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THE SARCOPHAGUS

OF

ANCHNESRĀNEFERĀB,

QUEEN OF AHMES II, KING OF EGYPT.

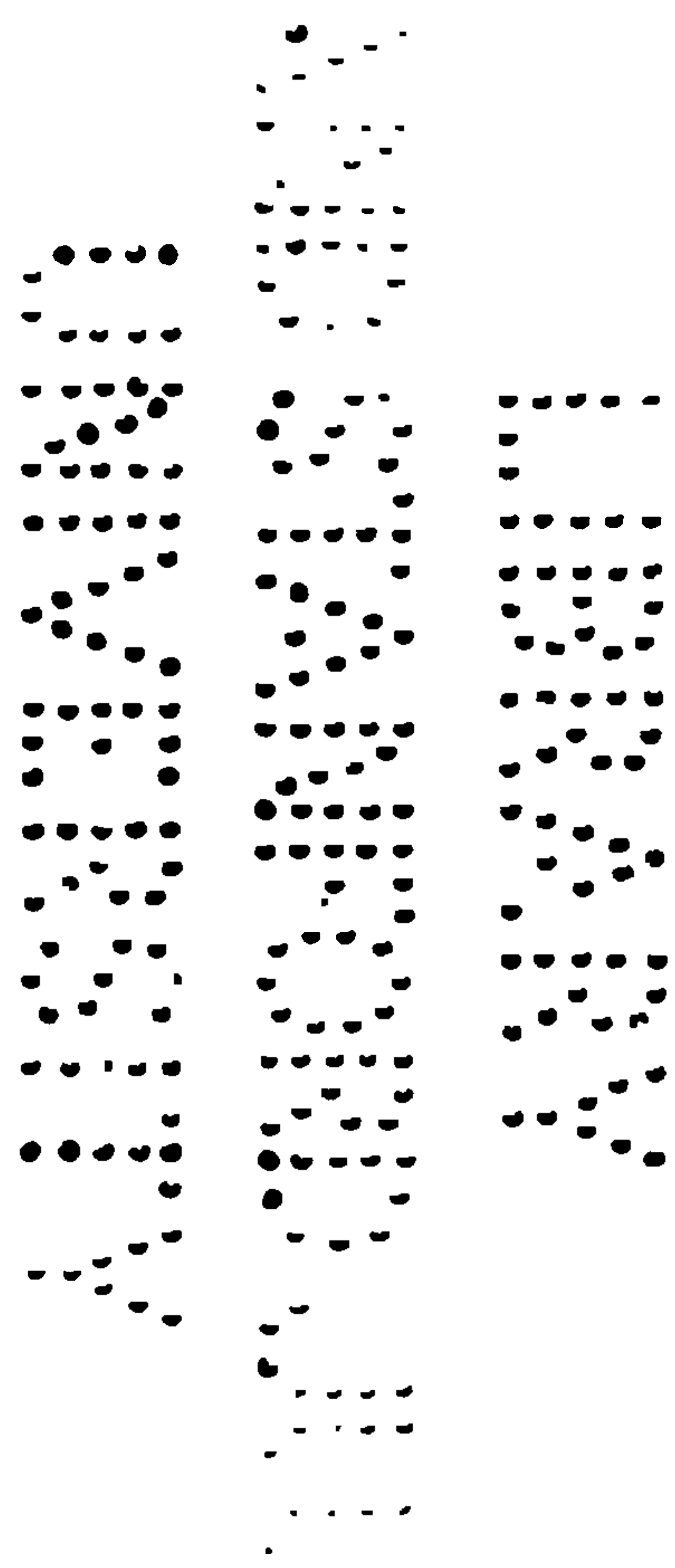
ABOUT B.C. 564-526.

BY

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P R E F A C E .



THE object of the present work is to give to scholars a complete copy of the text which is inscribed on the outside and inside of the Sarcophagus of *Ānχnesrāneferāb* ; and an interlinear transliteration and translation, which may be useful to beginners, and to those who take an interest in the Egyptian language. The translation underneath the text is as literal as the difference between the English and Egyptian languages will allow ; but for the convenience of the reader a free rendering of the whole has been given in the Introduction. As the genders of the nouns in the Egyptian text are often confounded, the same confusion has at times proved unavoidable.

In the preparation of this work I have had much assistance from my revered chief Dr. Birch, who with his characteristic generosity, has allowed me to draw freely upon the boundless wealth of his learning. From Mr. Le Page Renouf I have received the greatest help ; and, in spite of the innumerable calls upon his time, he has allowed me to read over the whole text and translation with him

twice, and has assisted me in the correction of the proofs. To these veterans among Egyptologists I tender my grateful thanks. Owing to the kindness of Mr. W. H. Rylands, F.S.A., who supplied the drawings from which the uncommon hieroglyphics were made, the text on the Sarcophagus has been exceedingly well represented in type; while the excellent drawings of Mrs. Rylands (*née* Martin) will give a correct idea of the arrangement of the text, and the character of the reliefs on the cover and inside of the Sarcophagus. The whole of the Egyptian type used in this book has been set up by Mr. C. T. Fisher: no small task in the case of a text containing about 20,000 characters.

E. A. W. BUDGE.



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INTRODUCTION.



THE black marble Sarcophagus¹ of *Ānḫnesrāneferáb* is preserved in the British Museum, and forms No. 32 of the National Egyptian Collection. It was hewn out of a solid piece of marble; it is 8 ft. 6½ in. long, 3 ft. 9 in. wide, and 3 ft. 6½ in. high. The outside and the inside of both “chest” and cover have been beautifully smoothed, and, excepting the space occupied by the figures of Athor and the goddess Nut or heaven, are entirely covered by well-formed incuse hieroglyphics, arranged for the most part in perpendicular lines. The cover is slightly vaulted² at the sides, and on the outside rises to a rectangular panel in which, in bas-relief, is the goddess Athor. She is represented in profile, standing facing to the left, and on her head she wears the solar disk, plumes, and horns. She also wears a head-dress composed of the body and wings of a vulture, with an uræns in front; and round her neck is a collar. She is draped with a fringed garment extending from her neck to her ancles; it covers her wrists, and while its inner part has vertical folds, its outer has horizontal. She also wears sandals with high ancle straps. In her right hand she holds the whip  *χϩ*, and in the left the symbol of

¹ Properly speaking, “chest” or coffin. The Egyptians called such a thing *tebu* or *tebt*  “a box.” Coptic, *Ⲫⲉⲃⲓ*, *Ⲫⲏⲃⲓ*, *ⲧⲏⲃⲉ*, *cippus*, *arca sepulchralis*, *ⲧⲁⲃⲉ*, *ⲧⲁⲃⲓ* *urna*; Hebrew *תִּבְיָה*, Chaldee *תִּבְיָה*, Arabic *تابوت*, Ethiopic *ተባተ* :

² This shape is peculiar to the coffins of the XXVIth Dynasty. (Dr. Birch, in Wilkinson’s “Ancient Egyptians,” Vol. III, p. 490.)

power ꜥ *hek*. Over her head, and beneath her feet, are two panels containing ten and nine lines of hieroglyphics respectively. On the sides of the cover the lines of inscription are at right angles to the figure.

Inside the cover of the sarcophagus is a full-length naked figure of the goddess Nut or heaven, represented full face, and wearing a wig. Her arms are extended over her head, and she is intended to represent heaven bowed over the earth, which she touches with her hands and feet. Under her chin, at her waist, and between her legs is a representation of the disk of the sun; above her head and beneath her feet are perpendicular lines of inscription, while on the right hand and the left the lines run at right angles to the figure.

On the bottom of the coffin inside stands the goddess Athor, profile facing to the right. On her head are the hawk and feather, emblem of the West, and round it she wears a fillet. A collar encircles her neck; her wrists are decorated with bracelets, and her feet with anklets. Athor was identified with Nut, and her connexion with the West allied her with the setting sun or the god Atum, of whom she was the wife. Hence she is found inside coffins, on the board on which the mummy was laid, receiving him as it were into her arms as the earth or West, while Nut, as the heaven, on the inner part of the lid, covers the body of the deceased.¹ Before and behind the goddess is a perpendicular line of hieroglyphics, and beneath her feet are eight others. It will be seen that the arrangement of the figure and inscription on the in and outside of the cover, and on the bottom of the coffin inside, is the same.

The outside of the coffin contains 116 perpendicular lines of hieroglyphics, divided by straight lines which were originally filled in with red colouring. At the top of the lines is a representation of heaven studded with five-rayed stars; and above this is a horizontal line of hieroglyphics, which beginning at the head of the coffin and reading in

¹ Dr. Birch, in Wilkinson's "Ancient Egyptians," Vol. III, p. 119.

a left-hand direction, runs round the four sides of the coffin. Of this line we shall speak further on. Parts of a few lines at the foot of the coffin and the cover are broken away; but this damage was done at a very early date, probably during the reign of Cambyses.

In the *Moniteur*, 25 Juillet, 1833, Champollion-Figeac stated that according to a note sent by M. de Verinnac, the Commander of the *Louxor*, the sarcophagus was found at Thebes, behind the Ramesseum, at the bottom of a funereal pit sunk in the rock to a depth of 125 feet.¹ It was taken to Paris together with the Luxor Obelisk,² but was subsequently purchased by the Trustees of the British Museum.

The coffin was originally hewn out and inscribed for Anḫ-nesrāneferāb,³ the queen of Amāsis II, one of the kings of Egypt of the XXVIth Dynasty. According to our inscription she was

⁴
⁵ *suten set neb taiu*

¹ "Égypte Ancienne," Champollion-Figeac : Paris, 1839, p. 375 ; Wiedemann, "Aegyptische Geschichte," p. 658 ; Leemans, 'Lettre sur les monumens égyptiens portant des légendes royales,' pl. xxiv, and p. 122.

² See Lebas, "L'Obélisque de Luxor : " Paris, 1839.

³ but also and

See Mariette's "Karnak," pl. 56, a ; Lepsius, "Denkmäler," III, 273, e, h ; 274, a, h ; Rosellini, "Mon. Re." pl. 13, etc. The signs were added to the cartouches at a later period than that in which the coffin was made, and are an appellation of Amen-hotep, the second occupant of the coffin.

⁴ Other forms are and and they read

Nitātqart-šeretenpimuntu (Lepsius, "Königsbuch," Taf. XLVIII). The signs added to this cartouche form the name—Ta-šere-pi-Mentu—of the mother of the "royal scribe, Amenhotep."

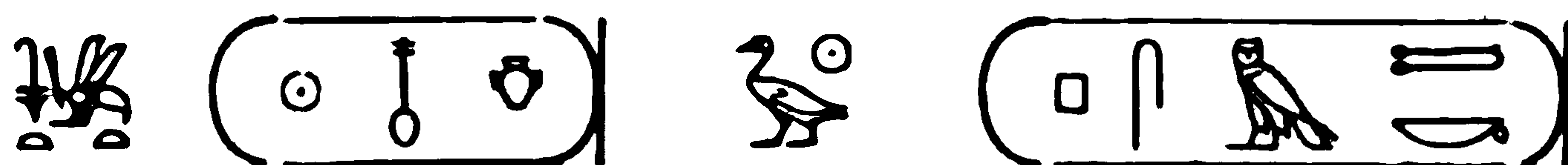
⁵ Also and .


INTRODUCTION.

Psamtek māxeru mut-s nutār tūat Nitāqart mātχeru āri en suten hēmt urt hetep hēn-f Tχauat, “Royal daughter of the lord of the two earths Psammetichus; her mother (was) the nutār tūat Nitocris, the daughter of Tαχuat, the great one the divine spouse and first one of his majesty (Necho).” Her brother was Uaḥ-āb-rā or Apries, and they both were the children of Psammetichus II and Nitocris, and the grandchildren of Necho and Tαχuat. The XXVIth or Saite dynasty was formed by the following kings:—

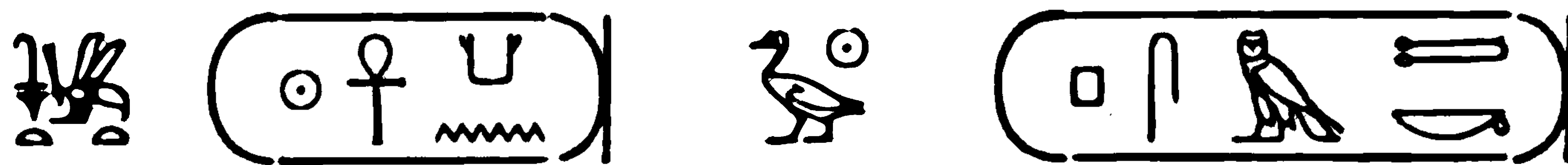

Uaḥ-āb-rā, or Psammetichus I.


Nem-āb-rā, or Nekau.


Nefer-āb-rā, or Psammetichus II.


Hāu-āb-rā, Uaḥ-āb-rā, or Apries.¹


χnum-āb-rā, or Ḍḥmes (Amāsis) the son of Neith.


Ānχ-ka-en-rā, or Psammetichus III.²

Amāsis the husband of Ānχnesrāneferāb was originally a general in the army of Apries, who carried on wars against the

¹ The פְּרִעָה הַפְּרִיעַ of Jeremiah xliv. 30.

² For the length of reigns of these kings, see the table in Wiedemann, “Aegyptische Geschichte,” p. 602; Ebers, “Disquisitiones de dyn. 26 regum Ægyptiorum,” 1865.

enemies of Egypt most successfully. He attacked and defeated the inhabitants of Cyprus; he conquered the armies of Tyre and Sidon, and made himself master of Phœnicia and Palestine.¹ At this time Zedekiah the king of Judah, who had been made king by Nebuchadnezzar II, made an alliance with Apries or Hophra, who marched against the Babylonian king. The Babylonian army withdrew, and recommenced their attack upon Jerusalem. Zedekiah looked to the Egyptians in vain² for help in this crisis, and the city was captured B.C. 558. Jeremiah and a large number of people fled to Taphnes, and distributed themselves throughout the cities of the Delta,³ and Nebuchadnezzar was now virtually master of the East. A little later Apries made an alliance with Adiakran, king of the Libyans; but between this nation and the Greek colony of Cyrene a strife had broken out, and Apries was compelled to send a general and an army to quell the disturbance. The Egyptian army was defeated at Irasa,⁴ at the spring called Theste. When the remainder of the army arrived in Egypt, and found that they had been purposely sacrificed to the ambitious will of their master, they broke out into open rebellion. Then Apries and his favourite general Amāsis began to address the troops to try and reduce them to obedience. And while the latter was speaking to the mutinous subjects of Apries, one of the soldiers came up behind him, and putting a helmet on his head, said that the whole army were willing to acknowledge him as king. Amāsis accepted the honour, and became their leader. When Apries heard this, he sent Patarbemis to bring Amāsis back in submission to him. His embassy was in vain,

¹ Birch, "Egypt," p. 180; Wilkinson, "Ancient Egyptians," I, p. 115; Wiedemann, "Aegyptische Geschichte," p. 636.

² Ezek. xxix. 6, 7.

³ Birch, "Egypt," p. 181; Wiedemann, p. 637.

⁴ Herodotus, IV, p. 159; and see the notes in Rawlinson's edition. Battus, surnamed the "happy," was king of the Cyrenæans at that time.

and the king was so exasperated that he ordered the ears and nose of Patarbemis¹ to be cut off. This outrage had the effect of causing many of the supporters of Apries to go over to the insurgents. Apries then collected his auxiliary troops composed of Ionians and Carians, and with these he marched against his rebel subjects. Both armies met at Momemphis, and Apries and his troops were defeated by Amāsis and the native forces. He was taken to Saïs, his former royal residence, and treated with the greatest kindness by the conqueror. Eventually the people were dissatisfied, and they demanded that he might be delivered up to them. This being done, he was strangled and buried in the family tomb of the Saïte princes within the temple of Neith at Saïs.²

Ahmes or Amāsis now became king of Egypt. He was a native of Siuph, and there are various opinions as to the origin of his greatness. It is related³ that he presented Apries with a chaplet of flowers on his birthday, and the monarch was so delighted with it, that he sent and invited him to the feast, at the same time admitting him among the circle of his friends; and Diodorus says that he was a man of great importance. It is very probable however, that he was a man of ignoble origin,⁴ and that he owed his greatness more to accident than design. Wiedemann⁵ thinks that Apries and Amāsis reigned jointly from B.C. 570—564, for in a bas-relief⁶ from Memphis we see King Apries followed by the divine person of Amāsis consecrating a temple. Both rulers are here shown together, but Apries has the precedence, as being the lawful king of Egypt, while Amāsis as

¹ Birch, "Egypt," p. 181; Wiedemann, "Aegyptische Geschichte," p. 638.

² Herodotus II, p. 169.

³ Wilkinson, "Ancient Egyptians," p. 121.

⁴ Birch, p. 162; Herodotus II, p. 172; Diodorus I, p. 68.

⁵ "Aegyptische Geschichte" p. 640.

⁶ Champollion, "Mon.," IV, p. 443, No. 1; Rosellini, "Mon. Re.," p. 153, I; "Mon. Stor.," II, p. 140, *et seq.*

co-regent occupies the second position. Also the name of a person has been found which is composed of those of both kings, viz., *Aḥmes-sa-Neit-Rā-uah-āb*.¹ It was during the joint rule of Apries and Amāsis that the expedition of Nebuchadnezzar II against Egypt, took place.² Egypt, exhausted by the battle against the Cyrenæans and the strife between Amāsis and Apries, offered but little resistance, and Nebuchadnezzar was enabled to plunder the country to his heart's content. It is very probable that after the spoiling of Egypt Nebuchadnezzar withdrew from the country, for apparently the object of most Assyrian and Babylonian conquerors was to waste and destroy a country, having pillaged the towns and cities. And it is evident from the showing of their own annals that wherever they went they left a track of desolation far and wide behind them.

The name of Amāsis is found on monuments all over Egypt, and the remains which exist prove that he was a vigorous and active builder of beautiful edifices. He beautified the temples at Saïs and Memphis,³ and his greatest work of all was the bringing of the monolith shrine from Elephantine to Saïs, a distance of about 700 miles. It required the labour of 2,000 boatmen for three years to transport it, and it weighed about 500 tons.⁴ Amāsis treated the Greeks with great cordiality, and he made rich presents to the inhabitants of Delphi, Cyrene, Lindus, Rhodes, and Samos.⁵ He gave the Greeks who were in Egypt a place called Naucratis to dwell in, which in a short time became the capital for Greek commerce in Egypt. Amāsis is said to have been remarkable for his wisdom and for the laws which he laid down for his country.

¹ Pierret, "Rec. d'Inscr.," p. 82; Revillout, "Rev. Égypt." I, p. 51.

² Schrader, "Aegypt. Zeit.," 1879, pp. 45-47; Wiedemann, *ibid.*, 1878, pp. 2-6, 87-89.

³ Wilkinson, "Ancient Egypt," I, 127, 128.

⁴ Birch, "Egypt," p. 182.

⁵ Pliny, XIX, p. 2; Herodotus, II, p. 182.

He married Anḫnesrāneferāb, by whom he probably had no issue, and Tent-ḫeta, the daughter of Pa-tu-Neit, the priest and prophet of the god Ptah. This latter lady was the mother of Psammetichus III. On a stele of this time a queen called ḫā-teb-ti-ārt-bet¹ is mentioned. Herodotus too adds² that Amāsis took a lady called Ladice, of the city of Cyrene (with which he had made an alliance), to wife, but the monuments do not mention her name. Towards the close of the reign of Amāsis Cambyses raised an army, and determined to conquer Egypt. According to Herodotus³ the following was the reason: Cambyses sent a herald to Amāsis, demanding his daughter in marriage. Amāsis did not care to decline the offer absolutely, but in her stead he sent Nitetis, the daughter-in-law of Apries, and the last descendant of the line of Psammetichus I:⁴ When Cambyses found out that he had been deceived, he was filled with fury, and hearing the facts of the rebellion against Apries, and the seizure of the throne by Amāsis, he set out on an expedition against Egypt immediately. Before the Persian army could reach Egypt Amāsis died, B.C. 526 or B.C. 527, after a reign of about forty-four years. When Cambyses arrived in Egypt he showed his anger in a most furious manner; he destroyed temples and buildings, seized all property of value, whether public or private, and all statues composed of precious metal were sent to Persia. Not content with this, when he came to Saïs⁵ he entered the palace of Amāsis and ordered that the body of Amāsis should be brought out of its sepulchre. This being done, he commanded the attendants to scourge the body, to prick it with goads, and to pluck out the hair. Afterwards Cambyses ordered the body to be burned; but this story has been doubted by many authorities. The queen of Amāsis, Anḫnesrāneferāb, was buried at Thebes, but

¹ Wiedemann, "Aegyptische Geschichte," p. 659.

² Herodotus, II, p. 181.

³ Herodotus, III, 1, 2.

⁴ Birch, "Egypt," p. 184.

⁵ Herodotus, III, 16.

even this did not apparently prevent vengeance from being wrecked upon her body. Champollion-Figeac¹ says that from observations made on the spot by M. le Bas and M. Verinnac, it was evident that (1) the funereal pit wherein the queen was buried was violated at a very remote period, (2) that the sarcophagus had been opened, (3) that the mummy had been drawn out, (4) that it had been burnt very near the sarcophagus, (5) and that charred bones were to be seen among the *débris*.

The coffin appears to have had two occupants, the mummy of the queen, and that of a man of high rank; and various alterations were made in the inscription to make it suitable and applicable to the latter. Throughout the inscription the queen is generally addressed as "thou, thee," Hail to thee, etc., with the fem. suffix \ominus or \equiv . Inside the coffin, \ddagger \mathfrak{H} is frequently used; but that is owing to the fact that it was considered of common gender. The letters that are found most frequently altered are — *s*, and \ominus *t*; the first, — , is made into — , and the second, \ominus , into $\omin�$: and these alterations were intended to make the suffix masculine. From the former it would be impossible to say whether the — , or the — , had been cut first, but from the latter we learn certainly that the feminine suffix \ominus *t* had been written first. In this case the addition to the character which was intended to make it masculine was inscribed after the sign \ominus *t* had been made. Where the letter \equiv occurs as the fem. suffix it has usually been altered into \equiv . The name of the queen remains unaltered, but the signs \mathfrak{M} \mathfrak{H} , "Pi-Mentu," have, in some parts of the inscription, been added to the cartouche containing her name. These form a cognomen of the royal scribe Amen-hetep, who, in later days,

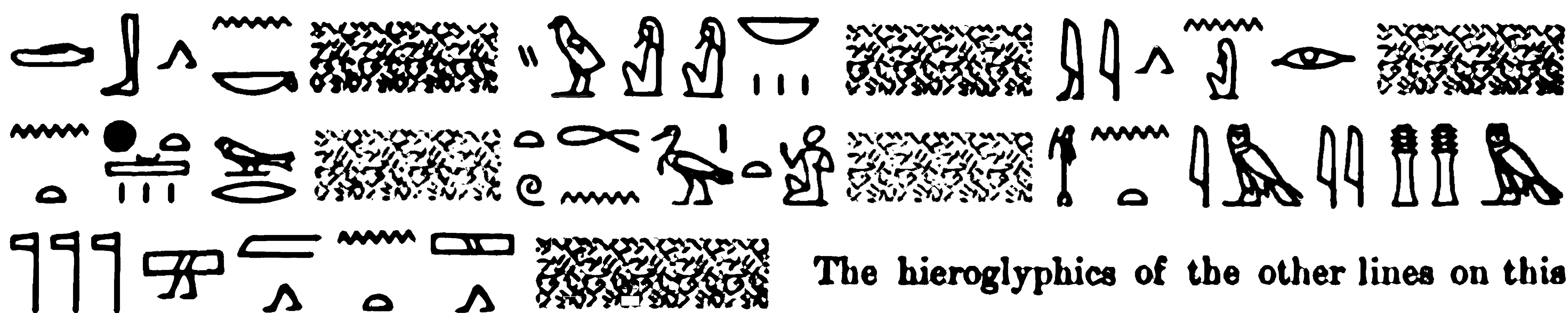
¹ *Moniteur*, Juillet 25, 1883; "Égypte Ancienne," p. 375. He imagined that the tomb and funereal well had been closed up again with huge stones during the XXVIIIth or XXIXth Dynasty.

appropriated the coffin; and by the alteration of the feminine suffixes into masculine it was intended to make the inscription refer to him. His mother's name *Tasere-pi-Mentu*, has very frequently been added to the cartouche containing the name of Nitocris the mother of *Anxnesraneferab*. Unless however, the coffin was used for the mummy of *Amen-hotep*, a royal scribe, and a person of high rank at a period subsequent¹ to the XXVIth Dynasty, it is extremely difficult to account for the line of hieroglyphics which runs round the outside of the coffin above the ornament and perpendicular lines of inscription.

When the cover was forced open, most probably during the reign of Cambyses, some parts of the edges of the coffin and its cover were broken away. Parts of the top and bottom right hand corners of the cover are wanting, and an attempt was made in ancient days to repair these damages, for the sockets of the dowels² still remain. A piece of the body of the coffin at the top right hand corner was chipped off; but the workman who inscribed the line of hieroglyphics made the characters smaller underneath the fracture, and some of them he carved upon it. Unfortunately a large portion of the line is broken away, but what remains is here given. The signs are given (as far as the difficulties of type will permit) in the order in which they occur.

¹ Probably about 300 B.C.

² At the top corner are parts of five lines of hieroglyphics, which face to the right. The characters which remain are:—



The hieroglyphics of the other lines on this side of the cover face to the left, and read from left to right: they do not appear to have any connection with the parts of the lines above.



HISTORY

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pet her	ám-s	χetem	ta her	enti	ám - f	χetem	
<i>heaven over what [is] in it, shut [is]</i>			<i>the earth over what [is] in it,</i>		<i>shut [is]</i>		

			B.				
āftet en	Ásar	erpā		hā	smer	uātá sen	
<i>the sarcophagus of Osiris the erpā</i>				<i>hā, the smer first and second</i>			

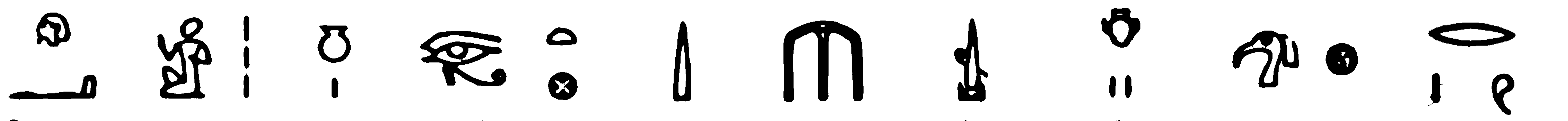
māhu			eu na rennu		ur āa	em	hat	rexit
<i>peoples of</i>		<i>the names ??.</i>		<i>Prince great</i>		<i>at the head of mortals</i>		

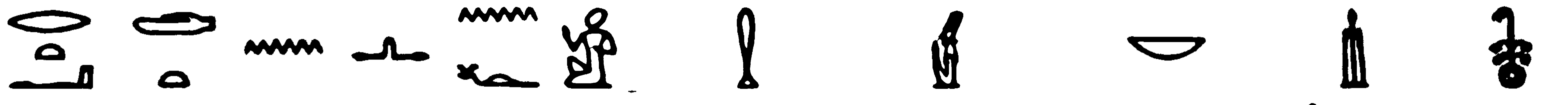
meh ab	en	suten	em	nu	ta-hat'	qenu	ám	menfit
<i>filling the heart</i>		<i>of the king in the towns of { Upper Egypt, }</i>				<i>mighty among soldiers,</i>		


χerp		qenu		ta	śenātu - ref	an	tet	- f
<i>chief of the cavalry, [not] is given</i>				<i>repulse to him by people his.</i>				

āneb		en āat	ha	nut-f	Ánnu Resu	āneb	en	ba
<i>A wall of stone</i>		<i>behind town</i>		<i>his</i>	<i>Hermonthis,</i>		<i>a wall of steel</i>	


em	rerut	er	āmu-s	saru-f	er netnet	sχer-f		ānu
<i>around [it] to those in it,</i>			<i>goes he to proclaim plan his to</i>					



 hotep āau nu Bek - t sept sahu t'a āb χu re
chiefs of Egypt furnishing counsel, health of heart, glory of mouth,


 erta tut en āt - nef hen Mentu Rā neb Ānu Resu
giving the hand to the destitute, priest of Mentu Rā, lord of Hermonthis,

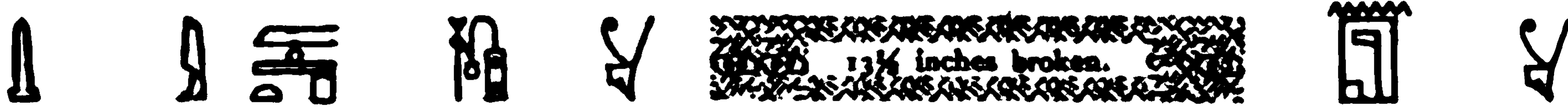

 Rā Her χuti Nit ... Hather taiu Her-pa-χrat
Mentu Ra, Harmachis Neith ... Athor { of Upper and Lower Egypt, } Harpocrates,


 Her-Āmen Hapi Hapi Her Rā Seb Tmu Āsar Ptah
Hor-Ammon, Apis, Apis Horus, Ra, Seb, Bast, Sēxet, Tmu, Osiris, Ptah,


 Sekar ... IV heq hat nu ... en hat en Ānu Resu
Socharis, { chiefs four, } ruler of temple of ... of temple of Hermonthis

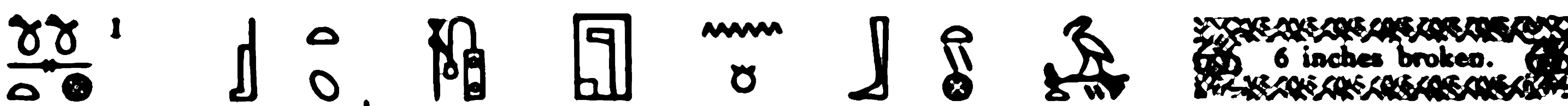
C. 
 en hat χnum āa neb Ābt
of the temple Chnumis, great lord of Elephantine,

¹ It is by no means certain that the fragments of inscription which follow are in their right order; and as some of them are wanting it is very difficult, if not impossible, to assign to those that remain their proper positions.




 Amen I-em-hetep nā en en hat én

Amen, Imouthis, scribe of of the temple of



 Keskeset Ast nā hat en Kebti Tahuti

Keskes, Isis, scribe of temple of Coptos, Thoth

D.



 en en Annu

of [temple] of Heliopolis



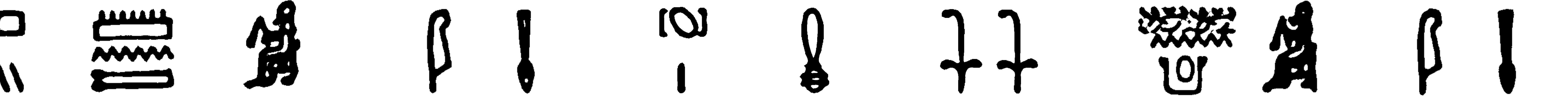
 Rā Hather hent Amenti qebeh suten nā Amen-hetep

Ra, Athor, regent of the west, libationer, royal scribe Amenhotep



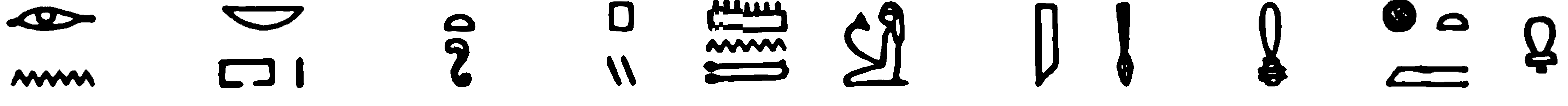
 en rer ren pa t'a nprā her enti her sa - f

 with those behind him,



 Pi - ment mātxeru se mā enen mātxeru

Pimentu, triumphant, son of a like triumphant,



 ari en neb pa Ta-sere - pi - ment mātxeru mā xetem

son of { lady of the house } Ta-sere pi-mentu, triumphant, as [is] shut

¹ Apollinopolis parva. (Brugsch, Dict. Géog., p. 864.)

pet en	.....	.....	.....	.....	.....	.....	.....
heaven of	.....	.....	.....	.....	.....	.....	.....
				χer-neter	en	Un-nefert	
				χer-neter	of	Un-nefert	

ân hen	āa-f	em	pet ta	tūat	tatu-uef	ahti	
May not be repulsed arm his in { heaven, earth, and } may be given to him fields							
underworld,							

em	Sexet - Aaru	per-χeru	hetep hru	menmen	neb χet	neb nefert	
in	Sexet - Aaru	sepulchral	meals daily,	food	all,	things	all good

ābu	bener	mā	Rā	Her-χuti	sennu	ta mā	χensu	ren II
pure sweet from Rā and Harmachis, cakes given from χonsu								{ of the double name


em Uast	qebeh	hetep Rā x	neb mā	Amen-āpt-nu	.....	.....	.....	.....
in Thebes,	libations	day tenth	every from	Amen-apt	of	.....	.....	.....


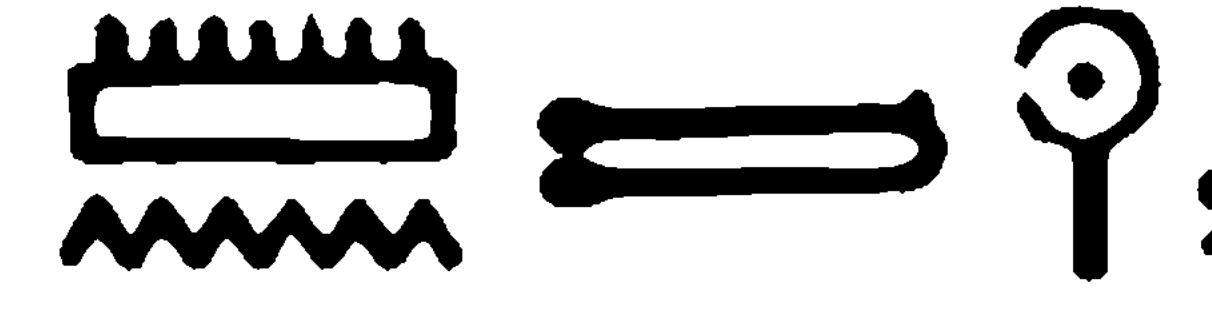
This line of inscription is evidently of the class which is found in the Ptolemaic times. I am unable to translate the whole of it—this must be left to the scholars who have studied this class of inscriptions with particular attention—but the following are a few facts which may be gathered from it. The line begins

¹ The second name was Nefer-hetep.

with, "Thy soul lives, thy name is established, thy body is renewed in Amenti, near the forms which follow the *hennu* boat, and the faithful dead who follow Rā after thy name, thy house is established and thy heirs are established in thy town." A little further on is a representation of a bier with the mummy of the deceased lying upon it. At the head of it Nephthys is seated, and at the foot Isis, each with their hands raised. Then come the words, "Shut is the heaven to that which is in it, shut is the earth to that which is in it, shut is the sarcophagus of the Osiris" (or deceased). After this the rank and dignities of the deceased are mentioned. He was *erpā hā*, or "first prince," and *smer uāta*.¹ These titles were only conferred upon persons of the highest rank. He was also "the great prince at the head of mortals, filling the heart of the king (*i.e.*, performing his desires) in the towns of Northern Egypt. He was "victorious as a soldier," he was a "wall of stone behind his town Hermonthis, a wall of steel outside its people; he furnished counsel, gave health to the heart, glory to the mouth, and stretched out his hand to the poor. He was priest of Mentu-Rā, the lord of Hermonthis, of Mentu-Rā, Harmachis, Neith Athor, of Upper and Lower Egypt, Isis(?), Harpocrates, Hor-Ammon, Apis, Apis Mnevis, Horus, Rā, Seb, Bast, Sexet, Tmu, Osiris, Ptaḥ and Socharis. He was ruler of the temples of Hermonthis and Keskes, and he was scribe of the temple of Coptos. A little farther on the name of the deceased—Amenhotep—is given. His mother's name was Tasere-pi-Mentu, that of his father is effaced; but we learn that he held the same appointments as his son, Amenhetep. Next follows the prayer that the hand of the deceased "may not be repulsed in heaven, earth, or the nether world, that there may be given to him fields in the Sexet Aaru, sepulchral meals and food daily, together with all good, pleasant, and pure things from Rā and

¹ Erman, "Aeg. Zeit.," 1882, p. 8; Lepsius, "Denkmäler," II, pl. 121, 111, 55a.

Harmachis, cakes from Chonsu of the double name in Thebes, and libations every tenth day from Amen-apt of .

Ānχnesrāneferāb is the best known, and was the most important wife of Amāsis. That she was buried during the most prosperous times of the XXVIth Dynasty is certain, from the magnificence of her sarcophagus, and her place of burial at Thebes. In this city she appears to have founded two temples.¹ The scenes at the entrance of the temple J represent Psammetichus III and Ānχnesrāneferāb standing before the god Āmen-Rā.² Inside the door the queen is represented standing, making an offering of truth, *māt* , to the same god. Above the god is written: "Āmen-Rā, lord of the thrones of the two earths, great god. We give to thee life and all power, O nutār tūat—Ānχnesrāneferāb living for ever, divine daughter of Psammetichus triumphant." Behind her stands Śeśanq, holding a flabellum. Above Āmen-Rā is written: "We give to thee all health and dilation of heart." There is a scene also in which Anχnesrāneferāb is shown together with Amāsis doing homage to the Theban deities Hather and Rā, while the queen stands before Isis, Mut, Ptaḥ, and Sexet.³ In the "Denkmäler"³ Ānχnesrāneferāb is represented holding two sistra before Āmen-Rā, while behind this god stands Chonsu, with disk, horns, and uræus upon the head. In his hands he holds the whip, symbol of sovereignty, and a sceptre, the head of which is composed of the symbols of life and stability. Elsewhere the queen is represented making an offering to Mentu-Rā , and to Ptaḥ, the "lord of heaven" (iii, 273 *f*). In another place (iii, 274 *a*, Āmen-Rā appears holding the arm of the queen Ānχnesrāneferāb. In the greater number of

¹ Birch, "Rev. Arch.," IV, pp. 623-630; Rosellini, "Mon. Ra.," pl. 13, Nos. 50-53.

² Mariette, "Karnak," pl. 2, H and I; pl. 56, *b* and *c*.

³ III, pl. 273, *e-h*; pl. 274, *a-h*.

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14. Says Rā to thee: "O thou guided by the great god, come,¹ go to heaven,
 16. Come forth from the gates² of the horizon, and look at Seb.
 O thou who art endowed with soul like a god, adored like a
 17. god; O soul living among men, divine power dwelling among the spirits,
 possess thou thy divine body."
 18. The divine spouse Osiris *Ānχnesrāneferāb*, triumphant, has come.
 19. Thou art endowed with soul like a god, and thy bones are tied by Tmu
 following after³ his glory.
 20. The divine spouse Osiris *Ānχnesrāneferāb*, triumphant, comes daily
 21. from Heliopolis:
 her heart is given to her in her body, her face is like that of a jackal,
 her limbs are like steel, her soul is within her, and her life is behind her.

PERPENDICULAR LINE BEHIND THE GODDESS, ON THE OUTSIDE
 OF THE COVER.

22. Hail " *nutār tūat*," Osiris, royal daughter of Psammetichus, triumphant,
 lord of the two countries, *Ānχnesrāneferāb*, triumphant!
 Thy soul flies up among the followers of Rā, thy body is buried in the
 western heaven, thy soul is worshipped among the constellations, and
 is not imprisoned in the house of Seb.



PERPENDICULAR LINE IN FRONT OF THE GODDESS, ON THE OUTSIDE
 OF THE COVER.

23. Hail divine spouse,⁵ Osiris *Ānχnesrāneferāb*, triumphant!
 At thy coming forth from Tasert, all those who are in Amenti make
 acclamations to thee.
 The gods of the orbits embrace thee before thy lodge in the secret
 house: they make adorations to thee, and recognize in thee their lord.

AT THE TOP END, ON THE OUTSIDE OF THE COVER.

24. Hail, " *nutār tūat*," *Ānχnesrāneferāb*, triumphant!
 25. Thou art glorified with the glory of the horizon,⁶
 26. thou art established in Tattu, and thou art received by the spirits

¹    is to be read *ī* or *īu*.

² Read *reruti* for *rerati*, and  for , (page 3).

³ Add  to *emχet*. (page 3).

⁴ Read *hemt* for *h.mpt*.

⁵ Read  for , page 4.


⁶ Read *χut en em* for *χu ten em* (page 5).

27. of Heliopolis, thou hast mastered Naḫa.
 28. The gates of heaven are opened wide, the doors of Kebh¹ are open
 thrown ;
 29. Horus rises, Thoth comes, they come
 30. to the divine spouse, the “*nutār tūat*,” Osiris *Ānḫnesrāneferāb*,
 triumphant.
 31. May they grant her to come forth among the gods, to overthrow Sut
 and to destroy the name.
 32. Says² the god Seb to thee, the burden made to thee by the gods
 33. in the house of the Great Aged one in Heliopolis, as Osiris obtained the
 mastery
 34. for thee upon earth in the land of Mastery, saying to Sut, “Let it not
 35. be granted to thee to prevail over me repulsingly,”
 36. let Horus prevail over thee, saying to Sut,³ “Be there acclamations⁴
 37. to thee when thy name is adored.”
 38. The north land says may there be
 39. becoming.

AT THE BOTTOM END, ON THE OUTSIDE OF THE COVER.

40. Said by Osiris the divine spouse *Ānḫnesrāneferāb*, triumphant, to the
 lord Tmu.⁵
 42. “I am proclaimed in his hour in the twilight: come, let me arrive
 43. that I may bring the two uræi of Ru-stau to thee.
 44. I bring the backbone of him who is in Heliopolis,⁶ I have collected
 quantities,
 45. I have stopped Apophis, I have repelled the bite.
 46. I make the way, I have divided you, I am the elder among
 47. the gods. May it be granted to me to open the boat of the lord of
 intelligence,
 48. and the image⁷ Great Aged god. He made fire, I
 quenched it.⁸

¹ An ancient name for the sky or heaven.

² After  add  *en* (page 6).

³ Read  for  (page 7).

⁴ The passage, already exceedingly obscure, is rendered more so by the gaps which follow.

⁵ Read *to the lord* for *and lord*, in line 41 (page 7).

⁶  has dropped out from the page of type (page 7).

⁷ The characters   are probably corrupt (page 8).

⁸ Coffin has   .

49. May be made to me the road of my father; may I enter the horizon,
may I proceed
50. near the great one of the gods. Let me see what is in his boat, let me
pass
51. through the orbit of flame, behind me is the lord of the wig;
52. (down) on your faces, give me bread and let me pass. I am powerful
53. and lord of the powerful. I am the one supported by Osiris the lord of
law the son of the Pale one.¹
54. My virtues are the virtues of Rā. Grant that I may go round Sexet-
hotepu
55. as he goes round it. I am Rā the god of *Tareka*² and of the cycle of
the gods who are in the midst of Sexet-hotepu.”
56. Said by Osiris the divine spouse *Ānχnesrāneferáb*, triumphant.
57. “Hail, ruler of the living, Osiris, king of eternity. Lofty is the crown
of the
58. lord of men and the maker of the gods, the lord of heaven and earth,
the maker of gods and men, Tatanen
59. and the cycle of the gods. The almighty soul who maketh hell festal
with rays,
60. the strong one, the only one, the august one, the king of the gods doing
61., the lord of Amam (or Nehat) of the cycle of the gods, the
lord of the gods who protects the upper regions of heaven, who
protects and is
62. crowned with the *atf* crown. He travels like.
64. in all his works.”



ON THE LEFT HAND SIDE OF THE COVER, OUTSIDE.

65. The gods say with weeping, “Osiris, lord of diadems, divine spouse
Ānχnesrāneferáb,³
66. triumphant; the sky carries her in her boat to Abydos, and she traverses it,
67. Amenti is given to her that she may traverse⁴ it for ever. Thou
art the god living in Amenti, Osiris the Good Being, the regent of
Heliopolis,

¹ *ari ut'et*, probably for *ari en ut'et* or *uat'*, i.e., the Pale or green goddess of dawn.

² There is an abrasion of the surface of the coffin here; the characters and the reading are uncertain.

³ Read  for  here, and in line 68 (page 11).

⁴ Read   .

68. the powerful, victorious and mighty¹ God: thou art Osiris the lord of eternity." Says the goddess Nut:
 "O Osiris, divine spouse *Ānχnesrāneferáb*, triumphant!
69. I am thy mother; to the West, to the West, to the place which thou lovest:
 I have brought thee forth to thy father Seb.
70. Hail to thee who art like Osiris the Good Being, glorious in heaven, the living god, the mighty² god of the earth and king of the world. To the West, to the West, divine spouse Osiris, *Ānχnesrāneferáb*, triumphant,
71. O thou who art the good bull: to the West.
 Thy smell there is like Araby.
 All the gods give thee thy desire, together with life, stability, and power.
72. Whatsoever thou desirest in the whole world, that do the gods give thee.
 Whatsoever thou desirest in Amenti of the glorious (or blessed),
73. that do all the gods give thee, thou the desire of every king.
 They come to thee; to the West.
 All the gods give thee thy desire, thy fear is over the whole earth,
74. All the gods give thee command in heaven like *Rā*.
 All the gods give thee the dew which is in every nome.
75. All the gods give their hands full of felicity to the genius of the majesty of the divine spouse Osiris *Ānχnesrāneferáb*,
76. triumphant, the living god in Amenti, the king of gods, the ruling god in Amenti.
 Osiris, divine spouse *Ānχnesrāneferáb*, the king, the soul loving the white crown, the one crowned as *Rā* and *Tmu* in the great
77. dwelling, and the soul of the law-loving land, is triumphant for ever and ever.
 The divine spouse Osiris *Ānχnesrāneferáb*, triumphant, is in the great bark.
78. She comes forth from Heliopolis, and heaven, earth, and Heliopolis weep
79. for the divine spouse Osiris *Ānχnesrāneferáb*, the great god in heaven.
 The gods follow her boldly with (?)³ tooth of bronze

¹ The sign is doubtful, it may be meant for *menχ*, "beneficent."

² Read *čām* for *usr* here and in line 71.

³ Read   for  . Delete  and read *em* (page 14).

80. Horus is at thy head weeping for thee.¹
Thou art in the golden cabin in the boat which follows the cycle of the great
81. gods and the cycle of the little gods: those who sail along in the night are with thee in ONE place.
82. The enemy flies from the water, his name perishes.
83. He² hath seized the fiend by his arm, and his right hand rests.
The gods weep greatly, raising up their voices³ in lamentation to the height of heaven.
84. Said by the majesty of the divine spouse, “*nutār tūat*,” Osiris *Ānχnesrāneferáb*, triumphant:
85. “Pass ye then and return to Sotemet: hear ye my words⁴ together with those from the scroll destroying him that robs me a second time; he hath landed at the battlement of Heliopolis.”
86. Says Sau to Neb-er-tra, “May thy heart be sound, O Osiris, lord of the gods at the battlement of Heliopolis.”
87. Says Neb-er-tra, “What then has become of his members?”
88. Says Sau, “I have granted that he should be made in the purification place. The gods march along and tow him along, we hear his words; towed along and carried along is he.”
89. Says Neb-er-tra: Hail to the divine spouse, “*nutār tūat*,” Osiris *Ānχnesrāneferáb*, triumphant!
90. O Bull⁵ of the West, What has become of thy shoulder?
What then, do you ask? I reply, “Verily, I grant that thou knowest it, and
91. thy genius knoweth it. The soul which is given to thee is placed in the place of purifying, thou hast granted it to be placed in the boat.
92. Maka has seized my arm, and it is not known where it is.
Let me talk with him in company with the scroll which destroys the robber.”
93. Said by the divine spouse Osiris *Ānχnesrāneferáb*, triumphant.
“Come then, O starry deities from Heliopolis and unborn generations
94. from *χer-āba*.
The god is born, his tiara is completed, the divine spouse Osiris *Ānχnesrāneferáb*, triumphant, grasps the paddle along with you⁶ to conceal that which is in


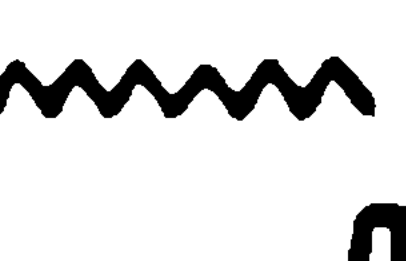






¹ Read *rimi net* for *rimi-t en* (page 15).

² Add  and read  (page 15).

³ Read *t'ettu-sen* for *χeru-sen* (page 15).

⁴ Read *t'ettu-a* for *χerut-à* (page 16).

⁵ Read *ka* for *qa* here, and in lines 90 and 98; also *Q* for *Q* in *qāhu*.

⁶ Read     *hñā ten er*, instead of     *hna-t en er* (page 18).

95. the great hall of the gods.
Osiris recites in his boat he comes forth from it to heaven.
96. He goes along to Nut, the boat of Osiris travels with Rā in it :¹
he travels like a monkey stopping thy road.
97. Horus is beside that leg of Nut, at that staircase of the "clother of the destitute."
98. The hearts of Seb and Nut rejoice doubly when they see the rejuvenescence of Un-nefer. Rā is in his rising, the piercer of the bull is in his courage—the image of the god, the inundator,² the great one, the father of the gods.
99. Deadly is the taste of the date palm in the place [called] "The lord of bellowing
100. and butting is not to be overthrown."³ He advances with speedy stride, worshipped like the cycle of the gods, full of soul, provided beyond the gods of the North and South, who perform the rite.
101. Then grant thou that the divine spouse Osiris *Ānχnesrāneferāb*, triumphant, may be great. May she be mighty in heaven as thou art great among the gods, deliver thou her that no evil be done to her,
102. destroy thou the defect of her heart,
and grant thou that the divine spouse Osiris *Ānχnesrāneferāb*, triumphant, may be triumphant against the gods, and the spirits who are damned.
103. She is Osiris, and thou, O Osiris, triumphant, art the powerful of the powerful, the lord of triumph, and the son of the Pale one.⁴
Her virtue is like that of the sun in heaven; thou, O Osiris, in thy boat, art Rā in [his] setting.
Make ye a way for the divine spouse *Ānχnesrāneferāb*, triumphant, that she may pass in the boat of Rā.
104. Her virtue is the virtue of Osiris, and her virtue is the virtue of the boat of Rā.
The divine spouse, "*nutār tūat*," *Ānχnesrāneferāb*, triumphant, is for repulsing the
105. crocodile from the sun every day; and the divine spouse *Ānχnesrāneferāb*, triumphant, comes like Horus who renders splendid the horizon of heaven.⁵

¹ Read *in it* for *it it* (page 19).

² Delete *a* under  (page 19).

³ Read *kalabtu*, and the sign  is probably an error for .


⁴ *i.e.*, or the "green one," *i.e.*, the Goddess of the Dawn. On page 21 read *green one* for *great ones*.

⁵ This seems to be a better rendering of   *ser χvti* than that given on page 21.

106. Osiris proclaims at the gates of the horizon, and the gods rejoice in meeting him. Sut¹ magnifies the divine spouse, “*nutār tūat,*” Osiris *Āχnesrāneferāb*, triumphant, so that the Lock (*i.e.*, the cirrus cloud)² does not reach her, and so that those who are in it do not overthrow her.
107. The divine spouse Osiris *Āχnesrāneferāb*, triumphant, veils her face within her tabernacle, over every shrine of the god.
108. The divine spouse Osiris *Āχnesrāneferāb*, triumphant, brings the words of the gods to Rā: the “*nutār tūat,*” *Āχnesrāneferāb*, triumphant, prays to the lord
109. Osiris; the divine spouse *Āχnesrāneferāb*, triumphant, is strong of heart, and offers *cakes* (?) among those who make offerings to Osiris. The divine spouse Osiris *Āχnesrāneferāb*, triumphant, says the [chapter of]
110. traversing that bright flame which is behind Rā, namely the two wings which are behind him. Those who are in the boat of the sun are in awe of her.
111. The divine spouse *Āχnesrāneferāb*, triumphant, comes exalted with the *sekti* boat from inside its station daily.
112. She the exalted one sees with his spirits the passing of his law. O ye who are in the tabernacles multiplying plants, the divine spouse, “*nutār tūat,*” Osiris *Āχnesrāneferāb*, triumphant, sees and rejoices: the great ones
113. are in joy, and the little ones in bliss, making a way in front of the boat of the “*nutār tūat,*” Osiris *Āχnesrāneferāb*.
114. She rises up like the disk of the sun, her light is like that of the beatified spirits, she is provided with all his things, she is protected like the lord of law.

ON THE LEFT HAND SIDE OF THE COVER, OUTSIDE.

115. Creating, nursing, giving what is willed by his will
116. The gods come to him in obeisance, the cycle of the gods are bowed upon their bellies³
117. they adore him, they refresh their limbs. May he give sepulchral meals, oxen, ducks, refreshment, wine, milk, oil, incense, bandages, perfume of

¹ This passage is from the 136th chapter of the Book of the Dead, Sut being an older reading for Thoth. For  we should read *āa*.

² See Renouf, “Trans. Soc. Bib. Arch.,” VIII, p. 211.

³ Read  for  (page 25).



HISTORY

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133. let not writs or harmful written indictments be reckoned to her in completing the duration of her life,
134. let her not be given over to the knives of the executioners, of the slaughterers,
135. of the damned, or of the castaways, male or female who are in the nether world:
who may slaughter her or imprison her among thy servants according
136. to the orders made for her, because she is thy divine daughter, and thy beloved one.
137. She destroys the men of *Seẖet*, she burns the hearts of the lord of the North and South, she overthrows the enemies of *Tmu* and the evilly disposed of *Neb-er-t'ra*.
138. If she should recognize her father in the nether world, let it not be
139. granted that the powers of every god and every goddess shall hear what they say: but let them be driven back upon their flames,
140. let them give their soul upon the block and upon the scaffold of the nether world.
O Osiris, thy beloved daughter the divine spouse *Ānẖnesrāneferāb*, triumphant,
141. is placed in thy boat: protect thou her body against all decay, and against
142. all evil things; let them not draw near the mouth of her path, and let them not come near to the divine spouse *Osiris Ānẖnesrāneferāb*, triumphant.
143. From every person who is damned, male and female,
144. from all enemies, male and female, from all spirits, male and female, from all horrible devils, male and female, from all spectres, male and female,
145. from every flame, from every fire, from every burning, from every evil thing of this day, this night, this month, this half month,
146. the sixth day of this festival, and of the two seasons of this year as it goes round, do thou deliver her.
147. Behold the divine spouse, "*nutār tūat*," *Osiris Ānẖnesrāneferāb*, triumphant!
Let them not shoot their arrows against her,
148. let not their terror come upon her, let them not afflict her with their horns.
149. May the divine spouse *Osiris Ānẖnesrāneferāb* exalt thy soul to the height of heaven; and do thou exalt the soul of the divine spouse *Ānẖnesrāneferāb*, triumphant,

150. to the height of heaven,¹ along with thee: mayest thou place the divine spouse *Ānχnesrāneferāb*, triumphant, among the constellations that she may not be separated from thee for ever.
151. The flood of the divine spouse Osiris *Ānχnesrāneferāb*, triumphant, is the water of
152. thy form:² establish thou food and refreshment for her upon the table of the "Concealer of his name."
153. Her genius is proclaimed to the gods of the two circles, the divine spouse, "*nutār tūat*," Osiris *Ānχnesrāneferāb*, triumphant, is not annihilated for ever.
154. She maketh festivals to thy³ name, and she multiplies for thee the beginning of the seasons: therefore grant thou perpetuity to the festivals of the divine spouse
155. *Ānχnesrāneferāb*, triumphant, as to the lord of things at the beginning of his seasons, and that she may be established like the lords of Taser.
156. The divine spouse Osiris *Ānχnesrāneferāb*, triumphant, maketh for thee sepulchral
157. meals of oxen and ducks perpetually, and says to thee, "Exalted is thy triumph, thine enemies are fallen."
Grant thou that the divine spouse Osiris *Ānχnesrāneferāb*, triumphant, may
158. be raised up; give triumph to her and overthrow her enemies as thou didst overthrow the Sebau and the Lock at the mouth of thy way."
159. The divine spouse, "*nutār tūat*," Osiris *Ānχnesrāneferāb*, triumphant, shoots
160. flame against all thy enemies, she drives away the devils from⁴

ON THE OUTSIDE OF THE COFFIN, IN 115 PERPENDICULAR LINES.

161. She stretches her legs as when she was upon earth, she is provided with the best of things brought from the treasure houses of Neb-er-t'ra.
162. I have proclaimed in the priestly houses, the houses of Rā, saying, "Thou art as thou wert when thou didst walk upon earth."

¹ Read  for  (page 33).

² i.e., her essence is thy essence.



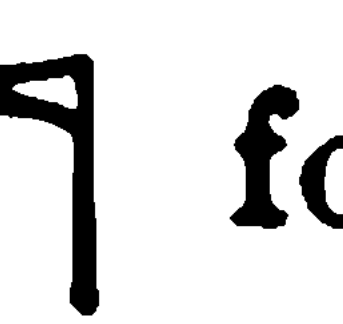
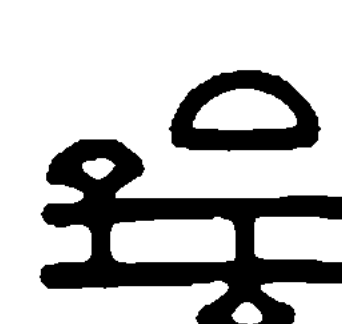

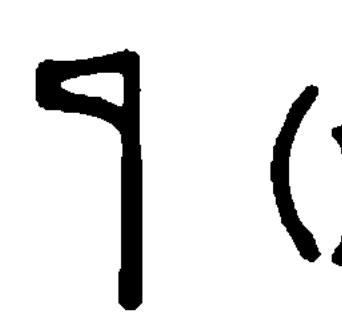
³ Coffin has .

⁴ For the account of the other lines on this side of the cover, see Introduction, p. xvi, note 2.


163. Says Isis, "O elder brother, divine spouse *Ānχnesrāneferāb*, triumphant, great and mighty, art thou lying in silence,¹ with thy mouth shut, and without one
164. word of speech for thy elder brother Horus? Thou, O divine spouse, Osiris *Ānχnesrāneferāb*, triumphant, great and mighty, art alive as thou wert, and like the Sun for ever and aye.
165. O Bull, thou art living with the disk of the Sun, thy head² is within heaven and the gods fear thee.
166. Thou art likewise in Amenti, and art there as king of myriads, and monarch of millions; mankind is in adoration before thee, and with their hands they make supplications to thee.
167. Thou art over dominions, and livest as king of Egypt and Amenti.
168. Thou, O Bull of heaven, art among the favoured ones of Rā and of Tmu³ in the great place of Nut, the great one, the father of the gods."
169. Say Neith and Nemmahet⁴ together with Ptah the lord of artists: "Hail to thee, divine spouse Osiris *Ānχnesrāneferāb*, triumphant!
170. Thou art the Bull of heaven, thou art reclining upon the great couch like a king, thou art the powerful bull of the whole world.
171. Thou art in Ru-stau, thy heart pulses beat fast with joy, thou rejoicest upon thy couch, thy limbs live as they lived upon earth, thy members live like the sweet winds in Aukert.
172. Thou art the beneficent of the beneficent, thou art beneficent like a king, thou doest good to them: thou art like an exceedingly prolific bull.⁵
173. Thou art lying like a hawk keeping off the enemy from him. Hail to thee, thou art like the god Osiris shining as king of men."
174. Says Chnum: "Hail to thee, divine spouse⁶ Osiris *Ānχnesrāneferāb*, triumphant!
Thou art the Bull of Amenti, the lord of eternity and king of everlasting, ruler of the North and king of the South."

¹ Read  *ker*, for  *χer* (page 37).

² Read *tep* for *hotep* (page 37).

³ Read    for    (page 37).

⁴ Add  before *Memahet*, and read *Nemmahet* (page 38).

⁵ Delete *with an* on page 39, line 173. It is possible that the sign which is represented by  in this line should be read *menχ*: in this case we should translate "benevolent and beneficent bull."

⁶ The  *χen*, "prophet," inserted between  and  in line 39, is either a later addition, or a mistake of the sculptor.

175. None shall advance to heaven, thy protector shall not depart, [none] shall advance to thy genius.
176. Hail to thee, divine spouse, “*nutār tūat*,” lord of diadems, Osiris *Ānχnesrāneferāb*, triumphant, Bull in Amenti, lord of law. Thou hatest wrong, therefore no iniquitous person shall come into thy house, neither shall they enter the first Amenti (or nether world).
177. Festival is made for thee every day, thy name is not void in the mouth of men.
178. Fearing thee they come to do thy will in all lands. Thou art lord of the nether world, from which Rā the lord of the living and of the unborn generations rises upon the fair earth.
179. Thou art to proclaim thy name every day for ever and ever. Thou art like a king, and art not divided from Osiris the everlasting ruler, the sun-god of heaven.
180. Thou art in the *tūat*, and the one is not separated from the other.” Says Horus the son of Isis to his father the divine spouse Osiris *Ānχnesrāneferāb*, triumphant. “Hail to thee who art the mighty son born to Rā
181. by Nut who brought thee forth, and who nourished (?) thee with her milk which she made for thee !¹
182. She makes thy name live in Amenti like that of Rā in heaven : begun has she.
She makes thy name live, O lover of Nut : begun has she.
183. Thou makest life to Tmu in Heliopolis and in Amenti : begun has she.
Thou makest life to Shu and Tefnut in Amenti : begun has she.
184. Thou makest life to thy father Seb in Amenti : begun has she.
Thou makest life to Rā, being placed in Amenti : begun has she.
185. Thou makest life to Thoth-hetep(?) and Tmu says in Amenti : begun has she.
Thou makest life to Horus the elder in Amenti : begun has she.
Thou makest life to the cycle of the great gods in Amenti : begun has she.
186. Thou makest life to the cycle of the little gods in Amenti : begun has she.
Thou makest life to the *hen* of *χer-āba* in Amenti : begun has she.
187. Thou makest life to the divine mistress of the *plebs* in Amenti : begun has she.

¹ Transliterate *meses-net rer-net em ārt-s āri-s net em ārt-s*. The repetition of *ārt-s* at the end of the line seems to be a mistake.

- Thou makest life to the "Concealer of his name" within Uast in Amenti."
188. Say Shu and Thoth: "O divine spouse, Osiris¹ Anḫnesrāneferāb, triumphant!
Thou art Osiris the good god, the uræus of the head of the Sun, Ur-ḥekat, is given to thee for thy head.
189. I have covered thy death-bed with green cloth, I have supplied thee with the cup of the Sun.
190. Tmu has given to thee an infinity of offerings, and has given life to thee for each decade and each month. Thou art like the red calf among the gods;
191. And the pure gold which is in the head of Rā is established upon thy brow.
Hail to thee from the mouth of thy father Rā in his rising.
192. Thou art like the Sun in heaven, thou art established in the earth like Seb.
Thou art the hawk of genuine silver [among] mortals, the hawk of gold,
193. the Sun of heaven. Hail to thee from Horus the son of Isis.
Thou art his father in Amenti, the great god of everlasting, the maker of eterinty,
194. the lord of everlasting, the ruler of the North and South: he is thy son Horus loving thee.
Hail to thee! from Isis the mother of² Horus.
195. Says Thoth: "O divine spouse Osiris Anḫnesrāneferāb, triumphant, thou art
196. a shining god and lord of men, of beautiful visage; thou followest after what thou hast begun for thyself, O living one, thy name, good house, is mighty in the land: may the land never be deprived of it!
197. Hail, divine spouse Osiris Anḫnesrāneferāb, triumphant, thou art not annihilated, and corruption exists not for thee.
198. Hail to thee by reason of the works proceeding from thy limbs;
Hail to thee in presence of every god and goddess and all mankind.
Thou art the good Bull and the first of the cycle of the gods who perform law.
199. Hail! is said to thee, O likeness of the gods, great is thy name with theirs in the heights of heaven.
Hail to thee, O great god in Amenti, from the mouth of millions;

¹ Delete *and*, before Osiris (page 43).


² Read  *ent* for  *en* (page 45).

200. Hail to thee from the mouth of the good god in Ru-stau. Hail to thee with myriads!; thou hast come with thousands!
Hail to thee at the mouth of thy venerable coffin,¹ the spirits fear thee in their temple.
201. What has been made for Rā has been made for thee: viz., golden clothes of the
202. workmanship of the beautiful faced Ptah who makes the world live by his glories. There has been made for thee a statue of gold of the workmanship of Chnum, the builder of mankind [whose] is unknown.
203. There has been made for thy *ka* (genius) a dwelling place of the most cunning² workmanship of Socharis, who maketh all men³ live of stone⁴
204. have been made for thee. Fresh nosegays have been made and brought to thee by Isis and Nephthys: and garlands of Rā, Hu, and Sau, of the giving of.
205. Rā have been made for thee.
Beer from the deep has been made and brought to thee by Athor the lady of heaven and mistress of earth.
206. There are [given to thee] new brought by Horus-Sexat the mistress of cows.
Heifers born of the Sun are made
207. and brought to thee by his mother Isis.
Thy mother makes milk, and Horus the elder and the two sisters bring it to thee; thou lovest them for what they do for thee.
208. There is made beer for thee, and thy son Horus born of Isis brings it to thee.
A cup of the Sun is made for thee by Nem and Merseker.
209. Invocations and rejoicings of the land of the West are made to thee.
In Heliopolis, in the temple of the Sun, the lord of heaven, festivals
210. are made to thee; he makes splendours to spring up for thee.

¹ On page 47 read *aat* 'eps.  |  appears to be an error of the sculptor for  | .
See line 222, page 53.

² *hetep hesb-f*, "the first of his design," i.e., Socharis has given a vast quantity of careful and ingenious thought to the designing of thy *ka* temple, and has dedicated his best workmanship to its construction.

³ On page 48 delete *ret*:   are determinatives of  .

⁴ Read *em àner* ?

- Festivals are made to thee in Uast by the order of the "Concealer of his name."
- Festivals are made to thee in Abydos Hail to thee
211. in every place of thine.
Thou art like a great god, the ruler of Egypt and the cycle of the gods.
- Hail to thee, thou art like the lord of the *atf* crown, the ruler of mankind.
212. Eternity is made for thee being king of eternity, and lord of unborn generations.
Hail to thee thou art like the lord of the *sexet* crown.
213. Hail to thee lord of [thou holdest] a whip in thy hand inscribed with all [kinds of] designs.
The gods cry "hail" to thee, and the goddesses cry out greetings in welcoming thee.
214. A golden is made for thee, and it has been placed upon thy coffin.
He makes to become for thee what the Sun did for thee, a raised cover, made of genuine lapis lazuli; it is placed [for thee] every day.
215. Thy father Nu has made all his invocations to thee, according to what has become through him. How great is he in his setting!
216. Ptah has made forms of gold for thee, and thy name is carved upon them with letters.
Seb has made a seat there for thee, like that which has been made for Rā.
217. A model of the god Socharis in his boat has been made for thee; he has granted that the winds may come to thee every day.
The son of the two sisters makes genuine pictures for thee;
218. he makes (?) his invocations to his (or *thy*) name for ever.
Horus with his whip has been made for thee, he offers water to thee daily, according to the order of the god with his labours.
219. Isis and her sister will make most excellent bandages for thee in the day of clothing.
Thou restest in Amenti, thy son Horus is in thy place.
220. The hands of all the gods filled with life, stability, and power are stretched out to thee.
Bast hath adored thee and she cometh to thee, all the gods look upon thee
221. in peace, thy seat rests in Amenti.
Thoth gives divine oblations to thee, according to his words on each day of reckoning.

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237. Hail to thee! thou art like Osiris the greatest one in all worlds:
the Nile comes forth from its source to his heart (or at his will).
238. Hail to thee! thou art like Osiris, the hawk from the earth, the golden hawk in heaven.
Hail to thee! thou art like the one who makes
239. grain, who makes the gods live by the essence of his members, and cakes of every land by the water coming from beneath him.
240. Corn grains spring up from the limbs and members of Osiris when Thoth places him at the double house of blessing; and the words of the divine spouse, the "*nutar tūat*," Osiris *Ānχnesrāneferāb*, spring up likewise.
241. The majesty of Thoth says in adoration:
242. "Hail to thee! thou art like the great god Osiris who exists in every place."
"Hail to thee! thou art like the law loving Osiris."
When he is placed in the double house of blessing the most magnificent plants spring
243. up vigorously through him, by his limbs. Thoth joins him, and his face watches over his resting place.
244. Said by the majesty of Thoth to Osiris: "As for the plants which are with the
245. lord of the corn, he is greater than (?) the creator of men."¹
246. Says the majesty of Thoth to Astes, "Proclaim from me (?) to the gods who are in the hall of Osiris, and who are towed along upon their bellies by the side,
247. in the presence of the majesty of Osiris and Thoth."
Says the majesty of Osiris to Thoth, "Let that which is taking place with the
248. gods be proclaimed, the delight of their heart is unbounded and they all with one voice acclaim: Hail to thee, divine spouse, Osiris *Ānχnesrāneferāb*, triumphant!
249. Thou art like a great god, the living one, the lord of eternity, the good god, the lord giving joy to the heart, the mighty one, crowned like the good god, the king of Egypt, and like the beautiful king of Teshert, diademed with the *sexet* crown:
250. O good king in Amenti, thy height is one hundred cubits.
251. O lord of the corn which makes the world live, the Nile flows, having come forth from thy limbs.

¹ Or, he is great to create men.

252. The gods fear thy will, the goddesses are alarmed at thee, and the dread of thee is in the whole world.
Thou, the great of terror among the gods, art like the divine Horus in thy rising :
253. thou shinest every day like the disk in the sky.
Thou shinest in heaven with seven disks, the whole earth flames on the day in which thou comest forth.
254. Hail to thee! thou art like Osiris, the bull in Abydos, and the copper (gold) Horus in Ru-stau.
255. Hail to thee! thou art like Osiris, the bull in Hait, and the emerald Horus in the venerable coffin (or station).
256. Hail to thee thou art like Osiris, the bull in Heliopolis, and the lapis-lazuli Horus in Suten-ḥet-se.
257. Hail to thee! thou art like [Osiris], the bull in Nehat and Uast, and the silver Horus of Iusaset.
Hail to thee! thou art like Osiris, the bull in Heliopolis, and the copper gilt Horus in T'eruti.
258. Hail to thee! thou art like Osiris, the bull in Uast, and Horus who is Samti, the
259. powerful bull Sakh-ḫepesh, Neb-er-t'ra.
The majesty of Thoth has ordered that the divine spouse Osiris Anḫnes-rāneferāb, triumphant, be glorified in the presence of her mother, the "nutār tūat," Nitocris,
260. triumphant, in Amenti.
Every god is at her side, the goddesses are behind her, and Anubis
261. heals her every pain.
Isis and her sister Nephthys, Neith, Serket, Tefnut, Nut who gives birth to the
262. gods, Mut, Seḫet, Bast, Uat'i, Sati, Horus the elder and Thoth the son of Rā are exercising protection for her.
Every god bows to the earth to her, and every one among them is for making
263. his hour to the divine spouse Anḫnesrāneferāb, triumphant, according to the command of Rā and Tmu the father of the gods."
264. Says Thoth to the divine spouse Osiris Anḫnesrāneferāb, triumphant, "I have come from the great house with the divine order to exercise power and virtue [for thee].
265. Anubis cures thy pain, he arranges thy limbs, he disposes thy members, he collects thy flesh, he gathers together thy bones, he provides what is in

266. the cup of Rā, as well as great and divine bandages woven by the priestesses of Neith.
267. Says Amset to the divine spouse Osiris *Ānχnesrāneferáb*, triumphant, "I have come that I may protect thee, and, according to the order of Ptah, to provide for thee a house like the
268. house which Rā himself ordered." Says Hapi to the divine spouse Osiris *Ānχnesrāneferáb*, triumphant,
269. "Art thou lying silent, and not speaking to thy mother Neith?" Says Tuamutef, "O divine spouse Osiris *Ānχnesrāneferáb*, triumphant,
270. I am thy son Horus whom thou lovest. I have come, having avenged thee on this violent death, and I grant that
271. thou shalt stand upon thy legs for ever and ever." Tefnut and Nut say at one time: "O divine spouse Osiris *Ānχnesrāneferáb*,
272. triumphant, I am Tefnut, and I am Nut. I extend myself over thee. I am thy mother who has brought thee forth as a divinity: thou art the lady of mortals for ever and ever."
273. *Seχet* and *Bast* weep and say to the divine spouse *Ānχnesrāneferáb*, triumphant,
274. "I am *Seχet* and *Bast*: art thou lying silent? Thou art provided with the cup of Rā, and art not deprived of its smell for ever."
275. Says *χent-an-ma*: "I have avenged my brother Osiris, the divine spouse *Ānχnesrāneferáb*, triumphant, upon what is done to her, I have placed"

ABOVE THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

276. Hail, divine spouse Osiris *Ānχnesrāneferáb*, triumphant!
277. I am thy mother Nut stretching over thee in my name of heaven.¹
278. Thou enterest by my mouth, and thou goest forth from my thighs as the Sun does daily.
279. The people of Amenti receive thee with great salutations;
280. The spirits of Abydos make respectful homage to thee as the "Great Illuminator."
281. They say to thee: "O thou coming with peace, everybody lives through the sight of thee."

¹ There is a play here upon the words *pet* "stretch," and *pet* "heaven."

BENEATH THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

282. Hail, divine spouse, Osiris *Ānḫnesrāneferāb*, triumphant! Thou risest like the Sun in heaven, and every god is desirous of glorifying thy genius;
283. The gods and goddesses are ready to salute thy face, they recognize
284. their god in thee. Thou shinest like the Sun upon their faces, and they adore thee
285. as the lord of the gods; thou art beloved as the star of the dawn, thou shinest everlastingly.
286. All mankind rejoice when they see thee; the spirits of Abydos cry, Hail!
287. when they see thee overthrowing thy enemies: they crush them utterly as Rā did Apophis.

ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT
INSIDE THE COVER.

288. The gods and goddesses say with one voice:
291. Hail divine spouse, Osiris *Ānḫnesrāneferāb*, triumphant!
292. Hail to thee! thou art like a bull in Amenti, a living god, the red faced one in Amenti.
293. Corn grains spring up produced from thy seed, thou art not deprived of thy face for ever and ever.
296. How rises the Nile, rejoicing likewise gods and men!
298. They rejoice in the corn grains produced by thee, they rejoice with the corn grains coming forth from thy limbs, men, cattle, gods and goddesses give salutation to thy will.
302. How great is the reverence paid to that which arises from thy living limbs!
303. What Thoth has done for thee is unknown he has placed thy red talisman in the nether world behind thee.
305. There is made for thee a shade of every stone, thy whip and thy image of a cow are placed in thy hands.
306. There is made for thee a whip, and it is placed in thy hands for thy protection, O divine spouse Osiris *Ānḫnesrāneferāb*, triumphant, the daughter of the royal spouse, the first and chief of his majesty *Taḫanāt*, and of her mother the "*nutār tūat*," Nitocris, triumphant.
309. Hail to thee! thou art like Osiris the great living god, giving birth to corn grains, and performing all the labours which arise through thy limbs. Hail to thee! thou art like Osiris: how numerous are the grains

312. which make the cattle live! The gods live by thy everlasting will. Upon what immense numbers of thy limbs do the gods live! O living god of the law loving
314. land, the son of Rā who loveth her for ever.
315. Isis and her sister Nephthys, and Horus the son of Osiris, all these gods say
317. at once and Thoth answers them: Hail divine spouse Osiris *Ānχnesrāneferāb*, triumphant!
319. Hail to thee! thou art like Osiris: we weep for thee as for the god of the land and king of the world. The gods say with weeping, "The divine spouse Osiris
321. *Ānχnesrāneferāb*, triumphant, is lying upon her bier, every god
324. is silent and all the goddesses follow it respectfully; all the people in the land lament for the majesty of the divine spouse Osiris *Ānχnesrāneferāb*, triumphant."
326. The gods say on the second occasion, "The divine spouse, '*nutār tūat*,' Osiris *Ānχnesrāneferāb*, triumphant, is lying in another land. All the people weep [saying], 'She was benevolent.'
329. The gods say on the third occasion, "The divine spouse Osiris *Ānχnesrāneferāb*, triumphant, rests upon Nephthys, Amenti is her name: let not all the people upon earth know it; the gods weep for thee."
333. The gods say on the fourth occasion, "The divine spouse Osiris *Ānχnesrāneferāb*,
334. triumphant, lies in another land, Abydos is its name, she is not known." The gods weep exceedingly, and say: "The divine spouse Osiris *Ānχnesrāneferāb*,
335. triumphant, lies upon Kert, Ru-stau is its name: let her not be known
338. by her who rules over it upon earth, and let her not be known in the secret place." The weeping gods say, "The divine spouse Osiris *Ānχnesrāneferāb*, triumphant, lies in the nether world, and corn grains spring up from her in the double
342. house of speech when Thoth has planted them there." But let every god in
343. heaven know what says your master, the one who keeps off the demon from her in peace.
345. Let all men and all people on earth know what says your lord, the one who keeps off the demon from her in peace.
347. Let all animals, all quadrupeds, and all the birds of heaven know what says your lord, the one who keeps off the demon from her in peace.

351. Let all fishes that are in the waters know what says your lord, the one who keeps off the demon from her in peace.
353. Let all the gods in their cities know what says your lord, the one who keeps off the demon from her in peace.
356. Let all the gods and goddesses who are in the lake of fire know what says the majesty of the divine spouse Osiris *Ānχnesrāneferāb*, triumphant, keeping off the demon from her in peace.
359. Let all the stars of heaven know what says the majesty of the divine spouse, "*nutār tūat*," Osiris *Ānχnesrāneferāb*, triumphant, keeping off the demon from her in peace.
362. Let every god in heaven know what says the majesty of the divine spouse Osiris *Ānχnesrāneferāb*, triumphant, the second to Rā, keeping off the demon from her in peace.
364. Let not everything which has taken place in her be known: she is going to another land whose name is Amenti."
367. All the gods say, "Let the great cycle of the gods, the little cycle of the gods, those who are in Sesu, those who are in Saïs, those who are in Seχem, those who are in Abydos, those who are in the
371. South, the North, the West, and the East know what is in Sesu." Says the majesty of the divine spouse Osiris *Ānχnesrāneferaāb*, triumphant, the second to Rā who keeps off the enemy from her in peace. "Weep [ye gods] for
374. the majesty of this beneficent god, the living god of the earth, and keep off the demon from her in peace." They weep excessively, and the demon is
377. kept off from her. Let not be known what has taken place in her. Rā, from his seat, hath given to her the whole world to recline upon, the beneficent god is treated in a beneficent manner for ever, and she
382. is among kings for ever and for ever.


