>. Souls [rejoice]<sup>296</sup> when they are uplifted. (Praise is offered) in the (twin) cavern(s) of the nether world to the soul{s} of Re in the nether world, while the body and Soul{s} of the Rager rest in his Soul's body.<sup>297</sup>
- 6 O Osiris, I am a servant of thy temple, an intimate of thy sanctuary. Thou hast given commands; thou causest me to dawn for the dwellers in the nether world, (O) great Star who has brought his attributes unto the nether world and traverses what is <there>in, son of Re, who came forth from Atum. I set in the nether world. I prevail over darkness; I enter it, I leave it.
- 7 {Your} arms of Tatenen, receive me; lift me, gracious ones. May ye give me your arms, for I know the spells for (making) you guide me.<sup>298</sup> (My) acclaim is yours, Offering-Bearers. May ye exult and rejoice (over me) as (over) Re; exult over me as (over) Osiris. I have confirmed to you your offerings, that ye may control your food offerings as {I} Re has commanded. I am (his) Ward, I am his heir, on earth. Make way for me, Gracious Ones. Behold, I am entering the nether world, I am penetrating the beautiful west. I confirm the scepter to Orion, the turban to Him Whose Name Is Hidden.
- 8 Just look ye at me, Gracious Ones, gods Who Guide the Nether World. Behold, I receive my magic power, dawning as one who is over his secret. Rescue ye (me) from them that have moored (i.e., the dead) and been bound (to) their stakes. Ye shall not bind <me> to your stakes; ye shall not hand me over to the seat of the punishers. I am the heir of Osiris, who has received his turban in the nether world.
- 9 Just look ye at me, for I <am> dawned as one come forth from your bodies and become like his Father whom he extols. Just look ye at me, that ye may rejoice over me; (for) behold, I am on high, I am become one whose form has passed away. May ye {ye} open a way for my Soul; may ye stand (for me) in your proper place. May ye let me set in the beautiful west; provide for me a seat with you. May ye open (for me) your <wnt-sanctuary>; (may ye) open for me your bolts.

<sup>296</sup> Reconstruction of Pa, here corrupt and broken, depends chiefly on Thutmose III shroud (18th dyn.), line 182 (see Piankoff, *The Litany of Re*, Pl. 1).

<sup>297</sup> The Litany texts perhaps suggest emendation to state that "the body and Soul of the United One rest in his coffin."

<sup>298</sup> Most texts seem to say instead: "May ye give me your arms, ye who know the spells; may ye guide me."

## Spells 180–181

## THE BOOK OF THE DEAD

- 10 <O> Re guiding this land, thou art indeed the guide of Souls, thou art the director of the gods. I am portal-keeper of him whom the haulers haul; I alone am keeper of the gates of him who has put the gods in their places. I am one of his attendants within the nether world. I am a Surveyor attached to the Surveyors. I (inhabit) the realm of the nether world; I am the Gracious One within the Silent Land. I have made {for myself} my offerings in the west as (do) the Souls that are in the Gods. I am the Son and Heir of Re; I am the mysterious phoenix. I am one who enters when he sets into the nether world and comes forth when (he) sets from Nut. I am lord of (thrones) (in) the sky, who crosses the nether sky in the train of Re.
- 11 My offerings are in the sky in the field of Re; my food offerings are on earth in the Field{s} of Rushes. I traverse the nether world as is Re's (wont); I conduct my trials like Thoth. I walk and run <at> will; I run on foot in my dignity of those whose possessions are secret. My forms (are those of) the Two Gods.<sup>299</sup>
- 12 I am the one in charge of the food offerings of the gods of the nether world, who gives offerings to the blessed. I am the Stout-hearted One who has smitten his enemies. O gods and blessed ones who are ahead of Re and behind his Soul, may ye haul me when ye haul (him), for <ye> are Re's guides who haul the sky-dwellers. I am a sacred Soul within the west.

Spell 181<sup>300</sup>*a*

- P 1 Spell for entering the Council of Osiris, the Gods who guide the nether world, the guardians of their gates, the announcers of their gates, and the doorkeepers of the portals of the nether world, assuming the form of a living soul, adoring Osiris, and becoming the Eldest of the Council.
- 2 [To be said] by N.:
- S Hail to thee, presider over the westerners, Unnofer, lord of the Sacred Land. Thou art lofty, having dawned like Re. Behold, he is come to see thee, joyous at seeing thy beauty. His Disk is thy Disk; his rays are thy rays. His double crown is thy double crown; his greatness is thy greatness. His dawning is thy dawning; his beauty is thy beauty. Awe of him is awe of thee; his odor is thy odor. His broad hall is thy broad hall; his seat is thy seat; his throne is thy throne. His heir is thy heir; his ornaments are thy ornaments. His assigning is thy assigning; (his west is thy west;) his possessions are thy possessions. His skill is thy skill; his <eminence> is [thy] <eminence>. His protection is thy protection, (and vice versa). If he dies not, thou shalt not die. If he has no enemies against him, <thou hast> no enemies against thee. If nothing evil happens to him, [nothing evil] shall happen (to) thee forever (and ever).

*b*

- P 1 Adoring Osiris.
- 2 N. shall say:

<sup>299</sup> The determinatives show heads of Horus and Seth.

<sup>300</sup> Based for *a* on Ia (18th dyn.), for which only Naville's variants were available, and on La (18th/19th); for *b* on Brussels E 5300 (19th dyn.), a stela which bears *b* alone; for *c* on Cg (21st dyn.) through the first sentence of § S 3, then on Ia; for *d* and *e* on Cg.

Vignette of La shows N. kneeling in prayer to three squatting deities: Osiris and two others human-headed (second without beard). On the other side of a pylon in the center squat a lion-headed and a vulture-headed deity with a snake crawling above each.

## TRANSLATIONS

Spell 181

- S 1 Hail to thee, Osiris Unnofer, son of Nut; two-horned one whose *3tf*-crown is tall, lord of splendor, awe-inspiring, to whom has been given the double crown; lord of joy within Heracleopolis, fear of whom Re has put, awe of whom Atum has created, in the hearts of men and gods, the blessed, and the dead; (god) whose renown has been installed in Busiris, awe of whom is in Heracleopolis; [whose] image has been installed in Heliopolis, (whose) form looms large in Busiris; feared in the two mounds, greatly dreaded in Rosetau, lord of the scepter in the *tnnt*-sanctuary; greatly loved on earth, happily remembered in the palace; great of dawns in Abydos, to whom triumph has been given before Geb and the whole Ennead, for whom terror has been created in the great broad hall that is in Hur, before whom the great powers shudder, to put fear of him (throughout the earth), for whom the elders rise from their mats; fear of whom Shu has caused, awe of whom Tefnut has created; to whom the southern and northern sanctuaries have come bowing down because so great is the fear of him, so great the awe of him.
- 2 This is Osiris, heir of the Deep, sovereign of the gods (of the nether world), great power of the sky, ruler of the living, king of them that are yonder, who makes thousands blessed in Kheraha, over whom the sun-folk rejoice in Heliopolis, possessor of meat offerings in the upper chambers, for whom cattle have been slaughtered in Memphis, for whom 6th-day and quarter-month feasts have been celebrated in Heliopolis, who has been summoned as an attendant of the phoenix, to whom evening offerings have been made in Letopolis, to whom have been given rulership and conquest in Heliopolis. When the gods see him, they give him praise; when the blessed see him, they raise to him a shout of joy. This is Osiris, son of Nut, greatly feared, held in great awe, to whom men and gods, the blessed, and the dead have come bowing down. Multitudes have come running to him in *Ghsty*; the Dwellers in the Nether World rejoice before him.
- 3 I am thy son Horus. When I have come, I smite for thee thy enemies, slaughtered for the as sacrifices, herd after herd. They fall for thee on their faces, while I am satisfied with what thou wilt.
- 4 Mayest thou be gracious to me, beautiful one, on this day; mayest thou do away with my foulness. Mayest thou hear when I call upon thee; mayest thou come forth in response to all I have said to thee, beautiful one, on this day.
- T (So) says N.

## c

- S 1 Praise (be) to thee, Osiris. Mayest Thou wake in peace, lord of the <two> mounds, Lord of Scepters, (most) lofty of standard of all the gods. Thou art the Eldest, great of strength. Power is thine, (my) lord; esteem is thine, (my) lord. Height is thine, (my) lord; breadth is thine, (my) lord. (Sharpness is thine, my lord;) might is thine, (my) lord; high honor is thine, (my) lord. Beautiful one, (come) thou, dawn thou in (thy) every seat (in every place) where thou art. May thy heart be glad like (that of) Re forever and ever.
- 2 This land wherein thou art is given to thee. Thou shalt not be dispossessed of it, and none of thy 'possessions' shall be taken away. Thy south is before thee; thy north is behind thee. Thy two halves complete are in awe of thee; thine are the dwellers on their banks. Thy might prevails against all the Gods that are in the Sky and in the earth and in the nether world. Thy Crown has reached the sky; it has touched the earth.
- 3 Osiris N. has come unto thee, Osiris. Thy son Horus is thy savior. He does away

with all the evil that clings to thee, binding to thee thy flesh, assembling for thee thy members, uniting for thee thy bones, bringing thee [thy heart from the gods that are in the nether world]. Pray raise thyself, Osiris. (I) have given thee thy arm(s); I cause thee to stand, alive forever, and Geb wipes for thee thy mouth. The great Ennead has saved thee; [they have put thy enemies beneath thee]. They [shall not escape] from thee at the entrance to the gate of the nether world. Thy mother Nut has put her arms around thee to guard thee and to protect (thee) again, (for) [thou art the Eldest], the greatest of (her) children. Thy two sisters Isis and Nephthys come to thee; they provide thee with life, soundness, and health. Glad is thy heart in their presence, (as) they [rejoice] over thee for love of thee. They enfold for thee everything in thy embrace. All the Gods present food to thee, while they adore thee forever.

- 4 Happy art thou, Osiris, being dawning, mighty, and blessed. Thy form has been fixed for thee; thy face is (that of) Anubis. Re rejoices over thee; he praises thy beauty. When thou hast sat down on thy pure seat which Geb, who loves thee, made for thee, thou takest (him) in thy arms in the west. Thou crossest the sky every day; thou conductest him to his mother Nut. He sets in life in the west in the bark of Re every day with Horus, who loves thee. Re's protection is thy magical protection; Thoth's magic power accompanies thee; the amulets of Isis pervade thy members.
- 5 I have come unto thee, lord of the sacred land, Osiris presiding over the westerners, Unnofer, who shall exist forever and ever, my heart righteous, my hands clean. I have brought things to their Lord, offerings to their Maker. I have come hither to (this) city, (for) I have done good on earth. (I) have smitten for thee thy enemies as cattle; (I) have slaughtered for thee [sacrifices]. I make them fall for thee (on) their faces.<sup>301</sup> I cleanse thy pure abode; I have purified for thee thy festival. [I] wring [for thee] the necks of [fowl] on thy altar for thy soul, for thy powers, and for the Gods and Goddesses who are in (him) thy train.

*d*

- S 1 Hail to Thee, even Khepri, maker of the Sky, who created what exists, who came forth from the earth, who brought seed into being, lord of what is, who begot the Gods, great God who came into being of himself, who causes his Ennead to prosper. Hail to You, Lords of Possessions, pure ones, hidden of seat. Hail to You, concealed of form, secret of (sanctuaries), whose place where (they) are is not known. Hail to You, Gods who (circle) the celestial waters. Hail to You, Gods who are in the west. Hail to You, Ennead who are within the Nether Sky.
- 2 Hail to You, Gods who are (engaged) in guidance of the nether world, guardians of their gates, announcers of their gates. Hail to You, Gods who are in the secret Portals, who guard the doors of the gates of the nether world, who report the condition of this land to Osiris every day. Hail to You, Cavern-Gods who are in the west. Ye are clever and esteemed; ye annihilate the enemies of Osiris. Ye illumine and dispel your darkness; ye call to him who is in his Disk. Ye cheer Re when he sets in the mountain of the west; ye appeal to the presider over Bakhu. Ye see the holiness of Osiris; ye live as he lives. Re prevails over the nether world, after he has overthrown Apophis. Joy is thine, Unnofer-Osiris, Ruler of the west. May ye lead Osiris N. by the roads of eternity, that her Soul may interpret your secrets, (for) Osiris N. is one of you.

<sup>301</sup> With "(I) have smitten . . ." cf. *b* § 3.

## TRANSLATIONS

Spell 181

- 3 Lo, ye let her ascend by this secret, hidden stairway. (Ye) Gods who are in the train of Re and Osiris, appeal to her. Lo, verily ye let Osiris N. ascend to this secret sanctuary of Osiris the Soul, the lord of years, while the Two Comrades are guarding her. Lo, verily ye remove Osiris N. to the hidden, very secret chamber wherein is Osiris. Lo, verily ye let Osiris N. ascend to the tomb that is in (the west), the secret sanctuary (of) (the Presider over (His) Regular Offerings) there. Lo, verily ye let her ascend to the head of the pool of the Righteous, that she may sit with the Ancestors in the land of the Horizon-Dwellers. (Lo), verily ye let Osiris N. ascend, and ye open (for her) the underworld of Rosetau, that she may go in and out of the Field{s} of Rushes without being kept away from its gates and without having to wait for her ferryboat. Lo, verily ye let Osiris N. ascend when ye lift your arms. Ye (unveil) your hidden (aspects) in this great secret form of yours which neither the blessed nor the dead know except for Re and Osiris-  
Unnofer who is 'over' the sacred land.
- 4 Osiris N. Is Dawned as the Awesome One. Her face is the Falcon; her pate is Re. Her eyes are the Two Comrades; her nose is Horus of the Nether World. Her throat is the Deep; her mouth is the Ruler of the west. Her arms are the Two Floats; her fingers are the Grasper. Her breast is Khepri; her heart is Horus; her 'liver' is 'the Living One of the Two Lands'. Her backbone is the Weary-hearted One; her chest is Horus and Thoth. Her rump is the Great Flood; her vulva is Tatenen. Her spleen is the beaked one (i.e., Thoth); her lung is the Breather. Her cheek is Upwawet; her viscera are They (Whose) Possessions Are Secret. Her breast is (Nourishment); her clitoris is the Sacred One in Kheraha. Her (shins) are the Two Hidden Ones; her thighs are the Two Goddesses; her calves are the blessed. Her feet are the Traverser of Mysteries; her toes are Twin Cobras. '(She) is wholly' a God, for her members are Gods. Her members guide her when she enters; her members direct her when she goes forth.
- 5 Her offerings are in the sky in the field{s} of Re; her food offerings are on earth in the Field{s} of Rushes. She traverses the earth like One of you; she conducts trials like Thoth. She walks and runs at will; she runs on foot in her dignity (of) those whose possessions are secret.
- 6 O Gods and blessed ones who are ahead of Re and behind his Soul, Council that is with Osiris, Gods who guide the nether world, may ye vindicate Osiris N. against her enemies, may ye haul her when ye haul (him). (So) speaks she unto you.

e

- P To be said by Osiris N.:
- S 1 Behold, I am come unto you, I being pure, Divine, powerful, Blessed, possessed of a Soul, and Mighty. I have brought to you natron, incense, and your *hzmnnatron*, that (I) may do away with (. . .) for you, that your hearts may be refreshed thereby. I have come to do away with all the evil that is in your hearts, to overthrow the sins that adhere to you. I have brought to you truth; I have caused truth to ascend to you. I know you, I know your names, I know your forms, which one who came into being through you knows not.
- 2 I have come, appearing as this God who eats men and lives on Gods. {When they see him} (I) become powerful in your presence as this God, High on His Standard, to (whom) the Gods come with rejoicing and (whom) every Goddess acclaims when they see him.

## Spells 181–182

## THE BOOK OF THE DEAD

3 I have come unto you, having dawned 'with' Re at his beautiful egress from the womb of the Nether Sky when Nut bears him every day.

T As for one who knows this spell, nothing evil shall prevail over him, and he shall not be kept away from any of the gates (of) the west, entering or leaving. There are given him bread and beer, oxen and fowl, and everything good in the presence of them that are in the nether world.

Spell 182<sup>302</sup>

## 18th–21st dynasties

P 1 (Book) for causing Osiris to endure, giving breath to the Weary-hearted One through the activity of Thoth, warding off Osiris' enemies when he is come yonder in his forms, magically protecting (him), sheltering and guarding (him) in the god's domain.

2 Thoth himself composed (it), so that the light might rest upon him every day.

*a*

S 1 I am Thoth, wise scribe, clean of hands, lord of horns, who has (rejected) evil, scribe of truth, whose abomination is falsehood, whose reed (pen) has protected the Lord of the Universe, lord of laws, (who makes) writing speak, whose words have brought order to the two banks (of the Nile).

2 I am (Thoth), lord of truth, (savior of truth,) who witnesses truth to the Gods, who so judges that she (i.e., truth) is upheld, who vindicates the loser, (savior of the needy one and his possessions). I have driven away the darkness; I have scattered the clouds. I have given the refreshing breath of the north wind to Osiris-Unnofer as when he came forth from the womb of (her) who bore him. I cause Re to set as Osiris, Osiris having set as Re. I cause him to enter the secret pit to revive the breast of the Weary-hearted One, the sacred soul within the west, (together with his Council that is in his train. I have caused the blessed to come forth 'at their voices', the worthies who are in [his company. I have caused them to make]) exultation and rejoicing for the Weary-hearted One, Unnofer the son of Nut.

3 I am Thoth, favored of Re, lord of strength, honoring his maker, great of magic in the bark of millions (of years), whose spells have protected his begetter.<sup>303</sup>

4 (I am Thoth,) lord of laws, quieting the Two Lands, doing what Re in his shrine approves,<sup>304</sup> doing away with violence, putting an end to strife (judging crookedness among the common folk).

<sup>302</sup> The version representing the 18th–21st dynasties is based on Af (20th/21st dyn.), with *a* § S 7–8 added from Brussels E 3056 (19th dyn.) and *b* § S 2 from the same text as restored from Ec (21st dyn.). Insertions are as follows: near end of *a* § S 2 from Ia (18th dyn.), completed from Brussels E 3056 as restored from Ec; end of *a* § S 4, end of *a* § S 5, and near beginning of *a* § S 6 from Ia; long addition in *b* § S 1 from Stockholm 37 (Empire) and Brussels E 3056; end of *b* § S 1 from Brussels E 3056 as restored from Ec; in *c* § S 1 from Brussels E 3056.

For the 19th/20th dynasty we have the very brief version of TT 296 (Pl. CXXII O), while the 21st-dynasty version is based on Ec (Pls. LXVII–LXVIII) with § P 1 added from Cairo 58026.

Vignette of TT 296 shows Thoth, holding symbols of "breath" and "dominion," leading N., hands raised in prayer, before Osiris. Osiris appears in a shrine, followed by Truth, "Re's daughter at the prow of his bark," while the four sons of Horus stand together on a lotus blossom.

<sup>303</sup> This last clause was misplaced in Af to follow ". . . the Two Lands" in § S 4.

<sup>304</sup> In Af this clause was shifted to follow ". . . strife."

## TRANSLATIONS

Spell 182

- 5 I am Thoth, who vindicates Osiris against his enemies (daily).  
 6 I am Thoth (the learned), who proclaims the morrow, who looks unerringly into the future, who guides sky and earth and nether world, who made life for the sun-folk. I give breath (to) him who is in secret by the spells that (come) out of my mouth, (so that) Osiris triumphs against his enemies.  
 7 I am Thoth, who rescues [the needy from the powerful], who keeps the breast alive, who gives breath to (the sorrowing one), lord of peace, calming wrath, [rejoicing within] the two sanctuaries, whose words the gods love.  
 8 I am Thoth the planner, even one who creates in his mind with [gladness, who cares for the needs of the Two Lands], who removes evil and brings good to pass, whose love has flooded the Two Lands, great of renown, 'mighty' [. . .] through my doing.

**b**

- S 1 I have come unto thee, lord of the sacred land, Osiris, bull of the west. (I) have assigned thee to eternity; I give perpetuity as the magical protection of thy limbs. I have come bearing the magical protection that is in my hand; my protection is (thine) daily. Magical protection and life are all around him, this God whom his spirit protects, the King of the nether world, ruler of the west, who has taken possession of the sky in triumph (whose) *3tf*-crown abides, who has dawned in the white crown, who has grasped for himself crook and scourge, great of renown, stately of double crown, (friendly one, great of gladness, vindicated in Naref before the whole Ennead, keen of glance [in Heracleopolis], to whom praise [is given] in Heliopolis,) to whom every God has joined (his) love, it being surpassing(ly great) in their bellies, Unnofer, who shall exist forever and ever, ([for whom very great concern is felt], when they extol Re's favored one).  
 2 He has been vindicated within his shrine. The (Gods and) Goddesses [together flood the Two Lands for his sake] while Hathor rejoices, they being bound to him as one. (They) make (exultation and) rejoicing for the Lord of the Universe; [they extol the Ruler of the Ennead]. Need [has been crushed] for Unnofer; wrong has been cut off for the lord of the sacred land.

**c**

- S 1 Hail to thee, presider over the westerners, begetter of all mankind anew (so that misery is forgotten and happens not), who comes as a youth in his season—how much better he than 'his predecessor'<sup>1</sup>—(with (the white crown) fixed on his brow and the two banks crushed beneath his feet). Thy son Horus is thy savior, assuming the beneficent office of Atum.  
 2 Thy face is (toward the sky), Unnofer. Raise thyself, bull of the west, (whom Re begot after wrath,) while thou continuest to abide in the womb of Nut. May she (still) enfold thee after (thou hast) come forth from (her). May thy heart abide at its proper place, thy breast as at first. May thy nose endure (in) life and dominion, while thou art alive, new, youthful like Re every day.  
 4 The great one is great in triumph; Osiris has endured as a living one.

