To the memory of

BLANCHE SCHURMAN ALLEN

the wife whose loving care throughout our life together

gave me freedom to accomplish this work
PREFACE

PAPYRUS Ryerson (OIM 9787; R) and Papyrus Milbank (OIM 10486; M) were acquired in 1919 by the first field expedition of the Oriental Institute. By them the writer, then secretary of the Institute and of the Oriental Museum at the University of Chicago, was first incited to study the Egyptian Book of the Dead. When funds were later provided by an originally anonymous donor, Miss Minna Roman, for publication of M, Professor James Henry Breasted, founder and first director of the Institute, invited the writer to edit it. At that time (July 1928), however, the papyrus had not yet been unrolled; it still needed to be "cut into pieces and mounted," as the Director's letter stated. Those procedures were duly carried out by the expert preparator Hugo Ibscher, of the State Museums in Berlin.

Though M's beginning was normal, the rest of the manuscript proved to be quite confused. To identify its passages or determine their original intent years of comparative study of the Book of the Dead and its predecessors followed, done at such times as arrangements with the Director permitted. By 1932 it was clear that publication of M with at least R, a reasonably normal document throughout, would be advisable. But the gift for publication of M alone as a memorial to its donor, Mrs. Elizabeth Milbank Anderson, stood in the way. When this gift was ultimately withdrawn, a work of wider scope could be envisioned. The writer's first published comment on M's peculiarities appeared in 1933. Meantime photographic reproductions of M and R had been planned on the basis of using many folded plates, the better to unify their subject matter. But both expense and convenience have since dictated almost exclusive use of single plates.

To interpret the Book of the Dead its predecessors, as suggested above, namely the Coffin Texts and the still earlier Pyramid Texts, must likewise be consulted. Kurt Sethe had begun in 1908 his meticulous edition of all the then known Pyramid Texts, discovered and first published by Sir Gaston Maspero. Sethe's translation of and commentary on a portion of these appeared posthumously in 1935 and following years. Meantime, in 1928-36, came Gustave Jéquier's volumes presenting his later finds. The Oriental Institute itself began in 1922, with the cooperation of Sir Alan Gardiner and Pierre Lacau, a project to copy and correlate the whole known mass of Coffin Texts. Though that work is still unfinished, six volumes edited by Adriaan de Buck, containing 787 spells, are now in print. Previous to publication, photographs and hand copies of individual coffins etc. were available. So the writer's studies have been blessed with abundant background material.

For the Book of the Dead as such the mass of Empire texts published rather sketchily by Edouard Naville in 1886 forms a foundation. Other important documents of both the Empire and later periods have been published by Naville himself, by Sir E. A. Wallis Budge and A. W. Shorter of the British Museum, by Henri Gauthier, V. S. Golenishchev, Georges Legrain, Maspero, and others in Cairo Museum "Catalogue" volumes, etc. The writer owes thanks not only to the editors of such printed works but also, for use of photographs or hand copies of some unpublished documents, to various colleagues. These include Dows Dunham, Bernard V. Bothmer, and W. Stevenson Smith, of the Museum of Fine Arts (Boston); William C. Hayes, of the Metropolitan Museum of Art (New York); Harold H. Nelson and Siegfried Schott, formerly of the Institute's
PREFACE

own Epigraphic Survey Expedition to Egypt; and Captain R. B. Haselden, once of Pasadena, California. Memoranda of various sorts have come from A. de Buck and J. Sainte Fare Garnot.

Apart from indebtedness to the above named and others for Egyptological materials and data, this book could not have come into being without co-operation at home and in the Institute's administrative offices. It is dedicated to the memory of the wife who so sympathetically watched its progress. In her case, as with several of those whose helpfulness through publications or in person has just been acknowledged, this preface is a too belated tribute. To the successive directors of the Oriental Institute—James Henry Breasted, John A. Wilson, Thorkild Jacobsen, and Carl H. Kraeling—is due much gratitude for intervals of freedom from editorial duties while Mrs. Elizabeth B. Hauser, the writer's assistant, later his associate, and now his successor as editorial secretary, carried on the editorial work. To her he is also indebted for careful editing of his manuscript and for seeing it through the press.

Dr. Watson Boyes and Miss Jessie Abbott, of the Institute’s Museum, made both original objects and photographs available for study and provided the photographs for the plates. Mr. Richard C. Haines, field architect of the Institute, took time from his crowded schedule to insert line, column, and spell numbers on the plates. Miss Johanne Vindenas, of the Oriental Institute Library, spared no effort in bibliographical matters and in mailing books to the writer after his retirement from Chicago.

Bradenton, Florida
11 November 1957

T. George Allen
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V-XII. PAPYRUS FRAGMENTS OIM 5739
XIII-L. PAPYRUS RYERSON, OIM 9787 (R)
LI. PAPYRUS FRAGMENTS OIM 17242 AND 17243
LII-XCVI. PAPYRUS MILBANK, OIM 10486 (M)
XCVII. COFFIN FRAGMENT OIM 7196
XCVIII. COFFIN FRAGMENTS OIM 1335. INTERIOR
XCIX. COFFIN FRAGMENT OIM 1338. EXTERIOR
C. SHROUD FRAGMENT OIM 17246
CI. STELA FORMING FRONT OF STATUETTE OIM 9380
CII. A. ALTAR OR STELA FRAGMENTS OIM 1365. B. REMAINS OF INSCRIPTION OF STELA OIM 6898
CIII. STELA OIM 12220
CIV. FEET OF USHABTIU OF AMENHOTEP III, OIM 17286 AND 17354
CV. USHABTI OIM 18022
CVI-CXVII. USHABTIU OIM 18001-2
CVIII. USHABTI OIM 5657
CIX. USHABTI OIM 12189
CX. USHABTI OIM 10580
CXI. USHABTI OIM 10757
CXII. USHABTI OIM 8101
CXIII. USHABTI OIM 9801
CXIV-CXV. USHABTIU OIM 18188-89
CXVI. USHABTIU OIM 17336 AND 6398 A
CXVII. USHABTI FOOT OIM 6395
CXVIII. USHABTI OIM 11749
CXIX. INCOMPLETE USHABTIU OIM 11750-51
CXX. USHABTI OIM 11753
CXXI. USHABTIU OIM 11774-75
CXXII. USHABTI OIM 17065
CXXIII. USHABTI OIM 10755
CXXIV. USHABTIU OIM 6333 AND 6336
CXXV. USHABTIU OIM 17356-57
CXXVI. USHABTI OIM 17802
CXXVII. USHABTI OIM 9426
CXXVIII. USHABTIU OIM 17304 AND 17323
CXXIX. USHABTI OIM 17981
CXXX. USHABTI OIM 9858
CXXXI. USHABTIU OIM 7142 AND 10659
ABBREVIATIONS

The abbreviations used for non-OIM documents cited are listed separately on pages xviii-xxxiii.

A
  OIM 18039.
AEB
  Annual Egyptological bibliography .... Leiden, 1948—.
AEO
AIC
  Chicago. Art Institute.
AJSL
  American journal of Semitic languages and literatures .... Chicago etc., 1884-1941. 58 v.
Ani
ASAE
  Egypt. Service des antiquités. Annales ... Le Caire, 1900—.
B
  Berlin. Staatliche Museen. [Inventory numbers follow the abbreviation.]
BD
  Book of the Dead.
BIFAO
  Cairo. Institut français d'archéologie orientale. Bulletin ... Le Caire, 1901—.
BM
  British Museum, London.
BM Cat.
  Same. Catalogue of Egyptian religious papyri in the British Museum. Copies of the book pr(t)-m-hrw from the XVIIIth to the XXIInd dynasty .... By A. W. Shorter .... London, 1938—.
BSAE
  British School of Archaeology in Egypt and Egyptian Research Account. Publications. London, 1896—.
Budge, Text (1910)
  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, Tr. (1909)
  Same. ... 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 3d and 4th impressions (London, 1928 and 1949 respectively, 3 v. in 1) are unchanged.]
C
  Cairo. Musée des antiquités égyptiennes. [Catalogue numbers follow the abbreviation.]
Cairo "Cat."
  Same. Catalogue général ... Le Caire etc., 1901—.
Capart, "Pap."
Champ. Notices
**ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tr>
<td>CJ</td>
<td>Cairo, Musée des antiquités égyptiennes. [Journal d’entrée numbers follow the abbreviation.]</td>
</tr>
<tr>
<td>CT</td>
<td>Coffin Texts. [ECT spell numbers follow the abbreviation.]</td>
</tr>
<tr>
<td>EEF</td>
<td>Egypt Exploration Fund (now Society), London.</td>
</tr>
<tr>
<td>Empire</td>
<td>Egyptian Empire period (often called “New Kingdom”).</td>
</tr>
<tr>
<td>“Fouilles”</td>
<td>Cairo. Institut français d’archéologie orientale. Fouilles ... Rapports préliminaires. Le Caire, 1924—-.</td>
</tr>
<tr>
<td>Greenfield</td>
<td>British Museum. The Greenfield papyrus in the British Museum. The funerary papyrus of Princess Nestanebtashru ... reproduced in collotype facsimile, with introduction and description by E. A. Wallis Budge ... London, 1912.</td>
</tr>
<tr>
<td>Hunefer etc.</td>
<td>British Museum. The Book of the Dead. Facsimiles of the papyri of Hunefer, Anhai, Keräsher and Netchemet with supplementary text [in hieroglyphic type] from the papyrus of Nu, with transcripts, translations, etc. by E. A. Wallis Budge ... London, 1899.</td>
</tr>
<tr>
<td>Iouiya</td>
<td>Naville, Édouard, ... The funeral papyrus of Iouiya... London, 1908.</td>
</tr>
<tr>
<td>JEA</td>
<td>Journal of Egyptian archaeology. London, 1914—-.</td>
</tr>
<tr>
<td>JNES</td>
<td>Journal of Near Eastern studies ... Chicago, 1942—-.</td>
</tr>
<tr>
<td>L</td>
<td>Paris. Musée national du Louvre. [Inventory numbers follow the abbreviation.]</td>
</tr>
<tr>
<td>Leyden, Deser.</td>
<td>Leyden. Rijksmuseum van oudheden. Description raisonnée des monumens égyptiens ... par le Dr. C. Leemans ... Leide, 1840.</td>
</tr>
<tr>
<td>Leyden, Mon.</td>
<td>Same. Monumens égyptiens du Musée d'antiquités des Pays-Bas à Leide ... pub. ... par le Dr. Conradus Leemans ... Leide, 1839-94! 3 parts.</td>
</tr>
<tr>
<td>M</td>
<td>Papyrus Milbank (OIM 10486).</td>
</tr>
</tbody>
</table>
ABBREVIATIONS

M. Mother's name (including all titles and epithets).
MK Egyptian Middle Kingdom period.
“MMAFC” France. Mission archéologique française au Caire. Mémoires ... Paris, 1884-. 
N. Name of deceased (including in translation all titles and epithets except “Osiris”).
Neb-qed Devéria, Théodule. Le papyrus de Neb-qed (exemplaire hiéroglyphique du Livre des Morts) reproduit, décrit et précédé d'une introduction mythologique par Théodule Devéria, avec la traduction du texte par Paul Pierrot ... Paris, 1872.
“OIC” Same. Oriental Institute communications. Chicago, 1922-. 
OIM Same. Museum.
“OIP” Same. Oriental Institute publications. Chicago, 1924-. 
OK Egyptian Old Kingdom period.
Pap. XXIe dyn. Naville, Édouard. Papyrus funéraires de la XXIe dynastie ... Paris, 1912-14. 2 v. I. Le papyrus hiéroglyphique de Kamara et le papyrus hiératique de Nesikhonsou au Musée du Caire ... II. Le papyrus hiératique de Katseshni au Musée du Caire ... xv
**ABBREVIATIONS**

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>P-M</td>
<td>Porter, Bertha. Topographical bibliography of ancient Egyptian hieroglyphic texts, reliefs, and paintings ... by Bertha Porter and Rosalind L. B. Moss ... Oxford, 1927—.</td>
</tr>
<tr>
<td>Pyr.</td>
<td>Sethe, Kurt. Die altägyptischen Pyramidentexte nach den Papiereindrücken und Photographien des Berliner Museums neu hrsg. und erläutert ... Leipzig, 1908-22. 4 v. [Section numbers (not spell numbers) follow the abbreviation.]</td>
</tr>
<tr>
<td>R</td>
<td>Papyrus Ryerson (OIM 9787).</td>
</tr>
<tr>
<td>RT</td>
<td>Recueil de travaux relatifs à la philologie et à l'archéologie égyptiennes et assyriennes ... Paris, 1870-1923. 40 v.</td>
</tr>
<tr>
<td>&quot;SAOC&quot; No. 27</td>
<td>Allen, Thomas George. Occurrences of Pyramid Texts with cross indexes of these and other Egyptian mortuary texts. Chicago, 1950.</td>
</tr>
<tr>
<td>Sedment I-II</td>
<td>Petrie, W. M. Flinders. Sedment I and II, by Sir Flinders Petrie ... and Guy Brunton .... London, 1924. BSAE XXXIV-XXXV.</td>
</tr>
<tr>
<td>TB</td>
<td>Tomb in Biban al-Muluk at Thebes.</td>
</tr>
<tr>
<td>TT</td>
<td>Private tomb at Thebes.</td>
</tr>
<tr>
<td>&quot;TTS&quot; I</td>
<td>Davies, Nina de Garis. The tomb of Amenemhêt (No. 82) copied in line and colour by Nina de Garis Davies and with explanatory text by Alan H. Gardiner. London, 1915.</td>
</tr>
<tr>
<td>&quot;Urk.&quot;</td>
<td>Urkunden des ägyptischen Altertums ... hrsg. von Georg Steindorff. Leipzig, 1903—.</td>
</tr>
<tr>
<td>Vat.</td>
<td>Vaticano.</td>
</tr>
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<td>ZAS</td>
<td>Zeitschrift für ägyptische Sprache und Altertumskunde .... Leipzig, 1863-1943; Berlin, 1954—.</td>
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## SYMBOLS

<table>
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<tr>
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<th>Meaning</th>
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<tr>
<td>[ ]</td>
<td>lost</td>
</tr>
<tr>
<td>[ ]?</td>
<td>uncertain</td>
</tr>
<tr>
<td>{ }</td>
<td>superfluous</td>
</tr>
<tr>
<td>( )</td>
<td>supplied or comment</td>
</tr>
<tr>
<td>⟨ ⟩</td>
<td>emended</td>
</tr>
<tr>
<td>...</td>
<td>omitted by editor</td>
</tr>
<tr>
<td>=</td>
<td>equal to</td>
</tr>
<tr>
<td>&lt;</td>
<td>developed out of</td>
</tr>
<tr>
<td>&gt;</td>
<td>developed into</td>
</tr>
<tr>
<td>.</td>
<td>precedes suffixes</td>
</tr>
<tr>
<td>-</td>
<td>separates words within compounds</td>
</tr>
<tr>
<td>†</td>
<td>$m^{1st}$ bryu, equivalent to “deceased”</td>
</tr>
</tbody>
</table>
NON-OIM DOCUMENTS CITED

In the beneficiary column the abbreviations "br.," "d.," "h.," "m.," and "s." stand for "brother," "daughter," "husband," "mother," and "son (of)" respectively. References to each document are chronologically arranged, with any unpublished material which was available to the editor listed last. The references are not necessarily exhaustive. The contributions of each reference, if of various sorts, are mentioned roughly in order of usefulness.

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<td>Aa</td>
<td>hieroglyphic ms.</td>
<td>papyrus</td>
<td>Nb.sny, s. Tn^-^n and Mwt-rst^t</td>
<td>Memphis</td>
</tr>
<tr>
<td></td>
<td>same</td>
<td></td>
<td>unnamed</td>
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<td>Ab</td>
<td>same</td>
<td></td>
<td>unnamed</td>
<td>Thebes</td>
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<tr>
<td>Ac</td>
<td></td>
<td></td>
<td>unnamed</td>
<td></td>
</tr>
<tr>
<td>Ae</td>
<td></td>
<td></td>
<td>^Imn-nb, s. ^In-(t)^t and T^t</td>
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<tr>
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<td></td>
<td></td>
<td>Mwt-btpt(t), 5m(y)t n(t) ^Imm</td>
<td>Thebes†</td>
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<td></td>
<td></td>
<td>H(r)w-n/r, h. N§</td>
<td>Thebes</td>
</tr>
<tr>
<td>Ai</td>
<td></td>
<td></td>
<td>^Yb-mew</td>
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<td>Aa</td>
<td>18th dynasty</td>
<td>BM 9900 (Pap. Burton)</td>
<td>S. Birch in ZAS VI (1868) 52-54: type, translation (BD 166); Birch in ZAS VIII (1870) 20, 74, 76, 78-80: variants; E. Naville in ZAS XI (1873) 25-34, 81-96: autograph, translation (BD 172); P. Fierret in &quot;Etudes égyptologiques&quot; I (1873) 84 f., 89-95: autograph, translation (BD 151 a ter, 180); Naville in ZAS XIII (1875) 89-91: autograph, translation (BD 173); BM, Photographs of the Papyrus of Neben (1876); A. Massy, Le papyrus de Neben (1885): translation; Nav.: facsimile and/or autograph (omits BD 180); Budge, Tr. (1909): translation (many spells), photograph (BD 134 beginning); Budge, Text (1910); type (many spells); BM Cat.: type (BD 13, 17), photograph (BD 105, 30B beginning), bibliography</td>
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<tr>
<td>Ab</td>
<td>same</td>
<td>BM 9913 (Salt 118)</td>
<td>Nav.: facsimile and/or autograph</td>
</tr>
<tr>
<td>Ac</td>
<td>18th dynasty</td>
<td>BM 9905</td>
<td>Birch in ZAS VIII (1870) 21: variant (in BD 82); Nav.: facsimile (some vignettes only), autograph (variants)</td>
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<td>Ae</td>
<td>early 18th dynasty</td>
<td>BM 9964</td>
<td>Birch in ZAS VII (1869) 115 f., 133 f., VIII (1870) 131 f., IX (1871) 51: variants; Nav.: facsimile and/or autograph</td>
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<td>Af</td>
<td>20th dynasty?</td>
<td>BM 10010 (Pap. Murray)</td>
<td>Nav.: facsimile and/or autograph; Budge, Text (1910): type</td>
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<tr>
<td>Ag</td>
<td>19th dynasty: Seti I</td>
<td>BM 9901 (Pap. Clot Bey)</td>
<td>Nav.: facsimile and/or autograph; Hunefer et al.: facsimile</td>
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<tr>
<td>Ai</td>
<td>18th dynasty</td>
<td>Liverpool Pap. Mayer C-G and K plus BM 9933</td>
<td>C. W. Goodwin in ZAS XI (1873) 15 f.: variants; Nav.: facsimile (vignettes of BD 56 and 117-18), autograph (variants)</td>
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<td>papyrus</td>
<td>B'kswpl₁, w'b n 'Imn-hṭp</td>
<td>Thebes</td>
</tr>
<tr>
<td>B 2 Be</td>
<td>coffin bottom</td>
<td>wood</td>
<td>Ht-'nh, usurped by '1h'-nḥt</td>
<td>al-Barsha</td>
</tr>
<tr>
<td>B 1 Bo</td>
<td>outer coffin</td>
<td>''</td>
<td>Ḏhwty-nḥt</td>
<td>''</td>
</tr>
<tr>
<td>B 2 Bo</td>
<td>inner coffin</td>
<td>''</td>
<td>same</td>
<td>''</td>
</tr>
<tr>
<td>B 1 C</td>
<td>outer coffin</td>
<td>''</td>
<td>Zp.i, ḫmy-r' mš²p₁</td>
<td>''</td>
</tr>
<tr>
<td>B 3 C</td>
<td>inner coffin</td>
<td>''</td>
<td>Z't-Hd-hṭp</td>
<td>''</td>
</tr>
<tr>
<td>B 4 C</td>
<td>outer coffin</td>
<td>''</td>
<td>same</td>
<td>''</td>
</tr>
<tr>
<td>B 5 C</td>
<td>inner coffin²</td>
<td>''</td>
<td>Ḏhwty-hṭp, zḥ-n(y)-swt</td>
<td>''</td>
</tr>
<tr>
<td>B 6 C</td>
<td>coffin</td>
<td>''</td>
<td>'1h'-nḥt, usurped by K'y, usurped by Ḏhwty-nḥt (fem.)</td>
<td>''</td>
</tr>
<tr>
<td>B 12 C</td>
<td>inner coffin</td>
<td>''</td>
<td>'1h', 'nt(y) m art₁</td>
<td>al-Barsha</td>
</tr>
<tr>
<td>B 1 L</td>
<td>same</td>
<td>''</td>
<td>Gw' Šr, wr z(w)n(w)pl</td>
<td>''</td>
</tr>
<tr>
<td>B 3 L</td>
<td>''</td>
<td>''</td>
<td>Sn³</td>
<td>''</td>
</tr>
<tr>
<td>B 2 P</td>
<td>''</td>
<td>''</td>
<td>Zp.i, ḫmy-r' pr</td>
<td>''</td>
</tr>
<tr>
<td>B pap. 3031</td>
<td>hieratic ms.</td>
<td>papyrus</td>
<td>P².'ḥb(w)⟨t⟩</td>
<td>₁. Mwt. veḥ(t), d. T².'ḥd⟨t⟩-Ḥnw</td>
</tr>
<tr>
<td>Ba</td>
<td>hieroglyphic ms.</td>
<td>''</td>
<td>Nḥt-Imn, zḥ(-ny)-sw⟨t⟩</td>
<td>Thebes</td>
</tr>
<tr>
<td>Bek.</td>
<td>tomb</td>
<td>limestone</td>
<td>B'k-n-n.f, (i)(r)(y)-p'(t) b'(ty)-¹ ḫmy-r' nwt f'(ty)</td>
<td>Saqqarah</td>
</tr>
<tr>
<td>BH 1 Br</td>
<td>coffin</td>
<td>wood</td>
<td>M¹, s. Snw (m.)</td>
<td>Bani Hasan</td>
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¹ Cf. b'gsw, "dagger."
² Lid missing.
³ With title wr z(w)n(w)pl according to his outer coffin, B 4 L (BM 30841).

xx
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<td>Bek.</td>
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<td><em>LD</em> III 259d–69: facsimile; <em>LD Text</em> I (1897) 177–81: plan, description, etc.</td>
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* Largely destroyed; fragments in Berlin (B 2281), Chicago Natural History Museum, MMA, etc.
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<td>'nh-hp, s. T'-hb', 'nhp</td>
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<td>wood</td>
<td>G't-z$h', d. Hr and Dd-Mut-tw.s'-nh</td>
<td>Thebes: Dair al-Bahri</td>
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<td>Wn-nfr, s. 'nh.f-n-Hnsw and N(y)-s(y)-Hnew</td>
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<td>Ms-m-nfr, s. P't'-ms and Msw-$rt</td>
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<td>King M$n-hpr-R' (Thutmose III)</td>
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<td>13th–14th dynasty</td>
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<td>Mar. <em>Cat. d'Abydos</em>, No. 878: description; Lange und Schäfer: photograph, type</td>
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<td>Persian–Ptolemaic same</td>
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<td><em>ibid.</em> pp. 86–114, Pls. IX–XIII: type, photographs</td>
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<td>C 41018</td>
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<td>C 41046</td>
<td>Gauthier, <em>Cercueils</em>: type, photographs</td>
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<td>Nav.: facsimile and/or autograph; E. A. W. Budge in <em>Archaeologia</em> LII (1890) 602–8: type, transliteration, translation (BD 39)</td>
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\(^a\) But belongs to Cairo Museum.
## NON-OIM DOCUMENTS CITED

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<td>Yıctu, (f)ʿrt(y)-p(t) b(t(y)),</td>
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<td>&quot;</td>
<td>N(y)-s(y)-ḥns ḫnt, wtr ḫnt</td>
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<td>D 1 C</td>
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<td>limestone</td>
<td>Bō</td>
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<td>ḥnḥy, ḥn-n(y)-sw(t) mḥ ḫn(y)-f</td>
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<td>Dḥḥ-t, s. ḫḥḥ-mṣ and Tḥ-wḥg⁸</td>
<td>Armant?</td>
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⁶ Front and bottom missing.
⁷ So Ani, Pl. 19.
⁸ Var. Tḥ-ḥḥḥ. Ranke I 371:7 reads latter as Tḥ-hḥḥ(t), "the Nubian woman."
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* Retrograde. Beginning and middle lost; order of parts worked out by this editor.
11 Not found by Naville; he used tracing made by Lepsius in Rome.
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<td>same</td>
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<td>S\textit{nm}.n.f, h\textit{ry}-h\textit{bi}(t) h\textit{ry} tp</td>
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<td>black granite</td>
<td>M#r#ms, z\textsuperscript{(-ny)}#-\textit{sw}t n K(t)#s, \textit{imy-r} k#lt n 'Imn, etc.</td>
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<td>inner coffin</td>
<td>same</td>
<td>same</td>
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\textsuperscript{12} So Ranke; CT manuscript reads name as Z\textit{t-h\#bi(ty)}\textsuperscript{4}-\textit{rrt}.
\textsuperscript{13} Perhaps belonging with M 18 C.
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<td>&quot;MIFAO&quot; VII 74–77, PIs. XXII–XXVI: facsimile; CT ms.</td>
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<td>MMA 32.1.133</td>
<td>ECT IV</td>
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<td>22d dynasty or later (^{14})</td>
<td>Leyden T 4</td>
<td>Leyden, <em>Descr.</em> pp. 235–38: description; Nav.: facsimile and/or autograph; M. Werbrouck, <em>Les pleureuses dans l'Égypte ancienne</em> (1938) PIs. XXIX: photograph (BD 1 vignette)</td>
</tr>
<tr>
<td>M 1 C</td>
<td>MK</td>
<td>CJ 42949</td>
<td>A. Kamal in <em>ASAE</em> XIV (1914) 61f.: description; OIM photographs 10372:1–33; CT ms.</td>
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<tr>
<td>M 18 C</td>
<td>12th dynasty</td>
<td>C 28075</td>
<td>Lacau, <em>Sarc.</em>: type, references; OIM photograph 10375; CT ms.</td>
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<tr>
<td>M 23 C</td>
<td>same</td>
<td>C 28076</td>
<td>Lacau, <em>Sarc.</em>: references; OI field negatives 1216–21; CT ms.</td>
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<tr>
<td>M 54 C</td>
<td>&quot;</td>
<td>C 28074</td>
<td>Lacau, <em>Sarc.</em>: reference; CT ms.</td>
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<tr>
<td>M 2 NY</td>
<td>MK</td>
<td>MMA 12.183.11 A</td>
<td>Kamal in <em>ASAE</em> XIV 82–86: description; OIM photographs 11737, 11741–53, B 1136–38; CT ms.</td>
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<tr>
<td>Marseille 39</td>
<td>Empire</td>
<td>Marseille 39</td>
<td>G. Maspero in <em>RT</em> XIII (1890) 122f.: type</td>
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<tr>
<td>Merimose B</td>
<td>18th dynasty: Amenhotep III</td>
<td>BM 1001A, Louvre, and stored at Thebes</td>
<td>BM, <em>Hieroglyphic Texts</em> VIII (1939) 19–21, PIs. XVIII–XIX: photographs, type; Varille in <em>ASAE</em> XL (1941) 567–70, Pl. LIX: photograph, type (Louvre fragment); Varille in <em>ASAE</em> XLV (1947) 1–15, Pl. VII: type, facsimile (stored fragment)</td>
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\(^{14}\) So Nav., followed by Wb. I 444; but K. Sethe in *ZAS* LVII (1922) 9, followed by Ranke I 120:1, says 19th–20th dynasty.

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<table>
<thead>
<tr>
<th>CITED AS</th>
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<th>MATERIAL</th>
<th>BENEFICIARY</th>
<th>PROVENIENCE</th>
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<tbody>
<tr>
<td>Nakht</td>
<td>statue</td>
<td>limestone</td>
<td>Nḥt, ṣnwty[y] [n 'Imn] ṣḥ, br. (h.) ṭḥw</td>
<td>TT 52</td>
</tr>
<tr>
<td>Pa</td>
<td>hieroglyphic ms.</td>
<td>papyrus</td>
<td>unnamed</td>
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<tr>
<td>Pap. Br</td>
<td>hieratic ms.</td>
<td></td>
<td>Mwty</td>
<td></td>
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<tr>
<td>Pap. Haselden</td>
<td>same</td>
<td></td>
<td>P.t.ḥṣrḤw, s. Stḥ.ḥtr-bin(t)</td>
<td></td>
</tr>
<tr>
<td>Pb</td>
<td>hieroglyphic ms.</td>
<td></td>
<td>Twrī qd n.f Nfr-wbn.f, s. Mryt</td>
<td></td>
</tr>
<tr>
<td>Pc</td>
<td>same</td>
<td></td>
<td>Tḥp[^3]ḥḥ, s. Ṣty (m.)</td>
<td></td>
</tr>
<tr>
<td>Pe</td>
<td>''</td>
<td></td>
<td>Nḥb-ḥḥ, s. Ḡmn-m-ḥḥt ḥḥ Ḡmn-m-hḥ</td>
<td>Thebes</td>
</tr>
<tr>
<td>Penehemese</td>
<td>coffin</td>
<td>granite</td>
<td>Pt[^1].ḥḥm-ḥḥt, s. Ṣt[^1].-ḥḥt-Nṛ-ḥṛ</td>
<td>Saqqarah</td>
</tr>
<tr>
<td>S 14 C</td>
<td>coffin</td>
<td>wood</td>
<td>Ḥḥnt.n.ḥ (fem.), d. Ḥḥd ṭḥw (m.)</td>
<td>Asyut</td>
</tr>
<tr>
<td>Sq 1 Be</td>
<td>inner coffin</td>
<td></td>
<td>Ṣt[^1].-ḥḥw</td>
<td>Saqqarah</td>
</tr>
<tr>
<td>Sq 10 C</td>
<td>outer coffin</td>
<td></td>
<td>Ṣt[^1].-ḥḥw-[w]-ḥḥt</td>
<td>''</td>
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<tr>
<td>T</td>
<td>hieroglyphic ms.</td>
<td>papyrus</td>
<td>Ṣt[^1].-ḥḥw-[n]-ḥḥ, s. Ṣt[^1].-ḥḥr-[t]-ḥḥw</td>
<td>Thebes: Dair al-Bahri</td>
</tr>
<tr>
<td>T 1 Be</td>
<td>outer coffin</td>
<td>wood</td>
<td>Mnḥw-ḥḥw, Ṣηḥy-ḥḥt ṣḥ</td>
<td>Thebes: Dair al-Bahri</td>
</tr>
<tr>
<td>T 2 Be</td>
<td>middle coffin</td>
<td></td>
<td>same</td>
<td>Thebes: Dair al-Bahri[^15]</td>
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[^1]: See P-M I (1927) 196.
### NON-OIM DOCUMENTS CITED

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<th>PRESENT LOCATION</th>
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<tr>
<td>Nakht</td>
<td>18th dynasty: Thutmose IV</td>
<td>lost off Ireland in sinking of the “Arabic” in 1915</td>
<td>“PMMA Tytus Series” 1(1917) 38f., Pl. XXVIII: photograph, facsimile, translation</td>
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<tr>
<td>Pa</td>
<td>18th dynasty</td>
<td>L 3073</td>
<td>Devérias, Cat. III 1: description; Nav.: facsimile and/or autograph</td>
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<tr>
<td>Pc</td>
<td>same</td>
<td>L 3074</td>
<td>Devérias, Cat. III 89: description; Nav.: partial facsimile and/or autograph</td>
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<tr>
<td>Pd</td>
<td>19th-20th dynasty</td>
<td>Paris, Bibliothèque nationale</td>
<td>Guieysse in “Études égyptologiques” VI (1876) passim and Pl. IV: autograph (BD 64), facsimile (BD 64 vignettes); Nav.: facsimile and/or autograph</td>
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<tr>
<td>Pe</td>
<td>19th dynasty</td>
<td>L 3068 + 3113</td>
<td>Neb-qed: colored facsimile; Devérias, Cat. III 36: description; Nav.: partial facsimile and/or autograph</td>
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<tr>
<td>Penehemese</td>
<td>Ptolemaic</td>
<td>Vienna (Hall I, No. XX)</td>
<td>E. von Bergmann, “Der Sarkophag des Panehemesis” (1883-84) I 1-40, II 1-20: type, photograph, facsimile; W. Wreszinski, Ägyptische Inschriften aus dem K. K. Hofmuseum in Wien (1906) III 2: autograph (including BD 127 beginning and its variant continuation)</td>
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<td>Pg</td>
<td>19th dynasty</td>
<td>Paris, collection of M. Geslin</td>
<td>Nav.: facsimile (BD 145), autograph (variants)</td>
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<tr>
<td>S 14 C</td>
<td>12th dynasty</td>
<td>CJ 44981</td>
<td>A. Kamal in ASAE XVI (1916) 110: mention; CT ms.</td>
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<tr>
<td>Sq 1 Be</td>
<td>MK</td>
<td>B 10184</td>
<td>LD II 98 and LD Text I (1897) 149, 148: facsimile, description; CT ms.</td>
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<tr>
<td>Sq 10 C</td>
<td>same</td>
<td>Cairo</td>
<td>CT ms.</td>
</tr>
<tr>
<td>T</td>
<td>Ptolemaic</td>
<td>Turin</td>
<td>R. Lepsius, Das Todtenbuch der Ägypter … (1842): facsimile</td>
</tr>
<tr>
<td>T 1 Be</td>
<td>12th dynasty</td>
<td>B 9</td>
<td>Lepsius, Älteste Texte des Todtenbuchs … (1867): facsimile; Berlin, Staatliche Museen, Grabfunde des Mittleren Reichs I (1890): description; CT ms.</td>
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<tr>
<td>T 2 Be</td>
<td>same</td>
<td>B 10</td>
<td>same</td>
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14 So Nav.; but vignettes especially suggest 19th dynasty to H. Kees, Göttinger Totenbuchstudien (Berlin, 1954) p. 5.

**xxix**
<table>
<thead>
<tr>
<th>CITED AS</th>
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<tbody>
<tr>
<td>T 1 C</td>
<td>burial chamber and coffin</td>
<td>limestone</td>
<td>*Hr-htp, ʿmsnw and ḫḏḏw(y)ḥd ft(y) smr ḫḏḏ(y), s. Zwt-S</td>
<td>TT 314</td>
</tr>
<tr>
<td>T 1 L</td>
<td>outer coffin</td>
<td>wood</td>
<td>*ʿlmnr, ḫḏḏw(y)ḥd ft(y) smr ḫḏḏ(y) ṣḥḏḥ n(y)-sʿwt mlḥ</td>
<td>Thebes</td>
</tr>
<tr>
<td>T 4 L</td>
<td>coffin</td>
<td>&quot;</td>
<td>Queen Mnḥw-ḥtp</td>
<td>&quot;</td>
</tr>
<tr>
<td>TB 2</td>
<td>tomb</td>
<td>limestone</td>
<td>King ḫḏḏ-mḥt-R, ṣḥḏḥ n(y)-ʿlmḥ (Ramses IV)</td>
<td>TB 2</td>
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<tr>
<td>TB 9</td>
<td>&quot;</td>
<td>&quot;</td>
<td>King ḫḏḏ-mḥt-R, ṣḥḏḥ n(y)-ʿlmḥ (Ramses VI)</td>
<td>TB 9</td>
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<tr>
<td>TB 14</td>
<td>&quot;</td>
<td>&quot;</td>
<td>Queen ṭf-ʿmsr(t), usurped by King Seti II, then by King Setnakht</td>
<td>TB 14</td>
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<tr>
<td>Tm</td>
<td>burial chamber</td>
<td>&quot;</td>
<td>Sn-Mḥt, s. ṭf-mḥt and ḫḏḏ-nft(t)</td>
<td>Thebes: Dair al-Bahri</td>
</tr>
<tr>
<td>TT 82</td>
<td>tomb and burial chamber</td>
<td>painted plaster</td>
<td>*ʿlmḥ-mḥtḥ, s. ḫḏḏwty-mḥt and ṭf-ḥḥṭḥ</td>
<td>TT 82</td>
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17 Naville's Ta.
## NON-OIM DOCUMENTS CITED

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<tr>
<td>T 1 C</td>
<td>11th dynasty</td>
<td>C 28023</td>
<td>G. Maspero in “MMAFC” I (1889) 136-80: type, photographs; Lacau, Sarc.: collation; OIM photographs 57-63 (chamber), 9997; CT ma.</td>
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<tr>
<td>TT 82</td>
<td>18th dynasty: Thutmose III</td>
<td>&quot;</td>
<td><em>LD</em> III 38: facsimile (including BD 17 beginning); Nav.: autograph (BD variants, after L. Stern); <em>LD Text</em> III (1900) 266–69: description, autograph (bits, especially BD 125 b); &quot;TTS&quot; I (1915): photographs, facsimile; P–M I: bibliography</td>
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¹⁸ Copy of texts; original coffin lost.

## NON-OIM DOCUMENTS CITED

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<td>Vat. 127a</td>
<td>stela</td>
<td>PtA-ms</td>
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<tr>
<td>Wahibre pap.</td>
<td>hieratic ms.</td>
<td>papyrus</td>
<td>Wtšt-R, s. Hr and N(y)-s(y)-Hnw</td>
<td>Thebes</td>
</tr>
<tr>
<td>X 1 Len</td>
<td>coffin</td>
<td>wood</td>
<td>'Ir³, d. 'Iy</td>
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*ECT IV: H*
### NON-OIM DOCUMENTS CITED

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* Except beginning.
INTRODUCTION

THE DOCUMENTS AND THEIR TREATMENT

Hope for life after death is evidenced even in prehistoric times in Upper Egypt, where offerings in kind were left in the tombs. The first written aids for attaining and supporting life in the hereafter were the Pyramid Texts inscribed within royal tombs toward the end of the Old Kingdom. But these were for the divine Pharaoh only. Not until the Middle Kingdom did ordinary mortals receive such help. Then many texts were borrowed, royal implications and all, from the pyramid chambers and mingled with new and more appropriate spells written usually inside the coffins of that feudal age. The Coffin Texts gave way during the Empire to the Book of the Dead. This in its turn borrowed largely from the coffins but also added further to the spells available. We use the term “book” at this stage because the collections of spells were now usually written on rolls of papyrus, that is, in the form of an Egyptian book.

The process of composition continued even after the Empire. But, whereas the choice of spells to be used had previously depended either on individual preference (in rolls made to order) or on what material the undertaker had on hand, a norm of contents and order was finally developed. The spells contained in a typical Ptolemaic papyrus were given consecutive numbers by Richard Lepsius in 1842. Some spells not found in that manuscript have since been numbered by other scholars, but many still remain undesignated. Though no single document contains all the spells assignable to the Book of the Dead, that term conveniently represents the total possible contents as well as the individual combinations that actually occur.

The present volume deals with BD documents in the Oriental Institute Museum at the University of Chicago as of 1950, a total of seventy. Objects represented in whole or in part, all 18th-dynasty or later, include seven papyri, three coffins, a shroud, a statuette, three stelae or similar, and fifty-five ushabtiu.

Of these documents the papyri are the most important. The earliest is a short manuscript (A) of the 21st dynasty. Most extensive are the late papyri R and M. Though R has lost BD 1-15, what survives is worthy of comparison with T, the papyrus on which Lepsius based his numbering. Furthermore, R adds two spells to which the writer has recently given numbers. Papyrus M exemplifies outstandingly the pitfalls which a neat and sober-looking manuscript can hide. It definitely challenges Naville’s statement that comparison of Saite-Ptolemaic papyri yields little beyond peculiarities of spelling, even though his own testing of some twenty Turin manuscripts did produce only insignificant variants.

1 See the editor’s “SAOC” No. 27, together with a supplement awaiting publication, for equivalences of numbered Pyr., CT, and BD spells and portions thereof. CT spells have been numbered in various series (cf. ibid. p. 5). The numbers used in this volume are those applied in ECT.

2 Ushabtiu and heart scarabs belonging to OIM finds at Medinet Habu, also heart scarabs and three ushabtiu from the AIC collection, are the only items known to have been omitted. Of the last, AIC 91.48 seems never to have been received by the OIM (though no longer at AIC), AIC 94.320 (OIM 17527) could not be found, and AIC 94.777 (OIM 17350) had been loaned to Wheaton (III.) College.

3 JNES XI (1952) 177-86 and Pl. XIX.

THE EGYPTIAN BOOK OF THE DEAD

The statuette, stelae, and one coffin fragment present sun hymns, some of which had been unnumbered until published by the writer.\(^5\) Fragments of two ushabtiu bear remains of BD 6 substitute 1; the rest well illustrate the wide range of content and order of BD 6 proper.

The documents are listed, with general descriptions, in the following chapter (pp. 8-67). Then come individual details, including notes on the vignettes which nine of them contain. Translations follow, grouped chronologically spell by spell. Complications found, especially in M, have required much interpretation of what actually appears. Would that our scribe had followed the practice claimed by the writer of Ce, the 18th-dynasty BD of Yuya: “Finished from its beginning to its end as found written, having been set down, collated, checked, and corrected sign by sign.” But, despite some revision, our scribes were not so careful. The photographic reproductions at the end of this volume show what most of the documents actually offer.

DIVISION OF SPELLS

Spells may be in fact either more or less comprehensive than the units to which separate numbers were given by Lepsius. Hence logic requires occasional grouping or, more often, subdividing of his units. Moreover, some spells or parts of spells occur in more than one place and therefore bear more than one number. Such spells appear here under the number appropriate to their position in each document concerned, with cross reference to parallels.

The “rubrics” found at beginning and/or end of many spells are to be distinguished from the spells proper. Any section (§ P, preliminaries; § S, spell itself; § T, terminal additions) of a unit or subunit may in turn be made up of one or more than one paragraph. The subunits (essentially independent spells) are here lettered, and the paragraphs are numbered, as needed.\(^6\) Paragraphing may depend on varying order of parts in parallel texts or on occurrence of some part in different context in another spell. It may also be based on changes in person or number, on stopping-points in other documents, or on indications found in an earlier version. Where parallels are lacking, as in many passages of M, division into paragraphs inevitably becomes more subjective.

PECULIARITIES OF THE DOCUMENTS

The fact that the most extensive documents are late means that many passages give meanings more or less removed from those of earlier days. Such differences are only occasionally mentioned.\(^7\) Again, though R is in general parallel to T, M varies noticeably both in its extensive omissions and its substitutions.

Long lacunae occur especially in OIM 5739 but also in 6898, 7196, etc. Since their texts all have BD parallels, reconstruction of a sort is of course possible. Documents are regularly credited with whatever texts the space situation suggests were originally present.

Texts occasionally appear in part only. Thus some of our ushabtiu leave BD 6 unfinished because space has run out. OIM 17356 sins the most grievously, for it has to quit right after the initial vocative. Passages may also be omitted by haplography, as in M 16, 60, and 164.\(^8\) In some

\(^{1}\) JNES VIII (1949) 349-55.

\(^{2}\) See a previous statement in “SAOC” No. 27, pp. 5 f.

\(^{3}\) The editor’s files cover many documents of varying dates. A popular translation of the BD, analyzed as described above and based on what seem to him the most likely original readings, is contemplated. Beyond that, publication of transliteration and translation side by side, with the successive versions in chronological sequence and indication of sources of both accepted readings and variants, would be desirable.

\(^{4}\) Numbers following a manuscript symbol regularly refer to lines.
INTRODUCTION

documents, though not in any of those here published, another sort of abbreviation occurs: use of spell beginnings only—"by reference," as it were. M comes closest to this with its successive scraps of BD 34, 37, 36, 39, and 38.

Relatively unusual items are M's substitutions, M's terminal additions in BD 50 and 93, BD 56 § 8 2 in R, and the sun hymns on OIM 6898.

The spells proper may often be older than the "rubrics" (titles, claims, directions, etc.) that accompany them. At least, the latter are often easier to understand. One reason may well be the difference in degree of corruption due to a shorter period of transmission. Another may be that even in their original state the sanctity of the spells proper was furthered by intentional obscurities.

PAPYRUS PROBLEMS

Some of the questions to be faced in connection with each BD papyrus are: Was it made to order or for stock? Did text or vignettes take precedence? Did the scribe copy or write from dictation? The fragments of OIM 5750 and 17243 are too small to give answers, but the bit of 17242 happens to show that it was made to order. OIM 18039 (A) and 5739, also copied to order, gave priority to the text; in fact, A has text alone except for an initial scene of worship. OIM 9787 (R), likewise copied to order, had its layout determined by the vignettes, most of which were evidently sketched in before the text was written.

The remaining papyrus, OIM 10486 (M), was taken from stock, with the beneficiary's name filled in after purchase. Its texts and vignettes are mostly well adjusted. Though double rules framing BD 16 cut through the BD 17 vignette that crosses above it, the latter vignette concludes with a vertical panel exactly at the end of its text. Both text and vignette of BD 72 in M 440-49 are broken up by two sets of double rules. BD 45 and 50 texts each run one line beyond the double rule that bounds their vignettes and the text space originally allowed them. These few maladjustments suggest that the vignettes preceded the texts, at least after BD 17.

Was M copied, like the others, or written from dictation? Numerious misspellings such as hq for h vehemently in M 123 (see p. 55) imply miscopying of one sign for another, that is, confusion of written forms. But what about other passages? Though 'm (h₁ ḫm ṣ﹗n ṣn.m / m) δ n ṭ(w)nt in M 164 may be merely a case of haplography, its omission of so many significant words may mean instead that the scribe could not keep up with the speaker. M 92 has m zl, "in the nest," where other documents have m ḫm ṭ(w)nt (ṣ〈ḥm ṣn.m / m) similar, "within the night." In M 179 t(ṣ)w, "breath," replaces t(ṣ)n, "lands." Since in M 352 n(w)n k  m pr.k is followed by m n(w)n k ḫm n(w)n k ḫm n, it is likely that ḫm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n, "thou goest forth," was miswritten for ḫm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n, "thy house." M 459 has ḫm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n (conflation with ḫm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n, "come") for ḫm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n, "give." In M 469 q, "enter," probably stands for ḫm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n, "become parched," found in several good manuscripts. A similar change is ḫm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n for ḫm n(w)n k ḫm n(w)n k ḫm n, "I am ḫm n(w)n k ḫm n(w)n k ḫm n, powerful)," M 567/68. Again, in M 732 ṣm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n, "(I) establish for him jubilation," takes the place of ḫm n(w)n k ḫm n(w)n k ḫm n(w)n k ḫm n, "he has joined the (baboons) who are in jubilation." Such confusions of sound definitely suggest that M was to some extent written from dictation.

9 See "SAOC" No. 27, p. 5.
10 Insignificant are R's § 6 addition of tp ṣ in BD 62 and M's addition of m ṭ(m) ḫm ṣ tp in BD 130 a, 137, 140 (in middle of § 6 1), and 154. The latter statement occurs with many spells in many documents.
11 See the writer's "Types of rubrics in the Egyptian Book of the Dead," Journal of the American Oriental Society LVI (1936) 145-54. Some comment on this article is given below in BD 148, note a (p. 256).
THE EGYPTIAN BOOK OF THE DEAD

TRANSLITERATION AND TRANSLATION

Since transliteration is often involved, especially in the notes, the editor's principles in that regard are here given. Wherever applicable, they are followed in translation also.

In transliteration italics are used for ordinary text, small capitals for signs written in red. Roman type is used for translations, except that small capitals again represent items written in red. Reduced type is used for glosses and variants.

Proper names of individual deities, persons, and places, also epithets of deities (e.g. \(\text{Wrt}\) and \(\text{Nbrdr}\)), designations of groups of deities (e.g. \(\text{Psd}\) and \(\text{Dq}\), in both of which the plural marks are not transliterated), and terms for such elements of personality as the soul, when determinatives of deity are written, are capitalized. So are all mythological "names." Individual persons named in the spells are represented simply by symbols. A common type of mention is \(\text{Wtir N\.t msn M\.t}\), in which the "N\." and "M\." stand for titles and epithets (except \(\text{Wtir}\) and \(\text{t}\)) as well as name of beneficary and mother respectively.12 In translation the whole appears merely as "Osiris N."

Emendations take us back not to the earliest version known but to what the editor believes the various scribes themselves might have approved in their day. Such emendations are normally based on parallel passages elsewhere in the same document or on readings of similar documents at the point concerned. Readings as emended are set off by angled brackets ( ), and are usually explained in notes.13

Braces \{\} inclose superfluous signs, words, or passages, except that superfluous final \(\text{\textordmasculine}\), \(\text{\textordmasculine}\), and \(\text{\textordmasculine}\) are generally disregarded.

Omissions, whether intentional (such as weak letters) or unintentional (by haplography or what not), are supplied within parentheses ( ), as are occasional explanatory additions by the editor.

Restorations, which always take into account the available space if known, are put between brackets [ ]. But insertions are usually made merely for clarity, where only a few signs are missing or where no OIM parallel is available to maintain continuity. Brackets alone simply indicate loss. Signs of which only tiny traces survive are counted as present if parallels make them identifiable.

Uncertain items anywhere may be queried or be set off by half-brackets \(\{\}\), which most clearly delimit the extent of the problem. But these are often needless, for the symbols previously explained are themselves evidences of editorial interpretation. Alternatives are, of course, most likely where no parallels could be found, as in the case of M's peculiar substitutions.

Hyphens unite in transliteration the elements of names, also of epithets or other phrases having a joint determinative or showing honorific transposition. Compounds such as \(\text{zd}\) also require a hyphen in transliteration. Within parentheses etc. hyphens are placed before (not after) any noninitial elements concerned.

A dot on the line precedes an inflectional or a pronominal suffix. Since a dot represents in a sense any determinatives present, a line number may either precede or follow it. Otherwise the line number stands before the letter representing the first phonetic element in the line, whether or not it is merely a phonetic complement. To avoid conflict with line numbers, the notes to the translations are lettered.

The number of diacritical marks needed is reduced by use of \(\text{--}\), \(\text{=}\) for \(\text{\textordmasculine}\), and \(\text{\textordmasculine}\) for \(\text{\textordmasculine}\).16

12 Titles normally come between \(\text{Wtir}\) and name. When they precede \(\text{Wtir}\), they too are given.
13 Notes are regularly omitted when the emendation applies merely to the qualitative ending \(\text{t}\). In late documents this commonly appears as \(\text{\textordmasculine}\) (e.g. in \(\text{brt}\), R xxviii 5, and in \(\text{inmt}\), OIM 5739 vi [9] or \(\text{\textordmasculine}\) (parallel to preceding in OIM 12220 s 5). As early as the 18th dynasty it is written \(\text{\textordmasculine}\) in Lm (e.g. in \(\text{mpit}\), BD 15a2 b); in the 21st dynasty \(\text{\textordmasculine}\) and omission interchange in Ec (cf. its Pl. LXXXIII i 21-24).
14 Such statements mean merely that the editor's own search has been fruitless.
15 See Gard. p. 172 for readings \(\text{pr}(t)\text{-\textordmasculine}\) etc.
INTRODUCTION

Etymologically correct spellings are preferred in transliteration, since they make evident some distinctions which would otherwise be obscured and thus help one to find the proper word in the Wb. Variants that are more or less standard for a particular document are noted in the account of that document. But apparently intentional changes to a different root with a different idea are not emended. Thus in BD 17 § 8 13 R and M nb.sm Sip is kept, even though nb Sp I would be the earlier form of Anubis' epithet.17

Since Gardiner's distinction of i and y has been observed, wi, bit y, rhkw, sImt yf y, wi, bit y, rhkwi, sImt yf y, and analogous forms appear. The adjectival ending y has been included when written or implied in the Egyptian spelling, except that the genitival adjective forms ny etc. are represented by n,18 nt, and nw. So imnty is written for 1,m kry for , etc.

A few individual readings should be mentioned:
ib and ib not distinguished in R. The sign is transliterated as required, e.g. ib in 'by, "leopard," cxxiv 28, and ib in ibtyp, "easterners," cxxvi 19.
ibd (not ibd), "month," e.g. in BD 25 a, with Gard. p. 486, N 11.
i for prothetic j, e.g. in fwn, "open," BD 86 b § S 1 R and OIM 17246.
irr regularly for ..
it, "father," for any spelling that includes .. See B. Grdseloff in ASAE XLIII (1943) 311-18.

He calls .. a "symbolic ideogram." Gard. p. 43, n. 1, and p. 476, I 9, is vaguer.

wnm (not qq) for writings with a (originally half-loaves, not hillsides), e.g. in R cv 18.
pr-hwr, e.g. in BD 126 § S 1 R and M, or pr(t-r)-hwr for what might perhaps better be read pr(t)-hwr (see Gard. p. 172).
l for ili, e.g. in R ii 21 and lxii 27.
mj for j as well as as and similar. But the first two spellings may be used for perfect as well as imperfect forms; see M 11 and perhaps 21 (cf. Gard. § 452:1), also R cxxvi 21.
mj for j as adjective, e.g. in R cv 13 and cxxvii 37, and in smmj, e.g. in R cxxvi 18 and 20.
n(y)-swt (rather than now), "king of Upper Egypt" (cf. Gard. p. 50, n. 1).
nut for , "city."

Nnwt for , e.g. in M 91, and similar spellings, e.g. in M 58 and R xxii 8.

r' regularly for ..

zd (rather than zn) when written with a . See e.g. BD 7 OIM 5739 and M; BD 26 b A, OIM 1335, and R. This spelling is especially common in R, where it occurs in at least BD 26 b 62 a, 68 § S 1, 76 § S (twice), 78 § S 12, 86 b § S 1, 101 § S 2 f., 103, 125 c § S 6 f., 126 § S 1 f., 127 § S 5, and 130 a (twice). M uses it not only in BD 7 but in 101 § S 5 and elsewhere.

Gb (rather than Gbb).

tpy dwh.f (not tpy dwe ft) as epithet of Anubis, e.g. in R cxxvi 21, with Wb. and Gard. § 80.
Tfnut or T/nut as written.

Dwit (rather than d'it), "nether world."

dd for with Gard. § 289:1.

17 See H. Kees in ZAS LVIII (1923) 79-101.
18 Except in n(y)-swt and its compounds and in n(y)-s(y) and n(y)-s(u) or equivalents.
THE EGYPTIAN BOOK OF THE DEAD

When an ideogram is used, does it express all elements of its word, including feminine $t$? Such spellings as $\text{M 1083-86}$ and $\text{M 1084}$ were at first thought of as $i^t(t)$ and $i(t')$ respectively; but it was finally decided that they were entitled to be given as $i^t$.

With the preceding paragraphs as a guide, it would seem that transliterations used herein should be self-consistent. Actually the work of transliteration was spread over many years, and the principles governing it were refined as time passed. Hence, though adjustments have been made, some discrepancies may have survived.

Besides the Wb., Sir Alan Gardiner's Egyptian Grammar (2d ed.; London, 1950; a 3d ed. appeared in 1957 after this volume had been sent to press) and Ancient Egyptian Onomastica (3 vols.; London, 1947) have contributed to the translations. L. Speleers, Traduction, index et vocabulaire des Textes des Pyramides (Bruxelles, 1935), and the word list in W. F. Edgerton and J. A. Wilson, Historical Records of Ramses III: The texts in Medinet Habu Volumes I and II tr. with explanatory notes ("SAOC" No. 12 [1936]), are among other works consulted. But translation must involve some venturesomeness at best, for Egyptian writing often leaves the grammar ambiguous and our understanding of many Egyptian words is still general rather than specific. The mysterious "names" by which the dead were to acquire magic power over the deities to whom they belonged offer a further hazard, since the underlying mythology, which should determine our choice of possible meanings, must largely be inferred. The translations provided herewith are, then, to be viewed in the light of such limitations.
**DESCRIPTION OF THE OIM DOCUMENTS**

**SUMMARY DATA IN ORDER OF MUSEUM NUMBERS**

The dimensions (in cm.) refer to height, width or length, and thickness. In the beneficiary column "s." stands for "son of." References to each document are chronologically arranged. For documents previously at the Art Institute of Chicago and now at the Oriental Institute on indefinite loan or as gifts the Art Institute numbers also are given. These numbers are indexed, and the objects are described and in part illustrated, in the Art Institute's *Handbook of the Egyptian Collection* (1923) prepared by the writer.

<table>
<thead>
<tr>
<th>OIM NO.</th>
<th>TYPE</th>
<th>MATERIAL</th>
<th>BENEFICIARY</th>
<th>PROVENIENCE</th>
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<tbody>
<tr>
<td>1335</td>
<td>2 coffin fragments</td>
<td>cartonnage</td>
<td>'Iry (Ranke I 41:8) rnm.f</td>
<td>Thebes:</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>nfr Hr-(m)-l-bt, (t) nfr</td>
<td>Ramessum</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>mr(y-ntr) qBH</td>
<td></td>
</tr>
<tr>
<td>1338</td>
<td>coffin fragment</td>
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<td>N(y)-s(y)-l-br(t)-R, nb(t)</td>
<td>same</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>pr bps(t)</td>
<td></td>
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<tr>
<td>1365</td>
<td>altar fragments¹</td>
<td>sandstone</td>
<td>R² ² [hm-ntr] tpy n M-n-by-R²</td>
<td>Thebes</td>
</tr>
<tr>
<td>5657</td>
<td>ushabti</td>
<td>ebony</td>
<td>King 't-byr²²-R²</td>
<td>Abydos</td>
</tr>
<tr>
<td>5739</td>
<td>hieratic ms.</td>
<td>papyrus</td>
<td>'nh-p[1] f-bry, s. T²-m²-b²-nht</td>
<td>Abydos D 15</td>
</tr>
<tr>
<td></td>
<td>fragments</td>
<td></td>
<td>and T²-b²[1] r[w]t]t</td>
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<tr>
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<tr>
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<td>light blue fayence</td>
<td>H²²-w²²-n-B³-st[y]t</td>
<td>Abydos</td>
</tr>
<tr>
<td>and</td>
<td></td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>6335-37</td>
<td>ushabti foot</td>
<td>limestone</td>
<td>M-nw-ms, s. H²</td>
<td>Abydos G 100</td>
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<td>6395</td>
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<td></td>
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<tr>
<td>6397</td>
<td>same</td>
<td>baked clay</td>
<td>name lost (probably same)</td>
<td>same ?</td>
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<tr>
<td>6398 A²</td>
<td>ushabti, lower half</td>
<td>same</td>
<td>M-nw-ms</td>
<td>Abydos G 100</td>
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<tr>
<td>6449</td>
<td>ushabti</td>
<td>middle</td>
<td>same</td>
<td>same</td>
</tr>
<tr>
<td>6896</td>
<td>stela</td>
<td>limestone</td>
<td>Ruew², s. 'tw.f²² and</td>
<td>Abydos D 11</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>[²²] x²²</td>
<td></td>
</tr>
</tbody>
</table>

¹ So Petrie. Or stela?
² Owner of TT 72, where he is called son of 'l-lb-m².
³ Fragment B is upper half of a different ushabti.
⁴ Or read Ruwy or Nbyw?
### DESCRIPTION OF THE OIM DOCUMENTS

<table>
<thead>
<tr>
<th>OIM NO.</th>
<th>AIC NO.</th>
<th>DATE</th>
<th>DIMENSIONS</th>
<th>REFERENCES OR SOURCE</th>
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<tbody>
<tr>
<td>1335</td>
<td></td>
<td>22d dynasty</td>
<td>A: 66 × 30 (inscription on interior 50 × 21); B: 27.5 × 18.5</td>
<td>J. E. Quibell, <em>The Ramsseseum</em> (1898) Pl. XXV 19-22, pp. 12, 19: general description, facsimile (exterior details, some not in Chicago)</td>
</tr>
<tr>
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<td></td>
<td>same</td>
<td>66 × 28</td>
<td><em>ibid.</em> p. 12: general description</td>
</tr>
<tr>
<td>1365</td>
<td></td>
<td>18th dynasty</td>
<td>32.5 × 43 as assembled</td>
<td>W. M. F. Petrie, <em>Six Temples at Thebes</em> (1897) Pl. I 4: facsimile</td>
</tr>
<tr>
<td>5657</td>
<td></td>
<td>18th dynasty</td>
<td>26</td>
<td>EEF excavations of 1900/1901</td>
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<tr>
<td>5739</td>
<td></td>
<td>Saite-Persian</td>
<td>ca. 26.5</td>
<td>A. C. Mace in &quot;MEES&quot; XXIII (1902) 80 f., 87, 96, 98: description of tomb</td>
</tr>
<tr>
<td>5750</td>
<td>6332-33</td>
<td>19th-20th dynasty</td>
<td>largest frag. ca. 21 × 13</td>
<td>EEF excavations of 1899-1901</td>
</tr>
<tr>
<td>6335-37</td>
<td>6332-33</td>
<td>21st-25th dynasty</td>
<td>11.5-11.8</td>
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<tr>
<td>6397</td>
<td></td>
<td>same</td>
<td>6.5</td>
<td>Garstang, <em>El Arûbah</em>, p. 11: mention of tomb</td>
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<tr>
<td>6398 A</td>
<td></td>
<td>19th dynasty: Ramses II</td>
<td>12</td>
<td>same</td>
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<td>6449</td>
<td></td>
<td>same</td>
<td>8</td>
<td>A. C. Mace in &quot;MEES&quot; XXIII (1902) 85, 96, Pl. XXXV 4: facsimile (omits scenes at top); T. G. Allen in <em>JNES</em> VIII (1949) 349-55, Pl. XXV; photograph (complete), translation</td>
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<tr>
<td>6898</td>
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<td>Saite-Persian</td>
<td>47.5 × 41</td>
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9
# THE EGYPTIAN BOOK OF THE DEAD

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<tr>
<th>OIM NO.</th>
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<th>BENEFICIARY</th>
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<td>7142</td>
<td>ushabti</td>
<td>blue-green fayence</td>
<td>P(↑)-di-Wstr, s. . .</td>
<td>Abydos</td>
</tr>
<tr>
<td>7196</td>
<td>coffin fragment</td>
<td>wood</td>
<td>Ms, z3 n Dhwty</td>
<td>Abydos G</td>
</tr>
<tr>
<td>8101</td>
<td>ushabti</td>
<td>limestone</td>
<td>Mk-irt/</td>
<td>Abydos</td>
</tr>
<tr>
<td>9380</td>
<td>statuette</td>
<td></td>
<td>'Imn-nb, z3 wdhwy n nb thwy</td>
<td>Thebes</td>
</tr>
<tr>
<td>9426</td>
<td>ushabti</td>
<td>dull blue fayence</td>
<td>Hmwt-thwy, dwrt-nfr</td>
<td>TT 320</td>
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<tr>
<td>9434</td>
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<td>green fayence</td>
<td>Wkh-tb-Rt-rrt-nfr</td>
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<td>9787 (R)</td>
<td>hieratic ms.</td>
<td>papyrus</td>
<td>N(y)-s(w)-Sw-Tjwnyt, s.</td>
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<tr>
<td>9801</td>
<td>ushabti</td>
<td>limestone</td>
<td>Rm (Ranke I 222: 9)</td>
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<tr>
<td>9858</td>
<td></td>
<td>fayence, now light</td>
<td>Psmtk, s. 'Imn-tr-di-s(y)</td>
<td>Saqqarah</td>
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<tr>
<td>10486 (M)</td>
<td>hieroglyphic ms.</td>
<td>papyrus</td>
<td>'Irty.wty-r.wty, s. 'r-Pth-hy and Dy-1st</td>
<td></td>
</tr>
<tr>
<td>10580</td>
<td>ushabti</td>
<td>white fayence, red face and hands</td>
<td>'W(t)g(t)rnpt</td>
<td></td>
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<tr>
<td>10650</td>
<td>ushabti (foot lost)</td>
<td>pale green (now</td>
<td>N(y)-s(w)-Hr, (t)r(y)-p'(t)</td>
<td></td>
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<tr>
<td></td>
<td></td>
<td>brownish-green) stone-</td>
<td>b'(t)y-5</td>
<td></td>
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<tr>
<td>10660</td>
<td>ushabti</td>
<td>dark blue fayence</td>
<td>P't-nmg, hm-nfr tpy n 'Imn</td>
<td>TT 320</td>
</tr>
<tr>
<td>10717</td>
<td></td>
<td>blue fayence</td>
<td>Hmwt-thwy, dwrt-nfr</td>
<td>same?</td>
</tr>
<tr>
<td>10719</td>
<td></td>
<td>pale bluish-green fayence</td>
<td>Hr-wld1, s. Sdt</td>
<td>Hawwarah</td>
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<td>King Wsr-m't(t-R)-mr(y)-</td>
<td>TB</td>
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<td>10757</td>
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<td>originally pale blue-green</td>
<td>'Imn (Rameses III)</td>
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<td></td>
<td></td>
<td>fayence, now yellowed</td>
<td>'Imn-m-nw-nb, tpy-y</td>
<td>Thebes</td>
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<tr>
<td>11749</td>
<td></td>
<td>limestone</td>
<td>Ty, hm-nfr tpy n Wstr</td>
<td>Sidmant al-Gabal 201</td>
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<td>11750</td>
<td>ushabti (top lost)</td>
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<td>same</td>
<td>same</td>
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<tr>
<td>11751</td>
<td>ushabti foot</td>
<td></td>
<td>Bi'pr, nbt pr</td>
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</tbody>
</table>

* Named in BD 191; first element is written with jackal E 17 (cf. MK feminine name Zp-n-MUt [Ranke I 296:4]). Or perhaps read 'Hr-m-n-nn (cf. Empire masculine name 'Hr-m-n-nn-en(t)-h(3y) [Ranke I 414:12]) or possibly even 'Hr-nf. It-Hr (cf. OK and MK masculine names ibid, p. 10). For use of falcon with flagellum (G 6) as Hr see also name Hr-m-bn on Harmhab's Ptolemaic stone coffin in Cairo in Piehl, *Inscriptions hiérogyphiqques III* (1895-1903) Pls. II-LXI and LXIV-LXIX.
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<td>Saite–Persian</td>
<td>12.3</td>
<td>EEF excavations of 1901/2</td>
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<td></td>
<td>19th–20th dynasty</td>
<td>8 x 92 x 1.3</td>
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<td>25</td>
<td>EEF excavations of 1902/3</td>
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<tr>
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<td></td>
<td>18th dynasty</td>
<td>stela 29.5 x 19</td>
<td>G. Daressy in RT XVII (1895) 114: type; G. C. Pier in AJSL XXII (1906) 44: photograph; presented by AIC in 1917</td>
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<td>9426</td>
<td>not found</td>
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<td>16.5</td>
<td>bought in Paris in 1910; presented by Martin A. Ryerson</td>
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<tr>
<td>9434</td>
<td>94.306</td>
<td>late Saite</td>
<td>11.6</td>
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<td>Persian–Ptolemaic</td>
<td>38-39 x 924</td>
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<td>9801</td>
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<td>18th–19th dynasty</td>
<td>25</td>
<td>bought in Paris in 1919</td>
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<td>9858</td>
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<td>Saite</td>
<td>18</td>
<td>same</td>
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<tr>
<td>10486 (M)</td>
<td></td>
<td>Ptolemaic</td>
<td>30-30.6 x 1029</td>
<td>bought in Cairo in 1919; presented by Mrs. Elizabeth Milbank Anderson; J. H. Breasted in AJSL XXXVIII (1922) 281, Fig. 47 (= &quot;OIC&quot; No. 1 [1922] p. 49 etc.): photograph (BD 1-8); T. G. Allen in AJSL XLIX (1933) 141-49: photograph, translation (BD 23-26)</td>
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<td>17</td>
<td>&quot;</td>
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<td>20th dynasty</td>
<td>29</td>
<td>bought in Luxor in 1920</td>
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<td>10757</td>
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<td>18th dynasty</td>
<td>18.7</td>
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<td>11749</td>
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<td>19th dynasty: Ramses II</td>
<td>27</td>
<td>Sediment II (1924) 28-31: description of tomb and contents by Petrie, mentioning beneficiary</td>
</tr>
<tr>
<td>11750</td>
<td></td>
<td>same</td>
<td>17.5</td>
<td>same</td>
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<td>11751</td>
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<td>&quot;</td>
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<tr>
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<td>PROVENIENCE</td>
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<tr>
<td>11753</td>
<td>ushabti</td>
<td>light blue fayence, mostly</td>
<td>R^1. R^1. htp, imony-r^2 nut t(y)</td>
<td>Sidmant</td>
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<td></td>
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<td>discolored and dark</td>
<td></td>
<td>al-Gabal 201</td>
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<td>[R^1. htp, imony-r^2 nut t(y)]</td>
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<td>11775-76</td>
<td>ushabtiu</td>
<td>same</td>
<td>R^1. htp, imony-r^2 nut t(y)</td>
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<td>(tops lost)</td>
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<tr>
<td>12189</td>
<td>ushabti</td>
<td>wood</td>
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<tr>
<td>12220</td>
<td>stela</td>
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<td>Hr-z^2, st, s. 'nb.f (n)-Hnsw wr and Mut-hpt(t)</td>
<td>Thebes</td>
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<tr>
<td>17065</td>
<td>ushabti</td>
<td>limestone</td>
<td>Wn-hsw, sdm 'S m st m^2t</td>
<td>Thebes: Dair</td>
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<tr>
<td>17242</td>
<td>hieroglyphic ms.</td>
<td>papyrus</td>
<td>P(1)-di-Mb(y)</td>
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<tr>
<td>17243</td>
<td>hieratic ms. fragments</td>
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<tr>
<td>17246</td>
<td>shroud fragment</td>
<td>fine linen</td>
<td>name lost, tz^2</td>
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<tr>
<td>17278</td>
<td>ushabti</td>
<td>light blue fayence</td>
<td>Whb-lb-R^1. m^2ht, s. Zdy</td>
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<tr>
<td>17279</td>
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<td>dark blue fayence</td>
<td>P^1. ndm, hnm-ntr tpy n 'Imn</td>
<td>TT 320</td>
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<tr>
<td>17286</td>
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<td>serpentine</td>
<td>King [Nb.m^2t-R^1]</td>
<td>TB 22</td>
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<tr>
<td>17290</td>
<td>ushabti</td>
<td>pale green fayence</td>
<td>Psmtk, s. 'Imn-tr-di-s(y)</td>
<td>Saqqarah</td>
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<tr>
<td>17297-98</td>
<td>ushabtiu</td>
<td>same</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17304</td>
<td>ushabti</td>
<td>dark blue fayence</td>
<td>Hr, hnm-ntr n 'Imn</td>
<td>a 21st-dynasty</td>
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<td></td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
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<td>TT 319</td>
</tr>
<tr>
<td>17318</td>
<td>ushabti</td>
<td>pale green fayence</td>
<td>illegible</td>
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<tr>
<td>17323</td>
<td></td>
<td>green fayence</td>
<td>Whb-I. R^1. rr-nfr^1</td>
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<tr>
<td>17335-36</td>
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<td>baked clay</td>
<td>Mns, w'b n 'In-hry(t)^1</td>
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<tr>
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<td>serpentine</td>
<td>King Nb.m^2t-R^1</td>
<td>TB 22</td>
</tr>
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<td></td>
<td></td>
<td></td>
<td>(Amenhotep III)</td>
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<td>17356-57</td>
<td>ushabtiu</td>
<td>dark blue fayence</td>
<td>ist-m^2. h-bt, hry(t) wrt hnt rpy(t)^1 (nt) 'Imn</td>
<td>TT 320</td>
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<td>17980</td>
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<td>pale bluish-green fayence</td>
<td>Hr-wg^1, s. Sdt</td>
<td>Hawwarah</td>
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<tr>
<td>17981</td>
<td></td>
<td>dull, very pale green fayence</td>
<td>Whb-lb-R^1. m(r(y)-Pt, s. . .</td>
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<tr>
<td>18001</td>
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<td>wood</td>
<td>Ns.nry, zkh pr-bd n hnt-ntr</td>
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<tr>
<td>18002</td>
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<td>limestone</td>
<td>Whm-wd, s. Z and Nfr</td>
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<td>18022</td>
<td></td>
<td>wood</td>
<td>'Umn-hpt, imony-r^2 qd^1 n 'Imn</td>
<td>Thebes</td>
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<td>18039 (A)</td>
<td>hieratic ms.</td>
<td>papyrus</td>
<td>T(y)gr^1-hnt-Met, hbst of N(y)-s(w)-p^1-hr-n-bt</td>
<td>TT 320</td>
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<td>18052</td>
<td>ushabti</td>
<td>dark blue fayence</td>
<td>P^1. ndm, hnm-ntr tpy n 'Imn</td>
<td>TT 320</td>
</tr>
<tr>
<td>18056</td>
<td></td>
<td>pale green fayence</td>
<td>illegible</td>
<td></td>
</tr>
<tr>
<td>18188</td>
<td></td>
<td>wood</td>
<td>M^1. smy t(n)'Imn</td>
<td></td>
</tr>
<tr>
<td>18189</td>
<td></td>
<td></td>
<td>P^1.nfr^1-tw, snwt</td>
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**DESCRIPTION OF THE OIM DOCUMENTS**

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<th>OIM NO.</th>
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<th>DATE</th>
<th>DIMENSIONS</th>
<th>REFERENCES OR SOURCE</th>
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<tbody>
<tr>
<td>11753</td>
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<td>19th dynasty: Ramses II</td>
<td>26.5</td>
<td>Sedment II 28-31: description of tomb and contents</td>
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<td>11774</td>
<td>same</td>
<td>8</td>
<td></td>
<td>same</td>
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<tr>
<td>11775-76</td>
<td></td>
<td>8.5 and 5.5 respectively (on same scale but differently broken)</td>
<td></td>
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<tr>
<td>12189</td>
<td></td>
<td>18th dynasty</td>
<td>21.5</td>
<td>presented by Alfred C., E. P., and Guy F. Maynard of Winnetka, Ill., in 1925</td>
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<td>12220</td>
<td>Saite-Persian</td>
<td>43 × 34.5</td>
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<tr>
<td>17065</td>
<td></td>
<td>19th–20th dynasty*</td>
<td>16.5</td>
<td>presented by estate of James H. Breasted</td>
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<td>17242</td>
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<td>Ptolemaic–Roman</td>
<td>15.8 × 7.1</td>
<td>presented by Mrs. Charles Rubens of Highland Park, Ill., in 1937</td>
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<td>17243</td>
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<td>Persian–Ptolemaic</td>
<td></td>
<td>same</td>
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<td>17246</td>
<td>same</td>
<td>21.5 × 17.5</td>
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<td>17.5</td>
<td>Piot collection 476</td>
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<td>92.30</td>
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<td>17</td>
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<td>bought in Luxor</td>
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<td>Saite</td>
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<td>94.229-30</td>
<td></td>
<td>each 18.5</td>
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<td>19th dynasty: 20 and 19.7 respectively</td>
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<td>17356-57</td>
<td>94.1940-41</td>
<td>21st dynasty: 14.5 and 14 respectively</td>
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<td>late 26th dynasty</td>
<td>21.5</td>
<td>W. M. F. Petrie, <em>Kahun, Gurob, and Hawara</em> (1890) p. 18: description</td>
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<td>17.7</td>
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<td>bought in Luxor</td>
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<td>92.234</td>
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<td>94.180</td>
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<td>24.5 × 101</td>
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<td>94.300</td>
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<td>18</td>
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<td>19th dynasty</td>
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<td>18189</td>
<td>94.1939</td>
<td>same</td>
<td>23</td>
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</table>

* Dated by stela and other fragments found near TT 290. See B. Bruyère in "Fouilles" I I (1924) pp. 29 ff. for the objects mentioning a Wn-nhw. In P-M I (1927) they are wrongly assigned to "Wen-Nakht."
THE EGYPTIAN BOOK OF THE DEAD

FURTHER DETAILS ON INDIVIDUAL DOCUMENTS?

OTHER THAN USHABTIU

OIM 1335 (Pl. XCVIII)

Many mummiform coffin fragments such as these two were found by Quibell in the Ramesseum storerooms in 1895/96. Exterior decoration, showing various deities, is as usual in red and green on a white background. The originally clear varnish coat has now turned brownish yellow. The hieroglyphic texts on the interior are inscribed in now discolored blue on white. They include BD 26 on A and bits of an unidentified spell on B, both written retrograde.

OIM 1338 (Pl. XCIX)

Nut, the winged sky-goddess, squats below the broad ornamental collar. The four sons of Horus (two lost) stood two at each side. Below the crossbands the deceased lady appears before Anubis, only whose staff and the beginning of whose name survive. BD 18 §§ P–S 1 was written in hieroglyphic on the two gray areas preserved and the corresponding two now lost. The interior, painted white, was left uninscribed.

OIM 1365 (Pl. CII A)

Made for a “high [priest] of Thutmose III.” The hieroglyphic text is BD 15 A3 a.

OIM 5739 (Pls. V–XII)

Mace dates the tomb source to the 25th–30th dynasty. Forms of signs in the papyrus suggest the end rather than the beginning of that period. In column x 4, for example, ink and hpr are of 30th-dynasty types; and the tr sign of p(w) tr in x 2 and 4 might belong around 320 or even the 2d century B.C. On the other hand, mdw in x 1 could be of the 22d dynasty; and the 8/i signs in x 2 could date from the 22d dynasty down to 320 B.C. The abbreviated form of man with hand at mouth regularly has at the top a dot not shown in G. Möller, *Hieratische Paläographie III* (1912) No. 35 B. “MEES” XXIII, Plates XXVII, XXX, and XLI, gives plan and views of the tomb and facsimiles of cartonnage fragments mentioning the deceased and his family. Some of the fragments came to Chicago and are now numbered OIM 5747–49. Papyrus and cartonnage together identify the owner as a “priest of Amon” (e.g. in col. x+i) and more fully as “Osiris the priest of Montu the lord of Thebes, imy-tz and hzk-priest, ‘seeker of the sound eye,’ temple scribe of the estate of Amon, 1one who may enter the King’s presence, nh-p(?) f-hry’s father, T*m*b1-nht, though called ‘similarly titled,’ is elsewhere described not as ‘temple scribe’ but as ‘scribe of the divine offering(s)’ of the estate of Amon. He seems to have been “[son of] the similarly titled 1Hr[-z]-bt, son of the similarly titled T*m*b1-nht, son of [the priest of A]mon-Re the king of the gods, high priest of Onuris, 1high priest of Shu [and Tefnut],” second priest of Osiris the lord of ‘Abydos, [...], son of the of Sh[u] and Tefnut dwelling in Karnak, 1work overseer of the divine offerings of Upper and Lower Egypt, in charge of the temple scribes of the estate of Amon, [...].” The preserved end of BD 1 title names as an ancestor “the similarly titled Rwr.w,” who may belong in one of the gaps above.

The papyrus fragments, now mounted in four frames, include parts of BD 1, 3–9, 15–17, 148–51, and 161. The text is in hieratic through BD 149. Since from there on only hieroglyphic forms

7 Still in order of OIM numbers except that ushabtiu, all bearing BD 6 or a substitute, are grouped at end.
8 Written hr(y.ny)-wt.
DESCRIPTION OF THE OIM DOCUMENTS

appear, the rest was originally numbered OIM 5740; but one scrap seems to connect the two groups. Both black and red ink are used in the writing. The vignettes that occur are those of BD 1, 16, 17, and 150. They are outlined in black and colored red, white, and pink. An interesting spelling is krh for grh, “night,” column x+i x+i x+i x+i.

OIM 5750

Dating is suggested by style. For man wearing fillet compare, for example, Ani, Pl. 19, and BD 1 Ag vignette in Nav. The colors red, white, yellow, and blue used in the vignettes are still clear; BD 81 and perhaps 125 and 149 are represented. The few legible scraps of text are mostly valueless: “... priest ... f,” “who is called” or “he said,” and “[Amon]-Re the king of the god[s].” But two adjoining columns reading “[O trouble]maker ([id] hrw) who came forth from ...” and “[O ...] who came forth from ...” may, if correctly restored, belong to BD 125 b § S 26 f.

OIM 6898 (Pl. CII B)

The incomplete scenes, not illustrated here, showed Rwrw praying to the sun as Re or Re-Harakhhte at our left and as Atum at our right. Beneath were written in hieroglyphic the hymns BD 15A5 and 15B4 respectively. This broken stela, found in a reused 18th-dynasty tomb, was dated by Mace to the 25th-30th dynasty. Rwrw was “priest of Amon in Karnak, imy-iz and šzzk-priest, priest of Osiris of N-tr-f, priest of Amon sharp of horns, priest of Khonsu dwelling in his Karnak temple (bnnt), priest of Amon tall of plumes, scribe of the divine offering(s) of the estate of Amon.” Sign E 23 3E has the late value nb, “lord,” in b 7, and T 28 3E is used for W12 3E in gr[h], “night,” in b 7/8.

OIM 7196 (Pl. XCVII)

This is one of many fragments intrusive “in the chamber of a later tomb” from a coffin whose owner Petrie calls a “scribe, Tahutmes” (əz šḥuty-ms). The name might be read thus in line 3 of our text; but in line 6 and frequently on other fragments, among them OIM 7197 and 7199, we find rather Wsir əz n ḏḥuty Ms, “Osiris the scribe of Thoth, Ms,” and OIM 7197 once gives simply Wsir Ms.10

Sun hymns BD 15 a-b adjoin a painting of the sun’s bark bearing the enthroned sun-god with attendant deities. At each end of the scene squats a Nile-god. The painting is well done, as is the writing. The hieroglyphs are black, with columns separated by double red lines. Some of the signs still show earlier outlining in red.

A date later than the 18th dynasty is indicated by the writing of Wsir with ideogram alone in line 3, of pr with emerging viper in lines 4 and 12, and of determinative of deity as squatting god preceded by nfr sign twice in line 7.

OIM 9380 (Pl. CI)

The kneeling figure is to be thought of as uttering the sun hymn BD 15A3 a incised in hieroglyphic on the stela held before it.11 Daressy may have copied the inscription in Luxor while the statuette was still owned by the Rev. Chauncey Murch. The Murch collection was purchased for AIC in 1894. Pier’s 1905/6 photograph shows a head later removed at OIM, where it was decided that the head came from a different object.

8 Scribes may be of a temple but also of a god according to Wb. III 481. Thoth himself is often called a scribe. He is, in fact, the secretary of the sun-god (see P. Boylan, Thoth the Hermes of Egypt [London etc., 1922] pp. 58-61 and 149 f.).

9 In “SAOC” No. 27 the editor wrongly cited this coffin as “Thutmose.”

10 H. E. Winlock in JEA VI (1920) 1-3 explains such a “stela” as merely a device to provide space for the words to be uttered.

11 H. E. Winlock in JEA VI (1920) 1-3 explains such a “stela” as merely a device to provide space for the words to be uttered.
PRESERVATION

The manuscript now starts a little after the beginning of vignette BD 16. Aside from the initial loss, other damage is slight. A pointed object had been thrust into the papyrus while it was rolled. Some seventy holes near the lower edge, gradually decreasing in size toward the end until they cease in BD 148 b, probably represent two thrusts at opposite sides of the roll. If only one thrust were involved, the roll as we have it would have been just over 3 cm. in diameter; but its 924-cm. length could scarcely have been rolled into such small compass. At least OIM 10486 (M), only 1/9 again as long, formed a roll about 6.4 cm. in diameter when purchased. But R could not be checked directly, for it was already mounted in ten frames. At both beginning and end it had also been broken across in four places each, and there are minor breaks elsewhere.

BENEFICIARY

The names of the deceased and his mother occur in spell after spell, but his father is mentioned in column clviii only. There and also in lxxi, cxl, and clvi the name of the deceased is written in hieroglyphic with a squatting baboon and two recumbent lions. As to titles, the deceased is described in clvii 16-19 as “Osiris the priest of Khonsu the great god, the Edfuian, priest of the falcons that live on his (sacred) tree, priest of the great foundation, 4th priest of Osiris, N.†, born of M.†” In ii 1 and again in the heading over columns cxxvii-cxxxii the deceased is “the 4th priest (of) Osiris, N.†, born of M.†.” Omission of n before Wṣir would suggest in the latter cases that a title “4th priest” had been placed abnormally before instead of after the epithet “Osiris” regularly used with the beneficiary’s name. But omission of n before both Wṣir and snty (for snt) in clvii, as well as the presence there of an Wṣir placed normally before all the titles, supports the translations given.

The place of the deceased’s activities is perhaps mentioned in cix 40-42, where it is stated that BD 142 is “to be said by Osiris N.†, born of M.†, of the house of Atum the lord of Heliopolis.” But the preposition n may merely represent m, “in,” and define the place where the spell is to be recited. The phrase does not appear in T.

DATING

The hieratic signs, when checked against G. Möller, Hieratische Paläographie III (1912), show forms varying from the 20th dynasty to about A.D. 60. Cf. the following:

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<th>Sign</th>
<th>Value</th>
<th>Column and line of R</th>
<th>Möller No.</th>
<th>Form dated to</th>
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<td>I 6</td>
<td>⋙</td>
<td>7</td>
<td>xxxvi 35</td>
<td>620</td>
<td>Ramses IV</td>
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<tr>
<td>V 11</td>
<td>⋙</td>
<td>km</td>
<td>iv 31; lv 31</td>
<td>392</td>
<td>22d dynasty</td>
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<tr>
<td>M 1</td>
<td>⋙</td>
<td>determinative bḏq</td>
<td>lxxiii 18</td>
<td>584</td>
<td>same</td>
</tr>
<tr>
<td>U 28</td>
<td>⋙</td>
<td>g’</td>
<td>lxxii 12</td>
<td>391</td>
<td>same</td>
</tr>
<tr>
<td>U 36</td>
<td>⋙</td>
<td>ḫm</td>
<td>xiv 34</td>
<td>483</td>
<td>”</td>
</tr>
<tr>
<td>V 6</td>
<td>⋙</td>
<td>determinative qrs</td>
<td>iii 7</td>
<td>520</td>
<td>”</td>
</tr>
</tbody>
</table>

13 This figure often represents ḫnty, “Thoth” (see S. Sauneron and J. Yoyotte in Revue d’Égyptologie VII [1950] 9-13 (cited as v. 9 in AEB No. 1518)). Same figure, but holding sacred eye, is used for n(y)-s(wt), “king,” at Edfu according to H. W. Fairman in BIFAO XLIII (1945) 122. On use of baboon alone for ns etc., as here, see H. de Meulenaere in BIFAO LIV (1954) 73-82 (cited in AEB No. 3458).
16 On this assimilation see Boylan, op. cit. p. 207.
**DESCRIPTION OF THE OIM DOCUMENTS**

<table>
<thead>
<tr>
<th>Gard. No.</th>
<th>Sign</th>
<th>Value</th>
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<th>Möller No.</th>
<th>Form dated to</th>
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<td>rhyt</td>
<td></td>
<td>lxxxviii 29</td>
<td>201</td>
<td>30th dynasty</td>
</tr>
<tr>
<td>M 1</td>
<td></td>
<td>determinative īsād and rd respectively</td>
<td>iii 13; lix 9</td>
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<td>enfr</td>
<td>x 42</td>
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<td>determinative ānī</td>
<td>lxxxi 17</td>
<td>584</td>
<td>,,</td>
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<tr>
<td>D 34</td>
<td>'hī</td>
<td>xviii 7</td>
<td>113</td>
<td>about 320 B.C.</td>
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<td>x 41</td>
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<td>bit</td>
<td>evi 42</td>
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<td>sḥt (for sm)</td>
<td>cxxv 26</td>
<td>285</td>
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<td>N 2</td>
<td>grh</td>
<td>iiii 9</td>
<td>301</td>
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<td>nst</td>
<td>xxviii 33</td>
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<td>150</td>
<td>2d century B.C.</td>
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<td>wḥh</td>
<td>liii 21</td>
<td>398</td>
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<td>A 24</td>
<td></td>
<td>clii 22</td>
<td>15</td>
<td>about 20 B.C.</td>
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<tr>
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<td></td>
<td>lv 33</td>
<td>590</td>
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</table>

In view of the pre-Ptolemaic as well as Ptolemaic and later forms, it seems advisable to call R Persian–Ptolemaic.

**CONTENTS**

In selection and arrangement of its spells R is most similar to L 3079. Both close with unusual additions. They share strange writings and even errors, e.g. in BD 64 (cf. especially its § S 12 f. and 15). Hence they probably go back to a common ancestral manuscript. Similarities with T also are numerous.

R's BD spells occur in the following order:

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<tr>
<th>Column</th>
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<th>Text</th>
<th>Column</th>
<th>Vignette</th>
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</thead>
<tbody>
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<td>i 16</td>
<td></td>
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<td>xxiv 33</td>
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<tr>
<td>ii-iv 1714</td>
<td>17</td>
<td>17</td>
<td>xxv 35</td>
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<td>v-ix</td>
<td>18</td>
<td>18</td>
<td>xxvi 36</td>
<td></td>
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<td>x</td>
<td>19</td>
<td>19</td>
<td>xxvii 37</td>
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<td>20</td>
<td>20</td>
<td>xxviii 38</td>
<td>39 beginning</td>
<td>3914</td>
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<td>xii</td>
<td>21</td>
<td>21-22</td>
<td>xxix 39 end</td>
<td>40</td>
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</tr>
<tr>
<td>xiii</td>
<td>23</td>
<td>23</td>
<td>xxx 40</td>
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<td>41</td>
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<td>xxxi 41+43+45</td>
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<td>25</td>
<td>25</td>
<td>xxxii 47+46 over 44</td>
<td>43-44</td>
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<td>26</td>
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<td>45-46</td>
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<td>28</td>
<td>xxxv 53 over 50</td>
<td>49-5018</td>
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<td>29</td>
<td>xxxvi 54-55 over 52</td>
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<td>30</td>
<td>30+30B15</td>
<td>xxxvii 57</td>
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<td>32</td>
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<td>xl 63</td>
<td>57</td>
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14 Vignette extends to middle of top of v.  
15 End extends under xxvii.  
17 End extends under xxix f.  
18 End extends under xxxiv.
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<td>xlii</td>
<td>66</td>
<td>61-62</td>
<td>lxxxii</td>
<td>112 end</td>
<td>112</td>
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<tr>
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<td>68</td>
<td>63</td>
<td>lxxxiv</td>
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<td>115 over 119</td>
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<td>67 over 66</td>
<td>68</td>
<td>lxxxxii</td>
<td>116 over 117 end</td>
<td>116-17</td>
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<td>73-74</td>
<td>72</td>
<td>xc</td>
<td>123</td>
<td>121 over 123</td>
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<td>l</td>
<td>75</td>
<td>73</td>
<td>xci</td>
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<td>li</td>
<td>76</td>
<td>74</td>
<td>xcit</td>
<td>125</td>
<td>125 a-c and § 729</td>
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<td>77</td>
<td>75</td>
<td>xcv</td>
<td>d</td>
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<td>cxxxii</td>
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<td>cxxiii</td>
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<td>109</td>
<td>cxxiv</td>
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<td>cl</td>
<td>152</td>
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19 End extends under xliv f.
20 End extends under xlii-xlvi.
21 End extends under ii-liv.
22 End extends under end of lv.
23 End extends under lvi.
24 End extends under lxxii f.
25 Column without text.
26 End extends under lxxvi.
27 End extends under lxxvii.
28 End extends under lxxxvi f.
29 End of xciv extends under xci f.
30 End extends under xcix.
31 End extends under ev.
32 End extends under evii and eviii.
DESCRIPTION OF THE OIM DOCUMENTS

Spells represented, then, are BD 16-30, 30B, 31-57, 59-138, 140-62, and 191-92. Most at least of the vignettes were evidently sketched in ahead of the text, and the latter did not always fit as the artist had planned. Between BD 37 and 107 the discrepancies in co-ordination are disturbingly numerous. When two or even more spells were written in a single column, the scribe might leave spaces for the appropriate vignettes. But, since the artist had already provided these elsewhere, the correct spaces remain unfilled in the case of vignettes 37, 81, 103-4, and 107.

R’s vignettes are in general similar to those of T. The most strikingly different is vignette 152, which in T emphasizes provision of water to deceased. In R, however, deceased stands with dignity, holding his staff, having (as § 2 says) “come today new among you (gods).” R also includes some vignettes that T lacks, namely 99, 131, 135, and 153. Vignette 99 is like 98. Vignette 131 is like 102 except that an altar has been added. Vignette 135 shows the moon-god in his bark, which is being poled by deceased. Vignette 153 illustrates the instructions given in § T 1; deceased stands in a bark between two smaller barks, evidently the night bark and the day bark respectively.

Vignette 147 shows, as in T, presentation of round cakes and flowers on an offering-stand at each of the seven gates of the house of Osiris. The flowers in such scenes of offerings in tombs etc. are normally blue lotus. Here, however, while the fifth and sixth presentations are of blue lotus, the first and probably the others are of papyrus.

STYLE

The text is hieratic. Hieroglyphic occurs only in BD 110 b, 125 d, 148 b, 161 § S, 191-92, and the final offering formulas. A note in demotic is added below BD 140.

All of the writing is in black. The vignettes on the other hand are colored. Red, light and dark blue, green, yellow, brown, and white are used. R differs, then, from Ptolemaic copies of BD. The latter, as Daressy has mentioned, are generally written in crowded hieratic, with vignettes merely sketched in black, sometimes set off by a little red.

The scribe wrote with a steady, consistent hand. He evidently checked his work, for the corrections too (see pp. 29-31) are largely his. But another, more angular hand has interlined name etc. of deceased here and there (see especially col. c) and made occasional other additions (e.g. in col. cxxviii).

The artist who did the vignettes was presumably a different person. His work shows a good feeling for form, yet sometimes there is squattiness of figure (cf. the overlapping scepter-bearers in col. liv) or unevenness of line (cf. kilt of deceased in cols. xxxix and xli).

SPELLINGS

R well illustrates the increasing equation or confusion of similar sounds and the silence of such letters as t and ḫ in some positions. In its writing many classical spellings undergo omissions, additions, transpositions, and interchanges. References here given are few in proportion to both words involved and their occurrences.

33 End extends under end of clii.
34 Académie des inscriptions et belles-lettres, Paris, Commission de la Fondation Piot, Monuments et mémoires XXV (1921-22) 94.
THE EGYPTIAN BOOK OF THE DEAD

Omissions of 1, 1 or y, 1, w, m, t, t, d, and plural marks, also single for double letters, were noted. Examples are:

1: w for w, "lung," cxv 39; p.k for p/y.k, "thorax," xci 7; p for p’s, "water-bowl," lxix 11; m/k for m/kit, "turquoise," liii 23; kriw for kr, "shrine," xxi 14; t for t, "boundary," lxix 33

1: l for l, "backbone," xxxi a 23; l for l, "injury," lxxxii 11; pr for pr, "those," lxx 17; n for in, "by," lxxxvi 7, xci 50; hty for ihtp, "things," xxxi 26 and regularly; for omission of 1st person singular suffix l see p. 27

y: ns for ny-sy, "she belongs to," cxxix 4; nt for nty, "which," "who," lxxvii 4 (singular), lv 32 (plural)

w: t for tw, auxiliary verb, cxxxi 36; im for imw, "ship," lxix 32; 'g for wq, "become parched," xlii title, 8, and 20; p for pw in w’s pw, "it was a scepter," xciv 24; ns for ny-sw, "he belongs to," lxxxix 34, cxxv 6; ks for ksw, "obeisance," lxix 31

m: ndty for m’dft, "day bark," xci 14/15; skty for makt, "night bark," xci 14

n: prs, lxii 36, and prs, lxxxix 25, for pzn, "loaf"; ps for psh, "split," xcvi 2; m’d for m’dft, "day bark," c 4 and 42; hh for nhh, "endless recurrence," lxii 28; sis for nsisi, "flame," lxii 26; gdt for nyy, "honk," xcviii 8

r: int for inr, "stone," cxxix 7/8; l’dt for idrt, "punishment," xciv 7; hft for hrt, "stronghold," xci 4; h’t for hry.t, "where thou art," cxxi 28; slw for zwr, "drink," lvi 37

t: lw for lwt, "come," after dt, xciv 14, cxlvii 24; srwd for srwd.tw, "shall be preserved," lxxiv 31; s for st, "themselves," lxii 10; and the long-silent feminine final t in word after word: nw for nwt, "of," cxvi title; nb for nbt, "lady," lxii 12; nty for ntyt, "that which," lxii 18; h’t for hyyt, "bow rope," lxii 13, etc.

l: int for lnt, "bond," lxxviii 42; lrt for lrt, "milk," xci 26 (similarly already in Pyr. 27 d W!); lt for l, "lo," "while," lxiv 27, lxx 39; hr for hrt, "upon thee," lxii 7; m hnw for m hny.t, "within thee," cxxi 7/8 etc. (but m hnw.t in cxxi 21/22 etc.); zn for znw, "the rebellious," c 24

d: mat for modt, "thigh," cxv 19

plural marks: im(u), "ships," lxii 32; nfr, "goodly," lxii 28; skty, "who gladden," cxvi 7/8

single for double letters: t(n) nb, "by the lord," cxv 11; in(n)s, "bring to it," cl 16; wr for wpr, "who judge," cxvi 6; wn(n)pt, "beings," lxii 26; p for psh, "divide," xlii 21; (m) md, "of a swallow," lxii title; (m) msw (originally msb), "of a crocodile," lxiii 15; (m, pronounced n) nfr pw, "as that god," lvi 42; (n) nfr, "of the god," cli 32; hwt for hwt, "putrid effluent," lxix 15

Additions of 1, 1 (including prothetic or y, 1, w, r, t, d, and plural marks, also double letters for single, appear. Examples are:

1: l’w for lw, "balance," xciv 4; lh’b for lhb, "dance," xi 17; ‘g for ‘wq, "become parched," xlii title, 8, and 20; h’y for hy, "joy," ci 17; k’tw for ktwt, "kettle," iii 24; th’l for th, "transgress," lxix 33

1 or y: l’lw for lh, "blessed one," xcii 42 f.; bwr for bwr, "sweet," cxxii 19; m’h’yt for mhyt (or is [0] for [1]), "balance," lxvi 24, xci 30/30; h’y for h, "O," lxii 25; ihty for iht, "throat," cx 61; st for sn, "brother," x 32; qris for qrs, "burial," xcii 24; kfw for kfw, "darkness," lv 4

prothetic t: [1] (see NO § 255)b"", "rejoices," ci 16; [br(w)ty], "I smite," xcviii 20; [gr, "the silent one," c in 15, [0] (for dbm), "circles," cxv 11

1: l’rt for l’rt, "cobra," "uraeus," cxv 19

w: nty tw.// im for nty.// im, "where it may be," lxiv 6 and 8; hnw for imperative hnn, "hasten," lxix 9; twm-pl for tpm-pl, "who cannot," xxxii 23; swt-pl for st, "them," cxxi 16; dw’t for dw’t, "nether world," xxi 17 f.
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r: prs, lxxii 36, and pris, lxxxix 25, for pzn, “loaf”; maqr for maq, “shield!”, xviii 33; q'r for q", “vomit,” cxxvi 30


d: ḫnty-lktty for ḫnty-htty, “Khentekhtai,” cxii 14; ṭty for ṭtyt, “amazement,” lxviiii 18; ḫtytt for ṭtyt, “net,” “the” cii 7

plural marks with ṭwty, “double doors,” c 4; nbt, “sycamore,” el 39 and 41; ḫtw, “he decays,” ciiii 16; štu for štw, “ground,” lxvii 26; ṭtwy, “the Two Lands,” lxviiii 12
double for single: ṭw't for ṭw't, “inheritance,” lxviiii 36; ḫm'm for ḫm'm, “swallow,” iii 31, lxv 28; ḫ for n, “to,” cxiv 46 and 51; ṭny for ṭny, “who,” cxv 33; ḫты for ṭты, “from outside,” cvii 10; ṭrm for ṭrm, “weep,” lxii 12; ṭḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥḥحة
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\[f\text{ and } w: g'hwt\text{ty for } g'f, \text{ "monkey," cvi 12}\]

\[m\text{ and } n: m\text{ for } n, \text{ "to," lxxiii 23, and } n, \text{ "to or for me," lv 2, lxxvii 18, exlv 38; } m\text{ for } n, \text{ "of," xx 25, and } n, \text{ "of," lxxiv 9; } m\text{ for } n \text{ in } pr.m\text{ Psfl, } \text{"the Ennead came forth," xxviii 38, and } qm't.m\text{ }nh\text{ }n\text{w, }\text{"which the eye of the sole lord created," lv 13;} n\text{ for preposition } m, \text{ especially in } n\text{ }q\text{hm, }\text{"again," c 47 (but with } m\text{ in } 44)\text{ and cli 38, but also before } Wg't\text{ in ii 29, b'$f$ (written } z'$f\text{) in lv 14 (cf. } m\text{ }b'$f\text{ in 24 and 31), b$k\text{ in lv 1, } b(w)\text{ in xx 31, } pt\text{ in iii 5, } mr\text{ in lxxi 27, } lw\text{ in xvii 31, } h\text{ in lxxii 31, }^3\text{ cf. } m.n^pl\text{ (Coptic } RH\text{MON) for } n^pl\text{, }\text{"us," xcv 41; }\text{ in probably for } m\text{ before } th\text{hmwp, }\text{exlv 12;} n\text{ for } m, \text{ lxxxii 25, lxxxvi 22;} n\text{ }\text{mmy for } mmy^pl, \text{ lxxii 27}\]

\[r\text{ and } s: w\text{ for preposition } r, \text{ c 44;} r\text{ for auxiliary verb } sw, \text{ lxxv 16;} (n)\text{dis(t) for } nser, \text{ "flame," lxxi 26;} hnt\text{ for } hnr, \text{ "confine," "impound," lxvii 21, 34, and 39}\]

\[r\text{ and } n: mn\text{ for } mhr, \text{ "milk jug," lxiii 23}\]

\[h\text{ and } s: sp<sp, \text{ "take," for } hps, \text{ "go on," xcvii 39; } bpmt\text{ for } spnt, \text{ "jugg," exv 40}\]

\[h\text{ and } h: \text{hmwp for } \text{hm}, \text{ "divine images," exl}\]

\[h\text{ and } h: \text{hmwp, xcv 27, and } \text{hmwp}, \text{ xxxv 37, for } \text{hmwp}, \text{ "divine images"; } \text{hmy for } \text{hm}, \text{ "close (eyes)," lxvii 19; } bp\text{ for } hps, \text{ "navel cord," xxiii 22; } hnt, \text{ "paddling," with } h\text{ as a phonetic complement, lxxxi;} \text{hmwp for } \text{hmmwp, "trouble," xxix 30; } \text{shwp for } shp, \text{ "gulp down," lxxvii 19}\]

\[h\text{ and } s: w\text{hmwp for } \text{hmy, } \text{"ear (of grain)," lxix 15 and 17}\]

\[s\text{ and } z: s\text{ for } z, \text{ "man," xxx 39, cvii 34; } sw\text{ for } zwr, \text{ "drink," xliii title; } zm'm\text{ for } sm't, \text{ "pate," lxxi 13; } sm\text{ for } sn, \text{ "smell," } \text{"breathe," xxxix title and 14 } f., dz\text{ for } ds, \text{ "knife," lxii 31}\]

\[s\text{ and } z: s'f for } s't, \text{ "pass," xcv 34\]

\[g\text{ and } k: k't, \text{ "bull," for } g't, \text{ "exalted," lixxii 32}\]

\[g\text{ and } q: Ps\text{ for } \text{Pr, a district, cx 29; } qm\text{ for } gm, \text{ "find," } \text{"attain," } \text{"accomplish," xxi 40, xxxi 30; } \text{Igrwpl for } \text{Igrwp, } \text{"the Silent Ones," xcv 5; } dg\text{ for } dqw, \text{ "powder," lxvii 21; } dg\text{ for } dgr, \text{ "incense," cvii 40 } b, \text{ but } \text{"fruit" in cviii 43}\]

\[t\text{ and } f: t'lw for } t'l\text{, "place of execution," iv 14; } m\text{ }w\text{t}nw\text{ for } m\text{ }wq'rn, \text{ "freely," lxviii 40; } \text{t'lyt for } \text{t}lyt, \text{ "tomb," xxi 5/6; } \text{imy.tut for } \text{imy.t, } \text{"that is in thee," xlii 6 (cf. } \text{t}w\text{, } \text{"mayest thou give," xli 5, where woman's figure alone represents suffix); } T\text{t}w-\text{wr for } T\text{t}w-\text{wr, } \text{"Abydos nome,} \text{ xcvii 6 and 8; } \text{tut for } \text{tut, } \text{"thou," } \text{"thine," lxxvii 30}\]

\[t\text{ and } d: t'h for } t'd, \text{ "shore," li 20; } \text{hred for } h\text{rst, } \text{"carnelian," lxxvii 10; } dw't, \text{ "praise," for } tw't, \text{ "ontreat," ov 19 and 25; } \text{dm't for } tm't, \text{ "mat," xcv 39 } f.; \text{ } \text{tp for } dp't, \text{ "ship," lxii 22; } \text{tny for } d\text{n, } \text{"keep away," lxxvii 17 (written } d\text{n in } 18)\]

\[t\text{ and } d: t'nty for } n\text{dty, } \text{"nosey," xcvii 41}\]

\[t\text{ and } q: t'lyt for } t'mt, \text{ "pity," xcv 8 (though } dg\text{ looks more like } Q1, \text{ st, latter is impossible here)}\]

\[d\text{ and } q: bd for } b'dw, \text{ "Abydos," exxvi 23; } wd'w for } wdj, \text{ "be slow," lxiv 7 and 16; } \text{sd for } s'd, \text{ "smash," xcv 29}\]

\[\text{plural marks and } \text{t: i}b\text{htypl (for } i\text{bhty) } nt\text{ }pt, \text{ "the east of the sky," exlii 33/34; } \text{mhtypl, } \text{"northern, } \text{imntypl, } \text{"western, } \text{ibhtypl, } \text{"eastern, and } \text{rsypl, } \text{"southern, for } \text{mhtypl etc. modifying } pt, \text{ "sky,} \text{ exxviii 32-35; similarly (in order } \text{rsypl, } \text{mhtypl, } \text{...) modifying } w'\text{tp, } \text{"ways,} \text{ cxxi 29/30 (but like last properly with } \text{ntrpl, } \text{"gods,} \text{ cxxii 25/26; cf. also } g\text{ }i\text{bhtypl, } \text{"east side,}\]

\[\text{exvii 15/16 }}\]

\[\text{Since finally } f \text{ is, as seen above (pp. } 20 \text{ and } 21), \text{ omitted or added without compunction, a few very common verbs have become fixed in spellings which regularly do duty without differentiation for forms originally distinguished. Such are } \text{ir, } \text{"do," } \text{"make, } \text{mr, } \text{"love," } \text{"desire,} \text{ and } \text{rd, } \text{"give,} \text{ "cause." } \text{\(\Rightarrow\) is written for the perfect active } s\text{gm}j.\text{f form } ir \text{ in lxvi 10 and xcvii 13, 18, and 20 (but parallels}\]

\[\text{1st person } \Rightarrow \text{ twice in } 14; \text{ cf. } \Rightarrow \text{ } \text{ in exxviii 15 parallel to } \Rightarrow \text{ } \text{ in lxxviii 24); for its}\]

\[\text{On } n \text{ for } m \text{ cf. H. W. Fairman in } BIFAOLXLIII \text{ (1945) 92.}\]
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passive ir.tw in lxi 13 and xci 18 (but with tw added in lxxiv 24 and cli 37); for the infinitive in lvii-lxiii titles; for the imperative singular in lvxvi 13 and xciv 55, plural in lxxi 30; for the negatival complement in lxxiv 23 and cxxiii 46; for participles: perfect active masculine singular in lv 9, lxxii 20, and cliii 34, plural in li 19; perfect passive masculine singular in xc 23; imperfect passive feminine singular in cxxxi 9; perfect passive feminine singular in cxxxi 9, plural (with plural marks added) in lxxxiv 29. The same writing plus n is used for sdm.n.f. forms in li 30 and cxlv 15 (but cf. in cxlv 11, a writing also used for masculine relative form in li 7 f).

occurs in the perfect active sdm.f. form, cxlvi 40, clii 9; in the qualitative 1st singular (with kwi' added), xcvii 39; in participles: perfect (or imperfect?) active feminine singular, cxxiv 26 and 28; perfect passive (or relative form?) masculine singular, clvii 18; in relative forms: perfect masculine singular, lxxi 38, and feminine singular, clviii 34; sdmw.n.f masculine singular (with n added), xcix 30.

is used for the perfect active sdm.f. form, cxlii 39, cl 8, clv 19; qualitative 3d masculine singular, cxxv 37, clii 34, and feminine, lixxiv 44, clvi 19 (but cf. alone, clv title and 24, feminine and masculine respectively); participle perfect active masculine singular, cxxv 6; and negatival complement (or infinitive?) after tm, cxlvi 13 and clii title, and after tm.k, clvii 37. With tw added in lxxxiii 8 it represents rdj.tw, for which earlier parallels have participle perfect passive feminine singular rdjt. With n added it represents the sdm.n.f. form, cxlvi 40, clv 25. occurs for the perfect active sdm.f. form, e.g. in dl(.t), cxxiv 11 (but cf. in cxxi 11), dl(.f), cxxvi 31, dl.f.m, cxxix 26, and dl.sn, cxxxi 12; for the passive sdm.f. form, cxv 33, cxlviii 23; for the participle imperfect active masculine singular, civ 5, and feminine singular, cxliv 30 and 32.