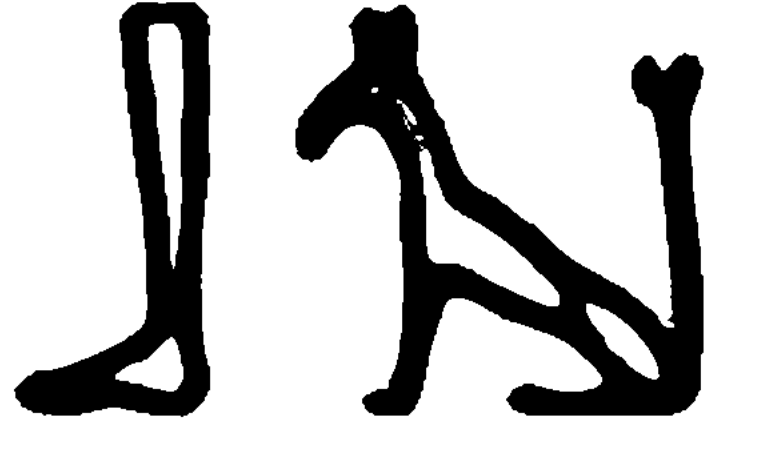
HORIZONTAL LINE ON THE INSIDE OF THE COFFIN.

383. The royal daughter of the lord of the two countries, Psammetichus, triumphant.
Her mother was the divine spouse Nitocris, triumphant, the daughter of the royal spouse, the great lady and chief of his majesty *Taχaūat*, triumphant, before Osiris.
She is the only god of her mother, and the sole one of her father:
She is Horus, her mother is Isis, her father is Osiris, she follows after her *sister* (?), her son is Horus, going round the southern and northern heaven at one time.

May you be present when she slaughters, may you be present when she makes calamities to arise, and when she overcomes and masters you; ye fiends, ye foes, ye feeble ones, ye black-hearted ones, who create rebellion, fall down upon your faces. It is Rā who has brought you to nought, it is Horus who has broken in pieces the enemies of Rā. It is Horus who has driven you back, ye foes and enemies of the divine spouse Osiris Anḫnesrāneferāb, triumphant. May your faces be blinded like the face of Uḥaa, may your throats be cut like that of Katu, may you be hacked in pieces like Apophis and Bu¹ behind him: let not your terror, nor your rage, nor your destruction fall upon any of the limbs of this divine spouse Anḫnesrāneferāb, triumphant.

IN PERPENDICULAR LINES AROUND THE INSIDE OF THE COFFIN.

384. O thou who art adored in this day, Sa is thy name.
She in the capacity of thy mother makes for thee protection of the limbs: verily she makes
385. refreshment for thee in thy name.
Her limbs come to her solid and sound every moment, there arise offerings.
386. She it is who opens for thee in thy secret places by those mighty names of thine.
387. 'Baby, Old man' is thy name; 'Son of the Egg' is thy name; 'Crescent' is thy name; 'Son of Nu' is thy name, who makes his road as he pleases for thee.
389. 'Duration' is thy name; 'ḫepera' is thy name; 'Early Dawn' is thy name; 'Day' is thy name; 'Evening' is thy name; 'Night' is thy name; 'Darkness' is thy name;
390. 'Circumambulator' is thy name; 'Moon' is thy name; 'Still heart' is thy name; 'Lord of the Tūat' is thy name.
392. O ḫepera, be not remembered, she abominateth the people of needy hand against her.
The gods remember her and her cycle, the spirits pray for her water,
394. and the damned are looking at her.

¹  also  He is said to have taken the form of a roaring or hissing serpent. See Brugsch Dict. Géogr., p. 1194.



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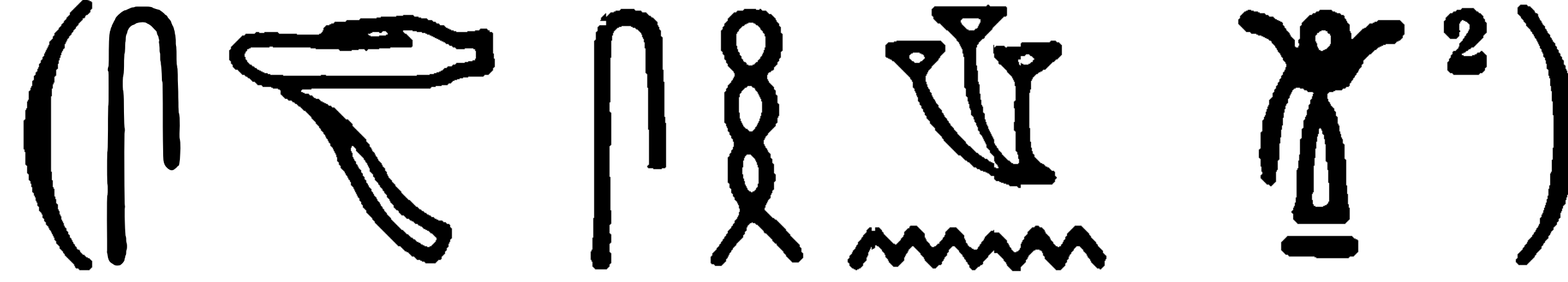
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TRANSLATION.

418. Let not the mouth of any serpent or worm enter her flesh by biting into her.
419. The divine spouse *Ānχnesrāneferāb*, triumphant, is protected from the mouth of every gnawing worm, as *Rā* is protected from his enemies.
420. *Rā* triumphs over the enemies, and slaughters the adversaries of the divine spouse *Osiris Ānχnesrāneferāb*, triumphant, just as he slaughters his
422. own enemy, the serpent *Naka*, who comes against him with enmity.
423. The mother of *Osiris*, the *Cow*, addresses them with thine own mouth saying, O may thy will be done among them.
424. She addresses you just as *Rā* addressed his enemies.
425. O *Apophis*, and all ye enemies of the divine spouse *Osiris Ānχnesrāneferāb*,
426. triumphant; O Enemy and adversaries, children of inertness; get you
427. gone to the fire, get you gone to the flame, get you gone to the eye of *Horus*. May the divine spouse come to you, may she devour you, may she be baneful to you.
428. May you go to her fire and flame, may you suffer her wrath, may you endure her will, may you be in her power, may you be slaughtered by her.
430. May there be a place of refuge for the divine spouse *Osiris Ānχnesrāneferāb*,
431. triumphant, in the presence of *Osiris* behind *Rā*; and may the Eight provide a hiding-place for her!
432. May there be a place of refuge for the divine spouse *Osiris Ānχnesrāneferāb*, triumphant, behind *Shu*; and may the Eight provide a hiding-place for her!
434. May there be a place of concealment for her behind *Seb*; and may the Eight provide a hiding-place for her!
435. May there be a place of refuge for the divine spouse *Osiris Ānχnesrāneferāb*, triumphant, behind *χepera*; and may the Eight provide a hiding-place for her!
437. May there be a place of hiding for her within heaven; and may the Eight provide hiding for her!
438. May she enter into *Nu*, may she know the falling of his water; and may the Eight provide a place of concealment for her!
439. May she go from place to place,
440. may no eye see or look upon her,
441. may no god see her place, or touch her in her place, and may the enemies of the divine spouse *Osiris Ānχnesrāneferāb*,


443. triumphant, the enemies of Rā and the foes of Un-nefer, not shoot at her !
444. As touching the divine spouse *Ānχnesrāneferāb*, triumphant, may the mysteries of the gods and goddesses be done for her !
445. She is purified, her power is pure, coming forth wholly from her pure mouth ;
446. she makes protection (*or* virtue) at the coming forth of her servants, she makes protection (*or* virtue) for the purpose of resting the heart, and for concealing her place.
447. The divine spouse Osiris *Ānχnesrāneferāb*, triumphant, was the royal daughter of the lord of Upper and Lower Egypt, the lord making things,
448. Psammetichus Menkarā¹ triumphant: her mother was the "*nutār tūat*" Nitocris, triumphant, in the presence of Osiris, the daughter of the royal spouse,
449. the great lady *Taχaūat*.
450. She is Horus, she is the Moon, she is Thoth, she is the messenger of Shu.
451. Let not any harmful wind, coming from the north, the south, the east or the west, fall upon her !
452. She is like a god within his winds ; may men, gods, the spirits and the damned not see her !
453. She is a goddess coming forth from Nexent: let no man nor any country see her at the moment when they make enmity against her ! Let no one coming against her, see her !
455. When they see her, let fear and terror of her enter their limbs ! Let there be millions of cubits of flame upon every path of hers !
456. When they see her, may they make adorations to her as they make to the Sun daily at dawn.
457. She is concealed within the sarcophagus, she is the fair-faced Ptah, the lord of numerous and mighty (*or* divine) faces.
458. She lifts the arm, she is the bull of the mother who loves her. She is Ptah Socharis in the sarcophagus.
459. She is concealed in the temple of the *bennu*, in the southern and northern chapels.
She is Anubis at the mummy chest in Amenti, in the Tuat.
460. She is the law-loving bull who loves his children.
461. She follows after the *Ketiu*, loving his father and his children, making festal in it.

¹ See Dr. Birch, "Revue Archéologique," Vol. IV, p. 615.

461. She is listening to his father, she is Rā, the bull, in his two heavens.
462. She strides over the whole earth.
463. She is that splendid baby, who was conceived yesterday, born to-day, who hacks off the heads of his enemies, and who proclaims his name.
464. She is the "Four Faces" on one neck, the lord who flames forth against his enemies.¹
465. She is the breath which is in his mouth.
466. She is the great one, the *bennu* who secretes children upon the white willow in the house of the *bennu*, within the temple, the "Very Aged" in Heliopolis. She is the great disk in Heliopolis.
467. She is Tmu the father of the gods.
She is Nekhebka who dwells in the great house, with extensive authority
()², his name is unknown.
468. She is Tmu, creator of attributes³ like Ptah.
She is Ptah the maker of his attributes (*or* forms) upon earth.
469. She is Rā. She is millions, she is passing millions, she is passing multitude.
470. She is Ut'a. She is the Uræus goddess whom Isis loves, and is provided with enchantments.
471. May Renti give place to her, may her face be so wrapped up that the Hanebu may be unable to harm her, and that the whole earth may be unable to do any injury to her!
472. She passes by you loving a *duck* (?)
473. Sept has provided her with his provisions.
Her bandages are of the manufacture of Het-hetep, and Ut'ati hath tied
474. them on both sides of Tait.
She is concealed within the palace.
475. May there be hiding and concealment for her in the storehouse of Amam (or Nehat), may she be made like the *Mesat* bird, the Mangler,
476. provided with the face of a man: for she is the "Great enchantress" in the lodge (or station) of Amam (or Nehat) who doeth violence with the flame
477. which comes forth from the face of a man!
Hail! dost thou listen, O Horus of the Dawn?

¹ Or perhaps, "Four heads on each neck spitting fire against his enemies." (Renouf.)

² Chabas rendered these words "*queue retournée*" ("Voyage," p. 190). The form of the sign which comes after *sehen* is wrongly given by both Sharpe and Chabas.

³ The second  is probably a mistake of the sculptor, who repeated it inadvertently.

IN FRONT OF THE FIGURE OF ATHOR, INSIDE THE COFFIN
ON THE BOTTOM.

478. Rise O divine spouse Osiris *Ānχnesrāneferáb*, triumphant!
I am Heaven thy mother, I am present to protect thee.
I am Aut, thy nurse, and thy dandler: I will never depart from thee.

BEHIND THE FIGURE OF ATHOR, INSIDE THE COFFIN
ON THE BOTTOM.

479. Hail, divine spouse Osiris *Ānχnesrāneferáb*, triumphant!
Thy mouth has been given to thee by Rā for ever and ever;
in the presence of the gods thou hast received thy attributes, O great
god!

INSIDE THE COFFIN AT THE FOOT OF THE FIGURE OF ATHOR,
ON THE BOTTOM.

480. Hail divine spouse Osiris *Ānχnesrāneferáb*, triumphant!
Thy daughter standeth among the gods, the fear of thee is greater
than what their hearts can imagine.
481. Thy name liveth upon earth, thy name endureth upon earth:
482. thou decayest not, nor art a prey to corruption for ever.
483. Hail divine spouse Osiris *Ānχnesrāneferáb*, triumphant!
484. Behold Osiris Horus has placed these four gods, who were born of
himself,
485. to protect thee, to follow after thee, to bring every good thing to thee,
486. and to make thee triumph, as Osiris triumphed, O divine spouse,
487. "*nutār tūat*," Osiris *Ānχnesrāneferáb*, triumphant.
Thou art made like Aпти, with the face of Ap-uat.





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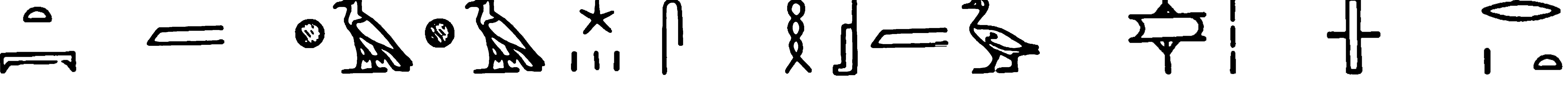
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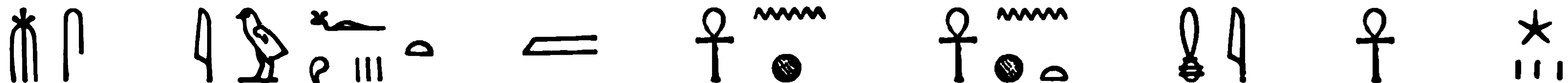
 nif am-s seref am re-s hetm

*the {breath
winds} [which are] in her and the warmth in mouth her uniting*

8. 


 pet em x^ax^a - s hetm nif am re-t

the heaven with starlight her uniting the breath in mouth thy.

9. 


 mes auf - t em anx anx-t má anx sebu

Are graven limbs thy with life, livest thou as live the stars

10. 

 em tra - sen en anx res Asár neh -


in seasons their of life. Let be awakened Osiris, let be roused

11. 

 es Asár beka ahā - t sexem - t em t'et


up Osiris lying exhausted. Stand thou, prevail thou with body [thy].

AT THE FOOT OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

12. 



 Ha Asár nutár hemt Anxnesrāneferāb māyeru mut - s

Hail Osiris divine spouse Anxnesraneferab triumphant. Mother her




 nutár hemt nutár tūat Netākart māyeru ahā

[ix] the divine spouse "nutar tuat" Nitocris triumphant, mayest remain,


14.



 śem - t em ḥotep art an Rā aiā - net apti

[or] go about thou in peace To thee. Says Rā comest thou guided


15.


 en nutār aā sem ar - t er pet per art em

by god great, go thou to heaven, come forth thou from


16.

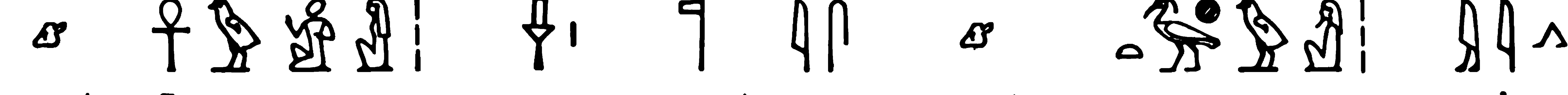
 rerati χut ma - t en Seb ba - t em nutār

the gates of the horizon, look thou at Seb, animated like a god,



 ūas - t em nutār sexem - net em t'et - t nutārās ba

adored like a god, possess thou body thy divine soul

17.



 χent ānχu sexem nutārās χent χutu i

living among men, power divine dwelling among the spirits. Has come

18.


 en Asār nutār hemt māχeru ba - t em

Osiris divine spouse Ānḡnesrāneferāb triumphant! Animated art thou like a


19.

 nutār tes kesu - t em Tmu mes emχet χut - f

god are tied bones thy by Tmu following after light his.

20.

 iā Āsār nutār ĥemt Ānḳnesrāneferāb māxeru mān
Come has Osiris *divine spouse* *Anḳnesrāneferāb* *triumphant* *daily*

em Ānnu er-tā nes āb-s em 21. ḫat-s ḥra-s em
from Heliopolis. *Is given to her heart her in* *body her, face her is like a*

sab āu-s em bā ba-s em ḫennu-s āḥā-s ḥa-s
jackul, limbs her [are] like steel, soul her [is] within her, life her [is] behind her.

ON THE LEFT-HAND SIDE OF THE GODDESS, ON THE OUTSIDE OF THE COVER.

22.

 ha Āsār nutār tūat Ānḳnesrāneferāb māxeru suten set
Hail Osiris Nutar tuat Anḳnesrāneferāb triumphant royal daughter of

neb taiu Psamtek māxeru āp ba-t her emma
the lord of the two worlds Psammetichus triumphant! Flies soul thy up among the


Rā śesu ḫat kras-t em Āmenti Nut tūau-nes
Sun followers, body thy [is] buried in the west of heaven, worship to her,

ba-t em ḫabesu ān ḫenāt-f em het Seb
soul thy among the constellations, not imprisoned is it in the house of Seb.

* For




 pet seneś āa 29. kebh χā Her i Tahuti iā - sen
heaven, are thrown open the doors of Kebh, rises Horus, comes Thoth, come they

30. 

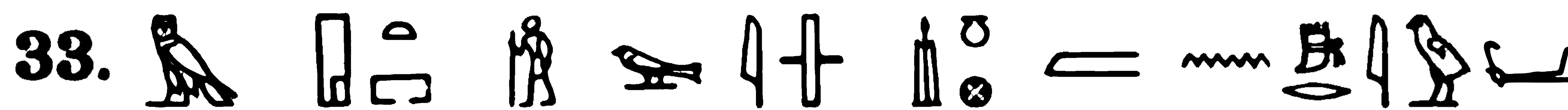

 en Āsar nutār hemt nutār tūat māχeru tu - sen
to Osiris divine spouse, Nutar tūat Anḡnesrāneferāb triumphant. May grant they



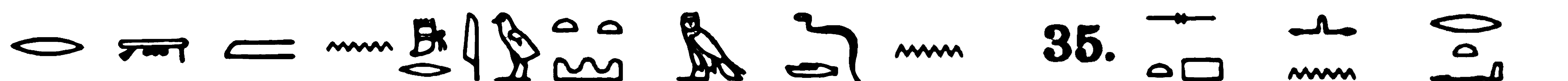
 per - s emma nutāru seχer Sut ter ren t'eṭ
coming forth her, among the gods overthrowing Sut destroying the name. Said,

32. 

 pu t'eṭ Seb rek fa pu ārt en nutāru rek
namely 'said by Seb to thee the burden made by the gods to thee

33. 
 34. 

 em ḡat āau ur ām ānnu em ent'erāu nek Āsar
in the house of the aged very in Heliopolis as seized for thee Osiris




 er ta em ent'erāu em t'eṭ en Sut ān ertā
upon earth in the land of Seizure in saying to Sut let not be granted



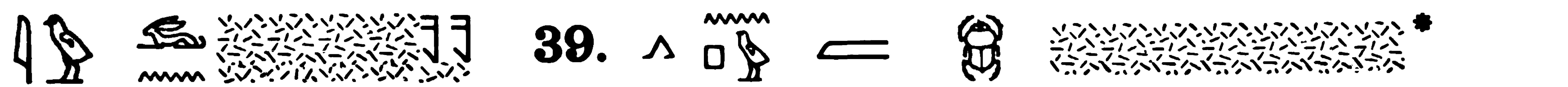
 ās seχem-ek ām em nehem seχem - ek en Her
to them prevailing thy over [me] in repulsing: let prevail over thee Horus



 em t'et en Sut àu unn àa - ui - k.t. em χeper
in saying to Sut, Be there acclamation thy in becoming

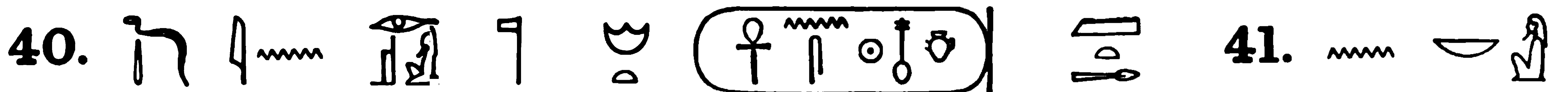


 ren - ek nāaiu - k ta hat em t'et
name thy acclaimed land north in saying




 àu unn em χeper
be there becoming


AT THE FOOT OF THE FIGURE, ON THE OUTSIDE OF THE COVER.

40. 


 t'et àn Àsar nutar hent māχerut en neb
Said by the Osiris divine spouse Anxnesrāneferāb triumphant, and lord



 Tmu às nās - nā em māser unnut - f
Tmu quick† Proclaimed am I at twilight at hour his.



 mā-ten-tu- à iā - kuā àn - nā - nek ārti
Come let arrive me that may bring I to thee the two uræi of

44. 

 Ru-stau àn - nā pest en àm temt - nā
Ru-stau. Bring I the backbone of him who is in Heliopolis collected have I

* The breakage in lines 38 and 39 has been caused by the attempt to repair the coffin in ancient days.

† A Ritual direction (?) to recite quickly.

45. *āst*
quantities.

āu
Stopped have I

χesef - nā
Apophis,

pekās - nā
thrust back have I

nasp
the bite.

46. *ār - ā*
Made I the way,

uat
divided have I

ses - nā
among you.

emma - ten
I am the elder

nuk ur
among

47. *nutāru*
the gods.

ertā
Be it given

ses en
to open

uāa
the boat

en neb
of the lord of intelligence,

San
intelligence,

48. *tu-t ā*
and the image

ur nutār
great aged god

āreref
made he fire,

χet
quenched I it.

āχem - nā - s
quenched I it.

49. *art - na*
May be made to me

uat
the way of father my.

ātī - ā
May enter I into the horizon,

āk - ā
may traverse I

em
horizon,

χut
may traverse I

ses - ā
may traverse I

50. *erma āau nutāru*
near the great one of the gods.

meter - uā
Let survey me

āmu
what is in boat his,

uāa - f
let pass

sa -
let pass

51. *ās - nā*
through I

senāt
the orbit

ent χet
of flame,

ha - ā
behind me

neb
the lord of

henkset
the wig

• Read .

† Read .




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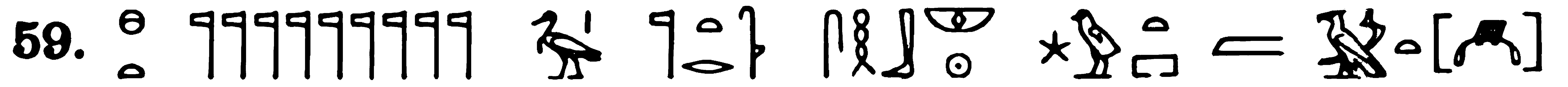
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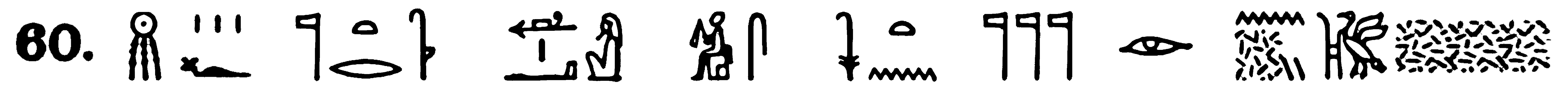
 qema nutaru neb pet neb ta ari nutaru ret Tatanen

and maker of the gods, lord of heaven lord of earth, making gods and men, Tatanen

59.


 pau nutaru ba nutra seheb tuat em mat -

and the cycle of the gods [he] the soul almighty, maketh festal [he] the tuat with rays

60.




 f nutra ua seps suten nutaru ar

his. The strong one, the only one, the august one, king of the gods doing

61.

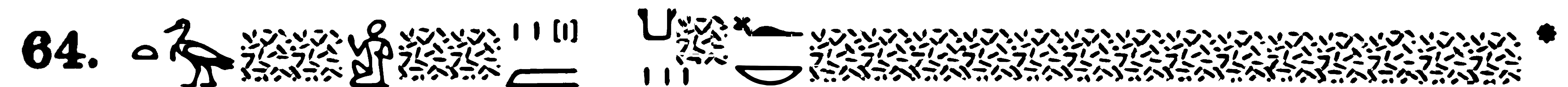

 neb Amam en pau nutaru neb nutaru nutra heret

lord of Amam of the cycle of the gods, lord of the gods protecting { the upper regions of heaven


62.


 nutra xa em atf seketnu - f ma

protecting crowned with the atf crown, travels he like

64.


 em kat-f neb

. in works his all

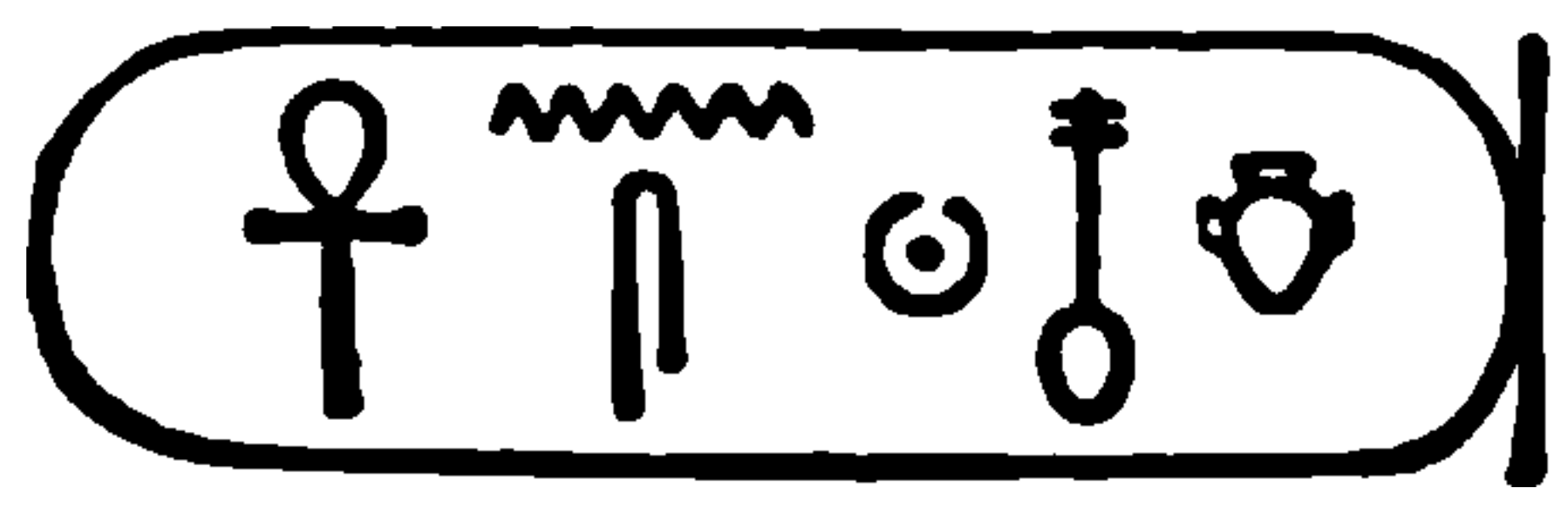
ON THE LEFT-HAND SIDE OF THE COVER, AT RIGHT ANGLES TO THE FIGURE.

65.

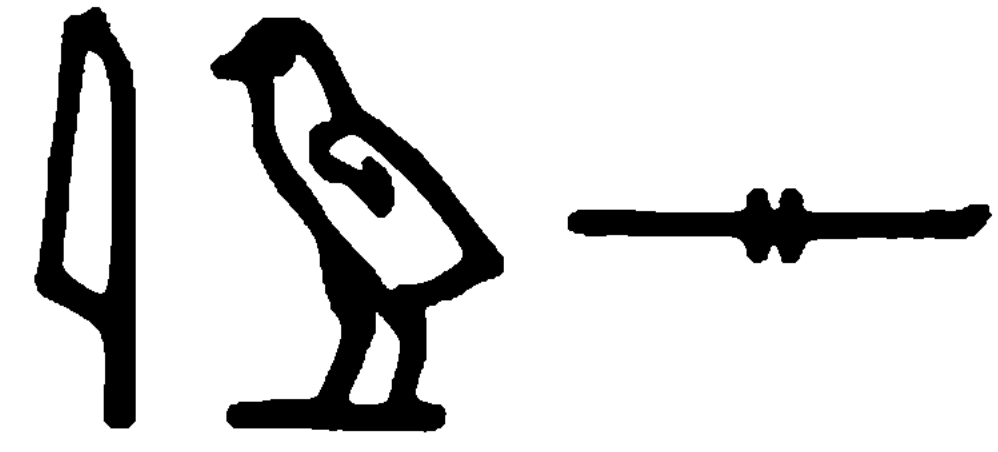

 nutaru tet-sen em rimi Asar nutar hemt neb xau

The gods say they in weeping: "Osiris divine spouse lord of diadems

* Two lines broken away.



māxerut

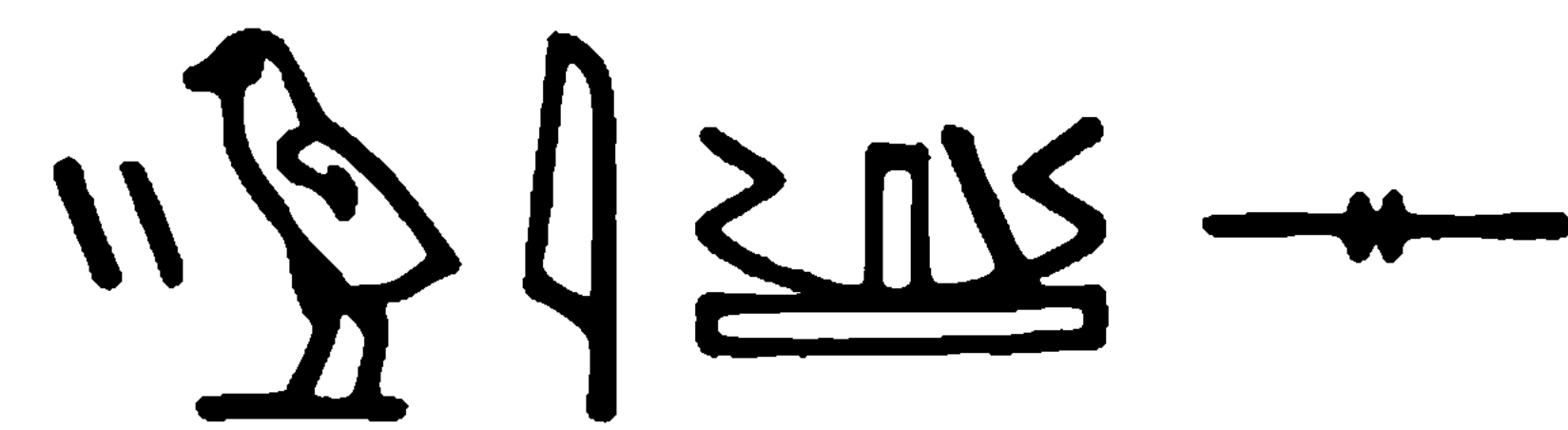


āu - s



em

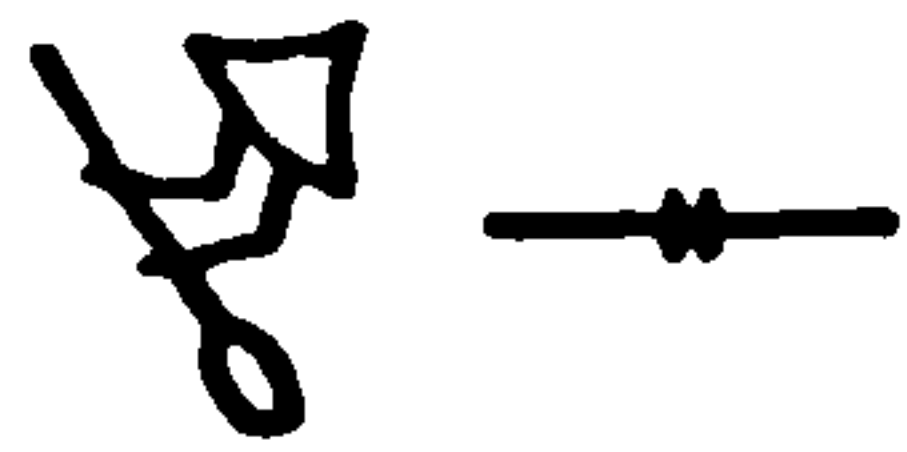
66.



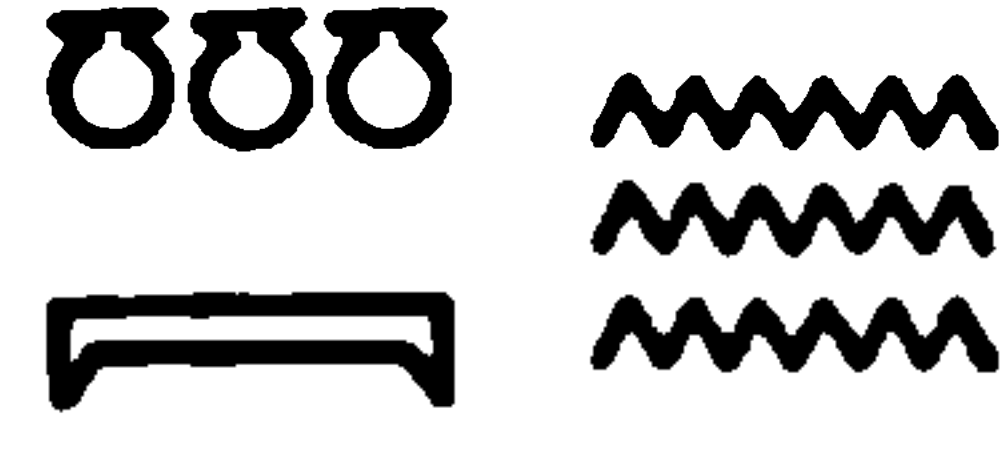
uāa - s



en nub

*Anxnesrāneferāb**triumphant.**Being she**in**boat**her**of**gold*

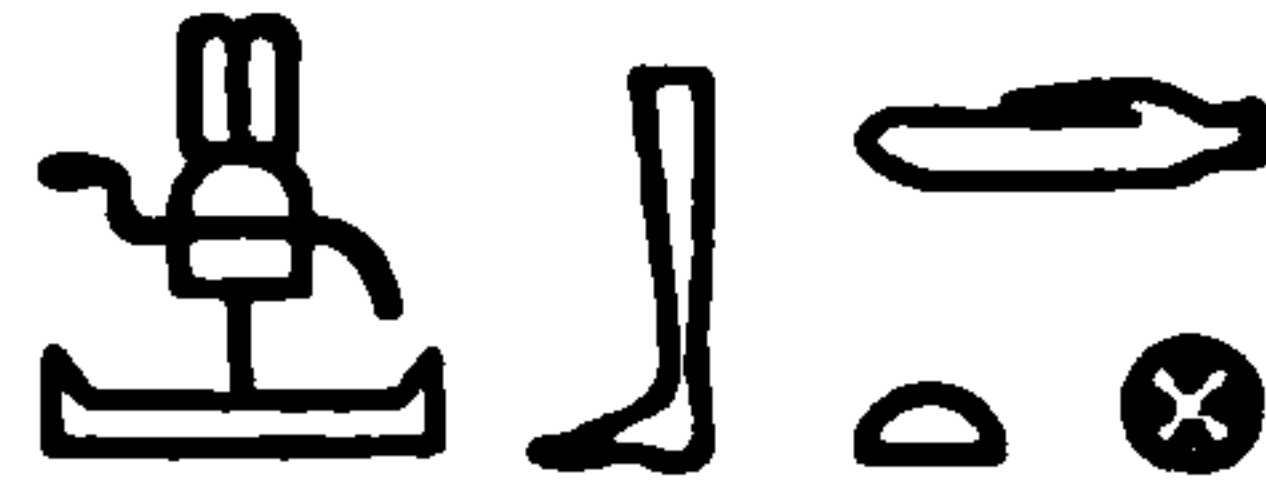
xen - s

conveys her

Nu

the sky

er

to

Abtu

Abydos,

sā

traverses

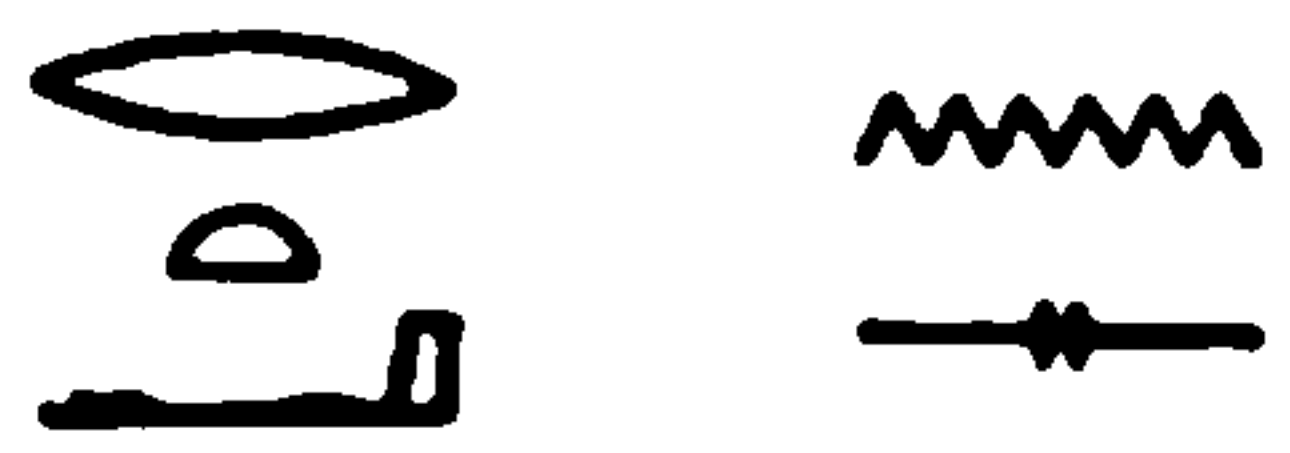
nes

she

am

through

pu

[it].

ertā - nes

Is given to her

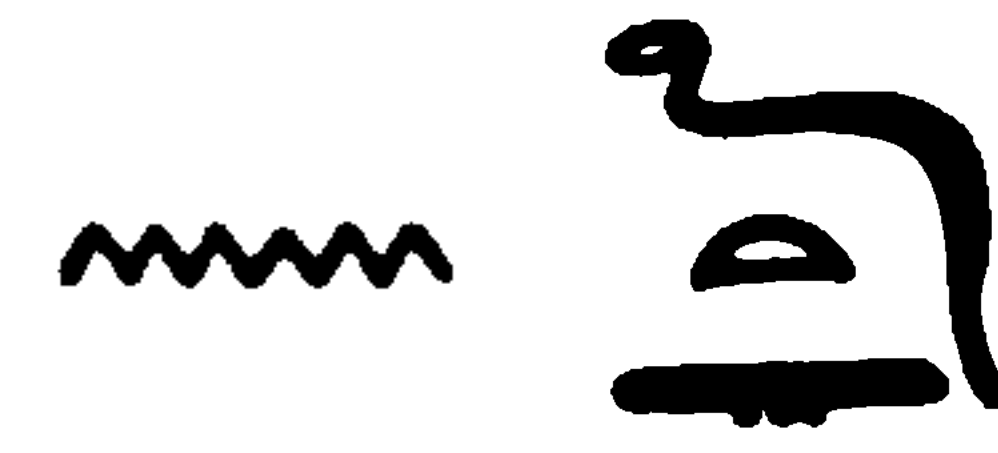
Amenti

Amenti

67.



sā - nes

that may traverse she [it]

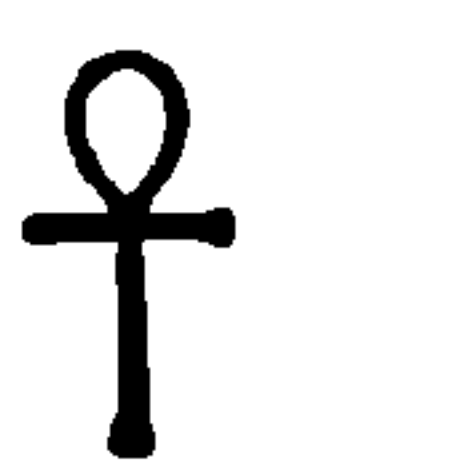
eu t'et

for ever.

entet

O Thou who [art] god

nutār



ānx

living

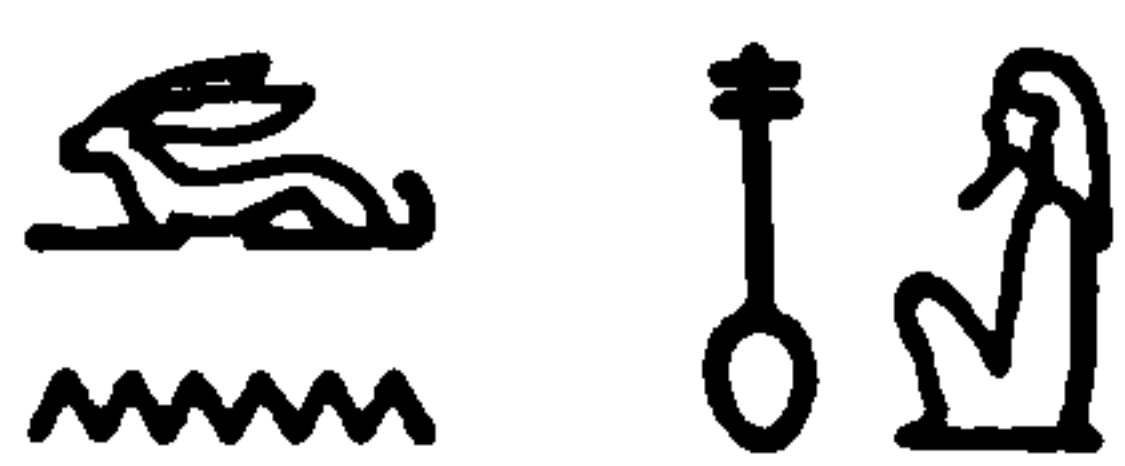
em

in

Amenti

Amenti,

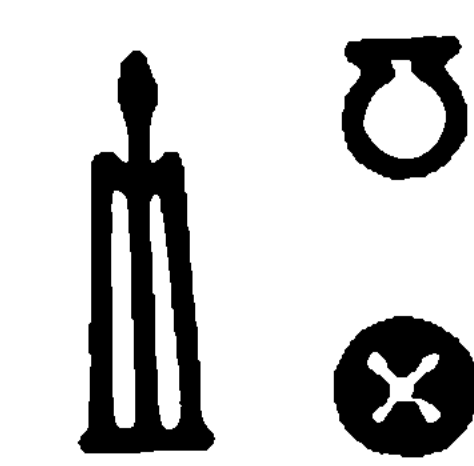
Asār

Osiris,

Un - nefer

Un-nefer,

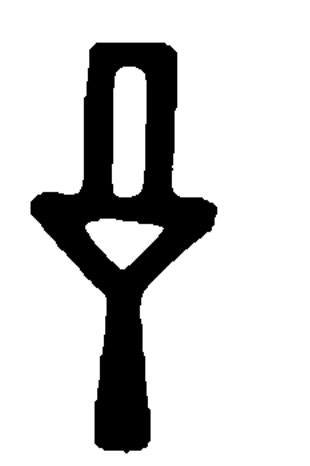
heqt

regent of

Annu

Heliopolis

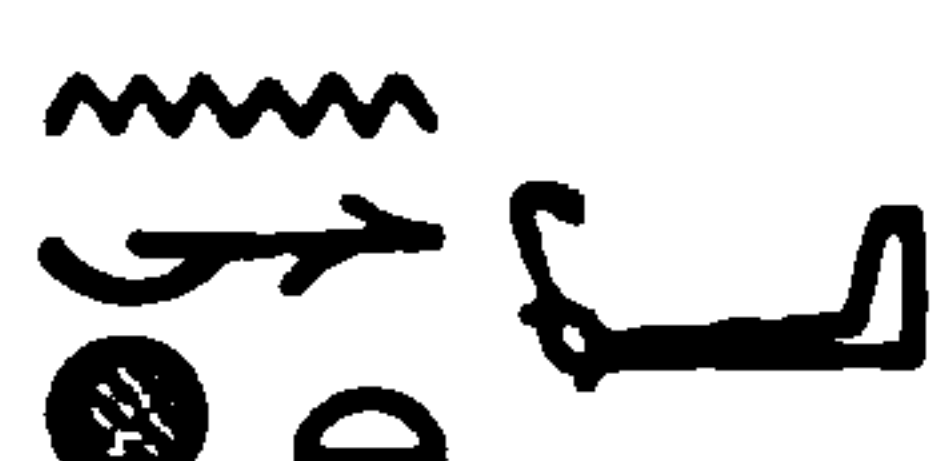
nutār

god

sexem

powerful,

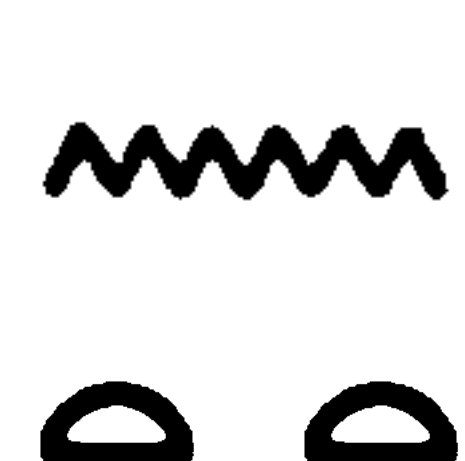
68.



next

victorious,

usr

mighty,

entet

thou who [art] Osiris

Asār pu

Osiris

neb

lord of eternity."

t'et



t'eṭ

Said

an

by

Nut

Nut

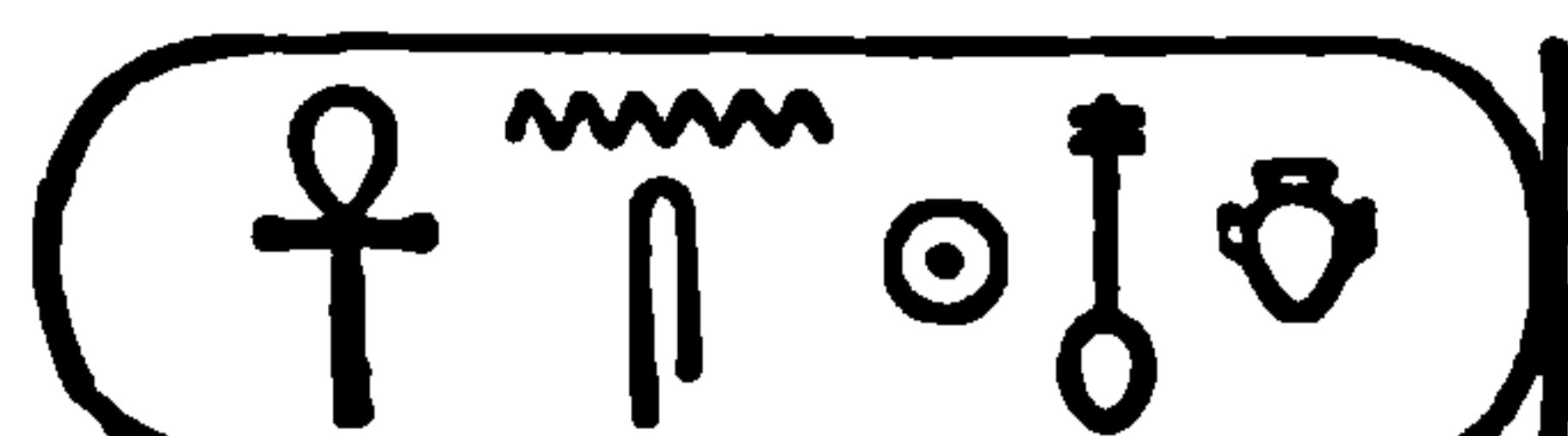
Asār

"O Osiris

nutār

divine

hemt

spouse*Anxnesrāneferāb**triumphant!*

māxerut

69.



nuk

I am mother thy.

mut



er

To the West,

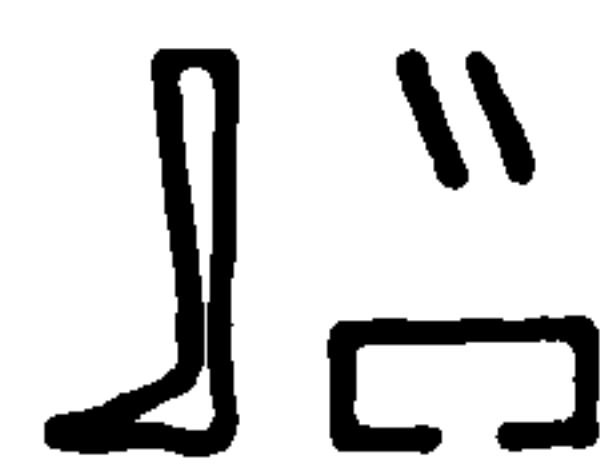
Amenti



sep

(bis)

er

to the place

bu

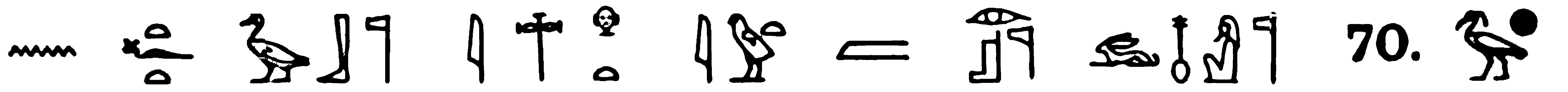


mer - t

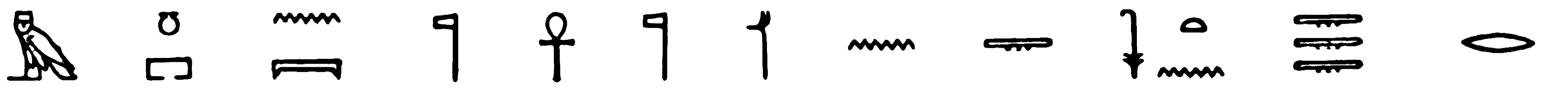
lovest thou.

mes - nā - t


Brought forth have I thee





 en tef-t Seb à-net'-hra-t áut em Ásár Un-nefer 70. xu
to father thy Seb. Hail to thee who art as Osiris Un-nefer glorious



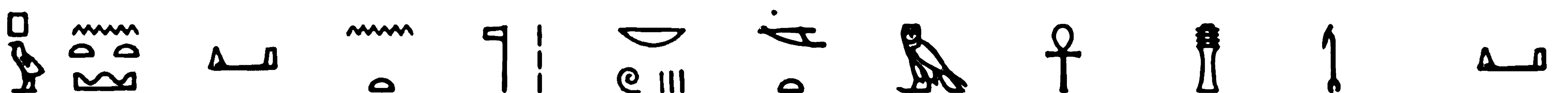
 em xennu en pet nutár ānḲ nutár usr en ta suten taiu er
within heaven, god living, god mighty of the earth, king of countries. To the




 Amenti sep Ásár nutár hēmt

 māxeru
West, (bis) Osiris divine spouse AnḲnesrāneferāb triumphant!




 entet ka 71. nefer er Amenti unen set-t am mā
O thou who [art] the bull ka good. To the West. Is smell thy there like



 punt ta net nutáru nebu mer-t em ānḲ tat usr ta
Punt. Give to thee gods all desire thy with life, stability and power. Give*



 72. net nutáru nebu mer-t pu en ta t'er-f ta net
to thee gods all desire thy [whatsoever] is in the earth all of it. Give to thee



 nutáru nebu mer-t pu em Amenti en xut nebu 73. mer-t en
the gods all desire thy [whatsoever] is in Amenti of glorious ones all desire thy of

* i.e., the spice land. Cf. Brugsch, "Dict. Géog.," t. II., p. 14.

suten <i>king</i>	neb <i>every.</i>	iu-sen <i>Come they</i>	net <i>to thee.</i>	er <i>To the</i>	Āmenti <i>West.</i>	ṭa <i>Give</i>	net <i>to thee</i>	nutāru <i>gods</i>	nebu <i>all</i>

mer-t <i>desire thy,</i>	senṭ-t <i>fear thy [is]</i>	em <i>upon</i>	taiu <i>countries</i>	nebu <i>all.</i>	ṭa <i>Give</i>	net <i>to thee</i>	nutāru <i>gods</i>	nebu <i>all</i>

74.									
baiu <i>the souls [will] of</i>	em <i>in heaven</i>		pet <i>like the Sun.</i>	mā <i>like the Sun.</i>	Rā <i>like the Sun.</i>	ṭa <i>Give</i>	net <i>to thee</i>	nutāru <i>gods</i>	nebu <i>all,</i>
} <i>[what is] in</i>									

									75.		
âaṭ <i>the dew which is</i>	ent <i>in</i>	em <i>nome</i>	sept <i>every.</i>	neb <i>every.</i>	ṭa <i>Give</i>	net <i>to thee</i>	nutāru <i>gods</i>	nebu <i>all</i>	ââiu-sen <i>hands their</i>		

meh <i>full of</i>	ḫer <i>everything</i>	bu <i>good</i>	nefer <i>to the</i>	en <i>genius</i>	ka <i>of the</i>	en <i>majesty of</i>	ḥen <i>of the</i>	Āsār <i>Osiris</i>	nutār <i>divine</i>	ḥemt <i>spouse</i>



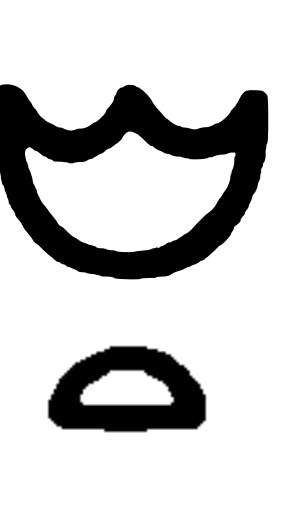

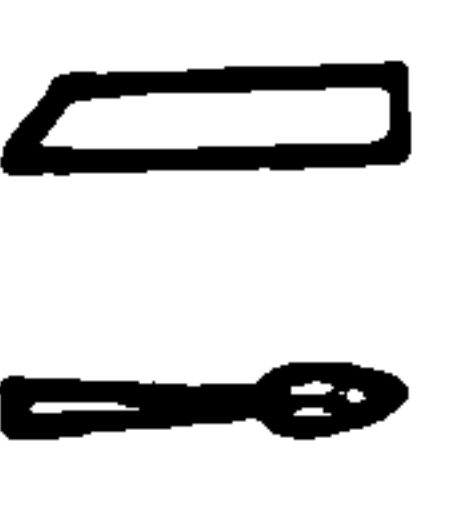

							76.		
Ānḫnesrāneferāb <i>triumphant,</i>	māḫeru <i>god</i>	nutār <i>living</i>	ānḫ <i>in</i>	em <i>Āmenti,</i>	Āmenti <i>Āmenti,</i>				
						suten <i>king</i>	en <i>of</i>		

nutāru <i>gods,</i>	nutār <i>god</i>	ḥeq <i>ruler</i>	em <i>in</i>	Āmenti <i>Āmenti</i>	Āsār <i>Osiris</i>	nutār <i>divine</i>	ḥemt <i>spouse</i>	Ānḫnesrāneferāb	

						
māχeru <i>triumphant</i>	t'et <i>for ever</i>	heh <i>and ever,</i>	suten <i>the king</i>	ba <i>the soul</i>	mer <i>loving</i>	hat' <i>the white crown</i>

77.          


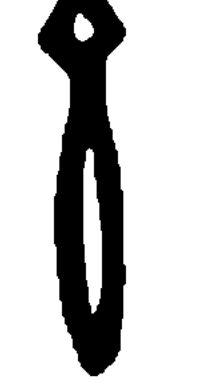
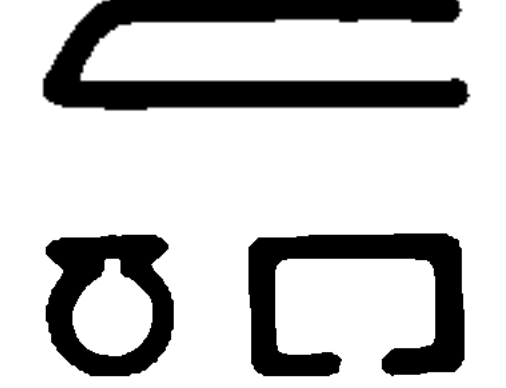




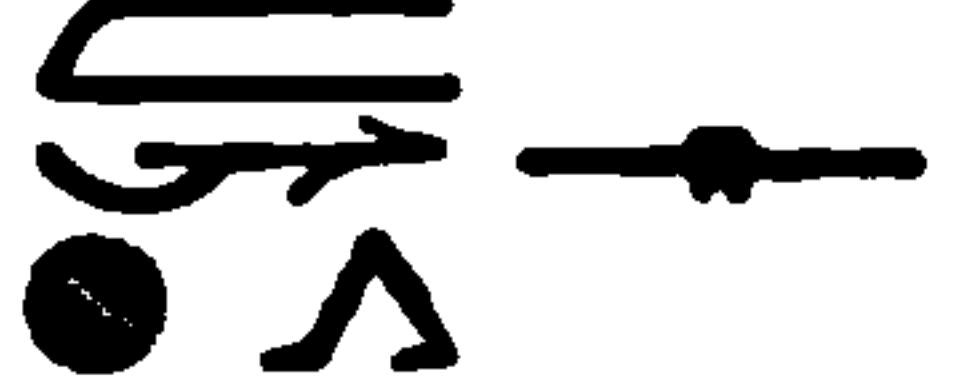

χā Rā Tmu em het ā ba en ta mer māt
crowned as Rā and Tmu in the great dwelling, the soul of the land loving law.

							
Unen <i>Is</i>	Āsār <i>Osiris</i>	nutār <i>divine</i>	hemt <i>spouse</i>	Ānxnesrāneferāb	māχeru <i>triumphant</i>	em <i>in the</i>	uāa <i>bark</i>


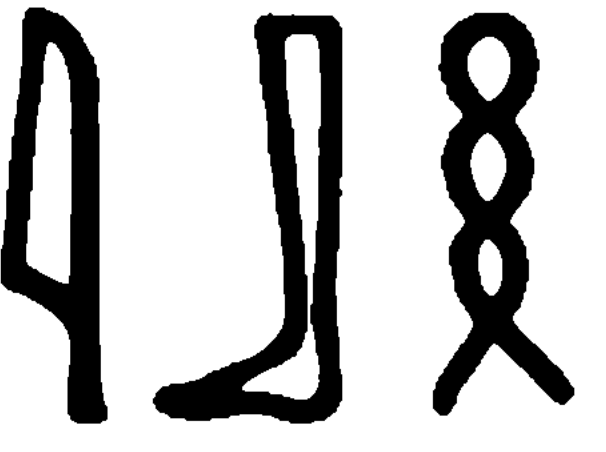
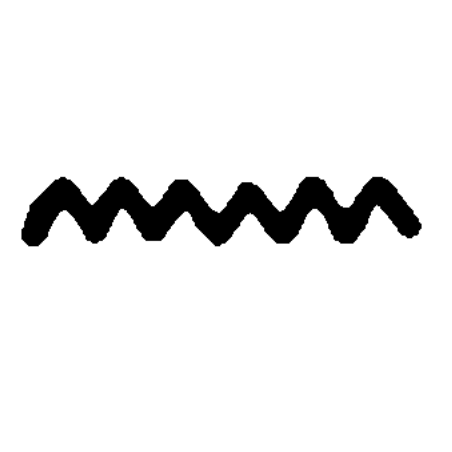
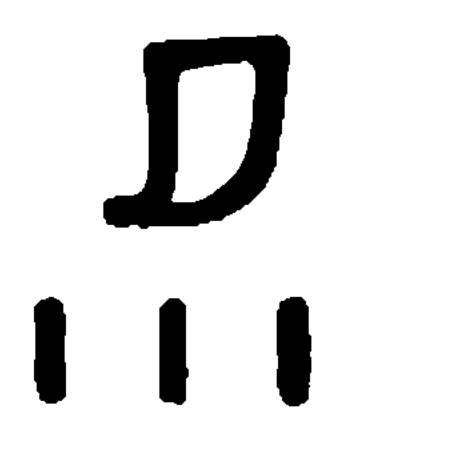
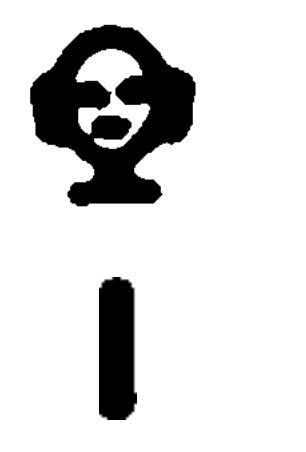
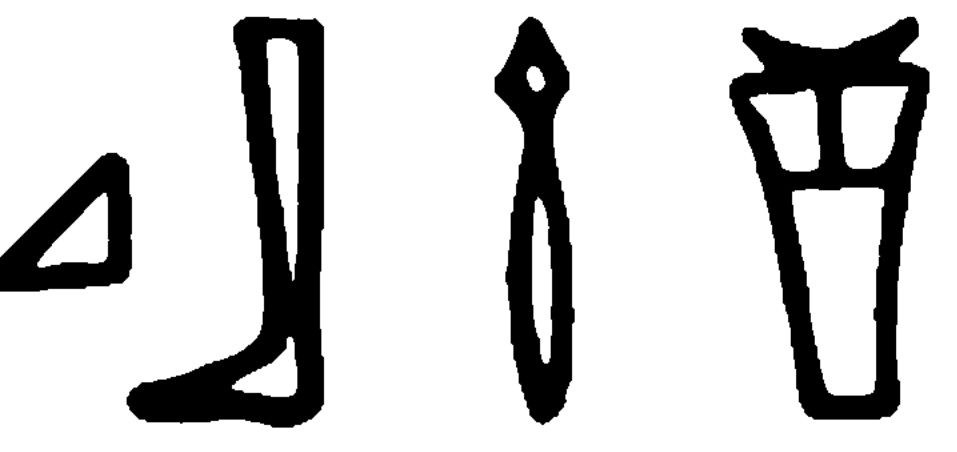
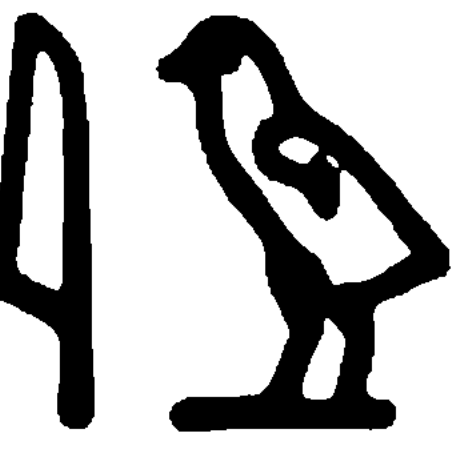

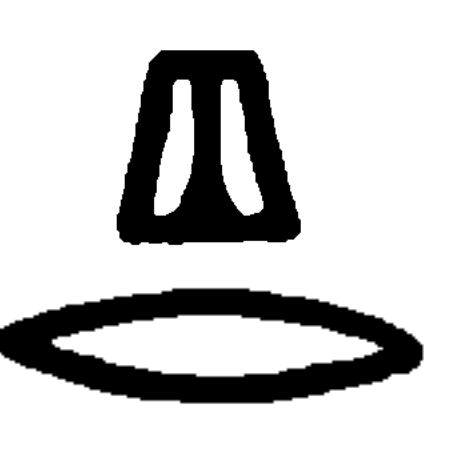

78.        

āaāt per - s em Ānnu unen pet ta Ānnu
great. Comes forth she from Heliopolis being heaven and earth and Heliopolis

								
mā	ketnu - f <i>likewise</i>	her	rimi <i>weeping for</i>	en	Āsār <i>Osiris</i>	nutār <i>divine</i>	hemt <i>spouse</i>	Ānxnesrāneferāb

79.         

nutār āa emχennu en pet āu nutāru em χet - s t'ent'en
god great within heaven. The gods follow her confidently

							80. 		
.....	ābh <i>tooth of</i>	en	χemtū <i>bronze</i>	her	qeb	āu <i>Is</i>	Her	χer	tept-t <i>Horus under head thy</i>

her rimi-t en	au-t	māṭ	ent	nub	emḫennu en
<i>weeping for</i>	<i>Thou art [in] the cabin</i>		<i>of</i>	<i>gold</i>	<i>within</i>

	81.		
uāa ent	ḫet pauṭ	nutāru āat	pauṭ nutāru
<i>the boat which</i>	<i>follows the cycle of the gods</i>	<i>great and the cycle of</i>	<i>gods</i>

net'es māṭ em āst	ūāt unen-sen	her ḫen em ḫereḫ
<i>little with thee in the place</i>	<i>ONE, they who are</i>	<i>navigating in the night.</i>

82.	
pai āri en ḫeft	em māu ḫa ren-f
<i>Fly does the enemy</i>	<i>from the water, perishes name his.</i>

		83.
āḫā en tet-f ḫeft en	qaha-f hotep	āb
<i>Seized hath he the fiend by</i>	<i>arm his rests</i>	<i>right hand</i>

nutāru her rimi er-āa ur em qa	ḫeru-sen er
<i>the gods are weeping exceedingly with raising up of</i>	<i>voices their to</i>

	84.
qa en pet t'eṭ ān ḫen	Asār nutār ḫemt
<i>the height of heaven." Said by the majesty.</i>	<i>Osiris divine spouse</i>

nutar tuat <i>the nutar tuat</i>	AnḲnesrāneferāb	māḫerut <i>triumphant.</i>	śās <i>Pass</i>	āref - ten <i>therefore ye</i>	ān - ten <i>return ye</i>

		85.		
er sotemet <i>to Sotemet,</i>	sotem - ten <i>hear ye</i>	ḫeruṭ - ā <i>words my</i>	ḥnā <i>in company</i>	śa <i>with the scroll</i>

tes <i>destructive of robber</i>	āt'a	- ā	em <i>my</i>	nem - ā <i>a second time</i>	āḥā - nef <i>landed hath he</i>	men	er	ārit <i>at the battlement</i>

86.						
ent <i>of Heliopolis.</i>	Annu	Sau <i>Sau</i>	t'et <i>says</i>	en <i>to</i>	Neb er t'ra <i>Neb - er - tra,</i>	ut'a <i>"Be sound</i>

						87.
āb - ek <i>heart thy,</i>	neb <i>O lord</i>	nutāru <i>of the gods,</i>	Āsār <i>Osiris,</i>	er <i>at the</i>	ārit <i>battlement</i>	ent Annu <i>of Heliopolis."</i>

Neb-er-tra <i>Neb - er - tra</i>	t'et <i>says,</i>	pu - tra	- su <i>"What then</i>	ḫeperu <i>has become</i>	em	ḥāu - f <i>of members his?"</i>

			88.	
āu	ertā - nā	āritu - f	em	ābt <i>in the purification place.</i>

[Sau says], "Granted have I that should be done he

* Coffin has


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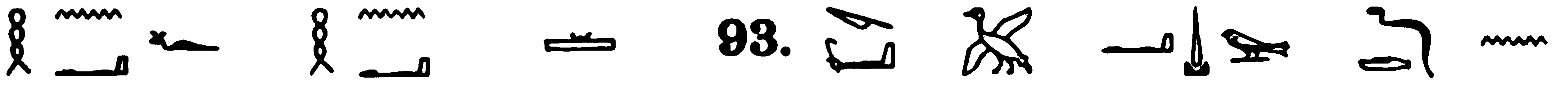
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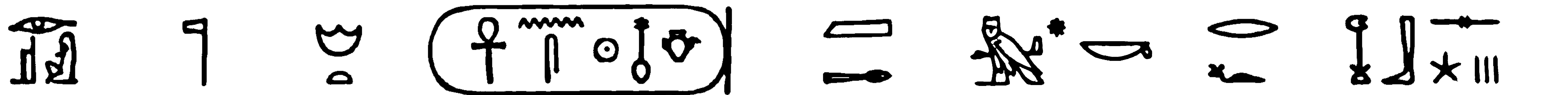
 qāh - a an rextu enti su am ammā t'ettu - a

arm my, not known what it is in. Let talk me



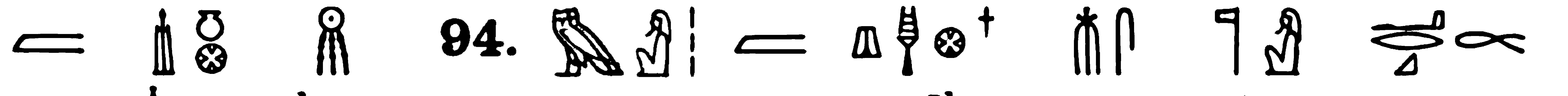
 hnā - f hna sa 93. t'es pa āta t'et en

with him in company with the scroll destructive of the robber. Said by




 Asār nutār hemt Anxnesrāneferāb māxeru mak ref xabesu

Osiris divine spouse Anxnesrāneferāb triumphant, Come then O starry deities




 em Annu ham - 94. emu em xer-āba mes nutār arq

from. Heliopolis and unborn generations in xer-āba. Born is the god, completed is




 šat - f net'er tep Asār nutār hemt Anxnesrāneferāb

tiara his, seizing is the paddle Osiris divine spouse



 95. māxeru hna - t en er sešeta enti em usext nutāru

triumphant along with thee to conceal that which is in the great hall of the gods.






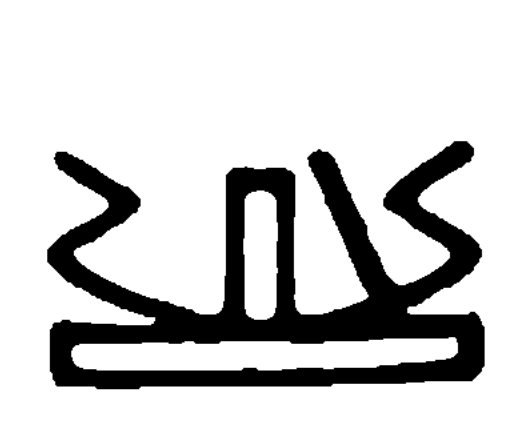
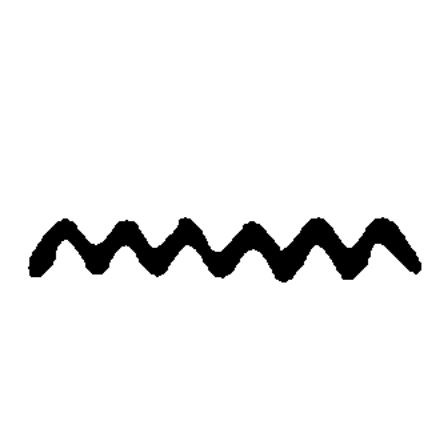
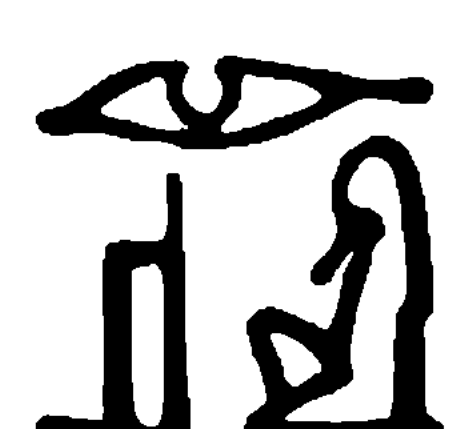



 šat - s Asār em uāa - f en xer f per-f am - f er pet



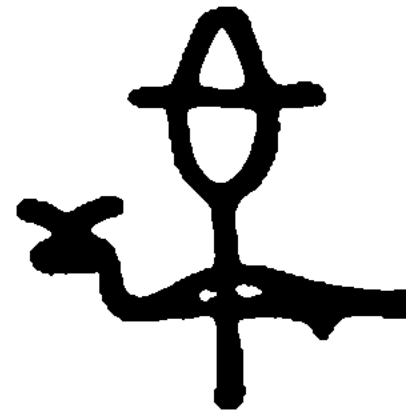
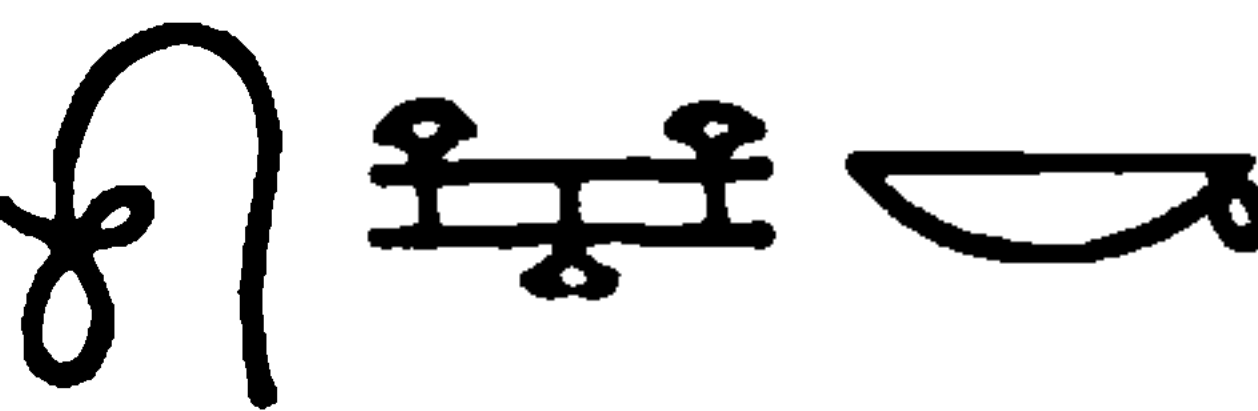



Recites she Osiris in boat his his comes forth he from it to heaven.






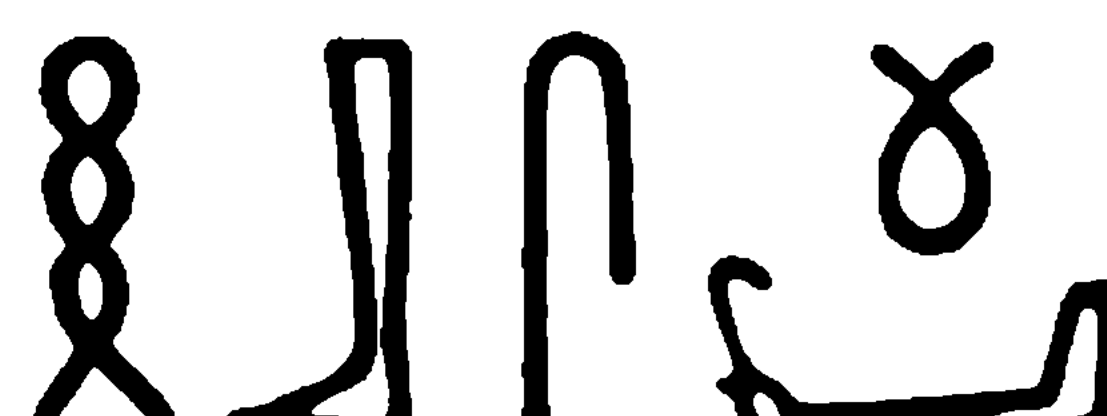
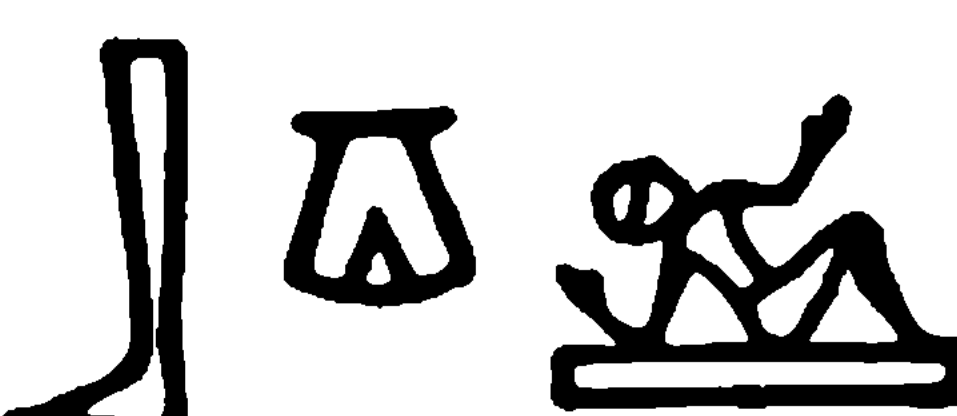


* Compare "Todtenbuch," ch. 136.