**e**

- S 1 I am Thoth. I pacified Horus and quieted the Two Comrades in their time of wrath. I came to wash away the blood; I quieted the strife and consumed for him (i.e., Horus) everything evil.

## Spell 182

*THE BOOK OF THE DEAD*

- 2 I am Thoth. Evening offerings have been made to me in the sanctuary.  
 3 I am Thoth. I have come today from Pe and Dep. Offerings have been presented to me, offering-cakes have been given me, as gifts of the two blessed ones. I saved the shoulder of Osiris. I mummified (it) and made pleasant its odor like the smell of (Un)nofer.  
 4 I am Thoth. I have come today from Kheraha. I have attached the towrope and assigned the ferryboat. I have brought (things of) the east to the west, while I am higher on my standard than any (other) God in this my name of Him Whose Face Is High. I have made good things accessible in this my name of Way-Opener. I have given praise and paid homage to Osiris-Unnofer, who shall exist forever and ever.

**19th/20th dynasty**

P 2 To be said by (N.):

*a*

- S 1 I am Thoth, true scribe, who gives meat offerings to every god, king's scribe wise in the god's words, whose reed (pen) has protected the Lord of the Universe, maker of laws, who makes writing speak,  
 2 who has given breath to Unnofer.

**21st dynasty**

P 1 SPELL FOR OPENING THE DOUBLE DOORS OF THE SECRET SEAT by Thoth.  
 2 To be said:

*a*

- S 1 I am Thoth, wise scribe, clean of hands, lord of horns, who does away with evil, Scribe of Truth, whose abomination is lying, whose reed (pen) is the protection of the Lord of the Universe, lord of laws, who makes writing speak, whose speaking brings order to the (river) banks.  
 2 I am Thoth, Scribe of Truth, judge of Truth, savior of Truth, who witnesses Truth to the Ennead, who truly judges Truth(fully), the triumphant one who wins against his enemy, who utters his voice and vindicates the needy one and his possessions. I drive away the darkness and dispel the clouds to give breath to the Weary-hearted One, to gladden the Heart of Unnofer with the fresh breeze of the north wind, as when he came forth from the womb of his Mother. I have caused him to enter the secret pit to revive the breast of the Weary-hearted One together with the Council who are in his Train. I have given mortuary offerings to the Blessed, the worthies who were in his Image. I have caused them to make exultation and rejoicing for the Weary-hearted One, Unnofer the Son of Nut.  
 3 I am Thoth, Favored of Re every day, Great of Strength, honoring his Maker, great of magic in the Bark of millions (of years), whose spell is the protection (of) his begetter.  
 6 I am Thoth, lord of knowledge, guide of the Two Lands, who makes life for the sun-folk. I give breath to the Weary-hearted One by my spell (that comes) out of my mouth, by the artifices that pass my lips.  
 7 I am Thoth, who rescues the needy (from) the powerful, who keeps the nostrils alive in the sorrowing one, lord of peace, calming strife, rejoicing within the two sanctuaries, whose word the Gods have loved.



## TRANSLATIONS

Spell 182

8 I am Thoth, planner of what his Mind has created, Lord of Gladness, who cares for the land's needs, who removes evil and exalts good, whose love has flooded the Two Lands, whose Renown is great, awe of whom is come into being under his activity through what <he> has done.

*b*

S 1 I have come unto thee, Lord of the sacred land, Osiris, bull of the west. (Thou) Great of Renown, stately of Coil, Friendly One, Great of Gladness, who triumphs in Naref before the whole Ennead, keen one within Heracleopolis, to whom praise is given in Heliopolis, whom every God unites for love of him, it being surpassing(ly great) in their bellies, for whom very great concern is felt, when they extol Re they praise thee.

2 He has been vindicated within his shrine The Gods and Goddesses together flood the Two Lands for his sake while Hathor rejoices; they have provided for him as one. They make exultation and rejoicing for the Lord of the Universe; they extol the Ruler of the Ennead. Need has been crushed for Unnofer; wrong has been cut off for the Lord of the sacred land.

*c*

S 1 HAIL TO THEE, Bull of the west, Whom Atum Has Begotten Anew, (so that) 'my' evil is a misery that happens not, (bull) who comes as a Youth in his season—better he than (his) 'predecessor'—with the White Crown fixed on his Head and the banks crushed beneath his feet. Thy Son Horus (is) thy Savior in the beneficent office of Atum.

2 DEVICE TO BE SPOKEN. Thy Face is toward the Sky, Unnofer whom Atum begot after wrath, while thou continuest to abide in the womb of the Nether Sky. May the body from which thou hast emerged (still) enfold thee.

3 Glad is the heart of the great one who delights the Gods. (But) the heart of the wrongdoer is done away with, (so that) he shall not exist at all. The Gods and Goddesses are at peace, the Ennead is in rejoicing, far from the slaughtering-block at the entrance to the tomb on that day of joining the earth. They acclaim the division into shares, while the Souls of Heliopolis rejoice. <Thou art> loved, (O) beloved of Geb and thy Begetter Atum. Thy Son Horus is thy Savior as Master of the Two Lands, land and people.

4 Horus, Horus is Triumphant, while Osiris endures as a living one. Unnofer shall exist like Re forever and ever.

5 DEVICE TO BE SPOKEN. Thy Face is toward the Sky, Unnofer. Bare thy Face; (so) shalt thou see the common folk. Bare for me the secrets on thy Face. Beautiful One, the Ennead adores thee; the Two Horizons and the banks give thee praise. Given thee are the Two Lands in peace, without wrath or strife.

6 Horus, Horus is triumphant, while Osiris <endures> as a living one. Unnofer is like Re forever and ever.

7 May thy Nose Renew its Youth in life and dominion, while Thou Art Born, Rejuvenated, Youthful like Re every day.

8 Device to be Spoken. Thy Face is toward the Sky, Unnofer. Thou hast pacified the Two Comrades, the Two <Brothers>, (so that) there is no wrath between them. Is the Black Land to become unknown? (But) who (will mention) the Red Land? It shall not survive against thee; and (as for) its realm, none connected therewith shall survive. Re attaches, Shu makes fast; Tefnut attaches, Geb and Nut (make

## Spells 182–183

## THE BOOK OF THE DEAD

fast). (They are) the Gods' children whom Horus loved in the company of Seth, (and vice versa). Every man is friendly to his fellow, without wrath or strife, (as) Isis and Nephthys have been friendly each to the Other. The Two Lords toil for Osiris, their Hearts joyous at adoring his Beauty. Re attaches, Shu makes fast; Tefnut attaches, (Geb and Nut make fast. They are) the Gods' children, jointly intervening between the Two Comrades. Their Hearts are friendly to their Eldest; they do homage to the Weary-hearted One, (whose Heart is glad) when he sees them. They bring to him the contributions of the Two Lands, the produce of Upper and Lower Egypt.

*d*

- S 1 Device to be spoken. O Osiris, may thy Heart be joyous, (thou) whom his begetter has loved. Be thou healthy, live thou, be thou sound, exceedingly glad one, without wrath. Lord of the Egyptians, mayest thou journey upstream or downstream as thy Heart may wish; mayest thou continue on to the Palace. May the Council who are in Heliopolis adore thee—they are Atum, Shu, and Tefnut, the Gods who created thy beauty. May thy Majesty proceed to Naref; may praise be given Thee in Heracleopolis; may the Gods adore Thee in Letopolis. The Ennead shall unanimously extol thy Majesty. The Two Lands unite in adoring thy beauty, the banks in giving thee praise.
- 2 When thy Majesty fares downstream to the Great Green (Sea), when thou traversest the island(s) of the Great Encircler, the banks of Horus are in rejoicing. The Two Ladies are in Thy train with the Two Lords who adorn thy Body with Ornaments. When Thou farest northward, Thou sendest to the marshes, given over (to) flax, and there is brought to thee the produce of the Delta. Both of the Two Ladies are the magical protection of thy Body, favorite child between the Two Sisters, full of oil of ben, wine, incense, fruits, dates—the products that are in the Delta.
- 3 When thy Majesty fares upstream to Upper Egypt, there are brought to thee the contributions of the Black Land, all the offerings of Upper Egypt. Both of the Two Lords are the magical protection of thy Body, while Atum keeps sound thy Flesh.

Spell 183<sup>305</sup>*a*

- P 1 Adoring Osiris and giving him praise, kissing the earth before Unnofer, touching forehead to earth before the lord of the sacred land, exalted one who is on his sands.
- 2 Osiris N. shall say:
- S 1 I come unto thee, son of Nut, Osiris, ruler of eternity. I am a follower of Thoth, rejoicing in all that he has done. He brings for thee refreshing breath to thy nose, life and dominion to thy beautiful face, and the north wind that came forth from Atum to thy nostrils, lord of the sacred land. He lets the light shine on thy breast; he illumines for thee the way of darkness. He does away for thee with the evil that clings to thy body by the spells he utters. He pacifies for thee the Two

<sup>305</sup> Based on Ag (19th dyn.) for *a*–*b*, on Ec (21st dyn.) for *a* § S 6 variant and *c*. Vignette of Ag shows in one panel N. and wife standing in prayer and in another ibis-headed Thoth offering symbols of “life” and “dominion” and, like N. and wife, facing toward an unseen Osiris.

## TRANSLATIONS

Spell 183

- Lords, the two brothers; he has done away for thee with wrath and strife. He has made friendly to thee the two comrades, the two sisters; the two banks (of the Nile) are at peace with thee. He drives for thee anger from their hearts, (so that) they sororize with each other.
- 2 Thy son Horus is triumphant before the whole Ennead. The kingship has been given him on earth; his cobra-headress is in the whole land. There have been assigned to him the throne of Geb and the beneficent office of Atum, abiding in writing in the will incised on a quartzite block as thy father Ptah-(Ta)tenen commanded (when he was) on the great seat. He has set his brother to lifting Shu up and raising water to the mountains so as to make grow what sprouts on the deserts and the crops that spring up on the land. He gives supplies on water and on land. Thy son Horus has charged the gods above and the gods of earth that they follow to his gate. All that he has commanded them, they do it immediately.
- 3 Thy heart is pleased; thy heart, (O) lord of the gods, possesses all gladness. The Black Land and the Red Land are at peace (as) they toil for thy cobra-headress, while temples and cities are established at their sites and cities and nomes are founded bearing their (respective) names. Prayer is made {we} to thee with divine offerings, and sacrifices are made in thy name forever. Praise is voiced to thee in thy name. Libations are made to thy spirit, mortuary offerings to the blessed who are in thy retinue. Water is poured on round cakes in halves for the souls of the dead in this land. Beneficent are all thy ways like his usages of yore.
- 4 Dawn thou, son of Nut, like the Lord of the Universe at his dawning, being alive, enduring, youthful, and righteous. Thy father Re makes sound <thy> body, while thy Ennead gives thee praise. Isis is with thee, not leaving thee without felling all thy enemies. All lands adore thy beauty like (that of) Re when he rises at morn, for <thou> art dawned as one high on his standard (where) thy beauty becomes exalted and widespread. There has been given <thee> the kingship of Geb. He is thy father, who created thy beauty. Thy mother, who brought thy body into being, is Nut, who bore the gods. She bore thee as the eldest of the 5 gods and fixed the white crown on thy head. Thou wast grasping crook and scourge while (still) in the womb, before thou camest forth on earth. Thou art dawned as lord of the two banks, with Re's *3tf*-crown on thy brow. The gods come to thee bowing down, fear of thee having pervaded their bodies. They see thee (imbued) with the dignity of Re, and terror of thy Majesty is in their hearts. Life is with thee; authority attends thee; truth has been presented (to) thee before thy face.
- 5 Mayest thou let me be a follower of thy Majesty as (I) was on earth. When my soul is called, may it find thee beside the lords of truth. I come from a city of the God, a nome of earliest time, (being) a soul, a spirit, and a blessed one who is in this land. He is her (i.e., truth's) God, being lord of truth and lord of food, great and august. Every land hauls for her. Upper Egypt comes northward to her, Lower Egypt (southward) by wind, (Upper Egypt northward) by oars, to make her festive <daily> as her God commanded who (is) lord of peace within her without (her) saying to him: "Would that I were happy." One who does truth for the God in her, he (i.e., the god) gives old age to him who has done it for him until he attains worthiness; and the end of this is goodly burial, joining the earth in the sacred land.
- 6 I come to thee, (my) hands bearing truth, my breast with no lies therein. (I)

## Spells 183–185

*THE BOOK OF THE DEAD*

put for thee truth before thy face, knowing that thou livest thereon. I have done no wrongs in this land; (I) have not robbed a man of his possessions.

6 var. I have come to thee with Truth in my mouth and Truth in my hands; I own Truth. Does not the God know I have abominated for thee lying?

*b*

S 1 I am Thoth, wise scribe, clean of hands, lord of purity, who has rejected evil, scribe of truth, whose abomination is falsehood, whose reed (pen) has protected the Lord of the Universe, lord of laws, who makes writing speak, whose words have brought order to the two banks.

2 I am Thoth, lord of truth, who vindicates the loser, savior of the wretched needy one and his possessions. (I) have driven away the darkness; I have scattered the clouds. I have given breath to Unnofer, the fresh breeze of the north wind, as (at) his coming forth from his mother's womb. I have caused him to enter the secret pit to revive the heart of the Weary-hearted One, Unnofer the son of Nut, in triumph.

*c*

S 1 Hail to Thee, great and exalted, in thy Name of Awe-inspiring. Hail to Thee, Sokar-Osiris, thou first Son of Geb, August One who came into being at the beginning, eldest of the 5, who came forth from the Deep; Mighty of splendor, Prince in Heliopolis, Master of the whole Ennead, great First-born of his Father Re, under whose Charge are what is and what is not, Ruler of perpetuity, lord of the silent land; Sole One of His Kind, prevailing over might, lord of the *3tf*-crown; Ruler of the Nether World, Satisfied with its Beauty, lord of eternity when he came forth from the Womb; who has assumed the White Crown and with whose Head the cobra unites; Divine God, great of Renown; numerous of Names in the cities and the nomes, sacred of Form whose Name cannot be known. Re Rises by thy Will; He sets at night daily to lift the Weary-hearted One (and place him) on his Seat. Be thou Vigilant, alert, alive, 'One Who Wakes' Unharmed, whom Re loves.

2 Hail to Thee, Bull of the West, great of Awesomeness, presiding over Pomegranate. Exultation and rejoicing are made for thee in White Walls (i.e., Memphis); praise is showered on thee within Mendes, (thou) Pillar-Ram, lord of blacked-out-moon day, for whom the 6th-day feast is celebrated.

**Spell 184<sup>306</sup>**

P Spell for being beside (Os)iris [. . .].

S [. . .] yonder, who are in 'the cadaster' [. . .] after the reckoning, circle [. . .].

**Spell 185<sup>307</sup>**

P 1 Giving praise to Osiris, kissing the earth before the lord of eternity, satisfying the God with what he desires, telling the truth '(though even)' her lord knows (it) not.

2 Osiris N. shall say:

<sup>306</sup> Known from Pp (18th/19th dyn.) only. Vignette shows N., arms at sides, standing before mummified Osiris.

<sup>307</sup> From Pd (20th/21st dyn.). Vignette shows N. and wife standing in prayer before "Osiris presiding over Abydos, the great god, prince forever, ruler of the west," who sits enthroned in a shrine.

## TRANSLATIONS

Spell 185

- S 1 Hail to thee, thou august God, great of beneficence, prince forever; presiding over his seat in the night bark, great of dawns in the day bark; cheered in sky and earth, exalted by (both) patricians and the common folk; awe of whom is great in the hearts of men, the blessed, and the dead; whose renown has been installed in Mendes, awe of whom is in Heracleopolis; whose Images have been installed in Heliopolis, whose form looms large in the two pure abodes.
- 2 My heart comes to thee bearing truth; my breast is without lies. Mayest thou let me exist among the living and go downstream and upstream in thy retinue.

Spell 185A<sup>308</sup>

- P 1 Adoring Osiris.
- 2 N. shall say:
- S 1 Hail to thee, Osiris, lord of eternity, king of the gods; numerous of names, sacred of form, secret of being in the temples; august one, who art the spirit presiding over the twin pillars, great of possessions in the sanctuary; lord of joy as the Busirite, presiding over food in Heliopolis; remembered 'in the Sebennyitic waters', secret soul, lord of the sacred cavern in the white wall (i.e., Memphis?); soul of Re, whose own body rests in Heracleopolis; right joyous in Pomegranate, who came into being to lift high his soul; lord of the great house in Hermopolis, great of awesomeness in Hypsele; lord of eternity, presiding over Abydos, whose seat is distant in the sacred land (but whose) name endures in the mouths of men; primeval one of the Two Lands together, 'feeding' the spirits, presiding over the Ennead; blameless (most) blessed one among the blessed, for whom the deep has poured his libation; (god) for whom the north wind blows upstream, at whose nose the night wind is born, until his heart is contented; at whose will plants grow, for whom the inundation season bears her produce, while the sky and her stars obey him and open for him the great gates; lord of joy in the southern sky, adored in the northern sky; under whose charge are the imperishable stars, while the unweariable stars are his seats; for whom offering(s) ascend by Geb's command, while the Ennead adores him, the inhabitants of the nether world kiss the earth, and foreigners are in obeisance; at sight of whom the ancestors are in joy, of whom they that are yonder stand in awe, while the Two Lands together give him praise at his majesty's approach; blessed mummy presiding over the mummies, enduring of office, established of rule; goodly 'might' of the Ennead, friendly of face, whom (any) who has looked upon him loves; (god) who has put fear of himself into all lands, that they may utter his name first and that all may present gifts to him; remembered in sky and earth, abounding in joy at the *w3g*-feast, to whom jubilation is made by the Two Lands as one; eldest, first of his brothers, first-born of the Ennead; who established truth throughout the two banks, who put the son on his father's throne; favorite of his father Geb, whom his mother Nut loves; great of strength when he fells the rebel, mighty of arm when he slays his enemy; who has inspired fear of himself in his foe and has reached 'distant mountain' realms; steadfast of heart, his feet '(lifted high)'; heir of Geb (in) the kingship of the Two Lands.

<sup>308</sup> Hymns and prayers to Osiris are numerous not only under the Empire but also in earlier and later periods. They include Spells 128, 181-83, and 185. It seems well to add here several varieties besides Naville's Spell 185 just given. Spell 185A comes from Louvre C 286 (18th dyn.), whose vignette, if any, is not available.

## Spell 185

## THE BOOK OF THE DEAD

- 2 He (i.e., Geb) sees his (i.e., Osiris') blessedness and has assigned to him the leadership of the lands. Who 'can improve on' the deeds he has done? This land is in his hand: its water, its air, its herbage, all its cattle, all that flies, all that alights. Its worms and its desert animals pray to the son of Nut, while the Two Lands are pleased thereat. He who has dawned on his father's throne like Re when he shines in the horizon and gives light to the face of darkness, he has brightened the sun with his twin plumes, he has inundated the Two Lands like the disk at dawn. His white crown has pierced the sky; 'it' fraternizes with the stars, the image(s) of every god.
- 3 (Osiris) beneficent in commanding, favorite of the great Ennead, whom the lesser Ennead loves—his sister provided his protection, she who drove away the foe and repelled (evil) deeds, who stirred up violence with the magic spells of her mouth; wise of tongue, whose word fails not, beneficent in commanding; blessed Isis, who saved her brother, who sought him unwearingly, who went about this land as a *h3yt*-bird, not alighting before she found him; who made shade with her plumage, who created a breeze with her wings; who rejoiced when her brother berthed (in death), who refreshed the torpidity of the weary-hearted one; who inhaled his seed and bore (his) heir and nursed the child in privacy, none knowing where he was; who inducted him, when his arm was grown strong, into the broad hall of Geb while the Ennead rejoiced.
- 4 How welcome was Osiris' son Horus, steadfast of heart. (Behold) the son of Isis and heir of Osiris, for whom the council of truth was assembled—the Ennead, the lord of the universe himself, the lords of Truth who united with her and turned their backs on falsehood, (all) assembled—in the broad hall of Geb to give the office of her lord, the kingship of her truth, to him. Horus was found justified, and there was given to him the office of his father, that the authority of Re might devolve upon him by command of Geb. He received the rule of the two banks, the white crown abiding on his head. He assigned the land to its duties, sky and earth being under his charge. Subjected to him were mankind: common folk, patricians, sun-folk, Egyptians, Aegean islanders. What the disk has circled is under his supervision: the north wind, the Nile, the flood, the plants (that constitute) the staff of life, all that the Grain-God renews. He gives all his vegetation, the produce of the field; he brings satiety, he puts it in all 'lands', while everyone rejoices, hearts are pleased, breasts are joyous, and everybody is happy. Everyone adores his beauty. How sweet is his love for us; his kindness has converted (our) hearts. Great is his love 'for' everybody when they have drawn near to the son of Isis, his enemy being fallen because of his crime. He who does evil to stir up violence, who inflicts injury of his interests—the son of Isis gets to him after he has saved his father. His name has been hallowed and honored. Awe has taken her seat, while splendor abides according to his laws, with the way free, the roads open. How quieted are the two banks, for evil passes away; wrong having vanished, the land is at peace under its lord. Truth has been established for her lord; back(s) have been turned on falsehood.
- 5 Thy heart is pleased, Unnofer, (for) the son of Isis has received the white crown and to him has been assigned the office of his father within the broad hall of Geb. Re says, and Thoth writes (it down), while the Council is content: "Thy father Geb has commanded for thee, and there has been done as he directed."

## TRANSLATIONS

Spell 185

**Spell 185B**<sup>309</sup>*a*

P Adoring Osiris.