Other spellings that deserve mention are

for [O], "O," cxlii 10

irt Hr, "eye of Horus," lixiv 17

Heliopolis," li 25, lixiv 17, lxxxvi 32. This spelling was noted by C. W. Goodwin already in ZAS XI (1873) 105. It is discussed by H. W. Fairman in BIFAO XLIII (1945) 109; cf. S. Sauneron in Revue d’Egyptologie V (1951) 191-94, cited in AEB as No. 2017. This spelling occurs in OIM 17243 also (parallel to normal spelling in lviii 22).

for [Y], "rejoicing," cxrv 20

for [A], “ offerings,” cxvii 8 (but bp in 9/10)

bk-Hr regularly for bk, “falcon,” iii 21 and 27, xc 7, ci 23, etc.

psf, lxxiii 6, and pfs, lixxii 29 and lxxxiii 24, for ps, “cook,” “bake”

mnhu evenly for mn, “moor,” “die,” iii 20, iv 19/20, etc. (but mny, xxi 30)

for [A], “ troops,” clvii 28

nb, “lord,” ii 30 and lv 30 (certain), iv 42, c 31, and cxxiv 30 (according to parallels); genitive

n + nb, iii 3

rn.f, “his name,” lxxviii 15

for preposition Hr before suffix, lxxvii 7, xc 24, xci 7; for hry, “he who is on,” clxvii 19; possibly for Hr, “Horus,” cxxiii 26

for preposition Hr before suffix, iv 1, lv 18, lxxxvi 9, xci 11, cxxvi 14, etc. (but “face” in cxxxi 36)

for Hr-pl, “faces,” lxxxix 13/14

for hr-n-hr, “misfortune,” cxrv 19

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LH’h for HR’h. "Kheraha," xxxi a 19 and 22 (but spelled normally in a 28; see also Fairman op. cit. p. 122)

Zhm for Hm, "Letopolis," vi a 11, vii a 7-11, etc. (see below under O 34)

z’ regularly for zn, "open," c 3 f. etc. (but cf. zn, "open," xcv 38; zn, "pass," xxv 13 and xcv 39)

for Jjm, "Letopolis," vi a 11, vii a 7-11, etc. (see below under O 34)

z’ regularly for zn, "open," c 3 f. etc. (but cf. zn, "open," xcv 38; zn, "pass," xxv 13 and xcv 39)

probably for sp(r)t(i), "having arrived," cxlv 17/18

as name of a gate, cxxxi 27, (similarly T; but qmdyt o, "lamentation," in Ec)

(with stroke after k’), k’, "bull," lxi 32 (for q’, "exalted"), clix 17, clv 10, etc.

regularly for D’dt, "Council," cvi 6 etc.

(parallel to T) for dnhwy(t), "(my) wings," cxxxi 6

Honorable transpositions (see Gard. § 57) occur in

bit lh for lh-blygt, "she of Khemmis," cxxxi 29 (in normal order in cix 15 and cxl)

W’sir ity for ity-W’ir, "the twin abodes of Osiris," lxxxviii 14

T’nwt mw probably for mw-T’nwt, "the water of Tefnut," cl 38

bq(t) z’w for zw-hdt, "whom the white crown protects," lii 12/13

nfr s’hw for s’h-nfr and s’h-ntr, "the mummy of the god," lxxviii 33, and "who wrapped the god," cxxxi 30 (in normal order in cix 15) respectively

Hr s’hg for s’gt-Hr, "she who cares for Horus," cxi 13 and 18

Late, unusual, or abnormal sign usages include

A 26 a ideogram i, "O," clv 4

D 19 a for Aa 32, archaic bow, in z’ty, "Nubian pigment," cxv 34

D 57 a determinative of mn, "abide," iv 8

E 1 b determinative of lmy-ur(t), "the west," cxvi 32

E 23 a nb, "lord," clvii 1

F 13 b with both phonetic complements written in ’Ipwypl, "Messengers," xcv 7

F 51 a, f, "his," lxi 42, xcv 9, iv 5, and possibly xxi 18 and xlviii 19

G 5 a ideogram nb in nb shtpl, "lord of the fields," lxxxi; ideogram nfr in wrpt ntrpl, "judgment (-place) of the gods," cxlvii 2

G 7 b in km’l, "with me," lxxxiv 32, and ’Ha, "my Father," cxxxi 18 (but normal A 1 b four times in same line); determinative of mz, "name," when that of a deity is concerned, cxvi 9 etc.

H 6 b alone regularly for mz in mz hryw, "deceased," after names. b is common for mz in asr mz, "a truly excellent spell," civ 44, clvii 26, etc.

I 5 a for 1 4 or 5, "Sobk," lxxviii 8, lxxxi 6, lxxxiv 6, etc.; but same usage occurs already in CT 158 B 4 L

I 14 a determinative of hrywppl-nut, "(ye) who are over the city," cxxxi 34

M 2 a ideogram sm, "vegetables," xcv 55

M 29 a phonetic determinative of km or sm in Ksp pl, "Defiers," lv 35

N 16 a phonetic t in s(t), "turtle," lix 9, for f in l(k), "deck," "adorn," lix 9, and for d in t(k), a tree, iii 13 and 15, cxiv 2

N 35 etc. b phonetic l regularly in klp pl, "rushes," lxii 36, cxvi title, etc.

O 34 a for R 22 in km, "sanctuary," c 6, xcv 26, and k’l, "Letopolis," xci 38, lxii 19, etc. But O 34 is placed regularly no longer in middle but at beginning, and late pronunciation actually began with sibilant (see Gard. p. 496).

Q 7 a phonetic nsr for nzt in pr-nzt, "the Lower Egyptian shrine," cix 27; ideogram ts’l, "flame," clvii 2

T 30 a phonetic ds for dz omitted by haplography in hgw (dz)w, "behead the catch," xlixii 22/23
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U 2 etc. $\frac{b}{\text{o}}$ for infinitive $ml^2$, “see,” cxxxix 9, cxliv 3; for $ml$ after $rdl$, lxiv 16/17, exx 43, elvii 37, and in $sdm.n.f$ form, c 33, evii 8

U 33 $\frac{1}{2}$ phonetic $t$ in $\text{sn(y)t}$, “storm cloud,” cxl; phonetic $t$ for $t$ in $\text{fm}$, “evil,” xciv 7, $\text{fmnt}$, a sanctuary, cix 48, $\text{fmnt}$ (“fayence”), xciv 21 and 27, cxxxi 22

V 2 $\rightarrow$ phonetic in $t's$, “flow,” xcii 29

X 1 etc. $\frac{6}{1}^\circ$ phonetic $t$ for $t$ in $\text{fmnt}$, a sanctuary, cx 38, cxxxi 23

Unusual forms of signs occur occasionally. Such are:

- $H$ 5, wing, xlv 24
- $I$ 6, $km$, lxxix 31
- $N$ 41, $I.m$, similar to $O$ 4 ($h$), lv 15
- $O$ 8, $ht'$, lvi 42 and possibly lxxxviii 12
- $O$ 22, booth, xxvii 6
- $O$ 36, wall, cxvi 8
- $P$ 4, $wh'$, similar to $N$ 28 ($h'$), xlv 9, xlviii 9, 13, 17, etc. (but normal in xlviii 4)
- $P$ 10, steering oar, similar to $A$ 33 (paddling), cxxix 32
- $R$ 2, table of offerings, cxli 18
- $S$ 10, fillet, lxx 36
- $S$ 33, sandal, xxxvi 10 etc.
- $V$ 20 thrice, lxxxviii 11 and probably lxxviii 11

Z 2, plural marks, like $N$ 35 ($n$) with “ret,” “gates,” cvi 31, and $\text{hm-sk}$, “imperishable,” cxvi 37

Misshapen signs in cxx 22 (cf. line 44) are presumably to be read $nn n'h' imy$, “none knowing them that are in him.” In $m hryt hrw$, “daily,” cxv 18, the writing of $hrw$ is obscure. So are the determinative of $w'h'm$, “intestines,” cli 22, the last two signs (22?) of $whm^1$, “that I may repeat,” lxvii 25/26, and the name of the Heliopolitan nome (so Aa) in xciii 15.

Other questionable signs are probably $F$ 47, intestine, in $phr$, “circle,” lxxxviii 27 (but written in usual $r$ form in 29/30); possibly $O$ 28, column, in $twny$, “pillar-folk,” xlvi 29; probably $T$ 21, harpoon, in $w'$, “sole one,” lxxxviii 29; probably $Z$ 2, plural marks, with $hryt$, “common folk,” lxxxviii 29.

The scribe himself evidently had trouble with some of the signs in his source, for he left blank spaces for $nht.k$, “thy wish,” in lv 40 and for the text preceding a variant in xcii 49.

Some signs are mere dots. A single dot often stands for $Y$ 1, papyrus roll, e.g. as determinative with “$t$,” “great,” ii 4; “$nh$,” “live,” cxxxv 16 f.; $hpr$, “become,” ii 4; “$\delta'$,” “begin,” ii 2. Two dots, one above the other, represent the same sign as determinative with $w'd'l$, “sound,” iii 26; $pwy$, “this,” “that,” ii 11, cxxxi 18; $mn$, “abide,” ii 8; $mtr$, “testify,” cxxv 13; etc. After $pwy$ in ii 7 and 27 and cxxxi 15, 15/16, and 37, however, a single dot is used. The mark below it in such cases is $n$, “of.” The two dots of $Y$ 1 run together into a sort of figure “2” as determinative of $tet-tb$, “gladness of heart,” iv 4; $trv$, “form,” iii 18; (i)$ht$, “things,” iii 22; $pwy$, “it means,” ii 23; etc.

A rarer full form of $Y$ 1, like that of hieratic $r$ pierced by a short stroke from above, is used as ideogram for $md'$, “roll,” ci title, and as determinative with $nty(t)$, “that which,” ii 11 f. This form is the same as that of $X$ 4, the long loaf, in $t^1$, “bread,” xciv 55, c 43, etc.; but cf. the “2” form for $X$ 4 in $t^1$, cxiv 6, and in that same group used phonetically in $mtnt$, exx 38, cxxxi 23. The full form even stands for $r$ in $trk$, “thou” (emphatic), i 3; $trw$ of $k'$ $trw$, “their bull,” cxxxi 24; and $r.t$, “against me!”, cl 14.

A single dot below the $t$ of $m'nt$, “truth,” evidently stands regularly for $H$ 8 $\circ$, since in cxxviii 16/17 the full form of $Y$ 1 follows it.

A dot above $N$ 5, sun disk, is merely a filler in such cases as lxxvi 18 and ci title, where $n$, “of,” precedes the group, and $c$ 33, $sq^1.f$ $R^2$, “he exalts Re.” On the other hand, in ii 10, iii 12, etc.,
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where n, "of," is needed, the mark is usually a fairly well written N 35, n. But it is only a faint tick in ci ii 6, where parallels call for n, "for."

A double dot preceding ḫm pl, "the ignorant," xci 10, seems to represent negative n or nn, if we emend to read with parallels n or nn ḫmy, "no harm (shall come)."

The abbreviation ḫn, "of," is needed, the mark is usually a fairly well written N 35, n. But it is only a faint tick in ci ii 6, where parallels call for n, "for."

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DESCRIPTION OF THE O1M DOCUMENTS

rus,” clvii 25 (but cf. šw n m |w w'b, “a new, clean, unused sheet of papyrus,” xcvix 10/20, where n was later canceled). This n may be represented by m in |wtpn m nfr(t)pl, “the goodly ways,” xcviii 28. Relative adjectives are often shortened in the writing: tp- and Tp-|pl, “progenitors,” xcv 29 f.; N|fr pay Špa m swkt.f, “thou august God in his egg,” cxxlv 17/18; Ï|DI|p tp nwy, “the Council that is over the waters,” cxlvii 36/37.

Masculine rather than feminine adjectival forms serve for neuter (see Gard. § 511:4): ḫpr, “what has beenfallen,” cxxxi 13; dd.| ḫpr.f, “what he says comes to pass,” lxviii 34; dd.n|, “what I have said,” cxxii 23; dd.n nfr, “what the god has said,” lixv 17: dd.l (ẖpr>) ml dd.f (so already in CT parallels), “what I say (is come to pass) like what he says,” cxxxvii 18. But feminine occurs in ⟨hr(t)> nfrpl ḫr.s, “what the gods ⟨are pleased⟩ with,” xcv 44.

A noun that would normally be direct object is preceded by m in qd.n Wsr N. m nct Nfr, “Osiris N. has built the God's city,” lxix xii 22-24, also in 6d Wsr m w|i|mm.f, “Osiris takes therefrom the bark,” cvi 9/10, and ḫmynp| m b| ḫdt, “who quench fire and flame,” cxv 35/36, and by n<m (cf. Steindorff, Ḫo|ptische Grammatik [2d ed.] §§ 359 and 379) in sq|h Nfr n It.f Wsr, “Horus exalts his Father Osiris,” xcvii 10/11.

The dependent pronoun 2d person masculine singular takes the form tuk (see NG § 83) in s|h.f tuk, “he appoints thee,” and n|h{|t|.f tuk, “he protects thee,” both in clix 4. On forms or omission of suffix pronouns see discussion of verbs below; on uses of 3d person masculine singular see above.

The preposition ḫm is followed by a ḫgm.n|f form (usage not found in Gard. § 171:4) in ḫm| 8hp.n.tw.f n x| ḫr, “and he was intrusted to his son Horus,” ii 7.

Negative ḫ is common for —-: nn ṭrr(t).f for n tr.t, “I have not done,” nn ḫd|tr.f for n ḫd.tr.t, “I have not oppressed,” etc., xcvii 12 ff.; nn (for n) is dd.n.nk rn.t, “unless thou tellest my name,” xcv 31 ff.

Negative ḫ is used with the ḫgm.k|f form without change of latter to ḫgm.f (cf. Gard. § 434): nn ḫpr.k| r.f bmnpl, “then pellets shall not develop,” lxviii 20/21 and 35/36.

The normally enclitic particle ḫm (Gard. § 253) once begins a sentence: ḫm ḫgm.tw.t, “verily I shall be led.” Cxxxii 35. But ṭ has ḫm instead, possibly meaning “(though I be) an ignorant one, —-” Both ṭ and R seem to use a papyrus roll as determinative (a mere dot in R).

A nonverbal sentence, ṭqt pn m w| |w f R, ‘(it is) (a means of) sailing in the bark of Re,' cvi 37/38, has pn for pw, as do T and Cg also.

Verbs may omit the 1st person singular suffix (see NG §§ 62-64): w'b, “I wash away,” cxxii 13; 8hp.n, “I have brought along,” cxxii 28. Use of secondary suffix t for 1st person singular (cf. NG §§ 63 f.) may occur in tw.t (regularly tw.t), “I am,” cxlix d 3; cf. ḥn, “that I may give,” cxxvi 11, which, however, should probably be read simply ḫt(t). The last writing is used for 2d person feminine singular ḫt.f also, cxxvi 31; see too tw.(t) ⟨hr⟩ ḫt|pl, ⟨(thou) possessess⟩ the secrets,” cxxv 4. Same omission is seen occasionally with nouns: zn|fp|(.t) n.f 1st ḫh|wpl(.t) n.f 1st (similarly T), “thou hast (thy) blood, Isis; thou hast (thy) magic, Isis,” ciii 31/32 (cf. Ceand Ea).

The 3d person plural suffix is usually ḫm. But w also occurs, written as ḫ in ḫtw, “their Father,” ii 26; n[n] ph.w svw, “they have not attacked him,” c 39; m|tw, “when they see,” ciii 18; dd.w, “they give,” ciii 19. It is abbreviated to ḫ in s|ddw.w, “they tremble,” ciii 18, and to ḫ in ḫyw.w, “they have been taken,” cili 14.

The form ḫt|pl seems used for perfect ḫgm.f, “may ye give,” cxxxi 25 (but ḫt|pl in 26), 27/28, and 35 (see NG § 281). Yet imperfect occurs after ṭq in ṭq wnm.f ‘nh, “keeping him alive,” cxxix 20 (see Gard. § 442:1).

Prothetic ḫ is found in perfect and imperfect ḫgm.f forms and in a participle (see p. 20).

A compound verb, smt-ḥwr.f, “he vindicates,” ix b 15, replaces earlier sm|t.f ḫwr.

After negative verbs ḫ may be either a properly spelled infinitive or a stereotyped form used as negatival complement (see p. 23 and cf. Gard. § 344).
Endings of qualitative verb forms are often dropped or modified:

1st person singular: \( \text{di.k} \text{ iw.i nhh}, \) "let me come aged," lxxxviii 41; \( \text{iw.i r4}, \) "I know," xcii 6, xciii 33, cxvi 6, etc. (but \( \text{tw.i rkhwi}, \) lxxxi 30, lxxvii 30/31, etc.); \( \text{m.k} \text{ wi r}, \) "behold, I know," cxii 10/11

2nd person masculine singular: \( \text{iw.k r}, \) "thou knowest," xciv 41 (but usually of the type \( \text{iw.k wbtw r~b}, \) "thou art pure," cxvi 20 etc.)

3rd person masculine singular: \( \text{flt.y} \) for \( \text{tbw}, \) "shod," xciv 55

3rd person feminine singular: \( \text{p'd; t dm4}, \) "the whole Council," cvii 6

1st person plural: \( \text{iw.n mn}, \) "we abide," ii 8

2nd person plural: \( \text{in iw.tn} \text{ rhttn}, \) "do ye know?," lxxxiii 7

A geminating qualitative form (see Gard. §310) occurs in \( \text{iw.i wnnkwi}, \) "I continue to exist," clxiiif 33.

Imperative may be introduced by \( \text{i8(L)}: \text{s(!) ir(rt)} \text{ nik}, \) "Lo, copy for thyself," xciv 55.

The participle in \( \text{lw.tn} \text{ rhttn} \) seems to be imperfect (cf. Gard. §357); read \( \text{n dmii im.f}, \) "for one who cleaves to him." A participle in the normal construction \( \text{tw.i rkhwi irrt kn(zk)t n} \) \( \text{i'(y)} \) \( \text{hr.s}, \) "I know why a tress is made for a male," lxxxi 12/13, gives way to a \( \text{sdm.t} \) form in \( \text{in tw.tn} \text{ rhtn} \text{ rdi.tw} \text{ P} \text{ n} \text{ fr hr.s}, \) "know ye why Pe was given to Horus?," lxxxi 7/8. Participles as adjectival predicates (see Gard. §374) may occur in \( \text{yns} \text{Pl (qs>Pl} \text{ (written spryP' plus Psdt miswritten for ntrP' miswritten for qsPl) ir(rt)wP' iwfPl tm} \) \( \text{(i) dw}, \) "(softened are the bones; the flesh all becomes evil," clii 1'5.

Relative forms are replaced by \( \text{nt} \) plus \( \text{sdm.f} \) and \( \text{sdm.n.f} \) forms in \( \text{wki} \) ... \( \text{nt} \text{ yr} \text{ ntr} \) "the papyrus-amulet ... which Thoth gives," clv 18/19, and similarly with \( \text{rdi.n}, \) "has given," clv 23-25.

For older \( \text{i.k} \) \( \text{wi} \) and \( \text{nn wi} \) there appear forms which suggest the Coptic 1st present type of sentence (cf. NO §§465-68): \( \text{m.k} \text{ tw.i}, \) "here I am," xciv 48; \( \text{nn tw.i mm.sn}, \) "I am not in on them," xciv 50.

An actual verb in, "say," rather than an extension of \( \text{i} \) (Gard. §§427 end and 436 f.) seems to be used in \( \text{P(u)} \text{ tr} \text{ (n sn}, \) "What, pray, didst thou say to them?," xciv 19/20.

VOCABULARY

Some words used or intended by both R and T are not found in \( \text{Wb}. \) They include:

\[ \text{J} \] \( \text{Q q} \) \( \text{!t} \), a deity descended from '1r-snakes, cli 29 (cf. '1'hbyt below)

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), perhaps for '1'hbyt (or corruption of '1'hbyt below?), part of name of 17th portal of Field of Rushes, cxxiv 11/12

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), part of name of 15th portal of same, cxxiii 9/10

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), perhaps "cattails," material of 'ms-club, exx 18/19

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), a liquid used for anointing, cxvii 39 (cf. \( \text{nnyw}, \) \( \text{Wb.} \) II1276)

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), perhaps "Soulful One," in name of fifteenth portal of house of Osiris in Field of Rushes, cxxx 14

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), in phrase "his n/k wherethrough (the intestines) of Horus were cut," cli 22

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), material of 'ms-club, exx 18 (cf. nnt, "rush," \( \text{Wb.} \) II 274)

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), in \( \text{smh.k} \) \( \text{hr nst.t}, \) "I occupy my throne," cxvii 28

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), perhaps for 'q'hbyt, cxvi 23/24, cxxix 28/29 (cf. qh, "bright," "light," \( \text{Wb.} \) V 66)

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), perhaps "moist," of a storm cloud, cxxviii 18/19 (cf. g'y, "moisten," \( \text{Wb.} \) V 150)

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), "hll-wood," cxvii 42; cf. Eo's 'y", possibly late spelling of plant name \( \text{hw} \) (\( \text{Wb.} \) V 242)

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), perhaps "crosspieces," to be used by fisher and fowler, cli 14/15

\[ \text{J} \] \( \text{~} \) \( \text{Q q} \), Erman's "Pseudoparticp," Gardiner's "old perfective," Albright's "staticive."
DESCRIPTION OF THE OIM DOCUMENTS

An item omitted by T and represented by entirely different words in Ea and Eb is o C , irw, perhaps "material," ciii 32 (cf. irt, "make"). A god ḫm, mentioned by R only, xci 22, is elsewhere ḫhw, "the Sunshine," or sometimes ḫhw, "the Twilight."

BD 162 uses in its magic some group-written foreign words or phrases. All of these except mhd occur as early as the 21st dynasty in B pap. 3031. Since Wb. omits them, they are listed here. These words, discussed in the notes to BD 162, are:

- iri-irq, clvii 10/11
- brkt-tw, clvii 21/22
- mhd with fire determinative, clvii 28/29
- ḫrt, clvii 12

ALTERATIONS

The scribe evidently checked his work. Some corrections besides his own were made by a second hand, whose work is distinguished whenever possible in the following list:

ii 4  p of ptr written over an unidentified sign
     5  of demonstrative ṣn written over erasure
iii 11  ḫwy.f added above line by second hand
       13  added above line by second hand
       26  suffix of following ḩm, added above line
       28  n of ḩr ṣw n Ḩnty written over erasure
iv 17  nty erased after usḥt "t
       18  of ṭmt written over line
viii b 5  ḫwy.f added above line
       25  of ṭmt added above line
xii 17  ḫ, belonging with ṣ at end of line, not with first ṣ, added above line
xiii 8  ḫ added above line
xvi 18  ḫ wrongly added in right margin
xxvii 20  ḫ of ṭmt added above line; ṣ erased after ḩt
xxviii 21  ḫ added above line by second hand
xxix 23  t of ṣwf added above line
xxxi 25  t above determinative of ṣw.f erased
xxxii 26  ṣ after nty im erased
       29  ḫ of q at end added above line
xxxii 36  ḫ, determinative of ṣmz(w), added above line
xxxiii 22  ḫ negative ṣn added above line
xxxiv 36  ḫ, 2d determinative of ṭpyt, added above line
xxxix 19  ḫ of ṣp.n.i added above line
x 22  ḫ, phonetic determinative of ṭmṣf, added above line
xx 36  ḫ, title ṭw of ṭd.tw at end of top line (cf. line 7) written over erasure which wore a small hole in the papyrus
xli 12  ḫ added above line
   title  ḫ originally written as a second line, then erased there and added at end of first line

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9 of qgg added above line
xli 21 w changed to m in im.f
xli 9 n and m written one over the other for n before šw
xlii 30 an at end erased, repeated at beginning of 31
xliii 9 of huy added above line
16 of huy added above line
47 at end erased, written more exactly at beginning of 48
xlixiv 9 at end erased
lx 14/15 j, determinative of zp, added above line
34 s of sbb added above line
lxii 17 m before išty, crowded in after omission, stands higher than normal
lxv title n before z added above line
lxviii 17 n before plural marks of huy probably erased
lxix 17 of m'q added above line
25 second m of nun added in, overlapping flame determinative
lxii 4 w crowded in before hš, "hasten," to suggest reading wš, "seek," instead, though
original is preferable
22 < changed to š in first nš
lxii 20 determinative of sšm changed to š
lxiv 18 k after šš changed to š
lxix 14 m crowded in before mš 7 by second hand
17 of ū changed to š in šm
32 of hš-b(i).ššš added above line
lxix 14 m crowded in before irt Hš
lxviii 25 at least of umš at beginning (cf. 26) erased; no sign of expected qbb
xcii 46 of (i)ššš-nšr added above line
48 ššš, determinative and plural marks of umš added at end above line
xcii 15 whole line crowded in between original lines by second hand
39 of šm added above line
xciv 10 illegible signs erased, replaced by irst ššš
18 t of šššš ššš (properly šššš šššš) added above line
45 for negative ššš added above line
51 determinative of hššš erased
55 k after ššš erased
xcvi 6 of ššš changed to ššš
29 plural marks after irt changed to dual
xcvii 27 one square after ššš erased
xcix 20 n before mšw canceled by two vertical strokes
cx 7 išš after papyrus roll of ššš changed to išš
9 plural marks of hš-b(i).ššš added above line
21 m before mš n ššš added above line
24 N. mš.n M. after Wšr added above line by second hand
30 a title plus N. mš.n M. after Wšr added above line by second hand
33 s preceding hšššš šššš (for ššššnšr erased
34 f. same as 30
39 negative ššš erased before hššš
40 same as 24
ck 20 same as preceding but omits end
ckii 5 ššš wrongly added at end
DESCRIPTION OF THE OIM DOCUMENTS

VARIANTS

R's version seems unique in several passages. Examples of these are:

BD 39 § 4 beginning: iw R rwt, "Re is gone," for normal i rwi. "O withdrawer"
BD 39 § 8: b Stš, "soul of Seth," for Stš or Stdy alone or for z1 Stš, "son of Seth"; tPr tb.f, "one whose heart is sad," for nbd tb.f, "one whose heart is vile"
BD 41 § 5: sbpl if... bp, "the gates of Seth," for sbpl Gb, "the gates of Geb"
BD 42 § 1: ink WSir, "I am Osiris," for first occurrence of ink R, "I am Re"; nfr.i m Nwnw WSir, "my well-being is (that of) the Deep and Osiris," is added at end
BD 43 a § 5: ink R nb mfr.p, "I am Re, lord of the gods," is added at beginning
BD 44 a § 5: bw bty.i m R, "my heart is (that of) Re," for bw wsr.t, ... , "my neck ..."
BD 44 b § 5: bw bty.i hr hr.f, "my heart is in its cavity," for bw bty.i hr st.f, "my heart is in its place"; ink It z1 Nut, "I am the Father, (O) son of Nut," for 'nhk It It It z1 Nut, "live thou, my Father, son of Nut"
BD 49 b: 'nh.n.i m Hr hms.n.i m Pt, "I have stood as Horus, I have sat as the Sky," for ... m Pth, ... as Ptah; nht.i m ntr wsr.i m Nfr-tm, "my strength is (that of) a god; my power is (that of) Nefertem," for nht.n.i m Dkwty wsr.n.i m ('It)tm, "I have become strong as Thoth; I have become powerful as Atum"
BD 52 b § 2: rdi.n.i zpl im n hnd wtp, "I have given the leavings thereof to the wayfarer," for rdi.n.i zpl im n hntppl.s, "I have given my leavings thereof to her (Hathor's) dancers"
BD 64 § 1 end: pr btyt, "house of the sky," for pr mnpl, "house of moorings (i.e., of death)"
BD 64 § 12: hr pr(t) 'ndw, "at the ascent of the sunshine," for tp 'ndw, "on the sunshine"
BD 64 § 3: in.n.f sw m btyt, "he brought it as a desideratum", for ... m btypl, ... as a marvel"
BD 70 § 2: hft.n.i nmtpl pr maq.f, "I have grasped the west wind by its (hide)," for hft.t nfr.t nmtty hr sst.f, "I grasp, I seize the west wind by its hair"

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BD 78 § S 6: r mdw{P'}.k r.k r dw{P'}.w Pt, “to (enable) thee to speak indeed to the limits of the Sky,” for in mdw.k.r.k..., “Wouldst thou indeed speak...?”

BD 78 § S 9: ṣm.t m šd.t ṣm.t m špPt, “I control my window, I control my receiving,” for similar but with determinatives ~ and ḋ or ṣ, “I control my bandage, I control my light”

BD 78 § S 12: šd.n.wt, “have rescued me,” for šd.n.ɪ, “recite (spells) for me”; wṣrt ḫtm, “Atum’s symbol of power,” for ṣmPt ḫtm, “images of Atum”; ṣḥ n(f), “pass, [goodly one]” (written as ṣḥ.n.f, “he has passed”), for ṣḥ n(fr), “pass, [goodly one]”

BD 78 § S 9: shm.i m std ṣm.i m špZs, “I control my window, I control my receiving,” for similar but with determinatives ṣ and ṣ, “I control my bandage, I control my light”

BD 78 § S 16: ḫq.f ḫdw, “he rules Busiris,” for ḫq.f ḫmt, “he rules Egypt”

BD 79 § S 4: siw.i irp, “I drink wine,” for zwr.i st?, and similar, “I drink beer”

BD 82 c: ṣmḥ.n.ɪ ḫḥsPt, “I have put on garments,” for ṣmḥ.i dīw, “I put on a dīw-garment”

BD 84 § S 1 end: ḫq m ḫdr, “I am the red lion,” for ḫq ḫdr, and similar, “I am the red deer”

BD 84 § S 2: ḫw ṣḥwPt n.f ḫmt.tn, “it has griefs which ye know not,” for ḫw ṣḥw ḫmt.tn, “the dawn (comes) without your knowing (it)”

BD 95: ḫq ḫw ṣḥwPt n.f ḫmt.tn, “it has griefs which ye know not,” for ḫw ṣḥw ḫmt.tn, “the dawn (comes) without your knowing (it)”

BD 98 § S 1: ṣḥwPt n.f ḫmt.tn, “who guards the royal uraeus”


BD 99 e § S 2 (parallel to BD 72): ḫḥn ṭn.f, “His name is ḫḥn,” for ḫḥn ṭn.f...

BD 100 § T 1: ḫḥn ṭn.f, “His name is ḫḥn,” for ḫḥn ṭn.f...

BD 101 § S 4: ḫw ṣḥw Pt, “if thou openest the mystery,” for ḫw ṣḥw ṭn.k..., “if there is opened to thee...”

BD 102 b near end: ḫw ṭn.k ṭn.k, “if thou openest the mystery,” for ḫw ṭn.k ṭn.k...

BD 150, first legend: ḫḥ ḫḥ ḫḥ, “Abode (called) The Measurers Are Festive”

Among cases in which R’s idea differs from the original but does have company are:

BD 138: ṭn.k ṭn.k ṭn.k, “I am... lord of Athribis,” with ṭn.k ṭn.k...

BD 149 b 2: ḫḥ n(t) ḫḥ ṭn.k, “the district of She Keeps Silence,” similar to ḫḥ ḫḥ ṭn.k in ṭn.k but contrasting with ṭn.k ḫḥ ṭn.k, “the district (called) She Has Not Kept Silence,” and especially with the regular CT wording ḫḥ ṭn.k ḫḥ ṭn.k, “the district (called) Limitless”

Some at least of the foregoing variants are intentional; others should perhaps have been included among the corrupt passages discussed below.

CORRUPTIONS

The predecessors of our scribe were in part responsible for errors in his copy. Among these are confusions of sign order, of sign forms, of determinatives, of sounds, of persons, and of grammatical relationships, together with various omissions and additions.

Confusions of sign order include such a shift as that of negative ṣn found before wsr in cxxxviii 16, whereas it belongs before ḫṣf in 17. Usually, however, the misplacement is a simple transposition of one or two of the signs. Examples are:

is for šl in špl.tn.f, “may he be esteemed,” xxxi b 16
nz for zn in mPsn, “when they see,” lv 11, and ḫn.ts, “with them,” xcvii 37
fn for ṣf in ṣf ṭn.f, “who changes not,” lv 41
zn for zn in m[t]m.n.s, “it has swallowed,” lxv 28
dw.ṭn.f, “I am praised,” for ṭn.f, “that I may praise thee,” lxxxvii 21/22; similar errors in xcviii 23 and 26

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〜 for〜 in 'In'-f, "Carrier-off of His Portion," xciii 32
〜 for〜 in Rn.sn, "their Name," cxl 32
14〜〜 for 14wet, "14th," cxxii 24; similarly 8〜〜, cxxviii 23
k(y) dd hjurhjur n probably for hjurhjur k(y) dd hjur n, "that leads down toward—variant: that leads down to," cxxxi 7
rn n k(y) dd (parallel to T) wr't for k(y) dd rn n wr't, "variant: the name of the leg," cli 24

Confusions of sign forms, some of which are indeed closely similar in the hieratic writing, appear in such cases as:

A 1〜〜 for A 2〜〜 as determinative of rn (miswritten hr), "name," lv 35
D 46〜〜 in rdwy.t, "my feet," cxl 12
A 47〜〜 in z'w (parallel to T) for A 48 〜〜 in iry, "attendants of," lxvi 27 and 35
D 1〜〜 for M 17〜〜 in ik't+tq, "Clawer of Bread," cxxvii 2
D 2〜〜 for D 1〜〜 in tp'shdy, "before them that walk head downward," xxi 28
D 4〜〜 for D 46〜〜 in d(t)swe, "he puts himself," cl 29
D 12〜〜 for X 1〜〜 in (h)mltt, "(salt region)," lv 35
D 21〜〜 for D 4〜〜 in 〜〜't, "that the bark make," cv 30
I 9〜〜 in ḫsq (de)fw, "behead the catch," xliii 22/23
N 35〜〜 in tkm, "approach," lv 3/4, and it, "father," lxx 20
D 36〜〜 for N 35〜〜 in kt(y) qm'tt nt sigt ḫ, "another roll for initiating the blessed one," cix 38
D 40〜〜 for D 45〜〜 in ḫsd qsr, "the holy throne," lxxxi
D 46〜〜 for D 21〜〜 in ḫd qsr, "among (you)" (cf. Lc and T), cxxvi 20
D 54〜〜 for D 21〜〜 in 〜〜't, "go forth," for 〜〜't, "are pleased," cxxii 44
F 10〜〜 for M 13〜〜 in 〜〜't, "his neck," for ḫd qsr, "fresh (food)," cv 30
F 21〜〜 for D 54〜〜 in 〜〜m.k ḫm, "thou hearest there," for ḫ.k ḫm, "thou comest thither," ciii 13
F 25〜〜 for T 34〜〜 in 〜〜n.m, "I tampered," xci 25
F 29〜〜 for O 34〜〜 etc.〜〜't for snkt ○, "darkness," cxxviii 8
F 38〜〜 for Y 1〜〜 in ḫ's of ḫ', "great God," xv 30/31
F 51〜〜 for G 17〜〜 in ḫd qsr, "toward," lxxxi 11
I 9〜〜 for G 17〜〜 in ḫq, "among (you)" (cf. Le and T), cxxvi 20
G 7〜〜 for S 29〜〜 in is, "verily," xxiv 29
Z 1〜〜 in ḫrw (written ḫ'r) pm, "today," xxi 28
Z 2〜〜 on end〜〜't, "god," for 〜〜't, "fingers," cli 16
G 17〜〜 for S 29〜〜 in sush nm'tt.f, "widen his step(s)," cxxxi 7
X 1〜〜 etc.〜〜't in 〜〜m.sn, "their father(s)," cl 7
Z 7〜〜 in ḫw, "is" etc., xxiv 41, xxxii 32, xxxv 31 and 38, xci 22, etc., and in ḫrw, "statue," lxxxi 33, similarly cxli 34
G 28〜〜 for G 20〜〜 in mm(m), "among (you)" (cf. Le and T), cxxvii 20
G 29〜〜 for G 39〜〜 in Bw.k, "thy Souls," for 〜〜k, "thy son," cxl 26
G 37〜〜 for G 36〜〜 in Wr, "the Great One," cli 19
G 39〜〜 for G 29〜〜 in B't, "Soul," xxi 32, lv 14 (cf. lv 24 and 31)
I 9〜〜 for F 51〜〜 as determinative of 〜〜't, "pate," xlv 25
N 35〜〜 in ḫw n psd.f, "the length of his backbone," cv 37
See also under F 51, N 35, and X 1

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M 17 for D 1 in tpy, "pristine," xxxv 34
D 2 in hr m hr, "face to face," xxi 33
D 58 in hy, "weariness," lv 37
M 6 in (l)m tr, "Who, pray?," xxi 27
M 26 in tz hym hi, "the commander who is in Upper Egypt," cli 18/19
N 29 in ist for qi hy, "honds," xlvii 9
S 29 in šši for T's šštš in ššt n ššt pm, "the channel of this gate," xciv 37/38
T 14 in qn.f for gm.f, "he finds," xxviii 39
T 34 in ḫw.s for nms, "turban," lv 16

M 18 for A 48 in ṭt r, "as for him who comes to," for iry, "who are attached to," with confusion of sound also (see p. 36), lv 19
N 5 for Aa 1 in ššt for pm, "I am this yesterday," for ššt for pm, "I am the seventh," lxx 13
N 26 for D 21 in Rrk, a snake, cxliv 6 and 9 (both parallel to T)
N 35 for A 1 in "..." "against you," for rmn for "..." "men," lxxxi 18
D 21, preposition, xvii 27, lxx 46, lxviii 43, cxlii 25 (parallel to T; but cf. Empire documents and cxlii 8)
D 36 in "m'[m].k," "shall swallow," lxvii 14
D 46 in Tp-dhn-n-dw, "Head to Whom the Mountain Makes Obeisance," lxxx 8/9
O 29 in in "to her," for "..." "great," xl 11
O 34 in (i)knt (T: iknt) probably for Empire iknt and similar, cxlv 3
V 31 in mkrl, "I was born," xliv 20, sqk(w)i, "exalted," lvi 42, mk, "behold," cv 10, Kh(b)-hrw, "Violent of Voice," cxxxvii 2/3, rs tp.k, "Thou art vigilant," cxlii b 2
Y 1 in ṭp, "is assigned," lxxii 35
Z 2 in spt, "examiners," xxxi 14, and śwty rḥ sn, "which ... know not," lv 26
Z 4 in „, "King of Upper Egypt," for Śuty, "Seth," lxx 24
See also under X 1

N 35 for V 30 in ntr nb, "every god," xliii 10
I 9 for O 4 in ḫ(w).s, "her time," cxv 11
O 34 for D 21 in 'Irhrw for 'Irhrw, "Isshru," xxxi 16
Y 1 in in „, "to her," for „, "great," xl 11
O 40 for S 25 in ḫr, probably for ḫr, "interpreters of his speech," lxx 43
P 6 for S 42 in ḫt, as determinative of ḫt, "clever," lv 41
Q 1 for D 58 in ḫnw-md, "bread rations," xci 6, and ḫ(w)-brw, "Violent of Voice," cxxvii 2/3
O 6 in ḫt, "house," lxxix 13
R 3 for W 11 in sqq w tp, "softened," clii 15
Q 8 for D 50 in ḫ, "god," for ḫ, "fingers," cli 16
T 19 in ḫ, "Ennead," miswritten for ḫ (so Ea), "gods," miswritten for ḫ (so Cb), "bones," cli 15
S 29 for G 17, preposition, in mš n m ḫ(w), "come rejoicing," cvii 7/8
M 17 in śwty, "the blameless one," cxxxi 33
T 28 for W 11 in gr, "is silent," xxxi 22

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A few more extensive shifts of sign forms are perhaps to be seen in:

| U 35 | for P 9 | “says,” lv 19 |
| V 4 | for W 11 | in ḫb, “flood,” xxi 12 |
| V 28 | for M 40 | in ḫypt, “his crew,” c 37 |
| Z 7 | in ṣḥdt ṣḥp, “she who burns transgressors,” cxxi 8/9 |
| V 30 | for D 21 | in ṣn.f, “his name,” xcv 3 |
| V 31 | for D 54 | in ṣnm.t, “in attendance on me,” xxi 35 |
| N 35 | in ṣhk.w, “have sheltered me,” xxi 32, ṣn.w[M], “I conquered,” lvii 14, and ḫ photo, “thou shalt say,” for n ḫ(r), “of the Earth-God,” lxx 12 |
| V 32 | for N 37 | in ḧ[t], “reedy stream!” xxi 30 |
| W 11 | for T 28 | in ḥt ḥr(w), “lower,” lxxii 16 |
| Y 5 | for ṣḥ ḫb, “Geb remains,” lxxii 11 |
| W 19 | for F 35 | in mt[yt, “the like,”] for n ṣr, “beautiful,” cxlii 12 |
| W 24 | for D 2 | ṣḥ ṣḥ, “burnt incense,” cxlvi 36 |
| W 24 | for G 17 | in ṣḥ[t] ṣḥw, “(his) going forth from the swamps,” clv 6/7 |
| Z 1 | for G 17 | in ṣḥ[t] ṣḥw, “(his) going forth from the swamps,” clv 6/7 |
| W 25 | for L 1 | in ḫpr, “is come to pass,” cxxviii 17 |
| X 1 | for A 1 | in ṣḥ[t], “is assigned to me,” lvii 35 |
| I 9 | in ṣḥ[t] ṣḥ, “may he not come,” lv 9 |
| V 1 | ṣḥ[t], “bonds,” xlvii 9 |
| X 1 | for G 17 | in ṣḥ[t] ṣḥw, “my Father, who,” for ṣḥ[t] ṣḥw, “I am one of them,” lxxii 11 |
| I 9 | for ṣḥ[t] ṣḥw, “I am one of them,” lxxii 11 |
| X 1 | for A 1 | in ṣḥ[t], “your shoulders,” for ṣḥw, “bearers,” cl 16/17 |
| N 35 | for ṣḥ[t], “bearers,” cl 16/17 |
| D 54 | for ṣḥ[t], “bearers,” cl 16/17 |
| Y 1 | for ṣḥ[t], “bearers,” cl 16/17 |
| Z 1 | for A 2 | as determinative of ṣḥ, “name,” xxii 5 |
| G 7 | in ṣḥ[t], “on this day,” for ṣḥ[t], “for Re” (found in T and earlier), lxxii 24 |
| Z 4 | for I 9 | in ṣḥ[t], “he” (so Aa), cxlvi 15 (parallel to T) |
| Z 7 | for G 17 | preposition, lxx 13, and in ṣḥ plus suffix, xxviii 38 and cl 8, m ṣḥ(t), “in the northern Sky,” xlvi 11, ṣḥ for ṣḥ[t], “turban,” lv 16, and kamyw, “defiant ones,” lv 35 |
| N 35 | in ṣḥ[t] ṣḥw, “say the planks,” lxxii 19, and ḫ ṣḥ[t], “give ye to me,” cxlvi 42 |
| Z 11 | for M 24 | in ṣḥ[t] probably for ṣḥ[t] (cf. cix 29 etc.) in ṣḥ[t] ṣḥw ṣḥw[t], “that southern site,” xcv 11 |
| Aa 1 | for N 5 | ṣḥ[t], “(garments) laid aside,” for ṣḥ[t] in ṣḥ[t], “the path of yesterday,” xxi 28 |
| Aa 13 | for N 37 | in ṣḥw, “Ishru,” xxx 16 |

A few more extensive shifts of sign forms are perhaps to be seen in:

| / for b ṣḥ[t], “seen by,” xxi 3 |
| / for ṣḥ[t], “she bore (him),” xlvi 22 |
| / for ṣḥ[t] ṣḥw, “they open for me,” lv 29 |
Wrong determinatives have been used in at least the following cases:

- gjt, "palette," for f "Imset," lxxii 17
- ad-ftP', "halyard-bags," written as "rescuers of the members," with Q for and a for e, lxxii 18
- wdn.k, "what thou didst command," written as "... send forth," with . for e, xc 39
- suim, "text," written as "(divine) image," with . . for e, xciv 55
- r nw.f, "in his (good) time," written as "until he returns," with A for ®, c 13
- ps®, "light," for psch, "backbone" (so T), cxxxvi 15
- ttm.k, "mayest thou provide," written as "... destroy," with . for cxlvii 40
- dw, "troubled," written as "mountain," with ® for ®, cliv 9

Confusion of sounds is evident in other passages:

- hr (parallel to L 3145), "at seeing thy voice," for hr m't.k, "over thy truth," xxi 8
- nn.f, "his name," for ir.n.f in ir.n.f a$hµw, "he has alighted," xxi 30
- m't3}.k su, q.k Sw, "mayest thou <see (cf. CT)> him, mayest thou exalt him," with each ® for wi, lv 2
- hr.i, "in my (for 'thy') behalf," lv 18
- rdwy.k, "thy (for 'my') feet," lxxiv 14
- nty z inm, "in whose train they (for 'ye') are," xciii 34

Confusion of persons occurs in such cases as:

- Wstr, "Osiris," for ink, "I," xlvi 29
- m't.k sw sq'.k sw, "mayest thou (see (cf. CT)) him, mayest thou exalt him," with each sw for w.f, "me," lv 2
- s'h.n tw Hr m B.f, "Horus has presented thee (for 'me') with his Soul," lv 31
- ndy.k, "thy (for 'my') feet," lxxiv 14
- nst.f, "my (for 'his') throne," lxxvii 27
- ndy z m'.f, "in whose train they (for 'ye') are," xciii 34
- smu tw, "announce thyself (for 'me')," xciv 51

Grammatical relationships are confused in:

- tw sty.n, "I have (for 'he has') shot," cii 6/7
- imdy.n ft.tn, "those in your (for 'his') train," cxlv 11
- di.f, "may I (for 'mayest thou') let," cxlv 9
- nn a$hµk (parallel to T), "none shall prevail over thee (for 'me')," cii 30
- nn ak.f, "I (for 'it') shall not pass away," cii 39
- tp.f, "my head," for tp n R', "the head of Re," clvii 14

Cf. also B'.f, "my Soul," for B'f, "Souls," lxiv 22, and t'h.f, "blessed ones," for t'h.f, "my blessed one," clvii 23/24.
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sw'b wi, “purify me,” for sw'b.i tw, “that I may purify thee,” lxxvi 9/10
dd.tn, “say ye,” for dd.tw, “is said,” xcii 49
sw't lr.k, “pass thou,” for sw.n.k, “thou didst pass,” xciv 18
m'l't.n.k, “what thou sawest,” for m'l.n.i, “I have seen,” xciv 20
wnntypl, conflation of wnntp and ntppl, each meaning “those who were,” cxlv 15
m 'b sw (parallel to T) for m 'b.s, “from its horn,” cli 9/10

Omissions may involve one sign, a few, or many signs. Cases of only one sign or two signs overlooked are:
m'l( ) htrw, “triumphant,” xxi 17
w3t (w)i, “deliver me,” xxi 35; sqb (w)i Gb, “Geb cools me,” lvi 37/38
sd tp (hr) r'i, “smashed is a head at my dictum,” lvi 32/33
wn( ) ( ) ( ) ( ) ( ) “hasten,” lxx 42
q' n ( ) ( ) ( ) ( ), “the height of its barley,” lxxix 14; Hl-bfl( )pl, “Starly Host,” c 9 and 36
r dd ib(k), “as many as thou desierest,” lxxix 35; k't nhm(k) w, “so thou shalt rescue me,” xcii 38
W(')k, “the Verdant” (an islet), lxxxi
(n)dhw, “consumes!,” lxxxi 5
r (s') pr(t), “after going out,” lxxxi title
ir(n).i, “I have done,” xc 38
(s')rm(t), “I caused to weep,” xcii 19; (s)nt, “soothe,” xciv 13; (s)nd. , “ye illumine,” xcvi 6
( ) ( ) ( ) ( ) ( )  “4th,” and ( ) ( ) ( ) ( ) ( ) “8th,” xciv 13
(n) is dd.n.k rm.i, “unless thou tellest my name,” xciv 45
w'fl( ), “his bark,” c 18; sqm.k n(f), “mayest thou hearken to him,” c 26
sqm.f(n.f), “he hearkens to him,” c 18/19
dd.f n.f(sw), “he tells it to him,” c 22
bhpr(w n).f Pt, “for whom the Sky brings,” c 23
g' for (p)'qt(t), “skull,” ciii 35
nn ( ) sw tp(t) (r) nhb'tl, “my head shall not (leave) my neck,” ciii 36/37
(m)l imywpl-h W'sir, “like those who are in the train of Osiris,” clii 17
W'sir Wnn(-nfr), “Osiris Unnofer,” clii 24

Slightly more is missing in:
ink'q (p)r fnw, “I am one who goes in counted and comes out numbered,” lxiii 23/24
s'd( ) for ( ) ( ) ( ) ( ) “the lower halyard,” lxiii 16
s'd( ) ( ) ( ) ( ) ( ) ( ) “your sword(s),” xciii 33
nn s(r)(fn bin).i, “ye shall not report my wickedness,” xciii 34
Rc ( ) sm(tpn n)fr(p), “Re, great of beautiful goings,” c 15/16
iw nfr.f(zwh), “he seizes the writings,” c 28
r Wl(k h) wr't twy wr't, “against thy Bark in this great district,” c 40
(n snf) n ihwp(s) for (h.s), both variants parallel to T, “for fear of her pain,” cxix 33/34
sq(t) dl(s) wy.s, “the necropolis extends her arms,” cxl over deceased
l(h n mh) 7 m 'w.f, “a blessed one 7 cubits tall,” cxlii 30

Omissions of several words together also occur. Among such are the following passages:
dd.n.i rm.i, “Tell me my name,” lxiii 19
smcei m tsn, “clothed in a tsn-garment,” xciii 39
m lhpnt nbt qut (cf. Empire documents), “from everything evil,” cxxxii 40
n'ir n snf n wb't ntyt tm.s (present but corrupt in T), “so great is the fear of revealing what is in her,” cxlii 5
wnn.i hnr( ) ( ) dt (omitted with T, but cf. Empire documents), “I shall be with you forever,” cxlvii 41
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Other omissions, varying in length, come about by haplography:

hsq $\rightarrow$ $\vec{c} \hat{b}$ for $hsq \{ds\}^{f}w$, "behead the catch," with $\vec{c}$ as determinative of $hsq$ but needed again as phonetic $ds$ for $ds$ of following word, xlii 22/23

$n/f$ $irt$ $Hr$ (zn.n $irt$ $Hr$) $tr$ $pm$, "he is the eye of Horus. (The eye of Horus has come through) this period," cii 8/9

('q.k $hst\{\}$) $Wsr$ N. $mrw.k$ $hr$ $iw.k$ $hr.f$ $kp.sn$ $tw$ $m$ $lw$ $zp$ $2$ $w'$ $im.k$ $m$ $hm.n$ $im.f$ $dd.sn$ $r.k$ $Wsr$ N.

$'hr$ $phr$ $sn$ $hkp$ $hr.k$) ('q.k $hst\{\}$) $pr.k$ $mr\{\}$, "(Thou enterest favored, Osiris N.; love of thee is with him unto whom thou comest.' They receive thee with praise, with praise, and one, even thyself, becomes associated with him. They say to thee, Osiris N., 'while they circle the offering table before thee.) 'Thou enterest favored, thou goest forth loved,'" clix 3

Unwarranted additions are often of suffixes:

$sn\{.k\}$ $n.i$ $tm(yw)$ $Dw't$, "may they who are in the Nether World be afraid of me," lv 7/8 (cf. 10)

$n[n]\ sk.n$ $rb\{f\}$ $sw$, "one who knows it does not perish," lx i title

$wn.n\ im\{.i\}$, "'I exist there,'" lxii 36/37; $z.f$ $im\{.i\}$, "that I may write therewith," lxix 16

$im\{.l\}$, "fire," lxxi 28

$im\{.i\}$, "hail to thee," lxxi 4

$p(w)$ $tr$ $hr.f$ $rn.k$ $r\{.f\}$ $p'$ $bs$ $n(n)$ $sd.f$, "What, pray, didst thou do with the firebrand?," xcv 26

Additions of other types appear in:

$\box{\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\in\i
DESCRIPTION OF THE OIM DOCUMENTS

Other corruptions, less easily explicable, are:

- for 12, "1/12," xxi 16
- "bonds were put," xlvii 8/9
- "gladness," for 12, "bounty of the earth," lviii 27
- "O," for nt, "of," after wpt twy, "that trial," lix 20
- "for," for 12 in br.tn, "for you," lx 27
- "your," for 12, "great one," lxvii 10
- ye shall not confine my Soul," lxvii 21
- "companion of Isis," lxviii 11
- "throw into the lake," xciv 29
- "he," ciii 19
- "offerings," cxvii 8
- "she to whom prayer is made," cxviii 9/10
- "them that are in thee," for imnt qualify, "his secrets" (so Ea), cxxii 13/14
- "Falcon ... against me is my name," ciii 14
- "Earth-Gods," cii 28/29

UNCERTAIN TRANSLITERATIONS

Of geographic names in BD 125, Jj1ww, "the Xoite nome" (see AEO II 181*-86*); and 12 in xciii 15, if transcribed correctly (cf. Aa etc.), means "the Heliopolitan nome" near Cairo.

The royal name in c 45 may be read H'sty or possibly Zmty (see Gard. p. 541).

OIM 10486 (M; Pls. LIII-XCVI)

PRESERVATION

This manuscript is almost perfect. When acquired, it had never been completely unrolled. The papyrus was then still quite flexible and light-colored. Upon being unrolled for mounting, some of the "flyleaf" that preceded the writing crumbled. That end was then trimmed. The top and bottom edges are slightly frayed. A few minor breaks occur, most noticeably in lines 707 f., 1004 and 1006, 1023, and 1085 f.; but even there the signs are damaged rather than completely lost.

BENEFICIARY

The deceased 'Irty.w-r.w, his mother Dy-8t, and his father 'r-Pth-h are named together in line 883 only. Names of deceased and his mother together occur twenty-three times, and name of deceased alone occurs twenty-one times. In the majority of M's spells the beneficiary is not mentioned. Variant spellings of name of deceased are:

- in lines 1, 263, 266, 276, 293, 350, 489, 517-23, 735
- (for 12) in 257
- (for 12) in 339
- in 2, 31, 35, 83, 93, 181, 193, 200, 207, 214, 221, 228, 235, 242, 248, 250, 254, 259, 261, 269, 516, 717; same but with r.w omitted in 251
- in 1094
- in 255, 724
- in 716, 883

37 Cf. the editor's preliminary remarks in AJSL XLIX (1933) 141-49.
THE EGYPTIAN BOOK OF THE DEAD

The mother’s name is variously written as:

- \( \frac{1}{4} \) in 93, 883, 1094
- \( \frac{1}{4} \) in 31, 83, 200, 350, 500
- \( \frac{1}{4} \) in 724
- \( \frac{1}{4} \) in 716
- \( \frac{1}{4} \) in 181
- \( \frac{1}{4} \) in 207, 214
- \( \frac{1}{4} \) in 2, 221, 228
- \( \frac{1}{4} \) in 35, 235, 242
- \( \frac{1}{4} \) in 735
- \( \frac{1}{4} \) in 266, 276
- \( \frac{1}{4} \) in 263
- \( \frac{1}{4} \) in 339

DATING

That M is Ptolemaic was first noted by Spiegelberg in a letter dated 27 June 1922 to James H. Breasted, the founder and first director of the Oriental Institute. Spiegelberg’s dating was based on M’s resemblance to T, the Turin BD published by Lepsius in 1842. On Plate LX of the latter is a demotic marginal note, clearly Ptolemaic (see Spiegelberg in *ZAS* LVIII [1923] 152 f.). Georg Möller, cited by Spiegelberg, would date T more exactly to the 2d–1st century B.C. Naville too, at least as early as 1904, had believed T to be “of the Ptolemaic epoch” (see his introduction to P. le Page Renouf, *The Book of the Dead: Translation and Commentary* [Paris and Leipzig, 1907] p. clii). The name of M’s beneficiary is not a certain clue, for it is of a type that begins by the 26th dynasty. The fine lines of the writing, however, are more definite (see p. 45 below).

CONTENTS

M’s BD spells occur in the following order:

<table>
<thead>
<tr>
<th>Lines</th>
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<th>Text</th>
<th>Lines</th>
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<td>93-190</td>
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<td>cf. 24</td>
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\[ ^{29} \text{Corrupted from О 40} \]
### DESCRIPTION OF THE OIM DOCUMENTS

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41
Spells represented, then, are BD 1-8, 15-19, 21, 23-28, 30B, 31-34, 36-45 including 38A, 47, 50-52, 54, 56, 59, 63-64, 68, 71-72, 74-75, 77-89, 91-94, 98-102, 104-6, 108-17, 119, 124-30, 133-34, 137-40, and 142-62. But, as will be seen from the translation, bits from other spells have been worked into some confused passages that take the place of more normal wordings.

M’s vignettes are similar in general to those of T, but some peculiarities appear. The vignettes in order of occurrence are as follows:

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<th>Lines</th>
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BD 1  Funeral procession and service at the tomb.

17 A series of scenes of prayer and magic intended to aid attainment of food, safety, sunshine, bodily wholeness, association with Osiris, and especially complete freedom of activity and of form in the god’s domain.

16 Top scene: Starry sky with winged scarab over shining sun whose red rays are flanked by Isis and Nephthys. Second scene: The Deep lifts sun disk (but it appears on his head; his hands are far from it); he is flanked by bird-souls and praying baboons. Bottom scene: A priest offers incense, libation, and food on table to deceased and son. The two recipients here are dressed alike; but T has man and woman instead.

18 Deities (figures only) named in text, except Re added with first occurrence of § S 6 and space for § S 10 left blank.

18 Deceased stands, staff in hand, as seen in T’s 24.

variant

21 A priest stands ready to perform the ceremony of “opening the mouth.”

23 Deceased faces four instruments for “opening the mouth.” T, less appropriately, shows presentation of a jar to deceased.

24 Behind deceased of preceding vignette stands a falcon-headed figure which may possibly be a substitute for the sun-god Khepri mentioned in text of 24.

25 Deceased invokes a figure in human form who carries a knife.

26 Deceased prays to bird-soul. In T, more exact, he holds his heart to his breast while praying.

27 M omits text, but a three-headed figure behind the soul evidently represents the four sons of Horus pictured in T.

28 A rope on divine standard (form of whole suggests “life” sign) and a god squatting on a shrine. Figure of deceased praying before them, found in T and R, is omitted.

30B Deceased prays to two scarabs.

64 Deceased invokes the shining sun.

31 Deceased spears a crocodile’s tail. The beast has turned its head to look at him and has opened its jaws.

32 Four crocodiles, one with each paragraph of 32 b.

33 Deceased spears a coiled snake.

36 Deceased spears a beetle.

38 Deceased holds symbol of breath. The sail, as often in M, here looks more like a lotus leaf on stalk.

39 Deceased spears a snake.

40 Deceased spears a snake looped on the back of an ass.

40 Duplication with text of 42 beginning variant, where T has no vignette.

41 Deceased spears what looks like a tall basket but seems meant for a snake crawling over vertebrae; cf. 41 in T, also 42 in Empire documents (vertebrae in Pd, snake in Aq and Pp).
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74 Deceased stands behind a snake with human legs.
75 Deceased stands before column symbolizing Heliopolis.
77 A falcon with flagellum on back perches on a shrine.
78 A falcon on shrine.
79 Two deities in human form (overlapped) holding scepter stand before an offering-table. In T there are three separate deities.
80 A god squats before an offering-table. T has instead deceased facing Osiris, while the sun shines between them.
81 A god's head rises out of a blue lotus blossom.
82 Ptah stands enshrined before an offering-table.
83 A phoenix.
84 A heron.
85 A bird-soul.
86 A swallow.
87 A cobra with head of a god.
88 A human mummy with head of a crocodile.
72 Deceased kneels in prayer before squatting Osiris and another god (Tkm; M omits that part of text). 38
54 Deceased holds symbol of breath.
56 Duplication of 54.
59 A tree (the sycamore of Nut according to text) pours water into hand of deceased and offers incense to him.
59 Duplication.
52 Deceased seated (cf. deceased at table in 52 and 53 T, but also in 63 b Ae). Vignette over adjoining text of 44 belongs here with text of 63 a (cf. Pc, T, etc.).
44 Deceased seated, staff in hand, as in Bek. (cf. also 50 Ae).
63 a Deceased pours water from a jar into a bowl; behind him rises a flame depicted like water. This vignette is misplaced with 44 text (see 63 a text adjoining). A similar vignette appears with 137 text.
45 Anubis, facing mummy, holds it upright by the shoulder.
50 Place of slaughter.
47 Two bird-souls perched outside a shrine. M omits text.
93 A bark with symbol of east at prow bears a squatting god with head turned backward (the ferryman of the dead).
43 A deity in human form stands holding a scepter. In T deceased prays to three such deities overlapped.
89 Bird-soul hovers over mummy lying on bier.
91 Deceased, holding staff, watches bird-soul flying away.
92 Deceased stands before a shrine (seen from side). Same vignette is used with 152 text.
98 A god (the ferryman) squats in a bark. This vignette is here used with 99 text.
100 Deceased as phoenix occupies (the sun-god's) bark. Behind the latter stand Osiris and his pillar, which here may represent his city Busiris (miswritten as Mendes in text of both M and R). But legend with Ce's vignette speaks of "erecting the pillar," and bark should be headed toward rather than away from the city. Cf. 129 vignette.
101 A falcon-headed god squats in bark.
102 Like preceding except that god wears a cobra-encircled disk on head.
94 Deceased holds a scribe's palette evidently just received from Thoth.
104 Deceased kneels on one pedestal facing a god squatting on another. T has three gods overlapped.
68 Food on a table stands before a goddess in a shrine. She is crocodile-headed and carries a scepter. Over her head is a winged sun disk. In T the goddess is Hathor.

38 Two double rules, wrongly inserted in text, extend across vignette also. A longer text of 72, without vignette, comes farther on.
A falcon with spread wings faces the Great Flood (the sky-ocean) personified as a recumbent cow with sun disk between her horns.

Deceased with staff stands before a ka-standard which bears food offerings.

Deceased stands holding a heart. The normal scene, fuller, shows him presenting *wet-ib*, "expanse of heart," i.e., "joy," to Ptah.

Atum, Sobk, and Hathor squat before an offering-stand.

Top scene: Khepri squats in a shrine in his bark; Isis (name omitted) and Nephthys squat behind the bark. Second scene: Deceased, introduced by a god with scepter, prays before throned Osiris, behind whom stands Isis (name omitted). Third and fourth scenes: In each of these deceased kneels in prayer, presenting food and drink offerings to two squatting deities.

Activities in the next world, with legends (see translation on p. 185).

Two squatting gods, jackal- or dog-headed (Souls of Nekhen). These fit 113 text instead of 111-12.

Three squatting gods, falcon-headed (Souls of Pe). These fit 111-12 text instead of 113.

Three squatting gods: ibis-headed Thoth and human-headed Perception and Atum (so identified in text).

Three squatting deities: Re (falcon-headed), Shu (with feather on head), and Tefnut (lioness-headed) according to normal texts.

Three squatting gods, falcon-headed, appropriate to 111-12 text instead of 115-16.

Three squatting gods, human-headed. T has instead four different standing deities.

Deceased stands with back to a pylon, probably representing entrance to tomb. This fits 119 text instead of 117.

The forty-two jurors, one for each nome of Egypt.

Enthroned Souls of Pe and Nekhen alternate in four registers.

Judgment before Osiris. Osiris' figure, Anubis-symbol and inscription before him, and shrine within which he sits have yellow background. Description and legends are given with translation (pp. 202f.).

A pool of flame, with an ape at each corner.

Deceased as phoenix in bark precedes a wrongly inserted double rule, behind which stands Osiris between his pillar (probably representing Busiris) and the symbol of Abydos. But bark should be headed toward, not away from, the cities. Cf. 100 vignette.

A god (Shu ?) kneels with arms raised to support and protect a Sound Eye on his head before a squatting falcon-headed (sun-)god.

Anubis-jackal lies on a shrine beside which stands the Abydos-symbol.

Deceased kneels in prayer before Atum. T omits.

Re in his disk squats in his bark.

Falcon and seven (properly nine) squatting deities within disk ride in the (sun's) bark.

Three scenes: falcon on standard set in a bark; deceased in a bark with sun and moon; two falcons on very tall standards in a bark.

Seven shrines and their doorkeepers. Interior lines of shrines are red.

Twenty-one portals of Field of Rushes and their doorkeepers.

Doorkeepers or announcers (some of each according to text) of fifteen portals of Field of Rushes.

See Gard. C 6 and E 15.
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147 Each of seven like scenes shows a ram-headed god holding a stalk of grain as scepter and facing an offering-stand bearing a round cake and a papyrus blossom. In T the god is ape-headed and carries a w's-scepter.

148 Deceased prays to Osiris-Sokar, who is supported by the West-goddess. With them are the seven celestial cows and their bull, the steering oars of the four cardinal points, four sound eyes, and the four sons of Horus. For legends see translation (p. 256).

149 Fourteen abodes and some deities associated with them. But relationships between text and vignettes are mostly obscure.

150 Three snakes (normally four, one for each cardinal point) and fifteen abodes, all in size and style of text signs. For legends see translation (p. 273).

92 Duplication of previous 92, here misused with 152 text. For vignette similar to T's 152 see below.

154 Sun shines upon mummy lying on bier.

151 Anubis as jackal on shrine between two sons of Horus occupies first and third scenes in a panel of five. In second scene mummy rests on bier with Nephthys and Isis at head and foot respectively.

152 In fourth and fifth scenes (duplication) kneeling 'son offers libation and incense to deceased. Cf. tree-goddess offering same in 59 vignette.

155 Pillar-amulet.

156 Tie-amulet.

157 Vulture-amulet.

158 Collar-amulet.

159 Papyrus-amulet.

160 Duplication of 159.

161 Four Thoths stand in pairs facing each other. Each grasps with both hands a vertical line which perhaps represents edge of opening through which one of the four winds comes forth.

162 The heavenly cow, wearing sun disk and plumes of Hathor. Cow and pedestal on which she stands are colored yellow.

STYLE

M is written throughout in hieroglyphic. The vignettes and the body of the text are in black. Red is used for text rubrics of various kinds: whole spell (BD 32), titles (of BD 2-4, 19, 81, 83-88, etc. in full; also of 18, 82, etc. in part), introductory words (passim; of glosses in BD 17), designations of hostile beings (in lines 3-5, 7, 46, 121 f., etc.), sections of a tabulation (in BD 42, 99, and 140), terminal additions (in BD 1, 64, 45, 50, 93, 125, etc.). The vignettes of BD 16 and 144 have some details in red, and 125 d and 162 use some yellow (see descriptions above).

M illustrates especially well the undependableness of individual BD manuscripts. Its outstanding peculiarities have already been mentioned in the Introduction (p. 3). With its omissions, substitutions, and confusions, many of its spells are quite atypical. Only titles and order justify our assignment of some passages to spells with which they otherwise have little or no connection. Yet the fine lines traced by the split-reed pen point used in M's preparation make it a handsome document, with vignettes "of unusual delicacy and refinement."41

SPELLINGS

Phonetic or merely graphic changes appear in the many Ptolemaic and some earlier modifications of traditional spellings. As in R, so in M omissions, additions, transpositions, and interchanges are involved. References below (to line numbers) are merely illustrative, not complete.

41 So J. H. Breasted in "OIC" No. 1 (1922) p. 49.
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Omitted are 1, 1 or y, w, m, n, r, t, d, and plural marks; also single letters appear for double. Examples are:

1: bqt for brj, “morning (tree),” 880; p(l) nb, “the lord,” 1020; $ for p r hr, “this day,” 1110; = for “,” “mouth,” 676, 682; h(l), “O,” 789, 792, 992; h(l).f, “that he board,” 889; zm.f for sm.â, “I killed,” 685; qrâ for qârâ, “bolts,” 901; il(l) hrâ, “the corpse,” 1112

i: (i)ât, “backbone,” 375; r for wrâ, “rushes,” 596; (i)y, “bowl,” 737; (i)y n.k, “join thee,” 89;

â for fâ, “twilight,” 687; Tm for Ïm, “Atum,” 88, 591, 736, etc.; w(i), “bark,” 541, 725, 899, also w(i), 714; m(i), “lion,” 1111

y: nd(y), “which,” or “who,” 714, 913, 954, etc.; H)p(y), “the Inundation,” 1042, 1054


n: pr(â) for psm, “loaf,” 715; (n)hâ, “fierce,” 696; (n)âbâ, “endless recurrence,” 813 etc.; r (n)âbâ, “forever,” 442, 899; zâ(n), “lotus,” 408; w for sn in wrâ, “they retreated,” 358; genitive n: QI for bh n z, “a man’s heart,” 1095; wât(n) R, “the bark of Re,” 725; r7(n) âw, “spell for opening (Empire: ‘being’),” 550; genitive nt: Wât (nt) mâ, “the Sound Eye of the cubs,” 884, 889


final d: q(d) m(I), 2, 28, 30, etc. (but cf. gd m(I), “tell me my name,” 516-23 plural marks: gs-pr lâbhâ, “temple of million(s of years),” 850; cf. ntrwâ plâyâ lâbyâ, “gods who are in the east,” 780, where wâ and lâmy may simply have been transposed

single for double: nty (I), “him who is yonder,” 418; pr for prsw, relative masculine, 605, and yârâ, relative feminine, 1035, 1058, etc.; (m) meh (originally mzh), “of a crocodile,” 436; (m) mârâ(n), “in the evening,” 300, 884, 889 (but m mâr, 42/43; vâmâ, “right,” 436, 595; m(n) . . . “the name of . . .”, 591, 972 (but mr n . . . 975-80 etc.), rd(t), n(n) z ntrâ, “to whom the gods have granted,” 1031; lâw for km, “phallus,” 119 (determinatives wrong), 187

Additions of l, i or y, w, r (including prothetic), t, and plural marks, also double letters for single, are found. Examples are:

1: “âl, 343, and “ânm, 164, for “âm, “swallow”: “âl for Msâktâ, “Day Bark,” 871; = for preposition r before a noun, 995, 998, 1004, etc.; wâ for râ, 792, 928, 998, etc.; zmâ, 652, 726, and zmâm, 653, 703/4, for z’m, “sip”; âl Îâ for n thâ, “I have not transgressed,” 686


w: ârâ for lb, “blessed one,” 1105; uâmâ for mini, “give,” 463/64; râ twâ twâ dâtwâ for râ twâ dâtwâ (cf. NG § 408), “to take him to ferry him,” 490/91; = for n, “of,” 1017; nmwâ for n rmâ, “I have not wept,” 690; bâmâmkâ for Ânmâk, “with thee,” 548; ḫâ for x, “her,” “its,” 972, 983, 991, 1088, etc., also 975, 977, and 975; sâmânâ for Âsnâ, “he has conjured,” 1017; dâtwâ twâ for infinitive dât, “being ferried,” 491

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r: prz for psn, "loaf," 715; prothetic (cf. NG § 609) with prepositions: 'r.tn, "to you," 298; 'hn't.k, "with thee," 548, 567, 786, etc.; 'hm', 'with him,' 731 f.; 'hn'm, "with them," 591; 'hr.tn, "unto you," 633, 703; prothetic with imperative: 'ls, "attach," 511/12

r t within a word: 'htuwpl for 'hwpl, "blessed ones," 1038; 'iqtwppl for 'qwppl, "blameless," 1072; znpl for zn, "blood," 653; t at end: w for tr, active participle masculine, 666; 'htwppl for 'h, "numerous," 994, 997, 1000; nt for preposition n, 457, 892, and for genitive n masculine, 296; bq'l for bq', "ruler," 721, 831; zt for s, "her," 980; t at end of a compound: Nh-Drt for Nh-r-Dr, "Lady of the Universe," 1020; t before determinative: 'htnpl for 'hp, "blessed ones," 1071; 'stt for 'st, "Isis," 751, 868; ipkwi m ipt.tn for ipkwi m ipt.tn, "for I am esteemed as ye are esteemed," 625; ipkwi m ipt.tn regularly for bh, "place" (but feminine resumptive pronoun is used in 25; in some cases b may be meant, for form of first sign is ambiguous in 641): w for hr, "because of," "for," 1091; znlt for znlt, "burial," 1070; qwt for qwt, "mountain," 1092; w as a compound determinative with 'qwppl, "Abydos," 801, Pr-nfr, "the Embalming-House," 844, and Zh, "the Hall," 845; o s similarly with tw, "breeze," 1007; t after determinative: 'ipwppl, "great," 1015; znlt for snld, "fear," 972; sblt for sbppl, "harm," 1023; t after a suffix: 'hn'pt for hnt, "with him," 507; Psdt.ft for Psdt.f, "his Ennead," 736 plural marks: hr 'wynpl, "before him," 777; rhfor singular participle, "one who knows," 25; rhfor rkhwi, "I know," 928
double for single: w for tr, imperative, "make," 505; w for mlt, "that thou mayest see," 992, and w for mlj, "he sees" and similar, 594, 1015, 1089 (but the two eyes may be used for one without phonetic significance): rnm for rnm, "I wept," 690; rnm for rnm, "name," 540, 588, 593; Rhwy for Rwy, "the Two Comrades," 121, 784; nn hntpl for n hnt, "I have not troubled," 691

Transpositions of t are commoner than those of other letters: zm'm for zm'm, "clasp," 658; qmm for qm'm, "create," etc., 90, 97, 901 (cf. also qmm, 184); qmm, 787. Cases of other types are: 'ibk for 'ibk, "the Mourn-er," 731; qyg for qyg, "spit on," 125; rnm for rnm, "thy name," 791 (twice); hrk for hr, "do away with," 110, and "smooth," 532, 729, also written hsk, 774, and hsk, 731.

Interchanges (with or without transposition or other variation) involve:

i and o or y: itw for itw, "heavenly cow," 1114; itw for ity, "crypt," 188, 690
i or y and u: irtw for irtw, qualitative 3d feminine singular, 1114 (same change with other verbs, 780); irtw, 414, and irtw, 471/72, for but, "abomination"; sw for sy, "her," "it," 382
m and n: m for n, "of," 290, 790, 1022; nkm for nkm, "injury," 342; for im, "therein," 586; n for preposition m, 152, 262, 280, etc.; nt for preposition =, 506, 541, 780, etc.; Zhn for Hm, "Letopolis," 829
r and i or y: irtw for preposition r, "to (be)," 601; r for auxiliary verb lw, 245, 335, 380, 513, etc., also written lw, 380; ntw for ntw, "terror," 62, 166, 183, etc.; qis for qis, "burial," 1, and "coffin," 26; kryyt for kryyt, "shrine," 417
r and n: hntw for hnt, "terror," 710; hrp for hnp, "steal," 164
b and h: hntw for hntw, "tumult," 986, 998, 1001
s and z: sier for zwr, "drink," 462, 466; z for s, "her," 972, also written zt, 973, 998, 1080, etc.; Znm for Swm, "Aswan," 848; zn for snld, "fear," 991, 1024
q and k: bryq for bktw, "tomorrow," 293
q and g: lq for ltd, "the Silent Land," 854; q,j, "enter," for 'wy, "become parched," 469; bql for blyt, "grow weary," 59, 124, 171; bql for blyt, a variant of ngt, "hoxk," 452, 460; qf regularly for qh, "night," 106, 150 f., 194, etc. (but qh in 54); dqf for dqs, "tread," 22
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k and g: mkb for 'gb, "flood," 33
t and t: nty for fnf, "worm," 1047; Mntiw for Mntw, "Montu," 747; skty.f for sknt.f, "I reviled,"
"I quarreled," 664, 667, 674; tw9, "wind," for twP, "lands," 179; Tkw-ur for Tkw-ur, "the
Abydos nome," 806, 859, also written Tkw-ur, 789; b9h3al for bowy, "sandals," 886, 891
t and d: ist for id, a tree, 144, also written skty, 146; idn for fnf, "disk," 66, 652; Dnt for Empire
Wnt, Wmnt, etc., a place, 670; bht for bbhw, "throner," 855; hrt for hrd, "child," 356;
spJ for spJ, "sharp," 155; Spt for Spd, a god, 797; zrpt for zrpt, "tail," 1111; stw for stw,
"reader," 12

t and d: stm for stm, "hear," 14, 22
d and t: itdl for itdl, "tree," 708
miscellaneous: Q for iw.i, 927; 4A for iw.i, 610, 615, 635; probably for hI, "O," 998, 1001;tJ for st, "she," ", her," "it," 714, 790, 1047 f.; wrfJ for wrfJ, "he will lan-
guish," 174

A standardized spelling may represent several verb forms normally distinguished. Thus stands for imperfect relative feminine prrt, 593, 1035, 1058, 1079, etc., and for infinitive prt, 1051, 1063, 1080, etc. Again, w- stands for infinitive
irt, 392, 400, 404, etc.

Other spellings to be noted include:
mntn for ltn, (see NO § 604), "of you," 654
rzn for lsn(1), "lo," 275
5% 90, and 5% , 618, and 5% , 20 f. and 736 f., for Psdt, "Ennead"
6% % for mwy, "become new," 47
9% 474, and 9% , 477, for mwt, "die"
mntw for mntw, "moor," "die," 158
9% for nb, "every," 413, and "lord," 981
%J 49, and 49, 1007, for hrJ, "his face"
% for preposition hr before a noun (infinitive), 134 f.
ZJm for Hm, "Letopolis," 209-11, 259 f., 364, etc.
zs regularly for zn, "open," 33, 175, 410, etc.43
% for k/, "bare," 184
%J for lpy, "who is on," 1092
% for dJty, "hands," 380

Late, unusual, or abnormal sign usages include:
A 2 for A 1 as 1st person singular suffix and determinative, 3, 5, 8 f., 14, etc. (very
common, especially through 290)
A 40 for phonetic nyr, "god," 585, 587; determinative of deity after a pronoun, e.g. with hrJ,
"his soul," 426, 438, 512, and hrJ, "unto thee," 992 (but before pronoun in hrJ, 
"with him," 731)
D 2 with stroke 1 perhaps for Hr, "Horus," 733, 775, 778, 1015 (but an omission after
hr may sometimes be involved; e.g., with 1015 cf. hr Hr, "his Father's face," 594)

43 In these examples hr precedes imperative; it is probably not itself imperative, "rejoice," for Wb. assigns that hr with determinative 3 to OK only. Gard. §§ 337 and 250 mention use of only the particle my before
imperative; but cf. others found in R.
44 Cf. same spelling used for zs(n), "lotus," M 411.
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D 35 for n, "of," 1024
D 38 for D 37 in diw, "they give," 892
D 40 for D 37, dl, "give," 45, 58 f., 89
D 54 alone for lw, "come," 781, 891
E 23 nb, "lord," 1106
F without number, jackal's head, for sfl in slfl, "necropolis," 696
F 18 phonetic bt' in l, bi(t)pl, "flat loaves," 767, 769 (cf. J977, 772)
G 39 for G 26* as i' in id(t).f, "his fragrance," 736
G 41 plus "cord falling from neck (hardly T 14 )" for G 40 in p't, "the," 132, and p'w, "one who has flown," 393, 413; for G 47 in p', "who carries off," 170
G 43 regularly written of when standing by itself in a square
H 6 phonetic m' in sor or rm, "a truly excellent spell," 715, 737, 779, 792, etc.
M 23 for M 22 in nn, "this," 130, 175, in nnt, a sanctuary, 178, and in Nn(w).t, 805
N 14 for prr, "god," 629
N 42 doubled for lnty in wnnw, "who stay alive forever (for) the periods to eternity," 442/43, 524, 654. Is value mh < hm, or is form developed out of bowl W 10 /orders?
T 28 for h' in hnnw, "tumult," 1009
W 10 for m' in h'twy, "rejoicer of the Two Lands," 988
W 12 determinative of m'f, "truth," 674 f.

Variations in sign forms include such as:
A 24 with a long, curved element replacing normal stick, as ideogram h in h w s'db, "set up an obstacle," 36
G 1 G 17, G 21, and G 43 usually distinguished but sometimes made alike in a simplified form used for t in d'tpl, 21, and d'tpl.t, 678; m in hnm, 21, and as preposition, 767; n'h in n'h(b)nt, "beg," "entreat," 86, in n'h(b)nt, 293, and in n'h(b)t, 367; and w in w(t), "me," 21
G 36 and G 37 made alike; G 36 + phonetic complement r is used not only for wr, "great," 185, 545, etc., but as "evil" determinative with dw, "empty," "free," 63, dw, "evil," 110, etc.
R 10 made as in 57, 491, and 522
R 17 modified for R 15 t'b or t'b, in t'b, "Abydos," 490, 1011 (with added)
T 5 somewhat similar to M 14 in h'd, "debase," 663, and h'd, "white," 686
V 30 nb, "all," "every," written as or similar, 185, but usually or, 288, 329, 341, etc.; both forms, 305; or for both "every" and "lady," 185; or for both nb, "lord," and W 3 or, hb, 101

The abbreviation for nb, "life, soundness, and health," occurs in 124.

44 Cf. H. W. Fairman in BIFA O XLIII (1945) 72.
46 So already in 11th-dynasty CT (see Gard.).
48 Gard. finds it earlier as phonetic determinative of bt.
47 Cf. Fairman in BIFA O XLIII 68.
48 Cf. ibid. p. 72.
49 Wb. II 213 offers ntr or nnt as readings.
50 Cf. Fairman in BIFA O XLIII 76.
51 Cf. ibid. p. 69.
Use of the proper genitive written n, nt, or nw is surprisingly regular. Only a few contrary instances have been noted:

- n for nt in mnwi n for mnnt nt, “swallow of,” 429; mhnni n for mhnt nt, “ferryboat of,” 935; q(?)r(t)pl n Gb, “bolts of Geb,” 901; drty n, “this hand of,” 518
- nw for n in abl nb nw dwlt, “any gate of the nether world,” 1017 (see a different example in 162)
- nt for n in t’ pn nt imnty, “this land of the west,” 296
- nt for nw in try-tpl nt? plmh 7, “doorkeepers of 7 cubits (in height),” 585

Participles as emphasized predicate adjectives (see NG § 458) appear in nkw st raf nty(P') pr W(8t) m .tn it W(8t) m 4r(y)t, “the one that lives on worm(s), the one that has ascended with you, the one that ‘partakes of’ her portion,” 1046-48.

Negative _ is common for _ (see 660-701, 1030, 1051, etc.).

As in R, the direct object is occasionally introduced by m>n: stk<nyg>pl n Btp, “(ye) who bring Souls,” 13.

The dependent pronoun 1st person singular is written _ in 1023; the final t reminds one of the secondary suffix mentioned below in connection with verbs. The 2d person feminine singular is tw (see NG § 88) in n;tw It.s m hr.s tw, “one whose Father is visible in her sight art thou,” 1055.

Verbs may omit the 1st person singular suffix: nm th for n th.i, “I have not harmed,” 670; dwlt(i), “I praise,” 992. The secondary suffix _ found in Coptic (see NG §§ 73 f.) is suggested by n.t for n.i, “to me,” 459, and tw.t rhkwi, “I know,” 966. Instead of the usual 3d person plural suffix _sn the later suffix _w is used in _ 89, and _ 892, “they give.”

A seim.n.1 form follows the preposition hr in hr pr.n.i, “for I have ascended,” 781, and hr pr.n.k, “for thou hast ascended,” 885 and 890.

The Coptic 1st present form tw.i (see NG § 479) seems to be used in tw.i hr ‘wy.i tw.i rkk(wi) mn.s, “I am subject to myself (alone), since I know her name,” 1035 f., similarly 1039 f.

VOCABULARY

A word nbs for “burn,” “heat,” or similar occurs in 138 in the name Kt-nn-rd.i-n.l-nbs, “Bull Who Gives No Heat,” perhaps also in same line in Mbs-hr-pr-m-hf, “Face-afire Who Came Forth Later.” The first name differs in CT 335; but nbs is common in the second, with variants *sb, *bs, and even *bl. In Empire documents nb.i and nb.i prevail in the first, *bs in the second.

ALTERATIONS

Alterations were made by the scribe in the lines listed below:

16 _ at end erased by smearing
25 _ after Wsi near beginning erased
67 _ corrected to q in hsg near end
101 n corrected to papyrus roll in mnztn (error for mnwyn) at beginning; z corrected to papyrus roll in wdf near end
103 h of rhkwi added near middle
108 _ corrected to _ in s(t)pty at beginning (word begins in 104)
123 very small t of tpy added before w below rubric
129 papyrus roll corrected to _ after imwpl ht near beginning
130 papyrus roll corrected to z in st.sn, “their seat(s)”

DESCRIPTION OF THE OIM DOCUMENTS

143 \( \uparrow \) corrected to \( \downarrow \) in \( mt(w) \), "cat," near end
144 \( n \) corrected to \( h \) in \( rh \) (error for \( hr \)) near middle
145 \( w \) corrected to \( \kappa \) in \( k(t)w(t) \) before rubric
146 \( r \) between \( \kappa \) and \( \delta \) (read \( i \), "O") near beginning imperfectly erased
147 \( \varphi \) corrected to \( \iota \), \( try \), toward end
148 \( \) same erased at end
149 \( \) same erased at end
150 \( r \) after \( Wsir \) and before name imperfectly erased near beginning
151 \( \omega \) corrected to \( \circ \) in \( ml.tw.f \) near middle
152 \( k \) at end erased by smearing because word \( ky \) is written in full in next line
153 \( p \) of \( zp \) added behind centered \( h \) (error for \( \circ \)) at end
154 \( \sigma \) corrected to \( \iota \) near end
155 \( h \) of \( hkt \) added above line
156 \( r \) after \( pr \) near middle imperfectly erased
157 \( \{r\} \) of \( st.f \) near end replaced by \( \iota \)
158 \( nth \) at end erased (see in proper place in 422)
159 \( \upsilon \) corrected to \( \sigma \) in \( ml.tw.f \) near middle
160 \( \theta \) corrected to \( \kappa \) at end erased
161 \( \varphi \) added on head of falcon-headed figure in \( wbn.f \) \( m \) \( R \) below middle
162 \( phr \) \( \alpha \) near middle followed by a short line over end of \( f \) which may be an added \( n \) but is probably only accidental
163 \( f \) in rubric corrected to \( n \)
164 \( \text{two squares erased (last sign, } \uparrow \text{, still visible) and replaced by } \iota \text{ and blank space} \)
165 \( \) corrected to \( \upsilon \) (for \( \varphi \)) as determinative of \( hp \) (written \( p(h) \))
166 \( \varphi \) \( \delta \) near beginning corrected to \( \kappa \) \( \delta \) \( \iota \) (but bird at beginning unchanged)
167 \( \circ \) corrected to \( \iota \) in \( ml.tw.f \) near middle
168 \( t \) added in \( in \) below middle
169 \( \text{duplicate } nt \) added behind end of line
170 \( z \) (or \( f \) ?) corrected to \( \kappa \) in \( wq.n.i \) near middle
171 \( \) erased
172 \( \text{between } 902 \text{ and } 903 \text{ stars in top scene corrected to waves} \)
173 \( \) of \( hr.t[n] \), imperfectly erased, cuts across top of \( t \) of \( in \)
174 \( \text{vertical rules erased to unify horizontal line} \)
175 \( \) mistakenly added after \( w \) of \( smiw \)
176 \( \) imperfectly erased \( r \) corrected to \( \circ \) in \( hmnw \) near middle
177 \( \varphi \) at end canceled
178 \( \) corrected to \( \kappa \) at beginning
179 \( \) after \( hr \) near middle imperfectly erased
180 \( r \) after \( w \) of \( radf \) partly erased; \( \uparrow \text{ replaces some other sign, perhaps } \cup \text{} \)

VARIANTS

After BD 30B, M's order of spells (pp. 40-42) is quite different from the late standard order of T found in general in R. Some groups do occur: 31-34, 39-40, 74-75, 77-88, 44-45, 91-92, 99-100, 105-6, 108-16, 125-27, 137-39, 133-34, 143-50, 152-54, and 155-62; but even in them long omissions and textual differences prevail.

51
Completely omitted are BD 9-14, 20 (18 variant is substituted), 22, 29, 35, 46, 48-49, 53, 55, 57-58, 60-62, 65-67, 69-70, 73, 76, 90, 95-97, 103, 107, 118, 120-23, 131-32, 135-36, and 141. The purposes of most of these are more or less covered by adjoining spells. Yet not only BD 9-13 but their variants 73, 48-49, and 120-21, all concerned with access to and egress from the god’s domain and similar, are missing. Omitted too are such specialized spells as 14, for doing away with a god’s vexation of heart; 76, for assuming any form one wishes; 90, for giving remembrance to one; 103, for opening (earlier documents: being) beside Hathor; 132, for letting one turn around to see his house in the god’s domain; and 135-36, for use on specific occasions.

Of spells actually included in some form or other, only the vignettes of BD 27, 41, 47, 151, and 155-60 and only the titles of BD 34 and 36 are found. Many other spells are much abbreviated, mostly to their beginnings. Even these may be abnormal. In fact, beginning with BD 21, decided differences appear in almost all the texts (cf. the translations).

**CORRUPTIONS**

Several kinds of errors occur in the layout of M’s lines. Since too much space was allowed for BD 21, line 269 is blank. Since not enough space was left for BD 99 a, line 513 had to run into the bottom margin and lines 514 f. were added beside its extension. The rule is omitted between lines 482 and 487; but rules split continuous text in 225, 440, 513 (see above), 715, 766, 910, and 1023 f. Double rules should follow lines 523 and 1114 instead of 522 and 1113 respectively. Double rules should be single after lines 257, 526, 731, and 988. Double rules split a vignette after line 731 and wrongly limit one after 257. Rules wrongly cross the legend line after 257, 513, 526, 731, and 975-88 (corrected by erasure after 975-80).

M’s text itself is by no means in keeping with its neat appearance. Unusual spellings and misused or ambiguous sign forms have been mentioned above.

Confusions of sign order include $\text{\textcopyright}$, determinative of $\text{\textcopyright}st$, “Isis,” added at end of line 213 instead of 214, also such transpositions as:

$\text{\textcopyright}$ for $\text{\textcopyright}w$, “it means,” 124  
$n\text{\textcopyright}p$ for $zn\text{\textcopyright}pl$, “their slaughtering-block,” 174; cf. $\text{\textcopyright}w(n).n.z(n)$, “they retreated,” 358  
$f\text{\textcopyright}f$ for $pl.f$ in $\text{\textcopyright}l(t)(y)pl.f$, “his enemies,” 193, 215, 220, etc., $\text{\textcopyright}k\text{\textcopyright}trpl.f$, “his magic,” 304, and $mr\text{\textcopyright}trpl.f$, “his desire,” 562/63  
$d\text{\textcopyright}f$ for $\text{\textcopyright}d<\text{\textcopyright}f$, “harm,” 305  
$k\text{\textcopyright}pl$ for $\text{\textcopyright}l.k$ in $\text{\textcopyright}l(d.k)$, “thy harm,” 305, and $but.k$, “thy abomination,” 315  
$\text{\textcopyright}$ for $\text{\textcopyright}h$, “live,” 334  
$t\text{\textcopyright}$ for $\text{\textcopyright}k$, “falcon,” 392 (correct in 396)  
$k\text{\textcopyright}$ for $\text{\textcopyright}n.t$, “my name,” 423 end  
$\text{\textcopyright}$ for $\text{\textcopyright}$ in $\text{\textcopyright}r.j$, “he ascends,” 613  
$\text{\textcopyright}$ for $\text{\textcopyright}$ in $\text{\textcopyright}m.tr$, “truth,” 652, 654  
$\text{\textcopyright}h$ for $\text{\textcopyright}h\text{\textcopyright}t$, “hole,” “cave,” 662, 689  
$\text{\textcopyright}h$ for $\text{\textcopyright}h\text{\textcopyright}t$, “embracer,” 699  
$\text{\textcopyright}$ for $\text{\textcopyright}n$, “evil,” 707  
$n\text{\textcopyright}r$ for $wr\text{\textcopyright}r$, “a chunk of,” 715  
$n\text{\textcopyright}h\text{\textcopyright}zp$ for $\text{\textcopyright}h\text{\textcopyright}n\text{\textcopyright}zp$, “a million times,” 792  
$k\text{\textcopyright}$ for $r.k$, emphatic, 890 (correct in 885)  
$\text{\textcopyright}h$ for $s\text{\textcopyright}hr\text{\textcopyright}m$, “a truly excellent spell,” 898  
$\text{\textcopyright}h$ for $\text{\textcopyright}r.t\text{\textcopyright}t$, “2d-7th,” 904-9  
$\text{\textcopyright}h$ for $\text{\textcopyright}t$, “his father,” 1097
Transpositions may involve long passages also, e.g. lines 88-93, omitted by haplography before 83-88 but added later after the omission had been noticed. BD 125 b as a whole is written in reverse order. BD 16 (vignette) stands in the midst of BD 17 text. Like R and other late manuscripts, M puts in BD 17 § S 17 the gloss ... \( k(t)w(t)<\text{sn} \) of lines 160 f. found near the end of § S 16 in Empire documents.