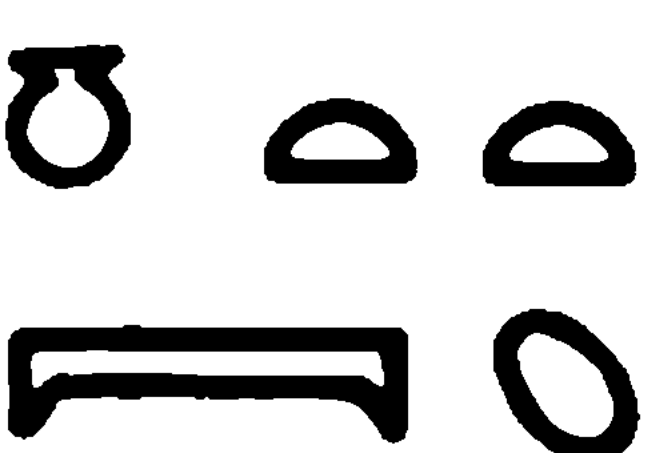
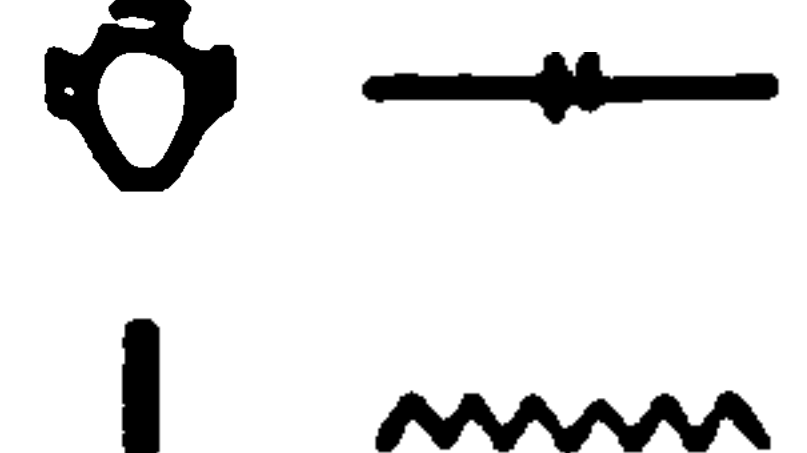
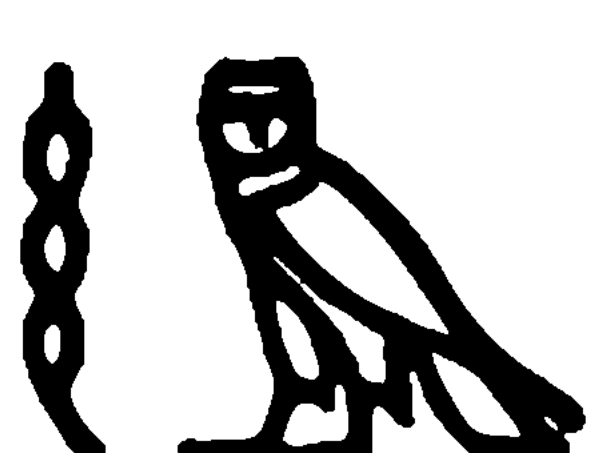
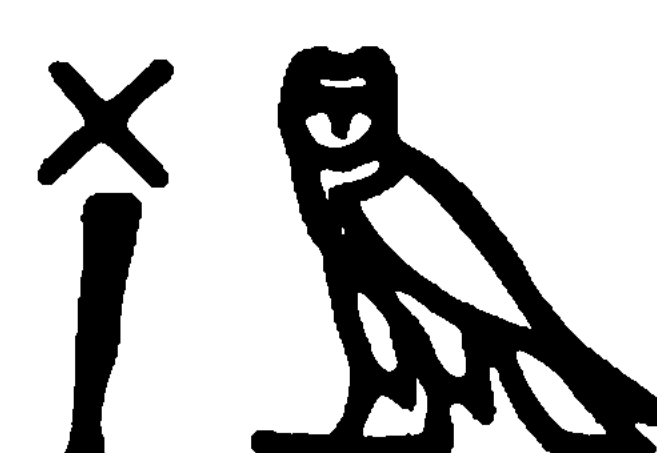
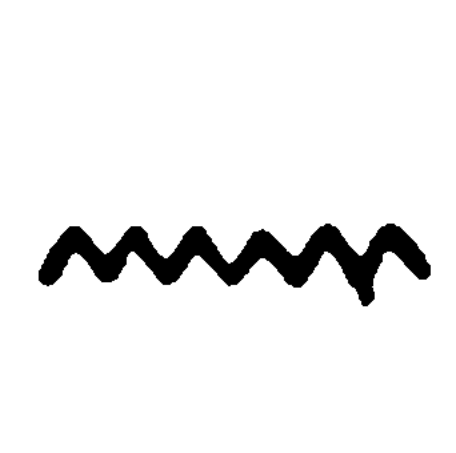

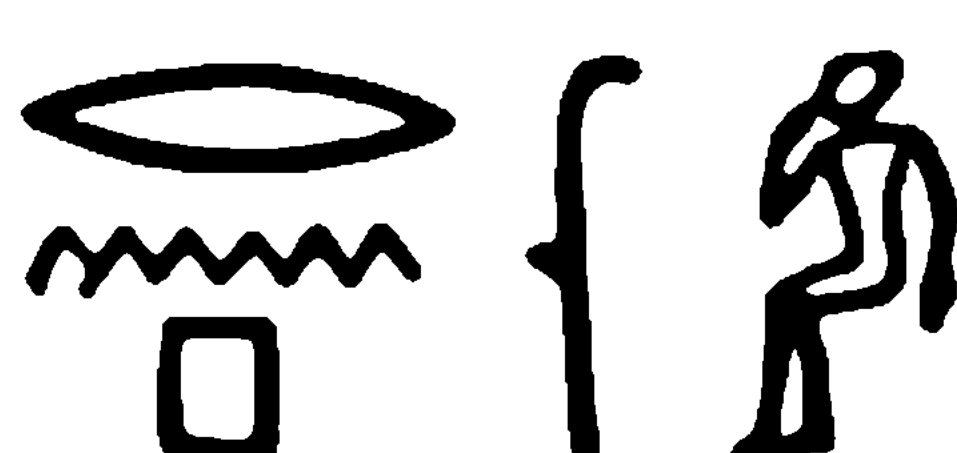

† See Renouf, *Proceedings of the Society of Biblical Archaeology*, May, 1885, p. 100.



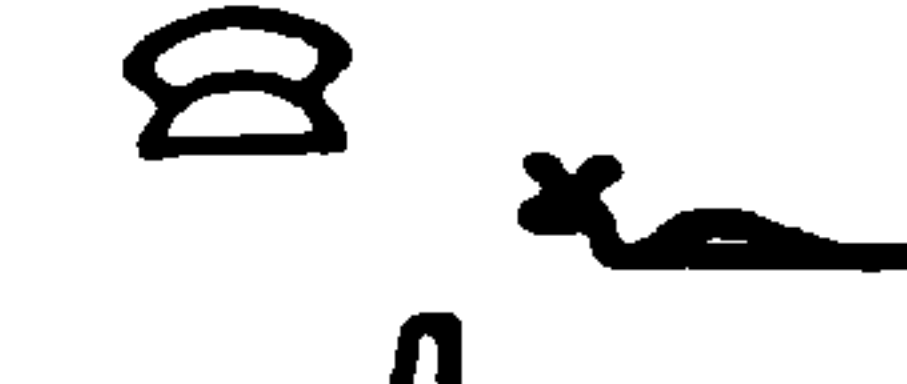
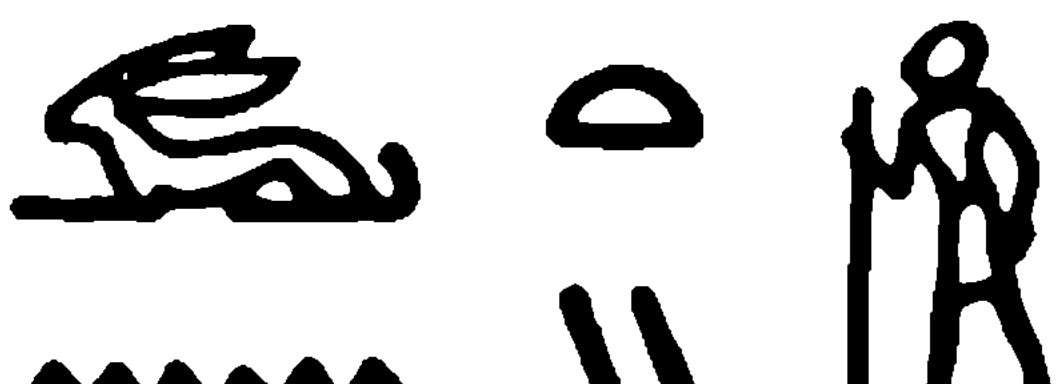
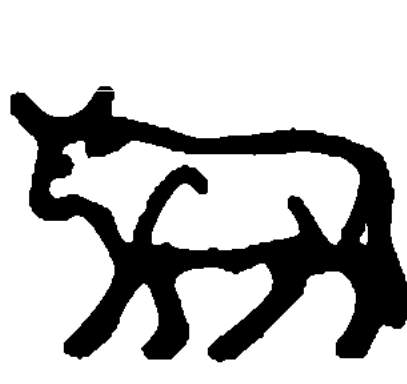



‡ Coffin J.





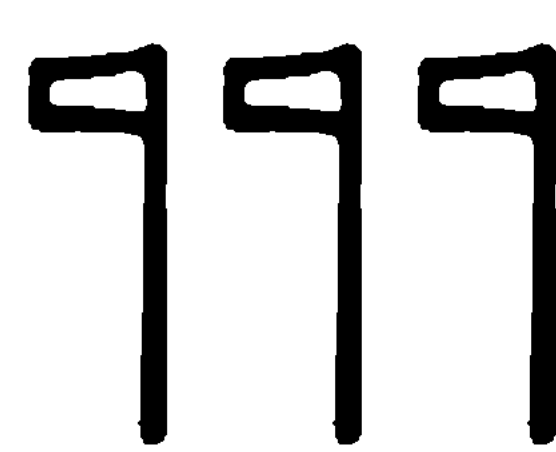
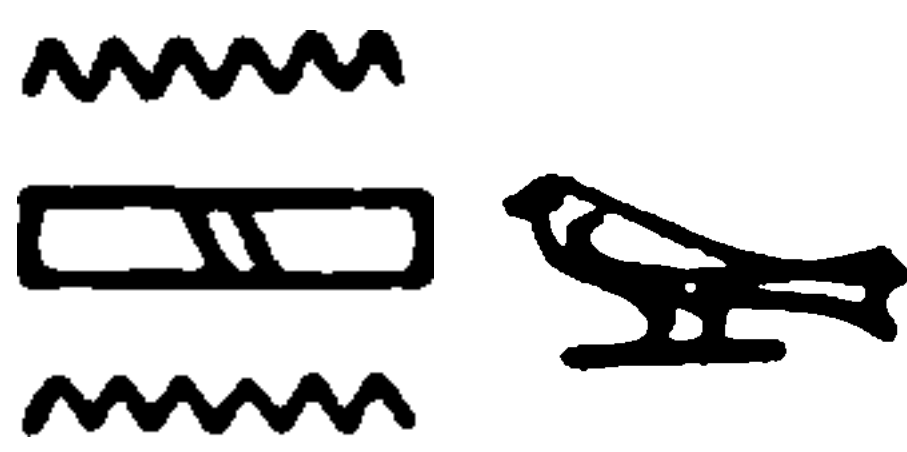
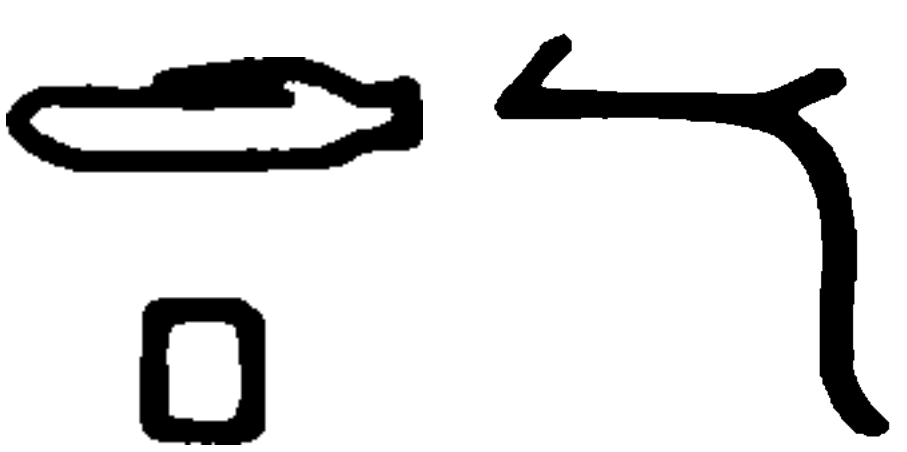
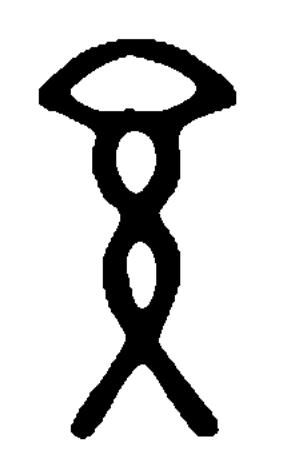

96.








 seketnu - f er Nut seket uāa en Āsar ām - f hnā Rā
Goes along he to Nut, travels the boat of Osiris it it with Rā



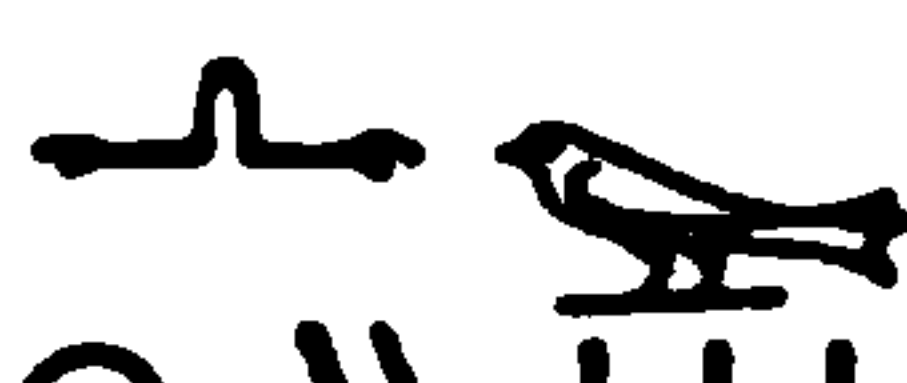




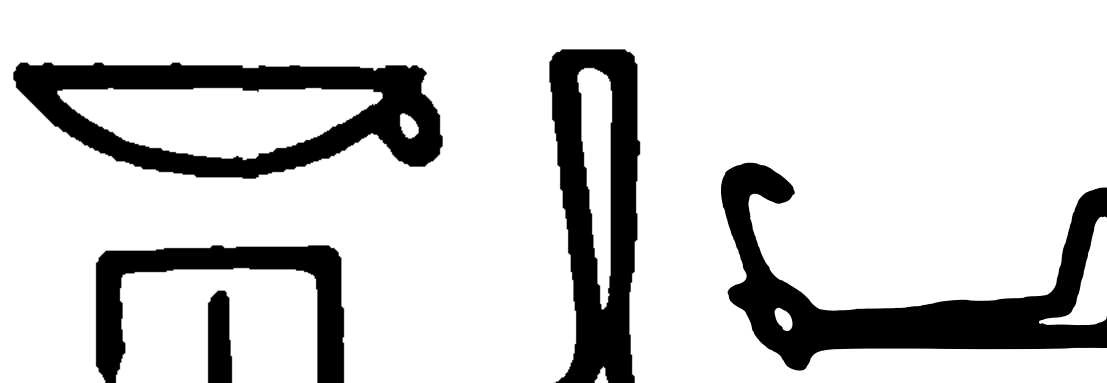






97.


 seket em qeften xeset uat - k Her her mast tui
travels [he] like a monkey stopping road thy. Horus [is] at leg that











 ent Nut reṭ pui en ḥebs beḳa āu Seb
of Nut at staircase that of the clother of the destitute. Is [of] Seb

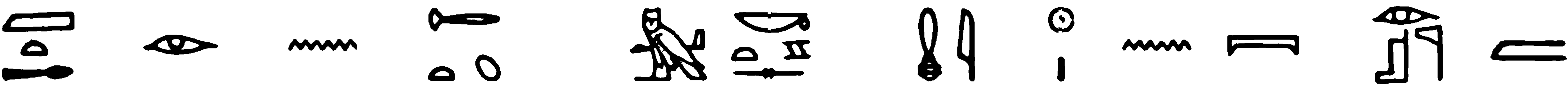


98.






 Nut āb - sen net'em nem en ma renp Un - nefer
and Nut heart their rejoicing a second time at seeing the rejuvenescence of Un-nefer [viz.]









 Rā em xā - f untiu qa em tenten - f tut
Rā in rising his. Is the piercer of the bull in courage his, the image of the god

99.








 bah a ur tf nutāru nešen tep bener
the inundator, the great one the father of the gods. Calamitous [is] the taste of the date palm











 her āb āt xem f neb hamham kahab tu
in the centre of "Not to be overthrown he lord of bellowing and butting"

* Coffin 



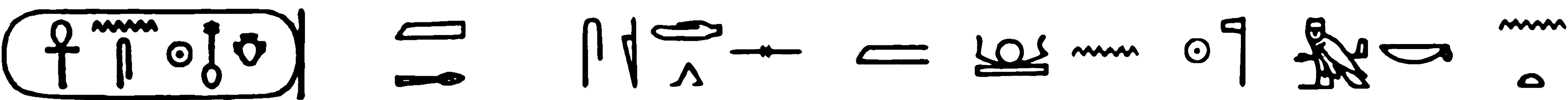
 māḫerut āri en ūat' maket - s mā Rā en pet Āsār em

triumph son of the great ones. Virtue her [is] like the sun of heaven O Osiris in

103.


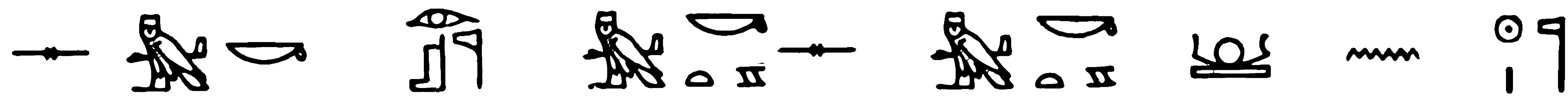
 uaa - k Rā em ḥotep āri ten uat en Āsār nutār ḥemt

boat thy Rā in setting. Make ye the way of Osiris the divine spouse



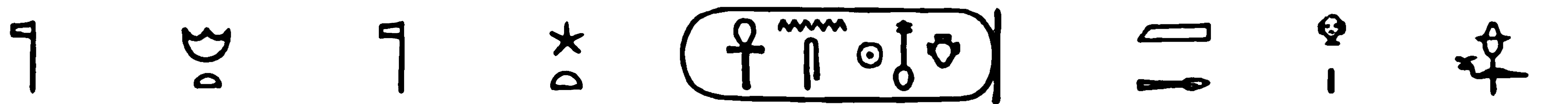
 māḫeru sekaṭ - s em uaa en Rā māḳ ent -

Ānḫnesrāneferāb triumphant that may pass she in the boat of Rā virtue of

104.


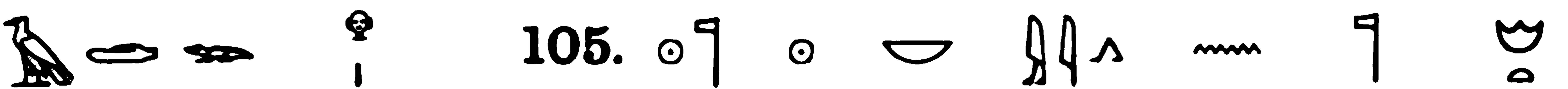
 es māḳ Āsār māket - s māket uaa en Rā

her is the virtue of Osiris, virtue her is the virtue of the boat of Rā,



 nutār ḥemt nutār ṭuat ṭuat Ānḫnesrāneferāb māḫerut ḥer ḫesef

the divine spouse, nutār ṭuat Ānḫnesrāneferāb triumphant for repulsing



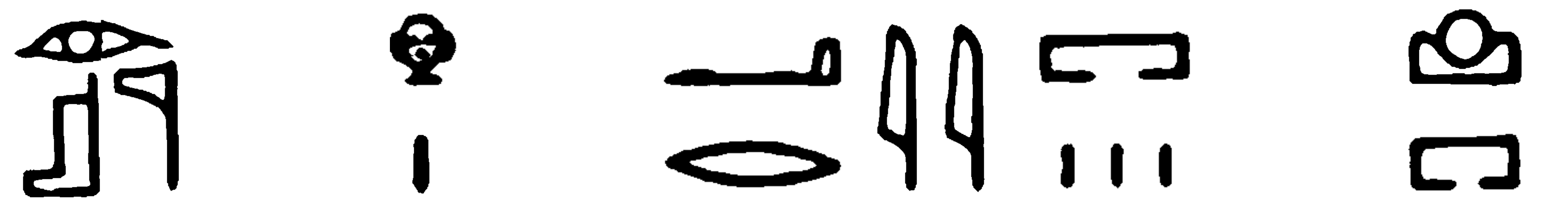
 aṭ ḥer Rā hru neb i en nutār ḥemt

the crocodile from the Sun day every. Comes the divine spouse




 māḫeru mā Hor Ser - ḫuti eut pet ser en


Ānḫnesrāneferāb triumphant like Horus of Ser-ḫuti of heaven. Proclaimeth



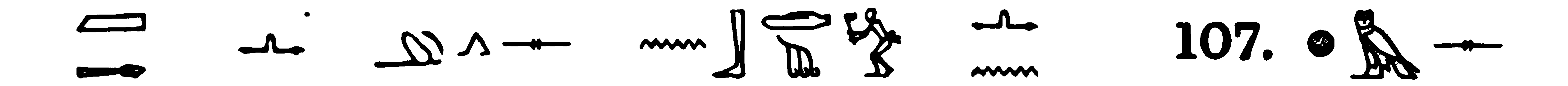
 Ásár her āri xut
Osiris at the gates of the horizon

106. 

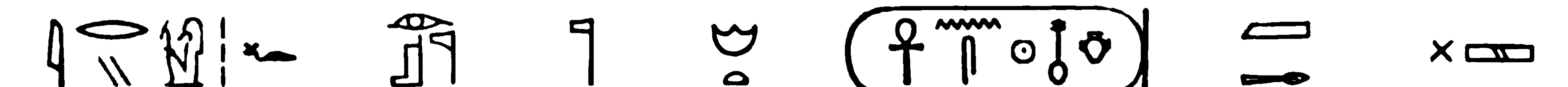
 hāā nutāru em xesef
rejoice the gods in meeting him.




 āu Sut āri Ásár nutār hemt nutār tūat
Sut [magnifies] does Osiris divine spouse nutār tūat Anḳnesrāneferāb




 māxeru ān peḥ - s nebṭ ān 107. hem - s
triumphant, that not reaches her the Lock, and that not overthrows her



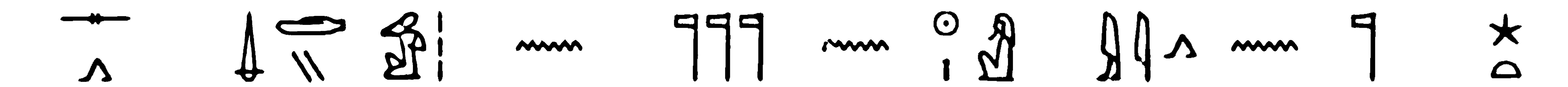
 āri - f Ásár nutār hemt Anḳnesrāneferāb māxeru še[ta]
those who are in it. Osiris divine spouse Anḳnesrāneferāb triumphant is veiling



 hra emxennu en hat ā - s er sexem neb
the face in interior of tabernacle her over shrine every

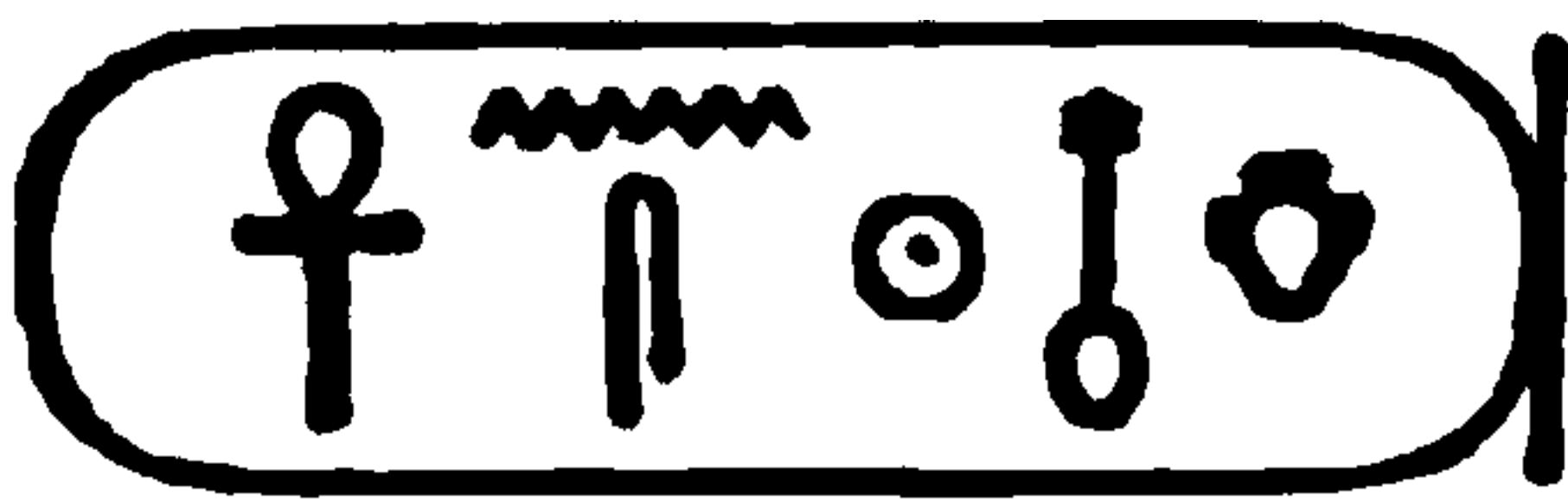

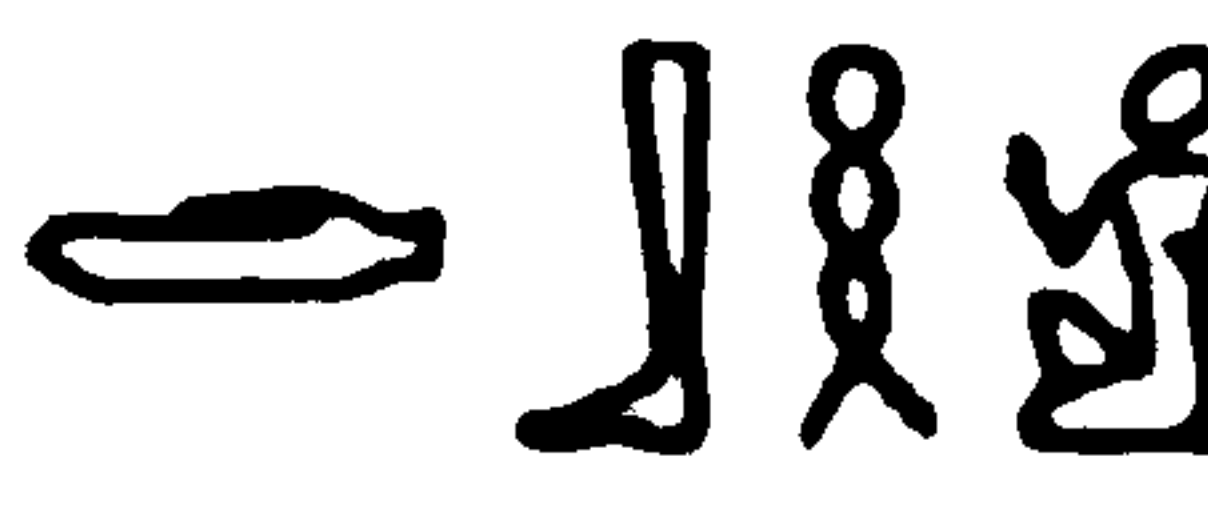

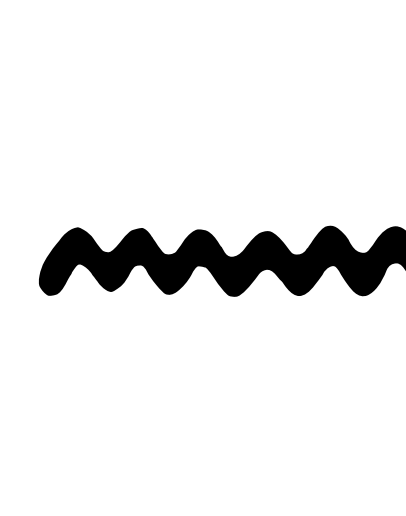






 en nutār Ásár 108. nutār hemt Anḳnesrāneferāb māxeru
of the god. Osiris divine spouse Anḳnesrāneferāb triumphant

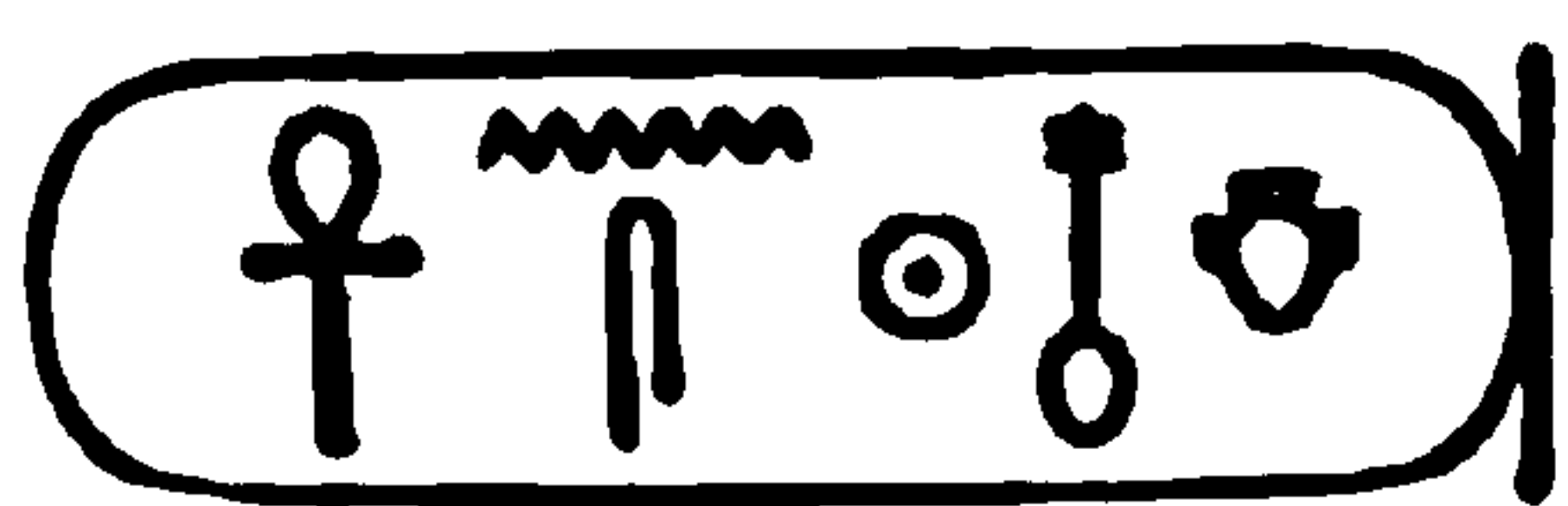
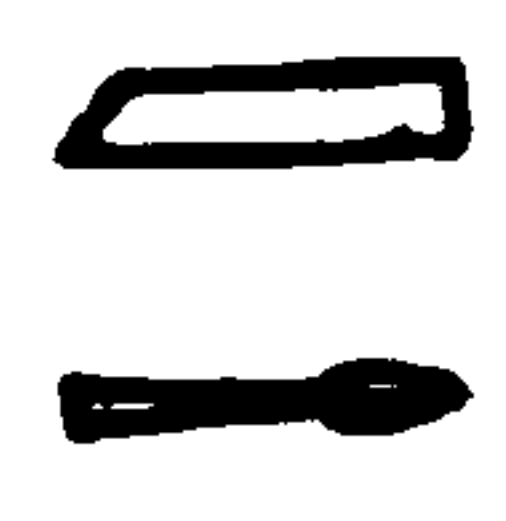
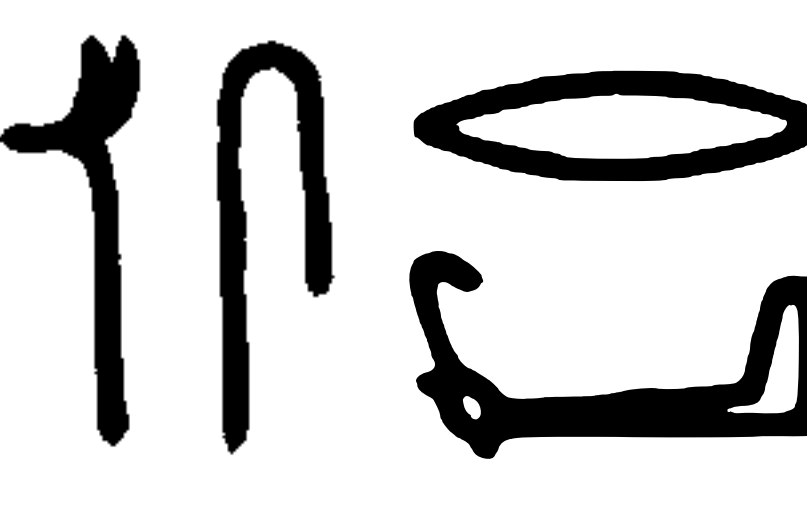

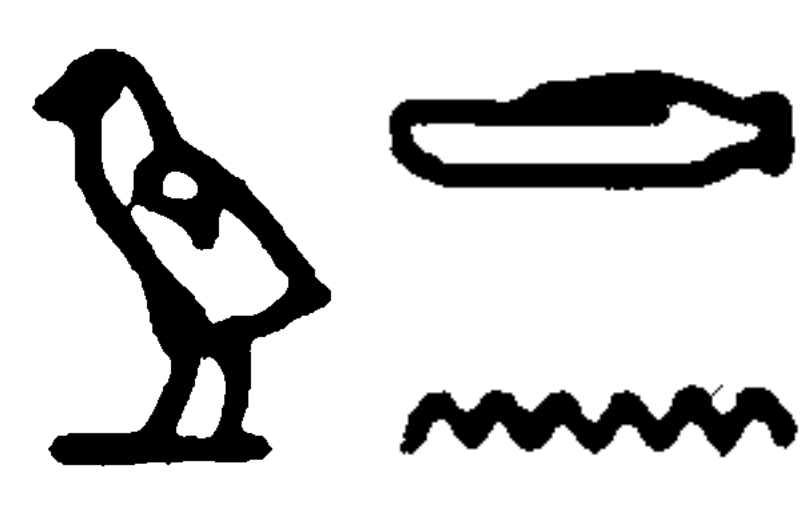
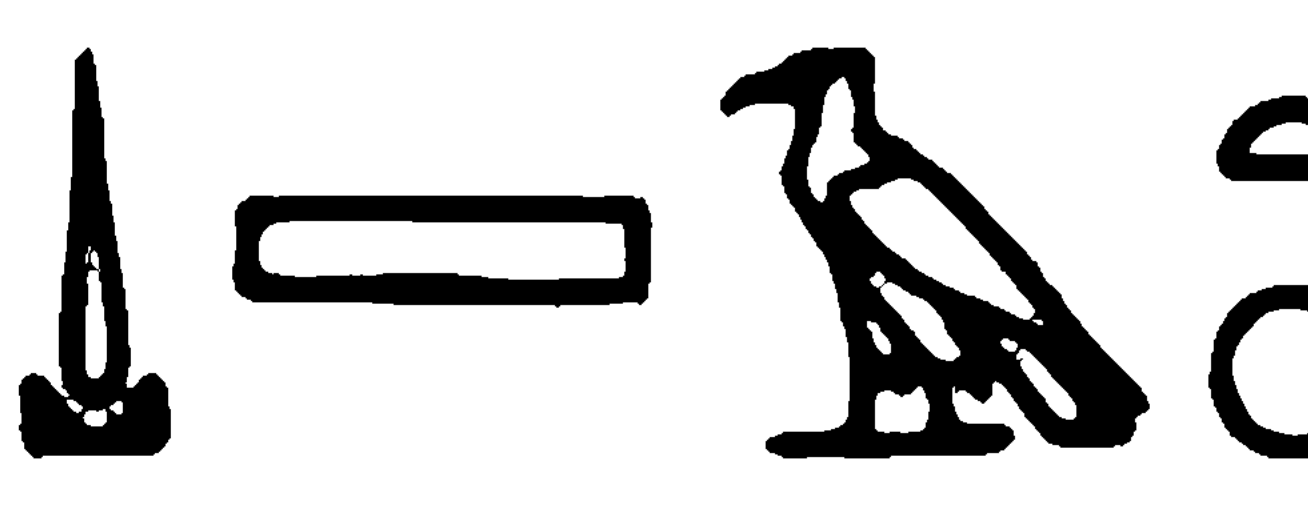



 mas t'eṭ - u en nutāru en Rā i en nutār tūat
is bringing the words of the gods to Rā. Comes nutār tūat

* Supply . Coffin reads .








109.



AnḲnesrāneferāb *triumphant* *prays she* *to the lord* *Osiris* *nutār ḥemt*
divine spouse

AnḲnesrāneferāb *triumphant, is strong of heart* *offering* *cakes (?)* { *among*
[those who]




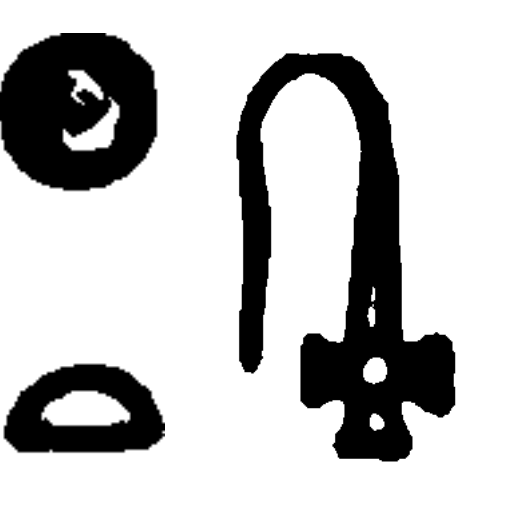



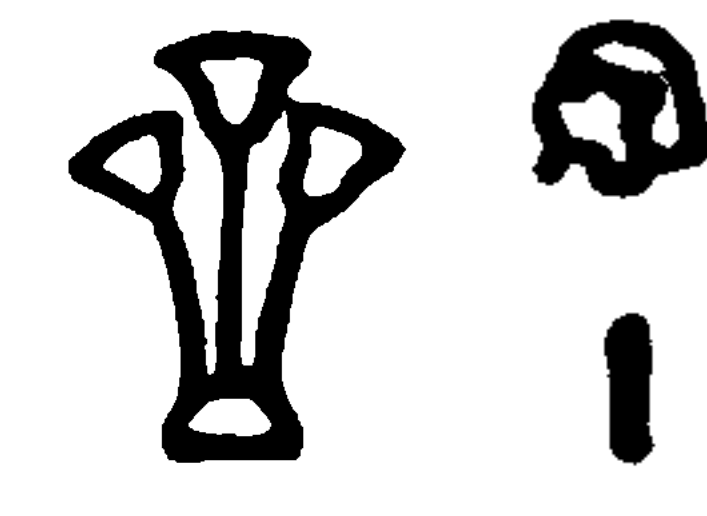





110.




āri ḥotepu en Āsār t'eṭ ān Āsār *nutār ḥemt*
make offerings to Osiris. Said by Osiris *divine spouse* *AnḲnesrāneferāb*






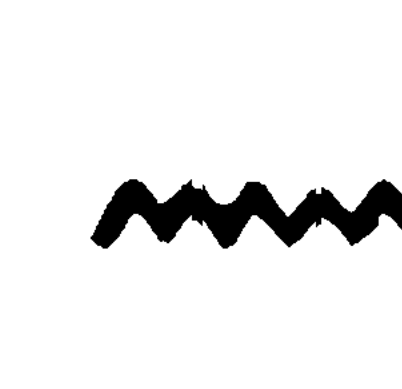



māḫeru *ḫet* *tui* *ubex* *āri* *ḥa*
*triumphant. [Chapter of traversing]** *flame* *that* *bright* *which is* *behind*




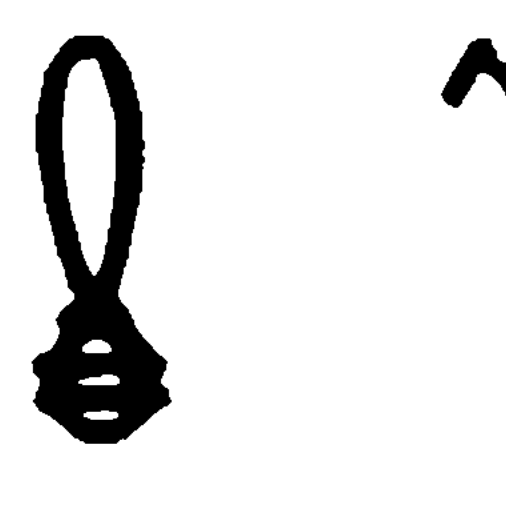
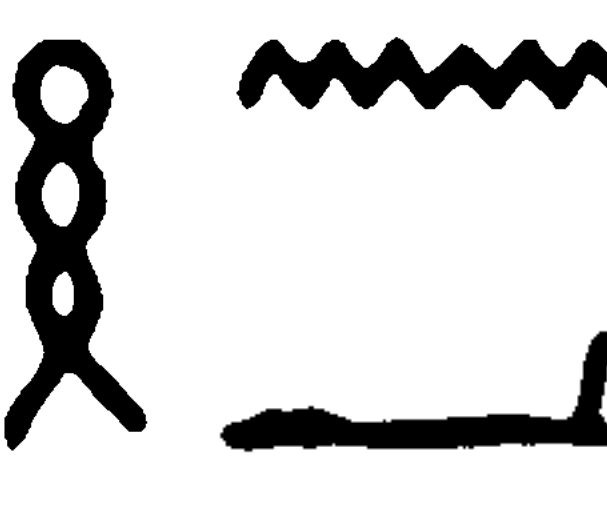
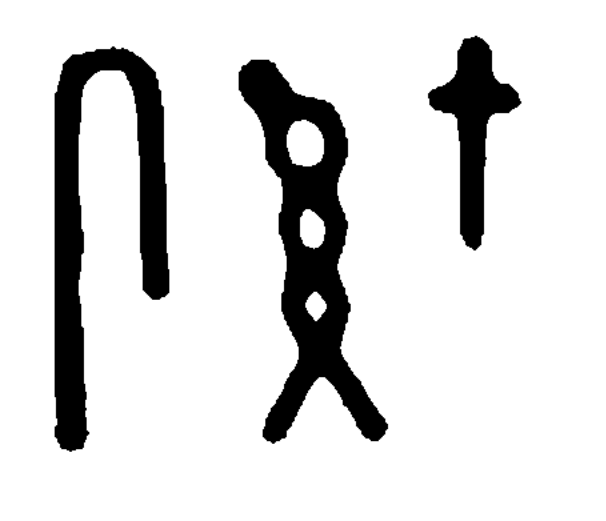

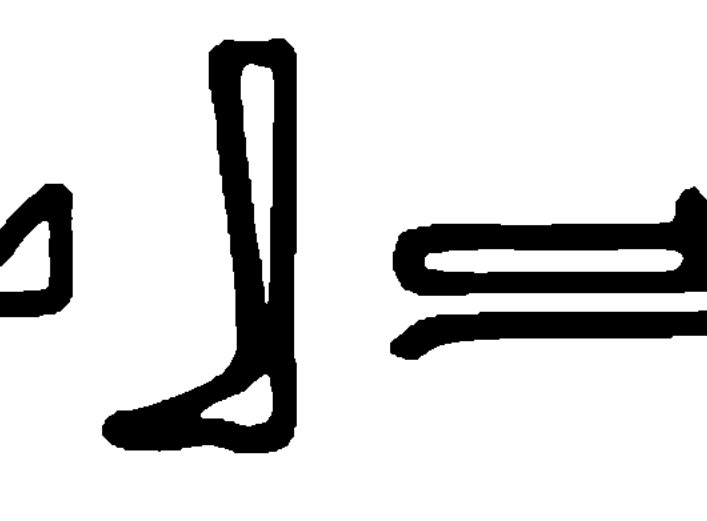
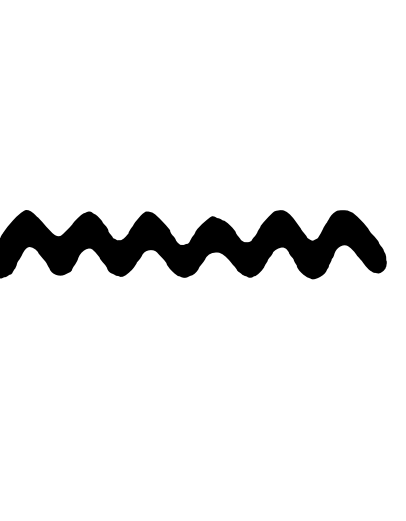
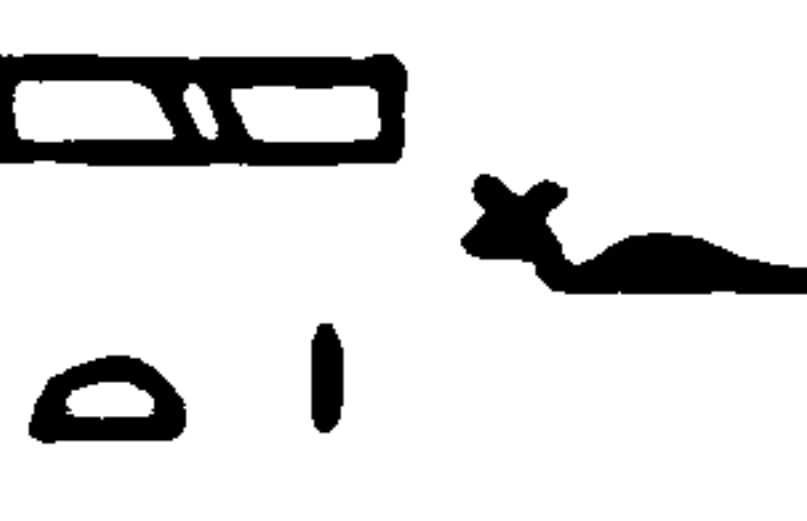






Rā *ṭemati* *ḥa ḥotep-f* *sent-nes* *āmu*
Rā [i.e.] the two wings [which are] behind him. In awe of her are those who are in

111.











uāa eu Rā ser i en nutār ḥemt
the boat of the Sun. Exalted comes the divine spouse *AnḲnesrāneferāb*

māḫeru *mān* *ḥnā* *sekti* *em* *qab* *en* *šat-f* *ser*
triumphant *daily* *with the* *boat* *from the interior of* *station its.* *Exalted*


* This is part of an uncommon chapter of the Ritual.

† Coffin ḫ.

112. 


 áu mā - nes mas en māt - f χeft baiu - f Ha ámu

sees she passing of law his with spirits his. O ye who are in the



 tebt āś seráu áu mā en Ásár nutár hēmt

tabernacles multiplying plants, sees Osiris divine spouse

113. 

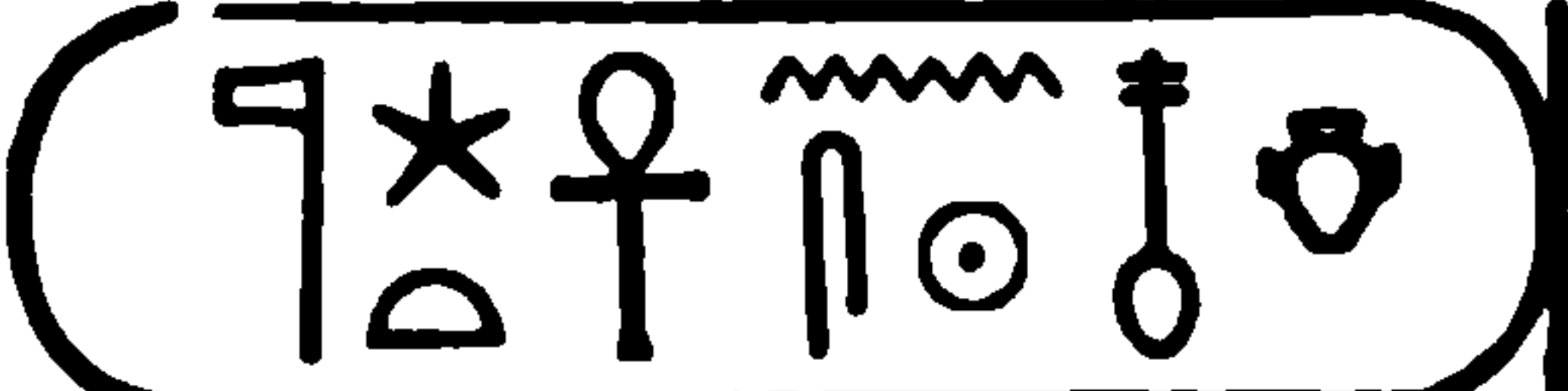
 nutár tūat māχeru hāā nes áu uru - sen em

nutár tūat Anxnesrāneferāb triumphant rejoices she, great ones their are in



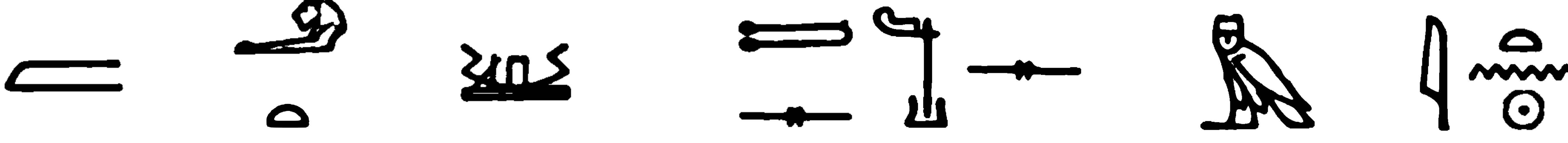
 hāā šerāu - sen em neferu ári uat en Ásár

joy, little ones their are in bliss making a way for Osiris




 nutár tūat

Anxnesrāneferāb

114. 


 em hat uāa tes - s em áten

in front of the boat. Rises up she like the disk



 sešep - s em áuu teb - s em χet - f

light her [is] as that of the shining ones, furnished is she with things his,



 sebex em neb māt

protected is she like the lord of law.

• Read  u.




HISTORY

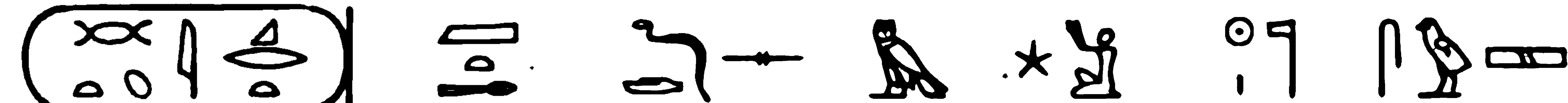
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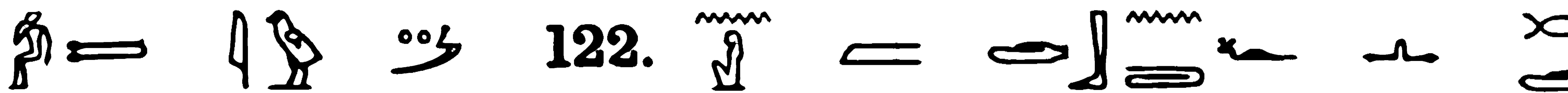
119. 
 Āsār nutar hemt māxeru mut - s nutār
Osiris divine spouse Anxnesraneferāb triumphant mother her [being] the divine



 hemt Nitāqart māxerut t'et - s em tūau Rā suš
spouse Nitocris triumphant. Says she in adoration: O Rā worshipped


120. 
 ba - f syeper qefu - f sa xeft - f
[be] soul his creating virtues his, crushing enemies his,


 ertā seš en uāa - f ānet' hra - k
there is given a passage to boat his. Hail to thee

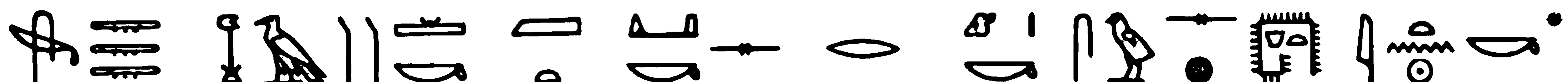

 untu xu xāt sept - t āp - t batu mat
who art, who protectest, crowned, dowered, esteemed, endowed with soul, renewing,


 renp - t āu mā - nā em teben - f an āt
renewed. Looking am I around him [who is] not confined

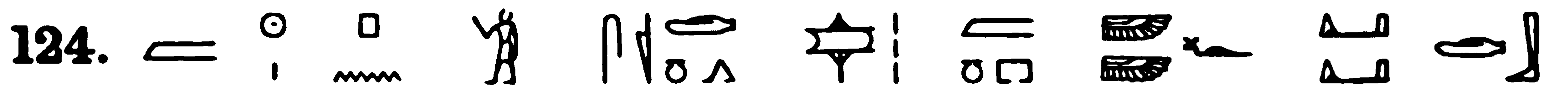

 em āru - f em hra seketnu emxennu maui - f hebs
in forms his, in face proceeding within eyes his clothed




 en xu māt - f āru - f mā ābṭu āā
in form[s] of eyes his [which are] forms his, bringing the abṭu fish great




 sem - taiu xa - k māt ṭak - s er xent - k susext aten - k
pilot; metest out thou law, placest thou it at nose thy, enlarged [is] disk thy

124. 


 em hru pen ha seḫetnu nefu emḫennu tenḥu - f tata ṭeb
in day this. O he conveying the winds within wings his causing to close



 mat em hra en sent en maui - f á m - āā - á
the eye in presence of the terror of two eyes his O come have I



 neb - á Rā nehem - ku - á mā xet neb tu ent hru
lord my Rā. Deliver me from thing every evil of day



126. pen ent k - erh pen ent ábot pen ent renpit ten xert
this, of night this, of month this, of year this, as circle



127. sen ás hi tf en Asár nutár hemt
they O father of Osiris divine spouse Anḫnesrāneferáb

* Coffin 

† It is probable that the scribe meant to go on with the rest of the sentence; the mark || however signifies that the paragraph is ended.

māxeru	i - nes	xer - ek	sens	tūan - s	ba - k	
triumphant.	Come has she	to thee	invoking	adores she	soul thy,	

					128.				
ṭehen	s	ta	en	xat - ek	nās - s	hekennu			
strikes with the forehead	she the earth to body thy,			cries out she	hymns				

en	xut - k	t'et - nes	nek	bau - k	xem - s	ân	âri	
to	spirit thy,	revealed has she to thee	spirit [will] thy,	knows not she,	not does the			

			129.					
nutâr	hemt	Anxnesrâneferâb	enen	em	rex - s	mâ		
divine	spouse		that which [is]	in	knowledge her	like		

hun	sef	en	Hather	ân	ṭebātu	her	a	xem
the infant,	the babe of	Athor,	not is	sealed	against the soul	ignorant		

130.									
ân	rex - tu	hra	nexen	māâ	en	Âsar	nutâr	hemt	
not knowing	the face of the baby.	Comes	Osiris	divine	spouse				

					131.		
māxerut - f	s-hotep - nes	s-hotep - ek	nes	nutâr			
Anxnesrâneferâb	triumphant :	propitiation for her	hast propitiated thou	for her and god			

neb	nutart	neb	χut	neb	χut	neb	en	ār - k	
every	goddess	every	spirit (male)	every	spirit (female)	every	as	bringest thou	

						132.			
t'ettu - s	neb	embah	neb	nutaru			ām	tūat	em teṭ
words her	all	before	the lord of	the gods			in the	ṣūat	saying,


ân	ertā	entus	er	nemmet	Sexet	ân	sepaḥu - s	āb	neb en
"Let not be placed her at the block of Sexet, let not thrust her accident any of the									

133.									
	χert	renpit	ân	hesbt	s	śat	temsu	ent	
	course of the	year,	let not be reckoned to her	writs or written	indictments	of the			

					134.			
sekemi	āhā	ân	tut - s			en	tem	ent
making complete	the duration of life,	let not	be given her			to the	knives	of the

ābu	en	henḥenu	en	mit	en	sexeru	neb	
executioners,	of the	slaughterers,	of the	damned,	of the	castaways (male)	all,	

		135.						
sexer	nebt		enti	em	χer - neter	em	smā	- s
castaways (female)	all		who are in	the nether world,	from	slaughtering her,		




 em seqer - s em - mā ses - ek em utu artu


from imprisoning her amid servants thy according to the orders made

136.


 res t'erenti entes nutār se - ek mer - ek s ma - s

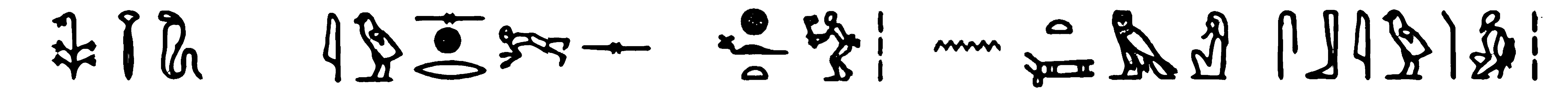
to her because she [is] divine daughter thy beloved by thee. Destroys she



137.


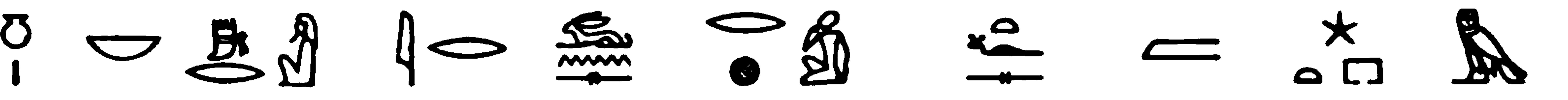
 ret en Sexet ašer - s hati en neb

the men of Sexet, burns she the hearts of the lord of the



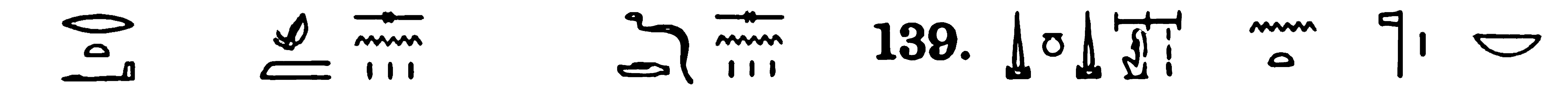
 tauī au sexer - s xeft en Tmu Sebāu


North and South overthrows she the enemies of Tmu and the Sebāu

138.


 nu neb - t'ra ar unnes rex tef - s em tūat em

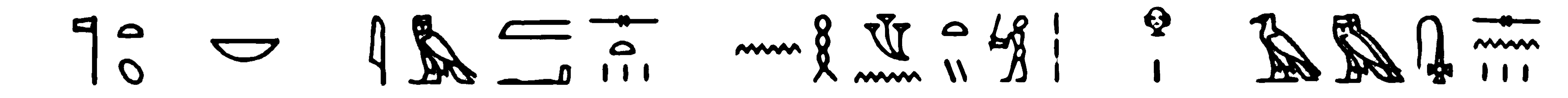
of Neb - t'ra. If is she recognizing father her in the tūat, let not



139.



 ertā sotem - sen t'eṭ - sen t'at'anutsu ent nutār neb

be granted that should hear they [what] say they, the powers of god every

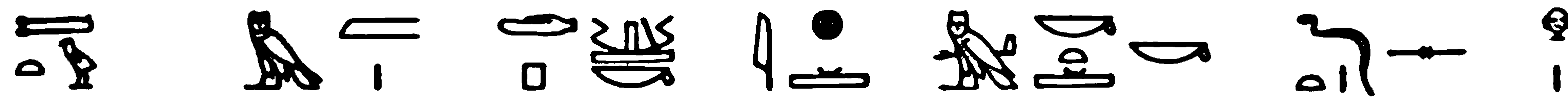


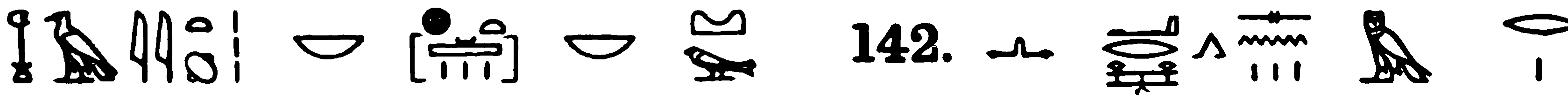
 nutart neb āmmā - set enhenti her amam - sen


and goddess every, let them be rebutted upon flames their,

140. 
 tata - sen ba - sen er nemmet er temtet ent xer-neter
let give them soul their upon the block and upon the scaffold of the nether world.

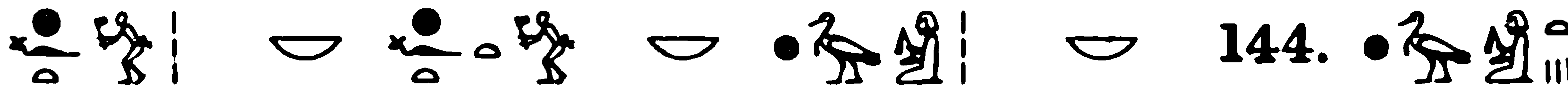

 suh - ek mer - ek **Asar** nutar hemt **Anxnesraneferab** **maxerut**
Egg (daughter) thy beloved thy Osiris divine spouse Anxnesraneferab triumphant

141. 
 tut emmā tep - ek āx māket - ek t'et - s her
[is] placed in the midst of boat thy, O protect thou body her against

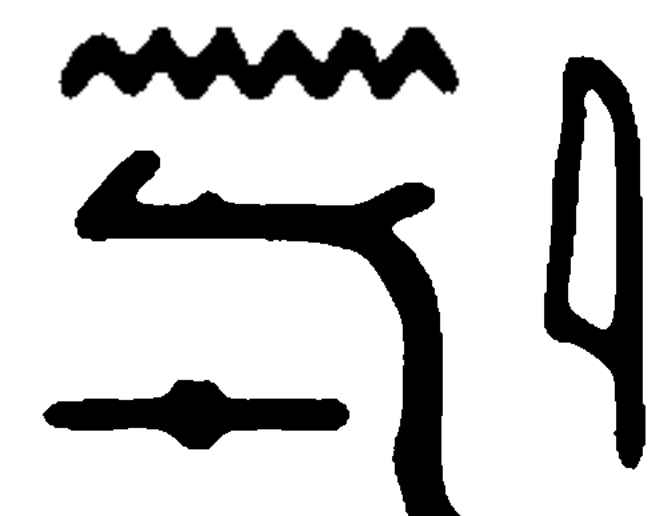


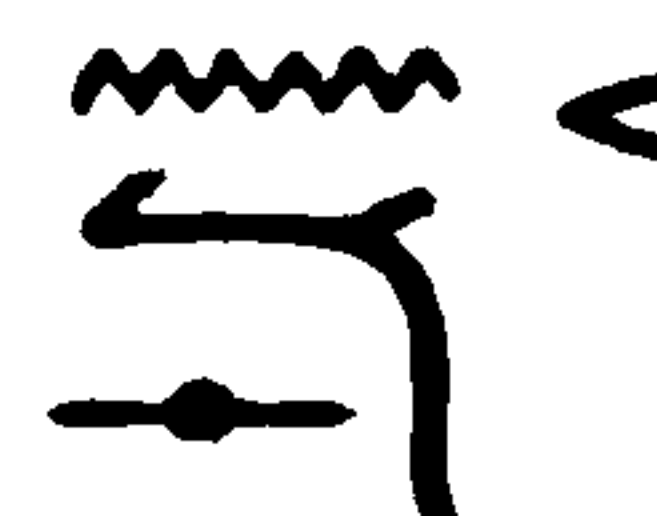

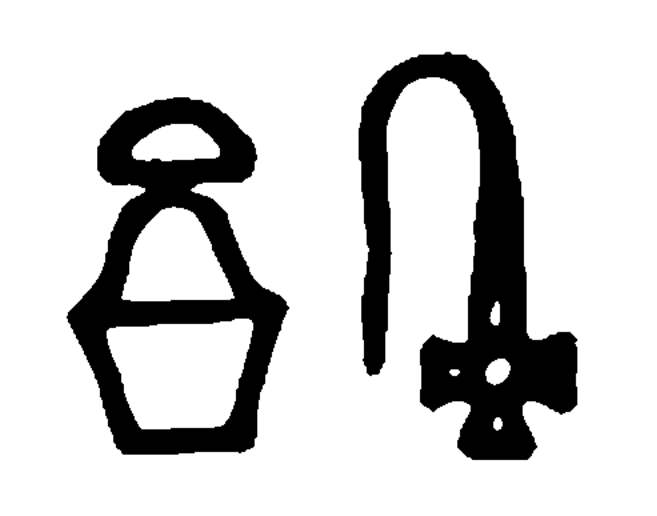

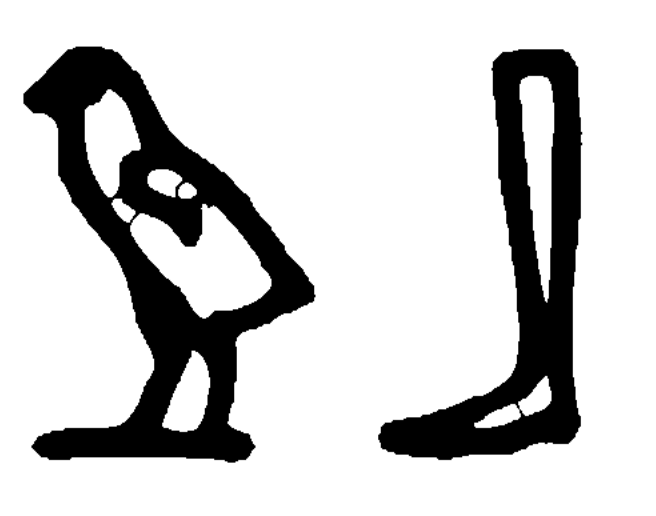


 xait neb xet neb tu an ār - sen em re
ruin all, things all evil, let not approach them at mouth of


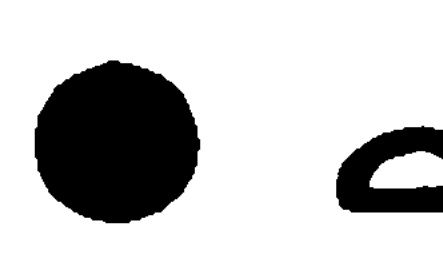







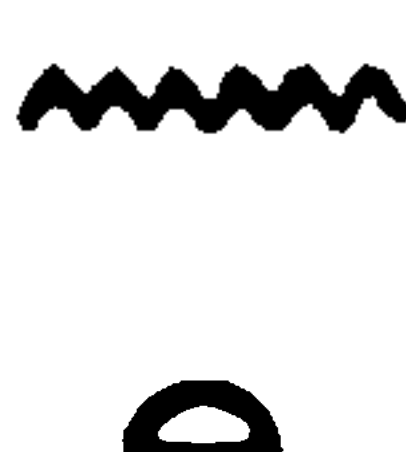



 uat - s an taken - sen res **Asar** nutar hemt **maxeru**
path her, let not come them to her the Osiris divine spouse Anxnesraneferab triumphant,

143. 
 nehem - k s mā mut neb mit neb
deliver thou her from { damned male person } every and { damned female person } every, from









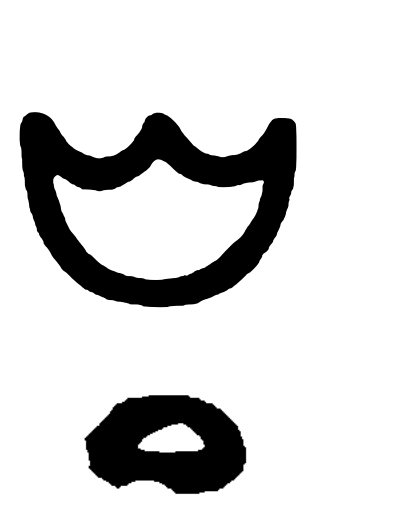



 xeft neb xeft neb xu neb xūt
enemies male } all, from enemies female all, from spirits male all, from spirits female














									
neb	t'ai		neb	t'it		neb	nesi		neb
<i>all, from foul demons male</i>			<i>all, from foul demons female</i>			<i>all, from spectres male</i>			<i>all,</i>


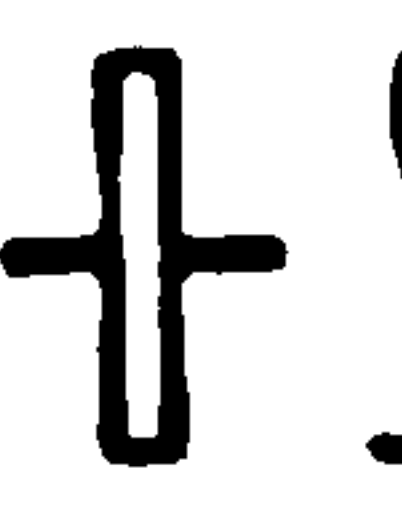











		145.							
nesit		neb	nesert		neb	ta	neb	ubt	
<i>from spectres female</i>		<i>all,</i>	<i>from flame</i>		<i>every,</i>	<i>from fire</i>	<i>all,</i>	<i>from burning</i>	

											
neb	χet	neb	tu	ent	hru	pen	kerh	pen	ent	ābot	pen
<i>all,</i>	<i>from things</i>	<i>all</i>	<i>evil,</i>	<i>of</i>	<i>day</i>	<i>this, of</i>	<i>night</i>	<i>this,</i>	<i>of</i>	<i>month</i>	<i>this, of</i>

146.											
	smat	ten	ent	VI	en heb	ten	ent	traiu		ent	
	<i>half month</i>	<i>this,</i>	<i>of</i>	<i>6th day</i>	<i>of festival</i>	<i>this,</i>	<i>of</i>	<i>the two seasons</i>		<i>of</i>	

										
renpit	ten	χerti - s		ās	Asār	nutār	hemt	nutār	tūat	
<i>year</i>	<i>this as</i>	<i>circles it.</i>		<i>Lo</i>	<i>Osiris</i>	<i>divine</i>	<i>spouse,</i>	<i>nutār</i>	<i>tūat</i>	

147.													
	<i>Anxnesrāneferāb</i>				māχeru	ān	uṭ	- sen	šeseru - sen				
	<i>triumphant.</i>				<i>Let</i>	<i>not</i>	<i>shoot</i>	<i>them</i>	<i>arrows their</i>				

						148.							
her	āmmi		- s	ān	χeper	ṭehert - sen	ām - s						
<i>against her,</i>				<i>let not</i>	<i>come</i>	<i>terror their</i>	<i>upon her.</i>						

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χaut table	ent of the	āmen concealer of	ren - f name his	seya - t proclaimed is	ka - s genius her	xer to the

		153.							
nutāru gods of	qer the	- circles two,	ti not	an annihilated is	hetm - s she	t'et for ever	Asār Osiris	nutār divine	hemt spouse

nutār nutār	tūat tūat	Anxnesrāneferāb	māxeru triumphant	au makes	āri - nes she	nek to	hebu thees	festivals

154.							
her for	ren - k name thy	sās̄t multiplieth	- nes she	nek for thee	hotep the	trui beginning of the	seasons,

							155.
ta - k givest thou	men perpetuity to	heb the	en festivals of	Asār Osiris	nutār divine	hemt spouse	Anxnesrāneferāb

māxeru triumphant	mā like the	nebu lords of	xet things at the	hotep beginning	triu - s of seasons	taṭṭu his,	mā established like the

		156.					
nebu lords of	Taser Taser.	Asār Osiris	nutār divine	hemt spouse	Anxnesrāneferāb triumphant	māxeru maketh	ari - s she

* Coffin has

							157.	
nek	per ḫeru	āḥu	āptu	en	āmenit	t'et-nes		nek
<i>for thee sepulchral meals</i>		<i>oxen,</i>	<i>ducks,</i>		<i>perpetually</i>	<i>says she</i>		<i>to thee</i>

tes-t	māḫeru - k	ḫeft - ek	ḫer	ta-k	tes			
<i>Exalted [is]</i>	<i>triumph thy,</i>	<i>enemies thy [are]</i>	<i>fallen.</i>	<i>Grant thou</i>	<i>to be raised up</i>			

				158.				
Āsār	nutār	ḥemt			māḫeru	ṭak	nes	māḫeru
<i>Osiris</i>	<i>divine</i>	<i>spouse</i>	<i>Ānḫnesrāneferāb</i>		<i>triumphant,</i>	<i>givest thou to her</i>		<i>triumph,</i>

seḫer - k	ḫeft - s	mā	seḫer - k	sebāu				
<i>overthrowest thou</i>	<i>enemies her</i>	<i>as</i>	<i>overthrowest thou</i>	<i>the fiends</i>				

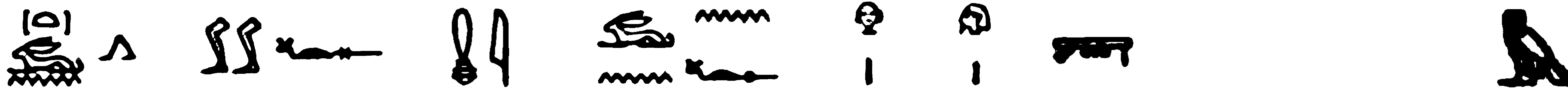
159.										
	nebṭ	em	re	uat - k	Āsār	nutār	ḥemt	nutār	ṭuat	
	<i>and the Lock</i>	<i>at the</i>	<i>mouth of way thy</i>	<i>Osiris</i>	<i>divine</i>	<i>spouse</i>	<i>nutār</i>	<i>ṭuat</i>		

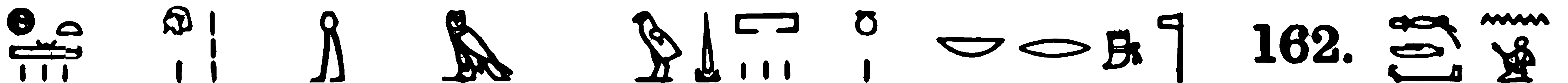
					160.			
	māḫeru	uṭ	nes	n -		ebt	er	
<i>Ānḫnesrāneferāb</i>	<i>triumphant.</i>	<i>Shoots she</i>		<i>flame</i>			<i>against</i>	

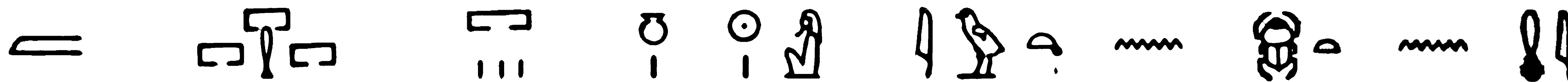
ḫeft - k	neb	seḫer - nes	t'at	em	.....	.....
<i>enemies thy</i>	<i>all,</i>	<i>drives away she</i>	<i>the demons</i>	<i>from</i>	<i>.....</i>	<i>.....</i>

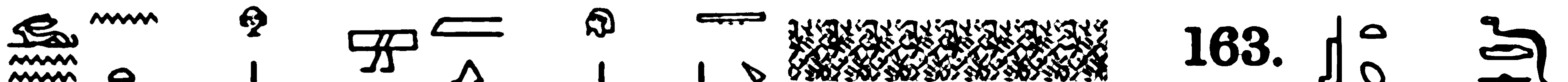
ON THE OUTSIDE OF THE SARCOPHAGUS ARE 115 LINES OF HIEROGLYPHICS.


THEY READ:—


161.  tun retu má uu-nes-f her hotep t'a em
 raises legs { her his } as [when] was { she he } upon earth { [she he] is provided } with

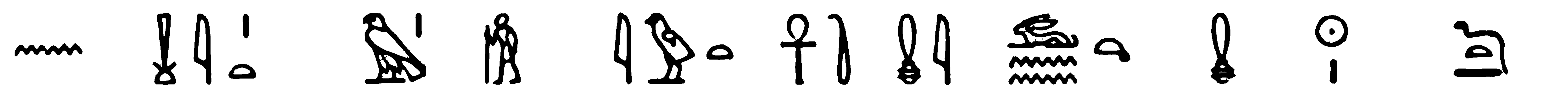
 xet hotep an em u'ta nu neb - er - t'ra sat - na
 things prime brought from the treasure houses of Nebert'ra, declaimed have I

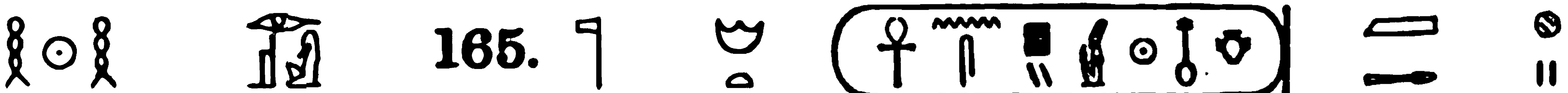
 em pau hen pau nu Rā aut en xepert en má
 in the priestly houses, the houses of Rā. Thou art as thou

 unne-net her sem hotep ta ast t'et - s
 wert walking upon earth Isis says she

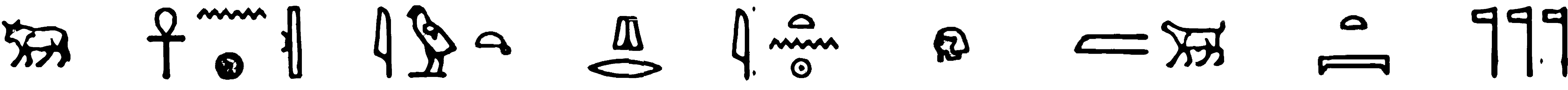
 á sená ur Ásár nutár hemt māxeru āa sep II
 O brother elder Osiris divine spouse Anxnesrāneferāb Pi-Mentu triumphant great bis.

 an aut st'er - t xer - t 164. re - t xetem an t'et en - t
 Art thou lying in silence with mouth thy shut, without voice of thine

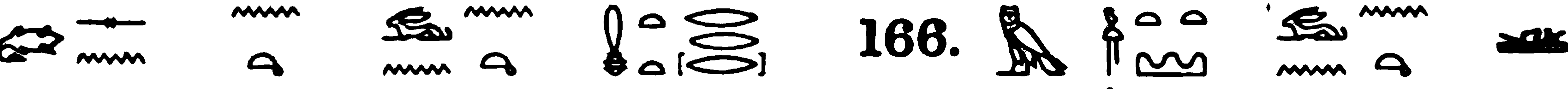
 en sená - t Her ur aut ānx - t má un-net má Rā t'et
 for brother thy Horus elder? Thou art alive as wert thou like the Sun for ever and




 heh Asār 165. nutār hemt Anxnesrāneferāb Pi-Mentu māxeru sep II
everlasting the Osiris the divine spouse Anxnesrāneferāb Pi-Mentu triumphant bis.




 ka ānx su-t xer āten hotep emxennu pet nutāru
O bull living art thou with the disk, head [thy is] within heaven, the gods




 sent-sen net un-net māti-aru 166. em Amenti un-net am
fear they thee, art thou likewise in Amenti art thou there



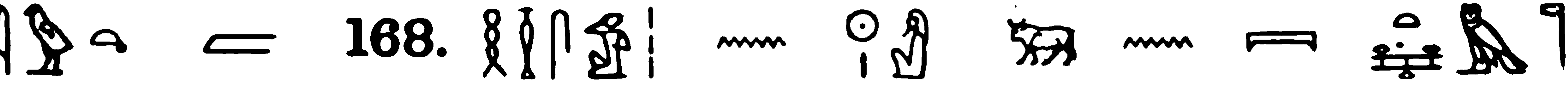
 em suten hefnu un-net em suten en heh rexit em kes
as king of myriads, art thou as king of millions, mankind is in adoration




 en her-t 167. tet-sen her āri net au aut em
before thee, hands their are making for thee supplications. Thou art in the

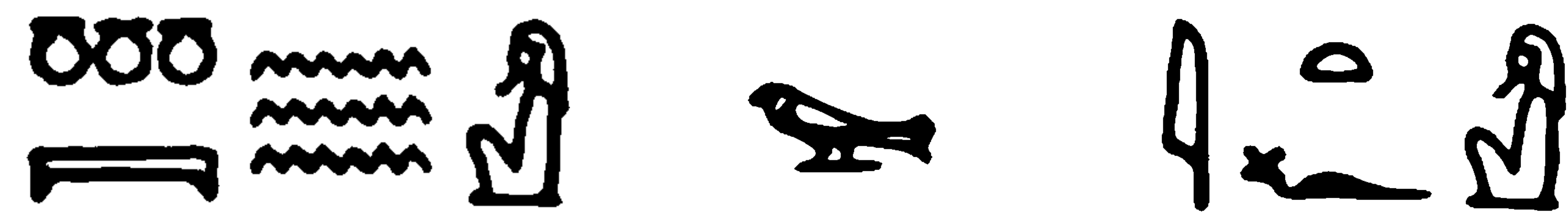



 heqt ānx-t em suten en Kemt māti-aru em Amenti
kingdoms living as king of Egypt likewise in Amenti.