S 1 Hail to thee, Osiris, thou first son of Geb, eldest of the 5 gods, who came forth from Nut; great first-born of his father Re, under whose charge is the father of fathers; ruler of perpetuity, lord of eternity; sole one of his kind, mighty of awesomeness on coming forth from the womb; who has assumed the white crown and with whose head the cobra has united; sacred of form whose name cannot be known, numerous of names in the cities and the nomes; at whose will Re rises in the sky and sets while he sees his beauty.

2 Hail to thee, great and exalted, in thy name of Awe-inspiring; eldest son who came forth from his pit, whose deed(s) no (other) god can perform; lord of life, by whose form one lives, without whose help one cannot live; lord of time, fixed of period; Osiris dwelling in Abydos, lord of Busiris; Ruler of the west, lofty of plumes, after he reached the sky, whom the twin Utos on his brow have revered; 'august' soul dwelling in the nether world, this noblest of the lords of the Abydos nome; (thou) whose beauty Re created, fear of whom Shu put into the hearts of men, gods, the blessed, and the dead.

*b*

P To be said. N. shall say:

S (I) have come unto thee, lord of the sacred land, Osiris, ruler of Abydos. I was righteous while (I) was on earth, a doer of truth, void of falsehood. Mayest thou grant (me) blessedness in the sky, power on earth, and triumph like (that of) the lords of the nether world. May my soul go forth to (the nether world) to walk in (whatever) place it wishes, while I am like the gods who are in thy retinue.

T For the spirit of Osiris N.

**Spell 185C**<sup>310</sup>

P 1 Giving praise to Osiris and kissing the earth (before) the embalmer, the lord of the sacred land.

2 N. shall (say):

S 1 Hail to thee, thou august god, Osiris, lord of Rosetau; great in Busiris, exalted in (Abydos); sovereign, ruler of eternity.

2 (I) come unto thee (to) adore (thy) beauty every day.

**Spell 185D**<sup>311</sup>*a*

S 1 Praise to thee, presider over the west, Osiris, ruler of eternity, Unnofer, lord of the sacred land.

2 May Anubis the lord of Rosetau and the Ennead, the lords of the god's domain, give bread and beer, oxen and fowl, libation, wine, and milk to N.

<sup>309</sup> Based on Abydos 1122 (18th dyn.); vignettes, if any, not available.

<sup>310</sup> From TT 96 B (18th dyn.). Vignette shows N. and wife praying and making offerings to 3/f-crowned Osiris and jackal-headed Anubis, who sit enthroned in a pavilion.

<sup>311</sup> From BM 550 (18th dyn.). Data as to vignette, if any, not available.

## Spell 185

## THE BOOK OF THE DEAD

*b*

- P He says:  
 S 1 Hail to thee, presider over the west, Osiris lodging in the Abydos nome.  
 2 I have come to thee, my hands (uplifted) in praise of the beauty of thy majesty. Mayest thou put me in thy retinue like the blessed who guide the nether world, who live on Truth every day. I am one of them. Falsehood is my abomination; I wrought Truth on earth without neglecting her.  
 T For the spirit of N.

Spell 185E<sup>312</sup>

- P ADORING Osiris presiding over the west, Unnofer lodging in Abydos.  
 P var. Giving praise to Osiris, kissing the earth before Unnofer.

*a*

- P N (says):  
 S (. . .). Thou fraternizest with perpetuity and makest friends with eternity. They waft air to thy nose and breathe life into thy throat. 'Thy beauty . . .' food offerings every day without ceasing.

*b*

- P N. (says):  
 P var. Osiris N. SHALL SAY:  
 S 1 O my Lord, living through eternity, thou who shalt exist forever; Osiris presiding over the west, Unnofer; Horus†, lord of perpetuity, ruler of eternity; first-born son whom Geb begot, first of the womb of Nut; lord of Busiris, ruler of Abydos; sovereign over the silent land, lord of splendor; greatly dreaded one, sacred ram presiding over Pomegranate, divine king pleased with Truth; greater than his father, more powerful than his mother; Lord of him who came into being through him, greatest of the great, over his Brothers; son of the white crown, born of the red crown; Lord of lords, ruler of rulers; sovereign, Horus of the Horuses. The Two Lands have been given thee in the presence of thy father Atum. Truth is thine, abiding before thy face, while I rejoice at seeing her beauty. Thoth betakes himself to her lord, that he may be blessed by the magic spells of his mouth.  
 1 var. O my Lord, living through eternity, thou who shalt exist forever; Lord of lords, king of kings;<sup>313</sup> Sovereign, Horus of the Horuses.  
 2 They that exist, behold, they are with [thee], both Gods and men. Thou providest their seat before the god's domain, and they pray to thy spirit. They that are coming, millions of millions ultimately, berth at thy (realm); they that are in the womb, their faces are upon thee. There is no tarrying in their Egypt; behold, they all come to thee. Both great and small of them belong to thee.  
 3 They that live on earth come to thee as one. Thou art their Lord; there is none other than thee; (all) these (are thine). Whether one goes downstream or upstream, 'in due time' thy Majesty dawns 'again' as Re. They that are and they that are not are in thy train.

<sup>312</sup> Based on Louvre C 218 (19th dyn.) with § P and *b* §§ P variant, S 1 variant, and S 4 added from Eb (18th/19th dyn.), § P variant and *c* added from BM 166 (19th dyn.). Vignette of Eb shows N. and wife standing in prayer and presenting copious offerings to falcon-headed "Sokar-Osiris, lord of the crypt, great god, lord of the god's domain," who stands in a shrine.

<sup>313</sup> For these two epithets BM 166 substitutes "eldest of the gods, ruler of rulers."



## TRANSLATIONS

## Spell 185

4        May he (i.e., Osiris) grant exit (from) and entrance into the god's domain, without  
 T        being kept away from the gates of the nether world, to the spirit of Osiris N.  
           (So says) N.

c

P        N. says:  
 S        I have come unto thee, (that thou mayest carry out thy) plans, that thou mayest  
           provide (me) with thy nether-world form. Thy 'august (lady)', Truth, is before  
           thee, judging 'hearts' on the balance. I am in thy presence, my heart bearing  
           truth, my breast with no lie therein. I adore thy renown just as thou (makest  
           powerful) the Ennead dwelling in the god's domain. I give thee praise, I rejoice  
           before thee without wearying.<sup>314</sup>

Spell 185F<sup>315</sup>

a

P 1        [Adoration] to Osiris-Un[nofer].  
 2        N. [shall say]:  
 S        [Hail to thee Osiris-Unnofer] presiding over the west; lord of perpetuity, Ruler of  
           eternity; sovereign, heir of Geb, who came forth from the womb ahead of his  
           Brothers; decider of the battle, bull of the nether world; lofty of plumes, lord of  
           the 3<sup>tf</sup>-crown; soul with face hidden, greater he than the (other) gods; great black  
           bull, (sharp)-horned, to whom verily his 'offerings' are made; 'august one' whose  
           'altar' is provided with good things, that he may be pleased therewith every day;  
           blessed one [. . .] at his will on earth, for whom indeed truthfulness has been  
           caused to come forth at all seasons; 'whose existence' has endured [. . .] (like)  
           righteousness. 'A man upholds [. . .] when there is given' him there(of) every day.  
           It is his true offering to them that exist on earth. He (who) guides its course,  
           'potent' is he as 'its provider, he [who . . .s] for' his [. . .], for which he shouts—he  
           who brings the ferryboat across, he (who) looks after its needs every day, he whose  
           food is indeed an offering-that-the-king-gives to him. Every soul (comes) into  
           the presence of him who 'entered' the nether world to rest in the [god's] domain.  
           'There are' both males and females, the souls of the blessed, the king of the  
           silent land, the [great] Star, and the possessors of faces.

b

P        Osiris N. shall say:  
 S        Hail to thee, Osiris, son of Nut, [. . .] presiding over the [west]; lord of perpetuity,  
           ruler of eternity; god 'greatly loved'.

Spell 185G<sup>316</sup>

P 1        Giving praise to Osiris, kissing the earth before Unnofer.  
 2        N. shall say:

<sup>314</sup> An appeal to the living follows.

<sup>315</sup> From MMA 35.9.19 (19th dyn.). This manuscript ends with § P of a second hymn to Osiris, with the hymn itself omitted. Its vignette shows N. standing and praying to Osiris, who is flanked by his sisters Isis and Nephthys; a second version, at end of manuscript, shows N. presenting a figure of Truth and a stand of offerings to "Unnofer presiding over the west," who appears in the form of falcon-headed Sokar.

<sup>316</sup> From Pe (19th dyn.), whose vignette shows N., his mother, and "his sister" (i.e., his wife) presenting incense, a pile of food, and a tall bouquet to "Osiris lodging in the Abydos nome, great god, ruler of eternity," enthroned in a shrine while vulture-headed Mut enfolds him with her wings.

## Spell 185

*THE BOOK OF THE DEAD*

- S 1 Hail to thee, eldest, lord of dawnings, great god, ruler of eternity.  
 2 (I) have come unto thee to see thy beauty, my heart 'happy' without my abomination, my breast without lies therein. Mayest thou put me in thy retinue daily, and may the cliff tomb I have made be gracious to me.<sup>317</sup>

**Spell 185H<sup>318</sup>**

- P 1 Giving praise to Osiris-Unnofer, kissing the earth before the lord of the sacred land, the great god, lord of eternity; Anubis presiding over the god's pavilion; and Upwawet, lord of the sacred land.  
 2 N. shall say:  
 S Hail to thee, Osiris, bull of the west; sovereign, ruler of the silent land, at the head of the gods of the nether world, to whom Re assigned his kingship. Thou art a king of eternity, while thy son Horus abides on thy throne—(he) thy savior, who smote thy enemy, did away with the rebel, and overthrew the evil-intentioned one. May he make thy heart glad every day, annihilating the opponent (so that) he exists not forever and ever.<sup>319</sup>

**Spell 185I<sup>320</sup>**

- P 1 Giving praise to Osiris, kissing the earth before Unnofer.  
 2 To be said by N.:  
 S 1 Hail to thee, Osiris, great god, lord of eternity; Unnofer†, horned one whose *3tf*-crown is tall.  
 2 (I) have come unto thee to adore <thy> beauty, to extol the beauty of <thy> majesty every day. Mayest thou give <me> my heart abiding on its seat just as it existed on earth forever and ever.

**Spell 185K<sup>321</sup>**

- P 1 Praise to thy spirit, presider over the westerners, Unnofer, Ruler of the living.  
 2 Osiris N. shall say:  
 S 1 Hail to thee, bull of the west, king of eternity, living through millions (of years) as his lifetime; lord of gladness, who has dawned in the *3tf*-crown, on whose brow have been fixed the twin Utos. Re shines in the sky at thy will so that she (i.e., the sky) may lift the weary-hearted one upon his seat. Neit comes to thee as the Coiled One, provided with her raiment; she adorns thy face with strips of white, green, bright red, and <<(dark) red>> linen.  
 2 Mayest thou make my name abide in the tomb chapel, while (my) statue bears flower-offerings every day and this mound of mine abides on its foundation without disintegrating forever.  
 T For the spirit of N. and his sister(-wife) W.

<sup>317</sup> Names of N.'s mother and wife follow.<sup>318</sup> From Guimet C 24 (19th dyn.). Data as to vignette, if any, not available.<sup>319</sup> A prayer for a royal offering follows.<sup>320</sup> From Turin A (Empire). Vignette shows N. and wife ("his sister") presenting food offerings to Osiris "ruler of eternity, Unnofer†," enthroned in a shrine.<sup>321</sup> From TT 296 (19th/20th dyn.), whose vignette shows N. and wife presenting an offering before Osiris, who is accompanied by his sisters Isis and Nephthys and by the four sons of Horus rising from a lotus blossom.

## TRANSLATIONS

Spells 185–186

Spell 185L<sup>322</sup>

- P 1 Adoring Osiris presiding over the west.  
 2 N. says:
- S 1 Hail to thee, triumphant lord, Osiris-Sokar in the crypt, who has dawned in the *hnw*-bark (as) Unnofer (while) Ptah is over the coffin; lofty Power, lord of Rosetau, triumphant one dwelling in the sacred land; august god whose is perpetuity, who exists in the presence of eternity, that is, for millions (of years); divine one who made stars and men, whose place is unknown, whose form is hidden.  
 2 My hands adore thee, (raised) in praise, while I kneel on the ground, my mouth touching the earth. (I) have put myself on my belly for love of thee. Mayest thou be gracious to me, (thy) favorite.
- T (Said) by Osiris N.

Spell 185M<sup>323</sup>

- P 1 Giving praise to Osiris, kissing the earth before Unnofer.  
 2 N. says:
- S 1 Praise be to thee, presider over the west, lord of Abydos, lodging in the Abydos nome; (greatest) of the great, first-born of Geb, his (first); who assumed the double crown, ruler [of rulers; lofty] of plumes, with beautiful white crown; who fraternizes with (his) two (female) companions, the Two Ladies on his brow offering praise before his head; loftier on his standard than the (other) gods, (thou) for whom a wreath of 'bandage(s)' has been made; Unnofer, lord of eternity, to whom crook and scourge were given within Heracleopolis; great one who flashes splendor 'from' his eyes, sovereign who has dawned in White Wall (i.e., Memphis), sacred of [form] in Rosetau; god of the goddess in Mendes, Whom she Follows 'on the brow of' the living ram in the Mendesian nome.  
 2 'May it be granted (me) to [be in] (thy) retinue', to extol the beauty of thy majesty, to adore [thee] in this thy name in every beautiful seat of thine, and to [magnify] all thy names according as thou art greater than the (other) gods.
- T (So says) N.

Spell 186<sup>324</sup>

- S Hathor, lady of the west, (thou) of the starboard side, lady of the sacred land; eye of Re in his forehead, beautiful of face in the bark of millions (of years), seat of rest for the doer of righteousness, ferryboat of the favored ones; whose (place it is) to provide the great *nšmt*-bark to take the righteous across.

Spell 186A<sup>325</sup>

a

- P Adoring Hathor, mistress [of the west; kissing] (the earth) before the Great Flood.  
 S I have come unto thee (to) see thy beauty. Mayest thou let [me] be [at the head

<sup>322</sup> Another hymn from TT 296 (see Pl. CXXII), probably without vignette.

<sup>323</sup> From Cairo 632 (late Empire). Data as to vignette, if any, not available.

<sup>324</sup> From Eb (18th/19th dyn.). Naville designated as 186 not this version from Eb but the three here distinguished as 186A, 186B, and 186C. Vignette of Eb shows offerings of food and flowers heaped before a hippopotamus goddess, behind whom stands a mountain sheltering a pyramid-topped tomb. From the mountain and a papyrus thicket before it emerges a cow called elsewhere "the Great Flood." Each goddess wears the horns and sun disk of Hathor.

<sup>325</sup> From Lb (19th dyn.), whose vignette shows N. presenting offerings before hippopotamus goddess and cow goddess, who stand respectively on and within a mountainside. Each wears horns and sun disk of Hathor, with addition of cobra and twin plumes respectively.

## Spell 186

*THE BOOK OF THE DEAD*

of] thy retinue, bypassing all the elders, (for) there is no 'feebleness' with me. Mayest thou give offerings to me, even me. Make for me a seat in the necropolis [of] the righteous, that I may stay sound on earth.

T For the spirit of Osiris N.

*b*

P 1 Adoring Hathor, mistress of the west; kissing the earth before the Great Flood.  
2 Osiris N. shall say:

S I have come unto thee (to) see (thy) beauty. Mayest thou let me be at the head of thy retinue, since I am like them that are among the Crew.

T (So says) Osiris N.

**Spell 186B<sup>326</sup>***a*

P 1 Adoring Hathor, lady of the Two Lands, mistress of the western desert.  
2 Osiris [N.] shall say:

S 1 Hail to thee, great one, lady of the sky, mistress of all the gods, whom Re-Harakhte-Atum joins at his beautiful setting; lady of the headland of Manu that receives (her) father Re at (his) setting; mother of the gods, (for) they set in her; 'lady of crops, for whom what was not comes into being'. She likes to enter, (but) to come forth is (her) abomination. The earth keeps begging to be yonder, (where) one meets with the favored ones and the ferryboat is hidden forever.

2 I am righteous. I have come bearing Truth; I have not done wrong in this land. I have done what the King was pleased with, what the gods were satisfied with. [I have] come in joy to the lord of the west, to delight the heart of him who is therein. The sky and the Two Lands have been given to Horus. May I be under (the sycamores) on the day when he dawns.

*b*

P (To be said by) Hathor, lady of the west, whom Re joins when he sets (in) life; mother of the gods, who forms (their) seats.

S Welcome in peace, thy face true, since the righteous are united with truth. [Welcome in] this land of the living, [free] of lies [. . .], without any prejudice to or any [limitation] of crossing, without any 'union [with] him who would prepare thy [destiny]' in the broad hall of the [Two] Truth[s]. [As for] what (thou) hast done, may he who is 'with the horizon-dwellers' reward thee with blessings among the blessed, 'who are active, provided with all activities'.

**Spell 186C<sup>327</sup>**

P 1 To be said on arriving at the beautiful west to see the august Goddess lodging in the god's domain.

2 Osiris N. (says):

S Hail to thee, shining as gold, eye of Re, his confidant.

<sup>326</sup> From Da (19th dyn.), whose vignette shows N. and wife presenting copious offerings of food, drink, and papyrus blossoms to hippopotamus goddess standing before a mountain and to cow goddess emerging from it through a papyrus thicket.

<sup>327</sup> From Ap (19th dyn. or later), whose vignette shows "N." presenting a formal bouquet to hippopotamus goddess and cow goddess, each wearing horns and sun disk of Hathor. The cow, with twin plumes added, comes from the "heart of the western mountain" past a papyrus thicket; the mountain forms a background for the hippotamus and a crescent moon.

## TRANSLATIONS

Spells 187–189

Spell 187<sup>328</sup>

- P 1 SPELL FOR GAINING ACCESS TO THE ENNEAD.  
 2 TO BE SAID BY N.:  
 S Hail to you, Ennead of Re. I have come unto you, for I am in the retinue of Re. Make way for me, that I may pass among you. I will not be resisted in what I have done this day.

Spell 188<sup>329</sup>

- P 1 <SENDING FORTH> THE SOUL (from the god's domain), BUILDING HOUSES, AND GOING FORTH BY [DAY] AS A MAN.  
 2 TO BE SAID BY N.:  
 S 1 <Anibus> (says: "Welcome) in peace. Thou hast been blessed; enter in peace as my Divine Eye." Thou hast blessed (me) with soul and shadow, so that we may be seen yonder. May it (i.e., my shadow) see him (i.e., my soul) assigned wherever he is in my form, with my nature and my abilities, in my true form of soul (well) provided for and Divine. May he illumine as Re; may he Shine as Hathor.  
 2 <Lo,> (thou hast) let (my) soul and (my) shadow run about on foot wherever <that man> is. He who sees him, whether standing or seated, he can enter his bodily house; (for) verily (I am) one of the Adorers of Osiris who come by day and go by night, who celebrate the feast of festal offerings.

Spell 189<sup>330</sup>

- P 1 SPELL FOR NOT MAKING A MAN WALK UPSIDE DOWN (in the god's domain) AND NOT EATING DUNG.  
 2 TO BE SAID BY N.:

*a*

- S My abomination is my abomination; I will not eat it. Dung is my abomination; I will not eat it. Ordure—no harm (shall come) therefrom; it shall not drop into my belly. It shall not touch my fingers; it shall not stick to my toes.

*b*

- S 1 "What, pray, dost thou live on," say they, the gods and the blessed, to me, "in this place whither thou hast been brought?" I live on the 7 loaves brought to me: (4) loaves by Horus, 3 loaves by Thoth.  
 2 "Where art thou permitted to eat?" say they, the gods and the blessed, to me. I eat under this sycamore of Hathor. I have given my leavings therefrom to her dancers. My fields have been assigned to me in Busiris, (my) plants in Heliopolis. I live on bread of white wheat and beer of red barley.  
 3 Given to me is (my) family: my father and my mother.

*c*

- S (O) Doorkeeper of him who addresses His Land, open to me, open wide to me, make way for me, that I may sit where I will as a living soul, <without being> dispossessed by my enemies.

<sup>328</sup> From Ea (18th dyn.), without vignette.<sup>329</sup> Based on Ea (18th dyn.), without vignette.<sup>330</sup> From Ea (18th dyn.), with additions from Cg (21st dyn.). There is no vignette.

**d**

S       Dung is my abomination; I will not eat it. Thou shalt not 'visit me, offal', in Heliopolis; keep away from me, (for) I am a bull who guards his seat.

**e**

S       I have flown as the eldest; I have honked as a *smn*-goose. I have alighted on the beautiful sycamore in the middle of the Flooded Isle. One who ascends and hovers over it, he cannot (be sluggish); as for one who exists under it, he is a great god.

**f**

S       My abomination (is my abomination); I do not eat my abomination. Dung is my abomination; I will not eat it. Dung is the abomination of my spirit; it shall not enter my belly. I will not touch it with my hands; I will not step on it with the soles of my feet.

**g**

S       I will not pour for you from a jar; I have not bailed for you with the carrying-pole 'which ye apply not to millstones'. I lay not hold on the edge(s) of your mortars; I move not for you upside down.

**h**

S 1       Then said this Ignorant One, the Reckoner: "What, pray, dost thou live on in this land whither thou hast come to attain blessedness?" I live on bread of dark barley and beer of light barley: 4 loaves from the two fields of Hotep—that is (my) distinction above every (other) god. I am (eligible) for 4 loaves daily: 4 baked loaves from Heliopolis—that is (my) distinction above every (other) god.  
 2       Then said this Ignorant One, the Reckoner: "(Who, pray,) brings (them) to thee?" (It is . . . .)  
 3       (Then said this Ignorant One, the Reckoner:) "Where hast thou eaten?" On this pure shore on the day when I received my teeth of myrrh.