Confusions of sign forms are numerous. Examples of at least most of them are listed here:

A 1 for A 2 as determinative of \( \text{nd} \), “fear,” 184, nd, “save,” 185, \( \text{shw(r)} \) sw, “his detractor,” 185, zwr, “drink,” 454, etc.
A 7 as determinative of wrf for wrf, “languish,” 174
A 24 as determinative of qnq, “crush,” 179
B 1 as determinative of hmt, “woman,” 679
B 2 as determinative of twr, “conceive,” 182

A 2 as 1st person singular suffix and as determinative, so common that it is given above under sign usages (p. 48)
A 7 as determinative of ms(\( t \)), “birth,” 32, and ms, “bear,” 56
A 24 as determinative with (m \( j \))w(y), “(by force),” 37
A 40 as determinative of Hpy, “Hapi,” 128, and (h)mnj, “slaughterers,” 155

A 17 for A 2 as determinative of n\( \langle\text{gg}\rangle \) (written n\( \text{ntn} \)), “honk,” 159
A 40 for A 1 as determinative of \( \text{Hq} \langle\text{gg}\rangle \), “honk,” 159

B 1 as ideogram for N\( \text{fr} \), “God,” 608
C 1 but falcon-headed for N 5 \( \phi \) as determinative of mi(\( n \)), “today,” 1007
F 34 \( \theta \) for F 34, ib, “heart,” 917
F 42 \( \phi \) for V 17 \( \phi \), “shout of joy,” 90
Z 1 \( \theta \) for V 17 \( \phi \), “shout of joy,” 90
D 4 \( \phi \) for D 21 \( \phi \), “wade,” 666, and phonetic for auxiliary \( \text{sw} \), 784
D 21 \( \phi \) for D 4 \( \phi \), phonetic in fr.\( \kappa \), “thou traversest,” 53, and as determinative in dg.\( \iota \), “I behold,” 66
D 46 \( \phi \) in \( \text{sw} \), “who attacks,” 164, dbb, “obtain,” 544, \( t\langle\text{nd}\rangle(t)\), “your net,” 1090/91, and \( r\text{ed}<\text{rad} \), “flourishes,” 1107
F 42 \( \phi \) in spr, “arrive,” 91, 116, 991, 1007
F 46 \( \phi \) in tz phr, “vice versa,” 657
V 30 \( \phi \), nb, “lord,” 166, and in nbw, “all,” 51 and 75
X 1 \( \phi \) in \( t\langle\text{fr} \rangle(t)\), “snatch away,” 122, tnm, “strayer,” 682, and tk, “flame,” 776
Y 1 \( \phi \) as determinative of st\( \text{nw} \), “exalt,” 662, and as ideogram for md\( \iota \), “roll,” 1017
Aa 1 \( \phi \) in \( \text{fr} \), “cease,” 1109
D 21 \( \phi \) for N 40 \( \phi \), “go,” 421

DESCRIPTION OF THE OIM DOCUMENTS

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D 21 \( \phi \) for N 40 \( \phi \), “go,” 421

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D 21 \(\rightarrow\) for V 30 \(\leftarrow\), nb, “all,” 349

Z 1 \(\leftarrow\) for D 37 \(\rightarrow\) in di.tn, “give ye,” 448, and in rdj, “it has been granted,” 555-58 twice, separated by Z 1, for D 37 twice in Hr-dd.\(\bar{f}\), “Hardeedef,” 302 for D 40 \(\rightarrow\) as determinative of \(n\dot{s}n\)\(\ddot{p}\), “rage,” 123 (but correct earlier in same line)

D 41 \(\rightarrow\) as determinative of \(ru(\ddot{i})\), “go,” 657

N 35 in \(n\dot{hm}\), “rescue,” 1023 (but correct earlier in same line)

D 37 \(\leftarrow\) repeated for D 36 \(\leftarrow\) repeated in \(\dot{\ddot{w}}\), “hands,” 473

ID 40 \(\rightarrow\) twice, separated by Z 1 i, for D 37 twice in Hr-dd.f, “Hardedef,” 302

for D 41.. as determinative of \(rw(i)\), “go,” 657

N 35 in \(\dot{nkm}\), “dark one,” 1023 (but correct earlier in same line)

ID 41.. repeated for D 37 repeated in \(wy\), “hands,” 473

ID 44 for ID 37 \(\leftarrow\), “beginning,” 94 (but correct earlier in same line)

ID 41.. as determinative of \(rw(i)\), “go,” 657

or ID.3 repeated for dd, “causing,” 149

ID 44 for ID 37 \(\leftarrow\), “beginning,” 94 (but correct earlier in same line)

ID 41.. repeated for dd, “causing,” 149

ID 56 \(\leftarrow\) for U 17 \(\leftarrow\) in \(gry\), “lie,” 692

N 26 \(\leftarrow\) for D 36 \(\rightarrow\) repeated in \(\dot{\ddot{w}}\), “hands,” 473

D 58 \(\leftarrow\) for T 34 \(\leftarrow\) in \(\dot{nkm}(y)\), “dark one,” and \(\dot{nkm}\), “darkness,” 674, and in \(\dot{nm}\), “slaughtering-block,” 685

F 23 \(\leftarrow\) for N 26 \(\leftarrow\) in \(gw\), “evil,” 82

F 30 \(\leftarrow\) or similar for V 22 \(\leftarrow\) in m\(h\)ty, “northern,” 114 and 117, \(m\dot{h}.n.\ddot{f}\), “he filled,” 120, \(M\ddot{h}(\ddot{t})-\ddot{w}r(\ddot{t})\), “the Great Flood,” 125, \(m\ddot{hty}\), “northern,” 132, and \(m\dot{h}.n.\ddot{f}\), “northern sanctuary,” 825

F 34 \(\leftarrow\) for D 2 \(\leftarrow\), \(hr\), “about,” “over,” 667 and 669

Aa 2 \(\cup\) as determinative of \(h\dot{t}\), “corpse,” 1112

F 38 \(\rightarrow\) for L 5 \(\rightarrow\), ideogram of \(\ddot{z}p\), as phonetic determinative of \(sip\) in ‘\(I\ddot{r}y\)-\(\ddot{w}(\ddot{t})-s(\ddot{t})p\), “Examiner,” 176

F 39 \(\rightarrow\) for D 63 \(\rightarrow\) in \(s\dot{h}.\ddot{f}\), “he arrives,” 27

Z 1 \(\leftarrow\) for D 63 \(\rightarrow\) in \(s\dot{h}.\ddot{f}\), “he arrives,” 2715

G 5 \(\rightarrow\) for G 37 \(\rightarrow\) as determinative of \(\dot{\ddot{w}}\), “evil,” 82

G 14 \(\rightarrow\) for G 21 \(\rightarrow\) in \(N\dot{hb}-k^1\), a god, 159

G 17 \(\rightarrow\) for G 1 \(\rightarrow\) in ‘\(gb\) (written \(mk\)), “flood,” 33, ‘\(bs\) (variant of \(bs\)-\(hr\), “Face-affire,” 138, \(d\) (written \(mt\)), “crocodile,” 525, and \(hr.\ddot{f} h\dot{f}\), “backward-facer,” 689

G 43 \(\rightarrow\) in \(tw.\ddot{f}\), auxiliary verb, 26, \(t\ddot{p}.t\ddot{w}.\ddot{f}\), “if ye are counted off,” 36, (“\(n\ddot{dw}\), “sunshine,” 88, and \(\dot{\ddot{f}}w\), “\(\ddot{f}\)-crowns,” “\(\ddot{f}\)-crowns,” “\(\ddot{f}\)-crowns,” 721/22

G 20 \(\rightarrow\) for G 17 \(\rightarrow\), preposition, 300, 714, 1113

G 29 \(\rightarrow\) but without caruncle for G 1 \(\rightarrow\) in \(t\ddot{m}\), “searing,” 189, and \(\ddot{d}(\ddot{t})\), “net,” 1091; for G 17 \(\rightarrow\), preposition, 296

G 29 \(\rightarrow\) for G 21 \(\rightarrow\) in \(n\ddot{b}\), “uniter,” 663 f.

G 35 \(\rightarrow\) in q.\(j\), “that he may enter,” 16

G 38 \(\rightarrow\) for G 1 \(\rightarrow\) in \(d(\ddot{t})\), “behold,” 47, \(\ddot{w}\), “afar,” 53, \(\ddot{d}(\ddot{t})\), “instant,” 53, \(\ddot{d}\), “crocodile,” 995, and \(l(\ddot{d})\ddot{t}(\ddot{t})\), “your net,” 1090/91

G 17 \(\rightarrow\), preposition, 119

G 38 \(\rightarrow\) for G 1 \(\rightarrow\) in \(n(\ddot{y})\ddot{c}(k)\), “thy,” 705

G 41 \(\rightarrow\) “foord dangling from neck” for G 47 \(\rightarrow\) in \(t\ddot{f}\), “who carries off,” 170

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G 43 I for A 1 as suffix pronoun. “I,” 671
G 1 in Vw, “praise,” 23, wplf, “when he was proceeding,” 115, b, “the... of,” 430, and f, “crocodile,” 447
G 37 as determinative of swnn, “punish,” 46
after X 1 for G 17 as, preposition, 64
H 6 for M 17 as, auxiliary verb, 1097
I 9 for F 51 as determinative of fpl, “members,” 38
G 17 as, preposition, 560
N 35 as, preposition, 509
Z 2 in 3hw, “the living,” 306
I 10 for F 20 in nort, “flame,” 691
M 17 for M 40 i in Vw, “brightness,” 51
N 2 T for S 28 as determinative of slf(t), “garment,” 405
Y 5 over N 35 — over Z 9 in mmmn, “he had gone about,” 302
N 5 ® for D 19 in hnty, “presiding over,” 838
D 54 as determinative of pr(t), “going forth,” 1 near end
O 49 ® as determinative of fsp(written f2), “thy f(nome)’s,” 61
O 50 ® in zp, “time,” 792
W 24 ® in nw ntrpl, “of the gods,” 51
X 1 ® in irtrpl, “wont to be done,” 36
X 6 ® probably in b(t)pl, “flat1 loaves,” 767, 769, 772
Aa 28 ® in spq, “row,” 50

N 29 ® for D 36 in <h(t)>pl, “offerings,” 111
D 58 in h(t)bf, “(he) sent forth,” 123
U 30 ® in f, “hot,” 676, 687
W 24 ® in sfnw, “exalted,” 662
X 1 ® in makt, a region, 528
N 30 ® for T 29 in nmtmn, “their place of execution,” 79, similarly 685
N 35 ® for D 36 in rd, “giving,” 279 (written r̄ n), 284
N 25 ® as determinative of Punt, “Punt,” 51/52
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N 35 — for O 29 ➔ in ², “great,” 75
P 8 ➔ in m² hw, “triumphant,” 683
Y 1 ➔ as determinative of ³, “blessed,” 30, (q)[m³], “offerings,” 1011, and probably in phr.f., “he circles about,” 277 f., 281 f., similarly 304 etc.
Aa 11 ➔ in m³ hw, “triumphant,” 1095

N 36 ➔ for N 37 in tP. “harm to thee,” 348
N 37 ➔ for N 1 as determinative of kry, “superior,” 677
N 16 ➔ in V, “land,” 48 near end
Y 5 ➔ in [s]mmt, “established,” 45
N 41 ➔ for M 21 a in smp³, “herbage,” 708
O 1 ➔ for D 54 as determinative of pr(t), “ascent,” 511
O 34 ➔ as determinative in mdft.f., “his chisel,” 271
O 4 ➔ in hw, “day,” 10, 12, 50
O 39 ➔ as determinative of dw[t], “mountain,” 1092
U 30 ➔ in tp³, “secrets,” 615
O 18 ➔ for Q 3 ➔ in ipw³, “those,” 137
O 22 ➔ for D 32 as determinative of hpt (written pt³), “embracer,” 699
O 29 ➔ for D 21 ➔ in rdt.a.(t)w³, “they have been appointed,” 189, and rd(t), “putting,” 1014
plus phonetic complement ‘plus papyrus-roll determinative for O 34 ➔ as suffix in hrt pgs.s, “spat upon it,” 125
O 34 ➔ for N 35 ➔ in n.n, “to us,” 131 (second n), 140 (first n), and as n, preposition, 158
Y 1 ➔ as determinative in (nt-)³p³.k, “thy wont,” 54, wbf.f.r, “he penetrates,” 656
Aa 15 ➔ in (s)m³, “image,” 633
N 35 ➔ for O 35 ➔, (i)z, “proceed,” 928, 973
O 34 ➔ for D 54 as determinative of pr(t), “ascent,” 511
O 34 ➔ for N 2 ➔ for Aa 18 ➔ in hrt s, “after,” 64
O 39 ➔ for O 1 ➔ as determinative of st, “seat,” 282
O 49 ➔ for N 5 ➔ as determinative of wurt, “hour,” 54
Aa 1 ➔ in thth, “mussed,” 187
P 5 ➔ for N 31 ➔ as determinative of 〈uw〉(t), “afar,” 53
Q 1 ➔ for T 34 ➔ in 〈t〉nmy, “strayer,” 682
Q 3 ➔ for N 29 ➔ in hq, “despoiler,” 37
U 30 ➔ in s[t], “torture,” 155
W 10 ➔ as determinative of (i)³b, “join,” 89
W 11 ➔ as in gr(t) (written prn), “and,” 146
Q 3 ➔ for T 28 ➔ for hryt-ntr, “the god’s domain,” 660
R 9 ➔ for R 8 ➔, ntr, “god,” 483
S 29 ➔ for D 58 ➔ in hbs, “wrap,” 8
S 43 ➔ in md³, “words,” 674 f.
DESCRIPTION OF THE OIM DOCUMENTS

S 32 for Aa 23 in Mddw, "Smiter," 156/57
S 42 for M 34, bdt, "wheat," 659
S 43 or similar for M 17 in, "by," 724, 735
or similar for U 33 in "Inset," "Inset," 136
T 12 for V 4 in (m)w'y, "(by force)," 37, swj, "extol," 44, 4w(t)q, "afar," 53,
w'y, "robin," 151, 494, 5w(t)q, "carriuion," 171, and 6w, "rot," 478, 482
T 28 for W 12 in grq, "lying," 177
U 2 perhaps for V 4 in 'w'y, "robin" (written 'm'y, "swallerP"), 550
U 21 for E 34 in nswy, (written nstpwew), "physician," 161
U 19 in nw. "these," "this," 161, 468, and nw[en]h, "I did wrong sexually," 689
U 24 or similar for F 10 as determinative of 'm. "swallow," 687, 697
U 28 for Aa 30 in hkrw([w])p, "ornament," 40
U 31 after 'X 1 for A 29 and as determinative of shd, "upside down," 471
repeated for M 17 repeated in ir(y)ru, "they make," 23
U 35 for F 29 sty, "who shoots," 157
M 14 in W'd-er, "the Sea," 113
U 36 for T 3 in shd, "illuminating," 149
V 2 reversed for N 25 over Z 7 in n(y) wi, "I belong to," 5
V 20 repeated for O 1 repeated in If(ticeps), "the Two Sanctuaries," 89
V 25 for U 26 in usb, "who opens," 76
V 28 for M 29 in smm.n.t, "I have healed," 650
V 30 for D 21 r, "to," 23, 36
V 31 in (p)swy, "shining," 20, and 3k.kn, "ye shall say," 36
W 3 in 6(y), "6th-day feast," 11
W 12 for D 19 in jdy, "nosey," 698
T 28 for yr(t), "duty," etc., 36, 50, br, "bearing," 153, Hr-t, "Kheraha," 184, and br(y)u<yrpu, "mallet," 517
W 15 for Q 7 as determinative of nb, "afire," 693
W 24 for N 6 as determinative of hbr, "festivals," 798
X 1 in smy, "is being founded," 180
W 24 for U 23 in mr, "cruel," 155
Z 1 for D 21 in Zkr, "Sokar," 84, fty sty, "examiner," 104/5, and tty, "that adheres to," 129
D 54 as determinative of zj, "pass," 175, 551, and f(k), "ceases," 1109
N 23 as determinative of tr, "earth," "land," 29, 48
N 29 in igr(t), "blameless," 57 (for igr="initiate")
Q 3 in sj.n.k, "thou hast tested," 19
Y 1 as determinative in rh.n, "knows," 41
Z 1 as determinative of tr, "earth," 29, br, preposition, 86, and k, "pool," 1083
Z 2 in mtp, "words," 35
Z 4 in wdbt, "ushabtiu," 34 f., Swty, "Seth," 41, and br (w)ey, "from before," 273, and "subject to," 1035
Z 7 in uy, "the double doors," 85

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THE EGYPTIAN BOOK OF THE DEAD

X 1 for Aa 1 © in wnh nmtt, “far-strider,” 700
Aa 15 ← in r gs, “beside,” 550
X 1 for W 11 in sgg, “honk,” 159
X 1 for W 11 in dg, “beholding,” 47
Q 3 for Z 4 over N 21 in rgs, “beside,” 550
X 1 for Z 4 over N 21 in dgs, “far-strider,” 700
X 1 for D 40 as determinative of wn, “open,” 270
X 1 for N 23 repeated as determinative of t'w, “the Two Lands,” 169
N 35 in hzm, “natron,” 112
Z 1 plus N 23 as determinative of t', “earth,” “land,” 11, 13, 19, 60

X 1 for Aa 1 © in wnh nmtt, “far-strider,” 700
Aa 15 ← in r gs, “beside,” 550
X 1 for W 11 in sgg, “honk,” 159
X 1 for W 11 in dg, “beholding,” 47
Q 3 for Z 4 over N 21 in rgs, “beside,” 550
X 1 for Z 4 over N 21 in dgs, “far-strider,” 700
X 1 for D 40 as determinative of wn, “open,” 270
X 1 for N 23 repeated as determinative of t'w, “the Two Lands,” 169
N 35 in hzm, “natron,” 112
Z 1 plus N 23 as determinative of t', “earth,” “land,” 11, 13, 19, 60

X 1 for Aa 1 © in wnh nmtt, “far-strider,” 700
Aa 15 ← in r gs, “beside,” 550
X 1 for W 11 in sgg, “honk,” 159
X 1 for W 11 in dg, “beholding,” 47
Q 3 for Z 4 over N 21 in rgs, “beside,” 550
X 1 for Z 4 over N 21 in dgs, “far-strider,” 700
X 1 for D 40 as determinative of wn, “open,” 270
X 1 for N 23 repeated as determinative of t'w, “the Two Lands,” 169
N 35 in hzm, “natron,” 112
Z 1 plus N 23 as determinative of t', “earth,” “land,” 11, 13, 19, 60

Y 1 ← for N 1 in r rw(ty), “forth,” 29
N 26 ← in dwt, “evil,” 730
N 35 ← in t3(t)n, “these,” 35, 136, ipth, “these,” 38, and dr.n.i, “I have done away with,” 712 (cf. 704)
O 34 ← in hr(y) sn, “they make,” 23, i(zj)(t)p1, “sin,” 63, 169, rdi.sn, “they put,” 107, wnn.sn, “they were,” 108, im.s, “therein,” 113, m hzm, “when it was raging,” 123, and ‘nh.t, “it lives,” 337
R 4 ← in htp, “be gracious,” 898
X 4 ← in t3p1, “broad,” 15 f., 27, 658
Z 2 1 for S&m, “thy Leaders,” for Sm, “thy Followers,” 86

Y 5 ← for V 11 11 in dtn.i, “I dammed,” 708
D 54 for D 21 ← in wr, “great,” 427
I 9 ← probably in n(yj), “to him,” 299 middle
N 35 ←, preposition, 299 near beginning, 706 near beginning
Z 4 ← for N 23 as determinative of t', “abode,” 1025, 1029, 1033, etc.
W 10 1 in wnh nmtt, “far-strider,” 700
X 1 ← in tw (ds).k, “thyself,” 562
Z 9 × for N 14 in dtn.p1, “gates,” 900
Z 11 1 for R 15 1 as h(w), “cessation,” 53
Z 11 1 for G 17 1 for M 42 + in twdw(t)pl.k, “thy people,” 4 f.
Aa 1 × for N 5 1 as determinative of h(h), “white,” 686
O 50 1 in zp, “time,” “occasion,” 294, 302, etc.
Aa 11 ← for Y 1 ← as determinative of w'dw, “quickener,” 891
Aa 27 ← for A 2 1 in t, “O,” 1038

Shifts of sign forms occur too in such cases as:

1 for 1 in hz(y)pl.k, “thy favored ones,” 47
1 for 1 h(t), “bearing,” “conducting,” 50
1 for 1 st, “them,” 53 end; same plus papyrus roll for 1 1 2nut.s, “its mate,” 124/25
1 for 1 in htp(k), “(thy) setting,” 85
1 for 1 for mr s(y), “it was sick,” 124
1 for 1 in h(t), “accounting,” 177
1 for 1 in pds, “flattened,” 187

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DESCRIPTION OF THE OIM DOCUMENTS

Wrong determinatives are illustrated by _LEG, “take,” 388 and 645, written as “shine,” “illumine,” with  for  and by mistaken addition of  after  for “sun,” “drink,” 462.

Confusion of persons appears in such cases as  for  for “they say,” 23;  for “they take their seat,” 45; and  for “our brazier,” for “their brazier(s),” 158. Two suffixes are attached to same verb in  for “Let me go (as thou goest),” 52/53.

Omissions may be of any length and of either consecutive or scattered elements. Single signs are omitted e.g. in  for “as for,” 477, 494;  for “his disk,” 148;  for “shining,” 20;  for “invokes,” 22;  for “fierce,” 606;  for “rescue ye,” 525, 1024;  “I know,” 912/13;  “I slandered,” 663;  for “lord of might,” 1106. Cases where more is missing are typified by  for “who(see) wall is (of met)al,” 596,  for “abode . . . (from whom) Re ascends (to) Kheraha,” 1058/59, and passages such as  for “(this) gate. I have (come),” 1004;  “the beautiful west. (I know),” 1081; etc.

Additions are sometimes merely insertions of single signs. Examples are  for “the Inundation,” 748;  for “he has come,” 778;  for “to him,” 738, 1096, and  for “this,” 1098. But whole words or phrases too may be added; cf.  for “your name,” thrust into the midst of  for “abode . . . (from whom) Re ascends (to) Kheraha,” 1058/59, and fragmentary repetitions such as those in 955, 957 f., and 971. Most of line 712 is an intrusion into BD 125 c § S 8 M of bits from BD 125 c § S 2 M. Long ditto\textregistered\textcircled{g} graphics occur in 15/16, 134/35, and 233-39.

UNCERTAIN TRANSLITERATIONS

Lines 597 f. seem to be unique; they are only partially readable, evidently corrupt, as are presumably some at least of the passages cited below.

Where to divide words is the problem in  for “aspect of the divine . . . (thy or thy father),” 670, and  for “(this) gate. I have (come),” 1004;  for “on behalf of thy father . . . ,” 766, since none of the apparent possibilities is found in Wb.

In 693 what is possibly an incomplete  is followed by what looks like hieratic  and  Read _Hlnm_, “from Zawiyat al-Maitin” (with Wb.) or “from Kum al-Ahmaz” (with _AE0_ II 90° f.; cf. Karl Baedeker, _Egypt and the Sddan_ [1929] pp. 220 f.)? Both sites are just above Minyah. But no parallel has been noted, and the spelling would be quite abnormal.
THE EGYPTIAN BOOK OF THE DEAD

May I in 675 be miswritten for ḫq-ʾdl, “the Heliopolitan nome” (cf. Aa etc.)?

Unidentified place names connected with Osiris are ʾnh, 795, ʾny, 796, and Madīwy, “the City of the Two Ears,” 851.

OIM 12220 (Pl. CIII)

Round-topped painted wooden stela, split but complete. The winged sun, “the great god, the Edfuan,” hovers above scenes showing the deceased praying to the sun-god as Re-Harakhte and Atum respectively. Below are written in hieroglyphic two sun hymns, BD 15 c beginning and 15 g beginning. The beneficiary was the “priest of Montu the lord of Thebes, Osiris ḫr-zḏj-stḥ, son of the priest of Thebes ʾnh,(n)-ḥnsw the Elder” and of “the house-mistress Mwt-hṭp(t)ḥ.” His priestly title ḥm-ntr n Mnt(w) is supplemented in the legends to the scenes by others: (i)t-nṯr mr(y-nṯr) zḥn Wḏt, “father and beloved of the god,” seeker of the Sound Eye,” and dw-nṯr, “god-praiser.” The titles suggest Thebes as source of the stela. For dating cf. the similar scenes on OIM 6898.

OIM 17242 (Pl. LIA)

Hieroglyphic manuscript fragment on papyrus, now darkened. It contains BD 20, with title in red, text and ruled lines in black. A late date, Ptolemaic or even Roman, is suggested by use of a split-reed pen, spellings of ḥḏḏt with ỉ at the end, and writing of ṣ with ỉ as separate signs.

OIM 17243 (Pl. LJB)

Hieratic manuscript fragments on papyrus, somewhat yellowed. The main text fragment contains parts of BD 82 and 83. The tall fragment shows three figures, each with feather on head, probably jurymen of BD 125 b or d, though the third seems to include a lotus blossom (cf. BD 81 vignettes). The traces of writing below are illegible. The third piece may belong to BD 93 vignette (cf. that used in Leyden T 16). Dating is based on forms of signs. ḫmwn, “Heliopolis,” is written ỉ, in column 2. Variants from normal text include ḫḥ, “my neck,” i 5, for ḫty(t), “my throat,” and ḫḥt, “beer,” i 6, for mdwj or mdṭ, “words,” both in BD 82 d.

OIM 17246 (Pl. C)

The four now incomplete columns of hieratic text, all in black, once contained respectively BD 85, 84, 86, and perhaps 87 ō. Some four lines above the top of this fragment are wholly lost. Forms of signs determine dating. Though the name of the beneficiary has not survived, a sign probably to be read ỉsk, “scribe,” in column iv (probably from beginning of BD 88) may give one of his titles. In column ii 5 determinatives of ṭ, “earth,” have been written over unerased legs. Added above the line are signs omitted in ii 19 and iii 10 and a passage omitted by haplography in iii 15. In BD 84 § S 2 ḫw (i)ḥtḥ m ḫḥ, “things are in my belly,” ii 16, replaces normal ḫw ṣḥ ... , “remedies are ....”

OIM 18039 (A; Pls. I-IV)

Papyrus BD of “Osiris the house-mistress, the songstress of Amon-Re the king of the gods, Tʾyvrḥ-ḥnwt-Mwt, wife (ḥbṭ) of the scribe of the double treasury Ṣ(y)-ḥ(w)-pḥnḥ-tḥ.” She is pictured in the initial vignette at right praying to “Osiris presiding over the West, lord of Abydos, Unnofer, lord of eternity,” for food offerings. Osiris’ flesh is colored green, his garment white. He sits on a blue throne with red back. The legend just quoted is written in black hieroglyphs on a white ground, but BD 23-26 and 28 a-b § S 1, which follow, are in hieratic with rubrics.

65 On interpretation of these titles see AEO I 47*-53*.
DESCRIPTION OF THE OIM DOCUMENTS

The manuscript is complete except for some of the margin at the beginning. A full blank page survives at the end. The document seems to have been written expressly for its owner, for her name is written above the first spell and below the last and fits perfectly into the texts throughout.

Our lady and her BD were probably buried at Dair al-Bahri, Thebes, in a gallery-tomb shared in the 21st dynasty by more than 150 priests and priestesses of Amon, for the name borne by her husband is listed in an inventory of finds made there, though her own name does not appear. This tomb was found in 1891. The papyrus was given to the AIC by Robert H. Fleming in 1894.

A variant to be noted in BD 28 b § S 1 end is iw hnp ⟨n⟩.f ‘i m’ m r ‘q’, “My portion out of 6 has been presented (to) him at the proper entrance,” iii 12. This agrees with Ec; but some CT documents have iw hnp n.k 3 m r ‘q’ m r ‘Hmnw, probably “sand has been presented to thee at the entrance to Hermopolis.”

There are a few peculiar writings, among them an incomplete gs, “side,” ii 6, and an incomplete in dun.f, “he straightens,” ii 10. In Nfr.i muti, “my City-God,” ii 2, mut is made adjectival by addition of . Where we expect mhnt, “ferry,” i 11, the middle of the word seems written with two birds. The verb fmr, “numbering,” ii 3, includes plural marks as though it began with the plural pronoun mn, “you.” Other hints on phonetics are given by use of n im.s for im.s, “with it,” i 5; hmr.lw for qualitative hmst, “seated,” i 5; t for tla, “lo,” and b for br, “place,” i 10 and 12; btn for btm, “faster,” i 10 and 13; in.tw.f, “he is brought,” and ntf, “he,” each for nty.f, “whom it,” i 10 and 13 respectively; iw.n.i “I have come,” for tbt n.t, “I have my heart,” i 5; “my eyes,” for w 2, “I do,” ii 2; m hnp.n.f for m t.n.f, “it has seen,” iii 8 (see Gard. § 413); and st for sw, “it(self),” iii 10. A t may be inserted without reason, as in for gs, “side,” i 5, sdypl for sypl, “crushers,” iii 8, and rft[t].n.t, “I have granted,” iii 11.

Errors include omissions of single letters such as of qrftw, “crooked,” ii 10, of single words such as in, “by,” i 1 and 8, hr, “on,” i 9, z, “a man,” i 13, and n, “of,” ii 2, and of several words together in BD 26 § P. There are also additions: e.g. lmnny, “the west,” inserted before m hryt-nfr, “in the god’s domain,” i 1, and n in tly.n.tw for tly.tw, “be taken,” iii 5. An — is miswritten as in hnp ⟨n⟩.f, “has been presented to him,” iii 12. Other mistakes appear in bbtɔnɔ for bhnɔnɔ, “bn-dogs,” i 9, and ‘dypl for ‘nypl, “who have turned aside,” iii 9.

USHABTIU

Of the ushabtiu here described, all bear BD 6 except that a substitute text is found on OIM 17286 and 17354.

OIM 5657 (Pl. CVIII)

The incised text is still legible, though the wood is badly weathered and split.

OIM 6332-33 and 6335-37 (6333 and 6336 on Pl. CXXIV)

The fronts, but not the backs, of these ushabtiu may have been molded. Some backs are quite flat; others (6332 and 6337) are modeled to bring out the wig and the sack that is hung over the shoulders. BD 6 is written in hieratic (not in the usual hieroglyphic) on the backs; but the lines vary from figure to figure both in number (from 12 to 15) and in length, so that they extend more or less over the fronts as well. This feature is most noticeable in 6336, least so in 6332. The text of the latter is so worn that it is almost illegible; others are worn in spots. The best preserved text is that of 6333, which has, however, unfortunately lost its foot and with it the very end of its inscription. These ushabtiu were found at Abydos by the EEF, probably in 1900/1901, but seem not to have been mentioned in its “Memoirs.” The beneficiary’s name may mean “Their dependence is on Bastet.”

64 See description of tomb and its finding by G. Daressy in ASAE I (1900) 141-48.
65 Daressy in ASAE VIII (1907) 18.
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OIM 6395 (Pl. CXVII)

Foot of an exceptionally large and well cut limestone ushabti of Mnw-ms, who, like his father Hr, was high priest of Onuris. OIM 6398 A and 6449 have the same beneficiary.

OIM 6397

The surviving traces of the inscription, written in black on a white background which is mostly lost, show it to be BD 6.

OIM 6398 A (Pl. CXVI)

The body is whitened. BD 6 is incised; but down the front, cutting across the horizontal lines of that text, a painted yellow panel framed in red bears in black ink the title and name of Mnw-ms (as on 6395).

OIM 6449

The inscription (end lost) is written in black on white. OIM 6395 etc. have the same beneficiary.

OIM 7142 (Pl. CXXXI)

The beneficiary was a priest of Hathor; his mother’s name seems to have been added but is illegible. The wig, the ruled lines, and the more or less impressed characters of the inscription stand out in deep blue. The whole is smoothly glazed. The bearded figure is of Saite type, with plinth and pedestal. It carries in the left hand a pick and in the right hand a hoe and a cord (here omitted) by which a small bag is slung over the left shoulder.

OIM 8101 (Pl. CXII)

The beardless figure, painted in black and red, wears a lotus blossom and buds on the head, a fillet, a broad bead collar, and bracelets. It carries a hoe in each hand and a sack on the back. Over the left shoulder hangs a yoke. The horizontal inscription and the dividing lines were incised; then the lines were colored red, and the signs of the writing were filled in with bitumen. This piece was evidently made to sell, for the places in lines 1 and 2 where the beneficiary’s name was to go were left uncut, and the name was merely inserted in ink.

OIM 9426 (Pl. CXXVII) and 10717

Two ushabtiu of “the god-praiser, Hnwt-pwy.” The augustness of her position and lineage are suggested by the cartouches, normally reserved for royalty, in which her title and name together are inclosed. The inscription, the eyes, the fillet, and the hoes and basket carried by the figure are sketched in manganese. These ushabtiu were found presumably at Dair al-Bahri, perhaps in Theban tomb 320 where many royal mummies and their equipment, including some as late as the 21st dynasty itself, had been cached for safety after a startling series of tomb robberies during the 20th dynasty.

OIM 9434 and (Pl. CXXXVIII) 17323

These figures are individually modeled, Saite in style, probably rather late, since they are relatively crude and their texts are notably corrupt. OIM 9434 is an early gift from the AIC. The name of the beneficiary on 17323 was read in the AIC Handbook as “Wahibremanofru”; but the group of signs there taken as m’t occurs once as irr on 9434. Otherwise one might have tried to read ms[t].n Nfrµ, “born of Nfrµ,” which would bring in the mother’s name, normally found on Saite ushabtiu.
DESCRIPTION OF THE OIM DOCUMENTS

OIM 9801 (Pl. CXIII)

Very faint traces of red and black paint survive. The incised inscription is exceedingly corrupt.

OIM 9858 (Pl. CXXX), 17290, and 17297-98

Minor variations in height and in the line division etc. of the impressed text show that each figure was individually hand-modeled. The dull glaze of 9858 is now a light brownish green; the others are still light green of varying intensity. These ushabtiu are typically Saite, with plinth and pedestal; each bearded figure carries hoe, pick, and sack.

OIM 10580 (Pl. CX)

The wig, collar, heart pectoral, two hoes, basket on back, and inscription are all traced in manganese, as is a wdt-eye on the base. Line 1 is written vertically; the other lines are horizontal.

OIM 10659 (Pl. CXXXI)

The figure wears divine beard, holds hoe and pick, and carries a small basket over the left shoulder. The inscription is incised. Line 1 is vertical down the back; the other lines are horizontal.

OIM 10660, 17279, and (Pl. CXXVI) 18052

These ushabtiu of “the high priest of Amon, P't-ndm,” came without doubt from Theban tomb 320, the Dair al-Bahri cache where so many royal mummies of the 18th and 19th dynasties as well as of the 21st dynasty were hidden for safety after the notorious royal tomb robberies which occurred under the 20th dynasty. Eyes, hoes and sack, inscription, etc. are sketched in manganese. Slight differences in both form and inscription prove hand-modeling and perhaps the use of more than one manuscript as a text source.

OIM 10717

See OIM 9426 (p. 62).

OIM 10719 and 17980

These ushabtiu of “the servant of Neit, the priest Hr-wd't, born of Šdt,” are typically Saite. Their glaze is dull; the inscriptions are impressed. As described by Petrie, Hr-wd't’s ushabtiu were marshaled in recesses in the masonry at each side of his limestone sarcophagus, 203 of them on one side, 196 on the other. That each was hand-modeled is clear from the variations in size. There are slight discrepancies in the inscriptions also. OIM 17980 was given to the AIC by Miss Amelia B. Edwards, founder of the EEF.

OIM 10755 (Pl. CXXIII)

Presumably from King Ramses III’s tomb in Biban al-Muluk at Thebes. The incised characters of the inscription were filled with a paste now mostly dark green but probably once blue. If the figure carried any utensils, these were merely painted on; no trace is now visible.

OIM 10757 (Pl. CXI)

The wig, eyes and ears, broad collar, hands holding hoes, and sacks dangling over each shoulder are, like the inscription, sketched in manganese. Besides BD 6, written horizontally, the title and name of the beneficiary, “the doorkeeper 'Imn-m-nw-nb,” appear in a column down the back.
THE EGYPTIAN BOOK OF THE DEAD

OIM 11749-50 (Pls. CXVIII-CXIX)

The beneficiary was “high priest of Osiris.” The text is incised in horizontal lines except that line 1 of 11750 runs vertically down the front.

OIM 11751 (Pl. CXIX)

The deceased was a “house-mistress.” The inscription was incised; then the signs were filled with black, the dividing lines with red. On the bottom is the excavator’s mark “201/21.”

OIM 11753 (Pl. CXX)

Usabti of the “(capital) city mayor and vizier, Pt-R'-htp.” The figure wears a short beard. Manganese was used for details and the inscription. Of the latter, beginning vertically down the front and continuing in horizontal lines, only scattered signs remain legible.

OIM 11774-75 (Pl. CXXI) and 11776

Fragments of ushabtiu of probably the same man as the preceding, though his name (lost on 11774) is here given more briefly as R'-htp. Manganese was used here too for the inscriptions etc. The writing is in horizontal lines except for a vertical last line on 11775 and on 11776. On the bottom of 11775 is the excavator’s mark “201.”

OIM 12189 (Pl. CIX)

Smoothly carved wooden ushabti of nPly, “one obedient to the throne of Pharaoh” and perhaps “lector-priest.” The inscription, a bag suspended on the back from both shoulders, and traces of two hoes and two smaller bags, one of each held with each hand, are incised. The wig is painted black. An n is used for m, “as,” in the vertical last line on the back.

OIM 17065 (Pl. CXXII)

The beardless figure carries a hoe in each hand, a basket over each shoulder. It is gaily painted in black, red, blue, and yellow. The inscription is incised, its signs filled with black and the framing lines filled with red.

OIM 17278

The beneficiary was named in honor of King Wahibre (biblical Hophra), fourth king of the 26th dynasty. The figure is of Saite type but carries two hoes instead of hoe and pick. The impression of BD 6 is beautifully clear. This item was acquired for the AIC at the Piot sale held in Paris on May 27-30, 1890.57

OIM 17279

See OIM 10660 (p. 63).

OIM 17286 and 17354 (Pl. CIV)

Feet of two polished serpentine ushabtiu of King Amenhotep III, whose name survives on 17354. Since many other ushabtiu of his come from his Theban tomb, these also were presumably found there. On each is incised BD 6 substitute 1, often called the Amenhotep III formula because it occurs first and most frequently on his figures. The signs were originally filled with yellow paste, much of which has been lost.

54 The horizontal strokes of first pr sign are lacking.

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DESCRIPTION OF THE OIM DOCUMENTS

OIM 17290 and 17297-98
See OIM 9858 (p. 63).

OIM 17304 (Pl. CXXVIII)
Ushabti of “the priest of Amon, Hr.”

OIM 17318 and 18056
Poorly glazed. BD 6 is so faintly impressed on both figures that its few legible signs give no adequate basis for transliteration or even for identifying their common beneficiary. These examples are unusual in that the plinths too are inscribed.

OIM 17323 (Pl. CXXVIII)
See OIM 9434 (p. 62).

OIM 17335 and (Pl. CXVI) 17336
The beardless beneficiary was probably a “priest of Onuris, Mss,” but both figures are so badly rubbed that much of each inscription is lost or illegible and even the name and title are by no means certain. OIM 17336 is illustrated because of its painted decoration (e.g. sack on back and lacing of cartonnage from waist to ankles), though less of its inscription survives.

OIM 17354 (Pl. CIV)
See OIM 17286 (p. 64).

OIM 17356-57 (Pl. CXXV)
Ushabtiu of ‘st-m-h-bit, “supreme chief of the concubines of (the god) Amon.” She was the wife of Mn-hpr-R’, a high priest of Amon and head of the state in the 21st dynasty. These figures were found in Theban tomb 320, the cache where under that dynasty the bodies of the great pharaohs of the 18th and 19th dynasties as well as those of their contemporaries were hidden. OIM 17356 is so coarsely inscribed that it provides space for only the very beginning of BD 6.

OIM 17980
See OIM 10719 (p. 63).

OIM 17981 (Pl. CXXIX)
Ushabti of “the King’s intimate, the sm-priest Wkh-db-R’-mr(y)-Pth,” whose mother’s name also is given but is unreadable. The name of the deceased here as on 17278, with which it was acquired, commemorates King Wahibre (Hophra).

OIM 18001 (Pl. CVI)
This beautifully wrought wooden ushabti of “the scribe of the treasury of the god’s (i.e., the King’s) wife, Nb.sny,” is far better in quality than is its inscription. The incised hieroglyphs are still more or less filled with a dark blue-green paste. The whites of the eyes are of inlaid plaster.

OIM 18002 (Pl. CVII)
Traces of the black and red with which this figure was originally painted survive around the eyes, on the lips, on the broad collar, etc.

** They were too optimistically treated as certain in the AIC Handbook, p. 66.
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OIM 18022 (Pl. CV)

Wooden ushabti of "the chief of the builders of Amon, 'Imn-ḥtp." The whitened surface of this pudgy figure represents linen mummy wrappings. The wig and the incised inscription are painted black, while the face shows the natural brown of the wood. On the bottom the beneficiary’s name 'Imn-ḥtp appears as a memorandum in the cursive hieratic script, apparently written there before the inscription was cut.

OIM 18052 (Pl. CXXVI) and 18056

See OIM 10660 (p. 63) and 17318 (p. 65) respectively.

OIM 18188 (Pl. CXIV)

This ushabti of "the songstress of Amon, Mḥlt," is elaborately painted. Even the ties that hold the wig in place are shown at the throat. Red is used for them, for the hoes that overlie the broad collar, for the yoke that dangles from the right shoulder and the sack that dangles from the left, in the broad collar, and around and between the lines of writing. BD 6 is written in black on yellow on what purports to be a sheath of cartonnage covering the linen wrappings from the waist down and laced together at the back. Though the beardless yellow face is in keeping with the feminine name and title, the spell is preceded, as though for a man, with the words "'he says.'"

The sign Z 11 + serves as alphabetic m in line 4.

OIM 18189 (Pl. CXV)

Made for "the merchant Pt-<byte>/фрт-тнв," whose name, if read correctly, means "he who is good at accounting." Though this bearded, elaborately painted figure has been badly rubbed, all details of the inscription are still identifiable. It ends unfinished, since the scale of the writing is too large for the space available. The wood was first whitewashed to represent the linen of mummy wrappings. The hieroglyphs, in black with red dividing lines, are on a yellow background laid over the white. On the figure are painted a broad collar, two hoes, and a sack over each shoulder.

CHRONOLOGICAL LIST

The seventy OIM documents are listed below in numerical order within their successive chronological periods, with quantity for each group given in parentheses. Plate references for those which are illustrated are added, and the nine documents containing vignettes are marked by an asterisk. The vignettes are identified above in the detailed descriptions of the documents concerned.

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### DESCRIPTION OF THE OIM DOCUMENTS

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TRANSLATIONS AND NOTES

BD 1a

5739

S 1b [... "sālys Thoth, "(thou) King of eternity. I [...]
2on that day of judgment. [...] 
3the impious [away] from him. I belong [...]."
5[... "(thou) King of eternity. I belong [...]."

M

P 1c 1Beginning of the spells for going forth by day, the extollations of the blessed one in the god's domain.
2To be said on the day of burial, of entering after going forth, by Osiris N.
3To be said by Osiris N.

S 1 "HAIL to thee, Osiris, bull of the west," says Thoth, "(thou) king of eternity yonder.
3I am the great god beside the god's ship. I fought in thy behalf. I am one of these gods of the Council who vindicated Osiris against his enemies on that day of judgment.
4I belong to thy (people). Osiris. I am one of these gods of the Council, the children of Nut, who slay the enemies of Re (the weary one) and keep the impious away from him. (I belong to thy (people), Horus. I fought (in thy behalf; I interceded) in behalf of thy name."

2I am Thoth, who vindicated Horus against his enemies on that day of judgement in the great official palace that is in Heliopolis. I am the Dd-pillar, conceived in Busiris (and born in Busiris). I was with the two mourners of Osiris (and) 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 is) what was done by Thoth.

3I was with Horus on that day (of) wrapping the Dismembered One and opening the cave to refresh (the heart) of the Weary-hearted One and secreting the mysteries in Rosetau. I was with Horus in saving that left shoulder of Osiris (that was) in Letopolis, (going out) of and into the devouring flame on that day of expelling the impious from Letopolis. I was with Horus on that day of celebrating the festivals of the king of Upper and Lower Egypt, Unnofert, and of making an offering to Re—the day(s) of the 6th- and 7th-day feasts in Heliopolis.

4I was a priest in Busiris, (an intellectual) in Abydos, (the exalted one who was in the hill; I was a prophet in Abydos) on that day when the land rose. I am one who has seen the mysteries in Rosetau. I was the ritual-reader of the ram, the lord of Mendes. I was the sm-priest as his (companion). I was the chief (master-craftsman) on the day of putting the hnu-bark on the sledge. It was I who seized (the hoe) on the day of hoeing the earth in Heracleopolis.

5O ye who bring blameless souls into the house of Osiris, may ye bring my soul with you (to the house of Osiris, that he may see as), ye see and hear as ye hear (and see), that he may stand as ye stand and sit as ye sit. O (ye) who give bread and beer to...
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blameless soul(s) in the house of Osiris, may ye give bread and beer to blameless souls in the house of Osiris, may ye give bread and beer to blameless souls in the house of Osiris, may ye 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 roads, O ye who clear paths for blameless souls in the house of Osiris, pray open ye the road(s), pray clear ye (the paths for) (my) soul with you, that he may enter in anger (but) go forth in peace from the house of Osiris, without his being repulsed or hindered. (That means that) he enters praised and goes forth loved. (He) triumphs; his command is executed in (the house of Osiris). He goes (that he may speak) with you; Osiris (N.) goes to the west in peace. No fault (of his) has been found by the balance; there is none who knows any.

6 Thou testest me by many mouths. (My) soul has been confronted with (my) heart, and it has found that I was discreet on earth. Behold, I am before thee, O lord of the gods. I have reached the Two Truths, appearing as a living god and shining as the Ennead in the sky. I exist like one of you; (exalted [for me] is) my course in Kheraha.

21 I see august Orion; (I) tread the Deep. There is none who can keep (me) from seeing the lord of the gods. I smell the food of the Ennead; (I) sit with you. The ritual-priest invokes for me the coffin; I hear the offering list. I have trodden the n§nt-bark; (my) soul has not been kept from (being) with you.

7 Hail to thee, presider over the west, Osiris, lord of the Abydos nome. Thou lettest me proceed in peace to the west. The lords of the sacred land receive me. They say to me, “Praise, (praise,) in peace.” (They) make room for me beside the elders in the Council. The two nurses receive me day and night. I ascend to the presence of Unnofer. I follow Horus in Rosetau and Osiris in Mendes. I assume my forms (at will) wherever my spirit may wish (to be).
TRANSLATIONS AND NOTES

BD 1-4

x Written dd.tn, "ye say."
y Written h t for zp 2, "ditto."
z Written with  for  .

aa Written sm.i Hr r, "I lead Horus to."
ab Cf. BD 72 § T 1 and 99 c § T.
ac Written plural.

ad Written used for  for  .

ae Introduced by im.f for tw.f.

af Written  for .

M

BD 2*

P 1 28{Spell for going forth by day} (and) {living} after (death). b
2 To be said by (N.).

S 1 O sole one, who shinest as the Moon, may (Osiris N.) go forth amid (his) multitude.

2 (Osiris N.) is gone forth by day (to) do whatever he may wish on earth (among the
living). d

a Cf. BD 65 a and CT 93 and 152.
b Written rm bt m t hft(y). e "as for afterward from his enemies," perhaps influenced by BD 65 title.
c Written with a sign similar to D 6 as, though surely based on hieratic N 28 es, b; here meant for P 4

M

BD 3*

P 1 29Another spell  like it.
2 To be said by (N.).

S 1 O Atum, Atum, who camest forth as the Great One from the Surging Flood, blessed one,
even Ruty, would that thou wouldst speak (to) the ancestors.

2 He has issued commands (to) the crew of Re (at) eventide (and by) day (that) he
live after his death like Re (every day). Indeed, as for Re's birth yesterday, he was born
with every god as (was) the living one. Osiris N. rejoices (over the living one as (over) Re, as they rejoice when Ptah lives at his going forth from the
great [official] palace that is in Heliopolis.

a Cf. CT 153.
b Written qdpl for izdpl.
c Confusion of min, "today," and Rf for mi Rf.

M

BD 4*

P 1 [ ... ] 44Land [ ... ].
2 To be said by Osiris N.:

S I am one who has passed the flood, [who parted the two comrades]. [I have [come]
that I may give the fields to Osiris.

71
BD 4–6

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M

P 1 (3) Spell for (passing) b along the land route.
2 To be said:
S I am one who has passed (the flood), c who parted (...).

a Cf. BD 147 c 1.
b Written z s for z s.
c Written m k b for ly b.

BD 5 a

5739

P 1 [Spell for not making a man work] k in the god’s domain.
2 To be said by Osiris N.:
S [ ... ] Hermopolis, who lives on baboons’ entrails.
M
S (30) I am the seeker of the weary one, who came from Hermopolis, who lives on baboons’ entrails.

a Cf. CT 431. BD 5 occurs in place of 6 on some ushabtiu; see A. Wiedemann in RT XVII (1885) 13 f., G. Daroussy in Revue de l’Egypte ancienne I (1927) 215-14, and J. Capart in Chronique d’Egypte XV (1940) 190-96 and XVI (1941) 50 f. L. Speelers’ pamphlets criticizing the last have little merit.

18022

P b 1 N.’s instructions. He says:
S 4 O (thou) d ushabti, if 2 N. is counted off in the god’s domain
5 to cultivate 4 the fields, to irrigate the shores, to transport 5 sand of the east (and) of the west, “Here am I” shalt thou say yonder.

18001

S 4 O (thou) ushabti whom N. has instructed, 2 lo, obstacles have been set up for him yonder. If (N.) is counted off for any work that is to be done 2 in the god’s domain, as a man to his duties,
5 to cultivate the fields, to irrigate the shores, 4 to transport sand of the east (and) of the west, “Here am I” shalt thou say yonder.

18002

P 1 N.’s instructions. He says:
S 4 O (thou) ushabti belonging to N. for work 2 that is wont to be done yonder, as a man to (his) duties,
5 to cultivate the fields, 4 to irrigate the shores, to transport sand of the east (and) 3 of the west, “I will do (it); here am I” shalt thou say.

5657

P 1 N.’s instructions. He says:
S 4 O (thou) belonging to Osiris N., if (N.) is (summoned) 2 and 3 is counted off to do any work that is to be done yonder—it is an obstacle has been set up for thee yonder—as anyone to his duty,
5 thou shalt count thyself off at 2 any time to cultivate a field, to irrigate the shores, to transport sand of the west (and) of the [ea]st; “Here (am I)” shalt thou say.

12189

P 1 Osiris N.’s instructions:
S 4 O (thou ushabti), 2 if (N.) is summoned and is assigned 4 to (do) 5 any work that is wont to be (done) 3 in the god’s domain, 4 to transport sand (of) the east (and) of 3 the west, (to) 2

72
cultivate the fields, to irrigate the shores—lo, there are obstacles yonder for a man (to keep him) from his duty—
5 if N. is summoned at any time, "Here I am" ( shalt thou say).
[Osiris] N.’s instructions. He says:

S 4 O (thou) ushabti, if Osiris N. is summoned, counted off and is assigned to do any work that is wont to be done in the god’s domain, to cultivate the fields, to irrigate the shore[s], to transport sand of the east to the west—in Lo, obstacles have been set up for (him) therein—as a man to his duties,

5 if thou art summoned at any time, “Here am I” shalt thou say. (So speaks) Osiris N.

11749-50 (lines 1-6 follow 11749)
P Osiris N.’s instructions. He says:

S 4 O (thou) ushabti, if Osiris N. is summoned and is assigned to do any work that is wont to be done in the god’s domain, to cultivate a field, to irrigate the shore[s], to transport sand of the west to the east, if thou art counted off at any time, “Here am I” shalt thou say. (So speaks) Osiris N.

11751
P Osiris N.’s instructions. He says:

S 5 if thou art counted off at any time, “Here am I” shalt thou say. (So speaks) Osiris N.

11774
S 4 [..] to irrigate the shores, to transport sand of the east to the west, if thou art summoned at any time, “Here am I” shalt thou say. (So speaks) Osiris N.

11777 (line numbers follow 11775)
P Osiris N.’s instructions. He says:

S 4 O (thou) ushabti, if Osiris N. is summoned and is assigned to do any work that is wont to be done in the god’s domain, “I will do (it); here am I” shalt thou say.

17065
P Osiris N.’s instructions. He says:

S 4 O (thou) ushabti, if Osiris N. is counted off and is assigned with any work that is wont to be done in the god’s domain—Lo, obstacles have been set up for (me), even me—as a man to his duties,

5 to cultivate [..].
6332-33 and 6335-37 (line numbers follow 6333)
S 4 'O ye ushabtiu, if Osiris 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 yonder—as a man to his duties, "Here am I" shall ye say.
5 *(If) ye are counted off at any time to serve yonder, to cultivate the fields, to irrigate the shores, to transport sand of the west (and) of the east, "Here am I" shall ye say.

17356-57 (line numbers follow 17357)
P Osiris N., she says:
S 4 f. 'O thou ushabti, if Osiris N. is summoned to transport sand of the east to the west—lo, obstacles have been set up—"Here am I" shall thou say.

10660, 17279, and 18052 (line numbers follow 18052)
P Osiris N.'s instructions. He says:
S 4 O thou ushabti, if Osiris N. is counted off to do any work that is to be done yonder in the god's domain, as a man to his duties, "Here am I" shalt thou say.
5 *(If) ye are counted off at any time (to) cultivate the fields, to irrigate the shores, to transport sand of the east to the west and vice versa. "Here am I" shall (ye) say.

9426 and 10717 (line numbers follow 9426)
P Osiris N.'s instructions. She says:
S 4 O ye ushabti(u), if Osiris N. is counted off and is assigned (to) do any work that is wont to be done yonder in the god's domain—lo, an obstacle has been set up yonder—(i.e.,) to her duty,
5 *count (you)selves off (at) any time yonder (to) serve yonder, to cultivate the fields, to irrigate the shores, to transport sand of the east to the west and vice versa. *(If) Osiris N. hastens (to respond), "Here am I" shall (ye) say.

17304
P Osiris N.'s instructions. She says:
S 4 O ye ushabtiu, if Osiris N. is counted off to do any work that is to be done yonder in the god's domain—lo, obstacles have been set up yonder—as a man to his duties, "Here am I" shall ye say.
5 *(If) ye are counted off at any time (to) transport sand of the west (to) the east and vice versa, "Here am I" shall (ye) say.

17981
P Osiris N.'s instructions. He says:
S 4 O ye ushabtiu, if Osiris N. is counted off to do any work that is to be done yonder in the god's domain—lo, an obstacle has been set up yonder—as a man to his duties, "Here am I" shall ye say.
5 *(If) ye are counted off at any time (to) serve yonder, to cultivate a field, to irrigate the shores, to transport sand of the west (to) the east and vice versa, "Here am I" shall ye say.

10719 and 17980 (line numbers follow 17980)
P Osiris N.'s instructions. He says:
S 4 O ye ushabtiu, if Osiris N. is counted off to do any work that is to be done yonder in the god's domain—lo, an obstacle has been set up yonder—as a man to his duties, "Here am I" shall (ye) say.
BD 6  

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5 (If) ye are counted off at any time (to) serve "yonder, to cultivate a field, to irrigate "the shore, to transport sand of "the west to the east and vice versa, "(I will) do (it yonder; "here am I) shall ye say.

9858 and 17297-98 (line numbers follow 9858)
P 1Osiris N.'s instructions. He says:
S 4 O ye ushabtiu, if Osiris N. is counted off to do any work that is to be done yonder in the god's domain—lo, an obstacle has been set up yonder—as a man to his duties, "Here am I" shall ye say.
5 (If) ye are counted off at any time (to) serve "yonder, to cultivate a field, to irrigate "the shore, to transport sand of "the west to the east and vice versa, "Here am I" shall ye say.

9434 and 17323 (line numbers follow 17323)
P 1Osiris N.'s instructions. He says:
S 4 O ye ushabtiu, if Osiris N. is counted off to do any work that is to be done yonder in the god's domain—lo, an obstacle has been set up yonder—as a man to his duties, "Here am I" shall ye say.
5 (If) ye are counted off at any time (to) serve yonder, to cultivate a field, to irrigate the shore, to transport sand of the west to the east and vice versa, "Here am I" shall ye say.

17318 and 18056 (illegible)
5739
P 1\[... To be said by Osiris\]N.:
S 4 [... if Osiris]N. is counted off to do [any] work [...—lo, obstacle]s have been set up yonder—[as a man] to his duties, "Here[re ..." ...].
5 [... at] any time (to) serve yonder, [...] the shores, [to] transport sand of [...,
"..."
shall ye [say].

7142
S 4 O ye ushabti(u), (ye are) to do (any) work in (the god's domain) for Osiris N.

10659
S 4 O ye (ushabtiu), if the worthy Osiris N. is counted off to do any work,
5 count yourselves off at any time (to) cultivate a field, to irrigate the shore, to transport sand of the west (to) the east, (to) serve yonder in the god's domain—lo, an obstacle has been set up yonder—(as) an obstacle has been set up yonder—(as) a man to his duties. \("\)Here [..."] ...

M
P 1 \(\text{Spell for making} \ (\text{a man do the work}) \text{ ushabtiu do the work in the god's domain.}\)
2 To be said:
S 4 O ye (ushabtiu), if Osiris N. is counted off (to) do any work that is wont to be done yonder in the god's domain—lo, an obstacle has been set up therein—as a man (to) his duties, a "Here am I" shall ye (say).
5 (If) ye (are) count (ed) off (...) and vice versa, (...).
TRANSLATIONS AND NOTES

BD 6

17286 and 17354 (line numbers follow 17286)

P 1 Making an ushabti do the work for the worthy Osiris N.]† in the god’s domain.

S O gods 2 who exist beside the lord of the universe, who sit at his behest, 3 may ye mention me to him whose name ye utter, when 4 ye give [him the evening meal] (and) earlier 1 when ye hear all his petitions in the district of Pqr as he celebrates 5 the wȝ-feast. 6

May Osiris N. be mentioned daily in the presence of] Unnofer to receive bread. 7

a This and other unusual ushabti texts are discussed by J. Capart in Chronique d’Égypte XVI (1941) 196-204. On this alone see especially A. Wiedemann in Sphinx XVI (1912) 33-54; see also B 9544 in Berlin, Staatliche Museen, Ägyptische Inschriften II (1924) 279, and Cambridge 31 in University of Cambridge, A Catalogue of the Egyptian Collection in the Fitzwilliam Museum (1893). In our translation losses as well as line numbers follow 17286 but are similar in 17354. BD 6 substitutes 2-3 are not found in the OIM documents.

b So if we restore r ṭp r ṭf; but some documents read r ṭp ṭf, “before him.”

c Here some documents insert wn.tw hr Wtr N.† r ṭrd(t) ṭd[t] etc. (cf. BD 8), “One (i.e., the ushabti) shall be (i.e., shall serve as substitute) for Osiris N., to cultivate the fields, to irrigate the shores, to transport sand of the east to the west” or similar. But both OIM documents lack space for this.

d So 17286; but 17354 transposes “daily” to the end and omits “to receive bread.”
THE EGYPTIAN BOOK OF THE DEAD

BD 7

5739
P 1 (11) 10 Spell for passing by [ ... by Osiris] 11 N.
2 To be said:
S O (thou who art) only1 wa[x ...], (12) I will [not] weary for thee, I will not wea[ken]
for thee. Thy poison shall not enter into [all] my members. [ ... ] (13) Thy [ ...] into
any of these members (of mine). I am the one-faced one who presides over the Deep;
[ ... ... ] (14) millions (of years). I am one who came forth from At[um].

M
P 1 (15) Spell for passing by the vertebra of Apopis.
2 To be said by (N.):
S O (thou who art) only1 wax, (despoiler)b who seizes (by) <force>c and lives on <the
weary>,d I will not (weary) for thee. Thy <poison>e shall not enter f into <all my members>.
(If thou weakenest not,) I weaken not (for thee). Thy feeblenessf shall not enter into
<these members of mine>. I am the one-faced one who presides over the Deep; (my)
protection is (that of) all the gods. I am one whose names are secret, whose seats are
sacred,g for millions (of years). I am one who came forth from Atum; I am in charge of
the offerings on (this) occasion.h

a After ink four squares are left blank.
b Written with p for q.
c Written ft (m 'm)w'y, with wo'd made like reuf sign.
d Written nn, "this."
e Written m b'h.k, "before thee."
f D 53 r=0 (cf. in mwt, "poison," as rendered above) is repeated before gnuh,k.
g Written l' d' s at(0), " [and] sacred of seats."
h Or emend r (i)b to r (i)b and translate: "I am one who understands (thing)s at once"? Other docu-
ments differ in various ways.

BD 8

5739
P 1 (16) 11[ ... ] N.
2 To be said:
S Open what ought to be opened[ed ...] (18) the gods.

M
P 1 (19) Spell (for) opening the west by day.
2 To be said by (N.):
S 20 Open <what ought to be opened>,b My seal is upon Thoth, who transfigured the eye
of Horus. (Take me, O eye of Horus,) blessed one, ornamentc [against millions] (in the
pate of Re the father) of the gods.

a

5739
S 1 This is I, (even) Osiris the lord of the west. [Osiris] kn[ows ...].
2 [Stand] (17) thou, Horus, [ ... ].

M
S 1 This is I, (even) Osiris the lord of the west. Osiris knows his whole spell. (So) I exist
yonder; I am Suty (who is) with the gods. I shall not perish.
2 Stand thou, Horus, that he may count (thee) among (the gods).  

a Cf. CT 97, also BD 92 a beginning.  
b Written wn wn net Θ, "Open, open 'the city!'" Emend to follow B 3 L and T 1 L; other CT documents: "Open the cords."  
c With U 28 ¼ miswritten for ideogram Aa 30 ½.  
d Cf. CT 564.  
e BD 15 follows.

**BD 9a**

5739  
P 1 1v [Spell for ... Osiris] 2N.  
2 To BE SAID:  
S 1 O Soul [great of dignity, behold, Osiris N. is come. He sees thee:] he opens the nether world. [He] sees [his father Osiris; he drives the darkness away from his father Osiris1. He is his beloved; he has come that he may see his father Osiris. He has hacked out the heart of] the enemy... 

a Cf. BD 73.  
b Usually "Seth" (but cf. C 61025, p. 51:8).

**BD 10-14**

These spells are missing in the OIM documents.  

a For BD 10-13 cf. BD 48-49 and 120-21.

**BD 15a**

a  
7196  
P 1 1v [Praising Re when] he rises in the eastern horizon of the sky.  
2 2v [...]:  
S O Re, lord of ra(y)s, who ri²[ses ...], mayest thou shine in the face of Osiris N. 4[...] in the evening. May his soul ascend 4[... May it set out ...] and moor in the night bark, and may it mingle [with ...].  

b

7196  
P 1 Osiris⁴ N., he says in extolling 2v [...]:  
S 1 [...] Khepri¹, who came into being of himself. [How] beautiful ⁸[is thy rising in the horizon],⁹ illuminator of the Two Lands with [thy] ray[s]. ⁸[... ] when they see⁶ the King of the sky with the lady of the uraeus¹⁸[...] and the crowns of [Upper] and Lower Egypt abiding on [...] ¹¹[...], while [Tho]tth abides at the prow of [thy] bark, [...] ¹³[and they who are in the nether world are] I come forth at [...].  

79
THE EGYPTIAN BOOK OF THE DEAD

2 (13)(I) have come unto thee, [I] am [with thee, to see thy disk every day. ...] (14)me; none [......] (15)thy beauty, [... 18...].

5739

S 2 [...]

M P 44He says (in) extolling the lord of endless recurrence:
S 1 Hail to thee, Re-Harakhte, who came into being of himself. Beautiful One, thou risest (in the horizon, illuminator) of the Two Lands with thy ray(s). All the gods are in rejoicing when they see the King (of the sky) with the lady of the uraeus (established) on thy head and the crowns of Upper and Lower Egypt on thy pate. They take their seat on <thy> brow, while Thoth is established at the prow of thy bark, punishing all thy enemies, and (they) who are in the nether world are come forth at thy departure to see this thy beautiful Image.

2 47I have come unto thee, I am with thee every day. None can tread on me. My body becomes new through (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 endless recurrence; I have joined (the land) of changelessness. It is thou who hast allotted (it) (to me), (my) lord.

5739

S 1 [...]

12220

P 5 To be said by this Osiris N:
S 1 Hail to thee when thou risest in thy horizon as Re who takes pleasure in Truth. Thou hast crossed the sky, with everyone seeing thee.
2 5When thou hast gone and art hidden from their face(s), thou presentest thyself in the nether world every day.
3 7People prosper when they row conducting thy majesty, (for) thy ray(s are) in their face(s). Though unrecognized. (Even with) electrum none reports attaining (thy) (brightness).

M P

He says:
S 1 Hail to thee when thou risest in thy horizon as Re who takes pleasure in truth. Thou hast crossed the sky, with (every)one seeing thee.
2 50When thou hast gone and art hidden from their face(s), thou presentest thyself in the nether world (every day).
3 People prosper <when (they) row conducting> thy Majesty, (for thy rays are in) their (faces). There is nothing of electrum; none reports attaining (thy) brightness.
4 <The lands of> the gods see thee because of the writing(s), as do the highlands of Punt, so that he may be examined who was hidden from their face(s). Thou <didst> fashion thyself while thou wast alone, while thy form was indeed upon the Deep.
5 Let me go as thou goest. Like thy Majesty, I shall not cease (for even) a little while. Thou who courseth afar (leagues) by the hundred-thousands (or) millions, in a brief instant thou dost traverse them and set(test).
6 When thou (hast completed) the (hour(s)) of the night likewise, {which} when thou
hast overrun them and (completed) (them) according to thy (wont), thou illuminest
(the earth) as Re when thou risest in thy horizon.

d

5739
P [....] [I]N, [....]
S 1 [....] (O god) who bore himself, who is not born, [....] [I]th them to see
[....]
2 [....] Endless recurrence. [I] praise [....].
M P He says when he (praises thee) in the morning when (thou) shinest (every
day); he says to thee (at) thy rising, when he (praises thee), (in ex)alting thy form
as thou dawrest and waxest in thy beauty:
S 1 Thou art (the fashioner) as thou createst thy body. (O god) who bore himself, who is
not born, in his horizon, thou who risest in the sky, (mayest thou grant that I reach
the sky of endless recurrence, the burial region of the Favored Ones. (May I) unite
with the (august) Initiates of the god's domain, (and may I) ascend with them to see
thy beauty at thy rising (in the evening).
2 (Thou hast) traversed thy mother the Nether Sky; thou directest thy face toward the west. (My) arms (are raised) in praise, in praise, at thy setting (in the region
of life), (for) thou art the maker of endless recurrence. (I) praise thee at thy setting
in the Deep, (I fix thee) in (my) heart, (unwearied one) who art more divine than
(all the other) gods.

e

5739
P [....] [I]N, [....]
S 2 [....] May he join the Souls in the god's domain. May he row in the Fields of
Rush[es ...].
M P He says:
S 1 Praise to thee, (god) who rises from the Deep and illuminates the earth on the day he is
born. Thy mother bears (thee) (anew) on her hand (after thou hast illumined all the
circuit of the Disk). Thou illuminest, (O) Great One, at thy rising from the Deep,
(god) who created (his) family from the (primeval) waters. Thou (make st festive thy
estates), 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 sin), majestic of appearance in the night bark, great of dignity
in the day bark. Mayest thou (make) him a blessed one in the god's domain. Mayest thou
grant that he attain the west, free from evil, (unconcerned with sin). Mayest thou put
him among the Worthy. May he join the Souls in the god's domain. (May he) row in the
Field of Rush(es) (after departing in) gladness.

f

5739
P Osiris N., he says:
S 1 with the Stars. Praise is offered to me in the bark and recite[d ... . . . the Disk within his shrine; (I) gladden his [Disk] every day.
THE EGYPTIAN BOOK OF THE DEAD

2 ru1 [I see [...] the turquoise [pool]; I see the [dw-fish, its] fate having come to pass.
3 [I] see [...] as I [predicted] for him; the knife severs his vertebra. [Re] is (wafted) by a [fair] wind; [...] .
4 Re's [crew] is jubilant. (As for) the Lady of Life, her heart is glad, (for) [she has] laid low [...].
5 [... t]iller, with Thoth and Truth before him.
6 [All the gods] are jubilant. (saying): "Welcome in peace, thou who blessest [the hearts of] the blessed."

M
P 1 (He) says:
S 1 I ascend to the sky [and to the earth], I cross the firmament, I fraternize with the Stars. Praise (is) offer(ed) to me in the bark of Re and (re)cited (to me) in the day bark. I behold the Disk within his shrine; I gladden his disk every (day).
2 (I) see (the multi) in (its) true nature at the turquoise spring; I see the [dw-fish, its] fate having come to pass.
3 (The EVIL-natured one) IS FALLEN, EVEN HIS ENEMY; (the knife) severs his vertebra.
4 Re's [crew] is jubilant. (As for) the Lady of Life, (her) heart is glad, (for) she (has) laid low his enemies.
5 I see Horus at (the tiller), with Thoth and (Truth) before him.
6 All the gods are jubilant.

P 2 To be said by this 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) soul of soul(s), sacred soul who is in the west. Hail to thee, (god) who is over the gods, who illumines the nether world with his beauty. Hail to thee, (god) who conveys the blessed, who rows as he who is in his disk.
2 Hail to thee, (god) greater than the (other) gods, who dawns in the sky, who rules the nether world.

M
P 1 Praising Re while providing his protection in the region of life.
2 To be said b(y 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) Soul(s) Souls, sacred one who is in the (west). HAIL TO THEE, (god) who is over all the gods, who illumines the nether world with (his) beauty. HAIL TO THEE, (god) who conveys the Blessed, who rows as he who is in his disk.
2 HAIL TO THEE, (god) greater than the (other) gods, who dawns in the sky, who rules the nether world. HAIL TO THEE, (god) who opens the nether world, who governs the double doors of the burial regions. HAIL TO THEE, (god) who is in his concealment, who creates the nether world by his radiance. HAIL TO THEE, (god) greatest of all the gods, who judges in the god's domain.
4 HAIL TO THEE, who art great and exalted, whose enemies (are fallen) in their place of execution. HAIL TO THEE, for whom the impious are cut off, (for) whom Apophis has been annihilated.

Tcs Then the west will open to the Elder Horus, the great one (who has cleft the earth), the exalted one(s) (who sets) in the mountain of the underworld, who illumines the nether world with his radiance and Souls in (their) mysterious (abode), who lights
(those) who are before their cave, who has inflicted evil on the punishable one, (for) thou annihilatest his enemies.

hcl

5739

S 3 [...] (viii) sunshine. [...] The gods [...] (46) The Elder[s join] thee; [...] [...] they who are in [...] bow thee.

4 [...] (117) thy Majesty [...]: “Welcome [...]”

5 Thy] mother [...] has embraced thee; [...] (48) lord [...] of dignity; [...] when [thou] settest in the region of life in the nest.

6 (19) He has given thee](worthiness) in the presence of Osiris [...].

M P To be said by Osiris (N). He says in praising Khepri as he sets in the region of life.

5739

P [Osiris] (N), he says [...]:

S 1 [...] (10) the region of life, [Atum,] father of the gods. When [thou] joinest [...], receive[ve] [...].

2 (10) The double doors are opened [for thee in] thy [horizon] at thy setting toward [...]. Thy [rays] penetrate [...], (10) pr[aise thee] and beg to see thee [...]

3 Thou causest the gods (to set) in the earth—thy followers [...], (10) thou [...] great is he in [...]. mystery

4 [... to Osiris] (N).

M S (Hail to thee, who settest in the region of life,) (83) (Atum, father) of the gods. When thou hast joined thy mother, even the Nether Sky, her arms receive thee every day. The image of thy Majesty is within Soka(r), while thou rejoicest over him whom thou hast loved, (O) Great One.

2 The double doors are opened for thee in thy horizon at (thy) (setting) toward the earth to illumine the west. Thy (rays) penetrate the earth to illumine [...], while the gods who dwell in the nether world intone praise to thee and (beg) to see thee every day.

3 (Thou causest) the gods to set in the earth—thy (followers) in the earth, (O) Soul holy of utterance, begetter of the gods, who endued himself with his unknown form, (thou) First-born—great is he in his mysteries.
4 May thy beautiful face be gracious (to) medk (who am) a mummy correct and upright of the sacred land, (O) Atum, father of the gods.

a Variants in late manuscripts of T's type in the Louvre are utilized in an early study by E. Lefèbure, Traduction comparée des hymnes au Soleil composant le XVe chapitre du Rituel funéraire égyptien (Paris, 1868).

b Written em.t.f for stwr.t.

c Written dwtw.tw.f . . . hpt.f . . ., "when he is praised . . . and goes to rest . . ."

d Written with (for lhm.

e , miswritten for , survives.

f Original shows traces of U 3

g Written s ref t f for aw.t.

h Written with zd for st(tut).

i Written with s for mn.

k Written m nb for k.

l Written znwnw for zwnw.

m Writing includes two eyes, as though a form of m f, "see," were meant.

n Written with d t p for d(f.

o Written ahm.k r f.k for hcb.k nb.

p Written s, "pool," "lake."

q With (for particle ls.

r Written aw.t nbw.t for sw nb.f.

s Determinatives survive.

t Title precedes.

u End of this half of document.

v Written hr.k Rnn.t f for hr-nb.t.

w Written m gr pr A ÷ nk f for m hr(yt) htw nt (r t) nb.

x Written with hm ts t for spt(tu) and q d z for hr.

y Unique.

z Written with ls for smt. Originally probably d sm nn sw mt tmpl.k, "even electrum is not like thy brightness."

Cf. BM 826 and Vat. 127a.

aa Written with merk, "canals," for t(f, also ÷ for nw-jar.

ab Written (hr) m f tw hr z(s(tu)), with n for plural marks.

ac Written trk w t w't fr tr.n k tw w't.

ad Read r(f).

ae Cf. thought in BD 17 § S 1 beginning.

af Written . k ml sm.t for ml sm.k.

ag Written with t(m) for thw ml.

ah Written hrw.k wty for hrw ktt.

ai Written ÷ for ÷, ÷, w(w).

aj Written with ÷ for t and r.k nty for tr.k st.

ak Written (k)m.n.k k urw.t.

al Written (k)n.k ml (nt-)p t k, with z for papyrus-roll determinative of nt-.

am Written dwtw.tw.f for dw.t f tw.

an Written in 3d person, "he shines."

ap Written kp for pth according to BM 826:3.

aq Omitted by haplography.

ar Written ktn.t, but regularly zm.u in other documents.

as Written with tr(tu) for tsp.

at Written w t f for n unt.

au Written as bry(tu), "sky."

av Written (for zs.

aw Written ÷ for t.

ax Written bpm for bty, b ty.

ay Written wt for tw.

az Omitted by haplography.
TRANSLATIONS AND NOTES

ba Unique; regularly "Great illuminer who rises."
bb Or "nomes"? Written with M" for -__, __, ... 11.1 h rr(i.e., ph).n.i for it zp (2) 8sprti.
bc Written nfr wt for nfrtyt.---.
bd Written merely in, "true."
bv Unique; for ḫt ṭ(t) z/i, most documents have simply ḫp.f, "when he sets."
be Written with desert determinative + r repeated.
bf Written with s for * and r for nb.
bg Written with wp for wp sign.
bh Written as di.tn, "ye give," where parallels offer sk.n.s ṣw ṣw or similar, "it has wiped out his assailant."
bi Written ṭmns for ṣd, with ṭ for ṣd sign, z for papyrus roll; but emend to ṭt.t.
bj Written /.s, "his."
bk Written nfr w for nfrtyt.---.
bl Written merely μs, "true."
bs Cf. BD 15B3 g (not in OIM documents).
bu Title precedes.
bc End of document.
bd Unique; for ḥh t(t) z/i, most documents have simply ḫp.f, "when he sets."
be Written with desert determinative + r repeated.
bf Written with s for * and r for nb.
bg Written with wp for wp sign.
bh Written as di.tn, "ye give," where parallels offer sk.n.s ṣw ṣw or similar, "it has wiped out his assailant."
bj Written /.s, "his."
bl Written nfr w for nfrtyt.---.
bc Title precedes.

ca Other documents regularly put this line before preceding line.
cc § S 3 as a whole has been noted in Ec only (Pl. LXXV 11-14), though the second of its four lines occurs in a few other documents (not in OIM).
ch § S 3 as a whole has been noted in Ec only (Pl. LXXV 11-14), though the second of its four lines occurs in a few other documents (not in OIM).
cc OIM documents omit the refrain found throughout § S in Ec, T, etc.
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cc OIM documents omit the refrain found throughout § S in Ec, T, etc.
THE EGYPTIAN BOOK OF THE DEAD

1365

1P 2 [Hail] to thee, Re at (thy) rising, Amon at thy setting. Beautiful one, thou dawns, thou shinest on the back of thy mother, having dawned as king of the Ennead.

3c ... sprinkles ... before thee (in greeting); Truth embraces thee day and night.

4 Thou traversest the sky, thy heart glad, the pool of the twin knives having grown with joy over thee.

5 Thy enemy is fallen; his head has been cut off. As for that punishable one, consigned to the fire is his corpse as that which exists not. The day bark is regularly (wafted) by a fair wind, (and) the night bark has wiped out her assailant. Southerners and northerners, westerners and east-erners draw thee while praising thee, primeval one of the Two Lands, Atum-Harakhte.

9380

1P 1 Praising Re-Harakhte at his dawning in the eastern horizon of the sky.

2 N. shall say:

S 1 Hail to thee, Re at (thy) rising, Atum at thy setting. Beautiful one, thou dawns, thou shinest on the back of thy mother, having dawned as king of the Ennead.

3 Truth sprinkles water before thee (in greeting); the two crews praise thee day and night.

4 Thou traversest the sky, thy heart glad, the pool of the twin knives having grown with joy over thee.

5 Thy enemy is fallen; his head has been cut off. As for that punishable one, consigned to the fire is his corpse as that which exists not. The day bark is regularly (wafted) by a fair wind, (and) the night bark has wiped out her assailant. Southerners and northerners, westerners and easterners draw thee while praising thee, primeval one of the Two Lands, Atum-Harakhte.

6988

1P 1 Praising Re at his rising in the eastern horizon of the sky.

2 Osiris N., he says:

S 1 Hail (to thee, (god) who rises in the sacred land, light) that has dawned in [. . . ].

a This hymn is commonly paired with 15B4, as on OIM 6988, or with a variant of 15h beginning. See the editor's publication of all these hymns in JNES VIII 349-55 for full texts, variants, etc.
TRANSLATIONS AND NOTES

BD 15B4

6898

P 1 b Praising Re when he sets in the region of life.
2 Osiris N., [he says:

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 twin caverns, who strides at will in a circuit of millions (of leagues), [who courses the nether sky without] limit. (I) praise <thy> beauty.

BD 16

This is a vignette only, found in OIM 5739, R, and M. In the first apparently it was between BD 15 and 17. In R it precedes 17 but is itself the beginning of the manuscript as we have it, all that preceded 16 being lost. In M it appears in the middle of 17, between lines 133 and 134.


BD 17a

5739

P 6 x To be said by Osiris N., [worthy] in the presence of the great god the lord of the west:
S 1 I am Atum [. . .]. a I am Re at his dawning at the beginning of his reign.

What is the meaning of "[. . .] the beginning of his reign"? [It means that Re] began [dawning in] Heracleopolis and in Hermopolis before the uplifted of Shu had come into being, while he was on [the mound] that is in Hermopolis, after he had annihilated the child[ren of . . .] (in Hermopolis).

2 I am the great god who came into being of himself,
[That means] the water, [ . . . the father of] the gods. What is the meaning of "[the great] god [. . .]"? [It means [. . .] the father of the gods. Variant: it means Re.

who created [. . .] the Ennead. 
[What [. . .] . . .] (who are in the train of Re.

I am one who is not kept away [. . .]
[What does that mean?] It means Atum [. . . . . . .] (of the sky.

3 I am yesterday, and I know [. . .]
[. . . . . . .] the transgressor[s . . . . . .] [by [his] father . . .].

R

P 1e Spells for extolling the blessed one and ascending (from) and descending into the god's beautiful domain.

2f Being in the retinue of Osiris, being satisfied with the viands of Unnofer.

3 Going forth by day, assuming any form into which one may desire to change, playing chess, being in the twin halls, (since) the living Soul of Osiris N. is worthy in the presence of the great Ennead in the west after his mooring.

4 It goes well with him who has recited them on earth.

5 Let >the statement be addressed <to the lord> of all mankind.

6 To be said by N.
THE EGYPTIAN BOOK OF THE DEAD

1 I am Atum, who made the sky and created what exists while I existed alone in the deep.

2 I am Re at his dawning as Ruler at the beginning of his reign.

What is the meaning of "(it is) Re at his dawning as Ruler" and "(it is) the beginning of his reign"? It means that Re began dawning in Heracleopolis as one who existed before the uplifted of Shu and the deep had come into being, while he was on the mound that is in Hermopolis, after he had annihilated the children of the feeble one on the mound(s) in Hermopolis.

3 I am yesterday, and I know the morrow.

4 The fighting of the gods was done for him according to his command, (that of) Osiris the lord of the western desert.

5 I am Min at his goings forth. He has put his twin plumes on his head.

6 I exist in the earth, having come from my city.

7 Removed is my wrong, done away with is my evil.

8 All the evil that adhered to him has been removed.
Osiris N. was cleansed on the day he was born in the two great large ponds that are in Heracleopolis, the day when the common folk make offerings (to) that great god who is therein.  

What does that mean? Guide of Millions is the name of one (pond); the Sea is the name of the other.  

Those are the natron lake and yonder -variant: m't-lake. Variant: Be-getter of Millions is the name of one; the Sea is the name of the other. And as for "that great god who is therein," that means Re himself.

I go on a road that I know toward the Pool of the Two Truths. 

What does that mean? As for Rosetau, it is the south gate (of) Naref and the north gate of the abode of Osiris; and "the Pool of the Two Truths" is Abydos. Variant: it means the road on which his Father Atum goes when he proceeds to the Fields of Rushes. 

He arrives at the horizon land and enters the gate of the sacred region. 

What does that mean? It means the Field of Rushes, which bore food for the gods around the shrine. As for "the sacred gate," it is the gate of the uplifted of Shu. As for "the north gate," that is the gate of the nether world. Variant: that means the twin leaves of the door through which his Father Atum proceeds when he proceeds to the eastern horizon of the sky.

(0) Ancestors, give me your hands. It is I, who came into being through you. 

Whom does that mean? They are the drops of blood that dripped from the phallus of Re when he set about cutting himself. Then they became gods, i.e., those that are before Re.  

They are Authority and Perception, who are in the train of their Father Atum daily.

Osiris this N. filled out the Sound Eye after its crushing on that day when the Two Comrades fought.

What does that mean? It means the day when Horus fought with Seth, when he injured the face of Horus and Horus snatched away Seth's testicles. Now it was Thoth who did this with his own fingers.

Osiris N. (lifted) the hair away from the Sound Eye at (its) time of raging. 

What does that mean? That right eye of Re when it was raging against him after he sent it forth. Now it was Thoth who lifted its hair. He brought it (back) to life, soundness, and health, (so that) it was not remiss toward its Lord. Variant: it means that his eye was sick while it was weeping for its mate. Then Thoth spat upon it.

Osiris N. sees that Re who was born yesterday from the buttock(s) of the Great Flood.  

If Osiris N. prospers, he prospers, and vice versa. 

What does that mean? It means these waters (of) the sky. Variant: it means the image of the eye of Re, born early every day. Now [as for] "the Great Flood," [it is] the Sound Eye of Re. 

For I am one of these gods who are in the train of Horus, one whose utterances are in behalf of all his desire. 

Whom does that mean? Imset, Hapi, Duamutef, and Qebehsenuf.

Hail to you, gods, lords of Truth, Council around Osiris, who inspire terror in sinners, (ye) who are in the train of Htp.s-hw.s. Behold, I am come unto you that ye may remove all the evil that adheres to me, just as ye (did) (for) those 7 blessed ones who were in the retinue of their Lord the Examiner and whose seat(s) Anubis prepared on that day (called) Come Thou to Us. 

What does that mean? As for these "gods, lords of truth," they are Thoth and Isdz 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, (them) who are in the train of Htp.s-hw.s," they are the Crocodiles that are in the water. As for Htp.s-hw.s, she is the eye of Re. Variant: she is the fire (that is) in
the train of Osiris, consuming the souls of his enemies. And as for "all the evil that adheres to me," (that means) what he was doing among the lords of endless recurrence since he descended from the womb of his mother. And as for "those 7 blessed ones," (they are) Imset, Hapi, Duamutef, Qebhesenup, He Whom His Father Sees, He Who Is Under His Moringa Tree, and Horus with No Eyes in His Forehead. Anubis made them the magical protection of the burial of Osiris—variant: the magical protection of the tomb of Osiris. Variant: as for "those 7 blessed ones," (they are) Nefhrdj, Dozer, Bull Who Gives No Breath from His Hot Breath, Observant One in His Prime, Red-eyed One in the House of Bright Red Linen, Face-afire Who Came Forth Backward, and He Who Sees by Night Him Whom He Carried Off by Day. And as for (the head of) the Council of Naref, his greatness (belongs) to his Father. As for "that day (called) Come Thou to Us," it means that Osiris said to Re: "Come, pray, that I may see thee," when Re was keeping (him) away from the west.

I am his Soul dwelling in his Twin Progeny. Whom does that mean? It means Osiris when he entered Mendes. He found the Soul of Re there. Then they embraced each other there. Then his Soul became one "dwelling in his Twin Progeny." Now as for "his twin progeny," they are Horus who saved his Father and Horus with No Eyes in His Forehead. Variant: as for the "Soul dwelling in his Twin Progeny," it means the Soul of Re, it means the Soul of Osiris, it means the Soul of Shu and the Soul of Tefnut, it means the Souls that are in Busiris.

I am that big cat that split the tld-trees beside him in Heliopolis on that night of battle and guarding the rebels, on that day wherein the enemies of the Lord of the Universe were annihilated.

What does that mean? "That big cat" is Re himself. He is called Cat because Perception said: "He is such in this that he has done." Thus his (name) of Cat originated. Variant: it means when Shu was drawing wills for Geb and Osiris. And as for "him who (split) the tld-trees beside him in Heliopolis," it means when the children of the feeble ones were (trying to) justify their action. As for "that night of battle," it means when they forced their way into the east of the sky. Then a great battle took place within the whole earth.

O Re in his egg, shining in his Disk, rising in his Horizon, floating on his metallic expanse, (thou) whose abomination is sin, rowing on the uplifted of Shu, without his equal among the gods, causing a breeze by the scorching breath of his mouth, illumining the Two Lands with his sunshine, mayest thou rescue Osiris N. from that great god mysterious of form whose eyebrows are the arms of the balance on that night of reckoning with the (female) Robber,

Who, pray, is he? He is He Who Carried Off His Portion. As for "that night of reckoning with the (female) Robber," that is the night of fire and fallen ones.

Who, pray, is he? He is Szmw; he is the mutilator of Osiris. Variant: he is the zp-serpent, he possesses one head bearing truth. Variant: he is a falcon; he possesses 2 heads—one bears truth, the other, falsehood—which give falsehood to him who practices it and Truth to him who comes bearing it. Variant: he is Horus presiding over Letopolis. Variant: (he is) Thoth. Variant: he is Nefertem the son of Bastet. It is the Council that punishes the enemies of the Lord of the Universe.

Rescue ye Osiris N. From these torturers, the Slaughterers, sharp-fingered, cruel at beheading, from whose guarding there is no escape, who are in the train of Osiris. They shall not prevail over me, I will not fall (prey) to their kettles, for I know him, I know the name of that Smiter who is among them in the house of Osiris, who shoots rays with his eye while he is unseen, who surrounds the sky for himself with the flame of his mouth. He announces the inundation while it is (still) unseen.
17 Osiris N. was sound of utterance on earth in the presence of Re, and he shall moor auspiciously in the presence of Osiris. Offerings shall not be made out of me, those in charge of their brazier(s), for he is a Follower of the Lord of the Universe in the books of Khepri. Osiris N. flies as a falcon, he honks as a sm-goose. He shall not perish forever, like $\mathcal{V}bb-k't$.

Who, pray, is he? He is Anubis; he is Horus with No Eyes in His Forehead—variant: he is Horus of the court. Variant: (it is) the Council for warding off the enemies of the Lord of the Universe. Variant: he is the chief physician of the court.

They shall not rage at me, I will not fall (prey) to their kettle(s).

Whom does that mean? It means these "who are in charge of their brazier(s)." They are the image of the eye of Re and the image of the eye of Horus.

18 O lord of the Great House, Sovereign of the gods, mayest thou rescue Osiris N. from that god whose face is (that of) a greyhound (but) whose eyebrows are (those of) a man and he lives on sacrifices. He is the one who is at the bend of the lake of fire, who swallows corpses, who steals hearts, who attacks corpses without his being seen.

Who, pray, is he? Swallower of Millions is his name; he exists in the lake of Punt. And as for "the lake of fire," (it is) the one that (extends) from Naref to IV the court. Everyone who treads on it while unclean succumbs to the sword. Variant: his name is the Keen One; he is the doorkeeper of the west. Variant: his name is $BHj'$; it is he who guards that bend of the west. Variant: his name is Master of His Affair(s).

19 O lord of terror, supreme over the Two Lands, lord of blood, whose slaughtering-block thrives, who lives on viscera, to whom were given the Upper Egyptian crown and gladness of heart in Heracleopolis, to whom was assigned rule over the gods on that day when the Two Lands were established in the presence of the Lord of the Universe, blameless Soul in Heracleopolis, who gives nourishment and does away with sin and to whom leads the way of endless recurrence,

Who, pray, is that? That is Re himself. mayest thou rescue Osiris N. from that god who carries off Souls, who gulps down hearts, who lives on carrion, who is attached to darkness and is in Sokar, of whom a feeble one is afraid.

Who, pray, is he? He is Seth. Variant: "the wild bull" is Horus the son of Geb.

20 O Khepri dwelling in his Bark, Primeval One as to his own body—variant: (whose body is) changeless, mayest thou rescue Osiris N. from these {Examiners} who cause terror in the place of execution and from whose guarding there is no escape. I shall not go down among their knife(s), I shall not come to their slaughtering-block, I shall not languish within their concealement, and offerings of these abominations of the gods will not be made to me, for I am the Hereditary Prince in the great broad hall. Osiris N., he is one who passes (in safety), a pure one dwelling in the place of smiting, to whom are given suppers of the fayence that is in the qnt-sanctuary.
What does that mean? As for "Khepri dwelling in his Bark," that is Re-Harakhte himself. As for "these Examiners," they are the Two Baboons; they are Isis and Nephthys. As for "these abominations of the gods," they are accounts, they are [his] lying. As for "one who passes (in safety), a pure one dwelling in the place of smiting!" that is Anubis, since he is in charge of the chest that contains the viscera of Osiris. As for him "to whom are given suppers of fayence in the tnt-sanctuary," that is Osiris. Variant: as for "suppers of fayence in the tnt-sanctuary," sky and earth are meant. Variant: it means when Shu crushed the lands as Ruler of Heracleopolis. As for "fayence," that means the eye of Horus. As for "the tnt-sanctuary," it is the throne of Osiris.

Thy house is being built, (O) Atum; thy dwelling is being founded, (O) Ruty. (O) Ptah, turn around, turn around, return! (If) Horus becomes pure, Seth becomes divine, and vice versa. Osiris N. has come into this land; he has taken possession with his feet. He is Atum; he is in his city. Back, Lion with white mouth and flattened head! When thou hast found him, he lets his hair down (over) his face in disorder so that it is mussed at the mouth of his pate. He conceives through Isis, he begets through Nephthys. Isis does away with all his evil; Nephthys puts an end to his troubles. Dread is behind him, awe is before him. Millions bend their arms to me, the common folk appeal to me. The herd executes for me (my) enemies; the gray-haired ones bare their arms to me. It is granted me to smell the sweetness which they who are in Kheraha and they who are in Heliopolis create for me. Every god is afraid of me because of the greatness of dread of me and the vastness of awe of me. I have saved every god from his (de)tractor; I have shot until he escapes. I live as I will, (for) I am Uto, (lady of) the devouring flames. If they ascend to me, few of them (reach me).

What does that mean? Mysterious of Form, Whom Amon Gives, is the name of the trap. He Who Sees at Once What He Carried Off is the name (of) the storm cloud—variant: the name of (the pit). As for the "Lion with white mouth and flattened head," that is the phallus of Osiris—variant: that is the phallus of Re. As for "he lets his hair down (over) his face in disorder so that it is mussed at the mouth of his pate," it means when Isis was hiding herself. Then she wipe(d) her hair into her face. He [has been appointed] as examiner of the inhabitants of Mendes and mutilator of the souls of his enemies.

To be said by Osiris N. justified in the presence of his city-god:

I am Atum; (I) existed alone in the Deep. I am Re at his dawning at the beginning of (the time when) he reigned. It means the water, {even} i.e., the Deep, the Father of the gods. Variant: it means (Re), who created his {names} as lord of the Ennead.

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

It means the water, {even} i.e., the Deep, the Father of the gods. Variant: it means (Re), who created his {names} as lord of the Ennead.

What does that mean? (It means) Re, who created (his) body; (thus) came into being these gods who are in the train of Re.
I am one who is not kept away from the gods.

What does that mean? It means Atum in his Disk. Variant: it means Re in (his Disk), when he rises in the eastern horizon of the sky.

3 I am yesterday, and I know the morrow.

What does that mean? It means Osiris, “the morrow” (means) Re, on that day wherein the transgressors against the Lord of the Universe were annihilated and he caused his son Horus to rule—variant: on that day of the festival (called) We Abide, i.e., when burial of Osiris was order by his Father Re.

I know that great god who is therein.

Who, pray, is he? He is Osiris. Variant (of it): his name is Praiser of Re. He copulates with himself.

5 I am that great phoenix that is in Heliopolis; I am the examiner of what exists.


I am Min at his going forth. He has put (his) twin plumes on his head.

What does that mean? “Min” (means) Horus who saved his Father Osiris. “His going forth” (means . . .). As for “his twin plumes on his head,” Isis and Nephthys went, (they) put (their wings) around him, since (they) were hawks, while it remained on his head. Variant: they are the great large uraei that are on the brow of his Father Atum.

I exist in the earth, having come from my city.

What does that mean? It means the horizon of his Father Atum.

8 Removed is my wrongdoing, done away with is (my) evil.

What does that mean? It means the cutting (of the navel cord) of Osiris (N.).

All the evil that adhered to him has been removed.

What does that mean? It means that he cleansed himself on the day he was born in Heracleopolis, the day when the common folk (make offerings) to that great god who is therein. What does that mean? Guide of Millions is the name of one (pond in Heracleopolis); the Sea is the name of the other. (He says) those are the natron lake and that lake. Variant: (Begetter) of Millions is the name of one; (the Sea) is the name of the other. And as for “that great god who is therein,” that means Re himself.

9 I go (on) a road that I know to the Pool of the Two Truths.

What does that mean? As for Rosetau, it is the south gate (of) Naref and the north (gate) of the abode of Osiris; and “the Pool of the Two Truths” is Abydos. Variant: it means the road on which his Father Atum went when he was proceeding to the Field of Rush(es).

I arrive at the horizon(s) land; I go forth from the gate of the sacred region.

What does that mean? It means the Field of Rush(es), (which bore) food for the gods around the shrine. As for “the gate of the sacred region,” it is (the gate of) the uplifted of Shu. As for “the north gate,” that is (the gate of) the nether world. Variant: that means the twin leaves (of the door) through which (my) Father (Atum) proceeds (when) he proceeds to the eastern horizon of the sky.
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10 (O) Ancestors, give me (your) hands. It is I, who came into being through you.

Whom does that mean? They are the drops of blood (that dripped) from the phallus (of Re) (when) he set about (wounding him). Then they became the gods that are before Re. They are Authority and Perception, who are in the train of their Father Atum daily.

11 He filled out the Sound Eye after its crushing on that day when the Two Comrades fought.

What does that mean? It means the day when Horus fought with Seth, (when he injured the face of Horus and Horus (snatched away) Seth’s testicles. Now it was Thoth who did this with his own fingers.

I lifted the hair away from the Sound Eye at its time (of) raging.

What does that mean? That right eye of Re when (it) was raging against him after (he) sent it forth. Now it was Thoth who lifted the hair. (He) brought it back to life, soundness, and health, (so that it) was not remiss toward (its) Lord. Variant: (it means that) his eye was sick while it was weeping for its mate. Then Thoth spat upon it.

12 He sees (that) Re (who was born) yesterday from the buttocks of the Great Flood.

If he prospers, the Sound Eye (prospers), and vice versa.

What does that mean? It means these (waters) of the sky. Variant: it means the Image of the eye of Re, born early every day. Now as for “the Great Flood,” it is the Sound Eye of Re.

For I am one of these gods in the train of Horus, one whose utterance is in behalf of him whom his Lord has loved.

Whom does that mean? Imset, Hapi, Duamutef, and Qebehsenuf.

13 Hail to you, gods, lords of Truth, Council around Osiris, who inspire terror in sinners, (ye) who are in the train of Htp.s-hw.s. Behold, I (unto you I) am come unto you that ye may remove all the evil that adheres to me, just as ye did to (those) 7 Blessed Ones who were in (the retinue) of their Lord (the Examiner) and whose seat(s) Anubis prepared on the day called (called) Come (Thou) to (Us).

What does that mean? As for these “gods, lords of Truth,” they are Thoth and I-adz 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 him “who inspires terror in all the (ner)s, (him) who is in the train of Htp.s-hw.s,” he is Sobk who is in the water. As for Htp.s-hw.s, (she) is the eye of Re. Variant of it: she is the fire that is in the train of Osiris, warming (Htp.s-hw.s, she is the eye of Re. Variant of it: she is the fire that is in the train of Osiris, warming) the soul(s) of his enemies. And as for “all the evil,” (that means) the doorkeeper of his eye (among the lords of endless recurrence since he came forth from the womb of his mother. And as for these 7 Blessed Ones,” (they are) Imset, Hapi, Duamutef, (Qebehsenuf,) He Whom His Father Sees, (He Who Is Under His Moringa Tree,) and Horus with No (Eyes) in His Forehead. Give not yourselves to Anubis as ye guard the coffin—variant: behind the tomb—of Osiris. Variant: for “(those) 7 Blessed Ones,” (they are) Nqbd, (Dozer), Bull Who Gives No Heat, (Observer One in His Prime), Red-eyed One Who Is in the House (of Bright Red Linen), Face (of sires), Who Came Forth Later, and He Who Sees by Night Him Whom He Carried Off by Day. As for (the chief), of the Council of Naref, his name is the Great One. As for that “day called Come Thou (to) Us,” it means [another] that Osiris said (to) Re: “Come, pray, that (I) may see (th)e,e,” when Re was keeping him away from the west.

14 I am his Soul dwelling in his progeny.

Whom does that mean? It means Osiris when (he) entered Mendes. He found the Soul of Re there. Then (they) embraced (each) other. Then (his Soul became) his
progeny.” And as for “his progeny,” they are Horus who saved his Father and Horus with No Eyes in His Forehead. Variant: as for “his Soul dwelling in his Progeny,” it means the Soul of Re and the Soul of Osiris, it means the Soul of Shu, (it means) the soul of Tefnut, it means (the Soul) of Re (him)self. 61

15 I am that big cat 146 that divided the ṭḳḏ-trees beside him in Heliopolis on that night of battle and (slaughtering) the rebel(s), dm on that day wherein the enemies of the Lord of the Universe were annihilated.

146 What does that mean? “(Th)at big cat in Heliopolis” is Re himself. He is called Cat because Perception said: “He is such in this that he has done.” Thus (his name) of Cat (originated). Variant: (it means) when Shu was drawing wills for Geb and for Osiris. (And) ḏn as for “him who divided the ṭḳḏ-trees beside him in Heliopolis,” it means when the children of the feeble ones were (trying to) (justify their) action. ḏo As for “that night of battle,” that was the gaining of access to it, (namely) the east of the sky. Then a great battle 148 took place in the sky and in the whole earth.

16 O Re in his egg, shining in his disk, rising in his horizon, floating on (his) metallic expanse, ḏp (thou whose) abomination is (sin), ḏq 148 (his) rowing on the uplifted of Shu, without rebels against the gods, ḏr causing a breeze by the scorching breath (of his) mouth, illuminating the earth with his sunshine, mayest thou rescue me (behold me) from that god mysterious of form, whose eyebrows are the arms of the balance ḏn on that night of reckoning with the Robber,

WHO, PRAY, IS HE? He is he who carried off his portion. As for “that night of reckoning with the robber,” [even] it is the night of ḏf fire and of fallen ones.

who lassos (his) sin(ner)s (and hauls them to) his slaughtering-block which does away with Souls.

WHO, PRAY, IS HE? He is Szmw: he is the mutilator ḏw of Osiris. Variant: ḏw he is the winged scarab; he possesses (one) head (bearing) truth. Variant: he is Horus; he possesses (2) heads ḏl—one bears truth, the other, 〈falsehood〉—(which give falsehood) to him who practices it and truth (to him who comes bearing it). Variant: ḏd he is Horus presiding over Letopolis. Vari(ant): he is Thoth. Variant: (he is) Nefertem the son of Bastet. It is the Council for punishing ḏm the enemies (of) the Lord of the Universe, even him.

Rescue ye me from these 〈torturer(s)〉, ḏv the slaughterers, sharp-fingered, 〈cruel〉 ḏw at beheading, ḏf from whose 〈guarding〉 ḏw there is no escape, ḏw (who are among) 〈them〉, ḏw who are in the train of Osiris. They shall not prevail over (me), (I) will not fall (prey) to their 〈kettles〉, ḏv for I know him. ḏv He is 〈the Smiter〉 ḏw who is among them in the house of Osiris, 〈who shoots〉 ḏw (rays) with his eye while he is unseen, who surrounds the sky for himself (with) the flame of his mouth. He announces the Inundation while ḏv it is (still) unseen.

He proceeded on earth in the presence of Re and is moored auspiciously 〈in the presence of〉 ḏw Osiris. Your offering(s) shall not be made out of (me) 〈for〉 ḏw those in charge of 〈their〉 brazier(s), for he is ḏw among 〈the Followers〉 of 〈the Lord〉 ḏw of the Universe (in) the book of Khepri. He flies as a falcon, (he) 〈honks〉 ḏw to Shu as a smmn goose. He shall not perish (forever), like ḏw Nḥb. ḏf kI.

WHO, PRAY, IS HE? He is Anubis; he is Horus with 〈No〉 Eyes in His Forehead. Variant: it is the Council for warding off the enemies of the Lord of the Universe from him. Variant: (he is) the chief ḏw (physician); ḏv he is the great one of 〈the palace〉.

〈They〉 shall not rage at (me); I will (not) fall (prey) to 〈their kettles〉. ḏw

WHO does that mean? It means these “who are in charge of their brazier(s).” ḏw They are the Begetter of the eye of Re and the Begetter ḏw of the eye of Horus.
O lord of the great house, sovereign of the gods, mayest thou rescue me from (that) God whose face is (that of) a greyhound (but) whose eyebrows are (those of) a man — [variant: whose eyebrows are (those of) a man; variant: whose eyebrows are (those of) a man—] and he lives on sacrifices. He is the one who is at the bend of the lake of fire, who (swallows) corpses, who steals hearts, (who attacks) corpses without his being seen.

Who, pray, is he? Swallower (of Millions is his name; he exists in) the lake of Punt. And as for "the lake of fire," it is (the one) that is (between) Naref and 'the Palace. (Every-one) who treads on it while unclean is infused with terror. His name is the Keen One; he is the doorkeeper of the west. Variant: his name is Bb; it is he (who guards) that bend of the west. Variant: his name is Master of His (Affair(s)).

O (lord) of terror, supreme over the Two Lands, lord of blood, who commands the horizon and lives on viscera,

Who, pray, is he? He is the heart of Osiris; it is (he) who is in (all) carnage. to whom (were given) the double crown and gladness of heart within Heracleopolis, (is) Osiris.

Who, pray, is he? He "to whom were given the double crown and gladness of heart in Heracleopolis".

(.....) whom he caused to rule in place of (his) Father Osiris. (As for) "that day when the Two Lands were established," it was when the Two Lands united (to) bury Osiris. blameless soul in Heracleopolis, who gives nourishment and does away with sin and to whom leads the way of endless recurrence.

Who, pray, is that? That is Re himself.

mayest thou rescue me from that God (who carries off) Souls, who gulps down hearts, who lives on carrion, (who is attached to) darkness and is in Sokar, (of) whom a feeble one is afraid.

Who, pray, is he? He is Seth. Variant: "the wild bull" is Horus the son of Geb.