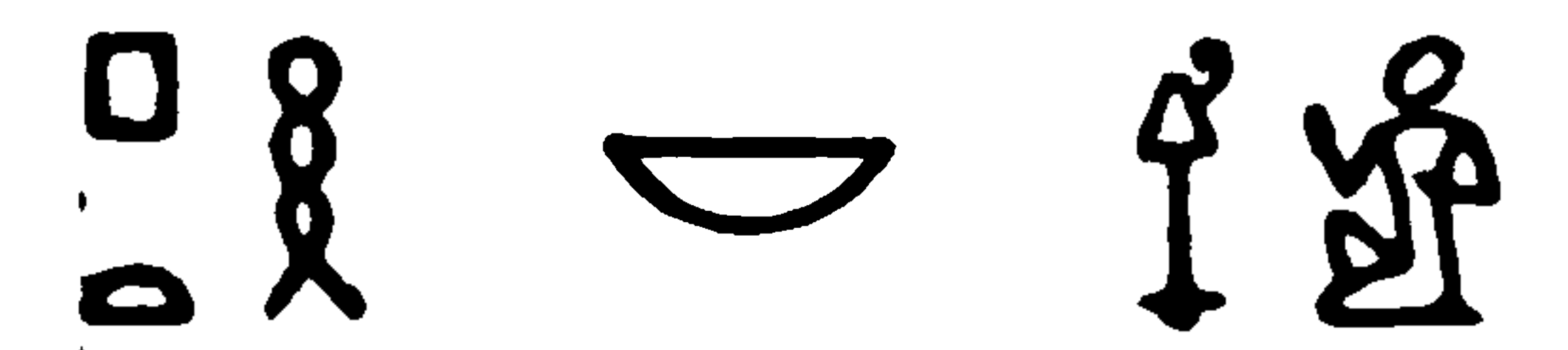
 aut em 168. hesiu en Rā ka en pet Tmu
Thou art among the favoured ones of Rā Bull of heaven and of Tmu

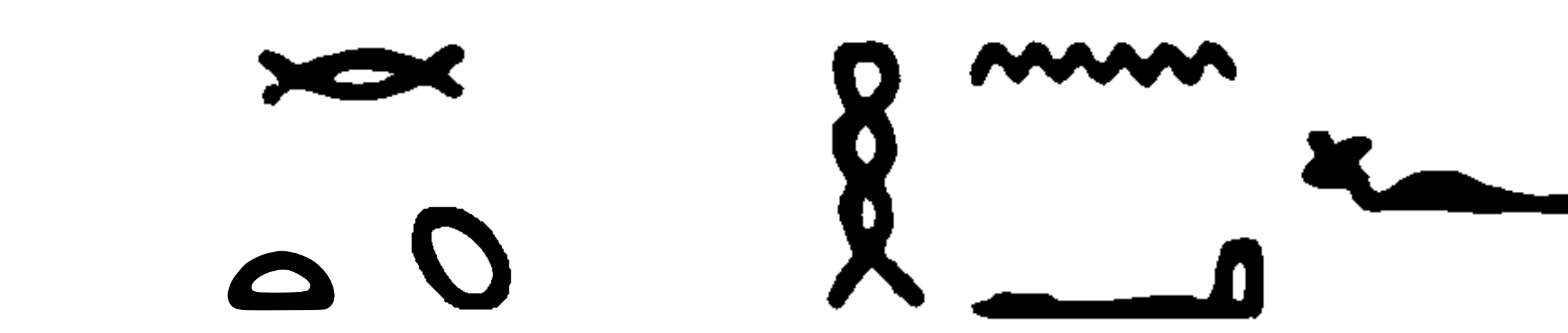

 em hat āat
in the great palace of



 Nu ur ātf
Nu the great one the father of the gods.

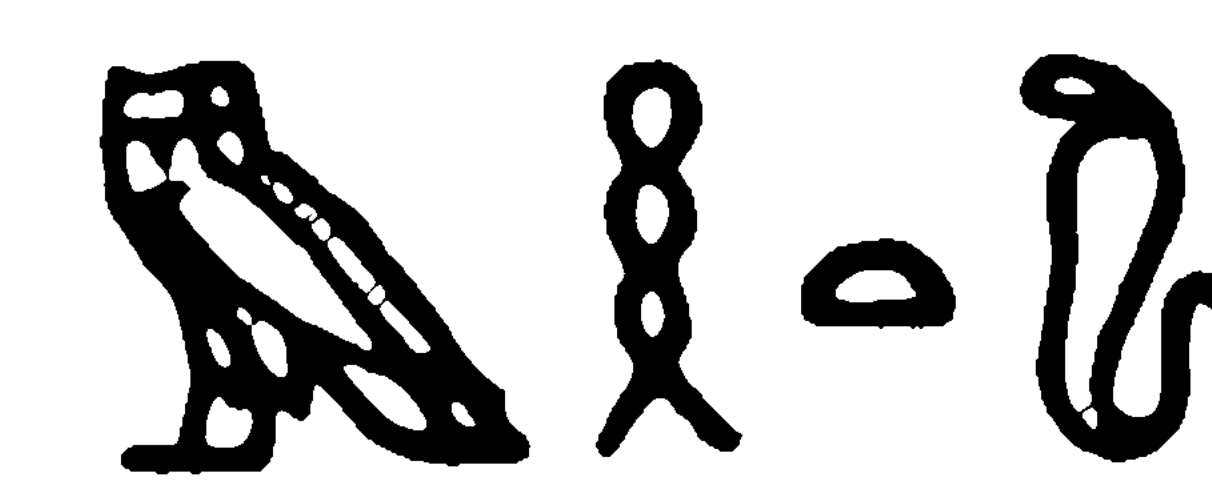

 uutāru
Memahet.


169.

 t'et en
Said by



 Ptah neb ābu
Ptah lord of artists

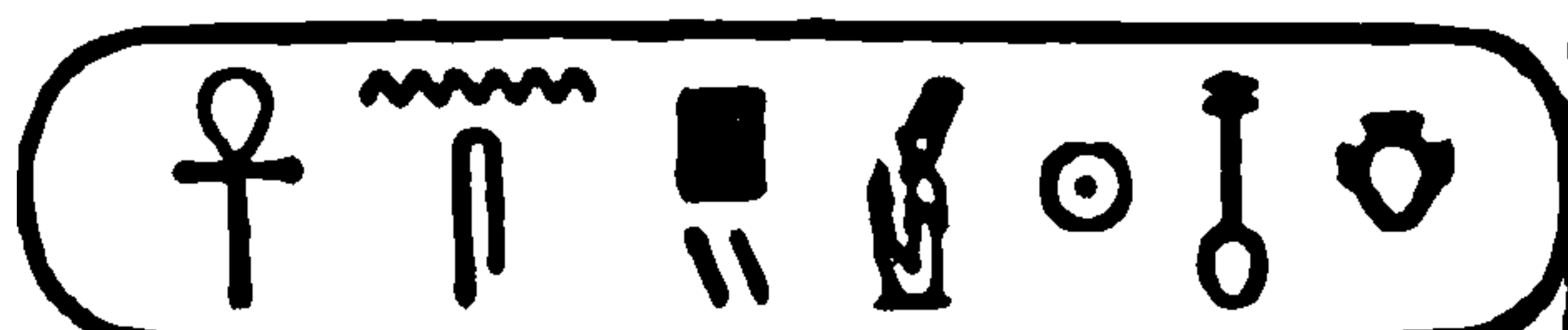

 Nit hnā-f
Neith [is] with him

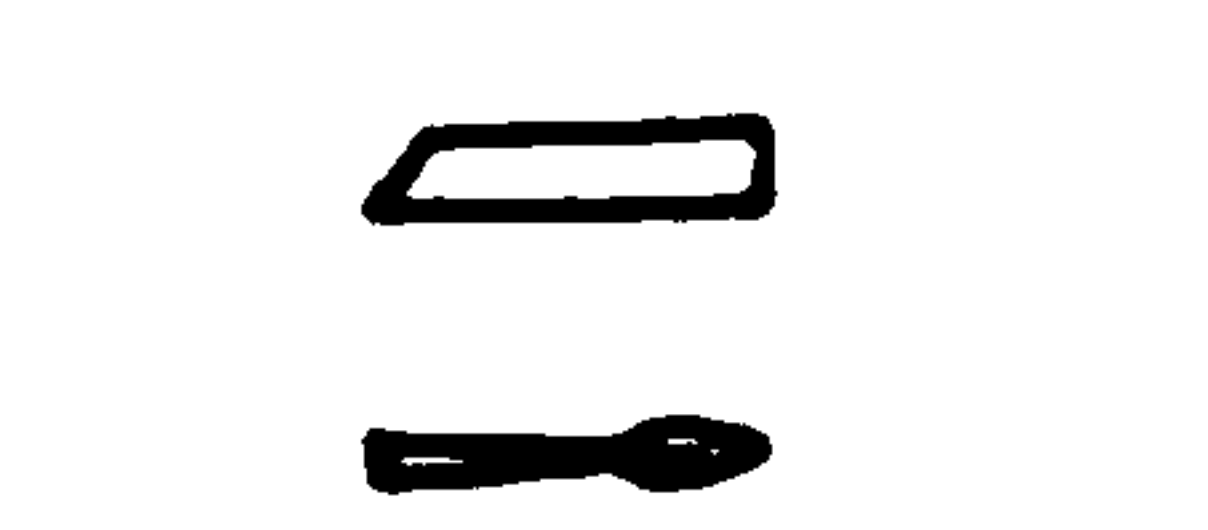

 hnā
together with

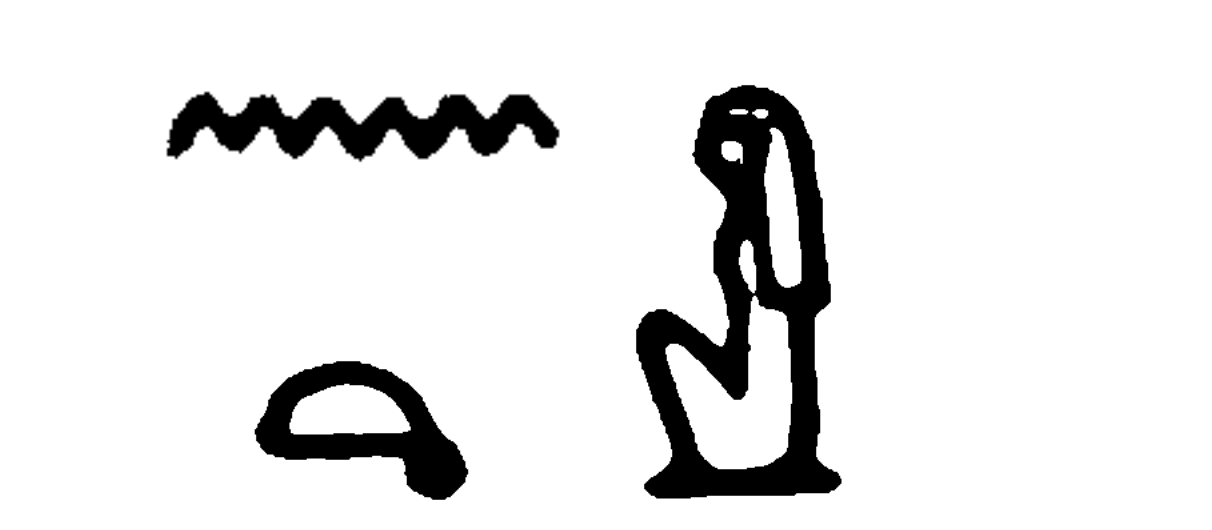

 emmahet
Memahet.


 net' hra-t
Hail to thee


 Asār nutār hemt
Osiris divine spouse AnḲnesrāneferāb


 Pi-Mentu
triumphant!


 māxeru
triumphant!

170.

 net ka en
Thou art the bull of


 pet āut
heaven, thou art


 st'ert her
resting upon



 nemmat urt
couch great



 en em
like a



 suten
king



 Aua
Aua (sic).

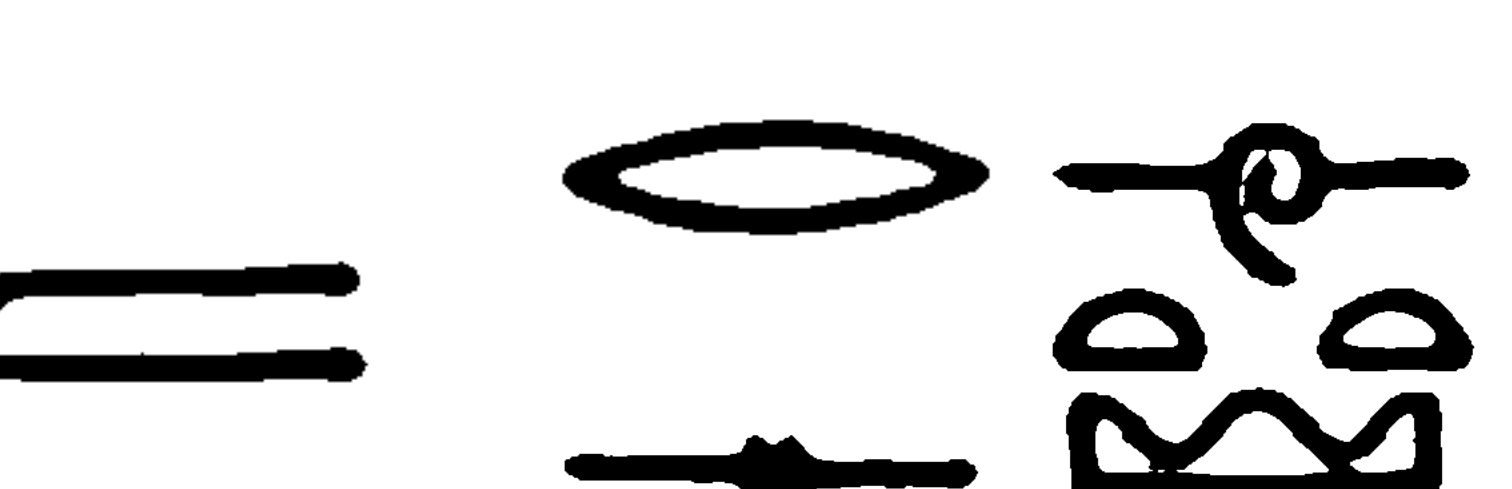

 net
Thou art



 ka
the bull

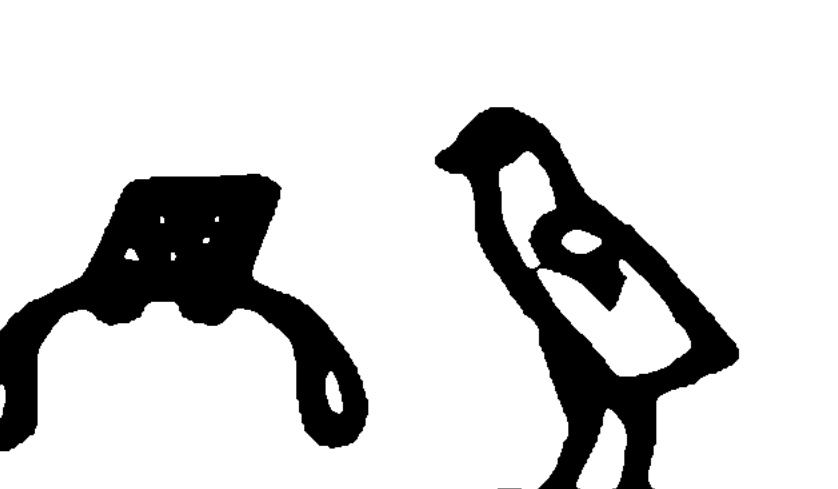

 āqar en
strong of



 ta neb
earth all.

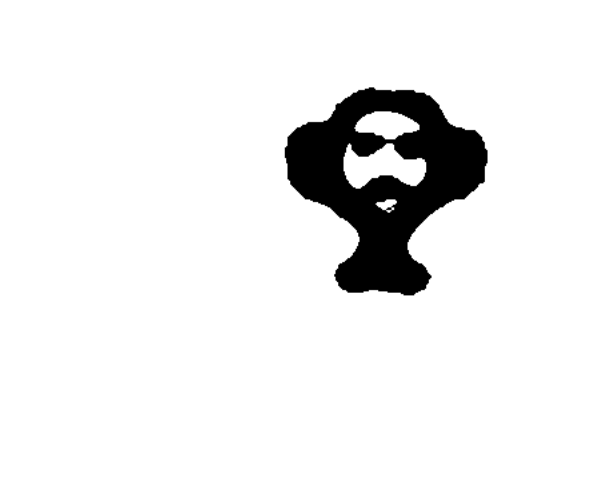
171.

 āut em
Thou art in

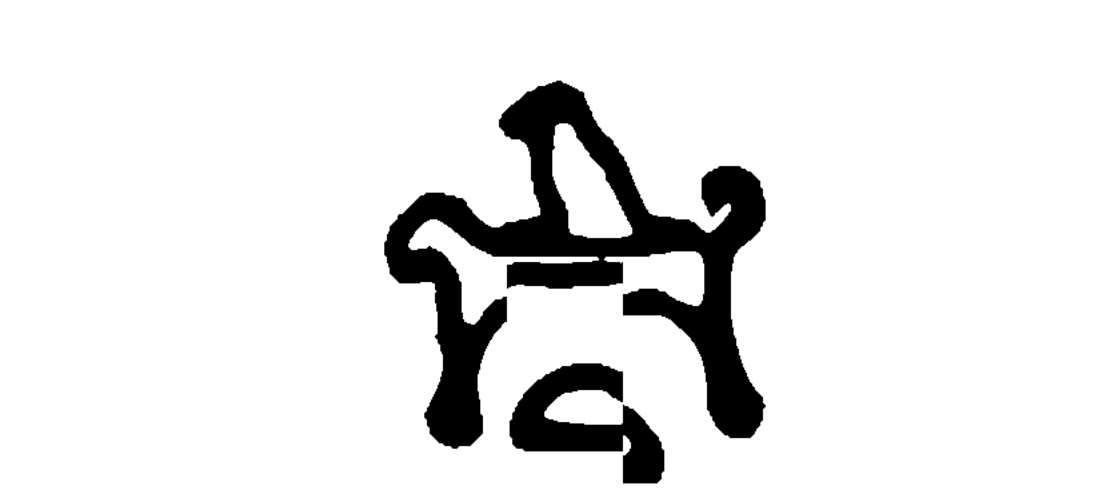

 Rustat
Rustau,



 āb-t
heart thy [is]

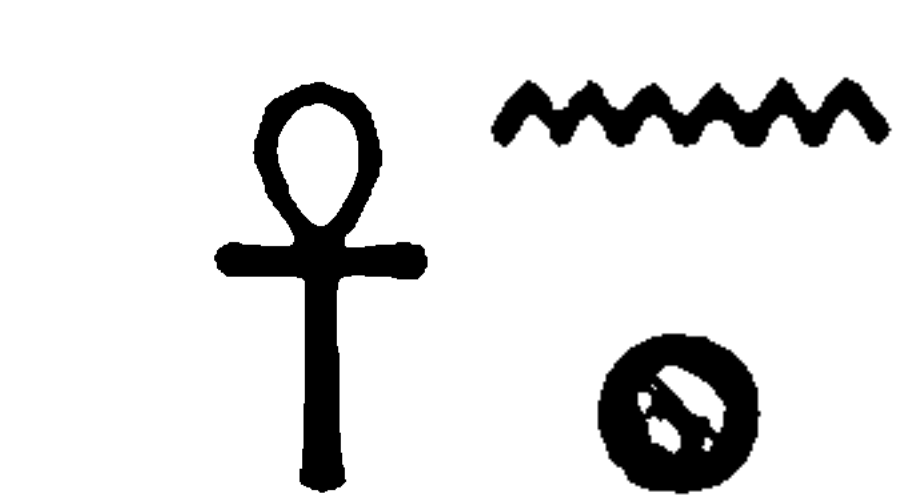

 āu
dilated

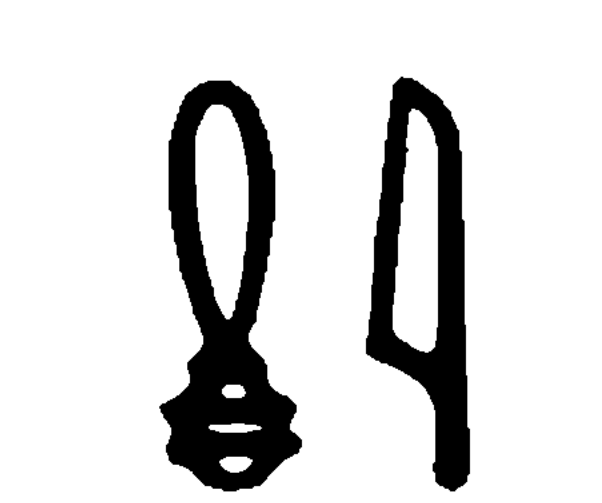

 net'em-t
glad art thou

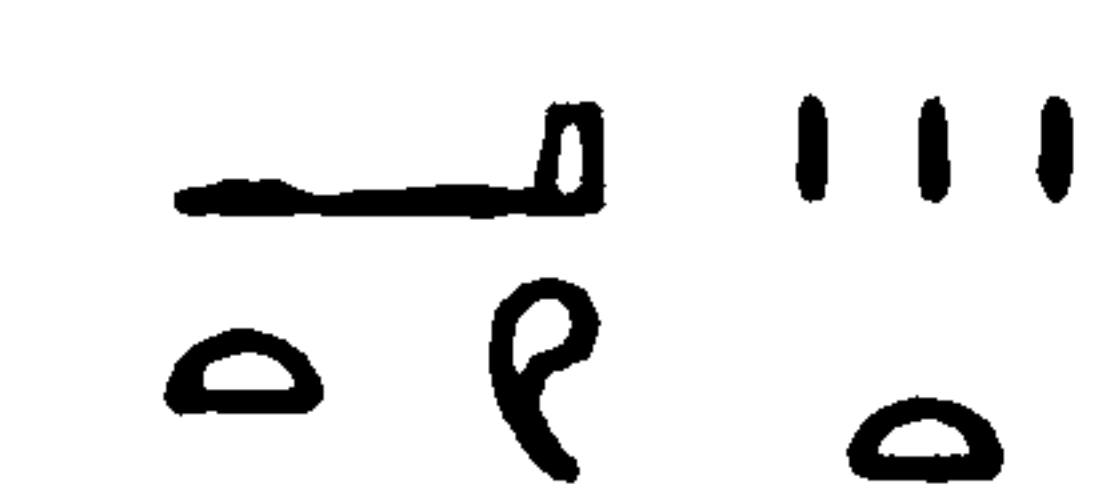

 her
upon



 nemmat
couch thy,



 āt-t
limbs thy

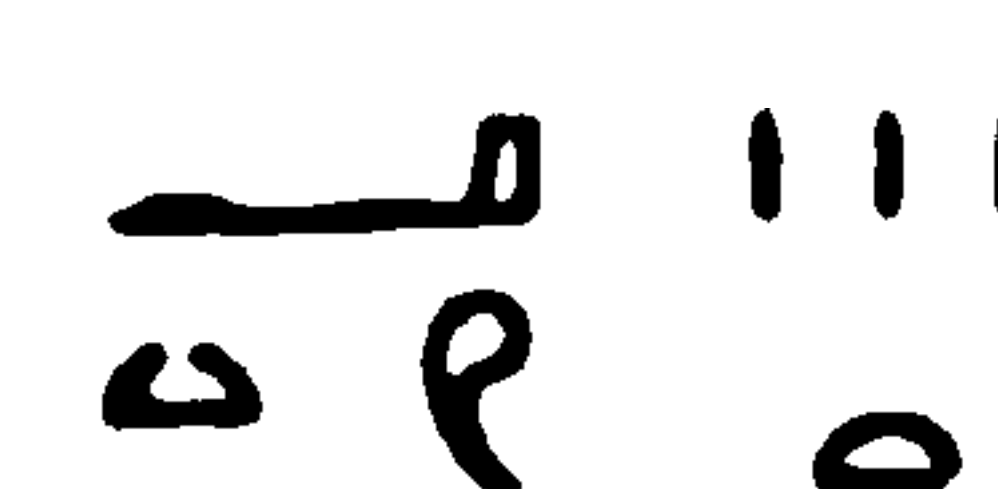

 ānḲ
live

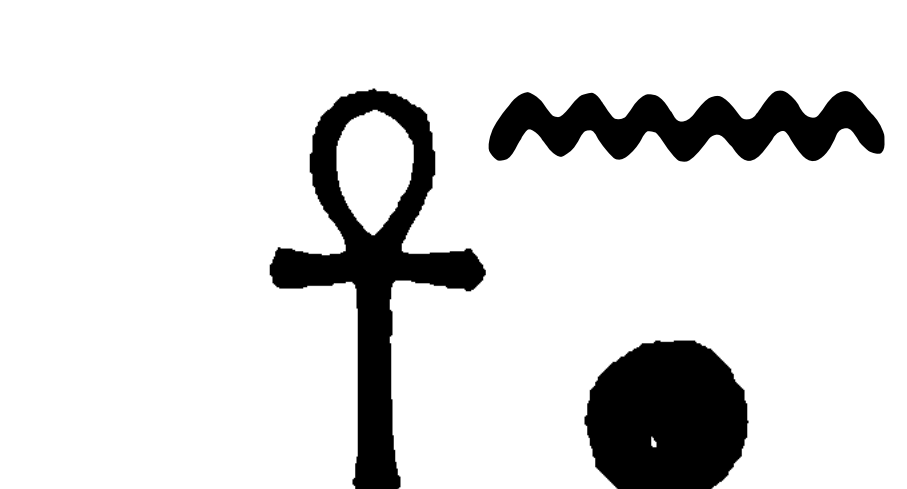

 mā
like

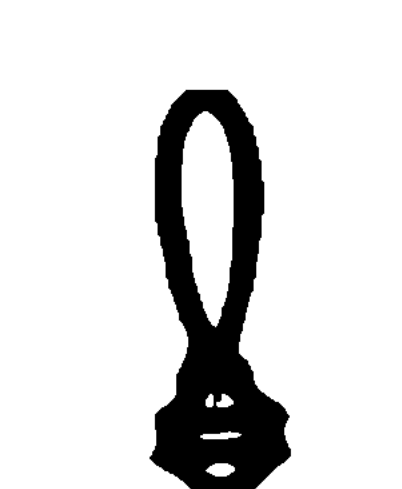

 āt-t
limbs thy

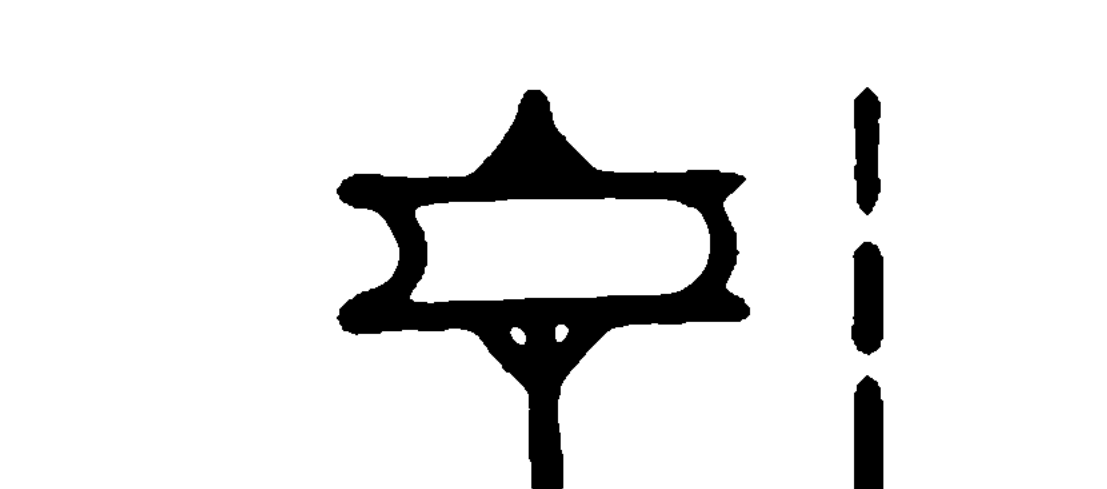

 her hotep
upon



 ta
earth,

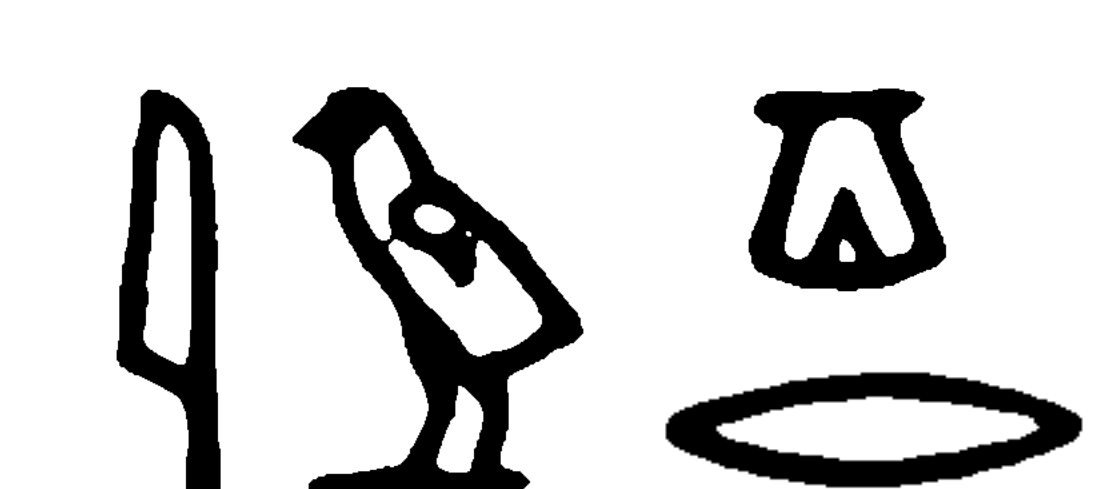

 āt-t
limbs thy



 ānḲ
live

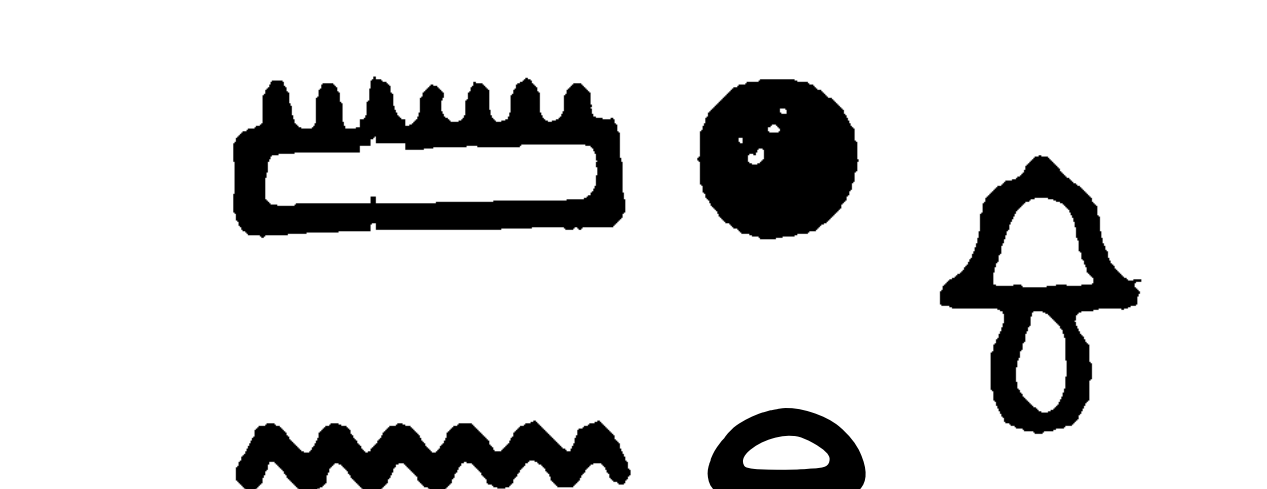

 mā
like


 nefu
the winds

172.

 net'em
pleasant [in]


 aukert
Aukert.


 net
Thou art the


 menḲ-t
beneficent!

en menχ menχt-t en em suten menχ-t en er sen
of the beneficent, beneficent art thou like a king, beneficent art thou to them.

ānet' hra-t āut em ka 173. nefer sati āut st'ert en mā
Hail to thee thou art like a bull with an exceedingly fertile. Thou art lying like

bāk sut'a χeft nef ānet' hra-t āut em nutār pen
a hawk keeping off the enemy from him. Hail to thee thou art like god this

Āsar nutār χu em suten rexit 174. t'eṭ en χnum net' hra-t
Osiris god shining as king of men. Said by χnum. Hail to thee

Āsar nutār hen hemt māχeru net ka
Osiris divine prophet lady Anχnesrāneferāb Pi-Mentu triumphant. Thou art bull of

Āmenti neb heḥ suten t'et heq meht 175. suten Resu
Āmenti lord of eternity king of everlastingness ruler of the North and king of the South,

ān śem sa neb er pet ān uṭ en nutar-t
let not advance person any against heaven let not part protector thy,

sem - sen	en ka-t	ne't	hra-ek	Asar	nutar	hemt	nutar	tūat
let advance them	to genius thy.	Hail to thee	Osiris	divine	spouse	nutar	tūat	

176.

neb xau māxeru ka em Amenti neb
 lord of diadems AnḲnesrāneferāb Pi-Mentu triumphant bull in Amenti lord of

māt	batu	t	āsf	ān	sem	en	āsf	er
law.	Abominatest	thou	wrong,	let not	walk		{ wrong } { iniquity }	into

		177.					
pa-t	ān	āq - sen	er	tūat	hotep	aritu	net
house thy	let not	enter them	into	the tūat	the first.	There is	made for thee

heb	hru	neb	ān	su	ren-t	ren-t	em	re	ret
festival	day	every.	Not void [is]	name thy,	name thy [is]	in the mouth	of men,		

		178.						
iu - sen	net	xer	sent-t	her	ertā	baiu-t	em	taiu
come they	to thee	under	fear of thee	{ for [the purpose of] }	doing	will thy	in	lands

neb	net	neb	tūat	sā	en	Rā	am - f	er	ta
all.	Thou art	lord of the	tūat.	Rises up	Rā	in it	to the	earth	





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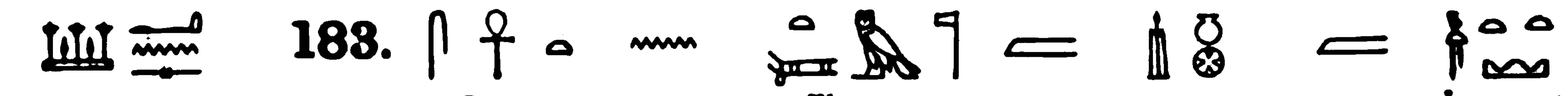
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182.



 ten em Art - s s-ānχ-s ren-t em Amenti má ren en
 of milk her. Revives she name thy in Amenti like the name of




 Rā en pet sā-nes s-ānχ ren-t mer Nu
 Ra in heaven begun has she { making she makes } live name thy lover of Nu


183.

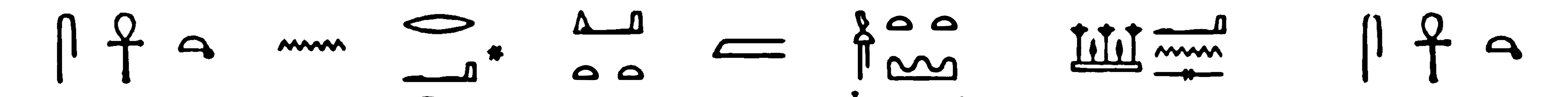
 sā-nes s-ānχ-t en Tmu em Annu em Amenti
 Begun has she. Makest life thou to Tmu in Heliopolis and in Amenti.



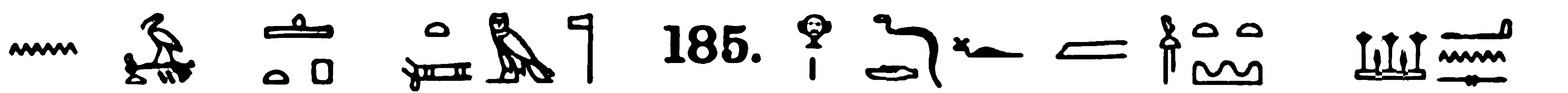
 sā-nes s-ānχ-t en Su em Amenti sā-nes
 Begun has she. Makest life thou to Shu and Tefnut in Amenti. Begun has she.


184.

 s-ānχ-t en atf-t Seb em Amenti sā-nes
 Makest life thou to father thy Seb in Amenti. Begun has she.

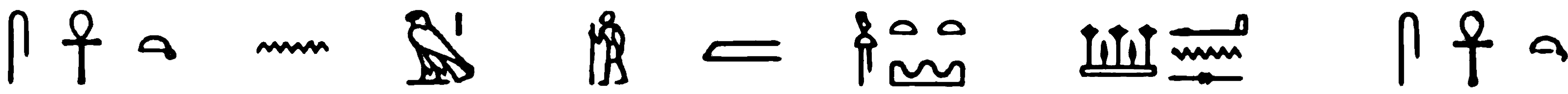


 s-ānχ-t en Rā tatet em Amenti sā-nes s-ānχ-t
 Makest life thou to Rā placed art thou in Amenti. Begun has she. Makest life thou


185.

 en Tahuti-hotep Tmu her t'et-f en Amenti sā-nes
 to Thoth - Hotep and Tmu says he in Amenti. Begun has she.

* Coffin has .



 s-ānχ-t en Her ur em Amenti sā-nes s-ānχ-t

Makest life thou to Horus the elder in Amenti. Begun has she. Makest life thou




 en paut nutāru āat em Amenti 186. ā-nes s-ānχ-t

to the cycle of the gods great in Amenti. Begun has she. Makest life thou



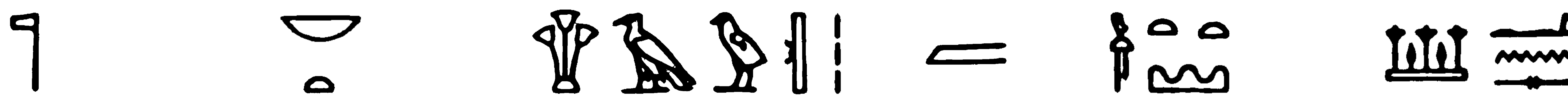
 en paut nutāru net' em Amenti sā-nes s-ānχ-t en

to the cycle of the gods little in Amenti. Begun has she. Makest life thou to the




 hen χer-āba em Amenti sā-nes s-ānχ-t en

hin of χer-āba in Amenti. Begun has she. Makest life thou to

187. 

 nutār neb-t hau em Amenti sā-nes

the divinity, the mistress of the plebs in Amenti. Begun has she.



 s-ānχ-t en āmen ren-f emχennu Uast em Amenti

Givest life thou to the concealer of name his, within Uast in Amenti.

188. 

 t'eṭ en Šu Tahuti Asār nutār hemt

Said by Shu and Thoth and Osiris divine spouse Anxnesrāneferāb Pi-Mentu

māχeru	net	pu	Āsār	nutār	nefer	ertā	net	āārāt
<i>triumphant!</i>	<i>Thou art</i>		<i>Osiris</i>	<i>god</i>	<i>good,</i>	<i>is given</i>	<i>to thee</i>	<i>the uræus of the</i>

		189.									
ṭep	Rā		Ur - hekat	em	ṭep - t	hebs	- nā	nemma - t			
<i>head of the Sun</i>			<i>Ur - hekat</i>	<i>at</i>	<i>head thy.</i>	<i>Covered</i>	<i>have I</i>	<i>death-bed thy.</i>			

								190.	
em	uat'	sekenen	- nā - t	nem	ḥotep	ent	Rā		ertā
<i>with green cloth</i>		<i>supplied have I thee</i>		<i>with the</i>	<i>cup</i>	<i>of the</i>	<i>Sun.</i>		<i>Has given</i>

en - t	heḥ	em	ḥotepu	ân	Tmu	ertā	nef	net	
<i>to thee</i>	<i>an infinity</i>	<i>of</i>	<i>offerings</i>		<i>Tmu.</i>	<i>Hath given</i>	<i>he to thee</i>		

ānχ	hetep	x	hetep	xxx	âut	em	mas	tešer	her - âb	
<i>life for each decad and each month.</i>					<i>Thou art</i>	<i>as the</i>	<i>calf</i>	<i>red</i>	<i>amid</i>	

		191.								
en	nutāru		nub	mā	enti	em	ṭep	en	Rā	smen
<i>the gods</i>			<i>and the gold</i>	<i>pure which is</i>	<i>in the</i>	<i>head</i>	<i>of</i>	<i>Rā</i>	<i>[is]</i>	<i>established</i>

her	ṭep - t	net' ḥra - t	em	re	en	âtf - t	Rā	em	uben - f	
<i>upon brow thy.</i>	<i>Hail to thee</i>	<i>by the</i>	<i>mouth</i>	<i>of</i>	<i>father thy</i>	<i>Rā</i>	<i>in</i>	<i>rising his.</i>		

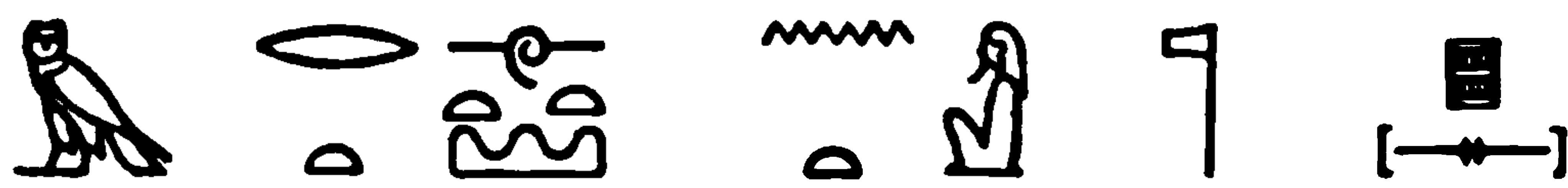
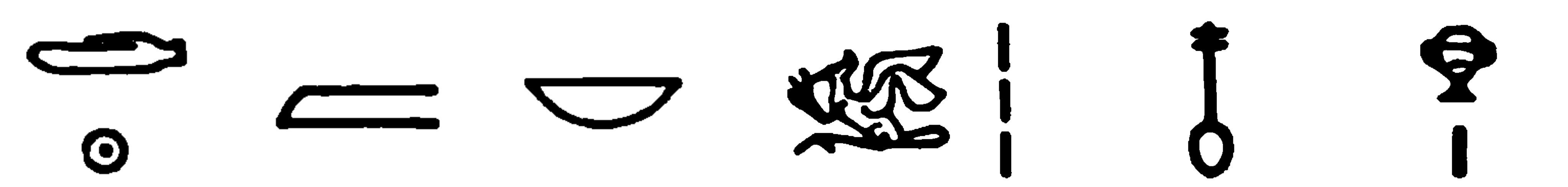
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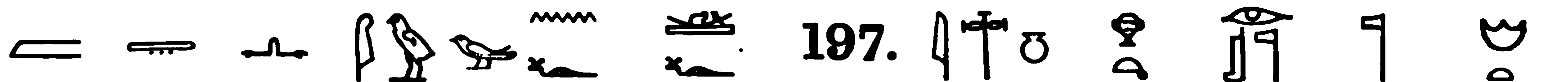
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196.



 em Rustat net nutār pest em neb rexit nefer hra
in Rustat. Thou art a god shining as lord of living men fair faced



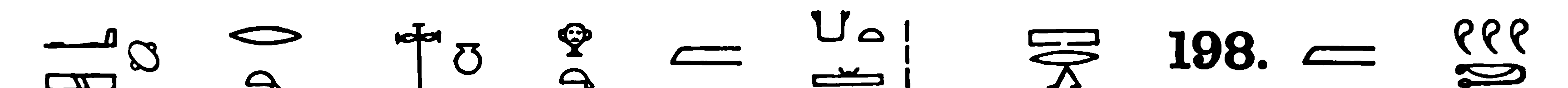
 em - xet sā - net net ānχ pa nefer ren - t ur
following after what begun hast thou for thyself living good house [is] name thy great


197.


 em ta ān šu - nef ām-f ānet' hra-t Āsār nutār hemt
in the land, let be not void it in it. Hail to thee Osiris divine spouse




 māxeru tem ka ān
Ānχnesrāneferāb Pi-Mentu triumphant! [Thou art as one] not void nor [is]


198.

 aś ret net' hrat em kat per em āt - t
corruption for thee. Hail to thee from the works proceeding from limbs thy.



 net' hra-t χer ret nebu nutār nutārt neb net ka
Hail to thee in presence of mankind all and god and goddess every. Thou art bull



 nefer en paut nutāru āri māt sā net
good of the cycle of the gods [who] make order [of which] the first art thou.



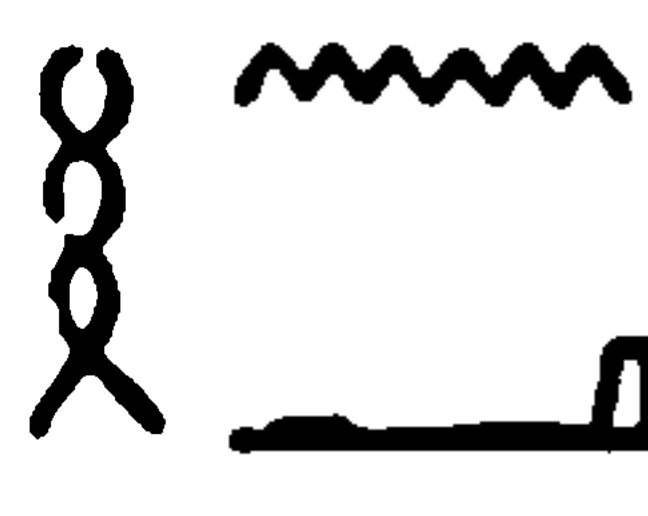
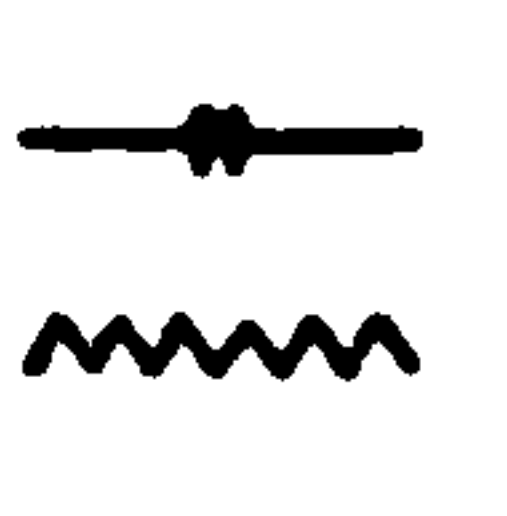




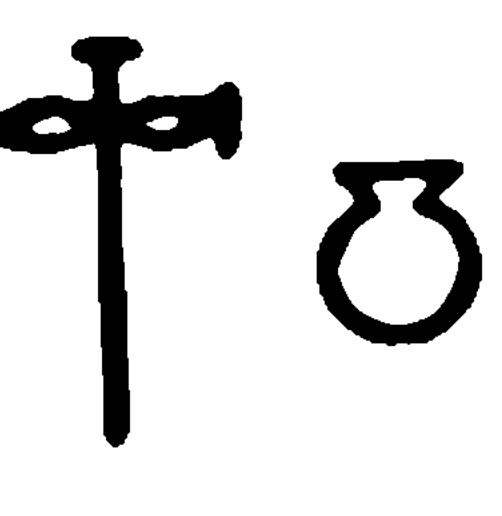
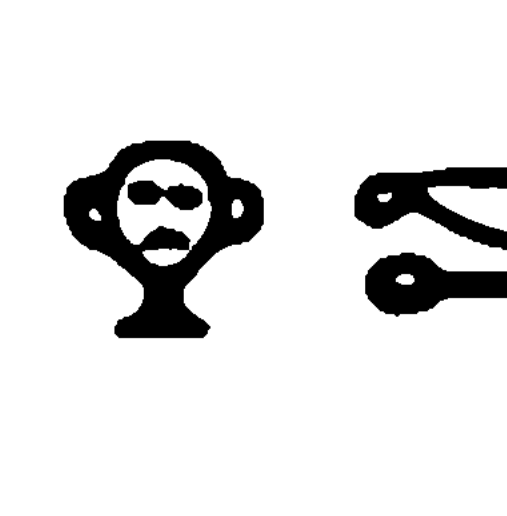
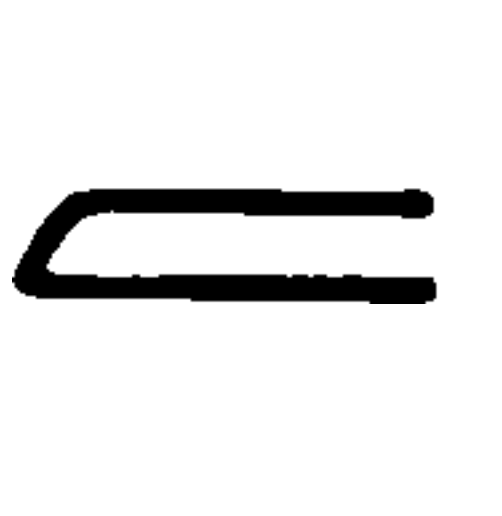


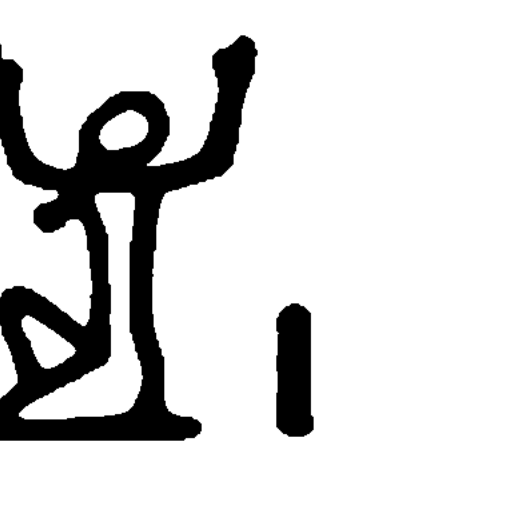


199.





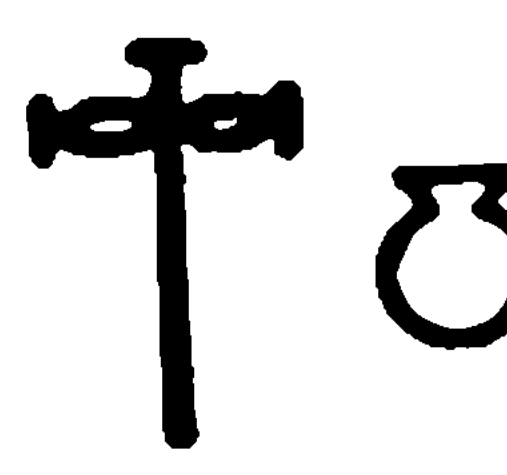
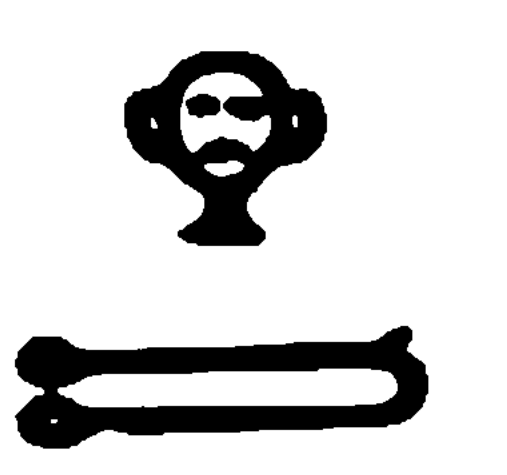












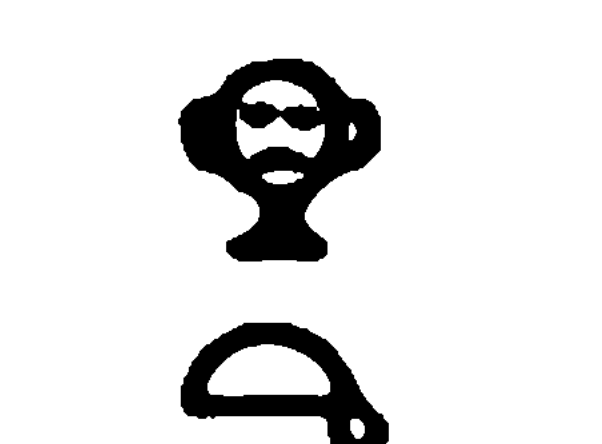

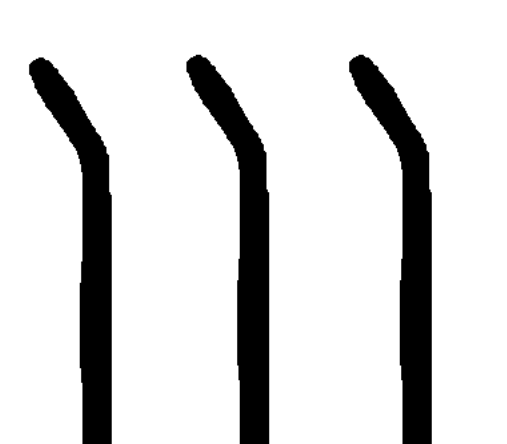
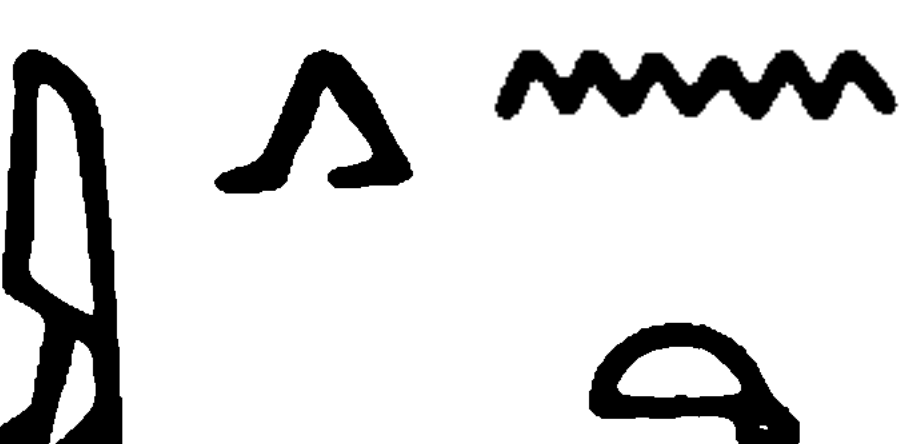

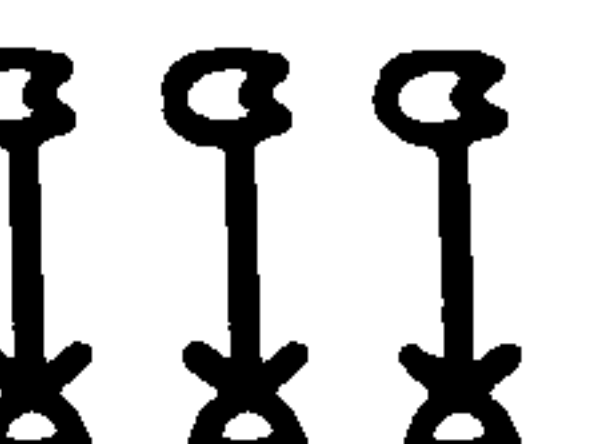

 net' hra-t t'ett net mätet nutāru āa ren-t
Hail to thee said is it to thee O likeness of the gods. Great [is] name thy

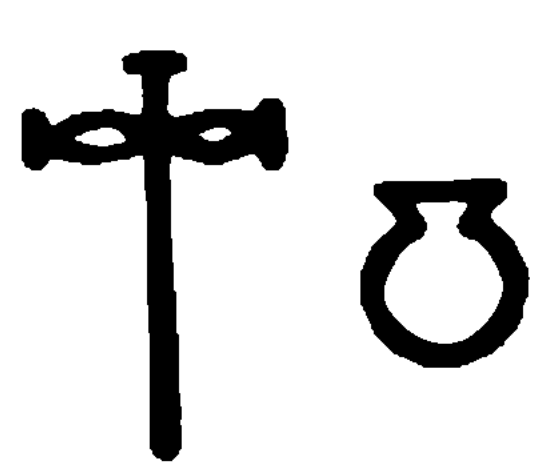
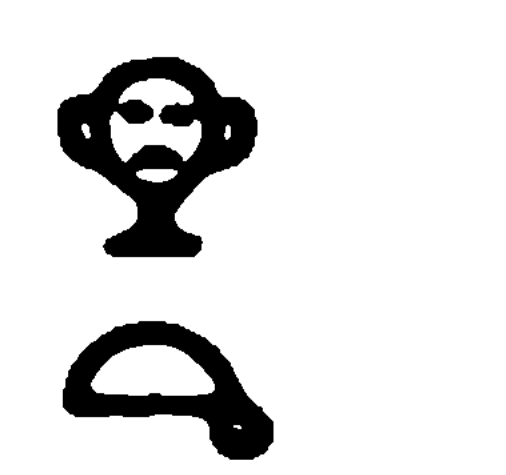
 hnā sen er qa ent pet net' hra-t em re en heh
together with them to the height of heaven. Hail to thee from the mouth of millions



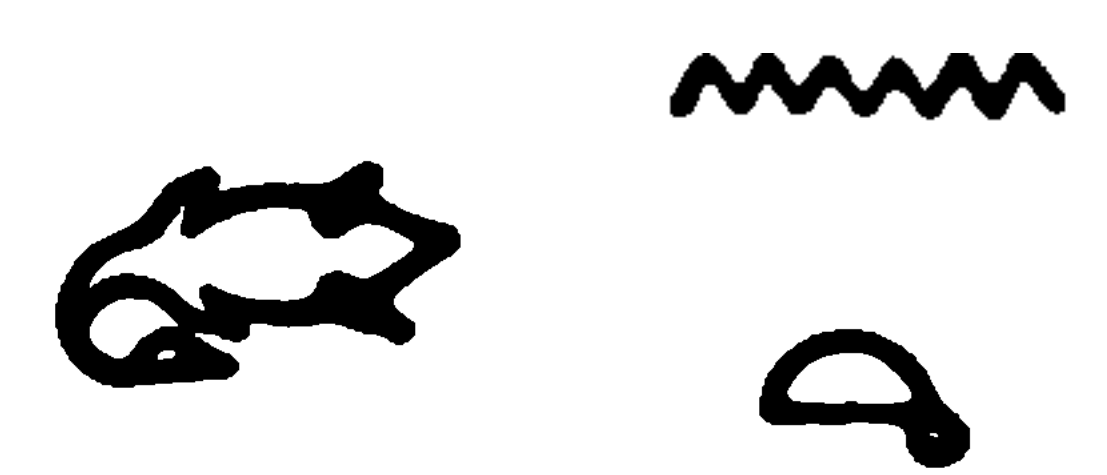









200.




 nutār āa em Amenti net' hra-t em re en nutār nefer
god great in Amenti. Hail to thee from mouth of god good

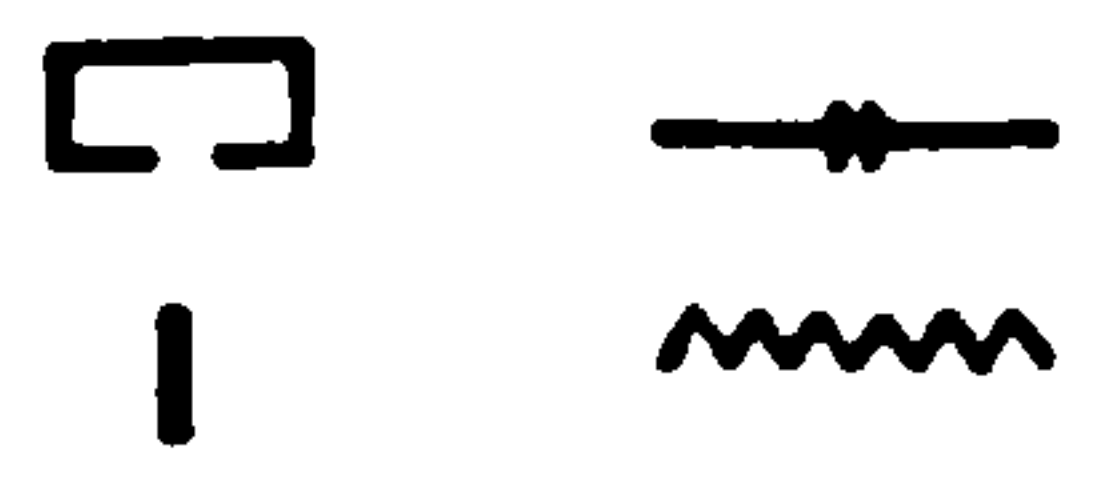

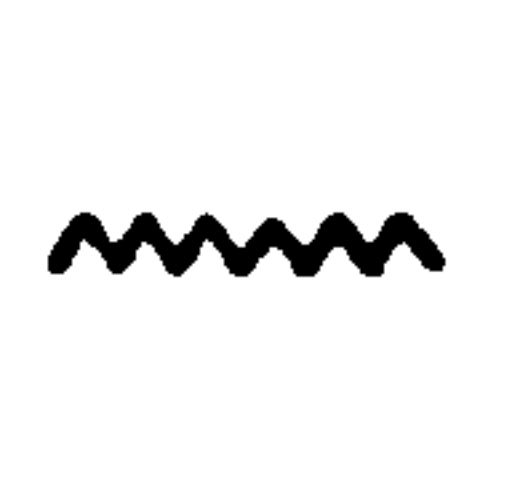
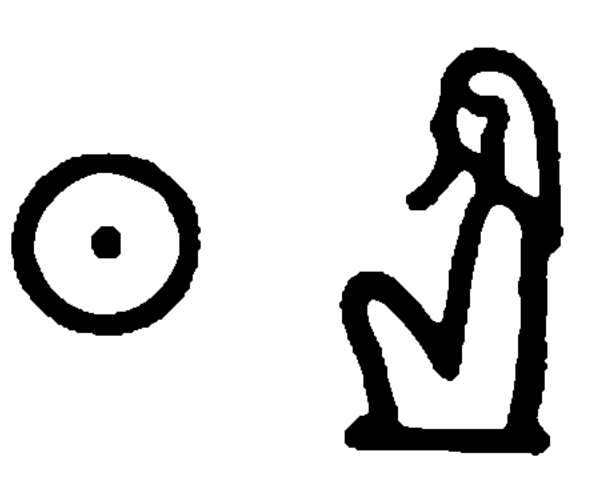
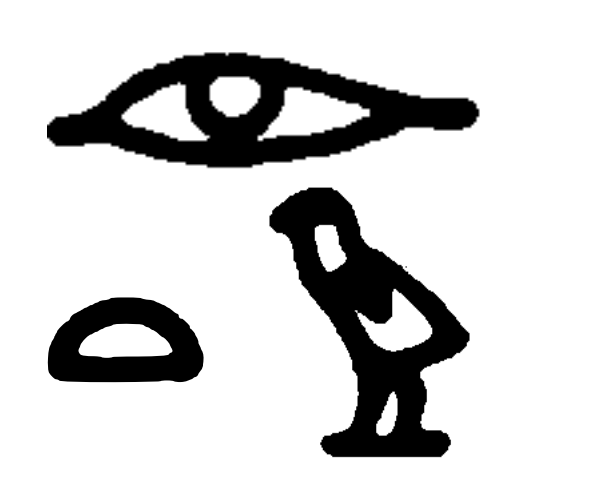
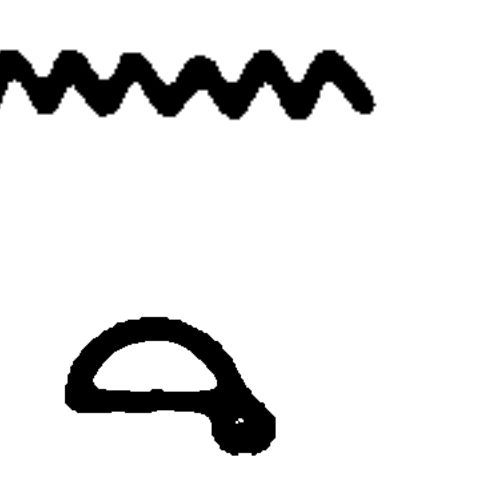


 em Rustat net' hra-t hnā t̄bāu i-net em xau
in Rustat. Hail to thee together with myriads. Come hast thou as thousands.



 net' hra-t em re en āat-s sent-net xut em
Hail to thee at mouth of coffin (?) her. Fear thee the spirits in

201.









 pa-sen āri en Rā āritu net hebs em
temple their. What has been made for Ra has been made for thee, clothes of












 nub em bak en Ptah nefer hra s-ānχ taiu em
gold of the workmanship of Ptah of the beautiful face making live the lands with



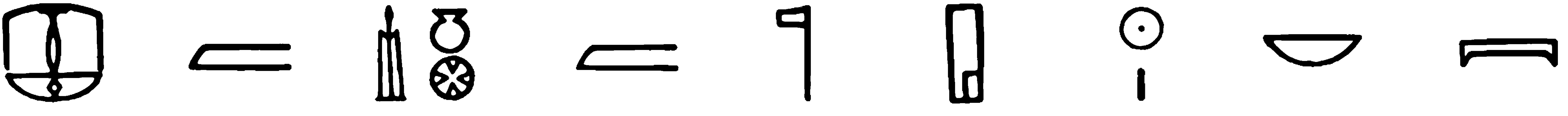
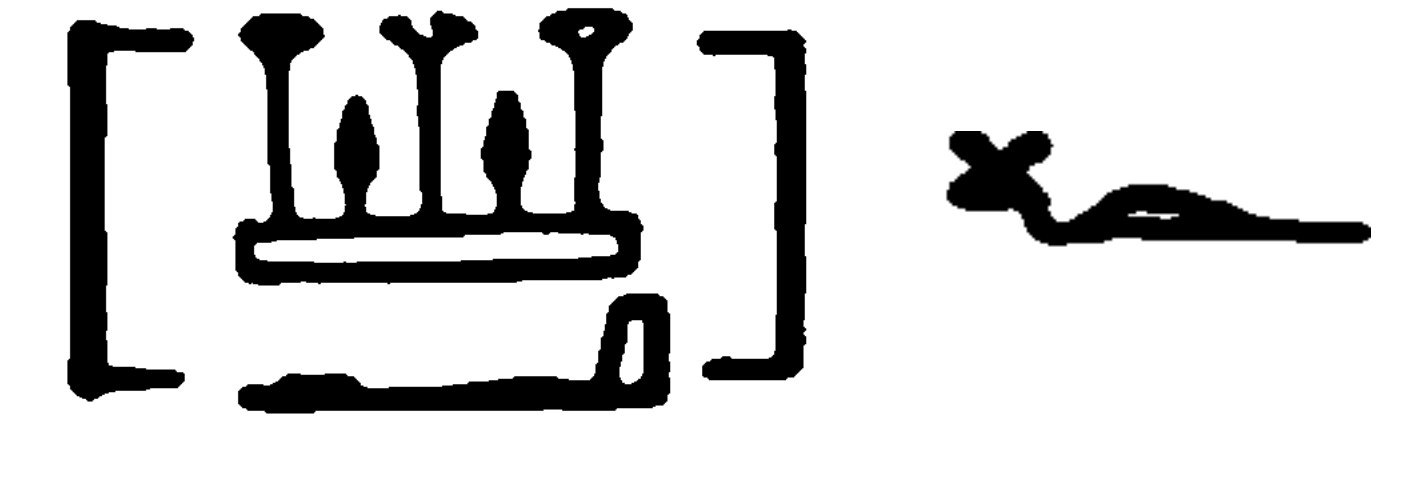
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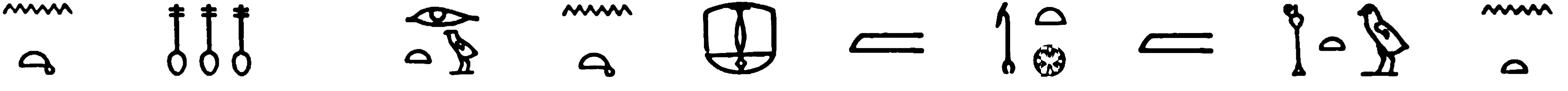
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210. 



 hebū em Annu em nutār het Rā neb pet śā - f

festivals in Heliopolis in the temple of the sun the lord of heaven, makes arise he




 net neferu aritu net hebū em Uast em utu ent

to thee splendours. Are made to thee feasts in Uast at the order of the


211. 


 āmen ren - f aritu net hebū em Ābtu

concealer of name his. Are made to thee festivals in Abydos



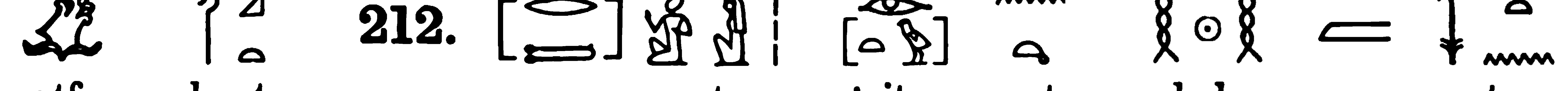
 net' hra - t em āst t neb aut em nutār āa heq en

Hail to thee in place thy every. Thou art as god great ruler of




 ta - mer paut nutāru net' hrat aut em neb

Ta-mer [Egypt] and the cycle of the gods. Hail to thee thou art as lord of the


212.










 atf heqt ret aritu net heh em suten

atf crown ruler of mankind. Is made to thee eternity as king of







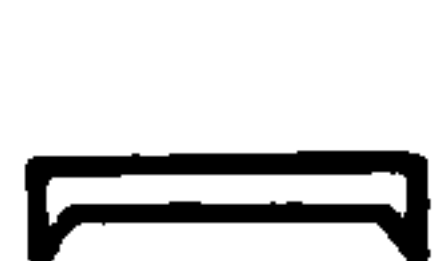













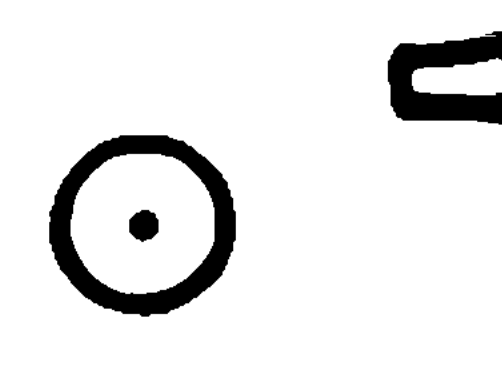

 t'et em neb hamemu net' hrat aut em neb








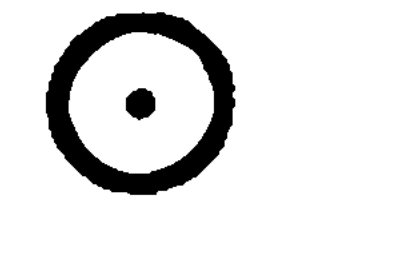

eternity and as lord of unborn generations. Hail to thee thou art as lord of the








				213.					
sexet	net'	hrat	neb	.....	heqt	em	tut-t	em	
<i>sexet crown</i>	<i>Hail to thee</i>	<i>lord</i>			<i>whip</i>	<i>in</i>	<i>hand thy</i>	<i>with</i>	

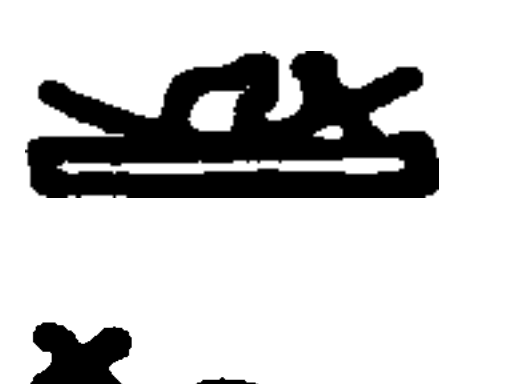



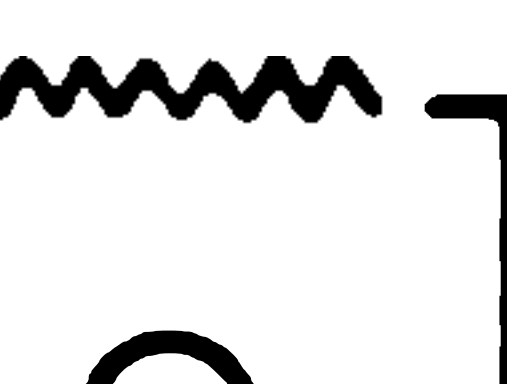
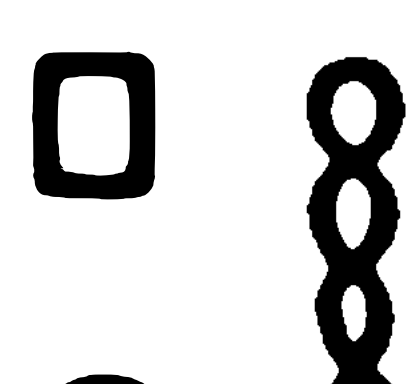
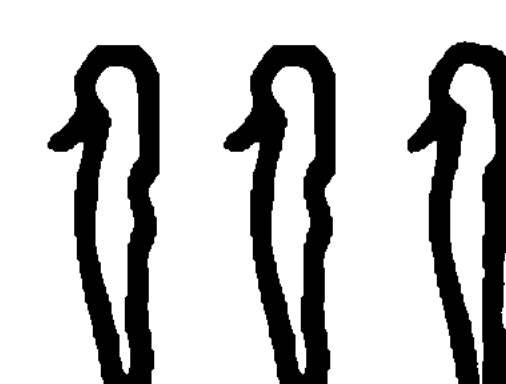


									
sešau	nebu	ari	net	nutaru	ahi	t'eṭ	net	nutarit	aiu
<i>letters all.</i>	<i>Make</i>	<i>to thee</i>	<i>the gods</i>	<i>Hail!</i>	<i>Cry</i>	<i>to thee</i>	<i>the goddesses</i>	<i>salutation</i>	


			214.									
em	hotep	ari	net	....em	em	nub	ertā	nef	su			
<i>in welcome.</i>	<i>Is made</i>		<i>to thee</i>	<i>.....</i>		<i>of gold</i>	<i>which has placed</i>	<i>one</i>	<i>it</i>			

							
her	kerat	sā - nef	net	ari	net	Rā	pet
<i>upon</i>	<i>the coffin.</i>	<i>Makes to arise</i>	<i>he to thee</i>	<i>what did</i>	<i>for thee</i>	<i>the Sun-god</i>	<i>the cover</i>

						215.			
em	stes	em	ḫesbet	mā	ertā	.....	hru	neb	
<i>as it</i>	<i>were raised</i>	<i>of</i>	<i>lapis lazuli</i>	<i>genuine.</i>	<i>Is placed</i>	<i>[it]</i>	<i>day</i>	<i>every.</i>	


						
ari-net	atf - t	Nu	ḫennu - f	neb	em	ḫepert
<i>Has made</i>	<i>father thy</i>	<i>Nu</i>	<i>invocations</i>	<i>his</i>	<i>all</i>	<i>according to what has happened</i>

			216.						
ām - f	tennu	hotep f	ari net	Ptah	aru	em	nub		
<i>through him.</i>	<i>How great</i>	<i>sets he.</i>	<i>Has made</i>	<i>to thee</i>	<i>Ptah</i>	<i>forms</i>	<i>of</i>	<i>gold.</i>	




 àu ren - t χet ḥer sen em sešu àri - net Seb

Is name thy cut upon them with letters. Has made to thee Seb



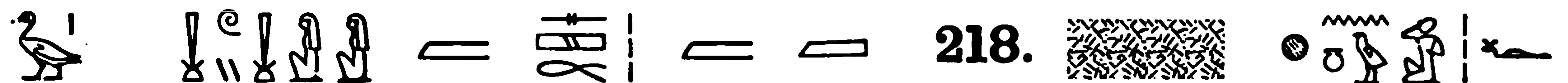
 àst àm mā àri - ... tu Rā àri net Seker nutar

a seat there as made has been for Rā. Has been made to thee Seker god




 em uaa - f ertā nef iu net nef hru neb àri net

in boat his. Granted has he that may come to thee wind day every. Makes to thee




 se senui em sešu em māt xennu - f

the son {of and} sisters two with pictures genuine [he makes] invocations his



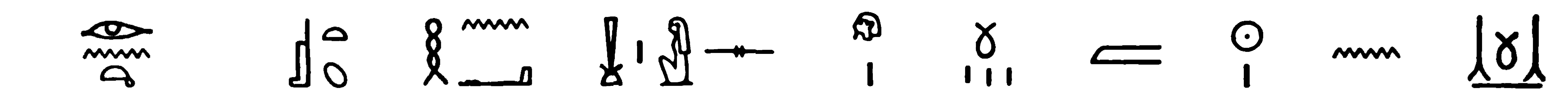
 en ren - f χer ḥeḥ àri - net Her em χu - f uah - f net

to name his for ever. Is made for thee Horus with whip his, offers he to thee



 mau hru neb em utu em katu - f

water day every according to order of the god with labours his.



 àri net Àst hnā sen - s ḥetep šesu em hru en šes

Make to thee Isis with sister her prime bandages in the day of clothing.

* i.e., a model or picture of Seker in the ḥennu boat. See "Todtenbuch," ch. I, 10.


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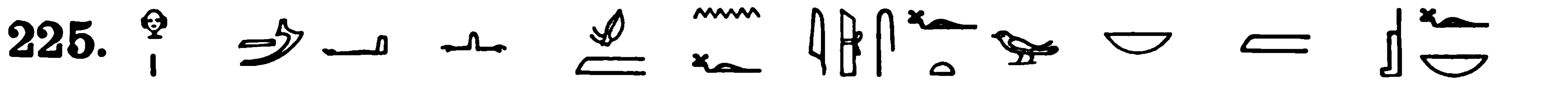
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224.

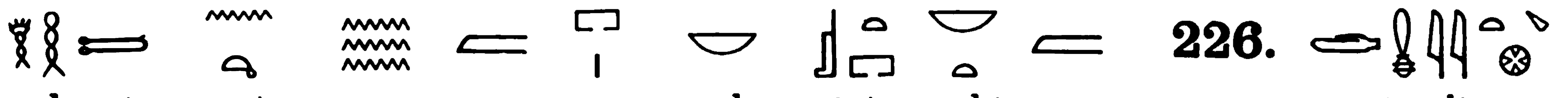
pu sā net uten - t em ennu neb ân utu
where begins for thee oblation thy at instant every. Not is the scroll




su ren - t her - f em nā ânet' hra - t ân Her nutâr hotep
voil of name thy it in writing. Hail to thee says Horus divine who rests

225.


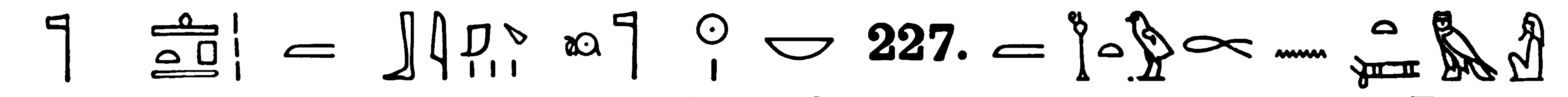
her mât ân sotem nef âsft neb em âst - f neb
upon law. Not hears he wrong any in seat his every.