**i**

S       (Dung is my abomination;) I will not eat it. I will not touch it with my hands; I will not step on it with the soles of my feet.

**k**

S 1       Then said this ignorant one, the Reckoner: "What, pray, dost thou live on in this land whither thou hast come to attain blessedness?" I live on these 7 loaves; 4 loaves are brought from the house of Horus, 3 loaves from the house of Thoth.  
 2       Then said this ignorant one, the Reckoner: "Who, pray, will bring them to thee?" The attendant of the house{s} of Horus and the two bread-providers of Heliopolis.  
 3       "Where, pray, dost thou eat them?" Under the branches of a leafy tree beside her acclaimers, whither I am taken.  
 4       Then (said) this ignorant one, the reckoner: "So thou livest on another's possessions every day?" And I told him: "Lands in the Field of Rushes have been plowed (for) me.  
 5       Then said this ignorant one, the Reckoner: "Who guards them for thee?" And I told him: "The two daughters of the King of Lower Egypt (look) after them."

## TRANSLATIONS

Spells 189–190

- 6 “Who plows them for thee?” The Greatest among the gods of sky and earth.  
7 My threshing is done with the Apis-bull who presides over Sais; my reaping is done with Suty, lord of the northern sky.

## I

- S O inverted ones who *isd* your faces and uproot sins, that your faces may be pure, while (I) am with Seth’s Gang at this mountain of Bakhu, may I sit with the blameless mummies to rescue the ‘lake’ of Osiris from him who would obliterate the heart. None can find fault with the life of Osiris N.

Spell 190<sup>331</sup>

## 18th dynasty

- P 1 ROLL FOR INITIATING<sup>332</sup> the Blessed One into the mind of Re, making him mighty before Atum, magnifying him before Osiris, inspiring awe of him in the Ennead.  
2 (It) is to be used on the day(s) of the new-crescent feast, the 6th-day feast, the *w3g*-feast, the feast of Thoth, the birth of Osiris, and the feast of Sokar and on the night of the (*h*)*3kr*-feast.  
3 (It contains) ⟨a secret⟩ (of) the nether world, a mystery of the god’s domain: (how) to cleave mountains and penetrate for him the valley. (It contains) a secret wholly unknown: (how) to treat the heart of the blessed one, widen his steps, give him his (powers of) locomotion, ⟨remove⟩ the bandages of his face, and restore his sight and (that of) the god.  
4 Thou shalt use (it) without letting anyone see (it) except thy true bosom friend and the ritual-priest who is with thee, without letting another person see (it), not (even) a slave who has come from abroad.  
5 As for a blessed one, if this is used for him his soul goes forth with the living, it goes forth by day and prevails among the gods, who cannot repel it. These gods surround it and recognize it as one of them, so that it can make ⟨known to⟩ thee what befalls (it) in the light.  
6x8<sup>333</sup> This roll is a very real secret, not to be made known to the rabble, of all people. Do not {not} let utterances be numerous except for thyself and thy true bosom friend.  
7 To be said over a tent of cloth sown all over with stars.  
T A truly excellent spell (proved) a million times.

## 18th dynasty

- P 1 ROLL FOR INITIATING THE BLESSED ONE INTO THE MIND OF Re, MAKING HIM MIGHTY BEFORE Atum, MAGNIFYING HIM BEFORE Osiris, PUTTING HIS POWER BEFORE the Presider over the Westerners, inspiring awe of him in the Ennead.  
2 THIS ROLL IS TO BE USED ON THE DAY(S) OF THE NEW-CRESCENT FEAST, THE

<sup>331</sup> The first 18th-dynasty version is from Ce (see Pls. X 3d reg. to XI), the second from Ea (see Pl. 31). The 21st-dynasty version is from Cg (see Pls. XL 4th col. to XLI line 1), whose content appears also in the fragmentary 20th-dynasty papyrus Ga. All three versions are published as part of Spell 148. There is no vignette.

<sup>332</sup> How far the rubric extends is not clear.

<sup>333</sup> I.e., 6 mixed with 8 (cf. Spell 148, 21st-dyn. version § P 6 and 8).

## Spells 190–191

## THE BOOK OF THE DEAD

- 6TH-DAY FEAST, THE *w3g*-FEAST, the feast of Thoth, the birth of Osiris, and the feast of Sokar and ON THE NIGHT OF THE *h3kr*-FEAST.
- 3 (IT CONTAINS) SECRETS OF THE NETHER WORLD, MYSTERIES OF THE GOD'S DOMAIN: (HOW) TO CLEAVE MOUNTAINS AND PENETRATE VALLEYS. (IT CONTAINS) SECRETS WHOLLY UNKNOWN: (HOW) TO TREAT THE HEART OF THE BLESSED ONE, WIDEN HIS STEPS, GIVE HIM HIS (POWERS OF) LOCOMOTION, DO AWAY WITH HIS DEAFNESS, AND REVEAL HIS <FACE> AND (THAT OF) THE GOD.
- 4 THOU SHALT USE (IT) WITHOUT LETTING ANYONE SEE (IT) EXCEPT THY TRUE BOSOM FRIEND AND THE RITUAL-PRIEST, WITHOUT LETTING ANOTHER PERSON SEE (IT), NOT (EVEN) A SLAVE WHO HAS COME FROM ABROAD.
- 7 THOU SHALT USE (IT) INSIDE A TENT OF CLOTH SOWN ALL OVER WITH STARS.
- 5 AS FOR EVERY BLESSED ONE FOR WHOM THIS ROLL IS USED, HIS SOUL GOES FORTH WITH THE LIVING, IT GOES FORTH BY DAY AND PREVAILS AMONG THE GODS, WHO CANNOT REPEL (IT). THESE GODS SURROUND <IT> AND RECOGNIZE IT. THEN IT EXISTS LIKE ONE OF THEM, SO THAT IT CAN MAKE KNOWN TO THEE WHAT BEFALLS IT IN THE LIGHT.
- 6x8 THIS ROLL IS A VERY REAL SECRET. THE RABBLE, OF ALL PEOPLE, MUST NEVER SEE (IT).

## 21st dynasty

- P 1 This is a roll for initiating the blessed one into the mind of Re, making him mighty before Atum, magnifying him before Osiris, putting his power before the Presider over the Westerners, inspiring awe of him in the Ennead,
- 3 treating the heart of the blessed one, widening his steps, giving him his (power of) locomotion, doing away with his deafness, and revealing his face and (that of) the God.
- 5 As for every blessed one, if this roll is used for him his soul goes forth with the living, it goes forth by day and prevails among the Gods, who cannot repel (it). These Gods surround it and recognize it. Then it exists like one of them, so that it can make known to him his form in the light.

Spell 191<sup>334</sup>

- P 1 Spell for bringing the soul to the body.
- 2 To be said by (Osiris N.):
- S 1 O thou who carriest off the souls of the living, O thou who cuttest off shadows, O all ye gods who are over the living, come, bring ye Osiris N.'s soul (to him), that it may unite with his body, that his heart may be glad, that his soul may come to his body (and) to his heart. Induct his soul into his body (and) into his heart; provide his soul with his body (and) with (his) heart. Bring them to him, gods, in the *bmbn*-temple in Heliopolis beside Shu the son of Atum. He has his heart like Re; he has his breast like Khepri.
- 2 Doubly pure (are the offerings) for thy Spirit, for thy body, for thy soul, (for thy corpse,) for thy shadow, for thy mummy, (O N.,) in the nether world forever.

<sup>334</sup> Based on R (Pers.-Ptol.), whose vignette shows soul as human-headed bird with spread wings. For the writer's discussion of Spells 191 and 192 see *JNES* XI (1952) 177–86.



## TRANSLATIONS

Spells 192–Pleyte 166

Spell 192<sup>335</sup>

- P 1 Another spell.  
 2 To be said:  
 S 1 O Osiris N., doubly alive, doubly new, doubly youthful, there is nothing evil in any place wherein thou art. (Thou) goest forth by day, thou enjoyest its rays, and the God sets on the place 'where thou art'. Thou ascendest and descendest without thy feet being repelled; (thou enterest unto the god unopposed).  
 2 Opened for thee are the double doors of the nether world in (the silent land); unbarred for {him} thee are the gates of the hidden realm. The doorkeepers extend their arms before them unto thee, rejoicing at thy approach (and saying): ("Thou enterest favored, Osiris N.; love of thee is with him unto whom thou comest." They receive thee with copious praise, and one, even thyself, becomes associated with him).  
 3 (They say to thee, Osiris N., 'while they circle' the offering table before thee:) "Thou enterest favored, thou goest forth loved." He appoints thee as their head, he is pleased with thee, and thou (partake<sup>1</sup> of) his offerings. He protects thee; he does away with thy evil.  
 4 Hail to thee. The Blameless adore (thee), they that dwell in the god's domain attend thee, Osiris, presiding over the west†, Osiris N. (They that dwell in the nether world come to thee in praise. They 'direct (their) eyes toward' thee, head god, seeing (thee), Osiris N., head god, as thou givest commands to them whose seats are hidden. They rejoice over thee. Thou art not far from the place where the god is.)

Spell Pleyte 166<sup>336</sup>

- P 1 THE ROLL FOUND AT THE THROAT OF King Usermare-Setep(nere [Ramses II])—alive, sound, and healthy—in the god's domain.  
 S 1 O *W3-rw-b3g*, O *Km-mi-r3*, O *3-mg3*, O *Krh6m*, O *Kmry*,<sup>337</sup> ye 'who open the mouth of the Dead', ye who pour forth the Decision of Re, the Disk, to govern for them (what exists), give your whole attention to the Mourned One, now that he is dead (for) lack (of breath after) his Brother slew (him). Geb made 'him (i.e., the brother, Seth) into' a *kt*-crocodile with not one to lament him.  
 2 So when they were about to bring his Soul to the broad hall of the (Two) Truths into the presence of the fish-slayer, Thruster, Lord of us all, (he who was in his presence) answered for him against his enemy: "O thou lion, (Glowing One,) Black-faced, Red-eyed, with carnelian in his lips, whose name is The Slayer, (as for) challengers of (their) Father, the knife shall not be taken 'from' their mouths. Fish-slayer, whose name is Thruster, he incises it on the back of thy Majesty.

<sup>335</sup> Based on R (Pers.-Ptol.), with insertion at end of § S 2 and beginning of § S 3 restored from parallel texts (listed in *JNES* XI 178); addition at end of § S 1 is found in BM 790 (Ptol.) and that at end of § S 4 in Eneket (Ptol.) only. There is no vignette in R or BM 790, but neighboring scenes in Atfih A (Ptol.) show sun shining on mummy lying on bier, also bird-soul hovering over mummy on bier.

<sup>336</sup> Based on Berlin pap. 3031 (21st dyn.). Texts of some possibly 20th- or even 19th-dynasty Louvre papyri mentioned by Pleyte were not available. No vignette is mentioned by Pleyte.

<sup>337</sup> Such names often involve elements from abroad. If Egyptian, the first three might mean "Lion (Who) Parches the Lifeless One," "Black Like the Mouth (of the Tomb)," and "Great(est) of Warrior(s)" or "Great(est) of the Crocodile(s)." But *3-mg3* suggests also Greek "Omega," and it might even be a mixture of Egyptian 3 and Old Persian *magu* and mean "Great(est) of the Magi." *Kmry* suggests "Cimmerian," one of that distant people whom Homer pictures in eternal darkness (*Odyssey* Book xi).

## Spells Pleyte 166–169

## THE BOOK OF THE DEAD

- 3 “(As for the Mourned One,) give thy attention to him, that thou give him lands in the Fields of Rushes, flowers from the fields and pool of Medinet Habu. Come thou to Osiris N.; give (him)<sup>338</sup> a donation such as the souls provide, offerings like (those of) thy majesty. (As for) thy Beloved, let (him) go wherever (he) will, being in any Form (he) Desires.
- 4 “O fish-slayer, Thruster, Lord of us (all, who takes away the breath of all creatures), look at these Ushabtiu. These slaves, male and female, belong to thy Majesty. (But for) Osiris N., all of these were (his) slaves while (he) was on earth. It was (he) who brought them as ‘rebels’ to (his) city. Let (him) rule them betimes, betimes; let them do the work in (his) stead. At the time for Remembering (Him) thou art (his) witness, and it is good in thy presence.
- 5 “Fish-slayer, Thruster, mayest thou practice all thy calmness of thy Majesty (for the Mourned One) when (he) reads (his) roll aloud in the presence.”

Spells Pleyte 167–69<sup>339</sup>

- P 1 [The writings of the] bowl which the crown prince Khamwese found under the head of a certain blessed one of the west of Memphis, [it being more divine] than any (other) bowl of ‘the treasury’. [It was used at] the gate of fire between the blessed and the dead, so as not to let the attack[er] reach them.
- 2 [They are truly excellent spells] (proved) a million times.

## Spell Pleyte 167

- P 1 [The roll,] secret of form, which the King’s chief scribe Amenhotep the son of Hapu† found. He used (it) for him (as) protection for (his) [body].
- 2 To be said.
- 3 Šrgt of N{n}gt, son of ʾIr(k)t.<sup>340</sup>
- S 1 O Kwršgt,<sup>341</sup> [thou . . .], O thou Bull, lord of the phallus, Horus of the Upraised Arm, mayest thou rescue me from everything evil commanded by the mouth or coming about by the hands of [men, god]s, the blessed, or the dead. Thy body concealed the arm with fingers hidden, the head and trunk (flooded) with the fragrance of Punt. ‘Hunter capable of’ treading the ways of Horus to the secret mountains, thou abidest in their seat.
- 2 R<sub>w</sub>-wkty,<sup>342</sup> R<sub>w</sub>-wkty, I am the phallus of Re. Š[d]rpk<sub>t</sub>,<sup>343</sup> thy straddle is the very largest in Thebes. Be gracious, bull ‘of Tanith’; how very wide awake ‘(art thou)’. Lion who is with [the N<sub>w</sub>-Bird] when the form of the Eldest shines, Amon ‘the

<sup>338</sup> Since Berlin pap. 3031 belonged to a woman, it speaks of “her” here and below though identifying her with Osiris.

<sup>339</sup> Based on Leyden T 31 (Ptol.). No vignettes are mentioned by Pleyte.

<sup>340</sup> The three foreign words may represent the Semitic roots šrg, nqd, and ʾrk. Perhaps, then, translate: “A piping of the Shepherd, son of Healing.”

<sup>341</sup> Perhaps a compound from the Semitic roots kwr and šql, with some such meaning as “Digger of Watercourses.” Or read K<sup>3</sup>-W<sup>3</sup>-rw-šgt, since in Spell Pleyte 166 occurs Wrbg or W<sup>3</sup>-rw-b<sup>3</sup>g, there tentatively taken as Egyptian with the possible meaning “Lion (Who) Parches the Lifeless One” (see n. 337). If K<sup>3</sup>-W<sup>3</sup>-rw-šgt is intended here, it might mean “Spirit of the Lion (Who) Parches Watercourses.”

<sup>342</sup> Another possibly mixed form. If based on Egyptian rw and Semitic wkt, it might mean “Lion Who Leaves His Scent.”

<sup>343</sup> Could this be “Drip-Twister,” from the Semitic roots šsr and pk?

## TRANSLATIONS

Spell Pleyte 167

Paramour<sup>1344</sup> is thy Name. (Thy) concubines are the doubly *Rkt*<sup>345</sup> (of) Shu and Geb the doubly potent begetter-Gods. Thou 2-fold spirit, Amon, copulating [Bull], master of the harem, Amon our doubly exalted Lord, 'wholly revealed' to me, Soul of Souls, ram of ram[s, Staff of] Earth is thy real name. Sound Eye of the *3bdw*-fish, Cat, Tail of the Lion-Ram, pay attention to me by [. . .ing] my misdeed. Ho, ho! [I won't] tell it; I won't repeat it.

*b*

S O thou Bull, lord of flame, powerful over fire, Might that shatters stone[s with] his searing breath; hidden of form, concealed of Image, whose eminence exceeds (that of) all the (other) Gods; sharp-horned chewer yonder, [I] behold thee after arrival. Thou whose form the Sky supports, whose mysteries the nether world possesses, to whose plans the earth is subject, without whose knowledge none of them comes into being, [mayest thou establish offerings] for me, make sound my frame, and protect my [body], for I am one who came forth from thee.

*c*

S O sound cat, thou whose Luminous Eye [is of fire], with which he has surrounded himself against the Gods and within which he hides himself by day as the disk great of flame against his enemies; Soul [great<sup>1</sup> of Dawning] whose Two Sound Eyes Shine; secret Disk that came into being at the Horizon of the Sky in his Name of Horus who performs the usages of eternity forever; Falcon [with] human [face] possessed of the double crown.

T 1 To be written on a bandage of bright red linen (suitable) for clothing; also to be written for him on a new sheet of papyrus which he shall make into a roll put at his throat.

2 He shall use this roll when a man is in a really bad spot, with none seeing, none hearing, the jaws (move) except thine own self. If it is recited, no evil shall come of the God's wrath against him.

*d*

S O Osiris N., the Underworld opens to thee its gates, and offerings are established for thee from the offering table of the lord of eternity. Thou goest out and in without being kept away from the gates of the god's domain. Thou art brought before (. . .) on the day of the Sokar feast, being [summoned] into the presence of the great God, (O) Osiris N.

*e*

P To be said:

S 1 O Osiris N., raise thyself. Anubis on his mountain is with (thee); he makes fast thy bandages. It is Ptah-Sokar (who) gives thee his hand, with his [ornament]s of his Temple. Thoth himself comes to thee bearing a hieroglyphic roll. He blesses thee; he executes [thy instructions forever]. He gives thee (his) hand (in escorting thee) to the Horizon or to any place where thy Soul desires (to be), as Horus did for his Father Osiris.

2 O Osiris N., thy Soul stands among the Gods, and fear of thee (strikes) at their breasts, (while) thy Name (lives) upon earth, without being effaced or perishing forever and ever.

<sup>344</sup> Though group-written, *Nkk* seems to be a derivative from the Egyptian root *nk*, "copulate."

<sup>345</sup> Perhaps feminine plural of Semitic *rk*, "tender," "fond."

## Spell Pleyte 168

- P 1 The potent "Raise thyself" (spells) 'for<sup>1</sup> Osiris N.  
 2 Adoring his [Manifestation]s, adoring his 'Musicians<sup>1</sup>; erecting [his] Mummy, [raising] his Soul; rejoicing his heart; gratifying his Spirit; making his [great] Corpse endure in the coffin, giving breath (to) the choking one yonder.
- S 1 Come, [Osiris], lord of the throne (of) the Sky. <Thou shalt> be son of the United One, sprung from Re; ['King<sup>1</sup>] of the nether world, Ruler of the silent land; august Eldest One, [. . .] like [. . . , beam]er in his cavern.  
 2 [Raise thyself], pray, Osiris, Soul of Re, to whom has been assigned a form stately of dawning.  
 3 [Raise thyself], (god) who is on his 'bier<sup>1</sup>. The Disk, passing by [. . . , lifts on high thy Mummy].  
 4 [Raise thyself], (thou) Time-Spender in the coffin. Re speaks to thee; [he wakes thee].  
 5 Raise thyself, presider over the west. Thy <Son> Horus has lived on thy behalf.  
 6 Raise thyself, Spirit, [Lord of the West]. Sothis brings <thy Son> upward (to) thee.  
 7 Raise thyself, great one (*wr*) of the Crypt. Re has guided (thee).  
 8 Raise thyself, 'great one (<sup>3</sup>)<sup>1</sup> of the Crypt, tomb-dweller. (The Disk of Re illumines thy nether world).  
 9 Raise thyself, pray, Presider over the Nether World. Thy Son Horus assigns to <thee> thy forms.  
 10 Raise thyself, pray, Osiris, Weary-hearted One, in joy before Re.  
 11 Raise thyself, pray, Hidden One of *Rdt*, (thou) first-born. The Gods establish for thee thy scepter; the [great] Gods have adored thee.  
 12 Raise thyself, blessed, enduring, mighty, powerful, having become Re-Osiris forever and ever.  
 13 Raise thyself, awake, Osiris. Re extends his hands to thee; Ptah <adorns> thee.  
 14 Raise thyself, that thou mayest triumph, (O) silent one. Re overthrows thy enemies.  
 15 Raise thyself, pray, Osiris. The Two Sisters <tear their hair>.  
 16 Raise thyself, pray, Osiris, that thou mayest hear the <laments> of thy Sister Isis.  
 17 Raise thyself, pray, Osiris. The two red cows have been assigned to thee.  
 18 Raise thyself, pray, Osiris. Isis exclaims over thee, she weeps for thee, while thy Soul rejoices and thy Corpse is blessed.  
 19 Horus [raises thee], Osiris. Re shines upon thee.  
 20 [Raise thyself, King] of the Nether-Worldlings, great Star, Ruler of the Westerners.  
 21 Raise thyself. Re adores thee when he Rises; he is the sunlight at the mouth of thy cavern.  
 22 Raise thyself, pray, Great Inundation, at rest on (thy) Image.  
 23 Raise thyself, weary one. Thy heart shall no (longer) weary. Re puts thee in thy proper place in thy seat which [thou] canst not [recognize].  
 24 Raise thyself, pray, Osiris. Re adores thy Corpse; he sees thee as a torpid one.  
 25 Raise thyself, pray, Thou Whose Name Is Hidden. Horus has established the Turban on thy head.  
 26 Raise thyself, hidden of mysteries, who illumines the Nether World with the rays from his two eyes.  
 27 Raise thyself, Orion, lord of life. Thy <Son> Horus gives thee thy scepter.