O Khepri dwelling in his bark, Prim(eval One as to) his own (body—variant: whose body is) changeless, mayest thou rescue me from these [it] (examiners) (to whom was given magic power (in) order (to keep guard over) his enemies, (examiners) who cause terror in the place of execution and (from whose guarding) there is no (escape). He will not go down (among) their knives, he will not come to (their) slaughtering-block, he will not languish within their throne, he will not go down within their slaughtering-block, he will not dwell within their trap, and offerings of these [their] abominations of the gods will not be made to him, for he is the hereditary prince in the great broad hall of Osiris. He is one who passes, being pure, through the place of smiting, to whom are given suppers of fayence in the tent-city.

What does that mean? As for "Khepri dwelling in his bark," that is Re-Harakhte himself. As for "(these Examiners)," they are the Baboon and Isis and Nephthys. As for the "abominations of the gods," that means Arsaphes—variant: they are (accounting), they are lying. As for "one who passes, being pure, through the place of smiting!" (that is) Anubis, since he is in charge of the chest (that) contains the viscera of Osiris. As for him "(to) whom are given suppers in the tent-city," that is (Os)iris. Variant: as for "suppers of fayence in the tent-city," sky and earth are meant. Variant: (it means) when Shu crushed this wind that was in Heracleopolis. As for "fayence," that means the eye of Horus. As for "the tent-city," it is the throne of Osiris.

Thy house is being built, (O Atum); thy house dwelling (is being) founded, (O) Ruty. (O) runner, runner, (provider), (if) Horus becomes pure, Seth becomes divine, and vice versa. He comes; he has taken possession with his feet. He is (Atum);
he is in his city. Back, Ruty with white mouth and flattened head. Yield to the might of Osiris. Isis is his. When he has found thee, he lets his hair down in disorder so that it is mussed at the mouth of his pate. He conceives through Isis, he begets through Nephthys. (Isis) does away with his evil; Nephthys puts an end to his troubles. Dread is behind him, awe of him is before him. Millions bend their arms to him, the common folk attend him. (The herd) executes for him every enemy; (the Gray-haired Ones bare) their arms to him. (It is granted him) to smell the sweetness which he who is in Kheraha and he who is in Heliopolis create for him. Every god is afraid of him because great is dread of him and vast is awe of him. He has saved every God from his detractor; he has shot (until) his escape. He lives for his dependents; he is Uto, lady of the devouring (flames).

WHAT DOES THAT MEAN? Concealed of Form in the Arms of the Hidden One is the name of (the trap). He Sees at Once What He Carried Off is the name of the storm cloud—vast: the name of (the pit). As for the slaughtering-block, (...). As for the “lion with white mouth and flattened head,” that is the phallus of Re. As for “he lets his hair down into his face (in disorder) so that it is mussed at the mouth of his pate,” Isis was ton her crypt. Then she wipe(d) her hair into her face. As for “Uto, lady of the devouring (flames),” that means the eye of Re.

They have (been appointed) as (examiners) of the inhabitants of Busiris and (mutilator(s)) of the Souls of his enemies.

---
a Cf. CT 335, also parts of 336. Lepsius’ lettered subdivisions of BD 17 in his publication of T and also H. Grapow’s numbered subdivisions in “Urk.” V are somewhat illogical. The subdivisions here used may likewise be improvable. The terminologies correlate as follows:

<table>
<thead>
<tr>
<th>Here</th>
<th>Grapow</th>
<th>Lepsius</th>
<th>T’s lines</th>
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<td>P</td>
<td>Überschrift</td>
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<td>1</td>
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<td>a beginning</td>
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<td>2-4</td>
<td>a end-e beginning</td>
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<td>5</td>
<td>c/d</td>
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<td>6-7</td>
<td>d end-f beginning</td>
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<td>5</td>
<td>8</td>
<td>f/g</td>
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<td>7</td>
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<td>8</td>
<td>11-12</td>
<td>i end-m beginning</td>
<td>14-18</td>
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<td>9</td>
<td>13-14</td>
<td>m end-o beginning</td>
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<td>p end-r beginning</td>
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<td>r end-t beginning</td>
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<td>t except beginning-u except end</td>
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<td>23-24</td>
<td>w end-y beginning</td>
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<td>y end-aa beginning</td>
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<td>aa/ab</td>
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<td>19</td>
<td>27-31</td>
<td>bb end-gg beginning</td>
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<td>20</td>
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<td>gg/hh</td>
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<tr>
<td>21</td>
<td>33</td>
<td>hh end-ii</td>
<td>83-98</td>
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</tbody>
</table>

T Nachschrift

b Lit. “of the rule which he exercised.” To take fr.n/f as a second direct genitive and translate “at the beginning of (his) rule over what he had made” seems less likely.

c CT: nkr, “Mine is.”

d Lost from here to BD 148.

e Cf. BD 1 § P 1.
BD 17

THE EGYPTIAN BOOK OF THE DEAD

1 Cf. BD 18 § T 5 in Ia.
2 Written hips for hps.
3 Written hips (CT: hpr) mdtb n (emend to n nb) tranp.
4 Written hnsf spr.mtw. Gard. § 171:4 mentions similar use of hnsf, but with sjm. form, in the Empire variant of this passage.
5 Cf. gloss on § S 19 in T 1 C 427.
6 The twin-plume headdress.
7 Written bhum for bht.
8 Written hips (CT: pr) mdtP 1 nb... precedes and follows.
9 Negative written for preposition.
10 Read qualitative s1(tw).
11 Written m3tmn.
12 The Lord of the Universe.
13 Corrupted from CT and Empire mkf parallel to kkw, "darkness."
14 This variant is corrupted from Empire (see especially Cb): "Variant: he is the Great Wild Bull; he is the soul of Geb."
15 Cf. the gloss below.
16 Feminine.
17 Written as dual + plural marks; but cf. plural in Ch, Ce, Ea, etc.
TRANSLATIONS AND NOTES

BD 17

az Cf. *hmt as a name (Pyr. 454 a) of the “big left eye” of eastern Horus which deceased brings to him (Pyr. 450 c–51 a).

ba So written; but *ptḥ *ḥpr ḫw was originally *ḥprw, “runner,” used of a god who runs to help (cf. Cb, Ce, Ea, etc.). Determinative of nw at end is uncertain; most documents use no determinative.

bb I.e., with teeth showing, snarling.
bc With s of pdw transposed to beginning.
bd Most Empire documents include wt.
be I.e., “over his forehead”?
bf Written  for  .
bg For h’d, “trap,” see § 20 in CT etc., including M.

bh But qri is not found in main text.
bi Written  for  .
bj Written  for  (n).tw.z nt for  ir.n.tw.z e n.

bk This statement appears here corruptly as early as La. For source of BD 18 § 8 end. BD 18 follows. Grapow’s BD 17 “Nachschrift” is represented in R by BD 18 § T and 20 § T.

bl Follows BD 15 h § 5.
bm Miswritten with  for  and wr + r for “evil” bird + n.
bn Written f for  .
bo Written (r) in pl., [n]f.
bp Written dw, “the morrow,” for af.
 bq Written  mn [c]n hbd for lw-n-nw.byn.
br Written dhn.f for dhn.tu.
bs Written n fr.tuw mt for fr.n.tuw s n.
bc The n of  is omitted.
bd Written lmzn for lm.s.
be Written with  for lm.f.
bf Written with t for r of try and ftpy (ty corrected from plural marks) for ftpy.

bx Pronoun .8f written with papyrus roll for z.
by Written mh.f n, “his flood of,” for l.t.f.
bz Written wbf [pw].n.f pu.
ca Written with q for  and  for “hbt ideogram.
cb Written twt for w.t.

dd With t and n of lsm.n.f transposed.

df Written phr.n.t, “I went about,” for spr.l.
dg Written Dhuty, “Thoth,” for djpl.
dh Written sm for h.t.

di Written wr-bird for m.
dj Written  ṣpr (m).
dk Written with pr q b for h bq.
dl Written hq yet for hbd.f sy.
dm Written with ir for ln as in preceding line (cf. note r).
dn Written lnn.m for ln.m. sy.
do Written nn bq’ r K for nn b’g.s r Nb.s.
dp Written nw Ir.t.f w p (transposition of pw) wdf w r wr + r (for U 23 mr + phonetic complements m and r + “evil” bird) desert sign for (z<s) py.
dq Written  for  .

dr Written  for  .
dt Introduced by r for lw.
du Written hpsw n.f for hpsw n.
dv Written nw, “this,” for nw.y.
dw Written without n.
dx Written lm in pl. for lpsw.
dy Written lps in pl. for lps in pl.
dz Written r1 k n2 pl for r1 k n.n.pl.

da Here BD 16 (a vignette) is inserted.
db A unique corruption, try.tIr t.Ir.f, for Ir.t.Ir.f, “that adheres to me, (that means) what he did.”
dc Written with shrine for p.

de Written  for  .
THE EGYPTIAN BOOK OF THE DEAD

Written Qdt Qdt-nt for Qdqd.
d Written with frs for lbs.
df Written with m for l of lbs.

dg Written hr tb tp for hry tp.
dh Written with z for preposition n.
di Written hpt(s) ky for hpt(n) ky ky.
dk Written with m and Bf. transposed.
dt Written h for r kpl.
dm Written r m 'enemy' determinative for sml spi.
dn Written p r n for gr(t) w.
dp Written gr for pr n.
dq Writing of izjtpl includes 'bt n for the signs l+iz+z.
dr This variant seems unique.
ds Written Stp for sty.
dt Written tp.j, 'his head.'
du Written h8f (i)htP' r (for n).
dv Written with p for t of 8m1(pl).
dw Written with Q for l.
dx Written with iry-n for lty.
dy Written with kmw wrt for ctwt.
dz Writing includes sip instead of meld ideogram.

The itry sign is falcon-headed!

Written ntryp 1 -stpl.

Written frd m for ntr and k for nb.
e Written nw~ for a w.

Written as in line 161 + 0.
el Written k for nb.
em Written (w)j d n/ sj, a unique variant.
en Written (try)-tl, "door(keeper)," for zlw.
ep Written with pefj, "his shining," for zpl.
ep Written r for nb.
eq Written with nty for nd and k for nb.

Written (ry-)st, "door(keeper)," for zlw.

The itry sign is falcon-headed!

Written Stp for nw sign) 'try-sp (+ determinative similar to F 38, meant for L 5) for nn

Written ntryp 1 -stpl.

Written ntryp 1 -stpl.

Written ntryp 1 -stpl.

Written ntryp 1 -stpl.

Written ntryp 1 -stpl.

Written ntryp 1 -stpl.

Written ntryp 1 -stpl.

Written ntryp 1 -stpl.
BD 18a

1338
P S 1 aO Thoth who didst vindicate Osiris against his enemy, vindicate Osiris N. [....] in Heliopolis on that night of altar-offering(s), on that night of fighting and of guarding the rebels, on that day [wherein ...] were annihilated. b [....]

R S 1 vi aO Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council that includes Re, before the great Council that includes Osiris, before the great Council who are in Heliopolis on that night (of) offerings on the altars, on that day of fighting and of guarding the rebels, on that day wherein the enemies of the Lord of the Universe were annihilated.

As for “the great Council who are in Heliopolis,” they are Atum, Shu, and Tefnut. As for “guarding the rebels,” the companions of Seth were annihilated in that (day) in requital of the harm they had done.

2 vi aO Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies (....) before the great Council who are in Mendes on that night (of) erecting the Ddj-pillar in Mendes.

As for “the great Council who are in Mendes,” (they are) Osiris, Isis, Nephthys, and Horus who saved his Father. As for “erecting the Ddj-pillar in Mendes,” that means the upper arm of Osiris presiding over Letopolis. They were around Osiris like a strip of clothing.

3 vii aO Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate (Osiris) against his enemies before the great Council who are in Letopolis on that night (of) altar-offerings in Letopolis.

As for “the great Council who are in Letopolis,” they are Horus who is in Letopolis and Thoth who is in the Council (of) Naref. As for “that night of altar-offerings in Letopolis,” it was the dawn of the burial of Osiris the lord of the west.

4 viii aO Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council who are in Pe and Dep on that night (of) erecting the sanctuary of Horus and confirming the inheritance to Horus, namely the possessions of his Father Osiris.

As for “the great Council who are in Pe and Dep,” they are Horus, Isis, Imset, and Hapi. As for “erecting the sanctuary of Horus,” that means when Seth said to his retinue: “Establish a sanctuary against it.”

5 ix aO Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council who are in Washerman’s Shores on that night (when) Isis lay awake, mourning over her brother Osiris.

As for “the great Council who are in Washerman’s Shores,” they are Isis, Horus, and Imset.
6 v b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against (his) enemies as thou didst vindicate Osiris against his enemies before the great Council who are in Abydos on that night of the hkr-feast at the counting of the dead, at the stocktaking of the blessed, when dancing took place at the counting of the dead.

As for "the great Council who are in Abydos," they are Osiris, Isis, Nephthys, and Upwawet.

7 vi b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council who are in the roads of the dead on that night of taking stock of the nobodies.

As for "the great Council who are in the roads of the dead," they are Thoth, Osiris, Anubis, and 'Isdz. As for the "stocktaking of the nobodies," that was when offerings were barred from the souls of the children of the feeble ones.

8 viii b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council who were at the great earth-hoeing in Mendes on that night of earth-hoeing with blood and vindicating Osiris against his enemies.

As for "the great Council who were at the great earth-hoeing in Mendes," they are Thoth, Osiris, Anubis, and Upwawet. It was when the companions of Seth came, having assumed the form of goats. Then they were slaughtered before these gods, since blood would issue from them, and were assigned to the inhabitants of Mendes.

9 ix b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies before the great Council who are in Naref on that night of the great mystery as to form.

As for "the great Council who are in Naref," they are Re, Osiris, Shu, and B'by. As for "that night (of) the great mystery as to form," they were burying the arm and thighs and chest of Osiris-Unnofer justified forever.

10 xi b 10 Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council who are in Rosetau on that night (when) Anubis put his hands on the offerings around Osiris and Horus was vindicated against his enemies.

As for "the great Council who are in Rosetau," they are Osiris, Isis, and Horus.

The heart of Osiris is happy, the heart of Horus is happy, while the two sanctuaries are content therewith. Verily Thoth comes and vindicates Osiris N. against his enemies before the great Council of every god and every goddess (and) before the Lord of the Universe. He does away with the enemy of Osiris N.; he does away with all the evil that adheres to him.

T 1 If this purifying spell is uttered, it assures going forth by day after mooring by a man and assuming any form at will.

And if this spell is read in his behalf, it means that he prospers on earth, he escapes from every fire, and nothing evil befalls him.

A truly excellent spell (proved) a million times.

M 1 S 1 Knowing the names of the great Council that is in Heliopolis. 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 great Council that is in Heliopolis on that night of offerings on the altar in Heliopolis.

As for "the great Council that is in Heliopolis," it consists of Atum, Shu, and Tefnut.
2 Knowing the names of the great Council that is in Mendes. Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate (Osiris) against his enemies before the great Council that is in Mendes on that night of erecting the Dj-pillar in Mendes.

As for “the great Council that is in Mendes,” it consists of Osiris, Isis, Nephthys, and Horus.

3 Knowing the names of the great Council that is in Letopolis. Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council that is in Letopolis on that night of altar-offerings in Letopolis.

As for “the great Council that is in Letopolis,” it consists of Horus and Thoth.

4 Knowing the names of the great Council that is in Pe and Dep. Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate (Osiris) against his enemies before the great Council that is in Pe and Dep on that night of erecting (for him) a sanctuary for Horus.

As for “the great Council that is in Pe and Dep,” it consists of Horus, Isis, Nephthys, and Imset.

5 Knowing the names of the (great) Council that is in Washerman’s Shores. Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council that is in Washerman’s Shores on that night of vindicating (Osiris) against his enemies before the great Council that is in Washerman’s Shores.

As for “the great Council that is in Washerman’s Shores,” it consists of Isis, Horus, Hapi, and Anubis.

6 Knowing the names of the (great) Council (that is in) Abydos. Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemy (…) before the great Council that is in Abydos on that night when Isis lay mourning over her brother Osiris.

As for “the great Council who are in Abydos,” they are Osiris, Horus, and Imset.

7 Knowing the names of the (great) Council that is in Abydos. Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council that is in Abydos on that night when Isis lay mourning over her brother Osiris.

As for “the great Council that is in Abydos,” it consists of Osiris, Horus, Imset, and Upwawet.

8 Knowing the names of the great Council that is in Naref. Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council that is in Naref on that night when Anubis lay with his hands on the offerings around Osiris.

(As for) “the great Council that is in Naref,” it consists of Osiris, Horus, Isis, and Imset.

9 Knowing the names of the Council of Rosetau. Thoth who didst vindicate Osiris against his enemies, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council that is in Rosetau on that night of the great secrets as to forms.

As for “the great Council that is in Rosetau,” it consists of Osiris, Horus, and Isis.
The heart of Osiris is happy, the heart of Horus is in gladness. 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 great Council that includes Re. (Thou who didst vindicate) Osiris against his enemies, vindicate Osiris N. against his enemies as (thou) didst vindicate Osiris against his enemies before the great Council like every god and every goddess that is in the sky.

As for "the great Council that is in Heliopolis," it consists of Atum, Shu, and Tefnut.

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 great Council that is in Mendes on that night of erecting the Dd-pillar in Mendes.

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 (great) Council that is in Letopolis.

As for "the great Council in Letopolis," (it consists of) Horus presiding over Letopolis and Thoth in the Counsell of Naref.

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 great Council that is in Pe and Dep on that night of confirming the sanctuary to Horus with the possessions of his Father.

As for "the great Council that is in Pe and Dep," it consists of Osiris, Horus, Isis, and Imset.

With H. Grapow in "Urk." V we follow the MK arrangement of BD 20 in numbering the subdivisions of its derivatives BD 18 and 19 also. The late order in BD 18 § S as found in T and R is 1, 6, 2, 7, 3, 8, 4, 9, 5, 10. M follows the old order instead, but with some confusion, duplication, and omission. M adds too a title (not noted elsewhere) for each subdivision, as though each were a separate spell. On the whole, M's vignettes match its text, but R's do not except in 1 and 10; for text of both M and R is arranged in successive vertical groups, whereas R's vignettes are grouped in two horizontal bands. Or we may think of both text and vignettes of R as arranged in horizontal bands, text following the old order, vignettes the new. M's second occurrence (M 255-64) replaces BD 20.

Same "day" is mentioned in BD 17 § S 15.

"Busiris."

Empire documents have here and in main text "the two Dd-pillars," which according to original form of gloss represent "the two arms (q'hey) rather than R's q'k of Horus" (R alone has "of Osiris"). The "they" in following clause is a survival of original wording.

The Council!  
"Busiris."  
I.e., the animals would bleed, while deities as such would not!  
§ S 11 is found in M only.

Written as a compound verb, smn-hns.f.

Written hmr, "sanctuary," without city determinative which M uses elsewhere in § S 3.

Usura determinative at end of 213 belongs to tr at end of 214.

Written with only one bird of the pair G 70.

So originally, but erased and replaced by Dd(ws), "Busiris."

"Abydos" erased.

Written (t)kbi for tAkb, with falcon for t.

Papyrus-roll determinative and plural marks miswritten as t n sky.
TRANSLATIONS AND NOTES

BD 18-19

r Emend r to iw at beginning of each clause and omit r after Hr.
s Written with w" for sm? .
† Follows BD 19.
u Written n<m.
v Written with ḫn-plant for bee.
w BD 21 follows.

BD 19a

R

P 1 x1Spell for wreaths of vindication.
2 To be said by Osiris N.:

S 1-10 2Thy Father Atum binds for thee this beautiful wreath of vindication on this thy brow. Live; (for) the gods desire that thou live forever. Osiris presiding over the westerners has vindicated thee against thy enemies. 3Thy Father Geb assigns to thee his whole inheritance. Come! Praise be to thee as one vindicated, (O) Horus the son of Isis and son of Osiris on the throne of thy Father Re, overthrowing thy enemies. He assigns to thee the whole of the Two Lands; he 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) Osiris N. Osiris presiding over the westerners, both sanctuaries of the gods together, and every god and 3every goddess who is in the sky and in the earth are vindicating Horus the son of Isis and the son of Osiris against his enemies before Osiris presiding over the westerners, are vindicating Osiris N. 4against his enemies before Osiris presiding over the westerners, Unnofert, the son of Nut, on that day of vindicating him against Seth and his companions before the great Council who are in Heliopolis on that night of fighting and overthrowing the rebels,
1 before the great Council who are in Abydos on that night of vindicating Osiris against his enemies and vindicating Osiris N. 5against his enemies before the great Council who are in the western horizon on that night of the ḫkr-feast,
2 before the 4great Council who are in Mendes on that night of erecting the ḏd-pillar in Mendes,
7 before the great Council who are in the roads of the dead on that night of taking stock of the nobodies,
3 before the great Council who are in Letopolis on that night of offerings on the altars in Letopolis,
4 before the great Council who are in Pe and Dep on that 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-hoeing in Abydos on that night of dismissing grief,
9 before the great Council who are in Naref from his placed 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 that night of vindicating Osiris against his enemies.

T 1 Horus has repeated praise 4 times, for (all) his enemies are fallen, overthrown and slain. 3Osiris N. has repeated praise 4 times, for all his enemies are fallen, overthrown and slain. 2Horus the son of Isis and the son of Osiris has repeated millions of jubilees, for all his enemies are fallen, overthrown and slain. They have been carried off to the place of execution, the slaughtering-block of the easterners. They have been decapitated, they
have been strangled, their arm(s) have been cut off, their heart(s) have been removed. They have been given (to the Great) Annihilator in the valley; they shall never escape from the custody of Geb.

2 If this spell is uttered over 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, whether he be dead or alive; and he shall be [to be said] a follower of Osiris, while a cake, a jar, and a loaf are given him before this god.

3 Say (it) over thee early, twice, (for) it is a great protection.

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

---

BD 20

another spell for wreaths of vindication.

O Thoth, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemies before the great Council who are in Heliopolis on that night of fighting and overthrowing the rebels.

2ff. O Thoth, vindicate Osiris N. against his enemies as thou didst vindicate Osiris against his enemy before the great Council

2 that is in Mendes on that night of erecting the Dd-pillar in Mendes,

3 that is in Letopolis on that night of offerings on the altars in Letopolis,

4 that is in Pe and Dep on that night of confirming the inheritance to Horus, namely the possessions of his father Osiris,

5 that is in Washerman's Shores on that night of the mourning that Isis made over her brother Osiris,

10 that is in Rosetau on that night of vindicating Osiris against his enemies,

6 that is in Abydos on that night (of) dancing (at) the counting of the dead,

7 that is in the roads of the dead on that night of taking stock of the nobodies,

8 that is at the great earth-hoeing in Mendes on that night of being content therewith

12 before the Council of Re, before the Council of Osiris, before the Council that is in the sky and (the one) that is in the earth, before the Council of every god and every goddess.

If a man recites this spell and purifies himself with natron-water, it assures going forth after mooring and assuming any form at will.

It assures escape from the fire.

A truly excellent spell (proved) a million times.

---

BD 19–20

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1 [before the] great [Council] that is in Heliopolis on that night of fighting and overthrowing the rebel,
2 \text{[before the great Council that is in Busiris on that night (of erecting) the two dd-pillars in Mendes,}
3 \text{[before the great Council that is in Letopolis on that night of altar-offerings in Letopolis,}
4 \text{[before the great Council that is in Pe and Dep on that night of confirming (the inheritance to) Horus,}
5 \text{[before the great Council (that is in) Washerman's Shores (.),}
6 \text{[on that night of vindicating Osiris against his enemy,}
7 \text{[...].}
8 \text{a Cf. in "Urk." V.}
9 \text{b Cf. in BD 18.}
10 \text{c Ideogram A 13 only.}
11 \text{d Written with n and z transposed.}
12 \text{e Written m lw for lw't n.}

\text{BD 21a}

\text{P 1} \text{Spell for giving a man's mouth to him in the god's domain.}
\text{S Hail to thee, Osiris, lord of light, presiding over the Great House, dwelling in darkness.}
\text{I have come unto thee, a pure blessed one; my arms are around thee. I am (I am) (come) to thee, thy doorkeeper, and thy chiefs. May he give him his mouth, that he may speak therewith. Mayest thou guide his heart at his hour of danger.}

\text{M} \text{P 1} \text{Spell for giving a man's mouth to him.}
\text{S Hail to thee, lord of light, presiding over the great house, dwelling in darkness. (Behold,) I am come unto thee; I am with thee. Behold, I am blessed and (pure) and am ascended that (I) may see thee before (me). I ascend to see (my) Father every day.}

\text{BD 22}

\text{P 1 Another spell for giving a man's mouth to him in (in) the god's domain.}
\text{S I rise from the egg that is in the hidden land. My mouth has been given to me, that I may speak therewith while I am before the great Council and before the great god the lord of the nether world. I shall not be kept away from before the Council of every god and (every) goddess, (for) I am Osiris the lord of Rosetau, that is, this (god) who is}
at the top of the terrace. I have come; I accomplish my heart's desire in the day of fire. I quench the fire when it breaks out.

a The sign lmy that belongs before second m has been added as a correction but before first m instead. 
b Trace in right margin. Found in Empire documents but omitted by T. 
c Empire documents: "in the Isle of Flame."

BD 23

A
P 1 11Spell for opening a man's mouth for him (west) in the god's domain.

To be said (by) Osiris N.:

S 1 32It is Ptah who has loosed the bond that are at (my) mouth; it is my City-god. Thoth comes fully equipped with his magic; he looses the bond of Seth that are at my mouth when he (Seth) opposes Atum and sets their guard.

2 My mouth has been opened, my mouth has been parted, by Ptah with that chisel of (sky-)metal with which the mouth(s) of the gods were parted. I am Sekhmet seated at the starboard side, great one of the sky. I am Orion, the great one dwelling among the souls of Heliopolis. As for every magician, male or female, whom I have mentioned, however, may the gods stand against them—their whole Ennead and the Enneads as a whole.

R
P 1 xiiSpell for opening a man's mouth for him in the god's domain.

1 To be said by N.:

S 1 My mouth has been opened by Ptah; the bond of my mouth has been loosed by Amon, the god in my city, since I have come from my mother's womb. Thoth comes fully equipped with his magic; he looses the bond of Atum. It is Seth who comes against me as he wards off Atum, who attacks him who comes against me.

2 My mouth has been parted by Ptah with that metal chisel of his with which the mouth(s) of the gods were parted. I am Sekhmet; I sit at the starboard side, (I) the great one of the sky. My mouth (is that of) Osiris presiding over the westerners. I am Orion, the great one dwelling among the Souls of Heliopolis. As for all the magic and all the statements which he has thought, however, to recite against me, stand, (O) Ennead, bring magic against them, (O) Ennead as a whole.

M
P 1 27Spell for opening a man's mouth.

S 1 27My mouth [he] has been opened by Ptah (with) his chisel. "I have loosed (it)," says Seth. He has indeed gone forth because of him. His mouth is given to him, (that he may speak) therewith. Guided for him is (his heart) at the hour of going forth; his mouth is loosed for him, so that he may speak. He shall not be kept away from before him. I am one who serves him every day.

a Written ntu for nip.

b Empire documents: S/hyt, a goddess.

c Read ġd n.t swt(l). Or possibly read ġd n.t sw, "name him to me."

d Written  y for y.

e Written nt, probably for n.

f Insert m (cf. n in T) ?

g Some magician, unnamed.

h With house determinative probably for block. The "chisel" is normally mentioned in § 8 2.

i Cf. in BD 22.

k With this and preceding of. BD 21 end.
TRANSLATIONS AND NOTES  

**BD 24**

A

P 1 (1) Spell for bringing a man's magic to him in the god's domain.

2 To be said (by) Osiris N.:

S 1 I am Atum, who came into being of himself (on) the lap of Mut, who gave jackals to those who are in the waters and bh⟨n⟩-dogs to those who are in the council. Lo, this magic of mine has been assembled for me from every place where it was, from the man with ⟨whom⟩ it was, faster than greyhounds, quicker than Light.

2 O thou who bringest (the ferry) to Re, stand firm in thy cargo boat in the flood when thou proceedest upstream to the Pool of Flame in the god's domain. Lo, thou hast assembled this magic of mine from every place where it was, from the man with whom it was, faster than greyhounds, quicker than a shadow.

R

P 1 xiv Spell for bringing a man('s) magic to him in the god's domain.

2 To be said by Osiris N.:

S 1 I am Khepri, who came into being of himself (on) the lap of his mother, who gave jackals to those who are in the Deep and the Phoenix (to) those who are in the Council. Lo, this magic has been assembled for me from every place where it was, from that man with whom it was, faster than greyhounds, quicker than a shadow—variant: from Shu.

2 O ferry-bringer, may thy towline hold firm in the flood when thou proceedest upstream to the Pool of Flame in the god's domain. Lo, thou hast assembled this magic of mine from every place where it was, from this man with whom it was, faster than greyhounds, quicker than a shadow.

3 As this which the gods created out of silence, a cry has been given to the nw-bird to warm the mouth(s) of the gods. This magic of his has been given (to) Osiris N. from this man with whom it was, faster than greyhounds, quicker than a shadow—variant: from the light of the majesty of Shu.

M

S 1 (273) I am (the god) who came into being of himself. This magic has been assembled for me from every place wherein it was, faster than a greyhound, quicker than the jackals of the Deep. (I am) one who gave ⟨bh⟩-dogs (to) those who are in the Council. (Lo,) this magic has been assembled for me.

---

a Cf. CT 402.

b Written bhtw[21].

c Written with in.tw.f for nty.f.

d Written b[26]n < b[26]n.

e Written peculiarly, but read mḥnt according to CT.

f Written as adjective hṛy.

g Written u[20]n 3m for u[20]n3[21].

h Written nty tw.f jm, similarly in lines 22 and 31 before hṛj (cf. NG §§ 841 and 478 end).

i Written bnn, possibly developed out of bn but more likely for b[26]n < b[26]n.

k Written nfr with flame determinative as in M 2 NY and Empire.

l § 3 beginning varies widely, even in CT.

m Egyptian word order is based on original reading n.j.

n Written hṛlḥd[1].

o Written m btt (for bu) nbt nty jm (miswritten for tw.f, on which see Gard. § 468:4) bm.m.

p Written z (for zḥ) r l(z)m (with n for z) b[l]ḥ.


r Written ḏ ni for tw.m, which evidently sounded like ḏ(i).
BD 25

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BD 25

A
P 1 (1 13) SPELL FOR CAUSING (A MAN) TO REMEMBER HIS NAME IN THE GOD’S DOMAIN.
2 11 To be said by Osiris N.:

a

S
I have put my name in the Upper Egyptian shrine, I have made my name to be remembered in the Lower Egyptian shrine, on that night (of) counting the years and numbering the months. I am with thee, thou who art in session. (As for) every god who shall not come in my train, I will tell his name thereafter.

R
P 1 xv Spell for giving a man’s memory to him in the god’s domain.
2 To be said by Osiris N.:

a

S
I have caused a man to remember my spell in the Upper Egyptian shrine and a man to remember my spell in the Lower Egyptian shrine in front of the Ennead on that night of counting the years and numbering the months in the house of Osiris N., Osiris N. will tell his name thereafter.

M
P 2 278 To be said by Osiris N.:

a

S
I have made my name to be remembered in the Lower Egyptian shrine. It has led me to the bark (wherein) Re goes forth. He circles about so that he may be seen over him whom he knows. I am one whom his Father has remembered. He shall not be kept from his circling about when he goes to the Lower Egyptian shrine. He likes to circle about among you.

a Cf. CT 410+412. The letter is reserved for CT 411, not yet noted in post-CT documents.

b Written with flame sign in all three documents.

c Damaged; but see same writing of ink at end of iii 6.

d Written with šḫl.n.f for šḫl.n.f.

e Written with n for z before šlm sign.

f Translate so if n of pfr.n.f is miswritten for papyrus-roll determinative as it seems to be twice in next line.

g Written mš for m.

h Written phfr.n.f for phfr.f.

BD 26

a

A
P 1 (11 4) SPELL FOR GIVING THE HEART OF (…).
2 (To be said) (by) Osiris N.:

S
I have come from the house(s) of hearts; my breast is in the house of breasts. I have my breast; it is content with me. It has eaten cake(s) beside Osiris yonder east side of the Bowl(s) while (th) y) going downstream and upstream. I have embarked in the boat that is with thee. I have my mouth to speak (with), my feet to walk (with). I have my hands to overthrow his enemies.

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S
[… spea]k (with), my feet to walk (with). […]

R
P 1 xv Spell for giving a man’s heart to him in the god’s domain.
2 To be said by Osiris N.:
I have my heart in the house of hearts; I have my breast in the house of breasts. My heart has been given me; it is content with me. I shall not eat sand beside Osiris on yonder east side of the Bowl when I am gone downstream or upstream. I do not go down to the resting-place that is with thee. My mouth has been given me to speak (with), my feet to walk (with). My hands have been given me to overthrow my enemies.

M P 1 Spell for (not) (giving) a man's heart to him (in) the god's domain.

S I have (my) heart in the house of hearts. The breasts that were on earth, I know their hands are extended. I have (my) breast in the house of (breasts). He is seen when he circles about to (...). None can seize for himself this heart of his, which would weep for itself openly if he should go forth having parted with his heart. If he circles about, I circle about beside him. He has passed away, (but) his heart is (still) in (its) seat. None can seize for himself that heart of his which (...). He shall not be kept from looking upon it with his eyes; (He) has his mouth (to) speak therewith; (he) has his hands to (overthrow his) enemies. His mouth shall speak, (for) his heart is (still) in its place.

A

S 1 Opened for me are the double doors of the sky. Geb the hereditary prince of the gods has unclenched his hands.
2 He opens my blind eyes, he straightens my crooked feet.
3 Anubis strengthens my knees; my father lifts me. The goddess Sekhmet who exists in the sky straightens me.
4 I perceive with (my) mind, I control my breast. I control my hands, I control my foot.
5 I do what my spirit desires. My Soul shall not be kept from my corpse at the gates of the west. The Soul of Osiris N. shall (not) be kept from the gates of the west.

1335 A

S 1 [. . .] Geb the hereditary prince of the gods opens for me [...].
2 [. . .] he [. . .] my crooked arms.
3 [...] strengthen[. . .] so that it may run. The goddess Sekhmet [...][. . .] straightens me. [...]
4 I perceive] with my mind, (I) have gained control of my breast. [...] I do] what my spirit [desires]. [...] shall not be kept [... . . .] of Osiris N. [shall not be kept away].

R

S 1 Opened for me are sky and earth. Geb the hereditary prince of the gods opens for me my jaws and my mouth.
2 He opens for me my eyes when I am blind, he straightens my crooked arms.
3 Anubis strengthens my knees; yea, I have arisen that I may run. I stretch as the goddess Sekhmet, and the sky is opened for me. I perform what is commanded me in Memphis.
4 I know with my mind, I control my breast. I control my hands, I control my foot.
5 I do what my Spirit desires. My Soul shall not be kept from my corpse at the gates of the west forever and ever.

a Written fn[n].
b Faint traces of m.
c "Heart" and "breast" represent lb and hty respectively. These seem often synonymous, though lb may also mean "mind," as in b. On these words see AEO II 250*-52*.
**BD 26-27**

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d Written with un for ga.

e Written hr[n].

Read ḥy.n.t (r) 〈hwy3〉.

Written retrograde in horizontal lines under ends of unidentified vertical lines.

Written determined by bird and legs.

Written r[n] for rdt.

Written pr, qualitative (cf. Gard. § 315). The next two squares are blank except for two diagonal strokes in second square.

Written 〈ihw〉 m[iw.tw.f], with r for lw. Is “he” Re (cf. BD 25 M)?

Probably with n for papyrus roll of phr (cf. BD 25, note f).

Written nty (r) rm(t). 〈gs.f r rwt(y). Emend final nt to sky determinative. With idea here cf. that in BD 28 b near beginning.

Written with r for lw. Same idea appears in BD 32 c near end and in BD 44.

Cf. in BD 17 § 8 20, also BD 50 title.

Written r r(m) lwm.f r Lwm.f 〈r.f r. M[Lw]n.f r.t P Lm.n.f Lw n.f 〈yna.f r r stb htyq3]). Man with hand at mouth in 〈yna.f represents original 1st person suffix.

Written with r for lw as before. BD 28 (with title of 26) follows.

With § S 1 f. cf. CT 226 § 8 1 f.

Lit. “opened the members of.”

Written dum.f rdwy.t qr(f)lw, with un of dum incomplete.

Written (d)wm.

Written frig.t, “my eyes,” for irr.t.

Written hlt.〈n.1.f.

BD 28 follows.

A prayer for attaining the goodly west, written in vertical lines, follows.

Written nwn.t, with extra .f added at right of line 18.

Written nwn.t, probably with legs determinative, rather than as in T wmn.t without determinative.

---

**BD 27a**

R

P 1  xvii Spell for not letting a man’s heart be taken away in the god’s domain.

2 1 ‘To be said by Osiris N.:

S 1  O (ye) who seize hearts and tear out breasts, whose hands fashion the heart of Osiris N. for him through what is done against him, Io, may he not fail to know through you of what ye are doing.

2  Hail to you, 1 ye lords of endless recurrence and establishers of changelessness, a 12 Seize not my heart with your fingers in this year (or) in this month; a 14 seize not this heart. May ye not make up your mind(s) on the basis of any evil words (spoken) against me, for as for this heart of mine it is a18 the great heart that is in the Ogdoad. The great god whose words are in the members of him, he sends (his) heart out of his body, that myd heart may become more inventive than (those of) the gods.

3  I have my heart; I control it forever. (It shall) not tell (what I have done). 1 I myself control my body. My heart obeys me when I say: 1 28 I am thy Lord while thou art in my body. Thou shalt not oppose me, for I am 28 one whom thou hast been commanded to obey in the god’s domain.”

---

a Cf. CT 715.

aa Written m hm.f, on which see Gard. § 343 end.


c Here b6 evidently means “mind.”

d T also has 1st person, but earlier documents say “his.”

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TRANSLATIONS AND NOTES

BD 28

a

A

P 1 (III 5) SPELL FOR NOT LETTING THE BREAST OF OSIRIS N. BE TAKEN AWAY FROM HIM IN THE GOD’S DOMAIN.

S 1d O LION, mine are the blossoms; 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.

R

P 1 xviI SPELL FOR NOT LETTING A MAN’S BREAST BE TAKEN AWAY FROM HIM IN THE GOD’S DOMAIN.

2 To be said by Osiris N.: O LION, mine are the blossoms; the god’s slaughtering-block is (my) abomination.

S 2 My heart shall not be taken away from me, (0) Elders, at the festival of Thoth by the fighters in Heliopolis.

M

P 1 26h SPELL FOR <giving> a man’s heart to him.

S 1 26I AM RUTY; OPEN TO HIM. The god’s slaughtering-block is MY ABOMINATION.

2 His heart [he] shall not be taken away.

3l He is seen at his going forth; water comes to him at his going forth. His name becomes known at his circling; the water broadens for him at his going forth. Come to him. He is seen when entering his every place whereof he is desirous. Serve him when he rises in his horizon, (when) (he) ascends; behold, ye are his. He has gone to his every place of his desire. Serve him after he has gone forth from you every day.

b

A

S 1 O crushers of Osiris, it (my breast) has seen Seth. O ye who have turned aside after him who smote him, he has caused destruction. This breast of mine sits and weeps for itself before Osiris. His staff is in my hand. He asks of me, and I have granted to him (his request). He assigns to me the mysterious of heart in the house of the Broad-faced One. My portion out of 6 has been presented to him at the proper entrance. This breast shall not be seized.

R

S 1 O crushers of Osiris the presider over the westerners, I have seen Seth, (the cutthroats) — variant: he who turned aside — being in his train. He who smote him, he causes destruction. This breast of mine sits, having wept for itself before Osiris. My strength is with me. I ask it of myself, and I have granted it. Osiris presiding over the westerners has assigned Osiris N. to the hot of heart in the seat of the Broad-faced Ones. Sand has been presented to me at the entrance to the ‘y’-reach (of the Nile). This heart of mine shall not be seized.

2 I am one whose seat ye advance, (binding) breasts to him in the Fields of Offerings. The years of my power are against all his abomination. O god, lord of necks, thou taketh away food as thy possession in thy grasp because of thy might. Thy hands are with them that are in thy train.

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BD 28-29

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3 This breast of mine pays homage to Atum (when) he leads me to the den of Seth without its being given to Osiris presiding over the westerners. This breast is your Spirit—this keen breast of mine. I subjugate my heart in the Council in the god's domain.

c
R

S 38I have trodden on the wrapped one. That means that when they find him they bury (him).

a Cf. CT 388.
b Follows BD 26.
c But beneficiary of this document is a woman!
d Cf. CT 389 § S 1.
e Read Rw or M'H.
f Follows BD 26 a.
g Written with n for arm.
h Title of BD 26!
i Known in M only.
j Introduced by t for tw.
k Written pr.n./. for pr.t./.
l Written n.f for rm.f.
m Written n.f for rm.f.

3 Written (m.n); cf. in BD 24 M 274.
0 Written nt tuwm.n./. for m wbn./.
p Written nt pr, probably for m pr./.
q Written nt (for m) hrty.n., "<in> their eyes."
r BD 30B follows.
s Cf. CT 112 f.
t Written with d for n of 'nyw.
u Written st for sw.
v Or possibly "the secrets of the heart," as taken by L. Speleers, Textes des cercueils ... (Bruxelles, 1947) p. 342.
w Written tw bapy 〈n.〉.f 'j m' 6 m r 'q', with plural marks for n.
x End of document except that name of beneficiary is added. A blank page follows.
y Written (i)dpl.
z Introduced by m, error for tw found e.g. in Ea, Pb, and TT 82.

Written m for n (see NO § 599).

aa With water and city determinatives. Cf. AEO II 154*. CT 112 has m r'Hmwn, "at the entrance to Hermopolis."

aba Written with m(w) (so T also) for mwh by haplography before b'dty.
abc Written n for r.
bcd Written n for the m found in Ec and T.
ace Written dh.t for dh.t (dh.t./. in T).

af Cf. CT 389 § S 2.

BD 29a

R

P 1 xix Spell for not letting a man's heart be taken away from him in the god's domain.
2 To be said by Osiris N.: S

10Back, Messenger of every god! Hast thou come to seize this (my) breast of the living? 
11May this my heart (of) the living not be given to thee; may the gods not bar your offerings from me. 28(Then) they fall at my (feet) on their face(s), they themselves having ceased to exist in this land.

a Cf. CT 387.
BD 30a

R
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, rise not against me as witness, oppose me not in the Council. Weigh not (heavy) against me before the Gods; weigh not heavy against me 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 scepter(s). Tell ye the good (deeds) of Osiris N.; commend ye (him) to Nhb-k. Though I have been interred (at) the west side of the sky, may I continue on earth, that I die not in the west (but) become a blessed one therein unto endless recurrence.

T 1 To be said on a scarab of nephrite set in and adorned with gold and put in place of a man's heart. There shall have been performed for him the opening of the mouth, it (the scarab) being anointed with prime oil.
2 To be said on it as a charm:

---

BD 30B

R
S 1 **Spell for not keeping away a man's heart.**
2 Thou art my Spirit that is in my body, Khnum who preserves my flesh, now that I am gone forth to the goodly place whence we (have) come. Make not my name to stink in the presence of the Council who create man in his time inc the goodly place of hearing gladness and of conducting trials. Tell no lie against me in the presence of the great god. Behold, thy reputation is (at stake).

M
P 2 **Spell for not keeping away a man's heart.**
S 1 **My heart of (my) mother, my heart of (my) mother, my breast of (my) being, rise not against me as witness, oppose me not in the Council.**
2 Thou art my spirit that is in my body, Khnum who preserves (me).
BD 31

THE EGYPTIAN BOOK OF THE DEAD

BD 31

a

R

P 1 Spell for driving off crocodiles that come to take a man's magic away from him in the god's domain.

2 To be said by Osiris N.:

S 3 Back! Give way! Back, bloated one! Come not against me, (for) I live on my magic, lest I tell this (thy) name to the great god who lets thee come. Messenger is the name of one; Baboon is the name of the other. Thy face is (turned) to the breeze. Truth; the sky conjures thee in its hour. (I) My magic conjures away his lies; I have conjured my mouth with my magic which (I) have eaten. My teeth are of flint; my teeth are of the Viper Mountain. O seated one who illumines himself with the eye which is this magic of mine, mayest thou not (let) yonder crocodile who lives on his magic take it away.

Mg

S 30 Back! Give way! Back, empty one who art a crocodile who lives on his magic. It is his magic that is in him (as). His teeth are of flint. His name is He Lives on His Magic. (O) sharp one, I go about with thee to do harm to thee, even thee! Thou shalt indeed not come (with) me; all thy harm (shows) in thy face. Thy poison shall not enter into me, into any of these members (of mine). I have brought this magic to do harm to thee, even thee. Thy flame (prevails) not against me, for I am lord of the living on that day of (thy) coming to do thy harm that comes forth from (thee), to bite him who is (in) the west (after) he has turned from his evil with which he has gone forth. Thy flame (prevails) not against me (any) day.

b

R

S 13 I am the bull presiding over his fields. I am truly Osiris, to whom his Father Geb and his Mother Nut were sealed on that day (of) making the great slaughter. My Father is Geb, my Mother is Nut. I am Horus the Elder on the day of festival; I am Anubis on the day of the Centipede. I am truly Osiris.

c

R

S 1 (O) Elder God, enter and tell the collector of writings, the doorkeeper of Osiris, that I am come blessed, esteemed, and powerful. I have come, (for) I have saved my own body. I have sat on that resting-place of Osiris, for I am (re)born with him. I am a youth, (I am a youth). I bared that thigh which was under the side of Osiris, with which I open the mouth(s) of the gods. I have sat beside him as scribe of the sound-hearted one.

2 1000 of bread and 1000 of beer from the offering table of (my) Father Osiris (and 1000) of spotted cow(s), of longhorn(s), of red cows, of r-geese, and of frp-geese (are) what (I) give (to) Horus. (I make) offerings to Thoth; I sacrifice to him who is over Turah, the scribe of the sound-hearted one.

3 I have contented myself with the offering of the ruler of (Busiris), over whose shores I (wander).
I smell the east wind by its (hair); I grasp the west wind by (its) tresses. 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 eater(s) of bread.

As for one who knows this spell, he goes forth by day, he walks on earth among the living, he perishes not forever.

A truly excellent spell (proved) a million times.

Cf. CT 342.

Follows BD 64.

Written 3y.y with crocodile determinative, where CT has Suty, “Seth.”

Written 3m.dd.i, on which see Gard. § 343 end.

Written m da; to read qualitative mda, “are sharp,” would spoil parallelism of construction in the couplet.

Similarly Empire documents and T. But CT (omitting suffixes of 3m and 3k) says simply: “may yonder crocodile who lives on magic not take it away.”

Follows BD 64.

Written pfr.n.f, with n probably for papyrus roll as in BD 25 etc.

Written r tr(t) w333 k 3m.k.; cf. r tr(t) w333 k in BD 39 M 341 and r tr(t) w333 k 3m.k in BD 42 M 351.

Written nn 3k.k r. j m’.3n1]; cf. nn 3w. k r.k in BD 39 M 346.

Written r 3d.k k nb m br.k for sw 3d.k nb(t) ; . . . ; cf. 3d.k pr(t m) R3 br.k in BD 39 M 340.

Written nn ‘q mt(w)t.k m’t.3n t.f nb 3pt.n for . . . 3m.t (cf. nn h333 k mtwt.k 3m.t in BD 149 g § 2 R)

Again in BD 42 M 353 and as refrain in BD 32 b.

Written “nb.f, with f for plural marks.

Cf. BD 40 M 344.

Written with k for nb. BD 32 follows.

Cf. CT 227 § 4 and BD 69 a § 4.

Cf. Mormon rite of sealing children to parents.

Cf. H. Kees in ZAS LVIII (1923) 88. What he considers a later interpretation is now seen to go back to CT.

Cf. CT 228 and BD 69 b-70 § S + 68 § T 2 f.

Written 3d (n t).f.

R, with T, omits a sentence by haplography.

Written 3p.t.l n.f for 3p.t.l n according to CT etc.

Written with r333 -t.f with house determinative; but CT has Hry.fryt or similar, “Him Who Is Over the Rubrics,” epithet of Thoth.

Written Dd.t for Ddw.

Written wnm.f, “I exist,” for wnmw.n.f.

Written g333 t, “head,” with T, for CT g333 (not in Wb.).

R parallel to T. On translation see BD 70 note e. CT deals with all four winds—east, north, south, west—before it mentions circling the sky.
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BB

R

S 1 Back, crocodile of the west, who lives on the Tireless Stars, (for) thy abomination is in my belly. (I have) swallow(ed) the neck of Osiris; 31 I am Seth—variant: Thoth. Back, crocodile who is in the west, (for) there is a snake in my belly. 31 (I) will not give myself to thee; thy flame (prevails) not against me.

2 Back, crocodile of the east, who lives on those that are in their wrappings, (for) thy abomination is in my belly. I have proceeded; I am Osiris. Back, crocodile who is in the east, 31 (for) there is a snake in my belly. (I) will not give myself to thee; thy flame (prevails) not against me.

3 Back, crocodile of the south, 19 who lives on dung and choking smoke, (for) thy abomination is in my belly. What is in thy hand is not blood; I am Soped. Back, crocodile of the south, (or) I will wipe thee (dry), (for) my navel cord is of bbt-plants. (I) will not give myself to thee.

4 Back, crocodile of the north, who lives on that portion for the time being, 25 (for) thy abomination is in my belly. 25 Thy poison is upon me; I am Atum. Back, crocodile who is in the north, (for) Selqet is in my belly without my having begotten her.

M

S 1 Back, crocodile of the west, who lives as an empty one on the Imperishable Stars, 4 (for) thy abomination is in my belly. Thy flame (prevails) not against me, (for) I am a god. Back, crocodile of the west; (thy) flame (prevails) not against me.

2 [Another.] Back, crocodile of the east, who lives as an empty one on magic, (for) thy abomination is in my belly. 31 I am one who came forth from the (Tireless) Stars; (thy) flame (prevails) not against me. Back, crocodile of the east; thy flame (prevails) not against me.

3 Back, crocodile of the south, who lives on his magic; thy flame (prevails) not against me. I am one who came forth (from . . . ). Back, crocodile of the south; thy flame (prevails) not against me.

4 Back, crocodile of the north, who lives on magic, (for) thy abomination is in my belly. Thy flame (prevails) not against me. Back, crocodile of the north; thy flame (prevails) not against me.

c

R

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 which is above me and below, completed for me, is Re. The width of my throat increases for me in the dwelling of my Father the great one. He has given me that goodly west which effaces the living. Powerful is the Lord (though) doubly wearied—variant: who makes doubly pregnant—therein every day. My face is open, my heart is in its seat. The uraeus is with me every day; I am Re, who protects himself. Nothing evil can befall me.


b Cf. CT 424.

c I.e., who fares poorly. Cf. BD 31 a M 303.

d Emend to m 'ImyPl-skDl.
TRANSLATIONS AND NOTES

BD 32–35

e Emend to m 'Ihxmy3l-urdp3l.
† Cf. in CT 424 'm f'jtP1 'Ihxmy-urdp3l and similar, where 'fjt (not in Wb.) has three flesh determinatives.
8 Whose?
1 But Ec (similarly Cg and Bek.) says: “Powerful is the lord of the twin portals (sd$hP$2l) therein.”
1 A woman determinative is added to tpy $t$ where Bek. and T have a man as suffix 't, “My.”

BD 33

a

R

P 1 xxlv Spell for driving off all snakes.
   2 To be said by Osiris N.: S
   5O every Rerek, move not; behold, Geb and Shu are risen against thee. Thou hast eaten a mouse, the abomination of Re; thou hast crushed the bones of a putrefied cat.

M

P 1 326 Spell for driving off a snake.
   S 3O Rerek, move not; behold, Geb and Shu are risen against thee. Thou hast eaten a mouse, the abomination of Re; thou hast crushed the bones of (cat and) lynx. d

BD 34

R

P 1 xxlv Spell for not letting a man be bitten in the god’s domain by (one that is in) his tomb. a
   2 To be said by Osiris N.: S
   O 32 cobra, headdress of Re, Osiris N. 32 (ja)b the tip of the flame that shines on the pate(s) of millions (and) the standard of the gespu3c—variant: young It-plants. 30 Keep away from Osiris N., (for) he is a lynx.

M

P 1 328 SPELL FOR NOT LETTING A MAN BE BITTEN BY HIM IN THE GOD’S DOMAIN. d

BD 35

a

R

P 1 xxv Spell for not letting a man be eaten in the god’s domain by snakes.
   2 To be said by Osiris N.: S
   “O Shu,” says Busiris, and vice versa, “(Neit)b wears the kerchief of Hathor.” “They rejoice Osiris,” says he who eats his bread.
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BD 35-37

S Make something go downstream, Osiris N., (and) pass thou it. "(O) zk-snake," say the s'm-plants, "be on thy guard against the igru-trees, (for) these are Osiris, who asks for his burial."

R The eyes of the First-born fall; his washerman (is) against thee. He shares Truth (with) him who assigns standings.†

BD 36

P 1 Spell for driving off a cockroach in the god's domain.

BD 37

P 1 Spell for getting rid of a cockroach.

BD 38
**TRANSLATIONS AND NOTES**

**BD 38a**

**R**

P 1 **x**xvii Spell for living on air in the god’s domain.

2 It is to be recited to drive off the two mrt- snakes.

3 ‘To be said by Osiris N.:

S 1 4 I am Ruty, the First-born of Re-Atum in Khemmis. (Ye) who are in your pavilion(s), be my guides; (ye) who are in your hole(s), make way for me.

2 Wave(s) and water serve me on this 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. I have sought my Father at eventide; I have opened my mouth that I may eat of life. I live in Busiris; I live again after death like Re every day.

**Me**

P 1 **334** Spell for living on air.

S 1 **335** I am Ruty, the first-born of Re.

a Nav. 38 B. Cf. CT 438 and 173 c.

b Lit. “their,” suitable for CT, since those texts are longer, differently divided, and do not require imperative.

c Written by with papyrus roll and plural marks for Wb.’s bgzw with water determinative. Possibly means waist of deck (cf. Ptolemaic bgz, “Kehle o. a.” in Wb.).

d I.e., with breath choked off. Cf. in BD 41, also “width” of throat in BD 32 c.

e Follows BD 39 M.

f BD 56 follows.

**BD 38Aa**

**M**

S (456) I am (Atum) who ascended from the Deep. He assigned his throne (to) Re.

a Cf. CT 437.

b Follows BD 56 M.

c Written r (for tu) wsf. n t (for n) r’ (or hru). On sense cf. tsk ... wsf netit, “I am ... one who assigned my throne,” in BD 117 § S 2 R. But other possibilities make this a good example of the problems in M’s unique passages. Without emendation we might translate: “Assigned to him was his solar (or ‘daytime’) throne.” By emendation of nt to m (cf. BD 28, notes o-q) we could translate: “... his throne as Re (or ‘by day’).” BD 59 follows.

**BD 39**

R

P 1 **x**xvii Spell for driving off the rffsf-snake in the god’s domain.

2 ‘To be said by Osiris N.:

S 1 Back! Stumble, thou who recoilest along with Apophis. Mayest thou swim to the pool of the deep, to the place where thy Father has ordered that thou be cut to pieces.

2 Keep away from this birthplace of Re, (thou) trembler before him. I am Re, (thou tremble(r) before him.

3 Back! Keen is he whom thou takest on; Re has made (thy words) harmless. Thy face has been turned upside down by the gods; thy breast has been torn out by the lynx. Thy bonds have been commanded by the scorpion; thy injury has been commanded by truth. The wayfarers have overthrown thee. Fall, stumble, Apophis, enemy of Re.

4 Re is gone in safety from the east of the sky at the sound of the storm roaring. The portals of the horizon have been opened before Re, that he may ascend, though he faints (from) wounds. I do thy will, I do thy will; I do good, I do good. I do (it) when Re sets; I make rejoicing to thy bonds, (O) Re.

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5 Apophis is fallen and bound. The southern, northern, western, and eastern gods have bound him; their bond is with him. The Earth-God (has) overthrown him; He Who Is Over the Colors has bound him. Re sets, Re sets, preserved in peace, while Apophis is fallen.

6 O Apophis, enemy of Re, this thy sweet taste is greatly to the liking of the scorpion. What she has done against thee, so that thou art in pain because of her, persists (eternally).

7 May thy phallus miss its mark for thee (forever), (may) thy penis forever, enemy of Re. He averts thy face, whom Re hates, (so that) thou lookest behind thee. (Cut off) is thy head, (O thou) whose face is cut off, who passest along the roadsides. Hacked off is thy head (by) those who are at (thy head; crushed are) thy bones.

8 These are thy crew; be satisfied as one presented therewith. He whom thou madest proceeds, proceeds to thy house, (whereas) the good (person) proceeds elsewhere. No evil harm shall go forth from thy mouth against me as what thou hast done against me. I am the soul of Seth, who causes storm and thunder when (he) goes forth from the horizon of the sky; like one whose heart is sad is he.

9 Says Atum: "Lift your face(s), goodly (youths); ward off the noxious one from the Council."

10 Says Geb: "Establish your throne(s) in the middle of the bark of Khepri. Take ye your arrows and shields held for (you) before (you)."

11 Says Hathor: "Take your weapons."

12 Says Nut: "Come, ward off that noxious one who comes against him who is in his Shrine, who crosses alone, the Lord of (the Universe)—(that noxious one) who hates his being kept from the (other) gods."

13 Say the gods: "Take your cakes; traverse the turquoise pool. Come to the great one who is in his shrine, (from) whom the Ennead came forth. Utter for him spells, give him praise, yea, announce him ye."

14 Says Nut, the Mother (of the gods): "He who came forth from him, he has made booty of the gods whom he received from Nut." Geb stands guard while the Ennead is pulling, pulling; Hathor, (while) the Ennead is trembling. Re triumphs over Apophis. Four times.

M. Keep away, keep away from (t)his birthplace of Re. It (the snake) shall not seize (me). He (Re) has driven off for (me) the snake, even an evil such as cannot (normally) be kept away. I have circled about thee without thy seeing (me), together with him; (for) behold, he cannot (be kept away). It is I who have gone forth as doorkeeper; I have gone about warding off his harm before him daily.

M. Spell for driving off rcf snakes.

P. To be said by Osiris N.: Back! Stumble! I recoil from Apophis. Thou shalt not come against me; thy harm which comes forth (from) Re is upon thee. Thy limbs have been repelled; none sees thy face. I have gone about to do thee harm. Thy face has been turned upside down by all the gods; thou hast been taken by Re. Thy harm goes about before thee; (thy) injury has been commanded (b) (truth).}

*a Name developed out of rkrk (Ba, Cg, etc.) <rrk (Ca etc.).

*b Written mb for zbn.

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TRANSLATIONS AND NOTES

BD 39–40

c Written r tr|t ʾšd.k im.
d Insert mdtP ʾš t p.k for in ḫmywP ʾš t p.k ʾš qšP ʾš. Emendation follows Ec except that latter has in ḫmy t, by him who is in his land. ’T reads n ḫmywP ʾš t p.k ʾš qšP ʾš; Bek. probably same but lost beginning with k.
e Written tw for im.
f Thoth as scribe.
g Written hrytP ʾš; addition based on Bek. and T. On grammar cf. Gard. § 125 end.
h Written dz for dz.
i Written n ḫmywP ʾš d ʾš for ḫmywP ʾš d ʾš QšP ʾš. Emendation follows Ec except that latter has in (my t, ‘by him who is in his land.’ T reads n ḫmywP ʾš d ʾš for ḫmywP ʾš d ʾš QšP ʾš.
j Written fr for dr.
k Written dz for zn.
l Written n ḫmywP ʾš d ʾš QšP ʾš for ḫmywP ʾš d ʾš QšP ʾš.
m Written l for lm.
n Written ml for Nb!, ‘the Noxious One’ ib.f pw.
o Written dš n.ʾš t nh ḫy(.tn), with plural marks for t.
p Written ḫ’t ʾš ḫy(n) nb r (Dr) msḏf (normally ḫty) ḫš.f m nṯ𓊬.
q Written pr.m Pšt tw.f for pr.n . . . im.f.
r Written pr ḫm.f; but other documents regularly read pr gm.f wʾt, ‘He who came forth, he finds the way,’ or similar.
s Written ḫm for ḫn.
t This repetition is called for in late documents only (Bek., R, and T).
u Follows BD 36.
v Written ḫš.f n.ʾš t h宝玉 for ḫw . . . n.t . . .
w Written n ḫn(ʾš.tw).f; cf. same statement earlier in same line.
x Follows BD 38.
y Follows BD 56 M.
z Written ḫw ntk wi for intykwt.
aa Written ḫš.f t p.k n hr.k. Cf. ḫš.f n hr h宝玉 ʾš t(t)P ʾš m br.f in § S 2 M 333.
ab Written ḫw nkms dm n t for ḫw wʾt ḫn.k in mʾt, with dm + knife for knife alone as determinative of nkns.

BD 40

R

P 1 xxtSpell for repelling the swallower of the ass.

2 ṫTo be said by Osiris N:

M

P 1 38Spell for repelling the swallower of the ass.

b

R

S ʾOn thy face! Eat (m)eә not, for I am pure. Who, then, am I? One who has come of himself. Thou shalt not come against me; I am one who has come without his being called. Thou knowest not (that) I am master of thy mouth; ʾgive way (before) thy myrrh. ’O Protector of his form, which Horus has pierced,’ say his creatures, ṫthou hast been caused to suffer in (thy coils) and vice versa.’ (Thy) Ennead is in ḫPe and Dep, (O) child of his; go forth, (thou) whom he pierced ʾthere with the eye of Horus. (I have) repulsed thee when thou wast near; I have ʾdone away with thee’ by the breath from my mouth. O swallower of (his) sin(ner) ʾs O seizer by force, ʾthere are no sins of mine at the hand of the Scribe of evil deeds, there are no sins (of mine on record) in the Council. ʾVari)ant: (If) I am repulsed, (if) I am repulsed, then the breath shall be taken away from thy mouth. O swallower of sin(ner)s, O seizer by force at the hand of the Scribe of evil deeds, ʾthere are no sins of mine. I have caused no trouble. I am one who has him seized at his command. Seize not Osiris N, eat him not; (for) he is lord of life and Sovereign in the horizon.

M

S ʾI am (divinely) created; I am Shu the son of Re. ’O poison (prevails) not against me; thy harm that comes forth from thee (prevails) not ʾagainst ʾme. ʾI am one who loves
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his Father (as) he goes forth to his broad hall. I have gone forth from you at his heel, when the gods go forth to repulse (his) ENEMIES. (It is he) who has gone forth as a champion to turn thy face upside down. Behold, thy face is before him. Turn around in going (away) for (me); thy face is repelled by the gods. I have roamed about in their place of execution. They enter and command that I see the face of him who does thee harm. Sealed is thy mouth when they come to it.

a BD 40 a is known in Lb only.
b Written H' with seated 'Hia-headed god as determinative. Similarly Bek.; other documents have H'is (not in Wb.).
c Written bd with wood determinative, for which Ba, Cg, etc. have q'b.k and similar.
d Written nhp.n.t (i.e., nhp.n.t, "I have protected"), similarly Bek. and T, for nh.n.t of Ea and Cg.
e Written ?'f.t, as in Bek. and T, for ?'f.t of Ea and Cg.
f Written nt for nt.
g Written r nmtt, with n for plural marks.
h Written nt for ntf.
i Written ?'f.t for ?'f.t.
j Written nhp.n.t for nh.n.t of Ea and Cg.
k Written m if Wair N. m wnm.f. Translation of f as objective pronoun is based on Ea's m if m wnm wi, where wnm is negatival complement; but R, with Bek. and T, evidently uses infinitive instead.

BD 41

R
P 1 xxx[Spell for warding off a man('s) harm in the god's domain.
2 To be said by Osiris N.: Osiris Unnofer—variant: Atum the complete one—more blessed is he than Ruty.

S Osiris Unnofer—variant: Atum the complete one—more blessed is he than Ruty. Opened for him are the gates of . . . , that he may worship the mystery. 0 [W]you door-keeper of the west, he eats, he lives on air while being led to the bark of Khepri. I speak to the Ennead that is in Iahru; I go in and out. I see, I lift (him) up; I tell what the narrow-throated one spoke. I live; I have been rescued after my death. Thon who bringest offerings, who openest his mouth, who puttest forward the writings, who spreadest out the offerings, who strengthenest the right hand, he judges the Prince(s)—variant: the Elders; he enters the Council.

a End of th is repeated on new line.
b Some word or words beginning with and ending with . But a blank scrap of papyrus out of place under the glass covers part of both this and preceding line.
c Verb stm probably qualitative in R. Other documents show varied differences.
d Written with mdti, probably for mdti (cf. Aa and Ea), and of T's 'Irw.

BD 42

R
P 1 xxx[Spell for warding off all evil harm and warding off the mischief that is done in the god's domain—variant: in Heracleopolis.
TRANSLATIONS AND NOTES

To be said by N.:

S

1. The land belongs to the rod, the white crown to the image. (O) standard of Osiris Unnofer, I am the child. (Say) 4 times. O kid of the Great One, thou hast said today, twice: "Prepared is the place of execution, even that which knows thy name. Hast thou come to it as an ailing, aged one?" I am Osiris, excellent of favor; I am the great god amid the tamarisks. (How) beautiful is the skin of Re, (more so) than yesterday. (Say) 54 times. I am Re, who established favor, who bound the god amid the tamarisks. If I prosper, Re prospers, and vice versa. My well-being is (that of) the Deep and Osiris.

2a. The hair of Osiris N. is (that of) the Deep; the face (of Osiris N. is that of) Re. 2b. The eyes (of Osiris N. are those of) Hathor; the ears (of Osiris N. are those of) Upwawet.

3. Not one of his members is without a god. Thoth is the magical protection of his whole body every day. He shall not (be) grasp(ed) by his arms; (he) shall not be seized by his hand. Neither men nor gods nor the blessed nor any dead nor any (patricians) nor any common folk nor any sun folk nor forsaken ones shall do any robbing of him.

4. He is one who has come forth sound, (for) men know not his name. He is yesterday; his Name is He Who Sees Millions of Years Twice, who has gone along the roads of the chief examiner(s). Osiris N. is lord of changelessness; may he be esteemed like Khepri. He is lord of the Coil, (for) he is one who is with the Sound Eye.

5. He is protection for millions. Whether ye exist in Sky or earth, southerners, northerners, westerners, or easterners, fear of him is in so your bellies. (He is one who fashions with his hand; he shall not die again. His power is in your bellies,) but his forms are in him; he cannot be known. (As for) the red ones, their faces are against him; but he rejoices, (for) this (period of) time has not accomplished what it would do against him. Where is the sky? Where is the earth? Children of misfortune, they cannot be united.

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it is who rises and illumines the walls one by one. Not a day is without its appropriate activities as each (day) passes.

6 Behold, Osiris N. tells thee he is the blossom that came forth from the Deep, and Nut is his mother. O thou who didst create him, (he is) one who strides not, the great commander within yesterday, the commander's portion being within his hand. There is none who knows Osiris N., (but) he knows him(tself); his enemies shall not grasp him.7 He is Horus presiding over millions. Scorching breath is in their face(s), so that they are roasted; their heart(are) against Osiris N. He has ruled his throne; he spends this time, the way having been opened for him, delivered from all evil. He is the golden age of the gods, without hands or feet, presiding over Memphis. If he prospers, the ape presiding over Memphis prospers.

T To be said: 'Mayest thou look to thy place.' Variant: A man shall present offerings, his hand at his mouth.

M₆ᵃᵇ

P 1 348Spell for warding off (all) evil harm.

S 1 Osiris Unnofer†, whom all lands serve, I am Horus. I have come from the sky to do harm to thee. Even thee, constantly. Re himself has commanded: 'Turn around on thou thyself.' (My) name is in thy house; (my) name is in thy own place of execution. Thou shalt not see me; thy flame (prevails) not against thee. Fire is in the face of Tefnut; Re goes forth against thee to oppose thy word. Thou shalt not come against me. (When) Perception says so, thou shalt rise for him.

M₄ᵃ

P 1 355Spell for (warding off) all evil mischief.

S 1 Osiris Unnofer†, land of withdrawal, I, I am one who circles about; I am the child. I have gone forth in thy service (against him who would do) thee harm. The keen knife, he shall not enter to do this harm in their place of execution. I am one who has gone forth from Rosetau; I see (my) Father Osiris regularly. I overthrew the enemies of Osiris Unnofer† when he went forth to Rosetau. He entered, and they retreated before him. He ascended on high, departed, while the knife for their harm is brandished in their place of execution daily.

2 360N.'s face is (that of) Re; N.'s teeth are (those of) the Deep; N.'s hair is (that of) Hathor. 362N.'s eyes are (those of) Upwawet; N.'s ears are (those of) the presider over Letopolis. 364N.'s nose is (that of) Anubis; N.'s lips are (those of) Sobk. 366N.'s neck is (that of) Selqet. 368N.'s arms are (those of) Montu; N.'s fingers are live cobras. 370N.'s buttock(s) are (those of) Neit the lady of Sais; N.'s back is (that of) (Aara-)pens. 372N.'s belly is (that of) the lord of Kherahta. 374N.'s feet are (those of) Ptah; N.'s thighs are (those of) Nut. 376N.'s backbone is (that of) the presider over Letopolis. 378N.'s chest is (that of) the divine Isis; N.'s breast is (that of) Nephthys. 380N.'s arms are (those of) the ram the lord of Mendes; N.'s toe(s) are (those of) Osiris.

3 382Not one of his members is without a god. Thoth is the magical protection of (his) whole body. He shall not be grasped, he shall not be seized by his hands. His every member is whole; he shall not be trampled.

4 He is one who has come forth from that Sound Eye. His throne is at his seat, his judgment hall; (he) is one who has come forth from [who has come forth from] the Sound Eye. He is lord of the Double Crown; he shall not be kept from seeing his father before him. He goes forth from him; he goes forth as Atum. He has traversed his every seat (as) he goes to the ways of the west. He is lord of the double crown; his seat, his throne, he traverses (it). He has seen his Father Osiris, and his blessedness
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has been given to him. (He) it is who has gone forthbf to see his Father Osiris (on) his throne; he himself sees him. Thou rescuest me (...) your (...) bg

a Written Ht; symbol of rule.
b Emend nfr to nfrwy with Empire documents.
c Written snn hzwtpl; normally mn hzwtpl, "abiding of favor."
d H. Ranke in Orientalistische Literaturzeitung XXVII (1924) 558-84 compared § 8 2-3 beginning with Pyr. 148 f. and 1303 ff. See too CT 761, also Sq 1 Be 17-24, Litany of the Sun IV I, etc.
e Written h&t;
f H. Ranke in Orientalistische Literaturzeitung XXVII (1924) 558-84 compared § 8 2-3 beginning with Pyr. 148 f. and 1303 ff. See too CT 761, also Sq 1 Be 17-24, Litany of the Sun IV I, etc.
g Written 8wir N.t m.n M.t m is written down middle of xxxi a and is to be read with each of its lines 7-28.
h This couplet is known in R only.
i Written Hfr(w) (see AEO II 181*-86*.
j Written nfrwy with Empire documents.
k Written nfrwy with Empire documents.
l Written with bird; but the proper term "ram" is written in most documents.
m Written nhbt, as already in Ca, Pb, etc.; but Ea (cf. Eb) has nfrwp, another word for "teeth."

This couplet is known in R only.

This couplet is known in R only.

With s/t sign miswritten as ts qa.k.

Both p/t and rhyt of parallels seem written here with ns, which may be a mishapen 0 suitable as abbreviation for p/t.

Probably read Hfrwp; not in Wb., but cf. Hfrt, "widow."

Written with n (as in T) for plural marks.

Written hu(y) (Hfrwy) sw (s/t) p.tcu, with is for st. The seated man is a survival from Empire documents in which 1st person was used.

Determinative unreadable.

Written ds with weaponed man as determinative. Read (s/thn(w) !

Supply n, "to," found in Empire documents but omitted in both R and T. For "it" sw is written instead of Empire sy.

Written br for gr.

Written s/thn(w) R P for st nfr hw pn.

Written with n for plural marks.

Written r for nb.

Written with nb for .k. But "thee" should apply to some unnamed evil creature (cf. the crocodile of BD 31 a) rather than to Osiris.

Written mMuf. But second sign is misused for w in M 37, 44, etc.

Written with legs for house determinative.

Written mfr.tcu for mfr.k.

Written r/l, "my mouth." But cf. in BD 31 M 306 and 307/8.

On Tefnut as eye of Re and as the fire-breathing uraeus on his head see H. Bonnet, Reallexikon der ägyptischen Religionsgeschichte (Berlin, 1952) p. 773.

Written wt, "me," for r/l.

Written with m’s, probably for m. Same words (with m, "because") occur in BD 17 M 145.

Written with m’s, probably for m. Same words (with m, "because") occur in BD 17 M 145.

Written with M following.

Written with M following.

Written h’tuy, (for 'uy.k!) 'r (r br)! s/tpl.k.

Written nt, probably for m.

Written nt(f).

Written nt(f) pr.(m.f).

Written pbr, lit. "circles," "courses."

Name of deceased is represented in each line of M 360-79 by a large RED CROWN.

Written Hr–Hr(y)t.f for Hr–Hr.

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**BD 42-44**

- Written with r for introductory tw and r twf for twf.f.
- Written n rytwf.f for nn imtwf.f.
- Introduce by r (+ stroke !) for tw.
- Written ntf/ for ntf.
- Read ry twf.f.
- Written ntf pr.f, with final f imperfectly erased.
- Written m. for m.
- House determinative of st is miswritten as two vertical strokes.
- Written sw for sy.
- Written ntf pr.m../.
- Cf. in BD 43 a M. BD 74 follows.

**BD 43**

**a**

1. Spell for not letting a man's head be cut off in the god's domain.

2. To be said by Osiris N.:

S

4. I am Re, lord of the gods; I am the Great One, son of the Great One; (I am) fire, son of fire.

b. My head has been given (back) to me after it was cut off. The head of Osiris shall not be taken away from him;

9. I my head shall not be taken away from me.

**BD 44**

**a**

1. Spell for not dying again in the god's domain.

2. To be said by Osiris N.:

S

17. The pit has been opened, the pit has been opened, and the blessed ones fall within darkness; (but) the eye of Horus shelters me, and Upwawet attends me. Hide me among you, Imperishables, (for) my heart is (that of) Re.

**BD 44a**

**a**

1. Spell for not dying again in the god's domain.

2. To be said by Osiris N.:

S

19. The pit has been opened, the pit has been opened, and the Blessed Ones fall within darkness.
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b

R
S My face is open; my heart is in its cavity. My spell, I know (it). I am Re, who protected himself. I am not unknown; I shall not be plundered. I am the Father, son of Nut; I am thy (son), great of strength, who sees thy secrets. (I am) risen as King of the gods; I shall not die again in the god’s domain.

M
S (I have) ascended (in) the sight of the gods, (so that) I see my Father Osiris.

T As for one who knows this spell, he shall not die.

BD 45a

R
P 1 Spell for not letting a man rot in the god’s domain.

S Does the weary one weary as (did) Osiris? (Do the members weary as did those of Osiris?) He—variant: shall not weary, he shall not rot, he shall have no odor, he shall have no penis. Treat ye Osiris N. like him, (for) he is Osiris.

T As for one who knows that spell, he shall not rot.

BD 46

R
P 1 Spell for not letting those who have been alive perish in the god’s domain.

S Youth in whose body is Shu, (gateway) powerful through its fillet of sun folk, make the outstretched one stretch.

A child of Shu, (gateway) powerful through its fillet of sun folk, make the outstretched one stretch.

a Much changed at beginning and end from D 1 C 423 f. and even from Empire documents and T.
b Written m. But ab, “gateway,” appears in Ea, Eb, and T; ab has determinative of deity instead in D 1 C.
c Written dh, perhaps imperative (cf. Gard. § 336).
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BD 47a

To be said by Osiris N.:

My seat, my throne, come, given to me, and serve me. I am your Lord, (O) gods; come to me as (my) Followers. I am the Son of your Lord; ye belong to me. It was my Father who made you for me while I was in the retinue of Hathor. I was the priest there, Ihy, while I was in the retinue of Hathor.

Cf. CT 552.

BD 48a

To be said by Osiris N.:

I have gone forth in triumph against my enemy. I have set the sky in turmoil; I have opened the earth. I have traversed the earth at (his) heels, (I have seized) the blessed ones, the First-born, for (verily) one equipped as to millions of his magic spells. I eat with my mouth, I excrete with my anus; for (verily) I am a god, lord of the nether world. These (powers) were given me from the (time of) breaking (the egg).

Cf. CT 574.

Written nmt.t.lmy for nmt.t.l t.f.n.f.l.
R omits ink is.
This couplet occurs in CT 479 also (ECT VI 41 g and 42 b and m).
Written $b$ for bs.

BD 49

Spell for going forth against one's enemy in the god's domain.

O eater of his portion, get out of the way, (for) I am Re. I have gone forth from the horizon against my enemy; he cannot be rescued from me.

If I have extended my arm as lord of the Coil; I (have) stretch(ed) my legs (as) the Shining One stretched (here). I do not make that enemy of mine fall by my hand, (but) he is given to me and cannot be rescued from me.

Cf. CT 567.
Written tw for nn.
Cf. CT 568 f.
Only CT documents contain a § S 3 and b §§ P and S 1.
Written Pt where other documents regularly name Ptah.
Other documents regularly name Thoth and Atum instead.
BD 50

Spell for not entering the place of execution.

To be said by Osiris N.: (The knot) has been tied for me around me in the sky that touches the earth by Re, put (in place) on the day (of) making the knot fast to him who is weary on his legs, that day of doing away with grief. The knot has been tied around me by Seth while the Ennead was in its pristine power, before strife arose. Ye keep me safe from him who slew my Father. It is I who have taken the Two Lands. The knot has been tied by Nut, who saw (its) first instance, who saw Truth before the gods were fashioned in divine images. I am [He Who Is] the heir of the great gods.

Spell for not entering the god’s domain of execution.
The back of my head has been lifted for me by the sky, by the earth, and by Re. I have gone forth on the road to my Father Osiris, and he has heard my words. (He is) for whom Re goes forth with joy.

As for one who knows this spell, he shall not enter the place of execution.

BD 51

Spell for not eating dung. Spell for not walking upside down.

[Spell] for [ . . . ] in the god’s domain.

To be said by Osiris N.: (My) abomination, (my) abomination it is; I will not eat it. Dung is my abomination; I will not eat it. Your ordure, none can harm me therewith. I will not touch it with my hands; I will not step on it with the soles of my feet.

Spell for not eating dung. Spell for not walking upside down.

Dung is (my) abomination, (my) abomination; (I) have not eaten it. (I) will not touch it with (my hands); (I) will not walk on it.

As in BD 45 above it, this last line is written on far side of the double rule that was meant to end the spell. BD 93 follows.
BD 51-53

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Follows BD 63 a.

BD 52 title.

Written nn ‘rty (for ‘r.1) n.f m dd.tw.f (for ‘wy.f).

BD 44 follows.

BD 52a

R

P 1 xxxvi 11 Spell for not eating dung in the god’s domain.

2 13 To be said by Osiris N.:

\[a^b\]

S 15 My abomination is my abomination; I will not eat it. 17 Dung is my abomination; I will not eat it, even though ordure be fallen into my belly. 20 I will not touch it with my hands; I will not step on it with the soles of my feet.

\[b\]

S 1 “What, then, dost thou live on,”\(^c\) say they (the gods), “thou (new)comer, (in) this (place whither) thou hast been brought?" I am (on) these 7 loaves of her who has brought her loaves unto Horus, (her) loaves unto Thoth.”

2 38 “Where art thou permitted to eat?” I say the gods to me. 39 I have eaten under this sycamore of Hathor my Mistress. I have given the leavings thereof to the wayfarer. Fields have been assigned to me in Busiris and thriven for me in Heliopolis. I have lived on bread of white wheat and beer of red wheat.

32 (Given) to me is my family, consisting of my Father and my mother.”

\[c^h\]

S (O) doorkeeper of the house of speech, pure one, open to me, open wide to me, make way for me, that I may sit wherever I will.\(^k\)

\[a\] Cf. CT 772 parallel to BD 189 a-c.

\[b\] See BD 51, note a.

\[c\] A few lines omitted here, then added at end, are inserted in the translation in their proper order.

\[d\] Additions and emendation based on Ea.

\[e\] Written n.t my.,” for s.

\[f\] Written irr n.k wmn.n.k tw for rdl n.k wmn.k tw.

\[g\] Cf. CT 173 a § S 8 beginning.

\[h\] Cf. vaguely CT 203 h.

\[i\] Written waḥt, “broad hail,” for verb waḥ.

\[k\] The omitted lines follow (see note c).

BD 53a

R

P 1 xxxvii 11 Spell for not eating dung nor drinking urine in the god’s domain.

2 11 To be said by Osiris N.:

\[a\]

S 4 I am the sharp-horned bull who rules the Sky, lord of the feasts of the Sky, the great illuminator who goes forth as scorching flame, who values long (life), the Lion (to whom) the Sunshine’s course is given.

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TRANSLATIONS AND NOTES

b

S 1 UDung is (my) abomination; I will not drink urine. I will not 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 that brings (it) to me from the house of the great god in Heliopolis. (I) festoon my intestines at joining the ferryboat; I cross to the east 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.

a Cf. CT 218.
b Written ti, "land," for n.f.
c Written n for in.
d Written wn(t.i) q(t.b.i).

BD 54

a

R
P 1 Spell for giving breath (to) a man in the god's domain.

2 To be said by Osiris N.:

S 1 4O Atum, give me the sweet breath of thy nostrils. I am that egg of the Great Honker. If I guarded that great egg that separated Geb from the earth. If I live, it lives, and vice versa; if I grow old, it grows old. If I breathe air, it breathes air.

2 (I am) one whose purity is recognized, whose Name is about his egg, for whom time becomes pregnant, the great of strength, Seth.

M
P 1 Spell for breathing air.

S 1 4O Atum, Atum, (give) me the sweet breath that is in thy nose. I am that egg of the great honker. If (I) live, it lives, and vice versa, and it hatches.

b

R
S 1 O thou whose corpse is in Pe, and (ye) Two Lands (which) are the food and lapis lazuli of Re, be on your guard (against) him who is in his nest, the [his] child, when he goes forth against you.

a Cf. CT 223.
b Written ni.t.i for sen.t.i.
c I.e., as a magical protection. CT: "I circle about his Egg" and similar.
d CT: "Lord of the morrow."
e Written S=l(t.l)1; but t=t.l looks more like house determinative.
f Follows below BD 72.
g Written with legs determinative.
h Written w=t, "me," for j.
i An extra š follows.
k Written pr[t.t], lit. "it goes forth." BD 56 follows.
l Beginning of each document noted (Ea, Fa, R, and T) differs from the others.
m BD 56 follows.

BD 55

This spell is missing in the OIM documents.

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BD 56

Spell for breathing air in the god's domain.

1 To be said by Osiris N.:  

O Atum, mayest thou give me the sweet breath of thy nostrils. I am the First-born, the eldest, dwelling in Hermopolis. If I flourish, it flourishes, and vice versa; if I live, it lives, and vice versa. If I breathe, it breathes air.

My Soul (belongs) to thee, my Lord Atum. It circles about; it is holy. This (soul) falls (protectively) over the name of Osiris N., possessor of worthiness before Re and before Osiris the presider over the west.

BD 57

Spell for drinking.

O Ruty, First-born of Re, give me water and the breath that has gone forth from Atum to thy nose.

a Cf. CT 222 and BD 59.
b Written rujf su for ru'f.s regularly found in other documents.
c The only parallel noted is in Wahibre pap. (Deser. de l'Ég., Antiq. II, Fi. 68 iii 18-20).
d Same use of hr ... hr occurs in Pyr. 778, 1611, and 1629.
e Follows BD 38.
f Introduced by r for lw.
g Written with papyrus roll for z.
h BD 30 follows.
i Follows BD 54.
j BD 36A follows.

BD 56a

To be said by Osiris N.:  

O Inundation, great one of the sky, in thy Name of Breaker-up of the Sky, mayest thou let Osiris N. have water available like Sekhmet who snatched away (Osiris) on that night of the great storm.

Behold, Osiris N. escorts the Elder(s) presiding over the seat of the flood, (just) as that august God whose Name they know not escorts them; and they escort Osiris N.

b c

Osiris (N.) (has his mouth), and his nose is open in Busiris. He rests in Heliopolis, his house which Seshat builds for him and whose wall Khnum erects for him.

If north winds come, he sits in the south; if south winds come, he sits in the north; if west winds come, he sits in the east; if east winds come, he sits in the west.

His eyebrows are drawn (together) above his nostrils. Osiris N., he has access to the place where he wishes to sit.
TRANSLATIONS AND NOTES

BD 57–60

a Cf. CT 353 and BD 60 and 62 a.
b Written n.z for "I.
c Cf. CT 297 and 355.
d Written lw m Wsr n lrl(t) tj, "Osiris' name, that is his nose." Emend to lw r n Wsr (N.) n.f . . . .
e Lit.: "If the Sky comes with (written n for m) north winds."
g BD 59 follows.

BD 58

This spell is missing in the OIM documents.a

a Cf. CT 395 and BD 122 a.

BD 59a

Rb

P 1 xii Spell for breathing air in the god’s domain.
   2 To be said by Osiris N.:
S 1 40 O thou sycamore of Nut, mayest thou give me water and 49 the breath that is in thee. It
     is I who occupy that seat in the midst of 46 Hermopolis. I watched over that egg of the
     10 Great Honker. If it flourishes, I flourish, and vice versa; if I live, it lives, 12 and vice versa. If it breathes air, 13 I breathe air.

Mb

P 1 45 Spell for not entering the fire.
   2 46 O thou sycamore of Nut, give me 46 the breath that has gone forth from
     him. I am that Egg (of the great) honker.
   2 46 (I am) one who came forth from Atum; (I) had access to his throne.e

M2

P 1 46 Spell for drinking.
   2 46 O thou sycamore of Nut, give 46 me 46 the breath that has gone forth from
     Atum 46 to his nose.
   2 I am one who came forth from Atum.g

a Cf. CT 222 and BD 56.
b Follows BD 57.
c Follows BD 38 A.
d Written im + weaponed arm and legs, followed by n.t for n.f.
e M2 follows.
f Written n.t; legs determinative was wrongly added as an afterthought, but after n.
g BD 63 follows.

BD 60a

R

P 1 xii Another spell.
   2 To be said by Osiris 14 N.:
S 1 Opened for me [opened 14 for me are the double doors of the Sky, parted for me are the
     double doors of earth and firmament, by 20 Thoth and by (Horus' son) Hapi, that is,
     (Hapi) of the Sky, great in his time.
   2 22 May ye let me have water available as when Seth snatched away 24 his enemies on that
day when (the Two Lands) raged.
   3 24 I have escorted the Elders who present (oblations), who are in the corners (of the sky),
     (just) 28 as that initiate God 30 whose Name is not known escorts them; and they, 32 the
     elder(s), escort the oblations.

a Cf. CT 353 and BD 57 a and 62 a.

135
BD 61

Another spell.
To be said by Osiris N.:

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.

Before both R and T wrongly insert m, so that they seem to say: “… flood, given to him as an overflow.”

BD 62

Spell for drinking water and not becoming parched by fire.
To be said by Osiris N.:

Open is the great one (fem.) for Osiris, parted is the firmament for Thoth.

inundation, Lord of the Horizon in this his Name of Divider of the Earth, mayest thou let me have water available like Osiris.

Four times.

BD 63

Spell for drinking.

O bull of the west, I have brought to thee that steering oar of Re’s. Verily this was the disturbance which he brought upon the water. He shall not enter into the fire of his days.

b

Variant:

I am richly decorated paddle wherewith Re paddles and (wherewith) the elders paddle who bear away the efflux of Osiris and paddle for him his boatless one who does not become parched. I have climbed the sunshine. (O Khnum) presiding over the sanctuary, (and) behead the (catch); travel (not) along this road by which I have ascended.
TRANSLATIONS AND NOTES

a Cf. CT 359-61.
b Note spellings sw for zur and 'gi for 'ug.
c Written n.f, “to him,” for nb.
d Follows BD 59.
e BD 51 follows.
f Cf. CT 358 b.
g Written iw n.f for tw.f.
h Determinatives of hfd.n.i and Hhw are wrong (cf. Pyr. 751 a, also CT 174 and 300). For sttr, “sanctuary,” see kert in Wb. IV 549.
i Written hm with negative determinative (as in T) for Ae’s hms, also rw for dsw.
j BD 63 follows.

BD 64a

R

P 1 xxi 1Knowing the spells for going forth by day in a single spell.
2 To be said by Osiris N.:

S 1 I am yesterday, and I know the dawn of tomorrow, (being) in charge of its birth on another occasion. (I am) the Hidden of Souls who made the gods, who puts the Westerners to rest in the west of the Sky, steersman in the east, Two-faced One (seen by) his rays, cloud-lord who came forth from the twilight, whose manifestation is in the house of the sky.

2 O (ye) falcons, the two Horuses who preside over their tribunal, who hear cases presented orally, while the foreleg is bound on the neck, the rump on top of the head of the west, who guide to (their) tombs, who draw Re as (their) follower (in) his great seat, heart of the (divine) dwelling that is above the sky, the throne-owner, who stands as the reliance of the earth, I am he, and vice versa. I made the glaze which Ptah fused upon his metal.

3 (O) Re, thou laughest, thy heart rejoicing over thy goodly (truth) of this day. Enter into the Nether Sky, come forth from the east, (thou) whom the First-born summons and the Ancestors adore. Make pleasant for me thy ways; make broad for me thy paths. When thou crossest the earth to the breadth of the sky, thy light is upon me, (O) soul of three. As I approach the god, say in my ears, (O thou) who hearest in 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 eyes in the evening, who veils Atum in darkness. I am the flood; Great Black Water is my Name in the temple. My outside envelops me inside it.

4 O thou Great One without a channel, summon those who are in the rushes at the hour of carrying the god. Say, pray, to him who is in charge of his (flood): Behold, the foreleg of the god is bound for him on the neck, the rump on top of the head of the west.

5 (I) have had him who was in (thee, O thou) greater of the two great (goddesses), put into me. I weep at seeing you.

6 (When) I sail from the embankment at Abydos, (O ye) bolts, come to rest at the gate face down.

7 Thy arms are within thee, thy face is (that of) a greyhound, as thou sniffest at the shrine whence I propel my feet (as) Anubis (when) I withdraw from the resting-place of Tatenen to (that of) Ruty. Preserve thou me, (for) I am one who has gone forth as smasher of the door, (I am) the light which his heart made.

8 I Know the Water-Dwellers is my name. I provide for the (his) needs of the blessed, who number 3, 300,000, with 1200 of everything, (for) I am in charge of their possessions, so that they are supplied at the proper hour on the day of investigating the bearers.
of Orion. (Each bearer) is \(\frac{1}{12}\) of the passing (day) \(\frac{\pi}{2}\) as a whole, (as) one of them gives (place) to another. (One-)six(th) preside over the nether world; they are the hour(s) of overthrowing the impious ones and of \{my\} returning therefrom triumphant. Now it is these that are in the aperture of the nether world; it is these that are with myself as \(\frac{1}{2}\) of Shu.

9 I have risen as lord of life, the goodly triumphant one of this day, in whose ascent are 7 steps. My protection is the magical protection of the blessed (whose) blood is cool, (whose) wound(s) are fresh, and who have joined the earth.

10 The two horns have been parted by my commands, the mysterious of form by my approach. (O ye) who (crawl) upon your bellies, I have come by order of the lord of terror to do homage to Osiris. Let the eye swallow its tear(s).

11 I am the (offering-)bringer in the house of him who is abundantly supplied. I have come from Letopolis to Heliopolis to tell the Phoenix about the nether world.

12 \(\langle\text{silent land}\rangle\) wherein are mysteries, creating Form(s) like Khepri, cause thou that I ascend as the Disk at the ascent of the sunshine, which I set apart in the west of the sky and which illumines the blessed in the keep, that I shine as one set free at the mouth of the twin caves. I (have) passed into the sky, I have trod upon the metallic expanse. I, the Great One, hold the sunshine aloft above my eyes as the light; I soar on the rays of Brilliance. My form is (that of) Re (rather than of) common folk, and I tramp on the tails of the snakes that (dwell) in this land.

13 O stabber \(\langle\text{who drivest away}\rangle\) the shadows of the blessed who are in the sacred land, mayest thou give \(\langle\text{me}\rangle\) a good road through the gates of the nether world, (for) I am acting in behalf of him who is exhausted to reconstitute him (after taking his remains) from the water. I have reconstituted him who was in tears; that is, I have rescued him from the hidden ones who are yonder, the silent one(s).

14 (O) realm of the dead, open for me the keep. Mayest thou give me a good road, that I may pass.

15 \(\langle\text{Who, pray,}\rangle\) is he whom he would devour in the west? I am the presider over Rosetau. I entered in his name; I went forth as a favored one, lord of the millions of earth, who had made his (own) name. I became weary and have put down my burdens. The Musicians \(\langle\text{gave me birth before}\rangle\) them that walk head downward. Sealed was the door through this wall overturned by my hand. I have revived him who had fallen on his back, the phoenix whom the dwellers in their hall adore.

16 To Horus his eye has been given, that his face may become bright at dawn. His name is my name; there is none higher than I. (My) form is (that of) the Lion; the equipment of Shu is with me; I am nephrite. (How) good it is to see the mooring of the Weary-hearted One, \(\langle\text{when he has alighted}\rangle\) in the freedy stream. Behold, I have ascended; I am possessor of life. I praise the deep; I am life. I have ascended; I have offered praise at the entrance of the sacred abode.

17 (O) Osiris, mayest thou protect me from want; (O) Osiris, I am thy property on earth. I have embraced the sycamores, and the sycamores \(\langle\text{have}\rangle\) sheltered \(\text{me}\). Opened for me is the Nether World; I have come, I have alighted on the Sound Eye.

18 (O) my \(\langle\text{Soul}\rangle\), where, pray, art thou (on) the first day (of the lunar month) \(\text{while my corpse is silent, not speaking}\) I have come to see him who is in his coiled uraeus \(\langle\text{face}\rangle\) to face and eye to eye. The wind rises as he ascends, and weariness shows in my face.

19 Readdress \(\langle\text{Wearers, give me your hands, offspring who came forth from the mouth, Dawnings of the eye of Re, that I may stand. (O) reassemblers, may I soar to the sky, may I alight on the earth, (every day). \(\text{I want—variant: I embrace—my eye yonder in}\langle\text{attendance on}\rangle\text{me.}\rangle\) I am the Creator, the child of yesterday, who fashions form(s).}
(O) earth-god, deliver (me) at the (proper) time, for I am one whom the Fighter who banished the Swathed One has hidden away. Follow me. (My) magic is the preserver of my flesh; my spells are the magical protection of my limbs at this time. It depends on my advice, and the Ennead relies on what I say.

As for the silent one who knows this spell, he ascends and descends in the god's domain, he does all that the living do. It is the great protection of the great God.

This spell was found in Hermopolis on a brick of the ore of Upper Egypt, written 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 when he was going about to inspect the temples, a (military) force being with him. He obtained (it) by pouring out largess and brought it as a desideratum to the King when he saw that it was a foreigner's secret, unseen and unheard.

One who recites this spell (must be) pure and spotless, without coming near any abomination of a pure man.

Lo, there shall have been made for him a scarab of nephrite set (in) and adorned with gold, and there shall have been performed for him the (ritual of) opening of the mouth, it being anointed with prime oil—variant: myrrh—and put inside his body on the day of interment.

To be said on it as a charm: "My heart of (my) Mother, my heart of (my) Mother, my breast (...)."

I am yesterday, and I know the dawn of tomorrow, (being) in charge of its birth on another occasion. (I am) he who leads the dead, without his hidden ones knowing him, from the west to the west, a head, rump, and thigh.

The hearers of cases are She Who Licks him, the foreleg being bound on his neck, because he knows of your doorkeeper.

Hail to you, ye gods who are in this land of the west. I am one of you, (ye) Divine Image(s), (for) your love (rests) upon (me). I wept on looking at him. I am the (supreme) judge. I establish Horus on (the throne of his) Father Osiris. I go forth with him to Rosetau. He has seen the face of Anubis; he has caused that he mount upon the tomb of Osiris. His offerings are (destined) for them. He brandishes his sword[s]. As for (him), he has gone to you in Heliopolis; he has traversed Rosetau to his Father Re. His Soul goes forth with thee; it sees Anubis within the secret chest (from) which he comes forth. All the gods bewail their Father who is in the water and cannot be seen. His corpse comes him weeping in his watery abode. It goes forth to him in the west, serving him, subject to him. I am the great God who came into being of himself through what was said to him in the presence of his Father, who gave to him (the command) "Come thou." (He) is the one who is gone forth, (O ye) Divine Images, at your request, the righteous one of Re, who has caused him to rise the morning, who has caused him to set in (the) evening, (while) the gods serve him. I am one who has gone forth into the presence of the king of Upper and Lower Egypt, Unnofer. (Where) he leads, (may ye) serve (him) and (his) Father every day.
BD 64

THE EGYPTIAN BOOK OF THE DEAD

3 (IT WAS FOUND) IN THE TIME OF THE KING OF UPPER AND LOWER EGYPT, MENKA(U)RE, LIVING FOREVER. HIS SON HARDEDEF GAVE (IT) TO HIM AFTER HE (HAD GONE ABOUT) WHEREVER HE WOULD EVERY DAY. HE SHALL NOT BE TURNED AWAY ON ANY DAY HE WISHES. A TRULY EXCELLENT SPELL (PROVED) A (HER) MILLION TIMES.

a The only lengthy study of this spell is that of Paul Guieysse, Rituel funéraire égyptien, chapitre 64... Textes comparés, traduction et commentaires d'après les papyrus du Louvre et de la Bibliothèque nationale ("Études égyptologiques" VI [Paris, 1876]). The manuscripts that he used are all late, ranging from possibly 20th dynasty to Roman.

Two versions of BD 64 occur; both are present in such Empire documents as Aa, Ce, and Ea. Leyden T 16 and L 3079 represent most fully the standard version, which omits § T 1 of the variant and often concludes with BD 30B § T 5f. Minor differences in contents or arrangement also appear from document to document. M is much shortened, and no parallel has been found for its end.

b Follows BD 30B.

c Written nty lw for m'l m.

d Written pr h'yt, where most documents have pr mnt, "house of death."

e The "while" clause is repeated here from § S 4 end.

f Written m'l breqk for m'l b'tk; but L 3079 etc. have m'l breqk, "thy triumph."

g Written smnt, with weaponed-man determinative (cf. smnt, "bekleiden," "umhüllen," in Wb. II 220).

h Km-wr, the name of the Bitter Lakes, appears again in § S 20.

i Written mhp(?); Aa, Ce, Ea, etc. have hair determinative.

j Written lw/lw for qfb/lw.

k House determinative following wrty is evidently derived from wrty, "sacred abode," which occurs in line 31.

m Written m wd(j.l) lw.l.

n Aa, Ea, etc.; "at what I have seen."

o Referring to arms wrapped within mummy.

p Written sgd lw rwy.l lw (m) jns(u); m appears in T 4 L, L 3079, and T. But only L 3079 includes both lw and m; and T agrees with Aa, Ea, etc. in writing sgd lw rwy.l lw, "my feet propel me."

q Written b're(jw) (r) wnwt(wpl); omissions supplied from Aa, Ce, Ea, etc. Verb b're is not in Wb.

r Written lw pw for r 12 pw m found in Ea or r 12 m found in Ce, Pb, etc.

s Written all for m dd.

t But flesh sign F 51 after nmnt, "step(s)," may represent pronoun j, "his," found in L 3079 etc. but not found earlier.

u Probably lit.; "of him with whom are his heaps." This assumes that lmy may be equivalent to nty... etc., also that lmylwpl stands for lmy lwpl of Aa, Ea, etc. with determinative misunderstood and expanded phonetically. Ea, with determinative of deity after lmy lwpl, and T, with pr n... both call for "the house of..." rather than "the house wherein are its heaps."

v Written lgrpl, "silent ones," for lgr.

w Written m lw(lw)lw.

x Written h'j (as regularly in late documents) mwc(l) for smwd.

y Written m[l w] for m[l w].

z Written with m[l w] for in m tr.

aa Written m[k s]h h'jl lw for m[n w]l hjltjl. Hjltjl, a goddess, is named instead of "the Musicians" in Aa, Ea, etc.

ab Written (n-)m[k s]h(lj). Heart scarabs (hjltjl) were made of nephrite, the word used here for "form" is hjltjl, and Shu and Tefnut were the lion pair of deities.

ac Written m lw(lj) for l[n w]l swnw.

ad Written m gw(c) for m gw.

ae Written nhkkl for nh.k kl.

af Written swnwl with L 3079 etc.; but Aa, Ea, etc. have verb ztu, "embrace."

ag Written B.l, "my Son," for B.l.

ah Written lw h'j for h'j lw.

ai Written r kl(l) for r nmtt.l.

ak Written lw lw for lw.

al Written m lw for n'(cf. Empire documents).

am Read sgd lw.
This region appears in Aa, R, etc. as Wdnt, in Ca as Wpsnt, in Ea etc. as Wtnt, regularly with foreign-land determinative. H. Gauthier, Dictionnaire des noms géographiques (1925.31), mentions it under last form and places it in the south in Africa. It occurs again in BD 125 b § 8 32.

Written sn-tp, lit. “hair of the earth.”

So L 3079 etc. also. More suitable is m hm, “as an ignorant one,” found in Ca etc. Cg etc. have m hm, “into the sanctuary.”

Rank in reads as Dd.f-Hr.

Written wsût; L 3079 etc. have causative swût (not in Wb.). But Ea etc. have stût, “entreaty.”

Written (kn) tkm.f.

Written (n-)mñ(.f).

Beginning of BD 30B § S. BD 31 follows.

Follows BD 30B.

Written bwy with seated-man determinative for bkt.

Written mn(t) with legs determinative. Following is thoroughly corrupt.

Written m . . . r but . . .

Introduced by r for lw. Are we to think of Hathor-cow licking king?

Written with n for phonetic complement z.

End of preceding column was left blank, a double rule follows it, and height of columns changes here; but fact that rubric at end of new unit is based on BD 64 § T suggests that scribe thought of the whole as one spell. Details in § 3 21 are familiar, though no full parallel has been found.

Written with f for plural marks.

Written <m> wût n.f., with m represented by a bird similar to b but without caruncle and used here for n (cf. rm.l n uu.t.f in § 3 2 R). Does “him” mean Osiris?