226.


uah - t net mau em pa neb âst nebt em temit
[Is] offered to thee water in house every and place every in town



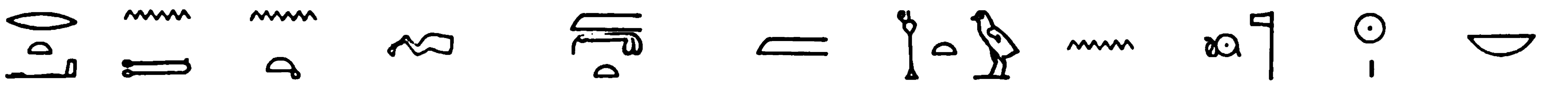
neb ân su rent - t em re âri - t net
every. Not deprived (is) name thy from the mouth of [those who] make for thee


227.

nutâru hotepu em bâ Rā hru neb em utu en Tmu
oblations in the {firmament of the} Sun-god day every by the command of Tmu.


228.

ânet' hra - t suten seteft - net âua unṭu
Hail to thee king! Is sacrificed for thee oxen and calves



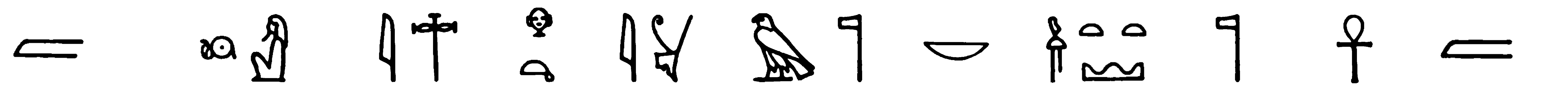
 ertā net net xepes em baht em utu en Rā hru neb

Is given to thee a thigh {in the presence of thee} by the order of Rā day every.




 sesen stiu sentrā hru neb **229.** em sam šeps per

Mayest smell [thou] } the smell of incense day every like grass splendid coming




 em Rā ānet' hrat ān Her neb Āmenti nutār ānḫ em

forth from Rā. Hail to thee says Horus lord of Āmenti god living upon the




 ta t'et neb paut ta em **230.** ṭebā em ṭebu-f āq-s

land of eternity lord of creation as stamped by fingers his. Enters she




 neb ren-f hnā-t menḫet em nā nutār nefer ka

lord of name his with thee provided with the writing of god good bull of



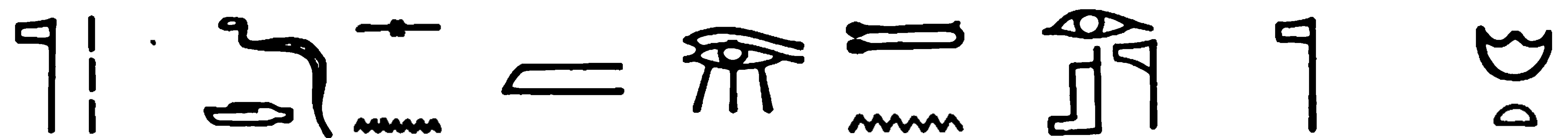

 Āmenti ānet' hrat **231.** āut em Āsār heqt t'eta nutār āa


Āmenti. Hail to thee, art thou like Osiris queen of eternity god great

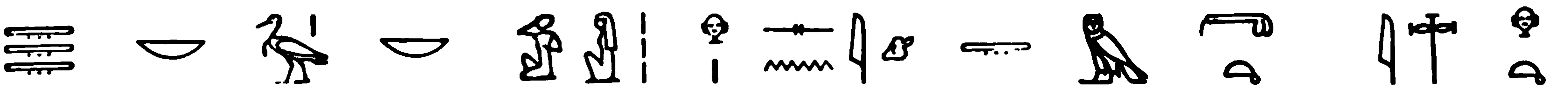


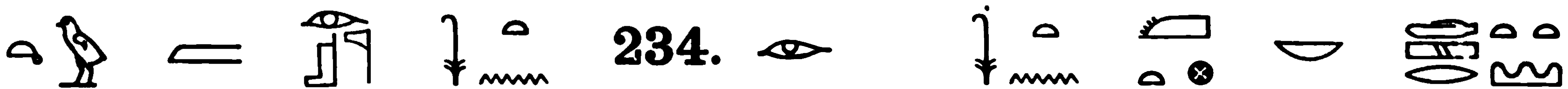
 em Āmenti neb hefnu Āsār nutār hemt māṭḫeru

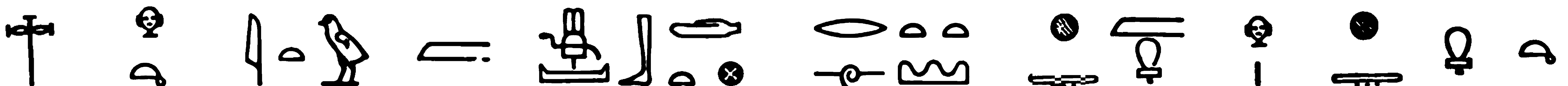
in Āmenti lord of millions Osiris divine spouse AnḲnesrāneferāb Pi-Mentu triumphant.

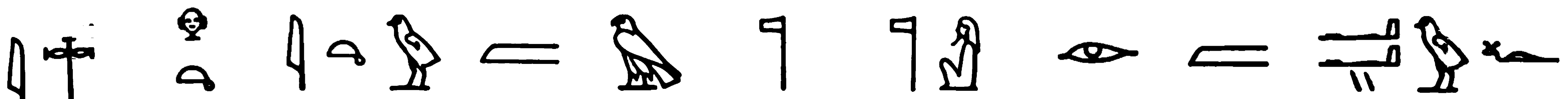
232.  
 nutaru t'et-sen em remit en Asar nutar hemt
The gods say they weeping to Osiris divine spouse AnḲnesrāneferāb Pi-Mentu



 mātxeru ari - s er ki ta aus em heqt am em
triumphant. Maketh she to another earth, she is like a queen there in


 taiu neb ba neb ret her sena ta em baht anet' hrat
countries all soul every of men smells the earth before thee. Hail to thee


 aut em Asar suten ari suten Kent neb Tesertet
thou art like Osiris (king of making) sic king of Egypt, lord of Teshert.


 anet' hra - t aut em Abtu Rustat xetem her xete[m] - t
Hail to thee. Thou art in Abydos and Rustau, a seal upon fortress thy.

235. 
 anet' hra - t aut em Her nutar nutar ari em aaui - f
Hail to thee, thou art as Horus divine god making with two hands his


 en tememmu anet' hra - t aut em Asar ur em
mortals. Hail to thee thou art like Osiris great in



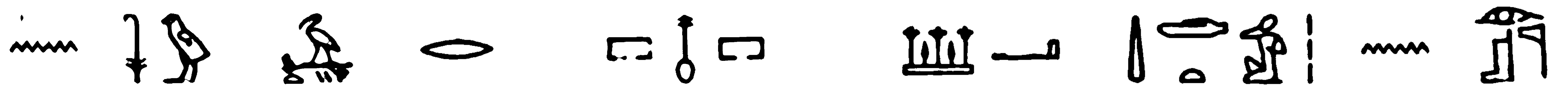
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 en su Tahuti er pau nefer śā t'et̄tu en Āsār
him Thoth at the doubly blessed place. Rise up the words of Osiris



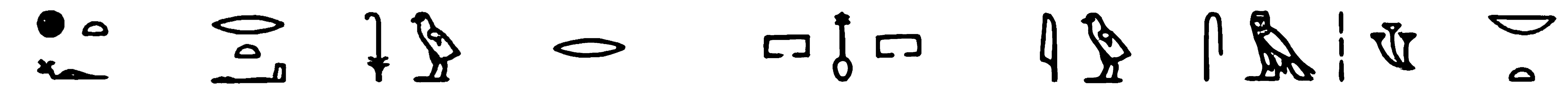
 nutār hemt nutār tūat 241.  an hen en
divine spouse, nutār tūat Anḳnesrāneferāb Pi-Mentu. Says the majesty of



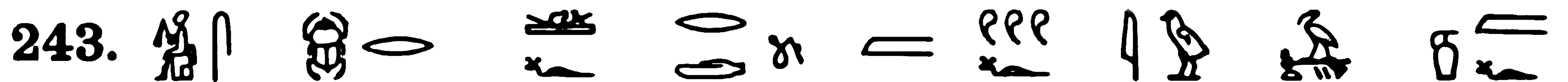
 Tahuti t'et̄-f em tūau ānet' hra-t aut em Āsār nutār āa
Thoth says he in adoration Hail to thee thou art like Osiris god great




 242.    
 ẖeper em āst neb ānet' hrat aut em Āsār mer māt
who becometh in place every. Hail to thee thou art as Osiris loving law.






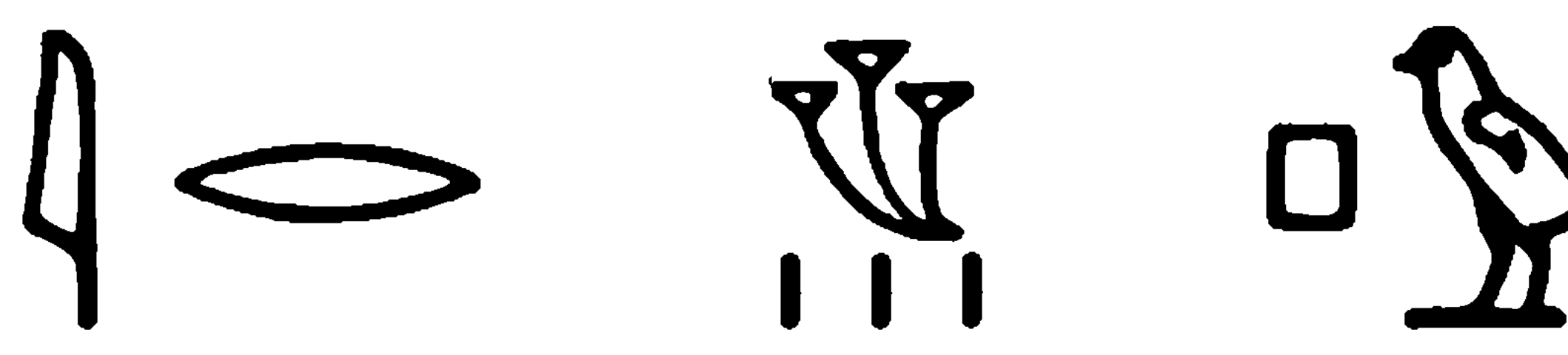
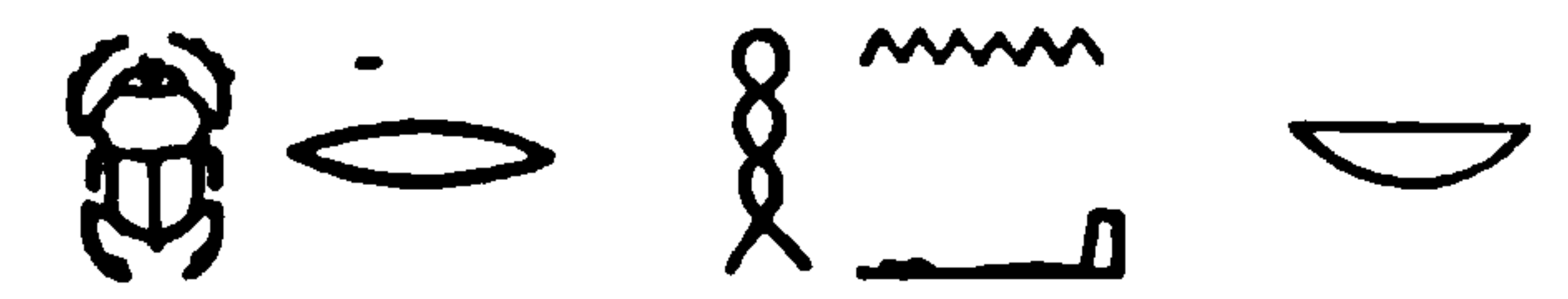

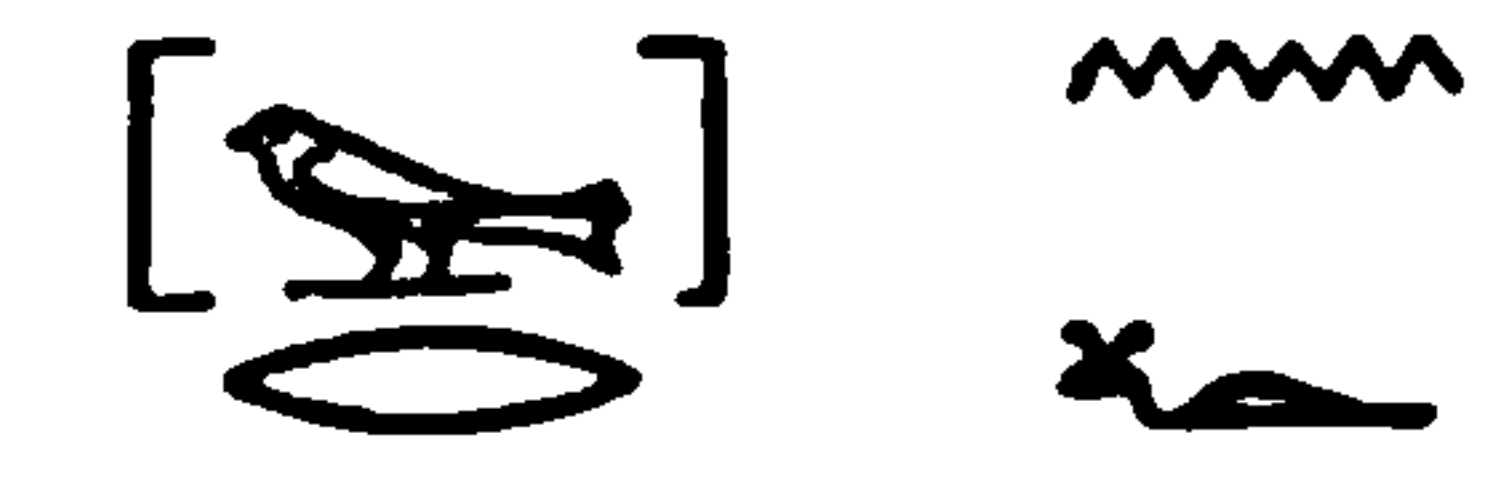
 ẖeft ertā su er pau nefer āu semu nebt
When is placed he at the doubly-blessed place are vegetables all

243. 

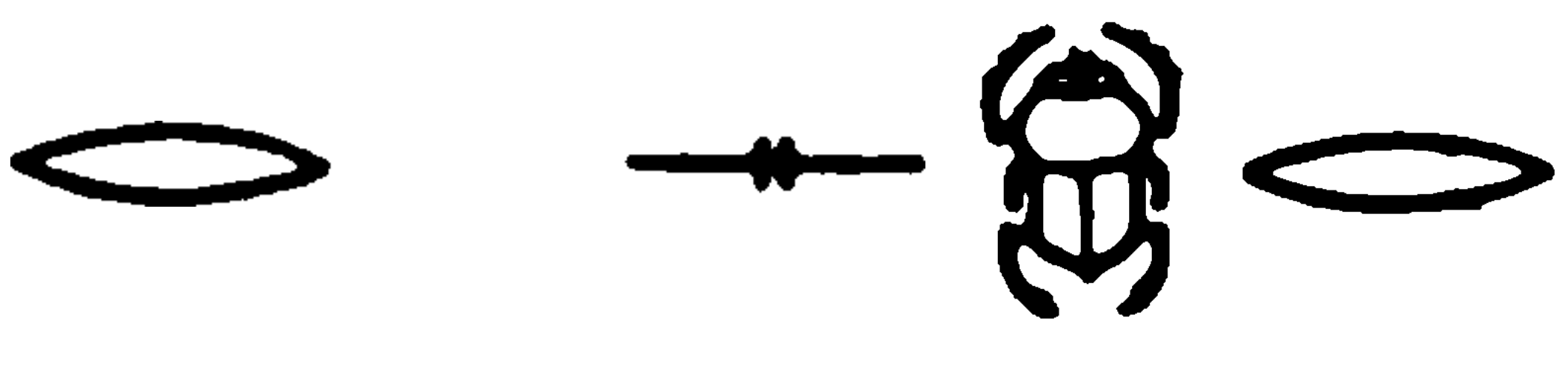
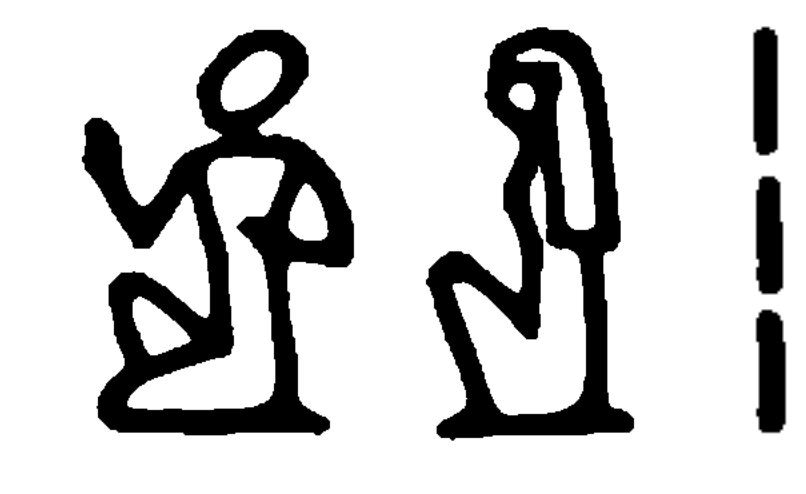



 śeps ẖeper ām-f ret em hāu-f āu Tahuti ẖnum-f
splendid springing through him vigorously by limbs his. Thoth joins him







 244.   
 res her-f her nemmā-f t'et̄ āu hen en Tahuti en Āsār
wakes face his over resting place his. Said by the majesty of Thoth to Osiris.




245.


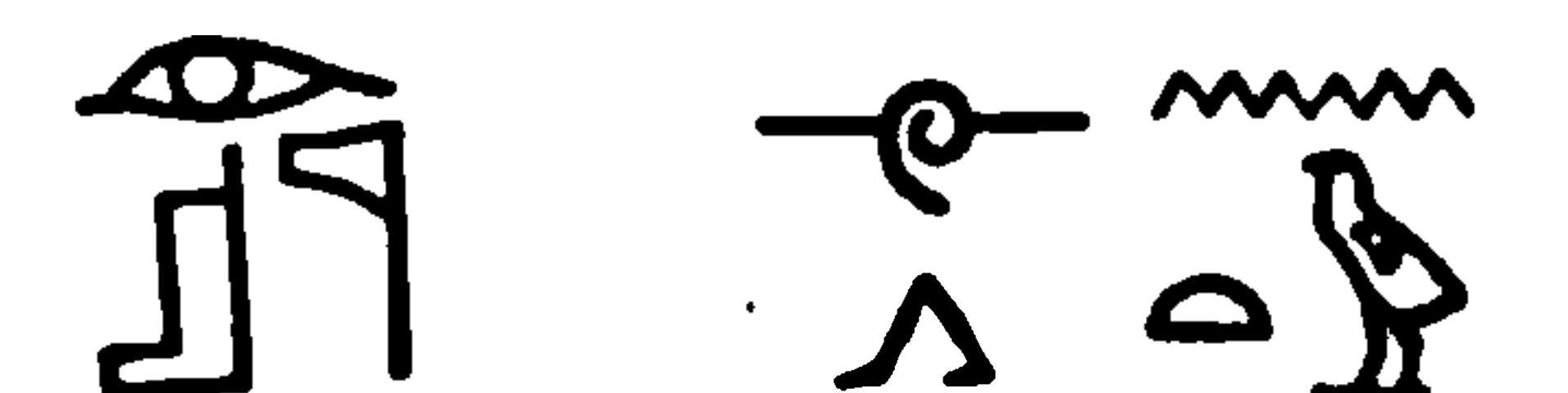


 ăr (renpit) pu χeper hnā neb nāpu pu ur nef
As for the plants which with the lord of corn are greater is he


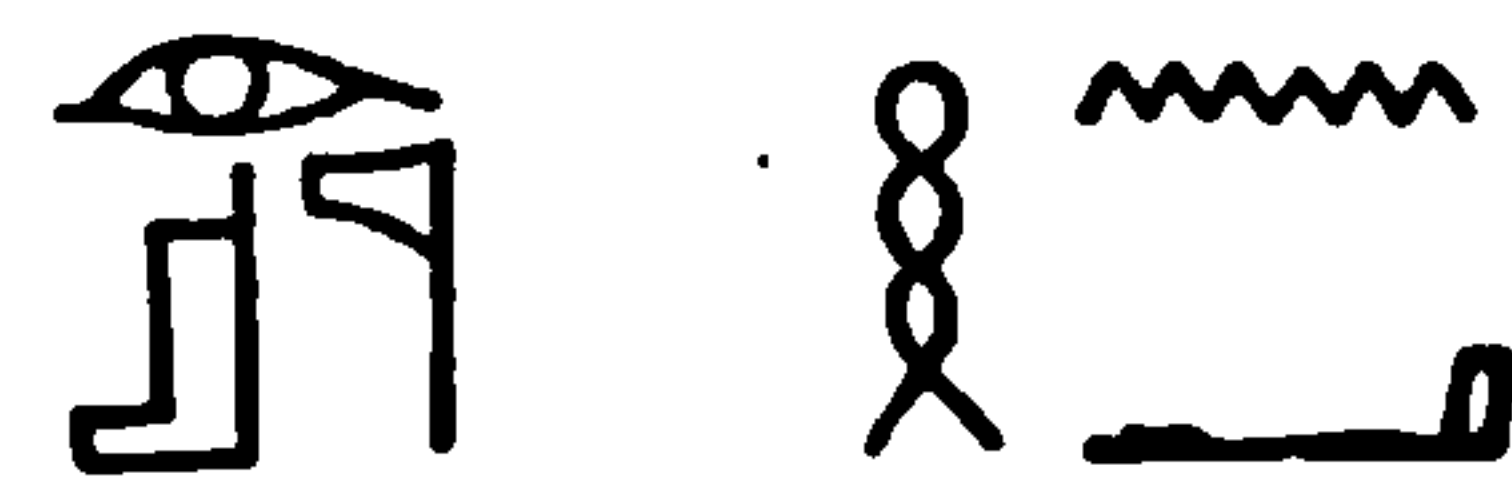

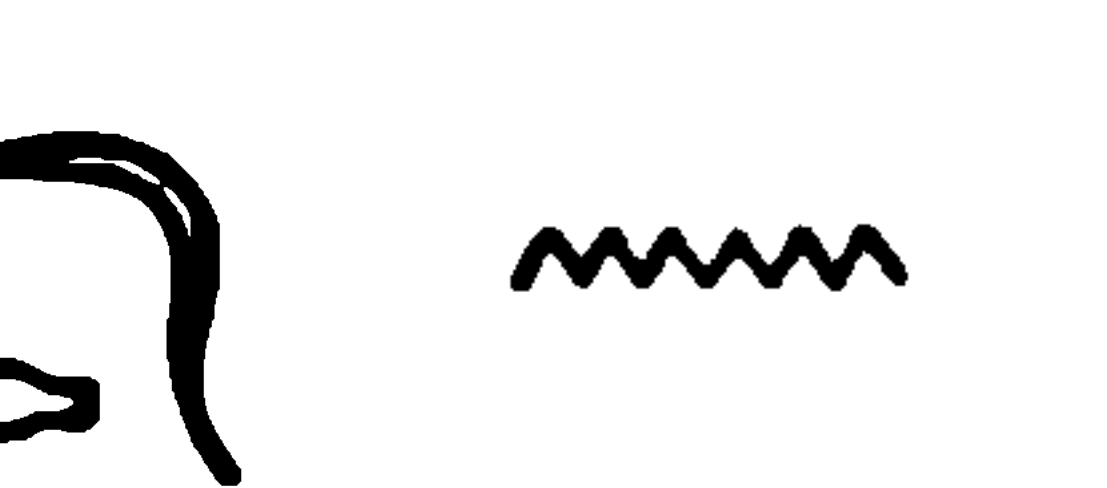

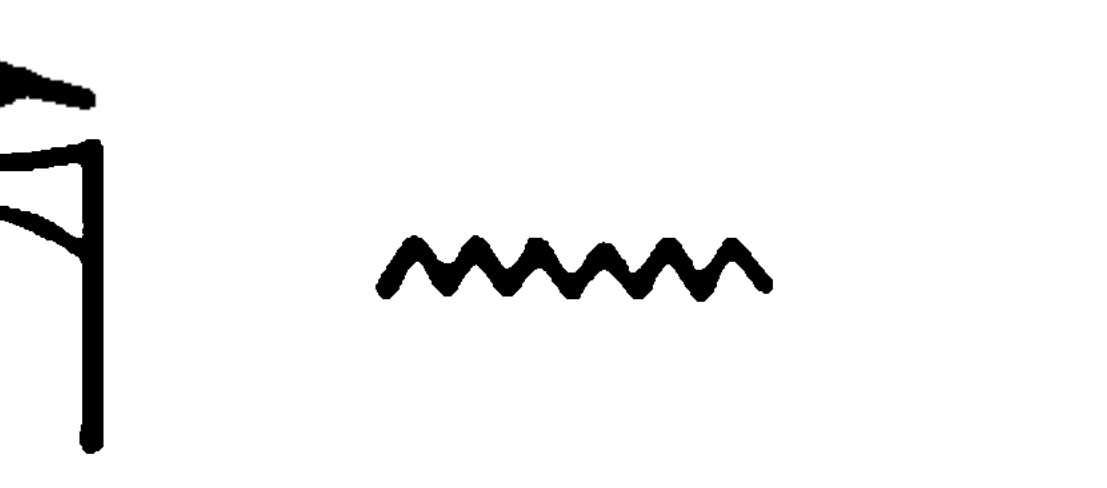

 er s - χeper ret āhā en t'et en hen en Tahuti en
than the creator of men. Says the majesty of Thoth to


246.





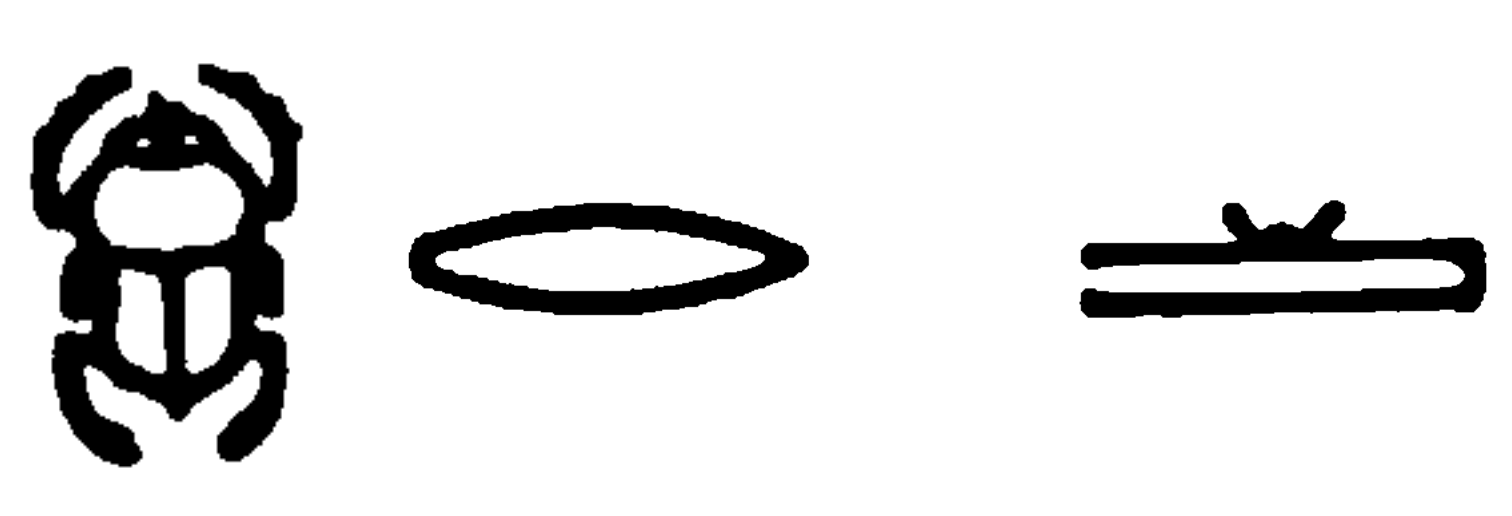
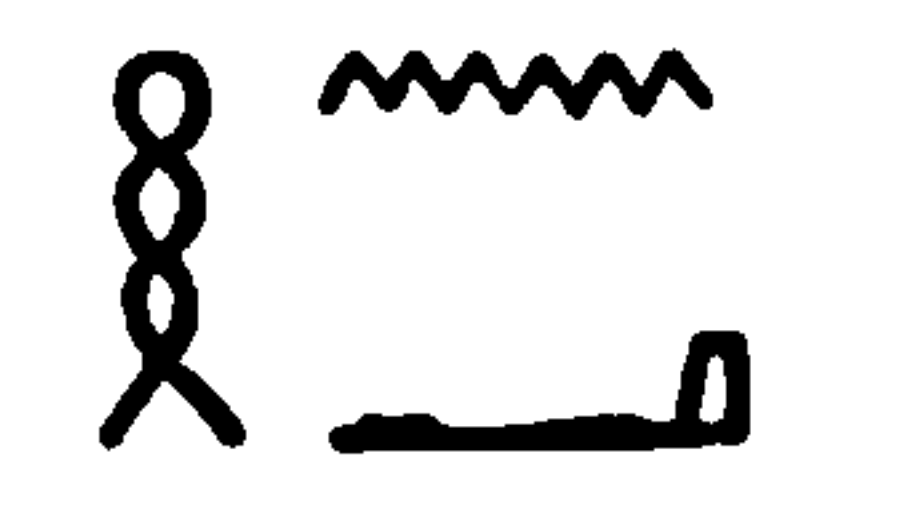


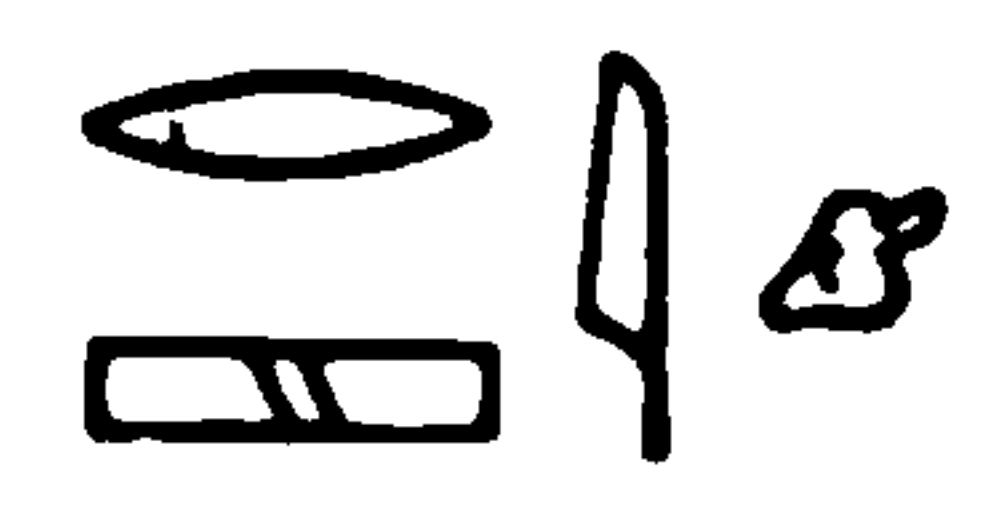
 Astes nās em nā er nutāru enti em usext
Astes, call out (?) I above the gods who are in the hall of



247.


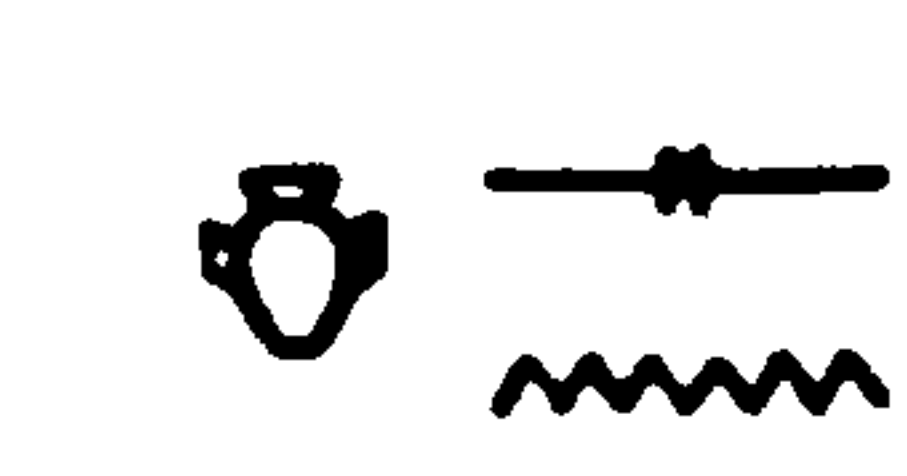


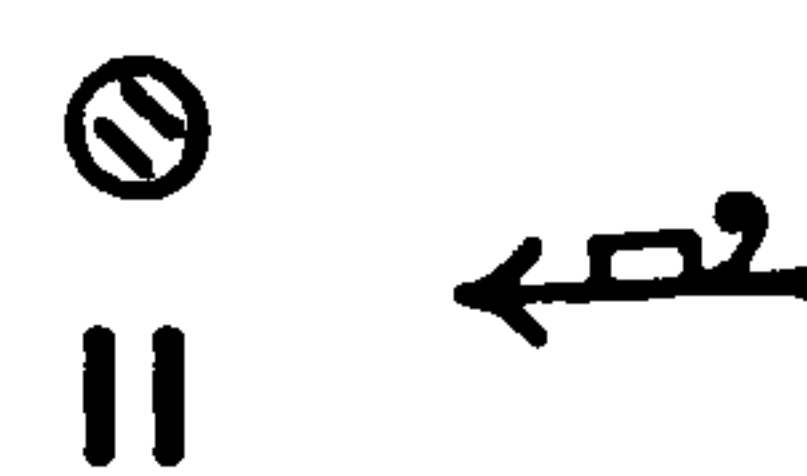

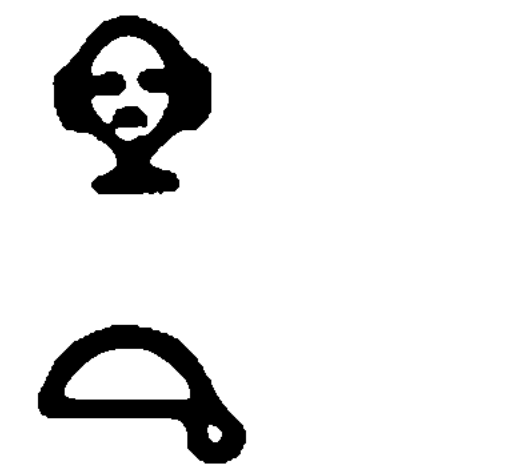
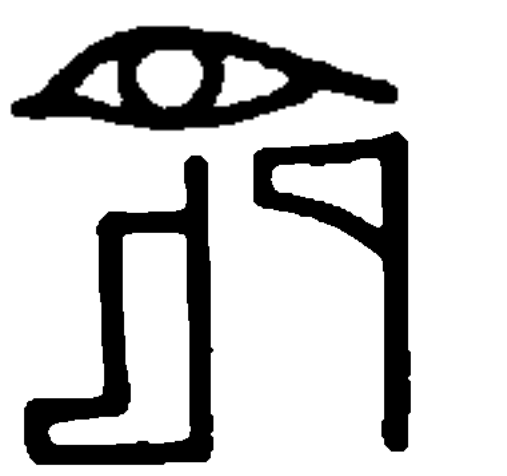

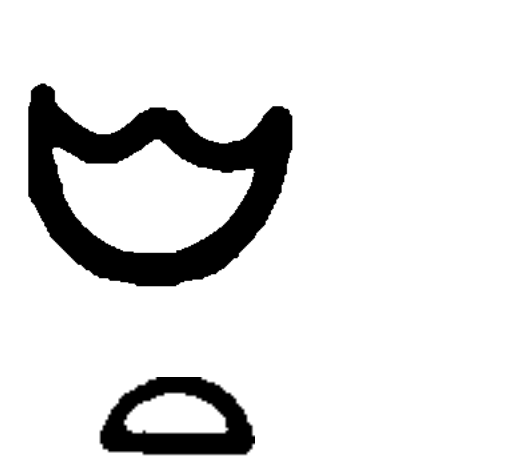
 Asār sta entu her ā unen - sen her χat sen em bah
Osiris towed by the side are they upon bellies their in presence of the

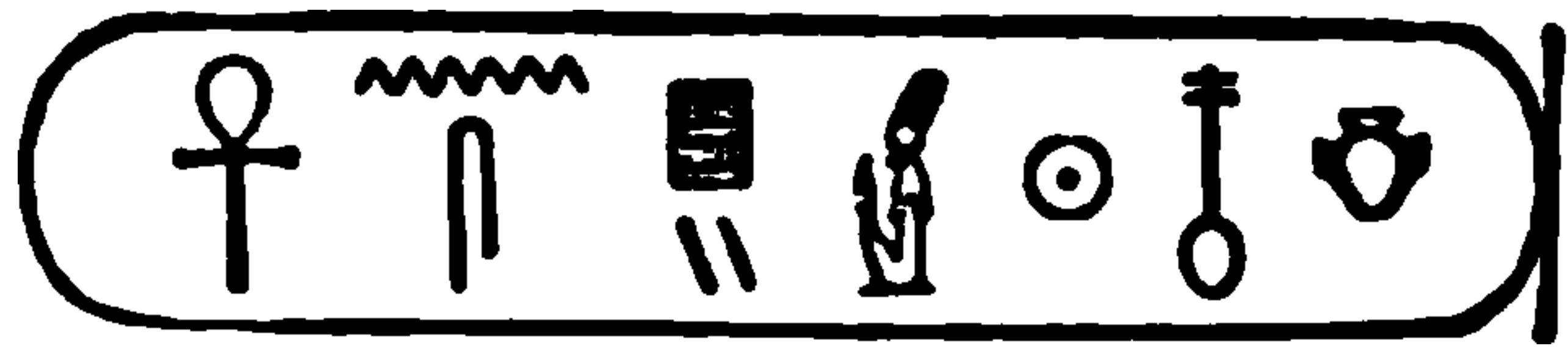
 hen en Asār hnā Tahuti t'et en hen en Asār en Tahuti
majesty of Osiris and Thoth. Says the majesty of Osiris to Thoth.



248.





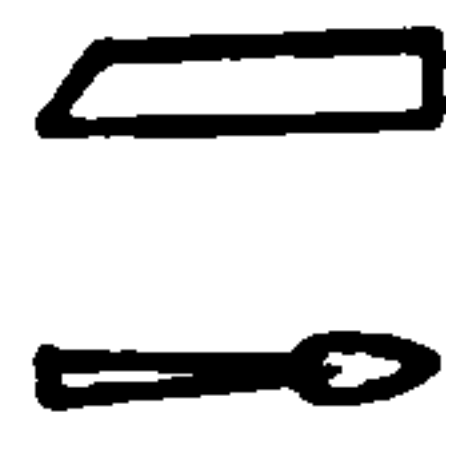
 t'et χeper hnā en nutāru ka resā
Let that be } what is taking place with the gods, high [is] the delight of
 said

 āb - sen t'et - sen em sep uā ānet' hra - t Asār nutār hemt
heart their, say they with together. Hail to thee Osiris' divine spouse



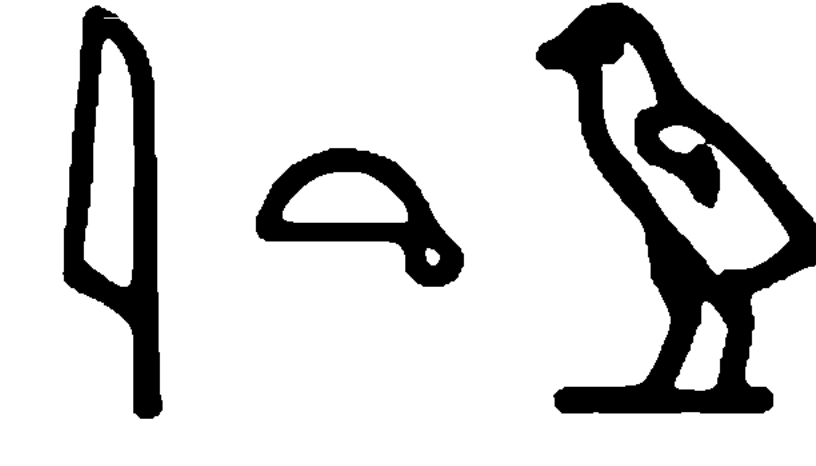
AnḲnesrāneferūb Pi-Mentu



mātχeru

triumphant.

249.



aut

Thou art



em

as



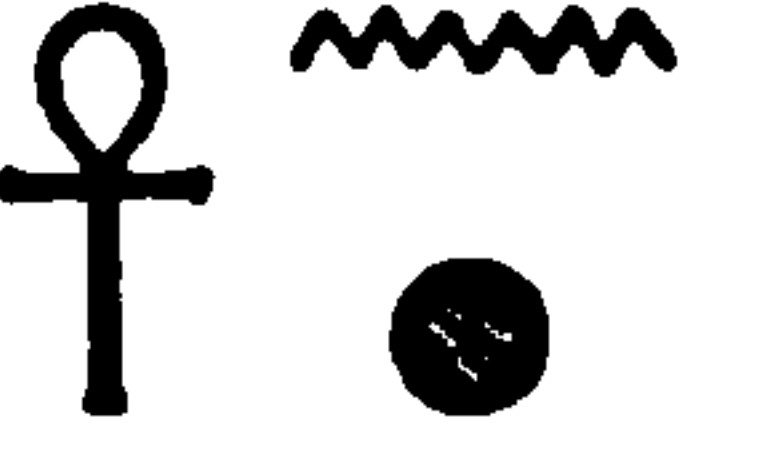
nutār

a god



āa

great



ānχ

living



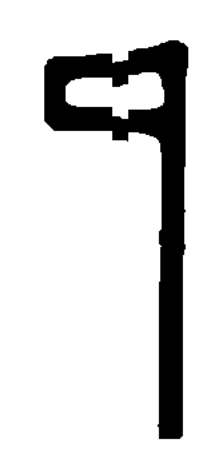
neb

lord of eternity,



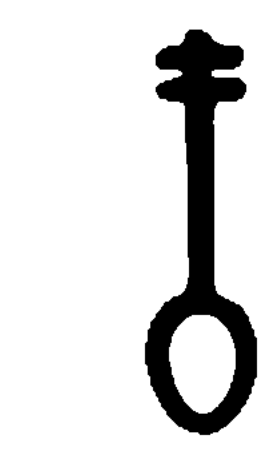
t'et

god



nutār

good



nefer



neb

lord of



āu

dilation of



ābt

heart



āāā

mighty



χā

crowned



em

as



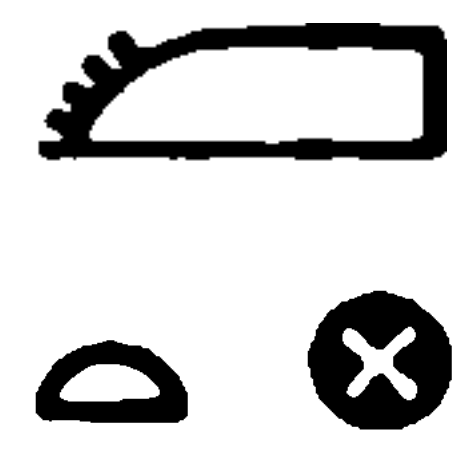
suten

king



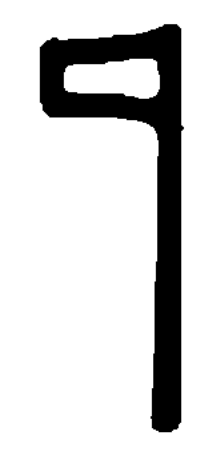
en

of Kamt



Kamt

god

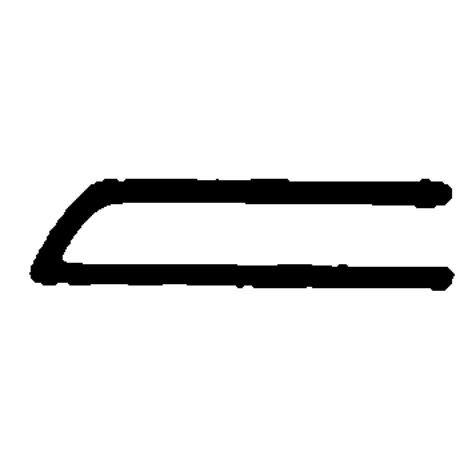


nutār



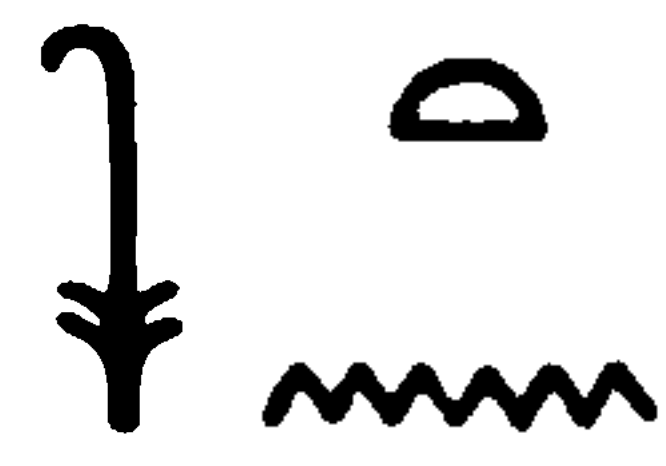
nefer

good



em

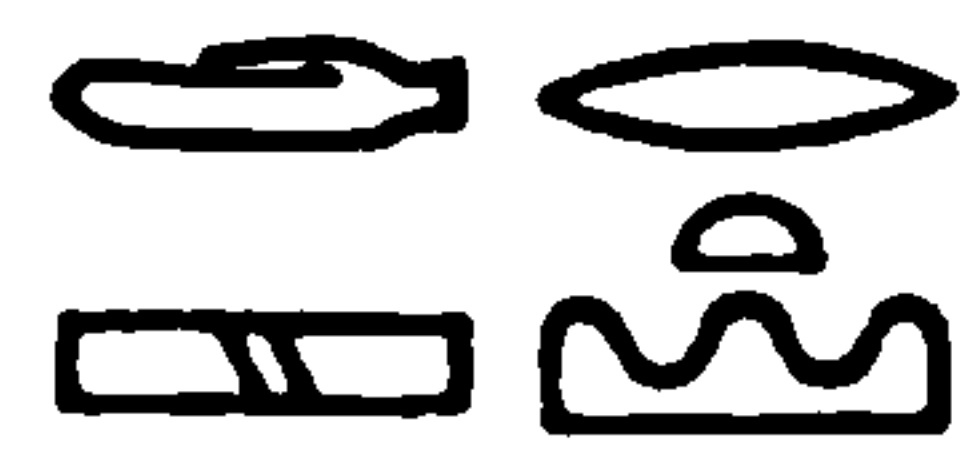
as



suten

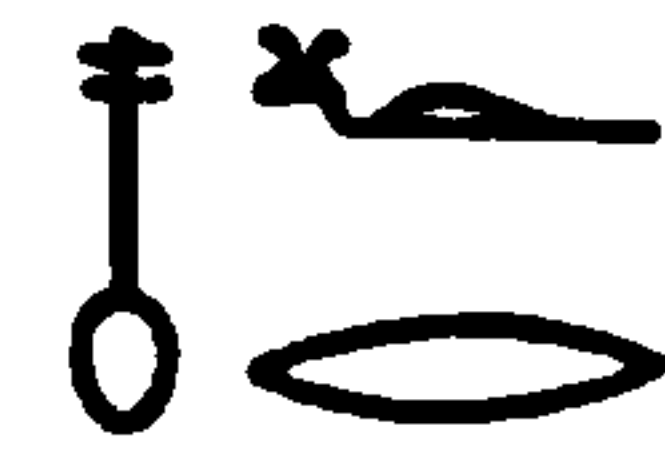
king of

250.



Ṭesert

Ṭeshert



nefer

fair one



χā

diademed



em

with



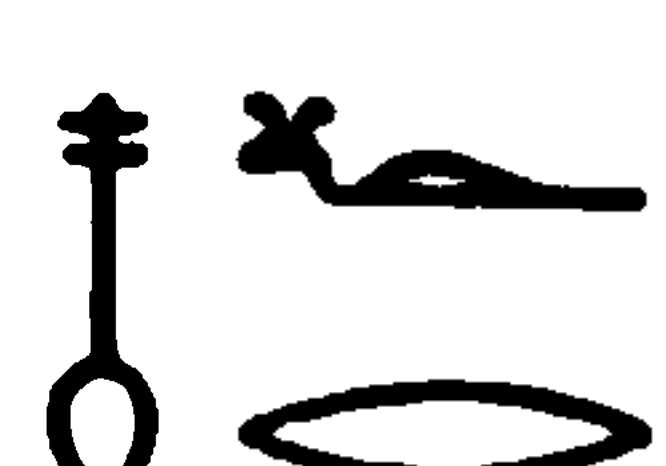
sexet

the crown



suten

king



nefer

good



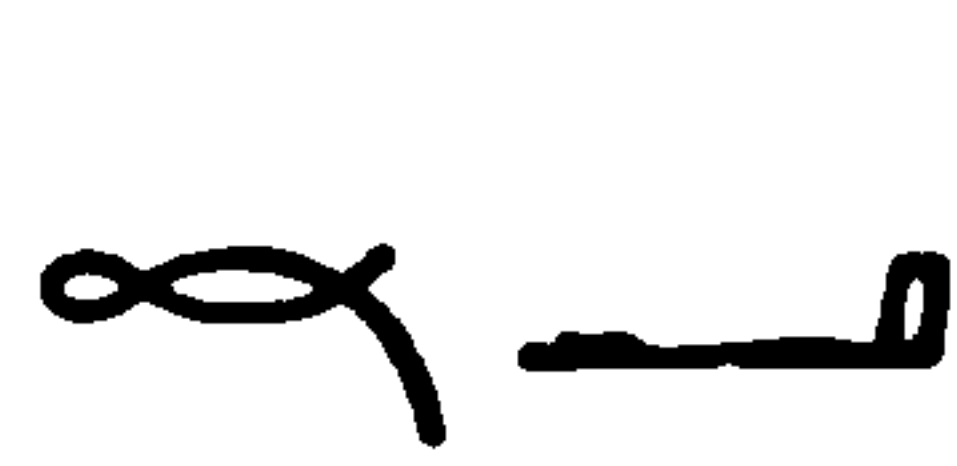
em

in



Amenti

Amenti



mehu

cubits



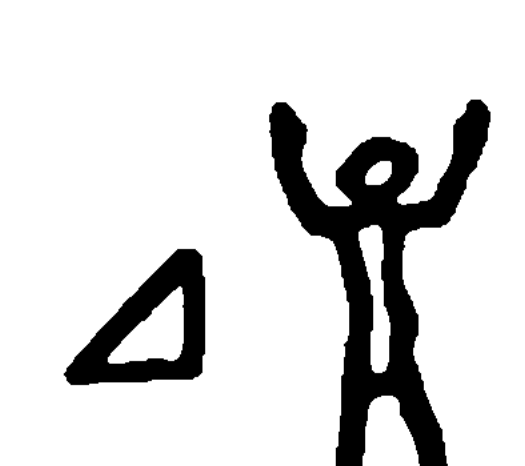
0

one hundred



em

in



qa - k

height thy.



neb

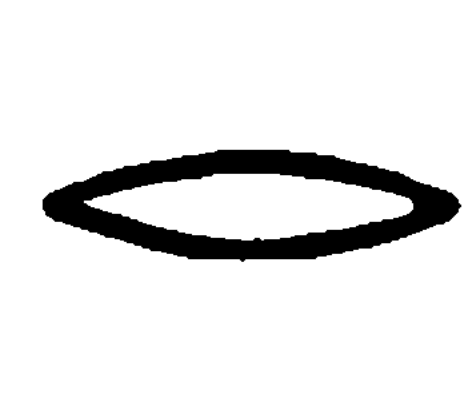
O lord



nepā

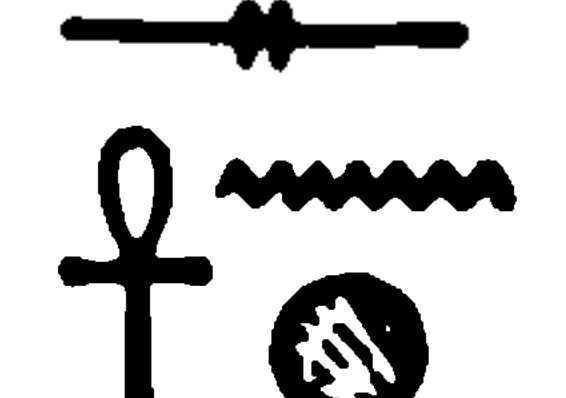
of corn

251.



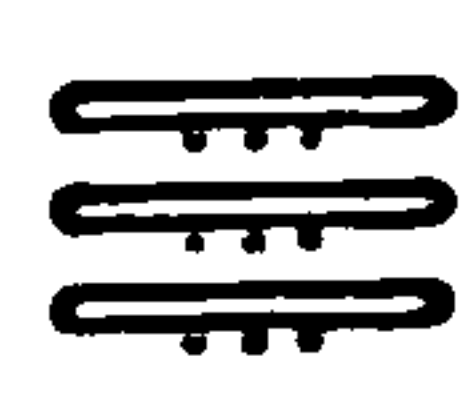
er

for to make



s - ānχ

live



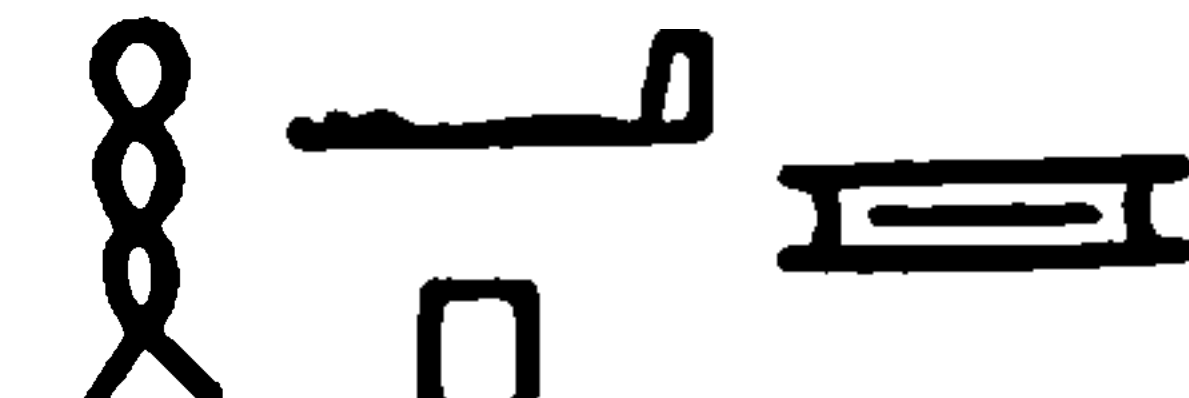
taiu

the earths,



bes

flows forth



Hāpi

the Nile



per

proceeding from



em



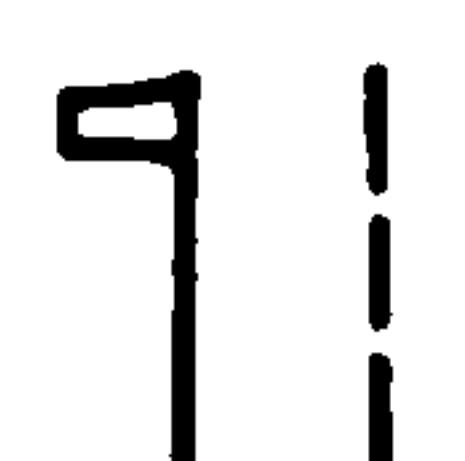
hāu - t

limbs thy.



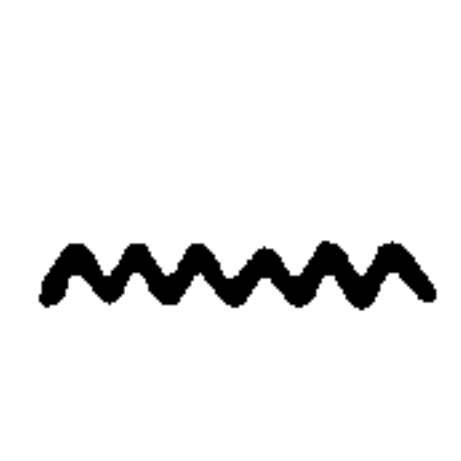
sent

Fear



nutāru

the gods



en



baiu - t

will thy,



séfit - t

fear thy



em

is among



nutārit

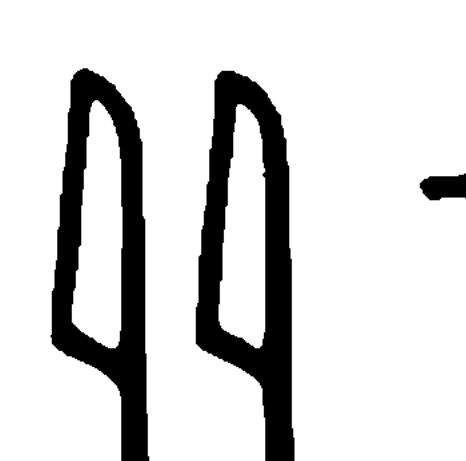
the goddesses

252.



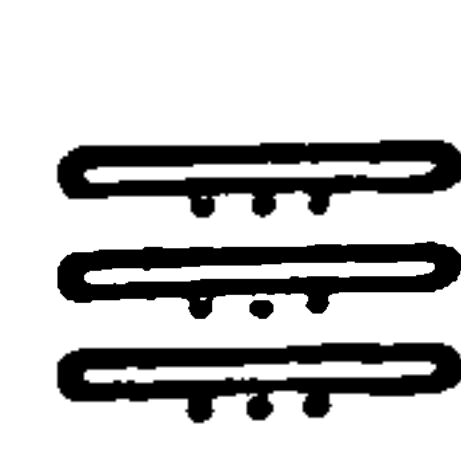
herit

terror of thee [is] in



em

in



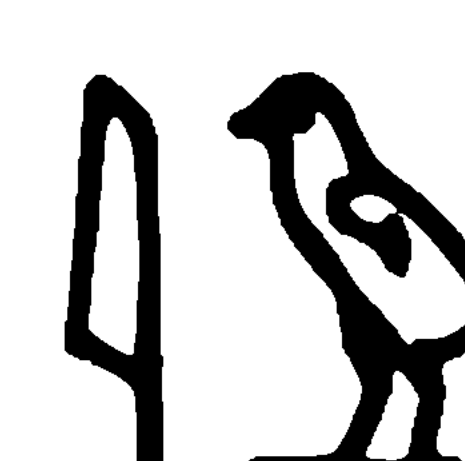
taiu

lands



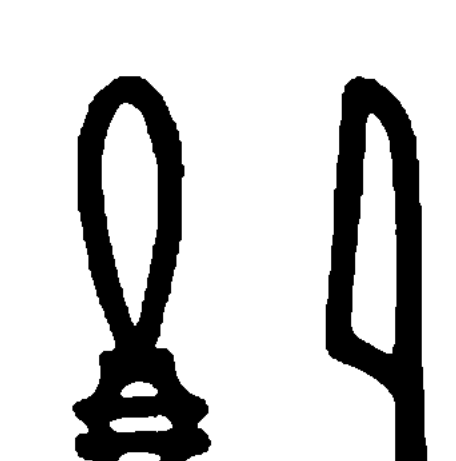
neb

all.



au

Thou art



mā

like



Her

Horus



nutār

divine

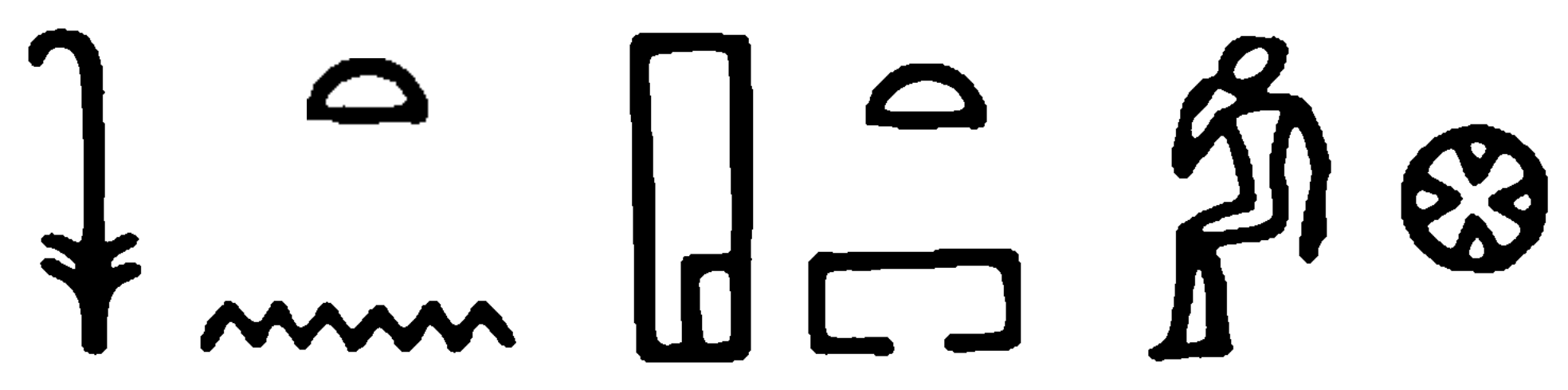
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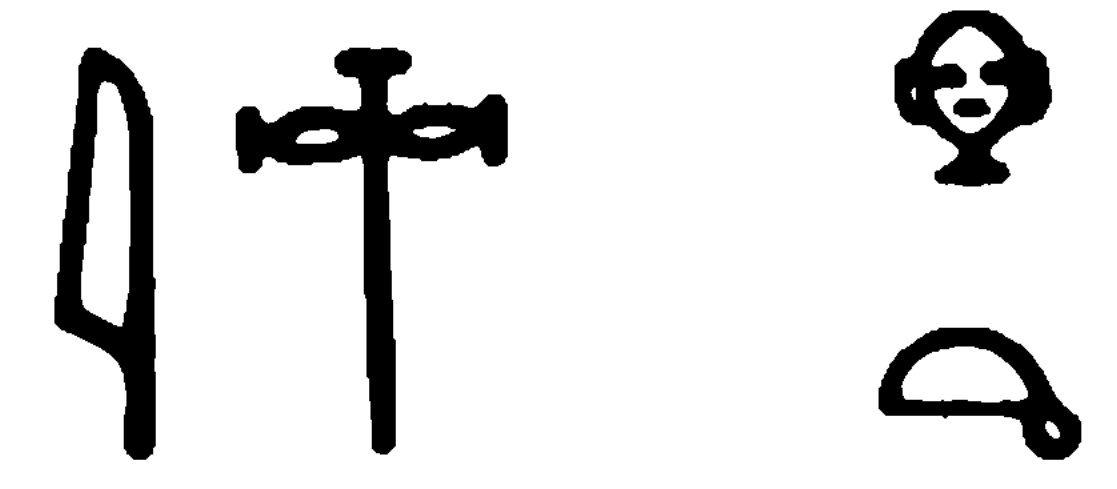
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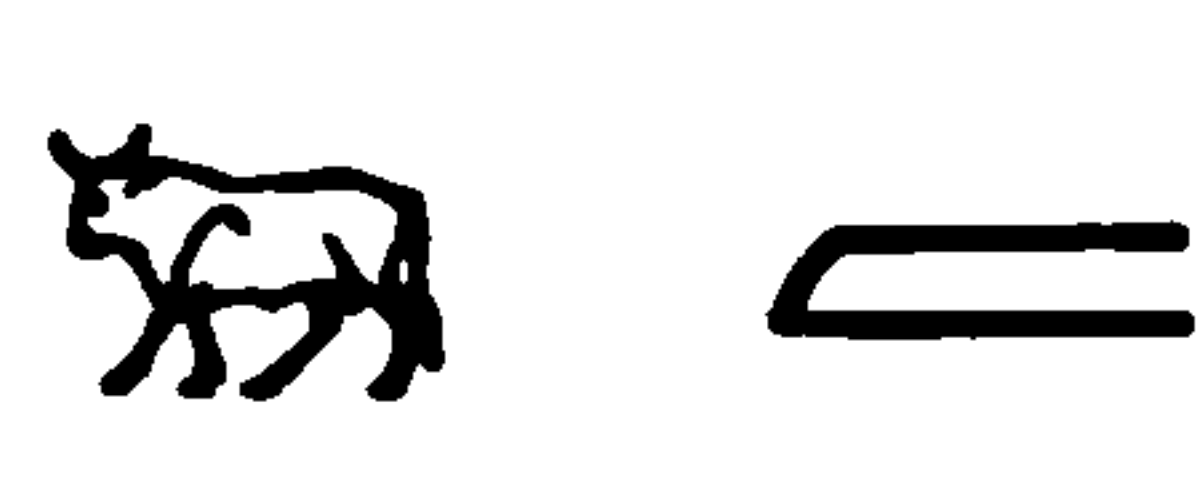
suten - het - se
Suten-het-se.



ānet' hrat
Hail to thee



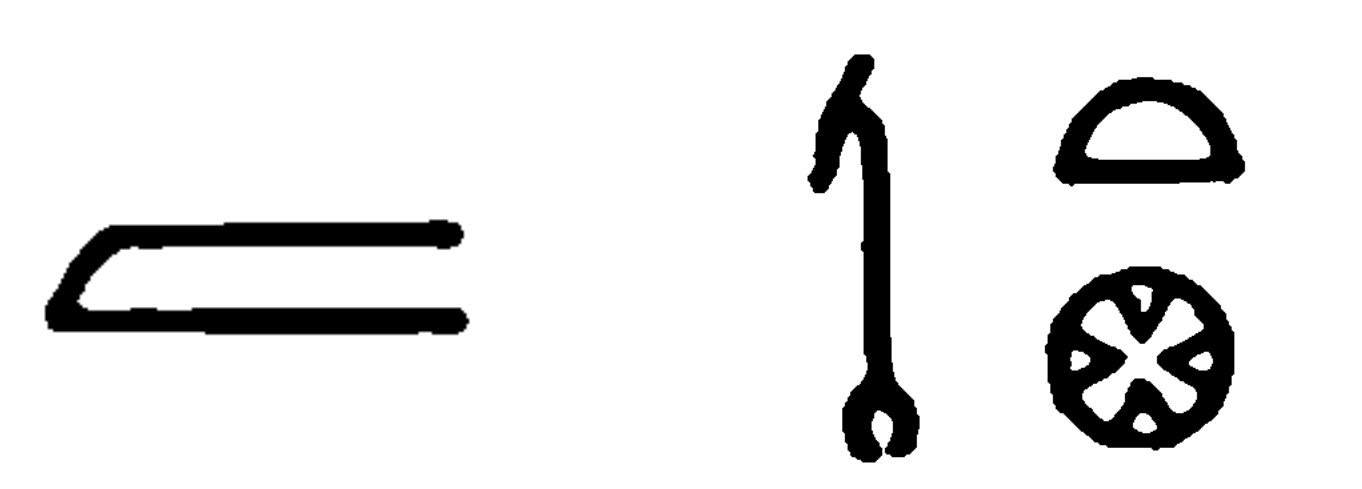
āut em
thou art as



ka em
bull in



Nehat em
Nehat and

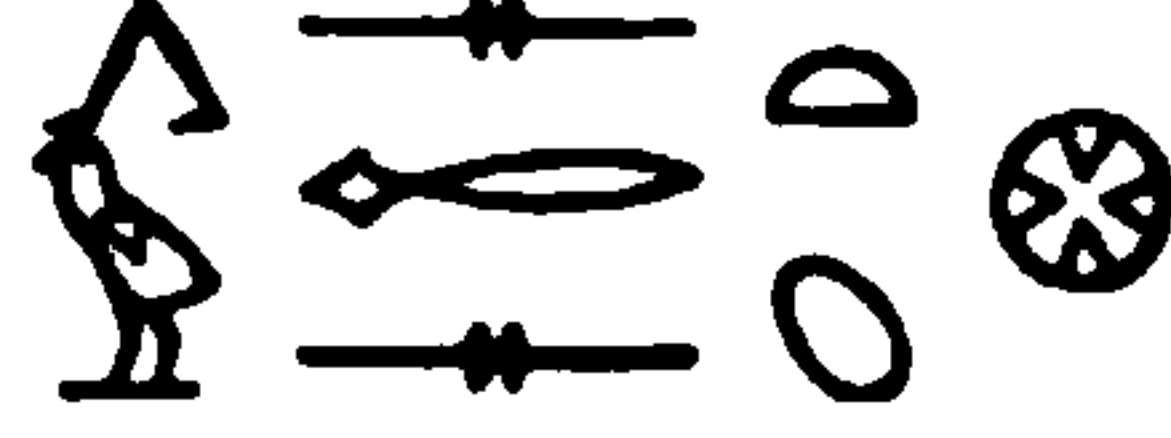


Uast
in Uast

257.



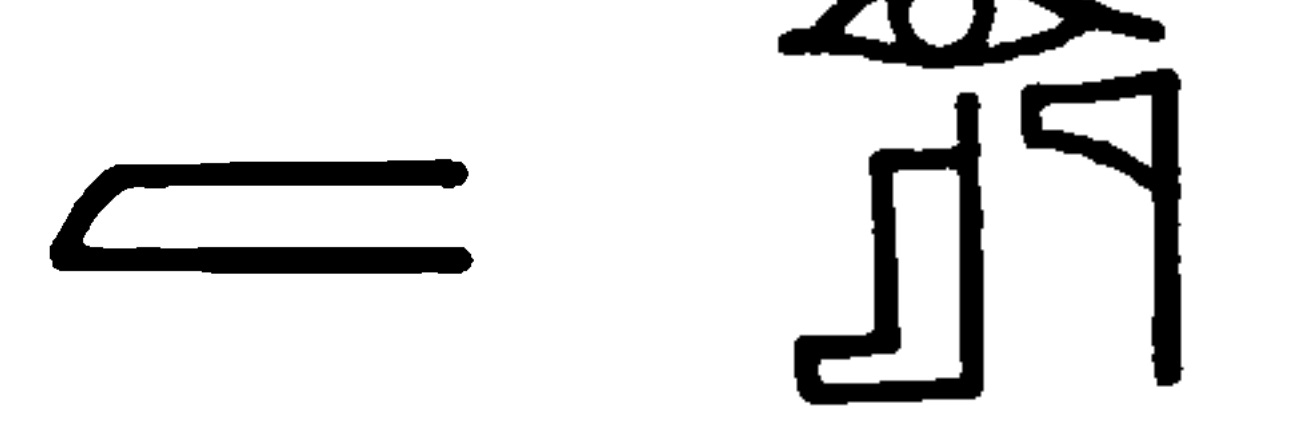
Her en hat em
Horus of silver in



iusāset
Iusāset.



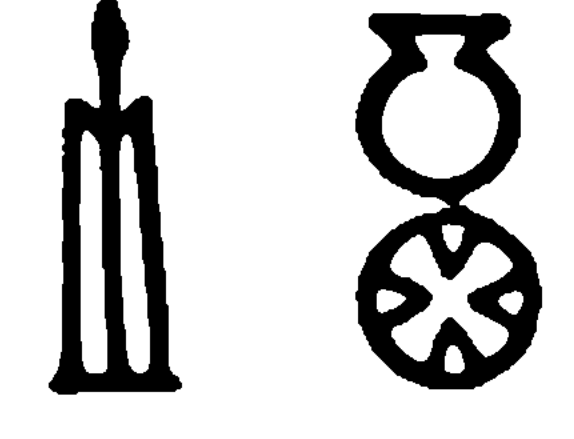
ānet' hra - t āut em
Hail to thee thou art as



Āsār
Osiris



ka em
bull in



Ānnu
Heliopolis

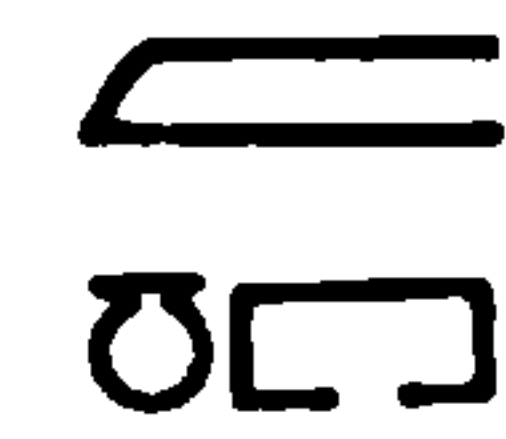


Her
Horus



en smu
of copper gilt

258.



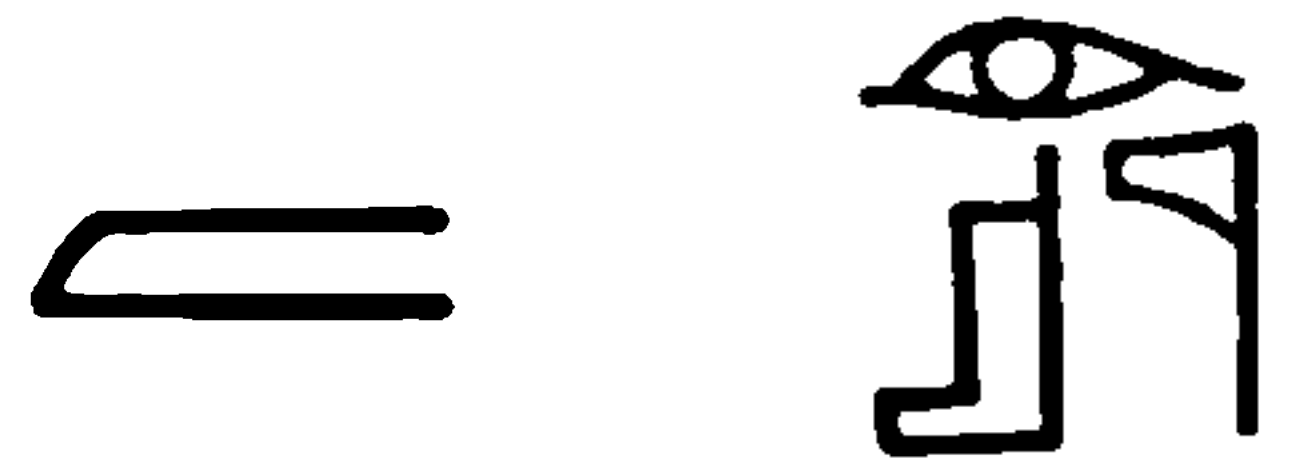
emχennu
within



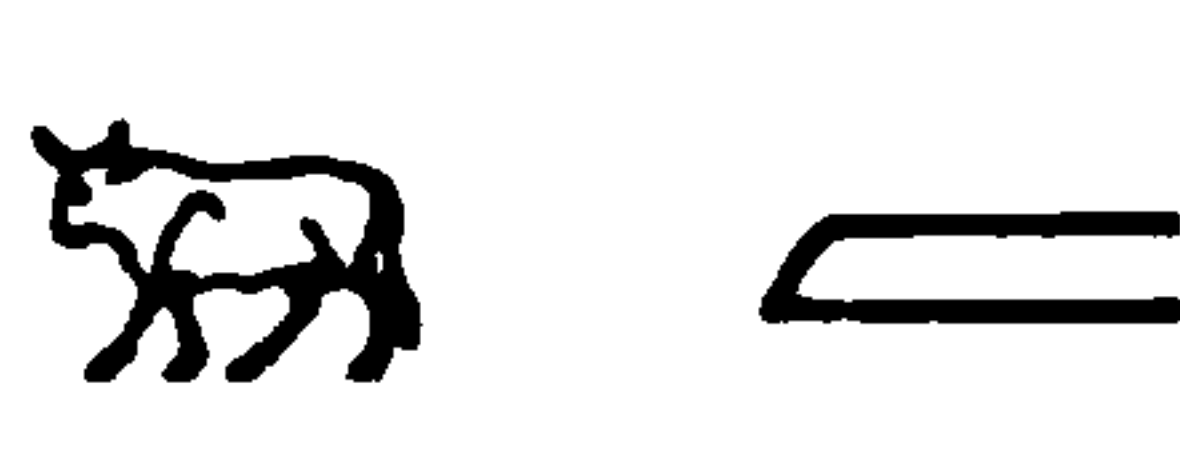
T'eruti
T'eruti.



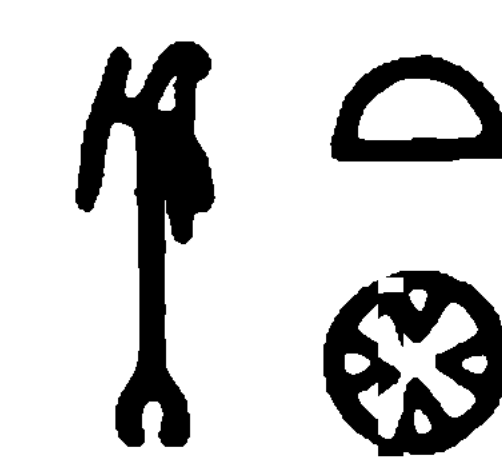
ānet' hra - t āut em
Hail to thee thou art as



Āsār
Osiris



ka em
bull in



Uast
Uast.