## TRANSLATIONS

Spell Pleyte 168

- 28 Raise thyself, 'Thinite' of the Nether World, in the form of thy (Son) Horus, that he may be pleased with thee.
- 29 Raise thyself, Shining One in the coffin, (thou) *nbh*-plant of the hidden mound which Horus protected with his wings.
- 30 Raise thyself, Osiris, for thy enemy is fled from before the Great One whose knife is at his head.
- 31 Raise thyself, Osiris, for Suty is fallen and thou putttest him beneath thee forever. Oh, thou hast been vindicated, and he shall not be invoked with a God's acclaim.
- 32 Raise thyself, First-born of Geb. He gives thee Rule over the shores. Thou hast taken over acclaim in triumph.
- 33 Raise thyself, Child of Khepri. Nut bears thee as Re.
- 34 Raise thyself, Inundation, Osiris who came forth at the beginning and fills the earth with his efflux.
- 35 Raise thyself, thou whom the Deep Nursed, thou whom the earth nurses, who comes (in person). He has cared for the Gods' needs himself.
- 36 Raise thyself, (thou) stately of Form in the Abydos nome, victorious Hero who (repels) the evil-intentioned ones.
- 37 Raise thyself, thou who comest from Peqer, thy August head wreathed with triumph.
- 38 Raise thyself, thou who hast dawned as the inundation, while the Great *Nšmt*-Bark is pregnant with thy Image and the Westerners are adoring thy beauty.
- 39 Raise thyself, eldest, high on his standard, August 'Sufferer'. He who harpooned thee is subject to thy Mummy.
- 40 Raise thyself, (thou) numerous of (adornments). The temples of the nomes contain thy Mystic Forms.
- 41 Raise thyself. This harbor of the Gods is filled by the Purifications of thy Image.
- 42 Raise thyself, (Inundation), Great Green (Sea), for Kheraha is pleased at thy Being Brought into Being.
- 43 Raise thyself, thou who art sacred in Heliopolis, whom Re begot in the *Bbn*-House.
- 44 Raise thyself, Busirite, in Athribis, while the Veiler (fem.) clothes thy Image.
- 45 Raise thyself, Pillar, in Busiris. The Head-Veiler has hidden thy form.
- 46 Raise thyself, great Lion, in the *Tnnt*-Sanctuary. Anubis who is over his secret is thy companion.
- 47 Raise thyself, Sokar, in the Crypt, filled with the sacrificial ox stabbed under thy form while the children of Horus 'grieved over' him.
- 48 Raise thyself in the Tomb-Pit, Tatenen. Thy reviler sets thee upright.
- 49 Raise thyself, Prince, in Thebes. (O) Osiris, lord of Thrones of the Two Lands, (living) beings are in thy hand, and they that are no more are with thee. The two banks (come to thee) bowing down.
- 50 Raise thyself, First-born of the First-born. (O) Osiris, lord of triumph, Truth is with thee, Isis is thy magical protection, and thy (Son) Horus is master of the Gods.
- 51 Raise thyself, God, 'numerous' of forms. The earth submits to (thy) induction, the Nether World supports thy Mummy, while the Sky is filled with the Soul of thy divine Star.
- 52 Stand thou, August Mummy, Osiris, King of Upper Egypt, living Spirit. Raise thyself, that thou mayest do away with thy gloom and drive sleep from thy eyes.
- 53 Raise thyself, Presider over the Westerners. Thou hast thy heart abiding in its

Spells Pleyte 168-169      *THE BOOK OF THE DEAD*

proper place; [thy] breast—its weariness departs. The sleep that clings to thee is thy abomination—thy weakness of thy body and of thy form that was upon thee while thou wast Beaming in the womb of Nut.

54 Raise thyself, Moon that circles the Two Lands, [seed at the beginning of the (lunar) year. All beings are within thy embrace; they], their lands, their cities, and [their] nome[s are altogether] thine.

T [Thou wilt that he 'act of himself'].

**Spell Pleyte 169**

P 1 The (spell) "Verily thou art a triumphant one," [called (also)] "the (spell of the) Righteous One."

2 Read from the (spell) "Verily thou art a triumphant one."

**a<sup>346</sup>**

P To be said:

S 1 Verily thou art a thoroughly triumphant one, Osiris presiding over the west, Osiris N., beside Re, while the Ennead is content with thee. Triumph has been given thee, Re (himself) being witness.

2 O beautiful art thou. The cobras on thy Head waft breath to (thy) nose. (Say twice). O beautiful art thou on the shoulders of the Sky with the ornaments of thy Father Re. (Say) twice. O beautiful art thou with the two feathers, Spirit with the ornaments of awesomeness. (Say) twice. O the two (sanctuaries) come to thee to the broad hall to see thy beauty. (Say) twice. O they see thy beauty when thou Risest, dawning in the form of Re. (Say) twice.

3 O the Inundation floods for thee in his season to grow thy offerings. (Say) twice. O made accessible to thee are the waterfowl, their necks wrung, to clothe thy 'Soundness'. (Say) twice. O the Majesty of Uto comes to thee; she brings thee the hands of Tayet. (Say) twice. O the nomes come to thee bearing their products, the Gods bearing life and dominion. (Say) twice. O the Two Lands come to thee bearing their taxes, while their Great Ones kiss the earth. (Say) twice. O the foreign lands come to thee, the Aegean islanders, and the islands in the midst of the Great Green (Sea). (Say) twice. O both they that are and they that are not come to thee {(say) twice}, for Re provides for all. (Say) twice.

4 O Horus comes to thee. He has smitten the rebels; he has overthrown the evil-intentioned ones. (Say) twice. O my Lord comes to thee. He has smitten the rebels. (Say) twice. O thy Spirit overthrows the rebels and the evil-intentioned ones. (Say) twice. O evil thoughts shall not come to pass.

5 O come from Upper and Lower Egypt. O love ye this August God whom Re loves every day. O Osiris presiding over the west, he is Horus who decided the battle of the Two Lands 'together'. (Say) twice. O never shall come the day when the place 'where he is' shall cease (to be). (Say) twice. O thy bones are (those of) the living Falcon. They lead thee to the (divine) road. (Say) twice. O thou who celebratest Millions of jubilees {(say) twice}, O come that thou mayest give life and dominion to Osiris (N.) in the presence of the lord of eternity.

**b**

P To be said:

S 1 Hail to thee, Atum; hail to thee, Khepri. The works of all the Gods survive, and

\*\* § S 1 stands vertically and thus is meant to precede each individual item of § S 2-5.

## TRANSLATIONS

## Spells Pleyte 169-174

everything comes to pass, through thee. Hail to thee, safe and alive. Hail to thee, 'fashioner' of this spirit of Osiris N., which thou makest content in thy hands as thou art content with thy own Spirit. Thou makest content this Spirit (of) Osiris N. amid these thy festivals. (They) that are with thee are (dancing), thou spirit of this Osiris N.

2 The great Ennead loves to clear the Sky for Re and guard the earth for Geb. They pacify the Two Lands for this Osiris N. His followers (are they) to his goodly seat in the Horizon. They (do away with) his evil (and) cleave the storm, that this Spirit of Osiris N. may Shine with the Ennead and be esteemed with Ruty. He shall not be oppressed by the quick-witted ones, sharp of knife, who are in charge of the place of execution, (for he is) the triumphant one who seizes Spirits and takes away their strength.

3 "Hail to thee, thou Spirit of this Osiris N. Hail to thee," (say) they that come after thee. "Hail to Thee" says he who comes to adore thee. "Hail to Thee" has said he who comes in thy Retinue. "Hail to thee" (says) he who comes to row thee to (any) place where thy Spirit longs (to be).

4 May this Spirit of Osiris N. be with his Spirit, constantly abiding, while he spends the day 'rejoicing (over)' a very long lifetime. May this Spirit of Osiris N. be in charge of Re's works. May the Elders rise for thee from their mats, while the blameless mummies have their arms flexed at meeting this spirit of Osiris N. at the festival which the good and favored spirit loves.

T Finis.

Spells Pleyte 170-74<sup>347</sup>

P The rolls for joining the earth.

## Spell Pleyte 170

P 1 Spell for causing the Mummy to ascend to the inner coffin.

2 To be said by Anubis:

S 1 O Isis, O Nephthys, O Thoth who calms the storm, invoke Imset, Hapi, Duamutef, and Qebehsenuf, (for) it is Horus who intercedes in behalf of your Father Osiris N. May ye ascend to him. (Then) shall ye be not distant from him forever.

2 Exalt ye his beauty to his mother the Nether Sky, whose arms are (extended) to him in greeting, whose heart swells (with pride) because of him who came forth from her. May he enter '(yesterday)' and come forth tomorrow morning like Re every day. They that are on earth circle about thee, Osiris N. Re gives thee his rays to do away with darkness for thee.

## Spell Pleyte 171

P 1 Spell for striking 'fire'.

2 To be said:

S Kindle flame in secret, that the darkness may depart from before thee, while the hand that it conceals erects the *Dd*-Pillar behind thee. The Two Sisters bless thee in greeting (thee); blessings are invoked for thee. 'Fire' is struck for thee

<sup>347</sup> Based on Leyden T 31 (Ptol.), corrected or completed from Pleyte's copies of other documents; § 8 2 of Spell Pleyte 170 is from Pap. Edinburgh (Ptol.). No vignettes are mentioned by Pleyte.

Spells Pleyte 171-172      *THE BOOK OF THE DEAD*

under thy head every day at eventide. Horus awakes thee, [he] adores [thee, he says to] thee: “[O] raise thyself and turn over (on) thy bier, that thou mayest see the rays of the pure Disk in {thy} any neighborhood where thy Spirit longs (to be), Osiris N.”

**Spell Pleyte 172<sup>348</sup>**

P 1      Spell for causing this God to ascend to the nether world.  
2      To be said by Osiris N.:

**a**

S 1      Hail to thee who art in the nome of the west. I know (thee); (I) know thy Name. Mayest thou rescue me from these snakes that are in Rosetau, that live on men's flesh and sip of their blood, because I know them and I know their Names.  
3      First command to Osiris the Lord of the Universe, (when he has restrained one: Mayest thou give breath to me who fear not (them that are in) the coils of this west, devoid of both what is and what is not,) whose seat has been secreted (for) him amid the dark, to whom has been given this blessedness (as) (lord of dark)ness, slain and tasted one whom maggot(s) devour in the west. (Thou) whose voice is heard though he is not recognized, great one in (Busiris), of whom the feeble are afraid, come forth bringing news of the god's slaughtering-block.

**b**

S      He (i.e., N.) has come with a message to the Lord of the Universe: Horus has taken his throne and has given him praise. Lord of protection within the Bark, dread lord within the nether world, he is Horus; he has (come) bringing news. Let him enter and tell him what he saw in Heliopolis.

**c**

S      The Elders rise for him; they magnify him—the scribes on their mats before (him). He tied together the heads which Heliopolis makes festive for him.

**d**

S      Since he has seized the Sky and inherited the earth in (its bag), Sky and earth shall not be taken from him. Lo, he is Re, the Eldest of the Gods, the Chief.

**e**

S      Great are the new-crescent feast of the lofty one who is in the Sky and the Blacked-out-Moon Feast. The Forces on him have been removed, and his worms have been done away with, since the west holds firm (to) the Horizon, (to) the place (whither) he has come. He has sucked (from his mother), who has made herself (his) nurse who is in his Horizon.

T 2      To be said to Thoth after her (i.e., N.'s) setting (in) the *tnnt*-sanctuary content with its (lord) Osiris. He (i.e., Osiris) says to Thoth the reckoner: “Fetch the soul to Osiris N. as (she) ascends and descends in the bark of Re, while her corpse abides in the nether world.”

<sup>348</sup> For Empire form see Spell 1B, which preserves various more nearly original readings, e.g. at end of c. Long insertion in Spell Pleyte 172 a § S 3 is from Cairo 29304 (Pers.-Ptol.), and § T 2 is added from *B3t-ittt* (Ptol.).



*TRANSLATIONS*

Spells Pleyte 173-174

**Spell Pleyte 173**

- P 1 Spell for causing the circuit of the sun to go forth at the head of the children of Horus to the nether world.
- 2 To be said by Anubis:
- S O Horus, lord of the ends (of the earth), mayest thou bring these when thou hast found these, for thy hour is (come) and thy Father is provided with his offerings. Thou hast given them as magical protection to Osiris N., that his body may become whole thereby as (is) Atum and not be separated from him forever and ever.

**Spell Pleyte 174**

- P 1 Spell for causing the Presider over the West to go forth to the nether world, staying behind the head of the Mummy.
- 2 To be said by Anubis:
- S Sole *one*, sole God, without his equal, possessor of the Two Sound Eyes by which one sees and of ears efficient at hearing, thou smellest of life and dominion, thy nose being (that of) Nefertem. Thou who knowest the tongue of one who suffers pain in his heart and reports back to him who sent him, mayest thou guide the members of Osiris N. to protect them. (So) shall they be not far from him forever.
- T This spell is to be written around the shrine of the Presider over the West.



APPENDIX I  
CORRELATIONS BETWEEN PARTS OF THE BOOK OF  
THE DEAD AND ITS PREDECESSORS

Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Ec (21) Eb (18/19) Cb, Ce (18) Ea (18)	1 through § T 1 except § S 6-7 <sup>1</sup> §§ P-S 5 P 1 end-S 5 S 1-5 except end 5 end T	132 § S 2 72 § T, 99 c § T Pleyte 172	314	
Ce+Ia (18)	1B c-e		4 b-6 a	
Hatnofret pap. I (18) adds	§ T 1			
Ba (19) adds	2			
Ea (18)	2 § S 2	65 a	93, 152	318 c
Ea (18)	3		153	
Ea (18)	4	147 c 1	1074-75, 1184	
Ea (18)	5		431	
Ea (18)	6	151 i	472 §§ P, S 4-5	
OIM 17286 (18)	6A			
Piy (19/20)	6B			
Ipy ushabti (18)	6C			
Ea (18)	7			
Ea (18)	8			
	a § S	92 a § S 1	97	
	b § S 1		564 § S	
BM 10471 (19) adds	2 end			
Ea (18)	9	73 (same)		
Ce (18)	10	48 (same)		
Ch (21) adds	§ P 2 S 2 mid.		574 § S 970 mid.	
Ea (18)	11	49 (same)		
	a § S 1 beg.		567 252 § S beg.	
	b		569	
Pa (18)	12 § S	120 (same)	452	
BM 10471 (19) Pa (18)	13 except § T § S	121 (same) 122 b § S		
Ca (18)	14		340 § S 719	
Ec (21)	15 except i § T			
Eb (18/19)	a-f			
Vatican 127a (18)	a-c? <sup>2</sup>			

<sup>1</sup> Spells 22 and 21 intervene between § S 5 and § T.

<sup>2</sup> Uncertain, since a (if ever present), beginning of b, and end of c are lost.

## THE BOOK OF THE DEAD

CORRELATIONS BETWEEN PARTS OF THE BOOK OF THE  
DEAD AND ITS PREDECESSORS

Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
TT 57 (18)	<i>a</i>			
Cairo 583 (18)	<i>f</i> §§ 1-3, 5 2, 5 beg. 3-4	15A1 <i>b</i> §§ 4, 3 end 15A1 <i>a</i> §§ 3-4, 15A3 <i>a</i> §§ 4-5		
	<i>g</i>	15B3 <i>g</i>		
	<i>h</i>	15B3 <i>c</i>		
Copenhagen 3544 (late)	<i>h</i> variant §§ 4	15 <i>i</i> §§ 4, 15A5 §§ 5, <i>et al.</i>		
	<i>i</i> §§ 4	15 <i>h</i> var. §§ 4 etc.		
Leyden T 16 etc. (Ptol.) add La (18/19)	T 15A1			
	<i>a</i> §§ 3-4	15A3 <i>a</i> 15 <i>f</i> §§ 3-4		
OIM 9380 (18)	<i>a</i> variant <i>b</i> §§ 3 end-4	15 <i>f</i> §§ 5 beg., 2 Daily Temple Ritual <sup>3</sup>		
	<i>c</i>			
La (18/19)	15A2			
Ag (19)	15A3			
	<i>a</i> §§ 4-5 7	15A1 <i>a</i> 15 <i>f</i> §§ 3-4 15 <i>h</i> §§ 3 end 15 <i>c</i>		
	<i>b</i>			
Ba (19)	15A4			
BM 22914 (late)	15A5 §§ P-S 4			
Istanbul 190 (late)	S 1-2, 5 5	15 <i>h</i> var. §§ 4 etc.		
Ba (19)	15B1			
Berlin 7317 (18)	15B2			
Da (19)	15B2 variant			
Cg (21)	15B3			
La (18/19)	<i>a-d</i> §§ 1			
Ba (19)	<i>a<sup>4</sup>-c</i> except end <i>g</i> §§			
Af (20/21)	<i>a<sup>5</sup></i> <i>c-e</i> §§ 1 <i>f-g</i> §§ 1 <i>a</i>	148 <i>a</i> § P 1, 3, 5; 190 (same)		
	<i>c</i>	15 <i>h</i>		
	<i>g</i>	15 <i>g</i>		
T3-iry( <i>t</i> ) stela (late)	15B4			
Cairo 22141 (Ptol.)	15B5			

<sup>3</sup> Chapter 41 of Alexandre Moret, *Le rituel du culte divin journalier en Égypte d'après les papyrus de Berlin et les textes du temple de Seti I<sup>er</sup> à Abydos* (Paris, 1902).

<sup>4</sup> Incomplete.

<sup>5</sup> Incomplete.

## APPENDIX I

CORRELATIONS BETWEEN PARTS OF THE BOOK OF THE  
DEAD AND ITS PREDECESSORS

Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Ec (21)	except end			
La (18/19)	16			
Aa (18)	17			
	§ P 3, 2	18 § T 1, 5		
	<i>a-b</i>			335
	<i>b</i> § S 1 near end			336 <i>c</i> § S 2 near beg.
	3			336 <i>a</i> § S 2
	4-5 beg.			336 <i>b</i> § S 2-3
	5 except beg.			
	5 mid.	176 § S		336 <i>c</i> § S 2 except beg.
	<i>c</i> beg.			708 beg.
	mid.			141 § S 5 except beg. and end
TT 157 (19)	18			
Ce (18)	§§ P, S 1-?	20, 19		
	S 1-10, 12, T 1-4			T 4 L Pls. XLV 20- XLVI 17
Ia (18)	S 1-10, 12, T 1, 5-6			
M (Ptol.)	1-4, 11 T 1-3			335 § T 1-3
	1, 5	17 § P 3, 2		
R (Pers.-Ptol.)	19			
	§§ P, S 1-10, 1, 6, 2, 7, 3-4, 8-9, 5, 10, T 1-4	20, 18		
Cairo 41037 (25)	P, S 1-10, 1, 6, 2-4, 8-10, T 1-3			
R (Pers.-Ptol.)	20			
	§§ P, S 1-5, 10, 6-8, 12, T S	18, 19		337, 338, 339
Aa (18)				351
Ea (18)	21			T 4 L Pl. XLVI 17-19
Aa (18)	22			T 4 L Pl. XLVI 19-24
Ea (18)	23			402 except § S 4
Ca (18)	24			
	25			
	§§ P, S 1 P, S 2			410 412
Ea (18)	26			
	except <i>b</i> § S 5			T 4 L Pl. XLVII 3-10
	<i>b</i> § S 1-2			226 § S 1-2
Ea (18)	27			715
Ea (18)	28			
	<i>a</i>			388
	beg., <i>c</i>	50B		389 § S
	<i>b</i>			112 § S 2-4
	except § S 2			113 § S
Ea (18)	29			387

*THE BOOK OF THE DEAD*

CORRELATIONS BETWEEN PARTS OF THE BOOK OF THE  
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Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Ig (18?)	29A			
Eb (18/19)	29B			
R (Pers.-Ptol.)	30	30A mixed with 30B		
Ea (18)	30A		T 4 L Pl. XLVII 13-18	
Aa (18)	30B			
Pf (18)	§§ P var., S 1-2 beg.			
	P var. 2-3 2	64 § T 5-6 148 a § T 8		
	S		T 4 L Pl. XLI 5-8	
Ec (21)	31			
Ea (18)	a		342	
	b	69 a § S 4	227 § S 4	
	c	69 b-70	228	
Ec (21)	32			
Ga (20)	except § T			
Ba (19)	§ P, a-b beg.			
	b		424	
	a-c		D 1 C 590-607 369	
Ea (18)	33			
Ea (18)	34			
Ea (18)	35			
	a		375	
	§ S		370 b § S 1	
	b		377	
	c		376	
Ea (18)	36			
Ea (18)	37			
	§ S		404 b § S	
Ea (18)	38		173 c, 438, 423	
Ca (18)	38A		438, 173 c, 423 437	
	§ S beg.			
Ca (18)	39			
Lb (19)	40			
Ea (18)	§ P, b			
Ea (18)	41			
	§ S 1		892 b	
Ec (21)	41B			
Ea (18)	42			
	§ S 2	Litany of the Sun, <sup>6</sup> 181 d § S 4	761 § S 2, 945, Sq 1 Be 17-22, etc.	148-49, 1303-15
Ea (18)	43		T 4 L Pl. XLVII 10-13	
	a		390	
	b		304 end, 941 beg. 786-87	
Ea (18)	44			
Eb (18/19)	45			

<sup>6</sup> Thutmose III shroud, lines 168-72 (see Piankoff, *The Litany of Re*, Pl. 1).