Written wsût tryt.

Written with n after pronoun.

Emend negative n to nn.

Written plural marks for n.

Written n (for m) bnw st.f (nt) mnu.

Written plural marks for j.

Written n(t)f.

Written m* for m.

Written pbr n.f ts for pbr.t:n n.f.

Written gm.n.f, “he found,” for gm.n.tw.s.

Written rdll.n.f (at) z:j Hr<dd>, j, with “wy for dd."

Written with “night” sign for second mn group.

BD 31 follows.

BD 65

P 1 xlixSpell for going forth by day and overcoming one’s enemies.

To be said by Osiris N.: a

O thou who risest as the Moon, who shinest as the Moon, when thou goest forth with thy multitude, mayest thou free me. 10 Ye who are among the blessed, open the nether world.

Lo, I am gone forth on this day blessed; my blessed ones (deceased relatives) grant to me that I live. Brought to me are my enemies, (over)thrown, in the Council.

c

My mother’s spirit is content therewith when (it) sees (m)£f standing on my feet with a golden staff in my hand.

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BD 65-67

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2 20 I cut off the body of the living one (between) the thighs of Sothis, a child by their grace. 1

a Follows BD 63.
b Cf. CT 93 and 152, also BD 2.
c Verb looks much like b but has determinative of wnh.
d Written qmn < qm; but CT 93 (in three out of four cases) and some later documents use km, “complete(ly subdued).”
e Cf. CT 90.
f Emend to mni.f (see Ga). CT (in at least four out of six cases) has mni.f . . . , probably a “narrative form” (cf. Gard. § 408).
g Cutting of the umbilical cord seems to be meant.
h Found in CT only.
i BD 67 follows.

BD 66

R

P 1 xlv 13 Another spell (for) going forth by day.

2 17 To be said by Osiris N.:

a

S 18 I know that I was conceived by Sekhmet and born of Neit.

b

S 21 I am Horus who came forth from the eye of Horus, I am Uto who came forth from the falcon, flying and alighting on the pate of Re, on his pate in the prow of his bark in the Deep. f

a Cf. Pyr. 2206 and CT 364.
b Follows BD 67.
c Cf. Pyr. 262.
d Written m.n set for mekut.
e The after wpt is error for flesh determinative.
f BD 68 follows.

BD 67

R

P 1 xlv Spell for going out.

2 17 To be said by Osiris N.:

a

S 4 Opened is the pit for those who are in the deep; ’loosed are (the steps for) those who are in the sunlight. d Opened is the pit for Shu, and I go out.

b

S 11 I embark (in) and disembark from the bark of Re. f

a Cf. CT 151.
b Follows BD 65.
c Written pr(t) r b; but CT has pr t b, “going forth from the tomb,” wn b, “opening the tomb,” etc.
d Cf. Pyr. 852 d-e and 1078 b-d.
e Written with both m and n, one over the other.
f BD 66 follows.

142
Spell for going forth by day.

6 'To be said by Osiris N.:

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; cleft for me is the house above (the twin lookouts). Him who had guarded (me), it is I who free him; it is (he who had bound) (his) arm to mine who releases (his grasp) of (me).

2. Opened for me is the pelican’s mouth, that I may go forth by day to any place where my heart desires to be.

3. I control my heart, I control my breast. I control my hands, I control my feet. I control my mouth, I control my whole body. I control mortuary offerings, I control water, I control the flood, I control the shores. I control those who act (against) me in the god’s domain; I control him who commanded to act against me on earth.

4. Surely it is as I say. I do indeed live on the bread of Geb. (But) my abomination is my abomination; I will not eat 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 above the pillar-folk, eating such branches as Hathor presiding over the broad Disk devoured. (I proceed) to Heliopolis bearing the hieroglyphic writings, the book of Thoth.

5. I control my heart, I control my breast. I control my mouth, I control my hands. I control my bread, I control mortuary offerings. I control water, I control the flood, I control the river, I control the shores. I control him who acts against me in the god’s domain; I control him who commanded to act (against) me on earth.

6. I lift (myself) from my right side, I am placed on my left side, and vice versa. I sit, I stand. My tongue—variant: my body—(remains attached to me) as a clever guide.
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BD 68–69

0 Insert r.i with Ca and Ea. But CT documents have ns.k, ns.t, or lb.k followed by r.s (antecedent 1), in one case corrected from r.k. So original idea was evidently different.

p Follows BD 104.

q Written n for m.

r BD 71 over 105 follows.

BD 69

a

R

P 1 xlvii Another spell.

2 To be said by Osiris N.:

S 1 I am the Fiery One, brother of the Fiery One; I am Osiris, brother of Isis. His Son Horus with his Mother Isis saved him from my enemies, who were doing everything evil and harmful. Their bonds were put on their hands and their feet because of (their) doing everything harmful and evil against me.

2 I am Osiris, Eldest of the company, Eldest of the 5 god(s), heir of his Father Geb. I am Osiris, lord of the living, vigorous of strength, vigorous of phallus, who is in the realm of the common folk.

3 I am Orion, who reaches his two lands as he rows along facing the brightening Stars of the Sky. His Mother Nut, she conceived (him) according to her wish, she bore him according to her heart's desire.

4 I am Anubis on the day of the Centipede; I am the bull presiding over his fields. I am truly Osiris, whose seal was upon his Father Geb and his Mother Nut on that day (of) making the great slaughter. Geb is his Father; Nut is his Mother. (I am) Horus the Eldest on the day of (his) festival; I am Anubis on the day of the Centipede. I am (truly) Osiris.

b

R

S 1 O Eldest God, enter and tell the collector of writings, the doorkeeper (of) Osiris, that Osiris N. is come blessed, esteemed, divine, and powerful. He has come, (for) he has saved his own body. He sits on that resting-place of Osiris (after) he has done away with his suffering when he was sick. Osiris becomes powerful and divine on that resting-place of Osiris. He has been (re)born with him; he is a youth, he is a youth.

He bare that knee which was under the side of Osiris, with which he opened the mouth(s) of the gods. He sits beside (him as Thoth) the scribe of the Sound-hearted One.

2 1000 of bread and 1000 of beer from the offering table of his Father Osiris (and 1000) of his spotted cows, of his longhorns, (of) his red cows, of his cattle, of his trp-geese, that he may present gifts to Horus, make offerings to Thoth, and sacrifice (to) him who is over the judgment hall.

a Cf. CT 227. BD 69–70 are treated by H. Kees, Göttinger Totenbuchstudien (1954).

b Written wn.t lwpl sn for rdl q(|s)lepl sn.

c Written wnm.s for msn sn.

d Cf. BD 31 b.

e Written WsIr for lnk.

f Cf. CT 228 § 1 f. and BD 31 c § 1 f.

g Written gd r for gd n.

h Verbs drp, q(|s) and wnhy are all written with plural marks as though they were nouns (but cf. CT). Preposition r is written for n. For ryt at end CT has frty or tryp, "rubrics," making final phrase an epithet of Thoth.

144
Another spell.

To be said by Osiris N.:

I shall not die (any more) than he who is over the judgment hall, the scribe of the sound-hearted one.

Osiris grows content (as) he rules Busiris (and) I wander over his shores.

I have smelled the east wind by its (hair); I have grasped the north wind by its (hide).

I have circled the sky past its corners; I have grasped the south (wind) by its eyelashes. I give breath to the worthy among the eater(s) of bread.

As for one who knows this roll, he goes forth by day, he walks on earth among the living, and his name shall not perish forever.

Spell for going forth by day and repulsing the robber, not letting a man's Soul be seized in the god's domain, keeping his Soul sound in the sacred land.

To be said by Osiris N.:

O falcon who came forth from the Deep, lord of the Great Flood, mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, mayest thou free me. Put me down. "Grant (his) desire," says the one-faced Lord concerning me.

"I am the falcon within the shrine; (I) open (to) him who is upon my wall," says Isis' son Horus. (O Isis' son Horus,) mayest thou keep (me) sound just as thou keepest thyself sound. Mayest thou loose me, mayest thou free me. Put (me) down. "Grant (his) desire," says the one-faced Lord concerning me.

"I am the falcon of the southern Sky, (Thoth in) the northern Sky, who calms the rag(ing) fire, who presents truth to the lord of truth," says Thoth. (O Thoth,) mayest thou keep (me) sound just as thou keepest thyself sound. Mayest thou loose me, mayest thou free me. Put (me) down. "Grant (his) desire," says the one-faced Lord concerning me.

"I am the blossoms of Naref, the reeds of the hidden abode," (says Osiris). O Osiris, mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, mayest thou free me. Put me down. "Grant (his) desire," says the one-faced Lord concerning me.
(O)> thou whose flame is at rhisi feet constantly, Coiled One, lord of (his Twin) Souls, dwelling in his Twin Progeny, mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, mayest thou free me. Put me down. "Grant (his) desire," says the one-faced Lord concerning me.

O Re in his egg, mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, mayest thou free me. Put me down. "Grant (his) desire," says the one-faced Lord concerning me.

Stand (still) for me, Re dwelling on his hill; stand still, Neit dwelling on her shores. Mayest thou loose me, mayest thou free me. Put me down. "Grant (his) desire," says the one-faced Lord concerning me.

O ye 7 counselors who supported the balance that night of accounting for the Sound Eye, who cut off heads and sever necks, who seize hearts and ravish breasts, who do harm in the pool of flame, I know you, and I know your Name(s). (May ye recognize me) just as I recognize you and your number. (May I come to you,) and may ye come to me; may I live with you, and may ye live with me. May ye assign to me the life(s) that is in your hand(s), (the scepter) that is in your grasp, for life at your word. May ye give me many years in addition to my year(s) of life, my well-being. I shine more than (do) my images; breath is at my nose. My eyes, they see like (the eyes of) these Horizon-Dwellers that day of settling accounts with the robber.

Mk

BD 71-72

THE EGYPTIAN BOOK OF THE DEAD

5 (O)> thou whose flame is at rhisi feet constantly, Coiled One, lord of (his Twin) Souls, dwelling in his Twin Progeny, mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, mayest thou free me. Put me down. "Grant (his) desire," says the one-faced Lord concerning me.

6 O Re in his egg, mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, mayest thou free me. Put me down. "Grant (his) desire," says the one-faced Lord concerning me.

7 Stand (still) for me, Re dwelling on his hill; stand still, Neit dwelling on her shores. Mayest thou loose me, mayest thou free me. Put me down. "Grant (his) desire," says the one-faced Lord concerning me.

8 O ye 7 counselors who supported the balance that night of accounting for the Sound Eye, who cut off heads and sever necks, who seize hearts and ravish breasts, who do harm in the pool of flame, I know you, and I know your Name(s). (May ye recognize me) just as I recognize you and your number. (May I come to you,) and may ye come to me; may I live with you, and may ye live with me. May ye assign to me the life(s) that is in your hand(s), (the scepter) that is in your grasp, for life at your word. May ye give me many years in addition to my year(s) of life, my well-being. I shine more than (do) my images; breath is at my nose. My eyes, they see like (the eyes of) these Horizon-Dwellers that day of settling accounts with the robber.

P 1 Spell for (going forth by) day and repulsing the Swallower.

S 1 O falcon who risest from the deep, (lord) of the Great Flood, mayest thou keep me sound just as thou keepest thyself sound. Mayest thou loose me, (mayest thou free me. Put me down.) "Grant (his) desire," (says) he who came forth from thee.

2 (O) falcon, when thou risest, mayest thou keep me sound just as thou keepest thyself sound. (May I) ascend with thee.

BD 72a

R

P 1 Spell for going forth by day and opening the underworld of the west.

S 1 Hail to you, lords of Truth, void of falsehood, who stay alive forever and ever (for) the periods, the periods of eternity. Open ye sky and earth, (for) I am blessed with your
forms and in control of your magic and esteemed as ye are esteemed. Rescue ye me from the crocodile (of) this land (of) truth.

2 Give ye to me my mouth, {that I may speak} therewith. Oblations are given me in your presence, because I know your Name(s) and know {of} the Name (of) that great god at whose nose ye place provisions. His Name is Rkm. He penetrates the eastern Horizon of the Sky; he penetrates the western Horizon of the Sky. If I go, he goes, and vice versa; if I stay sound, he stays sound, and vice versa. Your food is in your magt-region; transgressors shall not prevail over me. None can keep me from your gates; none can shut your door on me. My bread is in Pe, my beer is in Dep. As for him who knows how to plunder, his hands are within his temple.

3 My Father Atum gives to me, he erects for me, a house that is on earth, with {numer-}able barley and wheat therein, which thou providest for me therein {at} the feasts of Atum by my Son of my body. (Variant:) I have celebrated feasts therein for my son of my body.

Grant ye that there come forth a mortuary offering of bread and beer, oxen and fowl alabaster and clothing, (incense and) ointment, and everything good and pure on which a god lives, (so that) I continue to exist forever in (whatever) form I wish. I journey downstream or upstream at will. I journey downstream to the Fields of Rushes; I journey upstream to the Fields of Offering(s). I have joined the Two Truths; I am Ruty.

T

If this roll is recited for him on earth or is put in writing on (his) coffin, he goes forth by day in whatever form he wishes and (even) enters his place of execution undeterred. There are given to him bread and beer and a chunk of meat from the altar of Osiris. He ascends to the Fields of Rushes, and barley and wheat are given to him there. So he shall be thriving as he was on earth and shall do whatever he wishes like these gods who are therein.

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

M₁

P 1 Spell for opening the west by day (and opening the underworld). Hail to you, lords of truth, void of falsehood, who stay alive forever (for) the periods to eternity. Separate ye me from the earth, (for) I am blessed with your forms and in control of your magic and esteemed as ye are esteemed. Rescue ye me from the crocodile who is in this land of the two truths.

2 Give ye to me (my) mouth, that I may speak therewith. Ye give me oblation(s).

M₂

S 1 (Spell for drinking.)

Hail to you, lords of truth, void of falsehood, who stay alive forever (for) the periods to eternity. Separate ye me from the earth, (for) I am blessed with your forms and in control of your magic and esteemed as ye are esteemed. Rescue ye me from the crocodile who is in this land of the Two Truths.

2 Give ye to me my mouth, that I may speak therewith. Oblations are given me in your presence, because I know you. He penetrates the western horizon of the sky; he penetrates the eastern horizon of the sky. If he goes, I go, and vice versa; if he stays sound, I stay sound, and vice versa. Ye shall not eject me from the magt-region, and transgressors shall not prevail over him. Ye shall not keep me from (your) gate(s); ye shall not shut your doors on him. My bread is in Pe, {his} my beer is in Dep. I have clasped my hands in the temple.

3 My father Atum gives to me, he erects for me, (a house) as (for) one who is on earth, with {numer-}able barley (and) wheat therein. A feast has been celebrated for me therein by (my) son of (my) body. (He) has ascended unto us.
BD 72-74

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a Cf. CT 404 k and BD 99 c.
b Written mdw 1 n.f for mdw.l.
c Regularly Tkm.
d But CT has regularly dr.w.t.f hr msqt.f, "(even if) he is ejected from his msqt-region."
e Only R and T seem to have this sentence in two forms.
f Cf. also BD 1 § T.
g Follows BD 88.
h Written m h wb for wb! imht.
i The space used for BD 72 was ruled for three spells instead of one. In third compartment of title line comes this beginning (with r' n erased) of adjoining BD 59 title, repeated in line 462.
j Written bm(by) in both M1 and M2, with two signs similar to N 41.
k Written web.f tu 1't 1 in both M1 and M2. This use of web! . . . r is not in Wb.
l Written tu.w.
m Written wd for wbl.
n Written rd.wu.n for rdw.1.
op BD 54 follows below.
q Follows BD 125 a without division.
r Written tz.nP for tzftP.
s Written (ti.r)1 f(k1)w.
t Written r.t r.t for r'.t.
u Written mdwP for mdw.1.
v Written r (for iz) dI.(1).w.
w Written r(r1t) t(u).
x Written with r for phr.
y Written r zm1 m n.f t'wy tu.i for iz zm1 n.f 'wy.t.
z Written (s)mu.f with n for z.
za Written it (h)r bdt (sign similar to sdm) lm.1 n.1 rJ (f)nu.
zb Written nt(f).
zc BD 125 b follows.

BD 73a

R

P 1 1Spell for opening (the west) by day, (for) opening the underworld.
2 1To be said by Osiris N.

S 1 1Soul great of dignity, behold, I am come. See me; 11I open the nether world. 23I see my Father Osiris; I have driven the darkness away from my Father. I am his beloved; 4 I have come that I may see my Father Osiris. 22I hack out the heart of the harmful one; I make offerings to my Father Osiris.
2 28I have opened every road that is in the Sky and in the earth. 28I am a Son beloved of my Father; I have come as an Eminent One blessed and equipped. O 38 every god and every goddess, make way for me.

a Cf. BD 9.
b Written m.k kw.1 w.
c Written m for m; but T has r.
d Written rnhmr.f wt for the usual rnh mry.f.

BD 74

R

P 1 11Spell for opening the feet and ascending from the earth.
2 1To be said by Osiris N.

S 8Thou doest what thou doest against him, (O) Sokar, Sokar who is in his cave, impeder in the god's domain. 30(But) I shine as he who is over that district of the Sky. 13I ascend
to the Sky, I (climb> on (the sunbeams), weary, weary, walking weary, weary in the god’s domain on the shores of him who would steal their spell in the god’s domain. My Soul is triumphant in the house of Atum the lord of Heliopolis.

Me

P 1 386 Spell for opening the earth with the feet.

S 387 Thou dost what I do (for) a man who (man) is in the land of Sokar, shining for him on his way. I am a westerner; my feet enter into this land (from) which he goes forth.

R

P 1 111 Spell for going to Heliopolis and taking a seat there.

2 To be said by Osiris N.:

S 112 I have ascended from the nether world; I have come from the realm of earth. I have opened the water, that I may understand about a baboon’s entrails. I have taken the road to the sacred portals; I alight on the houses of the pure one(s) who are in (their) shrouds. I have broken into the houses of Rmrm; I have reached the seat of Iazzf. I gain access (to) the sacred precincts on which Thoth trod when he pacified the (Two) Fighter(s). I journey, I journey to Pe; I come to Dep.

M

P 1 389 Spell for illuminating a seat.

S 388 I have taken his seat in Heliopolis. His soul circles about to trample me.1 When he has gone, I withdraw. I am one who has gone forth as their doorkeeper, whom Heliopolis serves, triumphant.

BD 75
BD 76

R

P 1 111Spell for assuming any form one wishes.
2 1To be said by Osiris N.:
S 4I have passed by the King's house; it is the 'fowler' who brought me. b Hail to thee who hast flown to the Sky, whom the Stars illumine and the white crown protects. c 18(1) exist d with thee, united to thee. (O) 12great god, make way for me, that I may pass 13by thee.

a Cf. CT 301.
b Written in bhy ln wt. But CT, Ea, and even Paamt (30th dynasty; G. Daressy in RT XVII [1895] 17-25, lines 97 f.) write ln bhy/yt (and similar) ln n.l ɔw, "it is the bhy/yt that brought thee to me." Determinative in Aa is some sort of insect rather than the usual generic bird determinative. Budge calls the creature a "mantis."
c Written with honorific transposition of hi(t) to precede ziw.
d Written with .f, "he," for .l.

BD 77

R

P 1 111Spell for assuming the form of a falcon of gold.
2 1To be said by Osiris N.:
S 4I am risen as a great falcon who came forth from his egg. 4I have flown as a falcon 4 cubits (broad) across his back, (whose) wings are of the green stone of Upper Egypt, 11who came forth from the cabin of the Night Bark. 13My heart has been brought to me from the eastern mountain; I have proceeded b in the Day Bark. There come 11to me some of their Primeval Ones bowing down and kissing the earth. They give me praise, I being risen and made whole as a goodly falcon of gold, my head being that of a phoenix, whose words Re enters to hear. (When) I have sat down among the great elder Gods, peasants set an offering before me that I may eat thereof, that I may become a blessed one thereby, that I may have abundance thereof, according to my heart's desire. The grain-god grants to me that I gain control of him who is at my head.

M d

P 1 393Assuming the form of a falcon of gold.
S 393I AM ONE WHO HAS FLOWN TO THE SKY. WHEN HE GOES, 393I withdraw, (I) go. I am one who has gone forth as god of the living, 393(because) I have (indeed) gone forth (as) your doorkeeper.

a Cf. CT 302.
b Usually bn.n.l, "I have alighted," or similar.
c CT replaces this whole sentence by "while the Grain-god stands above my head."
d Follows BD 75.
e Written (hr) n(t)yt pr.n.t r.l.f (for r.f).

BD 78

R

P 1 111Spell for assuming the form of a divine falcon.
2 To be said by Osiris N.:
S 4O Eldest One, b come thou to Busiris. c Mayest thou clear the roads (for me), d (mayest thou) encompass for me (my) throne. Mayest thou (see me), e mayest thou exalt (me). f Mayest thou implant (fear of me, mayest thou create respect for me. May the gods of the
Nether World be afraid of me; may their gate(s) combat them in my behalf.  

1 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, as god speaks with god, (that he may hear) the Truth which I (tell) (him). May I come to thy ears, (that) thou mayest hear the Truth which I (tell) (him). 

3 I am one of those blessed ones who are with the Blessed, whom Atum created, whom he made, who became the blossoms of his eye, whom he brought into being, whom he blessed, whose face(s) he uplifted (that they might be) with him, while he was alone. They announce him when he ascends from the Horizon; they implant fear of him in the gods and the blessed who have become his attendants. 

4 Ruty has said: “(O) Osiris who is over the house of the turban, (who was) in his pit, how dost thou escape to the limits of the Sky, though thou be enwrapped in thy falcon form? There is no turban on thee to (enable) thee to speak indeed to the limits 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) as magical protection of Re. “I give a turban,” (says) Ruty, “that thou mayest go and come on the roads of the Sky, that they who are in the realm of the Horizon may see thee. May the gods (of) the Nether World be afraid of thee; may their gate(s) combat them in (thy) behalf.” Be (favorably) inclined unto me, (for otherwise) there will be violence at the words of the gods, the lords of the universe, (who are attached to) the shrine of the sole and only lord. (Says) he who is high on his float: “Take him a turban”; (so) he who is high on his float(s): “Take him a turban”. 

5 O (favorably) inclined one, make way for me, for I know about the float. Ruty (has) brought me the turban and (given) me (my) wings. I have firmly fixed my heart in its back, my mouth in its long neck. I shall not fall on Shu’s slaughtering-block. I am that goodly departed one, lord of the esteemed uraei; verily I am one who knows the roads of the Deep. There is breath in my belly; the raging bulls have been repulsed. I go (to) the place where the sleeper is, the boatless one who presides over the fields of endless recurrence, he who is my guide (to) the grievous darkness of the Westerners, (even) Osiris. 

6 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 presented me with
his Soul; I have seen what is therein. 25 If I have said (so) in the presence of the great ones of Shu, they ward off opposition. (I am) he who is to take the possessions of Horus to Osiris in the Nether World.

9 Verily I am Horus who is with the blessed. 24 I control my window, I control my receiving. 30 If I have said (be) before him, Nut will robe herself for me when (she) sees me. The gods have seen me as the very eye of Horus with No Eyes in His Forehead against those who would reach out their hands against me. When I arise, I drive away wretchedness. They (open) for me the impassable roads when they see my form and hear what I say.

10 I go forth to the Nether World, I see Osiris. (If) I robe myself he (is) he who is to take the possessions of Horus to Osiris in the Nether World. Horus has presented (me) with his Soul to take his possessions to Osiris in the Nether World.

11 The Gray-haired Ones have rescued me; 28 those who are attached to their place of execution move on for me. (Ye) who are before me, make way for me. (Then) I proceed and reach those who preside over their pit(s), who are attached to the house of Osiris. I inform them like him the terror of whom is great, whose horns Horus sharpens against Seth; (I) inform them that he has taken over Authority and has provided Atum's symbol(s) of power. "Pass, (goodly one)," say they, the gods of the Nether World, to me; and those who preside over their pit(s), who are attached to the house of Osiris, rise (respectfully). 13 Behold, (I have) come unto you. Take for me, unite for me, symbols of might, the Defiers of (the lower sky)—(variant:) the defiant ones of the lower sky. Clear for me, symbols of might, the impassable (roads); guard the roads of the Horizon and its (salt region) in the Sky. Set up their gate(s) in behalf of Osiris; clear the roads for me in his behalf.

12 On your face(s), gods of the Nether World, repulsive of face, who approach and pull the Unweariable Stars and traverse (the impassable roads and the salt region), because of the Lord, the Soul great of Dignity. Lift your face(s); I have espied you. 31 I am risen as a divine falcon. Horus has presented (me) with his Soul to take his possessions to Osiris in the Nether World.

13 I go forth to Busiris, I see Osiris. I tell him about his Eldest Son (whom he) loved, who hacked out the heart of Seth. I have seen the Lord (of Weariness); so (I) inform them of the plans of the gods, (plans) which Horus carried out in the absence of his Father Osiris.

14 O Soul Great of Dignity, behold, I am come; thou hast seen me exalted. I penetrate the nether world; opened for me are the roads of sky and earth. None (dares) approach me as I exalt thy seat, (O) Osiris. Thou hearest good, (O) Osiris; thy strength endures, (O) Osiris. Thy heart rejoices, since (thy) wish abides. Thy courtiers share thy gladness of heart, since thou abidest as bull of the west, thy Son Horus having appeared 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.

15 Atum, (his) great Power of the Ennead, who changes not, has told what Authority to him: "Horus is (clever), expanding shrunken faces for his Father. Horus is the rescuer of his Father, Horus is the rescuer of his Mother. Horus is (my) Brother, Horus is my friend. Horus came from the seed of his Father while his body was in (process of) decomposition. He rules Busiris, and the gods work for him. He has rescued Millions, he (gives new) life to Millions, by means of his eye, sole one of her Lord, Lady of the Universe."
Becoming a divine falcon.

ELDEST OF guides, come thou to Mendes, thy seat. Come thou to thy seat. Come thou to the sacred (land), the sacred seat. Come thou to the sacred land. 

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a Cf. CT 312, on which see A. de Buck's translation and commentary in JEA XXXV (1949) 87-97. Later documents show many variants from CT besides those mentioned below.

b Written with ideogram A 19 + w; CT: "Horus."

c Similarly CT 303 beginning, but latter is addressed to "falcon."

d Written m for n. f.

e Written m'w.k sw, possibly a senseless mechanical change from Empire documents Ea etc. which seem to use 1st person qualitative m/kuf, "I am new." CT: m'k trw.f and similar, "Mayest thou see my form."

f Written sw for wt. CT: b'f and similar, "my soul."

h Written with 'wpl.f for fwpl.f. CT different: "Let not him who would do me harm approach me when he sees me..." and similar.

i Written kfl bkgm.f r. CT: kf./ bgPl.l fin r.f, "(for) he bares my weary ones hidden from him," and similar.

k Written dd.n.f for ddt.f n.f.

l So with T. T 1 C, Ea, etc.: "I see."

m Written wmn.f, taken as meant for Empire wmn.f. CT: wmn.k im, "while thou existest yonder," and similar.

n Written wnhw.sm wt hr, probably for wnhw.s. But CT documents all differ.

o Written lmr.f for lmr.f.

p Written m'k nz(for .sn) hbP .k. CT documents, all different: rnt.8n hlb.n.k, "when they see him whom thou hast sent," and variants.

q R omits § S 3 by haplography.

r CT and later documents write usually 'Huw, "the Sunshine."

s Written sw n.f for s'hw.n.f.

t Written qm?r for qm1.n.

u Written (t n) pr(t).

v Written fnw./ r (.//). CT and Empire use qualitative instead of noun.

w Emend n Z/ f, "to his Son," to m B f.f found in lines 24 and 31, and insert n before Waste. § S 5 and 11 end are parallel.

x Read bm.k according to Empire parallels and T.

y Written is tw.f for lat.f tw.

z CT and Empire: "Horus."

aa Written lws for nms.

ab Written as in T with Waste for ink; omitted in parallel at end of § 8 8.

ac Written gd.n.f for gdt.n.f.

ad Written m zpl n R. But CT has "in the zpl-shrine on the day of burial."

ae Written dl nms n, probably for dl.f n.k nms in (cf. CT variants).

af Written m, "in," but regularly direct genitive.

ag Written hr.f for hr.f.

ah CT, Empire, and T all differ. CT documents vary among themselves.

ai Written hr f for tryp.

ak Written twice, both times corruptly: wfl s(w) Ruty nms haf Ruty r.f. "Ruty freshens it, the turban; Ruty opposes me," for hrwy Ruty r.f. B 6 C has a division mark here.

al Written with ut for t. Empire and T read Bt.f, "its back"; but CT uses Bt.f, "its standard," after hr, "on" (twice), or m, "in" (once).

am Written with r.f for r.f, which CT omits. For m wpyf ut(t) one CT document has m wpy.f wpy, "in its great might"; the others omit.

an Written sys.n.f (e) kwyv m 'Imnty wpy. It seems more natural to translate as given, even though separation of direct genitive from its governing noun is abnormal, than as "... the darkness of the Western sufferer(a)."

ao So R according to determinatives. But determinatives normally call for control of (or through t) "bandage" and "light" instead.
BD 78-79

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ap Written wnh.i hr 'wy.f wnt n.l Nwt m 1 .an wi as in T (except .1 for ni). But CT offers (after a passage omitted from BD) wnh.f (f) tp 'wy.f wnh.k Nwt m 1 .a N. pm, possibly "(If he) writhes before him, then Nut will writhes when she sees this N."

aq Written dz.s, i.e. dz.s; other documents vary. Though the z looks like d of gd.n.f in line 32, cf. z in lines 24 (8h.n) etc.

ar Written dz.a, i.e. dz.a; other documents vary. Though the z looks like d of dd.n.i in line 32, cf. z in lines 24 (8h.n) etc.

as Written wen.ni an for wen.an.

at Written 9d.n wi; perhaps emend to Sd.n n.i, "have recited (spells) for me," found in Ea etc.

au Written dd.n.l for usual dd.n.

av I.e., deceased himself.

aw Written n.jt for n in line 32, cf. aw in lines 24 (8lh.n) etc.

ax Written tnw an r.an; Wb. suggests only "distinguish themselves."

ay Written w.j n.l, "he comes to me," for iw.n.i; elsewhere willkwi, "I am come."

az Written KandmPl nnt (without determinative) kswyw nntiP1, probably for KmP nnt (iy dd) icmywp nnt (cf. Kamw Nnwt in CT). T includes k(y) cd; R's k interlined below second nnt may represent this.

ha Written m1.8, "she sees," as in T, for hmtt (so CT; Wb.: hmyt).

bb Written mrwt for rrw.n.

bc Written with i for b of bg'.

bd Written with dd for d.d.

R

P 1 111Spell for becoming the Greatest in the [ir] Council.

2 'To be said by Osiris N.: S 1 I am Atum, 4 who made the Sky, who created what exists, who came forth from the earth, 4 who brought seed into being, lord of what is, who begot the gods, great god who came into being of himself, lord of life, 5 who causes the Ennead to prosper. Hail to you, Lords of Possessions, pure ones, Hidden of Seat. Hail to you, lords of eternity, concealed of form, secret 11 of sanctuary, whose place where they are is not known. Hail to you, gods 11 who circle the Firmament 11b in the west, namely the Ennead within ~the Nether Sky.

2 Behold, (I) am come unto you, I being pure, divine, 11blessed, powerful, (possessed of a soul,) and mighty. I (have) brought you bd- 4 and 20kmm-natron, that I may do away with the saliva from your mouth(s). 6 I have come; 21 I have done away with the evil that was in your heart(s); I have detached the sins 22 that adhered to you. I (have) brought to you goodness; 24 I cause truth to ascend to you. I know (you, I know) your Name(s), 26 (I) know your forms, which (those) who came into being through you do not 4 know.

154
3 (I have come unto you,) appearing as that god (among men) at sight of whom the gods live. I become powerful in your presence as that 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, appearing in your place. I sit on my seat that is in the Horizon; I receive offerings on (my) altars; I drink wine at eventide. Those who are in the Horizon come to me with rejoicing, praise is given (to me) by those who are in the Nether World, in this (my) dignity (of lord of all mankind, I (being) exalted (as) that august god, lord of the Great House, whom the gods rejoice at seeing at his beautiful egress [from] the belly of the Nether Sky when his Mother Nut has borne (him).

M

P 1 40 Assuming the form of the greatest of the Council.
S 1 40 I AM one who has gone forth from Atum (and) the Deep, the twain who made the sky, who created the deep (and) what exists (at) their going forth from this sky of the earth.

BD 80

P 1 11 Spell for assuming the form of a god and putting light in the way of darkness.
2 'To be said by Osiris N:

S 1 I am one who has put on the garment of the deep, one white of raiment who is before him. I have shone in the twilight by means of the Two Comrades who are in my belly and of the great magic spell (that is) in my mouth. I raise him who would fall, when I come upon him. I fell with him in the valley of Abydos when I went to rest. I am one who remembers; I seized Authority in the city wherein I found (him), (and) (I) conquer the darkness by his power.

R

P 1 I am the woman who illumines the darkness. (I have come that I may illumine the darkness; yea,) (it) shall become light. I rescued the eye of Horus when it was nothing (before) the 15th day had come. I join(ed) Seth in the upper chamber(s) in addition to the aged one (who was) with him. I equipped Thoth in the house of the Moon (after) I had taken the Upper Egyptian crown. His truth is in my belly, (with) turquoise and fayence at its monthly feast(s). His fields yonder are of lapis lazuli at his feast. (I have) take(n) the darkness; I have overthrown the ignorant. Those who were in darkness praise (me); the Mourners, whose face(s) were hidden, rise for me, weary though they be. (Just) see ye me; (I am) the Deep. (I) will not let you hear about it.

M

P 1 40 Assuming the form of a god and making light.
S 1 40 I AM one who puts on (his) garment when he goes forth from the Deep.
2 40 I am the woman who illuminates the darkness. I have (done away with) the darkness; he has wept because of the darkness.
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a Papyrus is broken through $stp$ sign, and end of preceding $h^2$ sign has been displaced.

b Determinatives in Pa have heads of falcon (Horus) and Seth respectively.

c Written $inkfit$ for $in.n.f$.

d Written clearly $hm^t$ in R and T; but most documents use bearded determinative of deity here and omit feminine $i$ both here and in following participle. In spite of writing $hn$ $Nenw$, “indeed the Deep,” in TT 82, may a sky-water god possibly named $Hnett(y)$ (cf. Pa) have been meant originally?

e Line 16 is written vertically before horizontal lines 17-33; passage omitted occurs regularly in some form in other documents. Line 16 is repeated by T before its version of each of the six statements that make up lines 17-27. Emendation at end to $(1w) s(wt)r$ is based on T. But $iw$ occurs in Empire also (cf. Gard. § 468:3).

f Similarly Eb and T. Cf. R. A. Parker, The Calendars of Ancient Egypt (“SAOC” No. 26 [1950]) §§ 38-41, on 15th as day of full moon. But such Empire documents as Pa and TT 82 have not 15th but 6th.

g Written $4m$ $P$ $1$; but normally $4mywP$ (with $k$ for $h$) and similar, “crocodiles” according to determinative. R also omits $s$ of $shn.n.f$.

h Written (with T) $t$ for $n.t$.

i Written $hpr$ $dl.fn$ for $lr.fn$ of Pa and TT 82.

j Written $Nm^t$. But Pa and TT 82 use here same words as at beginning of § 5 2 R (see note d).

k Written $(r)q$ $sh(t)$ plus night and deity determinatives instead of clothing determinative.

l Written $inkhm^t$ (but with determinative of deity holding flagellum) $(r) stp(t)$.

m Written $r$ $war.n.f$ for $lw$ $har.n.f$ found in Pa and TT 82.

n Written $r$ $war.n.f$ for $lw$ $har.n.f$ found in Pa and TT 82.

o Probably the male deity miswritten as $hm^t$ of note m.

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BD 81

R

P 1 1 34Spell for assuming the form of a lotus.

2 To be said by Osiris N.: S

I am the pure lotus which came forth from the Sunshine and is at the nose of Re and at the nose of Hathor. I accomplish the mission I seek; I am the pure lotus which came forth from the fields of Re.

M

P 1 40Assuming the form of a lotus. S

I am the pure lotus which came forth from the Sunshine and passes over the nose of Hathor, because I am the pure lotus which came forth from the field.

a Empire: “my descent” or similar.

b Written $u(h)l[t]$.

c Written $n/f$ for $fnd$.

d Written $zi$, “pass over,” for $zin$.

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BD 82

R

P 1 1 111Spell for assuming the form of Ptah, (eating bread,) drinking beer, excreting from the anus, and being alive in Heliopolis.

2 To be said by Osiris N.: M

P 1 41Assuming the form of Ptah.

a

R

S

I have flown as a falcon, I have honked as a $smn$-goose. I have alighted on yonder west side on (the occasion of) the great feast.

M

S

I am one who has flown to the sky, I am one who has gone forth from every place where(in) there is water.
(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.

Dung is my abomination, my abomination; I will not eat it. Dung is (my abomination); (When) it has gone, behold ye, ...

My head is (that of) Re; the total (of me) is Atum. (Here offer) the four of Re and the bounty of the earth 4 times. I have ascended, my tongue being (that of) Ptah, my throat (that of) Hathor. I recall the words of my Father Atum in my utterance, (when) he was destroying the Majesty (of) Geb’s wife: “Smashed is a head (at) my word. Fear my word 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 gives me his crown. They who are in Heliopolis bow their head(s) before me. I am (their lord, I am) their bull. I become more powerful than (the lord of) endless recurrence; I cohabit (with) and prevail(ed) over Millions.

a So Empire and T.

b Cf. CT 203 b, 205 § 2, 287 § 8 1, 287 § 8 1, and 581-83 beginnings, also BD 149 l 2 beginning and 189 e (latter not in OIM documents).

c In first clause most CT documents read not bik, “falcon,” but wr plus determinative of deity, “the Great One”; but, since some write wr-bird alone, original idea was probably “swallow.” With last clause cf. in BD 98 § 8 1 also.

d Written with sign G 41 for G 40 and with sun disk for p’et sign, which should be wing instead.

e Cf. CT 202 a and 203 c, also BD 51, 52 a, and 189 a and f (189 not in OIM documents).

f Written r bty sp 2.1 pw bp3 for lw but.t sp 2.

Written nn r wlt n.f m m3(l) for nn r.t n.f.

h A similar query begins CT 202 c; cf. CT 203 e.

1 Empire documents and T insert n3m.t.
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k Written tpa sa (without determinative; for saf) m w.t. Other documents all differ; Ce says simply tpa sa, "warm bread."

1 Written tpa as in T for tpa.

m Based on dnd.t found in Ce and Pa.

n Written tpd, with basic idea of "four"; a square or rectangle (field, sheet, or what not), quartet, quatrain, etc. Here perhaps "four (cakes)," as Budge translates.

o R has lwt-ltb, "gladness," for lwt.t.

p T was probably meant for same; but Ce and Ea have hmt, "slave girl," with "Geb's wife" in apposition.

q Written r1.i; hr r.jf, "at his word," is found in Empire.

r Written 8f4 r1.i; sru r.jf, "Fear it," occurs in Empire and T.

s Written m nht, possibly "would prevail," similarly Ca and Ea; but emend to inht found in Ce (T similar).

t Written ip.n n.t, with .n for papyrus roll and .t for .t; cf. ip.tw n(.t) in Ce and Ea.

u Written .t for .t.

v Written r/. (see note r).

w Determinative of t'new survives.

R

P 1 11xSpell for assuming the form of a phoenix.

R 2 To be said by Osiris N.:

S

5I have soared as the Primeval Ones (soar); I have become Khepri. 6I have grown as plants (grow); I have decked (myself) as a turtle. b (I am) the fruit of every god, one who knows the needs of their bodie(s). 13I am this yesterday of the quartet of these uraei, d being a form in the earth, the face of the Elder (Horus) who shines throughout his body, 18even that god (opposed to) Seth, Thoth (being) between them in that trial of the presider over Letopolis and the Souls of Heliopolis (with) Water between them. (I have) come this day, appearing (variant: loosed) among the gods. 21I am Khonsu.

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S ... 11th[at] god ... 2that trial (of) the presider over Letopolis and the Souls of Heliopolis (with) 4water between them. [I have] come this day, appearing as a god among ... 4I am Khonsu, who cuts the throats of [the lords].

M

P 1 43Assuming the form of a phoenix.

S 42I am Re, who has gone forth from his shrine; 43I know him who is (yonder). k He has escaped from the gods, being gone indeed to this land of the West.

a Cf. CT 310 b.

b Written 8t.n.t m 8t' for 8t.n.t m 8tw.

c Written with dqf for dqr.

d Written 8nk sf pn ldl n r'pt lptm, similarly such Empire documents as Ce, but really a corrupt mingling of passages found in CT 310 (8nk sf wn n sfr tptw t'prtw, "I am the seventh of those seven uraei") and 311 (N. pn 8p frtw n t'prtw t'ptw, "this N. is the fourth of those 4 uraei").

e Written 8h Wr, where D 1 C 518, Ca, and Ce have 8r, "Horus," but T 1 C, La, etc. have only Wr.

f Written sfr mm, as in Ca and Ce; but CT (including D 1 C) uses sfr m, "who controls."

g Written I, "O," as in T, where Ce and Ea have nt.

h Written like Nw, "This" (with determinative of deity), for ntw (with water determinative) found in Ca, Ea, etc.

i Rest of column blank. End of fragment.

k Written m for 8m.

l Written 8n. n 8np. Perhaps emend preposition to mm and translate: "He has gone forth <among> the gods."

m Written with city determinative.
1 Spell for assuming the form of a heron.

2 To be said by Osiris N.:

(I am) the mighty one (who is with the sacred cows), the sharp horns that are in their head(s), the tresses that are of their turquoise. (O) elders, blessed ones, ready of might, I am (assigned) to the Sky, my trouble(s) to the earth, and vice versa. (It is) my power that has gained for me the victory. The height of the Sky was created pure for me; the breadth of the earth was created that I might stride to my cities and the settlements. I have gone, and they who are in error let me survive. I leave the gods in their place(s); the Protectors who are in their shrine(s) hover over me. Do I not know the Deep? Do I not know Tatenen? Do I not know the red cows? I have dehorned them. Do I not know Magic when I hear its words? I am the red lion that is (mentioned) in the writings.

2 To be said by the gods as they lament: "Yesterday (hangs) over you." It has come unto me; it has griefs which ye know not. Remedies are in my belly, (for) I have not told lies in place of truth. Today (with) truth hastens, and (my) eyebrows live. At eventide the foremost one sails upstream to make festive her sleeper and embrace the aged one whom the earth has guarded.

As for him who knows this spell, he shall be an initiate in the god's domain, and nothing evil shall befall h(i)m.

17246a

(O) Elders, blessed one[s, . . .] to the sky, [my] troubles to the earth, and vice versa. It is my power that has gained for me the victory. The height of the Sky was created pure for me; the breadth of the earth was created that I might stride to my cities and settlements. I go, and they who are in error let me survive. . . . the gods in their place(s); the Protectors who are in their shrine(s) hover over me. Do I not know the Deep? Do I not know Tatenen? Do I not know the red cows? I have dehorned them. Do I not know Magic when I hear its words? I am the red deer that is (mentioned) in the writings.

2 To be said by the gods as they lament: "Yesterday (hangs) over you." It has come unto me; the dawn (comes) with your knowing (it). Things are in my belly, (for) I have not told lies in place of truth. Today (with) truth hastens, and (my) eyebrows live. At eventide the foremost one sails upstream to make festive her sleeper and embrace the aged one whom the earth has guarded.

As for him who knows this spell, he shall be an initiate in the god's domain, and nothing evil shall befall h(i)m.

M

420 Assuming the form of a heron.

I am one who has come forth (as) this god who was (in) the water. (Go thou) to him; go thou, rejoice before him. Behold ye this (.) of this day wh(erein) he circled about (on) coming forth from the water. (Praise) ye (my name).

a Cf. CT 310 c + 624.

b Written (ink) sḫm (imy) tniš. For pronoun and imy see D 1 C 522; for tniš see La (niš is corrupt elsewhere, and even in La it has bull rather than cow determinative).

c Written tniš as in T; singular in Ca, but preceding niš is plural there as usual (singular in R and T).

d So according to Ca, T, etc. But CT has "the two tresses on the heads of the Bald Ones."

e Written in tiš for inš alone found elsewhere.

f CT: "The length of the sky was created for me for my steps, the breadth of this land for my settlements."

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BD 84-85

Written šm.w. zi w.t lmnj.t Wf.t umw. But CT has šm.w. zpt (for spt) umw, “My going is tousled and disheveled.”

Similarly T. But CT and Empire suggest original ūn.t Nh.w.t. “I embrace the Awaking Ones.”

Written št w.t fn., where CT has šb.t h.w.t fn. Verb šb.t (written with alphabetic signs only) is lacking elsewhere, but h.w.t is regularly found.

Written šw nh.w.t (determined by papyrus roll) n.f h.w.t fn. But usual writing is šw nh.w.t (determined by sun disk or disk with rays; plural in Ca and Ce) m h.w.t fn, as in 17246.

Written št m.n žpt (written with alphabetic signs only) is lacking elsewhere, but šr.pt is regularly found.

Written št w.n h.w.t (determined by papyrus roll) n.f h.w.t fn. But usual writing is št nh.w.t (determined by sun disk or disk with rays; plural in Ca and Ce) m h.w.t fn, as in 17246.

Written št m.h žpt ūn žk.w. (or ūn žk.w.), emended to usual šp, m (in T also) omitted as regularly, final suffix added from Ce and Ca. For all this CT has only ph.t M’p.t, “I reach Truth.”

Meant for feminine (so Ca), referring to “truth”? Follows BD 85.

Damaged sign št?

Broken; read [w][w]?

Some signs are partly lost, but probably read Nh.w.t as in Ab and Ac.

Written mš.t, as usually; sometimes plural. Wb. gives only this one reference. L. Keimer in Bulletin de l’Institut d’Égypte XXX (1948) 119 ff. cites similar animal names M’s.t at end of CT 67 and M’s.t in line 11 of Amenhotep II’s stela published by A. Badawi in ASAЕ XLII (1943). Former (probably original M’s.t>M’ts.t) had long horns according to determinatives; latter (without determinative) was hunted on a wooded mountain near Kadesh in Syria. If same animal was meant throughout (rather unlikely), Keimer suggests it was probably some kind of gazelle, antelope, or deer. Addition of tms to dšr in CT 624 might indicate a bluish red (see G. Lefebvre in JEA XXXV (1949) 72-76).

Written šw žt [š] without determinative.

Written šš.t without determinative.

Written šš.t, “his.”

Written šš.t.

Written šš.t, “his.”

Written šš.t, “his.”

Written šš.t, “his.”

Written šš.t, “his.”

Written šš.t, “his.”

Written šš.t, “his.”

Written šš.t, “his.”

BD 85a

1. Spell for assuming the form of a Soul and not entering the place of execution.
2. One who [he] knows it does not perish.
3. To be said by Osiris N.

424. Assuming the form of a Soul.

I am Re, who came forth from the Deep. (The god) is (my) Soul. It was I who created Authority.

Sin is my abomination; I see it not. I am lord of 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 and Sky and Earth in this my Name of (Khepri), as whom I have come into being daily. I am the light.

I am Atum, who came forth from the Deep. His Soul goes forth to this sky, it goes forth to this earth. (e) is that (egg) of the great honker.

Dying is my abomination; I enter not into the execution-place of the Nether World. None of these abominations of the gods is done to me, because I am one who does useful
TRANSLATIONS AND NOTES

1...things for Osiris. I have gladdened the heart(s) of the possessors of offerings (in order that) they may put fear of me and create awe of me in those who are with their Primeval Ones, (while I am high on my standard and on these my seats).

2 I am the Deep; sinner(s) cannot upset me. I am (I am) the Eldest of the Primeval Ones, that is, the Souls of the gods, the Souls of eternity. I am he who created darkness, who made his seat at the ends of the sky. (When) the Souls great of age came, I made darkness at the ends of the sky. I like to reach their ends, (to) walk on my feet, to conduct my standard, to cross the sky-waters, to do away with the darkness and worms of the Hidden of Name, (to) turn (my) course away from the Lord of the two regions. My Soul and its body are Uraei; my form (is that of) eternity, lord of years, ruler of everlastiness.

3 I am (the exalted one), lord of the land of Dbw. Boy in My City, Youth in the Country is my Name. It has not perished. I am the Soul that created the Deep, that made his seat in the god’s domain. I have not seen the Nest; (in) the egg has not been broken. I am lord of the height; I make my Nest at the ends of the sky. I go forth to the land of Geb; I do away with my uncleanness. I see my Father, lord of the evening; I kiss his body which is in Heliopolis. I provide for him, for those who are in his protection are not in the western abode (of) the ibis.

17246

S 3 [...] 3is my [name]. It does not perish. [...] that created [...] that made his seat in [the god’s] domain. My nest has not been seen; the egg has not been broken. I am lord of the height; I have made my nest at the ends of the sky. I go down to the land of Geb; I do away with my uncleanness. I have seen my Father, lord of the evening; I kiss my body which is in Heliopolis. I protect those who are with their Primeval Ones in the western abode (of) the Ibis.


b Bearded human head of b sign is written over an unseeded falcon head.

c For addition of sky and earth see also C 41046 and probably C 29303 (emend publication ?).

d Written hrpr, “form.”

e One CT document and Eb end here.

f Written ntw legs zt legs z twy for ntw sfh twy.

g For parallels see BD 54 a § S 1 and 56 § S 1.

h Written hr(r); read hr-tw with T.

i So with T; but CT and Empire omit “because” and say instead: “I am one who gives.”

k Written n mrw [s], “for love of [them]”; cf. CT’s r before following dd.sm (where R has dl.sm).

l Written sm[t], t.

m Written b(r)3 hrpt mhk.

n Written with shr[w]n, t, but emend to match Ca; n is regularly lacking in other documents also. R of itself could be translated “... the Hidden of Name who would turn for me (my) course ... .”

o Written kl, “bull,” but regularly q1.

p So T also; cf. “land of Tbt” in Pyr. 1394 b. Pyr. 290 mentions trt Tbt, “the eye of Tbt,” which Sethe identifies with the sun on the basis of trt Tb in CT 155 § S 2. Cf. also bnt m trt nt Tb, with variant bny[t] m trt Tbt, “inflammation in the eye of Tbt,” in CT 548 § S 2. Empire documents vary; several have tr twb, “land of the Libyan.” CT has tr Tbw, with alphabetic spelling, scarcely comparable to Tbw, “Antaeopolis,” written with sandal, on which see AEO II 49*55*.

q Written m Rn.t [n] pw.

r Written n[n] m[3], similarly CT. If that parallel were lacking, it would have seemed better to read seated man as determinative of a participle and translate “None sees.”

s Written bnty.t sw mn lmyw[t] bnt.f. Lega determinative added to verb suggests another possible translation: “I tread it (Heliopolis) ... ”; but CT’s hnt n.t lmyw[t] b(w) was evidently something else (perhaps for hnt n.t ... , “I have slain those who are in the evening” ?).

T Thoth is meant, though R omits determinative of deity found in CT etc.
BD 85–86

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u Beginning of fragment.
v Written (m) nn 8k.n.f; phonetic complement k looks like another n.
w Written dt.t as in CT.
x BD 84 follows.

BD 86

a

R
P 1 ¹x¹¹ Spell for assuming the form (of) a swallow.
   2 To be said by Osiris N.:
S 1 ¹I am a swallow, I am a swallow; I am the scorpion, daughter of Re.
   2 O gods, ⁶how fragrant is your odor, the flame that ascended from the Horizon.

BD 85

b

R
S 1 O thou who art in the city, ⁸I have brought him who guarded his bend.⁹Give me thy hand, (for) I (have) spent the days in the pool of fire. ¹¹I went on an errand; I (have) return(ed) with a report. Open to me, ¹²that I (may) tell what I have seen. Horus is helmsman of the Bark; ¹⁵his Father’s throne has been given to him. That Suty, son of Nut, ¹⁷is driven back (when) he would act against me. I have checked what is in ¹⁹Letopolis; I have extended my hands to Osiris.¹ I have gone on an errand; I have returned to tell. ²²Let me pass, that I may report on my errand.
S 1 I am one who goes in counted (and comes out) ²⁴numbered through that gate of the Lord of the Universe. ²⁵I have purified myself in that great district. ²⁷I have done away with my uncleanness, (as) I know not sin. I cast aside my uncleanness that (adhered) to me.
M
P 1 ²⁸Assuming the form of a swallow.
S 1 ²⁹I am a swallow, I am a swallow; I am the scorpion (of) Re (at its) daily going forth.

17246

R
S 1 For one who knows this roll, he goes forth by day from the god’s domain and enters (it again) after he has gone forth. ²²If one knows not this spell, he shall not enter (again) after he has gone forth, being unable to [go forth] by day.

T 1 ²⁶As for one who knows this roll, he goes forth by day from the god’s domain and enters (it again) after he has gone forth.
S 1 ²⁷If one knows not this spell, he shall not enter (again) after he has gone forth, being unable to [go forth] by day.
keepers, make way for me, for I am your peer. [I] go forth \(^{17}\) by day; I have come and gone on foot, having at [my] disposal the course of the Sunshine. I know the \(^9\) secret ways and the gates of the Fields \(^a\) of Rushes. I exist there; [...] \(^{21}\) I have overthrown my enemies \(^1\) [...] my corpse, it is buried.

T 1 [...] \(^{23}\) this [...] he goes forth [...] and \(^{24}\) enter [...] \(^{0}\)

\(^a\) Cf. CT 283.
\(^b\) Follows BD 84.
\(^c\) Written \(\text{pr.} \text{t.}\) with seated god for pronoun.
\(^d\) Written with \(\text{nt} \text{y} \) for \(\text{nt} \) and with \(\text{nt pr.} \text{m} \) for \(\text{m} \text{pr.} \text{s.}\).
\(^e\) Cf. CT 296.
\(^f\) Written with \(\text{in.} \text{n.} \text{t.}\) where CT has \(\text{in.} \) N. The guardian of the "bend of the lake of fire" is described in BD 17 § S 18.
\(^g\) Written \(\text{wrt} \text{t.} \) for \(\text{n} \) see CT, Ca, and Ea.
\(^h\) Written \(\text{th dd(\text{t}.\text{n})} \) in both R and 17246.
\(^i\) But CT says: "i.e., the left shoulder of Osiris."
\(^k\) Written \(\text{fr.t} \ldots \text{r} \text{t.}\)
\(^l\) Written \(\text{fm.t.}, \) "in me," for \(\text{lm.}\)
\(^m\) Beginning of an interlined correction. Loss seems too little to permit reading here \(\text{hmt}, \) "grasp," of earlier documents instead of later \(\text{hm.}\)
\(^n\) Or plural? Only beginning of \(\text{sq} \) sign survives.
\(^o\) Next column probably began with BD 87; but bits of BD 88 are all that now remains.

**BD 87**

R

P 1 \(^{1\text{xi}}\) Spell for assuming the form of a son of earth.\(^a\)

2 \(^{1\text{xi}}\) To be said by Osiris N.: S

3 I am a son of earth, long of years, who sleeps\(^b\) and is (re)born every day. I am a son of earth \(^9\) in the ends of the earth. I sleep \(^{11}\) and am (re)born, renewed, rejuvenated every day.

M

P 1 \(^{43}\) Assuming the form of son(s) of earth.

S 43 I am a son of earth, I am a son of earth; \(^{44}\) I have slept on \(\langle \text{my} \rangle \) way.\(^c\) I am a son of earth who goes \(^{45}\) forward to this land which is \(\langle \text{before} \rangle \) him.\(^d\)

\(^a\) A snake according to determinative.
\(^b\) I.e., dies.
\(^c\) Written \(\text{wct.t.} \text{f.}, \) "his way."
\(^d\) Read \(\text{m} \text{nrt.f.}\)

**BD 88**

R

P 1 \(^{1\text{xiv}}\) \(^{1\text{xi}}\) Spell for assuming the form (of) a crocodile.

2 \(^{1\text{xiv}}\) To be said by Osiris N.: S

3 I am Sobk,\(^a\) within whom terror of him dwells; I am the crocodile \(^{24}\) when his Soul returns among his people. I am \(^{24}\) Sobk,\(^a\) who carries off by violence; \(^{28}\) I am the fish of Horus here in Athribis. \(^{21}\) I am lord of obeisance in Letopolis.

17246\(^b\)

P 1 \(^{1\text{v}}\) Spell for [...].

2 \(^{1\text{v}}\) To be said [...].\(^c\)

M

P 1 \(^{49}\) Assuming the form of crocodile(s).
BD 88-89

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S 427I AM the crocodile when his Soul returns going forth. 428I am one who has gone forth as his Soul which goes to him; I am the Ra of Horus, great (in) Egypt. (He it is) to whom I have gone forth. 438s

a Written with 5, crocodile with recurved tail, as in T, but spelled out as Shk in Ea.
b Follows lost lines probably containing BD 87.
c Only a few traces of additional lines remain. Rest of document is lost.
d Written nt for m.
e Written nt for mtf.
f BD 72 follows.

BD 89

P 1 1st Spell for causing that a man's Soul attach itself to his Corpse in the god's domain.
2 To be said by Osiris N.: 3

R
S 1a 3 O Bringer[s], O (r)unnerb who is in his hall, great god, mayest thou make my Soul come to me from any place where it may be. If thou art slow about bringing my Soul to me from any place where it may be, thou shalt find the eye of Horus standing against thee like those.
2 Watchers in charge of the sleeping one in Heliopolis, land by the thousands (is) for one who cleaves to him. My Soul takes for me my blessed one with it wherever it may be. 1st Heed this, thou: 3 The (birds) of the sky (belong) to my Soul. If thou art slow about letting me see my Soul and my Corpse, thou shalt find the eye of Horus standing against thee like those.
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 Lower Sky, who cause Soul(s) to approach mummies, whose hands are full with the towropes and drive away the enemy, and the Bark shall rejoice and the great god (proceed) in peace. 2 Lo, may ye put this Soul (of mine) under your buttocks in the eastern Horizon of the Sky to follow to the place where it was yesterday in peace, in peace, unto the west. 3 Then shall it see its corpse and come to rest on its mummy. (It shall not pass away. It shall not perish, it shall not pass away, for ever and ever.

T 2 As for one who knows this spell, his Corpse shall not perish and his Soul shall not leave his Corpse.

Mk

P 1 4th Spell for (causing) that the Soul (attach itself to) the Corpse.
S 1 4 O Bringer, O creator who is in his hall, O Atum (at) his going forth from his city, mayest thou make my Soul come to me from any place (where it may be). If it is slow about entering, (if) his Soul (is slow about) coming to him from any place wh(ere) it may be, it shall (be) told by the capital to go forth to him. Behold ye, it goes to (its) any place wherein my spirit desires (to be).

a With § 8 1-2 cf. CT 100 beginning (see E. Otto in Miscellanea Gregoriana [Città del Vaticano, 1941] p. 150).
b Written (Iny)b t hrr for t 'Inn t phrr.
c Other documents differ from R and among themselves.
d Written m nw lr.
e Written lr wdf wrd.m.k mI.4 for lr wdf rd.I.k mI.4.
f Insert IImI found in Ea.
g So regularly; R: Bl.I, "my Soul."
h Written q(f)bIbI, but without coil determinative found in Ea etc.
i Written wdf, "prosper," with papyrus roll instead of legs found in Ea etc.
j Follows BD 43.
k Written rI n (rdt) mI bI h'f(1), with lr for d.

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TRANSLATIONS AND NOTES

BD 89–91

\[ m \text{"Written pth, probably error for usual phrr, “runner,” though determinative here is not legs, runner, or soldier but a man weighed down by a bundle which he carries on a stick.} \]

\[ n \text{"Written w for m.} \]

\[ o \text{"Written nty int.f for nty.f tm.} \]

\[ p \text{Legs determinative of n’ has been mistaken for ideogram lw, and phonetic complement w and a second legs determinative have been inserted.} \]

\[ q \text{"Written dd.yw for dd.tw.} \]

\[ r \text{"Written m (for in?) hnw.} \]

\[ s \text{BD 91 follows.} \]

BD 90

1 1\text{xvi}Spell for giving remembrance to a man.

To be said by Osiris N.:

S 1 O thou who cuttest off heads and slashest necks, *who puttest remembrance in the mouth(s) of the blessed because of the magic spells (that are) in their bellies(s), thou shalt not see Osiris N. \text{**with these eyes of thine (with which) thou peest from thy thighs.} (And if) (thou) turnest thy face backward, (thou) shalt not espy Shu’s Mutilators who are pursuing thee to cut off thy head and slash thy neck at the behest of the plunderer of his Lord because of this which (thou hast) said thou wouldest do against me, (namely) putting remembrance (in) my mouth. Thou shalt not slash my neck, thou shalt not seal my mouth (because of the magic spells that are in my belly, as thou wouldest do against the blessed) because of the [my] magic spells that are in their bellies(s).

2 Fall back before the 2(d) statement(s) which (Isis) utter(ed at) thy coming to put remembrance in the mouth of Osiris (for the sake of Seth), his enemy, \text{**saying to thee: “(Thy face belongs to) thy testicles; that face shall not see.” The fire of the eye of Horus shall go forth against thee out of Atum’s injured eye that night \text{after} (the eye) 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.”

\[ a \text{Cf. CT 453 f. See translation and commentary by J. Zandee in Nederlandse theologisch Tijdschrift VII (1953) 193-212. Original intent was to prevent loss of head and “scrambling” (wh in Cb, Ea, etc., causative of wb, “be foolish”) of speech that would keep deceased from uttering correctly his magic spells. But even in CT whb had been corrupted regularly to wh, “remembrance.” Thus our text, while threatening a dangerous and evil-intentioned deity, incongruously asks at the same time this benefit, which has indeed become its ostensible object. Substitution of “confusion” for “remembrance” throughout § S will make clear the original thought.} \]

\[ b \text{Written \text{phr.f,} i for \text{phfr.k of Ea etc.} } \]

\[ c \text{Written \text{‘w’-Nh.} where CT 454 has ‘n-m-Ist.f, “Him Who 1Averts1 His Eye.”} \]

\[ d \text{Written \text{nw . . . (n) udd(l) shw (m) r(l) l where CT has nw . . . n bkg tp.l n smt wst.l n wd t shf m r(l) l pn, “this . . . namely cutting off my head, slashing my neck, and putting remembrance in this mouth of mine.”} \]

\[ e \text{Written n regularly. But R’s n, if present, has coalesced with base of following d sign.} \]

\[ f \text{Written Swt-n, i.e., N(y)-swt, “the King of Upper Egypt,” for the usual Stt or Stv.} \]

\[ g \text{Written (br.k n) hrw.k nn m(t) hr pwy. But CT 453 has br.k n hr(w).k m(t) hr pwy, “Thy overside (belongs) to thy underside, thou lion-faced one.” Latter epithet appears in CT 454 also, once with determinative of deity.} \]

\[ h \text{Written grh pf where both CT spells have nbt grh, “mistress of the night.”} \]

\[ i \text{Written ‘m(n.s) tw, with z.n for n.s (see CT 454). But CT 453 has (w)d.n.s tw, “(after) it has attacked thee.”} \]

BD 91

1 1\text{xvi}Spell for not letting a man’s Soul be confined in the god’s domain.

To be said by Osiris N.:
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S

40 (lofty one)b—may he be praised!—Great of Renown, Great of Dignity, who terrorizes the gods, having appeared on his great seat, then, make way for my Soul and my shadow, for I am equipped. I am a(n equipped) blessed one; make way for me to the place where Re, Atum, Khepri, and Hathor are.

T

As for one who knows this spell, he shall become an equipped blessed one in the god’s domain.

Mc

P 1 49 Spell for not confining the soul.

2 50 To be said by Osiris N.

S O lofty one—may he be praised!—among his great ones, thou shalt not let his soul alight among his living (relatives) on going forth from his corpse. May he go on (the highway) of the west at Re’s going, when he has circled to the sky from this land.

T As for one who knows this spell, (his) soul shall not alight, and the highway of the west shall be given to him.

a Cf. CT 496.
b Written q’dw’tw.f., influenced by following verb dw’tw.f.
c Follows BD 89.
d Written bn without determinative. This would also permit translation of title as “Spell for the soul’s not alighting.”
e Written qw’dw’tw.f. for q’dw’tw.f. Prothetic suggests imperfect verb form, on use of which in wishes see Gard. § 440:5.
f Written hr pr nt h’t.f for hr pt m h’t.f.
g Insert wt ‘t (see next line).
h Written r pt nt (for) h’t. (ty) pm[n].
i Written b’t.f for b’t.f.

BD 92

R

P 1 1S Spell for opening the tomb for the Soul and for the shadow, going forth by day, and controlling the feet.

2 1To be said by Osiris N.

M

P 1 50 Spell for opening the tomb.

a

R

S 1 (Opened is) what is to be opened, closed is what is to be closed, (O) sleeper. I open what is to be opened (for) my Soul which is therein. (O) eye of Horus, take thou Osiris Unnofer! fix thou (his) beauty in the pate of Re.

2 (O) far-strider, long-stepper, make way for me, (great one), (my) flesh being firm.

3 I am Horus who saved his Father and brought the crown of Upper Egypt before him.

M

S 50 I have opened,” says Ptah; “I have closed,” says Geb the hereditary prince of the gods, when I have appeared before him. Make way for me, (namely) for his Horus, in whom is his power, which he has subjected to him, that I may (continue to) exist. He knows through the gods that I have gone forth to look upon him (when) he rises as Re, when he rejoices (at) his soul’s going forth from the west. He puts the temple of Anubis on his mountain. I have gone forth with him.
TRANSLATIONS AND NOTES

b

R

S

2. Open a way for my Soul, (for) I control my feet. (Then) shall I see the great god within the Bark of Re on the day of counting Souls, my Soul being there in front among the counter(s) of years.

3. Come to me, take for me my Soul, eye of Horus. Fix its adornments in the pate of Re while the twilight is before them. (O ye) who are in the members of Osiris, ye shall not restrain my shadow.

4. Open a way for my Soul, for my shadow, for (my) blessed one, that I may see the great god within his shrine on that day of counting Souls and repeat my words to Osiris. (Ye) who are hidden, ye shall not confine my Soul, ye shall not restrain my shadow.

5. Go far to thy Spirit and my Soul. (To) my equipped blessed one, to me; I am Thoth the wise. Documents of Empire and following periods regularly substitute sfr, "sleeper," and following words for tp. . . .

a. Cf. CT 97 § 1. Both CT and BD documents offer many variants.

b. With text to here cf. wn ws wtp ktm htm wtp of some CT documents, followed by tp.1 ink Dhyty lqr, "upon me; I am Thoth the wise." Documents of Empire and following periods regularly substitute sfr, "sleeper," and following words for tp. . . .

c. Cf. CT 579 § 2.

d. Written w't. jm, "your way," for w't.1.

f. Written htm. n.f hr nwc. f. lit. "which he has sealed upon his water."

h. Written r (for tw) nh n.f.

i. Written nt(yt) pr n.f, though according to Gard. § 329 ntyt w prkwt would be expected.

j. Written nt for m.

k. Written m h'. f (with n for papyrus roll) nt (for m).

1. BD 99 follows.

m. With § 8 2 f. cf. CT 490. For §§ P-S 1, omitted in BD, see CT 490.

n. Written (j)khr2 f, with z for h.

p. Written tw hbj (w) r hr nm. But CT has hjk w hr tm, "(Ye) who know not your faces," to be read with following vocative.

q. Written imywm f as in Empire. But CT uses trjw.

r. Written m htr hfr Bl, as though meaning "he who is over my Soul shall not alight," with wrong determinatives of hfr (as in line 34 also) and with hfr for .rh.

s. Cf. CT 491 from here on.

t. Written with plural marks instead of suffix.

u. Written tw(yt) (at) tw (for trjw) cp1 (War). CT (similarly Ea) reads differently: "... repeat the words of Osiris to the Hidden of Seats, ..." Preceding and following also differ.

v. Written htm. fn hr; but partial parallel in § 5 suggests substituting twhp for hr and translating "and lock up (the shadows of)."

w. Written with wtw f r, probably for wtl n. T: "to thy spirit and thy soul." Other documents vary. "My Soul" may in some documents be vocative.

x. Written zw for trjw as before (see note u).

y. Unique variant. Text of Ea etc. ends here, as does T's § S. For some clauses possibly underlying the often longer Empire text cf. CT 493 from middle on.

z. Noted in R and T only.
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BD 93

BD 93a

P 1 18\textsuperscript{th} Spell for not letting a man be ferried to the east in the god’s domain.

2 To be said by Osiris N.:  

S 1 O thou phallus of Re, this deserts him, and he suffers diminution by storms.\textsuperscript{b}  

The affairs of the weary by millions become (those of) Bibi\textsuperscript{e} (but) I grow more powerful thereby than the powerful, I grow mightier thereby than the mighty.

2 As for one who may ferry me, as for one who may take me, to the east, if anything evil is done against me at the feast of transgressors (by) twisting the horns\textsuperscript{d} of Khepri,\textsuperscript{d} then that phallus of Re shall swallow\textsuperscript{e} the head of Osiris when I am come, led to the fields\textsuperscript{f} of him whom the gods beheaded, that they may feed therein on me.\textsuperscript{g} Then the horns of Khepri shall (not) gore, and pellets shall (not) develop in the eye of Atum the annihilator,\textsuperscript{b} because of him who deceives me and ferries me to the east, because he makes the feast of transgressors off of me, because evil harm is done me.

3 Alternative:\textsuperscript{b} If nothing evil is done against me at the feast of transgressors by twisting the horns of Khepri, then that phallus of Re shall not swallow the head of Osiris when I am come to the fields of him whom the gods beheaded, that they may feed on me. Then the horns of Khepri shall not (gore),\textsuperscript{d} and pellets shall not develop in the eye of Atum, and he shall not annihilate. None shall snatch me away, none shall ferry me to the east to make the feast of transgressors off of me [evil]. None shall do evil harm to me, none shall ferry me to the east.

M\textsuperscript{k}

P 1 488 Spell for not being ferried to the east.

2 490 To be said by Osiris N.:  

S 1 O thou who hast brought him the ferryboat, turn for him to the way of the west. (He) shall not be taken to ferry 490 him to the east.\textsuperscript{1} This is against him\textsuperscript{1} with its storm (when)\textsuperscript{m} Re goes forth to see him in the west of (the sky) this day.

2 If he enters to take 490 him to ferry him to the east, (....).

T As for one who knows this spell for (being ferried) to (the west),\textsuperscript{e} he (Re) shall (not) take (him) to the east in the god’s domain.\textsuperscript{g}

\textsuperscript{a} Cf. CT 548. OIM 17243 includes fragment of a bark which may belong to vignette of BD 93 (cf. vignette in Leyden T 16).

\textsuperscript{b} Written nud [nud] nw fr.f bd.f m hnnpl, similarly T. But CT has simply nud r.f m hyn(w)w, “which deserts him in storm.” The later nud nw r.f bd.f seems to be merely a mistaken expansion of nud r.f involving confusion of ud and bd signs.

\textsuperscript{c} Here again CT is briefer; but it varies from hpr nm.f m Biby, “his departure becomes (that of) Biby,” to hpr nm nudl.f m Biby, “his weary ones have become Biby.”

\textsuperscript{d} Written with rd, “giving,” for preposition m normally found (cf. line 28) before nud hwnyt. (Wh. interprets this phrase as meaning “against the will of.”) But CT’s most similar documents combined seem to say instead, for preceding passage as a whole: “If I am taken, if I am ferried, to the east to make a feast for transgressors out of me with evil slaughter by baring my horns, then inflammation shall develop in the eye of Tbf.” A similar CT passage farther on replaces “barring my horns” by “then the horns of Khepri shall gore (db)” and “the eye of Tbf” by “the eye of the Annihilator (Htnwr).” On “the eye of Tbf” cf. BD 85, note p.

\textsuperscript{e} Written mtrim for ‘m, with initial ‘ made like n.

\textsuperscript{f} Written lwd wll(w) sm[kw]t r lhp. But for lhp CT has hlt, “the tomb.”

\textsuperscript{g} The negatives here are out of place; they occur again in § 8, where they fit. For hnnpl, “pellets,” CT and Empire have hnn, “inflammation.” “Atum” appears already in Empire; for CT see note d.

\textsuperscript{h} Written (bty) db, normally “variant,” but here apparently part of main text.

\textsuperscript{i} Written m wpy, “horns,” for db kb found in lines 19/20.

\textsuperscript{k} Follows BD 50.

\textsuperscript{l} Written nm lfr[w, f r lphbyt, with lph sign R 15 made not as in lines 488 and 491 but more like sign R 17.
TRANSLATIONS AND NOTES

BD 93-96

m Written nw r.f pw m hnnw. (t)f nt, with nt for m.

n Written d[tw.w] r (immtyt).

o Negative omitted; but cf. nn it.n. j r lbtyt nt pt t r' nb, "He (Re) shall not take (me) to the east of the sky any day," BD 109 M 596 end. BD 43 follows.

R

P 1 1x1x Spell for obtaining the palette and water-bowl from Thoth.

S 4O great one who sees his Father, attendant of the book of Thoth, 6behold, I am come blessed, possessed of a soul, mighty, 8equipped with the writings of Thoth. Hasten, Earth-God 8who art 'in1 Seth; bring me the palette, bring me the water-bowl and 11that writing case. 8It is your secret that is in them, (O) gods. Behold me; 14I am a scribe through what has been written for me. Bring me the putrid effluent of Osiris, that I may write (there)with. 8I do what the god great of beauty has said 18every day. My beauty is the beauty that Re-Har(akhte) assigns me. 80I do righteousness, that I may go unto Re every day.

M

P 1 54Spell for (obtaining the palette).d

S 54O GREAT ONE who sees his Father, O 1Eldest he who art in charge of the book of Thoth, behold, I am blessed, 1possessed of a soul. 548(When) I go forth with 1thee), it goes to know thee.h

a Written hry[n]t, for hrr.

b Written fm, "with me," for fm.

c Numbered after BD 101; stands under BD 100.

d Written rbh btt for dbh gty. Papyrus roll under hr was meant for z.

e Written with sign A 21, probably for A 20.

f Written stkl, with qualitative suffix attached to noun st, "seat," for werkwl. Same error is repeated in M 567.

8 Written 'hn'k[twl].

h BD 104 follows.

R

P 1 1x1x 21Spell for opening a beside Thoth.

S 21It is I who was terror among the raging, who was guardian of the Coilb in the conflict. 21I smote the violent one, 8I; I cool(ed) 18off. 8e I acted in behalf of the house of the Great One (in the conflict). 31I steadied the sharp knife in the hand of Khepri d among the raging.e

a Written um, "open," with T, for Empire umn, "be," "exist."

b Written Wrr(t) with coil (of northern crown) as determinative. But Ea, Pc, etc. use Wrt, "the Great One" (the royal uraeus deified), as do R and T below.

c The god ti came in early from Libya; in late times he was thought of as a form of Seth. See H. Bonnet, Reallexikon der ägyptischen Religionsgeschichte (1952) p. 55.

d So with T; Empire: "Thoth."

e Written with m (for mm t).

R

P 1 1xx 31Spell for opening a beside Thoth and putting the blessed b into the god's domain.

2 To be said by Osiris N.:
BD 96-98

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S

8I am the center of his eye; I have come to give truth to Re. 11I have appeased the King of Upper Egyptb with the spittle (of the Earth-God (and) with) bloodc from 14Geb's worthy ones.

Empire: "being," as in BD 95.
b So with T; Empire: "Seth." Cf. same change in BD 90 § S 2.
c Written with k/i.k, "shalt thou say," for Empire n 7kr and with 7 for preposition m before dfrPl1.

BD 97

R

P

(1)xx 14To be said in the Night Bark.

S

1 (O) scepter (of) Anubis, I have appeased those blessed ones who are in 19 the retinue (of) the lord[s] of (offerings).b [Variant:] I am (lord of) fields; 20I am (father) of the overflow that drives away (my) thirst and guardian of (the pool).d

2 Just see me, ye Great and powerful gods who preside over the Souls 22of Heliopolis. I am high above your head(s); I am the beneficent one who is in 23your heart(s).e Behold, I reverence (my) Soul, a Great and powerful one; I have not been given over to 32that harm that came forth from your mouth(s). (It) is gone; it turned not upon me.

3 I purified myself in the pool for appeasing the judge with the divine fillet under the sycamores 38of the god's possessions in the sky, while all the previous triumphant ones were refreshing themselves. 41Arrange, come to me, (hasten),f truth, (for mine is) the correct and upright one who is in the earth. I am 〈the interpreter of his speech〉, 46the Might of the sole Lord Re the great, who lives on truth. 40(Do) no harm 〈against〉 me;h unveil the day first of all.

Empire BD 96 and 97 really form a single spell. For 〈/〉 dmw and similar found in Ea, Ec, R, etc. at beginning of 97 Aa and Ai have 〈/〉, "pillar," probably another vocative preceding "scepter."
b What looks like falcon on standard should be ligature 〈/〉 of (i)htPl.
c Written tr.f for tl.
d Written ntw for t.
e I.e., "your favorite." But Empire documents say fmy.fn, "who is with you."
f Written um; supply legs determinative from Aa and Ea.
g Written with single stairway O 40 for double stairway O 41 found as a variant in T. But emend value r of latter to r. Or, better, emend O 40 to S 25, 'w (cf. Aa39 and Ea). For r.f read r/.f.
h Written ln nkn n.f for ln rdl nkn r.f (so Ea).
i So with Ch; other documents vary.

BD 98

R

P

1 1xx1 Spell for bringing the ferry.

2 1To be said by Osiris N.: 1

S

1 Hail to thee,  b thou district that is in the northern sky in the 4great lake. He who sees (thee) dies not. I stand upon (thee), appearing 5as a god. I see (thee, and) I die not as I stand; 10I live, appearing as a god. I honk as a smn-goose; 12I weep 7as that falcon over the 'fragrant pate of the Great One.

1 I cross the earth to the Sky, I stand as Shu. 'nhw stands firm, 17supporting the ladder that lets the Unweariable (Stars) ascend exempt from 20decapitation. I have brought these warders-off of evil as I pass by the wr't of Ptah. I 24Whence hast thou come (to) Ptah?" (I have come) from the sea 8of fire and from the fields of flame. 27"What dost thou live on inh the sea 9of (my) fire and in the fields of flame?" I live 30on that august tree. "O planner, 1 bring to him these ships from 'the twin 33hair-lakes—to the well and
comfortable one." I stand up in the bark and rule the water as a god. I stand, trunk(s) and branches (when) the traveler embarks. Opened for me are the gates in Letopolis; set aside for me are fields in Hermopolis. Given me is bread in the presence of the Heir.  

a Cf. CT 278 § 1 and 287 § 1.
b Written m njt; masculine suffix has been retained before feminine.
c Written m njt; but regularly ljt, "I hover."
d Written sm² ljt Wr, lit. "the pate of dew of the Great One." But occurrence of two successive direct genitives, found already in Empire, suggests that the passage is corrupt. For ljt read ljt, "fragrance"; the two words are commonly confused.
e This m njt, with wood determinative, is probably not the same as m njt, "district," of line 4.
f Regularly Tjp instead in earlier documents.
g Regularly ljt; "isle," in earlier documents.
h Written s for m.
i Elsewhere regularly with determinative of deity.
j Written ljt hair, perhaps for ljt ljt; so already in Ch (Ch same except omits plural). Ab has singular ljt.

R

1 1xxt Spell for bringing the ferryboat in the god's domain.
2 To be said by Osiris N.:

M

P 1 508 Spell for bringing (water) the ferryboat.

α

O thou who bringest the ferryboat from the deep over you bad shoal, bring me the ferryboat, attach for me the towrope, in peace, in peace. Come, come; hasten, hasten. I have come to see for myself my Father Osiris.

2 O lord of red linen, who controllest hearts, O lord of storm, virile one who sails over that shoal of Apophis, O thou who attachest heads and keepest necks firm by escape from wounds, Attendant of the mysterious ferryboat, (thou) who restrainest Apophis, bring me the ferryboat, attach for me the towrope, that I may go forth from it, this difficult terrain where the Topsy-turvy (Stars) fall on one's face(s) and cannot rise (again).

3 (O) sprightly one who passes by in the flame of Re, encircled who guides the Two Lands while Geb (remains) (as) their steering oar, Might of the Sky, opener of the Disk, in charge of the red (flashes ?), bring me, leave me not boatless. (Come,) thou blessed one; then will I proceed to the place whereof thou knowest.  

M

508 Bring me the ferryboat, bring me the ferryboat of the Deep, attach (for) me the towrope, (that I may) go forth thereby, (that I may) detour around yonder shoal, and vice versa. (When) I come, may there shine for me that egg of mystery, (that I
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may ascend to you. Bring me the ferryboat, attach for me (the towrope), at Re's ascent, to cause that I go. May ye say: "Bring (him) the ferryboat on the way, attach for him the towrope, at Re's ascent, that he may become powerful thereby, that he may circle to his path. His Soul ascends to know his Father Re (at) his setting, (it being) in his train. He exists in the west, (while) all the gods serve him." The egg that is in secret shines for me. There has been brought to me the ferryboat of the Deep, and the towrope has been attached for (me), that I may go forth thereby every day.

"Tell me my name," says the mooring pin. Lady of the Two Lands in the Shrine is thy name. "Tell me my name," says the bow rope. Trees That Amabis Presents with Swather's Work is thy name. "Tell me my name," say its spindle(s). They are the (master(s)) of the God's Domain is thy name. "Tell me my name," says the (master) socket. Darkness is thy name. "Tell me my name," says the mast(s). He Who Fetched the Great One when She Was Far Away is thy name. "Tell me my name," says the (lower) halyard. Abode of Upwawet is thy name. "Tell me my name," says the mast head. Windpipe of the Egg is thy name. "Tell me my name," says the sails. Nut is thy name. "Tell me my name," says the oar. {They are} Fingers of Horus the Elder is your name. ("Tell me my name," ) says the planks in the hull. Imset, Hapi, Duamutef, Qebehsenuf, Ruler, Taker by Force, He Who Sees His Father Who Made His Body, and He Who Made His Own Name are thy name(s). "Tell me my name," says the Presider over the Garden(s) is thy name. "Tell me my name," says the steering oar. Exact One, Sunbeam in the Hidden Water, is thy name. "Tell me my name," says the ship. [It is] Leg of Hathor that Re cut off with knife in outstretched hand when he brought (her) to the night bark is thy name. "Tell me my name," says the boatman. [It is] Rebuff is thy name. "Tell me my name," says the breeze, "before thou sailest with (me)." North Wind That Came Forth from Atum is thy name. "Tell me my name," says the river, "before thou treadest (upon) me." Their Annihilator of the Long-armed One in the Tomb is thy name. "Tell me my name," says the banks. Annihilator of the Long-armed One in the Tomb is thy name. "Tell me my name," says the ground, "before thou treadest (upon) me." The Annihilator of the Sky, escaped from (the embalmers) who are in the Fields of Rushes, escaped while (his) Father rejoices, is thy name.

"Tell me my name," says the mooring pin. Lady of the Two Lands in the Shrine is thy name. "Tell me my name," says the mallet. [Imset] is thy name. "Tell me my name," says the halyard-bags. Ye are made of the hide of the Mnevis-bull. Seth's Singer is thy name. "Tell me my name," say the banks. Nut is thy name. "Tell me my name," says the steering oar. {They are} Fingers of Horus the Elder is your name. ("Tell me my name," ) says the planks in the hull. Imset, Hapi, Duamutef, Qebehsenuf, Ruler, Taker by Force, He Who Sees His Father Who Made His Body, and He Who Made His Own Name are thy name(s). "Tell me my name," says the Presider over the Garden(s) is thy name. "Tell me my name," says the steering oar. Exact One, Sunbeam in the Hidden Water, is thy name. "Tell me my name," says the ship. [It is] Leg of Hathor that Re cut off with knife in outstretched hand when he brought (her) to the night bark is thy name. "Tell me my name," says the boatman. [It is] Rebuff is thy name. "Tell me my name," says the breeze, "before thou sailest with (me)." North Wind That Came Forth from Atum is thy name. "Tell me my name," says the river, "before thou treadest (upon) me." Their Annihilator of the Long-armed One in the Tomb is thy name. "Tell me my name," says the banks. Annihilator of the Long-armed One in the Tomb is thy name. "Tell me my name," says the ground, "before thou treadest (upon) me." The Annihilator of the Sky, escaped from (the embalmers) who are in the Fields of Rushes, escaped while (his) Father rejoices, is thy name.
R 2 To be said facing 28them:
S 1 Hail to you, goodly of persons, lord(s) of Truth, who stay alive forever (for) the periods of eternity. Verily I gain access 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 (of) that great god of yours at whose nose ye place provisions. His Name is Ršm. He penetrates the eastern Horizon of the Sky; he enters into the western Horizon. His name is Ršm. If he goes, I go. I will not be ejected from the msqt-region; transgressors shall not prevail over this my flesh. My bread is in Pe, my beer is in Dep.

3 Mine is the offering of this day. The offering is barley and wheat; the offering is myrrh and clothing. The offering is life; the offering is (the right) to go forth by day in whatever form I wish. I go forth from the Fields of Rushes.

M 1 524Hail to you, lords of truth, void of falsehood, who stay alive forever (for) the periods to eternity. Separate ye me (from the earth), for I am blessed with your form and in controlled of your magic and esteemed as ye are esteemed. (R)escue ye me from (the crocodile) who is in (this land of) the Two Truths.

2 Give ye me my mouth, that (I) may speak therewith. Oblations are given me in your presence, because I know you (every) day and know the name of that great god at (whose) nose ye place provisions. His name is (Tk)rn. He has access to the western horizon of the sky; he has access to the eastern horizon of the sky. If he goes, I go, and vice versa; (if he stays sound,) I stay sound, and vice versa. Ye shall not eject me from the msqt-region, and transgressors shall not prevail over (me).
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* Written ʿr ʿt ṣm.f., presumably for ʿr ṣm.l.
† Written ḫd.tw.tn for m., "Sen," or (t)m.f., "Grant" (with merely optative force; cf. NG § 291), ḫd.tn.
‡ Written n.f., "to me," for n.f.
§ Written ʿt n.f. q[t]yy (ḥr ḫr Pʿ), with weaponed arm for ʿ in qʿ. Determinative of deity is all that remains of last phrase. With whole statement cf. preceding.

Written nt for tn.

Written ṣrt for ṣr.t.

Supply ṭw.f.

Probably Re, but possibly deceased or his soul.

Written (lw) nṯ[r] nbw nbw (n.f.); cf. ḫr n.f. nṯ[r] nbw nbw (lw.t.) ḫr nst.f., "Serve me, all gods, (for I am)
on his (Re's) throne," in BD 115 M 632 f.

Written ubh(t) ṣmy(t) nbw, with ṭn for papyrus roll after ṭt; cf. ṣmḥ ṭy ṭn nbw, "that egg of mystery," above.

Written (t) n(t) gr (for ṭrw).

Written with masculine suffix for feminine, as already in Empire.

Written with wood determinative to read gstl, "palette"; for ʿImati substitute determinative of deity found regularly from CT on.

Written ṣwb[t] in Empire and following periods, but masculine ṣwb[t] in CT.

Written ḫptw, which Wb. gives an "rails" of a door, while it translates Aa's ḫptw as "Mastfuss." But literal meaning, "embracer," and name "Darkness" both suggest not so much foot of mast as socket that envelops and hides it.

Written ṣm for ṭm.

Written with feminine suffix for masculine.

Written ṭ(t.n) ṭm(w) (for ṭw).

Written with feminine suffix for feminine, as already in Empire.

Written with wood determinative to read gšt, "palette"; for ʿImati substitute determinative of deity found regularly from CT on.

Written ṣwb[t] ṭpl, but with determinatives of weaponed man and flesh respectively instead of coils or skin and coil, so that R really says "the rescuers of the members."

Written mḥb[t] < mbḥ[t] (so T) < mbḥ[t], an item which R omits after ṭt. But CT has instead an addition to preceding: ṭmbḥ[t] m ṭb ṭb ṭb ṭb, "of the sinews of Seth the Ombite," and similar.

Written ṭ[t] nt for ṭn.

Written ṭ[t] ṭm for ṭm.

Written ḫḥ for ḫḥ.

Written ḫḥ, but regularly ḫḥw, "Plunderer."

End of this name, ḫ ḫ is not found elsewhere.

Written ṭm ṭm < CT's ṭm ṭm, with wood determinative, probably meaning the dovetails collectively.

Written with masculine suffix for feminine.

Written ṭb[t] (Wb.: ṭb) with wood determinative where CT has ṭb[t] (not in Wb.), Ce has ṭb[t], etc.

Translate so with ṭt. But Ce and Ea have ṭ[t]t, "(Divine) Eye" (though writing of latter is also used for "singer" according to Wb.), and CT has ṭr, "‘Tew’.

Written ḫḏ[t] (cf. ḫḏ[t] in Wb.). But CT says: "Exact One is thy name; Sunbeam in the Water in . . . is the name of thy wings."

Other CT texts vary after ḫḏ[t], "Sunbeam."

Written ṭ[t] ṭm.t ṭrm ṭ[t] (t.m). ṭ[t] ṭ[t] ṭ[t] ṭ[t].

Written m ṭn ṭn for wj ṭn. But CT says: "when she had brought to him."

Written ṭ[t], similarly Empire, where CT has possibly the god ṭw. ṭw.

Written with feminine suffix for masculine.

Written ṭrw ṭr, as in ṭrw. This could also be a relative form: "He Whom They Behold." But Aa and Ce write ṭrw ṭrw, and CT has ṭ[t] ṭr ṭr (var.: ṭr ṭr ṭr), "Beholder of Their Lord," with analogous possible variant translations.

Written ṭ[w]. ṭt, "in me," for regular ḫḏ[t].

CT has only ṭnw ṭn ṭw pḥ ṭw. "It is None of Ptah." In R's addition emend ṭw to ṭw with Ce. The ṭn that follows is part of writing of ṭmḥ[t]. R alone has "Fields" in plural. "Thy" before "name" is written with feminine suffix for masculine.
**TRANSLATIONS AND NOTES**

BD 99-100

bk Written with masculine suffix for feminine.

bi Written *hr* for *hrpw*.

bm Written *m't npt* = papyrus roll (for *fpn*).

bn Written with plural suffix for masculine singular.

bo Written *bbt*; perhaps for *bb hry*; cf. *hb hry(y)* in M 522.

bp Written *t(n)* followed by a sign that looks most like an unfinished *w*-bird.

bq Written with a misshapen *m* for *n*. Or is this meant for *tyw*-bird to go with *ty* wrongly added to preceding *sbb*?

br Written with *iz* sign reversed, papyrus roll for *z*, and *t* before wood determinative. *Wb*. I 128 has *iz* as a kind of wood.

bs Written *rn.t(Plk)*.

bt Written with masculine suffix for feminine.

bu Cf. also BD 72.

bv Written *wb.t tr.f tn*; similarly *wb.t r. fn*. But CT has *wb.n t. fn*, “I shine upon you (with var. *n. fn*, ‘for you’).”

bw Written *mdw fa* for *mdw.t*.

bx Written *dn.s ps.t n.w.t* (“broad hall”) for *wn.s ps.t w.t*.w.t.

by Written *m* in R but elsewhere regularly omitted.

bz Normally *Tkm*.

ca Cf. also BD 1 § T.

cb Addition based on BD 72 (see its note l).

cc Written *th(k)wi*, incomplete repetition of preceding verb, for preposition *m*.

cd Written with *th* sign for *shm*.

ce Written *n(h)m fn wi m't Mstw(w)m* = *Mstw for ... m't tiny t m n ...*.

ct Written *r i mdt* for *r i m'dw.t*.

cu Written *r* (for *lw*) *dl.t.w n.l lut*.

cw Written *r* for *nb*.

cx Written with legs determinative appropriate to *tkm* as variant of *tkn*, “approach.”

cy Written *meqq*.

cz Written *fm.f* for *fm.t*.

---

BD 100a

R

P 1 ñxxi[Spell for] making content the Soul of a blessed one and causing that he ascend to the bark of Re and his retinue.

2 'To be said by Osiris N.:

S 1 'I shall ferry the phoenix to Abydos, Osiris to Mendes. I have opened the cave (as) of the Inundation, 'I smooth the way of the Disk, I draw Sokar on his sledge,' and I make powerful the Great One in her instant. 'I have followed and praised Atum. I have joined the (sun-)praising (baboons); I am one <of them>.' I have been (the companion of) Isis; 'I have made powerful [with] their magic spell(s). I have attached the towrope. I have repulsed Apophis, I have restrained his steps. Re extends "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 keeps me away from the bark of Re, (he) shall be kept away (from) the egg and the *bdw-fish*.

T 1 'To be said over a sheet of writing-papyrus with this spell inscribed (upon it), together with the Image of this god that is sketched (therein), with powder of green glaze mixed with myrrh(-water), placed at the feet of this blessed one without letting (it) come near his body.

2 Initiated is this blessed one and caused to join the gods who are in Re's retinue when he has illumined the Two Lands before them. He embarks in the bark of Re daily, and Thoth looks after him.

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

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THE EGYPTIAN BOOK OF THE DEAD

M

P 1 529 Spell for embarking in the bark of Re.
S 1 529 I ferry the phoenix to Abydos, Osiris 531 to Mendes. I have opened the cave of the inundation, I have 532 smoothed the way of the Disk, (I . . .) his ( . . .), 533 and I have (made) powerful Sokar on the sledge. m

a Cf. BD 129.
b Written ink g3.i n (for late m introducing direct object) bm. Pronoun g3.k, addition of which gives future meaning (see Gard. § 450.5 c), is elsewhere omitted.
c Earlier documents name "the east" and "Busiris" instead.
d Written 3.n.t. Here and following it seems better, with Budge, to understand deceased as the doer than to read 3.n.f etc. as imperatives addressed to some unnamed deity, followed by datives.
e Both R and M write mnn, which Wb. gives as "wooden chest," "portable shrine," though it is here clearly a mere variant form of mnt, "sledge," found regularly in Empire.
f Written ink wv c.r=t ti pty . . . , "It is I, sole (heir) of my Father, who . . .," for ink wv lm.en . . . regularly found earlier.
g Written nbw for 2nw n.
h Written dm.tw.f m (cf. full writing in Cc).
i Written dgwp for dgwp.
j Written rd t m (for n) it|bsw pn hr rdwy.f. For "feet" other documents regularly have iibt, "breast."
k Written mn rd forn. tw for . . . tkn.f (cf. Cc).
l Followed by BD 101 title and vignette with 102 text variant.

BD 100–101

THE EGYPTIAN BOOK OF THE DEAD

M

P 1 529 Spell for embarking in the bark of Re.
S 1 529 I ferry the phoenix to Abydos, Osiris 531 to Mendes. I have opened the cave of the inundation, I have 532 smoothed the way of the Disk, (I . . .) his ( . . .), 533 and I have (made) powerful Sokar on the sledge. m

a Cf. BD 129.
b Written ink g3.i n (for late m introducing direct object) bm. Pronoun g3.k, addition of which gives future meaning (see Gard. § 450.5 c), is elsewhere omitted.
c Earlier documents name "the east" and "Busiris" instead.
d Written 3.n.t. Here and following it seems better, with Budge, to understand deceased as the doer than to read 3.n.f etc. as imperatives addressed to some unnamed deity, followed by datives.
e Both R and M write mnn, which Wb. gives as "wooden chest," "portable shrine," though it is here clearly a mere variant form of mnt, "sledge," found regularly in Empire.
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g Written nbw for 2nw n.
h Written dm.tw.f m (cf. full writing in Cc).
i Written dgwp for dgwp.
j Written rd t m (for n) it|bsw pn hr rdwy.f. For "feet" other documents regularly have iibt, "breast."
k Written mn rd forn. tw for . . . tkn.f (cf. Cc).
l Followed by BD 101 title and vignette with 102 text variant.

BD 101

R

P 3 1xxv Spell for protecting the bark of Re.
4 1To be said by Osiris N.:
S 1 3(O) (traverser)a of the water, who came forth from the (primeval) waters and sits on (the stern)b of his bark, proceed 4thou to thy position of yesterday. Thou sittest on (the stern)b of thy Bark, and I have joined 4thy crew; I am an initiate.
2 O Re in this thy Name of Re, if thou passest 6by the (thy) Sound Eye of 7 cubits, with its 3h-cubit pupil, then thou shalt make me sound. I am 8an initiate. If thou stayest sound, I stay sound.
3 O Re in this thy Name of Re, if 13(thou) pass(est) by them that are yonder head downward, then 4thou shalt (make) me stand on (my) feet.c I am an initiate. If thou stayest sound, I stay sound.
4 O Re 4In this thy Name of Re, if thou openest the mystery of the underworld, that 14the heart of thy Ennead may rejoice,4 then thou shalt give me my heart. I am an initiate. If thou stayest sound, 20I stay sound. Thou hast thy body, Re, 8enduring by means of the spell.
T 1 2To be said, written with myrrh and retraced with (ink),f on a strip of royal linen 2put at the throat of the blessed one on the day of joining the earth.
2 24If (this) amulet is applied for him at his throat, 24he shall be with the Ennead, he shall join the follower(s) of Re.g The Starry Host shall be made fast for him 25in the Sky beside Sothis. He shall follow Horus (who is)h in Sothis, and his shadowi shall be 25a god together with his people. Bushes 〈shall be made to grow〉k for him in his breast by Mm3qt. He shall be a god forever. His body shall (be) preserve(d)l in the god’s domain by Thoth, who 25himself did this for the Majesty of Osiris, to cause 25the Light to shine upon his Corpse.
3 A truly excellent spell (proved) a million times.
M 1
P 3 509 Spell for ascending to the bark of Re. a
S 5 500 O Re in this thy name of Re, if thou passest by thy flood (in) thy bark, (I) go forth with thee. Behold, I am gone forth (behind thee), q 542 Re. See, I am going forth to thee to thy Bark. t
M 2
S 6 505 O Re in (in) 589 that thy name of Re, if thou goest to his eastern horizon of the sky, he praises thee. t 587 The water swirls at (his) going forth. u
7 O Re in this thy name of Re, (if) thou risest in thy horizon, 589 he praises 7 the gods. May thy beautiful face be gracious to him. I have gone forth to see thee every day.
T 3 A truly excellent spell (proved) a million times. x

a Written it/ty for it/ty, "mutilated," determined with leg crossed by knife; but emend to read with Ce t lt (for it/d) with leg determinative.
b Written m/htw for ml.
c Written k’(e)’h’k w’ re rdwy.k (for .lt).
d But Ce (similarly EA) says: "If there is opened for thee the mystery of the underworld to guide the hearts of (thy) Ennead."
e But EA says: "Thy body is (that of) Re." Ce and T offer other variants.
f Written hbrk/l for ryb/h.
g Elsewhere regularly "Horus."
h Written m for normal lny.
i Ce and EA: "his corpse."
j Written sru/tj for Ce’s sru/tj; EA also is passive.
k Written sru/tj with T, though passive .tw again seems needed.
l Follows BD 102 M.
m Misplaced title of BD 102.
M uses r where other documents have hr.
p Written nt for m.
q Written m hrk/k for m h/tk.
r Though BD 71 adjoins, BD 94 at beginning of lower register was probably intended to be read next.
s Follows BD 102 M.
t Written r dw/tw/t (for tw dw/tw/t).
u Written r pbr mw hr pr.m for tw . . . hr pr.t.
v Written r dw/tw/t for tw dw/tw/t.
w Written j/ for "his."
x BD 130 follows.

BD 102

R
P 1 1xxv Spell for ascending to the bark of Re.
2 To be said by Osiris N.:
M 1
P 1 534 Spell for protecting the bark of Re. b
M 2
P 1 882 Spell for protecting the bark of Re.

α

R
S 80 Great One in his Bark, thou hast brought thy Bark, d that I may sail upstream to thy staircase. Thou conductest for me thy journey with these thy attendants who are among the Unweariable (Stars).
BD 102  THE EGYPTIAN BOOK OF THE DEAD

M 586 Great One in his bark, I have brought thee thy bark which is in charge of thy efflux. My (..) is in (my) body; water is (in) him who goes to his father. I am one who has ascended as your doorkeeper to barley and to wheat. He has ascended, my spell being upon him.

R My abomination is my abomination. I will not eat it. Dung is my abomination; I will not eat it. My ordure, no harm shall come to me therefrom. I will not touch it with my hands, I will not step on it with the soles of my feet, because this my bread is of white wheat and my beer of red barley of the inundation. It is the night bark and the day bark that bring (them) (to) me. Gifts have been (provided) like barley from the altar of the Souls of Heliopolis by (..).

R Praise (be) to thee, Maker of Himself in the turmoil of the sky, vulture that is on high, these (dogs) united, I come in person, (for) this god dwells there. Those from which he suffers are these sicknesses. I have come; I have spit on the (my) shank, have attached the (my) upper arm, I have raised the thigh. I embark to sail the Bark.
**TRANSLATIONS AND NOTES**

**BD 103**

R

P 1  
1xxv [26] Spell for opening[b] beside Hathor.
2 27 To be said by Osiris N.:
S 28 I am a pure departed one, (a i's-priest'). 30 O Ihy, I shall be beside[c] Hathor.

a Cf. CT 588.
b Written um; but Ce, Ch, etc. use wmn, "being," as in BD 95-96.
c Elsewhere: "in the retinue of" and similar.

**BD 104**

R

P 1  
2 33 To be said by Osiris N.:
S 33 I sit among the great Gods, having passed by the house of the Night Bark. It is a servant, 34 the porter of Horus the Son of Osiris, who comes to me on Re's errand, (while) food and nourishment are at their appointed place to sup 35 ly offering-cakes to the great Gods. It is a fisher and fowler whom he has brought to me.

Te 36 As for one who knows this spell, 38 he sits among the great Gods.

**BD 105**

R

P 1  
1xxvi [36] Spell for making a man's Spirit content in the god's domain.
2 37 To be said by Osiris N.:
S 38 Hail to thee, my spirit, my lifetime.a Behold, I am come 4 unto thee risen,b possessed of a soul, powerful, installed. I (have) brought thee bd-natron 4 and incense, (that I may) purify (thee) therewith, that I may purify thy saliva therewith. 4 42 Overlook thou (this) evil utterance which I have said and this evil wrong 43 which I have committed, without giving (me)f over to them, for mine is this natural green papyrus-amulet that is at the throat 45 of Re and is given to the Horizon-Dwellers. If they thrive, I thrive; as they thrive, 46 my Spirit thrives, just as my lifetime thrives, according as they say.f The provisions of my spirit are like theirs.
THE EGYPTIAN BOOK OF THE DEAD

2 24(thou who weighest (in) the balance, may his Truth rise to the nose of Re by day. (O) my spirit, let not (my) head (be taken away) from (me).1 26(For) mine is an eye that sees, mine are ears that hear. I am not a sacrificial bull; none of me shall become a mortuary offering to those who are over Nut.