Her
Horus



pu
who is



Samti
Samti

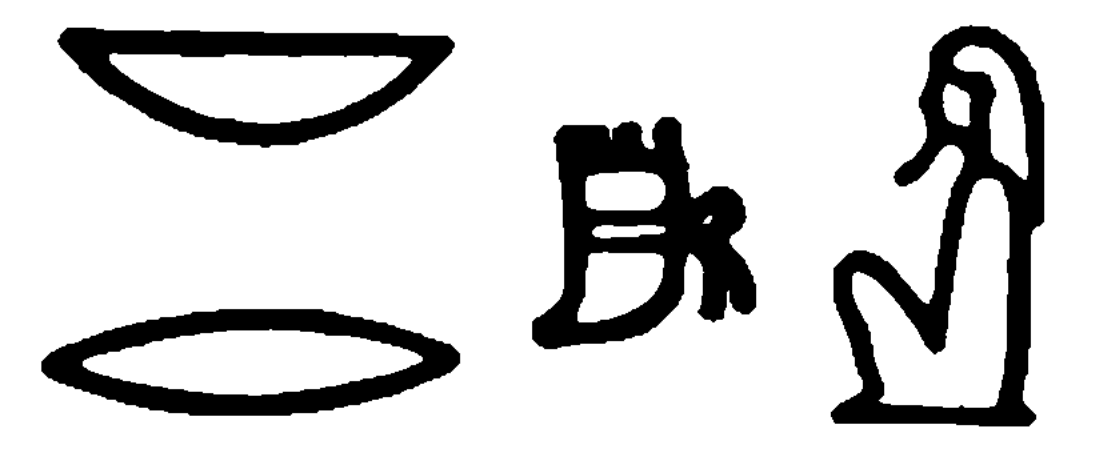


ka next
bull powerful

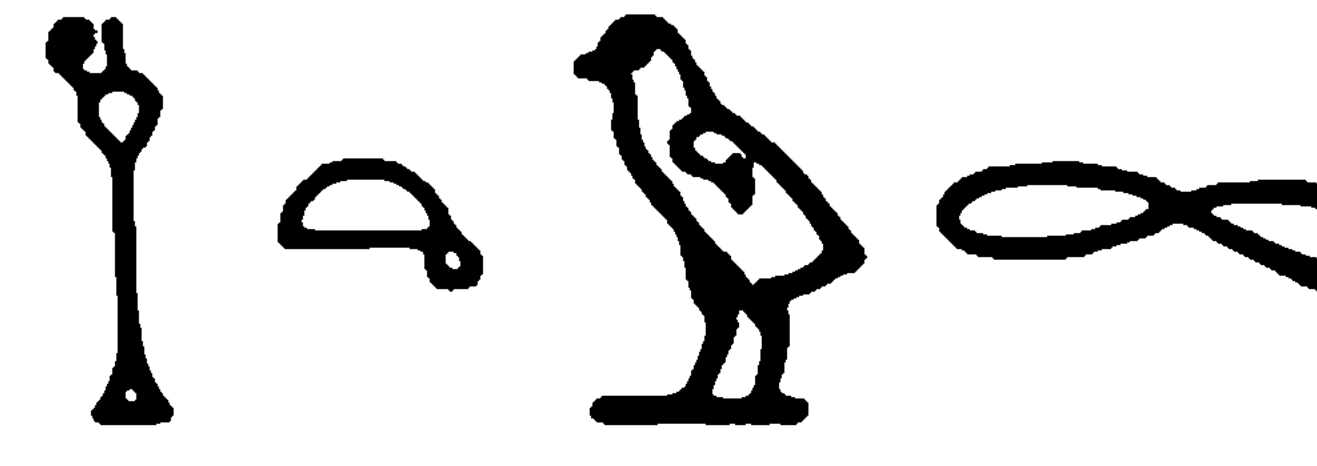


Saḥ - χepes
Saḥ-χepes

259.



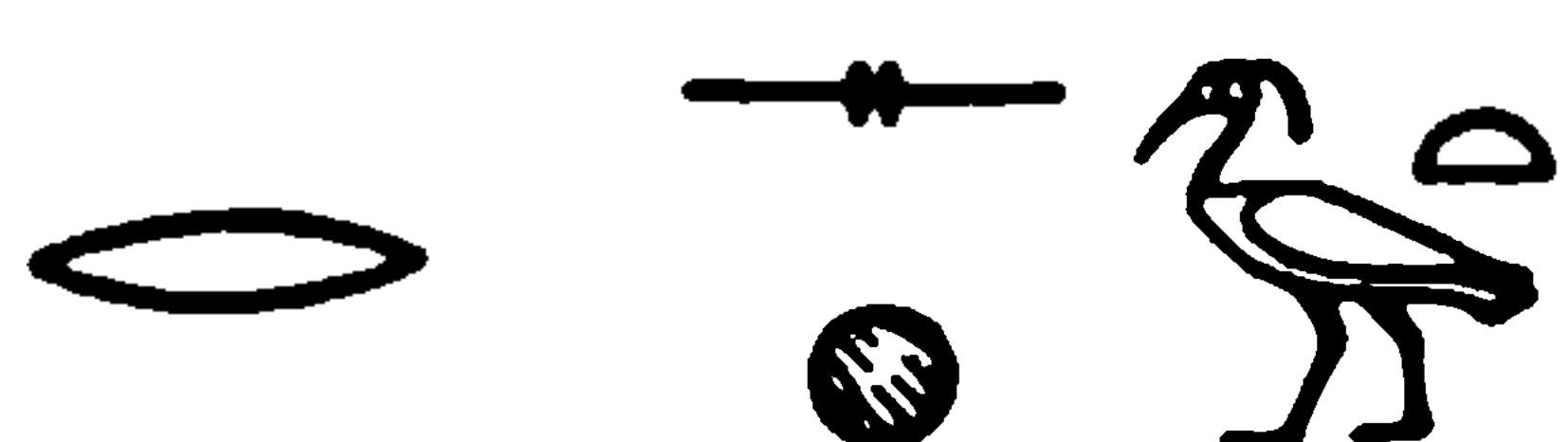
Neb - er - t'ra
Neb-er-t'ru.



uut hen en
Prescribed has the majesty of



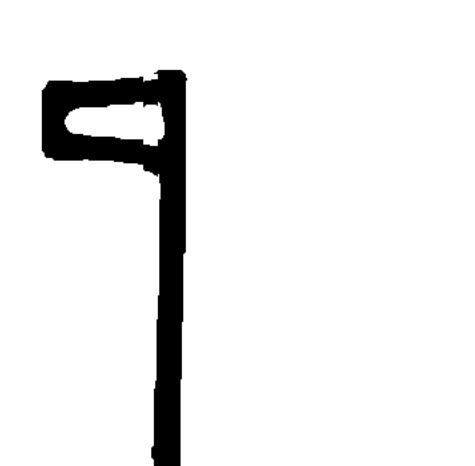
Tahuti
Thoth



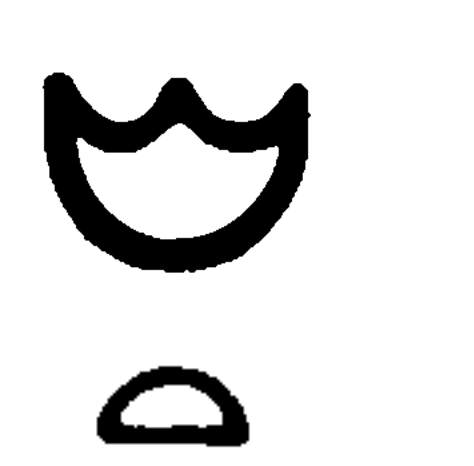
er s - χut
to glorify



Āsār
Osiris



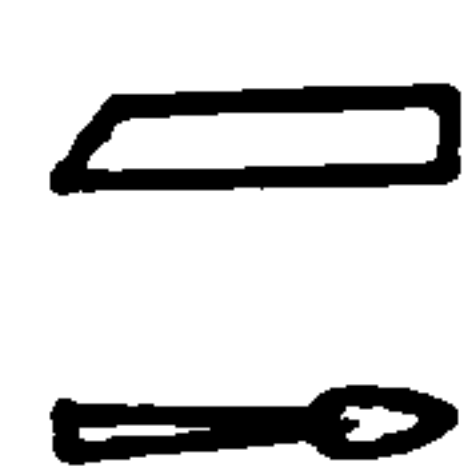
nutār
divine



hemt
spouse



Anḳnesrāneferāb Pi-Mentu
Anḳnesrāneferāb Pi-Mentu



mātxeru
triumphant



Āsār
Osiris



χer mut - f
towards mother his

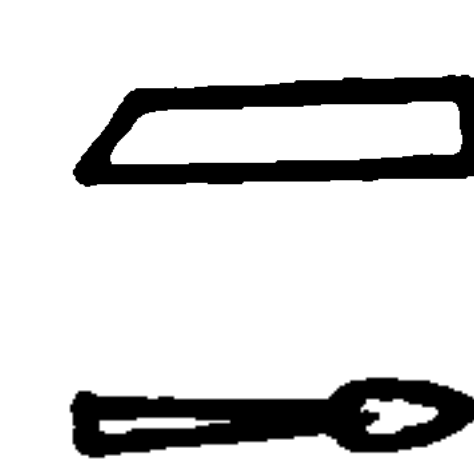
260.



nutār tūat
nutār tūat



Nitāqart Pi-Mentu
Nitocris



mātxeru
triumphant



em
in



Āmenti
Āmenti.

ău nutăr neb em - sa hău - s ău nutărit em sa hă - s ău

Is god every at the side of limbs her. Are goddesses at the side behind her. Is

261.

 ănpu hēr sneb men - s neb ău ăst hnâ sentă - s

Anubis for healing pains her all. Is Isis with sister her

Neb - xat Nit Serket Tefnut Nut mes nutăru Mut

Neb-xat Neith, Serket, Tefnut, Nut [who] brings forth the gods, Mut,

262.

 Sexet Băst Uat'i Sati Hēr sems Tahuti se Ră

Sexet Bast, Uati, Sati, Horus the elder, Thoth son of Ră,

hēr - sa sotepu hēr - s nutăr neb hēr tēhenu nef ta

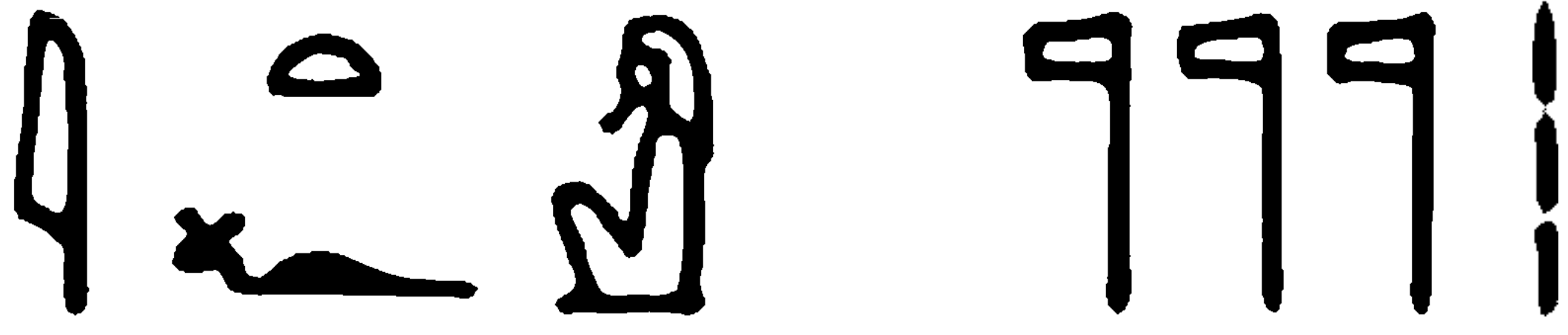
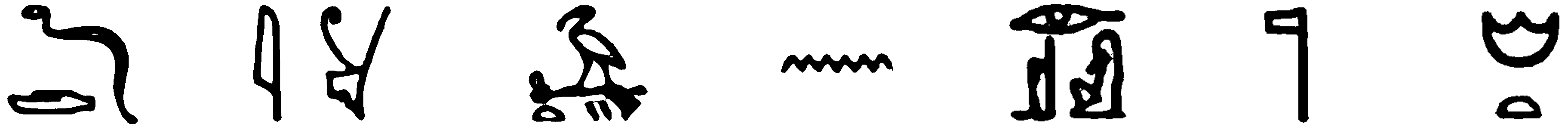
guarding the selections over her. God every [is] for meeting to her to the earth,

sa neb ăm - sen hēr ări unnut - f en nutăr hēmt



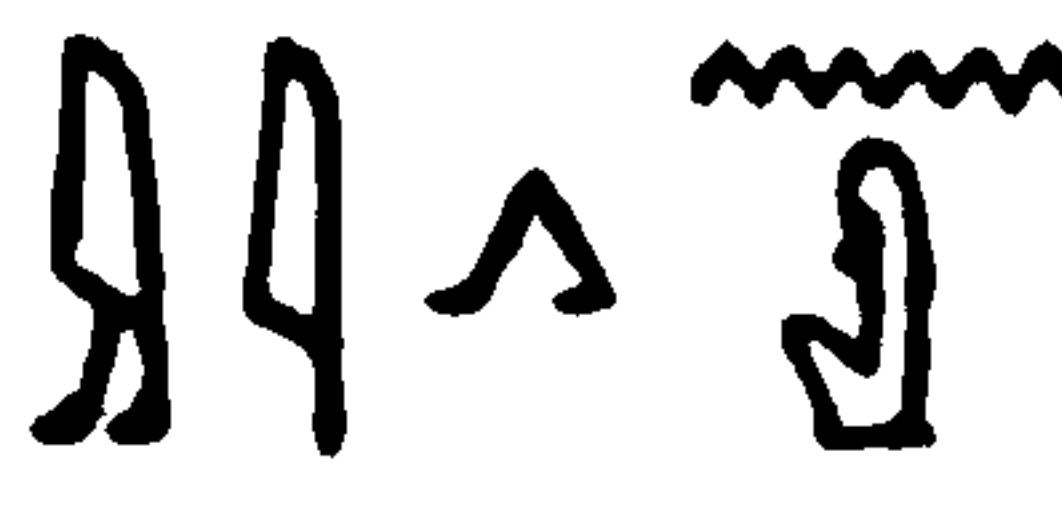
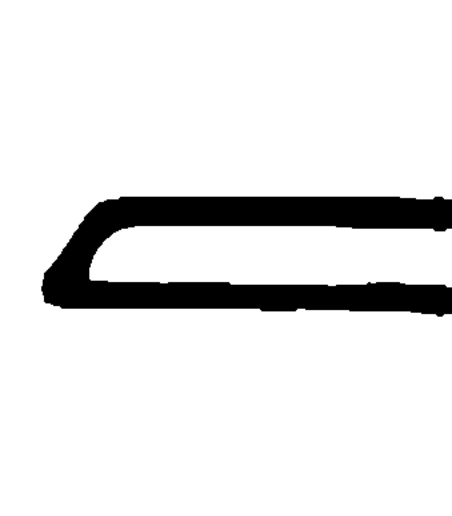
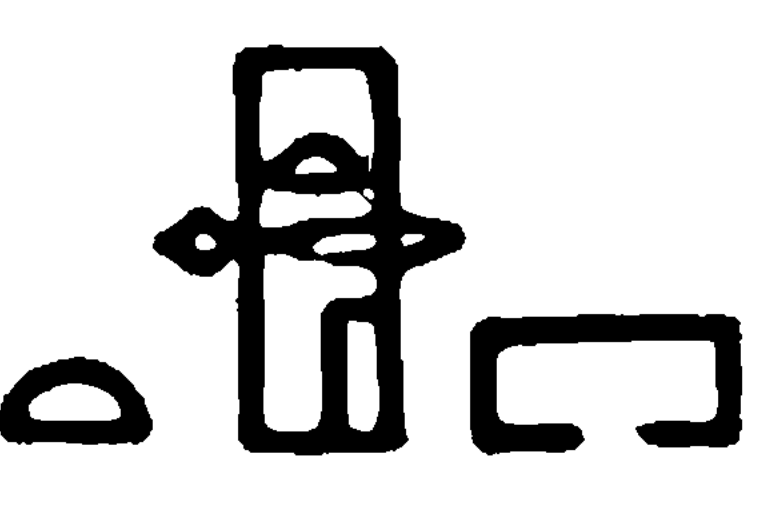
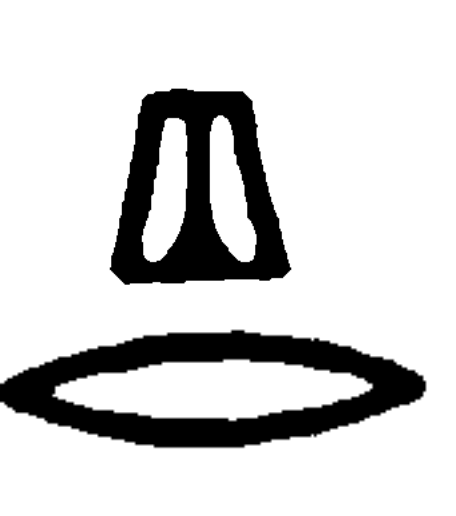

person every in them [is] for making hour his to the divine spouse

măt̄xeru em utu en Ră Tmu



Anḳnesrāneferăb Pi-Mentu triumphant { according to the } command of Ră and Tmu


264.


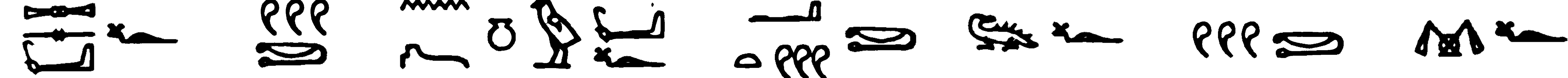
 atf nutāru t'et an Tahuti en Asār nutār hemt
the father of the gods. Said by Thoth to Osiris divine spouse



 matxeru i - nā em het āa xer nutār
Anxnesrāneferāb Pi-Mentu triumphant. Come have I from the palace with the divine


265.




 ut er art sá mā - ket Anpu snēb- f men- t
order to exercise power and virtue. Anubis cureth he illness thy,






 tes- f hāu- t ennu - f ātu - t seqa- f hāu- t temt- f
arranges he limbs thy orders he limbs thy, collects he members thy, gathers he


266.


 qesu- t setu f ent em hetep en Rā
bones thy, provides he what [is] in the cup of Rā


267.


 em šesu uru nutārit sext xentiu Nit t'et
with bandages great and divine woven by the priestesses of Neith. Said by

 an Amset en Asār nutār hemt mātxeru
Amset to Osiris divine spouse Anxnesrāneferāb Pi-Mentu triumphant



HISTORY

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t'eta	Tefnut	Nut	t'eṭ-sen	em	sep	uā	Āsār	nutār	hemt
<i>for ever.</i>	<i>Tefnut,</i>	<i>Nut</i>	<i>say they</i>	<i>at</i>	<i>time</i>	<i>one</i>	<i>O Osiris</i>	<i>divine</i>	<i>spouse</i>

							272.			
<i>Ānxnesrāneferāb Pi-Mentu</i>	<i>mātχeru</i>	<i>sep</i>	<i>II</i>	<i>nuk</i>	<i>Tefnut</i>	<i>Āsār</i>		<i>sep</i>	<i>II</i>	<i>nuk</i>
<i>triumphant</i>	<i>twice</i>	<i>I am</i>	<i>Tefnut</i>	<i>O Osiris</i>		<i>twice.</i>	<i>I am</i>			

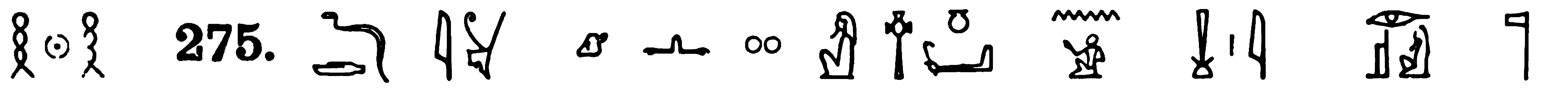
Nut	peś	- nuā	her-t	nuk	mut-t	mes	net	en	em						
<i>Nut</i>	<i>extend</i>	<i>I</i>	<i>myself</i>	<i>over</i>	<i>thee.</i>	<i>I am</i>	<i>mother</i>	<i>thy</i>	<i>who</i>	<i>has</i>	<i>brought</i>	<i>forth</i>	<i>thee</i>	<i>as</i>	<i>a</i>


							273.		
nutār	āut-em	nebt	tememmu	t'eta	Sexet	Bast			
<i>divinity.</i>	<i>Thou art</i>	<i>as</i>	<i>mistress of</i>	<i>mortals</i>	<i>for ever.</i>	<i>Sexet and Bast</i>			

t'eṭ-sen	em	rerem	Āsār	nutār	hemt		<i>Ānxnesrāneferāb Pi-Mentu</i>
<i>say</i>	<i>they</i>	<i>weeping</i>	<i>O Osiris</i>	<i>divine</i>	<i>spouse</i>		


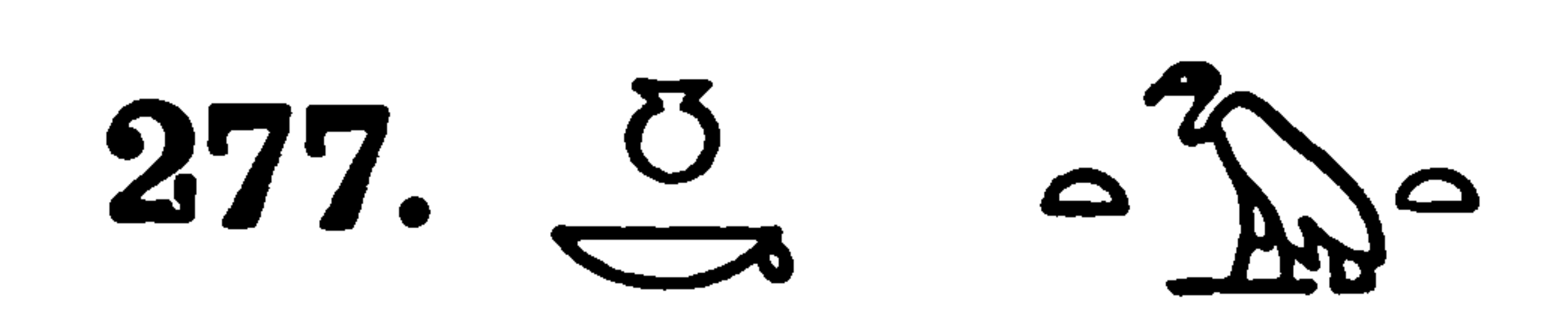
mātχeru	sep	II	nuk	Sexet	Bast	274.	ān	āut	st'er-t	ker-t
<i>triumphant</i>	<i>twice</i>	<i>I am</i>	<i>Sexet and Bast.</i>				<i>Art thou</i>	<i>lying</i>	<i>silent?</i>	

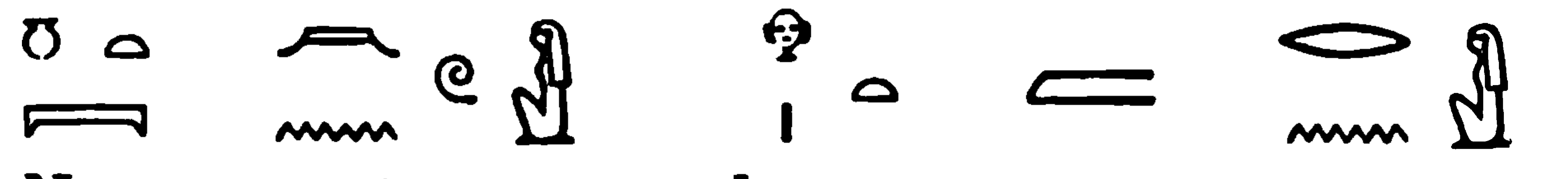
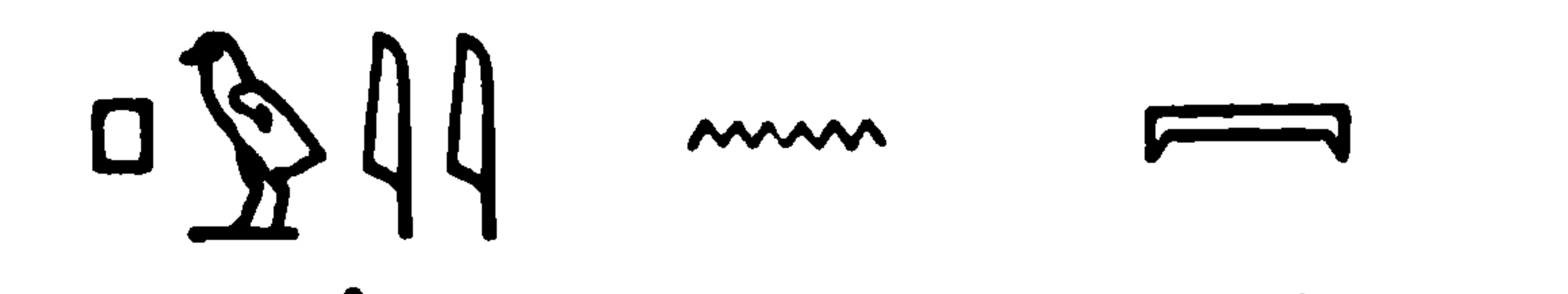
sekanen-t	em	hetep	ent	Rā	ān	śu	set-s	ret	er					
<i>provided</i>	<i>art</i>	<i>thou</i>	<i>with</i>	<i>the</i>	<i>cup</i>	<i>of</i>	<i>Rā,</i>	<i>not</i>	<i>deprived</i>	<i>smell</i>	<i>her</i>	<i>for</i>	<i>thee</i>	<i>for</i>

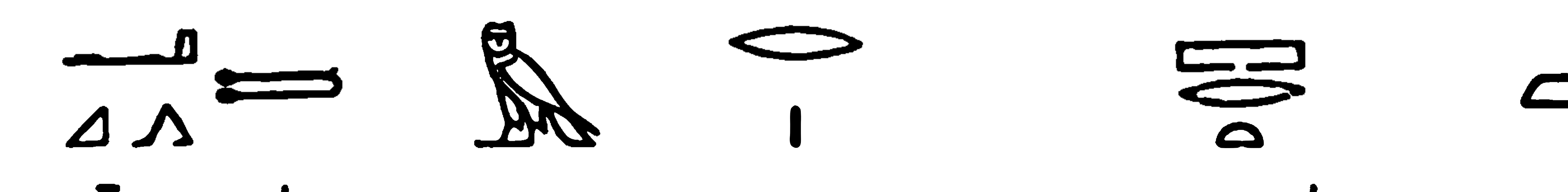
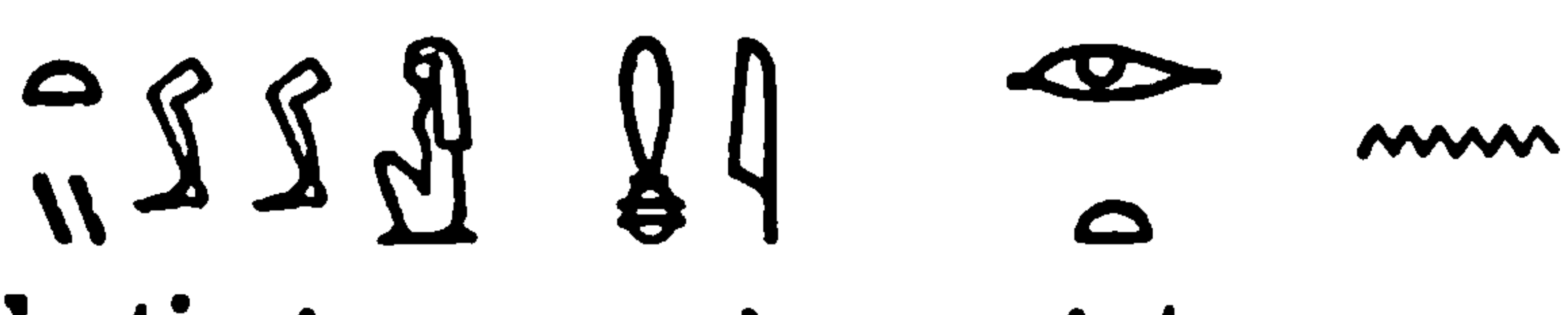

275. heh t'et an xent - an - ma net' - nā sen - ā Āsār nutār
 ever. Said by xent - an - ma, Avenged have I brother my Osiris divine


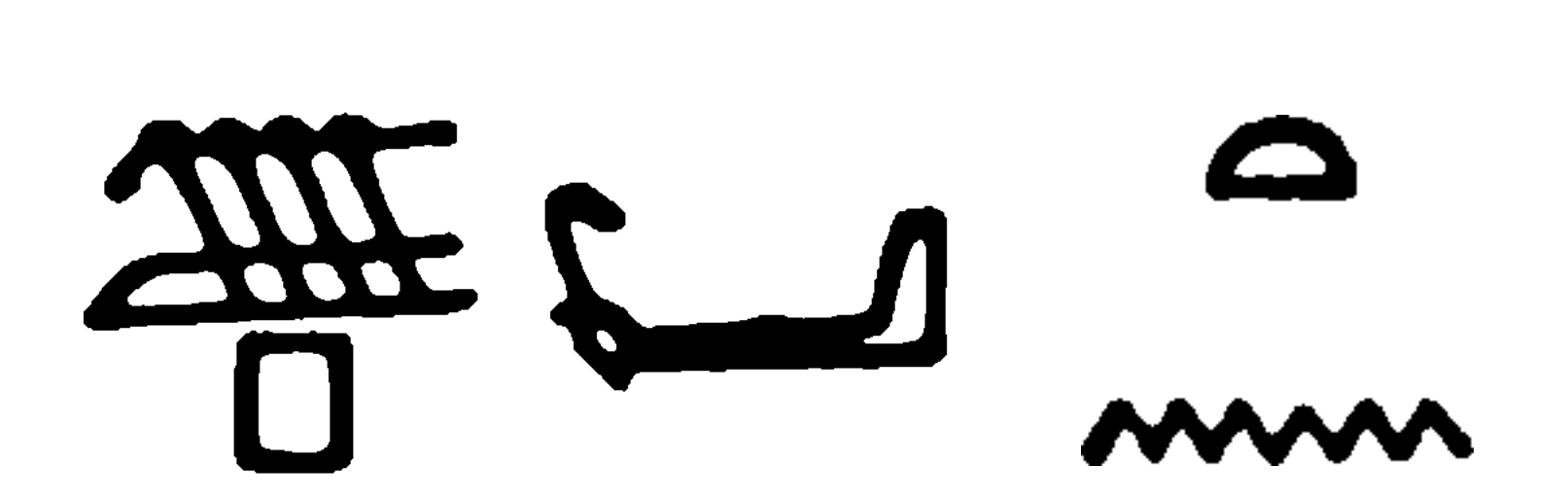
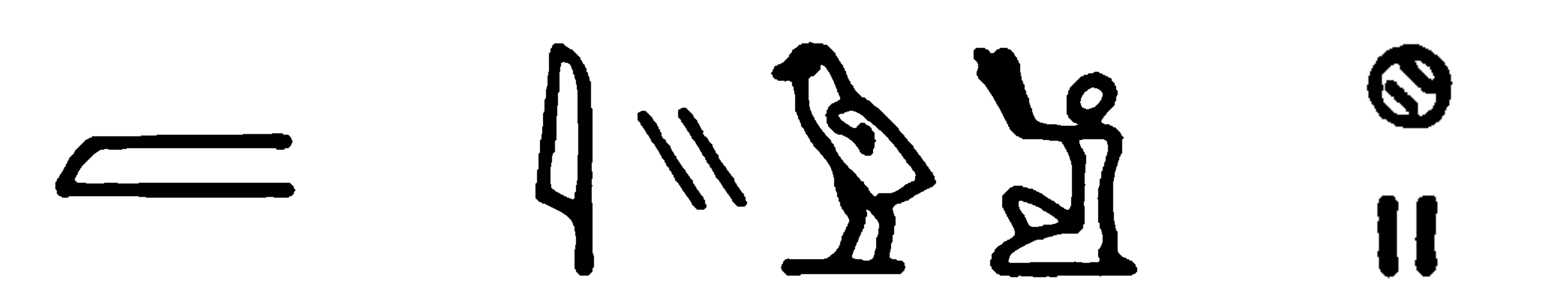

 hemt mātxeru mā āri - res ertā - nā
 spouse Anxnesrāneferāb Pi-Mentu triumphant from what [is] done to her. placed have I.

ABOVE THE FIGURE OF NUT ON THE INSIDE OF THE COVER.

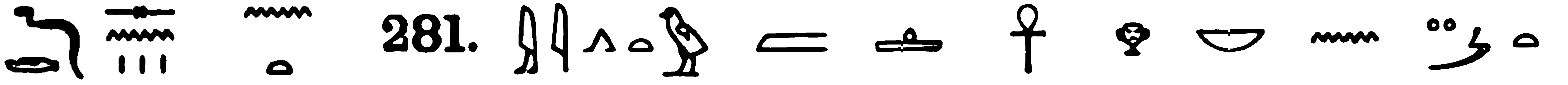
276.  Hi Āsār nutār hemt
 Hail Osiris divine spouse Anxnesrāneferāb
277.  nuk mut - t
 I am mother thy

 Nut peṭ - nuā her - t em ren - ā
 Nut stretching over thee in name my
278.  pui en pet
 this of heaven [pet]

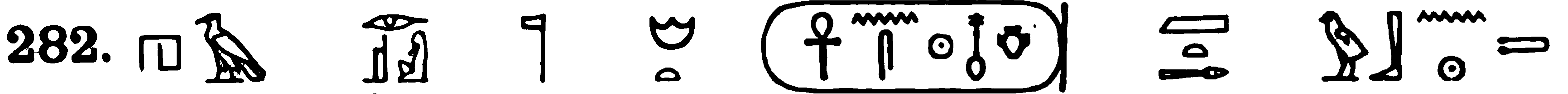
 āq - t em re per - t em
 interest thou by the mouth, goeth forth thou from
 āheti - ā mā ārt en
 thighs my as does

 Rā hru neb
 Rā day every.
279.  sešep net
 Receive thee the people of Amenti
 em āiu sep II
 with salutations bis.

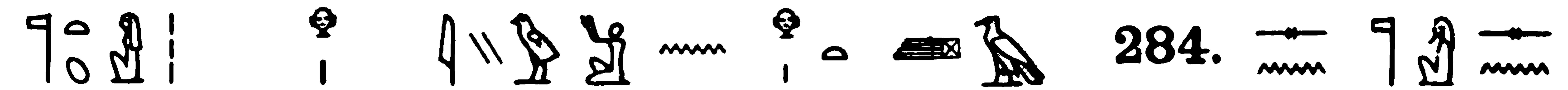
 āri - net baiu Ābti nini mā s -
 Do to thee the spirits of the East respectful homage as the
280.  hat' ur
 "Lamp lighter great"

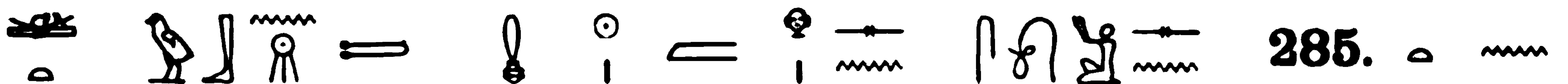
281. 
 t'et - sen net i - tu em hotep anḳ her neb eu ma - t
say they to thee O coming with peace lives everybody in seeing thee.


BENEATH THE FIGURE OF NUT ON THE INSIDE OF THE COVER.


282. 
 Ha Āsār nutār hemt Anḳnesrāneferāb mātyeru uben - t
Hail Osiris divine spouse Anḳnesrāneferāb triumphant. Risest thou

283. 
 mā Rā en pet nutār net her s - ḫut ka - t nutāru
like the Sun of heaven. God every [is] for glorifying ka - thy. The gods

284. 
 nutārit her aiu en hra - t sa sen nutār - sen
and goddesses [are] for saluting face thy, recognise they god their

285. 
 ām - t uben - t mā Rā em her - sen suā - sen - t en
in thee. Risest thou like the Sun upon face their. Adore they thee as


 mā neb nutāru mer - t mā nutār tūat ān qam en pest - t
the lord of the gods beloved as the divine morning star not ending [is] shining thy.

286. 
 hra nebu neḥt - sen ma - t heken - sen ma - sen
faces all rejoice they seeing thee, hail they [when] see they

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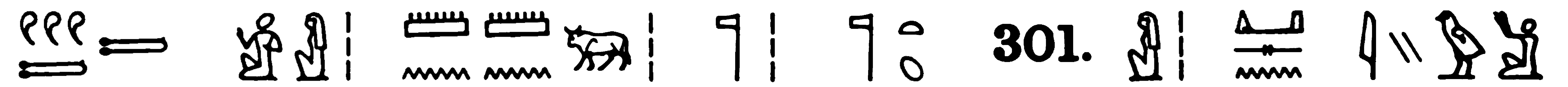
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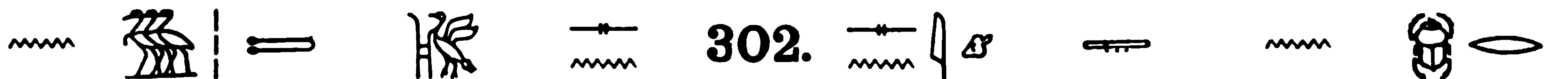
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298. ret nutāru mātiaru rešā - sen em nepā χep -
mankind and gods likewise! Rejoice they in corn grains produced

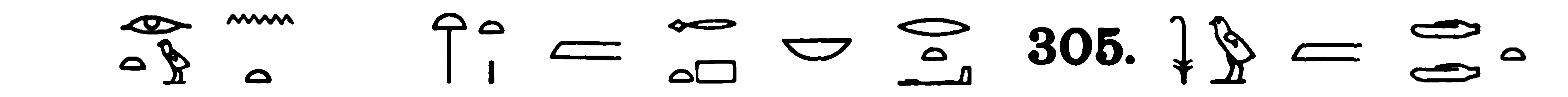
299. 
 er am - t teftef - sen em nepā per em
by thee, rejoice they with the corn grains coming forth from

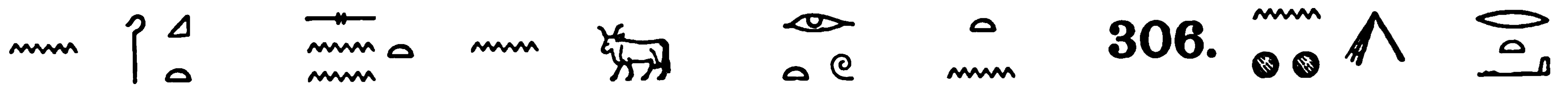

301. hāu - t ret menmenu nutāru nutārit ta sen āiu
limbs thy, mankind, cattle. gods and goddesses give they salutations

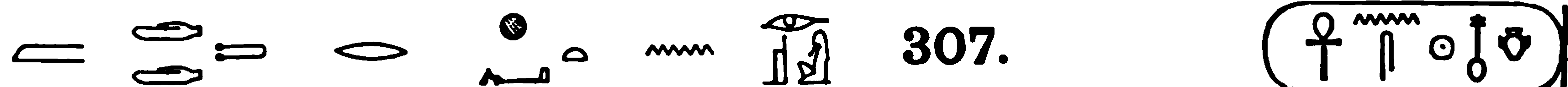

302. en baiu - t ten sen - senā ta en χeper
to will thy. How great [is] the smelling of the earth in [what] arises



303. em hāu - t ānχ ān rextu - f āri net Tahuti
from limbs thy living! Not known [is] it [what] has done to thee Thoth,

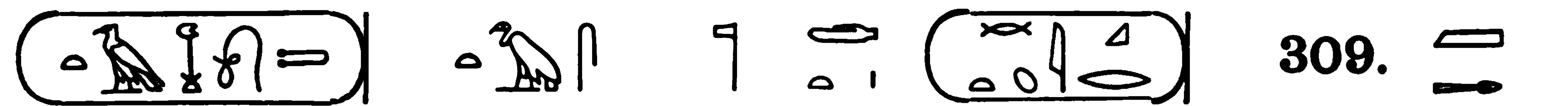

304. sa - t tešer ertā nef su em χer - nutār ha - t
talisman thy red hath placed he it in the nether world behind thee.

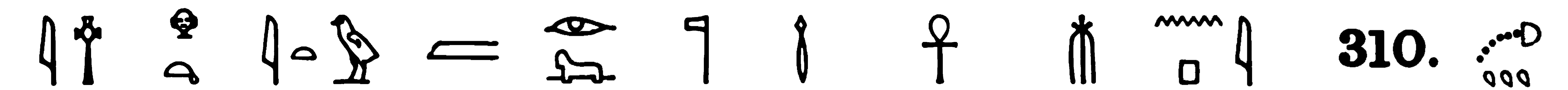

305. āritu - net χebit em āat neb ertā su em teṭ - t
There is made for thee a shade of stone every, placed are in hands thy



306.
 en heqt senen - t en ka áritu net nexex ertā
whip thy and image thy of a cow. There is made for thee the whip placed

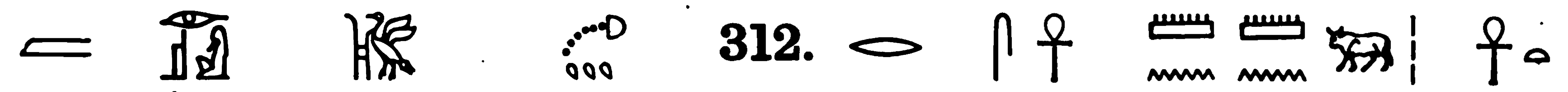

307.
 em tet - t er xu - t en Ásār
in hands thy for protection thy of Osiris the divine spouse Anḳnesrāneferāb

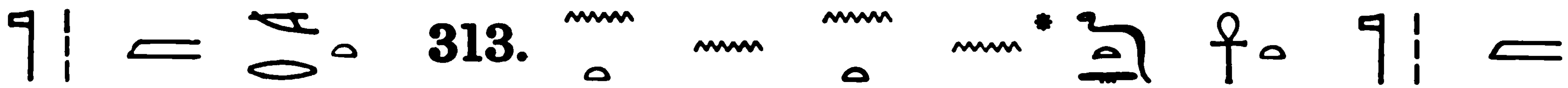

308.
 māḫeru árt en suten ḥemt ur - t ḥetep en ḥen - f
triumphant, daughter of the royal spouse, the great one the first of majesty his


309.
 mut - s nutār tūat Nitáger
Taxauāt, mother her nutar tūat Nitocris triumphant.


310.
 ánet' ḥra - t áut em Ásār nutār āa ānḫ mes nepā
Hail to thee thou art like Osiris god great living, {giving birth to} corn grains,

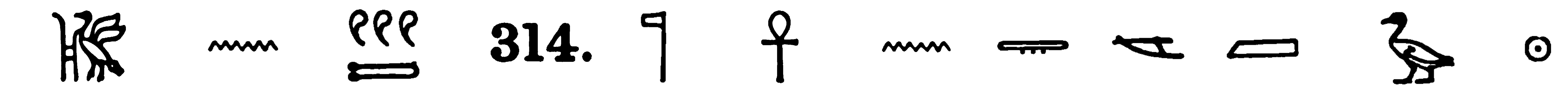

311.
 ári bak nebu ḫeper em ḥāu - t ánet' ḥra - t áu
making labours all which become from limbs thy. Hail to thee thou art


312.
 em Ásār ten nepa er s - ānḫ menmenu ānḫtu
like Osiris. {How many [are]} the grains for giving life to the cattle, live


313.

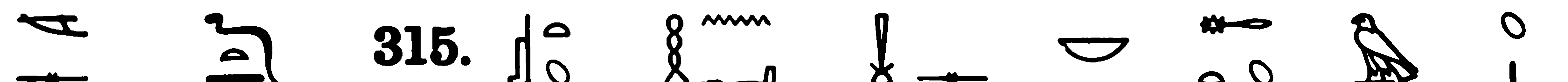
 natāru em mert-t ent en ent en t'et ānχtu nutāru em

the gods at will thy which [is] for, which [is] for ever, live the gods upon


314.


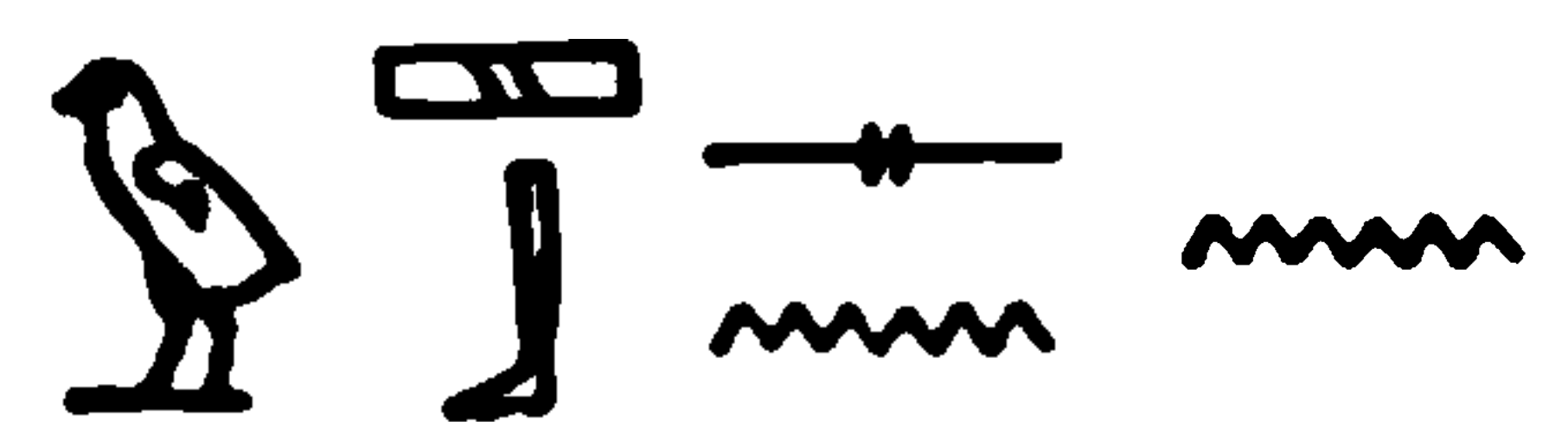
 ten en hāu-t nutār ānχ en ta mer māt se Rā

what numbers of limbs thy! god living of the land loving law, son of Rā


315.

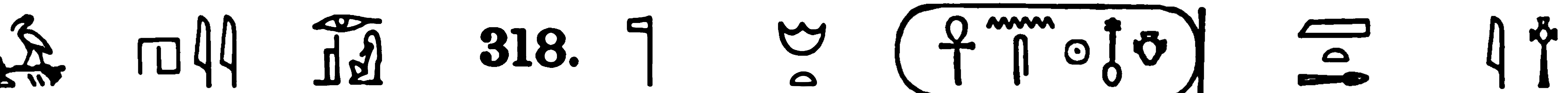
 mer-s t'et Āst hnā sen-s Neb-χat Her se

loving her for ever. Isis together with sister her Neb-χat, and Horus son of

316.

317.


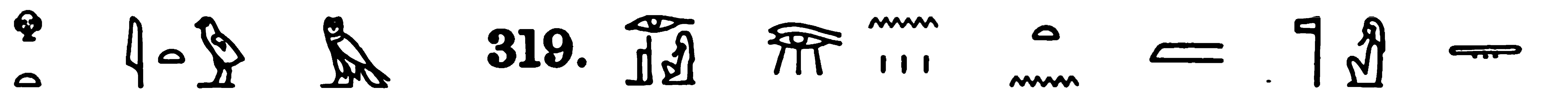
 Āsār nutāru āpen t'et-sen em sep uā useb-sen en

Osiris gods these say that at time one, and answers them


318.


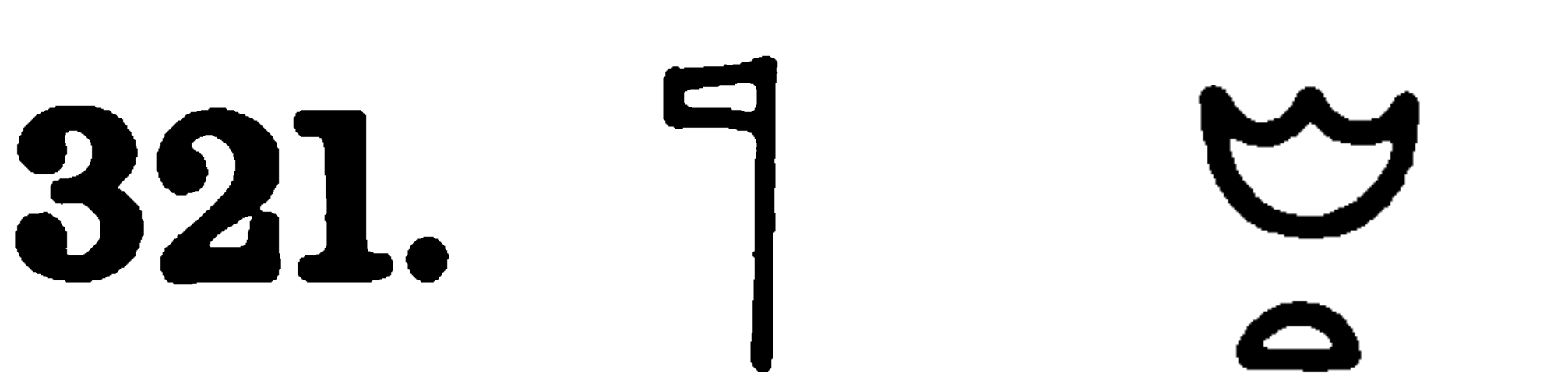
 Thuthi Hi Āsār nutār hēmt AnḲnesrāneferāb mātxeru ānet'

Thoth. Hail Osiris divine spouse AnḲnesrāneferāb triumphant. Hail


319.

 hra-t āut em Āsār rem-en net em nutār ta

to thee thou art like Osiris weep we for thee as a god of the land,


320.


 suten taiu t'et-sen rim-sen Āsār nutār hēmt

king of the lands say they, weep they Osiris divine spouse

*  ent en, is repeated, apparently by accident.



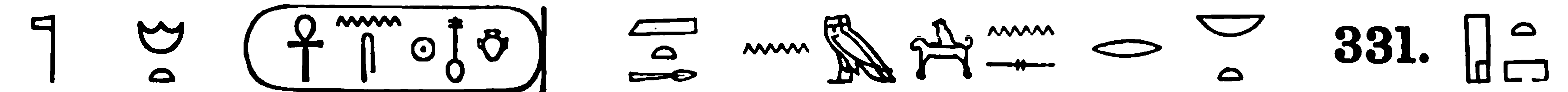
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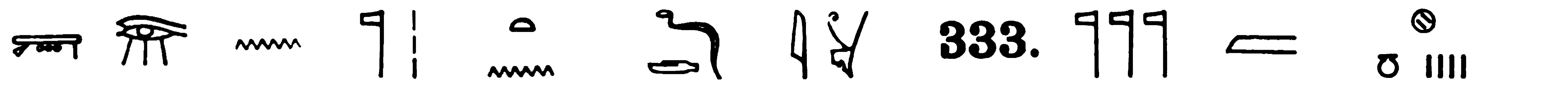
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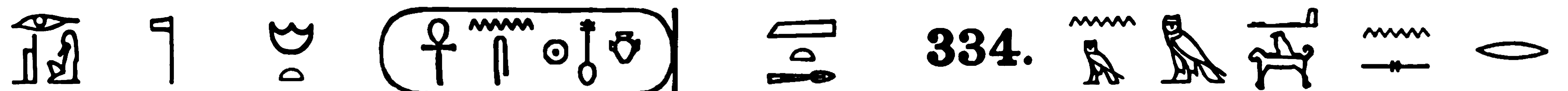
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331. nutār hemt mātxeru nemmā - nes er Nebt het
divine spouse AnḲnesrāneferāb triumphant, rests she upon Nephthys,


332. Amenti pu ren - s an rex - s ret neb enti em
Amenti is name her. Let not know it people all who are upon



333. ta rem en nutāru net t'et an nutāru em sep IV
earth weep gods for thee. Said by the gods on occasion fourth



334. Asār nutār hemt mātxeru nemmā nes er
Osiris divine spouse AnḲnesrāneferāb triumphant. Lies she, in


335. ki ta Abtu pu ren - s an rextu - s nutarit
another land Abydos is name its, not known is she, the goddesses


336. rerem - sen ur sep II
weep they greatly.


ON THE SIDE, AT RIGHT ANGLES TO THE FIGURE OF NUT INSIDE THE COVER.


335. t'et - sen en Asār nutār hemt mātxeru
Say they Osiris divine spouse AnḲnesrāneferāb triumphant,


nemmā

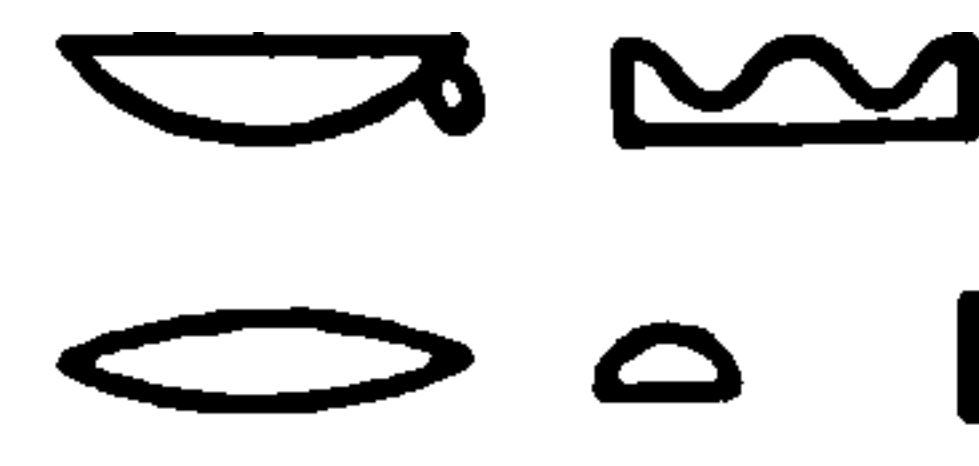
lies


336.




nes
she



er
upon



Kert
Kert,


Rustat
Rustat

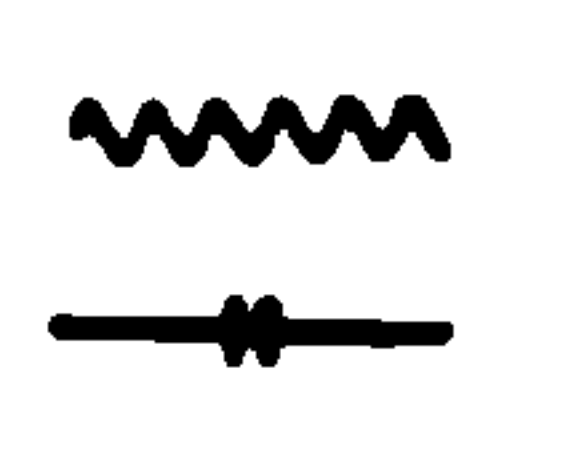

ren - s
is name its.


337.



au
Let not



rextu - s
know it



heqt
who rules


nes
over it



am
there

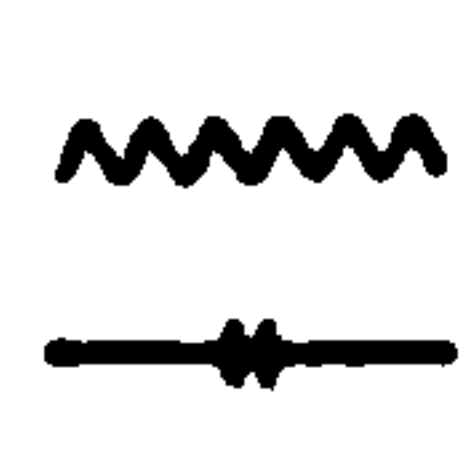

em
upon


ta
earth.


an
Let not


338.


rextu
be known



nes
it


em
in

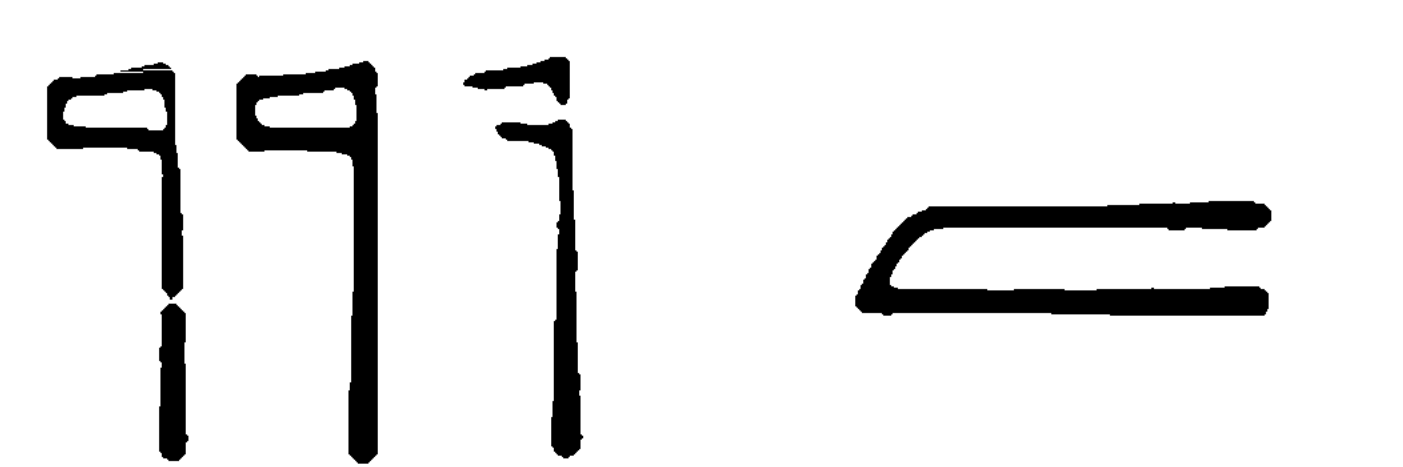

ast
place



seta
secret.

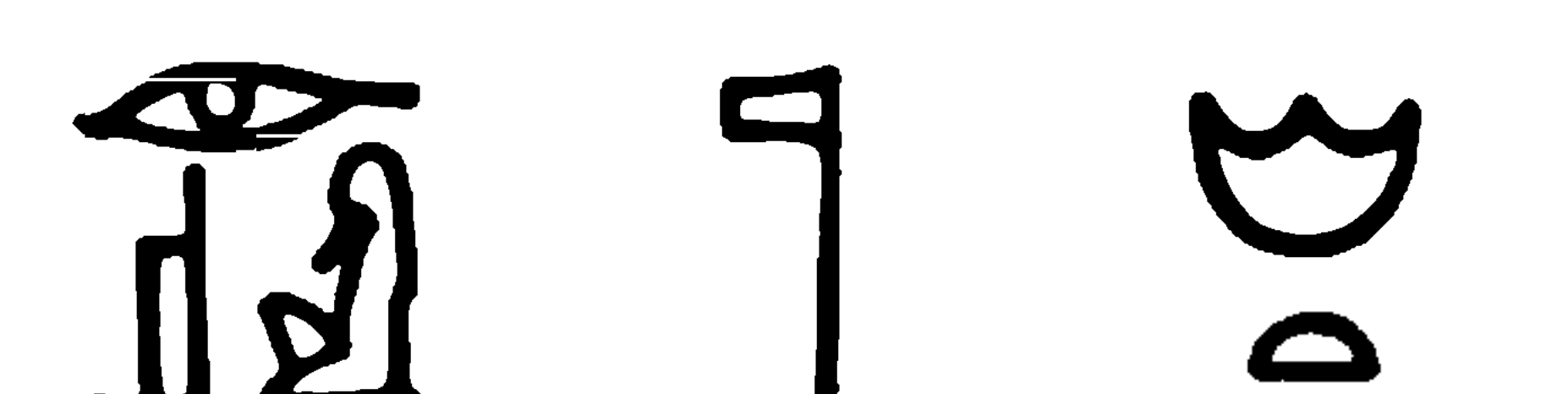

t'et
Said by the



an
gods


339.



nutaru em
in

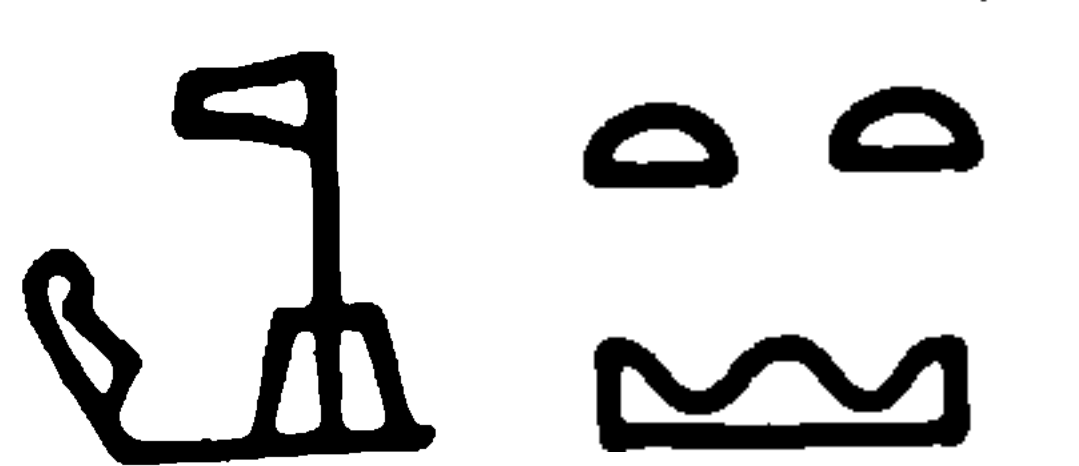

remem
weeping



Asar nutar hent
Osiris divine spouse


matxeru
Anxnesraneferab triumphant.


340. 
nemmā - nes
Lies she

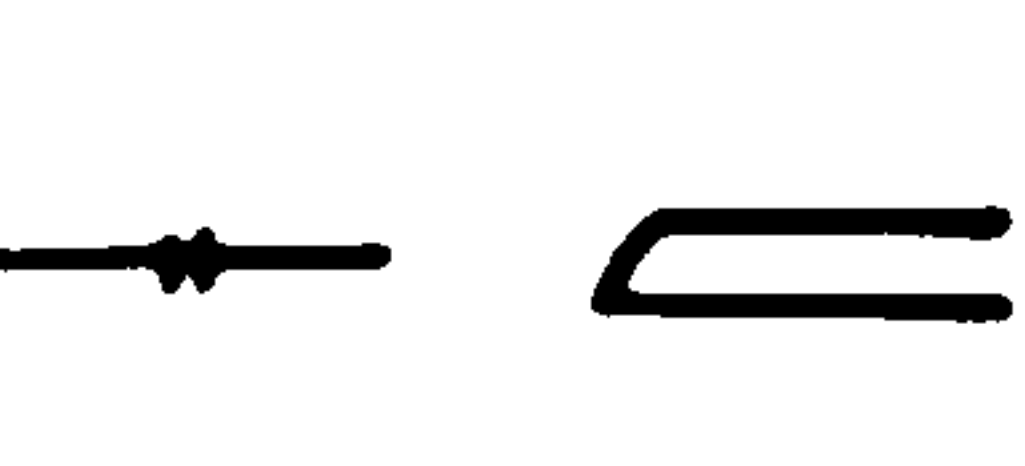

er
in the land of

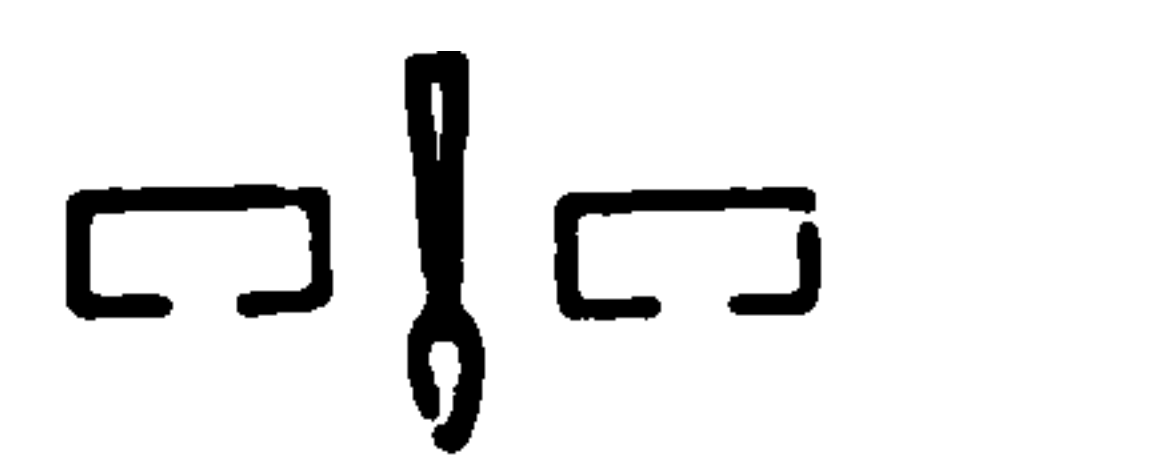

xer nutar
xer-neter,


nepa xeper
corn grains spring


341.

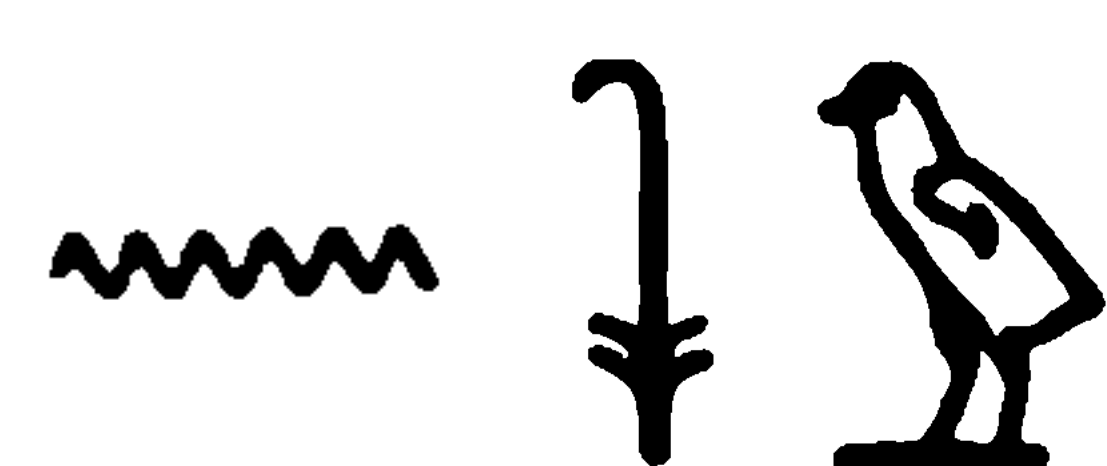

am - s
from her


em
in the


pau t'ettu
{ double house of speech



xeft
when has planted



ertā
them



en su
Thoth



Tahuti
Thoth

342.

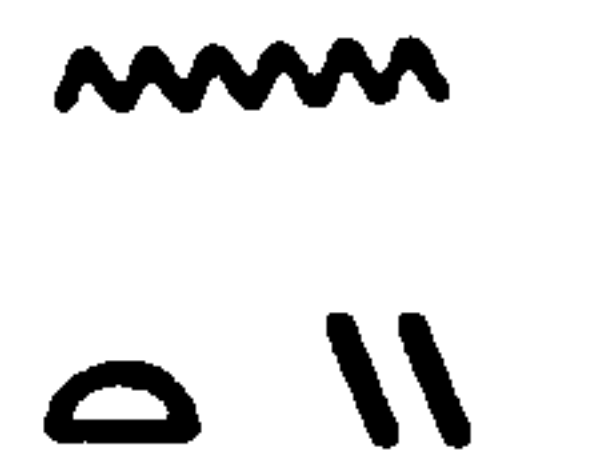

am
there.


ammā
But let


rex su
know it



nutar
god



neb
every



enti
who is

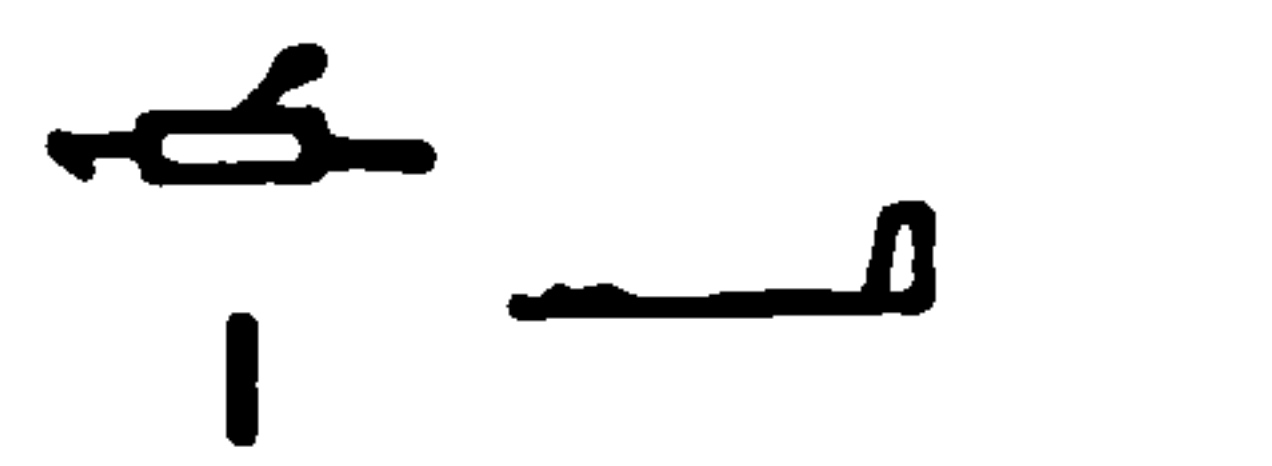
343.

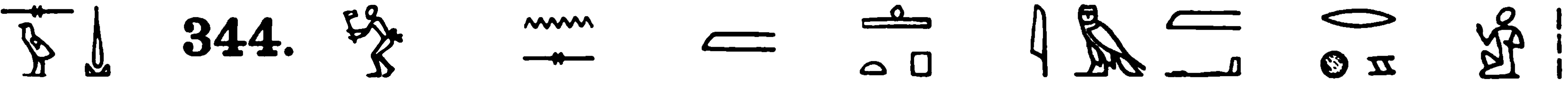

em
in



pet
heaven

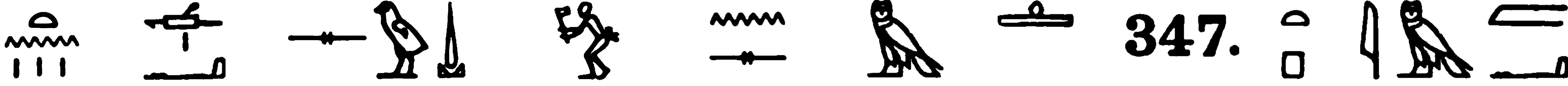

t'et en
what saith


neb - ten
master your



uā
the one who



344. sut'a xeft nes em hotep ammā rex ret
keeps off the demon from her in peace. Let know men



345. neb ret nebu ret nebu enti emxennu en ta t'et - s neb
all men all people all who are in the earth what says lord


346. ten uā sut'a xeft nes em ho tep ammā
your, the one keeping off the demon from her in peace. Let


348. rex [ānxu] neb t'ātu neb pau neb enti
know animals all, quadrupeds all birds all which are


349. em pet t'et en neb - ten uā sut'a xeft
in heaven what says lord your the one keeping off the demon from


350. nes em hotep ammā rex remu neb enti her
her in peace. Let know fishes all which are in the


352. māu t'et en neb ten uā sut'a xeft nes
waters what says lord your, the one keeping off the demon from her

* *Ret nebu* is repeated, apparently by mistake.

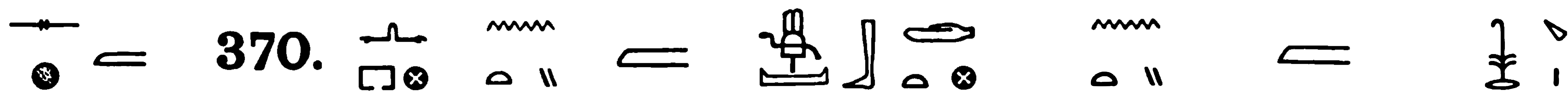
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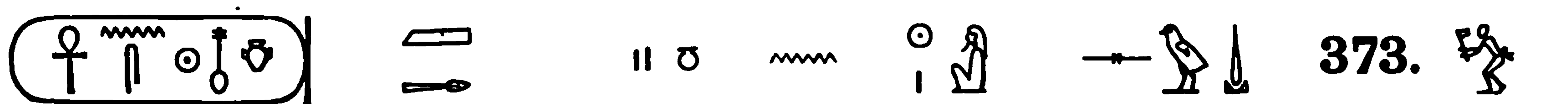
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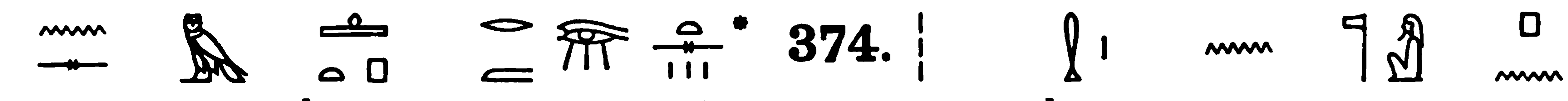
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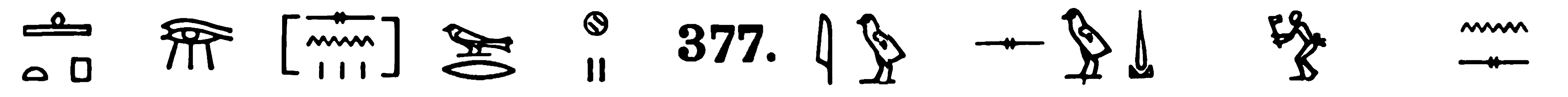

370. *Seḫem* *enti em* *Abtu* *enti em* *Resu*
Seḫem, *those who are in* *Abydos,* *those who are in the* *South,*


371. *Meht* *Āmenti* *Ābutu* *t'et* *ḥen* *en* *Āsar* **372.** *nutār* *ḥemt*
the North, the West, the East. *Says the majesty of* *Osiris,* *the divine spouse*


373. *mātḫeru* *sen* *en* *Rā* *sut'a* *ḫeft*
Ānḫnesrāneferāb *triumphant* *the second* *of* *Rā* *who keeps off* *the enemy*

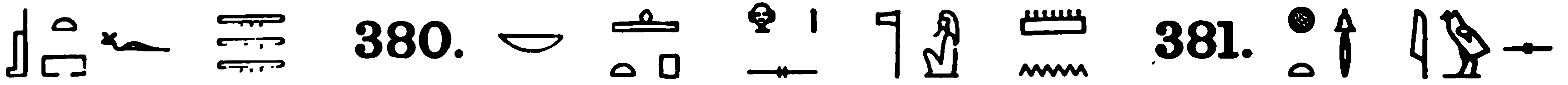
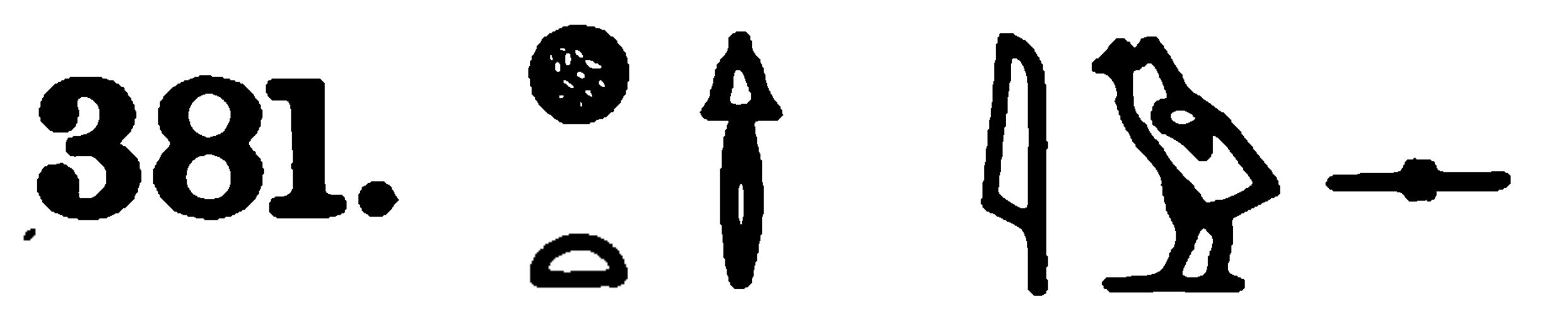

374. *nes* *em* *ḥotep* *rem* *- set* *ḥen* *en* *nutār* *pen*
from her *in* *peace.* *Weep* *they* *for the majesty* *of* *god* *this*


375. *nutār* *ānḫ* *en* *ta* *sut'a* *nes* **376.** *em*
beneficent *god* *living* *of the earth* *keeping off* *the demon* *from her* *in*

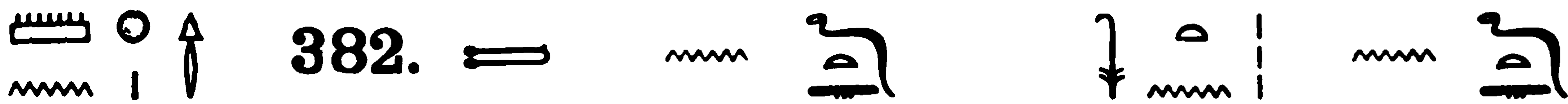


377. *ḥotep* *rem* *sen* *ur* *sep* *II* *au* *sut'a* *ḫeft* *nes*
peace, *weep* *they* *excessively.* *Kept* *off* *[is]* *the* *demon* *from her,*


378. *an* *reḫ* *-* *tu* *ḫeper* *emā* *- s* *ertā* **379.** *nes* *Rā* *em*
let not be known *what has happened* *with her,* *has given to her* *Rā* *from*

* Read .

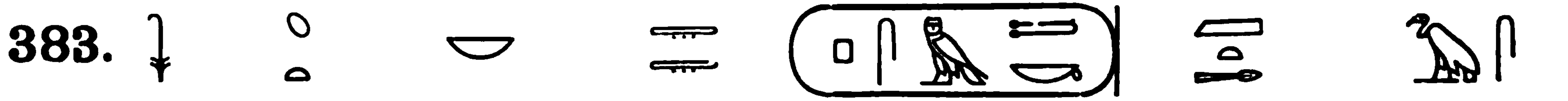

380. 

 380. *neb hotep her-s nutār men -* 381. *χet aus*
all resting upon it, god *beneficent,* *she is*
seat his earths



382. 

 382. *menχet - t en t'et suteniu en t'et*
well treated *for ever* { *and is* } *kings* *for ever.*
among


HORIZONTAL LINE ON THE INSIDE OF THE COFFIN.

383. 