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Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Ea (18)	except § T		755 a	
Ea (18)	46			
	§ S		D 1 C 423-24	
Cairo 29301 (Ptol.)	47 except § P 1			
Cg (21)	§§ P-S 2			
Ea (18)	P-S 1			
Aa (18)	P-S var.			
	S 1		552	
—	48-49	see 10-11		
Ea (18)	50		640,389 § S	
Ea (18)	51			
	§ P	189 § P 1 beg.		
	S	52 a, 102 b beg., 124 b beg., 189 a, f, i	199 a, 202 a, 203 c, f, 772 a, 1012-14 beg. of each	
Ea (18)	52	189 § P 1 end, a-c		
	a-c		772	
—	52B (Budge)	see 189		
Ea (18)	53		218	
Ea (18)	54			
	a	56, 59	223	
Lb (19)	55		T 4 L Pl. XXXIX 3-6	
Ea (18)	except § S 2 end			
	§ S 2 beg.		162 a beg.	
R (Pers.-Ptol.)	56	54 a		
Ea (18)	except § S 2	59	222	
Pb (18/19)	57 a §§ P 2-b beg., c-d			
Ea (18)	a-b			
	a beg.	62 a		
	§ P	58 § P, 59 § P		
	S	60	353 b	
	b		355 § S, 297 § S	
	S 1 end		902 § S 1 end	
	c		352 § S	
Eb (18/19)	58			
	§ P	57 a § P, 59 § P		
	S	122 a § S	395 § S	
Eb (18/19)	59	56 except § S 2	222	
	§ P	57 a § P, 58 § P		
Pb (18/19)	60	57	353 b	
	§ S 1-2	62 a § S	358 a, c-d	
Ea (18)	61			
Hatnofret pap. I (18)	§ P var. etc.			
Aa (18)	62		356-57	
	a	57 a beg.	353 a-b beg.	
	§ S	60 § S 1-2	358 a, c	
Cairo 41068 (25)	63			

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Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Pc (18)	<i>a</i>		359	
	beg.		360-61	
Cc (18)	<i>b</i>			
	beg.		358 <i>b</i>	
Ea (18)	64		T 4 L Pls. XXXIX 12-XLI 11	
	§ T 2-5	148 <i>a</i> § T 5-8		
	4	151 § T 1		
	5-6	30B § T		
Ea (18)	64 variant		T 4 L Pls. XLI 12-XLII 11	
	§ T 3	130 § T 4		
Ga (20)	65			
	<i>a</i>	2	93, 152	
	§ S 2	179 <i>b</i> § S 1-2		
	beg.			318 <i>c</i>
	<i>b</i>		90	
Ca (18)	Nav. 65			318 <i>c</i>
	§ S 2 end			
	3 end	179 <i>b</i> § S 1-2	577 beg.	
Aa (18)	Nav. 65 variant			
TT 82 (18)	66		364	2206
	§ S 1	174 <i>b</i> beg.		262
Ea (18)	67		151	
	<i>a</i> beg.			852 <i>d-e</i> , 1078 <i>b-d</i>
Ca (18)	68-70			
	68		225	
	69 <i>a</i>		227	
	§ S 4	31 <i>b</i>		
	<i>b</i> -70	31 <i>c</i>	228	
Pc (18)	71 except § S 3 end-4			
Aa (18)	except § T		691	
Ca (18)	72	99 <i>c</i>	404 <i>k</i> , 405 <i>g</i>	
	§ T	1 § T		
—	73	see 9		
Ca (18)	74			
	mid.		300 mid.	
Ea (18)	75		988	
Ea (18)	76		301	
Ea (18)	77		302	
Ea (18)	78		312	
	§ S 1 beg.		303 beg.	
Ea (18)	79		306	
Pa (18)	80			
Ea (18)	81			
Le (19/20)	81B			
Ae (18)	82			



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Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Ea (18)	<i>a-d</i> <i>a</i>	98 § S 1 end, 149 l 2 § S 1, 189 <i>e</i>	203 <i>b</i> , 205 § S 2, 278 § S 1, 287 § S 1, 581- 83 § S beg. of each	
Ce (18)	<i>b</i> 83	189 <i>f</i>	203 <i>c</i>	
R (Pers.-Ptol.) Ca (18)	§ S 84 except § T <i>a</i> <i>b</i>		310 <i>b</i> , vaguely 311	
	§ T beg.	135 § T beg., 155 § T 3 beg.	310 <i>c</i> 624	
Ca (18)	85		307	
Ca (18)	<i>a</i> 86	153 <i>B c</i>		
	<i>a</i> <i>b</i> § S		283 296	
Ea (18)	87			
Ea (18)	88			969, 991 <i>c</i> § S 2
Eb (18/19)	89 + § T 1			
T (Ptol.)	2-3			
R (Pers.-Ptol.)	2			
Ea (18)	§ § P, S 1, 3			
Aa (18)	1-2		100 § S	
Ea (18)	90		453, 454	
Cg (21)	91 + § T			
Lc (19/20)	except § T 2			
Ea (18)	except § T		496	
Cg (21)	92			
Ea (18)	except § T <i>a</i> § S 1 2 <i>b</i> § S 1-2 3-4		97 § S 1 570 § S 2 499 491 548	
Ea (18)	93			
Ae (18)	94			
Pc (18)	95			
Ea (18)	96-97			
Ea (18)	98			
	§ S 1		203 <i>b</i> , 205 § S 2, 278 § S 1, 287 § S 1, 581- 82 beg. of each, 583	
	end	82 <i>a</i> , 149 l 2 § S 1, 189 <i>e</i>		
Pb (18/19)	99 Intro.		397 § § P-S 9 beg., 396	
Ea (18)	99			
Ce (18)	except <i>c</i> § T 2 <i>a</i> § S 3- <i>c</i> § T 1 <i>c</i>	72 1 § T	404 <i>h</i> § S- <i>k</i> , 405 <i>e ff.</i>	
	§ T			

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CORRELATIONS BETWEEN PARTS OF THE BOOK OF THE  
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Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
TB 9 (20)	100	129 (same)		
Ea (18)		except § T 4 ff.	Pap. Br 17-26	
Ba (19)		through § S, § T 5 var.		
Ce (18)	101	except § T 3		
R (Pers.-Ptol.)		with § P var.		
Ce (18)	102		Pap. Br 26-35	
		<i>b</i>		
		beg.	124 <i>b</i>	
			51 etc.	
Ce (18)	103		199 <i>a</i> etc.	
Ea (18)	104		588	
R (Pers.-Ptol.)		var., incl. § T	309, 639	
Pd (19/20)	105			
Ea (18)		except § S 3		
Ea (18)	106		179	
Ga (20)	107		159 beg.	
		109 <i>a</i> beg., 149 <i>b</i> § S		
		2 beg,		
Ea (18)	108		160 except § T	
		§ S 1-3		
		1, 3		
Aa (18)	109			
R (Pers.-Ptol.)		with <i>b</i> var.		
		<i>a</i>	149 <i>b</i>	159, 161
		beg.	107	
T (Ptol.)	110			
Aa (18)		<i>a</i> <sup>7</sup> - <i>c</i>		
		<i>a</i> - <i>b</i>		
		<i>a</i> 1-2	464-65	
		<i>a</i> 3-7	467, 468	
		<i>b</i>	466	
		<i>b</i> - <i>c</i>		
R (Pers.-Ptol.)	111			
Ga (20)		<i>a</i> § S	108 § S 1-3	160 § S 1-3
TT 82 (18)		3	149 <i>d</i> § S 2	
		<i>b</i>	169 <i>a</i> § S 2	1 <i>b</i>
Aa (18)	112			1002, 1003
		<i>a</i>		
		<i>b</i>	178 <i>u</i> beg.	157
				M 57 C 74-75,
				T 13 C 2 beg.
Aa (18)	113		158	
Aa (18)	114		156	
Ea (18)	115	116 §§ P-S	154 except § T	
Ea (18)	116			
		§§ P-S	114	156
Ce (18)	117			1078-79
		§ S	146 <i>w</i> § S 1-2, 147 <i>a</i>	
			§ S 4, 147 <i>c</i> 2	
Pe (19)		var.		
Ea (18)	118			
		§ S	144 <i>c</i>	1040, 1150
Cg (21)	119			

7 Confused and fragmentary.

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Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
TT 82 (18)	except § T § S 1	147 <i>a</i> § S 1-3, <i>g</i> § S 1-3	1085	
	120-21	see 12-13	1082 § S	
Ea (18)	122			
	<i>a</i> § S	58 § S	395 § S	
	<i>b</i> § S	13 (= 121) § S	340 § S	
Ea (18)	123	139 (same)		
R (Pers.-Ptol.)	124			
Ca (18)	except end <i>b</i>	52 <i>a-b</i> , 102 <i>b</i> , 189 <i>a-b</i>	199	
	beg.	51, 189 <i>f</i>		
Ce (18)	125		Pap. Br <i>x-16</i> <sup>a</sup>	892 <i>a</i>
	<i>b</i> § S 35, 38			
	<i>c</i> § T 4-5	155 § T 3-4		
Eb (18/19)	125A			
	<i>a</i> § S mid.	145 <i>v</i> § S 1 end		
	<i>b</i> § S 2-4	145 <i>w</i> § S 2-4		
Ea (18)	126			
	vignette		Pap. Br over 17-21	
Ik (19), TB 2 (20)	127			
	§ S 1-2	Litany of the Sun <sup>a</sup>		
	1	181 <i>d</i> § S 2		
R (Pers.-Ptol.)	128			
	through <i>b</i> § S 1		BM 893 beg.	
Cairo 41044 (25)	<i>b</i> § S 1-4 beg.			
	129	see 100		
R (Pers.-Ptol.)	130			
Ea (18)	through § T 2			
	<i>a</i>		1065	
	<i>b</i>		1099	
	§ T 1-2	153 § T		
	2	133 § T 7 end, 137A		
		§ T 4		
	3-7	134 § T 5-8, 10		
	3	137A § T 1, 8 end, 16;		
		148a; 190 § P 3 beg.		
	4	64 var. § T 3		
	5-7	133 § T 6-7, 9		
Ea (18)	131			
	§ S 4		759 § S 1	
Pc (18)	132			
	§ S 2	1 § S 5 end		
Ea (18)	133 through § T 5			
	except § T 3			
Aa (18)	§ P 1, <i>a</i> § S 2, <i>b</i> ,			
	§ T 1, 4, 6-9			

<sup>a</sup> Original extent uncertain; only *c* § S 8-T 5 survive.<sup>a</sup> Thutmose III shroud, lines 125-30 (see Piankoff, *The Litany of Re*, Pl. 1).

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Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Eb (18/19)	§ P 2-3 through § T 3, 5 end			
	<i>a</i> § T 3	136 § T 3, 137A § T 8 beg., 147 § T 3, 148 <i>a</i> § T 3, 161 § T 3		1029
	4	148 <i>a</i> § P 1, 190 § P 1		
	6-7, 9	130 § T 5-7		
	7 end	130 § T 2, 137 § T 4		
	8-9	134 § T 9-10		
Ea (18)	134 through § T 3			
Aa (18)	§§ P 1, S, T 1-2, 4			
Cg (21)	S, T 5-10			
	T 5-8, 10	130 § T 3-7		
	9-10	133 § T 8-9		
Ga (20)	135			
	§ S			
	T beg.	84 § T beg., 155 § T 3 beg.		1112
Ea (18)	136 except § T 3			
	<i>a</i>			1030
	<i>c</i>			1055, 1167 § S 2
	<i>d</i>	144 <i>g</i>		1060, 1169
	<i>e</i>			1067, 1176 § S 2
Ga (20)	complete? <sup>10</sup>			
	§ T 3	133 § T 3 etc.		
Cg (21)	136B			
Ea (18)	except <i>b</i> § T			1032-34
	<i>a</i> § S 2	147 <i>d</i> § S 1		
	3 except beg.	147 <i>e</i> § S		
R (Pers.-Ptol.)	137			
Aa (18)	137A + § T 1, 3-6, 9, 11-12, 15			
Ea (18)	+ § T 2-4, 6-10, 5, 11-16			
	§ S 1 near end			192 <i>b</i>
	2 except end			1333-34
	T 1, 8 end, 16	130 § T 3, 148 <i>a</i> , 190 § P 3 beg.		
	4	130 § T 2, 133 § T 7 end		
	7	148 <i>a</i> § T 4 end		
	8 beg.	133 § T 3 etc.		
	10, 5	147 § T 1		
Aa (18)	137B			
Ea (18)	138			
	139	see 123		
R (Pers.-Ptol.)	140			

<sup>10</sup> Ends now in § T 3.

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Book of the Dead			Earlier Relatives	
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R (Pers.-Ptol.) Ec (21) Ea (18) Ax (18)	141-43 except 142 § P 141 § P 2-end, 142 § S 1 144 <i>a, b</i> § P 2 var. <i>a</i>			T 4 L Pl. XLII 16-20, 20-22
R (Pers.-Ptol.) Ea (18)	<i>b-h</i> , § T <i>b</i> §§ P 2, S, <i>c-h</i> , § T <i>b</i> § P 2	147 <i>a-g</i> § P of each		bits of 1037-39, 1041, 1044 (cf. 1154), 1057, 1062 § S 1 (cf. 1170), 1069 <i>a</i> (cf. 1178), 1071 <i>b</i> (cf. 1181 <i>a</i> )
	<i>c</i> <i>d</i> <i>e</i> <i>f</i> § S 2-3 2	118		1040, 1150 1042, 1151 1061, 1172, 1175 1048, 1161 1047 329, 1159
	<i>g</i> <i>h</i> beg.	136 <i>d</i>		1060, 1169 1069 <i>d</i> , 1179 § S
Ec (21)	145 except <i>w</i>	146 (except <i>w</i> ) ex- panded		
Pg (19) TB 14 (19)	(lost after <i>d</i> mid.) (only <i>d</i> vig., <i>f, g</i> beg. + <i>e</i> end, <i>h</i> beg. + <i>i</i> end, <i>k</i> vig., <i>l-s</i> sur- vive)			
Ea (18) Ce (18)	§ P, <i>a-o</i> <i>m</i> beg., <i>v-w</i> § S 2 beg.			
	<i>v</i> § S 1 end <i>w</i> § S 2-4	125A <i>a</i> § S mid. 125A <i>b</i> § S 2-4		
Lc (19/20)	146 except <i>w</i>	145 (except <i>w</i> ) ab- breviated		
Pc (18) Tm (18) Ce (18) Ec (21)	except <i>g, l, r, v, w</i> § P, <i>w</i> § S except <i>m</i> ff. except <i>q-v</i> <i>w</i> § S 1-2			1079 § S
		117 § S, 147 <i>a</i> § S 4, 147 <i>c</i> 2		
Ec (21) Eb (18/19), Lc (19/20)	147 except § T  except §§ P, T <i>a-g</i> § P of each <i>d-g</i> § S of each, § T <i>a</i> § S 1-3			
Pc (18)		144 <i>b</i> § P 2		
		119 § S, 147 <i>g</i> § S 1-3		1085-86 § S of each

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Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
	1		1082 § S	
	4	117 § S, 146 <i>w</i> § S 1-2, 147 <i>c</i> 2	1079 § S	
	<i>b</i> § S 1		277 <i>a</i> § S 1, 1071 <i>f</i> , 1181 <i>c</i>	
	2		1073 § S 1, 1183	
	<i>c</i> 1	4	1075, 1184 § S	
	<i>c</i> 2	117 § S, 146 <i>w</i> § S 1-2, 147 <i>a</i> § S 4	1079 S	
	<i>d</i> § S 1	136 <i>B</i> <i>a</i> § S 2	1033 § S 2	
	<i>e</i> § S	136 <i>B</i> <i>a</i> § S 3 except beg.	1033 § S 3 except beg.	
	<i>f</i> § S	179 <i>a</i>	513	
	<i>g</i> § S 1-3	119 § S, 147 <i>a</i> § S 1-3	1085 § S	
Ee (21)	148	<i>a</i> except §§ P 10, T 5-8	1082 § S	
		§ P 1-8		
Ea (18)		190 § P		
		§§ P 9-T 4		
		9-S 3		Cairo 20520 <i>d</i> 1-15
Ce (18)		9, S 1-T 4, <i>b</i>		
Pc (18)		9 beg., S 1-3, T 5-8		
		§ S 2-3	141 § S 2-3, 148 <i>b</i>	
		4	507 § S 2	
		T 3	133 § T 3 etc.	
		4 end	137 <i>A</i> § T 7	
		5-8	64 § T 2-5	
		7	151 § T 1	
		8	30 <i>B</i> § T 1	
	<i>b</i>	141 § S 2-3, 148 <i>a</i> § S 2-3		
Cg (21)	149	except § T		
Ce (18)		except § P		
		vignettes	150	
	<i>b</i>	109 <i>a</i>	159, 161	
		§ S 2 beg.	107	
	<i>d</i>	108 § S 1, 3; 111 § S 1, 3	160 § S 1, 3	
	<i>e</i> § S 1 end-2		277 <i>a</i> § S 2-3	
	<i>f</i>		685	
	<i>g</i> in § S 2			430 <i>a</i>
	<i>h</i> 2		272-73	
	beg.		383 <i>b</i>	
	<i>i</i> 1 end		697 end	
	2		690 § S 1	
	<i>k</i> 2 § S 1		84 § S 1 beg., 85 § S 1	
	2		85 § S 2, 86 § S 2, 4	
	end		87 § S 3	
	<i>l</i> 2 § S 1-3		278 § S 1-2, 4	

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Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
	1	82 <i>a</i> , 98 § S 1 end, 189 <i>e</i>	287 § S 1, 582 § S 1, etc.	
Aa, Ce, Ea (18)	150	<i>n</i> § S 2	687	
La (18/19)	151	<i>a-h, k-n</i>		
Aa (18)		<i>a</i>	531	
Af (20/21)		<i>a</i> end- <i>n</i>		
Eb (18/19)		<i>b-f</i> beg., <i>h</i> 1- <i>n</i>		
Pc (18)		<i>b-c, g, h</i> 2- <i>n</i>		
Ce (18)		<i>c</i> § S 2	166 § S 1	
Ea (18)		<i>d, f, g, e</i>		
		<i>e, g, f, d</i> , § T		
		<i>i</i>	6	472
		<i>k</i> mid.		980 <i>b</i>
		§ T 1	64 § T 4, 148 <i>a</i> § T 7	
		2-3	155 § T 2-4	
R (Pers.-Ptol.)	152			
Ea, Pa (18)		§ P, <i>a</i>		
Ce, Ea (18)	153	through § S 7 <sup>11</sup>		
R (Pers.-Ptol.)		through § S 2, § T		
		through § S 6	477-80	
		§ S 1-6	474	
		1-2	473 <i>a</i>	
		var.	476 <i>a-b</i>	
Ea (18)	153B	T	130 § T 1-2	
		<i>a-b</i>		475
		<i>c</i>		307 <i>a</i>
		<i>d</i> beg.		308
Cb (18)	154	§ S beg.		451 end, 1037 § S beg.
R (Pers.-Ptol.)	155	through § T		
Aa, Ce (18)		through § T 2		
Ea (18)		var., 4		
		§ T 2-4	151 § T 2-3	
		3-4	1 § T, 72 § T, 125 <i>c</i>	
		beg.	§ T 4-5	
			84 § T beg., 135 § T	
			beg.	
T (Ptol.)	156			
Aa, Ce, Ea (18)		through § T		
Ik <sup>12</sup> (19)	157			
R (Pers.-Ptol.)				
Ik <sup>13</sup> (19)	158			
R (Pers.-Ptol.)				
R (Pers.-Ptol.)	159			

<sup>11</sup> This unit is Naville 153A.<sup>12</sup> Too corrupt to be usable.<sup>13</sup> Too corrupt to be usable, differing widely from later documents.

## THE BOOK OF THE DEAD

CORRELATIONS BETWEEN PARTS OF THE BOOK OF THE  
DEAD AND ITS PREDECESSORS

Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
R (Pers.-Ptol.) Aa (18)	160 §§ P-S			
R (Pers.-Ptol.) Pb (18/19)	161 §§ P-S T 2 3 4	148 a (and 190) § P 8 133 § T 3 etc. 148 a (and 190) § P 6 beg.		
R (Pers.-Ptol.) Leyden T 21 (Ptol.) Berlin Pap. 3031 (21)	162 except § T 7 except § T 6 except § T 2-3, 5-7			
Leyden T 20 (Ptol.) T (Ptol.) Ga (20) Aa (18)	162 variant 163-65 166 except § S 1 end except § S 2 § S 1	151 c § S 2		
Aa (18) Eg (19) Cairo 24742 (18) MMA 35.9.19 (19) Bd (20/21) Cairo 624 (18) Pb (18/19)	167 168 A except a § P with shorter units 168 B except c § S 5 a § S 3-7, b § S 1-9 a-b § S 1 beg.			
Pb (18/19)	169 a § S 1 2 b-g		1 51 § S 2 beg. 20-25	316 a-c 1002, 1003
Pb (18/19)	170 § S 1 beg.			654, 735, 1952 ad- dition
Cc (18) Aa (18)	171 172 § S 6-7 bits			
Aa (18) Af (20/21) Pb (18/19)	173 174 except § P a b beg.	66 § S 1	60-61 bits <sup>14</sup> 349 364 § S 1	257-68 2206 a-c
Lb (19) Eb (18/19) Ca, Ea (18)	175 through b 176 § S	17 b § S 5 mid.		
Aa (18)	177 § S 4 beg.		Q 1 Q E 1 ff. 586 mid.	250-56
Cg (21)	178 except § P			

<sup>14</sup> See *ECT I* (1935) 258, 254, 252, 256, 263, 261-64.