M a
P 1 585SPELL FOR MAKING SPIRITS CONTENT.
S 1 586HAIL TO THEE, my spirit within me, as thou standest (there). I have circled with thee. Behold, I am blessed, (powerful), possessed of a soul. I have ascended with thee. Your (name), which I recognize, goes (and comes). I (am) ascended in its sight when (it) circles to see its Father. I have gone; (I know) that I have gone forth (against) (. . .).

M b
P 1 571SPELL FOR MAKING A MAN’S SPIRIT CONTENT.
S 1 572It ascends with thee, (O) falcon who risest from the deep. The souls, they ascend with thee. Water comes; it has circled for thee (in) the sight of the gods. (I am) ascended to see it. I know that it has gone forth against him who would restrain it. Hail to thee, my spirit that has gone forth from me. I have circled (. . .).

a Written ‘b’ with sun determinative as usual; but “Stand-by,” with determinative of deity instead, might be more appropriate.
b Written ‘bud, term used of sun.
c Written “purify me,” for twb.t f.w found in Ea.
d Cf. preceding with BD 79 § S 2 beginning.
e Written p.t for usual p.t.
f Written n’ rdt [n] ‘t; cf. T, which omits pronoun.
g As in note a.
h Written m.t gd sn where other documents say simply m.t, “like them.”
i Written tm.k irti tp rnu.k im.k. probably for tm.k rdt sp.t rnu im.k found in Pd and Ea (beginning of latter lost).
j Follows BD 71.
k Written stkw for warkw.
l Written 8n (the) (tn) fr rkw.t. The plural “your” does not fit here any better than in similar statement at end of BD 104 M.
m Written (m) pr(kw) m br.j; .j seems to refer to “your (name).”

O Cf. BD 44 b M.

O Written with t for preposition r. M a follows.
q Cf. BD 71 M beginning, M b as a whole is quite confused.
r Written with b (without caruncle) + land sign for papyrus roll.
s Written pr tm.k (for in) pr.t nw. n.i (without determinative). But this writing suggests another possible emendation: pr tm.k (ir) r nw. “go forth; mayest thou not (act) against my name.”

BD 106 a

R
P 1 1xxxviiSpell for giving offerings in Memphis.
S 1 4O Great One, lord of provisions, O Great One presiding over the upper houses, (ye) who give bread to Ptah, give ye me bread, give ye me beer. My breakfast (consists) of a leg and pastry. b
2 O ferryman of Osiris, in the Fields of Rushes, bring (to me) this bread (to) thy Father, the great one who has departed in the god’s ship and is gone forth by day after mooring.

M a
P 1 577SPELL FOR GIVING AN OFFERING IN MEMPHIS.

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TRANSLATIONS AND NOTES

BD 106-108

S 1 5780 (thou) Great of provisions, O Great One preceding over the upper houses, (ye) who give bread (bread) and beer to the gods in his presence, he has commanded that ye give him bread and beer day and night (on) going forth from Memphis.

2 He has gone to the house of Re. He shall not be kept away from (any) gate that he may wish to approach against you.

a Cf. CT 179.
b Written m 'b(w)-r[i]pl ("of meals," for m 'b, "together with") s[i]l(m).
c Written m for n.t.
d Preceded by r for tw.
e Preceded by r for tw.
f Written only hts, "spirit-house," with Pth omitted at end of name.
g Written with r.f.
h Written with r.f. A similar idea appears in BD 162 § T 2.
i Written as before (see note f).
j BD 108 follows.

BD 107a

R

P 1 1xxvii 24 Spell for going in and out of the gate of the Westerners (among) the followers of Re and knowing the Souls of the west.

2 To be said by Osiris N.:

S 1 I know that gate in the middle of the Sky from which Re comes forth, the gate of the eastern Horizon of the Sky, south of which are the fields of the htr]-geese and north of which is the water of the r]-geese, even the place from which Re sails with the storm-wind. I am in charge of announcing in the god's ship.

a Cf. CT 159 beginning, BD 109 a beginning, and BD 149 b § S 2 beginning. For many texts, with translations and discussions, of BD 107-9 and 111-16 and their CT predecessors see K. Sethe et al., "Die Sprüche für das Kennen der Seelen der heiligen Orte," in ZAS LVI-LIX (1922-24).
b Written m' for mm.

BD 108a

R

P 8b 1xxviii 25 Spell for knowing the Souls of the west.

9 To be said by Osiris N.:

S 1 As for that mountain of the eastern range on which this Sky rests, it exists in the eastern Horizon of the Sky. It is 370 hundred-cubits long and 240 cubits broad. Sobk, lord of the Eastern Range, is in the east of that mountain. His Temple is of carnelian. On the summit of the mountain is a snake 130 cubits long and 10 cubits broad, whose first 3 cubits are of flint. I know the name of this snake (who is) on his mountain; He with Searing Breath is his Name.

2 After midday he turns his eyes against Re. Then a stoppage takes place in the bark and great amazement among the sailors. Then he gulps down 7 cubits of the high water. Then Suty pits (himself) against him, he puts his spear of metal at his neck and causes to disgorge all that he (has) swallowed.

3 To be said over him as a spell: Fall thou back before the sharp metal that is in my hand. I stand against thee, that the bark's course be true. (O) farseer, close for him thy eyes and veil thy head, that he may cross. Fall back before Osiris N., (for) he is a male in his mother's body. 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; given to me is this powerful spell against thee. "What (is it), thou blessed one?" (O) goer on his belly and his posterior, thou hast no (vertebra). Behold, Osiris N. is gone, (and) thy strength with him. He it

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is who has taken over thy strength. I have come, I have disposed of the Earth-God (for) Re. He has set in the evening after traversing this Sky, while thou art in thy bond(s). This is what has been commanded against thee in the presence of Re. Then Re sets in the life-region his Horizon.

4 I know the Souls of the west. They are Atum, Sobk, lord of the eastern range, and Hathor at evening—said of Isis.

THE EGYPTIAN BOOK OF THE DEAD

BD 108

As for that mountain of the eastern range from whose horizon the doorkeepers go forth, (it exists) in the east of the sky. There are 7 cubits in his length. He has gone forth in sight of it until Re goes over the top of his mountain. The 7-cubit doorkeepers go forth when he (Re) shines upon the west. The gods serve him (for) I know the name(s) of the gods, (I) go in the name of the gods against the 7-cubit beings in his broad hall, and I know the name(s) of your 7-cubit Souls who are ascended to him in his broad hall. Re shines upon him when he is in the west of the sky. Sobk, lord of the eastern range, shall rejoice over him on his road of them that are in the west as (surely as) he knows his name when Re goes forth. Seven cubits (.) the broad hall of him who has ascended to me. He knows your road. I am the one who has come forth from you; I have gone (.) His name, which is ascended to him from me, it shall not be known by living beings. Sobk, lord of the eastern range, (shall be ...) As for one who knows the name(s of) the gods who exist in the west, Khepri shall go forth with them: Atum, Sobk, and Hathor, lady of the eastern range.

4 As for Empire and following periods: a R; but CT omits n, leaving R as a vocative.

b Written m hty f phntj un tj k (with weaponed man for flesh as determinative). But CT has ... phty.k n dw.k. "... thy strength belongs to thy mountain."

e Written htp.n.f m mtrw pbr.n.f Pt in. But CT seems to have read originally htp.n.p3 imy mtrw.f dbn.n.n pt, "be gracious to me, (thou) who art in thy (lit. 'his') evening, after we have circled the sky." or similar.

f Written with n for T's m.

h Written at, "palm" as measure of width of upper lip according to Wb., based on Sethe's discussion in ZÄÄ LIX 91.

Cf. CT 160. With parts of § 8 1.3 cf. BD 111 a and 149 d.

b For § P 1.7 see especially CT.

c Or "50"; but parallels regularly read "30."

d Written ir r f h(y n) hru; similarly Ea, but CT and TT 82 have ir r f m tr n mtrw, "At eventide."

e Written iht gtr for ihtwt.

f Written with m for T's m.

a Written k for rd.

z Written nt for m.

s Written un(n)jw3 m (for nw) mh 7 m wtdt [r.j).

z Written rm(n) n B33. in (nw) mh t n(yg) pr.

w Probably deceased again, even though he has just appeared in 1st person.

x Written swn Sobk ... r h'' n.f. Or is last merely an error for 'hn' f, so that we should translate: "Sobk ... shall be <with> him."

w Written rm n.f. "name to him."

x Written rm nh4.f.

y Written with 1st for 3d person.
Spell for knowing the eastern Souls.

To be said by Osiris N.

I know that eastern gate of the Sky, south of which is the pool of the $h\,r\,(m)$-geese and north of which is the water of the $r\,l$-geese, even the place whence Re sails with the stormwind. I am in charge of announcing in the god's ship; I am a tireless paddler in the bark of Re. I know that sycamore of turquoise from the midst of which Re comes forth, which grows of Shu at every gate through which Re comes forth.

I know that Field of Rushes, whose wall is of metal, the height of whose barley is 7 cubits, whose ears 2 cubits, its stalks 4 cubits, its wheat 7 cubits, the ears 3 cubits.

It is a blessed one 7 cubits tall, each of them, who reaps them alongside the eastern Souls.

Knowing the eastern Souls; they are Harakhte, the calf who is in the presence of this god, and the Morning Star.

Knowing the Souls of the east.

I know the name(s) of the gods whom ye know, (for) I am one who has come forth from them. I know that sycamore of turquoise from under Re comes forth, (for) I have come forth (from under that) sycamore of turquoise. (I) know the name of which Re comes forth. He knows because of what he has spoken. The (god of) Light rises for him, having come subject to him. Come thou, Re. He sees his Father's face and goes, ascending Re rises for him. He rests upon the bark of Re when he is ascended. (I) know the name of the sycamore that is in them of turquoise.

I know that Field of Rushes, whose wall is of metal. Re ascends, and the double doors serve him (at his ascent). He shall not take (me) to the east of the sky any day.

Osiris N. has built the God's city. "Proceed thou with them," says the Filler, who is the plumb of the scalepan. Bull semen is in the midst of thy tongue, (O) ibis who presidest over (living) beings. Thy counsels in the House of the Snare outweigh traps on papyrus, (O) thou who art cool of mouth while advising. Love of thee is with everyone, (thou) being the divine falcon on the left hand, black of face, whose shoulder is likewise (black), who hast ascended to the Sky with the Starry Host, bearing that coffin, and sailest on the paths without transgressing the boundaries of the fields of the Gods.

Writings are with thee, as many as (thou) desirest, in the fields of his joy. (And) to start with grain, wheat is there, (nourished) by the efflux of the fields. The height of its barley is 5 cubits, the 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 heart(s) of thy fledglings. To die again is thy abomination; eternity is thine as lifetime, as a present given as a reward." Magnified is the eminence of Osiris N., possessor of worthiness.
BD 109-110

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a Cf. CT 159; with parts cf. BD 149 b and 107.
b §§ P 2 and S 1 occur in CT only (but cf. BD 107 § P 1).
c Similarly BD 107; but originally (cf. CT) m f'tw, “with the breeze,” of southward trip and m hnt, “by paddling,“ of the northward.
d As in BD 107; but originally “rigging” or “thongs” according to CT determinatives.
e Written k(m); meaning given by Sethe et al. in ZAS LIX 11.
f Written (s)tz(pl).
g Written wAmP for hmePp.
h Written with i, “0,” for tw.i.
i But most CT documents say: “It is the Horizon-dwellers, 9 cubits tall, who reap them.”
j Written hm(t); meaning given by Sethe et al. in ZAS LIX 11.
k Written with n.J for .f. Cf. “broad hall” in BD 108 M.
l Written nt for m.
m Written hr.s{n}.

BD 110

b

R

1xxx!Top register: Three citiesb are named in ovals: “Qn(q)qnt, ⟨Htp⟩t, and the City of the Great One.” Then follows a statement: “Existing as Hotep, lord of the fields, with breath in (his) nose.” The scene below shows “Osiris N.†” presenting a round cake1 to a bird-soul perched on tomb1, a falcon on a shrine, and three enthroned deities whose figures overlap. The falcon is called “Hotep, great god, lord of the sky.” A second scene shows “Osiris N.†” “paddling in Hotep’s lake.” In the third scene Thoth serves as scribe, while “Osiris N.†” followed by two associates offers incense to “the Great Ennead.”

Middle register: At top are named four risletsl: “the Peaceful, tnt- Wd(-wr), the Verdant, . . . d” The area is described as “(the lake)e of the hippopotamus, 1000 leaguesf in length and of untold breadth, containing no fish, no snakes, and no plants.” The scene below shows deceased “plowing” in a region “the length of which is (the length of) the sky.” Then follow sowing, reaping, threshing, and two heaps of grain. Beyond these deceased appears seated on the ground under the word “overflow,” then standing “presenting the overflow” to “the Inundation, father of the gods.”

Bottom register: An island at upper right is labeled “Seat of the blessed. (The height of its barley) is 7 cubits, its stalk(s) 3 cubits. It is the blameless mummy that reaps them.” Another island, below, is “the birthplace of the god. This city is Qn(q)mt. The God who is in it is Re.” In another water-surrounded area below stands a flight of steps behind

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three seated deities, "(they) who eat it: Shu, Tefnut, and Geb." In ovals at upper left are four place names: "\(\text{Df}(')\), \(\text{H}z't\), the Powerful, and the United." Below float two barks, each on its own canal. That at left is "the bark of Re-Harakhte when he crosses to the Field of Rush(es)." That in center is described as "the holy throne; the god who occupies it is Unnofer." Uncertain legends are above the pair of barks, and \(\text{r}\text{hyt}, \text{‘common folk’}\) as name of a pool at lower left.

**M**

M has four instead of three registers. Its contents are in disorder, some of its legends unreadable.

Top register: \(57\) Deceased, kneeling with a tree behind him, presents a bundle of flax to the Sun-god in his bark. A second, smaller bark bears a deity with an inverted basket for a head. The hieroglyphs at left include horizon sign, three city signs, and possibly the words "his phoenixes."

Second register: \(59\) Deceased plows, reaps, and binds sheaves before three squatting sun-gods. The hieroglyphs at left repeat in part signs used in top register.

Third register: \(58\) Deceased threshes. A tree precedes the bark of Osiris, above which is written "His name is the Good God." Two unnamed gods squat at left.

Bottom register: \(600\) Two islands at right display respectively the words "He whose name is (destined to) be Lord of the Gods" and the figures of three squatting deities. Toward these deceased is poling a papyrus skiff. The inscription at left, resembling that at right, says perhaps: "He whose Name is (destined to) be Lord(s) of the Gods, the Pig, and the 3000 Snakes."  

**R**

Vignette only, in four registers, each under its own sky. At top a beardless deity squats enshrined on a bark behind which stand Isis and Nephthys. In the next panel deceased stands praying while Harpocrates presents offerings to enthroned Osiris flanked by standing Isis. In each of the bottom two registers, deceased kneels while presenting offerings to two squatting gods.

**M**

Similar to R. At top the enshrined deity is Khepri, and the goddesses squat.

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\(57\) With BD 110 a-b cf. CT 464–68. In both R and M the text unit \(a\) is lacking, and the vignette \(c\) (without legends) precedes vignette \(b\). For vignettes and legends similar to \(b\)’s see CT 466.

\(59\) So at least \(\text{Qnqnt}\) ("Beating-Place") according to CT (see also below). R has three city signs separately farther to right. But CT has numbers, varying from 6 to 9, following these names, while in R we may read either the number 3 or water determinative. Latter possibility, plus use of ovals, suggests that these names might represent either islets or lakes.

\(58\) Written \(\text{N-ntnt}\).

\(600\) Last is written with knife alone; CT: "Lady of the Two Lands." Second and third names may mean "Ring ('nt, where CT has \(\text{ins}\) of the Sea" and "Verdure."

\(600\) Written \(\text{r}\) + two short determinatives for \(\delta\).

\(600\) The \(\text{lt(r)w}\) is actually about 10.5 km., i.e., \(\pm\)2 leagues (see Gard. § 266:2).

\(600\) Read \(\text{wrm sw}\) according to Empire parallels.

\(59\) Goddess, but pictured with beard!

\(600\) Cf. CT 466 XVIII, XXII, and XII f. For \(\text{Hnt}\) R has written probably \(\text{Hmnt}\).

\(57\) Written \(\text{bbd}\) \(\text{jwr}\). May \(\text{r}\) here be a determinative of deity? Cf. in CT 451–33 B 2 Bo its use as determinative of personal name. It occurs after both words in \(T\), which might possibly be read \(\text{bbd.j wr}\). "my throne is holier than I." The group \(\text{r}\) is used as determinative of deity with \(\text{Jmy-wdm.j}\) (cf. spellings in CT 154 [ECT II 277]) and \(\text{r}\) in T 1 Be 80 and 83 respectively.

\(58\) Cf. \(\text{sh}\), "uproar," in \(\text{Wb. IV}\) 208.

\(59\) Cf. Gard. M 37 f.

\(600\) Cf. a similar scene in vignette of BD 17 Eb (Ani, Pl. 10), where the gods are Khepri and Atum respectively.
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BD 110-112

Or emend initial nty to ' (cf. use of n for 'l, "great," in M 75) and translate "(Greater is) his name than (that of) the lord of the gods"?

Or emend as before and translate "(Greater is) his Name than (those of) the lords of the gods, the pig (Seth t), and the 3000 snakes"?

BD 111

a

P 8b Spell for knowing the Souls of Pe.

S 1 As for that mountain of the Eastern Range on which this Sky rests, Sobk, lord of the eastern range, is in the summit of that mountain of the eastern range yonder. His Temple is of carnelian.

2 After midday he turns his eyes against Re. That means the time is at hand, (and there is) great amazement within his bark. Then Seth pits (himself) against him.

3 He says: "May the course be true." Then he says as a spell: "{O} farseer, close thou thy eyes and veil thy head. If thou stayest sound, I stay sound; {it} is I who have taken over strength. Given to me is this (powerful spell) against thee. {I have come, I have disposed of the Earth-God on this day at eventide."

M

P 8 Knowing the Souls of Pe.

S 1 As for that mountain of the eastern range on which the doorkeepers go forth in the west of the sky, this (.) its (.) ; it goes forth while it exists in (.) .

T He knows the Gods who are in Pe.

b

S 2 Osiris N., raise thyself from thy left side, alive, renewed, youthful like Re every day. Thou shalt never, never die.

BD 112

a

P 4b Another spell (for) knowing the Souls of Pe.

S 1 (O) Swamp-Dweller in (the city of) "npt in the Mendesian nome, Trappers yonder in Pe, Eldest Ones who cannot come, Baker of pots, and ye who stir up loaves, know ye why

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Pe was given to Horus? I know, but ye know not. It was Re who gave it to him as recompense for the injury to his eyes, on this (wise): Re said to Horus: "Let me see this that has happened to thy eye." As he was examining it, Re said to Horus: "Pray look at that black pig." After he had been looking at it, then the pains in his eye were very violent.

Horus said to Re: "Behold, my eye (feels) as (it did at) that blow which Seth struck at (my) Eye." Then he lost consciousness. Re said to these gods: "Put him on his bed, that he may recover." Seth being come, he had assumed his form of black boar. Then he had struck the blow at the eye of Horus. (So) Re said to these gods: "Abominate the pig for Horus' sake, so that he may recover." (Thus) came about the great pig-abomination which these Gods, his attendants, proclaimed for Horus' sake when Horus was in his childhood (and his) sacrifices consisted of his beef cattle, his small cattle, and his pigs.

As for Imset, Hapi, Duamutef, and Qebehsenuf, Horus is their Father, and Isis is their Mother. Then said Horus to Re: "Mayest thou give me my Brother in Pe and in Hieraconpolis of my company (to be) with me, he being with me by perpetual assignment, that the earth may grow green and turmoil cease." (So) originated his name of Horus on His Papyrus.

I know the Souls of Pe. They are Horus, Imset, and Hapi.

Lift your face(s), (O) gods who are in the nether world, to Osiris N. Behold, he is become a great god.
BD 113a

THE EGYPTIAN BOOK OF THE DEAD

Spell for knowing the Souls of Hieraconpolis.

To be said by Osiris N.:

I know the secrets of Hieraconpolis. They are Horus and this which his mother did concerning him. Said she: "Pray let there be brought to us Sobk, lord of the farthest waters, that he may fish (them) out." When he (had) found (them), his mother restored (them) to their proper place. Then said Sobk, lord of the farthest waters: "I sought and found (them, but) they kept slipping out from under my fingers at the water's edge. (So) I netted (them) with a net by main strength." That is how the net originated. Re said: "Well, why (does) Sobk (have) fish and find Horus' hands for him in Fish Land? Say to Sobk: 'Keep secret the secret about this net which brought Horus' (hands) to him. May it be exposed to view (only) on new-crescent day and midmonth day in Fish Land.'" Then said Re: "I have given Hieraconpolis to Horus to be the seat of his hands. May his (hands) be exposed to view in Hieraconpolis after they have been brought to him, and confine the (genii) that are in them on new-crescent day and midmonth day."

Horus said: "Verily Duamutef and (Qebeh)sen(u) have been given (to) me (to be) with me, (for) they are the ones of my company that I have kept under guard. As for (the time) while I am there, I am one whom he knew (of old). He is one whom the Ennead illumines as he rejoices. I am one who is seen with you."

(Ye) Souls of Hieraconpolis, (blessedness has been) given to me.

I know the Souls of Hieraconpolis. They are Horus, Duamutef, and Qebehsenuf.

KNOWING THE SOULS OF HIERACONPOLIS.

I am one who came forth from Atum, one whom he knew (of old). He is one whom the Ennead illumines as he rejoices. I am one who is seen with you.

a Cf. CT 158.

b CT: "the hands of Horus." Other differences too occur between CT and later documents.

c Written jds as in Ea, also in T and other late documents; but CT has jds, "herself," in omitted remarks by Re which here continue.

d Written sw, "him," for st, referring to Horus' hands (cf. note b).

Written qm.n.f for gm.n.f of Aa, Ea, etc. But CT omits. This suggests that documents of Empire and following periods add gm.n.f or gm.f as a variant of preceding h/m.f, confusing the bird signs G 51 and G 28.

Written m phty. But CT has m phey, "finally."

Written frtM, "eyes," for CT frwy and Empire frty.

Written mḥt.l pu. But CT says: "that I may keep them under guard, (for) they are a hostile company."
TRANSLATIONS AND NOTES

BD 113–115

6 Written fr m wnn.f in gr is ntr fn. But CT has wnn(f r.sn im gr lat n.f Nhnt.f (var.: nhn.f), "(I) too shall be there against them while I have my Hieraconpolis (var.: ‘my oval’)." Division marks follow in five CT documents. A frequent CT variant, r.sn, "their name," for r.sn, "against them," makes no sense.

f Written aw, "him," for sn or st.

g But CT says instead: "Put them in the dungeon of Hieraconpolis (var.: ‘of the oval’)." Notes on further CT differences are omitted.

h Written r(dy) n.f (¶). Rest of CT’s § 3 is regularly omitted by haplography in late documents.

i Written l, "O," for lw.f.

j Written st(c)p (with house sign for l) n Hḥt (for Nhnt).

k Written br tp 'wy[f],

l Written r wnn.f nt p(t)nt Pns±t. Is r prothetic? Read nt as m.

BD 114a

R

P 7\(^b\) 1xxxx Spell for knowing the Souls of Hermopolis.

8 1To be said by Osiris N.: S

1 3(There is) a thrust (wound) in the shoulder, Neit shines in the stronghold, and the eye consumes him who judges it. I know and have access to it, I know who brought it from Cusae; (but) I will not tell men nor repeat to gods. I have come on Re’s errand to confirm the truth of the shoulder, (while) Neit shines in the stronghold to inspect it. (I have) come as a mighty one because of knowing the Souls of Hermopolis. The desire for knowledge is your desire. I know the truth, counted, complete, and enduring. Rejoice over the counting of what is counted.

2 Hail to you, Souls of Hermopolis, in accordance with your knowledge. They are Thoth, Perception, and Atum.

M

P 7 69\(^a\) KNOWING THE SOULS OF HERMOPOLIS.

S 690\(^t\) A THRUST. Verily the Deep ascends; god goes with god. Re ascends to his horizon; he knows him who is in his gate, (for) he has seen his corpse. The dweller in Hermopolis rises (for) him and sets for him. They ascend through his <gate> to the day.

\(^a\) Cf. CT 156; variant of BD 116.

\(^b\) For § P 1-6 see CT.

\(^c\) Written ḏḥw, probably for nḏḥ; cf. Ae, also T (emend to nḏḥw ?).

\(^d\) The eye.

\(^e\) Written ḫw for r.

\(^f\) Written mrwt ḥ ṭ mrwt.f. Or read as mr ḥ ṭ ṭ mr.f, "(Yo) who love knowledge (or ‘a knower’), love (the fact that)."

\(^g\) Written ḥḏt for ḫḏ.

\(^h\) Written ṭ ḫy ḫ ᵭ ṭ for ṭ ḫy ᵭ ṭ (cf. BD 111 note g and 112 notes p-q).

\(^i\) Written unambiguously ḫḏt, “his nether world,” with sign N 15.

BD 115a

R

P 4\(^b\) 1xxxx Spell for ascending to the Sky and gaining access to the underworld.

5 Knowing the Souls of Heliopolis.

6 1To be said by Osiris N.: S

1 I grew large yesterday among the great ones; I came into being among those who had come into being. Look upon the Eye of the One, open to (me) the form of darkness, (for) I am one of you.
I know the Souls of Heliopolis (and) him to whom (even) he whose strength is greatest has no access when passing by (and about) the extending of a hand to us. "I give tongue(s) to the gods," says he who would destroy the heir of Heliopolis. I know why a tress is made for a male. It is (because) Re spoke (to) the King of Upper Egypt in his time. Then his mouth was mutilated. That is how the diminution on new-crescent day came about. Said Re (to) him who was in his time: "Take the ‘thirty’-spear, (O) heir of Heliopolis! That is how the court of the thirty originated through him who was in his time. So originated the Brother-Sister Pair, and so originated the 16th-day feast, without staying of his hand. Then he assumed his tressed-woman form. So originated the tressed one of Heliopolis.

The Mighty had been bared in this temple. So originated the bared one in Heliopolis. When the heir of his heir comes into being, many are the things he shall see; and he shall become the great of strength, the god, even the son who makes (offerings) to his Father. His portion shall become (that of) the great of strength in Heliopolis.

I know the Souls of Heliopolis. They are Re and Shu and Tefnut.

SPELL FOR KNOWING THE SOULS OF HELIOPOLIS.

I am one who grew large yesterday. (I) know him whose hands serve me (when) he has ascended. I am Re (when) he ascends from his horizon. (I) know against whom the gods go forth <in) going forth from the sky.

SPELL FOR GOING FORTH TO THE SKY (AND TO) THE GODS OF THE NETHER SKY.

I am one in whose behalf Re GOES FORTH at (whatever) gate he will (when) he sets. Ye gods with whom he has gone, I am one who has ascended to the sky with Re. Serve me, all gods, (for I am) on his throne (and) Re encircles (my) (image).
TRANSLATIONS AND NOTES

BD 116a

R

P 1 1xxviii Spell for knowing the Souls of Heliopolis.
   2 To be said by Osiris N.:
   S 1 (Neit) shines in M't, truth has been extracted from the shoulder, and the eye has been eaten by Him Who Counted It. I have access to it by the atm-priest, (but I) will not tell men nor repeat to gods, and vice versa. I intrude not into what I know not; I see not the mysteries.

M

P 1 636 Knowing the Souls of Heliopolis.
   S 635 I know you (and) him who has ascended with you. 638 Ye see me (ascended) to the place which he desires (and) on 637 his seat. The god comes; he knows what is (in) their bodies. 638 He has gained access to the way to the west. (When) he ascends, I (am) ascended (with him).§

BD 117a

R

P 1 1xxviii Spell for taking the road in Rosetau.
   2 To be said by Osiris N.:
   S 1b The road of my face is toward Rosetau. It is I who clothed the great one with Greatness. I have come, I have come; I have established offerings in Abydos. Open for me the road in Rosetau, (for) I have healed things in Osiris.†

M

P 1 645 Spell (for) taking the road. 645 Spell (for) taking the road in Rosetau.
   S 1 I am the great one who made his light. (I have) come unto thee, Osiris, that (I) may praise thee and wash away thy efflux which went forth from Rosetau. The road of my face is (that of) Rosetau. I go in and out of Rosetau."
BD 117–119

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Written nat.f; R, then, may be imperative: “Assign my throne.” But other documents regularly use .j.

CT: “his perch.”

CT: “who made his way in the valley of the Great One.”

CT: “Make a shining way for me, (for) I cause that he pass. I drive away pain (ih <hw) from him who begot him” (cf. end of BD 147 c 2). End of R is written nat (with mummy determinative) swt; our translation calls for emending swt to wi.

Pronoun nat might possibly be repetition of beginning of § S in BD 118 or 119, one of which often follows. If so, R (with Ca and T) might be read Lwt, “thine is he.” But swt, not wi, is written in Ce, Ea, etc.

Follows BD 124 but adjoins BD 116.

Written with disk determinative of sp, “shine.”

Mostly based on BD 119.

BD 118a

R

P 1 1xxxvii Spell for reaching Rosetau.

I am one who was born in Rosetau. Magic power has been given me by those who are with the mummies (as) a priest of Osiris. (I) receive old age in Rosetau; I lead (the gods) through the (temple) doors of Osiris. I am the way, leading to them through the twin abodes of Osiris.

a Cf. BD 144 c.

b Written nat for in of CT (unpublished), Ea, and T.

c Written mit as in T, similarly plkw in Ea. But CT has kw and similar, “the obeisant” (sg. or pl.).

d CT: “while leading the gods through their horizons (var.: ‘their abodes’ etc.).” At end of R read perhaps tlpw (Wh. V 231) Wth, but possibly ltrpl

e So T also. CT: “I am one of their Leaders.”

BD 119a

R

P 1 1xxxvii Spell for going forth from Rosetau.

To be said by Osiris N.:

I am the Great One who created his light. I have come unto thee (that I may praise thee) while washing away thy efflux far from thee. I set up my name in Rosetau, my power in Abydos.

Pray raise thyself, Osiris, that thou mayest circle this sky with Re, that thou mayest see the common folk.

Sole one in the service of Re, lo, he says to thee: Osiris N. is the mummy of the god.”

What he says comes to pass. He cannot be kept away from thee, Osiris.

Me

P 1 65 Spell for going forth from Rosetau.

The road of my face is toward Rosetau. I am one who has gone forth from Rosetau. I have brought offerings to Abydos. Open for me the road in Rosetau, (for) I have healed things in (Os)iris. My name is in Rosetau. (I) go in and out of Rosetau (daily).

a Cf. BD 147 a § 8 1-3 and g § 8 1.

b Written du£.tw.t for normal du£.tw. tr.

c Or “by”?

d Lit. “make.”

e Follows BD 117.

f Mostly based on BD 117.

g Written with h for ndm sign; read sndm.n.t.

h Written <m hr(yt) hru> .f/ ntr nb, with w + legs for m, n z for hr, and nb for r of hru. BD 125 a follows.
Spell for going in and out.

To be said by Osiris N.:

Praise to thee, Re. Behold, now, (things) more mysterious than the nether world: the scepter and that stake of Geb and that balance 4 of Re wherein he weighs truth every day. Behold, I hoe the earth. Mayest thou let me come aged.

a Cf. CT 452 and BD 12.
b Written gr st r dwšt. But two of CT's four documents say: "Behold, this N. is one who shall be on guard in the gates."
c Written ṣb ṣr Št Gow ṣt Gb, similarly CT. But latter may be translated: "The scepter is over that stake . . . ."
d Written h r mššt . . . . But CT says: "for lo, this N. is that balance . . . ."
e CT documents vary here.
f CT: "This N. comes (var.: 'has come') to thee aged." BD 122 follows.

Spell for going in after going out.

To be said by Osiris N.:

Open to me, since thou art become divine through me. c "Who art thou? Where wast thou born?" I am one of you. Who is it, then, that is with thee? 4 They are the two mtrt-snakes. "Well, whither <art> thou bound?" He who is intimately associated with the mtrt-region. He will let me cross by bark to the seat of him who recognizes faces.

Assembler of Souls is the name of the ferryman. Hair-Comber is the name of its oars; (Wide) Awake is the name of its bow rope. Evil Are They is the name of its 1 dipper;
Dependable (and) Accurate is the name of its steering oar. Its like is gathered to it for my crossing, when (I am) put into the pool, to give me a jar of milk, a cake, a loaf, a jar (of beer), and a chunk of meat from the temple of Anubis.

b

R

P

[Variant:] All (is mine); the whole of them has been given to Osiris.

S

1 He goes in as a falcon, he goes out as a phoenix. (O) Morning Star, way for him, that he may enter in peace into the goodly west.

2 He belongs to the pool of Osiris. Make way for Osiris N., that he may enter and praise Osiris the lord of life.

3

a Cf. CT 395 (especially L 1 Li) and BD 58.
b Follows BD 120.
c This statement seems to go back to 21st dynasty only (cf. Ec).
d Written zby for zy.
e Written wnljlnk (tw) fr tp (m).
f Written tpj, "his head," for tp m.
g Written r. Or translate normally as "to"?
h Written at; elsewhere regularly bt, "house."
i Here and following CT documents vary between "its" of boat and "his" of ferryman.
j Written mbytw for mbybt. Wb. suggests a questionable distinction between "dipper," "basin for bailing," and another word with same spelling but different determinative.
k Written prls for pen.
l Written fslk. but with legs determinative!
m Written tllk, "thou givest," for normal n:.f nk.

BD 123a

R

P

2 To be said by Osiris N.:

1 I am Thoth; I judged between the Two Comrades. I did away with their fighting; I put an end to their laments. I seized the (ra-w)-fish when he retreated; I (have) done what thou didst command against him. I lay down afterward (within) my eye. I am free from harm; I have come.

a Cf. BD 139, also 125 superscription in Nso.
b Follows BD 121.
c Written wrf.nk, but with legs determinative!
d Written m byn for m bytw found regularly.

BD 124

R

P

1 Spell for entering the presence of the Council of Osiris.

2 To be said by Osiris N.:

M

1 Spell for going down to the Council of Osiris.
My Soul builds a stronghold in Mendes; my crops are in Pe. I have plowed (my) fields in (my normal) form. (My) doum palms are as (those of) Min above them. My Soul builds its throne in Mendes before the Elders (when) I ascend (to) the place (whither) one has ascended. (O thou) who circlest for him and shinest for him, come to me, (for) I am one who has ascended (and) I know my destiny.

My abomination is my abomination; I will not eat it. Dung is my abomination; I will not eat it. Ordure, harm (shall come) therefrom. I will not touch it with my hands, I will not step on it with the soles of my feet, because my bread is of white wheat and my beer of red barley of the Inundation. It is the Night Bark and the Day Bark that have brought them to me, (and) I eat beneath the boughs of the tamarisks.

I know rthe bearer of good, so that (I) shall recite for myself the hymn to the white crown and I shall wear the uraeus. O doorkeeper of the Gladdeners of the Two Lands, even these makers of offerings, mayest thou let me bring (as offering) the daughter of truth, and let (the god) open to me his arm(s). May the Ennead keep silence while the sun-folk speak with Osiris N. (O thou) who guidest the heart(s) of the gods, (my) power protects (me) in the sky (among) the Divine Images, the Creators. As for any god or any goddess who may interfere with me, he is assigned to the progenitor(s) of Re, he is assigned to the Progenitors of the light. The sunshine is clothing the sky among the gods. My portion is there of the bread of their mouths, (the mouths of) the gods. My portion is there of the bread of their (mouth(s)), (the mouths of) the gods. I have come unto the Disk, I have ascended unto the Moon. He speaks to me, his Followers the gods speak to me, his sun-folk speak to me. They who are in darkness feel terror before me within the Great Flood beside the dreadful one, (for) lo, I am there with Osiris; his mat is my mat. I tell him the words of men; I (repeat) to him the words of the gods: "Come to me, equipped blessed one, (for) thou hast caused truth to ascend to (him who loves her)."

43 I am a blessed one (better) equipped than any (other) blessed one, (as) perfect as the mummies of Heliopolis, Mendes, Hermopolis, Abydos, Akhmim, and the Sanctuary.

Osiris N. is triumphant along with every god and every goddess who is hidden in the god's domain.
THE EGYPTIAN BOOK OF THE DEAD

BD 124–125

THE EGYPTIAN BOOK OF THE DEAD

m Written m for mm.

n Written r.n (for r.l.n) ntr", with T. Empire documents vary.

o Ea etc. insert "the Disk speaks to me."

p Written with dm"m for tm."

q Written whm(.

r Written n mrwt.f, "for his sake," for n mr sy. Actually there seem to be two j's, both faint later additions, one under wt, the other at end of line.

s Written Snpl with city determinative, perhaps for Snwt (see Wb. IV 152).

BD 125a

a

R

P 1 xcm 1 Roll for entering into the broad hall of the Two Truths, praising the cave-gods upon reaching them, entering unto this god in the house of the nether world, a and cutting a man off from his sins which he commits, b so as to see the faces of the gods.

2 4 To be said by N.:

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 name(s) of thy 42 gods that are with thee in the broad hall of the Two Truths, who live on keeper(s) of evil and sip of their blood on that day of taking account of character(s) in the presence of Unnofert. Behold, His Two Daughters, Lord of the Two Truths, is thy name. Behold, I know you, lords of the Two Truths. I bring you truth; I do away with sin for you.

2 (I) have not lied nor sinned against anyone. I have not oppressed dependents. I have not done crookedness instead of truth. 4 I know not sin; I have not done anything evil. I have not made any man work any day on account of anything he has done. 5 My name has not reached the bark, 6 guided so that my name would reach (it). I have not done away with the office(s) of presenter of food(-offerings). 7 I have not suffered harm, I have not expired, 8 I have not slept (the sleep of death). 9 I have not done what the gods abominate. I have not slandered a servant to his superior. 10 I have not caused (anyone) to go hungry; I have not (caused anyone) to weep. I have not killed; I have not (commanded) n killing unjustly. I have not done injustice to anyone. 11 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 set aside for the blessed. 12 I have not copulated (illicitly), I have not been unchaste, as priest of the city-god. I have not increased nor diminished measures. I have not added to the balance weight; I have not tampered 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 (for) their corpses. I have not stopped (the flow of) water in its season; 15 I have not dammed a canal while it(s water) was flowing. 1 I have not checked a fire in its hour. 17 I have not defrauded the Ennead of their haunches of meat. 18 I have not kept the cattle of the god's property away (from their pastures). 19 I have not blocked the God's ascent.

3 20 I am pure. (Say) 4 times. 21 My purity is the purity of that great phoenix that is in Hareneopolis, because I am that nose of the lord of the winds who keeps alive all the common folk on that day of seeking the lord of 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. 22 I have seen the filling of the Sound Eye in Heliopolis. Nothing evil can happen to me in this land (in the broad hall) of the Two Truths, because I know of these gods who are with thee in the broad hall (of) the Two Truths. 23 So (thou) shalt rescue me from them.
HAIL TO YOU, ye gods, in the broad hall of the Two Truths, who live on truth and sip of truth in the presence of Him Who Is in His Disk, who live on (keeper(s)) of evil and Who Sip of (their) blood. (Behold,) I am come unto you. I have brought you truth; I have done away with (truth (for) you; I have (...ed) sin (for) you. I, I have ascended unto you; I am one of you.

O far-strider who came forth from Heliopolis, I have not committed sins.
O open-mouthed one who came forth from Kheraha, I have not robbed.
O noisy one who came forth from Hermopolis, I have not been tricky.
O swallower of shadows who came forth from the twin caverns, I have not stolen.
O fierce of face who came forth from Rosetau, I have not killed people unjustly.
O ye Two Lion-Gods who came forth from the sky, I have not debased measures.
O thou whose eye is fire who came forth from Letopolis, I have not made diminutions.
O face-afire who came forth backward, who came forth from Heliopolis, I have not stolen the god's property.
O bone-breaker who came forth from Heracleopolis, I have not told a lie.
O thou whose breath is fire who came forth from Memphis, I have not taken away food.
O Ombite who came forth from the Wns, I have not troubled (others).
O thou of the necropolis of Bubastis who came forth from the crypt, I have not winked—variant: I have not wept.
O backward-facer who came forth from the tomb-cave, I have not done wrong sexually—variant: I have not practiced homosexuality.
O cavern-dweller who came forth from the west, I have not been ill-tempered—variant: I have not done harm.
O hot-feet who came forth from the twilight, I have not wasted my time.
O white-toothed one who came forth from the Fayyum, I have not transgressed.
O blood-eater who came forth from the slaughtering-block, I have not killed the divine small cattle.
O eater of entrails who came forth from the court of the thirty, I have not profiteered on grain loans.
O lord of truth who came forth from the City of the Two Truths, I have not robbed (bread rations).
O strayer who came forth from Bubastis, I have not eavesdropped.
O Pale One who came forth from Heliopolis, I have not been garrulous.
O doubly evil who came forth from Busiris, I have not quarreled over property.
O w'mnty-snake who came forth from the place of execution, I have not committed adultery.
O seer of what he brought (who came forth) from the house of Min, I have not been unchaste.
O superior of the Elders who came forth from Pomegranate, who came forth from Mendes, I have not inspired terror.
O lord of Letopolis who came forth from the Xoite nome, I have not been hot-tempered.
O troublemaker who came forth from Wryt, I have not struck a face-blow against words of truth.
O child who came forth from the Heliopolitan nome, I have not transgressed.
THE EGYPTIAN BOOK OF THE DEAD

28  O Dark One who came forth from Darkness, I have not quarreled. 
29  O offering-bringer who came forth from Sais, I have not done violence.
30  O settler of argument who came forth from Wds, I have not made trouble.
31  O lord of men who came forth from Ndj(fj) — variant: <Hf>, I have not been quick-tempered.
32  O Counselor who came forth from Wdnt, I have not harmed the divine skin.
33  O Horned One who came forth from Asyut, I have not been garrulous about matters.
34  O Nefertem who came forth from Memphis, I have (done) no wrong, [variant:] I have done no ill nor evil.
35  O letter of none survive who came forth from Mendes, I have not reviled my Father.
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 Sais, I have not reviled the God.
39  O uniter of benefits who came forth from Heliopolis, I have not debased the offering-cakes of the gods, I have not slandered a servant to his superior.
40  O Ndj-k who came forth from his hole, I have not made plots against him — variant: I have not exalted anyone more than him, I have not added to the balance.
41  O Head-up who came forth from his shrine, not large have been (my) plans except with my property, and I have not taken away the laid-aside raiment of the blessed.
42  O Carrier-off of His Portion who came forth from the god's domain, I have not insulted the God in my heart — variant: in my face.

Mbx

S 29 O offering-bringer who came forth (from) Sais, I have not done violence.

dup.
1  O far-strider who came forth from Heliopolis, I have not committed sins.
2  O open-mouthed one who came forth (from) Kheraha — variant: fire embracer, I have not robbed.
3  O nosy one who came forth from Hermopolis, I have not been tricky.
4  O swallow (of shadows) who came forth from the Twin Caverns, I have not stolen.
5  O (fire)ce of face who came forth from the necropolis, I have not (killed) settlers.
6  O ye Two Lion-Gods who came forth from the sky, I have not debased measures.
7  O thou whose eyes are fire who came forth from Letopolis, I have not made diminutions.
8  O face-afire who came forth afterward from Heliopolis, I have not stolen thy property which came forth from ...
9  O (bone-breaker) who came forth from Heracleopolis, I have not told a lie.
10  O thou whose breath is fire who came forth from the House of Ptah — variant: quickener of the flame, (I) have not (taken) away food — variant: I have not troubled (others).
11  O thou of the necropolis of Bubastis who came forth from the crypt, I have not wept — variant: I have not wept.
12  O backward-facer who came forth from the tomb — (c)ave, I have not (done wrong sexually) — I have not practiced homosexuality.
13  O cavern-dweller who came forth from the west, I have not (been ill-tempered) — variant: done harm.
14  O hot-feet who came forth from the twilight, I have not wasted my time.
TRANSLATIONS AND NOTES

15 660 (white)cr-toothed one who came forth from the Fayyum, I have NOT transgressed.
16 660 blood-eater who came forth from (the slaughtering-block), I have NOT killed the divine bull.
17 660 eater of entrails who came forth from the court of the thirty, I have NOT profiteered on grain loans.
18 660 lord of (truth) who came forth from the Two Truths, (I) have NOT robbed the Surveyors.
19 660 (strayer) who came forth from Busiris, (I) have NOT eavesdropped (with my mouth).
20 660 (pale one) who came forth from Heliopolis, I have NOT been (garrulous).
21 660 doubly evil one who came forth from Busiris, I have NOT quarreled over property.
22 660 w'mnty-snake who came forth from the place of execution, I have NOT committed adultery.
23 660 seer of what he brings who came forth from the house of Men, I have NOT been unchaste.
24 660 superior of the elders who came forth from Pomegranate, who came forth from Busiris, I have NOT inspired terror.
25 660 troubleshooter who came forth from Wryt, I have NOT been hot-tempered.
26 660 ch(id) who came forth from the Heliopolitan nome, I have NOT been (deaf) to (words) of truth.
27 660 dark one who came forth from darkness, I have NOT quarreled. (I have not been (deaf) to (words) of truth.)
28 660 offering-bringer who came forth from Sais, I have (done) NO wrong, (I) have done no ill nor evil.
29 660 Nefertem (of) Pedp who came forth from Busiris, I have (done) NO wrong, (I) have done no ill nor evil.
30 660 (letter of) none (survive) who came forth from the House of Ptah, I have NOT quarreled (over) the king, (I have) not (reviled my father.
31 660 thou who acts as he will who came forth from Antaeopolis, I have NOT waded in the water.
32 660 Thy who came forth from the deep, (he) I have NOT been loud-voiced.
33 660 prosperer (of the common folk) who came forth from Sais, I have NOT reviled the God.
34 660 uniter of benefits who came forth from Heliopolis, (I) have NOT debased the offering-cakes of the gods, (I) have not slandered a servant to his superior.
35 660 Nḥb-bḥ who came forth from his hole, (I) have NOT made plots against him—(variant: I) have not exalted anyone more than him, (I) have not (added) to the [your] balance.
36 660 Head-up who came forth from his shrine, not large have been (my) plans except with (my) property, and I have not taken away (the laid-aside raiment) (of) Thoth.
37 660 carrier-off of his portion who came forth from the god's (domain), there is NO blasphemy in my heart.

199
Hail to you, ye gods. I know your name(s). I shall not fall to (your) sword(s). 34(Ye) shall not report my (wickedness) to that god in whose train (ye) are. No affair of mine shall come before you. 35May ye tell the Truth for me before the Lord of the Universe, because I have done what was right in Egypt. 36I have not reviled the God. No affair (of mine) has come before the King (who was) in his day.

To be said by Osiris N.:

Hail to you, gods who are in the broad hall of the Two Truths, in whose bellie(s) is no falsehood, who live on truth in Heliopolis and swallow (it) in their heart(s) in the presence of Horus who is in his Disk. May ye rescue me from B^by, who lives on the entrails of the Elders, on that day of the great accounting.

Behold, Osiris N. is come unto you. He is without sin, he is without guilt, he is without evil, he is without a witness. Nothing shall be done against him. He lives on truth, he sips of truth. He has been joyous of heart; he has done what men request and what the gods are pleased with. He has gladdened the god with his desire. He has provided bread for the hungry, water for the thirsty, clothing for the naked. He has given (use of) a ferryboat to the boatless. He has given offerings to the gods and mortuary offerings to the blessed.

May ye indeed rescue him, may ye indeed protect him (because). Ye shall not complain against him before the lord of mummies, for his mouth is clean and his hands are clean (and he is one) to whom is said “Welcome, welcome, in peace,” those who see him, because Osiris N. hear(d) that important conversation which the ass held with the cat in the house of the Open-emouthed One. He testifies (that) when he looked behind him he uttered a cry. Osiris N. has set up the splitting of the ish-tree beside him in Rosetau. He is the fodderen of the gods, who knows what is in their bellie(s). He has come hither to cause to ascend and to testify to the truth and (to) equilibrate the balance among the Silent Ones.

O (god) high on his standard, lord of the ish-crown, who has set up his name as lord of the winds, mayest thou rescue Osiris N. from thy Messengers who are over evil and bring about punishment, in whose faces is no pity, because Osiris (N.) has done the truth for the Lord of Truth. He is pure, his heart is pure. His front is clean, his rear is undefiled, his middle is the site of truth. Not one of his members is impure.

Osiris N. purifies himself in the southern site, he rests in his disk, in the field of grasshoppers wherein Uto purifies herself at that 8th hour of the night and (at the) 8th hour of the day and (so)othes the hearts of the gods when they pass by night and by day. “Let him come,” say they, the gods, (of) Osiris N. “Who, pray, (art thou)?” say they to him. “What, pray, is thy Name?” say they. I am Osiris N., the lower growth (of) the papyrus plant; He Who Is in His Moringa Tree is the name (of) Osiris N. “What (didst) thou pass by?” say they to him. (I) pass(ed) by those who see this tree. “What, pray, didst thou see (there)?” A leg and a thigh “What, pray, didst thou say to them?” (I) have seen rejoicing in the lands of the Phoenicians. “And what, pray, did they give thee?” A firebrand and a block of green farence. “What, pray, didst thou do with them?” I buried (them) on that shore of the mouth of the lake by night. “And what, pray, didst thou find on it—that shore of the mOUTH-lake?” A scepter of flint. “(Didst) thou take it?” is asked. “(Did) Osiris N. take it?” “What, pray, is this scepter of flint?” Breath-Giver is its Name. “What, pray, didst thou do with it the firebrand and the block of green farence after thou hast buried (them)?” Osiris N. exulted over them, and he took (them) out.
quenched the fire and he smashed the green block by throwing (them) into the lake.

"Come thou, enter into the broad hall of the City of the Two Truths, (for) thou knowest us." 

"I will not let thee enter past me," says the jamb of this gate, "unless thou tellest my name." Plumb Bob (of) the Place of Truth is thy name. 

"I will not let thee enter past me," says the right-hand beam of this gate, "unless thou tellest my name." Master of Truth is thy name. 

"I will not let thee enter past me," says the left-hand beam of this gate, "unless thou tellest my name." Master of the Counting of Hearts is thy name. 

"I will not let thee pass by me," says the floor of this gate, "unless thou tellest my name." Pillar of Geb is thy name. 

"I will not open for thee," says the bolt, "unless thou tellest my name." He Whom His Mother Announced is thy name. 

"I will not open for thee," says the housing of the bolt, "I will not let it (the bolt) go forth," says the channel of this gate, "unless thou tellest my name." Living Eye of Sobk the Lord of the Eastern Range is thy name. 

"Thou shalt not open me, thou shalt not pass by me," says the double doors, "unless thou tellest my name." Breast of Shu when He Presented Himself as Protection of Osiris is thy name. 

"We will not let thee pass by us," say the rails, "unless thou tellest our name." Brats of Renenutet is your name. 

"Thou knowest us; pass on." 

"Thou shalt not tread upon me," says the floor of this broad hall. But why? I am pure. 

"Because thou knowest not the name (of) thy feet (with) which thou treadest upon (me)." I know the name of the feet with which I tread upon thee. "Then tell me." (The sl4ab is mine.) Sls6 of H4tqa is the name of (my) right foot; Wapt of Nephthys is the name of my left foot. "Tread thou upon us, for thou knowest us." "(I) will not announce thee," says the doorkeeper, "(unless thou tellest my name)." Perceiver of Hearts, Searcher of Bellie(s), is thy name. 

"(To) which god on duty shall I announce thee?" And who, pray, is the god on duty? "The reckoner of the Two Lands will tell thee." And who, pray, is that—the reckoner of the Two Lands? "It is Thoth." "Here I am," says Thoth. "For what purpose hast thou come?" Osiris N. comes to report. "What, pray?" says he to thee. I am pure from all evil deeds. I am aloof from the quarrels of those who are (on duty) in their day; I am not in on them. 

"(To) whom shall I announce thee?" Announce (me) to (him) whose roof is of fire, whose wall is of living cobras, and whose floor is (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; thy mortuary offering is the Sound Eye." Triumphant is Osiris N. forever.

To be said by a man who is pure, when he has clothed himself in new raiment, is shod with white sandals, is anointed with the finest oil of myrrh, and has presented bread and beer, oxen and fowl, burnt incense, and all (kinds of) vegetables.

If this roll is used in his behalf, it shall continue to thrive as (shall) his children’s children, (for) he is guiltless. He shall be an intimate of the King (and) his courtiers. There shall be given him a cake, a loaf, milk, and a chunk of meat from the altar of the great god. He shall not be kept away from any gate of the westerners. He shall be drawn with the Kings of Upper and Lower Egypt. He shall be in the retinue (of) Osiris. 

A truly excellent spell (proved) a million times.
Hail to you, ye great gods who are in the great broad hall of the City of the Two Truths. I am come unto you; I am one of you. Ye who live on truth and sip of truth, and chew in the presence of Horus who is his Disk, rescue me. I have brought you truth; I have done away with sin (for) you in the place of truth. May ye rescue me from your Messengers. I have not sinned against you. I am one who came forth from your place; I go on your road.

There is no evil in me. May my name be said (to) the gods, (for I have done what men request and) what the heart(s) of the gods are pleased with.

I have ascended. I know you, and ye see me. I go on my ascent while ye rejoice in your broad hall. (I am) without sin.

I am one who has ascended in your train. May ye say to thy hall, (for I) bear his (magic) words. (He is Re; he has ascended (in) his bark to which the god goes.)

As for one who knows this roll on earth or (he) records it in writing on his coffin, he goes forth by day (in) whatever (form) he wishes with every blessed one of his house. There are given him bread and beer, a cake, loaves, and a chunk of meat from the altar (from) Re. He tarryes in the field of Rushes, and barley and wheat (are given) to him (there).

A truly excellent spell (proved) a million times.
(Behind the four sons of Horus:) The Birth-Goddess.
(Before Osiris in shrine:) Osiris Unnofer, lord of Abydos, presider over the west, ruler of changelessness, lord of life, great one, lord of changelessness.
(Over shrine:) Osiris Unnofer, lord of life, great God, ruler of changelessness, at the head of the necropolis and the silent land, presider over the west, great God, lord of Abydos, King of Endless Recurrence, ruler of the living, both gods and men, great(est) in sky and earth, the sovereign.

(Mhu)
(Over deceased:) To be said b(y) Osiris N.
(Before deceased:) nTo be said by Osiris the presider over the west,
lord of Rosetau, lord of Abydos, lord of endless recurrence, ruler of changelessness.

(At each side of winged sun on lintel of Osiris' shrine:) The Edfuan, great god, lord of the sky.


(b) W. Pleyte, "Etudes égyptologiques" II-IV and VI (Leide, 1866-69), began an unfinished Étude sur le chapitre 125, du rituel funéraire, which deals with a only.

(c) The words "praising ... world" occur in R alone of the documents compared.

(d) Empire: "all the sins which he has committed."

(e) I.e., persistent doers of evil?

(f) Written with two z'-birds, t, and plural. "His" may refer to Re, the "great god" mentioned at beginning. Cf. šty Öb as an epithet of the king (Wb. III 412).

(g) Verb used is dʾrʾ; but Empire has smʾrʾ, "mistreat," with variant smʾtʾ, "slay."

(h) Written tp n rmḏ nb, lit. "a head of any people."

(i) I.e., do forced labor.

(j) Written hr šrt.n.f nbt. But Empire has m ḫrḏ n rt.n.t, "harder than I did."

(k) Instead of the last two sentences Aa (cf. Ad) says only: "My name has not reached the Pilot's bark." But Ac and TT 82 have "... the pilot of the bark," probably a better reading. Other Empire documents vary. R's first sentence implies that deceased has committed no reportable misdeed.

(l) Written n ṣʾḏw.t (for n ṣʾḵ.t) nm ḫʾm.t. But Aa has for all this only n ṣʾḵ.t ḫʾm.t, "I have not insulted the God," as in b § S 42.

(m) Written n ṣʾḥw.t. But Aa has n nʾm.t n nbhʾ, "I have not laid violent hands on an orphan," and Cd and Ea have n nbhʾ ḫʾm.t (ḥʾḏ)ḏw.t, "I have not deprived an orphan of his property." This transitive use of nbhʾ is not found in Wb.

(n) Written ṣḏw.t, but with legs determinative.

(o) Empire: "I have not caused anyone's suffering."

(p) Written šḥbd.t, like causative of ḫbdʾ, "blame," for Empire ḫʾbd.t.

(q) Written ḫḏʾḏ t ḫḥḏ n, lit. "the cakes released to." Or translate "the discarded cakes of..."? But Aa (similarly Ea) has merely "the cakes of."”

(r) So T; but R lacks man determinative. The following nt in both suggests emendation to ḫʾbdʾ and translation "in the sanctuary," as already in 18th dynasty in Ae, La, and Pc.

(s) Written ṣ ṣḏḥm.t for n ṣḏḥ(h)t.

(t) Read ḫʾḏ stʾḏ.

(u) Written ṣ ṣḏḥm.t where Empire has ḫʾḏm.t, "I have not quenched."

(v) I.e., when it should burn, as Budge interprets.

(w) Written ḫḏʾḏ peʾḏ ḫʾḏ ṣḏḥm.t, where Empire has ḫʾḏ ṣḏḥm.t, "I have not failed to observe the days for haunches of meat."

(x) Written with genitive nt, "of." But Ea and C 61025 have ḫʾḏ, and Aa has ṣḏḥ, both probably requiring translation "I have not kept cattle away from the god's property (i.e., from being offered to the god)."
BD 125

THE EGYPTIAN BOOK OF THE DEAD

I.e., to the four points of the compass?

Empire: “that day of filling the Sound Eye.”

I.e., the day of full moon, mentioned in BD 140 also.

Empire: “the name(s) of.”

Empire usually: “who are therein.” But Aa adds: “the followers of the great God.”

Follows BD 119.

Written iptPl, with papyrus roll, for ipn.

Cf. in § S 2.

Written hyr-", “doorkeeper,” for ztwPl.

BD 72 follows.

To simplify treatment of this unit, all the OIM documents concerned are here discussed together. The forty-two jurors to whom b’s forty-two denials are addressed are pictured above the denials in M. In both M and R the jurors appear in different guise in the judgment scene (where M shows only thirty-nine!).

Order of names of the jurors is same in R and M as in T, except that R repeats 30 between 10 and 11. T’s order, except for transposition of 10 and 11, is that of Empire manuscript Ea. M has same sequence as T, but in reverse order, except that M omits 25 and repeats 29 at end (which should have been beginning).

The denials are coupled with same names in R and M as in T, except that in R names 25-27 are followed by denials 26, 27, and 25 respectively. Couplings are same in T etc. as in Empire manuscript Aa, except that Aa’s denials 7 and 39 differ radically.

Two other documents, not mentioned in the translation, are OIM 5750 and OIM 17243. Former includes a few words probably belonging to § S 26 f. (see p. 15). Latter shows on one fragment three jurors over illegible columns of text, probably part of b.

Written with 'snnw.f for ‘wun.

Written hbt(y)l similarly T. But this spelling suggests not only M’s ibtPl but also the root hbd < d4, which would give “I have not (one blameworthy things.” Empire uses 4/hbd, “crooked things.”

See note bh. Here written 3wy.

Blank space of three or four squares.

Written zmLi, perhaps for zmty (cf. Wb. III 451).

Written hkt for hkt.

I.e., connived at injustice. Verb is frm.t.

Verb nwh.t is written as in T with words instead of phallus determinative.

Written n(n) nk.t nk.k (for nkk).

Written n(n) rt(rj) l ‘mp/m ‘hl.t, lit. “I have not done swallowing of my heart.” For translation cf. W. Wreszinski in ZAS LXI (1926) 15.

Written Tt, “Lake Land” (see AEO II 117*).

Written hr(t)b.w-p, with seal sign Q 1 for b.

Written ‘dy for Aa’s “dy, probably developed out of ‘qd.

Written n(n) sm r.t, lit. “my mouth has not gone (kept going).”

With snake determinative written like f.

Written ‘ndt. See AEO II 176*-80*.

Or “Great Ones”? Regularly written with ideogram only, but preceded by Wr in TB 2.

Upper and Lower Pomegranate were the 20th and 21st nomes of Upper Egypt (see AEO II 111* and 118*).

Read H‘nryt according to AEO II 181*-86*.

Lit. “my mouth has not become hot.”

Written n(n) fr.t sh.t (for zht) hr r. But Ea has n zhr fr.t hr, and Aa (with § S 27) has more simply n zhr hr, both meaning “I have not been deaf to.”

Written with verb hnty < hnt or htm, “quarrel,” or perhaps < htk, “conjure.”

Lit. “my arm has not gone forth.”

In the Oxyrhynchite (19th Upper Egyptian) nome (see AEO II 111*).

Written hrPl, lit. “faces.”

Written with f for tree determinative.

Written ‘m.f, for ‘ff, later name of Ndft (see AEO II 74* and 77*). Upper and Lower Ndft were the 13th and 14th nomes of Upper Egypt.

Lit. “I have not done haughty-hearted.”

See BD 64 note ao.

Empire and T: “Busiris.”

Cf. Pyr. 892 a.

Written ‘mm-m-b.f, lit. “who acts according to his heart” (cf. Gard. § 182:9).
I have not exalted myself.

Written 'In-st, which Sethe in Pyr. 401 b translates "mit erhobenem Haupte."

I have not lived beyond my means?

Written "In-f, with determinative of deity preceding f.

I.e., "face to face"? But for "a god . . . in my face" Ce and Ea have "the city-god," and Aa has "the god in my city." TB 2: (ntr) m br,f, "(a god) to his face."

Written Zunw for Zw. Written z for s t.

I.e., "face to face"? But for "a god . . . in my face" Ce and Ea have "the city-god," and Aa has "the god in my city." TB 2: (ntr) m br,f, "(a god) to his face."

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I.e., "face to face"? But for "a god . . . in my face" Ce and Ea have "the city-god," and Aa has "the god in my city." TB 2: (ntr) m br,f, "(a god) to his face."

Written Zunw for Zw. Written z for s t.
BD 125  THE EGYPTIAN BOOK OF THE DEAD

du Written with b' for nb of nbh, w't (with hd determinatives) for hbd.t, and dw for sgw.t.
dv Written with b'hd-k'h' for hnb-k'h' and ph'f for phbf.f.
dw Written with sguw-s for sguw, with q for nw-jar and r for papyrus roll.
dx Written rbdh for swb.d.
dy Written s'h', with both h and f made like small ovals.
dz Written s't., "yesterday," followed by "evil" bird, for sfh.

ea Written mrs-pdt for hryt-nfr.
eb Read mn ar't. (mn b'm).l.
ce Written np for fmp.
ed Written with hbyo, probably for hbdt, "blamelessness," but to be emended to hbdm found in Ce etc.
ee Cf. in BD 126 § 8.1.
ef Written with two tick for n of second tr.n. and pr for hrt.
eg Written tr.n. where verb used is regularly rdt.
eh Written nt, "of," for n.
ei Cf. in BD 126 § 8.1.
ej Written with gd.im, "Ye shall say," for gld.xw found in Aa and C 61025 and with n, "to," for in.
kek Written Pthw-r', variant of A's Ppdt-r'.
em Written m'tt for m'n.
enn So Ce etc. also; but cf. Aa: "smwy-priest."
eno Written with t'w.s and 'trwv'd for tgrw'd of Ce and Pe.
en Written hryw'd where Aa, Ea, etc. have sgyru'd, "who put down."
enf Written 'tr'f for Empire kmy's.
eng Written probably g'm for Empire t'mt (see p. 22).

ese Written m'byt t'w smynu'd t'hp, "in that site (of) those who are at peace," where Empire documents (in 1st person) have m'bytetyl hpyt.n.t m and similar.
ese Written hnt', similarly Aa and C 61025, where Ce and Ea have nnt, "city."
esu Written n for m.
esv Written snt'k br m m, "pass thou ..." for swf'n.k br m.
esw Written snt'/ br hynu'd (without negative determinative), "He passes by fahrines!," for Empire swf'n.t
esx Written mst for Empire mst.
esy Written mst't'n.k th'y for Empire tw m't.n.t thhy.
esz At Heracleopolis.

fa These two questions seem to appear in R and T only; but in T the second is a statement instead: "Osiris N. took (them)."
fb Written sw for st.
fc Written h'ly<hy. But Aa uses h'w.t (Ea: h't)<hwt, "lament."
fd Written n qm'I r m w't where Aa has m qm'I n nr (Ce and Ea omit m).
fe Written lw.k r'h.n w't (grammar impossible) for lw.k r'h.t n't.
ff Written masculine for feminine.
fg Written d'y n w'b for Aa's r'yt tbyt.
fh Written hnty n t'h b'd. But Aa has hntw n irp, "Bowl of Wine," and T has hnty frpb, "Master of Cups."
fi Written masculine for feminine.
fj Written twm as in T. But Aa, Ea, etc. have lw', "Ox."k Written twn-n.mst.f. But Aa reads S'dh-n.mst.f, "Toe of His Mother," and T has "He Whom Mut
fintroduced"-variant: Bore."
fn Written b'tf for T's b't, perhaps developed out of verb b'ts.
fno Empire: "I will not open for thee, I will not let thee enter past me, says the doorkeeper of this
gate."
fo Written ght., "jar," for Empire q'bt.
fp MK Pap. Br fragment begins here.
fq T: "shoT. of Min." But Pap. Br has "bs of Min," Ce has "flames of Min," and Ea has "bsw'b" (with same
determinative V 12 found in R and T) of h't.
fq Written with negative m for preposition n.
fr Empire omits "And who . . . ?" and answers preceding question with "Thou shalt tell the interpreter of
the Two Lands."
ft Empire: "interpreter," as before.
fu Empire: "Come."
Empire: "What, pray, is thy condition?"

Written  tw hmbwt  m. But Empire has tw hw.n.f  sw m, "I have kept myself from."

Written nn tw.m mm.m as in Aa.

Written with negative nn for preposition n.

Written with  tw, "thee," for sw and with determinative of h'yt (which should be singular, not plural) erased but not replaced by sky. Since Ce and Ea have h'yt without suffix, they should probably be translated "to (him of) the hall of fire."

As Aa and Ce write "its walls" with feminine suffix referring to h'yt, "the hall." After z'i sw, "floor," Ce has "of its (fem.) house," while Aa, Ea, etc. have "of his house."

Written zby for z. Written Sim, "Image," with determinative of deity instead of papyrus roll.

Written plural for n.

Omission is proved by use of hr.s rather than hr.f (cf. R).

Written nn dwt.f for n d'd.l.f.

Written r' n uwPl, evidently for nfuwPl.

Written bhn for nbn.

Written imypPl (with sign A 1 for A 2) zhmpPl for ummpPl smPl.

Written r' n uwPl.f.

Written pr.n.f for pft.f.

Written m'lt pš tyPl r gs.f for m't.n.f pšn šd r gs.f.

Written n wq with logs determinative for papyrus roll emlm.f for n wq.f smf.

Written with r for sw.

Repeated from § S 2 M. End etc. corrupt.

Written rdcy + determinative of deity for rd.f.

Written ḫ.f, "his heart."

Written n(y) pr.n.f. Or emend to m N f . . . , "it is he who has . . . ," or to m pr.f (cf. note gw), "at his ascent"?

Written sḏm.f, "I conduct," probably for sḏm sw.

Written ḫ.f.

Written m' for m.

Cf. BD 72 § T.

Written ḫ (qew.f).

Written with n w for w w and with ḫ nty for genitive nt.

Written m dd for tw dt.tw.

Souls of Pe and Hieraconpolis mentioned in BD 112-13 follow.

Weighing of the heart before Osiris sitting in judgment.

Qualitative, with s for papyrus-roll determinative.

Written ḫb.tw n ḫ.f n d[t for ḫb n ḫ d[t.

Written (fm m̄t mmt n) (for nbt; cf. T)  ḫmnt n (for m) ḫmnty. That the devouress is feminine (not masculine as given in ḫb.) is clear from her description in Ag (cf. texts seen in R and T).

Written ḫn in for m.

Judgment scene follows souls of Pe and Hieraconpolis mentioned in BD 112-13.

On a yellow background.

Written ḫf[nPl for ḫfPl.
**BD 126**

To be said by Osiris 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 between the needy and the rich, who gladden the gods with the scorching breath of their mouth(s), who give divine offerings to the gods and mortuary offerings to the blessed, who live on truth and sip truth, who lie not and whose abomination is sin, may ye remove all evil from me, may ye blot out my sins, for no foulness 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 ye give me a cake and a loaf like these blessed ones who go in and out of Rosetau.

Pass; come thou. I have removed thy evil, I have blotted out thy sins. What would harm thee is disposed of; I have done away with the evil that attached to thee. Enter thou into Rosetau. Thou passest through the secret portals of the west; thou goest out and in (at) will like these blessed ones. Thou art summoned every day within the horizon.

**BD 127**

To be said by Osiris 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, he has caused that offerings be given to the gods and mortuary offerings to the blessed, who sip (...).

a Vignette (but not text) appears already in MK Pap. Br.

b Written lv wî'î (for i), k r t hr(f undert h).n.f.

Roll for praising the cave-gods.

Said by a man on reaching them and entering to see this god in the house of the nether world.

1 To be said by Osiris N.:

Hail to you, cave-gods who are in the west. Hail to you, Doorkeepers of the Gates, 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, (while ye see) your holy one and your Elders. Ye live as he lives; ye call to him who is in his Disk. May ye lead me to your road, that my Soul may enter into your secrets. I am one of you; I inspire terror in Apophis, while ye do away with your foulness in the west.

Thou art triumphant against thy enemies, great god who is in his Disk. Thou art triumphant against thy enemies, Osiris presiding over the west, great god, lord of Abydos. Thou art triumphant against thy enemies in sky and earth, Osiris N., even southerners and northerners, westerners and easterners. He follows Osiris presiding over the westerners; he is praised before him in the valley. He triumphs in the great Council, he triumphs in the nether world, like the Starry Host. The flame of his Soul shall consume the corpses of the dead who enter into misfortune and whose wrapping is (that of) the perished.

(Ye) who make righteous the Souls of all the blameless blessed and serve the Sacred Land in the house of life, mistress of Souls, according as Re is praised and according as Osiris is praised, may ye guide Osiris N., may ye open for him the gates of the nether
world. May the earth open its twin caverns, while ye make him triumph against his enemies. May ye give offerings to Them of the Nether World. Provide for him the turban rather than (for) its (present) wearer within the secret chamber.

4 26 "Lo, thou art a great one, the true seed, the soul of a blameless blessed one; thou art one who has control of his hands," say they, the Two Comrades, the great and exalted ones, "(O) Osiris N." They rejoice over him, they praise him as (one who is in) their arms. They have given them their magical protection for living. Osiris N. has appeared as the living Soul of Re in the Sky; it has been allotted to him to assume his form. He has been made to triumph in the Council. The gate has been opened for him in sky and earth.

5 (Osiris N., he says: Opened for me is the gate of sky and earth) where the soul of Osiris comes to rest. I have passed through their gate. They rejoice when they see me gone in praised and come out loved. I have (gone on), for no fault of mine has been found and no evil adheres to me.

M1
S 1 (7261) (…) before Him Who Is in His Disk. (Ye) who live as doorkeeper(s …) evil when ye see me. I am one of you; I go to your broad hall every day.9

M2
P 1 723 Roll for praising the Cave-Gods.
S 1 Hail to you, Cave-Gods who are in the west. Hail to you, doorkeepers of the gates; hail to you, doorkeepers of this god. (Behold,) I am come unto you; I am one of you. I have done away with and removed his (evil) from the west. I know all that he discusses with you. I have come unto you; it is I who have gone forth as your doorkeeper. I saw Horus after he had gone forth to the west and had fallen with him who judges his dead, the terror of whose name (hangs) over the west. I see (my) Father Osiris every day.

9 Cf. Naville’s chap. ii of Litany of the Sun, which has same theme and various parallel details.
10 Cf. in BD 181 d (noted in Cg only) § 8 2.
11 Written (slb) fn.
12 Written hr fn, “your face(s),” for slb fn of T, probably intended in Ik and TB 2 also.
13 But Penhemese and T say “in south and north, west and east,” while Ik and TB 2 have “in the Council of every God and every Goddess.”
14 But Penhemese and T probably say “he praises thee.” In passage parallel to R lines 15-18 former keeps 2d person: “Thou followest …”
15 Written ‘ppy (with m for legs determinative) m br-ny-br-ny (for br-n-hr).
16 Other documents each differ. Instead of “he triumphs in the nether world” and following, Empire documents have “O doorkeepers …,” beginning Empire § 8 3 at that point.
17 The n needed here looks more like r.
18 Written st where T etc. have st, “seat.” This whole clause differs further in other documents.
19 For wr m.x m (with T) TB 2 has Hr-hyty mww, “Harakhte. How righteous is.”
20 Written snw m nw fr.y.f. Other documents each differ.
21 Written m (limy) ‘wy.m (see TB 2 and cf. T).
22 Written npl.n.f, with weaponed man of nsp as determinative, for lpl.n.f with legs determinative.
23 BD 129 follows.
24 Follows BD 140.
25 Written with land sign for n of nt.
26 Written (m.) fn wlt.
27 Written htk (for hr), n.f dr.n.f (dw) t.l.
28 Written with r for t.
29 Written hr, singular, where plural is needed.
30 Written like hr, “face,” as in M 733 etc.
31 Genitive nt is written twice. BD 137 follows.
THE EGYPTIAN BOOK OF THE DEAD

BD 128

R P 1 xcviii Praising Osiris.
2 'To be said by Osiris N.:

M
P 1 788 Praising Osiris.

a

R
S 1 3Hail to thee, Osiris Unnofer†, Son of Nut, thou first Son of Geb, Eldest who came forth from Nut, King over the Abydos nome, presider over the west, lord of Abydos, lord of Souls, Great of Dignity, lord of the tf-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 Osiris, that thou mayest save thy Father Osiris.
3 O Osiris, I have come unto thee; I am 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, (I) save thee from them— I am Horus— on this propitious day at the goodly dawning of thy Soul. It exalt(s) thee with itself on this day in thy Council. I have come to Thee; (I am) Horus. O Osiris, pray raise thyself, that thou mayest circle the sky with Re, that thou mayest see the common folk, (for) the only one who sees (them) is Re. ( . . . ) on (this) day of mortuary offerings (of . . . ) and all good (things).
2 Thoth gives to him the (his) spells of the Great One that are in his belly and go forth from his mouth.

b

R
S 1 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 bless(es thee) in this thy Name of Blessed One. It praises thee in that thy Name of Magician. It opens for thee the goodly ways in this thy Name of Upwawet.
2 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.
3 O Osiris, take to thee thy mace, thy standard, and thy stairs beneath thee. Thou presentest gifts to the Gods; thou presentest offerings to those who are in their tomb(s). 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 1 To be said while offering to this God at the w'g-feast.

210
M

S 1 ItP blesses thee in that thy name of Blessed One. (It praises thee in that thy name of Blessed One.) It praises thee in this thy name (of) Magic. (It) opens for thee (the Ways) the ways, that thou mayest come in this thy name of Upwawet.

2 O Osiris, pray come. Horus puts for thee (his) thy Enemies beneath thee.

T 2 A TRULY EXCELLENT SPELL (PROVED) A MILLION TIMES.

a Follows BD 139.
b So already BM 893.
c BM 893: “Busiris.”
d Earlier documents: “of.”
e Written sqftw, “it is exalted,” for sqf tw.
f In BM 893 a hymn to Upwawet follows.
g Written tf (with determinatives of tf-standard and tf-crown), for tf.
h Written mry m Dr t pr hbp m Drw, probably for mry m Dr t pr hbp m Drw.
i Written with sce, “him,” for st. With “O Osiris” and following cf. BD 119 § S 2-3 beginning and 147 a § S 2-3 beginning and § S 1 near beginning.
j Written m, probably for n found in BM 893 (and T?) where R has verb pr.
k Written with Wr for R’s wrP. But imy and pr of following, which presumably represent plural, are both written singular in both M and R and also in BM 893 (where sPf/sPf precedes).
l Written sftw, “it is blessed,” for sftw.
m Written wrPf, nPrf. See grammatical notes on R (p. 27).
n Written nz for sm.
o I.e., “thy spirit” (cf. R).
p Written with legs ideogram only.
q Written with n hh for hh n. BD 142 follows.

BD 129a

R

P 1 xcix Roll for initiating a man and causing that he embark in the bark of Re and his retinue.

1 To be said by Osiris N.: (Osiris N. ferries) the Phoenix to Abydos, Osiris to Mendes. He has opened the cave of the Inundation, he has smoothed the way of the Disk, he has drawn Sokar on his sledge, and he makes powerful the Great One in her instant. Osiris N. (has) followed and praises the Disk. He has joined the (sun-)praising (baboons); he is one of them. He has been the companion of Isis and the associate of Nephthys; he has made powerful their magic spell(s). He has attached the towrope. He has repulsed his enemy, he has restrained his steps. Re extends his hands to him; his Crewe shall not repulse him.

1f Osiris N. is powerful, the Sound Eye is powerful, and vice versa.

2 To be said over this Image that is sketched, sketched on a new, clean, unused sheet of papyrus with powder of glaze and myrrh-water, placed at a man’s breast without its coming (too) close.

2 He embarked in the bark of Re daily, and Thoth looks after him at disembarking and embarking.

3 A truly excellent spell.

4 Thou shalt sketch it in careful outline, likewise the bark of Re. As for the powder of glaze, it is mentioned in order to emphasize the green, this with which the document is to be written.

5 Osiris N. erects the Pillar and sets up the tie-amulet. He sails wherever he will. Gracious is the remark that Thoth made to Re, the sanctuary being content with its Lord Re. Said Thoth: Look after his Soul at disembarking and embarking in the bark of Re, while the corpse is to remain in its place.”
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BD 129–130

M

S

I FERRY [TO Abydos] the Phoenix to Abydos, Osiris to Mendes. I have opened the cave of the Inundation. He has smoothed the way of his Disk, and he has made powerful the royal uraeus in her instant. I have removed evil from him; I have ascended with him. He has (driven away the Mourner), and he (has) restrained his steps. Re extends his hands to him; I have ascended with him. I praise Osiris; (I) continually screech to him. He has gone to your road; Horus sees him when he has gone forth from you.

T

1 This spell which is in writing is to be said, that a man (may be purified) thereby.

5 He is permitted to go forth wherever he will, this (man).

a Cf. BD 100.
b Written with r for n.
c Written 'I(ypl)f with tz sign omitted.
d Introduced by m.f for tw.f.
e Written mtt for tp.
f Follows BD 127.
g Written with hrsk for her.
h Written for disk + falcon-headed god wearing disk and uraeus (latter sign alone is ideogram for Re in M 731).
i Written tmztpr for tmt.
j Written wrt with uraeus determinative, whereas R has determinative of deity.
k Written trnztpr for tmt.
l Written with papyrus roll for qsw; cf. dr.f.n qsw nb hr.t, "may ye remove all evil from me," in BD 126 § S 1 R.
m Written r hrtsk.n.f 'Ibk for tw her.n.f 'Ibk.
n Written with r for tw and with incomplete papyrus roll or land sign for n of nhm.n.f.
o Written amnt.f. n.f h[t]. Deceased screeches as do the baboons who worship the sun at dawn.
p Cf. "May ye lead me to your road," BD 127 § S 1 R.
q Written like hr, "face," as in M 775 etc.
r Written with dww probably for d d.tw and with w wrongly added after determinative of w/b.
s BD 140 follows.

BD 130

R

P

1 c Roll for initiating the Soul forever and letting it board the bark of Re to pass by the courtiers of the nether world.

2 'To be recited on Osiris' birthday.

3 To be said by Osiris N.:

M

P

a Roll for making a Blessed One live forever and letting him board the bark of Re and his follower(s).

a

R

S

Open, Sky; open, earth. Open to me, southerners; open, northerners; open, westerners; open, easterners. Open, double shrine of Upper Egypt; open, double shrine of Lower Egypt. Open, double doors, open, gate(s), to Re, that he may ascend from the Horizon. Open to him, double doors of the Night Bark; open to him, gate(s) of the Day Bark. He inhales Shu; he has created Tefnut. They who are in his train follow him.

M

S

Open to him in the sky; open to him, double doors. Open to him, sky; open to him, earth. Open to him, West; open to him, East; open to him, South; open to him, North. Open to him, double doors, in his horizon. Open to him, gates of the night bark; open to
him, double doors of the day bark. Open to him, bolts of Geb the hereditary prince of the gods.\(^7\) He has created Shu; he has inhale\(^7\) Tefnut. Open to him, Upper Egyptian shrine; open, Lower Egyptian shrine. It has been granted him to enter into the bark of Re and his follower(s).

T
A truly excellent spell (proved) a million times.\(^8\)

R
S 1 Osiris N. is Re's follower, one who takes on his character,\(^b\) who provides for his sanctuary like Horus when his fate overtakes him,\(^1\) whose seat is hidden in the purity of his shrine, an envoy of the god to her whom he has loved. Osiris N. has taken up (truth); he has offered her image. He has taken and bound the shrine.

2 He abominates storms; there is no Starry Host beside him.\(^k\) He has not been kept away from Re or Osiris;\(^1\) he has not been warded off by him who accomplishes with his hands. He has not walked in the valley of darkness; he has not entered the lake of the guilty.\(^1\) He is not of those that pour out time;\(^2\) he has not fallen as prey in the places taken before him around Sopdu's slaughtering-place.\(^p\)

3 \(1\) Praise to you, \(1\) Kneelers.\(^q\) The God's knife is in concealment;\(^3\) Geb's arms become active at dawn. As for him who is indeed refreshed, he shall lead Older than he and younger in his (good) time.\(^s\) Now while Thoth is in concealment he (Thoth) has purified (him who takes account of) millions, who opens the sky and dispels cloudiness from about him.\(^5\) When Osiris N. has reached him in his seat, he (N.) grasps his staff, he takes\(^v\) his scepter, beside Re, (great)\(^1\) of beautiful goings.\(^v\) The Great One (Re) rises after his eye,\(^\nu\) his Ennead\(^v\) being around) his seat.\(^w\) They do away with his suffering and his illness when he is sick.\(^x\) Osiris (N.) has done away with his suffering, he refreshes Re and Osiris,\(^x\) he opens Re's Horizon.\(^2\) (His, i.e., Re's) bark makes its voyage for him (N.); illumined for him is the face of Thoth. He praises Re, (and)\(^3\) he (Re) hearkens to him and has set up obstacles against his enemies.

4 Osiris N. has not been left boatless,\(^2\) he has not been kept from the Horizon, (for) he is Re and Osiris. He has not been left boatless on the great crossing by him whose face is in his knees, for his Name, even Re's name, is in the belly of Osiris (N.) and his dignity is in his mouth. He tells (it) to him, and he hears his words.\(^\text{ab}\)

5 Praise (be) to thee, Re, lord of the Horizon, Osiris, presider over the westerners.\(^2\) Hail to thee, for whom the sun-folk purify themselves and the Sky brings offerings\(^c\) to that great abode past which lead the courses\(^4\) of the rebellious.\(^4\) Behold, Osiris N. is come; he has proclaimed the truth, since [his] marvels are in the west.\(^5\)\(^5\) He has broken the fury of Apophis; he is Ruty.\(^4\) Osiris (N.), he has proclaimed the protection of those who are with him before the great seat.\(^5\)\(^5\) Mayest thou hearken to (him) when Osiris N. enters into the Council.\(^s\) He (drives off) Apophis from Re\(^s\) every day, so that he does not attack him when he wakes.\(^k\)\(^2\) He seizes (the writings); he has received the offerings.\(^s\) He has equipped Thoth with his Eye.\(^m\) He has caused that truth circle about at the prow of the great bark that bears him who is true of speech in the Council.\(^n\) He has established Millions; he has led the couriers.\(^n\) Osiris N. gives to them a voyage in joy of face.\(^k\) Re's Crew circles about, following his beauty; truth rises high, she circles about her Lord. He (N.) gives praise\(^p\) to the Lord of the Universe. He has taken the staff;\(^2\) he has swept the Sky therewith. The sun-folk give him praise as when rises Horus the unwearrying.\(^3\) He exalts Re (by) that which he has done.\(^s\) He has dispelled cloudiness, he has seen his beauty, he has established his course. He circles about, he proceeds to the Bark in the Sky; he shows himself as the sunshine.\(^m\)
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6 Osiris N. is at the great one in the midst of his eye, sitting (or) kneeling in the great bark of Khepri. He comes into being, and what he says comes into being; he is this which circles the sky toward the west. Verily the Starry Ho(st) rise, while Shu is in rejoicing; they take Re's bow rope from his (crew). As Re circles about, he sees Osiris; intrusted to him is Osiris N. in peace, in peace. He (N.) has not been kept away, he has not been seized, by the scourching breath that is in thy instant. No hindrance has gone forth from thy mouth against him; he has not gone to the crocodile. His abomination is crocodiles; they have not attacked him. He embarks in thy bark; he takes over thy throne. He assumes thy dignity; he follows the paths of Re. His praises shall drive away that noxious one who comes afame against (thy) Bark (in) this great district. Osiris N., he knows him; he cannot reach thy bark (while) Osiris N. is (therein). It is he who makes offerings to the Gods and mortuary offerings to the blessed.

T 1 To be said over an image of this initiate 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, oxen and fowl, burnt incense, and all (other) good things on Osiris' birthday.

2b If this is done for him, his Soul shall stay alive forever. It shall not die again.

3b (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, Hi8ty. (as though) found in a mountain cave.

5b (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 heart(s) of men and Gods and the blessed and the dead. His corpse and his Soul shall live forever; he shall not die again in the god's domain.

7b He shall not be left over on the judgment day; he shall be justified against his enemies. His offerings shall be on the altar of Re daily.
TRANSLATIONS AND NOTES

BD 130

Written hr nfm br, f. WRw3pl r f bna brtwp1 r wh fp (with lega determinative).f. But CT says fn m tr, f sm, f WRpl tp, f \(^{1}\)H\(^{2}\) j r nas (with disk etc.), f. "Who, pray, will lead the Old and take account of the Young in his (good) time?"

Written tr.n, f q(twp) n (tp) hnp3 plp3 lbp3 (for bpl) . . . . CT says instead "he purifies him who takes account of millions and has been taken account of, who opens . . . ."

Written zsp.n.f, "he has taken," in R and T.

Written bnm.f, "he goes against," for f bntwp nfrwp1 of CT.

Written with Pefj br st.f for CT's Pefj.f bhp2 st.f.

Written mnm.f. But some CT documents use mnmj.f, "when he dies."

CT seems to prefer "I do away with suffering, I refresh him who undergoes it."

CT: ". . . the horizon for Re."

CT: "for Re's name is in my belly and his dignity is in my mouth. He has told it to me, and I am one who hears his words."

Written bph(w) n, f Pt.

Written wzn(twp).j.

Written bpl3pl f m mntywpl. But CT has B\(\text{H}\)w m mnt (later regularly mntytw), "(the god) B\(\text{H}\)w is in the west," and suffix f seems to occur in R only.

But CT omits mfr used by R and T, and Empire documents substitute hr, both apparently meaning "of Apophis and Ruty."

Written m.n.f mkt(t) imytwp1 f tp st wrt. But CT has ink m n k wp li t k b mt imy wp st wrt, "It is I who proclaim to thee: 'Behold, I am come,' (Oh thou) who art before the great seat."

Written with hhrp for hr found in T. But CT and Ea use hr, also say "thy Council."

Written tw sbrj with determinatives of hhrj, f. f ph hr R\(\text{r}\). But CT prefers nhm.f R\(\text{r}\) m f ph, "I rescue Re from Apophis."

CT documents vary, seem to prefer n phf sw rs, "he has not attacked him while awake."

CT: O Superintendent (Rufj), I seize the writing, I receive the offerings."

CT: "I equip Thoth with what he has done."

Written with hry m"h-br. But CT prefers h\(\text{r}\) . . . . "(when) he who is . . . enters . . . ." though even some CT documents use hry.

Written m h\(\text{r}\) hr. But CT etc. usually say m h\(\text{r}\)wp tpj, "in sheer joy."

One CT document uses name; otherwise CT and later documents say "Praise is given."

Name in R only.

Three CT documents add "for him."

But CT says "His bark circles the sky to the sunshine."

Le, but not CT, inserts "Thoth." Ea: "Osiris N., he has brought Thoth," or " . . . Thoth brings to him."

Written H\(\text{H}\)b\(\text{b}\)(j) where CT has Wbswp as deities. Cf. note k.

Written \(\text{t}3\)bwp1.f, where CT etc. use fswp1.f.

But CT says "Re circles the sky at my command in peace and contentment (ibhp)."

Written . . . fn hh imy wp (with sun determinative).k. But CT varies between n tf wt hh n tt (with animal head or diagonal stroke as determinative).k, "the scorching breath of thy (uraeus-)headdress has not seized me," and n tf(twp) N. pn fn . . . . , "this N. has not been seized by . . . ."

Written m td. But CT has hr \(\text{wp}3\) l\(\text{wp}\) (var.: \(\text{ldwp}\); cf. \(\text{ldwp}\) in Wb), "on the paths of pestilence."

Written but.f \(\text{m}\) l\(\text{ywp}3\) n3 wp. But CT has but k\(\text{r}\) hr l\(\text{wp}\) m3 a but.l pw gb (var.: \(\text{hwp}\) with water determinative) n phf wt, "(but) the abomination of my spirit is fallen thereby. My abomination is the flood (var.: "\text{b}\text{shum}""); it has not reached me."

Empire inserts "(O) Re."

Empire writes w\(\text{wp}3\) R\(\text{r}\) dw\(\text{wp}\) f r (similarly T). But CT has \(\text{wp}3\) R\(\text{r}\) wbh (var.: \(\text{wpb3}\)) ink, "the paths of Re and the constellation (var.: 'the stars'). It is I who."

Written r Wr(tk) hr.

Written tw Wsr N. rh sw nn phf l\(\text{wp}\) lw (for l\(\text{wp}\)l) Wsr N. (im.f). But CT has "I know them by their names; they (can) not reach thy bark while I am therein."

With § T 1 f. cf. BD 153 § T.

Empire text is clearer: "To be said over the bark of Re, inscribed with Nubian pigment in a clean place, after thou hast put an image of this blessed one at its prow. Then thou shalt inscribe."

Cf. BD 133 § T 7 end in As and 137A § T 4 in As and Ea.

Written tw (for r) nhh.

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BD 130–132

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b With § T 3-6 cf. BD 134 § T 5-8 in Cg. With § T 3 alone cf. BD 137A § T 1 in Aa and 8 end in Ea and
148 a § P 3 beginning.

b On name see Gard. p. 541. Same name occurs in BD 64 § T 3 variant in Aa, Ce, Cg, etc.

b T and BD 134 Cg insert m.

b With § T 5 f. cf. BD 133 § T 6 f. in Aa.

b Cf. BD 133 § T 9 in Aa and 134 § T 10 in Cg.

BD 131

a

P 1  111 Spell for proceeding to the Sky beside Re.

2 To be said by Osiris N.:

S 1 3 Re it is who shines this night. As for every man who is in his train, he shall stay alive as a follower of Thoth. He shall give 'the crown' to Horus this night and joy to Osiris, because he is one among these while his enemies are well disposed of.

2 Osiris N. is Re's follower, one who takes on his character. He has come unto thee, his Father Re; he traverses Shu. He has summoned the Coil (of the crown of the North); he has taken the place of this Authority. He has settled accounts with his noxious one who is in Re's way. He has become a blessed one; he has reached this Eldest One at the limits of the Horizon. (If) the Coil repulses him, (he) bears thy Soul behind thee; thy Soul becomes mighty through dread of thee and respect for thee.

3 Osiris N. is one who issues commands to Re in the Sky. Hail to thee, great god in the east of the Sky. Thou embarkest in the bark of Re as (does) the divine falcon after he has issued commands and has smitten with (his) Staff, with his scepter. Osiris, who bears thy Bark; he sails in peace to the beautiful west.

4 Atum speaks to him: 30 Would anyone enter? The Sun-snake is Millions (of cubits in size), extending Two Million (from) Starboard to Port, so that the lake of Millions is held back. The whole Ennead is these on every side of him, divided into the section(s) I mention. (Each) route (lies) between each Million[s] and its mate. It is a route of fire; they circle in flame around him, around him."

a Ea: "I am that Re who shines by night."

b Or "dawning"? With either translation the accession of Horus as heir of Osiris is meant.

c As in BD 130 b § S 1.

d Osiris N. is one who issues commands to Re in the Sky. Hail to thee, great god in the east of the Sky. Thou embarkest in the bark of Re as (does) the divine falcon after he has issued commands and has smitten with (his) Staff, with his scepter. Osiris, who bears thy Bark; he sails in peace to the beautiful west.

e Atum speaks to him: 30 Would anyone enter? The Sun-snake is Millions (of cubits in size), extending Two Million (from) Starboard to Port, so that the lake of Millions is held back. The whole Ennead is these on every side of him, divided into the section(s) I mention. (Each) route (lies) between each Million[s] and its mate. It is a route of fire; they circle in flame around him, around him."
S 1 5I am the Lion who has gone forth with "the bow.\(^b\) (He) has shot, he has netted; he is the eye\(^c\) of Horus.\(^c\) (The eye of Horus has come through)\(^d\) this period; Osiris N. (has) reached the shore. \(^{14}\)Come in peace!"

\(^a\) Written \(phr\) alone in R and T, \(phr\) \(sw\) in Empire.
\(^b\) The words \(grh\ \(pr\), added in margins at end of line 5 and beginning of line 6 respectively, are omitted in translation. They are not found in parallels, nor do they belong to adjoining spells.
\(^c\) Written with \(st.y.n.\) for T's \(st.y.n.f\) and with \(\delta d.s.f.n.f\) for \(\delta d.f.n.f\). Empire uses 1st person throughout.
\(^d\) Supplied from Empire. T also omits.

R

P 1 cuitRoll for initiating the blessed one into the mind of Re.
2 To be used on the day of the new-moon feast.
3 To be said by Osiris N.:

\(a\)\(^a\)

M.\(^a\)

P 1 888Spell for protecting the bark of Re.\(^o\)
2 889To be said by Osiris N.:

S 1 887Thou risest in thy horizon; thou shinest in the evening. If thou passest \(\langle by\rangle\) the Sound Eye (of) 8887 cubits, \(\langle then\rangle\) ascend, (O) Re who circles about in this his delightful shining.

2 Pray lift thyself, for thou hast ascended, (O) Re 885who is in his shrine, because thy enemies have been brought for thee beneath thy sandals. (There come to thee) \(\langle the two sanctuaries\rangle\).\(^7\)

M.\(^a\)

S 1 887Thou risest in thy horizon; thou shinest in the evening. If thou passest \(\langle by\rangle\) the Sound Eye (of) 887 cubits, \(\langle then\rangle\) ascend, (O) Re who circles about in this his delightful shining.

2 Pray lift thyself, for thou hast ascended, (O) Re 881who is in his shrine, because thy enemies have been brought for thee beneath thy sandals. There come to thee \(\langle the two sanctuaries\rangle\); \(\langle they give thee praise\rangle\) every day. \(\langle If thou passest \langle by\rangle\rangle\) the Sound Eye (of) 7 cubits, thou ascendest to \(\langle thy\rangle\) \(\langle thy\rangle\) horizon every day forever.\(^w\)

R

S The gods 14who are in the Sky, when they see Osiris N. they give him praise like Re. \(\langle He\) is\rangle\) the Great One \(\langle who\) seeks the coil of Re and counts its needs. This Osiris alone is sound of character in that first body of those who are in the presence of Re \(\langle every day\rangle\).\(^v\)

\(\langle Osiris\) N. is sound on earth and in the god's domain, sound like Re every day. \(\langle Even\) if
Osiris (N.) hastens, he shall not weary in this land forever. How good it is to see with the eyes, to hear with the ears, truth twice over. Osiris N. (receives offerings) increase(d) twice over in Heliopolis. He is Re whose courses are concealed in the train of the deep. He tells not what he (has) seen, he repeats not what he has heard, in the house of Him Whose Face Is Hidden. Exultation and rejoicing (are made for) Osiris N., the divine body of Re, in the bark while (crossing) the deep (among) those who gratify the spirit of the God with his desire. Osiris N. is a falcon large of form.

To be said over a bark 4 cubits long made of papyrus material and having the Council on board, with a Starry Sky made under it, purified and cleansed with natron and incense, after thou hast made an image of Re on a new bowl inscribed with Nubian pigment and put into this Bark and after thou hast made an image of this blessed one whom thou lovest in this Bark.

He (shall) sail in the bark of Re, and Re himself shall see him therein.

Do not use it for anyone except thine own self—even thy father, thy mother, or thy son. Be very careful.

Initiating the blessed one into the mind of Re and putting his might before the Ennead.

Then the gods shall see him as one of themselves, the dead shall see him (and fall) on their face(s), he shall be seen in the god’s domain like the couriers of Re.

In CT also (unpublished).

Written  probably meant for Empire edj(m), “food.” But CT regularly uses edj.

CT and Empire: “Nut.”

CT omits. CT: dbn.f.

Written  bekh(l(m))(for lbj).k bsw. But CT and Empire use bpsw, “vertebra,” for bekh(l); and some CT documents have a variant bekh(l), “spew forth,” for lbj.

After “truth” CT says: “The Followers circle about (pfr; var.: pns, ‘split’) when thy (var.: ‘the’) bark sails to Nut, and the Elders tremble at thy voice.”

Written sfr.n.k; but n is not found elsewhere.

Written sfr.m.k, “thou hearest,” for li.k, as a result of confusion of legs and ear signs in hieratic.

Written bry sm(m)pl ‘Itn. CT documents vary; some say bry sm(m)pl t(psw) (var.: t(m)pl), apparently “under the pates of 1 . . . 1 (var.: ‘the disks’).”


Written pfr.k with Aa etc. CT: n dbn.k, “because thou circlest.”

CT spell ends here. Some CT documents add title: “SPELL FOR SAILING IN THE GREAT BARK OF RE.”

Follows BD 142.

Properly title of BD 101.

Written r for br; so M4 also.

Cf. in BD 101 § 8 2 R.

Written lrprpl for lrty; so M4 also.

Follows BD 134.

Written k r for r.k.

Cf. in BD 15 § 8 3.

Written as “his.”

BD 102 follows.

Written m rdj, “in giving,” for T’s m(j); Ea etc.: Wsr N.

Written zp r, “twice,” in R and T; emend to r’ nb found in Aa.

Written simply Wsr N. h(l)pl in Aa also. No verb nor m of predication has been noted in any document.

As etc. insert pft.

Written ml m, “how 1” Perhaps emend to m found in Aa; but Ea and Eb have mm, “among,” and T has ml, “like,” “as for.”

Written O in O, O in P; read ir m lru (not in Wb.) wdc.


Written sgrd for sglm; found in Eb and T.

Written with ml’s for ml’s.

Cf. BD 136 § T 3, 137.4 § T 8 beginning in Ea, and 161 § T 3.
BD 134

R

P 1  cII Praising Re on the day of the new moon, causing that (he) sail in the Bark.

2 'To be said by Osiris N.:

S  Hail to thee, Re in the midst of his Bark, rising as the Rising One, shining as the Shining One, imprisoning Millions at his will, turning his face to the sun-folk. Khepri in the midst of his Bark, he has overthrown Aposhis every day. It is ye children of Geb who overthrow the enemies of Osiris, the attackers, when they deal evilly with the bark of Re. Horus cuts off their heads toward the sky as birds, their buttock(s) toward the earth as goats and toward the water as fish. (As for every) male and every female adversary, if they attack Osiris N., whether they 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), decapitates them. Be dumb and deaf before Osiris N. as before Re, this god great of terror, great of esteem. He purifies himself with your blood, he drinks of your red blood, (O) attackers, when they deal evilly with the bark of Re.

T 1  To be said over a falcon with the white crown on his head, image(s) of Atum, Shu, Tefnut, Geb, Nut, Osiris, Isis, Horus, and Nephthys having been sketched with Nubian pigment on a new bowl put into this Bark together with an image of this blessed one, its body of pine, anointed with ointment (such as is used) for a god's limbs, consisting of ḫknw-oil, put behind these deities, to whom are to be offered burnt incense and roast fowl.

2 43 This is praise of Re truly.

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

M

P 1  s888 Ascending to the bark of Re on the day of the new moon.

S  s888 Hail to thee, Re in the midst of his shrine, rising in his horizon as he shines every day.

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a Similarly Eb and T; title varies in other documents.

b Written ḫḏw ḫḏp, similarly Ec. But Ea etc. have ḫḏ b ḫḏp and similar, “speaking that millions may rejoice.”

c Similarly As. But Ea, Eb, and TT 82 add “N.”; Ec substitutes “Re.”

d Written with n, “of,” for sl found in As, Ea, etc. Egg determinative of fm in Ea suggests that “stone” here represents “eggsHELL.”

e Written with m ṭrty, “from the two sanctuaries,” similarly T, for pr m ṭrty of As, Ea, etc., and with swt for sf.

f Written gb ḫḏ. Ea etc. write as imperative plurals.

g “His mother Isis bore him, Nephthys nursed him.”

h Written m ṭrtn sn n ḫr ḫ ṭr nym, similarly T and Ec. The words supplied in translation are not needed in Empire version as they are in R.

i Empire: “head.”

k A passage that follows in Empire is omitted by haplography as in T.
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1 So Aa also. But Ea has Swty, TT 82 and Ec Sts, "Seth." Those documents, then, list exactly the great Ennead of Heliopolis.

m Wb. still translates ' as "cedar," though V. Lorez and later E. Chassinat disproved this. See latter in Revue de l'Egypte ancienne III (1931) 159-64. S. Smith, The Statue of Idr-Mi (Ankara, 1949), equates ' with cuneiform udu and interprets it as "maple" (see AEB No. 1644).

n Empire merely says "anointed with thknw-oil." O Empire omits.

p Ea: "This is praise of Re when this bark of his sails. One who recites it to him shall be with Re every day (and go) to every place whither he journeys. It is (a means of) slaying Re's enemies truly." Aa and Eb similar.

q BD 133 follows.