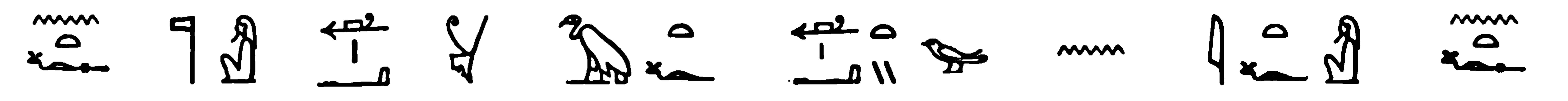
 383. *suten set neb tau Psamtek mātχeru mut-s*
Royal daughter { of the lord } two earths. Psammetichus triumphant. { Mother her
of the



nutār tūat Nitāqert mātχeru āri en suten hēmt urt
divine spouse Nitocris triumphant daughter of the royal spouse, the great one



hotep hen-f Taxauāt mātχeru χer Asār herenti
the first of majesty his triumphant before Osiris because



entes nutār uā en mut-f uāti en ātf entes
She } is god one of mother { his } sole one of father [her], { she } is
he }



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ammā	nes	hān - s	em āt	ut'a em	at	er	at
<i>Come to her</i>	<i>limbs her</i>		<i>solidly,</i>	<i>soundly,</i>	<i>from moment</i>	<i>to</i>	<i>moment.</i>

	386.				
xeper hotep		nes pu	un - s	nek em	seša - k
<i>There becometh offerings.</i>		<i>She it is</i>	<i>opens she to</i>	<i>thee in</i>	<i>secret places thy</i>

		387.		
em renu k	āaiu āpu		nexen nexex	ren - k se
<i>in names thy</i>	<i>mighty those of</i>		<i>Baby, Old man [is]</i>	<i>name thy, Son of</i>

			388.		
suht ren - k	xab	ren - k		k se	Nu ren - k
<i>the egg [is]</i>	<i>name thy, Crescent [is]</i>		<i>name thy,</i>	<i>Son of Nu [is]</i>	<i>name thy,</i>


				389.	
ari uat - f	em mer - f	erek āhā	ren - k		xeper - ā
<i>making road his</i>	<i>as pleases he for thee.</i>	<i>Duration [is]</i>	<i>name thy,</i>		<i>xeperā [is]</i>

ren - k	mašer	ren - k	hru	ren - k	ruha
<i>name thy,</i>	<i>Early Dawn [is]</i>	<i>name thy,</i>	<i>Day [is]</i>	<i>name thy,</i>	<i>Evening [is]</i>


390.					
	ren - k	kerh	ren - k	kekiu	ren - k
	<i>name thy,</i>	<i>Night [is]</i>	<i>name thy,</i>	<i>Darkness [is]</i>	<i>name thy,</i>

people of needy hand against her, the gods in

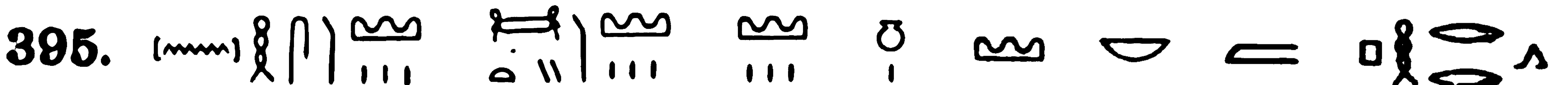
remembrance of cycle her,



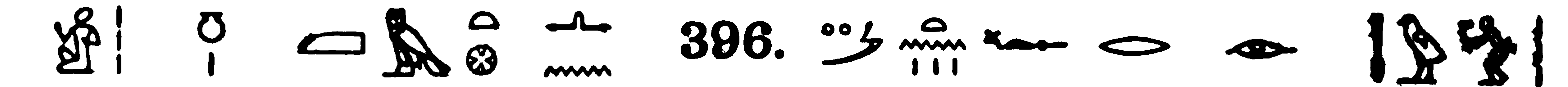
 χut em tebah māu - s mit em ennu
the spirits in prayer [for] water her, the damned in looking



 or-es ret nutaru χut mit χeru neb Annu
at her. Men, gods, spirits, the damned, fiends all, the Annu,

395.


 nehesiu Suti set nu set neb em pəhrer
the Blacks, the Asiatics, the countries of land every all round



396.
 ma - ten - s er ari χeru
see you {him} for making enemies


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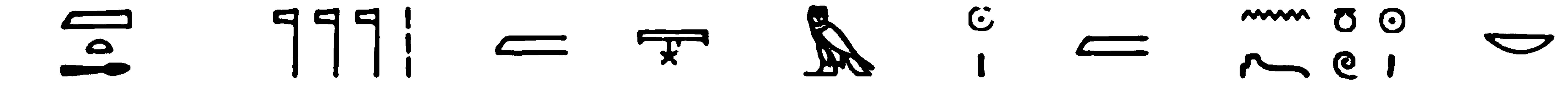
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 tūat ren - k ka āmi 402. at uru ren - k
in tūat [is] name thy, Bull in the moment, Great one [is] name thy.



 māan āref ten en 403. nutār hēmt
Come therefore ye to the divine spouse Anxnesrāneferāb Pi-Mentu



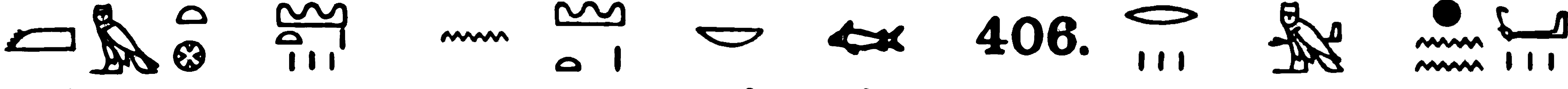
 mātxeru nutāru em kerh em hru em ennu neb
triumphant, O gods by night and by day, at instant every,



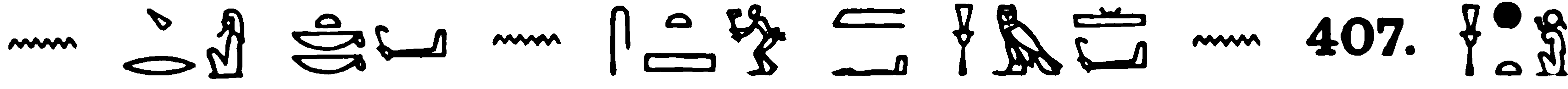
 ne - hem ten su em keheb ābu nešeniu
defend ye her from the assault, the {hearts councils} disastrous



 en Āmu nehesiu Senketi [Sati] ret neb en
of the Āmu, of the Blacks, of the Asiatics, and people all of



 Kamt set en set neb āb - re mā xenen
Egypt, and of the countries of land every et cetera, from the disasters



 en Her tekek en Sut mā sexem en Sexet
of Herus inflicted by Sut, from the mastery of Sexet,

mā - t'et	en	Serqet	tešer	en	Bast	mā
[from] the oppression	of	Serket [from]	the blood	of	Bast,	from the

			408.				
mit	mit-t	āb	-	re	herenti	entes	uutar
damned (male) and the damned (female)	et cetera				because she [is]		god


nā	āti	seu - s	s-mātχeru - s	em	ta	t'er - f	sešata - s	em
one	without	second $\left\{ \begin{smallmatrix} \text{his} \\ \text{her} \end{smallmatrix} \right\}$	triumphant [is] she	upon	earth	all of it,	covering herself like	


409.							
	mesāt	peḫt	sept - s	Sept	em	sept - f	entes
	the Mesat bird	the Mangler.	Provided her has	Sept	with	provision his.	She [is]

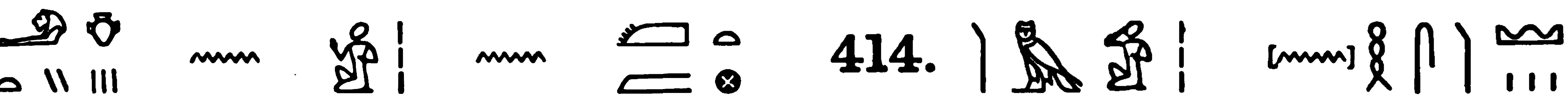
		410.						
Her	Sešet		her enti	entes	Tabuti	āri	āpreḫ	en
Horus	Sešet,		because	she [is]	Thoth	making	prescriptions	for the

				411.		
nutāru	her	aḫt	Seḫet - Āaru		ān	sešesaut
gods	over the	fields of	Seḫet Āaru,		not	deprived

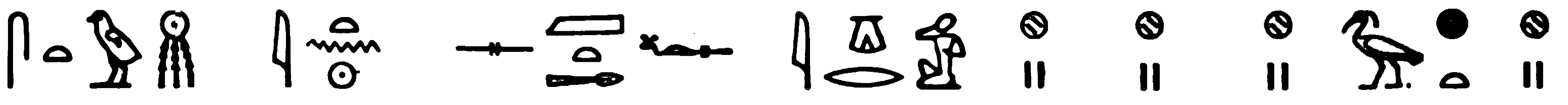
em	āru	āri - nes	χeper	Šai	Renent
of the attributes,	which has made	he for her	become, viz.,	Destiny	and Fortune

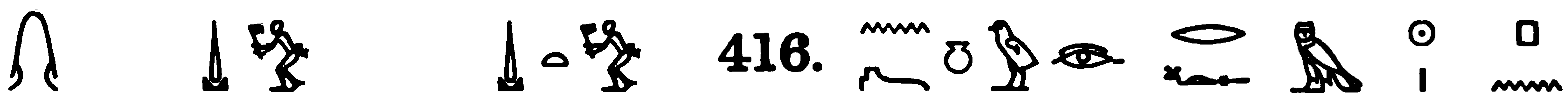
412. 
 em ari nes an qemhu - tu mat sat - ten an
by what he did for her. Let not see an eye writing this, let not

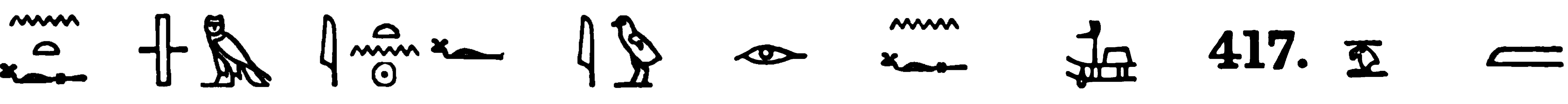

 nutar kahab - f an nutart sexem - s am - f an kehab - s
a god hit upon, let not a goddess master her through it, let not hit upon


 hati en ret en Kamt Amu nehesiu
the hearts of the people of Egypt, or the Amu, or the Blacks,


 Sati er ari xeriu res her ari nes
or the Asiatics, in order to make hostilities against her with reference to what does she.

415. 
 satu aten s - matxeru - s aker sep II sep II sep II xut sep II
The rays of the disk make triumphant her silently, bis, bis, bis, glorious, bis.


 an t'a t'at ennu res em hru pen
Let not demons (male) or demons (female) look at her on day this,


 entes am aten - f au ari nes baiu sefit em
she [is] in disk his, there is made to her a wonder exceeding in the



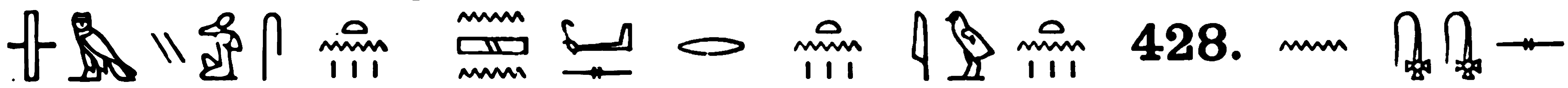
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 428.

 àmi - s ten nešen - s er ten àu - ten en àmi - s

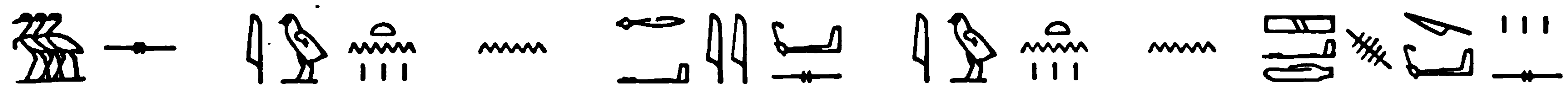
devours she you, disastrous is she to you, go ye to blazes her,



 429.

 àu - ten en ta - s àu - ten en qent - s àu - ten en

go ye to burning her, go ye to wrath her, go ye to



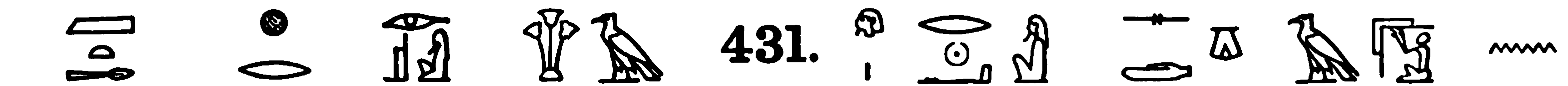
 baiu - s àu - ten en āāi - s àu - ten en šāt - s

will her, go ye to might her, go ye to slaughters her.

430.
 

 àmen en su Àsār nutār ḥemt

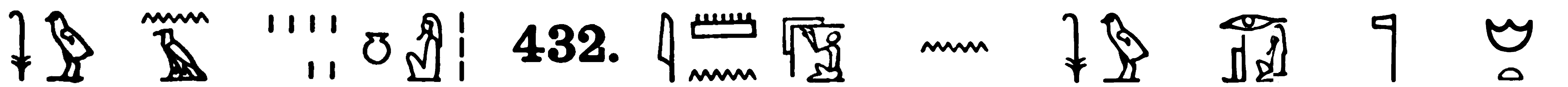
Be there concealment for her the Osiris, divine spouse AnḲnesrāneferāb Pi-Mentu



 431.

 mātḫeru ḫer Àsār ḥa Rā seteka àmen en


triumphant near Osiris behind Rā, let provide hiding for



 432.

 su na ḫemennu àmen en su Àsār nutār ḥemt

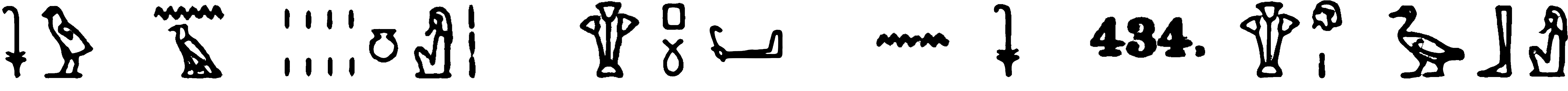
her the Eight, be there concealment for her the Osiris, divine spouse



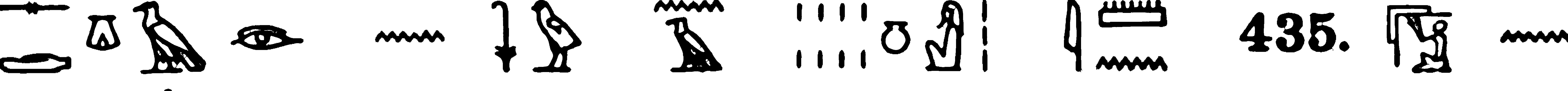
 433.

 mātḫeru ḥa Šu seteka

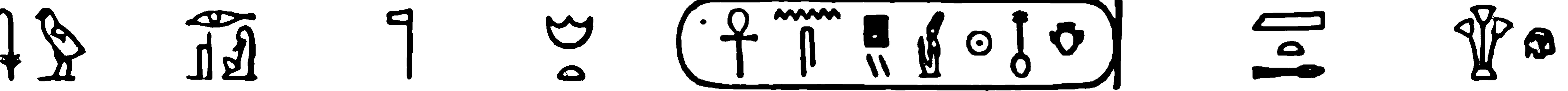
AnḲnesrāneferāb Pi-Mentu triumphant behind Shu, let provide hiding



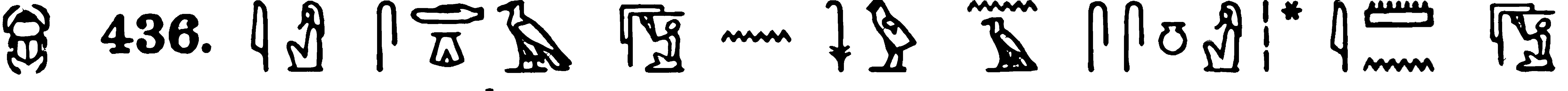
 su na χemennu hap en su **434.** ha Seb
[for] her the Eight, let there be concealment for her behind Seb,




 seṭeka en su na χemennu āmen eu
let provide hiding for her the Eight, may there be hiding for




 su Asār nutār hēmt mātχeru ha
her the Osiris the divine spouse Anχnesrāneferab Pi-Mentu triumphant behind



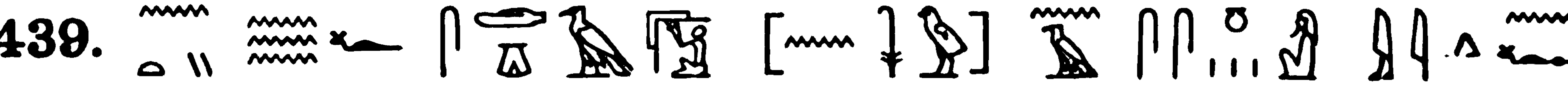
436. χeper - a seṭeka en su na χemennu āmen
χepera, let provide hiding for her the Eight, let there be hiding



437. en su emχennu pet seṭeka en su na
for her within heaven, let provide concealment for her the



438. χemennu āq nes em Nu rex nes hai
Eight, let enter her into Nu, let know her the falling



439. enti māu - f seṭeka en su na χemennu i - nes
of water his, let provide hiding for her the Eight. Enters she

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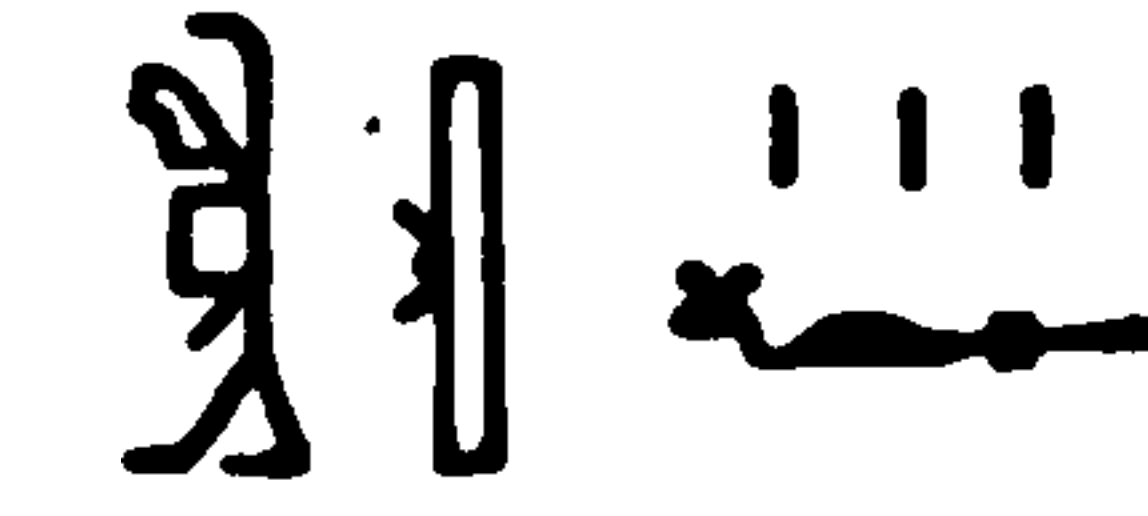

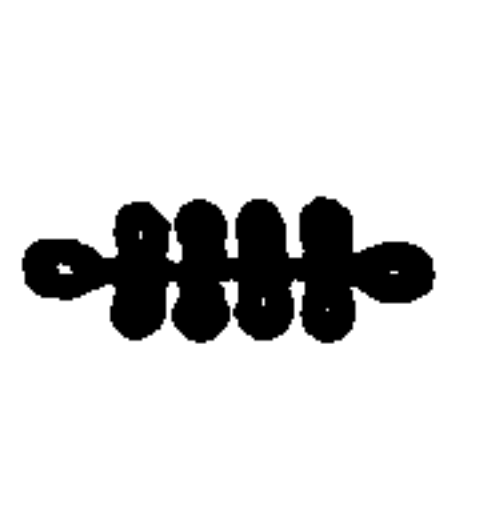
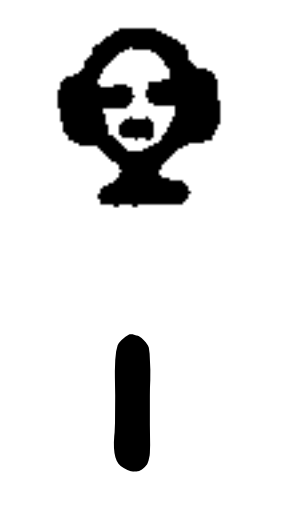
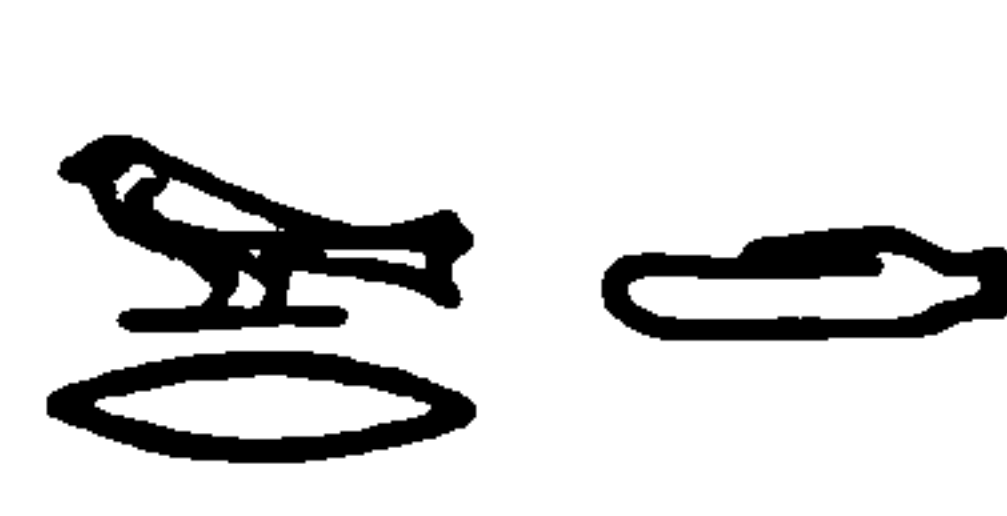
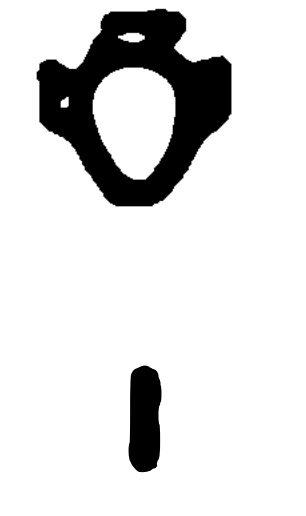
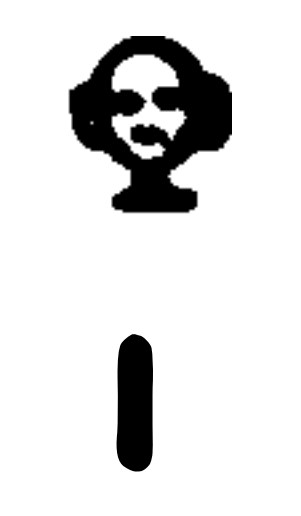


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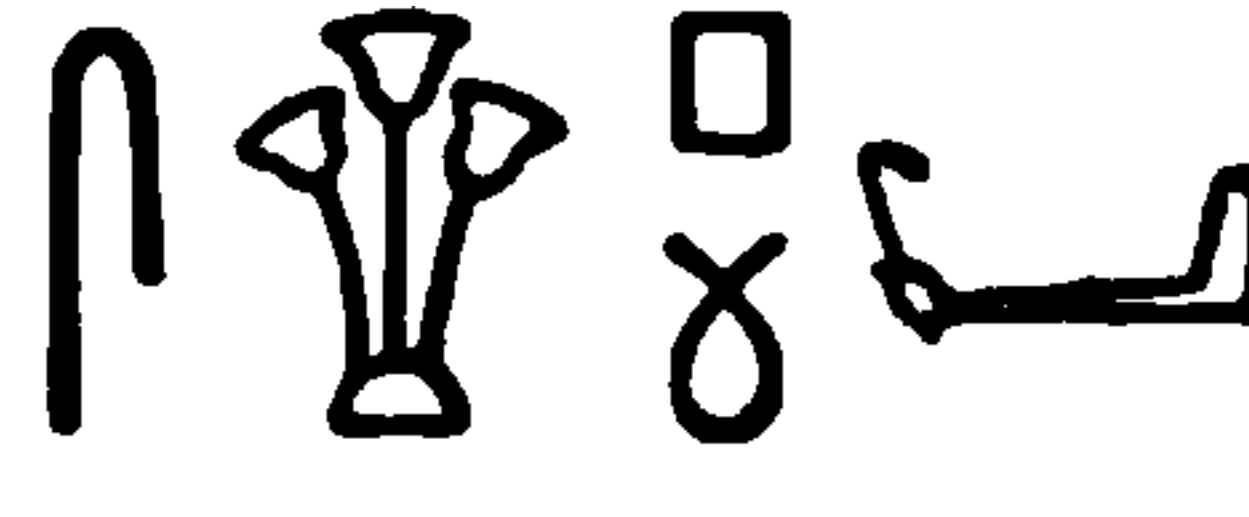
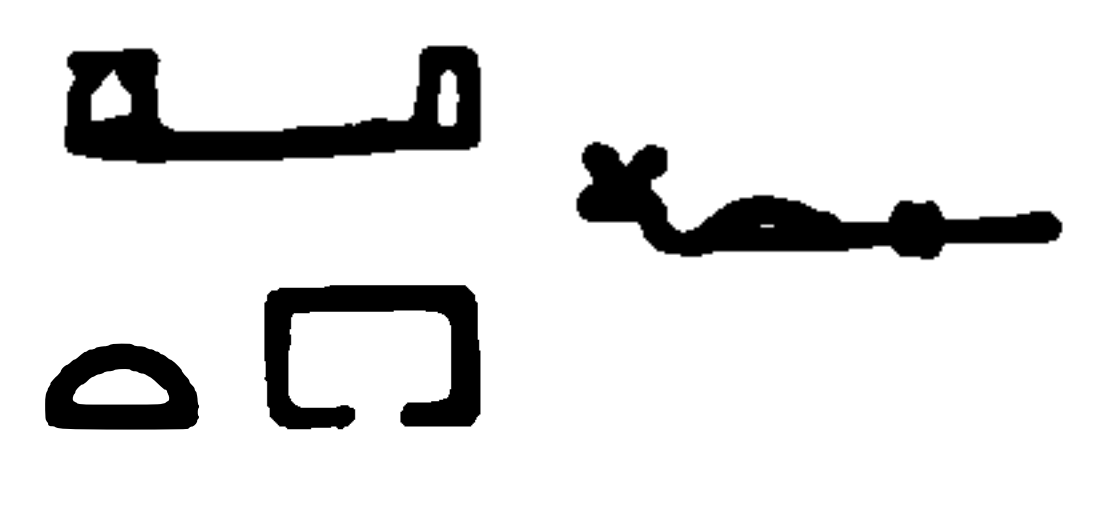
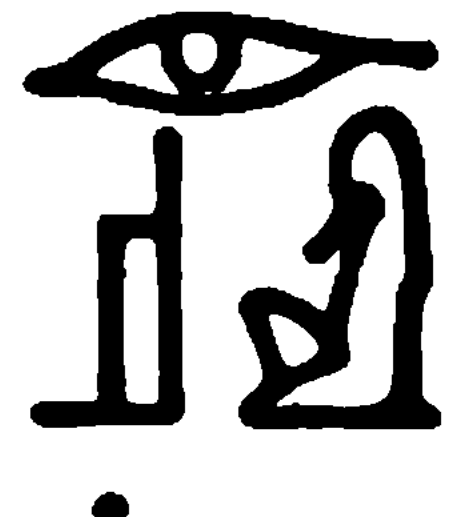
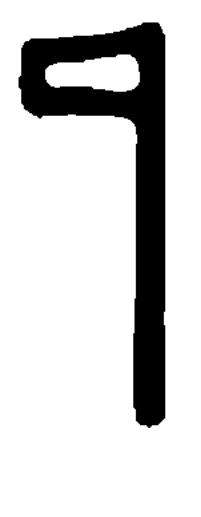
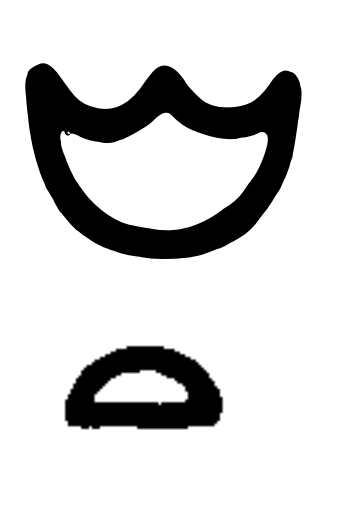









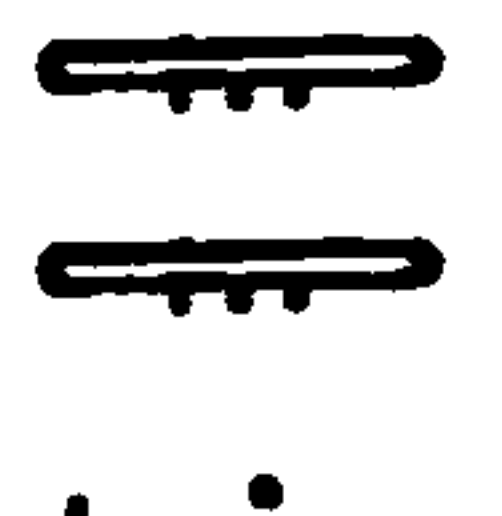





 re - s āb em āri sa - s er senehep
mouth her pure, does virtue she to the coming forth of







447.



 šesu - s āri - s sa her urṭ āb her
servants her, does she virtue for the purpose of resting the heart, for the purpose of












 šap māt - s Āsar nutār hemt mātḫeru
concealing place her, the Osiris divine spouse Anḫnesrāneferāb Pi-Mentu triumphant,


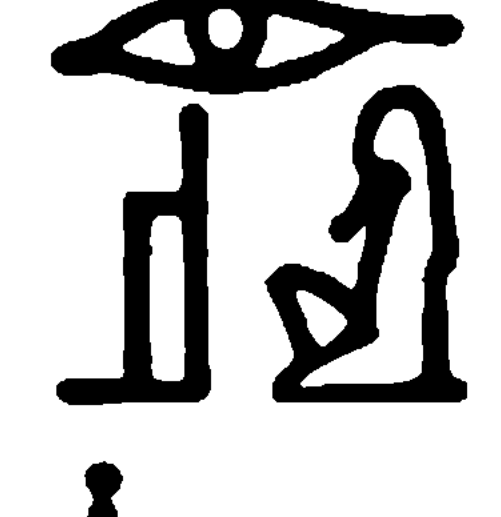
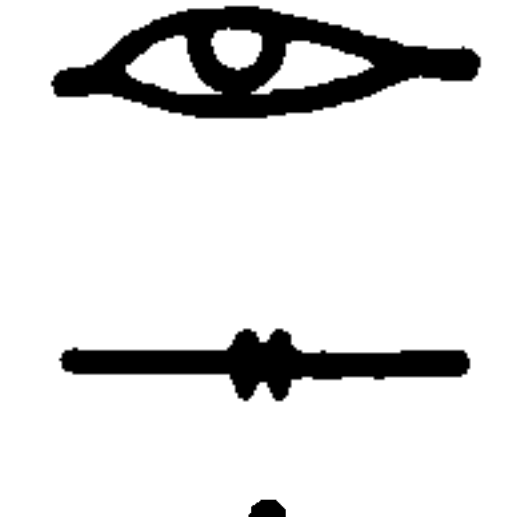

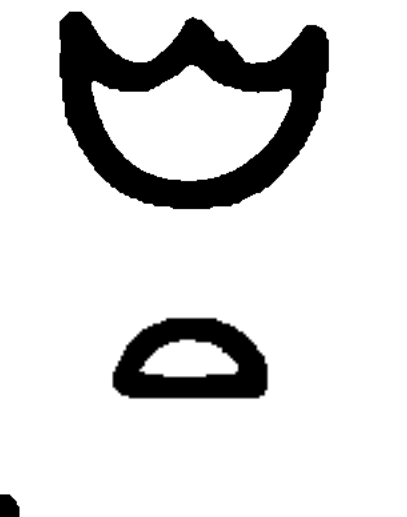

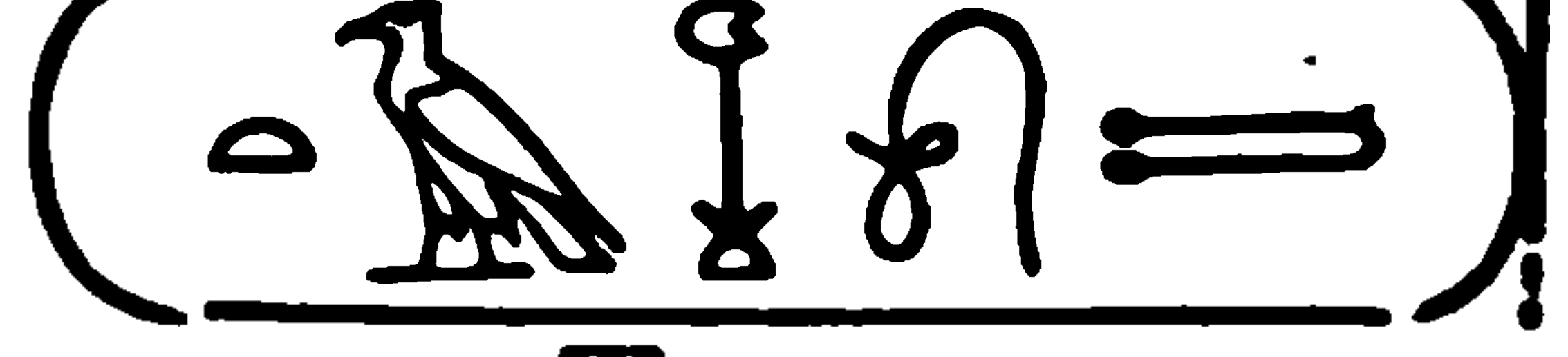




448.





 suten set neb taiu neb āri ḫet Nitocris
royal daughter of the lord of { the two } the lord making things Psammetichus Menkarā
earths,


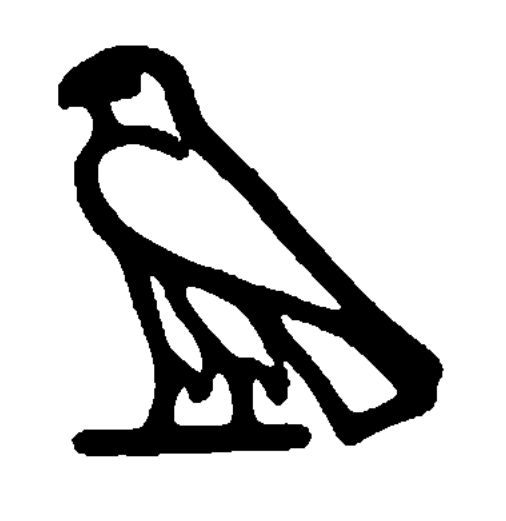

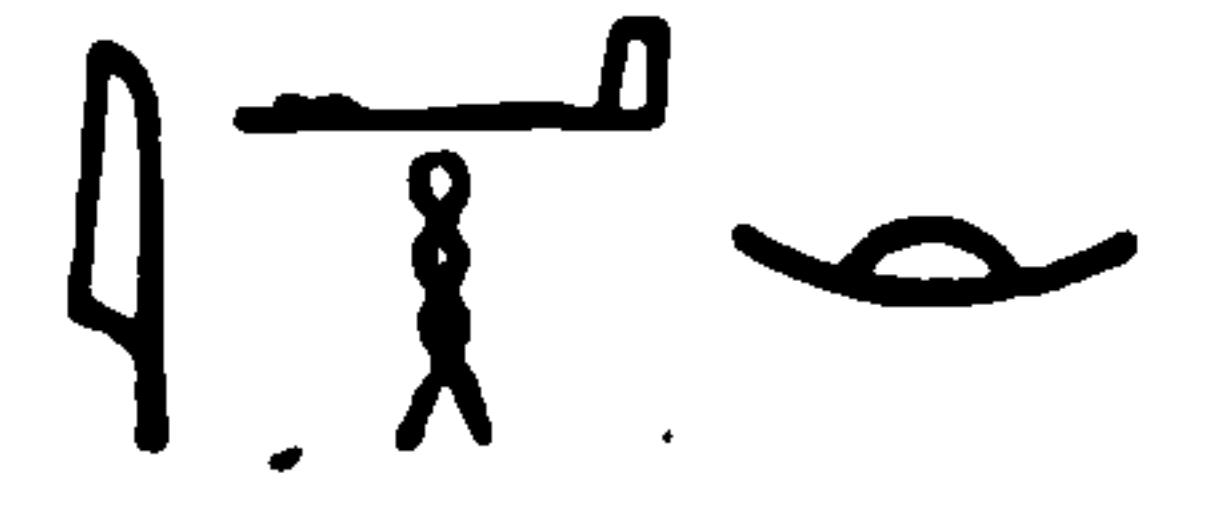



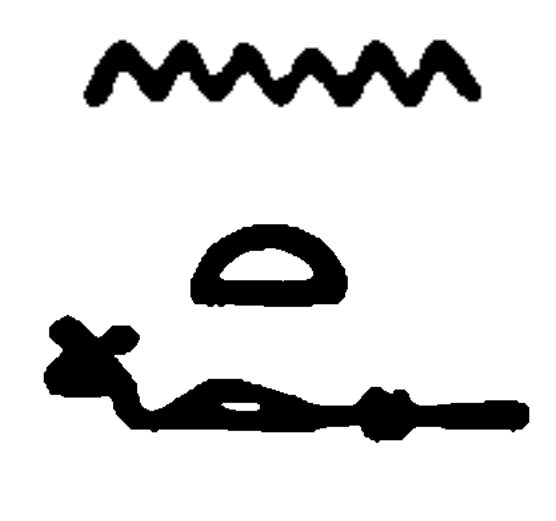
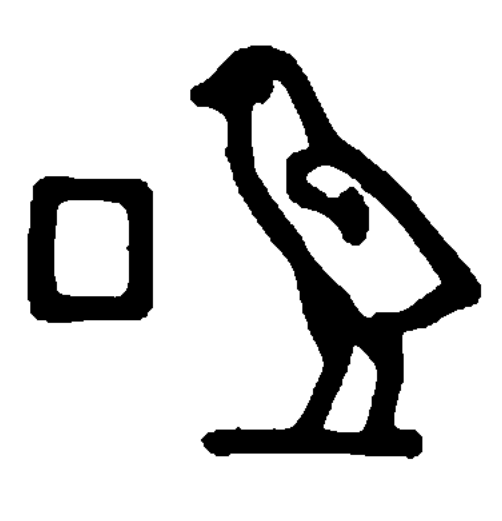



 mātḫeru mut - s nutār tūat Nitocris mātḫeru
triumphant, mother her was nutār tūat Nitocris triumphant



449.






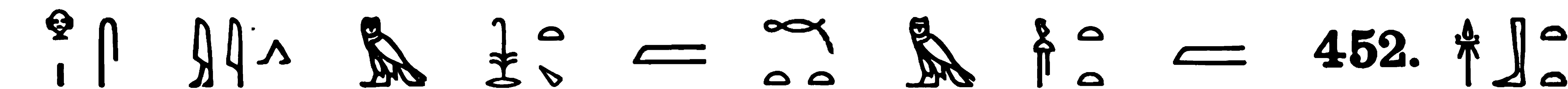
 ḫer Āsar āri - s suten hemt urt Taxauāt
in presence of Osiris, made her the royal spouse, great one Taxauāt.







450.





 entes Her entes āāḫ entes Thoth entes pu āpti
She is Horus, she is the Moon, she is Thoth, she is a messenger



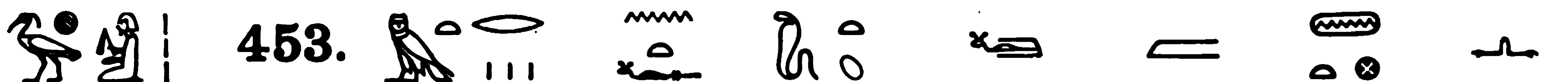
 en su an ha tu neb nef neb tu
of Shu, let not fall evil any, wind any bad



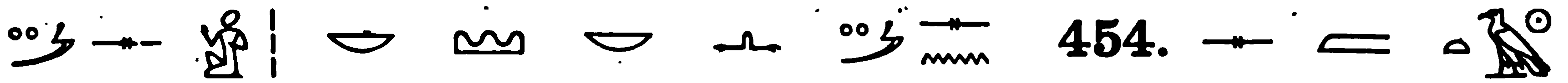
 her-s i em resu ein meht em Amenti em Abtu
upon her, coming from the south, from the north, from the west, from the east.




 aus em nutar emxennu nefu - f an ma - s ret nutaru
She is like a god within winds his, let not see her men, gods,




 xut 453. mert [sic] entes nutarit per em Nexent an
spirits, the damned. She is a goddess coming forth from Nexent, let not




 ma - s ret neb set neb an ma - sen s em at
see her men any, land any, let not see them her in moment




 sen ent ari xerui am - s an ma - s hra neb sem her - sen
their for-making hostility against her. Let not see her face any coming against them.



 455. au sefit - s nerau - s aq - t em hau - sen ma - s
Is fear of her, and terror her entering into limbs their seeing her.



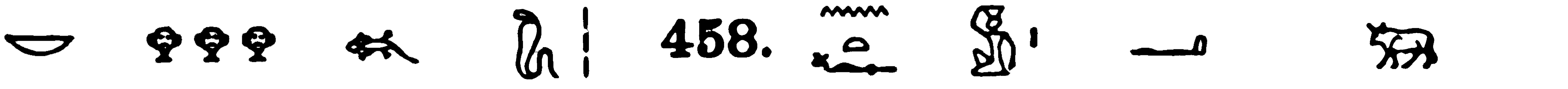
 au heh en mehā en set her uat - s neb ma-sen-s
There are millions of cubits of flame upon path her every: { when see: they her




 Ari - sen nes aui mā Rā her hotep tūat her enti
make they for her adorations like the sun at every dawn because

457. 

 entes āmen emḫennu kerāt entes Ptah nefer hra
she is concealed within the sarcophagus. She is Ptah of the beautiful face



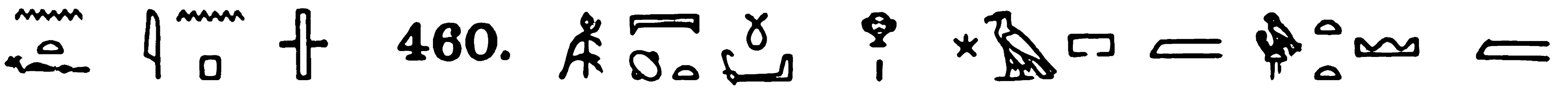
 neb hrau ās nutarit entes fa ā ka
lord of faces numerous and mighty. She is {bearing lifting} the arm of the bull of [the]



 mut mer - s entes Ptah Sekar emḫennu kerāt
mother loving her. She is Ptah - Socharis within the sarcophagus.

459. 

 entes āmen emḫennu Het bennu em resenet mehenet
She is concealed within the {house of the bennu} in the south chapel and north chapel.



 entes Anpu ām uit her sba em Amenti em
She is Anubis at the mummy chest, at the door in Amenti in the




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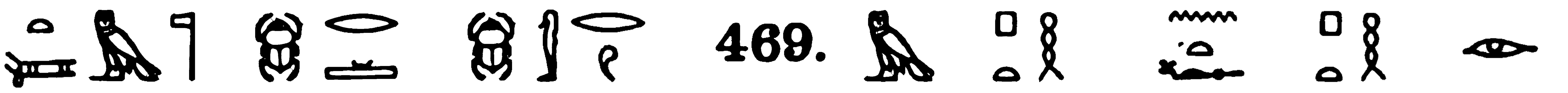
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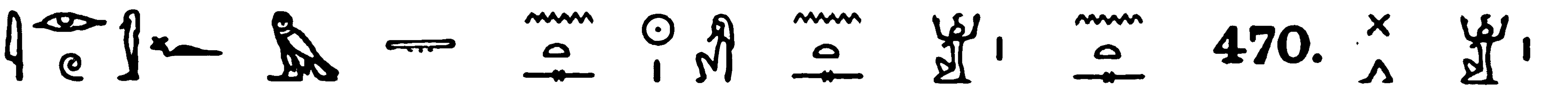
466. 
 āa bennu šeta [nexenu] her hetep tra hat' em hat bennu
great the bennu, secreting children upon the willow white in the house of the bennu



 em hat ur ur am Annu entes aten ur am
in the house of the giant great in Heliopolis. She is the disk great one in

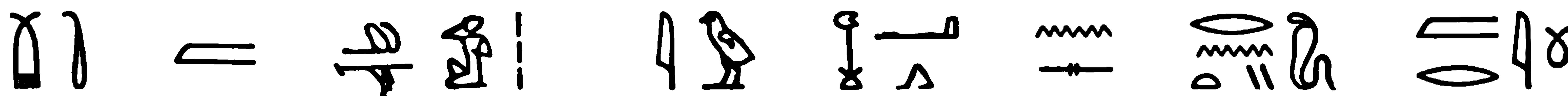

 Annu entes Tmu tf nutaru entes Nehebka
Heliopolis. She is Tmu the father of the gods. She is Nehebka

468. 
 xent hat āa set sehen an rextu ren-f entes
dwelling in the palace great, wide of command, not known [is] name his. She is

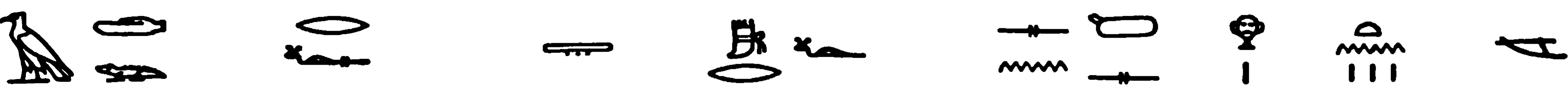

 Tmu xeper aru em Ptah entes Ptah ari
Tmu creator of attributes as Ptah. She is Ptah maker of

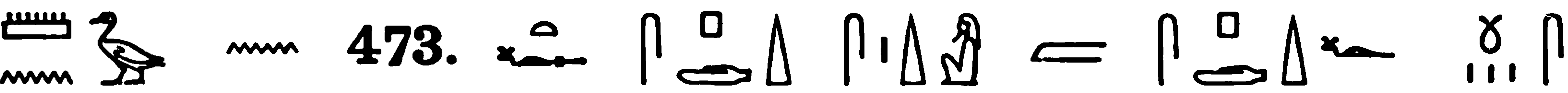

 aru - f em ta entes Rā entes heh entes seš heh
attributes his upon earth. She is Ra, she is millions, she is passing millions,



 entes seš An entes Ut'a entes Māxa su mer Ast
she is passing multitude. She is Ut'a. She is the uræus goddess, her whom loves Isis,


471. 
 āperta em hekauti au xā nes Renti merā
provided with magical charms. Has yielded to her Renati, wrapped up


 hra-s em at eres Hanebu em
is face her from [doing] injury to her the Hanebu from


 at ere-s ta t'eref sen-s her ten mer
[doing] injury to her the earth all of it. Passes she by you loving


 men en - tes sept sept em sept - f ses-s
a duck (?) She is provided by Sept with provisions his, bandages her


 em āattu ent Hat'-hetep mer Ut'ati her āāui
are of the manufacture of Hat'-hetep which hath tied Ut'ati on both sides of


 Tait her enti entes āmen emxennu hat āmen
Tait, because she is hiding within the palace. There is concealment


* Mr. Renouf has shown me a papyrus where the proper name *Pa-se-ut'at*. Hence my reading.






 nes hap nes em rā en Amam āri em mesat

for her, there is hiding for her in the storehouse of {or Nehat,} made like the Mesat bird




 pext pi sept em her en ret herenti

the mangler flying, provided with face of men because



 entef ur heka em rā en Amam sepeh em xet

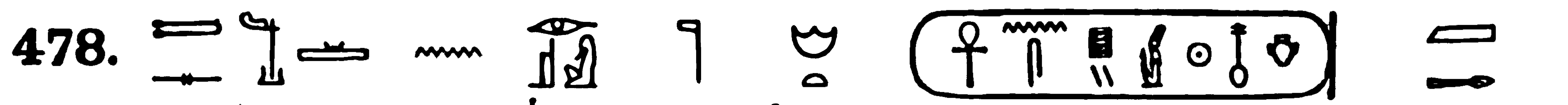
she } is mighty of enchantment in the storehouse of {or Nehat,} doing violence with flame



 per em hra en ret hi sotem - ek Her tūat - ti


coming forth from the face of men. Hail listenest thou O Horus of the Dawn!

IN FRONT OF THE FIGURE OF ATHOR INSIDE THE COFFIN ON THE BOTTOM.



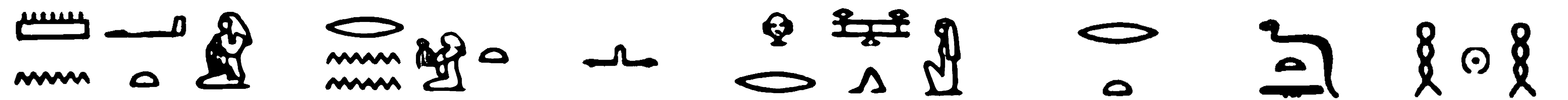
 tes en Asar nutar hemt Anxnesraneferab Pi-Mentu matxeru

Rise up Osiris divine spouse Anxnesraneferab Pi-Mentu triumphant.



 nuk mut t pet unna em sa - t nuk aut

I am mother thy Heaven, exist I for protection thy, I am Aut,



 menat renen - t an her - a eret t'et heh

nurse thy, dandler thy, not removed am I from thee for ever and ever.


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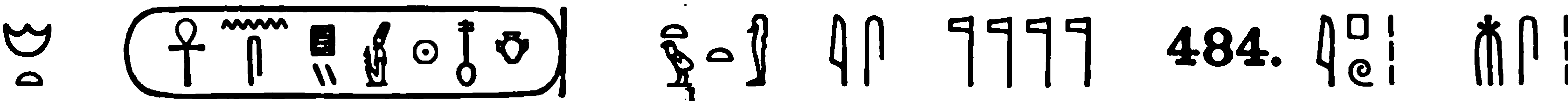
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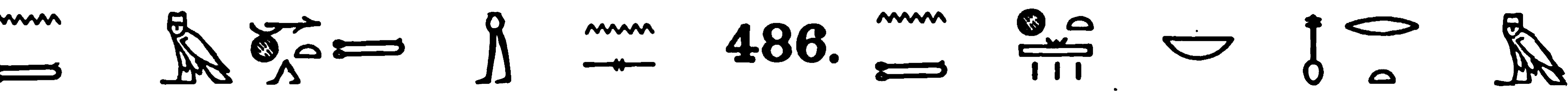
 sck - et an hetem - t en . t'et t'eta **483.** Hi Asar nutar
decayest thou, not lessenest thou for ever. Hail Osiris divine




 hent *Anḳnesrāneferāb Pi-Mentu!* tit as nutaru aftu apu mesu
spouse For behold the four gods those born of



 Her erta en Her em sa net **485.** Asar unen - sen
Horus, placed hath Horus as protection to thee Osiris, that they may be



 net emxet - t an sen - t xet neb nefert em
to thee after thee, bring they to thee things all good as



 mātxeru er Asar nutar hent nutar tūat **487.** *Anḳnesrāneferāb Pi-Mentu*
triumphs Osiris divine spouse nutar tūat



 mātxeru tut em Apti hra em Ap - uat
triumphant, given as Apti, the face as Ap-uat.





VOCABULARY.





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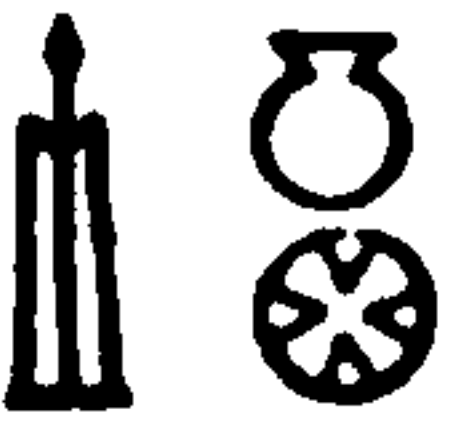

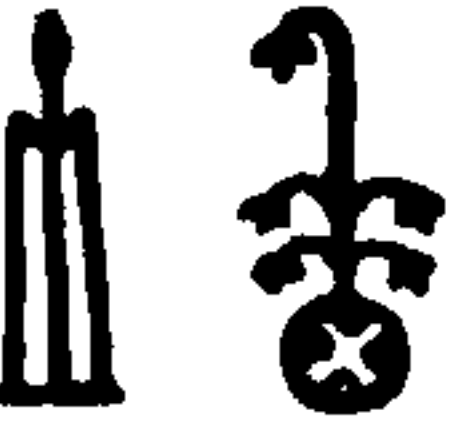

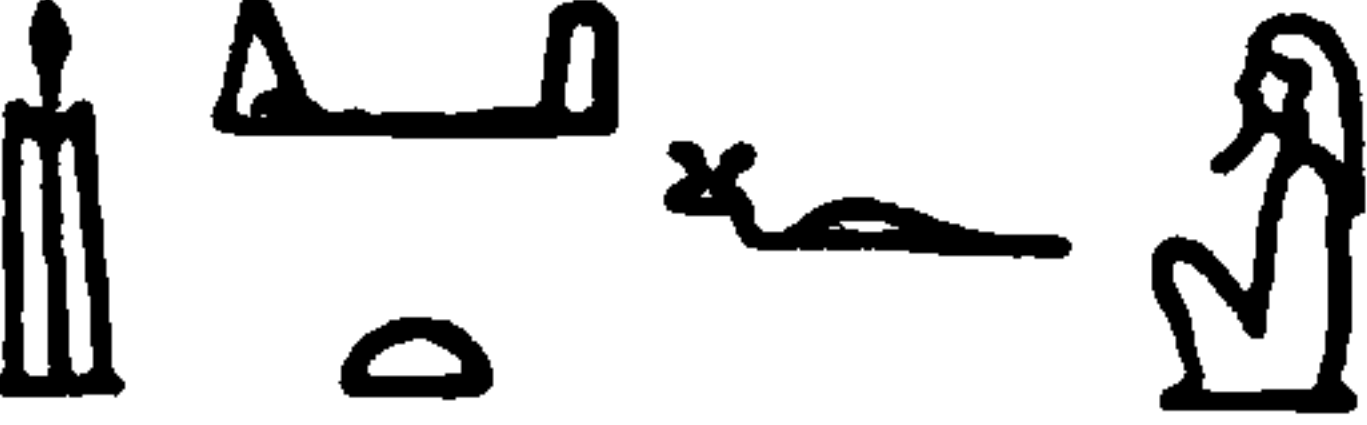






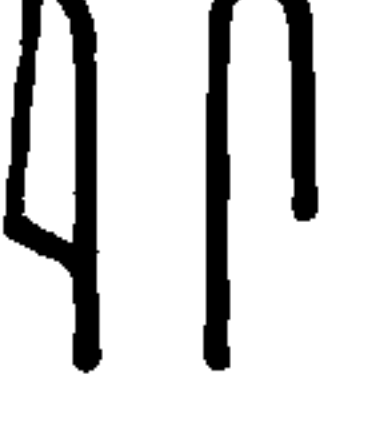
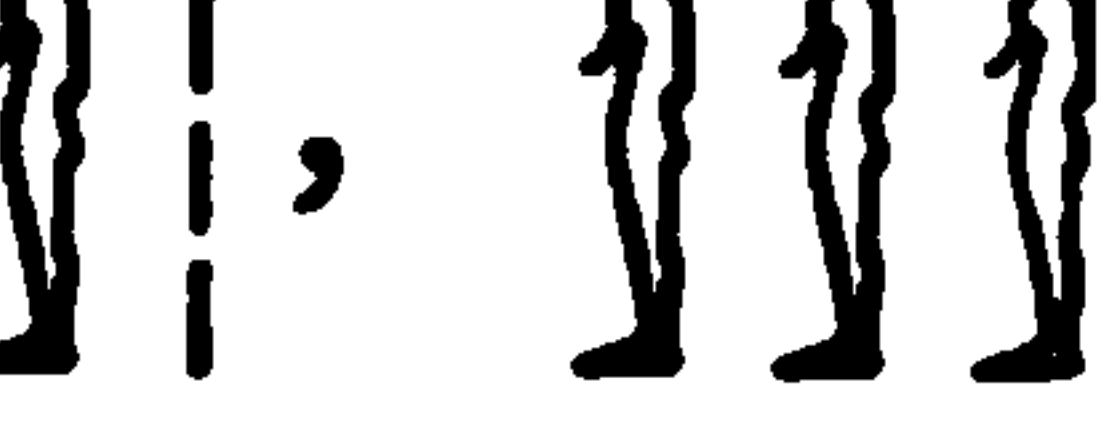


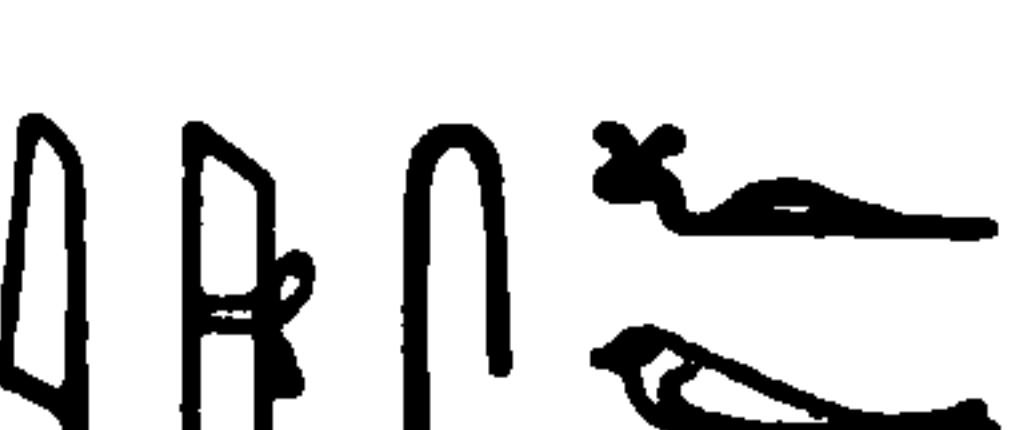


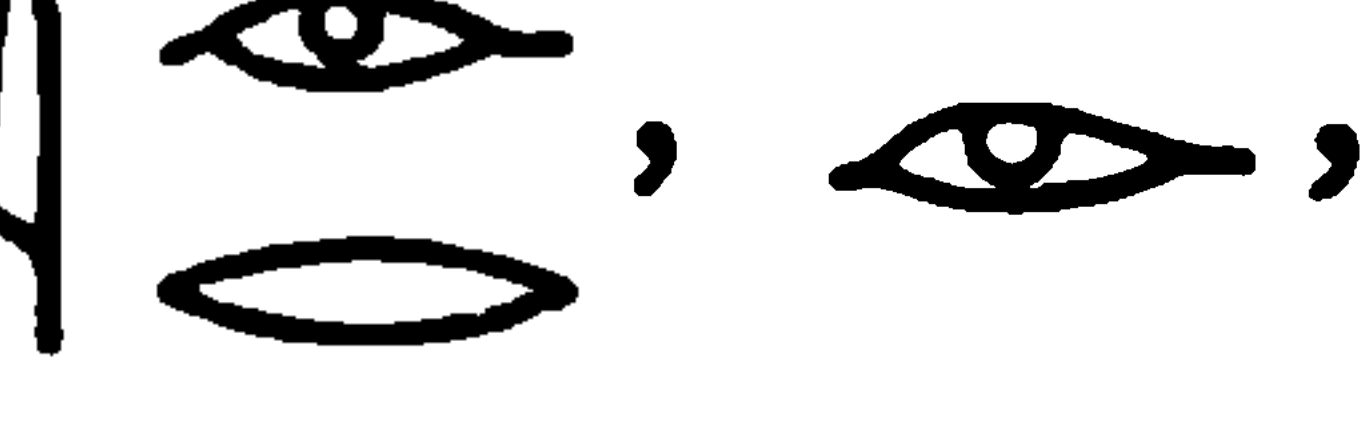

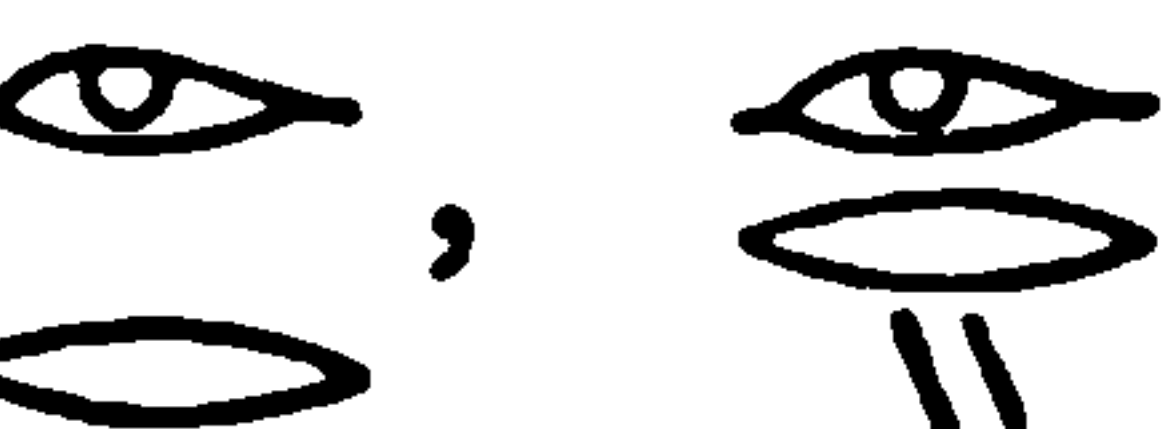













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	<i>äbot</i>	month.
	<i>Äbtu</i>	Abydos.
	<i>äp</i>	to be esteemed.
	<i>äpu</i>	these.
	<i>Äp-uat</i>	{ opener of the road, a name of Anubis.
	<i>Äpti</i>	Äpti.
	<i>äpti</i>	{ led, guided, a messenger.
	<i>äptu</i>	ducks.
	<i>äftu</i>	four.
	<i>äm</i>	{ in, among, over, upon, with.
	<i>ämu</i>	those who are in.
	<i>ämi</i>	those who are in.
	<i>äm</i>	in, among, with.
	<i>ämmä</i>	{ to allow, to let.
	<i>ämmä</i>	
	<i>ämi</i>	to devour.
	<i>äm</i>	{ in, by, through, there, with.

	<i>ämu</i>	{ inhabitants, "those who are in."
	<i>ämi</i>	fire region.
	<i>ämam</i>	Amam (or Nehat).
	<i>Amen</i>	the god Amen.
	<i>Amen-äpt-nu</i>	... (see p. xx).
	<i>Amen- ren-ef</i>	{ "the concealer of his name."
	<i>Amen- hotep</i>	{ A royal scribe.
	<i>ämenit</i>	perpetuity.
	<i>äment</i>	hidden place.
	<i>Amenti</i>	the West.
	<i>Amentiu</i>	{ inhabitants of Amenti.
	<i>Amset</i>	{ a genius of Amenti.
	<i>än</i>	by, with, to say.
	<i>änu</i>	to.
	<i>äneb</i>	wall.
	<i>Änpu</i>	Anubis.
	<i>in</i>	not.

	<i>an</i>	to bring.		<i>art</i>	thou, to thee.
	<i>Annu</i>	Heliopolis.		<i>ahi.</i>	hail!
	<i>Annu resu</i>	Hermonthis.		<i>ahu</i>	cows.
	<i>An-mātef</i>	a god.		<i>ahu</i>	oxen.
	<i>aner</i>	stone.		<i>aheti</i>	thighs.
	<i>anei'</i>	{to pay homage, to greet.		<i>ax</i>	Oh!
	<i>aru</i>	form, attribute.		<i>as</i>	{then, lo, them, behold.
	<i>aru</i>	forms, attributes.		<i>as</i>	quickly.
				<i>asf</i>	wrong, iniquity.
	<i>ar</i>	as for, if, to.		<i>Asar</i>	Osiris.
	<i>ari</i>	{to make, to work, to do.		<i>Ast</i>	Isis.
				<i>ast</i>	seat, throne, place.
	<i>art</i>	{to make, to work, to do.		<i>Astes</i>	a god.
	<i>ari</i>	which.		<i>aser</i>	to burn.
	<i>arp</i>	wine.		<i>ati</i>	without, not.
	<i>aref</i>	therefore.		<i>atf</i>	father.
	<i>arere</i>	milk.		<i>aten</i>	disk.
	<i>art</i>	milk.		<i>at-nef</i>	{destitute, lit. "no- thing to him."

— **Ā**

	<i>āqer</i>	to be silent.
	<i>āqer</i>	strong.
	<i>āa</i>	doors.
	<i>āa</i>	hands.
	<i>āāiu</i>	hands, sides.
	<i>āa</i>	{ great, strong, mighty.
	<i>āāi</i>	might.
	<i>āat</i>	stone.
	<i>āattu</i>	manufacture.
	<i>āu</i>	{ to be expanded, dilated.
	<i>āur</i>	conceived.
	<i>āb</i>	horn, attack.
	<i>āb</i>	pure.
	<i>ābt</i>	{ place of purifi- cation.
	<i>ābt</i>	Elephantine.
	<i>ābu</i>	artists, workmen.
	<i>ābre</i>	et cetera.
	<i>ābtu</i>	the ābtu fish.

	<i>Āpāp</i>	Apophis.
	<i>Āpāp</i>	Apophis.
	<i>āp</i>	to fly.
	<i>āper</i>	{ to be provided with.
	<i>āpret</i>	prescription.
	<i>āft</i>	sarcophagus.
	.....	(line 48).
	<i>Āmu</i>	Asiatics.
	<i>āmaxu</i>	the happy dead.
	<i>ān</i>	to return.
	<i>ānχ</i>	to live, life.
	<i>ānχu</i>	mankind.
	<i>ānχu</i>	living creatures.
 <i>Ānχnesrāneferāb</i>		} Queen of Amāsis II.
 <i>Ānχnesrāneferāb Pi-Mentu</i>		

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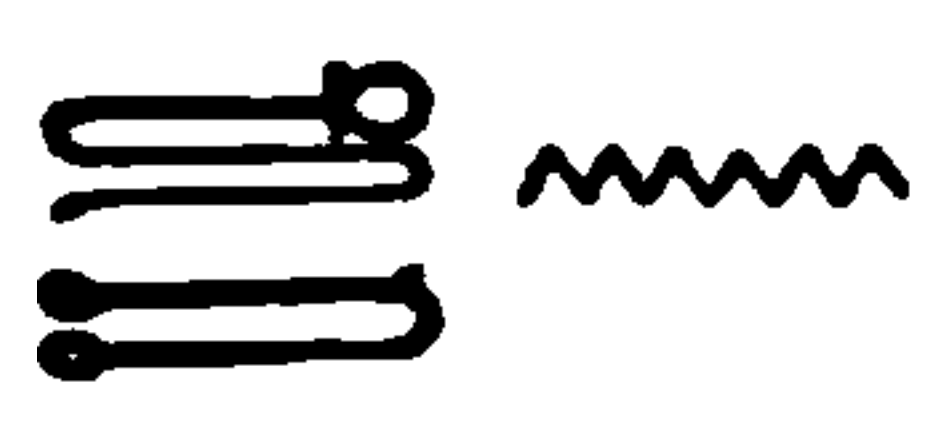
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	<i>uī</i>	one.
	<i>uīti</i>	only one.
	<i>uah</i>	to offer.
	<i>Uast</i>	{Thebes, a region in Amenti.
	<i>ūab</i>	to adore.
	<i>uat</i>	way, road.
	<i>uit</i>	mummy chest.
	<i>uat'</i>	green cloth.
	<i>uat'</i>	"green one," i.e., the goddess of the Dawn.
	<i>uben</i>	to shine, rise.
	<i>ubex</i>	bright, brilliant.
	<i>ubt</i>	burning fire.
	<i>ut</i>	{to order, to command.
	<i>ut</i>	order, command.
	<i>un</i>	to open.
	<i>un</i>	to be.
	<i>Un-nefer</i>	{ "Good Being," a name of Osiris.
	<i>Un-nefert</i>	{ "Good Being," a name of Osiris.


	<i>unnut</i>	hour.
	<i>unti</i>	piercer.
	<i>untu</i>	calves.
	<i>ur</i>	very great, much.
		great, strong.
	<i>uru</i>	great (plural).
	<i>ur</i>	great one, giant.
	<i>uru</i>	great ones.
	<i>Ur-hekat</i>	a goddess.
	<i>urt</i>	to rest.
	<i>Uha</i>	A demon.
	<i>usr</i>	powerful, strong.
	<i>usr</i>	powerful.
	<i>usriu</i>	powerful ones.
	<i>usext</i>	hall.
	<i>useb</i>	to answer.
	<i>ut</i>	to shoot.
	<i>ut</i>	to go away.
	<i>uten</i>	offering.

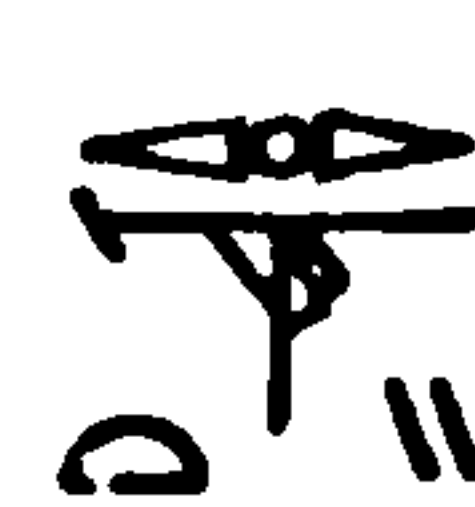
 *uṭen* oblation, offering.

 *Ut'a* Ut'a.


 *ut'a* {to be sound,
healthy.


 *ut'a* storehouses.


 *ut'at* to protect.

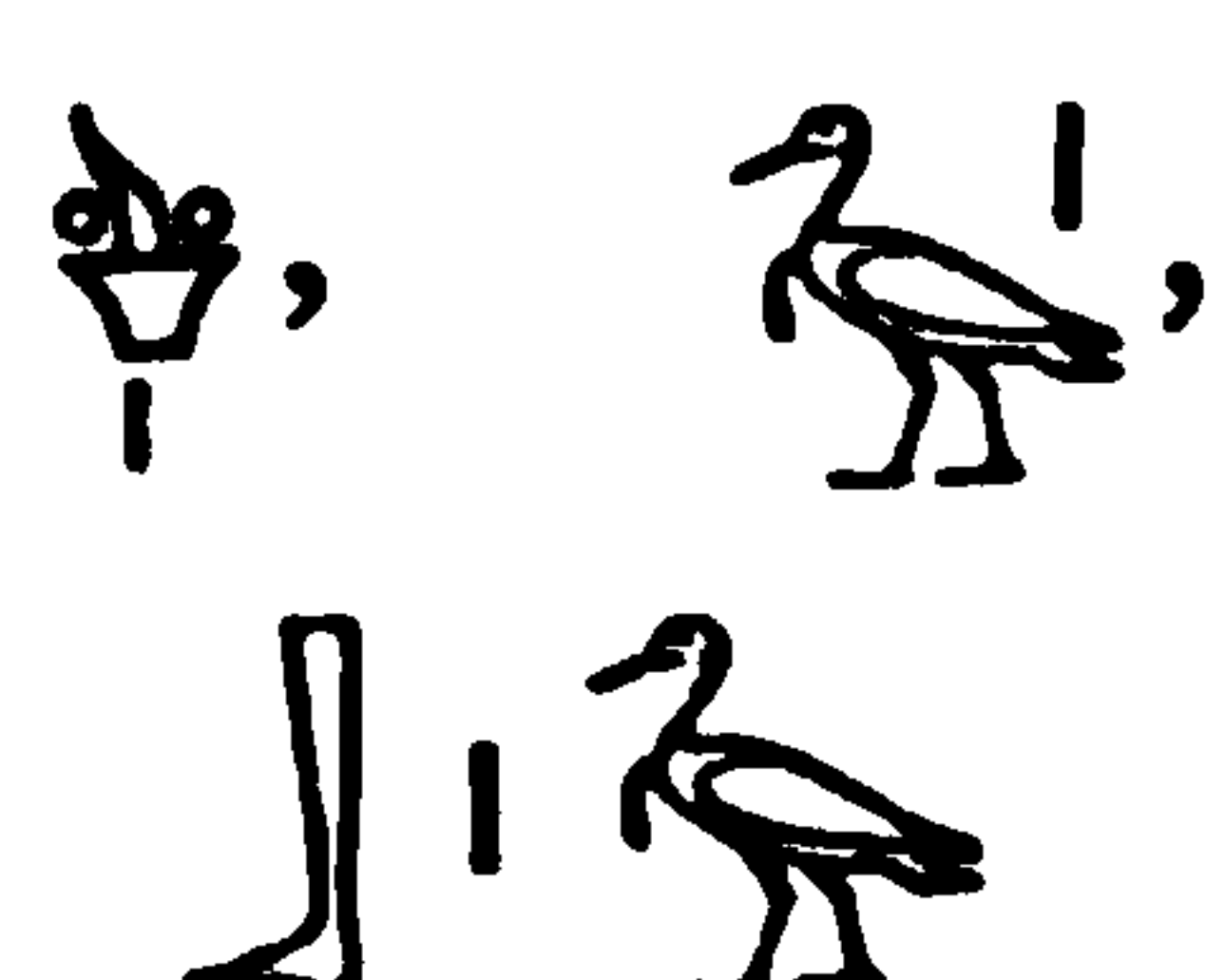
 *Ut'ati*

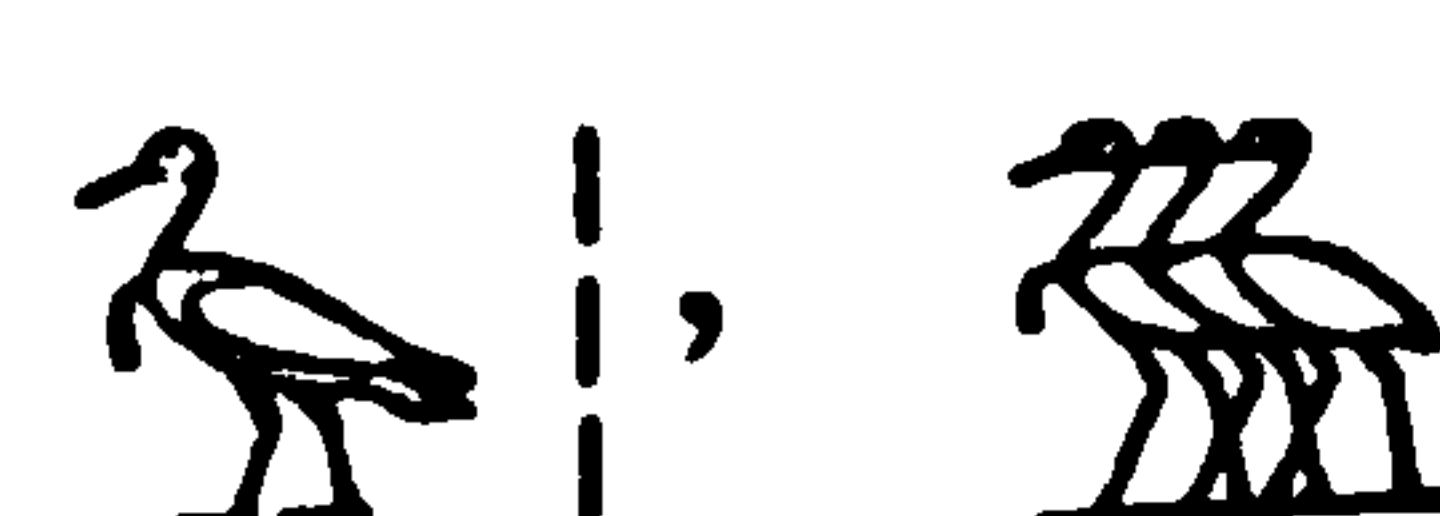
↓ B.


 *bà* garlands.


 *bà* steel.


 *bà* {steel, the firma-
ment.


 } *ba* soul.


 *baiu* souls, will.


 *bàiu* a wonder.


 *bu* place.


 *Bu* a demon.

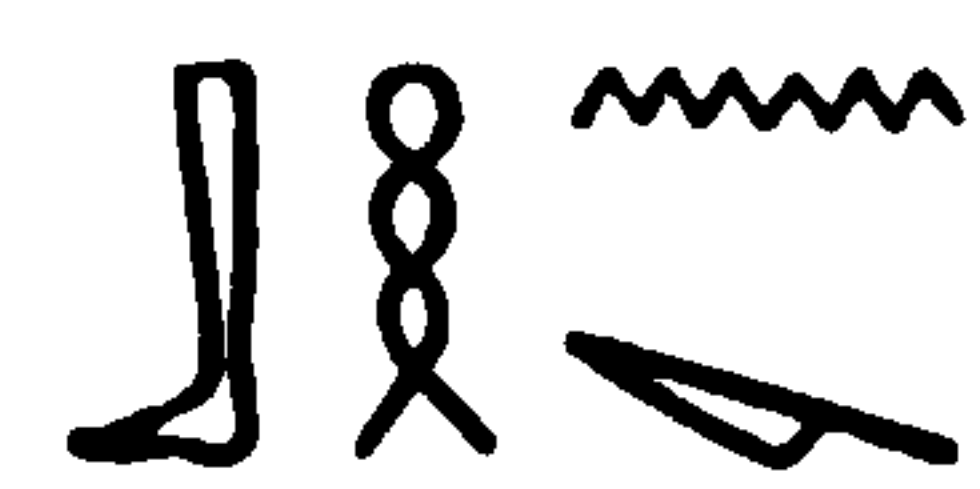
 *bu nefer* {prosperity; lit.
"good place."


 *bennu* the *bennu*.


 *bener* palm.


 *bener* sweet, pleasant.


 *baḥ* to inundate.