## APPENDIX I

CORRELATIONS BETWEEN PARTS OF THE BOOK OF THE  
DEAD AND ITS PREDECESSORS

Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Aa (18)	§ P, <i>a-l, n-o</i> § S 1, <i>s-t</i>			
	<i>a</i>		65 <i>b</i>	
	<i>b-h</i>		Q 1 Q E 32-60	118-33 W
	<i>b-f</i> beg.		Cairo 20520 <i>d</i> 15-36	
	<i>f</i>		173 <i>b</i>	
	<i>i</i>		785 § S 2	
	<i>k</i>		783 § S 2	
	<i>o</i> § S 1		792 <i>a</i>	638, 1607-8
	2		B 9 C 330 ff. etc.	752-54 <i>a</i> beg.
	<i>p</i>		B 9 C 312 ff. etc.	2018-21 <i>a</i>
	<i>q</i>		788 <i>a</i>	
	<i>r</i>		B 9 C 297 ff. etc.	575-76 <i>a</i>
	<i>s</i>		Da 3 C frags.	269
	beg.		788 <i>b</i>	
	<i>t</i>	174 <i>c</i> end	T 7 C ext. front	266
	<i>u</i>		M 57 C 74 ff. etc.	272
	beg.	112 <i>b</i>		
	<i>v</i>		B 9 C 302 ff. etc.	609-10 <i>b</i>
	<i>w</i>		B 9 C at end of 312-19 etc.	
	<i>x</i>		B 9 C in 312-19 etc.	2023
Aa (18)	179 except <i>b</i> § S 3			
Ea (18)	except <i>c</i>			
	<i>a</i>	147 <i>f</i> § S	513	
	<i>b</i> § S 1-2	Nav. 65 § S 3	577	
Pa (18)	180			
	§ P 1	190 § P 3		
	S	Litany of the Sun <i>d</i> §§ 1-4 <sup>15</sup>		
	11-12	181 <i>d</i> § S 5-6		
Cg (21)	181 except <i>b</i> § S 3-4			
Ia (18)	<i>a-b</i> § S 2 beg., <i>c</i> § S 1 bit, 3-5			
La (18/19)	<i>a-b</i> § S 1 except end, § T			
Brussels E 5300 (19)	<i>b</i>			
Tchenry (19)	<i>b</i> except § S 3-4 + <i>c</i> § S 1, 3 beg.			
	<i>b</i> § S 1 mid.	185 § S 1 end		
	<i>d</i> S 1	79 § S 1	306 § S 1	
	2	127 § S 1		
	3-4	Litany of the Sun <i>c</i> §§ 7 end-8 <sup>16</sup>		

<sup>15</sup> Allen's designation for Édouard Naville, *La Litanie du Soleil* (Leipzig, 1875) IV 2; cf. Piankoff, *The Litany of Re*, translation on pp. 39-42. Spell 180 differs in arrangement; comparable elements in litany occur in order 1, 4, 3, 2, 6-8, 5, 9-12.

<sup>16</sup> Allen's designation for Naville, *La Litanie du Soleil* IV 1 end; cf. Piankoff, *The Litany of Re*, pp. 38-39.

## THE BOOK OF THE DEAD

CORRELATIONS BETWEEN PARTS OF THE BOOK OF THE  
DEAD AND ITS PREDECESSORS

Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
	4	42 § S 2		
	5-6	180 § S 11-12		
	<i>e</i>	79 § S 2-4	306 § 2-4	
Af (20/21)	182 § P, <i>a</i> § S 1-6, <i>b</i> § S 1, <i>c</i> § S 1-2, 4, <i>e</i>			
Ia (18)	same? <sup>17</sup>			
Ec (21)	§ P var., <i>a</i> § S 1-3, 6-8, <i>b-d</i>			
	P 2	101 § T 2 end		
	<i>a</i> § S 1-2	183 <i>b</i>		
	<i>c</i> § S 2 end	182 <i>c</i> § S 7		
	4	182 <i>c</i> § S 6		
	6	182 <i>c</i> § S 4		
	7	182 <i>c</i> § S 2 end		
Ag (19)	183 <i>a-b</i>			
Ec (21)	<i>a, c</i>			
	<i>b</i>	182 <i>a</i> § S 1-2		
	<i>c</i> § S 1	185B <i>a</i> § S 1		
Pp (18/19)	184			
Pd (20/21)	185			
	§ S 1 end	181 <i>b</i> § S 1 mid.		
Louvre C 286 (18)	185A			
Abydos 1122 (18)	185B			
	<i>a</i> § S 1	183 <i>c</i> § S 1		
TT 96 B (18)	185C			
BM 550 (18)	185D			
Eb (18/19)	185E § P, <i>b</i> except § S 3			
BM 166 (19)	§ P var., <i>b</i> except § S 4, <i>c</i>			
Louvre C 218 (19)	<i>a, b</i> except § S 4 § P var.	185G § P 1, 185I § P 1, 185M § P 1		
MMA 35.9.19 (19)	185F			
Pe (19)	185G			
	§ P 1	185E § P var. etc.		
Guimet C 24 (19)	185H			
Turin A (Empire)	185I			
	§ P 1	185E § P var. etc.		
	S 2	185M § S 2		
TT 296 (19/20)	185K-185L			
Cairo 632 (Late Empire)	185M			
	§ P 1	185E § P var. etc.		
	S 2	185I § S 2		
Eb (18/19)	186			
Lb (19)	186A			
Da (19)	186B			
Ap (19 or later)	186C			

<sup>17</sup> Much of even this is lost.

## APPENDIX I

CORRELATIONS BETWEEN PARTS OF THE BOOK OF THE  
DEAD AND ITS PREDECESSORS

Book of the Dead			Earlier Relatives	
Document (Date)	Spell	Compare	Coffin Texts	Pyramid Texts
Ea (18)	187			
Ea (18)	188		413	
Ea (18)	189 <sup>18</sup>			
	§ P	51-52 § P of each	203 § P, 771 § P	
	<i>a-c</i>	52	772	
	<i>a-b</i>	102 <i>b</i> , 124 <i>b</i>	199	
	<i>a</i>	51, 189 <i>f</i> , <i>i</i> , etc.		
	<i>b</i>	189 <i>h</i> , <i>k</i>		
	<i>c</i>		203 <i>h</i>	
	<i>d-k</i>		203 <i>a-g</i>	
	<i>e</i>	82 <i>a</i> , 98 § S 1, 149 <i>l</i> 2	278 § S 1, 287 § S 1,	
		§ S 1	582 § S 1	
	<i>f</i>	51, 189 <i>a</i> , <i>i</i> , etc.		
	beg.	82 <i>b</i>		
	<i>h</i>	189 <i>b</i> , <i>k</i>		
	<i>i</i>	51, 189 <i>a</i> , <i>f</i> , etc.		
	<i>k</i>	189 <i>b</i> , <i>h</i>		
Ce (18)	190			
Ea (18)	except § T	148 <i>a</i> § P 1-8		
Cg (21)	§ P 1, 3, 5	15B 3 <i>a</i>		
	1	133 § T 4		
	3 beg.	130 § T 3, 137A		
		§ T 1, 8 end, 16		
	6 beg.	161 § T 4		
	8	161 § T 2		
R (Pers.-Ptol.)	191-92			
Berlin Pap. 3031 (21)	Pleyte 166			
Leyden T 31 (Ptol.)	Pleyte 167-69			
Leyden T 31 (Ptol.)	Pleyte 170-74 except 170 § S 2, 172 <i>a</i> § S 2, § T <sup>19</sup>			
Pap. Edinburgh (Ptol.) adds	Pleyte 170 § S 2 Pleyte 172	1B		
	<i>c-e</i>		4 <i>b-6 a</i>	
	§ T 2			
B3t-3iti (Ptol.) adds				

<sup>18</sup> Budge called this spell both 189 and 52 B.<sup>19</sup> Only Spell 1B, the earlier version, includes 172 *a* § S 2 and § T 1.

APPENDIX II  
ANCIENT EGYPTIAN DOCUMENTS CITED

Symbol	Date and Description	See
Aa	18th-dyn. hieroglyphic papyrus of <i>Nb.snj</i> from Memphis, BM 9900 (Pap. Burton)	e.g. BM, <i>Photographs of the Papyrus of Nebseni</i> (1876); Nav.
Ab	18th-dyn. hieroglyphic papyrus from Thebes, BM 9913 (Pap. Salt 118)	Nav.
Abydos 1122	18th-dyn. limestone stela of <i>R{3}m</i> , Cairo	A. Mariette, <i>Abydos</i> II (1880) Pl. 63, and <i>Catalogue général des monuments d'Abydos</i> (1880) No. 1122
Ac	18th(?)-dyn. nameless hieroglyphic papyrus, BM 9905	S. Birch in <i>ZAS</i> VIII (1870) 21; Nav.
Ae	18th-dyn. hieroglyphic papyrus of <i>Imn-nb</i> from Thebes, BM 9964	e.g. Nav.
Af	20th/21st-dyn. hieroglyphic papyrus of <i>Mwt-htpt(i)</i> from Thebes(?), BM 10010 (Pap. Murray)	Nav.; Budge, <i>Text</i>
Ag	19th-dyn. hieroglyphic papyrus of <i>H(r)w-nfr</i> from Thebes, BM 9901 (Pap. Clot Bey)	Nav.; <i>Hunefer etc.</i>
Ai	18th-dyn. hieroglyphic papyrus of <i>Ih-msw</i> , Liverpool Pap. Mayer <i>C-G</i> and <i>K</i> + BM 9933	C. W. Goodwin in <i>ZAS</i> XI (1873) 15-16; Nav.
Ap	19th-dyn. (or later) hieroglyphic papyrus of <i>H3rwy</i> from Memphis(?), BM 9949	Nav.
Ar	fragments of 20th-dyn. hieroglyphic and hieratic papyrus of <i>Hcy</i> , BM 9953 <i>B</i> + Amherst XVII	BM <i>Cat.</i> ; Nav.; P. E. Newberry, <i>The Amherst Papyri . . .</i> (1899) Pl. XXII
Atfih A	Ptol. limestone tomb of <i>P(3)-di-Wsir</i> , <i>in situ</i>	G. Daressy in <i>ASAE</i> III (1902) 160-80
Ax	18th-dyn. hieroglyphic papyrus of <i>B3ksw</i> from Thebes, collection of Mrs. Dent, Sudely Castle, England (Pap. Brocklehurst II)	Nav.
B 9 C	12th-dyn. wooden middle coffin of <i>Imn-m-h3t</i> from al-Barsha, Cairo 28091	Lacau, <i>Sarc.</i> II 37-51
Ba	19th-dyn. hieroglyphic papyrus of <i>Nht-Imn</i> from Thebes(?), Berlin pap. 3002	Nav.
<i>B3t-itti</i>	Ptol. basalt sarcophagus lid, Cairo	Piehl, <i>Inscrs. hiérog.</i> I, Pls. LXVI-LXVIII
Bb	19th-dyn. hieroglyphic papyrus of <i>Mwt-m-wi3</i> from Thebes, Berlin pap. 3157	Nav.
Bd	20th/21st-dyn. hieroglyphic papyrus of <i>N(y)-s(w)-p3-hr-in</i> from Thebes(?), Berlin pap. 3006	Nav.
Be	fragments of 20th/21st-dyn. hieroglyphic papyrus of <i>Ipj</i> from Thebes(?), mounted with Berlin pap. 3002 (Ba)	Nav. <i>Einleitung</i> , pp. 74, 186-87
Bekenranef	26th-dyn. limestone tomb of <i>B3k-n-rn.f</i> , Saqqarah	<i>LD</i> III 259 <i>d-69</i>
Berlin 7317	18th-dyn. limestone stela of <i>P3-nhsy</i> from Memphis	Berlin, Staatliche Museen, <i>Aegyptische Inschriften</i> II (1924) 139-42
Berlin pap. 3031	21st-dyn. hieratic papyrus of <i>P3-3b(w){t}P1-Mwt-wbh{t}</i> from Thebes	Berlin, Staatliche Museen, <i>Hieratische Papyrus</i> II (1905) Pls. 48-53
BM 166	19th-dyn. stela of <i>B3k-c3</i>	Sharpe, <i>Eg. Inscrs.</i> I, Pl. 1
BM 550	18th-dyn. tomb panel of <i>Hr-m-hb</i> from Saqqarah	<i>ibid.</i> II, Pl. 92; BM, <i>Hierogl. Texts</i> VIII (1939) 30-31, Pl. XXVII
BM 790	Ptol. marble coffin lid of <i>(P3)-di-Hr-hpwy</i>	Sharpe, <i>Eg. Inscrs.</i> II, Pl. 27

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Symbol	Date and Description	See
BM 826	18th-dyn. granite stela of <i>Swtj</i> and <i>Hr</i> from Thebes	e.g. BM, <i>Hierogl. Texts</i> VIII 22-25, Pl. XXI
BM 893	13th-17th-dyn. limestone stela of <i>Imn-m-hst</i> from Thebes	<i>ibid.</i> IV (1913) 48-49
BM 10081	Ptol. hieratic papyrus (Pap. Malcolm)	P. le P. Renouf in <i>Transactions of the Society of Biblical Archaeology</i> IX (1893) 295-303
BM 10471	19th-dyn. hieroglyphic papyrus of <i>Nht</i> from Thebes	e.g. Budge, <i>Tr. and Text</i> I 10-11; BM <i>Cat.</i>
BM 22914	late wooden stela of <i>nh.f-n-Hnsw</i> , Sabatier collection	G. Legrain in <i>RT XIV</i> (1893) 58-59
Brussels E 3056	19th-dyn. nameless limestone slab from Memphis	L. Speleers, <i>Recueil des inscriptions égyptiennes des Musées royaux du cinquanteaire à Bruxelles</i> (1923) p. 61
Brussels E 5300	19th-dyn. limestone stela of <i>Mcj</i> from Abydos	<i>ibid.</i> p. 63; L. Speleers in <i>RT XXXIX</i> (1921) 113-44, Pl. IV
Brussels E 6253	late wooden stela of <i>Di-3st-hb-sd</i>	Brussels, Musées royaux d'art et d'histoire, Département égyptien, <i>Album</i> (1934) Pl. 43 Nav.
Ca	18th-dyn. hieroglyphic and hieratic papyrus of <i>Ms-m-ntr</i> from Thebes, in Louvre but belongs to Cairo Museum	
Cairo 583	18th-dyn. limestone statue of <i>Imn-htp</i> from Karnak	e.g. L. Borchardt, <i>Statuen und Statuetten von Königen und Privatleuten</i> II (Cairo "Cat." LXXVII [1925]) 134-39
Cairo 624	fragment of 18th-dyn. sandstone statue of <i>Mnw-nht</i> from Thebes	<i>ibid.</i> pp. 170-71
Cairo 632	late Empire granite pillar-bust of <i>Z3-Rn(n)-wit dd n.f T3wy</i> from Karnak	<i>ibid.</i> pp. 180-83
Cairo 20520	13th/14th-dyn. limestone stela of <i>Nhy</i> from Abydos	H. O. Lange und H. Schäfer, <i>Grab- und Denksteine des mittleren Reichs</i> II (Cairo "Cat." XXXVI [1908]) 116-22.
Cairo 22141	Ptol. limestone stela of <i>N(y)-s(w)-Hr</i> from Akhmim	Ahmed Bey Kamal, <i>Stèles ptolémaïques et romaines</i> I (Cairo "Cat." XX [1905]) 122-23, Pl. XLI
Cairo 24742	18th-dyn. hieroglyphic papyrus from tomb of Amenhotep II at Thebes	G. Daressy, <i>Fouilles de la Vallée des Rois</i> (Cairo "Cat." III [1902]) pp. 184-89, Pls. XLI-XLII
Cairo 29301	Ptol. granite coffin of <i>nh-hp</i> from Saqqarah	G. Maspero, <i>Sarcophages des époques persane et ptolémaïque</i> (Cairo "Cat." XLI and LXXII [1908-14]) 1-73, Pls. I-V
Cairo 29304	Pers.-Ptol. granite outer coffin of <i>D(d)-hr</i> from Saqqarah	<i>ibid.</i> pp. 114-61; Piehl, <i>Inscrs. hiérog. I</i> (1886-88) Pls. LXVIII-LXX
Cairo 41001	25th-dyn. wooden outer coffin of <i>nh.f-n-Hnsw</i> from Thebes	A. Moret, <i>Sarcophages de l'époque bubastite à l'époque saïte</i> (Cairo "Cat." LXI and LXX [1912-13]) 1-22
Cairo 41037	25th-dyn. wooden coffin of <i>T3-šryt-n-3st</i>	<i>ibid.</i> pp. 301-12

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Symbol	Date and Description	See
Cairo 41044	25th-dyn. wooden inner coffin of <i>N(y)-s(w){-r}{-}Imn</i> from Thebes	H. Gauthier, <i>Cercueils anthropoïdes des prêtres de Montou</i> (Cairo "Cat." LXII and LXV [1913]) pp. 34-74, Pls. IV-V <i>ibid.</i> pp. 297-323, Pls. XXI-XXII
Cairo 41057	25th-dyn. sycamore inner coffin of <i>P3di-Imn</i> from Thebes	<i>ibid.</i> pp. 323-55, Pl. XXIII
Cairo 41058	25th-dyn. sycamore inner coffin of <i>T3-b{3}{t}{t}</i> from Thebes	<i>ibid.</i> pp. 469-97, Pl. XXXIX
Cairo 41068	25th-dyn. wooden inner coffin lid of <i>H3m-Hr</i> from Thebes	
Cairo 58026	21st-dyn. hieratic papyrus of <i>3st</i> , provenience unknown	W. Golénischeff, <i>Papyrus hiératiques</i> (Cairo "Cat." LXXXIII [1927]) pp. 103-13
Cb	18th-dyn. linen shroud of King <i>Mn-hpr-Rc</i> (Thutmose III) from Thebes (TT 320), Cairo and Boston, collection of H. L. Mayer	D. Dunham in <i>JEA</i> XVII (1931) 209-10, Pls. XXXI-XXXVI; Nav.
Cc	18th-dyn. hieroglyphic papyrus of <i>Imn-htp</i> purchased in Thebes, Cairo (Pap. Boulaq 21)	A. Mariette, <i>Les papyrus égyptiens du Musée de Boulaq . . . III</i> (1876) Pls. 6-8, 4-5, 1-3, 9-11;* Nav.
Ce	18th-dyn. hieroglyphic papyrus of <i>Ywiw</i> from Thebes (TB 46), Cairo 51189	É. Naville, <i>The Funeral Papyrus of Iouiya</i> (1908)
Cf	21st-dyn. hieroglyphic papyrus of <i>M3t-k3l-Rc</i> from Thebes (TT 320), Cairo	É. Naville, <i>Papyrus funéraires de la XXI<sup>e</sup> dynastie I</i> (1912)
Cg	21st-dyn. hieratic papyrus of <i>G3t-z3n</i> from Thebes, Cairo	<i>ibid.</i> II (1914)
Ch	21st-dyn. hieratic papyrus of <i>N(y)-s(y)-Hnsw</i> from Thebes (TT 320)	<i>ibid.</i> I
Copenhagen 3544	late wooden stela of <i>B3b3</i>	M. Mogensen, <i>Inscriptions hiéroglyphiques du Musée national de Copenhague</i> (1918) Pl. XIX, p. 48
D 1 C	11th-dyn. limestone coffin of <i>Bb</i> from Denderah, Cairo 28117	W. M. F. Petrie, <i>Denderah</i> (1900) Pls. XXXVII-XXXVIIIK
Da	19th-dyn. nameless hieroglyphic papyrus, Dublin University, Trinity College, Library Ms. 1661 (Hincks 4)	e.g. Nav.
Da 3 C	gold overlay of 12th(?)-dyn. coffin of <i>Z3t-Sbk</i> from Dahshur, Cairo 28105	Lacau, <i>Sarc.</i> II 83
Ea	18th-dyn. hieroglyphic papyrus of <i>Nwnw</i> from Thebes, BM 10477	<i>Hunefer etc.</i> ; BM <i>Cat.</i>
Eb	18th/19th-dyn. hieroglyphic papyrus of <i>3ny</i> from Thebes, BM 10470	e.g. E. A. Wallis Budge, <i>The Papyrus of Ani</i> (1913)
Ec	21st-dyn. hieratic papyrus of <i>N(y)-s(y)-3-nb(t)-i3rw</i> from Thebes (TT 320), BM 10554	E. A. Wallis Budge, <i>The Greenfield Papyrus in the British Museum</i> (1912)
Ee	21st-dyn. hieratic papyrus of Queen <i>Ndm(t)</i> from Thebes (TT 320?), BM 10490	<i>Hunefer etc.</i>
Eg	19th-dyn. hieroglyphic papyrus of an unnamed man from Thebes, BM 10478	Budge, <i>Text I</i> xxvii-xxix and III 36-47
Enekheth	Ptol. limestone coffin of <i>3nht</i> from Saqqarah, Cairo	Piehl, <i>Inscrs. hiérogl. I</i> , Pls. LXX-LXXXI J
Ermitazh 1113	fragments of 19th-dyn. hieroglyphic papyrus of <i>Sw-n<sup>p</sup>l-r3</i>	unpublished

\* Retrograde; beginning and middle lost. Order worked out by Allen.