BD 135

R
P 1 c\'Another spell, to be said when the Moon is waxing on the day of the new moon.

2 To be said.

S\nOpen thou to Osiris N., open thou to me, storm cloudiness b (that) clothes and preserves the beautiful Horus every day. (O) great of forms, weighty of might, who dispels the cloudiness (from before Osiris N.), d behold, e he comes unto thee, Re, sail (ing), f (N. is one) of those 4 gods who are at the side(s) of the Sky. Osiris N. arrives on duty, having escaped from his present bond.

T As for one who knows this spell, he shall be an initiate in the god's domain, h if he shall not die again, he shall eat beside Osiris. i As for one who knows it on earth, he shall be like the God, he shall be praised by the living. He shall not succumb to the might of Bastet. He shall attain to a good old age.

a In CT also (unpublished).

b CT: "Open thou, storm that veils the Sun."

c Written umk.j swefj, "ho . . . ." Emend to match CT and Ga.

d For "from . . . ." CT has "by his scorching breath."

e Written m.n for m.k.

f Written sgd.n.f, "he has sailed," for m sqdwt and similar found regularly.

g Written spr Wsr N. m hwj.f h\i m nh.f n wmt(y)\n, similarly T. CT: sr.i n.k (var.: sr [with determinative of 'foretell,' 'proclaim'] n.k N.) lmy hwj.f hi (with legs determinative in B 1 Bo, probably for h\i found in Ec and later; var.: hny m) nh.k n wnt h\j.k, I 'attain' (var.: 'N. 'attains') to thee, (god) who is on duty. Thy bond falls away (var.: 'joy is in thy bond'); thou never repulsest." On last statement cf. Gard. § 188:2.

h Cf. BD 84 § T beginning and 155 § T 3 beginning.

i Ga adds "every day."

BD 136a

a

R
P 1 c\'Another, to be used on the day of the 6th-day feast, the day of sailing in the bark of Re.

2 To be said by Osiris N.:

S Behold indeed the Starry Host in Heliopolis, the sun-folk in Kheraha, the offspring of 1000 gods. b (O god who has bound on (his) band c and grasped his steering oar, Osiris N. (has been assigned) d with them to the (rigging lofts) e and shipyards of the gods. Osiris (N.) takes therefrom the bark recurved (at its ends), f that (he) may ascend therewith to the Sky. When they sail therein with Re, he (N.) sails as the (monkey) g who wards off the surf that (covers) b that district of Nut h to that stairway of Sebeg.

b

S The heart(s) of Geb and Nut are glad, (for) the Name of the new and youthful one has been repeated. The beauty of Re exists by his magic power; k Wnty i is what he is
called. Thou art the inundation, (O) Eldest One, Father of the gods, who tastes better
than date(s)im in the heart of him who cannot be attacked, lord of roaring, rouser,
courier of the Ennead, esteemed, become a soul, prepared against the gods. (Mayest thou)
rescue Osiris N. from him who does him harm, that one who has interfered with
him; may his heart be valiant. Mayest thou make Osiris N. prevail against all the
gods, the blessed, and the dead. He is mighty if the lord of might is mighty. He is the
lord of Truth, one who issues command(s). His protection is the protection of Re in the
Sky.

c

R
Mayest thou let him pass by thy bark, (O) Re, in peace. Make way for him, that thy
bark may sail, (for) his protection is thy protection. It is he who keeps the crocodile
away from Re every day.

d

R
He has come like Horus who keeps the Horizon clear; he has announced Re at the
gates of the Horizon. The gods rejoice over him at his approach, (for) the odor of a
god adheres to Osiris (N.). The noxious one shall not attack him; those who are at
their gates shall not assail him. He is the Hidden of Face within the Temple, in charge
of (the sanctuary).

e

R
S
34(N.) is one who brings (the god's) words to Re. He has come; he has reported the
message to its Lord.

f

R
S
He is this stout-hearted one, weighty of might among (those who make) offerings.

Tad 1
To be said (by a man) over an image of (this) blessed one put into this Bark, while
(thou) art pure and clean while censing before Re, with bread and beer, flesh and
fowl. (It is) (a means of) sailing in the bark of Re.

2 As for a blessed one for whom this is done while he is among the living, his name shall
not perish forever, and he shall be a holy god. No evil things shall befall him, and he
shall be a blameless blessed one in the west. He shall not die again. He shall eat and drink
with Osiris every day; he shall be drawn with the Kings of Upper and Lower Egypt. He
shall drink (water) from the overflow of the Nile; he shall take sexual pleasure; he
shall go forth by day like Horus. He shall live; he shall be like a god; he shall be
praised by the living like Re.

3 Watch out for thyself very, very carefully. Do not use it for anybody except thine own
self.

a BD 136 a, c, d, and e occur, but separately, in CT also (unpublished). With d cf. BD 144 g.
b An m at end of line 4 has been erased.
c Written sḏā. Is sah, fillet, or (mummy-) bandage meant?
d Written ȝḏ.n.l mḏw Wsr N., “I have judged Osiris N.,” for ȝḏ Wsr N. CT has hš.š r.š, “I go down
indeed,” as variant of ȝḏšš.
e Written sḏšš.nšš for CT’s sḏšš.nšš (cf. Wb. IV 293, sḏšš, “Schnur”).
f Originally written hšš r ḫwšš, then flower determinative added above r and d added above p. Read (n)ḥšš r ḫwšš, for which CT usually uses ḫwšš or ḫwšš. As to ḫwšš, cf. Sethe in “MIFAO” LXVI (1934) 116, where in Pyr. 1162 he reads mr ḫwšš and translates as “der gewundene Wasserlauf.”
g Written gššwty for gšš or gšš < gšš.
BD 136-137

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h Where some Empire documents use hr or hry, R has only what looks like a papyrus roll written over foot of wtr sign.

i CT has following or similar: “I sail therein with Re, I sail therein with (him) as the Monkey-hearted One. I shove off therein to that district of Nut, to that stairway of Sebeg.” Cf. stairways commonly shown in BD 110 b.

k Written wnm nfr Th m lhwPt.f. But Cg (Pl. XVI 17) has n Wn-nfr m lhwPt.f. “to Unnofer by his magic power.”

l Written wnm pn, “that ye be.” Emend to match Pb etc.

m Written wny dpt bns, lit. “who surpasses the taste of sweet.” Verb wny is written like zny, followed by bird and “evil” bird, a combination not found in Wb.

n Written nka + Seth animal, probably for nkh. But Pb has kh(?) It, Cg etc. khb It, “violent of strength.”

o Written hptlty1 with legs determinative, though determinative in Ea etc. is sun disk.

p Pre-Saite documents add: “of Upper and Lower Egypt and their magic powers (later var.: ‘blessed ones’).

q Elsewhere: “Osiris N. is might, the lord of might,” and similar.

r Or “executes”; irr permits either meaning.

s Plural in T. But for irr wr Pb (similarly Cg) has irr Wd[y]t, probably “begetter of Uto.” Ea, on the other hand, has irr n Wd[y]t, “whom Uto fashioned (i.e., bore).”

t Written m ‘wy.j, “by his hands,” for usual mktPl.f.

u Written n for m.

v Written hr as in T. But Ea, Cg etc. use m, “in.”

w Written with wtr.f, lit. “his way,” as in T, where CT has irr n.f wtr.f, “make way for me,” and similar.

x So if we omit in translation rd[t], not found elsewhere, which makes R say literally “his protection gives thy protection.” Here CT inserts: “Whatever happens to me, the like shall happen to him, in case thou dost (gr trw.k) anything evil against me.”

y For “like Horus . . .” CT has “today (with) those who keep clear the horizon of the sky.” Another CT version has “. . . with the uplifters (m ntwP’; or ‘with the reckoners’?) of the horizon.”

z Written lw1 wsr (for sty) nfr (r) Wrwr (N.).

aa Written “Letopolis,” but cf. CT and Empire.

ab R and T omit nfr regularly found (singular in CT, plural in Empire).

ac Written smt.n.f as in T. But CT and some Empire documents use sdb.f, “that I may ‘explain’ (lit. ‘chew’),” and similar.

ad § T applies to BD 136 as a whole.

ae So T also.

af Written with plural marks for pm.

ag Written lw alone for lsr tw found in Pb.

ah Written hr isr smtr.f instead of Empire smtr.t, “censed.”

ai Written qpt pm (for pw).

ak Elsewhere “he.”

al Written lw.f wnm [n].f lw.f sfr[w]r[vw][n].f.

am So T also; Ea etc. add “every day.”

an Written lw.f sfr.n.f for lw.f sfr.f mw.

ao Written hbt lwv. Ea: b(1)b(1)It alone, “water hole” (similarly Cg).

ap Cf. BD 133 § T 3 and 161 § T 3.

aq BD 138 follows.

BD 137

R

P 1 cVIT Spell for causing the flame to ascend.

S 1 §1To be said by Osiris N.;

O Osiris N., thy hand is the hand of Osiris presiding over the westerners while the eye of Horus is upon them. Osiris N., all thy enemies have been overthrown. Osiris presiding over the westerners is Osiris N.
TRANSLATIONS AND NOTES

BD 137–139

Md
P 1 Spell for causing (the flame) to ascend.
S O Great One, make sound for me the eye of Horus to provide his protection. He has circled about before him; he has come (to) drive away the storm. Horus ascends when it has gone. If he prospers, I prosper, and vice versa. The eye of Horus prospers; his hands have not been repulsed; he has circled about.
T A truly excellent spell (proved) a million times.

a Follows BD 138.
b Written šu(t) m tr(l) ḫw ṭāw [N.]. As written, without additions or omission, this would mean “Horus begets Osiris N.” T: šu.l (m) tr R¹ ḫw ṭāw N. pm., “I am the eye of Re, (even) Horus, this Osiris N.”
c BD 140 follows.
d Follows BD 127.
e Written with r for t.
f Written šu n.f r, probably for šu.n.f r.
g Written like ḫw, “face,” as in M 733 etc.
h Introduced by r for šu.

BD 138

Ra
P 1 Spell for entering Abydos.
S 1 O ye gods who are in Abydos, the total Council, the whole of it, come rejoicing at my approach. I have seen assigned to me my Father Osiris from whom I came forth. I am that lord of Athribis, heir of the red (lands), who has seized all and is unconquerable, whose eye prevails against his enemies, who saved his Father from being snatched away by the flood (and saved) his Mother, who smote his enemies and drove away 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 his Father’s estate in his hands.

a Follows BD 136.
b Introduced by š for preposition m.
c R alone has “Re.”
d So T also; Empire: “Egypt (Kmt, ‘the Black’).”
e Latter stands alone in Empire.
f Written šu.k gr t ṭāw(y) ṭu (for T’s r), “Be not silent, O mighty one, about.” Emend to match Ea.
g Written m ṭu.t ṭu in T; Ea: m n“,” of the best.”
h BD 137 follows.
i Written nt for m.
j Written šu.f (for šu.t) ṭāw.
k Verb written with legs only.

BD 139

M
P 1 Praising Atum.
S HAIL TO THEE, Atum. I am Thoth; I judged between the Two Comrades. I did away with their fighting. I am Thoth; I have ascended on the beautiful ways of (the west).
am) one who has judged, because I am one who has ascended with thee, one whose throne has been assigned to him in Heliopolis, one who has heard his cases every day.\(^c\)

\(^a\) Cf. BD 123, also 125 superscription in Nav.

\(^b\) Introduced by eye for \(r\) for \(tw\).

\(^c\) Cf. BD 153 § 8 end; BD 128 follows.

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**BD 139-140 THE EGYPTIAN BOOK OF THE DEAD**

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**BD 140**

**R\(^a\)**

P 1 \(^c\)\(villi\) 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 When the Mighty One dawns shining in the Horizon, when Atum dawns at the odor of his fragrance, while the blessed one shines in the Sky, the \(Bnb\)-House is in rejoicing, all those who are with them likewise. 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 (the Ennead) have caused to flourish.

3 He has ascended, his mouth being the mouth of His Majesty. His diadem rests in its place on His Majesty (in) this 4th hour of the night, the land being 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 ancestor, the Sound Eye being in his head. (His are) Re-Atum, the Sound Eye, Shu, Geb, Osiris, Sutekh, Horus, Montu, the inundation, Re forever, the Traverser of Eternity, Nut, Isis, Nephthys, Hathor, the Victorious Uraeus, the who loves his Father, Truth, Anubis, earth, the children of Eternity, and the Soul of the Mendesian nome.

4 (When) the Sound Eye has been checked 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 hand(s) supporting it. Then festivals are celebrated for every God. They say: "Hail to thee (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 driven away. 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 \(hmj\)-stone set in gold. Offer 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 towed 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: \(4\) good bread, white bread, 5 (loaves); \(4\) incense (in the form of) white bread, 5 (loaves); \(4\) flat cakes, 5; \(4\) natron, 1 basket; fruit, 1 basket; \(4\) roast meat, 1.

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TRANSLATIONS AND NOTES

M1

P 2 738 To be said by Osiris N.:  
S 1 When the Mighty One dawns in the sky, 738 Re shines for him in his horizon; when Atum dawns, he pours out his fragrance. Let the greatness of his priest be told to his Ennead.  
738 The water of the gods (comes) from the Sound Eye given to its Lord; it (the Eye) has given its bowl to the Ennead.

T 4 A truly excellent spell (proved) a million times.

S 1 738 The sound1 of jubilation is (in) the sky, while great joy circulates at the dictum of cont. Atum.

(....) Given (him)  
2 738 Re, Atum, the Sound Eye, 754 Osiris, Geb, Shu, Tefnut, 764 the Ram of the Mendesian nome, Montu, the Inundation, 764 the Two Comrades, Hathor, Isis, Nephthys, 754 Nut, the Birth-Goddess, Earth, Eternity, 757 Horus, Neit, Uto, 760 Truth, Re, 762 and the (his) Children of Eternity.

T 3 760 An altar (to) Re, an altar (to) Atum, an altar to the Sound Eye. 760 These (are)  
1 on behalf of thy father . . . . . . . 760 white bread in 1flat1 loaves, 1; 760 bread and beer, 4 (HELPINGS); 760 white bread in 1flat1 loaves, 6; 760 meat, 1; roast, 1; 762 incense in 1flat1 loaves, 1. x

a Follows BD 137.

b Same date occurs in BD 125 a § S 3.

c Written hr st(f) (hr st(f))1  for (hr st(f)), similarly T. But emendation to hr att, "pouring out" (instead of "at the odor of"), based on M’s st(l)f, seems possible.

d Written m (hr is normal according to Wb. II 332) r’ n. Or should we translate literally “with the mouth to”?

e Lit. “in this hour of night filling 4 hour(s).”

f Written mt tp’ f. Or may ‘ be read as disk to make mt tp’ f, “as (on) his 8th (lunar) day” ? But T has mt zp tp’ f, “as in the beginning.”

# Written as a list of names etc. only. For words supplied at beginning cf. M. On last term see AEO II 150*–52*; “Soul” should properly be “Ram,” as in M.

h Written hmt; T: hmt n.tw.

i Both R and T write m for n.

k Written hmt. But T has hknw n, “praise (be) to.”

l Written hm’t’s, a red stone from Nubia according to Wb. But T has m’t’s, with which cf. m’t’s, a mineral found near Elephantine according to Wb.

m Written bn’; supply lrt from T.

n Written hnnpt; translated as in J. H. Breasted, Ancient Records of Egypt IV (Chicago, 1906) § 233.

o Is this the scribe’s way of saying that his source was incomplete?

p Written dgr1 for dgr1.

q Written t’y(t) for t’y(t).

r Written just like the word cited in note p.

s In the blank space below is inserted a demotic note. Dr. R. A. Parker, who kindly examined it for me, reads this as bn w del 7a hr f. “There is no lack of writing on it.” I.e., nothing has been omitted here.

† Follows BD 129.

u Introduced by m, possibly for ltr not found elsewhere.

v Written nt, probably for n.f.

w End of rubric, not translated, is written n n t stroke.

x BD 127 follows.

BD 140–141

R

P 1 cix 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.
THE EGYPTIAN BOOK OF THE DEAD

2 To be used for a man or for his Father or mother at the festivals of the west. It is (the means of) his initiation into the mind of Re and into the mind(s) of the Gods with whom he is to be.

3 To be said on the day of the new-moon festival by Osiris N., when he has offered bread and beer, oxen, roast fowl, and burnt incense, they being offered to Osiris in his every name as what Osiris N. has given.

1. To Osiris presiding over the west, great god, lord of Abydos, 4 times; to Re-Harakhte, the Deep the father of the Gods, Truth the daughter of Re, the bark of Re, Atum, and Khepri; the great Ennead and the lesser Ennead; Horus the lord of the Coil; Shu and Tefnut, Geb and Nut, Osiris, Isis, and Nephthys;

2. (Her of) the Spirit-House, Lady of the Universe; Storm Cloud of the Sky, Holding Aloft the God; Her of Khemmis, Who Wrapped the God; the Hidden One Presiding Over Her Place; Her Whose Love Is Great. Red-haired One; the Possessor of Life, Bright-red-haired One; Her Whose Name Prevails through Her Art; and the bull, male of the cow(s);

3. the good Power, opener of the Disk, good steering oar of the northern Sky; the circler, leader of the Two Lands, good steering oar of the western Sky; the Sunshine dwelling, in the house of the Divine Images, good steering oar of the eastern sky; the foremost one (dwelling in) the house of the red ones, good steering oar of the southern sky;

4. Imset, Hapi, Duamutef, and Qebehsenuf; the twin sanctuaries of Upper Egypt and the twin sanctuaries of Lower Egypt; the Night Bark and the Day Bark; Hathor; Thoth the bull of Truth, Thoth the judge of the Ennead, Thoth who leads the Gods; the southern Gods, the northern Gods, the western Gods, the eastern Gods;

5. the Kneeler Gods and the Gods who bring offerings; the Gods of the Upper Egyptian shrine and the Gods of the Lower Egyptian shrine; the regional Gods, the Horizon Gods, the Cave Gods, the field Gods, the Throne Gods; the southern ways, the northern ways, the western ways, the eastern ways;

6. (them) who guide the gates of the nether world, the Doorkeepers of the Nether World; the portals of the Nether World, the secret doors of the Nether World; the Doorkeepers of the gates of the Nether World, the hidden (of face) who guard the ways; the Doorkeepers of the desert, who utter cries; the Doorkeepers of the cemeteries, who present (their) beautiful face(s); (them) who put flame on the braziers, the blazing one(s) who put flame in the brazier, the openers who quench fire and flame in the west; (and) him who gives triumph to the initiate in west and east together with his Spirit.

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a BD 141-43 formed originally a single spell. But late documents such as R and T insert a new § P before the names of Osiris, which thus become 142. Vignette is called 143.

b Similarly T. But Empire documents suggest as original: “Roll which a man uses for his father or his son.”

c Empire: “(and of) being with them.”

d Written wdn(w).n.f. Ea: wdn, “who shall offer”; T: wdnw m, “who shall offer of.”

e For last items see BD 134 § T 1 end also.

f With § S 2 f. cf. in BD 148 a § S 2 f. and 148 b.

g Written dârt. Cows? But BD 148 R uses dârt (fem. sg.) in a and dârt (mas. pl.) in b.

h The plural marks come at a join, and the bit of the surface layer that bears them has been folded over in mounting and hidden.

i So T also. Empire: “those attached to.”

j Written nw without determinative in Empire, with papyrus roll in T and probably in R.

k Empire: “those attached to . . .”; T: “those who guard the abodes.”

l Part of plural sign has been folded back at the join and hidden. This clause is repeated more correctly in what follows.

m Rest of line blank. What looks in photograph like more signs after / is a small hole.
TRANSLATIONS AND NOTES

BD 142

R

P 1 clix 38Another roll (for)b initiatingc the blessed one and making him (able to) walk as a wide-stepperd going forth by day in any form he will.

2 Knowing the Name(s) 40of Osiris in his every seat in which he may desire to be.

3 To be said by Osiris N. 42of thee the house of Atum the lord of Heliopolis.

S 1 To Osiris Unnofer†, to the Living Osiris, to Osiris the Lord of Life, Osiris the Lord of the Universe, 44Osiris who decided the battle of the Two Lands, Osiris presiding over the umt-sanctuary, 44Osiris presiding over grain, Osiris Orion, Osiris Zepa, Most August of the Souls of Heliopolis, 44Osiris presiding over the fnnt-sanctuary, Osiris presiding over the southern and northern sanctuaries (of Sais), Osiris the lord of Millions, Osiris the Soul of the Two Ladies (Isis and Nephthys), 46Osiris Ptah the Lord of Life, Osiris presiding over Rosetau, Osiris the Ruler of the shores, dwelling in Mendes, 50Osiris dwelling in the waste lands, Osiris the August Soul who is in Mendes, 4 Osiris in Busiris, 5 Osiris in the Hermopolis cemetery, 4 Osiris the lord of the land of life, 44Osiris in Sais, Osiris in Naref, 52Osiris in the south, Osiris in Pe, Osiris in Dep, Osiris in Bahbit, 5 Osiris in 'Asyut, 5 Osiris in lower Sais, Osiris in upper Sais, Osiris as the Two Falcons, 50Osiris in Aswan, Osiris in R'ntwy, 4 Osiris in 'Apret, 5 Osiris as an ape-god 19 Osiris in Zekret, to Osiris in the Overflow, 4 Osiris in his house in Rosetau, Osiris in the Abydos nome, 4 Osiris in Nedit, Osiris within his city, Osiris the sovereign, Osiris (in) Pesero, 4 Osiris in his house in Upper Egypt, Osiris in his house in Lower Egypt, Osiris in the sky, Osiris in the earth, Osiris as the enthroned one, 12Osiris in 'Itur, 4 Osiris Sokar in the Ityl-sanctuary, Osiris the Ruler of changelessness in Heliopolis, Osiris the begetter, Osiris in the Night Bark, 4 Osiris encompassing the year, 4 Osiris the lord of changelessness, Osiris the lord of endless recurrence, Osiris in the red land (desert), Osiris in the marsh, 5 Osiris in the southern oasis, Osiris in the Great Abode, Osiris in 'Apret, 5 Osiris in 'Snw, Osiris in 'Hkwmt, 4 Osiris in the land of Sokar, Osiris in 'Sgw, 5 Osiris as 'uplifter of 1 Horus, Osiris in the district of Pqr, 4 Osiris in (the city of) the Two Truths, Osiris in Hnt, 5b

2 Osiris as Soul of his Father, Osiris the lord of the shores, King of the Gods, Osiris in Bdbw, 4c Osiris in 'Tiyt, 5d 4 Osiris on his sand heap, Osiris presiding over the pavilion of his cows, Osiris in the fnnt-sanctuary, Osiris in (Ns). 4 Osiris in Sbyw, 4 Osiris in Ishru, Osiris in all lands, Osiris presiding over the lake of Pharaoh the live, sound, and healthy, 4 Osiris in the Bnbn-House, Osiris in Heliopolis, Osiris the Greateat of the great in Heliopolis, Osiris in the hidden house, 4 Osiris in the 'Embalmer's Shop', 4k Osiris in the palanquin-house in Heliopolis, Osiris (with) the mks-scepter, Osiris in Pe and the Deep, 5 Osiris in the Castle, Osiris the lord of life in Abydos, Osiris the lord of Mendes, 5 Osiris presiding over (Them) Whose Seat Is Narrow, 4 Osiris the Sovereign dwelling in Abydos, Osiris the Sovereign dwelling in Lake Land, 4 Osiris living in Memphis, Osiris the lord of might who tramples the wicked, 4 Osiris the black bull dwelling in Atthis, 4k Osiris the possessor of a throat, Osiris Sff; 4

3 cix1to Re-Harakhte, to Atum the bull of the company of the great Ennead; 7Upwawet of Upper Egypt, Might of the Two Lands, Upwawet of Upper Egypt, Might of the Sky; Ptah the August pillar in the house of Re, sole Wise One in the Bnbw-House; 7 Geb the hereditary prince of the Gods; Horus the Elder, Horus with No Eyes in His Forehead, Horus the son of Isis; 10Min the King of Upper Egypt, Victorious Horus, pillar of his Mother, cleanser of the Upper Egyptian sanctuary; Khnum, Horus the Gracious; 11 Her Who Cares for Horus; Horus Khentekhtai; Thoth; Onuris; 12 Anubis presiding over the hall of the god; Nut; Isis the Divine in her every Name: Her Who Cares for Horus, 4 the Widow, the Ruler, the great nfmt-bark, 42 Neit, Selqet, Truth, the Heavenly Cow; 4n
28 the 4 resting-places (cemeteries) in Abydos: the great resting-place, the Happy resting-place, the excellent resting-place, the Beautiful resting-place; 30 [Inset, Hapi, Duamutef, and Qebehsenuf; the uraeus dwelling in the Palace; 31 the Gods who lead the nether world, the Cave Gods, the Gods and Goddesses who are in Abydos; 33 the twin sanctuaries of Upper Egypt and the twin sanctuaries of Lower Egypt; the worthy ones of Osiris;

4 Osiris presiding over the westerners, lord of Abydos, Osiris in his every seat: Osiris in his seat in the land of Upper Egypt, Osiris in his seat in the land of Lower Egypt; Osiris in every place where his Spirit may desire to be, Osiris in all his halls; Osiris in all his forms, Osiris in his every Name; Osiris in all his equipment, Osiris in all his crowns, Osiris in all his adornments, Osiris in all his cenotaphs; Horus who saved his Father in his every Name; Anubis presiding over the hall of the god in his every Name, Anubis the Embalmer in his every Name; the Gods and Goddess(es) who are in the sky in their every Name;

T 53 as what Osiris N. has given.

Making offering of incense (to) Osiris in his every name:

78 Making offering of incense (to) Osiris in his every name:

79 Osiris presiding over the west, Osiris of ‘nh, Osiris of ‘nh, Osiris Sopd, Osiris Orion, Osiris Unnofer, Osiris the lord of Mendes, Osiris the lord of Abydos, Osiris the lord of Rosetau, Osiris the lord of the ‘Mtyt-sanctuary, Osiris the lord of the Seat of Truth, Osiris the lord of the Nether Sky, Osiris the lord of the Abydos nome, Osiris the lord of the Busirite nome, Osiris the lord of the waste land, Osiris the lord of the castle, Osiris the lord of Heliopolis, Osiris the lord of the abode, Osiris the lord of Kheraḥa, Osiris the lord of endless recurrence, Osiris the lord of changelessness, Osiris the lord of the sky, Osiris as the righteous one, Osiris in his every name, Osiris in his every seat, Osiris in Memphis, Osiris in the House of Horus, Osiris in Zekret, Osiris in Pe, Osiris in Dep, Osiris in the southern and northern sanctuaries (of Sais), Osiris in upper Sais, Osiris in lower Sais, Osiris in the House of Min, Osiris in the house of Letopolis, Osiris in the Bubn-House, Osiris as ruler of changelessness, Osiris in the sky, Osiris in the earth, Osiris in the west, Osiris in the east, Osiris in the south, Osiris in the north, Osiris (presiding over) the west, Osiris as Lord of the Universe, Osiris as Khepri, Osiris as Sokar, Osiris in the Land of Sokar, Osiris in Zekret, Osiris in the Embalming-House, Osiris in the Hall, Osiris in the House of Being, Osiris in Pelusium, Osiris in Aswan, Osiris in the Place of Execution, Osiris in the temple of million(s of years), Osiris in the City of the Two Ears, Osiris among the Righteous (Gods), Osiris in the Upper Egyptian shrine, Osiris in the Silent Land, Osiris in the Seat of the Throne, Osiris in Antaeopolis, Osiris in his every city, Osiris in every temple, Osiris in the Abydos nome;

3 89 Re-Horus and Atum; Shu and Tefnut, Geb and Nut, Osiris and Horus, Isis and Nephthys; 87 the Night Bark, the Day Bark, the bark of Re; the Deep and Truth; Anubis, Upwawet, and Truth; Him with No (Eye)s in His Forehead, Him Who Sees His Father, Him Who (Sits) Under His Moringa Tree, and Him Who Name(d) Himself.


Written dlt for nt.

There is a small hole above papyrus-roll determinative of snt.

Written m wsḥt ("broad hall"); emend to adjective wsḥt nmtt, while T has wsḥt nmttš.f, "widening his steps." Cf. in BD 148 a § P 3.

So written; but n could also represent m, "in." T omits phrase beginning here.

See H. Kees in ZAS LVIII (1923) especially p. 86. But Empire documents say simply "Osiris the guardian."
TRANSLATIONS AND NOTES

BD 142

\( a \) Written \( B' \) rpty. For original form \( b' \) it \( rpt \), where \( rpt \) means "palanquin," see Pyr. 580 and 767 and Sethe's commentary.

\( b \) T: "Busiris." Empire omits "Ruler" and following.

\( c \) T: "Busiris." Empire omits "Osiris the August Soul . . . ."

\( d \) Written \( nfdj \). Ea: "the Busirite nome"; Ce: "nfdj (god of the nome). Empire documents show some differences in following items also, in both content and order.

\( e \) Written \( Hsdt \); so already Ce.

\( f \) See \( AEO II 114^* \). Ce: \( Nfdj \); T: \( Nfdj \). On latter term, found in BD 125 b § 8 31 also, see \( AEO II 74^* \) and \( 77^* \).

\( g \) Written \( Nprw \), Roman "Iseum."

\( h \) Written \( Zwtw \). Empire and T omit here.

\( i \) Written \( Bilkuwy \), similarly T. Ce: "as a falcon"; Ea etc.: "in Falcon City," not found. But cf. note \( h \)?

\( j \) See \( AEO II 17^* = 20^* \) and cf. \( 8^* \) f. and \( 92^* \); the god \( 'ntywy \) is discussed on \( 52^* = 55^* \). Should we omit \( r' \) and interpret as Gabalain or emend to \( R1-ryntr < R1-ryntr \) and take as the "Valley's Mouth" northeast of al-Kab or that south of Tihna? But Empire documents have \( R1-bnnt \) and similar, "Lahun," at entrance to the Fayyum.

\( k \) Again in col. cx 23.

\( l \) Written \( m Qfwn \), as though "in (the city of) Qfwn." Empire: \( m qfdw \), sometimes with, sometimes without, city determinative.

\( m \) \( Zkr \) as city replaces the god Sokar (\( Zkr \)) of Empire documents. For Sokar's connection with the Saqqarah site called "the Overflow (\( Pq'w-g \))" see especially Pyr. 445 and 1998.

\( n \) See \( AEO II 78^* \).

\( o \) So with T. Not found. Ce and Ea omit "in," write element before \( wr \) with knife ideogram only, and have no city determinative.

\( p \) Empire: \( m skw \), probably "as warrior."

\( q \) For \( m rnty \) as "around," "encompassing," cf. H. de Meulenaere in \( BIFAO LIII \) (1963) 91-102, cited in \( AEB \) No. 3457.

\( r \) Cities not found. For \( Hkwn \) Empire has \( Hnknt \).

\( s \) Possibly the site of the later White Monastery (see \( AEO II 45^* \)).

\( t \) Written \( Pyj \).

\( u \) Similarly Ea, TT 82, etc. Empire documents end here, though some Empire items omitted from § 8 1 occur in § 8 2.

\( v \) With Ea etc.

\( w \) Empire documents use epithet \( tlyty \) instead.

\( x \) Written \( Ws \); emend to match Ce etc. End of Empire parallels.

\( y \) For \( slyty? \) Possibly city where a mutilated leg (\( slyty, \) a term used at Jdfu) of Osiris was kept as a relic?

\( z \) Written \( Hmnyt \) with city determinative. Verb \( hmnnyt \) means "wrap."

\( a \) T: "Busiris."

\( b \) The Fayyum (see \( AEO II 117^* \)). T: \( 1k, \) "secret."

\( c \) Or possibly "the Serapeum"? T: "Egypt."

\( d \) T: \( zhw, \) "(of) the hall."

\( e \) T: "the nmt-bark, Lady of Eternity."

\( f \) Written \( hK \) for \( 'Iht. \)

\( g \) In T each of these is personified (as a birth-goddess?).

\( h \) Written \( 'b \). T: \( h-ntr, \) "the temple."

\( i \) T omits.

\( j \) T uses \( mKh \), "tomb" or "cenotaph" (cf. plural in R's line 47).

\( k \) T: "seat."

\( l \) Follows BD 128. Order of items in M differs widely from all orders noted in other documents.

\( m \) Determinatives of \( nkh \) and \( nkhj \) are city and desert signs respectively.

\( n \) Written simply \( Dd. \) R: "Mendes"; T: "Busiris."

\( o \) Written \( Ht-kp(-Plh)."

\( p \) Written like "Hathor" but with city determinative.

\( q \) Written with \( Zhm \) for \( Hm."

\( r \) Written \( sp \) 2 for \( hnty."

\( s \) Dittography from M 821, which stands just above it.

\( t \) Written \( Znuw \) for \( Snw. \) Or possibly for \( Semaq, \) "the Fortress."

\( u \) Written \( ge-pr bh."

\( v \) Written with two human ears. One such ear appears as determinative in M 830 in writing of \( Ht-bnbn.\)
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BD 142–144

be Written 'Iqt for 'Igrt.
bg Written (ir) m.f ds f. BD 133 follows.

BD 143

This is a vignette only, found in R and M. In R column cxii it comes in its proper order and consists of five registers which duplicate those of T. At bottom deceased is praying. The two unequal disks before deceased in middle bark may (as Budge says) represent sun and moon. M's vignette comes between BD 130 and 144. It omits top and bottom registers, and its two disks are equal and very small.

BD 144

ba

R

P 1 cxiii Knowing the names of (those) who are at the 7 gates and their guardian(s) and the announcer(s) in them.
2 "He who is at the first gate is Face-downward, numerous of forms. The name of its guardian is Eavesdropper; the name of the announcer in it is 'Sadl of Voice. 3 He who is at the 2d gate is 'Spy'. The name of its guardian is 'Watchful' of Face; the name of the announcer in it is 'Isb'. 4 He who is at the 3d gate 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 Reviler. 5 He who is at the 4th gate is Repulsive of Face[s], Garrulous. The name of its guardian is Alert of Mind; the name of the announcer in it is Big of Face, Repeller of the Crocodile. cxiv 6 He who is at the 5th gate is He Who Lives on Rotten Meat. The name of its guardian is Tbw; the name of the announcer in it is Face-afire, Violent of Strength. 7 He who is at the 6th gate 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, who is at the Sky. 8 He who is at the 7th gate is the Keenest of Them. The name of its guardian is Big of Voice; the name of the announcer in it is Repeller of Attackers. cxv 9 To be used at dawn of the Thoth-festival.
3 To be said by Osiris N.

S

0 ye who are at the 7 gates, who man the gate(s) in behalf of Osiris, whom the guardians of the gates, announcers of duties on the double doors of Osiris daily, Osiris N. knows you and knows your name(s).

M

P 2 807 The doorkeeper of the first gate—the name of (its) doorkeeper is . 808 The doorkeeper of the 2d gate—the name of (its) doorkeeper is . 809 The doorkeeper of the 3d gate—the name of (its) doorkeeper is . 807 The doorkeeper of the 4th gate—the name of (its) doorkeeper is . 808 The doorkeeper of the 5th gate—the name of (its) doorkeeper is . 809 The doorkeeper of the 6th gate—the name of (its) doorkeeper is . 807 The doorkeeper of the 7th gate—the name of (its) doorkeeper is .

ch

R

S

He is one who was born in Rosetau, one who leads the Gods. Blessings have been given to the lord of the Horizon and the mummy of Osiris N. in Pe as to the two horns of Osiris. He receives the Obeisant—variant: lamenters—in Rosetau (when) leading the Gods through the Horizon, even the courtiers around Osiris. Isis is one thereof in their company.
Osiris N. is a blessed one, lord of blessedness. The blessed one whom I beget, he it is who shall celebrate new-crescent day and shall report on the midmonth feast. Osiris N. circles the eye of Horus which Horus has given and Thoth has set in the night. He crosses the sky in triumph. He has been allowed to pass in peace and sail in the Bark.

Behold, Osiris N. is what the great one (fem.) has given, what the great one (masc.) has begotten in behalf of truth. His abomination is hacking to pieces. Behold Osiris N.; behold Horus the First-born of Re, whom his heart begot. He is not seized (nor) repelled from the gate; (Osiris N. is) one whom Ruty equips.

(His) lands are in the Field{s} of Offering{s} among the learned, those who prepare food for Osiris. (N. is) the scribe beside Thoth those who make offerings.

Anubis has commanded them that are among the offerings of Osiris N. (to be) with him. "There is none who can take (them) from him," say they who are among the booty.

He stays sound like those who keep clear the Horizon of the Sky; he announces Re at the gate of the Horizon. Verily the Gods rejoice at his approach, (for) the odor of a God adheres to him. The noxious one shall not attack him; those who are at the gates shall not assault him. He is the Hidden of Face within the Temple, dwelling in (...)—variant: the sanctuary—of the God (who is) lord of the gate at these gates, he being in the train of Hathor.

(Osiris N. is) one who made a way that he might cause truth to ascend to Re, who warded off the strength of Apophis. Osiris N. is one who opened the sky, who drove away storms, who kept alive the Crew of Re. He causes offerings to ascend to the place where he is. Osiris—variant: Isis—has caused that the bark (make) (its) goodly journeys. Make a goodly way for Osiris N., (that he may) indeed (go forth). His face is of the (same) size as the coil. He is the Lord of Might, knowing 'joy—variant: Her Who Has Entered (in) the Horizon as one who is great over you. Fall ye, wake; make way for your Lord Osiris N.

To be said over this Image which is sketched, painted with Nubian pigment, (and) over the Council of the bark of Re. Offer to them bread and beer, great offerings, and burnt incense before them.

This is (a means of) keeping the blessed one alive and making him mighty in the presence of these Gods without his being warded off or kept away from the gates—variant: tombs—of the nether world.

Thou shalt make an image of this blessed one set before them, and thou shalt make it arrive at every (gate) with these gods.
THE EGYPTIAN BOOK OF THE DEAD

4 To be said at the entrance of every gate as he offers to each one of them (part) of the 2 thighs of a red ox. Turn over to them 6 bowls; (turn over) to them blood, lung, and heart, 16 loaves of white bread, 8 (pzn-) loaves, 8 sdn-s loaves, 8 ḫnt- loaves, 48 jugs of beer, 8 (measures of) wheat —variant: (8) cuts of beef,—a clay basin filled with the milk of a white cow, fresh herbs, fresh ben oil, black face-paint, and burnt incense.

5 To be said. (Then) erase every single (figure) after doing what is to be done, namely making this image, when 4 hours of the day are gone. Beware especially of noon in the sky.

6 Thou shalt use this roll without letting anybody (else) see it. It is (a means of) broadening the range of the blessed one in sky and 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, while supplies are (available) to him right down to date.

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

[Notes and commentary follow]
TRANSLATIONS AND NOTES

BD 144-145

aa Written with [i]nm as previously. Before “among . . .” CT inserts “I am the cook and attendant of Osiris” and similar, with variant “I and that one who has passed the attendant . . .”

ab Similarly T, but without n after htp. Cf. Ea: “Anubis who is among the offerings has commanded that N.’s offerings be with him.” CT uses here the statement given as variant near beginning of note x.

ac Written with sic probably for st. CT has merely a tnt omitted the rest.

ad Cf. BD 136; in CT also (unpublished).

ae CT mostly “at the gates of the sky,” translated future since Ea also uses negative nn; but CT regularly has n, also in most cases “the Noxious Ones.”

af Written with “hš’,” “Palace” or (in case of a god, as here) “Temple,” where CT documents vary between hš’ and hrm, “in charge of the sanctuary.”

ag Written with “hry” as in T.

ah Written with “hry” probably for hš’ “joy.” The variant gives only feminine š, egg., and determinative of deity, without legs determinative.

ai Written with feminine š, i.e., drw nbt, “every nether world,” for 8bs nb.

aj Written n-btP, “offlings,” for verb (i)b as used in preceding clause.

ak Written r fpr as in T.

al A scrap of the papyrus has been folded under in the mounting, so that parts of n, disk, and determinative of deity are hidden.

am For a similar idea cf. in BD 130 b § 8 3.

an Written with r (as in T) for Ea’s ir; for šmTp f as used in preceding clause.

ao Written as in T. CT has merely a tnt.

ap Written with hš’y probably for hš’<hš’y “joy.” The variant gives only feminine š, egg., and determinative of deity, without legs determinative.

aq § T belongs to slhell as a whole.

ar Written with feminine š, i.e., dwrt nb, “every nether world,” for šb nb.

as Written n-btP, “offings,” for verb (i)b as used in preceding clause.

at Written as in T.

au See IV, IV 60: 3 f.

av Preceded by [n].

aw Written in R and T with sw for Ea’s st. Emend R’s ttrP r.f., “what may be done against him,” to Ea’s r trP nbt n.f.

az Written ir f as in T.

BD 145a

P cxv Beginning of the portals of the Field[s] of Rushes of the house of Osiris.

M1 P ūw (Beginning)b of the portal[s] of the Field of Rush(es).
THE EGYPTIAN BOOK OF THE DEAD

M₁
S
"HAIL TO THEE," SAYS Horus, "first portal of the Weary-hearted One. Make way for me.\textsuperscript{e} I know \textsuperscript{22}I know \textsuperscript{22}I know the name of the God the door(keeper)\textsuperscript{s} who is in her."

M₂
S
"Lady of Fear, greatly esteemed, (is her name; \ldots) is the name of (her) doorkeeper.\textsuperscript{1} (\ldots) is the name of the announcer in \textsuperscript{97}her." "Proceed, for thou art [thou art] pure with these waters wherewith the purification of Re has been performed (after he has been) b(ared \ldots) with these waters. They ascend against him every day."

R
P
\textsuperscript{21}To be said by Osiris N.:
S
"Hail to thee," says Horus, \textsuperscript{24}2d portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God thy guardian. Lady of the Sky, Mistress of the Two Lands, terrorizing the earth in the place where thou art,\textsuperscript{8} is thy name. Child of Ptah is the name of the God thy guardian. I am pure with these waters wherewith Osiris purifies himself (after) the Night Bark and the Day Bark have been given to him when he goes forth to the west and \textsuperscript{33}descends through the portals. I am anointed with festival perfume and clothed with a bandage; \textsuperscript{34}(my) club in my hand is a beam." "Proceed, for thou art pure."

M
S
"HAIL TO THEE," SAYS Horus, "2d portal of the Weary-hearted One. Make way for me. I know \textsuperscript{916}I know \textsuperscript{916}I know thy name,\textsuperscript{1} I know the name of the God the door(keeper)\textsuperscript{m} in her."

R
P
\textsuperscript{c xvi} To be said by Osiris N.:
S
"Hail to thee," says Horus, \textsuperscript{3}3d portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God thy guardian. Lady of the Portal, great of (offerings),\textsuperscript{9} giving to \textsuperscript{9}those who are yonder, presenting offerings, she whom the Gods beside her refreshed\textsuperscript{9} on that day when the n\textsuperscript{30}knt-bark sailed upstream to Abydos, is thy name. Clearp is the name of the God thy guardian. I am pure with these waters \textsuperscript{14}wherewith Ptah purifies himself when he sails upstream (after) the H\textsuperscript{23}nu-bark has been carried (in procession) on the day of revealing (the) face.\textsuperscript{8} I am anointed \textsuperscript{18}with the best (k)k\textsuperscript{22}nu-oil and with Libyan (oil) and am clothed in linen; my club in my hand is of \textsuperscript{35}hmn-wood." \textsuperscript{r}21"Proceed, for thou art pure."

M
S
"HAIL TO THEE," SAYS Horus, "3d portal of the Weary-hearted One. Make way for me. I know \textsuperscript{919}I know \textsuperscript{919}I know thy name,\textsuperscript{1} I know the name of the God the door(keeper)\textsuperscript{e} in her."

R
P
\textsuperscript{d}To be said by Osiris N.:
S
"Hail to thee," says Horus, \textsuperscript{3}4th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, \textsuperscript{38}I know the name of the God thy guardian. Mighty of Knives, Mistress of the Two Lands, damaging the enemies of the Weary\textsuperscript{8}hearted One, doing injury,\textsuperscript{8} void of evil, is thy name. Smiter of the Longhorn is the name of the God thy guardian. I am pure with these waters wherewith Unnofer\textsuperscript{f} purifies himself at his

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going to law with Seth, \( ^{37} \) when justification has been given to Unnofert. I am anointed with wine of Pelusium\( ^{1} \)-variant: \( ^{38} \) and am \( ^{40} \) clothed in the linen \( ^{1} \)-that wrapped thy son \( ^{1} \)-variant: \( ^{1} \) (linen of) Pelusium\( ^{1} \)-and my club in my hand is of \( ^{1} \)p\( ^{1} \)-wood." \( ^{37} \) "Proceed, \( ^{42} \) for thou art pure."

\[ M \]

\[ S \]

\[ 920 \] "HAIL TO THEE," SAYS Horus, "4th portal of the Weary-hearted One. Make way for me. I know \( ^{922} \) thee, \( ^{922} \) I know \( ^{x} \) thy name, \( ^{x} \) I know the name of the God the doorkeeper."

\[ e \]

\[ R \]

\[ P \]

\[ S \]

\[ 3^{1} \] "Hail to thee," says Horus, "5th portal of the Weary-hearted One. Make way for me. \( ^{4} \) I know thee, I know thy name, I know the name of the God thy guardian. Lady of the Protecting Flame, Lady of Praise, \( ^{9} \) Lady of the Universe, she to whom prayer is made \( ^{7} \) without him whose head is bald coming near her, \( ^{9} \) is thy name. He Who Makes the Foe Retreat\( ^{a} \) is \( ^{12} \) the name of the God thy guardian. I am pure with these waters wherewith Horus purifies himself when he serves as lector-priest and \( ^{18} \) son-who-loves\( ^{ab} \) for his Father Osiris. I am anointed with \( ^{br} \) -ointment of the god's possessions; the claw upon me is \( ^{19} \) a leopard's; \( ^{a} \) my club in my hand is the smiter of the evil-intentioned." \( ^{a} \) "Proceed, for thou art pure."

\[ M \]

\[ S \]

\[ 923 \] "HAIL TO THEE," SAYS Horus, "5th portal of the Weary-hearted One. Make way for me. I know \( ^{ thee}, \) \( ^{923} \) I know \( ^{ thy} \) name, \( ^{x} \) I know the name of the God the door(keeper) in her."

\[ f \]

\[ R \]

\[ P \]

\[ S \]

\[ 2^{7} \] "Hail to thee," says Horus, "6th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know \( ^{7} \) the name of the God thy guardian. Lady of Obesiance, \( ^{a} \) loud-roaring \( ^{8} \) is thy name, whose height by whose breadth is not known, \( ^{28} \) whose creator has not been discovered since the beginning of time, \( ^{8} \) (on whom are snakes) innumerable who (crawl) upon their bellies\( ^{a} \) upon their eyes\( ^{1} \) of the night\( ^{ab} \) as (one who) has been caused to give birth\( ^{1} \) in front of the Weary-hearted One, is thy name. \( ^{f} \) Enthroned One \( ^{ak} \) is the name of the God thy guardian. \( ^{30} \) I am pure with these waters wherewith Thoth purifies himself when he serves as vizier of Horus. I am anointed with \( ^{g\prime} \) -ointment (and clothed in a \( ^{isin\text{-}garment}); \( ^{31} \) [my] club in my hand is of \( ^{spd\text{-}wood}."

"Proceed, for thou art pure."

\[ M \]

\[ S \]

\[ 924 \] "HAIL TO THEE," SAYS Horus, "6th portal of the Weary-hearted One. Make way for me. I know thee, \( ^{924} \) I know \( ^{ thy} \) name, I know the name of the God who guards thee."

"Proceed."

\[ g \]

\[ R \]

\[ P \]

\[ S \]

\[ 3^{1} \] "Hail to thee," says Horus, "7th portal of the Weary-hearted One. Make \( ^{4} \) way for me. I know thee, I know thy name, I know the name of the God thy guardian. Storm Cloud Veiling \( ^{9} \) Her Weary One, mourner whose desire it is to conceal the body, \( ^{42} \) is thy name. \( ^{f} \) Rib\( ^{1} \) of Neit\( ^{a} \) is the name of the God \( ^{12} \) thy guardian. I am pure with these waters where-
with Isis and Nephthys purify themselves when they conduct the crocodile (Seth) and his (companion) crocodile(s) alongside the pure place. I am anointed with myrrh and clothed in a garment; my club in my hand is an oar. "Proceed, for thou art pure."

927 "Hail to thee," says Horus, "7th portal of the Weary-hearted One. Make way for me. I know thee, I know the name of the God (thy) door(keeper) who is in her."

931 "Hail to thee," says Horus, "8th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God thy guardian. Kindler of His Flame (Whose) Embers Cannot Be Quenched, honored one—variant: upon her; thou art—skilled in (use of) fire, quick in slaying without premeditation, whom none passes through (for fear) of her pain, is thy name. One whom the great one fears when he roars, He Who Guards His Body is the name of the God thy guardian. I am pure with these waters wherewith the Soula the lord of Mendes purifies himself when he is vexed at all his members. I am anointed with myrrh and clothed in a weave of beautiful white; my club in my hand is a beam. "Proceed, for thou art pure."

931 "Hail to thee," says Horus, "8th portal of the Weary-hearted One. Make way for me. I know (thine), I know the name of the God (thy) door(keeper)."

931 "Hail to thee," says Horus, "9th portal of the Weary-hearted One. Make way for me. I know (thine), I know thy name, I know the name of the God (thy) door(keeper)."

931 "Hail to thee," says Horus, "9th portal of the Weary-hearted One. Make way for me. I know (thine), I know thy name, I know the name of the God (thy) door(keeper)."

931 "Hail to thee," says Horus, "10th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God thy guardian. Lofty of Double Doors, Awaker of Outer(s), swollen of (thy) face, to whom entreaty is made—
variant: Thy name is She Who Cries Out at the Top of Her Voice, terror of the enemy, without seizing—variant: she who seizes him who is within her, thy name. Great Embracer is the name of the God thy guardian. I am pure with these waters wherewith I purify myself when I enter to question Seth there within the secret chamber. I am anointed with red ointment; my club in my hand is the red shank of a first-rate greyhound. "Proceed, for thou art pure." (Variant:) none knowing them that are in her, none betraying the secret of the Veiler of the Weary, great one who lifts her arms to slay her adversaries. is thy name.

M S 938: "Hail to thee," says Horus, "10th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God thy door(keeper)."

R P cxxi 1To be said by Osiris N.: S 39 "Hail to thee," says Horus, "11th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of him who is within thee. She Who Cuts Repeatedly, Who Burns Transgressors, most terrifying of all the portals, to whom jubilation is made on the day of hearing wrong(s), is thy name. Thou art under the inspection of the Veiler of the Weary." Proceed, for thou art pure."

M S 941: "Hail to thee," says Horus, "11th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God thy door(keeper) in her."

n M S 944: "Hail to thee," says Horus, "12th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know him who is within thee. She Who Hacks to Pieces Those Who Come at Dawn, blessed lady who hearkens to the voice of her Lord every day, is thy name. I am—variant: Thou art—under the inspection of the veiler of the weary. "Proceed, for thou art pure."

R P 12To be said by Osiris N.: S "Hail to thee," says Horus, "12th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God (thy) door(keeper) in her."

n M S 947: "Hail to thee," says Horus, "13th portal of the Weary-hearted One. Make way for me. I know thou, I know thy name, I know the name of the God (thy) door(keeper) in her." 237
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To be said by Osiris N.: "Hail to thee," says Horus, "14th portal of the Weary-hearted One. Make way for me. 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 hbr-feast is celebrated with heat on the day of hearing wrongs, is thy name. Thou art—variant: I am—under the inspection of the veiler of the weary." "Proceed, for thou art pure."

To be said by Osiris N.: "Hail to thee," says Horus, "15th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of him who is within thee. Great of Renown, red of eyelashes, who goes forth by night, who drives away the aggressor(s) with his creator, who extends her arms to the Weary-hearted One at his instant of coming and going, is thy name. Thou art—variant: I am—under the inspection of the veiler of the weary." "Proceed, for thou art pure."

To be said by Osiris N.: "Hail to thee," says Horus, "16th portal of the Weary-hearted One. Make way for me. 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, ..., mighty one, lady of parching (heat), is thy name. Thou art—variant: I am—under the inspection of the veiler of the weary." "Proceed, for thou art pure."

To be said by Osiris N.: "Hail to thee," says Horus, "17th portal of the Weary-hearted One. Make way for me. 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, ..., mighty one, lady of parching (heat), is thy name. Thou art—variant: I am—under the inspection of the veiler of the weary." "Proceed, for thou art pure."
"HAIL TO THEE," SAYS Horus, "17th portal of the Weary-hearted One. Make way for me. I know (thee), I know (thy) name, I know the name of the God who is there."

To be said by Osiris N.:

"Hail to thee," says Horus, "18th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of him who is within thee. She Who Loves Heat, Pure One Whom the Leopard Obeys, who loves to cut off the head(s) of the worthy, lady of the Palace, [variant:] who slays by decapitating transgressors at eventide, is thy name. Thou art—(variant:) I am—under the inspection of the veiler of the weary." "Proceed, for thou art pure."

"HAIL TO THEE," SAYS Horus, "19th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God (thy) doorkeeper."

To be said by Osiris N.:

"Hail to thee," says Horus, "20th portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of him who is within thee. She Who Proclaims Protection—variant: the Dawn—(in) (Her) Time, (great) of heat, lady of the symbols of might, the writings of Thoth himself, is thy name. Thou art—(variant:) I am—under the inspection of the veiler of the weary." "Proceed, for thou art pure."

"HAIL TO THEE," SAYS Horus, "21st portal of the Weary-hearted One. Make way for me. I know thee, I know thy name, I know the name of the God thy guardian. She Who Sharpens the Flint Knife Against Them That Speak Against Her—variant: Evil of Face, who cannot be overturned, who goes down to her flame, is thy name. (Thou)
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(possessest)dc the secrets of the savior, the God (thy) guardian. His name is †Giraffe†.4d He (came) into beingde before pines grew, before *trees—variant: scaccias—were born, before copper ore was formed in the desert.4f

2 The Council of *this portal consists of 7 Gods. 'jn—variant: 'q; variant: Nd—is the name of one thereof.4a R1—variant: Htp—3-ms is the name of another thereof. Born of the Two Lipsda is the name of another thereof. Sound of Mouth is the name of another thereof.

4 I have come today as one justified, 2possessor of worthiness, fromd the house of my Father Atum the lord of Heliopolis. Osiris N. is in the southern Sky.dm I have done right by him who did the same; I have celebrated 14the hkr-festival for its Lord. I have conducted the festival of him who is in the scaffolding;dn I have given bread to the altar-lords. 2I conduct the offering list of bread, beer, oxen, and fowl to my Father Osiris-Unnofer†. I am beside the Soul; I cause that the Phoenix go forth to speak.

5 I have come from the house of him who is on his mountain; I have seen him who presides over the hall of the god. I am entered into Rosetau; I have secreted him whom I found cut to pieces. I am sent—variant: am sentdr—to3Naref; I have clothed him who was naked. I am gone upriver to Abydos; 2I praise Authority and Perception. I am entered into the house of 'Isdz; I have extolled the Gods of Combat and Sekhmet withind the house of the Elders. I am entered into Rosetau; 2I have secreted him whom I found (cut to pieces).dt I am gone downdu—variant: am sent—to Naref; I (have) clothed him who was there naked. I am gone upriver to Abydos; 2I have praised Authority and Perception. I receive my coronation—variant: the crown; I occupydv my throne in place of my Father the first Primeval One. The necropolis of the Sacred Land gives praise to me. 9My mouth <vomita> up truth;dw I have drowned the griffins. I have come from a palace *that causes limbs to thrive.dx Mayest thou let me sail in the bark of the shining one and offer cows' flesh *with hair—variant: (white) circling—man.dv I am entered into the house of 'Isdz; 2I have extolled the Gods of Combat and Sekhmet within the house of the Elders—variant: the Prince."

6 "Thou art come *approved from Mendes,dq Osiris N."

M

S 1 971"HAIL TO THEE," SAYS HORUS, "21st portal of the Weary-hearted One. Make way for me. I know <thee>, I know <thee>, I know <thy> name, I know the name of the God <thy> doorkeeper."98a

a Nav. distinguishes two versions as A and B. R is of the commoner type A. Type B occurs in Pg and in the cenotaph of Seti I at Abydos ("MEES" XXXIX, Pls. LXVI 70-LXVII 88 and LXX). BD 146 is similar to 145 but briefer.

b Written H'ty for H't. This horizontal line is broken by two double rulings.

c Written <k(y) dl n mdu>31, with mdu31 evidently used in two senses.

d Written n H n ws, probably indirect genitive and participle.

dq The variant is a relic of Pg's Empire version: "when the east of the sky is bared for him."
TRANSLATIONS AND NOTES

BD 145

Written fr n.i. (r) w't.
Written tu.i (r) hkw3 pt3; same in following units (except r present).
Written Ntr (try?) here and regularly through BD 145 p except in d, f, and o.
Follows BD 145 v.
Written with se, "him," for s.
Written b(ry).f as in T.
Pronyms written plural for singular.
Emend as before (see note g).
Written b(r)pl for b(r)

Ea: "Lady of the Altar, great of offerings, refreshing every god in her (or 'in whom every god is refreshed' or '... sits at ease')." Ec, similar to R but with seated figure A as determinative of sm3m and with r t.s for r ge.s, may mean "... at whose entrance the Gods sat at ease."
Cf. b3y p, "the arch (of the sky) is clear," in Pyr. 1443.
Written r mnw Hnw hrw n wn k(?)t, "... [thy] face."
Given as variant of lknm in Wb. I 119.
Ea: ltr slnu, "fulfilling wishes" (Eb similar), where R and T use smth.
Written swnw<snw.
Written lmn. T: mn; see mnwPd, "ein Getränk," in Wb. II 276.
Written nn njy is wn (hair determinative omitted, as regularly) tpt, probably for Ea's nn njy r,s wn (better wnn elsewhere) tpt.
"He whose head is bald" means a priest.
Written with rdl bn. Ec etc.: hnty(t), "who slays"; TB 14: hmb, "who repels."
Written m ltr(n).f ... z3-mr.f. On last see Gard. p. 145, note 2a.
Leopard skin with claws was worn by son-who-loves or by sm-priest in Funeral Liturgy ceremonies.
The "maclub" is so described in Sq 10 C 74 f. also.
Written with ks as early as Ec. Ec: snk(t), "the primeval waters"; Eb: snk(t), "darkness."
Written nn qm.tw (for gm.tw) qdlw.s fr zp pgy. Ec: n gm.tw qdlPd.s m bPd, "whose character was not discovered in the beginning."
Written tw (try)(t) nt phr. T: tw(.s) wrPd(t) ...; "whose image is the sound eye ... ." Except for T's variant, R's twt might be "pupil" of the eye. Empire omits.
Written m sm.sn.tw.s as in T. Ec corrupt; Ec: m.sn.tw.s, "one who was born."
Written zmwy; cf. zm't, "throne," in Wb. III 452.
Supplied from TB 14, Ec, and T (all variously corrupt).
Since lkb is an intransitive verb, we cannot translate "mourning for her love (or 'beloved'), concealed of body."
Written tm (without determinative) Ntw as in T. Ea and Ec: ltkny; cf. (l)knt ... n(t) ntrPd in BD 149 i 1 beginning, also Sethe's commentary on Pyr. 502 b.
Or translate "when the crocodile and his crocodile(s) conduct them ... "" For r gs, "alongside," T has r r'n, "to the entrance of"; Ec: r 'n, "to the neighborhood of." By wbt, "the pure place," either "the embalming-site" or "the tomb" may be meant.
Similarly T, Ea and Eb: "Kindler of Flame, Quencher of Embers."
Written sm3y b(ry) gd hbr.t tw.t; T: sm3t only. All of this is normally omitted in earlier documents. The variant, so different and so inappropriate, is written with signs partly the same, partly similar, in form.
Written b(r)hy hr smt'. Ea: b(r)hy grt smt, "quick of hand, slaying"; Eb similar but corrupt.
Ec and later documents omit n smfd found in Ea and Eb; "sine" is written lbPd for lb, "Her pain" means the pain she would cause.
Written end tf hnhm.f. T: end n tf (for m) hnhm.f. "One whom the great one has feared when ... ." Empire omits. This statement is not included in guardian's name in BD 146 h.
Properly "Ram," as in Ec and T.
I.e., such is used for.

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BD 145

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\* Read nbt 'Imyt (or possibly Wnmyt) according to Wb. I 75. Ea (similarly Eb): 'Imyt h't, "She who is in front."

\* Written Wnt hrt Ib. Ea (similarly Eb): nbt wnt hrt Ib, "tranquil lady of might."

\* In R and T only.

\* Written ba (k) y dd iwty (or possibly Wnmyt) according to Wb. I 75. Ea (similarly Eb): imyt h't, "She (Who) Invades the Two Lands." But BD 146, also Ea here, uses nbC for T's thiwy, "She (Who) Invades the Two Lands." But BD 146, also Ea here, uses nbC for T's thiwy, "She (Who) Invades the Two Lands." But BD 146, also Ea here, uses nbC .

\* Written with bw for the m found in Ec and T (but latter has q's for q's).

\* Beginning with "Millions" Empire documents differ widely, varying too among themselves. Ea: styt (determined by weaponed arm; no rayed disk noted as determinative even in variants) m w£t šmšt 1st Bz (for Bz) bžst Bžt jq't Nb.s r nBb, "sower with the green stone of Upper Egypt (written as though 'Upper Egyptian barley'), who raises up the Newcomer and veils the Weary One, who makes gifts to her Lord every day" (cf. BD 145). Though feminine bžst is used here in Ea and Eb, in BD 145 k and following units we find regularly the masculine bžs, often with bearded determinative of deity after following by. As to styt m w£t, possibly cf. Pyr. 567 b: åt s w£t šmšt m jht åt bžs, "she sows green stone, šmšt-stone, and turquoise (as) stars." Ec: De, "Himself" (cf. Eb: ir åw tås, "He Who Begot Himself"), or possibly De, "Fowler" (though coil determinative is absent).

\* Written tšmsy, probably confusion of by, "sheet," and bdt.

\* Written m mn (for mn t) k(y) dd m imy-tšmšty mlw, with clothing determinative š instead of plant determinative after mn and by; same in T. TB 14 has m imy-n-my. Mm m mn-m, each with wood determinative; Wb. omits both.

\* Written hr w£t nbt; but cf. TB 14's hr w£t s (r) nbt as part of another variant not discussed in note bb.

\* Written with mishapen signs and again with d for s; but cf. nn r±t imyššt's in line 44 of this column.

\* Written nn wžt (bzw) n bžs-by (bžs masc.), followed by portal determinative. Cf. similar in lines 44 f., also in TB 14 tšy (hr) wžt bžs by, "who betrays not the secrets of the veiler of the weary." Cf. Ea's version in note bb.

\* Written nh wžt y; cf. longer statement in lines 46 f. Both lines 20-23 and lines 44-47 are misplaced variants of end of name of 9th portal.

\* Written nsn.tn for mn. f.

\* Written q(t) by as in T (similarly Ec). But Ea and Eb have q(t) bhr, "Loud-voiced," the name used in BD 146.

\* Written sāw št(y) bhr with Ec and T. Ea: nrt nbt åšššt bhr, "terrible one, awe-inspiring."

\* Written nn sāw št(y) m nty m bhr.w. Ea: n dr. n sāt m bhr.w, "she (who) repels not what is within her"; Eb: nn snq n sāt m bhr.w, "whom he who is within her fears not"; other documents also differ individually.

\* Written Zhn-ur as in T and in BD 146. But read Zhn-ur, as shown by arms determinative in Ea, also in BD 146 Le; cf. too sb n Hpt-ur, "the gate of the Great Embracer," in BD 146 w § 8. Zhn-ur occurs in Pyr. 209 and 455, apparently as epithet of Re. In 209 the writing includes float determinative. Sethe translates as "Great Raft," since in Pyr. 337, 926, etc. zhn.w, "twin floats," are the means by which Re and other deities cross the sky.

\* Ec adds "and clothed in red woven stuff."

\* Written fšt.

\* See note b.

\* Written originally with wsñ, "proceed freely," partially corrected to wsñz for wžt.

\* Clause "who lifts . . ." is found in BD 145 i in TB 14.

\* Written nsn.tn for mn. f.

\* Written Wnh(t)-da, lit. "She Who Repeats the Knife."

\* Written wšd(t).

\* Written št(t), probably for T's štšy, "She (Who) Invades the Two Lands." But BD 146, also Ec here, uses nšt .

\* Written qšy with papyrus-roll determinative in R, sky in Ec, and deity in T. This might mean "lofty one." But probably emend to qšby with disk determinative, as found in Ec here and in Nav.'s BD 146 variants. Latter word is not found in Wb., but cf. qš, "hell," "Licht" (Wb. V 66).

\* So with Ec and T. Ec etc.: "She whom Osiris has extended his arms."

\* Written with n (for m t) as in Ec and T, omitted by Ec etc., and with imyšššt as in T for immšššt found in Ec etc.

\* Written bšt hr by as in BD 145 r.
TRANSLATIONS AND NOTES  

BD 145

cia Written m 4mm. T: r 'hm², "at the quenchings"; TB 14: m 'hu², "with braziers"; Ec like last but singular; Es etc. omit.

cia Written hr.t[k], with both feminine and masculine pronoun.

cia Written r{k}t{w}[t].

cia A goddess (not found in Wb.) as in TB 14 (with uraeus determinative) and T. Ec uses hair determinative. BD 146 has tfrr(t) instead. Cf. qbby.s, "its qbby-God," in BD 153 § 8 2.

cia Regularly written plural both here and in BD 146. Only TB 14 uses singular, though singular "his" follows.

cia Written b²h²(t); cf. T: b²h²(t) .

cia Written b²³(t) t n.

cia Written hr.t[k] as in M 950 (see note ce).

cia Written (lt. t) rkhk[t] rkhk[t] t{n}[n] t{n} rkhk[t] t{n} rkhk[t] t{n}.

cia Written 4t k(y) dd Byt; T same except t at beginning. A goddess 'It (with vulture determinative) occurs in Wb. I 26. But perhaps read the whole as 'It byt (not in Wb.); cf. TB 14, also BD 146 Le.

cia Absent elsewhere.

cia Skin determinative is followed in R alone by man determinative!

cia Written k(y) dd mahu (for weh[t]) m heq as in T, where Ec has weh[t] alone.

cia Written m.t{n}.

cia Written lm.z [tn].

cia Written n²hpw with weaponed-man determinative; variant gives rayed-disk determinative only.

cia Written (m) 'h² plus house determinative for suffix .s. The m occurs in BD 146 Le and Pc.

cia Written wr²r²P with weaponed man as determinative; emend to urt found in BD 146 Pc.

cia Beginning of name omitted by haplography. Emend tfr to tpm on basis of BD 146 Le and Pc.

cia Written sm[w]m with uraeus determinative; Ec and T similar. BD 146 omits.

cia Written bh²t (m.n) t[nt] gm[n].s. Emend to match BD 146.

cia Written wr[t] gm[n] as in T. But BD 146 Le has n umm muw as, "for him who eats her water."

cia Written H²t(t)-hr, with weaponed-man determinative of h²; cf. similarly written h² used in Pap. Westcar (see Wb. III 12). But determinative used in Ec, Ec, and T is Q; cf. writing of h²yt, some evil (Wb. III 16).

cia Written hm²(t) mn² h²(t) r t{n}s. Cf. feminine t of participles written in Ec.

cia Written wr[t] gr (for hr).

cia Written m²m (see Wb. I 186); cf. mmy, "giraffe" (Wb. II 58).

cia Written kpr[n].x; see n in Ec and cf. Ce (to be emended).

cia Cf. translation of Co in Gard. § 404.

cia Written m for lm.

cia Of mouth or vagina ?

cia The god Upwawet; name translated here along with its neighbors.

cia Here as in line 5 ndty is determined by man with hand at mouth rather than by the usual weaponed arm or man.

cia Written w, probably for m found in T.

cia For preceding Ce and Ec say merely "I have come today from the southern sky."

cia Written imy 8h{k}nt, an epithet of Min and Amon. Cf. ebn as "chapel" of Min-Horus and identification of deceased with Min-Horus in line 10 above.

cia Written snt(j)ty with O 16, 'gateway' surmounted by uraei, as determinative; reference is probably to Osiris as vizier.

cia Cf. BD 14 § 1 1.

cia Written K²f²P, "the Buttocks," similarly T; but probably emend to K²P.

cia Written tw.t h²kkt k(y) dd h²jkkt wunrn mw.8, Ec: tw.t h²kkt, "I am gone down."

cia Written wh²n .t . m bne as in T; Ec: wh²n we, "there have extolled me," omitting m and following words. But one is tempted to emend to s(t)wch²n .t . m, "I have exercised . . . out of."

cia Written lert but with determinatives of t[š] (cf. preceding parallel).

cia Written tw.t k[t]n (for h²kkt).

cia Written emb.t hr.

cia Written tw r[t] (hr) q[š] (for q²[t]) hr m[š].

cia Written 'h² w²f.s h²P in both R and T; but R adds at end a determinative of deity, which would make "Her (who) causes limbs to thrive" the name of the palace or its owner.

cia Written m snt k(y) dd Q rby²g²P.

cia So with Ec; T: "Busiria."

cia BD 145 a end follows.

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BD 146

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BD 146a

R  
P 1  c\textsuperscript{xxvi} Beginning of the portals of the house of Osiris in the Field[s]\textsuperscript{b} of Rushes.  
2  To be said by N.:  

M\textsuperscript{c}

P 1  9\textsuperscript{24}(Beginning) of the portals of the Field of (Rushes).\textsuperscript{d}

\textbf{a}

R  
S  1\textsuperscript{st} portal: Lady of Fear, Lofty of Upper Wall, lady of breaking and entering, uttering proclamations—variant: smashing staves, warding off storms, rescuing the plundered, is her name of long standing.\textsuperscript{e} The name of her Doorkeeper is "Watchman—variant: Exalted Above Everybody (Else)."

M

S  9\textsuperscript{73}FIRST PORTAL. The name of her doorkeeper\textsuperscript{f} is Lord of (Thy) Faces.

\textbf{b}

R  
S  1\textsuperscript{st} portal: Lady of the Sky, Mistress of the Two Lands, burning one, lady of all mankind, creator of everyone, is her name. The name of her Doorkeeper is Child of Ptah.\textsuperscript{g}

M

S  9\textsuperscript{73}2D PORTAL. The name of the announcer in her\textsuperscript{h} is Lord of Storm.

\textbf{c}

R  
S  1\textsuperscript{st} portal: Lady of the Altar, great of offerings, she (who) refreshed every God in her on the day of sailing upstream\textsuperscript{22} to Abydos, is her name. The name of her Doorkeeper is Clear.\textsuperscript{i}

M

S  9\textsuperscript{73}3D PORTAL. The name of her doorkeeper\textsuperscript{k} is Lord of Heliopolis.

\textbf{d}

R  
S  2\textsuperscript{nd} portal: Mighty of Knife,\textsuperscript{l} Mistress of the Two Lands, damaging the enemies of the Weary-hearted One, fulfilling\textsuperscript{29} Wishes, void of wrongdoing, is her name. The name of her Doorkeeper is Smiter of the Longhorn.\textsuperscript{m}

M

S  9\textsuperscript{73}4TH PORTAL. The name of the announcer in her is Lord of This Sky.

\textbf{e}

R  
S  3\textsuperscript{rd} portal: Fire, lady of breath at the nose,\textsuperscript{n} she (to) whom prayer is made\textsuperscript{o} without coming near\textsuperscript{o} her while one exists on earth,\textsuperscript{p} is her name. The name of her Doorkeeper is Slayer of the Foe.

M

S  9\textsuperscript{73}5TH PORTAL. The name of her doorkeeper\textsuperscript{q} is Lord of Names.

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I

6th portal: Lady of Obeisance—variant: Lady of Darkness, loud-roaring, whose length by whose breadth is not known, whose character was not discovered at her beginning, on whom are snake(s) innumerable, (she) (who) was born in front of the Weary-hearted One, is her name. The name of her Doorkeeper(s) is Enthroned One.

M S 980TH PORTAL. The name of the announcer in her is Lord of Battle.

g

17th portal: Moist Storm Cloud Veiling the Weary One, mourner whose desire it is to conceal (the body), is her name. The name of her Doorkeeper is Rib of Neit.

M S 9817TH PORTAL. The name of her doorkeeper is Lord of Flame.

h

8th portal: Kindler of Flame (Whose) Embers Cannot Be Quenched, skilled in (use of) fire, quick of hand, slaying without premeditation, whom none passes through for fear of her roaring. The name of her Doorkeeper is He Who Guards His Body.

M S 988TH PORTAL. The name of the announcer therein is Lord of Fire.

i

9th portal: Ancestress, tranquil lady of might, offspring of her Lord, it being 320 hundred-cubits around her—variant: 300 being her girth, sower with the green stone of Upper Egypt, raising up the Newcomer for the veiler of the weary, (making gifts to) her Lord every day, is her name. (The name of) her Doorkeeper is Eternity.

M S 989TH PORTAL. The name of her doorkeeper is Lord of Terror.

k

10th portal: Loud-voiced, Awaker of Outcrie(s), who cries out, great of (thy) terror, esteemed lady, (she who) seizes not him who is within her, is her name. (The name of) her Doorkeeper is Great Embracer.

M S 9810TH PORTAL. The name of the announcer therein is Lord of the Altar.

l

11th portal: Violent One Who Burns Transgressors, most terrifying of all the portals, (to whom) jubilation is made on the day (of) hearing wrongs. Thou art under the inspection of the veiler of the weary.

M S 9811TH PORTAL. The name of the announcer therein is Lord of Two Eyes.
BD 146

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m

12th portal: Summoner of Her Two Lands, who annihilates him who comes at dawn, \( \text{r(bright one)} \), lady of the blessed, \( \text{r(hearkens to)} \) Lord every day. She is under the inspection of the veiler of the weary.

n

13th portal. The name of her doorkeeper is Lord of Tumult.

o

14th portal: Lady of Wrath, Dancing on Red Blood, \( \text{r(makes rejoicing)} \) over the sufferer on the day (of) hearing wrongs. She is under the inspection of the veiler of the weary.

p

15(th) portal: \( \text{soulful one} \), red of eyelashes, \( \text{r(squinter)} \) who goes forth by night, \( \text{r(drives away)} \) the aggressor \( \text{(and) his creator from Re, who extends her arms to the Weary-hearted One at his (appointed) instant, who comes (back)} \) if she goes. She is under the inspection of the weary.

w

Osiris N. says:

1 I am one who clothed his perch, who came forth from the Coil. (I have) come, I have established offerings in Abydos. Open for me the road in Rosetau, (for) I have healed the sickness of Osiris.

2 I have come today through the gate of the underworld. O Hidden One, make way for me. I am Horus who saved his Father, Son of Isis, heir of Osiris. I have come, I have spread (my) wings over Osiris.

3 I have come today through the festival gate (that leads down toward—variant:) that leads down to—the Lady of the Eyelashes. Make way for me. I am Horus who saved his Father. I have come, I have rescued the sufferer from him who caused it.

4 I have come today through the gate of the Great Embracer. Ye who are on your bellies, make way for me. I am Horus the triumphant. I have come, I have saved my Father Osiris Unnofer, the Son of Geb, whom Nut bore. I cause that the Gods shall associate with him who sees him. The Gods in the Palace, they give him praise.
I have come today through the gate of the west—variant: the gate of the lords of the nether world. 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 enemies on that sandbar of Nedit on that (day) of the great division.

I have come today through the mems-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 well-being to My Father Osiris.

I have come today through the gate of the cavern, for I know the secrets that are therein.

I have come today through the high gate. (O) Lords of eternity, make way for me. I am Horus, a son-who-loves.

I have come today hither from the great city. I am Re at dawn. I give the breath of life to Osiris.

I have come today through the gate of rejoicing. (O) Lords of rejoicing, make way for me.

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.

I have come today through the gate of fire—variant: flame. (O) Daughter of the Inundation, child of darkness, make way for me.

I have come today through the gate of the Magician. (O) thousand violent ones who are beside him, make way for me.

I have come today through the gate of the Builder of passage—variant: (the Blameless One). Protective image, I come to thee seeking the eye of Horus. Ye who are over the city, make way for me. Verily I shall be led.

T Pure, pure is Osiris N. (Repeat) 4 times. He washes his face from the vase of Re on that day of the opening of the year. He has become an initiate before Osiris at his beautiful festival of putting on the white crown.

a BD 145 abbreviated.
b Singular in Ce, Ec, T, etc.
c Follows BD 145 a end.
d Many signs wrong, but intention clear.
e Written rm.s n w/to in R only; T omits .s. Ce, Ec, etc.: tl w/to, "whether present or far away," qualitative here but similar to BD 146 (see its note d).
f Written try.~s[wt].
g So with T; possibly so meant in Le. Pc, Ec, etc.: "Child of the Arrived One."
h Written hm.x [papyrus roll ttf].
i Written Hq. But Ce has Sbq, "Brightener"; similarly Le, Ec, T, etc.: Shq.
j Written try.~s[wt].
k Singular in Ec and T also; plural in Ce, Le, etc.
l So with T. But Ce, Ec, etc. omit "Smite of."
m So with T. Aa, Pc, etc.: "lady of magic, joyous one"; Ik and Ec: "lady of magic, lady of joy"; Le etc.: "lady of increase (h/wPl), joyous one"; Ce: "lady of authority (h/wPl), joyous one."

o With n omitted as in T.
p Written wmn.f tp f with T. Le etc.: wmn tp.f., "while one's head exists."
q Written try.~s[wt].
r Written sty with crocodile determinative for ank.t.
s Written sty with crocodile determinative for smkt.
t Aa, Le, Ec, etc.: "whose length and breadth are not known."
BD 146-147

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1 Singular in R as in Aa, Le, Ec (Pl. LI), and T; but plural in Pc and Ec (Pl. XCIX v).
2 Written m.n.t.w.f. for Ce’s m.n.t.w.f.e.
3 Written gpy gpy, with cord determinative V 6, as in T. But Ce, Le, Ec, etc. seem to intend Iqgyt, not found in Wb.
4 Plural in R, singular regularly elsewhere.
5 Written in (for lm found in BD 145?) Nr. Aa and Ce: ‘Ikenity; Ec and T similar. See BD 145 note an.
6 Empire text is as in BD 145 (see its note ap).
7 Written b” (for b’h) drt.
8 Similarly T. Ce: ‘without fear . . .”; Aa, Le, and Ec: “for fear of her pain;” as in BD 145 R.
9 With stroke, not fire sign, as determinative.
10 Represented in Ec, R, and T by n(y)-&(y), lit. “she belongs to”; similarly as early as the 19th dynasty in Ik, though Empire documents usually omit.
11 With preceding cf. BD 145 notes bb and bh. R here, with Ec, seems to write qlyw for fqlt.
12 See BD 145 note b.
13 Written Mda(t); cf. T. Ce, Le, etc.: whmt dew.t. “She who cuts repeatedly.”
14 Ce, Le, etc.: hru n tbhr, “by day during twilight.”
15 Written nb tmy. Possibly cf. frr(t), “squinting,” as epithet of 16th portal in BD 146 p (see note an).
16 Written qly as in BD 145 (see its note bx).
17 Written hnn for hnnw. Cf. BD 147 c and especially g M.
18 Written ( or h(n))(t).
19 Written alphabetically sty. See Ptolemaic sty in Wb. IV 328.
20 Written sdm(t) sdo k(y) dd isr bh t(k) (for hft k t), similarly T; earlier documents omit all of this.
21 Written bh lpg, with Ptolemaic writing of * with bowl and with transitive use of h.
22 Writtenivr(t). Cf. in cf. 226 § 8 2: bh N. drs.n frr n br k qrjw (itry). P(8)9. k um.en irty.k &dty (for bhty ?)
23 Dim. en dplk qryt, “O N., they do away with the squinting of thy face and the kinks in thy limbs; they open thy crooked1 eyes and straighten thy bent fingers.”
24 Written mdr(t) with house determinative (based on dryt, “dwelling,” “apartment” ?).
25 Written tmy t i * (probably for iht p; cf. iht in Po).
26 Cf. BD 117 § 8 1 and 147 c 2 § 1.
27 Written ft where T has fn.n.f., “I have brought.”
28 “Open . . .” recurs in BD 147 a § 8 4 beginning.
29 Written “thy” as in T.
30 Written k(y) dd htr (as in T) probably for h’r k(y) dd.
31 Hpt-ur; cf. Zhn-ur in BD 145 k (see its note bh) and 146 k.
32 With triple determinative (jackal, snake, crocodile) as in T.
33 Written t(f)3 where Ec and T use p(9)4.
34 Written with a second determinative of deity after ft.
35 Written  with house determinative (based on dryt, “dwelling,” “apartment” ?).
36 Written nhf (for nh) with spewing-mouth determinative, but followed by woman determinative as though for nhfkh, “pendent-breasted one.”
37 With city determinative; T meant for same. But Ec has qmdyt, possibly “lamentation.”
38 Written bh khb nhf r gs.f. where phonetic complement r replaces Ec’s genitive n.
39 Written gpy.s (cf. spellings in Wb. V 188).
40 Written gpy (see gs, Wb. V 208).
41 Written qryyt with unceous determinative; T similar, but with proper initial l for s.
42 Written hnyx-pl.net with snake determinative; cf. determinatives of hnyx-pl nh, “ye who are on your bellies,” in § 8 4 (see note ax).
43 Written hm, regularly unelitice (see Gard. § 253) but here standing at beginning of sentence, where T has hm with papyrus-roll determinative, possibly “though I be” an ignorant one.” For contrast in form of R’s signs hm and h see both hm and h written in col. cxxxix 47 f.

BD 147

1 Spells for the gate(s) of the house of Osiris the presider over the west. 1Spells for knowing the gate(s) of the house of Osiris the presider over the west and the Gods who are in their twin caverns, (the gods) to whom offerings are made on earth.

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First gate. The name of its Doorkeeper is Face {s }-downward, numerous of forms. The name of its guardian is (Eavesdropper); the name of the announcer in it is Roaring-voiced.

To be said by Osiris N. on arriving at this gate.

Mine is the name of the sole one—variant: the great one—who created his light. I have come unto thee, Osiris, that I may praise thee and wash away thy efflux which flowed from thee and remove trouble from thee. I base the name of Rosetau on it.

Hail to thee, Osiris, in thy might and in thy power in Rosetau. Raise thyself, Osiris, in thy power and in that might of thine in Abydos, that thou mayest ascend to the Sky—variant: that thou mayest circle the Sky, that thou mayest paddle facing Re, that thou mayest see the common folk.

Sole one, thou circlest Re. Behold, I have said to thee, Osiris: "I am the mummy of the God." What I have said is come to pass. (I) cannot be kept away from the pierced walls.

Open for me the road in Rosetau, (for) I have healed the sickness of Osiris. (I) have brought along him who has passed (by) the perch. Make for me a shining way—for Osiris N.

The name of its Doorkeeper is Lord of Fear. The name of the announcer in it is ... The protection of Osiris N. is the protection of Thoth with you.

Grow faint, ye kneelers, hidden (of face), who live on their truths and whose years are the years of Osiris. N. is the powerful one, weighty of might, who made his way through the flame—for there was flame therein. Osiris N. has mummified Horus.

Make way for me; let me pass. Preserve him who sees the Sole One when Re circles in company with the Makers of Offerings.

The name of its Doorkeeper is Numerous of Forms. The name of its guardian is Repeller of (the Crocodile) is the name of the announcer in it.

I have ascended through it every day.

The name of its Doorkeeper is Eater of the Excrement at His Posterior. The name of its guardian is Alert of Face; the name of the announcer in it is the Great One.
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2 °To be said by Osiris N. on arriving at this gate.

M 1 P 1 993D GATE. 9973D GATE. The name of its doorkeeper is Repulsive of Face, Garrulous. The name of its doorkeeper (is ...); the name of the announcer in it is Lord of Tumult.

2 To be said on (arriving) at this gate.

S 1 °O° raise thou thyself, Osiris.

R

S 1 °I am the secret of the flood, who parted the Two Comrades. I have come; I have driven evil away from Osiris—variant: the Weary-hearted One.

R

S 1 °I am one who clothed his perch, who came forth from the Coil. I have established offerings in Abydos. Open for me the road in Rosetau, (for) I have healed the sickness of Osiris.

2 (I am) one who has settled on his perch. Make way for me in the great valley. Make a shining way for Osiris N., that he may pass. (He) drives away the pain, he heals the sickness, of Osiris.

d

R

P 1 cxxxv 14th gate. The name of its Doorkeeper is Repulsive of Face, Garrulous. The name of its guardian is Face-Lifter; the name of the announcer in it is Repeller of the Crocodile.

2 To be said by Osiris N. on arriving at this gate.

S 1 °I am the great bull, Son of his hawk—variant: (the hawk) (of) Osiris. Behold, his Father, lord of the inward (parts), testifies for him: "I have cut off the flood from him. I have brought life, that he may live forever."

2 Make way for me, (for) I am Re—variant: Osiris—and (I) want him to live forever.

Osiris N. is Osiris presiding over the west.

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M 1 P 1 994TH GATE. 1004TH GATE. The name of its doorkeeper is Repulsive of Face, Garrulous. The name of its doorkeeper (is ...); the name of the announcer in it is Lord of Tumult.

2 To be said on (arriving) at this gate.

S 1 °O° raise thou (th)yself, Osiris.

e

R

P 1 cxxxvi 15th gate. The name of its Doorkeeper is He Who Lives on Rotten Meat. The name of its guardian is S'ubw; the name of the announcer in it is Face-affire, Violent of Strength.

2 °To be said by Osiris N. on arriving at this gate.

S 1 °I have brought the jaws from Rosetau; I have brought the backbone from Heliopolis. I have united the many (parts) of him; I have repulsed Apophis; I have spat upon the wound(s). Make way for me, (that I may pass) (among) (you). I have brought ...; I am the greatest of the Gods, (even I,) Osiris N. Make way for me, (that) I (may) pass.
TRANSLATIONS AND NOTES

M P 1 **10025TH GATE.** 10035TH GATE. The name of its doorkeeper (is . . .). The name (of) its doorkeeper (is . . .); the name of the announcer in it **1004is** Violent of Voice.

2 To be said on (arriving) at (this) gate.

S I have (come)\(^{bl}\) from Rosetau.

R P 1 **cxxxvii** 15th gate. The name of its Doorkeeper is (Clawer of) Bread, (Violent of) Voice.\(^{bm}\)

The name of its guardian (is) Face-\(^{1}\)Remover\(^{1}\); the name of the announcer in it is Keen of Face.

2 To be said by Osiris N. on his arrival at this gate.

S\(^{bn}\) I have come today, I have come today. Make way for me, (that I may proceed), (O thou) whom (I) Anubis created.\(^{bq}\) I am lord of the Coil,\(^{bp}\) one who has planned magic,\(^{br}\) saved truth,\(^{br}\) and saved his eye.\(^{bs}\) I have brought Osiris' eye to him.\(^{bt}\) Make way for me, that I may pass.

M P 1 **10066TH GATE.** 10066TH GATE. The name of its doorkeeper is Lord of the (ir) Altar. The name of its doorkeeper (is . . .) ; the name of the announcer in it is Repeller of Storms.\(^{bv}\)

2 To be said on (arriving) at this gate.

S (I have come) today,\(^{bw}\) I have (reached) (my) father.\(^{bx}\) His face is toward the breeze every day.

R P 1 **cxxxviii** 17th gate. The name of its Doorkeeper is the Keenest of Them.\(^{\circ}\) The name of its guardian is One-voiced;\(^{bz}\) the name of the announcer in it is Repeller of Attackers.

2 To be said by Osiris N. on his arrival at this gate.

S\(^{ca}\) I have come unto thee, Osiris,\(^{la}\) that (I) may wash away thy efflux and praise (thee)\(^{cb}\) and bear (away) thy efflux,\(^{ce}\) that thou mayest circle and see\(^{cd}\) the Sky in the presence of Re, that thou mayest see the common folk. Sole one, thou \([\text{ca}]\)ll\(^{ce}\)st Re in the Night Bark of the Sky,\(^{cf}\) as he circles the Horizon. I have said: "He wants (to become)\(^{la}\) a mummy whose name is not\(^{je}\) powerful."\(^{ch}\) What I say (is come to pass)\(^{cl}\) like what he says. (I) can\(^{not}\) be kept away\(^{14}\) from thee, (Osiris).\(^{ck}\) Make way for Osiris N.,\(^{21}\) that he may pass, (that he may purify) Osiris yonder.\(^{cl}\)

2 He has saved Osiris as a justified one. He has united\(^{20}\) his bones and assembled his members. Given are bread and beer, food-offerings,\(^{22}\) and everything good to Osiris N.\(^{cm}\)

M P 1 **10077TH GATE.** 10077TH GATE. Its doorkeeper is Lord of Tumult. The name of its doorkeeper (is . . .); the name of the announcer in it is Repeller of Joy.\(^{1}\) (The name of its doorkeeper (is . . .).)

2 To be said on (arriving) at this gate.

S\(^{ca}\) I am one who came forth from Rosetau. I open for myself the road in Rosetau; I have presented offerings\(^{co}\) in Abydos every day.

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a Written singular as in T, but cf. context.
b Written (am) for (emty of Eb and Le. For "names" see also BD 144 b.
c Cf. BD 147 g § 1.
d With § S 1-3 cf. BD 119; § S occurs in CT (unpublished).
e CT: “and become clean through thy efflux and cause thy efflux to rise (and leave thee?).”
f Written (m't/k by confusion of usual (m/k with (m/k).
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CT and Empire omit; T takes im.k, "from thee," as negative verb, reads im.k irr hrnhg.1 im.k, "make not trouble with thee."

Written hr.nl (read so according to CT) rn n R. r.f. Allusion is to root sfr found in both the name Rosetau and the participle stw, "which flowed," used just above. For r.f CT has hr.nl im.f, "since I fall into it."

Similarly Eb and T. B 5 C: "Hail to thee, Osiris. I raise thee in thy power, in thy might, in life, soundness, and health. Thy power is in Rosetau, thy might is in Abydos. Turn for him thy face to Re's sky, that thou mayest see all the common folk." B 2 P: "Hail to thee, Osiris. Raise thyself. Pray grow powerful, pr(s)ay grow mighty in life, soundness, and health. Control that power of thine over Rosetau, that might of thine over Abydos. May thy face circle the sky in the presence of Re, that . . . ."

So T also, but omitted elsewhere.

Written mnh.7 i fr snb(ty)g.1 dblw with T. Root dbl means primarily "sting" or "prick." Le: n bsl[t]l fr hr.nl hr.n nhn.1 hr nl dbrt. "I cannot be kept away from it (and) its walls (of) charcoal." Cf. bsl[t]l in BM 10014, also 3d person written in BD 118. May we assume for both dblw and dbrt a lost original dbrt, "(of) brick"?

cf. CT: BD 147 c 2 § 8 1 end-2. With beginning cf. also BD 117 § 8 1 end and 146 w § 8 1 end.

Or read here and in parallels (see note m) "heal for me the sickness of Osiris'? Le and Eb omit n.l in both clauses.

Written s[p.n(t)] a.wl Pt: Eb: zbn nty (hr) wp Pt, "embrace him who assigns the perch." Le etc. read very ab.

Le: "Make his ways in the great valley; make a shining way for Osiris N., that he may pass."

Written smtlu but with aw sign wrongly inserted before determinative.

Written rr (i.e., pbr) for pbr.

See BD 144 note c. But Le probably reads Wn-wlt, "Way-Opener"; Le: Wn-klt, "Face-Opener."

Units b and c 1-2 are in CT also (unpublished).

Cf. CT 277 a § 8 1.

Written hma-n.l fr tr[t] tp hnt lb.l as in T. But CT shows originally probably hma-n.l fr tr[t] Hr m tp Hntw.1, "I have sat on the eye of Horus (the throne?) as head of the Three."

CT variants include "judging the gods as . . . ." and "judging with the gods in the case of Thoth."

Written m(‘)n, emended according to CT. But CT 277 has mn.fn, "among you."

Imperative shown by CT insertion of lb.tn.

Written mn mtrtpl sn rmppl sn rmppl n Weir, similarly Le and T. But CT has for all this merely m mtrtpl.an, "by their throwsticks.

Written tw sft im.n. CT and Empire omit.

Written tw s[e]b.n. Weir N. hr (written like preposition). CT: tw s[e]b.n. Weir, "I have treated Osiris."

CT: "Preserve (var.: 'I preserve') Osiris, that he may see the Sole One when Re circles among . . . ." Other CT documents have merely "May he (var.: 'N.' or 'I') see . . . . ." CT then adds "Make way for me, that I may pass in peace, in peace," directly followed in many cases by BD 147 c 1.

Written w[n] ru n (zlw (with seated deity for zlw sign)).

Written ‘(d) with wr for t.

Written pbr r' for spr r.

Written hr.l, masculine, as though sbl had been used instead of 'ryt.

Written ‘(where BD 144 has Wn-lct, "'Reviler.'"

Written hfr (i.e., pbr, for spr) r‘[t]' (‘ryt tn.

Written hr (for k)‘[t]' tw r[‘]d. M's unit c duplicates its d except for changed gate number.

Cf. BD 4.

Written with k, as already in B 12 C, Le, etc. Other CT documents: tk, "one who divided"; BD 4 usually tk, sometimes (as in OIM documents) zn or zk.

CT: 'that I may drive lowness (dhw in B 1 C) . . . ." CT omits variant.

Cf. BD 117.

Cf. BD 146 w § 8 1.

Written smn.n.l as in T; Le and Eb: smnh.n.l. Translate so, rather than "Establish for me," to judge by some CT and Empire parallels with smn.l and similar in BD 117.

With these two clauses and § 8 2 of BD 147 a § 8 4.

Written simply sbl ht as in T. Le has sblh, Eb sblh, each with papyrus-roll determinative and not in Wb. Supply sblk on basis of § 8 1 and BD 117.

Spelled out S[h]-hr; T: Tz-ht. But determinative in each case is that sign used as ideogram in BD 147 c’s Re-ht and by other documents here.

Cf. BD 136 a § 8 2 (not in OIM documents but found in MK-26th dynasty).

Written sblk k’t; k’t lacks k’t sign and has cattle, not bull, sign. Wb. V 97, which says read lbh in such cases, cites no passage where alphabetic signs are included. In CT k’t, "shrine," is associated with this

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**BD 147**

combination. There we find ink dbn k1 WrP1, probably "I am one whom the bull of the Great Ones circles."

B 1 C alone has singular Wr. Of BD 147 Empire documents BM 10014 still preserves dbn, but with ring rather than legs determinative.

*a* Written nb imyP1; CT: nb imyutP1, feminine, though later documents seem written masculine.

*b* Written wqf.n.t lgw lm.f. BD 136B Ce and Ka: tw wqf.n.t lgw lm.f. tdn(t)1, perhaps "I have cut off harm (bgs in Wb.) from him, it being replaced." Last word, often omitted in CT, is regularly written in red with simply ear and t when it does occur there (noted in five documents).

*b* CT: "I have brought to him Tefnet, that he may live on her." Other BD 136B documents similar.

*b* Le.: "I am the son of Osiris, and he wants me to live forever."
...
O Father of the Gods, Mother of the Gods, in the god's domain, may ye rescue Osiris N.
from everything evil, 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 say this day, this night, this half-month, this year and its subdivisions.

To be said by a man before Re when he takes his place over these Gods (and) to be written in green on a tablet. Offerings are to be given in their presence of bread and beer, meat and incense, and mortuary offerings are to be made.

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.

Do not use (it) in behalf of anyone except thine own self—(this) roll of Unnofert.

If this is used for him, Re shall be his steering oar and his protection, none of his enemies shall attack him (nor) shall he suffer lack—variant: (nor shall there be lack) to him in the god's domain, in the Sky, on earth, (or) anywhere he may go. (It is a means of) provisioning the blessed in the god's domain, being a truly excellent spell (proved) a million times.

May ye rescue me from everything evil; (may ye rescue) me from all evil harm and from your snare; (may ye rescue) me from all evil fears; may ye (re)scue me from all evil terror.

A truly excellent spell (proved) a million times.

Scene in both R and M shows deceased praying to Osiris-Sokar, who is supported by the West-Goddess and attended by the seven celestial cows and their bull, the steering oars of the four cardinal points, four sound eyes, and the four sons of Horus.

(Over deceased:) Praise to thee, bull of the west, great one, lord of changelessness, great god, ruler of the silent land. Thou receivest Osiris N. in health to the west in peace. The necropolis (extends) her arms to receive thee and the lady of thy house, and thy body stays sound therein forever and ever.

(Over the god:) Osiris, lord of endless recurrence, great one, lord of changelessness, great God, ruler of the silent land.

(Over the goddess:) The beautiful West, who has extended her arm(s) to receive thee. (With the cows and bull:) (She of) the Spirit-House, Lady of the Universe; (Storm Cloud) of the Sky, Holding Aloft the God; the Hidden One Presiding Over Her Place; (She of) Khemmis, Who Wrapped (the God); (She Whose) Love Is Great; Red-haired One; the Possessor of Life, (Bright-red) haired One; She Whose Name Prevails (Over) the West; and the bull, male of the cows.
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(With the steering oars:) O Power of the sky, opener of the disk, good steering oar of the northern sky; O circler, leader of the Two Lands, good steering oar of the eastern sky; O blessed one dwelling in the house of (the divine images), good steering oar of the western sky; O foremost one dwelling in the house of the red ones, good steering oar of the southern sky.

(With the sound eyes:) May they give bread and beer, oxen, and fowl to Osiris (N.). May they give provisions, he is a son of earth. May they give him magic power in the god's domain. May they give him the face of sky and earth; may they give him sky, earth, horizon, Heliopolis, and the nether world, for Osiris (...).

(With the sons of Horus:) Imset; Hapi; Duamutef; Qebehsenuf.

(With the cows and bull:) The Hidden One Presiding Over Her Place; the Red-haired One; She Whose Name Is Powerful Over Her Shadow; the Possessor of Life; the Bright Red One; She Whose (Love) Is Great; (She of) the Spirit-House, Lady of the Universe; and the bull, the lord of the cows.

(With the steering oars:) O circler, Leader of the Two Lands, good steering oar of the western sky; O good Power, opener of the Disk, good steering oar of the eastern sky; sunshine dwelling in the house of the red one, good steering oar of the southern sky; (ye) gods (and thou) leader of the Nether World, good steering oar of the northern sky.

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The provided text is a transcription of a section from The Egyptian Book of the Dead. It contains prayers and instructions for the deceased, typically addressed to deities and religious figures. The text is rich with references to various celestial and terrestrial entities, emphasizing the importance of guiding the deceased through the afterlife. The structure of the document reflects ancient Egyptian beliefs about the journey beyond death, with detailed instructions for the deceased's spirit to navigate through different domains.
w For preceding Ce says "may ye give him magic power, that he may follow you. He has come under your buttocks"; other Empire documents similar.

x The cows and steering oars of § 8 2 f. are named again in BD 148 b, also in BD 141 § 8 2 f.

y Written ȝpt. Ce: ȝpery, "Thou of the Silent Land"; some other Empire documents similar.

z Written m ḫtyt m rā. T has m ḫtyt only. But Empire documents put this name after next one and write regularly m ẖmwt ∼s, "through her art" (cf. BD 141).

aa Ce: "O good power of the sky"; Ea etc.: "O good Power" and similar, omitting n pt.

ab The ideogram for ḫnw here (but not below) is made more like hn.

ac So with Ba, T, etc. But Ce, Ea, etc. have ḫrn, "circler"; synonym ḫhr also occurs.

ad So with T; but most documents say "O Sunshine."

ae Feminine singular in R, Ee, etc., and plural in Cg; masculine plural in Ce, Ea, etc.

af Written ḫrt ∼. T has ḫnt ∼ in blyt only. But Empire documents put this name after next one and write regularly ini ∼m ∼s, "through her art" (cf. BD 141).

ag Written in ḫryt for rdṭ. 

ah The following letters mi ḫt are perhaps bits of a duplicate (nk)n.t(n).

ai Written hmn.n for nhn.t.n. 

aj Written ḫrt for rdṭ.

ak Written m ḫḥn fn ḫm n ḫ, with noun or preposition ḫr perhaps for "Horus" as previously suggested. But cf. also m ḫn.f ḫr ḫf ḫm.f, "he sees his Father's face and goes," BD 109 a § 8 2 M 594 f. Beginning with "(putting) awe of him," M's text is unique.

al Written ḫh n ḫz.

am Written (mdP) ḫt(n) with ḫ for papyrus roll and with land sign for n.

an Written ḫw' (star in circle) for ḫb.

ao Written mn ḫḥd ẖk.f. 

ap End of column blank. Cows, bull, and steering oars of BD 148 b follow.

aq Follows BD 148 b's steering oars.

ar The following letters m t are perhaps bits of a duplicate (nh)mn.t(n).

as Written ḫhm.n for nhm mn.

at Written (nh)r ḫt.

au The sons of Horus of BD 148 b follow, then BD 149.

av Written ḫuṣ for Ce's ḫitu-pt.

aw Written with papyrus roll for 3d person feminine suffix.

ax Written in(nat).

ay Written ḫh m ∼n.f for ḫh m ∼n.f. 

az Written ḫh n ḫt for ḫh n ḫt.

ba Written ḫw' for ḫw' ∼.

bb Written ḫh n ḫt for ḫh n ḫt.

bc Written ḫn ḫt for ḫn ḫt.

bd End of column blank. Cows, bull, and steering oars of BD 148 b follow.

be Follows BD 148 b's steering oars.

bf The following letters m t are perhaps bits of a duplicate (nh)mn.t(n).

bg Written ḫhm.n for nhm mn.

bh Written ḫh n ḫt for ḫh n ḫt.

bi Written ḫh m ∼n.f for ḫh m ∼n.f. 

bj Written ḫw' for ḫw' ∼.

bk Written ḫh n ḫt for ḫh n ḫt.

bl Written ḫn ḫt for ḫn ḫt.

bm Eb and M: "western."

bn Written ḫhm.n for ḫhm.n (with ḫ for original ḫ).

bo Eb: "eastern."

bp Written ḫm ∼n.f. We should expect ḫm; yet note use of n after predicate interrogative word (Gard. § 127:3).

bq Written simply ḫn where T adds papyrus roll and plural marks.

br For similar words in earlier documents see note aq.

bs Read probably ẖt with house determinative.

bt The bull is pictured at bottom of first column but belongs at bottom of second, where his legend is written.

bu Here and following M uses regularly m, which might be "in" but is probably only a phonetic variant for normal n.

bv BD 148 a § 8 4 follows.
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BD 149a

α

5739

\[x+11 \ldots x+1 \ldots \] ²where [in one lives] on past [ry \ldots ³take off \ldots at (my) approach \] ²

just as therein \[. \ldots ⁴your [first-born] m. May he unite [my] bone[s \ldots ⁵my \ldots ⁶s.