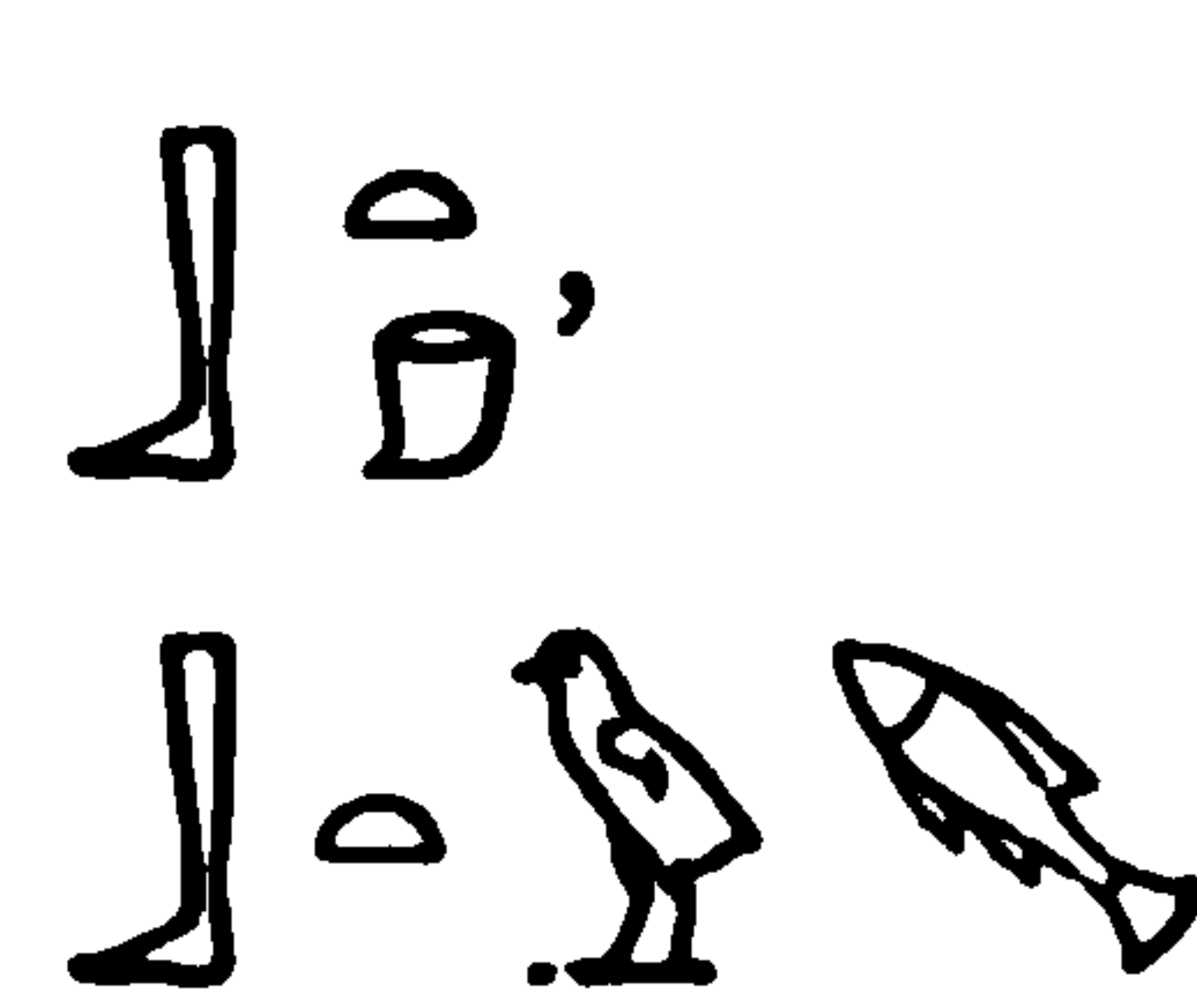
 *baḥen* to destroy.

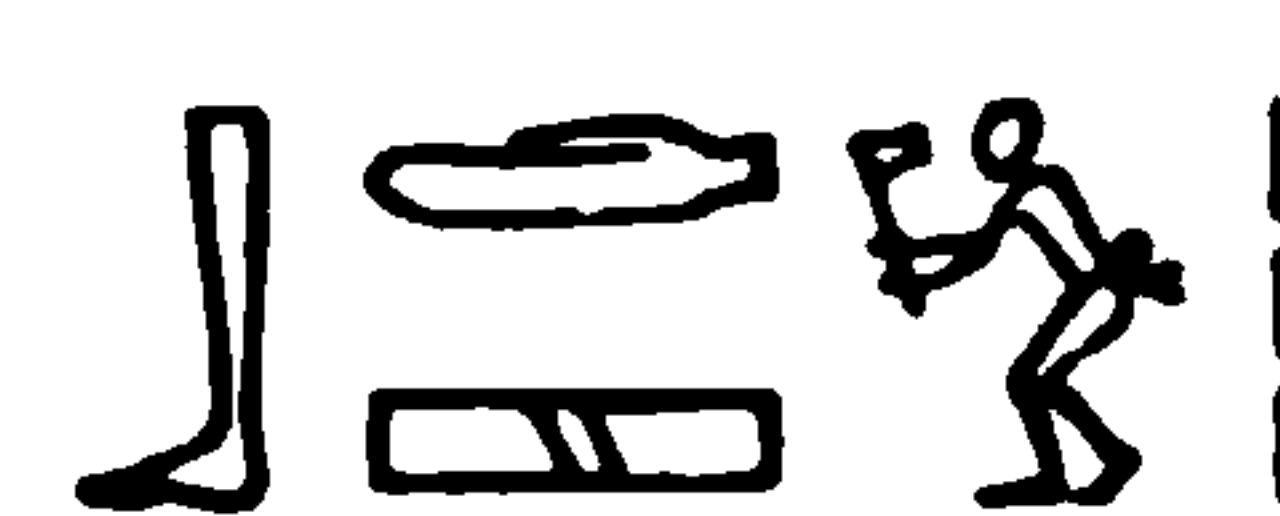
 *baḥes* heifers.


 *bes* to flow.


 *bes* to rise.


 *Bast* a goddess.

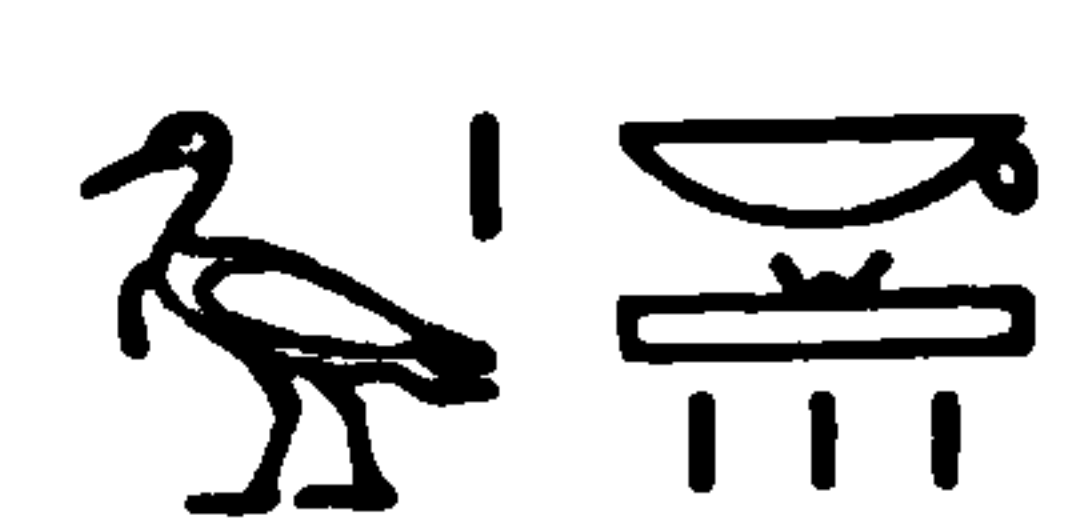
 } *bātu* to abominate.

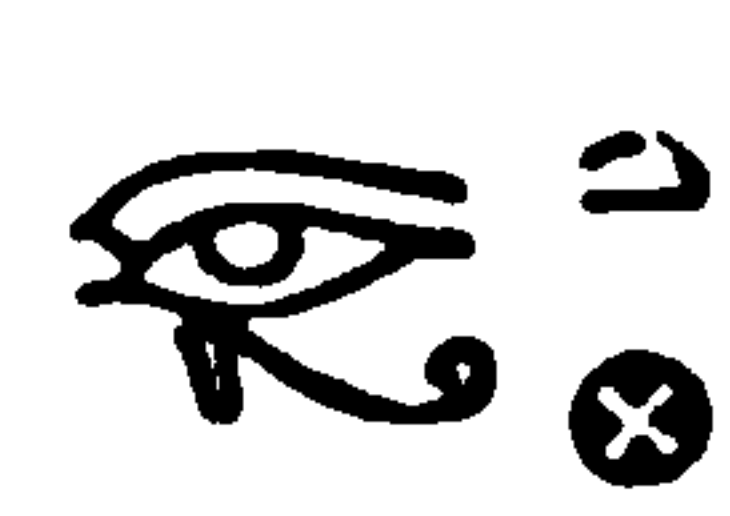
 *baṭes* feeble ones.

 *beqa* {to be exhausted,
prostrate.

 *bāk* hawk.

 *bak* workmanship.

 *baku* labours.

 *Bekt* Egypt.



	<i>pa</i>	the
	<i>pa</i>	house.
	<i>pau</i>	houses.
	<i>paunefer</i>	{double place of blessing.
	<i>pau heu</i>	priestly houses.
	<i>pau t'ettu</i>	{double house of speech.
	<i>pau</i>	birds.
	<i>paut</i>	good.
	<i>paut</i>	cycle.
	<i>paut ta</i>	creation.
	<i>pai</i>	to fly, to go.
	<i>Pi-mentu</i>	{the follower of Mentu.
	<i>pu</i>	to be.
	<i>pui</i>	that.
	<i>Punt</i>	Arabia.
	<i>pu-tra</i>	What then?

	<i>pen</i>	this.
	<i>per</i>	to come forth.
	<i>per-xeru</i>	sepulchral meals.
	<i>peh</i>	{to extend, to walk.
	<i>pehrer</i>	{strider, circuit, to hasten.
	<i>pext</i>	tearer, mangler.
	<i>pext</i>	tearer, mangler.
	<i>Psamtek</i>	Psammetichus.
		Psammetichus Menkarā.
	<i>pesh</i>	to thrust, to bite.
	<i>pest</i>	backbone.
	<i>pes</i>	to extend.
	<i>pet</i>	heaven.
	<i>pet</i>	{to be extended, to stretch.
	<i>Ptah</i>	Ptah.
	<i>pekas</i>	to drive back.



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	<i>māhu</i>	peoples.
	<i>māser</i>	dawn, twilight.
	<i>māt</i>	rays.
	<i>māt</i>	with thee.
	<i>māt</i>	place, tomb.
	<i>māt</i>	mother.
	<i>māt</i>	law.
	<i>māt-xeru</i>	{one whose word is law.
	<i>māt</i>	cabin, boat.
	<i>māt'et</i>	oppression.
	<i>māk</i>	virtue, protection.
	<i>māket</i>	virtues.
	<i>emmā</i>	{in the midst, among.
	<i>mān</i>	daily.
	<i>men</i>	to be established?
	<i>men</i>	perpetuity.

	<i>men</i>	a duck.
	<i>men</i>	pain.
	<i>men</i>	to arrive.
	<i>menāt</i>	nurse.
	<i>menfit</i>	soldiers.
	<i>menmenu</i>	cattle.
	<i>menmen</i>	food.
	<i>menx</i>	{contrived, {arranged.
	<i>menx</i>	beneficent.
	<i>mer</i>	lake.
	<i>mera</i>	to be wrapped up.
	<i>mer</i>	to harm, to pain.
	<i>mer</i>	oil.
	<i>mer</i>	to tie.
	<i>mer</i>	{to love, to be {loved.
	<i>mer, mert</i>	desire, wish.
	<i>meti</i>	ten.
	<i>Merseker</i>	a form of Athor.
	<i>mert</i>	the damned.

	<i>merti</i>	the damned.
	<i>meh</i>	{to be filled, to fill, fulness.
	<i>mehu</i>	cubit.
	<i>Mäxa</i>	Uræus goddess.
	<i>mehenet</i>	northern chapel.
	<i>mähät</i>	tomb.
	<i>Meht</i>	the North.
	<i>mes</i>	to follow, to pass.
	<i>mas</i>	to bring.
	<i>mes</i>	{to be carved, to form, to give birth to.
	<i>mest</i>	Mesat bird.

	<i>mast</i>	leg.
	<i>mest</i>	sole of the foot.
	<i>mestet</i>	nostril.
	<i>mäka</i>	{crocodile. A symbol of evil.
	<i>Mut</i>	a goddess.
	<i>mut</i>	mother.
	<i>mit</i>	damned one.
	<i>mitt (fem.)</i>	damned one.
	<i>mit</i>	the damned.
	<i>meter</i>	to look.

~~~~, ~~~, ~~~ N.

|  |                     |                                    |
|--|---------------------|------------------------------------|
|  | <i>en</i>           | {of, at, to, by, in, as, for, etc. |
|  | <i>ent</i>          | of, which.                         |
|  | <i>en xeft</i>      | before.                            |
|  | <i>en-xer</i>       | with.                              |
|  | <i>en xer tepau</i> | (line 95).                         |
|  | <i>na</i>           | we, us.                            |

|  |              |                   |
|--|--------------|-------------------|
|  | <i>näaiu</i> | to be adored.     |
|  | <i>näs</i>   | to be proclaimed. |
|  | <i>nätet</i> | corn, grain.      |
|  | <i>nä</i>    | I.                |
|  | <i>na</i>    | the.              |
|  | <i>nü</i>    | writing, scribe.  |



|  |                    |                                                |
|--|--------------------|------------------------------------------------|
|  | <i>nini</i>        | to adore, praise.                              |
|  | <i>neb, nebt</i>   | all, every.                                    |
|  | <i>nebu</i>        | all, every (plural).                           |
|  | <i>neb</i>         | lord.                                          |
|  | <i>nebu</i>        | lords.                                         |
|  | <i>Neb-er-t'ra</i> | { See <i>Todtenbuch</i> ,<br>17, 6; 46, etc.   |
|  | <i>Nebt-hat</i>    | Nephtys.                                       |
|  | <i>Neb-χat</i>     | Nephtys.                                       |
|  | <i>nu</i>          | of.                                            |
|  | <i>nub</i>         | gold.                                          |
|  | <i>nebt</i>        | flame.                                         |
|  | <i>Nebt</i>        | { Lock<br>{ (cirrus cloud).                    |
|  | <i>nepa</i>        | grain, corn.                                   |
|  | <i>nef</i>         | to him, for him.                               |
|  | <i>nef</i>         | { breeze, breezes,<br>{ wind or breath.        |
|  | <i>nefer</i>       | good, pleasant.                                |
|  | <i>neferu</i>      | glories, bliss.                                |
|  | <i>Nem</i>         | { See <i>Todtenbuch</i> ,<br>{ 17, 54; 153, 8. |

|  |                  |                                                                           |
|--|------------------|---------------------------------------------------------------------------|
|  | <i>nemā</i>      | new.                                                                      |
|  | <i>nem</i>       | } a second time.                                                          |
|  | <i>nemā</i>      |                                                                           |
|  | <i>nemmā</i>     | to lie down.                                                              |
|  | <i>Nem-mahet</i> | } a goddess.                                                              |
|  | <i>nemmāt</i>    | couch.                                                                    |
|  | <i>nemmet</i>    | block.                                                                    |
|  | <i>enen</i>      | like.                                                                     |
|  | <i>ennu</i>      | { to order, to ar-<br>{ range.                                            |
|  | <i>ennu</i>      | to touch.                                                                 |
|  | <i>ennu</i>      | instant, moment.                                                          |
|  | <i>nerāu</i>     | terror.                                                                   |
|  | <i>nehem</i>     | to rejoice.                                                               |
|  | <i>nehes</i>     | { to wake up, to<br>{ arouse oneself.                                     |
|  | <i>Nehat</i>     | { The Metropolis<br>{ of the XXth or<br>{ XXIst nome of<br>{ Upper Egypt. |
|  | <i>nehebt</i>    | neck.                                                                     |
|  | <i>Nehebka</i>   | a goddess.                                                                |
|  | <i>nehem</i>     | to deliver.                                                               |



# Know Your Bible



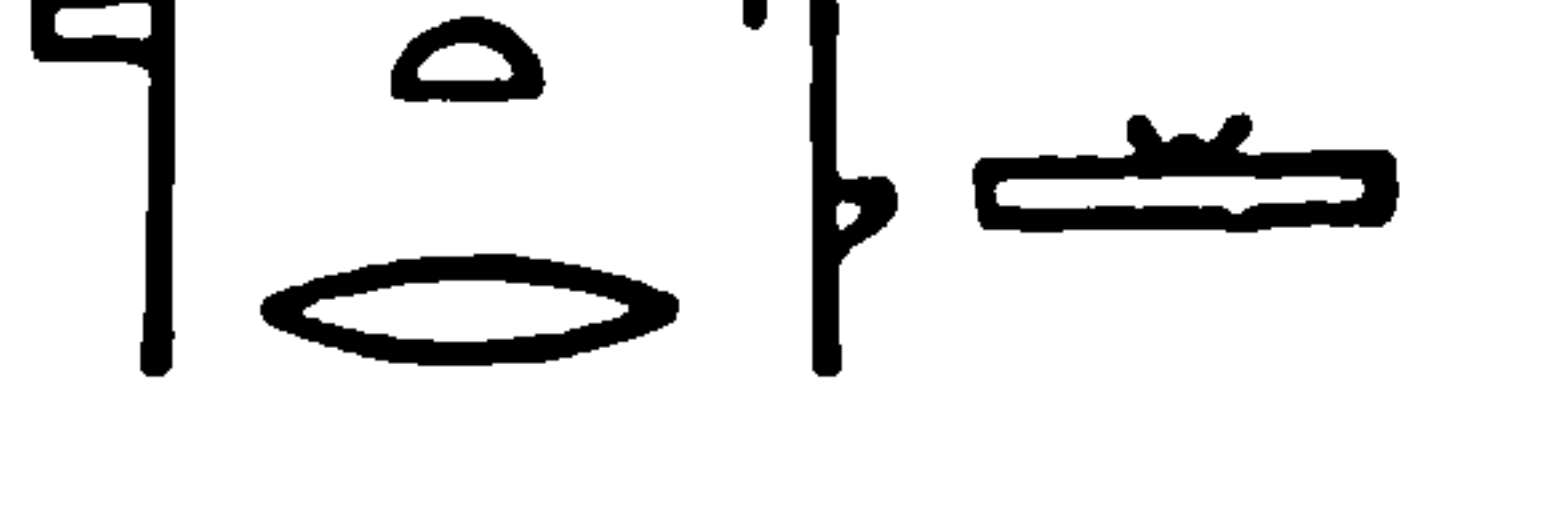

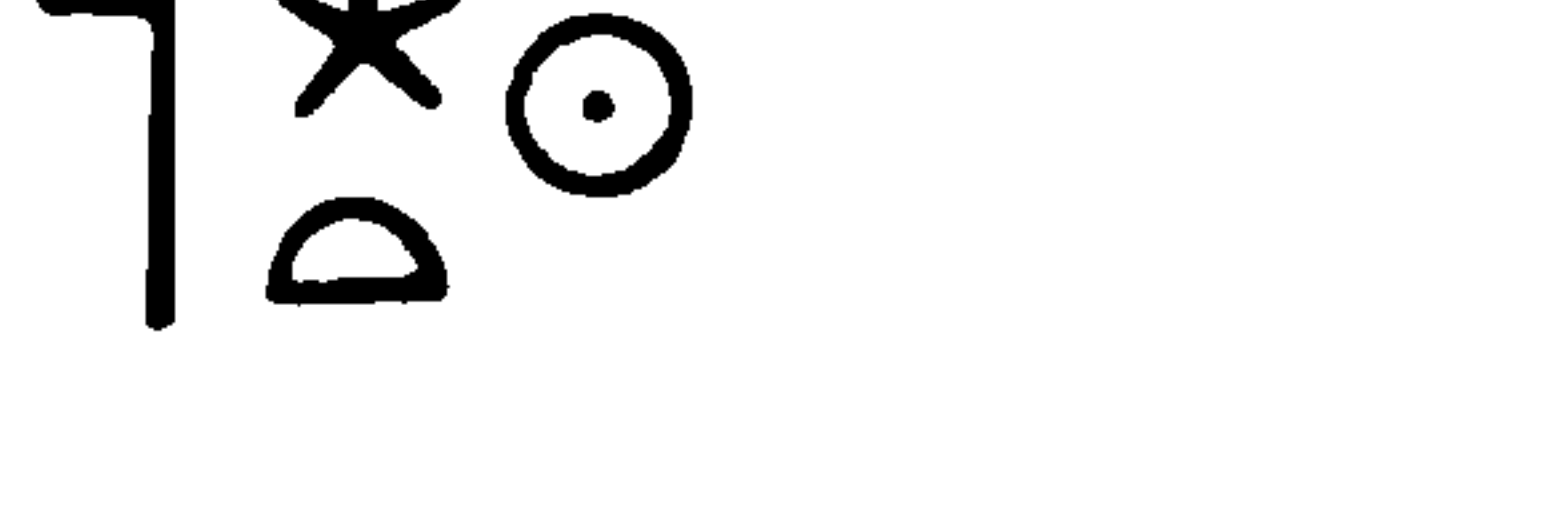
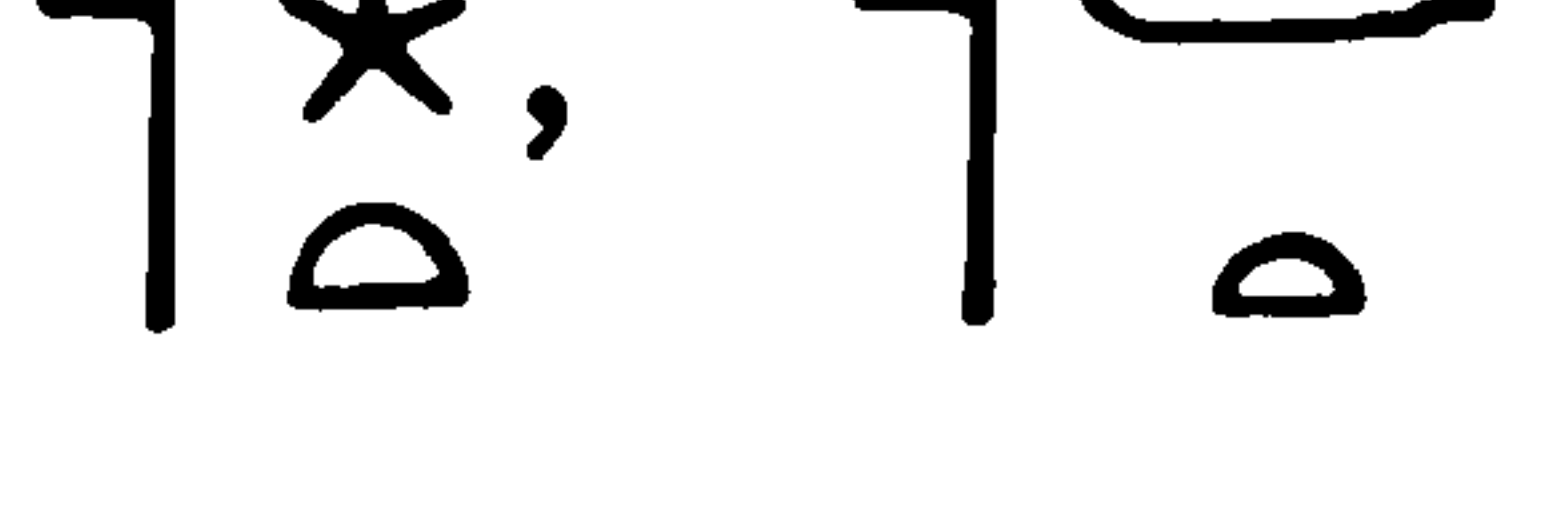



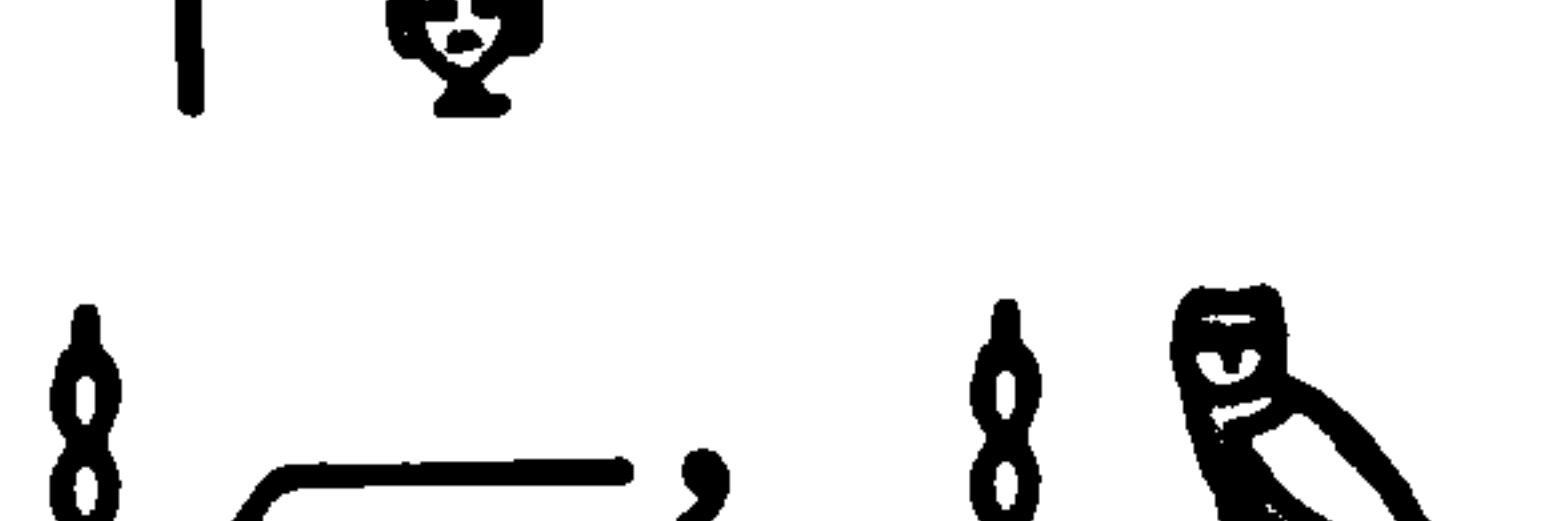

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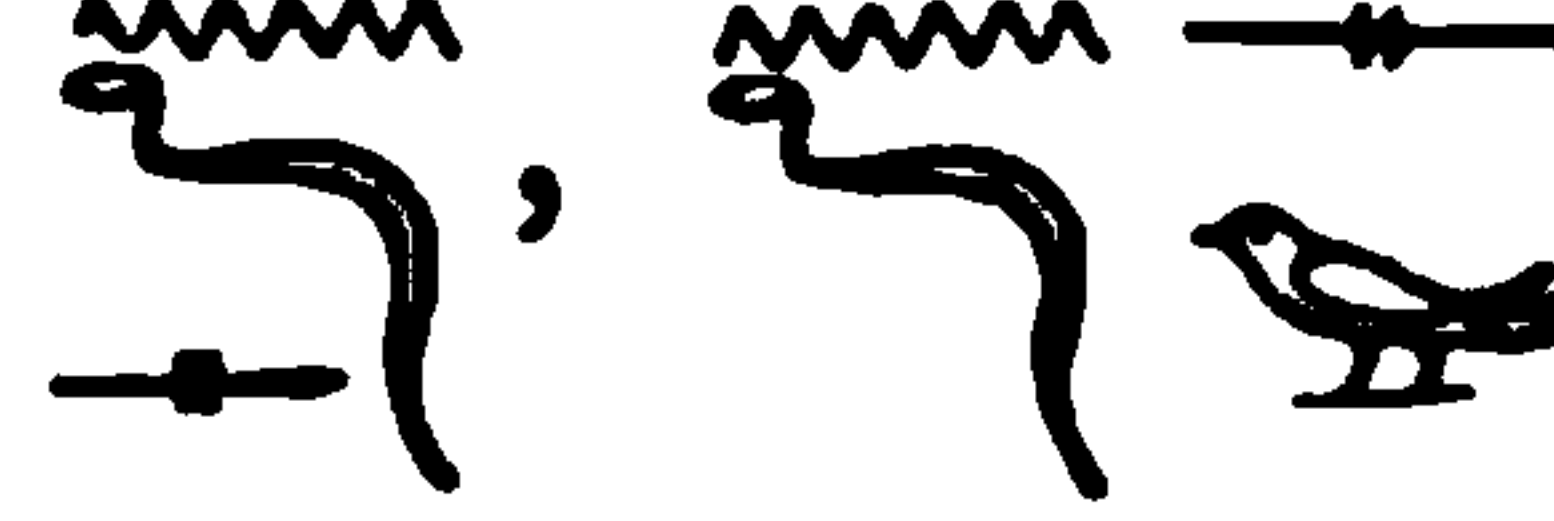



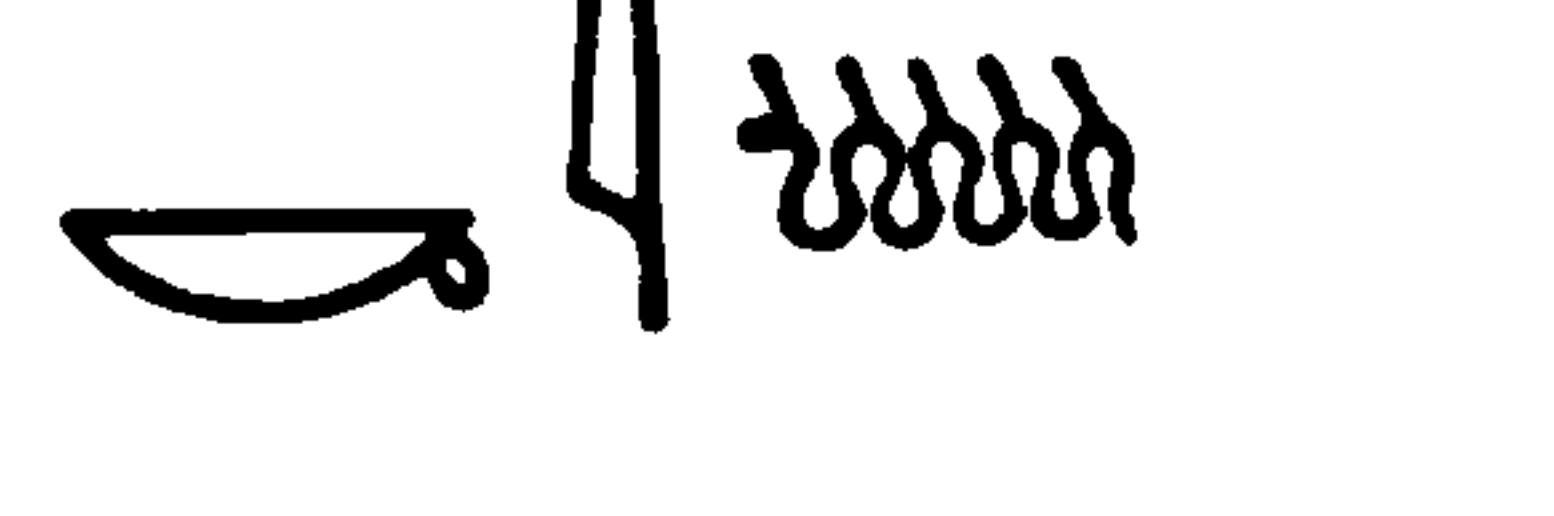

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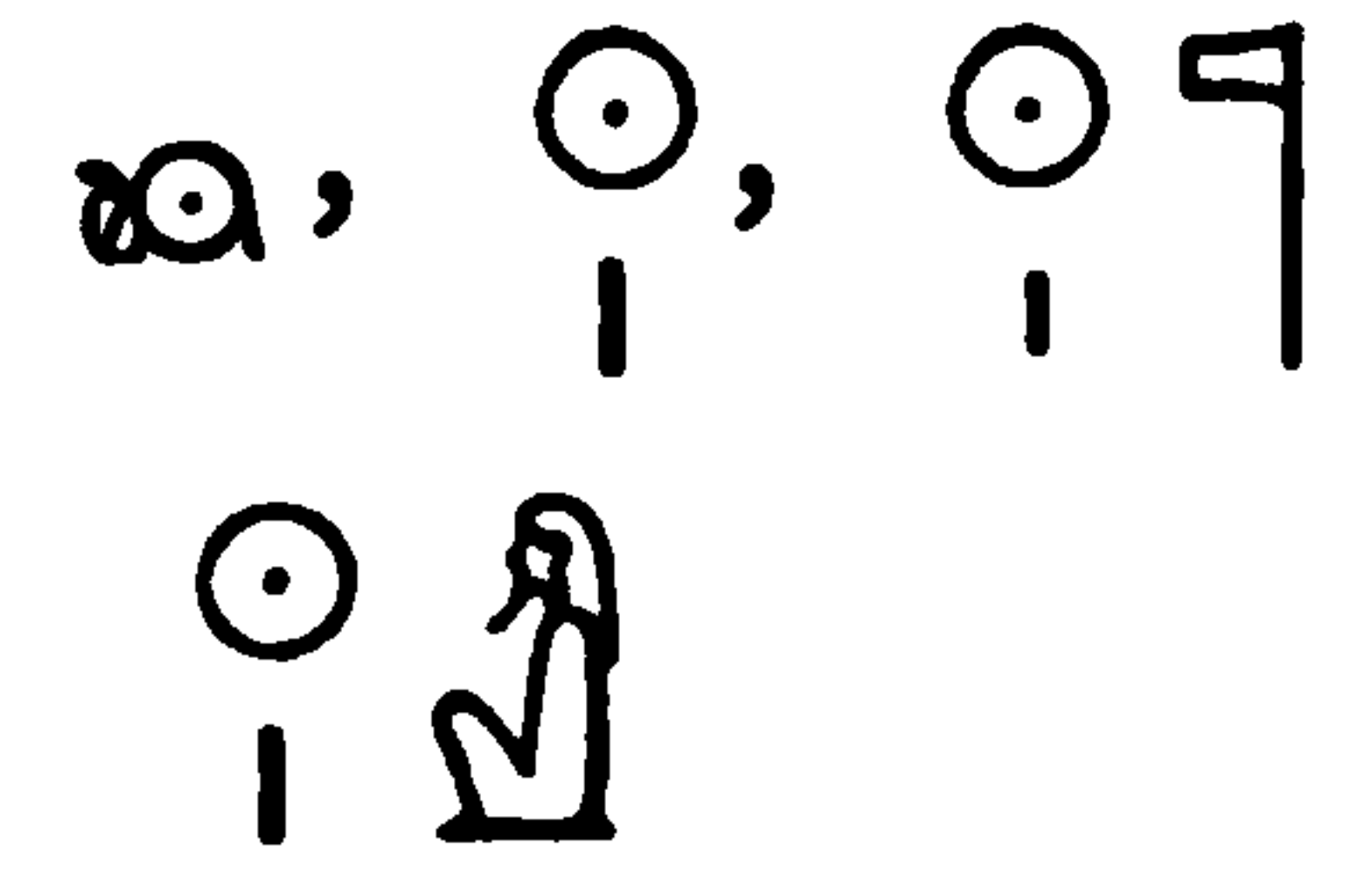






|                                                                                    |                   |                        |
|------------------------------------------------------------------------------------|-------------------|------------------------|
|    | <i>nutar</i>      | divine                 |
|    | <i>nutar-as</i>   | divine.                |
|    | <i>nutra</i>      | {strength, to protect. |
|    | <i>nutar</i>      | protector.             |
|    | <i>nutar tuat</i> | {divine dawn.          |
|   | <i>nutar tuat</i> | {name of a dignity.    |
|  | <i>entes</i>      | she                    |
|  | <i>entus</i>      | she, her.              |
|  | <i>enlet</i>      | thou                   |
|  | <i>net'</i>       | to pay homage          |
|  |                   | to be glad, rejoice.   |






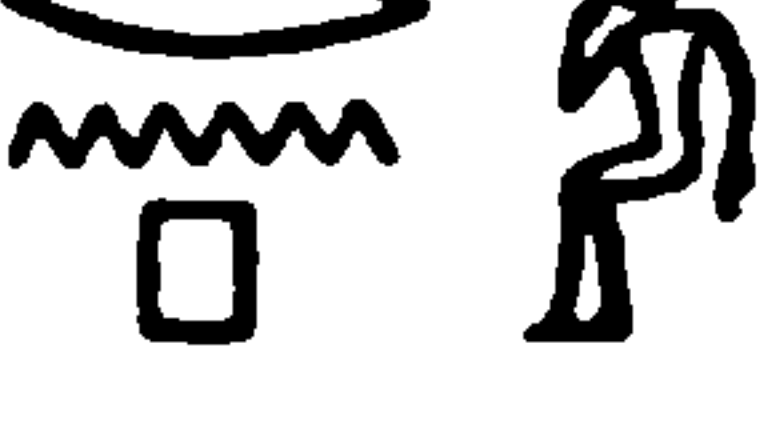
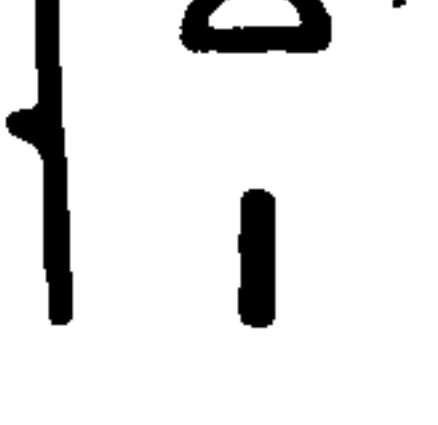


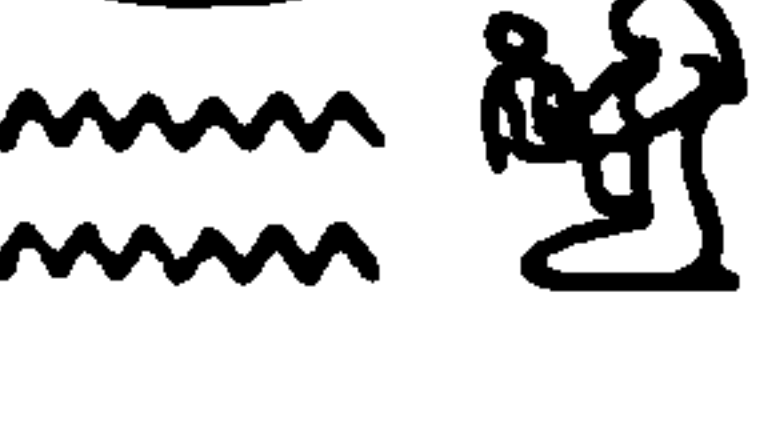
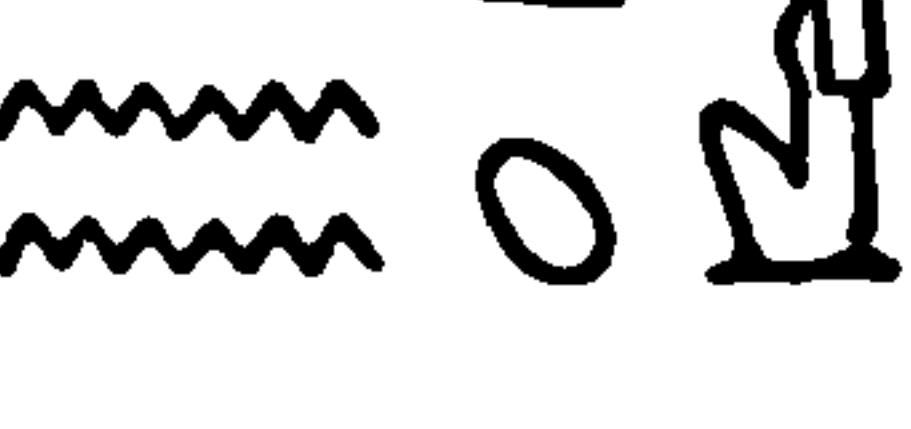
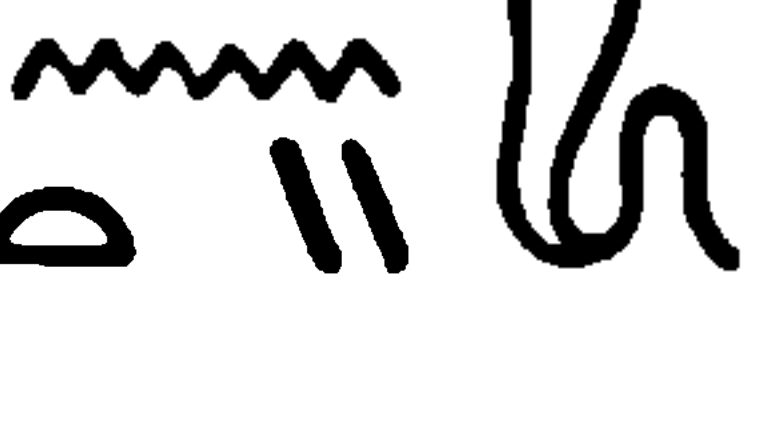




|                                                                                       |                 |                          |
|---------------------------------------------------------------------------------------|-----------------|--------------------------|
|    | <i>net'er</i>   | to seize.                |
|    | <i>net'net'</i> | to proclaim.             |
|    | <i>net'erau</i> | {to overcome, to seize.  |
|    | <i>Net'erau</i> | land of Seizure.         |
|    | <i>net'es</i>   | little.                  |
|   | <i>net'est</i>  | little.                  |
|  | <i>nuk</i>      | I, me, my.               |
|  | <i>nek</i>      | to thee, for thee.       |
|  | <i>Nakà</i>     | {A serpent, enemy of Rā. |
|  | <i>neken</i>    | destruction.             |
















 R.

|                                                                                    |                 |                                     |
|------------------------------------------------------------------------------------|-----------------|-------------------------------------|
|  | <i>er</i>       | {at, to, upon, in, beyond, against. |
|  | <i>er</i>       | over.                               |
|  | <i>er aa ur</i> | exceedingly.                        |
|  | <i>re</i>       | mouth.                              |
|  | <i>Ru-stau</i>  | {The mouth of the tomb.             |
|  | <i>Rā</i>       | The sun-god.                        |





|                                                                                       |             |                              |
|---------------------------------------------------------------------------------------|-------------|------------------------------|
|  | <i>Rā</i>   | The sun-god.                 |
|  | <i>rā</i>   | {lodge, station, storehouse. |
|  | <i>ruha</i> | evening.                     |
|  | <i>erpā</i> | prince.                      |
|  | <i>eref</i> | to him, for him.             |



|                                                                                     |                |                    |
|-------------------------------------------------------------------------------------|----------------|--------------------|
|    | <i>erma</i>    | near.              |
|    | <i>remu</i>    | fishes.            |
|    | <i>rimi</i>    | to weep.           |
|    | <i>remem</i>   | to weep.           |
|    | <i>ren</i>     | name.              |
|    | <i>renp</i>    | to become young.   |
|  | <i>renpit</i>  | year.              |
|  | <i>renpitu</i> | plants.            |
|  | <i>renen</i>   | to nurse.          |
|  | <i>renen</i>   | to dandle.         |
|  | <i>renent</i>  | fortune.           |
|  | <i>Renti</i>   | a goddess.         |
|  | <i>rer</i>     | (line 181).        |
|  | <i>rer</i>     | {circumambulation. |
|  | <i>rer</i>     | to go round.       |
|  | <i>rerut</i>   | round.             |

|                                                                                       |                |                         |
|---------------------------------------------------------------------------------------|----------------|-------------------------|
|    | <i>reruti</i>  | gates.                  |
|    | <i>rerem</i>   | to weep.                |
|    | <i>rex</i>     | to know.                |
|    | <i>rexit</i>   | {mankind, mortals.      |
|    | <i>eres</i>    | to her.                 |
|    | <i>res</i>     | {to rouse up, to awake. |
|  | <i>resu</i>    | the south.              |
|  | <i>resenet</i> | south chapel.           |
|  | <i>resà</i>    | delight.                |
|  | <i>erek</i>    | to thee, for thee.      |
|  | <i>ertà</i>    | to give.                |
|  | <i>retu</i>    | legs.                   |
|  | <i>ret</i>     | men.                    |
|  | <i>ret</i>     | staircase.              |
|  | <i>ret</i>     | vigorously.             |

□ H.

|                                                                                     |           |        |                                                                                       |            |          |
|-------------------------------------------------------------------------------------|-----------|--------|---------------------------------------------------------------------------------------|------------|----------|
|  | <i>ha</i> | hail.  |  | <i>ha</i>  | to fall. |
|  | <i>ha</i> | to go. |  | <i>hai</i> | to fall? |



|  |                   |                                      |
|--|-------------------|--------------------------------------|
|  | <i>ha</i>         | Hail! O!                             |
|  | <i>li</i>         | O!                                   |
|  | <i>hamham</i>     | to roar.                             |
|  | <i>hen</i>        | to cry, to invoke.                   |
|  | <i>hen</i>        | him.                                 |
|  | <i>hru</i>        | day.                                 |
|  | } <i>ha hotep</i> | behind.                              |
|  |                   |                                      |
|  | <i>hat</i>        | the North.                           |
|  | <i>Hait</i>       | Hait.                                |
|  | } <i>hāu</i>      | members, limbs.                      |
|  |                   |                                      |
|  | <i>hau</i>        | { common, people,<br>עַמִּי הָאָרֶץ. |
|  | <i>Hanebu</i>     | the Greeks.                          |
|  | <i>hūā</i>        | to rejoice.                          |
|  | <i>hap</i>        | to hide.                             |
|  | <i>Hapi</i>       | { a genius of<br>Amenti.             |
|  | <i>Hāpi</i>       | Nile.                                |
|  | <i>Hapi</i>       | Apis.                                |

|  |                |                    |
|--|----------------|--------------------|
|  | <i>huā</i>     | ..... (line 53).   |
|  | <i>hun</i>     | baby.              |
|  | <i>heb</i>     | festival.          |
|  | <i>heb</i>     | festival.          |
|  | <i>hebet</i>   | the deep.          |
|  | <i>hebs</i>    | to clothe.         |
|  | <i>hept</i>    | to embrace.        |
|  | <i>hapt</i>    | to advance.        |
|  | <i>hefnu</i>   | myriads, millions. |
|  | <i>hem</i>     | to turn back.      |
|  | <i>hamemu</i>  | unborn peoples.    |
|  | <i>hemt</i>    | spouse, wife.      |
|  | <i>hen</i>     | to be repulsed.    |
|  | <i>hen</i>     | majesty.           |
|  | <i>hnā</i>     | with.              |
|  | <i>hennu</i>   | hennu boat.        |
|  | <i>henhenu</i> | slaughterers.      |
|  | <i>hemt</i>    | mistress, spouse.  |
|  | <i>henkset</i> | wig.               |





# HISTORY

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|  |                                                |
|--|------------------------------------------------|
|  | } <i>hotepau</i> offerings.                    |
|  |                                                |
|  | <i>hotep-āau</i> chiefs.                       |
|  | <i>hetep hru</i> daily.                        |
|  | <i>hetem</i> to annihilate.                    |
|  | <i>hetem</i> to destroy.                       |
|  | <i>hat'</i> white.                             |
|  | <i>hat'</i> white crown.                       |
|  | <i>hat'</i> silver.                            |
|  | <i>het't'ui</i> light.                         |
|  | <i>Hat'-hetep.</i>                             |
|  | <i>heken</i> to cry out.                       |
|  | <i>hehennu</i> hymns.                          |
|  | <i>hekauti</i> {might, power,<br>enchantments. |
|  | <i>heq</i> beer.                               |
|  | <i>heq</i> ruler, governor.                    |
|  | <i>heqt</i> queen.                             |
|  | <i>heqt</i> kingdoms.                          |
|  | <i>χ<sup>a</sup></i> to measure.               |

|  |                                                                       |
|--|-----------------------------------------------------------------------|
|  | <i>χait</i> ruin.                                                     |
|  | <i>χā</i> to yield.                                                   |
|  | <i>χau</i> thousands.                                                 |
|  | <i>χab</i> crescent.                                                  |
|  | <i>χaut</i> table.                                                    |
|  | } <i>χabesu</i> constellations.                                       |
|  |                                                                       |
|  | <i>χat</i> body.                                                      |
|  | <i>χat</i> body, belly.                                               |
|  | <i>χā</i> {to rise (as the<br>sun).                                   |
|  | <i>χā</i> crown.                                                      |
|  | <i>χāu</i> crowns, diadems.                                           |
|  | <i>χā</i> crowned.                                                    |
|  | <i>χ<sup>a</sup>χ<sup>a</sup></i> stars, starlight.                   |
|  | <i>χ<sup>u</sup></i> to protect.                                      |
|  | <i>χ<sup>u</sup></i> shining.                                         |
|  | <i>χ<sup>u</sup></i> a whip.                                          |
|  | } <i>χ<sup>u</sup>, χ<sup>ut</sup></i> {glory, glorious<br>splendour. |
|  |                                                                       |



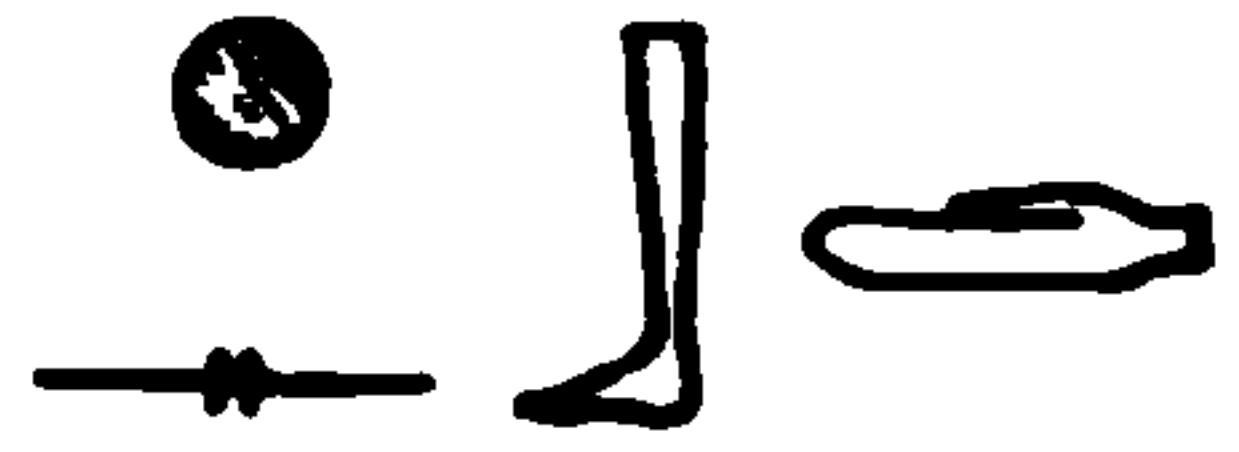
|  |                                                            |
|--|------------------------------------------------------------|
|  | } <i>χu, χut</i> beatified spirit.                         |
|  |                                                            |
|  | } <i>χutu</i> beatified spirits.                           |
|  |                                                            |
|  | <i>χebit</i> shade.                                        |
|  | <i>χebit</i> {See Brugsch, Dict. Géog., p. 568.            |
|  | <i>χeperà</i> a god.                                       |
|  | <i>χeper</i> to become.                                    |
|  | <i>χeperu</i> a form (àru?).                               |
|  | <i>χepes</i> a thigh.                                      |
|  | <i>χeft</i> with, when.                                    |
|  | <i>χeft</i> enemy.                                         |
|  | <i>χefti</i> enemies (masc).                               |
|  | <i>χeftit</i> enemies (fem.).                              |
|  | <i>χem</i> {to overthrow, to be destroyed, to be ignorant. |
|  | <i>χemennu</i> eight.                                      |
|  | <i>χemennu</i> eight.                                      |
|  | <i>χemtu</i> bronze.                                       |

|  |                                                |
|--|------------------------------------------------|
|  | <i>χen</i> to carry, to convey.                |
|  | <i>χenà</i> {to be imprisoned, held captive.   |
|  | <i>χnum</i> Chnumis.                           |
|  | <i>χnum</i> Chnumis.                           |
|  | <i>χnum</i> to join, unite.                    |
|  | <i>χennu</i> interior.                         |
|  | <i>χennu</i> invocations.                      |
|  | <i>χennu</i> rebellion.                        |
|  | <i>χent</i> among.                             |
|  | <i>χent-àn-ma</i> a deity.                     |
|  | <i>χonsuren</i> {Chonsu of the II double name. |
|  | <i>χentiu</i> priestesses.                     |
|  | <i>χer</i> {to, with, in presence of, before.  |
|  | <i>χer</i> to fall.                            |
|  | <i>χer</i> having, under.                      |
|  | <i>χer-āba.</i> line 94.                       |
|  | <i>χerp</i> chief, prince.                     |
|  | <i>χer neter</i> {hell, the nether world.      |

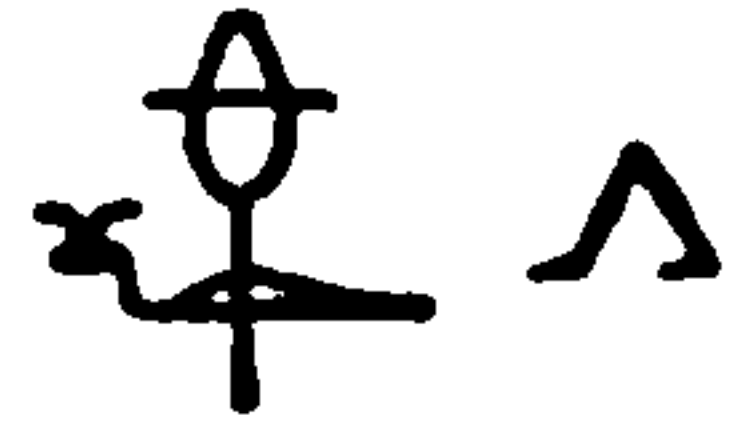




*xert* {to go round,  
circuit.



*xesbet* lapis lazuli.



*xesef* to repulse, stop.



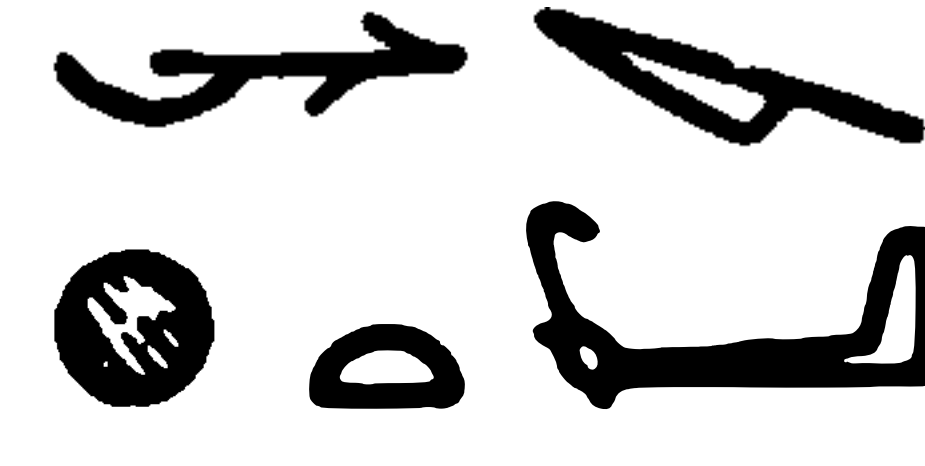
*xest* (for *xesef*) {to repulse, drive  
back.



*xet* flame.



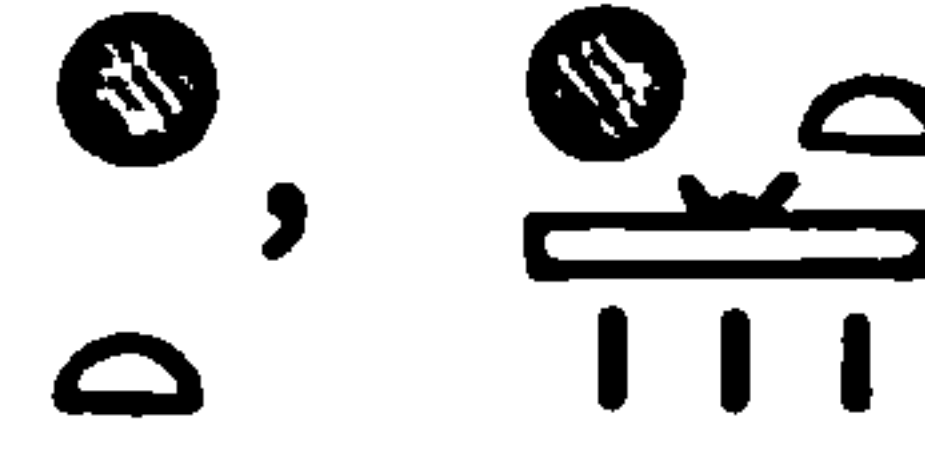
*xet* after.



*xet* to cut.



*xet* to follow.



*xet* thing, things.



*xut* horizon.

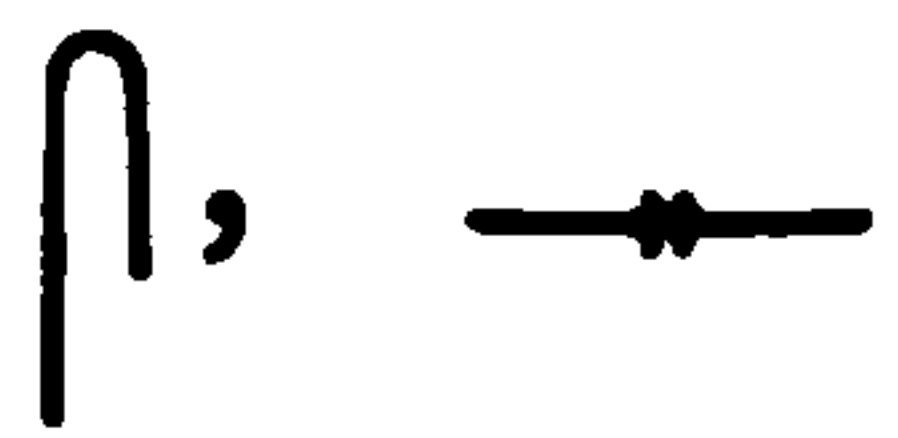


*xetem* {to seal, to shut,  
shut up place.



*xak-abu* enemies, foes.

ⲡ, — s.



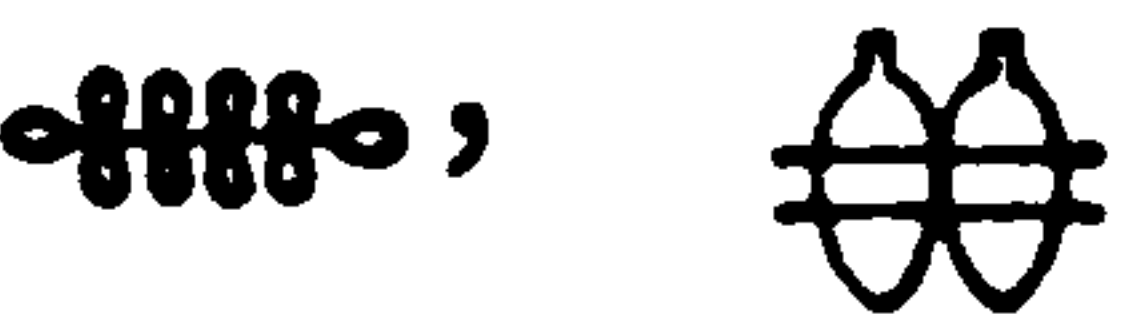
*s* her, she.



*sa* to know.



*Sau* a god.



*sa* {to guard, pro-  
tection.



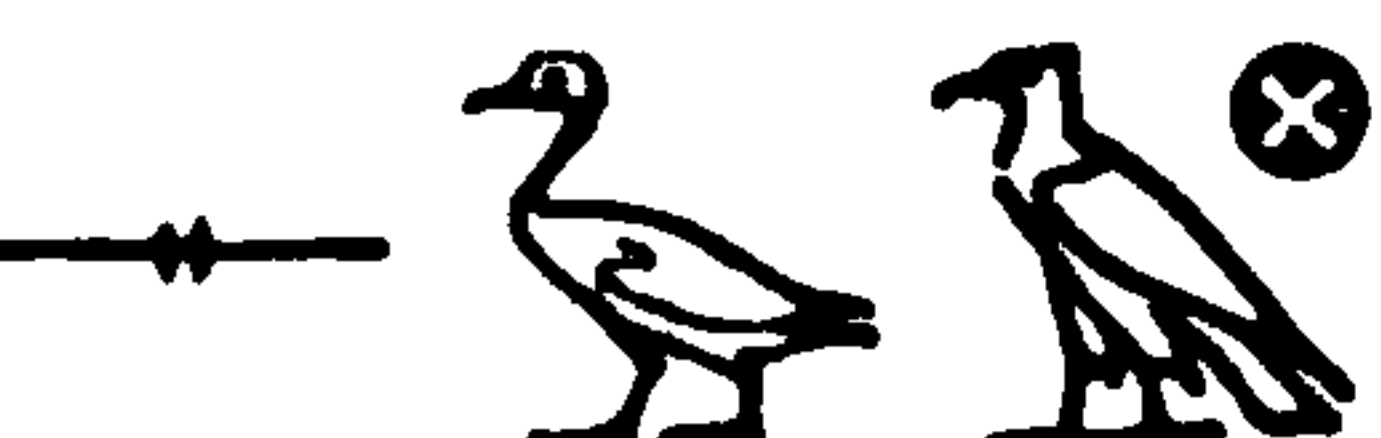
*sa* behind.



*su* person.



*sa* to crush.



*Sa* Sais.



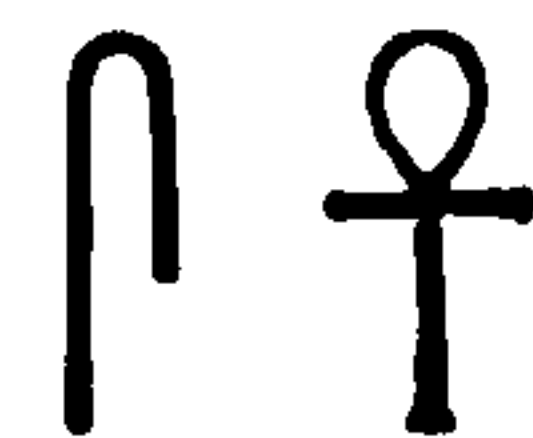
*sa* thirty.



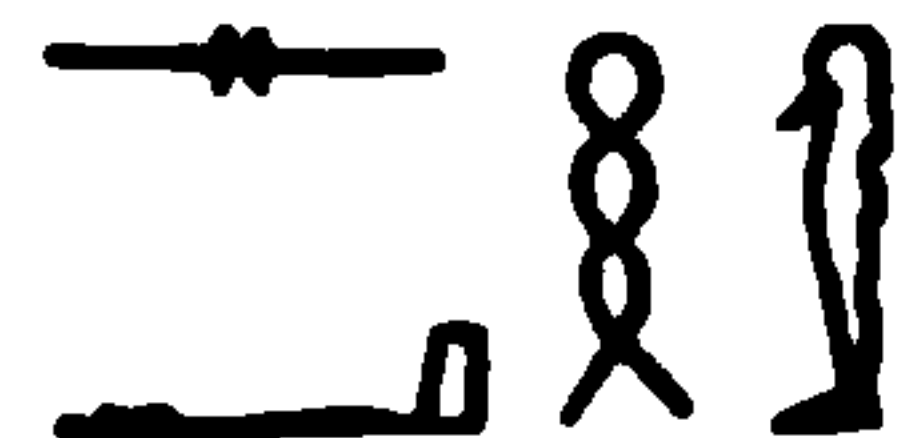
*se* son.



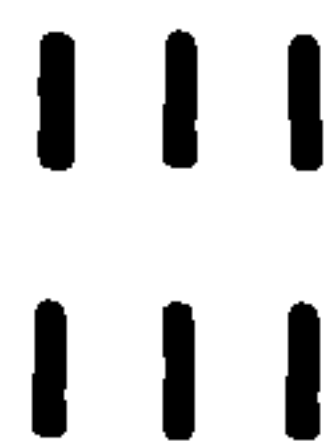
*saru* to go (?)



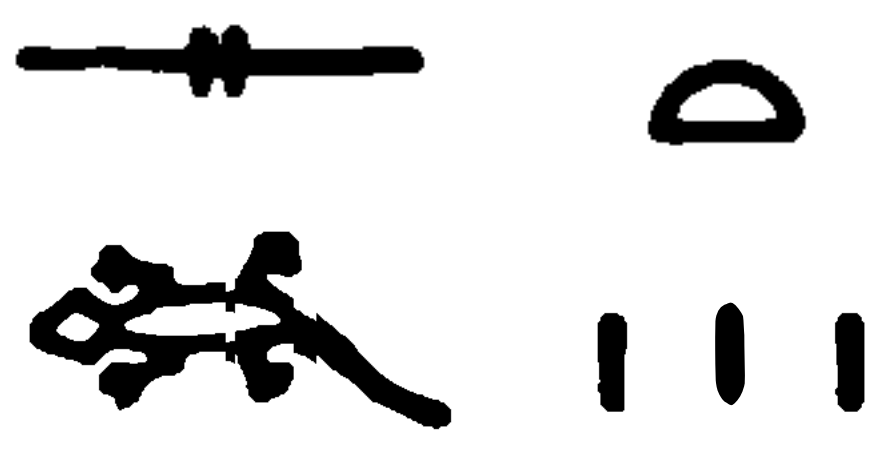
*sa-anx* to make line.



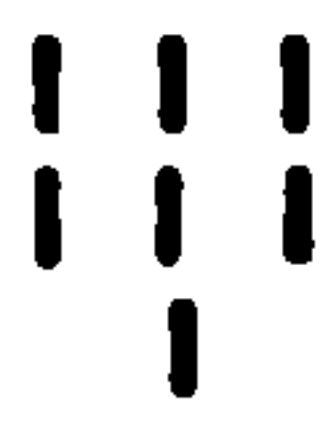
*sah* mummy, form.



*sas* six.



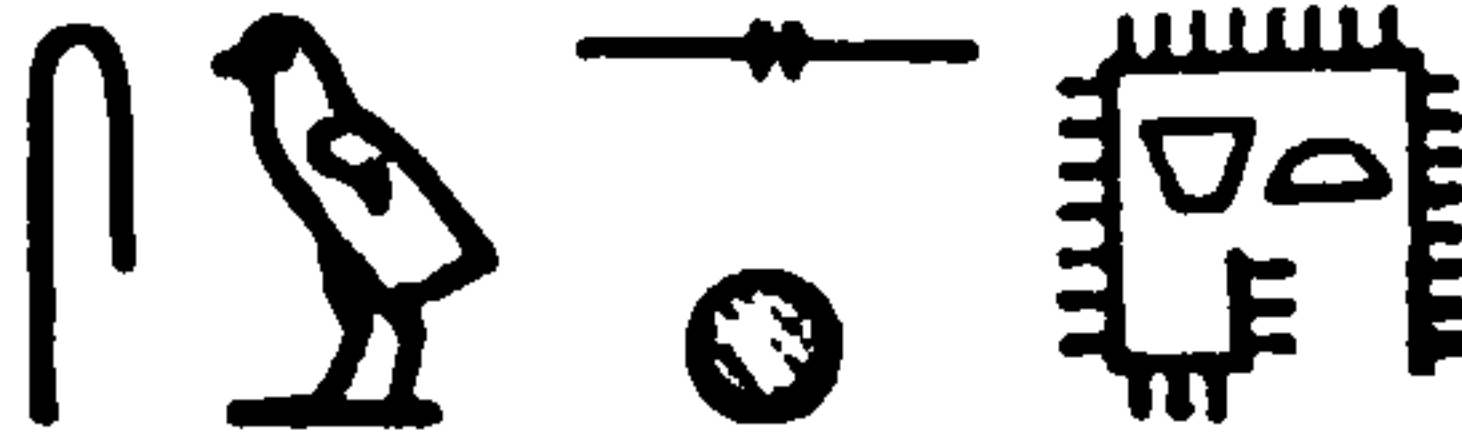
*sast* to multiply.



*sefx* seven.



*su* {it, him, he, she,  
her.



*s-usex* to make great.



*sub* to worship.



*Sut* a god.



*sut'a* {to protect, to  
drive away.



*sab* jackal.



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|  |                |                                 |
|--|----------------|---------------------------------|
|  | <i>senà</i>    | brother.                        |
|  | <i>sentà</i>   | sister.                         |
|  | <i>senit</i>   | two sisters.                    |
|  |                |                                 |
|  | <i>senät</i>   | orbit.                          |
|  | <i>sneb</i>    | to heal.                        |
|  | <i>senen</i>   | image.                          |
|  | <i>sennu</i>   | cakes.                          |
|  | <i>senehep</i> | to come forth.                  |
|  | <i>sens</i>    | to invoke.                      |
|  | <i>sensenà</i> | to smell.                       |
|  | <i>senes</i>   | to open.                        |
|  | <i>sentrà</i>  | incense.                        |
|  | <i>sent</i>    | {terror, fear, to<br>be afraid. |
|  | <i>Senketi</i> | Asiatics.                       |
|  | <i>ser</i>     | to be exalted.                  |
|  |                |                                 |
|  | <i>ser</i>     | to proclaim.                    |
|  | <i>ser</i>     | to beautify.                    |

|  |                  |                                    |
|--|------------------|------------------------------------|
|  | <i>seräu</i>     | plants.                            |
|  | <i>seref</i>     | warmth.                            |
|  | <i>seres</i>     | to arouse.                         |
|  | <i>Serqet</i>    | a goddess.                         |
|  | <i>seheb</i>     | to make festal.                    |
|  | <i>shap</i>      | to conceal.                        |
|  | <i>sehen</i>     | command.                           |
|  | <i>shur</i>      | to address.                        |
|  | <i>seher</i>     | {to repulse, drive<br>away.        |
|  | <i>s-hotep</i>   | {to make propi-<br>tiation.        |
|  | <i>sah-xepes</i> | (line 258).                        |
|  | <i>sahu</i>      | counsel.                           |
|  | <i>suht</i>      | {egg, son,<br>daughter.            |
|  | <i>shat' ur</i>  | {Great illumi-<br>nator.           |
|  | <i>sexà</i>      | to proclaim.                       |
|  | <i>sexem</i>     | {to be strong, to<br>prevail.      |
|  | <i>Sexem</i>     | {Brugsch, Dict.<br>Géog., p. 737). |
|  | <i>sexem</i>     | shrine.                            |



|  |                             |                             |
|--|-----------------------------|-----------------------------|
|  | <i>seker</i>                | plan, design.               |
|  | <i>s-xeper</i>              | to create.                  |
|  | <i>seker</i>                | to overthrow.               |
|  | <i>sexeru</i>               | { castaways.                |
|  |                             | { castaways ( <i>fem.</i> ) |
|  | <i>Sexet</i>                | a goddess.                  |
|  | <i>sexet</i>                | the <i>sexet</i> crown.     |
|  | <i>sext</i>                 | to weave.                   |
|  | <i>Sexet-Aaru</i> (p. xxi). |                             |
|  |                             |                             |
|  | <i>sexet-hotepu</i>         | { See Brugsch, Dict.        |
|  |                             | { Géog., p. 548.            |
|  | <i>s-xut</i>                | to glorify.                 |
|  | <i>Sesu</i>                 | { See Brugsch, Dict.        |
|  |                             | { Géog., p. 752.            |
|  | <i>sesen</i>                | to smell.                   |
|  | <i>ses</i>                  | to divide, to open.         |
|  | <i>ses</i>                  | to pass.                    |
|  | <i>sesau</i>                | { letters, writing,         |
|  |                             | { pictures.                 |
|  | <i>sesep</i>                | to receive.                 |

|  |                |                   |                   |
|--|----------------|-------------------|-------------------|
|  | <i>sesep</i>   | light.            |                   |
|  | <i>sebsaut</i> | deprived.         |                   |
|  | <i>sebet</i>   | tiara.            |                   |
|  | <i>sebeta</i>  | to hide, conceal. |                   |
|  | <i>sekemi</i>  | to make complete. |                   |
|  | <i>Seker</i>   | Socharis.         |                   |
|  | <i>sekt</i>    | to decay.         |                   |
|  | <i>sekti</i>   | boat.             |                   |
|  | <i>seq</i>     | to be silent.     |                   |
|  | <i>seqa</i>    | to gather.        |                   |
|  | <i>seqeb</i>   | to refresh.       |                   |
|  | <i>seqenen</i> | { to supply, to   |                   |
|  |                | { anoint.         |                   |
|  | <i>seqer</i>   | to imprison.      |                   |
|  | <i>seqet</i>   | { to traverse, to |                   |
|  |                |                   | { travel, to make |
|  |                |                   |                   |
|  | <i>sat</i>     | seed.             |                   |
|  | <i>sati</i>    | lit. "sowing."    |                   |
|  | <i>Sati</i>    | a goddess.        |                   |



|  |               |                    |
|--|---------------|--------------------|
|  | <i>Sati</i>   | Asiatics.          |
|  | <i>satu</i>   | ray, beam.         |
|  | <i>set</i>    | country.           |
|  | <i>set</i>    | they, them.        |
|  | <i>set</i>    | smell.             |
|  | <i>sti</i>    | smell.             |
|  | <i>set</i>    | flame.             |
|  | <i>setu</i>   | to provide.        |
|  | <i>sta</i>    | to be towed along. |
|  | <i>sta</i>    | flood.             |
|  | <i>sotepu</i> | selections.        |
|  | <i>setef</i>  | to sacrifice.      |
|  | <i>sotem</i>  | to hear.           |

|  |                     |                 |
|--|---------------------|-----------------|
|  | <i>sotemet</i>      | (line 84).      |
|  | <i>suten</i>        | king.           |
|  | <i>suten</i>        | king.           |
|  | <i>suten</i>        | king.           |
|  | <i>suten</i>        | royal.          |
|  | <i>Suten-het-se</i> | (line 256).     |
|  | <i>set</i>          | wide, extended. |
|  | <i>stes</i>         | to make rise.   |
|  | <i>seteqa</i>       | to hide.        |
|  | <i>seteqa</i>       | to hide.        |
|  | <i>set'ebu</i>      | disasters.      |
|  | <i>ster</i>         | to lie.         |

Š or SH.

|  |             |                                       |
|--|-------------|---------------------------------------|
|  | <i>sā</i>   | { to traverse, to<br>begin, to arise. |
|  | <i>saā</i>  | hundred.                              |
|  | <i>saās</i> | { to traverse, to<br>pass.            |
|  |             |                                       |

|  |            |               |
|--|------------|---------------|
|  | <i>sai</i> | destiny.      |
|  | <i>sa</i>  | book, scroll. |
|  | <i>sat</i> | writings.     |
|  | <i>sat</i> | slaughters.   |





# HISTORY

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|  |                                                   |  |                         |
|--|---------------------------------------------------|--|-------------------------|
|  | <i>Keskeset</i> { Appolinopolis<br>parva.         |  | <i>Qemt</i> Egypt.      |
|  | <i>kaṭ</i> to build.                              |  | <i>qenu</i> cavalry.    |
|  | <i>kekiu</i> darkness.                            |  | <i>qenu</i> strong.     |
|  | <i>qa</i> height, to be high.                     |  | <i>qenṭ</i> rage.       |
|  | <i>qa-ū</i> needy of hand.                        |  | <i>qarti</i> orbits.    |
|  | <i>qab</i> interior.                              |  | <i>qarti</i> circles.   |
|  | <i>qebā</i> (line 79).                            |  | <i>qerut</i> posterity. |
|  | <i>qebh</i> refreshment.                          |  | <i>qāḥ</i> arm.         |
|  | <i>Qebh</i> { an old name<br>for heaven.          |  | <i>qa</i> void, empty.  |
|  | <i>qebeh</i> libationer.                          |  | <i>qa</i> to perish.    |
|  | <i>qeften</i> monkey.                             |  | <i>qer</i> in silence.  |
|  | <i>qefāu</i> virtues.                             |  | <i>kereḥ</i> night.     |
|  | { <i>qam</i> to finish.<br><i>ān qam</i> endless. |  | <i>qerḥ</i> night.      |
|  | <i>qema</i> to make, create.                      |  | <i>qatu</i> a demon.    |
|  | <i>qemah</i> to look.                             |  | <i>qetiu</i> labourers. |
|  | <i>qen</i> defect, weakness.                      |  |                         |



△ T.      ◡ T.

thee, thy, thou.

*Ta-hat'* Upper Egypt.

*ta* {land, earth,  
country.

*taiu* lands, countries.

*Taiu* {Upper and  
Lower Egypt.

*Tamer* Egypt.

*Ta-rekà* (?) (line 55).

*Tasert* {See *Todtenbuch*,  
64, 28, etc.

*Tatanen* {See *Todtenbuch*,  
15, 40.

*ta* burning.

*tat* bread.

*ta* fire.

*Tait* (line 474).

*tef* father.

*Taxuât* Queen of Necho II.

*Ta-sere-pi-mentu* {mother of the  
royal scribe  
Amen-hotep.

*tu* evil.

*tua* me.

*tun* to stretch the legs.

*tui* that.

*tut* for.

*tut* image.

*teben* round, circuit.

*tephet* storehouse.

*Tefnut* a god.

*teftef* to rejoice.

*tem* not.

*Tmu* a god.

*Tmu* a god.



|                                                                                     |                      |                         |                                                                                       |                   |                                          |
|-------------------------------------------------------------------------------------|----------------------|-------------------------|---------------------------------------------------------------------------------------|-------------------|------------------------------------------|
|    |                      | to be bowed.            |    | <i>temsu</i>      | indictments.                             |
|    | <i>tememmu</i>       | mortals.                |    | <i>ta</i>         | { to give, to be placed, given, to give. |
|    | <i>ten</i>           | ye, your.               |    | <i>taṭu</i>       | to give.                                 |
|    | <i>ten</i>           | that, this.             |    | <i>tūau</i>       | { to worship, to adore.                  |
|    | <i>ten</i>           | How!                    |    | <i>tūau</i>       | { to worship, to adore.                  |
|   | <i>tennu</i>         | { show great, how much. |   | <i>tūait</i>      | adorations.                              |
|  | <i>tennu</i>         | to be divided.          |  |                   |                                          |
|  | <i>tra</i>           | willow.                 |  | <i>tūat</i>       | { nether world, hell.                    |
|  | <i>tra</i>           | season, time.           |  |                   |                                          |
|  | <i>traiu</i>         | two seasons.            |  | <i>Tūa-mut-ef</i> | { A genius of Amenti.                    |
|  | <i>Tehuti</i>        | Thoth.                  |  | <i>teb</i>        | to shut.                                 |
|  | <i>Tahuti-hotep.</i> |                         |  | <i>tebah</i>      | to pray.                                 |
|  | <i>tešer</i>         | red.                    |  | <i>teb</i>        | to be cut.                               |
|  | <i>teken</i>         | { to enter. to come.    |  | <i>teb</i>        | { to be furnished with.                  |
|  | <i>tekek</i>         | to injure.              |  | <i>tebt</i>       | tabernacles.                             |
|  | <i>tet</i>           | to seize, carry off.    |  | <i>tebu</i>       | nosegays.                                |
|  | <i>tet</i>           | people.                 |  | <i>tebā</i>       | { to be sealed, to seal.                 |
|  | <i>tut</i>           | placed.                 |  | <i>tbāu</i>       | myriads.                                 |



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|  |                 |                                          |  |                 |                         |
|--|-----------------|------------------------------------------|--|-----------------|-------------------------|
|  | <i>Teruti</i>   | name of a place.                         |  | } <i>t'et</i>   | to say, to speak.       |
|  | <i>t'erenti</i> | because.                                 |  |                 |                         |
|  | <i>t'esef</i>   | himself.                                 |  | } <i>t'ettu</i> | words, voices.          |
|  | <i>t'esek</i>   | thysself.                                |  |                 |                         |
|  | <i>t'sa</i>     | cakes (?).                               |  | <i>t'at</i>     | devil, demon.           |
|  | <i>t'et</i>     | body.                                    |  | <i>t'ai</i>     | devils.                 |
|  | <i>t'et</i>     | { for ever,<br>everlasting,<br>eternity. |  | <i>t'it</i>     | devils ( <i>fem.</i> ). |

Name of a place, the reading of which is doubtful.

.....





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