## APPENDIX II

## ANCIENT EGYPTIAN DOCUMENTS CITED

Symbol	Date and Description	See
Ga	20th-dyn. hieroglyphic papyrus of <i>Nfr-rnpt</i> from Thebes (TT 336), Brussels E 5043	L. Speleers, <i>La papyrus de Nefer Rempet</i> (1917)
Guimet C 24	19th-dyn. limestone stela of <i>H<sup>c</sup>-m-W<sup>3</sup>st</i>	<i>Catalogue du Musée Guimet, Galerie égyptienne: Stèles, bas-reliefs, monuments divers</i> , par A. Moret (1909) unpublished
Hatnofret pap. I	18th-dyn. hieratic papyrus of <i>H<sup>3</sup>t-nf<sup>r</sup>t</i> from Thebes, Cairo	OIM photograph 38033
Hatnofret shroud	18th-dyn. linen shroud of <i>H<sup>3</sup>t-nf<sup>r</sup>(t)</i> from Thebes, Cairo	Nav.
Ia	18th-dyn. hieroglyphic papyrus of <i>Imn-m-ipt</i> from Thebes(?), Vatican LXIII	S. Birch in <i>ZAS</i> V (1867) 54–55; Nav.
Ig	fragment of 18th(?)-dyn. hieroglyphic papyrus of <i>Imn-htp</i> , Parma	Nav.
Ik	19th-dyn. hieroglyphic papyrus of <i>Pth-ms</i> from Thebes(?), collection of the Marchese Busca (Pap. Busca)	e.g. E. Drioton in <i>ASAE</i> XLIII (1943) 15–25 Piehl, <i>Inscrs. hiérog.</i> I, Pl. LX B; J. V. Scheil in <i>RT</i> XV (1893) 197
Ipy ushabti	18th-dyn. wooden ushabti of <i>Ipy</i> , Cairo, Collection of King Faruq I	E. de Rougé, <i>Rituel funéraire des anciens Égyptiens</i> (1861–76) Pls. V–XX <i>ibid.</i> Pls. I–IV
Istanbul 190	late wooden stela of <i>nh.f-n-H<sup>n</sup>sw</i> , Constantinople 190 (Cairo when published by Piehl)	Leyden, <i>Mon.</i> III; Nav.
L 3079	Pers.-Ptol. hieratic papyrus of <i>Dd-hr</i> from Armant(?)	Nav.; Pleyte I, facing p. 16
L 3082	Ptol. hieratic papyrus of <i>Hr-z<sup>3</sup>-3st</i> from Armant(?)	Nav.
La	18th/19th-dyn. hieroglyphic papyrus of <i>Qnn<sup>3</sup></i> from Thebes, Leyden T 2 (Pap. Salt 283)	Nav.
Lb	19th-dyn. hieroglyphic papyrus of <i>R<sup>c</sup></i> from Memphis, Leyden T 5	Nav.
Lc	19th/20th-dyn. hieroglyphic papyrus of <i>Hr-m-3h-bit</i> from Thebes, Leyden T 6	Nav.
Le	19th/20th-dyn. hieroglyphic papyrus of <i>P<sup>3</sup>-qrr</i> from Memphis, Leyden T 4	Leyden, <i>Mon.</i> III; Pleyte Pleyte I, facing p. 69
Leyden T 16	Ptol. hieratic papyrus of <i>3st-wrt</i> from Thebes	<i>ibid.</i> Pl. 34
Leyden T 20	Ptol. hieratic papyrus of <i>D(d)-hr</i> from Thebes(?)	<i>ibid.</i> Pls. 126–73
Leyden T 21	Ptol. hieratic papyrus of <i>3st-wr(t)</i>	Sharpe, <i>Eg. Inscrs.</i> I, Pl. 97; P. Pierret in “ <i>Études Égyptologiques</i> ” VIII (1878) 134–43
Leyden T 31	Ptol. hieratic papyrus from Thebes	E. Lédain, <i>Les monuments égyptiens de la Bibliothèque nationale</i> (1879–81) Pls. XXI–XXVIII; A. Moret in <i>Bulletin de l’Institut français d’archéologie orientale du Caire</i> XXX (1931) 725–50
Louvre C 218	19th-dyn. limestone stela of <i>Mnw-ms</i>	“OIP” LXXXII, Pls. LII–XCVI
Louvre C 286	18th-dyn. limestone stela of <i>I[mn]-ms</i>	OIM photographs 10389:1–7
M	Ptol. hieroglyphic papyrus of <i>Irt<sup>y</sup>.w<sup>p</sup>1-r.w<sup>p</sup>1</i> , OIM 10486 (Pap. Milbank)	OIM photographs 38034–38
M 57 C	head and front of MK wooden coffin of <i>Sbk-hr-hb</i> from Meir, Cairo	
MMA 35.9.19	19th-dyn. hieroglyphic papyrus of <i>St<sup>3</sup>-nh<sup>t</sup></i>	

## THE BOOK OF THE DEAD

## ANCIENT EGYPTIAN DOCUMENTS CITED

Symbol	Date and Description	See
OIM 6898	25th-30th-dyn. limestone stela of <i>Rwrw</i> from Abydos D 11	"OIP" LXXXII, Pl. CII B
OIM 9380	18th-dyn. limestone statuette of <sup>ᵛ</sup> <i>Imn-nb</i> from Thebes(?)	<i>ibid.</i> Pl. CI
OIM 17286	18th-dyn. serpentine ushabti foot of King [ <i>Nb-m<sup>3</sup>c-t-R<sup>c</sup></i> ] (Amenhotep III) from Thebes (TB 22)	<i>ibid.</i> Pl. CIV
Pa	18th-dyn. hieroglyphic papyrus of an unnamed man, L 3073	Nav.
Pap. Br	MK hieratic papyrus of <i>Mwtj</i> , Brussels	J. Capart in <i>Bulletin des Musées royaux d'art et d'histoire</i> XX (1934) 243-51
Pap. Edinburgh	Ptol. hieratic papyrus of <i>P<sup>3</sup>y.s-tnf</i>	S. Birch in <i>Proceedings of the Society of Biblical Archaeology</i> VII (1885) 84-86
Pb	18th/19th-dyn. hieroglyphic papyrus of <i>Twri</i> , L 3092	e.g. Nav.
Pc	18th-dyn. hieroglyphic papyrus of <i>Tnn<sup>3</sup></i> , L 3074	Nav.
Pd	20th/21st-dyn. hieroglyphic papyrus of <i>Swtj-ms</i> from Thebes, Paris, Bibliothèque nationale	e.g. Nav.
Pe	19th-dyn. hieroglyphic papyrus of <i>Nb-qd</i> from Thebes(?), L 3068+3113	T. Devéria, <i>Le papyrus de Nebqed</i> (1872); Nav.
Pf	18th-dyn. linen shroud of <sup>ᵛ</sup> <i>Imn-m-hb</i> from Thebes(?), L 3097	Nav.
Pg	19th-dyn. hieroglyphic papyrus of <i>P<sup>3</sup>-sr</i> , Paris, collection of M. Geslin	Nav.
Piy	19th/20th-dyn. ushabti of <i>Piy</i> , Vienna	E. von Bergmann in <i>RT</i> IX (1877) 51-52
Pj	18th-dyn. hieroglyphic papyrus of <i>H<sup>c</sup></i> from Thebes (TT 8), Paris, Bibliothèque nationale	Nav.
Pp	fragments of 18th/19th-dyn. hieroglyphic papyrus of <i>W<sup>3</sup></i> from Thebes(?), Paris, collection of Prince Ladislas Czartoryski	Nav.
Pq	21st-dyn. hieroglyphic papyrus of <i>N<sup>3</sup>mt</i> from Thebes (TT 320), BM 10541 + Munich + Louvre	e.g. <i>BM Cat.</i> ; Nav.
Q 1 Q	12th-dyn. limestone burial chamber of <i>Nh<sup>3</sup></i> at al-Qatta	<i>Mémoires de l'Institut français d'archéologie orientale du Caire</i> XIV (1906) 33-70
R	Pers.-Ptol. hieratic papyrus of <i>N(y)-s(w)-Šw-Tfnwt</i> , OIM 9787 (Pap. Ryerson)	"OIP" LXXXII, Pls. XIII-L
Seti I cen.	19th-dyn. limestone and sandstone cenotaph of King <i>Mn-m<sup>3</sup>c-t-R<sup>c</sup></i> (Seti I) at Abydos	M. A. Murray, <i>The Osireion at Abydos</i> (1904) pp. 3-8, Pls. II-V; H. Frankfort, <i>The Cenotaph of Seti I at Abydos</i> (1933) p. 15, Pl. I
Sq 1 Be	MK wooden inner coffin of <sup>ᵛ</sup> <i>Ipi-cnhw</i> from Saqqarah, Berlin 10184	LD II 98, <i>Text</i> I (1897) 148-49
Stockholm 37	limestone wall fragment from Empire tomb of unknown man	M. Mogensen, <i>Stèles égyptiennes du Musée national de Stockholm</i> (1919) pp. 27-28
T	Ptol. hieroglyphic papyrus of <sup>ᵛ</sup> <i>Iw.f-cnh</i> , Turin	R. Lepsius, <i>Das Totdenbuch der Ägypter</i> (1842)



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## ANCIENT EGYPTIAN DOCUMENTS CITED

Symbol	Date and Description	See
T 7 C	13th/14th-dyn. wooden coffin of <i>Nūb-hr-rdī</i> (fem.) from Thebes, Cairo 28030	Lacau, <i>Sarc.</i> I 79–81
T 13 C	13th/14th dyn. wooden coffin lid of <i>Hmn-htp</i> from Thebes, Cairo 28126	<i>ibid.</i> II 144–45
T 4 L	12th/13th-dyn. wooden coffin of Queen <i>Mntw-htp</i> from Thebes, BM 10553*	BM, <i>Facsimiles of Egyptian Hieratic Papyri</i> I (1910)
T3-iry(t) stela	late wooden stela of T3-iry(t), Cairo	Piehl, <i>Inscrs. hiérog.</i> III (1903) Pl. LXXXV
TB 2	20th-dyn. limestone tomb of King <i>Hq3-m3t-Rc-stp.n-Imn</i> (Ramses IV) at Thebes	e.g. J. F. Champollion, <i>Monuments de l'Égypte et de la Nubie: Notices descriptives</i> I (1844) 473–76, 813–21; Nav. (Td)
TB 6	20th-dyn. limestone tomb of King <i>Nfr-k3-Rc-stp.n-Rc</i> (Ramses IX) at Thebes	e.g. Champollion, <i>op. cit.</i> pp. 465–72, 811–13; Nav. (Tf)
TB 9	20th-dyn. limestone tomb of King <i>Nb-m3t-Rc-mr(y)-Imn</i> (Ramses VI) at Thebes	e.g. <i>LD</i> III 226; Nav. (Te)
TB 14	19th-dyn. limestone tomb originally of Queen T3-wsr(t) at Thebes	e.g. Champollion, <i>op. cit.</i> pp. 448–59; Nav. (Tc)
Tchenry	19th-dyn. limestone stela of Tnry from Saqqarah, Cairo	A. Mariette, <i>Monuments divers recueillis en Égypte et en Nubie</i> (1889) Pl. 57 b; Speleers in <i>RT</i> XXXIX 117–23
TT 57	18th-dyn. limestone tomb of <i>Hc-m-h3t</i> at Thebes	e.g. H. K. Brugsch, <i>Recueil de monuments égyptiens</i> II (1863) Pl. LXVII; Nav. (Tb)
TT 82	painted plaster in 18th-dyn. tomb and burial chamber of <i>Imn-m-h3t</i> at Thebes	<i>LD</i> III 38 and <i>Text</i> III 266–69; Nav. (Ta)
TT 96 B	painted plaster in 18th-dyn. burial chamber of <i>Sn-nfr</i> at Thebes	P. Virey in <i>RT</i> XXI (1899) 144–49
TT 157	19th-dyn. tomb of <i>Nb-wnn.f</i> at Thebes	B. Porter† and R. L. B. Moss, <i>Topographical Bibliography of Ancient Egyptian Hieroglyphic Texts, Reliefs, and Paintings</i> I (2d ed.; 1960) 266–68
TT 296	19th/20th-dyn. tomb of <i>Nfr-shrw</i> at Thebes	Piehl, <i>Inscrs. hiérog.</i> I 95–101, Pls. CXVIII k–CXXIV L
Turin A	Empire hieroglyphic papyrus of <i>Hc</i>	Turin, R. museo de antichità, <i>Il regio museo . . . , Sezione egizie</i> (1931) p. 59
Vatican 127a	18th-dyn. stela of <i>Pth-ms</i>	Piehl, <i>Inscrs. hiérog.</i> I, Pls. XXX–XXXI; <i>Il Museo egizio Vaticano descritto ed illustrato</i> (1899) pp. 120–22

\* Copy of texts; original coffin lost.



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<sup>1</sup> [This index was compiled from slips prepared by Dr. Allen and on the basis of suggestions made by him when he turned the manuscript over to me for completion. I inserted a few entries which seemed useful, and where Dr. Allen had omitted the parenthetical Egyptian equivalents (see p. 4) I supplied them from his own transliterations. I did not, however, supply equivalents for the spell titles. For Dr. Allen's slips which carry selected rather than detailed references I added "and *passim*" to the index entries to indicate that there are further occurrences. Some words or phrases that appear here in lower case may also be capitalized in the translations and others may occur in both singular and plural, but it did not seem worthwhile to make such distinctions in the index. The references are to spell numbers rather than pages.—E.B.H.]

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<sup>1</sup> [This index includes not all Egyptian words represented in the translations but those which appear parenthetically in the Index of Names, Epithets, and Subjects (see p. 4). To these I added words of uncertain or unusual meaning and words which Dr. Allen had inserted in his own set of the *Wb.* and which are here identified by the comment "not in *Wb.*" All other comments etc. are by Dr. Allen. Mr. James P. Allen kindly assisted in checking the order of entry, which in general follows that of *Wb.* and is not affected by formative elements such as feminine and plural endings. The references are to spell numbers rather than pages; in some cases "*passim*" replaces the detailed references given in the Index of Names, Epithets, and Subjects.—E.B.H.]

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*tphwt*<sup>p1</sup> *Swt*<sub>y</sub>, dens of Suty, 28 *b* § S 3  
*tph-tš*, Tomb-Pit, 125 *b* § S 27; Pleyte 168 § S 48  
*Tny*, Tjeni, 18 § S 6; 102 *c*  
*T*<sup>n(y)</sup> *dwš*, Thinite of the Nether World, Pleyte 168 § S 28
- tn*, to exalt, 78 § S 5; 154 § S 1; 'to rise (respectfully)', 78 § S 4; to uplift, 78 § S 4  
*tn r*, more than, 189 *h* § S 1; rather than, 175 *b* § S 2  
*tnnt*-sanctuary, 1 *B e* § T 2; 17 *b* § S 5; 100 § T 6; 142 § S 1, var. 2; 146 *w* § S 9; 181 *b* § S 1; Pleyte 168 § S 46; Pleyte 172 *e* § T 2  
*tnšt hryt*, throne of the Sky, Pleyte 168 § S 1  
*trp*-geese, 31 *c* § S 2; 69 *b* § S 2  
*thnw*, Libyan oil, 137 *A* § T 2; 145 *c* (19th, 21st dyn.)  
*tz tw*, "raise thyself," Pleyte 168 theme  
*tzm*, greyhound, 17 *b* § S 3; 64 § S 7; 145 *k* (21st dyn.)  
*tzmw*<sup>p1</sup> *Hr*, hounds of Horus, 13  
*tstn*-garment, 145 *f* (19th, 21st dyn.)
- dš* (a verb, not in *Wb.*), 110 *a 7* § S 5  
*dywt*, 'gifts', 102 *b*  
*dwš*, nether world, *passim*  
*dwšty*, He of the Nether World, 127 § S 3  
*dwštyw*<sup>p1</sup>, Nether-Worldlings, 15 *B 3* var. *e* § S 2; 85 *b* § S 1; Pleyte 168 § S 20  
*Dwš-mwt.f*, Duamutef, 151 *m* § P; 168 *B b* § S 18, *c* § S 1  
*Dwš-mwt.f Qbh-sn*<sup>p1.f</sup>, Duamutef and Qebehsenuf, 113 § S 2, 4  
*dwšyw*<sup>p1</sup> *R*<sup>c</sup>, adorers of Re, 168 *A c* § S 7  
*dwštyw*<sup>p1</sup> *nw Wsir*, Adorers of Osiris, 188 § S 2  
*dwn-hšt*, 'Attentive', 144 *b* § P 2  
*db-hr khš-št*, 'Hippopotamus'-faced, Violent of Strength, 144 *b* § P 2; 147 *e* § P 1  
*dbn ššmw šwy hmw nfr n pt imnty* (var. *mhtyt*), Circler, guide of the Two Lands, good steering oar of the western (var. northern) sky, 141 § S 3; 148 *a* § S 3  
*Dpw*, Dep, 142 § S 1, 4  
*'dm*<sup>1</sup> *wr*, Great 'Piercer', 142 § S 1  
*dm hnwty*, sharp-horned, 168 *B b* § S 4  
*dmt ds r mdt n.s.*, She Who Sharpens Flint To Speak for Her, 145 (21st dyn.) *v* § S 1  
*dmt dsw*<sup>p1</sup> *r mdt n.sn.*, She Who Sharpens Flints To Speak to Them, 145 (18th dyn.) *v* S 1  
*dmt ds r mdw r ir hmn*, She Who Sharpens Flint To Speak against One Who Does Slaughter, 146 *v*  
*dmd*, United One, Pleyte 168 § S 1  
*dnit*, embankment, 64 § S 6; see also *dnt*  
*Dnpw*-Gods (not in *Wb.*), 34  
*dns*<sup>p1</sup>, sinkers, 153 § S 1, 2, 4; 153 *B a*  
*dnt*, 'embankment' (not in *Wb.* but cf. *dnit* of *Wb.* V 465:1), 42 § S 4  
*dndnš*, Rager, 145 *i* (19th dyn.); 180 § S 5 (*dnd*)

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- drt* (not in *Wb.*), 'aversion', 168 *B c* § S 2  
*dšrw*<sup>p1</sup>, red ones, 42 § S 5; 99 *a* § S 3; 141 § S 3;  
 148 *a* § S 3; 179 *b* § S 2  
*dšrt*<sub>y</sub>, two red cows, Pleyte 168 § S 17  
*Dšrt*, Red Land, 138 § S 1; 182 *c* § S 8; 183 *a* § S 3  
*dšr irt*<sub>y</sub> *imy ht insy*, Red-eyed One in the House of  
 Bright Red Linen, 17 *a* § S 13
- dt n R<sup>c</sup>*, phallus of Re, Pleyte 167 *a* § S 2  
*d3*<sup>1</sup>, 'fire', Pleyte 171 §§ P 1, S  
*d33w*<sup>p1</sup>, queue, 70 § S 2  
*d3rt*-fruits, 64 var. § S 15  
*d3d3t*, Council, *passim*  
*d3d3t imyt hryt-ntr*, Council in the god's domain,  
 28 *b* § S 3  
*d3d3t 3t*, great Council, 15*B3 f*; 18 § S 1-10, 12;  
 19 § S 1-10; 20 § S 1; 127 § S 2, (19th dyn.) 4  
*d3d3t Wsir*, Council of Osiris, *passim*  
*d<sup>c</sup>* with divine det., 'Stormwind', 39 § S 12  
*dw*, mountain, *passim*  
*dwt*, 'mountainous' (not in *Wb.*; fem. adj.[?] but  
 with masc. noun), 185*A* § S 1  
*dw ft*, Viper Mountain, 31 *a*; 142 § S 5  
*dwy s(tt)*<sup>1</sup>, 'Mal(odorous)', 122 *a* § S 2  
*dw qd*, evil-natured one, 164 § S 1-2; evil-natured  
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*dwqdw*, doubly evil (viper), 125 *b* § S 18  
*db3*<sup>p1</sup>, floats, 153 § S 1, 2, 4  
*db3w*<sup>p1</sup>, 'replacement', 75; *r db3w*<sup>p1</sup>.*f*, in his stead,  
 Pleyte 166 § S 4  
*db3t*, coffin, 15*B2* var. § S 3; 136*B a* § S 1; 161  
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*db<sup>p1</sup> nw Hr smsw*, Fingers of Horus the First-  
 born, 99 *b*  
*db<sup>c</sup> n Šzmw*, finger of Shezmu, 153*B a*  
*db<sup>c</sup>wy n Zkr*, two fingers of Sokar, 153 § S 5
- db<sup>c</sup>wy tpy<sup>c</sup> R<sup>c</sup>*, two fingers on the hand of Re, 153  
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*db<sup>c</sup> wr n Wsir*, thumb of Osiris, 153 § S 3  
*db<sup>c</sup> wr n Zkry*, thumb of Sokar, 153 § S 2  
*df3t* with ship det., Food (Bark), 110 *b*  
*df3t* with female det. (not in *Wb.*; written with  
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*dnw*-bush, 178 *h*  
*dnd*, see *dndni*  
*drt*<sub>y</sub><sup>w</sup><sup>p1</sup>, ancestors, 185*A* § S 1  
*drt nt 3st*, hand of Isis, 153 § S 2, 3, 5  
*drt nt 3st hr pnq znf<sup>p1</sup> m irt Hr*, Hand of Isis Bailing  
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*drrw m šht*, swamp hawk, 172 § S 2  
*drit*, hawk, 136*B a* § S 2; 147 *d*; 164 § T 3; 172  
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*drt*<sub>y</sub>, hawks, 17 *a* § S 6  
*Dhwty*, Thoth, *passim*  
*dsf*, 'Fowler', 145 *i* (18th dyn.); 146 *i*  
*dsr irrw*<sup>p1</sup>, sacred of form, 185*M* § S 1  
*dsr m 2Iwnw*, sacred in Heliopolis, Pleyte 168  
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*dsr m Hr-h3<sup>p1</sup>*, Sacred One in Kheraha, 181 *d* § S 4  
*dsrw hprw*<sup>p1</sup>, sacred of form, 183 *c* § S 1; 185*A*  
 § S 1; 185*B a* § S 1  
*dsr-tp*, Head-up, 125 *b* § S 41; 168 *A d* § S 13-14  
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*dd Nhs*, Nubian speech, 164 § S 1  
*dd*, pillar, *passim*; pillar-amulet, 151 *e* § T 1; 155  
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*ddwy*, twin pillars, 185*A* § S 1  
*dd šps m ht R<sup>c</sup>*, August Pillar in the house of Re,  
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*Ddw*, Busiris, *passim*  
*Ddy*, Busirite, 1 § S 2  
*Ddt*, Mendes, *passim*