Fetch me Ihy \[ \ldots ²\] that \²he may (re) [con] struct and assemble my bones and make [fast] ²

my (double) Atum-crown. May he make fast for me \²the head [of] \³N\³hb-k², ³make Osiris N. complete. Balance the sca[les] ³be[s] ide \ldots ²that thou mayest rule with the gods. ³

Min \[is \ldots of \ldots \] ¹³his son-who-loves.

R

P 1 ²First abode.

2 To be said by Osiris N.:

S ⁴O thou first abode of the west, wherein one lives on pastry and garden truck, ²take off ²your turban(s at my) approach just as (at that of) the first-born among you. May he unite my bones; may he make fast my members. ¹¹Fetch me Ihy, the lord of hearts, that he may assemble \²(my) bones and make fastk the coil of Atum. ¹Make thou fast the head ¹⁴of \³N\³hb-k², ³that Osiris N. may fill the ³scales, ³that thou mayest rule with the Gods, O living one triumphant—variant: the altar(s) of (thy) temples with the Gods. ⁰Min \[is \ldots \] ¹³his son-who-loves.

M

P 1 ²²First abode.

S ²²O thou first abode of the west, ²²among who(se people) one lives—(variants:) through whom one (lives), ²²through whose name one (lives), ³with who(se people) one sees—(variant:) through whom one (sees). ²

b²

5739

\[x+11 \ldots x+1 \ldots \] ²³the east of [the sky, \ldots ²³the water \ldots ²³the place through which Re travels by sailing (or) paddling. ²²I am in charge of announcing in the god’s ship; I am a tireless paddler in the bark of Re. ²²I know that sycamore of turquoise from the midst of which Re comes forth, ²²which grows on the uplifted of Shu at the east gate of the Sky, ²²which Re comes forth. ²²

I know \²that Field of Rushes of Re’s, ²²the height of whose wheat is 7 cubits, (its) ears 3 cubits, its stalks 2 cubits. ²²It is a blessed one of 9 cubits who reaps it alongside the eastern Souls.

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M
P 1 10292d abode.
S 10300 Thou 2d abode of the god's domain, 1031 whose name is not known, to whom the gods have granted, at the command of 1032 her Father Re, that she rise and set.

R
P 1 cxiii 13d abode.
2 To be said by Osiris N.: 1033
S 4 O thou abode of the blessed, on which none sails, while indeed the blessed one becomes silent therein, 1034 (her) flame being glowing fire; 1035 With your face(s) down(cast), 1036 (to) whom ye were ordered to do for me is 1037 this, says Osiris N. He says: 1038 I am master of the red crown 1039 (that is on) the pate of the blessed one 1040 who keeps all mankind alive by the scorching breath of his mouth 1041 and rescues Re from Apophis, 1042 (so that) he stays alive forever.

M
P 1 10333d abode.
S 10340 Thou 3d abode of the blessed, 10345 to which the gods ascend unseen. I am subject to myself (alone), since I know her name.

R
P 1 224th abode.
2 To be said by Osiris N.: 1045
S 30 O thou mysterious abode, 1046 (her) flame being glowing fire; 1047 (O) thou abode of the blessed, 1048 Behold, like what ye were ordered to do for me is 1049 this, says Osiris N. He says: 1050 I am master of the red crown 1051 (that is on) the pate of the blessed one 1052 who keeps all mankind alive by the scorching breath of his mouth and rescues Re from Apophis, (so that) he stays alive forever.

M
P 1 10574th abode.
S by 1058 Thou 4th abode of the blameless blessed, 1059 to which the gods ascend unseen. I am subject to myself (alone, since I know) her name.

R
P 1 cxiii 15th abode.
2 To be said by Osiris N.: 1051
S 4 O thou 5th abode of the blessed, through which none can pass, the blessed in whom are 777d cubits (broad) in their buttocks and live on the shadows of the weary; 1052 (O) thou
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abode of the blessed. O blessed ones among them, open your way that I may pass through you and journey to the west. This is what has been decreed for me by Osiris the blessed one, lord of the blessed, that Osiris may live by his magic power.

I am celebrant of the new-moon feast and witness of the 15th-day feast. The eye of Horus circles for me under my guidance in the retinue of Thoth. No God shall set my face against me. As for every dead man or woman who swallows against me and (any) enemy male or female who comes against me this day, he (or she) shall fall to the place of execution.

M
P 1 5th abode.
S O 5th abode (or) the Inundation that fills her mouth with love assigned to her mouth before his Father daily.

5739
S [z+viii... z+1... thou mysterious underworld] the Gods in whom I come to see. Show thy face(s), take ye off your turban(s) at my approach in peace. Behold, I have come that I may behold your form(s). I have come to prepare thy thin cakes. The Feller of Fish shall not prevail over me. The gods of combat shall not pursue me; no adversary shall pursue me. I shall live in peace with you.

R
P 1 6th abode.
S O thou underworld mysterious to the Gods, hidden the blessed, difficult (of access to) the dead, the God in whom bears the Name Feller of Fish, hail to thee, thou mysterious underworld the Gods in whom I have come to see. Show ye your face(s), take ye off for me your turban(s) at my approach in peace. Behold, I have come that (I) may behold your form(s). I have come to prepare your thin cakes. The Feller of Fish shall not prevail over me. The gods of combat shall not pursue (me); the gods of combat shall not pursue (me). I shall live on offerings with you.

M
P 1 6th abode.
S O THOU 6TH ABODE OF water, the one that lives on worm(s), the one that has ascended with you, the one that partakes of her portion that ascends on her day.

5739
S [z+viii... z+1... the blessed] and destroys [...].
2 Back, [... who bit]es with his mouth [... ] and blinds the teeth, w[ea]k becomes thy aug[ust] venom. Thou shalt not come [... ]; thy [ven]om shall not penetrate me. Fall, [lie] on thy h[ay], [... ][this ground, thy] lip[s] [... ] mountain [... ].

R
P 1 17th abode.
2 To be said by Osiris N.:
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S 1 ³O yon ‘Iṣ(8-region), (too) distant to be seen, the scorching breath of fire is whose magic power—variant: (is among whose) blessed ones, the snake in whom, named Re(ṣ)k, with a backbone 7 cubits long, is one who lives on the blessed and destroys their magic power.

2 Back, Re(ṣ)k of Ḩes, who bites with the mouth of the feller of his fish and blinds—variant: flood with his eyes. Shattered are thy teeth, weak becomes thy venom, because of it. Thou shalt not come into me; thy venom shall not penetrate me. Fall, lie on thy hay, thy fever(ed skin in) this ground, having arrived—variant: thy lips—in the (hole). (He who is) on his mountain—variant: his chamber—falls at the command forever—variant: (falls while) harming him who comes—and vice versa, for he is protected. His head is cut off by the lion.

M 1 10497th abode.

S 1050 Thou 7th abode of water, to whom one ascends at Re’s ascent, (whom one serves) and to whom the gods (are assigned).

(P) See the inundation.

h 1

R 1 To be said by Osiris N.: ³O thou great, vast (abode called) The Offering Descends, flood to the water in whom none has accessed because of the greatness of fear of her, because of the greatness of her dignity, and because of the loudness of her cry. The lofty God in her is (likewise) named The Offering Descends. He is one who is chary of his love, unapproachable.

M 1 10538th abode.

S 1054 Thou 8th abode of the Inundation, one whose Father is visible in her sight art thou, one who proceeds on her ascent as Arsaphes.

h 2

R 1 I am that nw-bird which is over the district of She Keeps Silence. I have brought the things of the earth to Atum.

2 (O) ye who go head downward, Crew in terror of thee—variant: of me—are they that are over Letopolis; I have inspired respect (for me) in the possessors of offerings. None can carry me off to the (god’s) slaughtering-block; my Soul shall not be destroyed out of (me) for their sake. I am ruler of the northern Horizon, for I know the great God who is therein.

i 1

R 1 ³O thou secret hollow of the Gods, whose Name the blessed fear to know, from whom he that enters comes not forth. That great God is there of whom the Gods—are afraid because of the terror he inspires, of whom the blessed—are afraid because of his roarings. Her opening is of fire, and her air destroys the nose. He (the god) made it (the fire) against those in (his) train for the sake of
the blessed therein, not letting them breathe the air therein except for that great, august God who is in his egg. He made it against all those who were with him, for he had no desire to be approached except on the day of the great ceremonies.

Hail to thee, thou august God in his egg. I have come unto thee; I am in thy retinue. I have gone forth unto the hollow. Open for me her double doors that I may breathe the air in her, that I may live on her offerings, that I may become a blessed one in her.

O thou abode of the presenters (of offerings), who seizest the blessed one by force and prevaliest over the shadow. Eaters of fresh food because of seeing with their eyes that there is no prevailing over their shadows, weary ones—a papyrus-amulet of fayence having been left by them to the earth—who are in their abode, put yourselves on your bellies, and may your foul odor become pleasant until ye pass. No (part) of my blessed one shall be seized; none shall prevail over my shadow. I am a divine falcon.

May myrrh be brought to me; may burnt incense be offered to me. Remove for me the burden, my burial being earthward, with Isis and Nephthys around me. Clear ye for me the path of ye Nut, Nkh-kf. I have come unto you, ye Gods, that ye may rescue me. Give ye me magic power forever.
ever,\textsuperscript{84} hidden\textsuperscript{87} from the blessed. \textsuperscript{85}O thou \textsuperscript{90}<)Idw>(abode)\textsuperscript{88} in the god's domain, may\textsuperscript{est thou} let\textsuperscript{89} me pass, (for) I am that eye of Horus, the Great of Magic,\textsuperscript{86} the keen one who escaped from Seth. \textsuperscript{87}My feet\textsuperscript{88} are mine forever, while \textsuperscript{1}I appear\textsuperscript{89} and am powerful through that eye\textsuperscript{87} that lifted up \textsuperscript{88}heart after faintness.\textsuperscript{89} I become blessed in the sky and powerful \textsuperscript{15}in the earth.\textsuperscript{8a}

\textbf{M P 1 1065 11th abode.}

\textbf{Shh}

\textsuperscript{1066}O thou \textsuperscript{11th abode of the west.} \textsuperscript{1067}Re ascends \textsuperscript{to} (Kherah),\textsuperscript{8c} \textsuperscript{known} because of that water \textsuperscript{1068}of the west,\textsuperscript{8d} (on whom) the blessed go forth (...).

\textbf{l 2}

\textbf{R S 1 he I have flown as a falcon;\textsuperscript{8f} I have honked as a smn-goose. It has been granted (me) to tread—variant: to alight—\textsuperscript{17}on that field of Htp(t),\textsuperscript{8f} I being gone down to the \textsuperscript{meadows} of the Gods,\textsuperscript{8h} I stand on \textsuperscript{8it}it, I sit on it,\textsuperscript{8i} (I) appear as the God who is in it,\textsuperscript{8k}

2 I have opened \textsuperscript{the gate} of the righteous.\textsuperscript{8l} I have eaten (of) \textsuperscript{24}food in the fields of Htp(t),\textsuperscript{8m} (for) I go down upon the meadows of the Star(s) That Set.\textsuperscript{8n} I have opened \textsuperscript{the way of truth,} \textsuperscript{open} (it) that I may cross the sky-waters.\textsuperscript{8p}

3\textsuperscript{2a} I have set up a ladder to the Sky among the Gods. I am \textsuperscript{25}one of them.\textsuperscript{8r}

4 I speak as a smn-goose \textsuperscript{9}until\textsuperscript{26} the Gods hear my cry,\textsuperscript{8s} repeated to Sothis.\textsuperscript{8t}

\textbf{m}

\textbf{R P 1 27 12th abode.}

2 To be said by Osiris N.:

\textbf{S 29} O thou abode of the hour,\textsuperscript{8u} abode of him who is in\textsuperscript{8v} Rosetau, \textsuperscript{31}whose scorching breath is fire, and the Gods ascend not to her nor do the blessed unite with her, and \textsuperscript{32}the uraei upon her are (each) named Destroyer of Souls.\textsuperscript{8w} O thou abode of the hour, \textsuperscript{33}where (I am) the falcon that is in her,\textsuperscript{8x} I am \textsuperscript{34}the greatest of the blessed;\textsuperscript{8y} I am with the Imperishable Stars, who are imperishable \textsuperscript{because of her} \textsuperscript{1}I shall not perish;\textsuperscript{8z} \textsuperscript{35}my name shall not perish.\textsuperscript{1a} O odors of the Gods who are in the abode of the hour,\textsuperscript{8b} 40 I shall be with you, I shall live with you. Love ye me more than your (other) Gods, (for I shall be with you forever).\textsuperscript{8c}

\textbf{M P 1 1109 12th abode.}

\textbf{S 1107} O thou \textsuperscript{12th abode of the burial (of Osiris),} \textsuperscript{1071}wherein \textsuperscript{one} lives and circles about as (does) Re, unto whom the \textsuperscript{1073}blameless blessed enter and to whom the gods ascend unseen,\textsuperscript{1d}

\textbf{n}

\textbf{R P 1 c xlvii 13th abode.}

2 To be said by Osiris N.:

\textbf{S 30} O thou abode \textsuperscript{(of) water,} to whom the blessed can gain no access,\textsuperscript{1e} since her water is fire \textsuperscript{and her surf is flame and her scorching breath is burning fire,\textsuperscript{1f} that\textsuperscript{1g} none may drink \textsuperscript{her water,} (so that) there is no quenching of the thirst of them who are in her\textsuperscript{1h} because so greatly do the blessed fear her\textsuperscript{1i} and so great is \textsuperscript{her dignity.} The Gods, the blessed, and the dead see her water from afar.\textsuperscript{1k} There is no quenching of their thirst,\textsuperscript{1n} no contentment

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of their heart(s)," that there may be no approaching of her.\textsuperscript{11} The river is (as) full (of) reeds\textsuperscript{12} as (are) the waters with the efflux that came forth from Osiris. May I gain access to the water, may I have abundance of water, like that God (who is in) the abode of water. (He) is her guardian,\textsuperscript{10} lest the Gods drink her water while they are far away from the blessed.\textsuperscript{19}

20Hail to thee, thou God who art in the abode of water.\textsuperscript{17} I have come unto thee. Mayest thou grant that I gain access to the water and drink of the water\textsuperscript{18} as thou didst for the God—variant: like thyself.\textsuperscript{11} I am that great God for whom the inundation comes, for whom herbage sprouts, and for whom all plants grow.\textsuperscript{14} (Thou who) give\textsuperscript{st} offerings to the Gods, thou who camest forth from him, mayest thou be gracious to me\textsuperscript{w} (and) grant that inundations\textsuperscript{x} come to me \textsuperscript{23} and that I gain access to the fields of herbage,\textsuperscript{iv} (for) \textsuperscript{20} I am thy (son) of (thy) body forever.\textsuperscript{12}

\textbf{M}

P 1 1073 13th abode.

S 1074 O THOU 13TH ABODE OF him who is in Rosetau. 1075 May she go with you, (for) I know 1076 that the God ascends \langle with\rangle\textsuperscript{ka} her. Re ascends to do \textsuperscript{32} her bidding over the water, (yet) she cannot be seen on any day.

R

P 1 27\textsuperscript{14}th abode.

S 29 O thou abode of Kheraha, who keepest the Inundation away from \langle Busiris\rangle\textsuperscript{kh} but causest\textsuperscript{31} that the Inundation come, measured by the bushel, \textsuperscript{3} until he has been led \textsuperscript{lc} to every\textsuperscript{kd} mouth that eats, who givest divine offerings (to) the Gods\textsuperscript{33} and mortuary offerings to the blessed, (thou) in whom \langle is\rangle this snake\textsuperscript{ke} from the twin springs of Elephantine at the mouth (of) the cave\textsuperscript{30} of the inundation.\textsuperscript{kl} He has come with the\textsuperscript{kg} water and stops at this district of Kheraha at\textsuperscript{kh} the Council\textsuperscript{31} that is over the waters.\textsuperscript{kt} May (I) eat grain, offerings, and food.\textsuperscript{kk} Lift thyself up, great and perfect, God who is in Kheraha.\textsuperscript{kl} Mayest thou satisfy me and provide me\textsuperscript{zm} with the efflux\textsuperscript{kn} that came forth from Osiris\textsuperscript{41} in the presence of him who has fallen therein.\textsuperscript{ko}

\textbf{M}

P 1 1078 14th abode.

S\textsuperscript{kp} 1079 O THOU 14TH ABODE OF the west, 1080 on whom the blessed go forth at her command \langle when\rangle\textsuperscript{ka} Re goes forth\textsuperscript{1032} from the beautiful west. (I know (her) souls, (even though) her face cannot be seen, (the souls) that serve her.\textsuperscript{kr}}

\textsuperscript{a} Besides the three documents translated here, cf. also a scrap of vignette in OIM 5759 (p. 15). The order of units a-o in R and presumably in OIM 5739 is the same as in T and in such Empire documents as Aa, Ce, and Ea. M's text differs so widely from the normal that it is not comparable. The vignettes of OIM 5739 are lost; those of R correspond in general to those of Aa, Ce, and T. M's vignettes a-e and m-o fit the same pattern; but M's f-l correspond rather to R's i-l, g, j, and h. No legends appear with the vignettes in either R or M.

\textsuperscript{b} Traces at beginning illegible.

\textsuperscript{c} Written \[ ... \textsuperscript{2} n\textsuperscript{2} r\textsuperscript{2} t w\textsuperscript{2} m\textsuperscript{2} ... \cdot P^1].

\textsuperscript{d} Written \[ k\}/\{w\} [ ... m b\textsuperscript{2} f\textsuperscript{2} r\textsuperscript{2} l\textsuperscript{2}].

\textsuperscript{e} As, Ce, and Ea: "Make fast for me my head, (O) N\textsuperscript{3}bb-k\textsuperscript{2}pl."

\textsuperscript{f} Written s\textsuperscript{mn b\textsuperscript{2} f\textsuperscript{2} s\textsuperscript{2} w\textsuperscript{2} c\textsuperscript{2} l\textsuperscript{2}} r [\langle four squares\rangle]; cf. r g\textsuperscript{2} s L\textsuperscript{2} r\textsuperscript{2} in Ba, but in place of, not in addition to, following b\textsuperscript{q} k ... .

\textsuperscript{g} Written s\textsuperscript{2} r\textsuperscript{2} pl\textsuperscript{1} with T; cf. s\textsuperscript{2} r\textsuperscript{2} t and s\textsuperscript{2} r\textsuperscript{2} t in Wb. Of earlier variants p\textsuperscript{2} r\textsuperscript{2} pl\textsuperscript{1} with plant determinative is commonest (not found in Wb.). With it possibly cf. hr\textsuperscript{2} r\textsuperscript{2} pl\textsuperscript{1} in BD 144 note x and r\textsuperscript{2} w\textsuperscript{2} pl\textsuperscript{1}. "straw," in Wb. II 408.

\textsuperscript{h} Written tut\textsuperscript{2} sm\textsuperscript{2} w\textsuperscript{2} (w) as in T. Empire has mostly tut\textsuperscript{2} is W\textsuperscript{2} r; Ce: tut\textsuperscript{2} is W\textsuperscript{2} r Sm\textsuperscript{2} w. "Eldest" thus takes the place of or supplements "first-born."

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I Written sqf with T where Empire has mostly sqd.f, "that he may (re)construct."

2 Empire often: "(after) he has made fast," sometimes with "to me" added.

3 Empire usually: "Atum's double crown."

m So with T.

n Written mh War N. mh(y)(t), similarly T. Le etc. have simply mh bqsw, "Fill the scales." As, Ce, etc.: mh (twice in Ce) amn bqsw, "Fill (and) balance the scales."

o Emend to match T. Read peculiar sign at beginning as hwt, since variant applies to mh(y)(t) hqt.k m N[p].

p Written mh.t(y)[y] im.sm.

q Written tw br.s. tw hr m.s, with hr used in sense of "on account of," "because of."

r Written tw br.s. Another possible translation is "whose face one sees."

s Cf. CT 161; see also K. Sethe et al. in ZAS LI (1924) 1-20 and 38*-43*. With § S 1 cf. § S 3.

1 Written § S 2 cf. CT 159 § S 2 f. and BD 109 a § S 2 f.

u Written nw[yt].

v Written [prt] R* r-[m(ytw . . .].

w Written twy!.

x Written fn, followed by loss extending into BD 149 f.

y So with T in general. CT: "N. knows the Field of Rushes. It is a city of Re's [whose] walls [are ...]." As, Ce, and Ea: "I am great of possessions in the Field of Rushes. O thou Field of Rushes, whose walls are of metal."

z Pronouns refer to "field," except that "its" with "stalks" is masculine, referring to "barley." CT has "stalk(s) 7 cubits," total height lost. Empire has height usually 7, sometimes 5; stalks 5, but often 3.

aa CT: "It is a blessed one of 4 cubits who reaps it alongside Re himself." Empire documents give mostly 7 or 9 cubits; a few use "Re-Harakhtes."

ab CT 159 usually: "that middle gate" only. Empire: "the middle gate of ..."

ac Similarly CT 161, also 159 in four documents (others omit "of the sky").

ad Similarly CT 161, but with ms for "pool"; CT 159: "... are the pools (I[p]) of the h[r]w-geese"; Empire: "... is the pool (b) of the h[r]w-geese."

ae Similarly CT 161; CT 169: "... are the waters of the sw-geese," with variant "r-geese" as used in Empire and following periods.

af CT 159 divides this to show normal "sailing" toward the south and "paddling" toward the north.

ag Written smtw with speaker determinative. CT 159 uses coil or skin determinative, probably meaning "rigging" or "lashings." CT 161 omits whole clause. Skin determinative survives in at least ten Empire documents.

ah With preceding part of § S 2 cf. also BD 107.

ai CT 159: "I know those (var.: 'these') twin sycamores of turquoise between which ..." Similarly As, Ea, etc. CT 161 and a few Empire documents: "... from which ..."

aj Written as in BD 109. But CT 161, also 159 usually, has smty hr sθ Sw, "which grow at Shu's sowing."

ak CT: "at every east gate," with or (mostly) without "of the sky."

al So usually CT 159 also; but a variant there is wbnw R* lm,j, "wherein Re rises." CT 161: r bw wbn R* lm, "at the place where Re rises."

am Lines 43 f. extend under adjoining columns. CT 159 inserts "the wall which is around it being of metal."

an So too usually in CT 159; Empire more often ti[p]s, "whose barley."

ao Heights in CT are 5 (vars. 4 and 7), 1, and 4 (var. 3) respectively; in Empire 7 or 5, 2 or 3, 3 or 4 or 5. CT here inserts what amounts to a duplication (omitting "the height of") with different figures: "whose wheat is 7 cubits, its ears 2 cubits, its stalks 5 cubits." Ea, like CT variants, deals first with barley, then with wheat; its wheat figures are 7, 3, and 5. As etc. have only beginning of second statement.

ap R and T use θ (sg.), also m for genitive n. CT has regularly θtyw[t], "Horizon-Dwellers," for θ. Only B 1 C uses θw[t], "blessed ones," with As, Ea, etc. "9 cubits" is standard in CT and normal in Empire; "7" occurs in Ce, Pa, and T.

aq Written with n for z.

ar Written tw gr is θ lms. As, Ce, and Ea: tw hr θw[t], "though she bears up the blessed." Other documents vary obscurely.

as Written nθ(t).s m θt nt nθt. Ce and Ea: tw nθ(t).s m θt nt bk, "while her flame is a consuming fire."

at Written as auxiliary tw for Empire l.

au As etc. insert dθ[t] wp[t] ln, "clear your roads."

av As, Ce, Ea, etc.: "your abodes." But many Empire documents say "your abode."

ax Empire omits m.tn ml used by R and T.

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BD 149  THE EGYPTIAN BOOK OF THE DEAD

Written 1wtdl (m) tr. nf n.t pwr in Wtir N. dd./. Cd, Ce, and Pc: wqfdB1 tr. nf n.t pwr in Wtir n. (in and following words so in As, Ce, and Ea, assumed in Cd and Pc from absence of variants in Nav.), "This is what ye were ordered to do for me by Osiris forever."

Written ink r dbrt with Ba and T. Cd, Ce, Ea, etc.: ink wr dbrt, "I am the great one of the red crown."

Written with nbty(r), As, Ce, Ea, etc. have 'ubnu, "the Sunshine," for h vb at end.

So with T. But As, Ce, Ea, etc. apply this clause to the crown, using r's, "her mouth," where Le, R, T, etc. have r'tf.

Empire documents mostly apply this also to crown.

Noted in R and T only.

Cf. CT 160 and BD 108; see also Sethe et al. in ZAS LIX 73-99 and 55*-59*.

So, similarly Ba and Le. But T and most Empire documents write t hry-tp . . . , "O thou that (towerest) above the mysterious abode."

So usually in Empire also; but Cd, Pc, etc. have "the lower sky."

So usually; but Le, Pb, etc. have "300 cubits."

So with T. Empire usually "10 hundred-cubits"; but Ba has "11 cubits," Ab "10 leagues (tbrw)," Ea "230 hundred-cubits."

I.e., when he straightens out. Usual length given is 70; but Ce etc. use 60, and 40 and 80 also occur.

The snake (cf. BD 108).

So with T and probably As, Ce and Ea: sqdwpl, probably "the course."

Written m mtl wlt k(y) dd wlt w.r k. But T omits first mtl, says "in the bark—variant: (only) one looks—toward thee." Ce, Ea, etc.: mtl.wlt r.k, "I have seen the way against thee."

Written ink dmdf with T, similarly Ce and Pb (with man determinative rather than 1st person suffix). This statement assumes identification of deceased with Osiris. As at least: in dmdf.n.t, "I is who have united"; Ea etc.: ink dmdf (with man determinative) n.k, "I am one united to thee." Though dmdf is the verb regularly used in BD, CT 160 has instead f'm n.t, "'veil (it) for me," following tbrw r.k tlr.k, "close thou thy eye." Forms of dmdf (sign S 23) and f'm (sign Aa 6) are similar.

Similarly T. This and following lines continue under next column.

So with Lb and T. As etc.: "given me are thy eyes"; Cd: "given me are my eyes" (Ce same plus in, "thereby").

Written h vb n.t im.f. See Gard. § 511:1a.

Similarly T. As: prty.k r dwk, "thy strength is at (i.e., depends on) thy mountain"; similarly Ea (in 3d person). CT 160 regularly has prty.k n dwk, "thy strength belongs to thy mountain."

CT 160: "Behold, I go indeed." For r.f of R, T, As, etc. Cd, Ea, etc. use r.k, "against thee."

Written h n.t r 'rtwpy (looks like rdt wpy) tkr, similarly T. Interpretation of wpy is based on Sethe et al., reflected in Wb. I 170-72; but basic meaning "rob" may be justified by context: Osiris' ascent to sky after his members scattered through the land had been reassembled. CT: h n.t r*twpy tkr, " . . . that I may dispose of (or 'rob') the Earth-Gods." Ce, Ea, etc. still use plural for last and add "for Re"; but many Empire documents have corrupt variants.

So with T. As, Ea, and Pb: "May he be gracious to me in the evening." For CT 160 see BD 108 notes i and k.

Written fr.k m int as in T. CT and many Empire documents have tw.k m intt.k, "while thou art in thy bond(s)," or similar as in BD 108. But As and Lb already use "thy valley."

Written wr drpl.k hr tp t' m b' b. Npr t' . . . as in T. But CT has merely wrdr k pwr m b' b, "This is what has been commanded against thee in the presence (or 'formerly') t." Similarly Empire, but mostly with m.k, "for thee." Ce and Ea end with r.k tp t'. CT 160 and BD 108 are longer.

CT. Cf. BD 149 c M.

Speaker determinative is corruptive to nq sign.

Written h'tt wpl ktrw, a combination often translated as "initiates."

Written (t)wr.1 r h/k(wt).

Though "SAOC" No. 27 compares e with CT temporary 583, the writer has been unable to find and use any CT documents for this unit as a whole.

So normally. As, Cd, and Lb: 6; Ca: 5.

So regularly; but hqwdpl is replaced once by hqpl, "length," and once by psd, "back."

I.e., the dead. R and T insert nty, which Empire omits, before nqk.n.

Empire omits this phrase.

Written mttt for nfrt.

Cf. CT. 277 a § S 3.
One CT document and Ce etc. in Empire say “every.”

So regularly in Empire and following periods; but for mtr or mty two out of three CT documents have smtr, “(official) inspector.”

Written tw pbr n.t qrt Hr br ‘t.t with T. But CT documents use noun dbrn (plural with hair determinative once as ‘tresses’), also preposition r before t. Empire documents use verbs dbrn and pbr (with a slight preference for dbrn) and have mostly adjective hryt, “which is under” (usually written plural).

This statement has been noted in R and T only.

CT inserts “every god or goddess, every blessed one.”

Written nebu m (in R only) r.t r.t hft(y) hft(y) q rt. R itself might also be translated “who licks with his mouth . . . .” possibly referring to licking off the text of a spell in favor of deceased. CT: nswt(y)/y r.t hft N. pn, “who shall tongue his mouth (cf. English ‘speak with tongue in cheek’) at this N.” Empire normally has nebu(y)/y r.t hft (var. y), “who shall swallow (or ‘lick off’?) his spell at (var.: ‘against’) me.”

Written with smt as in B 1 Bo, Ba, Lb, and T; elsewhere (CT and later documents) regularly mb3t, “depth.”

R and T use preposition r, elsewhere regularly n.

Lost to here from near end of BD 149 b.

Written [. . . tw]y dsr(t). Adjective dsr occurs already in Ba (cf. Lb); but CT and most Empire documents omit.

Last clause appears in BD 149 a also. CT: “Open [to (me)] their arms, bare to (me) their faces at N.’s approach.” CT omits “in peace.”

Written p(t)p3t as often.

Written hr(y)r[t]rmp3t as in R and T, similarly Ba, Lb, and Lc. But Empire documents prefer hr(alsod 3 or even k)’q, “feller of the ‘d-fish,” with snake determinative. Writings with falling man as ideogram may be read either 3r or 3r. CT is lost here and omits preceding mention where OIM 5739 is lost.

Written with ideogram; read hfrq3t.

Written lty for g’y.

CT and some Empire documents omit this clause.

So T also. CT and some Empire documents: “on the offerings that are with you”; other Empire documents: “on your offerings.” Rest of column is blank.

Written n for r.

So with Ea and T. Most Empire documents say “the gods” or “the blessed.”

Written pg3pl for p(t)p3t.

The participles here seem to serve as emphasized predicates (see NG § 458); read ‘nhw st . . . pr s(t) . . .

Written gb for gb. Lost words preceding this are omitted in Empire.

Written [b]hhu by b’d’.

Trace at beginning of next (last) line of column is illegible. Then some columns are wholly lost. An f at end of one line and It we t at end of next, adjoining part of BD 150 on an unplaced fragment (see Pl. XII), may possibly belong in BD 149 o; cf. . . . ifuw3t f tw ut tw ut tw (first tw for pu, the others for qualitative ending If) in R exvii 38 f.

Insert r before mft with Ab, Cd, Pd, etc.

Written tw hh m sgt m [hyb3f] (with papyrus roll) k(y) gd’ yh[wb3] (with figure of deceased), similarly T. But Empire has merely tw hh m sgt, “whose scorching breath is fire,” with addition m ty, “and flame,” in Ba, Lb (omits m), and Pd.

Written Rduk mn here and below as in T, followed by n(y) s(w), lit. “he belongs to.”

Written with tw fpf as in T for tw n . . . . lit. “the length [of] his backbone.”

Written m n.l m [hyb3] htm (with ‘evil’ bird) yh[wb3]en (with papyrus roll), similarly T (which omits first m). Empire documents vary; several have ‘nh.f m [hyb3f], “he (the snake) lives on the power,” while Ea at least continues htm (with papyrus roll) m [hyb3]en, “equipped with their magic power.”

Similarly T. Empire: “Rerek who is in ‘Isa.”

Written m r.t k (probably for T’s r’e n) shf rmh3f. Latter term is a corrupt intrusion from BD 149 f, noted in R and T only. Empire: m r’e, “with his mouth.”

Written gb (with eye determinative D 6; for gb(y) k(y) gd water determinative [i.e., read gb].

For usual “teeth” Ce, Ea, and Lb have gb3t, “bone”; Ac: r’l, “mouth.” For br s at end T has merely ts; Empire omits. Instead of “venom” mtnt might also, but less appropriately, be translated “seed.”

Same words thr afd are addressed to a snake in Pyr. 441.

T similar; Empire omits.

Supply m from T. Empire omits “thin.” Lb etc.: r If, “to the ground.”
**BD 149**

**THE EGYPTIAN BOOK OF THE DEAD**

- Written with sp(r)t(i) with road and legs determinatives, as in T. Empire uses "thy lips" only. For Empire bfr, "hole." R and T have bsw, "place."
- Written hr br y y dw f k y dd t i in wh n (T ommits dt k y) dd shd (T: bd; both with "evil" bird) il tp phr as in T. Empire: hr k i n s q f tp phr, "His bull falls to the shd(Cd, Ce, and Ea: shd; Ab etc.: shd)-snake, and vice versa." Earliest form of this couplet occurs in Papyrus 430 a W: hr k i n s q f hr shd n k f, "The bull falls (i.e., succumbs) to the shd-snake, and the shd-snake falls to the bull."
- Written bl(tr), qualitative, with T, applying to il, "the (new)comer." Empire once: hkmw(t), "while I am protected"; Aa: hkmw n il, "(but I) have protected myself"; Ce and often: hkmk n il, "I have thy protection (i.e., protection from thee)."
- So with T, Empire: "Thy head is cut off by the lynx (mi/ldt)." Cf. catlike animal cutting off a snake's head in BD 17 vignettes (including R and M). S. Birch already in 1867 had translated "lynx" according to Budge, Tr. (1909) p. 159; so A. W. Shorter also in JEA XXI (1935) 47 and 175. But tail in Aa and Ce is long, not short.
- Written pr n s tw, probably for prtw n s.
- Written phr n s (tw) (wt; omitted except for papyrus-roll determinative) n s ntrp, probably for pprtw n s. This and following statement recur in BD 149 i 1 M.
- Or translate m as "from!"
- Written H’r hay, with determinative of deity in R but not in T. Ac, Ai, Ba, and Pd write hprptpl with loaf determinative.
- Cf. Gard. p. 126. R and T write shnm n for Empire smtw m.
- Similarly T. Empire omits middle phrase. For hkmhmt, "cry," Ca etc. (cf. Ac, Ce, etc.) use not speaker but flame determinative; cf. verb hlm, "burn." Pa etc. even substitute hh, "scorching breath."
- Written tw N tr qimy, A H’r hay j n f. T similar, but with f, "O," wrongly for lw. Ce and Ea: lw n tr qimy, qtr (qualitative) . . . ; other Empire documents vary.
- Written ntrp z iw mretf (T: n mret) tm bnm im. Ce and Ea: ntrp z iy n mret tm bn im. sa. "He is it who guards her so that none may approach her."
- On tw as feminine pronoun see No § 88.
- Written kln n s br pr n s (for prtw n s).
- Cf. CT: 372 f.
- Cf. also CT 383 b beginning. CT and some Empire documents use ntrp for nac and Nu-grs, "Limitless," for name of district. CT 383 adds a second bird, zwt; its determinative in B 1 Bo looks like a heron (snty). Other documents of Empire and following periods offer both grs, "She Keeps Silence" (Ea, Le, T), and N-grs, "She Has Not Kept Silence" (Ce), as name of district. Alphabetic n is sometimes used for negative n, but probably not so in R here.
- Written lkhtpl where CT and most Empire documents use hryt (sg. or pl.), "products."
- This corresponds to beginning of CT 273: lwpw m bik tak bik grw yr (n usually inserted) shsp ntrp, "Becoming a falcon. I am a falcon on that night of enriching the years." Ce: lw II (wtrm ntrp), "(O) Ye Who Enrich the Year"; Aa (similarly Ea): nsw shw trm II ib, "(O) ye who enrich the crew." Nav. variants are obscure; several seem to write qit for lwp. R parallels T; Lb already uses shd, "go head downward," as they do.
- Written (Cf. catlike animal cutting off a snake's head in BD 17 vignettes (including R and M). S. Birch already in 1867 had translated "lynx" according to Budge, Tr. (1909) p. 159; so A. W. Shorter also in JEA XXI (1935) 47 and 175. But tail in Aa and Ce is long, not short.
- Similarly Ba and T. CT: merely "respect me in the Possessors of Sacrifices (hruwtpl)." Ea (similarly Aa): "respect for me has been inspired in the Possessors of Offerings."
- So with T. CT: "I have not been carried off (n tw N; var.: n tr. il)." Aa etc. similar to CT forms; other Empire documents: n tw tw. l, "I will not be carried off."
- Written nsh bmn lw tw m nret sm bnm (T adds f), similarly Ba. CT documents vary; originally perhaps n it Htmn II (lutwpl) sm bnm lw tw. "The Providers (or 'Destroyers,' though 'evil' bird is nowhere written) have not made their leather goods out of me."
- Empire documents also vary. Aa: n bnm (Ce: n bmn; Ea: n shm) nret sm lw tw, "their desire has not been (Ce: 'shall not be') provided for out of me (i.e., my expense)."
- So with T and with Empire in general. CT: "I am Ruler of the horizon of the sky."
- So with T, similarly Ba and Lb. Elsewhere omitted.
- Written with lst for T's 'Hent; Empire: 'Hent, 'Ikay, and 'Ikay, all with city determinative. Cf. lnt ntrp in Papyrus 502 f. and Sethe's discussion, which mentions our passage but does not explain it. Empire: "O thou... hidden from the gods."
- Cf. in BD 149 f 1.
- Similarly T; Ba also begins with iw and ends similarly with hkmhmtf. Empire documents mostly have only lw pr nspy lw (Ea adds imy slht) dd smf n ntrp, bryt f n lwtpl, "except for that august god (Ea adds
TRANSLATIONS AND NOTES

BD 149

'Those who fear of himself in the gods and terror of himself in the blessed,' or similar. With the god's description cf. in CT 697 nfr šps imy s(w)nt.f, "the august god who is in his egg.

ex The abode's.

ey So with T. Empire usually has asf for ãt, also hm (qualitative) r fnfpl, "destructive to noses," for (hr) htm fnf Pt. Ce, Ea, etc. add "and mouths."

ex R and T say "in your train."

fa So with T; Pd similar. In place of "for the sake of ..." Aa, Ea, etc. have merely "in order that they might not breathe the air."

fb Only R and T include 'l, "great"; Empire omits it. As to CT, cf. note ew.

fc Written with wr for ntr in T, then r wn [y] pl (with T) im.f (T: ls.m.s); Pa: r wn im.f, "to be with him."

Most Empire documents: r wn im.s, "to be with her (or 'in her')."

fd Written on wr to (T omits f) thn im.f. Aa, Ea, etc.: n wr to thn im.s, "in order that none might approach her." Ac, Cs, and Pd omit thn, say "in order to approach her!"

fe Cf. CT 697 end: sm N. for hrw tů, "that N. breathe air on the day of the great ceremony."

ff Cf. BD 149 f 1 M and o M.

fg For insertion cf. BD 149 f 1 M.

fh Written pny z n w t (probably for phrt.tw n.s) wrf(t) n.s nfrpl. For this and following statement see also BD 149 g M.

fi Cf. CT 690 beginning.

fj So with T. CT and Empire use imy, "who is in," for m. CT omits "august."

fk So with T, except that R has wrongly inserted a third n in wnt.f. CT and normal Empire documents have r wnt, "to be."

fl Written pr.n.t ft fkt (cf. note eu). T: pr.n.t y.n.t m ftknt, "I have gone out of and into the Hollow!" CT (emended): dl.k q N, pr.f m (ftknt), "Mayest thou let N. go into and out of the ftknt." Empire normally omits dl.k, says "May I go ... ftgt (with variants; city determinative as before)."

fm So with T: CT: "Open for [him her] gate[s]!"); similarly Pa, Aa, Ce, Ea, etc.: "May her doors be opened for me."

fn Written ... nh.f m htrpl 1f.l im.s with T (Ba, CÍ, and LC similar, but last two omit 1f.l). Ce (CT, Aa, etc. similar) has only shrnt.m m htrpl.s, "... that I may gain control of her offerings."

fo Written i ft twy ny Qhwpl as in T; Ba and Lb also use ft. Aa, Ce, Ea, etc.: i mut twy ny Qhw (eg. or pl.), "O thou city of the Earth-God(s)."

fp Similarly T (with ḫb). Of Empire documents, only Lb includes "by force," then omits through "carrion." Empire regularly uses "blessed" and "shadows" in plural. We might read its ḫt ḫt ḫt (Pa: ḫt ḫt ḫt) to match Aa's sḫmnw and apply these participles to the gods rather than to the city, except that Ce, Ea, and Pa write shrnt.

fq Written ḫb.f, "his neck," for ḫt.f.

fr Noted in R and T only.

fs Written with htwm, "roar," for Empire htkmnwpl.

ft Written hr mti m ḫtnw, similarly T. Empire: "because of what their eyes see" and similar.

fu Written lwyt šmr wkhn m ḫtnwpl, similarly T; cf. also Ba, which is quite abnormal. Empire (Ce etc.): lwyt ḫtnwpl. r l, "perhaps that their companions are not left to the earth."

fv Empire (except Ba) omits "prevailing ... fame." Beginning there R and T write ḫtn ḫtn (for Empire ḫtnwpl; see note fr) r l.

fw A vocative, preceded by l, "O," in Pa. Empire regularly says "abodes."

fx Written nfr ḫtnwpl, tn in R and T. Empire omits.

fy Empire: "until I pass by you!"; T similar. But Ce, Le, and Pd omit.

fz So with T. Empire usually has plural "shadows." Aa, Ea, etc.: "My magic power shall not be seized ...;"

Pb: "Ye shall not seize my magic power; ye shall not prevail ... ."

g Written ... ḫtn (for m) pr.f ḫtn ftw nt bn (for ba). Cf. BD 149 c beginning.

gh Cf. CT 84 § 1.

gi Written ḫtw.n.t m ḫtnwpl lku.tw m (for n.t) snfrpl num (for T's hr) asl. CT and Empire omit hr asl. CT: hl (not hpl as given in Wb, but probably variant spelling of medial term hpl) n.t ... klp n.t ..., "Crush for me ...; offer to me ... ."

gj Written ṣhr n.t ṣhrn, unique. CT: ḫtn n.t ṣhr (cf. three of five documents; T omits) ṣhr n.t ṣhrnpl (T similar), "How for me the earth, and prepare for me offerings." With CT here and following cf. Pyr. 817 a etc.

Aa: ṣhr.tw n.t ...; "May ... be prepared for me"; Ce and Lb: ṣhr.tw n.t ḫtnwpl, "May morton be cut off for me!"

gk Written qsr.l r l as in T. Empire omits. Probably variant of preceding; cf. Pd, which omits preceding clause and substitutes qsr ud lq nfr Nbt-ḥt, "may the divine Isis and Nephthys bury me," for this and following.
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Written ... [n] h.t.; T meant for same. CT: tp ‘wy ‘st htw Nbt-h’i, “before Isis and Nephthys.” Ac, Cd, Ce, etc.: ‘st tp n.t n.i (Ca, Pb, etc.: tp n.t) Nbt-h t.w.; “with Isis ahead of me and Nephthys behind me.”

Written dgr fn. ... with T. Aa (Ce, Ea, etc. similar): dgr.tu n.t w’t nwe pw k’i. ... “May there be cleared for me the path of that n-w-snake, the bull of Nut, Nbt-h t.w.” CT is very different: (w)d.jm (var.: d1jrn) dgrwbp tp ‘wy nt (variant omits) Sbt’t (vars.: Srot and hkh) twrt imm t.wt (var.: sinu) im.f dmd.t (determined with bull’s head) sdt.t im.f (with variants), “May they set holiness before Sbt’t (var.: ‘Sedjet’ and ‘magic’), who has become pregnant with me and I’ve gone past her time with me, (when) she rages and ‘snaps’ at me.”

Cf. CT 85 § 8, and 86 § 8 and 4.

Written with set for n.t found in Empire and T. Ce and Ea: ... “my magic power ...” Aa: “Your magic power is mine, that I may be blessed thereby forever.” Cd: df fn 'h.t ni, “May ye make me blessed forever.”

Cf. CT 85 § 8, and 86 § 8 and 4.

Written by pu ... , similarly Ce and T. Ea (similarly Pb): byt bi ... , “that hides the body, that ...”

Insert from T (emend 2 to us). Aa, Ea, etc.: “for fear of ...” Ce (printed as Lc in Nay. II, but see Nav. Einleitung, p. 93), also T, have nty, “who,” which we emend in T to Aa’s nty. For im.f Ca, Pb, etc. use lm.f, “in his.”

So with T. Lb (see preceding note): “[so] great are her secrets”; Pd: m sitt im.m, “namely the mystery in her.” Other Empire documents omit.

Written m1 by Npt’l im.m n bt (“in the sanctuary”); emend to Aa’s m bhp.wt, “together with him.” Ce (similarly Ea): m1 sy Npt’l im.f m bhp.wt, “The gods see her in him as his model”; similarly Pa, Pb, etc., but omitting “her.”

Written as in Pa and T with sdt, “sword” (but R has added a papyrus-roll determinative), which here, as often, represents bhp.wt. Ce (similarly Aa and Ea): m1 st m(w)tsw m im.f m bhp.wt, “The dead see her in him by the terror he inspires.”

Written im.m (with Aa etc.) dt (T: n dt), Empire omits “forever,” Aa, Ca, Ea, and Pb: im.f, “with him.”

Written sdt[t] with T. Aa etc.: m sitt[b]m, “as his (companions) hidden.” Similarly Ce and Pb: m sitt[b]m; Lb and Pa: m st[t].

Written ‘Idw. Aa, Ca, Ea, etc.: ‘Idw; other documents vary.

Written dl.l for dl.k.

“The Great of Magic” in R and T is feminine in apposition to “that eye of Horus” and may mean the royal uraeus. But Empire says merely “I am the Great of Magic (masc.).”

Written with t.t for phonetic rd.

Written h’tu (i.e. h’tt) for hkhet.

Ab, Ai, Ea, and Lb add “of Horus.”

Written feminine “th.”

L.G., death.

Written l.tl ... war.tl ... with T. Another possible translation: “My blessedness is in the sky; my power is in the earth.” Empire mostly omits t.tl, seems to use masculine qualitative applying to “heart” or feminine applying to “eye”; perhaps translates “so that it (the heart) is blessed ...” or “it (the eye) being ...”

Cf. BD 149 § 1 M and s M.

Written prri’t B’ r lm.s (for lnw r).

Written rj tw fl (probably for rjtw) hr (nt) water determinative tr nt imnyt.

With § 8 1 f. cf. CT 278 § 8 1 f. With § 8 1 cf. also CT 287 § 8 1 and BD 82 a, 98 § 8 1, and 189 c (CT 203 b).

So with Cd, Lb, and T. CT (two documents) and 287 have yr, “swallow”; CT 203 (one document) and 278, also Aa etc., have Wr, “the Great (God).”

Hipt is a suburb of Heliopolis (see references in AEO II 137*). It is similar to T. Aa, Ce, etc. (without a variant): ... ahy hr w’t rov n’t k, “... alight on that lake district”; Ab: irr.n.f ... ni ltrw, “I have alighted on that river district.” Ea may have “island” for “lake.” CT 278: “... to alight on the district that is in front of the large island (var.: ‘lake’);” CT 203 and 287 differ widely here and following.

Written with lbyhet, “teeth.” For T’s l(d) bhp.wt. This clause comes usually in § 8 2 only. Lb, which puts it here only, has irr.f h’tu[1 f] r lbyw skp, “I being gone down [to] the shore of the stars that set.”

So with Ce, Ea, T, etc. Gard. p. 558 interprets ʼi bns as equivalent to “pass one’s life.” CT 278 and Aa etc.: “I have stood ...” “There are the two clauses CT inserts mny ft. “I land.”

Written with htwk(w) in Lb. CT 278 uses ʼi t, omits “who is in it.” Empire mostly ʼi t, “I appeared,” with same omission.

Written un.m.f (hr) dw (for skf) m1ty (with house determinative); T similar but with skf. Lb says clearly “I have opened the gates of the righteous.” Other Empire documents and CT 278 omit here (but cf. below).

For usual m dz/hu bhp.wt, “of food,” CT 278 has fdy, “the bird catch.” For the locality Hipt CT and most Empire documents have “offerings.” CT, Ce, etc. use “field” in singular.
TRANSLATIONS AND NOTES

 BD 149

hn Written with b i h r as in T; but for Sk with star determinative T has (n)a kty(t), “the night bark.” Aa, Ce, etc.: kdt r bbd . . . “I being gone down to the meadow . . .” CT 278 perhaps originally t.r.i bWPl m wghwPl sk (with harpoon head T 20 doubled as determinative), “I make descents in the shores of . . . .”

bo CT 278: “the double doors of Truth”; Ce, Ea, etc.: “the (doors of dual or pl.) of truth.”

bp Written zt d.i qbk where T has swl.t bbd, “that I may pass the overflow.” Aa, Ce, etc.: zn.t.f qbk, “I have passed the sky-waters.” CT 278 similar, but inserts ‘wy, “the double doors (of).”

hq Cf. CT 278 § 8 4.

hr Similar to most Empire documents and T. Aa is abnormal: “I have set up a ladder to see the gods. I am in their presence, satisfied with offerings in their presence.” CT: “I set up a ladder among . . . .”

hs Written nwpl.t m smnw br1 qgm(t) NtrPl hwe.t; cf. Ce etc. (with nwpl.n.f, “I have spoken”).

ht So with Aa and T. Or translate “which Sothis has repeated”! Aa, Ce, and perhaps Ea: “which I repeat to Sothis”; Aa: “which I have repeated to . . . .”; Pa: “which Hathor repeats for me.”

hu Written wnt with T. Empire documents use Wnt here and below (Ce: Wnt here) with city determinative and/or legs determinative.

hv For b t imy Empire has bn ty, perhaps “forecourt (of)” or “suburb (of)” (note house determinative in Aa). T omits bt.

hw Written htm bPl mn sn, similarly Pa (all words plural). T: htm bPl mn sn, “destroy their souls.” Ce and Ea: “are (each) named Provider (htm with papyrus roll instead of ‘evil’ bird as determinative),” similarly Aa (all plural).

hx Written wnt(n.t.f) im m blik imy.t, similarly T; probably developed out of variants of preceding and following words. Cf. Ab (after omitting city name): smnw.t im.t, “I shall be in thee.” Other Empire documents omit.

hy Empire adds “who is (var.: ‘are’) in thee.” Ca and Pd: “I am the Great One who is in thee.”

hz Written hm-skPl brs, similarly T, where Empire usually has merely lm gpl, “who (are) in thee.”

ia R and T write only mn sk mn. Ai and Ea also use mn (in both clauses). Aa, Ce, etc., with negative n: “I have not perished; my name has not perished.”

ib So with T. Empire (with some variants): “The odor of the God comes,” say they. (0) gods who are in the abode (called) Wnt.”

ic Insert from Empire. T also omits.

id Cf. BD 149 c M and d M.

ie So Aa, T, etc. Ce: “O thou abode of the Blessed, to whom none can gain access”; similar idea in Ea and Pd.

if Written b t nbt with T. Empire: b t nb bs, with same idea.

ig Written m (for n) nrwt.

ih Written mn htm bPl m mn tyi im sn, “to quench their thirst, even that which is in them.”

ii Written m wr n mnf.t sn (n).a hbwPl; insert n with T. Empire: n wr n mnf.t, “so great is the fear of her.” With this and following phrase cf. BD 149 1 l.

ik Empire omits “the dead.”

il R uses mn and omits preposition n in each clause, whereas Empire uses negative n (as does T both times) and preposition (as does T once). On negative n here, cf. Gard. § 307 1.1.

im Written lms with Pa and T. Empire mostly im sn, “of them.”

in Written lms (for m) lbdwPl, Empire: lms (Ea etc.: mh t(w)) ltrw (m) lby (Ce pl.), “The river is (as) full (of) thickets.” On omission of preposition m (which seems used in Pd only) cf. NG § 607. For lby as “thicket” see Gard., who under sign M 15 cites lby in S 2 C 207 (actually 201 in CT 343).

io Written mn tyf zPl sn for Empire ntf z Pl (Ca: z Pl; Ea: z Pl) ey.

ip Written with (m) snf, “least,” and m hrrsn r hbwPl. For latter Aa and Ea at least have m snf.t r hbwPl, “while she keeps (it) away from the blessed.” Ab probably says “while keeping the blessed away.”

iq Cf. CT 687.

ir For nt, “water,” CT has nt, “the crown of Lower Egypt.”

is As “the” both times CT has “thy” (cf. Pb also).

it Written ml br.t n.k n Nfr k(y) gd ml qd.k where T has ml qdt.n.k n Nfr, “as thou didst doze for the God”! The d of R’s qd is blotted by red paint.

it Similarly T. For this and preceding CT and Empire say simply “as thou didst doze for that great god.”

iv Similarly T, also CT (which omits “all”). Empire (except Pb and miscellaneous variants) says “has come” etc., also omits “all.”

iv Written dd (n.) htpPl m NfrPl pr lm.t htp.k n.t, similarly T (emended). Empire: dd mntyt n NfrPl m prwPl.f htp, “Thou who givest the like to the gods at thy (lit. ‘his’) ascent, be gracious.”

ix Empire and T: “the Inundation.”

ix So with T. Empire: “. . . to plants.” CT omits “Thou who . . . plants” by haplography.
BD 149–150

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12 Written ink B'pl.kC (for z3.k of Empire and T) n dft(k) dj.
13 Written with lega for '
14 Written Dft for Dftw of Empire and T.
15 Written r sém.f (infinitive or passive?) as in Ce and T, perhaps better r sém.f found in Ca, Pa, and Pc.
16 "He" is the Inundation.
17 So with T. Empire omits nb.
18 Written itf (for tw) h(ftw) pn im.s, similarly T. R’s beginning could also be read as ‘It.f with snake determinative, giving “His Father” as snake’s name! For im.s Empire normally uses n.s imy, “to whom belongs.”
19 Insert “of” with T. Empire: “at the mouth of the Inundation (deified in Ce, Ea, and Pc).”
20 T; “his.”
21 Written r.
22 Empire inserts here a passage which R and T omit by haplography: “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.”
23 So with T. Empire: “May I eat Grain (deified), may I be satisfied with your food.”
24 So with T. Empire continues rather to address the gods named in note ki: “Lift me up, that my heart may be exalted like (Pa: twt n) (that of) a god who is in Kheraha.”
25 Read htp.k wt htk.m wt in R and T. Empire: br.tw (Ea and Pc add n.) htpfrs fn htkau, “May your offerings be made to me, I being provided.”
26 Ab: “thy efflux,” a step toward R’s version.
27 Empire adds merely “Finished,” applying to this spell only (if Ab’s spells are mounted in original order; see Nav. Einleitung).
28 Cf. BD 149 i1 M and i1 M.
29 Written nd for m.
30 Written (tw.1 r)hk(wd) bdp1(s) nn m1.tw hr.s rtg(y) br pbr n.s.

BD 150

This spell consists of vignettes further illustrating BD 149. But order, forms, designations, and even the number of abodes vary from the one spell to the other. In documents of the 18th–21st dynasties BD 150 tends to show fifteen instead of fourteen abodes, preceded by four snakes which may represent the points of the compass. If the textual order of BD 149 is taken as a norm, then Ce (18th dynasty) for example seems in BD 150 to put the abodes in the order 2-8, 10-15, 1, and 9; Ea (18th dynasty) does the same except for interchanging 9 and 1. But already in such Empire documents most of the forms used in BD 150 regularly differ from those of the apparently corresponding abodes of BD 149.

In later documents the confusion of forms and legends is compounded. BD 150 may be represented by three or four unplaced fragments of OIM 5739; but legends are omitted, and only one fragment shows some forms. These may picture abodes 10(?) and 11 in the first column and 3 over 13 or 14 in the second column.

R’s column cxlviii consists of sixteen rectangles similar to those of T in both layout and contents except for including some misplaced legends which T lacks. The four times four rectangles are to be read as four vertical lines beginning at right. In line 1 come the four snakes over two abodes; legends occur over the first two snakes and with each abode. In line 2 appear five abodes and four legends. In line 3 are three abodes and four legends. Line 4 has six abodes and six legends. The legends, scattered irregularly, say:

Abode (called) The Measurers Are Festive Field[s] of Rushes Pool in front of the Sky The 'green' abode

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Abode of eternity
Judgment(-place) of the Gods
Abode of Heh
Abode of Him Who Is in Charge of Tribute
Abode of the Hole-Dweller
Underworld
Abode of the Blessed One
Abode of the Exalted One
Abode of the Hole-Dweller
Abode of the deep
The great pool
Abode of Dd\textsuperscript{l}
Abode of the Offering-Bearers
Abode of the river

The legends “Field of Rushes,” “Judgment(-place) of the Gods,” “Underworld,” “Abode of the Blessed One,” and “Abode of the river” suggest abodes 2, 10, 6, 5, and 15 respectively. But the associated abode forms do not match. Only forms 4 (at top of line 2), 11 and 12 (at middle and bottom of line 3), and 1, 15, and 9 (1 at top, others at bottom, of line 4) are distinctive. Of these, form 15 alone is accompanied by its proper legend.

M also shows four times four rectangles, but the forms of its abodes are similar in scale and style to the hieroglyphs of its legends. Only three snakes appear. The designations of the abodes are:

\begin{itemize}
\item Abode of the deep
\item Pool in front of the sky
\item Abode of running water
\item Abode of \textsuperscript{the} doubly great
\item Abode of \textsuperscript{enjoying} (food)
\item Abode of \textsuperscript{plant} life
\item Abode of circling
\item Abode of running water\textsuperscript{o}
\item Abode of water
\item Abode of the twin pools
\item Abode ...\textsuperscript{p}
\end{itemize}

One of M’s legends, “Abode of water,” seems to fit abode 13; the rest are not standard. M’s forms represent abodes 1 (at top of line 1086), 4, 10, 11 perhaps (see note m), 12 (three times), and 15, besides uncertain ones.

BD 150 probably followed BD 149 in OIM 5739 as it does in R and M. BD 150 itself is followed by BD 151 in R and probably in OIM 5739, by BD 152 in M.

\textsuperscript{a} So Naville and Budge.
\textsuperscript{b} Abode numbers throughout this account are based on BD 149 text, as explained above.
\textsuperscript{c} Snake and form below him are parts of one whole.
\textsuperscript{d} Written \texttt{t\textsuperscript{t} h\textsuperscript{b} h (alphabetic signs h only)} \texttt{b/g\textsuperscript{p} (without determinative)}.
\textsuperscript{e} Written \texttt{t\textsuperscript{t} w/d(t)}\textsuperscript{l}.
\textsuperscript{f} Read falcon as nfr.
\textsuperscript{g} One of the Ogdoad of Hermopolis.
\textsuperscript{h} Written \texttt{w t \textsuperscript{Bb} y (for BB\textsuperscript{y})}. A snake \textsuperscript{t} Repeated in next line.
\textsuperscript{i} \texttt{Dd} may represent the snake \texttt{Dd}, son of \texttt{Srgt-htw}, named in Pyr. 673 d.
\textsuperscript{j} Two other legends recur in M (see below).
\textsuperscript{k} This and preceding legend are found in R also.
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Perhaps epithet of Thoth, with following viper as part of representation of abode 11 (rather than 15, which appears in line 1086 in same form as in R). Or is this legend meant for \( \text{ltt} (\text{gdual} \ q\text{dual}) \ q\text{dual} \), "Abode of the two great (high mountains)," appropriate to abode 4 pictured just above it?  

\( m \) Written \( \text{ltt prr} \) (for \( \text{prpr} \)).

\( o \) With M's two examples of \( \text{ltt} \ \text{bbbt} \) (each without water determinative) cf. R's two examples of \( \text{ltt} \ \text{Bbt} \) (see note h).

\( p \) Written \( h'rr \). Perhaps conflation of \( h' \) and \( \text{phr} \) (written \( rr \)) of line 1085.

\( \text{BD 151}^a \)

\( a^b \)

\( R \)

P 2c  ca\text{lix} c  \( ^T \)To be said by Anubis, presider over the hall of the god, who gives justification:

S  I have laid my hands on thee, (O) Osiris N.\text{d}

\( b \)

\( R \)

P 2c  \( ^c \)To be said by Isis:

S  2\text{f}  \( ^f \)As the breeze;\( ^f \) I have come to be thy magical protection. I give breath to thy nose, (even) the north wind that came forth from Atum, (O) Osiris N.

\( c \)

\( R \)

P  2c  \( ^c \)To be said by Nephthys:

S  2\text{d}  Awake thou,\( ^b \) (O) Osiris N.

\( f^1 \)

\( R \)

P  3  \( ^d \)To be said (by the flame):

S  1  (It is I) who smite the sand\( ^k \) that would choke the hidden one\( ^l \) and repel\( ^k \) him who would repel him with mouth of flame from the great one of the Horizon.\( ^m \) Come\( ^s \) to me, (O) road,\( ^s \) for I am the magical protection of Osiris N.\( ^o \)

\( g \)

\( R \)

S\( ^b \)  1Osiris N.,\( ^a \) 2\( ^a \)\( ^g \)\( \text{thou} \) art vigilant. Osiris who is on his mountain;\( ^a \) 3thy power is broken;\( ^a \) (I have) broken\( ^k \) thy power. I am thy magical protection, (O) Osiris (N.).\( ^a \) 4\( ^a \)\( ^s \)\( ^f \)\( ^s \)\( ^l \)Mayest thou keep Re away from Osiris N.

\( a \) Of OIM 5739 only the legs of one son of Horus (from vignettes of k-n) survive. R (parallel to T) forms a column divided into five parts (called exlix a-e). These contain respectively: BD 151 k and l (or m and n) flanking g (vignettes only); p text; b + a + c (texts over vignettes); f text; and m and n (or k and l) flanking g (vignettes only). M (vignettes only, similar to those of R) follows line M 1098.

\( b \) Cf. CT 531, all of whose text R omits. Whatever their position, R's units are treated in normal order.

\( c \) § P 1 in CT (one text only): "A mortuary offering for the spirit of one who is worthy in the presence of Osiris, N.\( ^t \);" in Ea and Cg: "Spell for lowering the head of the blessed one." § P 2 is similar to T.

\( d \) Aab\( ^b \) (as part of § P): "when he has laid his hands on the coffin of N. . . . and has provided him with his attributes." R and T omit pre-Saite § S.

\( e \) C 41057 inserts a § S 1: "'(O) Osiris N., hail to thee as nursling of Isis (or 'in the name of Isis' or 'as one whom Isis praises'). The Light shines within thy abode.'"

\( f \) Written with \( rdt \) \( rr \) (latter erased) for T's \( n'f \). Earlier documents omit this clause.

\( g \) Cf. BD 166 § S 1 in Aa, Ga, etc. Pc etc. insert a § S 1: "I have circled about 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." Then follow various beginnings of § S 2 not in R. Pc, e.g., says "(Thou) hast been justified by the gods."

Written rs tw, with eye D 5 as determinative as in T. Pc etc.: tw rs, "Raise thyself." Continuations vary.

Written hw Tp1; T has in, "by," for hw. Empire: hw (Wb.: h) ... , "It is I who catch the sand."

Written (ink) db thw, similarly T. Af, Cc, and Cf: r db (for gb, not in Wb.; cf. gb, "brick") thw, "(to keep it) from walling up the hidden place"; Ce, Cf etc.: r db thw, "(to keep it) from choking the hidden place."

Written with tu.t for regular tu.t (see grammatical notes on p. 27). T adds "I have diverted the road." This clause precedes tu.t ... in Af; similar but with "her roads" in Cf and with "the roads of the slayer" in Pb. Cf adds a § S 2, and Pb adds directions: "Let this spell be recited (just) as (found) in the writings."

So with T. Earlier documents omit. Af etc. have instead "I have kindled the desert"; Pb omits.

Written with tu.t for regular tu.t (see grammatical notes on p. 27). T adds "I have diverted the road." This clause precedes tu.t ... in Af; similar but with "her roads" in Cf and with "the roads of the slayer" in Pb. Cf adds a § S 2, and Pb adds directions: "Let this spell be recited (just) as (found) in the writings."

P Pb omits Persons as "spelling" its directions in Ba. Earlier documents omit. Directions for use follow in Pb. On vignettes of units k-n see note a.

31 Spell for building the house that is in the earth.

To be said by Osiris N.:

3Geb rejoices when Osiris N. overcomes all his badness. Men, children and their fathers, give praise to ( ...) because they see Shu giving to thee the noxious one. Anubis calls upon Osiris N. to build his house that is in the earth, with its foundation in Heliopolis and its circumference in Kheraha. The presider over Letopolis is the recorder of its renovation. Utterance by that great God: "He has come today (new) among you," says Osiris. Brought to him are small cattle by the south wind, brought to him are northern barley and wheat which the earth brings to fruition, announced by day by the mouth of Osiris who has passed away. 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, they spend (their time) in praise they and in song.

1087 Geb rejoices when his Son opens for him. He has gone forth (from) his house in this land to build his house in the earth, with its foundation in Heliopolis, its circumference in Kheraha. He sees his house at the head of the west, and his Son serves him daily.

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b y

R

P To be said by Osiris N.:

S 1 CeO 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: 40 "I have come to bring thee my bread." ab

3 Utterance: ac O thou sycamore of Nut which refreshes the presider over the westerners 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. ae

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a Written k a" Ob, Ea, Ik, and Pa: i h a" Ob, "Verily! Geb rejoices," where i may represent y, since before root h t a' a prothetic t would be abnormal.

b Written a" w a" W a" N. hr g h w(i) a" nb. Use of reflexive pronoun a, found regularly in Empire and following periods, is not given in Wb. For "lovesome," R says literally "runs himself over." Pb etc.: .. hr d t f, "when Osiris N. passes over his body"; Ea similar. Ik (also Pb less fully) adds phr n i b m n w(i), "My followers serve me."

c Written d d n (,) r m n w(i) m n w(i) (for ifw(i) m w(i)) Pb too omits suffix after n; Cg and Ea: n i, "to me"; Ik: n i, "to him"; T omits n also. After "Men" Pb inserts "gods." Cg, Ea, Ik, and Pa have "fathers" where Pb, T, etc. have "father."

d So with T. Ea and Ik: "when they see S p t carrying off the Noxious One." Other documents vary.

e Written t w for r found in Cg, Pa, etc.

f So with T, Cg, Ea, etc. Pa and Pb, without city determinative, say "the sanctuary."

g Written r m m w(i) (for s m t u y of Cg and Ea) n s i m y.

h Written i n (a) .. w r m w(i) t w(i) (for r m n w(i) of Ea; t s miswritten for man determinative).

i Other documents regularly include n i r w(i).

j Written m n (with two pupils) a n for m i n or m i n elsewhere. Latter may be translated "that ye may . . . ."

k Written h t(y) i m t n. But Cg, Ea, Pb, etc. use h t y i m, "the favored one yonder," followed by auxiliary h u . In which belongs to next sentence. Cf. note r.

l Written s r t d t, similarly Cg and Ea. But Pb, T, etc., with d s t, say "what I myself did."

m Insert with Ea, Pb, T, etc.

n Ea: "brought to him is barley by the north wind; brought to him is wheat"; other documents similar.

o Similarly T, Cg, Ea, etc.: "The mouth of Osiris . . . announces me."

p Sign looks like r rather than d (for normal dl).

q Similarly T. Written with s k, followed as usual by weaponed man or equivalent where papyrus roll might be expected, and with h w t (or k w t) for normal h y. Ea: "When men . . . have seen (it), they spend (their time) in praise, in praise, of the favored one yonder." Cf. note l. Pa and Pb omit "the dead."

r Follows BD 150. Vignette (given twice) follows that of BD 151 after M 1098.

s Determinative is written z for papyrus roll.

t Written t q f, (tw.f).

u Written with r for auxiliary i w and s w for suffix a (each twice).

v Written m t n.

w Written m i m n.

x Written m (h v t) h v u (nb) n t s n.

y Noted in R and T only, except that § S 3 occurs in C 29301 also.

z Written w h v t m a n i t t p r i m t n h t y. Following suggests Tefnut may be meant. If so, emend to w r i t m a t t n t p r i m t n h t y, which is basis of translation. T is more corrupt but does have n t (not n t), i w (not i m), t n, and h t y.

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ab Written T i m t m e w, with honorific transposition.

ac Cf. in Tm S 4 2 4 nh t n k t n r h k t, "Bread is given thee by (or 'from') the sycamore."

ad Response to preceding in R and T.

ae C 29301 (including preceding): "To be said to that sycamore . . . ."

af R: s r f, qualitative; C 29301 and T: m s r f.

ag Written with d t t where other documents seem to have imperative and say "Make Osiris N. cool."

ah T has at end m s t n r h h, "in his seat of eternity," for R's m s t t y r n h h. C 29301: "Give him the good north wind at his nose every day without parting from him forever."
R
1 ciSpell for escaping from the net.

2 To be said by Osiris N.:

P
1 O (lookout) b (and) ye mighty ones, c both children and (their) fathers—variant: their
Father, d net fishermen e who hover f in the midst of the waters, g ye shall not catch me
(nor) the common herd (in) that net of yours. h Loose ye me, i that (I) may go from the
earth. j (I have) escaped from <its> horn; k Osiris N. (has escaped from) l its cords. m
I have escaped from Busiris; Osiris N. (has escaped) n from it. Falcon o . . . against me p
is my name. q Make ye r crosses given from s the fisher <and> fowler with hidden
t (fingers). u Variant: "I have made a fight, (O) men, from his fisher," says he, the Hidden One. v

2 I know the one sound of arm who is in x my fingers; x the Great One y who has perished z
(is he). a Variant: I know the commander who is in a b Upper Egypt; the Great One c who is the
Perished One d (is he). e As for the wood which is there, it is the hand f of Isis. g The
blade which is therein (is) that knife of Osiris h— variant: The name of their fisherman is i who
is in charge of his n ( )—wherewith (the intestines) of Horus were cut. j I know the
name of <the float> with k (its) sinkers l — variant: the name(s) of > the flaming leg (and)
weights; m kneecap and knees of n Ruty (are they). o I know the cord belonging to it (and)
the fishermen of him who is in charge of it; it is a sinew of Atum. p I know the name of
the fishermen in charge of it; q they are the <Earth-Gods>, ancestors of its r by-God. s
3 Its peg (is) the ring (of) Šzmw. t I know the name of your arms—for their arms are open
to him. u They are the arm(s) v of the great God who heard cases in Heliopolis on that
night of the 15th-day feast. w

T
1 To be said over an image x 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. y 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 z forever. It shall not die again.

M
S
1000 I am one who has escaped from the net. I see <this> house of them (who shall)
go forthed to the west. (I am) void of evil. (I) will not be kept away from your
<net>, a and ye (shall) not tread the west, for I am one who has escaped from <the net>. b
I see my Father Osiris, (for) <he has reached> ah the sky by command of Re; (I) see
mtc those who are in Roseta. I have journeyed b to the temple of Anubis on his mountain;
I am one who has ascended into the presence of Osiris the lord of the west.

a Cf. CT 477-80, also D 1 C 276-93. Through § S 6 cf. CT 474. Through § S 2 cf. CT 473 a and variant CT
476 a-b. R, T, and some other late documents end spell proper in § S 2 but add a § T. They differ in both order
and content from earlier versions.

b Written m te m (for n) hr. with T, Pap. Haselden, etc.; emend m w, "new," to m. CT 473: Hr. h. h. f,
"Backward-Facer"; CT 474: 477, and 479-80, also Cg, etc.: M . h. f. "Backward-Looker"; CT 476: m f h. k,
"thou who lookest behind me n. o"; CT 478: m f sd h. j z p 2, "thou who seest me behind him, thou who seest me
behind him."

c CT and Empire documents vary but are much fuller here. For šhmfl hswp itself CT 473 and 476, also Cg etc.,
have Shm-Is, "Bold One"; CT 474 and 479-80, also Ea, Pb, etc.: Shm-m-fl. f, "Sound of Mind"; CT 477-78 omit.

d CT 473-74 and 477: "Children and their Fathers (CT 478: ... Father)"; CT 476 and 480, Cg, Ea, Pb, etc.
similar.

e So with T, except with 4 gly for T's 4 gly. For latter Ea, Pb, etc. have pg gly, "who go about." CT spells
vary more, are mostly fuller.

f Written nn hr [m (g mp n)], ps ml wndwA (m) fdt. ps tcy, emended according to Ea and Pb, similarly CT 473-74,
476, and 480 (all with n for nn) and 479 (with negative lm.k); but all of these omit wndw (T: ndwA with
THE EGYPTIAN BOOK OF THE DEAD

BD 153

man for R's legs determinative). And Ae use verb hid, "trap (fish)," for aim. CT 473-74, and Empire add "wherein ye catch the weary," similarly CT 477, where preceding differs, and CT 476, where izsw21, "the snarers," replaces nsw21, "the weary."

Written w'tn wr wkm, (T: Isvet) m t te (for T's tm).sn wqph21 sn r Pt dns.m r t', similarly T etc. CT 474 (similarly Ce) says instead "Ye have not snared this N. (Ce: 'me') in that snare of yours wherein ye snare Birds of Passage (H'Iy'u-t', lit. "Withdrawers (from) Earth"), the floats of which are toward the sky, its sinkers toward the earth." Ea is similar but with mn for negative n, meaning "Ye shall not snare . . . ." Other documents (including CT spells) vary further, with long additions at this point by CT 473 and 477.

Written pr m n sw with T; emend to m b-s, as here translated, or to m (w)b sw, "as one who has purified himself."

Former goes better with next statement. Ce (similarly CT 474, Pb, etc.): pr.n.f m Bds, "I have escaped from its hands; I have dawned as Sobk." Former is awkward for proposed translation but equally awkward for translating "... who is among them that seal me."

... the 0jby-Gods." On meaning of last cf. possible variant Hbyw1, "the Subduers." Other late documents (T corrupt). Ce, Ea, etc. insert Bn, similarly T: "I know the name of the cleat therein; it is Thumb of Sokar." CT 474 also). Written rd.t (written r'dt), r'dt (written r'dt), r'dt (written r'dt) of T, etc. (similarly CT 474 and 477): "for I know the name of my cleat therein: Thumb of Osiris." Closer to Ce is (similarly Cg; cf. CT 474 and 477 and Ea): "I know the name of the cleat therein; it is Thumb of Sokar." Variant noted in R and T only. R omits "Variant," has t' for T's snm, "evil" bird for wr, and Zk (cf. note n) where T is further changed to Nk.

For bt of R, T, etc. CT documents have mfdt, with or without wood determinative, which they interpret as "hand of Isis" (CT 479 and Empire and following periods), "hand of Nephthys" (CT 477), "hand of Osiris" (CT 474), "(finger) nail of Isis" (CT 480), or "(finger)nail of Osiris" (CT 473 and 476).

Written bbs for bbs, tpy (wrs) m b-f (written m b-f) with or without wood determinative (man determinative miswritten for n of r.tn, "unto you") of T etc. (similarly T etc. CT 474 and Empire), "for I know the name of my cleat wherein: Thumb of Osiris."

Written k(y) gd tr.n.f pay rm(m)21 (man determinative miswritten for n of r.tn, "unto you") of T etc. (similarly T etc. CT 474 and Empire), "for I know the name of my cleat wherein: Thumb of Osiris."

Written k(y) gd tr.n.f pay rm(m)21 (man determinative miswritten for n of r.tn, "unto you") of T etc. (similarly T etc. CT 474 and Empire), "for I know the name of my cleat wherein: Thumb of Osiris."

Similar to other late documents (T corrupt). Ce, Ea, etc. (similarly CT 474): "I know the name of the fisherfolk who fish with it."

Written with mkb snake21 for lwr21. From here on in the photograph the ends of lines are more or less hidden by the frame, since the scribe's columns slant a little; but all have been checked against the original. In this case part of the snake's tail is on the next panel. Ea (similarly CT 474): "... the Hby-Gods." On meaning of last cf. possible variant Hbyw-P, "the Subduers."

Written mbns m bwn (pw n) 'Smw(e). But for bwn, "ring," CT and Empire use bq, "leg."

So with T etc.; but these, which alone have second clause, write wn.f for R's wn.n.f. For "your arms" CT 474 says "his arms which take it (the net)"; Ea: "its arms;" other documents vary.

Ce, Cg, Ea, etc. add "in the temple of the Moon."

CT BD 130 § 1 f.

Written mtn.t wn (for twny) pr(t), sm.

Written r w ft for tw bfr.
TRANSLATIONS AND NOTES

af Written with legs + t for man as 1st person suffix and with wr r for I d of i'd(t).
ag Written with be-bird for I of (i)?d(t).
ah Written phr.f n r, probably for spr.n./r.
ai Written phr.n.f.

BD 154

P 1 Spell for not letting the corpse pass away.

2 To be said by Osiris N.: 279

S 1 Hail to thee, Father Osiris-Atum. I have come that I may embalm this my flesh. This (my) corpse shall not pass away, for I am complete, complete, like my Father Osiris-Khepri. He is of like nature, one whose corpse passes not away. Come thou, (for my) breath surpasses thine, Lord of Breath, exalted above his peers. May (I) be more enduring than thou; mayest thou fashion me as possessor of a burial. Mayest thou let me go forth to eternity as thou didst together with thy Father Atum—variant: (as) did 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, then, love (me) without its rebuffing me. Mayest thou take me in thy company, that (I) decay not after the manner of what thou hast allotted to every God and every Goddess, all quadrupeds, and all worms. He who shall pass away, his Soul ascends after death; but he descends after he passes away. That is, he becomes bloated; badly—variant: his bones—all decay; (and) his hair is gone. [Variant:] Appear—variant: Loosed are—the limbs; [softened are the bones]; the flesh all becomes evil—variant: an evil liquid. He turns to dust, he smells, he decays, he becomes altogether a mass of maggots. (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, like the dead; the whole of them altogether, (it is they) that I have caused (to grovel) on their bellie(s when) they recognize me; it is fear of me that has inspired terror (in) them. (But) every creature is like one dead, even all the living snakes—variant: (dies) likewise at his (appointed) time—the whole of them altogether: all quadrupeds, all fowl, all fish, all snakes, all worms; living or dead, (they) shall be yonder. There shall not come to pass all that the worm(s) do, that they may not—variant: all that ye say, that they may not—come against me in their form(s). Thou shalt not give me to that slayer (who) is in (his) arm, who cuts off limbs, who bloats the hidden one, who mingles—variant: mixes—with a multitude of corpses, who lives by slaying the living, who carries out his mission, who does what has been commanded him. Thou shalt not give me into his clutches, none shall prevail over (me), by command of the lord of the Gods.

3 Hail to thee, my Father Osiris. Thy members shall be with thee. Thou shalt not decay, thou shalt not rot, thou shalt not turn to dust, thou shalt not smell, thou shalt not decompose, thou shalt not become rotten.

4 (I) go not to the eye of Shu. I continue to exist, I continue to exist, alive, alive, enduring, enduring. I awake in peace, untroubled. I shall not perish yonder, (O) uplifter of the uplifted one. My skull shall not suffer, my head shall not (leave) my neck, my tongue shall not be taken, (my hair) shall not be cut off, my eyebrows shall not fall out. No harm shall happen to my corpse. (It) shall not pass away; it shall not perish, from this land forever and ever.

M

P 1 Spell for not letting one’s corpse pass away.

2 To be said by Osiris N.: 279
THE EGYPTIAN BOOK OF THE DEAD

S 1 HAIL TO THEE, Father Osiris. I have come to thee that I may praise thee in thy purity. The heart of a man rejoices in thy love. Come to him, triumphant one. Thou shalt not let that corpse of his pass away, thou to whom I have brought myself to behold his beauty, for I am one who has come forth from Rosetau. That is, there shall be no passing away of his corpse. (Lo,) he has come forth by command of his father. A truly excellent spell (proved a million) times.

T

A truly excellent spell (proved a million) times.

---

a Cb etc. have “Father Osiris”; Ea, C 61025, and T insert “my.” T calls “Atum” a variant. CT 451: “I am the physician of Osiris.”

b Written with edebel. CT (with variants): “I have come that I may see what I have treated, even Osiris.”

No more of CT is applicable. Cb and Ea: “I have come to treat thee; mayest thou treat this my flesh.” But their writings of srekh each include a d from edebel.

c R, T, etc. have “Osiris-Khepri” where Cb etc. use “Khepri” alone.

d Cb etc. say merely “one who.”

e Written srm (m) (tr)k with T; emend to match Cb and Ea.

f Read dd(t); see Ea.

g Written pr t; elsewhere h t; “go down.”

h Variant noted in R and T only.

i Written with nn as in T etc., but read as n with Cb and Ea.

j Introduced by k, “then,” as in T for hay f found in Cb and Ea.

k Written m htk as in T for Empire m htk, “in thy train.”

l So with T; elsewhere: “after he dies.”

m Written wa(t) w (n) hnn (PI); similarly T; emend to match Cb and Ea.

n So with T; elsewhere simply “his bones all decay.”

o Written shn (m) (tr) (n) in.T; emend to match Cb and Ea.

p R, T, etc. have “Osiris-Khepri” where Cb etc. use “Khepri” alone.

q Written sprjm (for T’s sprjm for Cb’s agnmjpm); Fegt (so T also, for Cb’s gbpm).

r Written fr (tr)pm tpm (m) dw.

s Written flt with T etc.; earlier documents omit.

u Written lm t (or zt) used in other documents.

v Written (tr) pyt (tr) m (w)pm here, but all have this or similar a little farther on.

w Written yr in R, T, etc. for Empire in.

x Written lw (t) in hr nwp (t) sb for lw aw hr nwp of Ea (Cb and T similar).

y Exactly the same signs repeated, not masculine and feminine respectively; dittography to judge by T etc.

z Variant noted in R and T only. For whole sentence to here Empire says merely “But every creature is in the like (situation) of one who is to die.”

---

a Written wr with T; emend to st according to Gard. § 124.

b Cb probably: “(before) what all the worms together have done has come to pass.”

c Empire: “May they not come.”

d Plural “slayers” (with knife determinative in Ea, “evil” bird in T, same or hair in R etc.) is regularly found, but as regularly followed by singular pwy, also (in Ea and perhaps Cb) by suffix f, “his.” The gb (R: gb) is of wood; its variant with forearm determinative seems added in R and T only.

e So with variant as in T. Ea: bb t, “who hacks to pieces”; Cb: bb (m).

f Written wr in T, variant as in T. Ea: bb t; “he has not prevailed over me”; Cb: “thou hast not . . .”

g Cb and Ea: “I am at thy command, (O) lord . . .”

h Written lw t onk (possible according to Gard. § 310, but onk in the other documents) xp 2.

i T, with determinative used in Empire: “unblasted.”

j Written wr hr (t) in m sw (t) xp 2 with T. Ea (similarly Cb): n htm (tr) n (tr) (tr), “My viscera have not perished; I have not been mutilated.” On (tr) as “viscera” see E. Iversen in JEA XXXIII (1947) mentioned in AEB as No. 143.

k Written wr hr gb (t) (for Cb’s prqt f).

l Written wr rd (for dr) se tp (tr) nbbt (t) with T; emend according to Ea and Cb.

m Written with ush as in T, variant of Empire ush.
TRANSLATIONS AND NOTES

BD 154–156

ao Written wn in for Empire wnt, each with hair determinative.
ap So with T. Empire: "No evil harm shall happen to me, for my corpse endures."
aq Written with 1st person where Empire and T have 3d.
ar Written it n t hr k (wtr) dw t tw t (for dw t tw) m tt (sign U 91 over M 33) nb ("with all grain," probably for m w b k).
as Written with n for m n f.
as Written pn in n t n f (for n f) w t.
sa Written Sw, "(the god) Shu," probably for auxiliary verb t w.
as Written . . . f t (for it f) h w p n (for p n).
aw Vignettes of BD 151-52 and 155-56 (all without text) follow in next two columns, then BD 161.

BD 155a

R

P 1 Spell for the pillar-amulet of gold put at the throat of the blessed one.
2 'To be said by Osiris N.:

S

'Thou hast thy backbone, Weary-hearted One; lift thyself, Weary-hearted One. Mayest thou put thyself on thy side, that I may put thee water under thee. Behold, indeed, I (have) brought thee the Pillar-Amulet, that thou mayest rejoice thereover.

T 1 To be said over a Pillar-Amulet of gold strung on sycamore baste and put at the throat of the blessed one.
2 He enters through the gates of the nether world forthwith; he speaks with the silent one. He puts himself on his side on the day of the beginning of the year (like) those 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, he shall not be kept away from the gates of the west. There are given to him (regularly) a cake, a jar, a 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.


b Similarly Ea: "lift thyself, Osiris." Aa, Ce, etc.: "Thou hast thy vertebrae, . . ."

c So with Aa, Pb, and T, probably meaning "that I may supply thee with water."
d Ce, Ea, and Eb add "of gold."

e Similarly Ea, Pb, and T, Aa, Ce, etc.: "This spell is to be said."
f Aa inserts "moistened1 (h b w with water determinative, not in Wb.) with sap of the 'nh-imy-plant." This plant is mentioned in BD 121 § T 2 also.

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BD 156a

R

P 1 Spell for the tie-amulet of red jasper put at the throat of the blessed one.
2 'To be said by Osiris N.:
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S 31 Thou hast (thy) blood, Isis; thou hast (thy) magic, Isis. 32 The amulet (is) the magical protection of the Weary-hearted One,1 restraining whoever would do (him) harm.

T 1c To be said over 32a tie-amulet of red jasper anointed4 with sap of the 'nh-IMy-plant, 33 strung on aycamore bast, and put at the throat of this blessed one.

2 If 40 this roll is used for him,6 he shall be a follower of Osiris-Unnofert, 41 the gates in the god's domain shall be opened to him, 42 the spells of 43 Isis shall be his magical protection, 44 and Horus the son of Osiri 45 b shall rejoice at seeing him.

a Cf. references given in BD 155 note a.

b So with some late Louvre manuscripts. Aa, T, etc.: "this Great One."

c Cf. BD 155 § T 1; same variant occurs here too at beginning, and Ea makes same addition at end.

d For ge(t) Ea uses twrHt, "moistened."

e So with T. Aa: "As for one for whom this roll is used"; Ce, Ea, etc.: "As for one for whom this is done."

f The words "he shall . . . to him" are taken from T's § T 4 as in some Louvre manuscripts.

g Written wn nHt n(t) ls m zP1 f, similarly T. Ce (similarly Cg and Ea): wn nHt n(t) ls m zP1 f, "the power of Isis shall be the magical protection of his limbs."

h Elsewhere regularly "Isis."

i Ce, Cg, and Ea: "shall rejoice over him when he sees him." These and many other documents continue beyond R's end.

BD 157a

R

P 1 31v Spell for the vulture of gold put at the throat of the blessed one.

2 To be said by Osiris N.: 32

S 4Isis has returned after alighting b at the cities and seeking places of concealment (for) Horus at (his) going forth c from the swamps, his heart d perturbed, e his mind troubled f for him is protection. The Ruler of the shores decrees for him that there be made for him a record (of) the great conflict, g for he remembers what was being done against him. He causes fear h of him, he creates respect for him. Mut the great, i she provides his magical protection, (so that) a comer j against her Horus trembles.

T 1 To be said over a vulture made of gold, on which this spell is inscribed, given k as an amulet (to) this blessed one on the day of joining the earth.

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

a Noted mostly in late documents. Nav. Einleitung, pp. 89f., says that Ik (or the copy by which it is known) is too corrupt to be used.

b Written hH.t n.H.T. T: hH.t n.H.T. "after traversing."

c Written m pr(t.f) nw (for T's m) lHwHt.

d Written khb for T's nHs, "raging."

e Written mnH. (lit. "his temple") gsw (with mountain determinative for T's "evil" bird).

f Written zHmy (probably for smt) n.f gHr-dpl().

g T: "... assigns to him his eye, an item of . . . ."

h T: "His mother, the Great One."

i Written wH dH Hrs. T: wHw (confusion of wH and wHn) lHr, "which humbles (wH) them that come against Horus" or "(when) they (without antecedent!) hasten (emend to wHn.u) against Horus."

k T: "to this blameless blessed one (i.e., this initiate)."

BD 158a

R

P 1 31v Spell for the broad collar of gold put at the throat of the blessed one.

2 To be said by Osiris N.: 32

S My Father is a Heliopolitan, a my Mother is a Heliopolitan. b (O) hidden one, c look upon me. d I am one of those that are freed when Geb looks upon them.
TRANSLATIONS AND NOTES

BD 158-160

T

To be said over 34a broad collar of gold, on which this spell is inscribed, put at 36the throat of this blessed one (on) the day of joining the earth.

---

R

P 1 31v 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, that Eminent One, as 30bull of the virgin. Those who are in her Train receive it; 13now 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.

---

BD 160

R

P 1 31v 14Spell for the papyrus-amulet of feldspar which Thoth gives upon his being (entreated). 1

2 To be said by Osiris N.

S

I am that papyrus-amulet (of) feldspar, (uncoated), which Thoth has given upon his being (entreated). 1 Injuries are its abomination. If it stays sound, I stay sound; 24if it stays uninjured, I stay uninjured, and vice versa; if it is not smitten, I am not smitten.

Thoth has said: “Welcome in peace, Great One, from Pe, (thou) lafter whom Shu went, in his Name of Feldspar, whose seat is with the great God and with whose eye Atum is pleased.” 3 The limbs of Osiris N. shall not become inflamed.

Tk

To be said over a papyrus-amulet of feldspar, on which this spell is inscribed, put at the throat of the blessed one.

---

BD 159a

P

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Re lives, the turtle dies. Elicit (ye) the truth for Osiris N., the Dismembered One who is (again) in his original state. One (opening is) for the south (wind), that is, Re.

Re lives, the turtle dies, strangulated by a noose of the flesh of Qebehsenuf. Their comrade is Osiris N.; another (opening is) for the north wind, that is, Osiris.

Re lives, the turtle dies. The corpse is united with the earth; the bones of Osiris N. are united. Another (opening is) for the west wind, that is, Isis.

Re lives, the turtle dies. Sound stays the great one who is in the coffin. Sound stays Osiris N. forever. Another (opening is) for the east wind, that is, Nephthys.

As for every mummy for whom the Images are made on 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 which is in its opening, it is its duty to enter his nose.

Do not use it for anyone—even thy father or thy mother—except thine own self.

It is a real secret; nobody at all is to know (it).

S 1 1009 Re lives, the turtle dies. 1100 One (opening is) for the east wind.

2 1109 One (opening is) for the west wind.

3 1102 Re lives, the strangled one dies. 1108 One (opening is) for the north wind.

4 1104 One (opening is) for the south wind.

Numbering of units in § S is in order of Pb, apparently the only Empire papyrus containing this spell. Pb’s order is clear, since all four units are grouped in one column. On Merimose B and C and other, later coffins the individual units appear separately. R’s variant order, same as that of T and probably of OIM 5739 (fragment), is likewise definite, since the opening named at upper right is w’t, “one,” each of the others k’t(y), “another,” and Isis and Nephthys are paired in lower half.

So with Pb. End of fragment and of remains of document.

Written with wkh$mft. But T uses stroke instead of egg after feather + t, so that T says instead “Pluck (ye) a feather for . . .” Read Dḥt as Dḥt. Merimose C: zn zw (without determinative) Wsir N.; Merimose B: [. . . ]sİ m Wsir N.; Pb: zn zqep (with flesh determinative) zn m nt.t.f. These words end the spell in those three documents. Flesh determinative of zqep suggests possibly reading as sḫt (ritual) and translating “The (re-)assembled (members) of Osiris N. surpass, (yes,) they surpass his original state.”

Written with city instead of sail determinative. Only late documents such as R and T add these remarks on the winds.

Written bḥ m ṣḥ n; Pb has only ḥws m. Cf. ḥbt, “throat,” in Wb.

Written ṭy n Wsir. But Pb has ṭy[n] m Wsir N.; perhaps “according to their duties, (O) Osiris N,’’ and even T inserts initial r. R’s interpretation has been kept because in § S 1, 2, and 4 Osiris N. is regularly mentioned in 3rd person.

So with T except that T omits ḏt at end.

Written ṣm as in T. But R adds a tiny mark perhaps meant for papyrus roll preceding determinative of deity. This suggests an alternative translation: “. . . for whom the instructions are carried out over his . . .”

T includes sail determinative for all except east wind; R omits this determinative in all four cases.

Cf. BD 148 a § P 8.

If. Cf. BD 133 § T 3 and 136 § T 3.

T omits ḏt, “use,” and substitutes m zfk, “thy son,” for “thy mother.”

Cf. BD 148 a § P 6 beginning.

Written ṭḥ m ṭ(n)-nḥḥ; T: (nn) ṭḥ w’t ṭḥ m . . . .
Spell for providing heat under the head of the blessed one.

To be said:

Hail to thee, the Lord of might, Lofty of Plumes, lord of the Double Crown, equipped with the flagellum. Thou art lord of the phallus, constant as riser, shiner whose Rising is without end. Thou art lord of forms, numerous of outward appearances, who conceals himself in the Sound Eye from his children. Thou art he who roars loudly in the midst of the Ennead, the great runner, swift of his 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. Thy Name is in my mouth, and I will tell it. He of H is thy Name; R is his Name. Tail of the Lion-Ram is thy Name. He is the Soul of the great Corpse that rests in Heliopolis. The Essence of the Great One Shines is his Name. Come thou to him. Mayest thou cause him to become like one of thy retinue. Come to Osiris N. Mayest thou provide heat under his head. Mayest thou cause him to become like one who is upon earth. Come over a Figure of the Heavenly Cow made of fine gold and placed at the throat of the blessed one and also put into writing on a new sheet of papyrus placed under his head. Then much heat will envelop him like one who is upon earth. 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 (kindled) face(s). If thou hast put this Goddess at the throat of the King upon earth, he shall be like flame in the face of—variant: in pursuit of—his enemies upon earth. If thou hast put her at a man's throat—variant: at his throat—after death, he shall be divine in the god's domain and shall not be kept from the gates of the nether world. A truly excellent spell. Thou shalt say after thou hast put this Goddess at the throat of the blessed one: O Most Hidden of the Hidden Ones, thou who art in Heaven, watch over the Corpse of thy Son, that thou keep him sound in the god's domain. This roll great of mystery, do not let anyone see it, (for) that is an abomination. He who knows it and conceals it, he is one who attains (continued) existence. This roll, Mistress of the Hidden Seal is its name. Finis.
BD 162

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T 1 To be said over a Figure of the Heavenly Cow made of fine gold and placed at the throne of the Blessed One.

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

This spell occurs as early as 21st dynasty in B pap. 3031. Cf. treatment of later documents by W. Pleyte, *Chapitres supplémentaires du Livre des Morts* . . . (Leide, 1881).

Written with lion in both R and M, as usual here; but nb-basket occurs in L pap. 3148 as transcribed by P. Pierret.

Elsewhere usually “the Upper Egyptian crown.”

Regularly written ntk; R’s signs unclear, damaged.

Written with determinative of deity in B pap. 3031 and Pap. Haselden.

Written hkt(t) as usual for hth of Wh.

Group-writing is used; second h is poorly made. For emendation cf. spellings Hqhrqdl in B pap. 3031 and Hghqd in Pap. Haselden.

So with T. Group-writing is used for the magic words ‘Ir, ‘Iqrs, and Rbt, with which perhaps cf. Hebrew יִרְאֵה, יִשְׁרֵה, and יִשְׂרֵה respectively. B pap. 3031: ‘Irq m.n.t ‘Iqrs ‘Inq m.n. Rbt m.n.

Read sept mlti. But T etc., probably including B pap. 3031, have “Tail of the Lion-Ram.”


So with T etc. B pap. 3031: “Come to.”

Written rdt ln.n.k, similarly T etc.; probably emend to rdkln.k to match C 29301 etc. B pap. 3031: rdk.

Written t.p.t, “my head,” but emend to match all other documents noted.

So with T etc. B pap. 3031: “… of Re, who is in the divine gate in Heliopolis.” C 29301 etc. insert here: “Thou hast put heat under the head of Osiris”; “’Come,’ says Osiris N. Mayest thou provide heat under his head”; etc.

So with T etc.; B pap. 3031 corrupt but probably same originally. Passage omitted (see preceding note) shows “him” to mean the deceased. C 29301: “Mayest thou cause that he be as he was on earth.”

So with T. B pap. 3031: “He is thy Son. Be not one who knows him not.”

Written ym, probably for yl. T etc. write yw, B pap. 3031 writes yl.

Written tb-hpr-Wr.

Written Bk tyres in group-writing; what looks like dk.n before determinative of deity should be hair determinative found in B pap. 3031, T etc. Cf. Hebrew יִרְאֵה יִשְׂרֵה.

Written bly as in Pap. Haselden etc.; B pap. 3031 again has yl (see note s).

Supplied from B pap. 3031 etc.

Written bn t Ir(t).s m zkwubdl hr dvl t m n m[Uy] rdt hr tp.;

Since br is masculine, we might also translate “like that (heat) which is …”


So with Pap. Haselden; T omits this phrase and following words down to apodosis of second conditional statement. These troops would seem to have been friendly, not hostile, brought by the spell to provide the desired heat.

Written with Ir rdt(t) n.k; but manuscript is damaged, and parts of n and k have slipped. Pap. Haselden omits “upon earth” and following words down to apodosis of second conditional statement.

So with T. Pap. Haselden: “in the silent land.”

So with T. B pap. 3031 (after omitting § T 2 f.): “… as thou puttest the goddess at the throat of the corpse.”

So with T (similarly C 29301, which begins its § T with this address). B pap. 3031: “O Father, Most Hidden of the Hidden Ones, Father who art in heaven” (cf. beginning of the Lord’s Prayer).

B pap. 3031 inserts “Osiris N.”; C 29301 substitutes same for “thy Son.”

C 29301: “in the west.” This document and B pap. 3031 end here.

T: “It is a roll: …”

Written hps dw with T; but emendation of dw to sy seems called for by preceding injunction.

Written at for T’s m, “house.”

So with T. This is actually end of R’s hieratic portion, but BD 161-92 and four offering formulas have been added in hieroglyphic. T continues with BD 163-65.

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TRANSLATIONS AND NOTES

BD 191-192

**am** Written *nt + man with staff + determinative of deity; emend to *nh(?) found regularly in other documents.

**an** Written *ntk nt* papyrus roll *wr weaponed arm r speaker* (cf. R etc.).

**ao** Written *r nn fr (+ i for legs) ib. for lq nn (see NG § 753) lb. fr."

**ap** Written *hy.*

**aq** Written *wr h'm.n r.f*, probably for *m hr h'm r.f*; cf. B papyrus 3031 etc., where this clause is differently placed.

**ar** Written *m fr h'm.m.f (for h'm r.f)*; cf. note *aq.*

**as** Written *m* for *m.*

**at** End of document.

**R**

P 1 1 Spell for bringing the soul to the body.

2 To be said b(y 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 the soul of Osiris N. May it unite with his body, that his heart may be glad. May his soul come to his body and to his heart. Induct his soul to his body and to his heart; provide his soul with his body and with (his) heart. Bring them to him, (ye) gods, in the *bnbn-temple* in Heliopolis beside Shu the son of Atum. He has his heart like Re; he has his breast like Khepri.

2 Pure, pure (are the offerings) for thy Spirit, for thy body, for thy soul, for thy shadow, for thy mummy in the nether world forever.

*a* Follows BD 162. For translation of and commentary on BD 191-92 in R and its parallels see the writer’s “Additions to the Egyptian Book of the Dead,” *JNES XI* (1952) 177-86 and Pl. XIX.

**BD 192**

**R**

P 1 1 Another spell.

2 To be said:

S 1 O Osiris N., doubly alive, doubly renewed, doubly youthful, there is nothing evil in any place wherein thou art. *2(Thou) goest forth by day, thou enjoyest its sunshine, and the God comes to rest on the place where thou art*. Thou ascendest and descendest without thy feet being repelled.

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):* 3

3 "Thou enterest favored, thou goest forth loved." He appoints thee as first among them, he is pleased with thee, and thou partakest of his offerings. He protects thee; he does away with thy evil.

4 Hail to thee. The Blameless praise (thee), they who are in the god’s domain attend thee, (O) Osiris presiding over the west, Osiris N.

*a* A passage which R omits here by haplography is needed to explain who is the “he” soon to be mentioned. Insert: “Thou enterest favored, Osiris N.; love of thee is with him unto whom thou comest.” They receive thee with praise, with praise, and one, even thyself, (becomes) associated with him. [§ S 3] They say to thee, Osiris N., while they circle the offering table before thee.”

**Offering Formulas**

**R**

S 1 1 A royal offering to Anubis the embalmer, that he may give goodly burial in the god’s domain to Osiris N.
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2 2A royal offering to Anubis on his mountain, that (he) may give the refreshing breath of the north wind to Osiris N.
3 3A royal offering to Anubis the lord of the chest, that he may let the soul of Osiris N. go forth.
4 4A royal offering to Anubis presiding over the god's hall, that he may beautify the body of Osiris N.\textsuperscript{b}

\textsuperscript{a} One or more of these may appear in L 3090 also (see Devéria, \textit{Cat.} p. 100). An analogous formula appealing to Osiris and other gods occurs in Aa preceding its final spell, BD 172.

\textsuperscript{b} End of document.

Unidentified Spell

1335 \textit{B}

S 1[... \textit{P}gr]\textsuperscript{1a} I journey downstream or upstream\textsuperscript{b} without 2[... ...] Osiris on yonder east side [...]\textsuperscript{c} (with sand and with [...].\textsuperscript{d}

\textsuperscript{a} Written [... \textit{P}gr.}

\textsuperscript{b} Same words occur in different context in BD 72 § S 3.

\textsuperscript{c} Cf. "in yonder east side of the sky" in Pyr. 1433 and (omitting "yonder") 1530, also "to yonder ... sky" in Pyr. 344 and 1382.

\textsuperscript{d} The rest is lost.
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Ushartu OIM 17304 (above) and 17323 (below). Scale, 2:3
Ushabti OIM 9838. Scale, 2:3
Ushabti OIM 7142 (above) and 10650 (below). Scale, 2:3